

**CAUSE AND PROBABLE  
RESULTS OF THE CIVIL WAR  
IN AMERICA. FACTS FOR THE  
PEOPLE OF GREAT BRITAIN**

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Cause and probable results of the civil war in America. Facts for the people of Great Britain by  
William Taylor

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**WILLIAM TAYLOR**

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OF THE  
CIVIL WAR IN AMERICA.

FACTS FOR THE PEOPLE OF GREAT BRITAIN.

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OF CALIFORNIA,

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## P R E F A C E .

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IN submitting a few facts to the good people of Great Britain, I will just remark that I am not acting under the auspices or instructions of any party, political or otherwise; but finding in the minds of so many of my friends here a misapprehension of the principal facts and issues of the American war, I felt impelled by a sense of duty to the cause of truth and righteousness to write. I am a native of the Shenandoah Valley, Virginia, spent twenty-eight years of my life in the South, and have since spent thirteen years in extensive explorations through nearly all the free states from the Atlantic to the Pacific, and am therefore quite familiar with the facts which I here respectfully submit.

WILLIAM TAYLOR.

LONDON, *October 15th, 1862.*





# THE CIVIL WAR IN AMERICA.

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## CHAPTER I.

### CAUSE AND PROBABLE RESULTS OF THE WAR.

IF "not a sparrow falleth to the ground without our heavenly Father," it is not at all likely that such a war as is now raging in the United States could occur without Him. Does it not therefore become all reflecting men, especially such as fear God, to inquire what are probably the Lord's designs in permitting this war? While it is quite impossible for us adequately to anticipate or fathom his designs, still in the light of well defined principles and precedents in his government, we may anticipate and define them sufficiently for ordinary purposes of practical faith and action. From the commencement of the war I have believed that the Great Arbitrer of battles had at least two ends to accomplish by it.

I.—A severe chastisement of the American nation for national sins.

The chastisement is both retributive and disciplinary. In regard to discipline I may simply say, that no man, or corporation or nation can attain to humble permanent greatness without great struggles in the school of adversity. If they cannot stand the ordeal, they cannot reach the end to which it is a means.

In regard to God's retributive dealing with the American people, it is generally admitted by all concerned, that as a nation we have been very ungrateful, haughty, and wicked in the sight of the Lord. We have sinned grievously against God and humanity, not only by our complicity with slavery, but in numerous ways besides. Proportionate to the light enjoyed, and the consequent responsibility involved, so is the guilt of disobedience; hence we may reasonably expect that the retributions of God to be visited upon the nation will be terribly severe. The Secessionists are the principal rod used by the Lord for the chastisement of the loyal states, not simply by the action of armies in the field, but also by all the humiliating concomitants of the war at home and abroad. Had the Federal armies been uniformly successful, the chastening purpose of God would not have been realized at all. Why, as late as last June I travelled extensively through the northern,

western, and some of the border states, and to see then the crowded churches and schools and places of amusement, and the activity and general prosperity in almost every department of business, and the good cheer that seemed everywhere to prevail, a man, unacquainted with the facts, would not have dreamed of war anywhere on the American continent. Up to that time the loyal states had responded promptly to every call of the government for men and means, and as soon as the demand was met, "they turned every one to his farm, and to his merchandise," and except in cases of personal bereavement from the loss of friends in the war, there seemed to be but little humiliation before God, or recognition of his chastening hand. I felt then, and said to many friends, that if the Lord designed a chastisement of the nation that would improve her relations to his moral government, He would have to deal with us much more severely than He had done: that we certainly were not yet ready for a successful—"Onward to Richmond." More recent developments help to demonstrate the truth of my theory.

II.—The second providential end to be accomplished by the war, I believe, will be the final overthrow of the "institution of slavery." To elucidate the theory on which I predicate this assumption, it will be necessary to state a few facts showing the relation of slavery to the war. African slavery in America, it is well known, is older than the nation itself, and although the fundamental principles of the government, as defined in—"The Declaration of Independence," and in the Constitution, would guarantee to all her loyal subjects, "life, liberty, and the pursuit of happiness," still the government had to adjust its administration to the institution of slavery, as already established too firmly to admit of its immediate removal, Massachusetts being then the only free state in the "Union."

The legal relations and control of the question, except in the district of Columbia, and in the territories not yet organized into states, were left to local state legislation. The national government could not adopt the institution, for it was directly antagonistic to her fundamental principles, and not having power then to grapple with it and remove it, left it, as a necessary evil, to be dealt with and removed by State legislation, and accordingly the work of emancipation went on as far south as "Mason and Dixon's line." Very earnest efforts, too, were made in Virginia and Kentucky in the same direction, which they say were frustrated by the zeal of the "Northern Abolitionists," in trying to hasten the good work. For many years after that, Southern statesmen and the Southern people generally admitted that slavery was wrong, but with the growth of the tobacco and cotton trade, and the immense wealth

involved, they began to feel that it was an evil they could patiently endure; next concluded that it was no evil at all, and finally that it was positively a good thing to all concerned. The development of pro-slaveryism is well illustrated by the history of the "Methodist Episcopal Church *South*," which seceded in A.D. 1844, from the "Methodist Episcopal Church" on that ground alone—a history with which I am quite familiar, but can only advert to here. When such men as Rev. William A. Smith, D.D., and Rev. Henry Bascom, D.D., afterwards Bishop Bascom, wrote and published pamphlets and books to prove that slavery, so far from being an evil that should be abolished, was in fact an institution of God, to be supported by Bible authority, extended over the nation, and perpetuated for ever, nearly the whole South accepted the *new moral* platform, and from quiet conservatives, saying as little about slavery as possible, because unable to speak in its favor, they became open defenders, and rabid propagandists of the thing. A fierce ecclesiastical war was waged from that time all along the border of free and slave soil. The "General Conference of the Methodist Episcopal Church *South*," in 1854, put a new construction on the rule *against* "buying and selling men, women and children, with an intention to enslave them," which was fundamental in the church from which they seceded, and which was retained in the "Church *South*" discipline till they got their portion of the book-concern property belonging to the Methodist Episcopal Church; but now to get rid of its practical bearings on the "institution," the said General Conference decided that the rule did not apply to domestic slavery at all, but to the "African slave trade." At their next General Conference, in 1858, they struck everything pertaining to slavery out of their discipline altogether. I was in the city of Richmond, Va., at the time, and read carefully the deductions of the political press from their action, which were in effect, that if such a body of learned Christian ministers could see no evil in the re-opening of the slave trade with the coast of Africa, of course politicians and worldly men could see no evil in it, and therefore it must be right. Very soon after that the sentiment was currently received in the South, that the importation of poor heathens from Africa, and their admission to the glorious privileges of Christianity in American slavery was the greatest missionary enterprise of the age in which we live, and the only obstructions to this most charitable work were the "miserable abolitionists of the north," and British men-of-war which claimed the right of search over their missionary ships.

Among the political developments of pro-slaveryism, I may mention—

1st. The repeal of the "Missouri Compromise," which com-