



The Belo Herald

Newsletter of the Col. A. H. Belo Camp #49

And Journal of Unreconstructed Confederate Thought

June 2016

This month's meeting features a special presentation:

Sam Davis

Boy Hero of the Confederacy



The Belo Herald is an interactive newsletter. Click on the links to take you directly to additional internet resources.

Col. A. H. Belo Camp #49

Commander - David Hendricks
1st Lt. Cmdr. - James Henderson
2nd Lt. Cmdr. - Charles Heard
Adjutant - Jim Echols
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest



Contact us <http://www.facebook.com/BeloCamp49>

Texas Division: <http://www.scvtexas.org>

National: www.scv.org

<http://1800mydixie.com/>

<http://www.youtube.com/user/SCVORG>

Have you paid your dues??

Come early (6:30pm), **eat**, fellowship with other members, learn your history!

Commander in Chief on **Twitter** at **CiC@CiCSCV**

Our Next Meeting:

Thursday, June 2nd: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

***we meet in the private meeting room.**

All meetings are open to the public and guests are welcome.



"Everyone should do all in his power to collect and disseminate the truth, in the hope that it may find a place in history and descend to posterity." Gen. Robert E. Lee, CSA Dec. 3rd 1865



COMMANDER'S REPORT



Dear Belo Compatriots,

Greetings. Hope to see each of you this Thursday the 2nd at la Madeleine for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:01p.m.

It is will sadness that I report to you the loss of fellow camp member, Mike Smith on May 26, 2016. We have learned services are as follows: Graveside will be held at 2:00pm this Thursday the 2nd at Restland. Also a celebration of Mike's life will be held from 6:00pm to 8:00pm on Monday, June 6, 2016 at the Evans Recreational Center, 1116 Hillcrest Street in Mesquite Texas. Please go to the Restland Funeral Home website for any additional information on Mike's arrangements.

My thanks to those of you that came out to the Grand Prairie Gun Club for a little shootin' practice and those that also attended Rock Creek last month. If anyone has ideas for activities, please share at the next camp meeting or mention something. We would love to have some events where we have more participation.

Again, the state and national conventions are coming up (the state begins this coming Friday the 3rd in Kerrville and the national here in Dallas/Richardson July 13-17, 2016). Please let me know if you have an interest in attending either convention. We can have five voting members attend the state convention if we want to exercise our right to cast ballots for candidates/issues. Also keep in mind the national convention to determine if we as a camp want to participate in some of the activities and/ or the process of determining our delegates.

Please as always bring those dollar bills for the book raffle!!

Again we welcome all to our meetings, so please come out and support Belo Camp.

So years later, I hope it can be said for each one of us, "*Decori decus addit avito*".

Deo Vindice,
David Hendricks
adavidhendricks@gmail.com





Chaplain's Corn

An Open Door

In the first few centuries of the Church, being a Christian could be very dangerous, especially during periods of organized persecution. Thousands were tortured and executed just for being a Christian, including all but one of the Lord's Apostles. At times being a Christian was a crime worthy of capital punishment.

While it is not a crime to be a member of the Sons of Confederate Veterans, at least not yet, we are still being persecuted by the media, politicians and other groups and persons.. They defile our heritage, dishonor our brave Confederate forefathers and disgrace the just cause for which they fought. Even the states that asked them to serve in their defense, often refuse to remember their sacrifice. And of course, we are thought of as a bunch of ignorant malcontents still fighting the "Civil War." The Apostle Paul wrote in First Corinthians 16:9, "For a great door and effectual is opened unto me, and there are many adversaries."

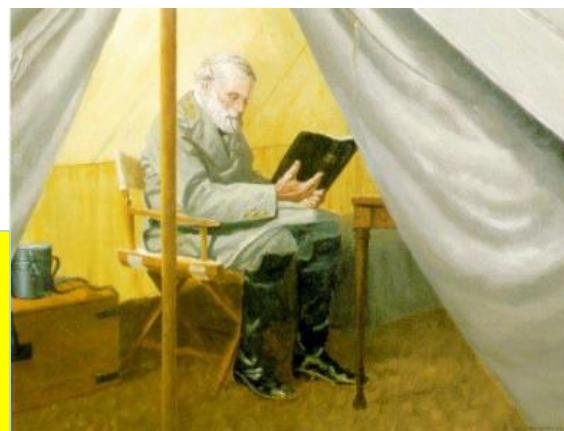
We too have "many adversaries." However, just as that small group of despised and persecuted early Christians, within less than three hundred years, captured the entire Roman world for Christ, the Sons of Confederate Veterans also has a great and effectual door of opportunity open to us. The key to open this door begins with faith and trust in God, and embracing each other as SCV Brothers. The Scriptures tell us. From the very beginning "they were all with one accord." (Acts 2:1) If we, as the descendants of those who so faithfully served the Confederacy can do the same, then our Cause is not "lost." It as just begun.

So, let us as one body raise high the banner of truth and boldly face those who oppose us. Let us serve with confidence and conviction the just Cause for which we stand. Let us with one voice say, "I am a member of the Sons of Confederate Veterans and the proud descendant of a brave and honorable Confederate soldier." Let us together faithfully follow the guidance of the Lord our God in the spirit of our noble Confederate forefathers. Let us say with the Apostle Paul, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27:25

It is my prayer that we, as members of the Sons of Confederate Veterans, faithfully and in one accord serve God and our Southern Cause. I pray that we, with confidence, strength and unity of purpose, walk humbly before Him, and proudly before our adversaries.



Bro. Len Patterson, Th.D
Past Chaplain, Army of Trans-Mississippi
1941-2013



"IN ALL MY PERPLEXITIES AND DISTRESSES, THE BIBLE HAS NEVER FAILED TO GIVE ME LIGHT AND STRENGTH."

-GENERAL ROBERT E. LEE

It is with great sadness that we have lost Belo Camp Compatriot Mike Smith. Mike was an integral part of our Camp and our expert on Confederate History. Please be in prayer for our camp and his family at this time of their loss and ours.

A celebration of Mike's life will be held from 6 to 8PM on Monday, June 6th at the Evans Recreational Center, 1116 Hillcrest Street, Mesquite, Texas. Please come to share your stories.

Not to miss in this issue!

Why I am running for ATM Commander: Parts 1-3 by Rudy Ray
Nullification: A 21st Century Remedy
Thugs are on the prowl, defacing and molesting history in San Marcos
VERIFYING THE LEE AND GRACIE INCIDENT
Bury Henry Wirz body parts on public display
House Votes to Ban Confederate Flag at National Cemeteries
HYPOCRITE ALERT
Great Summer Reading Special!
Arlington National Cemetery: Surprising Facts
Ephraim Dodd: A Union Prisoner
A Letter from Vicksburg During the Siege
About Duty
Former NAACP chapter leader marches in support of Confederate flag
SOUTHERN WOMEN... A FORCE TO BE RECKONED WITH...
The 11th Mississippi Infantry Regimental Flag has returned home.
Deaths in Northern Prisons
The cost of Union Victory.... and where we are today.
The First Fighting
Washington Posts reports secession is once again an issue in America
The War Against Civilians
Memorial Day 2016 – Year of Degradation of the Southern Patriot
federal flags on our ancestors graves at Shiloh
Antebellum New Orleans
Why the false narrative was created and consequently the false history...
War – Even if Slavery Were Removed as an Issue
Discussing Slavery -Valerie Protopapas
A Tribute to Martin Niemoller -Valerie Protopapas
Updates from the Virginia Flaggers
The Battle in Virginia Over the Constitution
Long Live the Flags of Dixie!
Our American Cultural Revolution
Southern Baptists asked to endorse ban on public display of Confederate battle flag
John L. Girardeau, Minister to the Slaves of South Carolina
JUST GET OVER IT...
'Finish the mission, kill slave masters'
Patriot Ann Coulter Says Confederate Army the Greatest That Ever Took the Field
Sam Davis
A Previously UNKNOWN Portrait of Jefferson Davis.

And MUCH MORE !



*The Unsundered Banner
Of The Southern People
1865 - Present*

Belo Camp 49 Upcoming Meetings: 2016

June 2nd – Sam Davis : Boy Hero of the Confederacy
July 7th – Mark T. Nash – Jefferson Davis' initial Confederate Cabinet
August 4th – Joe Owen – Texans at Gettysburg
September 1st - James Alderman – Jack Hinson, Confederate Sniper
October 6th - Rudy Ray -
November 10th – David Moore – Battle of Val Verde
December - Christmas Party



Do your kids and grandkids know the real reasons the war was fought? Has school taught them that Lincoln is their "favourite President?"

Send them to Sam Davis Youth Camp 2016 to learn the truth about their heritage and why it is important!

https://www.youtube.com/watch?v=qZtjM_smgBU

<http://samdavis.scv.org/>



An adventure-filled, Christ-centered, week-long encampment for young folks in the beautiful Texas Hill Country...

**Sam Davis
Youth Camp**
Clifton, Texas





Our May meeting had a lot of news of great interest with the discussion of the upcoming State and national SCV conventions. Commander David Hendricks announced the May shooting and barbeque events. Our monthly book raffle scored some great books for the winners!

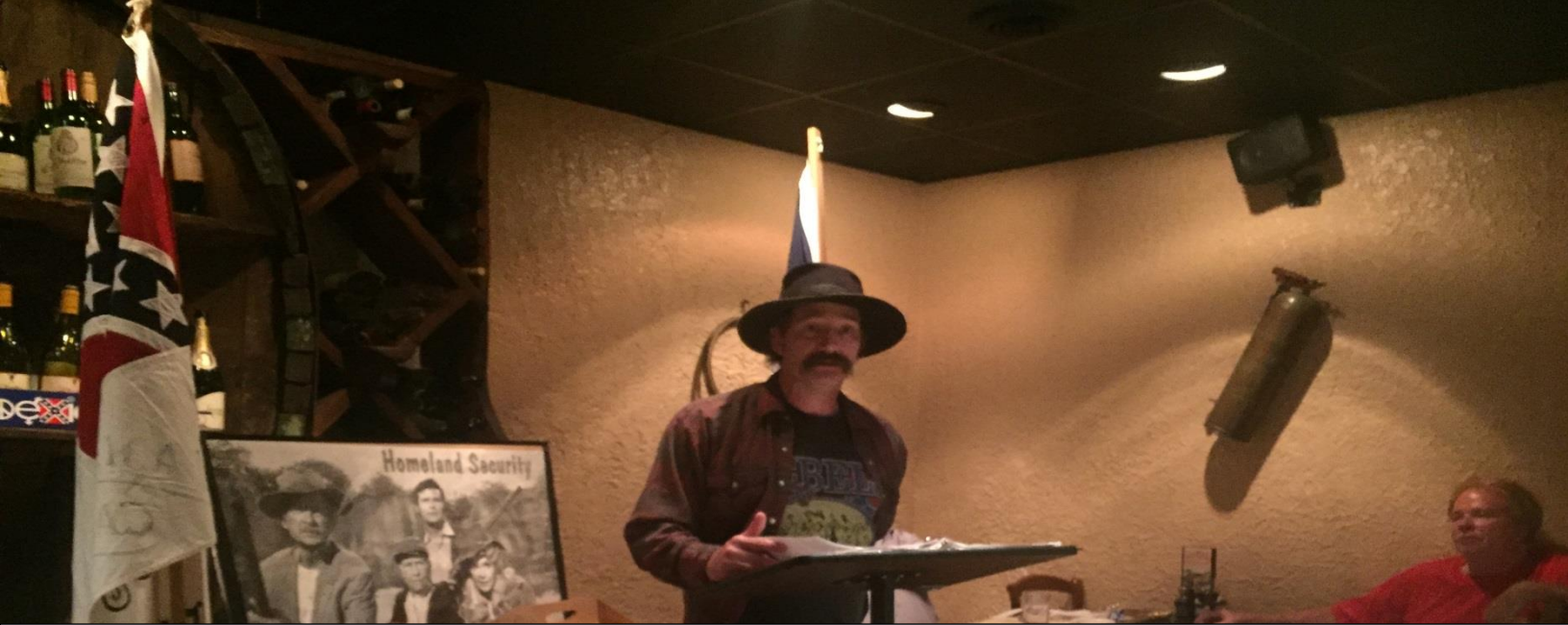


Roving Herald International Reporter and Confederado Stan Hudson, recently back from Americana, Brasil, gave us a first-hand update on his adventures at the Festa Confederada. Stan stated that he had so much fun; he will be making it an annual trip. See the May, 2016 Herald for a full report with pictures.

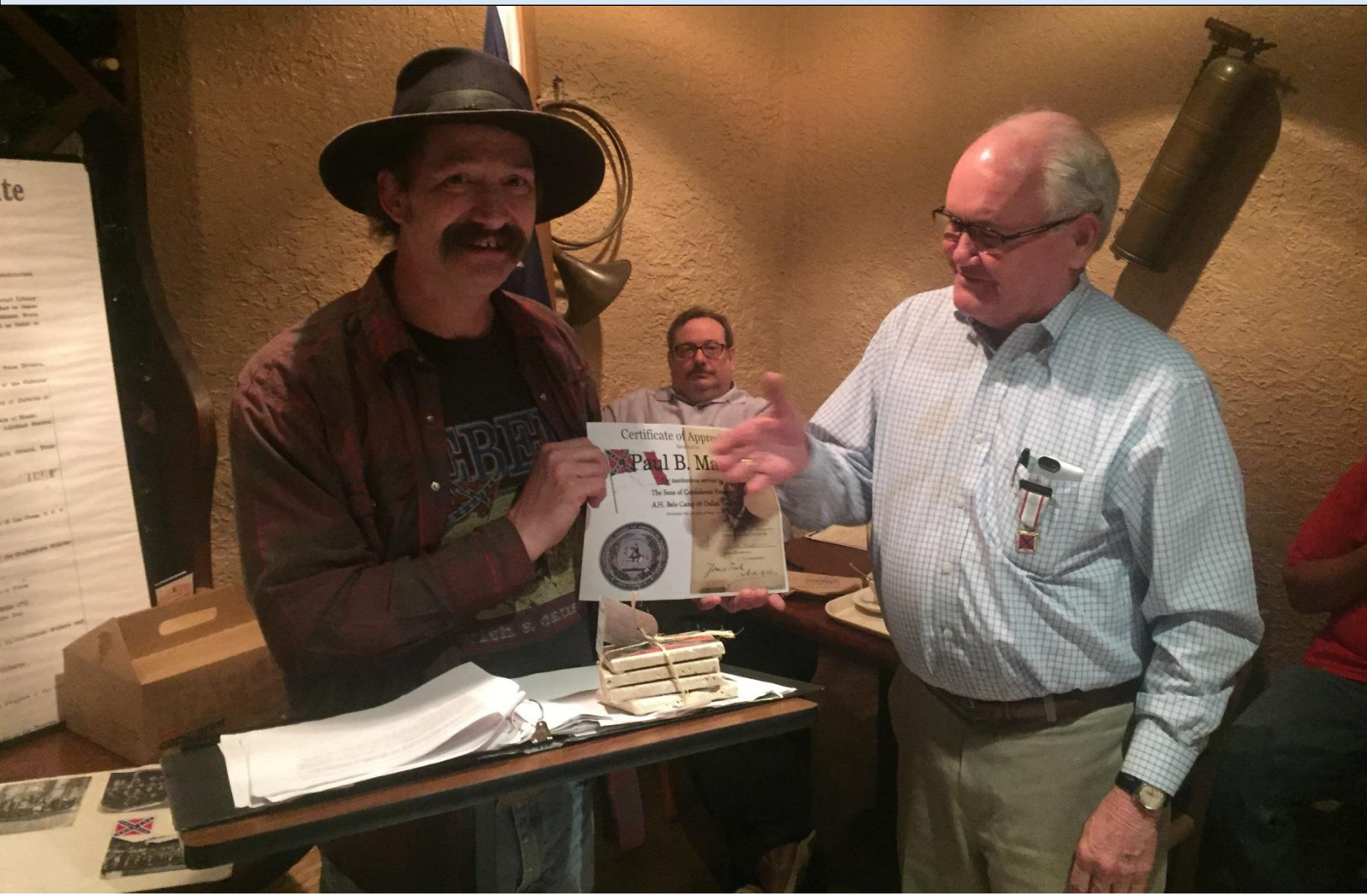




1st Lt. Commander James Henderson outlined upcoming events and meetings. James has an outstanding lineup of speakers for this year (see the calendar above). Belo Camp meetings offer a great way to learn about our Confederate culture and heritage and to fellowship with the decedents of our Confederate forefathers' friends!



Our speaker this month was Author Paul B Martin speaking on "Old Soldiers of Johnson County." Paul is a true Confederate and has done an excellent job researching from primary sources. He has accumulate a wealth of knowledge on the Confederate history of the region and has self-published an excellent book with stories and accounts based on research you will find no where else.



IMPORTANT ANNOUNCEMENT!

RUDY RAY ANNOUNCES FOR COMMANDER OF THE ARMY OF THE TRANS-MISSISSIPPI

Fellow SCV Men,

My name is Rudy Ray and I am announcing my candidacy for the Commander of the Army of the Trans-Mississippi. I am currently the Adjutant of the Major R.L. Dabney Camp in Canton, Texas. My GG GF William Ray served along with two of his brothers in the Army of the Trans-Mississippi (16th Tx Inf). I am proud to say that they helped keep the damnyankee out of Texas during the War though sadly he is amongst us now. My other GG GF, David Reedy, served in the Army of Tennessee (18th Tx Cav) and was a POW in Chicago. My wife's GG GF Lloyd Holmes served in the Army of Northern Virginia (13th Ala Inf).

The SCV is defined and exists for the fulfilling of its Charge and the heart of that Charge is the "vindication of the Cause". THAT is what we are about! That is what we do! That is our mission and purpose! And everything we do should be done with an eye to that and governed by that, including how we conduct our events, meetings, and ceremonies; and the symbols we use. Sadly, I believe that we have in many ways strayed from the vindicating of the Cause. We, the SCV, have been reconstructed in many ways and we need, desperately need to be unreconstructed. The Lincolnian yankee Empire has once again declared war upon our Cause and a 1915 or 1955 style SCV will soon be a "gone and forgotten" SCV. Today we need an 1860-65 style SCV! THIS is what I, as an SCV man, am about and will be about, whether I hold an office or not. THIS is what I will work for and fight for.

Rudy Ray
"Occupied Texas"
Major RL Dabney Camp #2261
"UNCONQUERED, UNCONQUERABLE, AND FOREVER ALIENATED"
rudyray@hotmail.com
"I WON'T BE RECONSTRUCTED AND I DO NOT GIVE A DAMN."



Why I Am Running For ATM Commander: Pt.1

By Rudy Ray

I have been a lover of the Southern Confederacy since I was a little boy. As a boy I had a friend who lived two doors down from me. We would sometimes play War, including the so-called Civil War. I was always the Grey. I refused to galvanize even then. Dixie and the boys in grey have always stirred my heart. I love the Southern Confederacy and its Cause. It stirred my Southern blood as a small boy and still does to this day at the ripening age of sixty four.

About nine years ago I discovered and joined the SCV. The SCV has certainly been instrumental in continuing my education about the Confederacy and its Cause. It has been good to hook up with others who love the Cause. I love the SCV and am proud to be a member of the only organization directly charged with vindicating the Cause by the Confederate Veterans themselves. The SCV and its Charge stirs my Southern blood.

With that said, I am deeply concerned about my beloved Confederacy's Cause and about the organization charged with vindicating that Cause. Yes, the opposition from our enemies concerns me; but the Cause of the Confederacy has continued for over 150 years facing such opposition. The opposition of our enemies will not of itself destroy our Cause or the SCV. What concerns me are the problems *within* the SCV. These internal problems are what threaten our organization. I understand that all organizations, having its membership consisting of fallen men, will always have problems that it must face within its own ranks. There will not only be the weaknesses and poor decisions made by all of us at one time or another but there will also always be some bad characters among us. Such internal problems will always be with us and these problems will always have to be dealt with. But there are two major problems that are more threatening and more destructive than these other common ones and which if not dealt with, and dealt with decisively, will destroy the SCV and hinder the vindication of the Cause.

The first problem that threatens us is the one which was the *immediate* cause of my running for ATM Commander. Upon visiting the Texas Division Website and clicking on the National Reunion, I noticed that we had two major National Offices with only one candidate for each office and Two Army Commands (ATM) again with only one candidate for each office. This knowledge coupled with what I learned the last two years in the Texas Division made it clear to me that we have a very unhealthy organization in regard to leadership and specifically how we select our leaders and it appears to not be just a Texas problem but a National/Army problem as well. And let me state here that I am not a fan at all of finding fault with leaders. Such is an easy thing to do and an unhealthy one too. With that said we have a particular leadership problem that has come to the light.

So what did I learn the last two years in regard to and from the serious controversy here in Texas and the ensuing Texas Elections? Well, if not for a grassroots movement of "mere"

SCV men who banded together to address this serious issue that threatened the Texas Division there would have been four Division Offices that would have had only one candidate running for each office. THIS my friend is unhealthy and is indicative of a more serious problem and that problem is that the SCV, much like the Republican Party, has a small, elitist group of men deciding who will run for offices and of course who will win said offices. Whether they do so with good or bad motives is not the issue. The issue is that it is being done and we are allowing it. THAT is a problem, a big problem.

One reason I am running is to address that problem. My very running addresses it as I am not a part of this elitist group of men. I am, as it was plainly implied to me two years ago by one of the elitist leaders, a “mere” member of the SCV “who does not need to concern myself about the big issues in the SCV”. Well part of what he implied is accurate. I am indeed a “mere” member of the SCV; but the SCV, all of it, big, little, Camp, Division, Army, National, etc, etc belongs NOT to some elitist few who meet behind closed doors but rather to us “mere” members. Sadly the SCV has gone the way of the USA and I fear we now have career SCV politicians. Oh I am aware that they make no money at such but men have something more important to them than money and that is power and prestige. And as we all know far too well power corrupts. I am not at all saying that all or even most of our leaders are corrupt. Indeed most are good men serving a good organization. But with that said we have allowed a very unhealthy practice of elitist type rule to develop and even solidify in the SCV. It needs to stop. We need a “populist” movement in the SCV, a return to “mere”, ordinary SCV men leading us.

Along with this deciding who is going to run for and who is going to be elected to SCV leadership positions comes a corresponding failure by much of our leadership to communicate with the “mere” membership. Communication is a two way street that involves listening to as well as speaking to. And the vast majority, VAST MAJORITY of said two way communication should be out in the open for all to see. But what communication that there is seems to mainly take place behind closed doors in “smoke filled rooms”. This yankeeish, progressive, GOP way of conducting the SCV needs to cease. I am running to address this elitist, establishment rule problem in the SCV. My ancestor(s) fought for the Cause just as much as any of these elitist’s ancestors. And that can be said for every “mere” SCV member. The blatant fact that the SCV is in many ways being run by an elitist group of men who no longer represent the “mere” membership of the SCV also stirs my Southern blood.

In Pt 2 of “Why I Am Running” I will address the other serious problem that threatens the Cause and the SCV charged with vindicating that Cause.

Rudy Ray SCV #306857

“I won’t be reconstructed and I do not give a damn.”

Why I Am Running For ATM Commander: Pt.2 by Rudy Ray

The SCV is a great and unique organization founded by the Confederate Veterans themselves; however, I fear that our beloved SCV is in grave danger and that danger lies chiefly within her own pale. We are not only in danger from a small group of elitists controlling our organization, but we are also in danger of being so reconstructed that we will be unable to fulfill our Charge. It is indeed our Charge that defines who and what we are and what we are about. And the heart of the Charge is *the vindication of the Cause*. The main attack of our enemies is NOT upon the Confederate soldier or for that matter even upon the Confederate Flag as such; but rather, the primary attack upon the Confederate Flag, and upon the Confederate Soldier is upon them for THAT which the Flag stands for and for THAT which the soldier fought for- The Cause of the Confederacy! In order to defend the Confederate soldier's good name we must vindicate the Confederate soldier's good cause! The Heritage that the Confederate soldiers left us was and is the Cause of the Confederacy!!! We cannot preserve our Heritage without vindicating the Cause!

So in just what way(s) are we reconstructed and thus hindered from fulfilling our Charge? I am going to suggest three specific ways that reconstructed thinking and acting is hindering us from fulfilling our Charge, from vindicating the Cause. In this Pt.2 of *Why I Am Running* I will address the first way which is the most general way that we are being hindered.

The first way that is greatly hindering our fulfilling of our Charge is that we are failing to emphasize the Vindication of the Cause. I have sadly witnessed in my years in the SCV that many SCV members, especially leaders, rarely talk about "vindicating the Cause". Over and over I have witnessed SCV leaders in "defining" or "explaining" who and what we are, fail to mention, much less emphasize the vindication of the Cause. And even when they do in essence talk about the vindicating of the Cause many are reluctant to use the language that the Confederate Veterans deliberately and with much thought chose to use- *the vindication of the Cause*. THAT which is at the heart of our founding and defining document is rarely mentioned by SCV leaders! The following is a quote from a prominent leader in the SCV at the Division level. It is very typical of what many of our leaders say about the purpose of the SCV.

"Remember, we are the only organization holding the line on the truth about the War Between the States and the Confederate soldier. We continue our efforts to preserve the values and vindicate the honor of the Southland."

On the National SCV Website, in a video dated 6/15 and designed to answer the post SC shooting attacks upon our Heritage, one of our leaders closed the presentation with "...the fight to defend the Confederate soldier's good name."

I have heard and read this type of "defining" of our organization by leader after leader in the SCV. One of our Divisions' Web Page has the following "defining" statement- "The...Division's mission is to preserve and protect the history and heritage of the South and its Confederate Soldiers." I searched several Division Websites and found similar statements. What is wrong with these defining statements? Well there is nothing wrong with what these statements and other similar ones state about what the SCV is and does. What is wrong is not what is stated but rather what is not stated! Outside of when our Charge is quoted, the phrase "the vindication of the Cause" is seldom if ever used when our leaders describe who we are and what we are about. Even when our leaders and publications do *in essence* define us by our Cause and its vindication they rarely if ever use the wording of our Charge. This unfortunately is also true in many of our local camps and their monthly programs. After the Charge is read the vindication of the Cause is rarely addressed and even when it is the phrase itself is rarely used. An exception to this "rule" was in a recent CV article by one of our SCV Commanders who titled his article *Continue To Vindicate The Cause*. How refreshing it was to see this but the fact that such was an exception instead of the rule is indicative of the problem. And I am not ignorant of the fact that the issue of vindicating the Cause can indeed be addressed without using the actual phrase; it can be and should be done in various ways and using various language in doing so; but, the lack, the rather significant lack of using the phrase itself is indicative of a problem not just with the phrase but with the thing itself, the vindicating of the Cause.

So why is the SCV, especially many of its leaders so reluctant to define and explain the SCV as an organization dedicated to the vindicating of the Cause of the Southern Confederacy? WHY??? Well there may indeed be several reasons but I believe to the observant person it is clear that there is one big reason and that reason is where the weakness and potential downfall of our organization lies. We all too well understand that to use and especially to

emphasize, to major on vindicating the Cause and to do so openly, plainly, and clearly would be highly offensive to our critics. Our failure to use the language in our Charge concerning the vindication of the Cause; and indeed, far too often, our failure to flat out vindicate the Cause or even attempt to do so is because we are intimidated by our critics. We think that we can play some kind of PR game, some kind of “couch” who and what we are behind more acceptable language, to somehow convince men of how harmless we are, etc., etc., ad nauseam, ad nauseam. And we think that, by playing this PR and “couching” game, we are going to convince our enemies to let us alone in order for us to simply and innocently teach our history, celebrate our Heritage, and honor our ancestors; in other words to simply “preserve our harmless heritage”. I was hopeful, and still am to some extent, that the recent all out attacks upon anything and everything Confederate would wake some SCV men to the reality of the war we are in and deliver them from this obsession with PR, image, and attempting to be liked and approved by the Chamber of Commerce crowd. But alas I fear that such has not awakened a good many of our leaders. We still in many ways are trying to dicker and deal with those who hate us and want us wiped out and/or those who are so concerned about their own political reputation and/or business interest will sell us out in a heartbeat (example-Ft. Worth Stock Show).

Is our Heritage harmless? Well if you mean does our Heritage inspire terrorism and murder then the answer is a resounding no. There are no terrorists born of our Confederate Heritage. The South had no Shermans or Sheridans and still does not have such. That which our Heritage is not so harmless to is the predominate ideology of our day- it, when properly understood threatens Yankee born Progressivism, socialist democracy, Federal tyranny, Jacobin anti-God egalitarianism, the militant sodomite agenda, the murder of infants in the name of choice, the Progressive born confusion of the sexes etc., etc. And our enemies know this! They hate us and our Flag not because they do not understand us and our Flag, but because they damn well do understand us and our Flag! They understand our Cause and they hate it and they are afraid of it and rather than “couch it” and reword it with less offensive and less identifiable language in the hope that we convince people that we are harmless; we ought, indeed we must if we and our Cause are to survive; boldly, plainly, clearly and without equivocation, apology, or “dimming of the lights” declare who and what we are and what we are about- we are vindicators of the Cause of the Confederacy!! We are believers, whole hearted believers in the Southern Confederacy. We should shout such from the rooftops!!! And if any SCV member is not a whole hearted believer in the Cause then the sooner he leaves us the better for we want no traitors in our ranks.

Yes, we can vindicate our Cause in various ways and we can talk about such in various ways but we should do so while using, USING the very phrase the Confederate Veterans themselves chose- *the vindication of the Cause*. We should so boldly vindicate the Cause and so let everyone know plainly that such is what the SCV is all about that men will either love us or hate us. The way that some SCV leaders often operate appears to be an effort to get men to accept us and tolerate us if not outright like us. To hell with that! One of our publications declares that we are not confrontational! Well there lies the problem. We should not be confrontational just to be confrontational but our Cause is very confrontational, especially in and to a day like today; and we, if truly fulfilling our Charge, will be both confrontational and controversial! To in any way attempt, overtly or covertly, to make the Cause less offensive to this yankee dominated society is to gut our Cause of its meaning and its power. Its power to do good is what makes it offensive to those who do not embrace it. So be it. The Cause so confronts today’s run away and run amuck yankee progressivism that one would have to deliberately make an effort to somehow reduce its confrontational nature in order for it not to be confrontational! And alas I fear that this is exactly what some in the SCV, indeed too often many of the leaders of the SCV have done, whether deliberately or ignorantly.

The SCV needs to be unreconstructed- delivered from yankee thinking and cowardly compromise. We need to be reformed according to our Charge and in particular according to the heart of the Charge, the vindicating of the Cause so that we can fulfill our Charge and vindicate the Cause that our Fathers bled, suffered, and many of whom died for. We are THE PEOPLE, THE ORGANIZATION that has been entrusted by the Confederate Veterans themselves with vindicating their Cause, a Cause which is just as relevant today as it was 150+ years ago. If the SCV fails to emphasize the heart of the Charge then the SCV fails to fulfill that which we were founded to do and the sooner the SCV disappears, and it will disappear if we fail at this, the better. Reform and unreconstruct or perish!

Rudy Ray
Major RL Dabney Camp #2261

Canton, Texas
rudyray1951@hotmail.com

Why I Am Running For ATM Commander Pt.3

By Rudy Ray

“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1Cor. 14:8 AV)

In the military, especially in a time of war, it is vital that trumpets sound the right call and sound it clearly and plainly unless there be confusion in the ranks.

America is confused. We are confused about God, about the differences between a man and a woman and their God given place in society, about so-called rights, about the difference between a democracy and a republic; and about many other things too numerous to list. And one of the key things that Americans are confused about is the conflict of the mid 19th Century between the Northern and Southern States of the USA which led to the secession of 13 Southern States, a forming of those 13 states into the Confederate States of America, and then a war of aggression waged by the USA against the CSA. The average American is extremely confused about all of this, this which was, since the founding of the USA, the most dramatic and important event in American history and an event still producing repercussions to this very day.

We do not need any more confusion about anything and we certainly do not need any more confusion about this 1860s conflict. Just as the Church of the Lord Jesus Christ is THE People and THE Organization that is to educate man about God and therefore must sound a clear and plain message so the SCV is THE People and THE Organization that is to educate men about that conflict and therefore must sound a clear and plain and accurate message. Confusion in the ranks does and will have disastrous results. Consider the following:

Which one of these two statements in your opinion is most accurate?

- 1. The American War of 1861-65, which resulted in the death of 600,000 to 1 million Americans, was just a big misunderstanding between fellow Americans. There were only minor differences between the two sides and those differences are now resolved and so we can all be good Americans, waving both the U.S.A. Flag and the C.S.A. Flag, singing both the Battle Hymn of the Republic and Dixie, pledging allegiance to the “indivisible Republic” and “vindicating the Cause” that denied and resisted said “indivisible Republic”, etc.**
- 2. The War was a contest between two radically and fundamentally different ideologies, cultures, and ideas of government and the two sides are still at war (be it not with guns, yet; and hopefully never again) and nothing has been resolved.**

Are the following two things-

- a. Compatible with one another**
- Or**
- b. Contrary to one another**

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation, under God, indivisible, with liberty and justice for all.

To you, Sons of Confederate Veterans, we submit the vindication of the Cause for which we fought; to your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles he loved and which made him glorious and which you also cherish.

Is an “indivisible nation” compatible or contrary to “secession”?

The sad truth is that there is much confusion in the SCV ranks concerning the 1860s conflict. And such confusion is a hindrance to our fulfilling our Charge and vindicating the Cause.

The second and third way that our reconstructed thinking is hindering our vindicating the Cause is in the area of divided loyalties resulting from a pseudo USA Nationalism. Sometimes many SCV members act as if the War was just a big misunderstanding and that the issues of that war have all been resolved. Resolved by what? The yankee bayonet? Many act as if the USA that was born by Lincoln and his blue horde in 1865 was magically transformed into a legitimate Republic similar to the one before Lincoln was elected and launched his war. Many who do indeed seem to love the Cause of the CSA also seem to love the post-Lincoln USA with as much or perhaps more passion than the CSA. Two things in particular manifest this confusion of divided loyalties.

1. The Presence and Prominence of the Federal Flag In SCV Camps and Events

Okay, I get it. We lost the shooting War and we were forced back into the Union which we fought for four plus years to be free from. And in doing so we lost and perhaps let go of the independency we fought for and our right to address the slavery/negro issue ourselves. But does such a loss mean that we have lost the Cause- the principles, values, and beliefs that said Cause consisted of? Evidently this was very important to the Confederate Veterans as they charged us with precisely the preservation of those principles, values, and beliefs- the Cause for which they fought. Those original Confederates when they stacked their arms did NOT stack their Cause. Bayonets and cannons cannot accomplish such. And they charged us their sons with the task of preserving that Cause, indeed vindicating it.

Flags are powerful symbols that represent something. The USA Flag in 1861-65 represented the principles, values, and beliefs of the Yankee Nation, the Lincolnian yankee nation. After all it was the yankee nation that elected him as the South utterly rejected him. His cause and their cause and the cause that the Stars and Stripes stood for in the 1860s was the subjugation of the Southern Confederacy. So what has changed? Has the USA repented of its illegal and immoral invasion and subjugation of a people only wanting to be left alone? Not only have they not repented of their monstrous war they rather have gloried in it! For a number of years there were some in the post Lincoln USA who "let" Southerners "celebrate" their Southern Heritage including their "lost Cause". But did such "permission" from our yankee masters mean that they were in any way admitting that they were wrong and we were right? Again they were far from such an admission as they gloried even more in the victory of their glorious yankee union during those "years of celebration" and as they put into practice more and more of the yankee/progressive principles and values. Now of course we today are witnessing our "gracious" yankee masters not be so gracious anymore. After all they "won" and we need to "just get used to it" and "over it" and bow down and lick their yankee boots. That USA Flag stood against the CSA Cause in 1861-65 and ever since! So is it not confusing, CONFUSING to see the USA Flag that stands against the Confederate Cause not only being present in the SCV but in many instances prominent and preeminent in the SCV! And said presence and preeminence is not something mandated upon us by the USA Government but something that the SCV evidently voluntarily does on its own. Why? Perhaps in the 1880s with the Federal yankee government still fearful of a fresh Southern "rebellion"; perhaps it was necessary, perhaps. But today???? I understand the Federal Flag flying from Federal Buildings and or entities. Though it grieves me and I strongly disagree with it, I also understand the Reconstructed State of Texas flying the Federal Flag. Sadly our Southern States fly the Federal Flag giving it preeminence over our State Flags precisely because our States are reconstructed. So why does the SCV fly and give prominence to the Federal Flag? THAT I do not understand. But oh, yes, maybe I do understand such as I fear that our beloved SCV is also reconstructed and this issue reveals such. Again, flags are powerful symbols and must be used according to the truth. The presence and preeminence of the USA Flag in the SCV sends a powerful; and I might add, confusing, a powerfully confusing message about the War. To be reconstructed at the point of a bayonet (forced submission to some things) is one thing but to voluntarily, freely, and wholeheartedly be reconstructed is quite another thing. The SCV needs to be unreconstructed.

2. The Reciting of the Bellamy/Lincolnian Pledge of Allegiance in SCV Camps and Events is a powerful manifestation of our being reconstructed and our need to be unreconstructed. The Bellamy Pledge of Allegiance is diametrically and plainly contrary to the Cause of the Confederacy. Is it not utterly confusing to attend an SCV Camp Meeting and recite the Charge to vindicate the Cause and then to moments later Pledge Allegiance to the Flag of the Nation that made a terrible, deadly, and destructive war against that Cause of the Charge and seconds later to salute the Flag that stood

for that Cause and against that Indivisible Republic????? Again, why do SCV Members, Camps, Divisions, and the Headquarters do this? Answer- divided loyalties. Why the divided loyalties? Answer- successful yankee propaganda; in other words WE, the SCV has been reconstructed. Divided loyalties in war result in defeat. And my friend we are still at war. Though said war is now just a war of ideas, the truth is that it was always a war of ideas. And so in one sense nothing has changed; it is the ideas, values, principles, and beliefs of the USA vs the ideas, values, principles and beliefs of the CSA. Oh I am sadly well aware that the CSA as such no longer exists but the essence of it does exist. That essence is the Cause for which they fought. It is alive and well within the hearts and minds of those who own it and that Cause and its vindication deserve wholehearted support from the sons of those who fought for it with bayonets and bullets. Our Cause deserves to be sounded with a clear sounding trumpet and not with a confused sound, confused by the flags of our enemy and a pledge that strikes at the heart of our Cause. Our Cause does not deserve divided loyalties. The SCV needs to be unreconstructed or I fear it will perish and with its perishing the Cause will suffer. That is why I am running for Commander of the SCV Army of the Trans-Mississippi. But whether as said Commander or as "mere" SCV member I will work for the unreconstructing of the SCV. Rudy Ray

The following is taken from *A Heritage of Resisting Tyranny*, a memorial address in 1871 by John L. Girardeau, former CSA chaplain.

"...there were fundamental principles of government, of social order, of civil and religious liberty, which underlay and pervaded that complex whole which we denominated our Cause. And the question whether those who fell in it its support died in vain, as to those principles, must depend for its answer upon the course which will be pursued by the people of the South....our brethren will not have died in vain, if we cherish in our hearts, and as far as in us lies, practically maintain, the principles for which they gave their lives....Our principles were defeated, not necessarily lost. It behooves us to cling to them as drowning men to the fragments of a wreck. They furnish the only hope for our political future...Let us cling to our identity as a people! The danger is upon us of losing it- of it being absorbed and swallowed up in that of a people, which having despoiled us of the rights of freemen, assumes to do our thinking, our legislating, and our ruling for us. Influences are operating upon us...if we be not vigilant, will sooner or later wipe out every distinctive characteristic which has hitherto marked us. Are we prepared for that? In that event, nothing of the past will be left to the South...can we preserve our identity in the face of the difficulties which oppose us?..."

We may do it, by utterly refusing to participate in any measures...which require the slightest compromise of our innermost convictions...Even so must we hold to our identity, or as a people, we are undone. We may perish if we attempt it; perish we must...if we do not....Conservation of our peculiar principles is our great, paramount duty....If we yield...all is lost. If we tenaciously hold on to the fragments of a noble past...the very attitude we shall maintain may possibly inspire other lovers of liberty in this land to rally to a last, mighty effort to regain lost ground, or at least to arrest further strides to ruin, as the firm stand of a Colour-bearer, in the crisis of battle and danger of rout, sometimes recalls a discomfited and retiring host. "



"But while we accept our defeat with the consequences that legitimately follow it, it is our right to justify our cause, to vindicate our motives, to honor our dead. This is not only a right, but is a sacred duty. We owe it to ourselves, to our children, to those who died in the effort to keep us free, that we should cling with unshaken fidelity to these principles which we believe to be true."

Memorial address of General Wade Hampton at Warrenton, Va, June 12, 1873.



Paul Gramling



Candidacy Announcement

Paul Gramling Candidacy Announcement

Compatriots Of The SCV,

One hundred and twenty years ago, our Confederate Veteran Ancestors were faced with the realization the true history of the South and the cause for which they fought and died would be falsely portrayed. They knew there would come a time when someone they could trust, would take a stand against the eradication of all things Confederate. Their Sons and Grandsons were the men the Confederate Veteran put their trust in.....that's US and that time is NOW!!! Our current state of affairs is the exact reason the SCV was established. We must stand together and make our Ancestors proud!!!

Never before, during the history of our organization, is it more imperative for the Sons, and ALL Southerners, to uphold the Charge given to us by Gen. Stephen D. Lee. Now, more than ever, the SCV needs strong and decisive leadership to guide us through these perilous times. At our National Reunion in Dallas, TX this July, I will be standing for the position of Lt. Commander-In-Chief.

Within the past year, men have applied for SCV membership like we've never seen. Although we have Confederate descendants "knocking down our door" to join, there are present members walking out that same door. One of my foremost goals is to work with Camps, Brigades, and Divisions to increase our retention percentage. There are numerous Southern supporters that would give anything to qualify for membership in the SCV. We must instill in our members, who are thinking about walking out that door in which they joined, that they have done the work and are fortunate to have the blood of Confederates running through their veins. Now, more than ever, the South needs all of Her Sons.

As Lt. Commander-In-Chief, I WILL stand with you, just as I have in the past, to insure the defeat of those intent on the eradication of everything we hold dear.

Your support is greatly appreciated. If you have any questions or comments, please contact me by phone: 318-294-1563, email: paul1863@cs.com, visit my Face Book page or you can visit my website: gramling-scv.net.

In The Bonds Of The South
Fighting Phase 2 Of Reconstruction

Paul Gramling, Jr.

Photos:
Paul Gramling and wife Lynda, Temple Texas, June 8, 2015
Paul Gramling May 30, 2015
Paul Gramling May 03, 2015







Nullification: A 21st Century Remedy

August 13, 2016
Atlanta, GA

[Please Register HERE.](#)

Topic: The general government in Washington D.C. is out of control. All three branches of government are complicit in the destruction of real federalism, what was once considered the cornerstone of the American polity. “States’ Rights,” in fact, were a recognized fact of the original Constitution, both North and South. As virtually every proponent of the Constitution insisted during the ratification process, the States were to be the pillars of the American federal republic with virtually unlimited power over the domestic concerns of their people. The general government had expressly delegated powers for the general purposes of the Union, namely commerce and defense.

If the general government violated it’s enumerated authority, “the States would be powerful enough to check it,” as Roger Sherman of Connecticut said.

States in the North and the South routinely dusted off the idea of “nullification” or “state interposition” before the War for Southern Independence. Since 1865, however, the idea of a State resisting unconstitutional federal authority has been branded “racist” or archaic, a relic of the past that should be buried along with any vestige of “disunion” sentiment.

But what if nullification *is* the remedy for what ails America? What if Americans firmly believed in the compact fact of the Constitution and could *legally* resist federal tyranny? What if the American polity rekindled the spirit of real federalism that dominated the early American federal republic? What if the founding tradition could save America and the Union? What if the people of the States could tell the general government, “No.”

News flash: this is already happening in several States.

Join us in Atlanta on August 13, 2016 for a discussion of how nullification can save the American federal republic and restore constitutional government in Washington D.C.

[Please Register HERE.](#)

SPEAKERS:

Dr. Donald Livingston, “What is an American State?”

Dr. Brion McClanahan, “Conventions: The Voice of the People.”

Kent Masterson Brown, J.D. “The Compact Theory of the Constitution.”

Mike Maharrey, “Putting Nullification into Practice: Current Efforts in the States.”

Hon. Joseph S. Johnston, “Rolling Back Federal Judicial Tyranny: State Courts as the True Guardians of the Constitution of the United States and of Cases and Laws Arising Pursuant Thereto.”

Dr. Jeffrey Addicott, “Waving the Secede Flag – How to Regain States Rights.”

CONFERENCE LOCATION: Crowne Plaza Hotel Atlanta Airport, Atlanta, GA. (404)-768-6660.

CONFERENCE FEE AND INQUIRIES. The fee is \$99 which includes lunch. A limited number of scholarships are available for students who are encouraged to apply. For inquiries call (843) 323 0690.

CONTRIBUTIONS: If you cannot attend, be there in spirit by making a contribution. This will make possible more conferences of this sort. Send check to Abbeville Institute, P.O. Box 10, McClellanville, SC 29458 or contribute [ONLINE](#).

Thugs are on the prowl, defacing and molesting history in San Marcos

Controversial Confederate marker closed by Cousins of the Confederacy

By [Lesly De Leon](#) - May 9, 2016, 9:03 pm



Tafari Robertson, public relations sophomore, at the May 9 Cousins of the Confederacy meeting. Photo courtesy of the San Marcos Cinema Club Facebook page.

The controversial Jefferson Davis marker across the street from Sewell Park was unofficially closed early Monday by Cousins of the Confederacy members.

Members covered the marker with what appears to be garbage bags, and placed a sign reading “temporarily closed, pending further race analysis.”

According to a May 9 Facebook post, members agreed the monument to Confederate President Jefferson Davis should be shut down immediately. Members agreed Texas Department of Transportation officials needed to explain the delay in removing the monument.

The Facebook post, published on the San Marcos Cinema Club’s page, reads:

“At their gathering this morning—held every 150 years to assess the group’s core values—the Cousins agreed by consensus that the disgraceful monument to the failed Confederate leader must be shut down immediately and that the Texas Department of Transportation needs to explain why they have delayed so long in removing it.”

It goes on to state:

“Students, faculty and administration have long called for its ouster—which was expected to be finished this Spring according to the Hays County Historical Commission, and yet it remains—so the Cousins resolved to bag the offensive monument & erect a sign letting passersby know the wretched relic will be ‘temporarily closed, pending further race analysis’.”

Officials and community members have debated the marker’s fate since August 2015.

The monument was vandalized in late April when Jefferson Davis' name was spray-painted over. University Police Department officers were investigating, said Jayme Blaschke, director of University News Service, in April.

“The university is in ongoing discussions with TxDOT and the Daughters of the Confederacy to have the monument removed and relocated to some other location in Hays County where the history would be preserved,” Blaschke said. “The university is committed to having the marker relocated.”

In February, representatives of the Hays County Historical Commission requested the marker be relocated rather than disposed of.

“At this point, the commission has not been able to find a place to relocate the marker, but I have been informed that it won't be at the courthouse,” said Luanne Cullen, secretary to HCHC chairman, in February. “We do know that the marker will likely be removed from campus this spring.”

University officials were working on a legal analysis of who has the authority to remove the marker, said Eric Algoe, Finance and Support Services president, in February.

TxDOT officials have jurisdiction over the marker and must approve its relocation. University officials and HCHC representatives were waiting on a response from TxDOT officials after requesting the marker be moved.

<http://star.txstate.edu/2016/05/09/controversial-confederate-marker-closed-by-cousins-of-the-confederacy/>

Confederate Veteran June 1907

VERIFYING THE LEE AND GRACIE INCIDENT

The article by G. N. Saussy in the April Veteran calls forth the following:

“Soon after General Lee returned to Petersburg from the north side he reviewed the whole line, and while on General Gracie's front he very imprudently thrust his head above the parapet and commenced inspecting the enemy's works. This was one of the most dangerous portions of the lines. A young man was killed there a few days previous while looking through a porthole. He had received a sixty-day furlough on account of a severe wound, and previous to starting home he had gone out to see some of his friends on the line. He bade them all good-by, and was just returning to Petersburg when he suddenly turned round and said in a jovial manner: 'I must take a look at my friends over the way before I go.' He put his eye to the porthole nearby, when a bullet came through and killed him instantly.

“It was near this same spot that General Lee was so imprudently exposing himself. His officers stood horrified, expecting every moment to see him killed, and several expostulated with him. Finding all entreaties to be in vain, General Gracie jumped up on the parapet and placed himself before General Lee.

“General Lee said: 'General Gracie, that is very dangerous; you will be killed.' General Gracie replied: 'It is better, General, that I be killed than you. When you go down, I will.' The noble General Lee smiled and got down, followed by General Gracie.”

Bury Henry Wirz body parts on public display



[John Hall](#) [Dublin, GA](#)

Whereas Henry Wirz was the commander of the Confederate Prison in Andersonville, Georgia from April 1864 till the end of the war.

And Whereas, Wirz was executed by the US government on November 10, 1865 by hanging.

And Whereas after hanging and currently Wirz's arm and certain neck bones are on public display at the National Museum of Medicine and Health located in Silver Spring, MD approx. 8 miles from Washington DC.

And Whereas the public display of body parts by the US Government as a trophy of war are deemed barbaric and uncivilized.

And Whereas The War Between the States has been over for over 150 years and President Ulysses Grant gave permission for the whole body to be reburied in the spirit of "Let Us Have Peace"

Therefore let it be resolved that the body parts on public display be properly buried on the 150th anniversary of Wirz's hanging with the rest of Wirz's body at Mount Olivet cemetery In DC.

Sign the Petition

HERE

This petition will be delivered to:

- US Congress

SCV Telegraph

News for SCV members

[SCV HQ](#) [SCV Blog](#) [CV Blog](#)

[Recruiting Website](#) [Sesquicentennial Society](#) [The Confederate Museum](#)

Compatriots and friends,

As many of you are by now aware the U.S. House of Representatives on May 19, 2016 passed H.R. 4974 - Military Construction and Veterans Affairs, and Related Agencies Appropriations Act, 2017. Adding to H.R.4974, an amendment was introduced and passed that will prohibit large scale displays of the Confederate Flag in VA Cemeteries (National Cemeteries) such as at mass Confederate graves; however, it would still permit families to place small individual Confederate flags on graves for a very limited amount of time, two days a year. Presumably the federals will then remove any flags left by family members.

This amendment is unacceptable to the members of the Sons of Confederate Veterans and also to all citizens who have any common sense and believe that the U S Constitution truly allows free speech and expression by its citizens. Even though the House of Representatives passed this bill, it can still be stopped or altered in the Senate. I encourage each of you, and your families, to contact your U.S. Senators today <http://www.senate.gov/general/contacting.htm> and tell him or her to vote NO to H.R. 4974. Remind these public servants that the branch of government in which they serve, previously approved Public Law 85-425 signed into law by President Eisenhower in 1958 that bestowed full veterans rights to Confederate Soldiers and their widows which made them equal with all other American Veterans of our nation's wars. These soldiers deserve equal rights, and they can no longer defend their own sterling reputations. We, who are their descendants, must carry this fight for these brave men.

Deo Vindice!

Charles Kelly Barrow

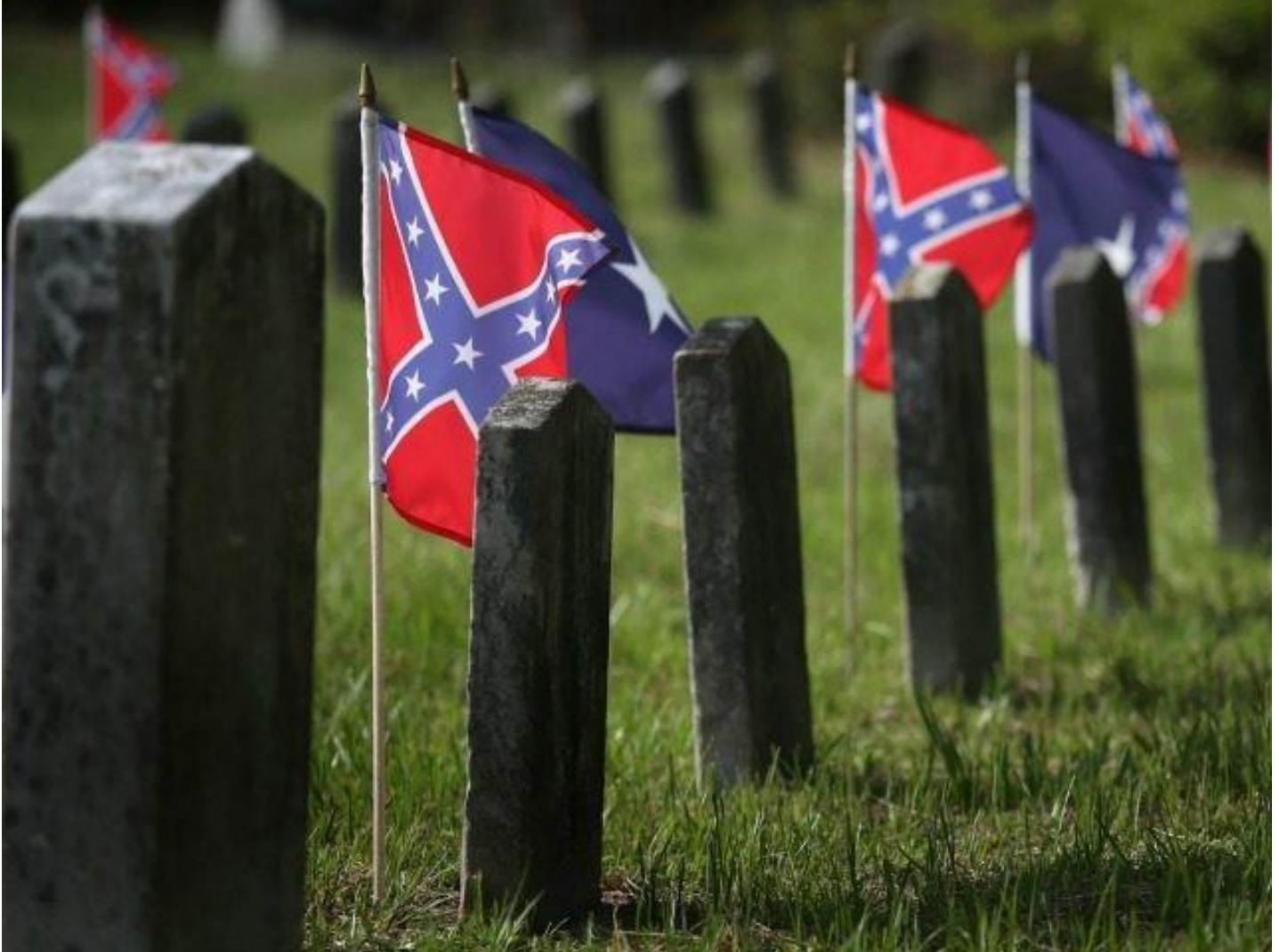
Commander-in-Chief

Sons of Confederate Veterans

@scvcic

www.scv.org

House Votes to Ban Confederate Flag at National Cemeteries



John Moore/Getty Images

by [Warner Todd Huston](#) 19 May 2016 Washington D.C. [2695](#)

House Speaker Paul Ryan tells his Republican party members they'd better get used to "taking tough votes," such as one to ban the Confederate flag at historic cemeteries controlled by the federal government.

In a roll-call vote, the House voted 265 to 159 to [block descendants of Confederate veterans](#) from flying the historic banner over mass graves even on the days when flags have been permitted in the past.

Democrats hailed the move as a strike against “racism, slavery and division, as Ryan warned opponents that they are just going to have to “take it” when votes don’t go their way.

Speaker Ryan seemed to insist that the issue wasn’t important enough for Republicans to fight for.

“People are going to have to take tough votes,” [Ryan said](#) at a press conference. He went on to say that the issue wasn’t as important as his budget plan saying “the last thing we should do is derail our own appropriations process” by getting too contentious over banning the historic symbol at national cemeteries.

The amendment, introduced on Wednesday night by Rep. Jared Huffman (D-CA), aimed to ban the flag from being flown on flag poles at federally controlled cemeteries. Families would still be allowed to place miniature flags on individual graves.

“Over 150 years ago, slavery was abolished. Why in the year 2016 are we still condoning displays of this hateful symbol on our sacred national cemeteries?” Huffman said as he introduced the measure. Huffman failed to get a similar measure passed last year.

Georgia Representative Sanford Bishop was the only Democrat to vote no on the bill. However, 84 Republicans joined the Democrats to ban the Confederate flag.

According to *The Hill* [some Republicans were incensed](#) by the amendment.

A staffer for Georgia Republican Lynn Westmoreland sent out an email blasting the amendment as something ISIS would do.

“You know who else supports destroying history so that they can advance their own agenda? ISIL. Don’t be like ISIL. I urge you to vote NO,” Westmoreland’s legislative director, Pete Sanborn, said in an email.

Sanborn reportedly signed the email, “Yours in freedom from the PC police.”

Westmoreland’s office distanced the congressman from the email.

The amendment comes a month after the Republican chairman of the House Administration Committee [removed](#) all state flags from a connecting tunnel between the Capitol and one of its office complexes. The flags were all removed because several official state flags of southern states contain a portion of the Confederate emblem.

<http://www.breitbart.com/big-government/2016/05/19/gop-led-house-votes-ban-confederate-flag-national-historic-cemeteries/>

Compatriots:

Two things about human nature are pretty predictable.

The first is that humans have short memories. Second, they never learn from their mistakes.

Today, 84 RINO Republicans in the US House of Representatives voted with 184 Democrats to decide the Confederate Flag was too Evil to be seen in VA Cemeteries.

The the same group earlier decided Mary Jane was good medicine for our current Troops.

The vote tally showed that the 84 Republicans who voted against Southern Heritage included 46 Yankees, 24 Left Coasters and 14 Southern Scalawags

The Scalawags are:

1 Bilirakis - (FL) Scalawag	1
4 Buchanan (FL) Scalawag	2
10 Comstock (VA) Scalawag	3
13 Curbelo (FL) Scalawag	3
16 DeSantis (FL) Scalawag	4
17 Diaz-Balart (FL) Scalawag	5
29 Hurd (TX) Scalawag 7 23rd Dist, San Antonio - AA	
32 Jolly (FL) Scalawag	6
60 Rigell (VA) Scalawag	9
62 Rooney (FL) Scalawag	10 7
63 Ros-Lehtinen (FL) Scalawag	11 8
66 Scalise (LA) 1st Dist Scalawag	12
70 Smith (TX) Scalawag	13
77 Wagner (MO) Scalawag	14

**(FL) lead the way with 8, (TX) and (VA) each have 2, (LA) and (MO) each have 1
Remember them when you cast your vote.**

<http://clerk.house.gov/evs/2016/roll223.xml>

Mary Jane is Good, The Confederate Flag is Bad as per US House of Representative's

The U.S. House voted to allow Department of Veterans Affairs doctors to recommend medical marijuana to their patients in states where it's legal, marking the strongest sign yet that attitudes in Congress toward the drug are shifting along with public sentiment.

The House took several other emotional votes Thursday, including approving an amendment that would ban the display of the Confederate battle flag in veterans' cemeteries and, in a particularly raucous moment, narrowly defeating another that aimed to protect lesbian, gay, bisexual and transgender people from discrimination in federal contracting.

On the medical marijuana amendment, the 233-189 vote Thursday to bar an Obama administration gag order on VA doctors is a reversal from a year ago, when a similar proposal by Earl Blumenauer, an Oregon Democrat, was narrowly defeated on a 210-213 vote. Two years ago, the same effort failed 195-222.

Senate appropriators this year included a similar provision in their version of an annual spending bill governing veterans health programs, which is under debate on the Senate floor.

Currently, veterans have to hire an outside physician at their own expense to get such treatment, an "unjustified" hurdle affecting some veterans struggling with post-traumatic stress disorder, depression and chronic pain and who might benefit, Blumenauer said.

"We should not be limiting the treatment options available to our veterans," said Blumenauer, whose home state is among 24, along with the District of Columbia, that have laws legalizing medical marijuana.

Representative Charlie Dent, a Pennsylvania Republican, said during floor debate Wednesday night that he opposes the policy shift, albeit reluctantly. Dent said that he was "uncomfortable in trying to dictate policy on marijuana" without guidance from the U.S. Food and Drug Administration and other medical professionals.

Blumenauer retorted that the amendment doesn't dictate anything, but instead would "simply enable doctors and patients to interact with a state's legal marijuana systems."

White House spokeswoman Katie Hill declined to comment on the provision before the vote, but the administration's veto threat on the Senate bill containing the provision didn't mention it.

The White House's policy on marijuana has been evolving, and President Barack Obama has previously signed into law bans on enforcement against state-sanctioned medical marijuana operations. The Justice Department has also declined to enforce federal marijuana laws in states that have legalized it for recreational use, like Colorado, but Obama, who has written about and joked about his own drug use, has not embraced legalization or rescheduling of the drug.

The amendment is on the House's broader \$81.6 billion bill funding military construction and veterans programs in the fiscal year starting Oct. 1.

Confederate Flag

A separate amendment adopted Thursday on a 265-159 vote would prohibit the large-scale display of Confederate flags in VA-run cemeteries. A related amendment last year, coming in the wake of a deadly shooting at an African-American church in Charleston, South Carolina, proved so awkward for Republicans that it scuttled the entire House debate over individual spending bills.

This year's proposal was offered by Representative Jared Huffman, a California Democrat, who described the flag as a "disrespectful" symbol of hate that has no place on government property, and especially not on the grounds of veterans' cemeteries.

"It's past time to end the public promotion of this cruel, racist legacy of the Confederacy," he said. "Symbols matter."

No one spoke against the amendment during Wednesday's late night debate.

LGBT Discrimination

Democrats led by Minority Whip Steny Hoyer of Maryland expressed outrage on the House floor after several members were allowed to change their votes quietly after regular time expired to vote on an amendment protecting lesbian, gay, bisexual and transgender people from discrimination from federal contractors.

"Not only did they vote against equality and inclusion, but those who switched their votes did not even have the courage to do so openly in the well of the House," Hoyer said in a statement. "They did so quietly from the back benches, contrary to established practice that requires vote-switching to be done in person at the clerk's desk, and House Republican leaders held a two-minute vote open for nearly eight minutes."

The measure was announced as failing, in a 212-213 vote. But just moments earlier, the electronic tally displayed 217 votes in favor, and the total could have gone higher.

After the vote, Hoyer, Democratic leader Nancy Pelosi and other Democrats lashed out at House Speaker Paul Ryan for what they said was a failure to fulfill pledges of transparency in handling House votes and procedures when he took the gavel last October.

"Evidently Speaker Ryan's promises of regular order mean nothing, when regular order means a majority of the House standing up to protect LGBT Americans from bigotry," Pelosi said in a statement. "House Republicans' outrageous and cowardly actions today utterly expose the reality of their hateful agenda."

During a later news conference, Ryan offered little about what happened on the floor regarding the amendment sponsored by Representative Sean Maloney, a Democrat from New York.

"I don't even know," he said of what occurred, and whether it was at leadership's direction.

But when asked about his view of the amendment, Ryan said, "I think this is federalism. The states should do this. The federal government shouldn't stick its nose in its business."

One other Democrat, Bill Pascrell of New Jersey, said afterward there is a difference between "being clever and intelligent." He said Republicans in this maneuver may have been clever, but that it was not intelligent in terms of longer-term relations with Democrats across the aisle.

The White House has threatened to veto the underlying spending bill, H.R. 4974, which funds military construction and veterans affairs programs, if it includes partisan provisions. A statement cited opposition to language that would restrict the administration's ability to construct an alternative facility to house Guantanamo Bay detainees.



House Votes To Ban Confederate Flag From Veteran Cemeteries



Rachel Stoltzfoos

12:32 PM 05/19/2016

Reporter

The House voted to ban some federal cemeteries from flying the Confederate flag Thursday.

A similar bid failed last year due to the objections of southern Republicans, but the measure sailed through the House 265-159 in Thursday's vote, [reports Politico](#). California Democratic Rep. Jared Huffman

forced the vote by offering an amendment to an appropriations bill considered on the floor.

The amendment bans the flag from large-scale display at cemeteries overseen by the Department of Veterans Affairs. Flying the flag from flagpoles or over a mass grave would be prohibited under the law, and small Confederate flags on individual graves would only be allowed during Memorial Day and either Confederate Memorial Day or one other day during the year.

Huffman's failed bid last year derailed the entire appropriations process, but won the blessing of GOP leaders Thursday.

Citing the shooting at an Episcopal church in Charleston, S.C., last year by a Confederate sympathizer, Huffman said Thursday it doesn't make sense to continue allowing the "hateful" "symbol of treason" to fly in national cemeteries.

"Symbols like the Confederate battle flag have meaning," he said [on the House floor](#). "They're not just neutral, historical symbols of pride. They represent slavery, oppression, lynching and hate. To continue to allow national policy condoning the display of this symbol on federal property is wrong, and it's disrespectful to what our country stands for and what our veterans stands for."

Read more: <http://dailycaller.com/2016/05/19/house-votes-to-ban-confederate-flag-from-veteran-cemeteries/#ixzz49DSpOajN>

HYPOCRITE ALERT



If you're going to remove all symbols of slavery in America you can start with this one. The US Capitol was built using slave labor as late as 1865. (That's right, throughout the entire war and Lincoln Administration.

Until then just leave our Confederate Monuments be...

~Robert~ [Defending the Heritage](#)

Great Summer Reading Special!

HISTORICAL FICTION

“The battle narratives are so fascinating you can almost smell the gun smoke.”

—C. Maus, President, *The Confederate Society of America*

In the late summer of 1862, after a series of victories culminating in the Union Army's rout at Second Manassas, General Lee and his commanders meet with President Davis and Secretary of State Judah Benjamin near that blood-soaked battleground to arrange a highly controversial and risky campaign for the fall. General Lee agrees to divide his Army of Northern Virginia by sending his most trusted general, Thomas "Stonewall" Jackson, to Kentucky with three Divisions by railcars to Knoxville, Tennessee. Jackson's Corps is ordered to march into Kentucky and meet with two other Confederate armies, those of Braxton Bragg and Kirby Smith, to secure that state for the Confederacy.

In *1862 The Confederates Strike Back*, author Kevin Carroll offers a fictional work of military history that envisions what might have happened if commanders at the time had made other choices. The story journeys through a series of hypothetical historical events once the Battle of Second Manassas is complete.

Laced with military strategy, tactical maneuvering, and unforeseen complications caused by the fog of war, *1862 The Confederates Strike Back* is complete with details on orders of battle that were accurate in late summer of 1862. It presents a realistic and plausible alternative to the historical events as they occurred. Can General Lee hold on and buy the time Jackson needs to complete his mission and return to Virginia? Will the risky strategy backfire on the South? Will the Confederacy achieve independence?

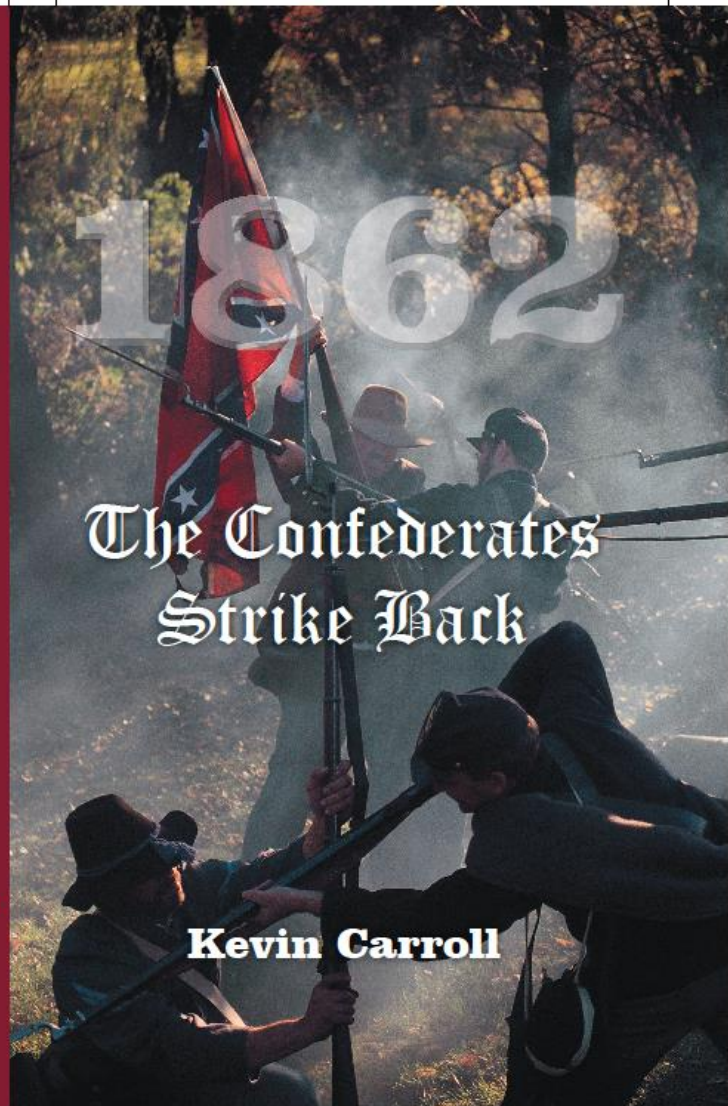


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1862

*The Confederates
Strike Back*

Kevin
Carroll



Here's a great book for the summer! You can get a copy in stock as hard cover copies with color battle maps and can send out for \$25 each which is below the listed price!

Contact:

Kevin Carroll

Kcsa61@gmail.com

561-371-4521

Arlington National Cemetery: Surprising Facts



A Supreme Court ruling in 1882 could have resulted in the exhumation of 17,000 graves.

More than a decade after Lee's death, the Supreme Court ruled that the U.S. government had seized his estate without due process and ordered it returned to his family in the same condition as when it was illegally confiscated. If followed, the ruling could have required the exhumation of all of Arlington's dead, but instead Lee's son officially sold the property to Congress for \$150,000 in 1883.

<http://www.history.com/news/arlington-national-cemetery-8-surprising-facts>

“I never thought I'd see the day when the president of the United States would raise an army to invade his own country.”

Robert E. Lee in Gods and Generals

~Robert~ [Defending the Heritage](#)



Burrel Hemphill, a slave in the household of Robert Hemphill during the Civil War, was reportedly tortured to death by Union troops for refusing to disclose the location of the family's silverware and other valuables when Sherman's army came through the area. A monument erected in his honor reads: "In memory of Burrel Hemphill, Killed by Union soldiers February 1865. Although a slave, he gave his life rather than betray a trust. He was a member of Hopewell."

Ephraim Dodd: A Union Prisoner

Ephraim Shelby Dodd sat in his Knoxville jail cell and scribbled a note to a local volunteer who was taking care of him and some other Rebel prisoners. He made a modest request—‘a piece of soap, towel, needles, thread’—a curious order for a convicted spy awaiting execution. Later that day Ellen House packed up the items and had them delivered the next morning. She wrote in her diary: ‘I was very much afraid he would be gone before I sent them.’

A native Kentuckian, Dodd moved to Texas in 1857, at age 18, and started a new life brimming with enthusiasm fueled by the lofty dreams and untainted optimism of youth. Then came the Civil War. Dodd, like his family back in Kentucky, opposed secession, but when his adopted Texas joined the Confederacy, he followed.

He enlisted in the 8th Texas Cavalry, a regiment raised in August and September 1861 by Kentucky-born sugar planter Benjamin Franklin Terry and South Carolina-born merchant Thomas S. Lubbock. The unit, nicknamed Terry’s Texas Rangers, quickly gained a reputation as a crack mounted regiment. Whether, as one general thought, they were ‘the equal of the Old Guard of Napoleon,’ or, as another maintained, they constituted ‘a damned armed mob’ (they were probably a bit of each), Terry’s Rangers became one of the most storied units in the Confederate army.

Leaving Houston, where the regiment was mustered in, the Rangers joined General Albert Sidney Johnston’s command at Bowling Green, Kentucky. Johnston, himself a naturalized Texan, knew and respected Terry. So he made the Rangers an offer they could not pass up: come to Kentucky and receive the best mounts in the state and answer to no one but him.

Bound for Virginia, Terry’s men changed plans and headed to Kentucky in October. There they saw their first real action in mid-December, when in their maiden charge their beloved namesake colonel was killed. They went on to serve valiantly at Shiloh a few months later, but when Johnston died on the first day of fighting, the Rangers lost their brief career as an independent command. The unit was combined with the 4th Tennessee Cavalry and the 1st and 2d Georgia Cavalry in July 1862 to form a new brigade under the command of Brigadier General Nathan Bedford Forrest.

Dodd witnessed all of it, and in December 1862, he began keeping a diary of events and adventures—a diary that even today reveals a literate, observant, and devout young man. He apparently spurned liquor and gambling, favorite pastimes for many rowdy cavalymen. On one occasion, while part of a procurement detail in Lewisburg, Tennessee, Dodd visited a prayer meeting, attended a worship service, and purchased four religious books: *Mormon’s at Home*, *Pilgrim’s Progress*, *Bayard Taylor’s Travels*, and *The Bible Union Dictionary*.

He did, however, have an eye for the ladies. ‘Came out on a reconnoitering expedition,’ he recorded on January 11, 1863. ‘I stopped on return and saw Misses Mollie and Alice.’ In Lewisburg, Dodd met several young ladies, among them Lou Hill, whom ‘I prize highest,’ he said. When he was about to leave town, he spied ‘a couple of young lady equestrians’ riding along. ‘I jumped on E. Emnoff’s horse and overtook them, rode out a mile with them and turned off pike,’ he wrote. ‘If I should ever get back to L[ewisburg] I intend seeking them and make their acquaintance.’ When the regiment moved to Rome, Georgia, in July 1863, Dodd sparked some Georgia girls. ‘I made the acquaintance of Miss Maggie Ezzell, Miss Mattie Sommers, Miss Fannie Summers, and Miss Mollie Roberts and enjoyed myself with them finely,’ he reported.

When the time for military action came, no one responded more swiftly than Dodd. ‘Met the Yankees and skirmished with them all day, falling back gradually,’ he recorded near the end of December 1862. ‘Their

cavalry charged us once but paid dear for it.' On March 21, 1863, he noted, 'Brigade went out on scout. Our Company supported battery, drove the Yanks back to their main camp and returned.' Ten days later, he saw action again: 'Went on a scout out to Eaglesville. Met a Yankee scout just this side of E. We charged them and run them one and a half miles, capturing six and wounding several.'

At other times, when assigned to picket duty or reconnaissance in Tennessee, Kentucky, and Georgia, Dodd's objective was not to fight but to avoid capture or detection by the Federals. Even so, he remained in the thick of the action. 'Bushwhackers attacked us, killed my horse, stampeded all,' Dodd reported while on a scout in Allen County, Kentucky. Back in Tennessee, he reported, 'Came up near Epperson Springs, found the Yanks were there and at Scottsville too strong for us.'

Dodd's undoing came a few months after the Battle of Chickamauga, Georgia, in September 1863. With Union Major General William S. Rosecrans's Army of the Cumberland held at bay inside Chattanooga by General Braxton Bragg's Army of Tennessee, and with Union Major General Ambrose Burnside strengthening his hold on Knoxville, the Rangers returned to eastern Tennessee in November to join Major General William T. Martin's cavalry division. Their mission, as part of General James Longstreet's Corps, was to help invest Knoxville and recapture it from Burnside. Although they spent most of their time on picket, shielding Longstreet's infantry and disrupting Union supply lines, they did join in some real fighting near Dandridge and Mossey Creek. One Ranger recalled engaging in a half-dozen skirmishes during November and December.

Dodd missed all this action, for he did not accompany the Rangers immediately to eastern Tennessee. His horse had stumbled and broken a leg during a retreat the previous summer, and he had been unable to find a replacement. He spent the late summer and autumn on detached duty in Georgia, searching for a dependable mount. He finally found one in December, while traveling south of Knoxville with a horse requisition party. He bought it for \$200.00. As he and his companions tried to rejoin the army, they found themselves cut off by Federal troops heading north from Chattanooga to relieve Burnside. The Rebels' problems were compounded in mid-December when Longstreet abandoned his siege of Knoxville and withdrew his corps.

The 10-man detail, eager to rejoin the army, tried to dodge the Yankees by taking a circuitous route southeast of Knoxville. They had easy going at first, but things took a nasty turn. Dodd and two other men, named Alexander and Smith, became separated from the main detachment on the rainy night of December 13. The next day Dodd's group encountered a Yankee patrol at Maryville. The outnumbered Rangers ran for it, but Dodd's saddle turned and he lost his horse. Alexander's mount was shot from under him, and Smith, unwilling to abandon his comrades, released his horse. The three men escaped into the woods.

The horseless Rangers finally came to the home of a Mr. McClaine. McClaine had stood by the Union when Tennessee seceded and wanted nothing to do with the desperate Rebels. So the Rangers hid in some timber until dark. The next day they reached the house of Hiram Bogle. Bogle gave them something to eat, but he had taken the Union loyalty oath and did not want to jeopardize his property by helping the fugitives. He did, however, point them in the direction of the home of Timothy Chandler, a Southern sympathizer in Sevier. Traveling by night on December 16, the Rangers passed within sight of some pro-Union home guards patrolling along their route, but they safely reached Chandler's house at 1:00 a.m. on December 17, exhausted and soaked by rain. Like the other citizens, Chandler hesitated to give the men any information that would help them escape, but he did feed them and let them sleep in his barn.

The manhunt ended that day. 'This morning the Home Guards got on our tracks and by the aid of Citizens found us,' Dodd recorded later. The next day a military guard escorted the three men to Knoxville, where the Rangers joined dozens of other Confederate prisoners, mostly Georgians and Texans. Alexander, apparently having had enough of the war, took the loyalty oath and was released.

Dodd never considered taking the oath. Instead he decided to rely on the intervention of his fellow Masons. ‘I sent out a summons to the Lodge for assistance,’ he revealed on his second day in the Knoxville jail. ‘Two members call on me and promise to attend to my case.’ He was confident they would secure his release. As the days passed, however, it became clear the Masons could not help him.

Christmas Day passed uneventfully—‘dull’ was how Dodd described it. Conditions in the prison were harsh, Dodd wrote, ‘no wood hardly—freezing and starving by inches.’ Fortunately there was hope for the Rebel captives. They had been told they would soon be transferred to Northern prison camps, most likely to Camp Chase in Ohio. As late as New Year’s Day, Dodd thought he would be among the prisoners sent north the next day.

Suddenly the unusual clothing he had been wearing when taken captive became an issue. Like many Confederate soldiers, Dodd wore a captured Yankee overcoat. He also wore blue pants, which he claimed were part of his regular uniform. Completing the outfit were a Mexican serape, which he donned throughout the war, and a broad-brimmed Ranger hat, which prominently displayed the star of Terry’s Texas Rangers. Curiously, no one mentioned Dodd’s eclectic outfit during the first fortnight of his captivity. Perhaps that was because the Rangers were famous for their colorful dress, as one Ranger observed, ‘Some in Red, some in Blue—Brown, Green, yellow.’

The odd attire gained new meaning after Federals found his diary. They discovered that many entries referred to the placement of Union pickets (natural enough comments for a scout to record) and, more importantly, to an occasion earlier that month on which Dodd had passed himself off as a Yankee when traveling through Loudon County. Dodd probably wrote the remark with a gleeful touch, delighted to have outwitted a pro-Union civilian and ensured safe passage. His comments were made in reference to securing his escape, not to acquiring military information. However, when Federal authorities read the entries with his blue pants and coat in mind, the words took on new meaning. It probably did not help Dodd’s cause to have mentioned that before his detachment broke up, it had stolen horses and weapons and released slaves from households.

Convinced a spy was in their midst, the Yankees moved swiftly. Official records show that Dodd was tried ‘on or before January 5th.’ In fact, the charges, findings, and sentence of his court-martial were not announced until January 5, 1864. But new evidence shows clearly that Dodd was rushed before a tribunal on New Year’s Day, the date of the diary’s last entry and the day Federal authorities discovered and confiscated the pocket volume. Word spread through Knoxville of Dodd’s January 1 trial, but the verdict attached to the spreading gossip was *acquittal*. Dodd himself wrote to his father, ‘I was tried by the court-martial as a spy, but the charge and specifications could not be sustained.’

Not until 11:00 a.m. on January 6 did Dodd learn he was to be hanged. Up to that time, he still thought that he was destined for Camp Chase. Ellen House, a young pro-Confederate woman who had been supplying clothing to Dodd and other prisoners, received Dodd’s request for toiletries and assorted small items on January 5. ‘It was after dark when I got [the letter],’ House recorded in her diary. ‘So I will have to wait till tomorrow morning.’

The next morning snow fell on Knoxville. House sent the requested items before breakfast. By the time the toiletries reached Dodd, he probably had been given the grim news: he would be hanged on Friday, January 8. ‘Oh it is terrible, terrible, so totally unexpected,’ House wrote. ‘If I only could do something for him. Were he a spy, badly as I would feel about it, I know it would be perfectly useless to do anything. But for an innocent man to die such a death is awful beyond conception.’ House concluded her daily diary entry still in shock, but on a hopeful note: ‘Oh! I cannot, cannot believe that they will hang him. Something must stop it.’

Other Knoxville Confederates shared House’s sentiments. Many immediately mobilized to save Dodd. The Reverend Joseph H. Martin, pastor of the Second Presbyterian Church, visited Dodd regularly, as did three

Federal chaplains. All four ministers believed Dodd's steadfast claim of innocence, as did his prison guards. The Masons, having failed Dodd once, renewed their campaign for his release. Prominent citizens, including some Unionists, petitioned Brigadier General Samuel P. Carter, a native Tennessean who served as provost marshal in Knoxville, to intercede. As late as Thursday night, January 7, people saw hope of saving Dodd.

Through it all, Dodd remained serene. He spent much of his time on January 6 and 7 writing letters to relatives and friends to inform them of his misfortune. He maintained his innocence. 'I feel prepared to meet my fate as a soldier and firmly rely on God's promises to save the penitent,' he told his father and stepmother in Richmond, Kentucky. 'Do not grieve for me, my dear parents, for I am leaving a world full of crime and sin for one of perfect bliss.' Dodd sent notes also to people in Knoxville who had worked on his behalf and tried to ease his suffering. Several local Masons spent two hours conferring with him on Thursday evening, and they continued to petition Federal authorities through that night. Masons among the Federal officers in Knoxville, themselves thoroughly convinced of Dodd's innocence, sought clemency for him.

By Friday morning, a blanket of snow covered the city. It soon became clear that Dodd's execution would proceed on schedule. Pastor Martin left the prison with Dodd at 10:15 a.m. A detachment of the 100th Ohio and 74th Illinois Infantry greeted the two men and ushered Dodd onto a waiting wagon. The cavalcade moved 'with slow and measured tread' along Gay Street, the city's principal thoroughfare. Armed soldiers flanked the wagon, and an accompanying fife and drum detail played the 'Death March.' A growing crowd joined the procession as it moved toward the gallows erected near the north end of Gay Street and the railroad tracks. Some people, including Federal soldiers, turned away from the passing wagon, teary-eyed and unable to watch. Dodd, seated on his coffin, occasionally surveyed the crowd, but, reported one witness, he 'generally preserved a downward look, as if in deep meditation.' Underneath the Mexican serape he wore to ward off the cold, Dodd was dressed in Rebel gray and butternut. He also wore his sombrero with the Texas star.

With General Carter viewing the scene from across the tracks, Dodd ascended the gallows. While the condemned man's hands were being tied behind his back and the rope was being placed around his neck, a Union officer who had visited the prison the previous night approached. Like everyone who spoke with Dodd, the officer had been deeply impressed by his apparent calmness and his continued professions of innocence. So now, in Dodd's final moment, he looked him in the eye and asked again if he was a spy. Dodd returned his gaze and replied, 'I die innocent of the charge against me.'

A tragic farce followed. At 11:00 a.m., the drop fell, Dodd plummeted, the rope snapped tight—and broke. Dodd sprawled on the ground, severely shaken but conscious. A gasp, followed by mingled murmurs of pity, horror, and disgust, ran through the crowd. 'Release me quick,' Dodd groaned as soldiers rushed to assist him. Fifteen minutes passed before he was fully revived. His head bobbed in agony from the effects of an injured neck, but he had recovered sufficiently to mount, with assistance, the gallows steps once more. The hangman placed a new rope, with a double noose, around his neck. This time it held. An army surgeon pronounced Dodd dead at 11:30.

'At eleven o'clock I heard a gun fire,' House reported. 'At the sound my blood seemed to freeze in my veins. A short time after I heard another.' Hearing the signal guns is how most of Knoxville learned of Dodd's execution. A few people followed the body as it was carried to a local burying ground. At one citizen's insistence, a head board was left to mark the grave site. Someone else retrieved Dodd's hat and sent it to a friend at Camp Chase. A Yankee soldier had already stolen its Texas star.

Some Confederates vowed vengeance. 'Oh! my God it was terrible, an innocent man to die such a death,' House anguished. 'It will not bring him back to life, but the Yankees must suffer for it.' Even after six weeks had elapsed, when House read an article about the execution in a Louisville newspaper, she fumed, 'They murder a man and then cry over him. It has made me feel so miserably. I try not to think of him and his cruel

fate. It makes me most unhappy, but I feel perfectly fiendish. I believe I would kill a Yankee and not a muscle quiver.'

Robert F. Bunting, chaplain of the Rangers, voiced similar anger. Bunting kept Texans informed about the regiment's activities by sending regular reports to the Houston *Telegraph*. On March 4, writing from Rome, Georgia, Bunting aroused the entire state with a highly charged account of Dodd's 'fiendish murder.' The execution, insisted Bunting, as he spoke on behalf of the Rangers, 'brings to the heart more bitterness than any calamity which has overtaken us.' Even some Northern newspapers, including the New York *Tribune*, expressed outrage.

Why did the Federals execute Dodd? Bunting thought he knew the answer. He insisted some rabid eastern Tennessee Unionists, notable among them William G. 'Parson' Brownlow, were seeking revenge for the hanging deaths of several 'bridge-burners' early in the war. The bridge burners were Unionists who had attempted to disrupt Confederate communication and supply lines by destroying railroad bridges in eastern Tennessee. The gallows where one or more of them died was supposedly the one used to execute Dodd. 'Here was a Texas Ranger in their power,' reasoned Bunting, 'and it would be double gratification of fiendish delight to execute him.' Perhaps, but House noted in her diary on January 1 that Brownlow, for one, had been keeping 'very quiet' at the time of Dodd's arrest and trial—'have not seen or heard anything of him.'

Of course, there are other possibilities. It seems that when Longstreet aborted his siege of Knoxville, he left in his abandoned lines two Yankee spies dangling at the ends of hanging ropes. 'It never ought to have been done,' House wrote. 'They ought to have been quietly buried and not left hanging to taunt the Yankees.' House also thought the Federals in Knoxville were anxious because of Longstreet's continued presence northwest of the city, especially in light of his ongoing raids against Federal patrols and supply trains. 'They are frightened here,' House reported. 'I think they are expecting him [Longstreet] in here and that is one reason that Mr. Dodd's sentence is to be carried into execution so soon. They are afraid of his being rescued.'

Finally, addressing House's last observation, and touching on a point suggested by Bunting, Major General John G. Foster, commanding the Department of the Ohio and the Union garrison at Knoxville, believed it was time to crack down on Rebel spies in eastern Tennessee. On January 8, the day of Dodd's execution, Foster complained about the large number of Union pickets and outposts recently 'overpowered and captured by the enemy's troops, disguised as Federal soldiers.' He ordered all corps commanders 'to cause to be shot dead all the rebel officers and soldiers (wearing the uniform of the U.S. Army) captured within our lines.' Furthermore, on January 17, Foster took the extraordinary step of forwarding a copy of the proceedings and findings of Dodd's trial to Longstreet. He clearly intended this as a warning to the Rebels.

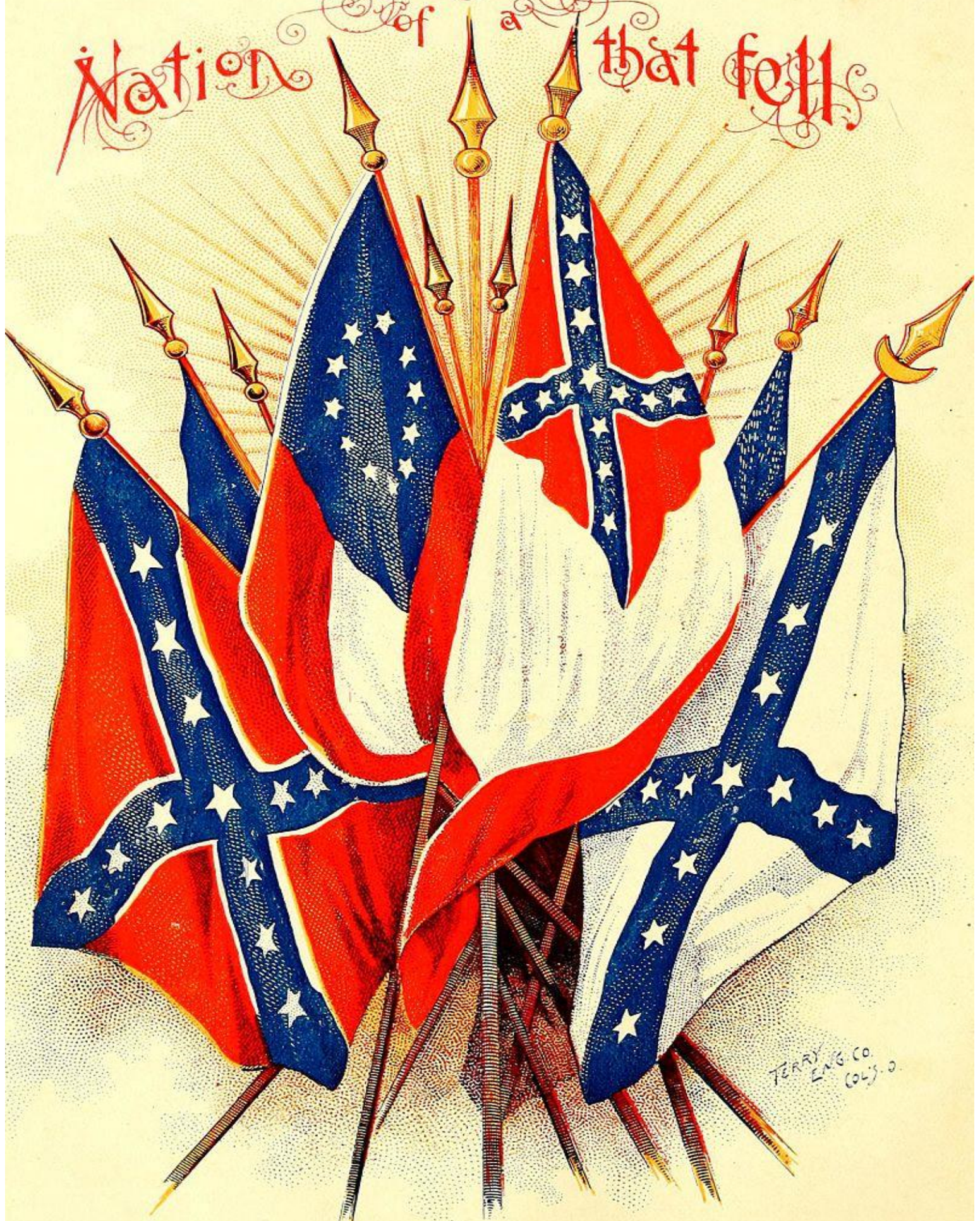
Dodd seems to have been a classic victim of circumstance, a man in the wrong place at the wrong time. He was sacrificed to make a point: the new, tough Federal policy in eastern Tennessee was for real. His misfortune made him one of just 19 Confederates to be hanged legally as spies during the war. Whatever the reasoning of Federal commanders, Dodd's execution, save for the death of Benjamin Terry, himself, lives as perhaps the saddest moment in Texas Ranger history—and one of the more poignant personal tragedies of the war.

This article was written by Daniel E. Sutherland and originally published in the May 199 issue of *Civil War Times Magazine*. For more great articles, be sure to subscribe to [Civil War Times](#) magazine today!

<http://www.historynet.com/ephrim-dodd-an-american-civil-war-union-prisoner.htm>

During the occupation, a lady was walking down the street in Atlanta. Wind blew her hat off and a yankee soldier ran and returned it to her. "Thank you, young man," she said, "if there's a cool spot in hell, I hope you get it."

Nation of a that fell
Flags



TERRY ENG CO
COL'S. 2



Charge Mississippians Charge! Drive them into the Potomac or into eternity!

A Letter from Vicksburg During the Siege

I found the following letter, written by a civilian resident of Vicksburg during the 1863 siege, in *the Natchez Daily Courier*, June 30, 1863. As civilian accounts written during the siege are somewhat rare, I wanted to share this very interesting letter:

– *Mississippian*:

Republic of Vicksburg, June 13th, 1863

Friend F. – An opportunity is just offered me, through a friend, of communicating with the “outside barbarians,” of which I gladly avail myself.

I am not scarred, nor shelled, nor starved out of existence yet, as you perceive; nor even driven to live on worse fare than beef and bread, with the customary concoction of corn coffee. Indeed, no one here is starving – nor any fears of it entertained. The idea of surrender, for any cause, is never dreamed of here. The hissing abominations flying upon the city in every direction produces a pleasing (?) excitement to aid digestion and break the monotony of our isolation. They fly right and left, up and down, almost incessantly except during the midday heat – which is made up for with renewed vim at sundown. Then they boom loud enough to wake Hannibal or Hugh O’Neil, if they slept this side of the Atlantic.



VICKSBURG • MISSISSIPPI

From Sky Parlor Hill — 1863

Jerry McWilliams ©

Modern illustration by Jerry McWilliams of Vicksburg during the siege. The point of view is from Sky Parlor Hill, where Antonio Genella had his residence.

From the enemy's works, back of the city, Parrott shells are often thrown as far as the river, while, simultaneously, the mortars, from their cover of woods beyond the Peninsula, send the bombs, in bursting fragments, to the remotest ends of our Republic.

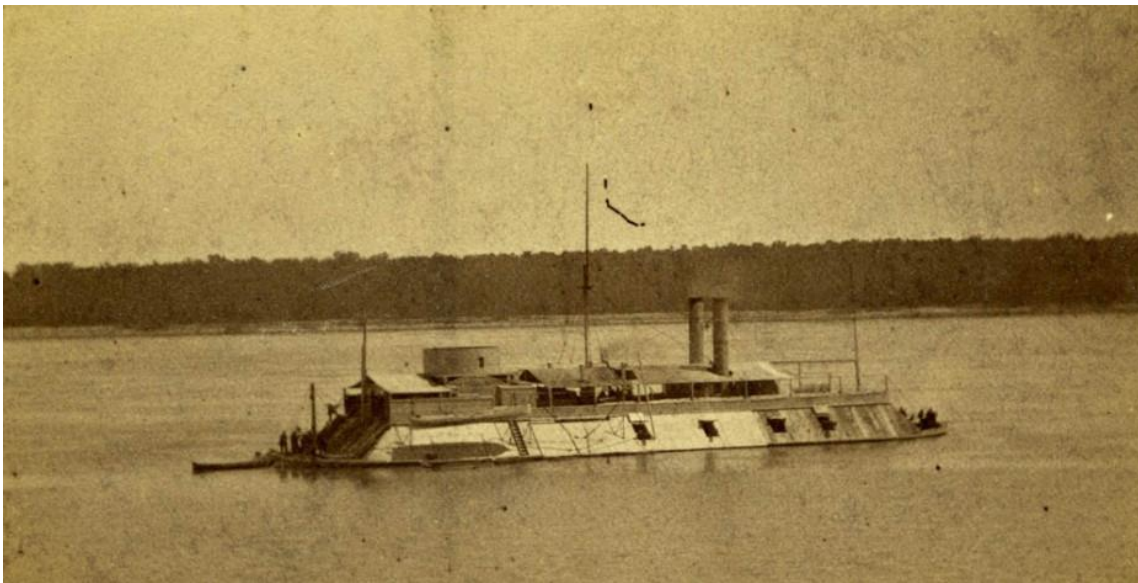
Numerous caves have been constructed in the sides of the hills within the lines by citizens for the protection of their families. Compared with the fury of the bombardment since the investment, the casualties are very small. In the intrenchments, the danger is very little – unless to the over-curious, who are, duck like, given to popping their heads over the breastworks, which the Yankee sharpshooters promptly pop at, frequently popping their heads over the breastworks, which the Yankee sharpshooters promptly pop at, frequently popping the owner into eternity.



Illustration of Vicksburg Siege Caves

But the tedium and monotony of trench duty is its most disagreeable feature. There is an unceasing din of sharpshooters' rifles kept up daily along the lines, doing little damage. On the river front, little of importance has occurred. The boats sometimes shell our batteries at long range from below – none venturing near since we sunk the ironclad Cincinnati, on the 27th ult. She sailed boldly down under the upper battery. Soon found in a sinking condition, she was put up stream and abandoned. Within an hour she sunk to the hurricane deck.

U.S.S. Cincinnati



Yours, very sincerely,

A. G*****

Although the writer of this letter is only identified by the first and last initials of his name, I can make a guess as to who he was. "A.G." is probably Antonio Genella, a very prosperous Vicksburg merchant.

Antonio Genella was born

in Switzerland, and immigrated to the United States as a young

DIRECT IMPORTATION.
A. GENELLA'S
CHINA & VARIETY EMPORIUM,
 Washington Street,
VICKSBURG.

DURING the past summer I have enlarged my Store so as to make it the largest in the South.— My stock of goods cannot be surpassed by any in the country, either in extent or richness of variety. My **FANCY GOODS AND HOLIDAY PRESENTS,** have been selected with especial care, and former success in pleasing the public, will warrant me in saying all can be suited. My stock, to which I am constantly receiving additions from European and domestic manufactories, consists in part of French China, Iron Stone China, Common Ware of every kind, Glass Ware, Window Glass, Wall Paper, Oil Cloth Window Shades, Silver Plated Ware, Alabama Ware, Britannia Ware, Wood and Willow Ware, Tin, Japanned and Hard Ware, Table Cutlery, Pocket Cutlery, Guns and Pistols, Lamps and Waiters, Looking Glasses. A choice selection of **Fine Steel Engravings,** with Picture Frames of all kinds; Fancy and Marble Goods, and the largest assortment of **TOYS** ever offered in this market.
 Vicksburg, Dec. 7, 1859. 9-1y

Ad for Antonio Genella's store from The Eastern Clarion, August 9, 1861

man. He ended up settling in Vicksburg, and by the time of the Civil War he had made his fortune as a merchant specializing in fine china. On the 1860 Census for Warren County, Genella listed the value of his real estate holdings at \$40,000, and the value of his personal estate at \$100,000. In 2016 dollars, Genella's net worth would be over 3 and a half million dollars.

During the Civil War Genella apparently did a booming business with the Confederate Medical Department, supplying them with literally hundreds of different items for their soldier's hospitals in Vicksburg. During the siege of Vicksburg, Genella was able to keep his doors open, but not without some difficulties; the *Portland Daily Advertiser* (Portland, Maine), noted on July 25, 1863: "Gen. Pemberton, it is said, refused to allow citizens to draw from the army stores, insisting that the private stock in the city should be used for that purpose. Mr. Genella, a prominent merchant in this city, being accused of extortion in this matter, publishes a card in vindication of his character."

Ad from Antonio Genella to the Medical Superintendent of the Port of Vicksburg for goods supplied by his firm in May 1862. Confederate Citizens File, National Archives.

After Vicksburg surrendered on July 4, 1863, Genella remained in the city; the *Richmond Enquirer* of January 13, 1864, noted that the enterprising gentleman had managed to reopen his store. To keep his store open during the Yankee occupation of Vicksburg, Genella apparently established a close relationship with the city provost marshal. In fact, some felt his business dealings with the provost marshal, whose last name was Wardell, were not entirely above board.

132

Vicksburg, Miss. May 27th 1862

At the Order of the Medical Superintendent of the Port of Vicksburg. Bought of **ANTONIO GENELLA,**
 IMPORTER, WHOLESALE AND RETAIL DEALER IN
CHINA, GLASS AND QUEENSWARE,
 WINDOW GLASS, PAPER HANGINGS,
 Lamps, Waiters, Silver Plated and Britannia Ware, French and German Fancy Goods, Looking Glasses, Pictures and Picture FRAMES, GUNS, AND PISTOLS, SPIRITS OF TURPENTINE, CARBINE SPIRITS OF GAS, OILS, &c.
 by Mrs. Thompson.

4 doz Sa Plates and Caps and Saucers	16.00
1 doz Bowls at 1/2 doz	5.00
4 doz Silbers 2 1/2	16.00
2 doz Chambers	18.00
4 doz Spoons at 1/2 doz	40.00
6 Wash Basin Pans 2/3 doz 6 tin Pans 1/2 doz	9.00
1 doz Tash spoons 3/4 doz knives and forks	6.50
6 large Candle Holders 1/2 doz 2 doz any size	7.00
2 Sauce Pans	3.00
3 large Corned Waiters 1/2 doz	3.75
124.25	

Wm. P. Cahagan
 Assist. Med. Director



Broken Plate dug from a privy pit in Vicksburg originally sold by Antonio Genella. (Author's Collection)

In 1865 The Joint Committee on the Conduct of the War issued a report about the activities of the provost marshal in Vicksburg; one witness told the committee, "That the provost marshal of Vicksburg, Wardell, is a thorough secesh friend; that the said Wardell sells passes to the rebels to get through the lines... That every storekeeper in Vicksburg has to bribe said Wardell by sums from \$500 to \$2,000 to carry goods through the lines; that one merchant, A. Genella, is Wardell's especial protege; that said Genella is a rank secesh, and that before the attack on Vicksburg, by General Grant, said Genella offered \$5,000 to the battery that may sink the first Yankee cannon-boat."

Antonio Genella managed to weather these storms, and after the war ended he kept his business intact. The old merchant passed away on June 12, 1871, and is buried in Cedar Hill Cemetery in Vicksburg.

<https://mississippiconfederates.wordpress.com/2016/02/08/a-letter-from-vicksburg-during-the-siege/>



Cornelia Phillips Spencer

"One of the first of General Sherman's own acts, after his arrival, was of peculiar hardship. One of the oldest and most venerable citizens of the place, with a family of sixteen or eighteen children and grandchildren, most of them females, was ordered, on a notice of a few hours, to vacate his house, for the convenience of the General himself, which of course was done. The gentleman was nearly eighty years of age, and in very feeble health. The outhouses, fences, grounds, etc., were destroyed, and the property greatly damaged during its occupation by the General. Not a farm-house in the country but was visited and wantonly robbed. Many were burned, and very many, together with out-houses, were pulled down and hauled into camps for use. Generally not a live animal, not a morsel of food of any description was left, and in many instances not a bed or sheet or change of clothing for man, woman, or child. It was most heart-rending to see daily crowds of country people, from three-score and ten years of age, down to the unconscious infant carried in its mother's arms, coming into the town to beg food and shelter, to ask shelter from those who had despoiled them. Many of these families lived for days on parched corn, on peas boiled in water without salt, on scraps picked about the camps. The number of carriages, buggies, and wagons brought in is almost incredible. They kept for their own use what they wished, and burned or broke up the rest."

**Order from Gen. Lee Relative to the Death of
Stonewall Jackson.**

**HEADQUARTERS ARMY OF THE POTOMAC, }
May 13, 1863. }**

The following letter and order is published
in the Sentinel:—

CHANCELLORVILLE, May 4, 1863.

To Lieutenant General T. J. Jackson:

GENERAL.—I have just received your note informing me that you were wounded. I cannot express my regret at the occurrence; but could I have directed events, I should have chosen, for the good of the country, to have been disabled in your stead. I congratulate you upon the victory which is due to your skill and energy.

Most truly yours,
R. E. LEE.

**HEADQUARTERS OF NORTHERN VIRGINIA, }
May 11, 1863. }**

General Orders No. 61.

73.

With deep grief the Commanding General announces to the army the death of Lieut. Gen. Jackson, who expired on the 10th inst. at 3:15 P. M. The daring, skill and energy of this great and good soldier, by the decree of an all-wise Providence, are now lost to us.

But while we mourn his death, we feel his spirit lives, and will inspire the whole army with his indomitable courage and unshaken confidence in God as our hope and strength. Let his name be a watchword to his corps who have followed him to victory on so many fields.

Let the officers and soldiers imitate his invincible determination to do everything in defence of our beloved country.

(Signed)

R. E. LEE, General.

About Duty



William Poague writing to his Mother during the war about duty and why he was fighting.

"The question with me is what is my duty: It is not a difficult one to answer. My duty is plain. It is to defend my country, and what does this word country embrace in its meaning. It means the government of my choice, the religion of my choice, the graves of my fathers, property, friends, relatives, my mother and my little brother. It means all that I love or value on earth. Yes this is my duty, and as far as in me lies I shall endeavor to perform it; and when ones tries to do his duty there is little room for despondency or unhappiness."

Former NAACP chapter leader marches in support of Confederate flag



By: *Kayla Gaskins*

Updated: *Fri 7:12 AM, May 13, 2016*



Watch Video News Report

HERE

MARIANNA, Fla. (WJHG/WECP) - It's not a sight you see every day, a former NAACP leader marching in support of the Confederate flag. But that's exactly what happened Thursday in Marianna.

His name is H.K. Edgerton, and he's a former president of the Asheville chapter of the NAACP. To him, the Confederate flag is a symbol of history and honor. Edgerton marches to honor his ancestors who fought in the civil war as black soldiers for the Confederacy.

Proud of his Southern roots, Edgerton affectionately refers to the flag as the "Southern cross."

"This is an honorable symbol," said Edgerton. "These are some of the most courageous soldiers on God's planet that fought and died here in the south land of America"

The journey across Florida is called Edgerton's Southern Cross Revival March. It began in Tampa and will continue across the state of Florida. Along the way Edgerton hopes to change people's minds about the Confederate flag.

"Certainly lies have been told about it," he said. "I'm here to try to help straighten that out, because this is an honorable symbol, and these are great some of the most courageous soldiers on God's planet that fought and died around here in the south land of America."

Controversy surrounding the flag dominated national headlines last year. We asked Edgerton what he would say to those who see the flag as a symbol of oppression.

"You need to sit down and talk to me, to need to sit down and learn something about this flag," Edgerton said. "Because if that's the way you feel, you don't know anything about our history. You don't know anything about our flag. Your civil right's fight will come full circle if you pick up the Southern Cross."

Edgerton finished his walk at the historic Russ House where more than 20 people came to hear him speak.

Tomorrow he'll be in Pensacola before continuing on to Lake City and Gainesville.

<http://www.wjhg.com/home/headlines/Fomer-NAACP-pres-379295331.html>

Just don't get a Southern Lady Mad...



“I doubt if history affords a parallel to the deep and bitter enmity of the women of the South. No one who sees them and hears them but must feel the intensity of their hate...” Sherman in a letter to his wife on June 27, 1863.

SOUTHERN WOMEN... A FORCE TO BE RECKONED WITH...

On June 27, 1863 Sherman writes to his wife, Ellen...

“I doubt if history affords a parallel to the deep and bitter enmity of the women of the South. No one who sees them and hears them but must feel the intensity of their hate...”

I am sure that was the one thing Sherman took away from the South that he came by honestly...Travis [><]

Source: “Home letters of General Sherman,” by William Tecumseh Sherman, 1909

Link to free e-book: <https://archive.org/details/homelettersofgen00insher>

Photo: Artwork of Albert Lynch

Daily Corinthian

Local News *First* in Print and Online

May 7, 2016

by [Steve Beavers](#)



Supervisory Park Ranger Ashley Berry gets the 11th Mississippi Infantry Regimental Flag ready for a formal donation ceremony. / Staff photo by Steve Beavers

The 11th Mississippi Infantry Regimental Flag has returned home.

The flag is set to be formally donated to Shiloh National Military Park during a Wednesday, May 4 ceremony at the Corinth Civil War Interpretive Center. The ceremony will begin at 5 p.m.

Chief Park Ranger Stacy Allen and Supervisory Park Ranger Ashley Berry drove over 10 hours to Edwards this week to transport the flag back to the Interpretive Center. Corinth native John N. Palmer donated the flag to Shiloh National Military Park.

“It is a big deal to have the flag here,” said Berry. “This marks the eighth in a collection of flags we have either on loan or have been donated to the park.”

The 11th Mississippi flag will be put up in the lobby entering the auditorium of the Interpretive Center.

The ladies of Crawford presented the flag to the 11th Mississippi soldiers prior to their leaving for the Eastern Theater.

The 11th Mississippi was made up of 10 companies from the northern portion of the state. All 1,000 members were volunteers, including the University Greys – a company of students who left the University of Mississippi to join the war.

Almost the entire student body, including many professors from the college, left school and enlisted in the Confederate Army. Only four students reported for classes in the fall of 1861, so few the university closed temporarily.

The unit carried the flag in the Battle of First Manassas on July 21, 1861. The flag was used in one major battle before being retired, according to Shiloh Superintendent Dale Wilkerson.

The Greys, as Company A of the 11th Mississippi and the Army of Northern Virginia, served in many of the most famous and bloodiest battles of the war.

Wednesday's ceremony will include a living history presentation by Dr. Ben Kitchens. Kitchens will portray Governor John Marshall Stone.

"Gov. Stone served as brigade commander over the 11th Mississippi numerous times throughout the war," said Wilkerson.

The ceremony date also marks the 155th anniversary of the flag.

"This type of donation doesn't happen very often," said Wilkerson. "It is a unique opportunity to receive such a remarkable artifact."

<http://dailycorinthian.com/bookmark/27171937/article-Historic%20flag%20returns%20home#.VyyAzwQE60t.facebook#ixzz480cUOX1o>



DEATHS IN NORTHERN PRISONS.

(Sent by Henry T. Williams, of Charleston, S. C., as taken from the Confederate Handbook compiled by the late Col. Robert C. Wood, of New Orleans, La.:)

	No. of Prisoners	Deaths	Per cent
Point Lookout, Md.	38,073	3,446	.9
Fort Delaware, Dela.	22,773	2,502	10.9
Camp Douglas, Ill.	22,301	3,759	16.8
Camp Chase, Ohio.	14,227	2,108	15.0
Camp Morton, Ind.	10,319	1,763	17.0
Elmira, N. Y.	9,167	2,980	32.5
Louisville, Ky.	8,438	139	1.7
Alton, Ill.	7,717	1,613	20.9
Johnson's Island.	7,357	275	3.7
Old Capitol, Washington, D.C.	5,761	457	7.9
Newport News, Va.	5,459	89	1.6
Fort McHenry, Md.	5,325	33	.62
Ship Island, Miss.	4,789	162	3.3
St. Louis, Mo.	4,585	589	1.3
Camp Butler, Ill.	4,154	816	19.6
Harts Island, N. Y.	3,117	230	7.4
Rock Island, Ill.	2,484	1,922	77.4
Total.	170,136	22,878	12.9

There were 43,764 prisoners at Fort Warren, Fort Lafayette, and other prisons not reported as to deaths.

The cost of Union Victory.... and where we are today.



“If they {the North} prevail, the whole character of the Government will be changed, and instead of a federal republic, the common agent of sovereign and independent States, we shall have a central despotism, with the notion of States forever abolished, deriving its powers from the will, and shaping its policy according to the wishes, of a numerical majority of the people; we shall have, in other words, a supreme, irresponsible democracy. The Government does not now recognize itself as an ordinance of God, and when all the checks and balances of the Constitution are gone, we may easily figure to ourselves the career and the destiny of this godless monster of democratic absolutism. The progress of regulated liberty on this continent will be arrested, anarchy will soon succeed, and the end will be a military despotism, which preserves order by the sacrifice of the last vestige of liberty.

They are now fighting the battle of despotism. They have put their Constitution under their feet; they have annulled its most sacred provisions; The future fortunes of our children, and of this continent, would then be determined by a tyranny which has no parallel in history.”

Dr. James Henly Thornwell of South Carolina, in *Our Danger and our Duty*, 1862



Confederate Veteran April 1929

The First Fighting

By P. J. White, Richmond, VA

On the early morning of June 1, 1861, there were encamped in the village of Fairfax Courthouse, VA., the following Confederate commands: The Warrenton Rifles, Captain Marr, in the Methodist Church; the Prince William Cavalry, Captain Ball, in the Episcopal Church; and the Rappahannock Cavalry, Captain John Shack Green, in the Courthouse proper--about two hundred and fifty men all told un the command of Col. Richard Ewell (afterwards General), who succeeded Stonewall Jackson in command of the Second Corps, A. N. V.

Before day on that morning, a body of Yankee cavalry charged through the streets of the town, and, during the firing that ensued, Captain Marr, of the Warrenton rifles, was killed and Colonel Ewell was wounded, as was also private John Rowles, of the Rappahannock Cavalry, and one or two of the Confederates were taken prisoners. The Yankee cavalry, having charged through the town, was unable to return, as the Confederates held the road (or street) in their rear and were ready for them, so they pulled down the fence on the side of the road and made a wide detour toward Fall's Church, and so escaped in the darkness with the loss of three prisoners; as to whether any were killed or wounded is unknown.

The fight occurred, as above mentioned, on June 1, 1861, ten days before the "First at Bethel" affair, which occurred on June 10, 1861, and so effectually disposes of that myth.

On June 1, 1911, just fifty years afterwards, there was held at Fairfax Courthouse a reunion of the survivors of that fight. A picture taken then shows five of them, all members of Capt. John Shack Green's command, Company B, 6th Virginia Cavalry, and they were: Privates Esom and Nalle (now dead); Private Andrew Botts, of Woodville, VA; Tom Slaughter, of Culpeper; and Rev. Dr. W. A. L. Jett, a retired Episcopal minister, formerly of Rappahannock, now of Richmond. The three last mentioned are still living, now quite old and feeble.

There are other myths being interwoven into history, unnecessary to mention now.



This young Virginian, William Nelson Boswell entered the Confederate service at eleven years of age as a drummer in the 56th Virginia. His soldierly bearing on drill so attracted the attention of President Davis that with his own hands presented the little drummer with a sword. His father was Thomas T. Boswell, of the 56th Virginia. Boswell, out of his own pocket in 1861 uniformed Company A, 56th Virginia Regiment, of Pickett's Division

Library Of Virginia

Washington Posts reports secession is once again an issue in America

April 24, 2016 by [Mark Vogl](#)

This Presidential election campaign has certainly helped create the image of a nation in crisis. Polls continue to say that the two probable candidates for the Office of President both have a majority of Americans with an unfavorable opinion of each. The pundits and media folks are calling this the Year of the Outsider...funny, since Hillary is the quintessential insider. Her strongest claim to the Oval Office is Monica's X boyfriend.

But things are bad in America. Symptoms of national collapse include:

- a. Open borders that allow anyone and anything in – neither party doing anything to secure the border.
- b. 90 million working age Americans not working.
- c. Massive federal debt and deficits, compounded by a generation carrying and not paying off billions in college loans. No jobs for degrees with no purpose.
- d. Republicans sweeping local and state elections but unable to create a national agenda that will get America out of the malaise it has found itself.
- e. Racial violence emanating from the Oval Office, and a President who hates the very nation he leads.

So is it really surprising that secession is now a subject for discussion? The *Washington Post* recently ran an [article](#) talking about open discussion of secession within the Republican Party in Texas.

But Texas is not the only state where secession talk is occurring? In 2014 *USA Today* ran an article titled "[Americans for independence...from America](#)" In that article *USA Today* reported Alaska, Hawaii, Oregon and Vermont are mentioned in the article along with Amerindians in the Dakotas. And secession movements to break away from Maryland and Colorado are reported in another [article](#) on *The Beast*. In 2013, *CBS News* ran a news story – "The Rise of Secession movements." CBS News gave a [credible report](#) about the movements, but didn't really address the driving reasons behind the movement. Instead they wanted to lay the secession movement on racism and prejudice, or the lack of representation for people in rural areas. And then they went down the process for secession as created by the Supreme Court. But, one really has to question whether the Court had the power to rule on this. The Tenth Amendment should block any one in the federal government from telling states how and what they have to do to leave.

Southern Fried Ramblings with Grits and all the Fixin's is a recent book that discusses through a series of articles, most of which were originally published here at Nolan Chart, the modern Southern nationalist movement, whose in it, and what are they doing.

The secession movements in America have even gotten the attention of Vladimir Putin and the major news network in Russia.

Secession may be rising as an alternative as centralization of power continues and local governance, and the sovereignty of the individual states are falling to the New World Order and globalism. What the founders had created, a limited central government, has broken free of most of the restraints placed on it in the Constitution.

This phenomena – the erasing or re-interpretation of the Constitution has been driven by Supreme Court decisions. Some would argue the Supreme Court has literally become the elephant in the room when it comes to what America is or will be.

Congress seems to have ceded its budgetary powers to the Executive branch, and states have become little more than administrators of federal programs. So secession seems the only way out. America was created from people who wanted to live in a world where the society and their religious faith were in sync. They left nations throughout Europe to come to the new world. But today, there is no new world. There is simply no where to go.

The Constitutional republic was supposed to allow for states to be different, unfortunately the best example of the original difference was the question of slavery. But the difference were much greater, and much broader than just one single issue. Each state had its own identity and character, dealt with issues in different ways, at different levels. People could move to states that more fit their way of living. Despite revisionist history, states did have official religions as late as 1830!

This one size fits all centralization of policy for everything is smothering America. The world has changed since the end of the Cold War, the United States is in a different place. 90 millions Americans are not working. We seem pinned by debts and commitments and rules – all of it coming from the east coast through Washington, D.C.

Secession is now becoming something people want to talk about. The cost of being American – is it worth what we are not getting? Are open borders and chaos, and continuous laws and issues from Washington what we want? Are the states now large enough to go their own way?

<https://www.nolanchart.com/washington-posts-reports-secession-is-once-again-an-issue-in-america>



DID YOU KNOW THAT THE NORTH HAD SLAVE STATES DURING THE CIVIL WAR?

Which means if you think the Civil War was fought over slavery, you have to argue that the North invaded the South to end slavery, while having slave states of their own.

DOESN'T MAKE MUCH SENSE, DOES IT?

**Everything you were taught about
the Civil War
and
Abraham Lincoln
was a LIE!**

Lee's grand army departed Gettysburg "dog-tired and hungry." Poorly fed, they have existed on bread, berries and green apples with the horses eating only grass, and only after arriving at Culpepper did the men enjoy a cooked meal and the horses found loose corn. Of the battle at Gettysburg, Lee tells President Davis not to blame his men, that he alone is to blame "in perhaps expecting too much of [his army's] prowess and valor."

Bernhard Thuersam, www.Circa1865.com The Great American Political Divide

The War Against Civilians

"August 4 [1863]: Culpepper civilians are apprehensive again. [General JEB] Stuart has not even enough men to protect them from the Federal raiders who seem to cross the Rappahannock at will. Sally Armstrong's family is still plagued by the blue devils.

"Nothing but Yankees from morning to night," she protested on July 29, "no signs of them leaving yet." She hears of how horribly the Federals have been treating people in Fauquier County, and lives "in dread of having the infantry come over and pillage." "Great anxiety we live in . . . our neighbors . . . have had almost every mouthful taken from them."

Meanwhile, Culpepper's civilians hunker down. Captain Charles Francis Adams, Jr., commanding the Union picket force on the Hazel River . . . knows that these people hate him and his men, but he understands the reason. He has witnessed daily "acts of pillage and outrage on the poor and defenceless" that make his "hair stand on end," and cause him to "loathe all war." [His] Soldiers, usually under cover of darkness, break into homes, rifle closets and drawers, take what they like, and abuse and threaten their victims. Some citizens are too terrified to sleep.

"Poor Virginia!" laments Captain Adams. "Her fighting men have been slaughtered; her old men have been ruined; her women and children are starving and outraged; her servants have run away or been stolen; her fields have been desolated; her towns have been depopulated."

"The horrors of war are not all to be found in the battle-field," he laments, "and every army pillages and outrages to a terrible extent."

"What shall I write for these times?" [Sally] asks her diary. "Yankees doing all conceivable wickedness." "If God did not rule we would die in despair. He only can help us."

Memorial Day 2016 – Year of Degradation of the Southern Patriot

Posted by [Daniel New](#) on May 30, 2016



There are very few exceptions to the fact that the soldier is a pawn in a deadly game. He never joins with a view in mind of dying – he figures that happens to someone else.

The winners write the history books, so as long as we are winning, and those who died are heroes in our textbooks.

We would do well to remember, in this 21st Century era of Political Correctness, that there has been one war in our history where both sides were Americans. Every Confederate soldier

who died of wounds, or even more who died of disease in uniform, were victims of the politicians who sent them to fight against their own brothers and fellow-Americans.

Congress voted recently to strip the battle flag of Confederates from all federal cemeteries, thus partaking in “cultural cleansing” and continuing the subjugation of Southerners who loved their country every bit as did the Northern soldiers they fought.

Congress has degraded the memory of those patriotic Americans – men who fought and bled and died for the right of self-determination. (Anyone who thinks that war was about slavery is a politically correct ignoramus. General Grant said it well, “If I thought this war was about slavery, I would resign my commission and offer my sword to the other side.”)

The South lost the war, but to this day we retain our pride and our memories of the sacrifices made by 258,000 men.

Congress has no shame.

Our politicians sacrifice pawns for strategical reasons. But their deaths are still catastrophic to the families left behind. Parents, wives and children mourn just the same, for to them the political reasons are just as meaningless. We remember them, we mourn them. No matter the cause, we recognize that they paid the ultimate sacrifice. And we also need to remember how our Congressman voted this year, when we go to the polls.

It’s bad enough that politicians sent them to die – it’s even worse to outlaw the practice of remembering them. This act of a conqueror proves that the North, to this day, scorns the South, and their right to self-determination.

One more freedom died this year in America.

If we remember nothing else, let’s remember that, in November.

Spirit of 1776 – re-elect NOBODY!

<http://texasls.org/2016/05/memorial-day-2016-year-degradation-southern-patriot.html>

Memorial Day, 2016 and there are **federal flags** on our ancestors graves at Shiloh. Those people really know how to add insult to injury.



Antebellum New Orleans



Antebellum New Orleans had the largest and most prosperous community of free persons of color in the nation, who were often educated and middle-class property owners.

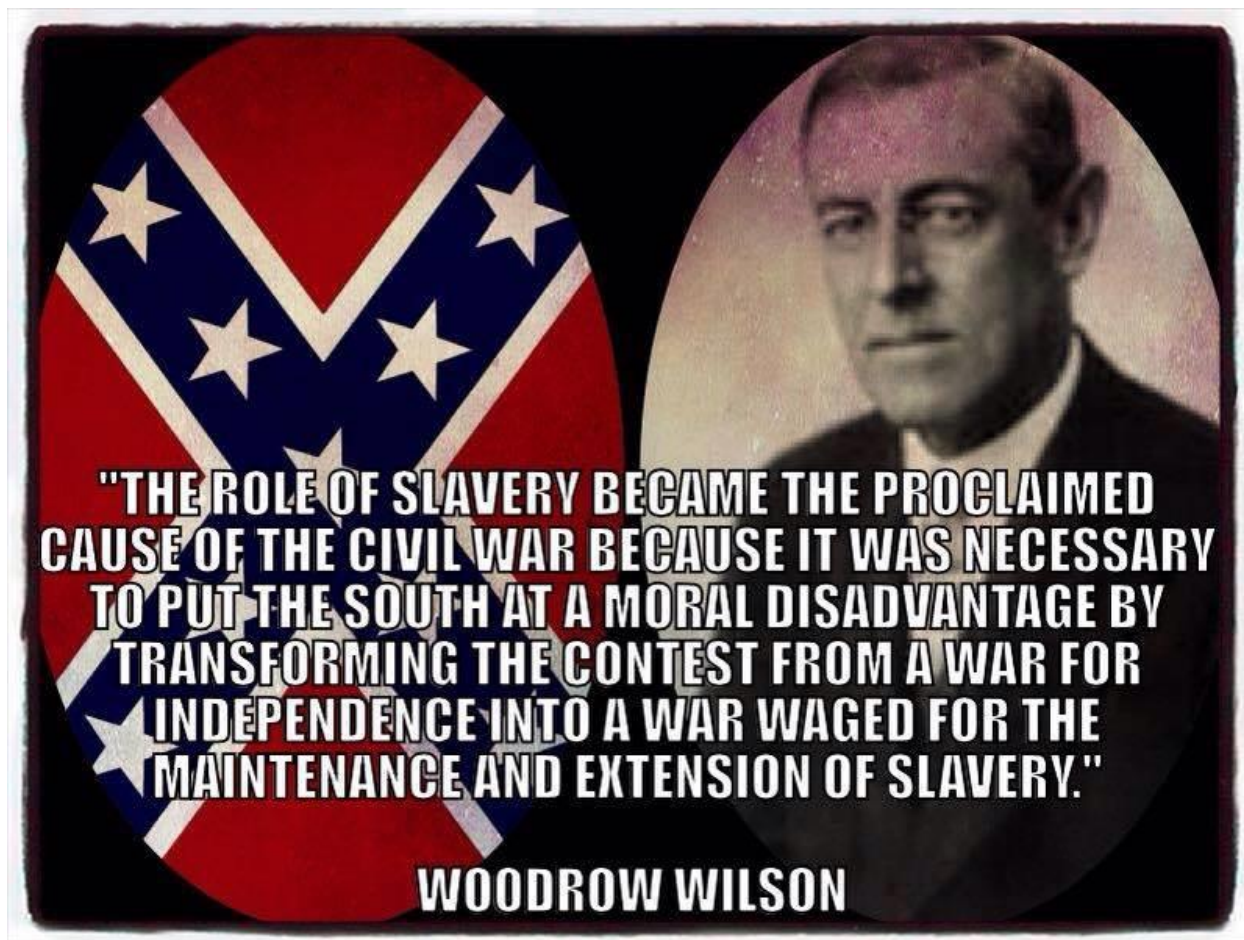
New Orleans was a prosperous city that to this day has not recovered from the War of Northern Aggression. Most of the goods that passed in and out of Louisiana and the entire Mississippi Valley region came through New Orleans. During most of the antebellum period it was the United States' second leading port, behind only New York City.

In the 1840s New Orleans was the fourth leading commercial port in the world in value of exports, which consistently exceeded imports.

~Robert~

[Defending the Heritage](#)

Why the false narrative was created and consequently the false history...



Defending the Heritage

"It was necessary to put the South at a moral disadvantage by transforming the contest from a war waged against states fighting for their independence into a war waged against states fighting for the maintenance and extension of slavery...and the world, it might be hoped, would see it as a moral war, not a political; and the sympathy of nations would begin to run for the North, not for the South."

Woodrow Wilson, "A History of The American People", page 231

~Robert~

SUPPORTERS OF SOUTHERN HISTORY

216 SE Camp Street Lake City FL 32025

Phone: (352) 301-1894

www.soshistory.org

FB: Supporters of Southern History – SOSH – Columbia County FL Chapter

Dearest County Commissioner:

My name is Mary Barlow and I am a native Floridian. Until the age of 9, I lived on prison grounds as my father was the warden at FSP in Raiford, FL. After his retirement, we moved to our summer home in Interlachen, FL. During my teen years, I lived all over the east and west coast, then settled in California with my husband for 7 years. In 2006, I returned to Florida with my husband and two children. My husband and I have owned 3 homes and 5 small businesses during this timeframe, and I have come to call Florida home, once again.

As a child, I was taught, by my father, to respect all military personnel; active and inactive alike. There is a respect to be shown to individuals that are so willing to give their all for my family's lives, for my neighbor's lives, and for a stranger on the streets life. This respect is not for only certain veterans, but all veterans including the veterans of the War Between States.

Many individuals do not believe these soldiers are to be honored, but I beg to differ. Every day we send soldiers to a war that not everyone agrees with. Nonetheless, these individuals signed up to protect every person residing in all of the states of the US.

A fact that many do not realize, is the confederate monuments were erected in honor of the unnamed, unrecognizable, and fallen dead. Most of the Confederate Soldiers were buried in mass graves by the Union Soldiers. After the war, the residents in our state dug up these mass graves, pulled the fallen soldiers out, and buried them one-by-one in unmarked graves. Could you imagine sending your son, your husband, your father, your uncle, or your friend off to war and their body never returns to you? Personally, I would live out my life with such a sadness of not knowing. However sad the recent Lonzie Barton case is... this is a prime example of needing closure. Most families during the war never got closure. These statues were erected to honor those John Does all across Florida, and all over the South.

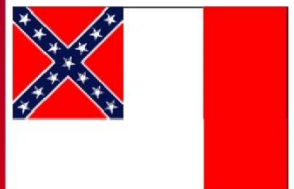
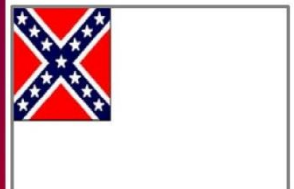
In Lee County Florida, the Board of County Commissioners have enacted the "John S. Ebling / Lee County Armed Forces History and Heritage Protection" ordinance. I beg of you, please review this ordinance in detail. If you see fit, many of us Floridians would appreciate your support in protecting all of these monuments across Florida. I have enclosed a copy of the Lee County ordinance and I have also enclosed a listing of each of our memorials to the Confederate dead.

As my now 3 children grow, I'd love to be able to take them to these memorials and teach them who these individuals were. That their hearts and their souls were left in the hands of their families when they went off to war and gave their dying breath for what they believed in. There is honor in that.

I truly hope you find it in your heart to honor these veterans as you honor all US Veterans and enact such an ordinance promptly.

Sincerely,

Mary Barlow
Organizer for the Supporters of Southern History



~ The Rights of the South at all Hazards ~

Abolitionist Moncure Conway saw deeper into the question of immediate emancipation than most of his contemporaries. He rightly sensed that the more fierce the North's desire to subjugate the South became, the more the black man would be used as a weapon to achieve their goal of political supremacy. The postwar Union League which incited Southern blacks against their white neighbors followed this stratagem, against which the Ku Klux Klan predictably arose.

Bernhard Thuersam, www.Circa1865.com The Great American Political Divide

War – Even if Slavery Were Removed as an Issue

“Conway’s disenchantment with the Northern cause began in 1862 when his deep-seated hatred of war came again to the fore, overcoming his bellicosity of the previous year. In April, he wrote to Charles Sumner on his recent lecture tour “a growing misgiving that a true peace cannot be won by the sword in an issue of this nature.” His second book, *The Golden Hour*, which was published that same year, displayed an increasing concern with the evils of war.

“The moralization of the soldier,” Conway now wrote, “is the demoralization of the man. War is the apotheosis of brutality . . . Should we continue this war long enough, we shall become the Vandals and Hessians the South says we are.”

Complaints about the low morale of the troops meant to him simply that the Northern soldier was still civilized and under the influence of Christian morality. The inescapable conclusion was that the longer the war continued, the more savage and brutalized the North would become. Here he generalized the insight at the end of *The Rejected Stone* that if emancipation did not come before it became a “fierce” necessity, it would reflect war passions rather than benevolence.

After the President did take up his pen and sign the [proclamation], Conway felt that it was too little and too late. In part this may have reflected his disappointment that the war continued as fiercely as ever; for he had refused as an optimistic humanitarian to believe that the eradication of one evil might require acceptance of another. A case can be made for the theory that Lincoln framed and enforced his edict in such a way that the fewest possible slaves would be freed – while at the same time taking the bite out of antislavery criticism of the administration.

By April 1863, when he sailed for England as an unofficial envoy of the American abolitionists, Conway was completely fed up with the bloody conflict which he saw as inflicting terrible damage on the South without adequate justification . . . and in any case, war was a worse evil than slavery.

Soon after arriving in England, Conway stirred up a hornet’s nest by making a peace offer to James M. Mason, the Confederate envoy, which he innocently misrepresented as coming from the American abolitionists. Conway proposed to Mason that if the South would abolish slavery on its own, the antislavery men of the North would “immediately oppose the further prosecution of the war . . .”

The storm that broke over the head of poor Conway was something from which he never fully recovered. Almost to a man the abolitionists condemned and repudiated his offer. Conway now understood, apparently for the first time, that many of the abolitionists were devoted to a war which would crush the South even if slavery were removed as an issue.”

(*The Inner Civil War, Northern Intellectuals and the Crisis of the Union*, George M. Frederickson, Harper & Row, 1965, pp. 123-125)

Discussing Slavery

Valerie Protopapas

There was a book written not long ago with the provocative title “Emancipating Slaves; Enslaving Free Men.” I don’t hold with the author’s premise that ending slavery was the only morally acceptable reason for the War of Secession and that protecting the rights and liberties of the Sovereign States and the People somehow constituted an unworthy cause. Nonetheless, the title at least is accurate. The War did indeed emancipate the slaves while at the same time, enslaving *all* Americans including those newly emancipated. It was rather like those incidents in which the military states that it had to destroy something in order to save it! Whatever the original intention, the result is catastrophic for that which is being “saved.”

Of course, with the rise of politically correct Marxist revisionism as the only acceptable “system” for the study of history, *everything* about the War has been reduced to one issue only: that of slavery. There simply is no other criteria for consideration—not tariffs or a tyrannous federal government or the slow economic and political strangulation of the States of the South or even the existing hatred and contempt in which most of the rest of the so-called “union” held their Southern brethren. Bad feelings against the South, formerly limited to New England had, by the middle of the 19th century, been “exported” to every State and Territory North and West of the Mason-Dixon line. Of course, this insured that there was little sympathy for the growing impoverishment of that Section especially given the fact that the South’s poverty was the consequence of Southern tax dollars enriching the rest of the Union. This matter was infinitely exacerbated by the refusal of Congress to permit Southerners to move into any new territories if they brought their slaves with them even though that was their constitutional right. Thus hedged in on all sides, the South was politically, economically and culturally marginalized and being forced forever into a small, well defined territory within the nation at large—a precursor of the reservations established for the equally despised American Indian. The territory below the Mason-Dixon line and east of Indian territory became, quite literally, a ghetto into which the people of the South were forced to remain whatever happened. Individuals could leave, of course, but their culture and way of life was forever limited by law to Dixie whereas, the “Yankee” mindset, originally limited to New England, had infested virtually every part of what lay outside.

In point of fact, there had never really been a single unified “nation” from the beginning. Instead there were thirteen sovereign and diverse colonies who came together to act based upon the concept of “the enemy of my enemy....” Indeed, the original Articles of Confederation proved unworkable as a direct result of the lack of a cohesive vision among these newly independent “nations.” If there was insufficient motivation for those “nation-states” to work together under a yoke as mild as the Articles, forcing them into the more binding Constitution did not bode well for the future of the republic. But even the Constitution does not mention the word “nation,” neither did the majority of its creators envision the central government arising from that compact becoming the ruler rather than the servant of *any*—much less *all*—of the sovereign States. When it became obvious to many Southerners in the 1850s that this had already happened under the Constitution, they and their States determined to *leave* that compact as already having been broken for the economic and political benefit of the rest of the signatory States. Indeed, the Southern understanding of the correct nature of the bond originally envisioned among the States was to be found in the name they chose for their new nation: the *Confederate* States of America. In fact, they wished to return to the old Articles purged of those weaknesses that had led to the creation of the Constitution in the first place. Whether that would have succeeded, alas we shall never know.

There were many reasons for secession, but it was secession that was the reason for Mr. Lincoln's war. Defenders of the South decry the claim that slavery was the sole reason for secession and thus, for the war. They bring up all of the above and more besides, but it doesn't seem to matter. Nowhere is this more plain than in the apparent need for those defending the South to begin any such defense with the claim that they personally believe that slavery was a great evil and then going on to quote the likes of Robert E. Lee to show that this was not an unusual viewpoint in the South. Actually, it wasn't unusual, but it wasn't universal either and many Southern apologists have a very difficult time dealing with that reality. They seem to believe that in order to have any credibility at all, slavery—at least as it existed in the South in the 1800s—must be *totally* condemned not only in the here and now, but also in the time period in which it existed. No effort is made—or more properly, *permitted to be made*—to consider the mindset of the people or the situation extant at that time. Slavery and those who were part of it must be allowed *no* defense of any kind. But that is not all! In fact—and here's the problem—the subject cannot even be allowed rational debate and discussion! No one may even consider the problem through the lens of [1] the historical time period, [2] the history of slavery itself and [3] the alternatives (if any) available. In fact, nothing is acceptable but an immediate and mindless blanket condemnation of slavery without any reference to mitigating circumstances as well as a total acceptance of any and every act that could be construed as attempting to *end* it. Anything and everything else is met with shock and horror, rendering a logical, rational, scholarly discourse on the institution virtually impossible. Any attempt at such, results first, in a defensive claim by those involved that they are *against* slavery (and who would claim to be *for* it?) and secondly, an outcry that the person attempting to consider the subject objectively and in depth is a racist and possibly even a member of the Klan. That is a very poor foundation upon which to build knowledge. If you cannot even *discuss* the issue, then rational human intercourse ceases to exist and we are left with demagoguery, slogans and propaganda.

But that, sadly, is where things now stand. God help the intelligent person who looks into the institution of slavery as it came to be on this continent and what happened up until the passage of the 13th Amendment—or should I say, the *second* manifestation of that Amendment. The first such, was the virtually unknown “Corwin” Amendment offered by Lincoln and the radical Republicans while President Buchanan was still in office. This would have placed black slavery into the Constitution in perpetuity. Lincoln believed that the South was considering secession in order to protect slavery, which it must be admitted seemed likely given the rhetoric of the time. After all, slavery was the foundation of the cotton trade—which in turn, was the foundation of most Southern wealth. All that Lincoln wanted was a compliant South that remained in the Union and filled the coffers of the federal treasury, the bounty of which would then be distributed among Mr. Lincoln's business cronies to his personal, political and economic benefit. The British called it mercantilism. The Americans beginning with Hamilton called it “the American system.” Mussolini called it “corporatism.” Today we call it “crony capitalism,” but, in fact, its correct name is fascism. The plight of the black slave was of no interest to the vast majority of Northern whites and those who did have an interest such as the radical abolitionists, were only interested in creating servile insurrection and using the black slave to kill the white Southerner. The slaves would then themselves be killed by local militias. It was a sort of “two birds with one stone” strategy.

But for all of the claims that slavery was inefficient and too costly for its return, the fact is that it worked sufficiently well that had it not been for Northern tariffs and the increasing political impotence of the South which could not prevent them, King Cotton would have bestowed upon the cotton states, at least, considerable wealth and therefore, considerable power. True, the Northern mogul with his huge manpower pool fleeing to the New World could use up and dispose of this human traffic at a far better cost to profit ratio than the Southern planter who was required to give his chattel lifelong care—not an inexpensive arrangement. Indeed, a great deal of the disgust the New England Yankee felt for slavery had nothing to do with the plight of the slave, but rather what these worthies considered the waste of money caring for the young, the sick, the old and the crippled who gave no return for their keep. Except for children, such were *never* employed in his

Northern factories, mills and mines! Indeed, should an employee become unable to work, he was simply discarded as any other piece of useless trash. The writings of New England businessmen, politicians and even ordinary citizens are filled with laments about the waste of good money on useless “Africans.” Actually, the vast majority of the people of the North at all levels of income and society did not want the black man *free*, so much as they wanted him *gone!* They blithely forgot that their own people were the means by which blacks reached the pristine shores of North America—that is, after the British outlawed the trade in hopes of dealing a death blow to the New World empires of Portugal, France and Spain.


But let us look finally, at whether or not an actual defense can be made for slavery. First, let us define “defense.” Does it mean “defending” as in promoting or approving of the institution? I am sure that there were Southerners of the time who did just that! But one doubts that anyone would do so today in this era of mindless political correctness where nuanced thought and speech simply *cannot* be permitted to exist. Yet, even Robert E. Lee believed that the situation of “the African” was much improved after he was taken from his dark homeland and brought into the light of the Christian West. Lee did not approve of forced servitude, but he reasoned—not incorrectly—that the Negro in America was both physically and spiritually better off than he would have been had he remained in Africa—and rationally, I do not believe that a case can be made to the contrary. To begin with, he was introduced to Christianity, something that would save his immortal soul. Whatever he endured as a slave paled beside the blessing of eternal life in the Kingdom of God. Now while this secular age would find such reasoning poor at best and comedic at worst, in the 19th Century, most people (especially in the South) took their religion very seriously indeed!

Lee also reasoned—as did most astute Southerners—that slavery was a dying institution and that for the millions of slaves living in the South, the day was not all that far removed before they would be emancipated. Of course, this was not necessarily a comforting thought. Because of their numbers and their concentration first within the South itself and then more particularly, within certain regions in the South, the idea of a free Negro population unrestrained by the curb of white oversight and control made most whites very nervous indeed. This nervousness was further exacerbated by the efforts of Northern radical abolitionists to instigate servile insurrection of the type practiced by the infamous Nat Turner and his barbaric followers. So the people of the South found themselves in an untenable position. Even those who desired emancipation and an end to slavery did not know what to do with a black population that had grown to over *three million* by the 1860s, most of which was, by virtue of Northern “black codes,” confined to the South by law. Interestingly enough, many modern “scholars” talk about slavery as a sort of “black genocide” when it was exactly the opposite. Indeed, during reconstruction, a Northern newspaper man when talking about the “Africanization” of South Carolina stated that he did not believe that the blacks could remain in power. And among the reasons for his belief was their falling population due to the fact that their children were dying off in greater numbers because they were no longer being cared for as they had been under slavery! The post-war understanding that blacks were physically better off, lived longer and were more healthy and that black children had a better chance to live and thrive *under slavery* than they did as free men is a point of view that is ignored in today’s study of history even with its concentration on the black man in America.

There are very few circumstances in life that fail to produce both positive and negative consequences. I am reminded of the story of Pollyanna, a poor child who, despite being orphaned was habitually optimistic. She is warned by her maiden aunt’s servants that she will find nothing positive in her attendance at church on Sunday. And, indeed, the preacher is full of hell-fire and fury and the congregation departs more shell-shocked than comforted. When the group returns home, the servant asks the child if she is able to find anything positive to say about the ordeal. Pollyanna thinks for a few moments and then her face lights up and she cries, “It’s whole week until next Sunday!” Even death is not altogether negative. General James Ewell Brown (J.E.B.) Stuart declared that he did not want to survive the War if the South did not prevail. God heard his prayer and delivered him as he himself had wished—that is, to die in a great battle on a fine horse. Though Stuart died in a bed, he was mortally wounded in just such a battle. Since all men die, here at least was a good Christian

man given what he had prayed for—that is, to end his life before he was defeated. Even slavery was not an entirely negative condition as many testified both before and after the war. If slavery had been such a horror for blacks, then Lincoln's Emancipation Proclamation would have produced what was intended, a servile insurrection of such magnitude that Lee would have been stripped of soldiers rushing home to protect their helpless families from marauding black mobs. But Lincoln and his generals were wrong in their understanding of the relationship between most whites and blacks in the South and more often than not, slaves protected their white families as best they could when the Yankees came even to dying for them. How anyone can say that this did not constitute love and fidelity, I cannot imagine and if the slave loved the master and was loyal to him and his family, what reason could he or she have but that the master loved and succored the slave. There certainly is no doubt that the relationship between the races in the South was hierarchical, with whites ruling over blacks, but certainly it was far more amicable and even empathetic than the virulent anti-black sentiment that prevailed in the North.

Finally, facts and truths are not prejudiced on one side of an issue or the other. A fact is a fact and truth is truth and the enlightenment they bring cannot and should not be denied because of existing prejudice towards a particular viewpoint. The role of the scholar and the academic whether in science or mathematics or history is to discover facts whatever they may be and truth insofar as it can be discerned from those facts. When a scholar or an academic is more concerned with presenting *a desired conclusion* rather than one arising from said facts, he is no longer a scholar *or* an academic. He is a demagogue with an agenda.

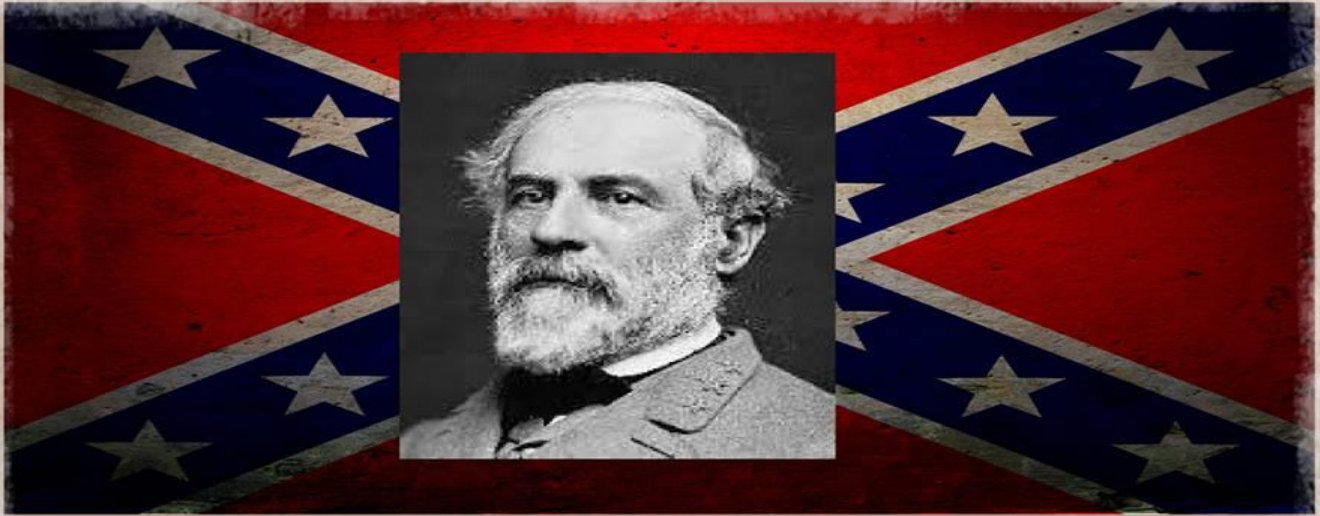


Remember when Abraham Lincoln invited some free Black ministers to the White House?

www.DontTreadOnAnyone.com

This is what he said that day:

*"You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffers very greatly, many of them, by living among us, while **ours suffers from your presence**. In a word, we suffer on each side. If this is admitted, it affords a reason at least why **we should be separated**."*



GENERAL ORDER, NO. 7.

Soldiers! You tread with no unequal steps the road by which your fathers marched through suffering, privation, and blood to independence! Continue to emulate in the future, as you have in the past, their valor in arms, their patient endurance of hardships, their high resolve to be free, which no trial could shake, no bribe seduce, no danger appall; and be assured that the just God who crowned their efforts with success, will, in His own good time, send down His blessings upon yours. R. E. LEE, General.

A Tribute to Martin Niemoller

First they came for Quantrill and the Missouri guerrillas—and I didn't object because, after all, they weren't even true Southerners or an official part of the Confederate military.

And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for Nathan Bedford Forrest—and I didn't object because, after all, he was nothing more than a semi-literate slave trader and there was that matter of Fort Pillow, after all.

And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for Jefferson Davis—and I didn't object because, after all, he was only a politician, and not even all that good a president.

And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for the Battle Flag—and I didn't object because, after all, it wasn't a *national* flag and it was used by the klan in the 50s and 60s; of course, before that, the klan had used the *American* flag!

And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for the monuments of Confederate soldiers and heroes—and I didn't object because, many are falling down through age and few even know what they're about, so what does it really matter?

And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

And now they've come for Lee and soon they will come for Jackson and all the rest—
but at this point, what right do I have to object?

-Valerie Protopapas

NO MORE COMPROMISES



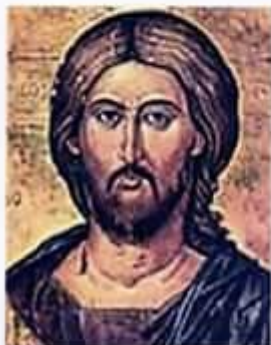
God -



Prophet -



Sword



NEVER GIVE UP...



The Virginia Flaggers

Return the Flags ~ Restore the Honor



Friday, May 27, 2016

A Fine Day for Honoring Heroes In Danville

Early morning, Saturday, May 21st brought heavy rain to Southside Virginia, that tapered off just prior to the 10:00 a.m. scheduled start time for flagging at the Danville Museum of Fine Arts and History on the grounds of the Sutherlin Mansion, the home that served as the Last Capitol of the Confederacy.

The sun was shining by 11:00 a.m., when 54 folks had gathered on the sidewalk in front of the museum. So many, in fact, that we were able to spread out and cover both sides of Main Street!



The Heritage Preservation Association (HPA) has been flagging in Danville every Saturday for the past 12 weeks. A reporter asked HPA President Wayne Byrd how long they were going to continue flagging. His response was quick and firm "Until the flag is put back up!"

The response by Danville citizens was overwhelmingly positive. Honks, waves and shouts of support came from most of the vehicles that passed by and we had good conversations with many pedestrians who stopped by to see what was

going on. Shortly after we arrived, a man approached with three dozen donuts. He said he had driven by a few minutes earlier and felt compelled to come back and bring us a treat to thank us for being out there and forwarding the colors.



We were thrilled to be joined by about a dozen members of Actbac out of Alamance County, NC.



Out of the many good conversations that day, there was one that was out of the ordinary. It is not unusual for people of color to agree with us, and/or express indifference about our flags or monuments, but one black man who stopped to talk with us took it a little further than that.



Mr. Lee had something on his heart he wanted to share and I asked his permission to share a bit of what he told us. "It came down for a reason because it's time for us to stand up. It's time for us to rise as Southerners."

<https://www.youtube.com/watch?v=2IERZE3hIEE>

The HPA will continue flagging each Saturday 10:00 a.m. - NOON. Grab your Third National and join them as they forward the colors, educate the public, and remind Danville City Council that as much as they would like to "move on", there are plenty of us who will #NeverForget.



News coverage here: <http://wset.com/news/local/confederate-flag-supporters-rally-outside-of-danville-museum>

After a quick lunch, we gathered to raise the first of THREE roadside battle flags that afternoon.

At the first site, which is on Hwy 58 in Danville, we were excited to have Rev. Dr. Herman White join us and help dedicate the 8x12 flag that will fly on a 30' pole.



Local heritage groups brought greetings and the crowd cheered as the flag was raised and dedicated to the Glory of God and in memory and honor of our Confederate heroes.



From there, we headed north on 29, to the site of an 80' pole, to raise a 20' x 30" battle flag.

|



Once we left that site, it was just a short drive South on 29 and we reached flag site #3 for the day, #13 for Danville, and #23 in the Commonwealth.

The final flag we dedicated was at the home of Mr. Anderson, and he brought out this photo of his Great Grandfather, Robert Anderson, a Confederate Veteran.



Mr. Anderson is a vet himself, and it was a real honor to dedicate the 13th Flag raised in Danville since August of 2015 to the memory of Private Anderson and all of our Confederate heroes. What a treat to get the chance to meet Mr. Anderson and what a poignant reminder that for so many of us involved in this fight...it's personal.



It was an incredible ending to an absolutely beautiful day in Danville.

These memorials were constructed and financed by the efforts of numerous local Danville citizens, who vow to continue to raise more flags until the historical flag is returned to its rightful and legally protected place on the grounds of the Last Capitol of the Confederacy.

Huge thanks to the Danville flag construction crew for their amazing efforts, and for the outstanding cooperation and effort on the part of the Danville HPA, SCV, UDC, SCV/MC, OCR and ANV/MC.

The 13 huge flags that now fly in Danville are a testimony to God's grace...and proof of what we can accomplish when we work together for our Cause! Legislative update on yesterday's hearing before the Supreme Court Write Panel:

http://www.godanriver.com/news/danville/appeal-argued-before-virginia-supreme-court-in-confederate-flag-controversy/article_504ab938-2205-11e6-b53a-639571083cb3.html

There will likely be a decision on whether the appeal will be heard in the next few days or weeks.

<http://wvtf.org/post/how-confederate-flag-danville-could-affect-rest-virginia#stream/0>

Sunday, May 22, 2016

The Handiwork of Heritage Haters

Just in case you needed another example of how the heritage haters will lie, steal, and slander good people in their vile attempts to further their Godless agenda, take a look at this meme, created and posted on the web a few hours by Kristopher Goad AKA "Goad Gatsby", a Richmond area agitator and "social justice warrior".

Mr. Goad illegally removed the trademark watermark from a photo from Judy Smith photography and added the wording shown below in white, claiming the gentleman in the photo is giving a "nazi salute" and has a "Neo-nazi" tattoo on his arm.

Obviously, the gentleman in the photo is waving back at one of the hundreds of Danville citizens who honked, waved, and gave us thumbs up and appreciation for our efforts yesterday. The tattoo on his arm...? That's a memorial to his wife, who died of cancer, as can be plainly seen when the photo is enlarged.



Yesterday in Danville, hundreds of good folks came together to promote our heritage and raise 4 new beautiful battle flags. After looking through the thousands of photos that have been posted, and finding none of the hate he so desperately needs to further his agenda, Mr. Goad decided to use the Internet and a photo editing tool to "create" it.

Congratulations, Toad. Although your attempt to slander a good man and intimidate heritage supporters has failed miserably, the very public exposure of your theft, lies and slander have once again helped to highlight the very real difference between us...and you and your ilk, who have no concept of the virtues of honor and truth.

<https://m.youtube.com/watch?v=WURdo-BjWTc&feature=youtu.be>

<https://m.youtube.com/watch?v=AcifeUNTE7E>

#HeritageOfHonor

#winning

Monday, May 16, 2016

[On The Future of Confederate Memorial Day Ceremonies](#)

A certain unemployed high school history teacher/blogger/Confederate hating amateur "historian" has declared that we are fast approaching "one final Confederate Memorial Day celebration".

Really? Where has this man been over the past month? Our service at Oakwood last Saturday had over 200 in attendance, which was DOUBLE the attendance of the year before, which was double the year before that, which was the first year the service has been held in years. Our newsfeed is FLOODED with reports and photos of ceremonies and events across the South...more than we've ever seen before, and on any given weekend, we have to decide WHICH Confederate event to attend because there are several to choose from.



Then again, it's really hard to take anything he says seriously, considering his track record on predictions. After all, this is the same man who once said:

"Prediction: There will be no Confederate flag on I-95 near Richmond" ... Kevin Levin Aug 18, 2013.

Hey Kev...how'd that work out for ya?

Here's the thing...we aren't going anywhere, and we will not, as much as you apparently would like to see it happen, let our veterans be forgotten. But PLEASE keep it up. With every attack and ridiculous post like yours, our numbers grow as does our determination to prove you, and the handful of other haters like you, wrong...AGAIN!

Photo: Confederate Memorial Day Service, Oakwood Confederate Cemetery, Richmond, Va. 5-7-2016 Courtesy of Judy Smith Photography

<http://vaflaggers.blogspot.com/>

LEST WE FORGET!

Charlottesville City Council
wants to tear down our
monuments and memorials.

WANTED:

LAND suitable for a
Confederate Flag Memorial
in or near Charlottesville,
Virginia...to remind citizens,
tourists, and students of our
rich Confederate history
and heritage.

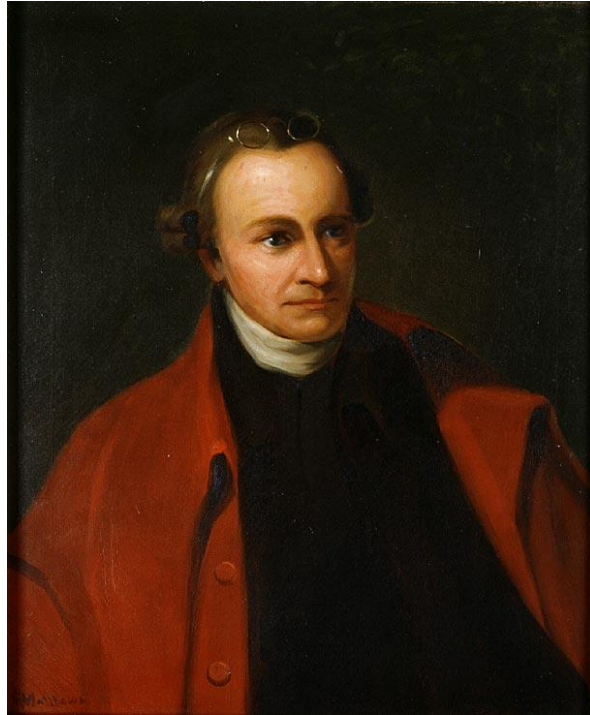
**YOU PROVIDE THE ROADSIDE
FOOTAGE... WE WILL ERECT
THE POLE AND FLAG!**

Contact (804) 901-4970 OR
email info@vaflaggers.com



The Battle in Virginia Over the Constitution

By **Moses Coit Tyler** on May 30, 2016



This essay is reprinted in honor of Patrick Henry's birthday, May 29, from Moses Coit Tyler's Patrick Henry.

The great convention at Philadelphia, after a session of four months, came to the end of its noble labors on the 17th of September, 1787. Washington, who had been not merely its presiding officer but its presiding genius, then hastened back to Mt. Vernon, and, in his great anxiety to win over to the new Constitution the support of his old friend Patrick Henry, he immediately dispatched to him a copy of that instrument, accompanied by a very impressive and conciliatory letter, to which, about three weeks afterwards, was returned the following reply: —

Richmond, October 19, 1787.

Dear Sir, — I was honored by the receipt of your favor, together with a copy of the proposed federal Constitution, a few days ago, for which I beg you to accept my thanks. They are also due to you from me as a citizen, on account of the great fatigue necessarily attending the arduous business of the late convention.

I have to lament that I cannot bring my mind to accord with the proposed Constitution. The concern I feel on this account is really greater than I am able to express. Perhaps mature reflections may furnish me with reasons to change my present sentiments into a conformity with the opinions of those personages for whom I have the highest reverence. Be that as it may, I beg you will be persuaded of the unalterable regard and attachment with which I shall be,

Dear Sir, your obliged and very humble servant,

P. HENRY.

Four days before the date of this letter the legislature of Virginia had convened at Richmond for its autumn session, and Patrick Henry had there taken his usual place on the most important committees, and as the virtual director of the thought and work of the House. Much solicitude was felt concerning the course which he might advise the legislature to adopt on the supreme question then before the country, — some persons even fearing that he might try to defeat the new Constitution in Virginia by simply preventing the call of a state convention. Great was Washington's satisfaction on receiving from one of his correspondents in the Assembly, shortly after the session began, this cheerful report: —

“I have not met with one in all my inquiries (and I have made them with great diligence) opposed to it, except Mr. Henry, who I have heard is so, but could only conjecture it from a conversation with him on the subject. . . . The transmissory note of Congress was before us to-day, when Mr. Henry declared that it transcended our powers to decide on the Constitution, and that it must go before a convention. As it was insinuated he would aim at preventing this, much pleasure was discovered at the declaration.”

On the 24th of October, from his place in Congress, Madison sent over to Jefferson, in Paris, a full account of the results of the Philadelphia convention, and of the public feeling with reference to its work: “My information from Virginia is as yet extremely imperfect. . . . The part which Mr. Henry will take is unknown here. Much will depend on it. I had taken it for granted, from a variety of circumstances, that he would be in the opposition, and still think that will be the case. There are reports, however, which favor a contrary supposition.” But, by the 9th of December, Madison was able to send to Jefferson a further report, which indicated that all doubt respecting the hostile attitude of Patrick Henry was then removed. After mentioning that a majority of the people of Virginia seemed to be in favor of the Constitution, he added: “What change may be produced by the united influence and exertions of Mr. Henry, Mr. Mason, and the governor, with some pretty able auxiliaries, is uncertain. . . . Mr. Henry is the great adversary who will render the event precarious. He is, I find, with his usual address, working up every possible interest into a spirit of opposition.”

Long before the date last mentioned, the legislature had regularly declared for a state convention, to be held at Richmond on the first Monday in June, 1788, then and there to determine whether or not Virginia would accept the new Constitution. In view of that event, delegates were in the mean time to be chosen by the people; and thus, for the intervening months, the fight was to be transferred to the arena of popular debate. In such a contest Patrick Henry, being once aroused, was not likely to take a languid or a hesitating part; and of the importance then attached to the part which he did take, we catch frequent glimpses in the correspondence of the period. Thus, on the 19th of February, 1788, Madison, still at New York, sent this word to Jefferson: “The temper of Virginia, as far as I can learn, has undergone but little change of late. At first, there was an enthusiasm for the Constitution. The tide next took a sudden and strong turn in the opposite direction. The influence and exertions of Mr. Henry, Colonel Mason, and some others, will account for this. . . . I am told that a very bold language is held by Mr. Henry and some of his partisans.” On the 10th of April, Madison, then returned to his home in Virginia, wrote to Edmund Randolph: “The declaration of Henry, mentioned in your letter, is a proof to me that desperate measures will be his game.” On the 22d of the same month Madison wrote to Jefferson: “The adversaries take very different grounds of opposition. Some are opposed to the substance of the plan; others, to particular modifications only. Mr. Henry is supposed to aim at disunion.” On the 24th of April, Edward Carrington, writing from New York, told Jefferson: “Mr. H. does not openly declare for a dismemberment of the Union, but his arguments in support of his opposition to the Constitution go directly to that issue. He says that three confederacies would be practicable, and better suited to the good of commerce than one.” On the 28th of April, Washington wrote to Lafayette on account of the struggle then going forward; and after naming some of the leading champions of the Constitution, he adds sorrowfully: “Henry and Mason are its great adversaries.” Finally, as late as on the 12th of June, the Rev. John Blair Smith, at that time president of Hampden-Sidney College, conveyed to Madison, an old college friend, his own deep disapproval of the course which had been pursued by Patrick Henry in the management of the canvass against the Constitution: —

“Before the Constitution appeared, the minds of the people were artfully prepared against it; so that all opposition [to Mr. Henry] at the election of delegates to consider it, was in vain. That gentleman has descended to lower artifices and management on the occasion than I thought him capable of. . . . If Mr. Innes has shown you a speech of Mr. Henry to his constituents, which I sent him, you will see something of the method he has taken to diffuse his poison. . . . It grieves me to see such great natural talents abused to such purposes.”

On Monday, the 2d of June, 1788, the long expected convention assembled at Richmond. So great was the public interest in the event that a full delegation was present, even on the first day; and in order to make room for the throngs of citizens from all parts of Virginia and from other States, who had flocked thither to witness the impending battle, it was decided that the convention should hold its meetings in the New Academy, on Shockoe Hill, the largest assembly-room in the city.

Eight States had already adopted the Constitution. The five States which had yet to act upon the question were New Hampshire, Rhode Island, New York, North Carolina, and Virginia. For every reason, the course then to be taken by Virginia would have great consequences. Moreover, since the days of the struggle over independence, no question had so profoundly moved the people of Virginia; none had aroused such hopes and such fears; none had so absorbed the thoughts, or so embittered the relations of men. It is not strange, therefore, that this convention, consisting of one hundred and seventy members, should have been thought to represent, to an unusual degree, the intelligence, the character, the experience, the reputation of the State. Perhaps it would be true to say that, excepting Washington, Jefferson, and Richard Henry Lee, no Virginian of eminence was absent from it.

Furthermore, the line of division, which from the outset parted into two hostile sections these one hundred and seventy Virginians, was something quite unparalleled. In other States it had been noted that the conservative classes, the men of education and of property, of high office, of high social and professional standing, were nearly all on the side of the new Constitution. Such was not the case in Virginia. Of the conservative classes throughout that State, quite as many were against the new Constitution as were in favor of it. Of the four distinguished citizens who had been its governors, since Virginia had assumed the right to elect governors, — Patrick Henry, Jefferson, Nelson, and Harrison, — each in turn had denounced the measure as unsatisfactory and dangerous; while Edmund Randolph, the governor then in office, having attended the great convention at Philadelphia, and having there refused to sign the Constitution, had published an impressive statement of his objections to it, and, for several months thereafter, had been counted among its most formidable opponents. Concerning the attitude of the legal profession, — a profession always inclined to conservatism, — Madison had written to Jefferson: “The general and admiralty courts, with most of the bar, oppose the Constitution.” Finally, among Virginians who were at that time particularly honored and trusted for patriotic services during the Revolution, such men as these, Theodoric Bland, William Grayson, John Tyler, Meriwether Smith, James Monroe, George Mason, and Richard Henry Lee, had declared their disapproval of the document.

Nevertheless, within the convention itself, at the opening of the session, it was claimed by the friends of the new government that they then outnumbered their opponents by at least fifty votes. Their great champion in debate was James Madison, who was powerfully assisted, first or last, by Edmund Pendleton, John Marshall, George Nicholas, Francis Corbin, George Wythe, James Innes, General Henry Lee, and especially by that same Governor Randolph who, after denouncing the Constitution for “features so odious” that he could not “agree to it,” had finally swung completely around to its support.

Against all this array of genius, learning, character, logical acumen, and eloquence, Patrick Henry held the field as protagonist for twenty-three days, — his chief lieutenants in the fight being Mason, Grayson, and John Dawson, with occasional help from Harrison, Monroe, and Tyler. Upon him alone fell the brunt of the battle. Out of the twenty-three days of that splendid tourney, there were but five days in which he did not take the floor. On each of several days he made three speeches; on one day he made five speeches; on another day eight. In one speech alone, he was on his legs for seven hours. The words of all who had any share in that debate were taken down, according to the imperfect art of the time, by the stenographer, David Robertson, whose reports, however, are said to be little more than a pretty full outline of the speeches actually made: but in the volume which contains these abstracts, one of Patrick Henry’s speeches fills eight pages, another ten pages, another sixteen, another twenty-one, another forty; while, in the aggregate, his speeches constitute nearly one quarter of the entire book, — a book of six hundred and sixty-three pages.

Any one who has fallen under the impression, so industriously propagated by the ingenious enmity of Jefferson’s old age, that Patrick Henry was a man of but meagre information and of extremely slender intellectual resources, ignorant especially of law, of political science, and of history, totally lacking in logical power and in precision of statement, with nothing to offset these deficiencies excepting a strange gift of overpowering, dithyrambic eloquence, will find it hard, as he turns over the leaves on which are recorded the debates of the Virginia convention, to understand just how such a person could have made the speeches which are there attributed to Patrick Henry, or how a mere rhapsodist could have thus held his ground, in close hand-to-hand combat, for twenty-three days, against such antagonists, on all the difficult subjects of law, political science, and history involved in the Constitution of the United States, — while showing at the same time every quality of good generalship as a tactician and as a party leader. “There has been, I am aware,” says an eminent historian of the Constitution, “a modern scepticism concerning Patrick Henry’s abilities; but I cannot share it. . . . The manner in which he carried on the opposition to the Constitution in the convention of Virginia, for nearly a whole month, shows that he possessed other powers besides those of great natural eloquence.”

First of all, let it be noted that his objections did not spring from any hostility to the union of the thirteen States, or from any preference for a separate union of the Southern States. Undoubtedly there had been a time, especially under the

provocations connected with the Mississippi business, when he and many other Southern statesmen sincerely thought that there might be no security for their interests even under the Confederation, and that this lack of security would be even more glaring and disastrous under the new Constitution. Such, for example, seems to have been the opinion of Governor Benjamin Harrison, as late as October the 4th, 1787, on which date he thus wrote to Washington: "I cannot divest myself of an opinion that . . . if the Constitution is carried into effect, the States south of the Potomac will be little more than appendages to those to the northward of it." It is very probable that this sentence accurately reflects, likewise, Patrick Henry's mood of thought at that time. Nevertheless, whatever may have been his thought under the sectional suspicions and alarms of the preceding months, it is certain that, at the date of the Virginia convention, he had come to see that the thirteen States must, by all means, try to keep together. "I am persuaded," said he, in reply to Randolph, "of what the honorable gentleman says, 'that separate confederacies will ruin us.'" "Sir," he exclaimed on another occasion, "the dissolution of the Union is most abhorrent to my mind. The first thing I have at heart is American liberty; the second thing is American union." Again he protested: "I mean not to breathe the spirit, nor utter the language, of secession."

In the second place, he admitted that there were great defects in the old Confederation, and that those defects ought to be cured by proper amendments, particularly in the direction of greater strength to the federal government. But did the proposed Constitution embody such amendments? On the contrary, that Constitution, instead of properly amending the old Confederation, simply annihilated it, and replaced it by something radically different and radically dangerous.

"The federal convention ought to have amended the old system; for this purpose they were solely delegated; the object of their mission extended to no other consideration." "The distinction between a national government and a confederacy is not sufficiently discerned. Had the delegates who were sent to Philadelphia a power to propose a consolidated government, instead of a confederacy?" "Here is a resolution as radical as that which separated us from Great Britain. It is radical in this transition; our rights and privileges are endangered, and the sovereignty of the States will be relinquished: and cannot we plainly see that this is actually the case? The rights of conscience, trial by jury, liberty of the press, all your immunities and franchises, all pretensions to human rights and privileges, are rendered insecure, if not lost, by this change, so loudly talked of by some, so inconsiderately by others." "A number of characters, of the greatest eminence in this country, object to this government for its consolidating tendency. This is not imaginary. It is a formidable reality. If consolidation proves to be as mischievous to this country as it has been to other countries, what will the poor inhabitants of this country do? This government will operate like an ambuscade. It will destroy the state governments, and swallow the liberties of the people, without giving previous notice. If gentlemen are willing to run the hazard, let them run it; but I shall exculpate myself by my opposition and monitory warnings within these walls."

But, in the third place, besides transforming the old confederacy into a centralized and densely consolidated government, and clothing that government with enormous powers over States and over individuals, what had this new Constitution provided for the protection of States and of individuals? Almost nothing. It had created a new and a tremendous power over us; it had failed to cover us with any shield, or to interpose any barrier, by which, in case of need, we might save ourselves from the wanton and fatal exercise of that power. In short, the new Constitution had no bill of rights. But "a bill of rights," he declared, is "indispensably necessary."

"A general positive provision should be inserted in the new system, securing to the States and the people every right which was not conceded to the general government." "I trust that gentlemen, on this occasion, will see the great objects of religion, liberty of the press, trial by jury, interdiction of cruel punishments, and every other sacred right, secured, before they agree to that paper." "Mr. Chairman, the necessity of a bill of rights appears to me to be greater in this government than ever it was in any government before. I have observed already that the sense of European nations, and particularly Great Britain, is against the construction of rights being retained which are not expressly relinquished. I repeat, that all nations have adopted the construction, that all rights not expressly and unequivocally reserved to the people are impliedly and incidentally relinquished to rulers, as necessarily inseparable from delegated powers. . . . Let us consider the sentiments which have been entertained by the people of America on this subject. At the Revolution, it must be admitted that it was their sense to set down those great rights which ought, in all countries, to be held inviolable and sacred. Virginia did so, we all remember. She made a compact to reserve, expressly, certain rights. . . . She most cautiously and guardedly reserved and secured those invaluable, inestimable rights and privileges which no people, inspired with the least glow of patriotic liberty, ever did, or ever can, abandon. She is called upon now to abandon them, and dissolve that compact which secured them to her. . . . Will she do it? This is the question. If you intend to reserve your unalienable rights, you must have the most express stipulation; for, if implication be allowed, you are ousted of those rights. If the people do not think it necessary to reserve them, they will be supposed to be given up. . . . If you give up these powers, without a bill of rights, you will exhibit the most absurd thing to mankind that ever the world saw, — a government that has abandoned all its powers, — the powers of direct taxation, the sword, and the purse. You have disposed of them to

Congress, without a bill of rights, without check, limitation, or control. And still you have checks and guards; still you keep barriers — pointed where? Pointed against your weakened, prostrated, enervated, state government! You have a bill of rights to defend you against the state government— which is bereaved of all power, and yet you have none against Congress — though in full and exclusive possession of all power. You arm yourselves against the weak and defenceless, and expose yourselves naked to the armed and powerful. Is not this a conduct of unexampled absurdity ?”

Again and again, in response to his demand for an express assertion, in the instrument itself, of the rights of individuals and of States, he was told that every one of those rights was secured, since it was naturally and fairly implied. “Even say,” he rejoined, “it is a natural implication, — why not give us a right . . . in express terms, in language that could not admit of evasions or subterfuges? If they can use implication for us, they can also use implication against us. We are giving power; they are getting power; judge, then, on which side the implication will be used.” “Implication is dangerous, because it is unbounded; if it be admitted at all, and no limits prescribed, it admits of the utmost extension.” “The existence of powers is sufficiently established. If we trust our dearest rights to implication, we shall be in a very unhappy situation.”

Then, in addition to his objections to the general character of the Constitution, namely, as a consolidated government, unrestrained by an express guarantee of rights, he applied his criticisms in great detail, and with merciless rigor, to each department of the proposed government, — the legislative, the executive, and the judicial; and with respect to each one of these he insisted that its intended functions were such as to inspire distrust and alarm. Of course, we cannot here follow this fierce critic of the Constitution into all the detail of his criticisms; but, as a single example, we may cite a portion of his assault upon the executive department, — an assault, as will be seen, far better suited to the political apprehensions of his own time than of ours: —

“The Constitution is said to have beautiful features; but when I come to examine these features, sir, they appear to me horribly frightful. Among other deformities, it has an awful squinting; it squints towards monarchy. And does not this raise indignation in the breast of every true American? Your president may easily become king. . . . Where are your checks in this government? Your strongholds will be in the hands of your enemies. It is on a supposition that your American governors shall be honest, that all the good qualities of this government are founded; but its defective and imperfect construction puts it in their power to perpetrate the worst of mischiefs, should they be bad men. And, sir, would not all the world, from the eastern to the western hemispheres, blame our distracted folly in resting our rights upon the contingency of our rulers being good or bad? Show me that age and country where the rights and liberties of the people were placed on the sole chance of their rulers being good men, without a consequent loss of liberty. . . . If your American chief be a man of ambition and abilities, how easy is it for him to render himself absolute! The army is in his hands; and if he be a man of address, it will be attached to him, and it will be the subject of long meditation with him to seize the first auspicious moment to accomplish his design. And, sir, will the American spirit solely relieve you when this happens? I would rather infinitely — and I am sure most of this convention are of the same opinion — have a king, lords, and commons, than a government so replete with such insupportable evils. If we make a king, we may prescribe the rules by which he shall rule his people, and interpose such checks as shall prevent him from infringing them; but the president, in the field, at the head of his army, can prescribe the terms on which he shall reign master, so far that it will puzzle any American ever to get his neck from under the galling yoke. . . . Will not the recollection of his crimes teach him to make one bold push for the American throne? Will not the immense difference between being master of everything, and being ignominiously tried and punished, powerfully excite him to make this bold push? But, sir, where is the existing force to punish him? Can he not, at the head of his army, beat down every opposition? Away with your president! we shall have a king. The army will salute him monarch. Your militia will leave you, and assist in making him king, and fight against you. And what have you to oppose this force? What will then become of you and your rights? Will not absolute despotism ensue ?”

Without reproducing here, in further detail, Patrick Henry’s objections to the new Constitution, it may now be stated that they all sprang from a single idea, and all revolved about that idea, namely, that the new plan of government, as it then stood, seriously endangered the rights and liberties of the people of the several States. And in holding this opinion he was not at all peculiar. Very many of the ablest and noblest statesmen of the time shared it with him. Not to name again his chief associates in Virginia, nor to cite the language of such men as Burke and Rawlins Lowndes, of South Carolina; as Timothy Bloodworth, of North Carolina; as Samuel Chase and Luther Martin, of Maryland; as George Clinton, of New York; as Samuel Adams, John Hancock, and Elbridge Gerry, of Massachusetts; as Joshua Atherton, of New Hampshire, it may sufficiently put us into the tone of contemporary opinion upon the subject, to recall certain grave words of Jefferson, who, watching the whole scene from the calm distance of Paris, thus wrote on the 2d of February, 1788, to an American friend: —

“I own it astonishes me to find such a change wrought in the opinions of our countrymen since I left them, as that three fourths of them should be contented to live under a system which leaves to their governors the power of taking from them the trial by jury in civil cases, freedom of religion, freedom of the press, freedom of commerce, the habeas corpus laws, and of yoking them with a standing army. That is a degeneracy in the principles of liberty, to which I had given four centuries, instead of four years.”

Holding such objections to the proposed Constitution, what were Patrick Henry and his associates in the Virginia convention to do? Were they to reject the measure outright? Admitting that it had some good features, they yet thought that the best course to be taken by Virginia would be to remit the whole subject to a new convention of the States, — a convention which, being summoned after a year or more of intense and universal discussion, would thus represent the later, the more definite, and the more enlightened desires of the American people. But despairing of this, Patrick Henry and his friends concentrated all their forces upon this single and clear line of policy: so to press their objections to the Constitution as to induce the convention, not to reject it, but to postpone its adoption until they could refer to the other States in the American confederacy the following momentous proposition, namely, “a declaration of rights, asserting, and securing from encroachment, the great principles of civil and religious liberty, and the undeniable rights of the people, together with amendments to the most exceptionable parts of the said constitution of government.”

Such, then, was the real question over which in that assemblage, from the first day to the last, the battle raged. The result of the battle was reached on Wednesday, the 25th of June; and that result was a victory for immediate adoption, but by a majority of only ten votes, instead of the fifty votes that were claimed for it at the beginning of the session. Moreover, even that small majority for immediate adoption was obtained only by the help, first, of a preamble solemnly affirming it to be the understanding of Virginia in this act that it retained every power not expressly granted to the general government; and, secondly, of a subsidiary resolution promising to recommend to Congress “whatsoever amendments may be deemed necessary.”

Just before the decisive question was put, Patrick Henry, knowing that the result would be against him, and knowing, also, from the angry things uttered within that House and outside of it, that much solicitude was abroad respecting the course likely to be taken by the defeated party, then and there spoke these noble words: —

“I beg pardon of this House for having taken up more time than came to my share, and I thank them for the patience and polite attention with which I have been heard. If I shall be in the minority, I shall have those painful sensations which arise from a conviction of being overpowered in a good cause. Yet I will be a peaceable citizen. My head, my hand, and my heart shall be at liberty to retrieve the loss of liberty, and re- /move the defects of that system in a constitutional way. I wish not to go to violence, but will wait, with hopes that the spirit which predominated in the Revolution is not yet gone, nor the cause of those who are attached to the Revolution yet lost. I shall therefore patiently wait in expectation of seeing that government changed, so as to be compatible with the safety, liberty, and happiness of the people.”

Those words of the great Virginian leader proved to be a message of reassurance to many an anxious citizen, in many a State, — not least so to that great citizen who, from the slopes of Mount Vernon, was then watching, night and day, for signs of some abatement in the storm of civil discord. Those words, too, have, in our time, won for the orator who spoke them the deliberate, and the almost lyrical, applause of the greatest historian who has yet laid hand on the story of the Constitution: “Henry showed his genial nature, free from all malignity. He was like a billow of the ocean on the first bright day after the storm, dashing itself against the rocky cliff, and then, sparkling with light, retreating to its home.”

Long after the practical effects of the Virginia convention of 1788 had been merged in the general political life of the country, that convention was still proudly remembered for the magnificent exertions of intellectual power, and particularly of eloquence, which it had called forth. So lately as the year 1857, there was still living a man who, in his youth, had often looked in upon that famous convention, and whose enthusiasm, in recalling its great scenes, was not to be chilled even by the frosts of his ninety winters: —

“The impressions made by the powerful arguments of Madison and the overwhelming eloquence of Henry can never fade from my mind. I thought them almost supernatural. They seemed raised up by Providence, each in his way, to produce great results: the one by his grave, dignified, and irresistible arguments to convince and enlighten mankind; the other, by his brilliant and enrapturing eloquence to lead whithersoever he would.”

Those who had heard Patrick Henry on the other great occasions of his career were ready to say that his eloquence in the convention of 1788 was, upon the whole, fully equal to anything ever exhibited by him in any other place. The official reports of his speeches in that assemblage were always declared to be inferior in “strength and beauty” to those actually

made by him there. "In forming an estimate of his eloquence," says one gentleman who there heard him, "no reliance can be placed on the printed speeches. No reporter whatever could take down what he actually said; and if he could, it would fall far short of the original."

In his arguments against the Constitution Patrick Henry confined himself to no systematic order. The convention had indeed resolved that the document should be discussed, clause by clause, in a regular manner; but in spite of the complaints and reproaches of his antagonists, he continually broke over all barriers, and delivered his "multiform and protean attacks" in such order as suited the workings of his own mind.

In the course of that long and eager controversy, he had several passages of sharp personal collision with his opponents, particularly with Governor Randolph, whose vacillating course respecting the Constitution had left him exposed to the most galling comments, and who on one occasion, in his anguish, turned upon Patrick Henry with the exclamation: "I find myself attacked in the most illiberal manner by the honorable gentleman. I disdain his aspersions and his insinuations. His asperity is warranted by no principle of parliamentary decency, nor compatible with the least shadow of friendship; and if our friendship must fall, let it fall, like Lucifer, never to rise again." Like all very eloquent men, he was taunted, of course, for having more eloquence than logic; for "his declamatory talents;" for his "vague discourses and mere sports of fancy;" for discarding "solid argument;" and for "throwing those bolts" which he had "so peculiar a dexterity at discharging." On one occasion, old General Adam Stephen tried to burlesque the orator's manner of speech; on another occasion, that same petulant warrior bluntly told Patrick that if he did "not like this government," he might "go and live among the Indians," and even offered to facilitate the orator's self-expatriation among the savages: "I know of several nations that live very happily; and I can furnish him with a vocabulary of their language."

Knowing, as he did, every passion and prejudice of his audience, he adopted, it appears, almost every conceivable method of appeal. "The variety of arguments," writes one witness, "which Mr. Henry generally presented in his speeches, addressed to the capacities, prejudices, and individual interests of his hearers, made his speeches very unequal. He rarely made in that convention a speech which Quintilian would have approved. If he soared at times, like the eagle, and seemed like the bird of Jove to be armed with thunder, he did not disdain to stoop like the hawk to seize his prey, — but the instant that he had done it, rose in pursuit of another quarry."

Perhaps the most wonderful example of his eloquence, if we may judge by contemporary descriptions, was that connected with the famous scene of the thunder-storm, on Tuesday, the 24th of June, only one day before the decisive vote was taken. The orator, it seems, had gathered up all his forces for what might prove to be his last appeal against immediate adoption, and was portraying the disasters which the new system of government, unless amended, was to bring upon his countrymen, and upon all mankind: "I see the awful immensity of the dangers with which it is pregnant. I see it. I feel it. I see beings of a higher order anxious concerning our decision. When I see beyond the horizon that bounds human eyes, and look at the final consummation of all human things, and see those intelligent beings which inhabit the ethereal mansions reviewing the political decisions and revolutions which, in the progress of time, will happen in America, and the consequent happiness or misery of mankind, I am led to believe that much of the account, on one side or the other, will depend on what we now decide. Our own happiness alone is not affected by the event. All nations are interested in the determination. We have it in our power to secure the happiness of one half of the human race. Its adoption may involve the misery of the other hemisphere." Thus far the stenographer had proceeded, when he suddenly stopped, and placed within brackets the following note: "[Here a violent storm arose, which put the House in such disorder, that Mr. Henry was obliged to conclude.]" But the scene which is thus quietly despatched by the official reporter of the convention was again and again described, by many who were witnesses of it, as something most sublime and even appalling. After having delineated with overpowering vividness the calamities which were likely to befall mankind from their adoption of the proposed frame of government, the orator, it is said, as if wielding an enchanter's wand, suddenly enlarged the arena of the debate and the number of his auditors; for, peering beyond the veil which shuts in mortal sight, and pointing "to those celestial beings who were hovering over the scene," he addressed to them "an invocation that made every nerve shudder with supernatural horror, when, lo! a storm at that instant rose, which shook the whole building, and the spirits whom he had called seemed to have come at his bidding. Nor did his eloquence, or the storm, immediately cease; but availing himself of the incident, with a master's art, he seemed to mix in the fight of his ethereal auxiliaries, and, 'rising on the wings of the tempest, to seize upon the artillery of heaven, and direct its fiercest thunders against the heads of his adversaries.' The scene became insupportable; and the House rose without the formality of adjournment, the members rushing from their seats with precipitation and confusion."

About Moses Coit Tyler Moses Coit Tyler (1835-1900) was professor of American History at Cornell University.

<http://www.abbevilleinstitute.org/review/the-battle-in-virginia-over-the-constitution/>

Long Live the Flags of Dixie!

By **Antonius Aquinas** on May 31, 2016



This piece was originally printed at AntoniusAquinas.com.

On May 19, the House of Representatives passed a proposal that would essentially ban the display of Confederate flags from national cemeteries. The amendment was added to a Veteran Affairs spending bill.

Not surprisingly, House Speaker Paul Ryan allowed the measure to be voted upon in hopes of not disrupting the appropriations process. Yes, by all means Paul, the redistribution of taxpayers' confiscated wealth should take precedent over a draconian attempt to eradicate a heroic symbol of the country's past. Hopefully, Ryan will be ousted this November as both Speaker and Congressman for not only his consistent sell out to Obama and the Democrats on the budget, but his lack of understanding and appreciation of what is arguably the most important period of American history.

In a certain sense, the Confederate flag should not be displayed in national cemeteries or for that matter flown alongside those of the Union. The two are representations of dramatically opposed political ideologies. Liberals and political opportunists of all sorts have deliberately smeared the South's attempt at secession as being entirely over the issue of slavery. The "Civil War" (which that struggle has become known by) is now seen through Politically Correct hindsight.

A civil war, in the truest sense, is a conflict between factions attempting to gain control of a government typically for their own aggrandizement. The bloody conflict between the North and South was not that, nor was it solely over slavery although the institution played a role in it.

The Confederacy wanted no part of the Washington establishment at the time, which it believed had become too tyrannical, and attempted to secede from it. The remaining states of the North, under the "leadership" of Abraham Lincoln, prevented this at the cost of more than 600,000 lives, the vast destruction of property, and the impoverishment of a people who simply sought to rule themselves.

The South's action was nearly identical to what the colonies, North *and* South, did some 80 years previously in breaking away from the British Empire and becoming free and independent states under the benign rule of the Articles of Confederation.

As America's Founding Fathers saw their liberties violated by King and Parliament, Southerners witnessed similar tyrannies and wisely anticipated more federal oppression with the election of Lincoln.

This interpretation has been ably supported by scholarship, though the view is rarely acknowledged in academia or in the mainstream media. In an essay from an insightful collection titled *Secession, State and Liberty*, Donald Livingston persuasively describes the ideological content of the Declaration of Independence, the revolution it inspired, and its influence on the South's leadership.

He writes: "Overall, the Declaration is an argument designed to justify the secession of the new self-proclaimed American states from the British state. . . [It] is a document justifying the territorial dismemberment of a modern state in the name of the moral right of a people to self-government."*

The South, imbued with such logic and the example of the Revolutionary generation's break with Great Britain, attempted to separate from the Union on similar grounds and, in Livingston's view, had a much stronger claim than the Founding Fathers had for independence:

[T]he colonies were not and never had been recognized as sovereign states, either by others or even by themselves. At the time of the Civil War, however, the southern states had been and still were sovereign states, and so they could mount not only a moral argument but a legal one as well. And it was the legal argument they primarily insisted upon. Each state used the same legal form to secede from the Union that it has used to enter, namely, ratification in a convention of people.**

Although slavery was a part of the South's final break with the North, the Confederacy could never have been built on such a narrow foundation. Those who seek to paint Southern secession as a movement solely designed to protect their "peculiar institution" have either misunderstood the genesis of that struggle or do so for political gain.

While Southern secession is mercilessly condemned by the Establishment, scholars like Professor Livingston see it and the War for Southern Independence in a much different and far nobler light: "With the orderly, legal secession of the southern states, the American genius for self-government reached its highest moral expression."***

The Northern and Southern flags which fly in national cemeteries across the land are indeed representative of different traditions, but not what the Politically Correct crowd would have everyone to believe.

The defenders of Dixie and the flags that commemorate their courageous actions have long since been morally justified. The Union flag, on the other hand, has been one of aggression and domination, at first, brutally directed at its fellow countrymen who simply sought self-determination, and afterwards against millions of peoples from Vietnam to Iraq.

Hopefully, in the not too distant future as economic conditions worsen and American hegemony can no longer be maintained, the Union flag and the empire in which it represents will receive greater vitriol than the Confederate flag has gotten for its innumerable mass murders, destruction, crimes, and chaos which it has wantonly brought to every corner of the planet.

*David Gordon, ed., *Secession, State & Liberty*. Donald W. Livingston, "The Secession Tradition in America." New Brunswick (U.S.A.), Transaction Publishers, 1997, p. 7

** *Ibid.*, 18.

*** *Ibid.*, 19.

About Antonius Aquinas

Antonius Aquinas is an author, lecturer, a contributor to SGT Report, The Burning Platform, Acting Man, Zero Hedge, and Senior Editor at Wide Awake News.

<http://www.abbeyvilleinstitute.org/blog/long-live-the-flags-of-dixie/>

Our American Cultural Revolution

By **Paul Gottfried** on May 27, 2016



[Delivered April 16, 2016 as The 2016 Murray N. Rothbard Memorial Lecture at the Mises Institute, Auburn, AL.](#)

Why Political Correctness Is Political | Paul Gottfried
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As the person who has been asked to deliver this year's Murray N. Rothbard address, it seems appropriate to relate my remarks to the person being honored. Although the observations that follow may not have come directly from Murray, he and my speech do have some connection. My pleasurable, often edifying conversations with this remarkable polymath, the letters we exchanged, his book *America's Great Depression* and, not least of all, his study of American intervention in the First World War strengthened for me beliefs that I continue to hold.

I never truly grasped where we were heading as a country until my encounters with Murray. Nor did I fully assess the worthlessness of the American conservative movement up until that point. Those realizations took place despite the fact that Murray and I did not always agree on all issues. We often debated political theoretical questions, as a mental exercise, without expecting to come to full agreement. But we did hold the same views about the present age, while I deferred to Murray on all economic matters, because unlike me, he was the proven expert. Most importantly, I finally accepted his arguments about the damage inflicted on our freedoms by America's run-away administrative state.

Well into my forties I was going through a learning experience about the modern American government. In 1980 I was appointed as an alternate delegate for Ronald Reagan to the Republican nominating convention; a few months earlier I had spent primary night in my state, which was then Illinois, with Mrs. Reagan, waiting for her husband to achieve his by then predicted electoral victory. After Reagan's election as president I served briefly as an adviser to the Department of Education and urged its immediate abolition, in accordance with a campaign promise made by candidate Reagan. Instead of being doomed to eradication, this department that Jimmy Carter created as a favor to the teachers' unions, continued to flourish. Meanwhile Washington was flooded with "conservative" office-seekers, claiming to have come to this "swamp on the Potomac" in order to "dismantle the federal behemoth."

Needless to say, these supplicants and sycophants had come for jobs and most of them stayed on as "part of the problem." As late as the early 1980s I believed that the GOP was committed to loosening the government's grip on our lives and earnings; I also nursed the illusion that something called "the conservative movement" would help in this process. The ease with which the neoconservative master class took over and proceeded to purge the Old Right, or that part of the Right that resisted them, removed any lingering sympathy I had felt for "the movement." Almost overnight, I noticed the list of conservative heroes changed, from such figures as John C. Calhoun, Robert A. Taft, and Calvin Coolidge, to Martin Luther King, Sidney Hook, and even Leon Trotsky. While I had once wanted to believe that the American Right, like John Randolph, "loved liberty but hated equality," conservatives were now urged to view "equality as the essential conservative principle."

I also perceived how the Reagan administration went from talking about containing Soviet imperialism to launching crusades for "our democratic values." This imperialist mission sounded nothing like what the traditional American Right, and certainly not what the interwar American Right, understood as a realistic or defensive foreign policy. It resembled the world revolutionary vision that I associated with Marxist-Leninist expansionists. It was upsetting that the American Right, together with our Republican president, dutifully followed these positions. And even more regrettably that they became standard Republican ideas.

Murray's understanding of the American state influenced my book *After Liberalism*, which was the work of a recovering Republican. The state that he analyzed with scalpel-like precision was the American regime as it had grown since the nineteenth century. It was a structure of power that had vast economic resources, expanded at the expense of local and regional authorities, and engaged in war measures when the governing class thought they were advantageous. According to Murray, quoting Randolph Bourne, the US had become a "welfare-warfare state." Although this was not intended by America's founders, it happened nonetheless for reasons that Murray carefully explained.

After Murray's untimely death I accorded him an honored place in my studies about the managerial state. His examination of the alliance of American public administration with crony capitalism and military expansionists infused my work on multiculturalism and political correctness. Murray's perceptions also helped explain the rise of Cultural Marxism as the new civil religion in both the US and Western Europe. In these societies the administrative state furthers its control by enforcing ideological orthodoxy. And the state in question is not the relatively restrained bourgeois Victorian state of the nineteenth century, but something the tentacles of which reach into every social, educational and commercial activity.

This brings me to the core of my argument: The most publicized critics of multiculturalism, whether neoconservatives or "cultural conservatives," ignore with equal disregard the contemporary state's role in generating and sustaining the object of their criticism. Allow me to list some of the standard explanations given for the spread of Political Correctness. First on my list, because it may come closest to the truth, is the "cultural conservative" lament, which stresses that our long established values are in free-fall. PC now substitutes for ethics because of our ignorance and moral blindness. We reject the great teachers of the past and those inherited religious teachings that remain relevant for our collective existence; and this has resulted in cultural and social chaos.

Another explanation for the rise of PC treats academic culture as a uniquely corrupted part of an otherwise exemplary America. Perhaps most conspicuously it has been David Horowitz of neocon fame who has popularized this argument. According to Horowitz, our democratic government is sound and our country in every way "exceptional." But universities

have become “totalitarian islands in a sea of freedom.” The government must therefore intervene and make universities conform to the standard of freedom that exists elsewhere. We also hear complaints about the spoiled generation that has now taken over, about pampered little monsters who are running wild. Or this variation on the same theme: “the young carry with them popular culture, and together they’re corrupting our entire society.” Presumably the self-indulgent young, and their transmission of popular cultural values, are the principal reasons that PC is thriving.

There is also this anti-egalitarian critique that I myself have been known to belabor, to wit, PC is the latest variation on the ideal of universal equality. Although once integrated into orthodox Christianity in a benign form, this poisonous obsession is now running riot. But since some of you have already heard me ranting against equality, I won’t rehash my peeves, at least not this afternoon. Finally, we come to this oft heard assessment of PC that issues from its least concerned critics. Here attention is drawn to the essential decency of those impulses from whence the ideology arose. Neoconservatives and their dependents maintain that we’ve simply gone a bit too far trying to be just. But we can easily address this by adopting a new government policy. For example, it’s possible to help victims of past discrimination, without engaging in “reverse discrimination,” or we can practice equity feminism instead of gender feminism or affirmative recruitment instead of affirmative action. Curiously those who minimize the social effects of Political Correctness at home often rage against it when the subject turns to foreign policy. Thus the failure to be more confrontational in dealing with a worldwide Islamicist threat or with the figure whom George Will describes as a “thug and war criminal” Russian president Vladimir Putin is attributed to an epidemic of Political Correctness.

Some of these observations do have merit. We dismiss at our peril the great minds of the past. Civilizations, which are an intergenerational human creation, decay unless we protect them. Kids are watching too much mindless TV and are not sufficiently under parental supervision; although their parents may be just as poisoned by cultural toxicity. Moreover, popular culture, as far as I can tell from occasional channel-surfing, has nothing cultural about it. It features uninterrupted vulgarity.

Despite these insights and just censures, none of the critical observations I’ve listed engages what is specifically political about Political Correctness. One might ask why so many people are paying at least lip service to something that anyone with half a mind should find laughable. Although most reported criminal violence against American blacks has been caused by other blacks, the true culprits, we are supposed to believe, are the police, whether white or black. If only the racist police recognized that “black lives matter,” then the contagion of violence in black societies would end.

Gender and racial differences are judged to be social constructs and only tangentially related to what is biologically rooted. And let’s not forget that there are multiple genders; and the same person can experience more than one gender identity within a single day. The media would also have us believe that most domestic terrorism results from white male nativists; and as Ann Coulter recently observed, our journalists, academics, and most TV commentators are “delighted” if reality occasionally confirms their superstition. Evidence is no longer required for any of these daring assertions, providing the appropriate feeling is present. Nor does evidence have to be furnished that a statue of Robert E. Lee in downtown New Orleans that has stood there 131 years has to be removed because its presence is causing mental hardship to local blacks. Here as elsewhere, the PC Taliban are assumed to hold the moral high ground.

Meanwhile Princeton is about to remove plaques with the name of a former university president Woodrow Wilson, who defended segregation. Yale’s administrators and student body are renaming Calhoun College, which for the last seventy-five years has carried the name of a Southern slave-owner. Little does it matter that the South Carolina Senator who is now in disgrace may have been America’s most brilliant political theorist and as late as the 1960s was considered by John F. Kennedy and most professional historians to have ranked among our greatest senators.

A growing body of protestors, including New York’s Mayor Bill de Blasio, are working to rename Yale University, which commemorates an eighteenth-century London merchant. Yale’s early benefactor, Eli Yale, funded the infant educational institution as a way of fostering Christian learning in the New World. But this merchant may have pocketed money that he obtained, however circuitously, through the slave trade. At Lebanon Valley College, a few miles down the road from me, nationally publicized demonstrations broke out against the name of a particular building. This edifice bears the moniker of a long-dead munificent college benefactor, Clyde Lynch, but his name also bears a phonetic association with a practice once linked to racial oppression. Suitable replacement names have also been provided by the demonstrators but I shall spare this audience the pain of having to listen to them.

The neoconservative New York Post demanded in the wake of the Charleston killing that the racist movie “Gone with the Wind” cease being publically shown. In the same issue a Post columnist proposed that a tile in the New York City subway that depicts a Confederate Battle flag be torn out. The tile, which shocks neoconservative sensibilities, was the gift of the

German Jewish owner of the Times Adolf Ochs. This man's family, which resided in Chattanooga, had fought for the Confederacy; and the tile in the subway was intended to honor a cause to which Ochs's parents had been especially devoted. Little did the newspaper owner know how vigilantly our neoconservatives more than a hundred years later would expose this vile act!

Since the audience should get my drift by now, there may be no reason to multiply my examples further. All such illustrations feature claimants to a fictitious moral high ground who revel in bullying others; and since the others offer no resistance, the bullies feel free to go on making trouble. PC's advocates appeal relentlessly to the ideal of equality, but it is only the white Christian world that is attacked for breaching this ideal. Although all identities would appear to be sacred, in practice only those identities that please designated victims or their self-styled advocates need to be accommodated. If, for example, I chose to advocate for a neo-Confederate or secessionist position, neither the state nor its subject institutions would have to honor my choice. A university or employer might even be morally or legally impelled to "discipline" me for being hateful.

If one compares these student and faculty protests to those of the 1960s, certain differences become apparent. In the 1960s students were protesting a sometimes life-and-death issue. They feared being drafted and sent to Vietnam in a bloody war that went on and on. In the 1960s student protestors opposed institutions that often resisted the protestors and sometimes even sent in police to arrest them. Now the kids and their instructors manufacture grievances as the action unfolds. Protestors are for or against the wearing of Hallowe'en costumes on campus, depending on which side can be used to humiliate gutless administrators. They take offense at the name of any dead white man or denounce any form of lookism or micro-aggression, providing the resulting protest permits them to express outrage.

In the early 1960s such things did not happen, and for a self-evident reason. Sixty years ago we did not have a vast state apparatus fighting "discrimination," judging "hate crimes" and by implication "hate speech," and monitoring the treatment of protected minorities. It's no surprise that establishment Republicans and so-called conservatives tip-toe around this fact. Those who live off government patronage and from devising government policies are not likely to bite the hand that feeds. And the last thing I would expect them to do is notice the most powerful institution promoting Political Correctness.

I know the response these arguments are likely to elicit from the political and verbalizing classes, if they spoke to me, which they don't. I'm oversimplifying a complex problem that has to be addressed in various ways. Such ways would include a new batch of government policies, preferably drafted through Heritage and then implemented by a non-extremist Republican president. I'm also blaming the state for what the "culture" has done. The state only reflects cultural forces that operate independently of politicians and administrators. It supposedly responds to conditions that the "culture" brings about. Finally I've no decent respect for all the good things the American "liberal democratic" state has already done, for example, combatting racism, sexism, homophobia and more recently, popular revulsion for cross-dressers and transsexuals. Without the modern administrative state, women would still be chattel slaves, our electorate restricted to white male property-holders, and women's "health services" would not be readily available to those who want to dispose of their fetuses.

Such speakers and I would discover that we had irreconcilable differences. Unlike them, I don't particularly care about pursuing "social justice" or "ending discrimination." But I am interested in restricting the scope of the modern mass democratic state. Its overreach concerns me far more than creating larger electorates or empowering the federal and state bureaucracies to go after insensitive speakers and micro-aggressors. I am terrified by a public administration that engages in massive social engineering without effective restraints. Thus I'm disgusted when conservatism, inc. tries to have it both ways, as for example when I read the commentary of Republican columnist Betsy McCaughey slamming the Obama administration for forcing employers to hire and promote underqualified women. This is viewed as a continuing abuse committed by the Equal Employment Opportunity Commission. But this justified complaint comes after the qualifying remark: "Race and gender discrimination is already against the law. As it should be." Given that McCaughey and others of her ilk happily concede vast power to anti-discrimination enforcers, why are we surprised that the government exercises that power to the hilt? Does McCaughey expect the EEOC to ask her to decide what does or does not constitute "discrimination"? As usual government administrators will make such decisions.

If you accept living under a highly centralized administrative state that is aided by unelected judges, then don't complain about diminished freedoms. After all, it is not Disney Studios or Jay Z who exercises coercive power over our lives. Nor is it Oprah Winfrey or Martin Sheen who can destroy my business, as soon as a black female, homosexual, or some other designated minority member issues a formal complaint.

Woman students on our campuses are now encouraged by the state to accuse male students of rape; and those who have state power on their side are in a position to wreak havoc on those they accuse. Although felony laws protect women who have been physically assaulted in colleges and elsewhere, the Department of Education and other government agencies insist on more stringent guidelines. They mandate sensitivity training for faculty and staff and demand that university authorities give concentrated attention to well-rehearsed grievances. And the government, under both political parties, has created this Inquisition.

The EEOC and the Department of Education, no matter which recent presidential administration, have pushed universities into embracing affirmative action programs and at least implicitly minority studies programs. And let's keep in mind that the admission of a single student by a "private" educational facility that is receiving government funds renders that facility subject to a slew of anti-discrimination requirements. The feds have the additional power to withdraw a school's tax exempt status, as happened at Bob Jones University in the 1980s when this institution was considered insufficiently receptive to interracial dating. The government can also unchain the IRS-attack dog to force its subjects into compliance with whatever it wants.

To ask Lenin's highly relevant question: What can be done? For starters, those who fear the present political order should work to drive public administration out of education and social affairs. This power-hungry intruder monopolizes anything it touches. If government influence on education and other cultural affairs cannot be contained, it should at least be limited to the local level. It is easier for taxpayers to deal with government at this level than it is for them to move out of the country in order to avoid being bullied. But Mayor di Blasio's fans needn't worry. If despite my caveats, NYC wishes to accord special rights to polysexual claimants to government favors, then the Big Apple should be left to its own pleasures.

In conclusion, I would note that unlike Murray and many in this room, I have never presented myself as someone who regards the state in any categorical sense as "the enemy." In historical perspective, I can appreciate the state as a Western invention pulling Europe out of feudal anarchy, promoting safety for its subjects, and providing a political framework for the growth of historic nations. At times the state has been a generous benefactor to humanistic learning; and one can cite as an example the Habsburg rulers of Austria-Hungary, who generously patronized the early exponents of the Austrian School of Economics. I would further note that public support of American education has not always led to its present unspeakable evils. There was a time when government did not make war on the traditional family, gender roles, and religious liberties.

But that was in the past; and it seems unlikely that we can rein in this regime by electing a Fox-news Republican president or by teaching in our public schools prepackaged "human rights" and "democratic values." A GOP website that I recently scanned praises the restrained fashion in which the administration of George W. Bush handled the grievances of female students; supposedly this was light years away from what happened under W's successor. The difference to my knowledge is exceedingly slight: ten years ago those males who were charged with misconduct by accusatory females had minimally more opportunity to defend themselves, before they were publically humiliated. Unless there is evidence that assault and battery has occurred, legal recourse should not be available to women making accusations of harassment or sexual misconduct, let alone should the government be tyrannizing male students because of their non-violent interactions with coeds.

I've no doubt that PC would still be around even if our managerial, sensitizing regime vanished through some act of divine favor. My point is not that every attack on freedom of thought or the traditional Right originates with the state. It is rather that every cultural threat is made much worse because of state intervention. What is more, the state does not contribute to this problem in a half-hearted fashion. Concerned administrators and progressive judges are morally committed to their mission of fighting-discrimination. Although the state's sponsorship of PC may not be the only reason for its existence, it should be the starting point for those seeking to understand it. And one may suspect something less than a disinterested perspective, when the analyst disregards what in this case should be clear for all to see.

About Paul Gottfried

Paul Gottfried is the president of the H.L. Mencken Club, a prolific author and social critic, and emeritus professor of humanities at Elizabethtown College. <http://www.abbeyvilleinstitute.org/review/our-american-cultural-revolution/>



Jim Galloway

@politicalinsidr

Southern Baptists asked to endorse ban on public display of Confederate battle flag

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Joseph Andrews, from left, of Woodstock, Shaun Winkler of Mississippi and James Berry of Michigan walk through a designated protest area in support of the Confederate battle flag, as hundreds of counter-protesters can be seen 100 yards behind them at Stone Mountain Park on a Saturday afternoon in April. Ben Gray,bgray@ajc.com

Nearly a year to the day after a young white man gunned down nine black members of a prayer group in Charleston, S.C., and 10 short miles from the racial hot spot of Ferguson, Mo., several thousand Southern Baptists will gather next month for their summer convention.

Just as they do every June.

But this meeting in St. Louis may be like no other. “Messengers” representing America’s largest Protestant denomination, still overwhelmingly white and with roots in an early 19th century dispute over slavery, could be asked to endorse a ban on the public, government-sponsored display of the Confederate battle flag.

That’s the same flag that 21-year-old Dylann Roof posed with on Facebook, time and again, before walking into “Mother” Emanuel African Methodist Episcopal Church with the aim of starting a race war.

Passage of the resolution would be an important milestone in the Southern Baptist Convention’s long struggle to come to grips with its origins — and expand its appeal to minorities. But as the strongest religious conservative condemnation yet of what the Confederate banner has come to represent, support for a ban on public display would also send shockwaves across the South.

Though an SBC resolution would be binding neither on congregations nor its 15 million members, heritage forces that want to keep the battle flag flying at Stone Mountain Park, for instance, would be deprived of an important acre of moral high ground.

Such a move would also give succor to politicians who stepped up in the days after the Charleston massacre, like Mississippi House Speaker Phillip Gunn, who has unsuccessfully argued for removing the Confederate battle emblem from his state flag — as Georgia did in 2001.

The flag resolution was submitted last month by the Rev. Dwight McKissic, senior pastor of the SBC-affiliated Cornerstone Baptist Church in Arlington, Texas. He's African-American.



People pay respects outside at the first church service four days after a mass shooting that claimed the lives of nine people at the historic Emanuel African Methodist Church June 21, 2015 in Charleston, South Carolina. Church elders decided to hold the regularly scheduled Sunday school and worship service as they continue to grieve the shooting death of nine of its members including its pastor earlier this week. (Photo by Paul Zoeller-Pool/Getty Images)

“Mother Emmanuel caused me to read more about the history of the Confederate flag than I’d ever read before,” McKissic said in an interview this week. “The continued use of that flag needs to be clearly repudiated by Bible-believing Christians.”

“Certain Southern Baptists” have argued that the flag is too closely tied to Southern culture to give up,” the Texas pastor said. “Well, parts of Southern culture were evil and wrong.”

Approval of his resolution would be an important signal, McKissic said, from “a respected, white, Bible-believing organization — that God does not approve of racist attitudes.”

Though it won’t become full-throated until messengers assemble in St. Louis, the debate has already begun. On **SBC Voices**, a denomination-oriented blog, McKissic emphasized in a post on the topic that the resolution would be aimed only at Confederate flags on public ground. “Where this flag is displayed on private properties, it is none of my business, unless those who wave it claim to belong to God’s Kingdom,” he wrote.

A moderator ultimately shut off commenting on the post, in part because of the “racist” tone of some critics.

Once a fierce defender of segregation, the SBC has broken with its past before, in 1995 passing a resolution repudiating and repenting of its role in the chattel slavery that the Confederacy was intended to preserve. Last year, delegates approved a resolution encouraging more racial and ethnic diversity in the denomination.

Most important to the June debate will be the writings produced by Russell Moore, who heads up the public policy arm of the SBC, in the days immediately following the Charleston killings. “The cross and the Confederate flag cannot co-exist without one setting the other on fire,” the Mississippian wrote last summer, calling for the banner to be permanently furled.

“There’s certainly support for the idea, the concept,” said Moore, president of the SBC’s Ethics & Religious Liberty Commission, in an interview on Thursday. McKissic’s proposal is now in the hands of a resolution committee — Moore will be participating in an advisory role.

The 10 members of the committee could pass the proposed resolution out unchanged, edit the wording, or block the initiative altogether. Even if that last option comes to pass, a delegate can revive the resolution from the floor.

Now, about that resolution committee: Its make-up is why the St. Louis meeting could have national import.

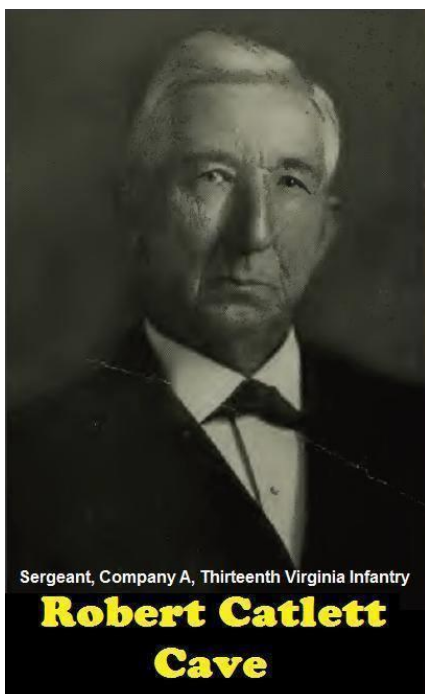
Several prominent Baptist pastors are included, of course. But also among those who will pass early judgment on the Confederate battle flag are ranking executives with both the Family Research Council and the National Religious Broadcasters, both highly influential groups among religious conservatives. Then there’s Mat Staver, attorney for Kim Davis, the Kentucky county clerk who refused to process marriage licenses for gay couples.

At least one member of the resolution committee is African-American: Kelvin Cochran, the former fire chief fired by Atlanta Mayor Kasim Reed, who says he was wrongfully sacked by the mayor because of his religious views. Cochran is now associated with Elizabeth Baptist Church in Atlanta. Efforts to contact him were unsuccessful.

Moore understands that the topic and the calendar will put Southern Baptists under an extremely bright spotlight next month, but he’s optimistic that *something* will happen. For one thing, Hispanics and African-Americans are now the most rapidly growing demographic sector within the SBC.

“There’s a great deal of concern for racial unity and reconciliation that is grounded in theology,” the Baptist executive said. “At least in the past several years, the SBC has been a place of unity – and surprising unity. I expect that will be the case here as well.”

<http://politics.blog.ajc.com/2016/05/07/southern-baptists-asked-to-endorse-ban-on-public-display-of-confederate-battle-flag/>



Sergeant, Company A, Thirteenth Virginia Infantry
**Robert Catlett
Cave**

“The question was not whether the negro should be freed or held in servitude, but whether the white man of the South should have the same privileges enjoyed by the white man of the North. It was not the desire to hold others in bondage, but the desire to maintain their own rights that actuated the Southern people throughout the conflict. And it behooves us to insist on this, that the memory of those who ‘wore the gray’ may be handed down to posterity freed from the slanderous accusation that they were the enemies of liberty and champions of slavery, who plunged the country into a bloody war that they might the more firmly fasten fetters on human limbs.

And it also behooves us, in justice to the men who served under the banner of the Confederacy, to insist that they were not rebels fighting against lawful authority and seeking to destroy the Union formed by the fathers of American independence. That Union was dear to the hearts of the Southern people. They regarded it as a fraternal federation founded in wisdom and patriotism, and in no case were they disloyal to the obligations which it imposed upon them.”

Robert Catlett Cave, *The Men In Gray* (Nashville: Confederate Veteran, 1911), 24.

John L. Girardeau,

Minister to the Slaves of South Carolina

Author [Davey, Sally](#)

Date April 8, 2015

It is not difficult to appreciate the great strengths of the Southern Presbyterian Church in the early nineteenth century. It comprised of many solid, faithful congregations where the truths of the Bible were honoured and clearly taught; and where, from time to time, sudden bursts of religious awakening added large numbers of people to the churches. These were churches where commitment to sound theology and evangelical zeal were often found combined. That the Southern Presbyterians produced fine preachers, theologians, and churchmen who made important contributions to the body of Reformed understanding internationally is not surprising.

And yet – in this day and age, many of us are surprised at one major, glaring inconsistency in their witness. How could committed Christians live with the slavery that was so prevalent in the economy of the South? Surely it flew in the face of Christian compassion and the equality of sinners before God? Christians are called to help the poor and oppressed; but didn't these Presbyterians involve themselves in oppression instead? What, if anything, did they do for the multitude of African slaves who served them, and who lived in their midst? The life of one of their ministers shows how some of them grappled with this moral dilemma, and attempted to do quite a lot.

Family and Childhood

John Lafayette Girardeau was born in 1825 on James Island, South Carolina. He was the son of parents of Huguenot background (South Carolina was one of the destinations to which French Huguenot refugees fled after the revocation of the Edict of Nantes¹). His grandfather had served in the American Revolutionary War (hence the name Lafayette, after the French general who had assisted the American side). His father was a small-scale plantation owner who grew cotton; so young Girardeau grew up in close contact with slaves. His mother was a compassionate, sensitive lady who was the spiritual centre of the home; and the Girardeau home was one where Christ was spoken of naturally and often. Family devotions were the norm, the Lord's Day was observed carefully, and the family were actively involved in their local Presbyterian church, including the weekly prayer meeting held in different family homes.

Mrs Girardeau was especially kind to sick and needy slaves. She would often care for them, and almost certainly passed her compassionate influence on to her son, giving him a deep interest in the black population of the Low Country (coastal region) of South Carolina. Sadly, she died when Girardeau was just a young boy, and his life was completely changed. Within the next two years his father remarried, he lost a close uncle and also his maternal grandmother. It seems his stepmother was not especially kind, and he was sent off to school in Charleston. He had lost a great deal of the security of his childhood. His attendance at Second Presbyterian Church in Charleston was one important anchor where he found kindness and friendship.

When he was fourteen or fifteen he went through some spiritual turmoil, recognised his need of salvation, and trusted in Christ. This set the direction of his life; and around this time he started at College. He loved it: academically able, he treated his studies in the liberal arts and the classical languages as preparation for a lifetime of ministerial service. He graduated in 1844 and spent the summer as tutor to the Hamlin family on their plantation eight miles from Charleston. One of the daughters would later become his wife. In 1845 he began study for the ministry at seminary in Columbia, where he frequently heard the preaching of James Henley Thornwell and Benjamin Palmer at First Presbyterian Church. Thornwell's theological convictions and personal walk with Christ had a great influence on the young Girardeau. In his seminary years he was confirmed in solid, conservative Old School Presbyterianism and longing to see the kingdom of Christ extended through souls coming to the Saviour. He also busied himself doing what he could to bring the gospel to the poorer and more hardened sinners in Columbia at the time. As a student, Girardeau became known for his spiritual fervour and tender, ardent prayer. He also had the makings of a particularly fine preacher.

Ministry to the Slaves

Girardeau's heart remained in the Low Country of South Carolina, though, where the black population, far more numerous than further inland, had fewer opportunities to hear the gospel, and where there was a great deal more ignorance and the practice of Voodoo. His first pastoral charge was at the Wilton church in rural Colleton County. He regularly preached to a large congregation of white people in the morning, and to blacks in the afternoon. He also systematically preached to the slaves on the surrounding plantations, often on the porches or inside the homes of their masters. He did not insult the intelligence of the slaves, and used the same order of service for both. He taught them good psalms and hymns, refusing the view that the slaves' own simple chants were good enough for them. Girardeau clearly believed that the goal was to lift the blacks' understanding, not leave them at a level of ignorance. Then he was called to a new work. Second Presbyterian Church had begun in Anson St. in Charleston for the slaves of the city. A building seating 600 had been built by the slaveholders and opened in 1850. Thornwell had preached on Colossians 4:1 at the opening service. By 1854, when Girardeau took up his ministry there, there were thirty-six members; and by 1860 there were over 600, with a regular Sunday attendance of 1500. This was an extraordinary ministry, obviously blessed by God in its fruitfulness; and it is helpful to consider some of the things that contributed to its success.

First among them is surely Girardeau's preaching, which contemporaries described as delivered in a clear and gentle voice; but it was soul-searching and Christ-centred. It frequently affected congregations in a similar way to Whitefield's preaching – many were grieved by their sin to the point of tears. The second major factor was the church's thorough teaching programme, involving catechism instruction and Scripture memorising.

There was plenty of precedent for work among slaves in the South. Girardeau himself had a cousin, C. C. Jones,² who was a leading evangelist of the slaves as well as a professor at Columbia Theological Seminary, and who had written a catechism to instruct black people, *Religious Instruction of the Negroes in the United States*, in 1842.

There was a genuine desire on the part of many Christian Southerners to teach the slaves the gospel. They were happy for their slaves to attend church, and for preachers to visit the slaves on their plantations. As has been pointed out, they provided money for the building of the Anson St. church – better accommodation than the stifling balconies the slaves occupied in regular white churches.

However, this all happened in an atmosphere of paternalism. The whites, even those most interested in the blacks like Girardeau, always viewed them as little brothers incapable of advancing to the spiritual maturity expected of white Christians. This unbiblical view led some (not Girardeau) to deny church leadership to black members. To us, such a view is unworthy of Christians who believe that sinners saved by Christ have equality before God. Yes, these Christians had big blind spots with regard to slavery – yet so do we, on other subjects.

The striking thing is that these Presbyterians persevered in their efforts to teach the slaves thoroughly – at a time when it was actually illegal to teach slaves to read and write. Fear of incendiary revolutionary ideas infiltrating from northern abolitionists had led to a dread of providing slaves access to such material through literacy. Girardeau's efforts to preach the gospel and teach the catechism in this setting went some way to overcome the many handicaps slaves suffered in growing in their understanding of the Word of God. As C. C. Jones had argued, God, in his providence, had brought massive numbers of African people formerly ignorant of the gospel to the New World. It was the duty of white people, who had known so much spiritual blessing, to teach them the gospel.

Girardeau's church had a substantial educational programme. Slaves were trained to memorize vast portions of Scripture, catechisms and psalms and hymns. Sabbath Schools (a feature of solid churches since the 1820s) were the main venue for this teaching. By 1857 the congregation had outgrown the Anson St. mission, and it was decided to build a huge new church on Calhoun St. on a piece of land donated for the purpose. It was the biggest church in Charleston, with seating for 2500. By choice of the black members, the name was 'Zion' church. There was considerable outreach among the community of black domestic slaves in Charleston, and the church continued to grow rapidly. New members were disciplined in 'classes'; each class having no more than 50 members, and the leaders were drawn from among the spiritually mature black men. The classes filled a number of functions – Christian fellowship, keeping the members and leaders informed of sickness and need, and furthering the members' growth in Christian understanding and spiritual graces.

The work flourished. In 1858 there were 245 black communicant members; and by 1860 that had increased to 492. Since Girardeau preached three times every Sunday, attendance must have been far bigger than the total membership. It seems that church membership did not decline during the Civil War, either.

What the War Brought

However, the war did have a devastating effect on the South generally, and on the churches in particular. Tensions between the Northern states and the South in the period leading up to the war led most Protestant denominations, including the Presbyterians, to divide into northern and southern entities. Girardeau kept the members of Zion Church fully informed of developments in the Presbyterian Church, so they understood what was happening when their church split from their Northern brethren.

Soon, everyone was affected and nothing would be the same again. In 1862 Girardeau took leave of the church to serve as a chaplain in the Confederate Army, only returning in 1865 after having suffered defeat and imprisonment. Charleston was occupied by Northern forces and many public buildings, including Zion Church, were confiscated. The church trustees had to negotiate with the new authorities to recover the church building from a Northern missionary who had tried to take it over. Some black Christians felt unwilling to be under a white pastor in the new circumstances, though a large number wanted to return to Girardeau, and did so. It was a sad situation: many of the Southern whites were defensive and bitter; and the policy of the Freedman's Bureau, set up by the Northern government, was to divide the now free black citizens from the Southern white populace. The Bureau strongly encouraged the blacks to leave the white churches and to form their own with the help of the Washington government. Over time, the blacks affiliated more and more with existing black denominations, developing their own leadership and forms of worship. Zion church was ultimately abandoned, and the building demolished.

After the War

In these circumstances Girardeau's pre-war ministry was finished, and he served until the mid-1870s in a largely white congregation in Charleston. He never lost his lifelong zeal for the spiritual well-being of the blacks, and one of the Sabbath school groups his church operated was for black people. Girardeau's gentle and godly character, preaching gifts, and scholarship were widely recognised by this time, though, and the 1874 General Assembly of the (Southern) Presbyterian Church elected him Moderator. It also elected him Professor of Didactic and Polemic Theology at Columbia Seminary, where he taught for twenty years until his retirement at the age of seventy.

Girardeau's ministry shone as a beacon of hope in a culture undergoing cataclysmic change. Between the early 1850s, when his preaching ministry began, and the 1880s, when he finally retired from theological teaching, Southern society was revolutionised. White society, while largely Christian, had a huge moral blind spot in condoning slavery; and yet the closeness of master and slave allowed for considerable spiritual influence of the one upon the other for good – which Girardeau did all he could to encourage. He was even prepared, within the constraints of that setting, to devote his entire preaching ministry to the black people. When war and the victory of the Northern army destroyed slavery in the South, it also destroyed the close relations between black and white, resulting in a policy of separation. That Girardeau could face the ending of his ministry in such circumstances without bitterness of heart speaks highly of his character.

Such turns of events can be hard to bear. What happened to Zion Church bears resemblance to many situations in the history of the church. Wars and revolutions can wreak havoc on churches as people flee the violence, or take sides. We can wonder why God would allow this apparent crushing of his good work. Ultimately, though, we have to entrust what God has begun to his good hands. Sometimes, as in the book of Acts, he simply scatters his people so that they can take the gospel further. Other times, he allows his people to live out their faith in unexpected ways or circumstances. It is certainly true that the Southern Presbyterian churches did not die: they carried on as some of the more faithful churches in the U.S. into the next century, and formed the basis of what is now the largest faithful Presbyterian denomination, the Presbyterian Church in America. And while it is sad that many black people left behind the beginnings of solid reformational teaching that Girardeau and his like had been giving them, there are signs that more than a few black churches are hungering for this very thing today. As for Girardeau himself, he carried on preaching and teaching in the places he was able; trusting in the God he loved for the outcome. And we shall all rejoice together over the results in heaven.

Resources

I am greatly indebted to the following works for my understanding of Girardeau's life and ministry:

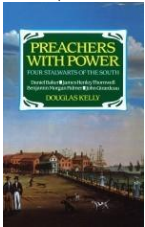
C. N. Wilborn, *John L. Girardeau (1825-98), Pastor to Slaves and Theologian of Causes: A Historical Account of the Life and Contributions of an often Neglected Southern Presbyterian Minister and Theologian* (PhD dissertation, Westminster Theological Seminary, 2003).

Douglas Kelly, *Preachers with Power: Four Stalwarts of the South – Daniel Baker, James Henley Thornwell, Benjamin Morgan Palmer, John Girardeau* (Edinburgh: Banner of Truth, 1992).³

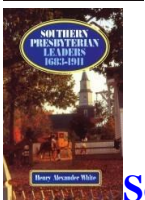
See also Henry Alexander White, *Southern Presbyterian Leaders, 1683-1911* [Edinburgh: Banner of Truth, 2000],⁴ and David B. Calhoun, *Our Southern Zion: Old Columbia Seminary (1828-1927)* [Edinburgh: Banner of Truth, 2012].⁵

Notes

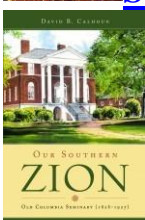
1. The Edict of Nantes (1598) granted a large measure of religious liberty to Protestants in France, the Huguenots. It was revoked by Louis XIV in October 1685.
2. See Chapter 6, 'Charles and Mary Colcock Jones: Another View of the Old South', in Iain H. Murray's *Heroes* (Edinburgh: Banner of Truth, 2009).



3. [Preachers With Power](#) Four Stalwarts of the South by [Douglas F. Kelly](#)



4. [Southern Presbyterian Leaders](#) 1683 – 1911 by [Henry Alexander White](#)



5. [Our Southern Zion](#) Old Columbia Seminary (1828-1927) by [David Calhoun](#)

From the

Presbyterians Week blog, 11 March 2015, at [The Christian Observer](#).

I want to HIGHLY recommend a little booklet. It's called **A Heritage of Resisting Tyranny by John L. Girardeau**. Girardeau was one of those Southern Ministers that was very influential in the antebellum South and was very pro-Confederate and very Unreconstructed after the War. This little booklet is an address that he gave at the re-interment of the SC men who died at Gettysburg. They were re-interred in 1871. This book needs to be read by every SCV member. Here is a sample-

The heart of the address is Girardeau answering the grave question of whether these men died in vain. And his basic answer is that WE, those who survived the War and who come after even them, will be the ones who answer that question. **"Our brethren will not have died in vain, if we cherish in our hearts, and as far as in us lies, practically maintain, the principles for which they gave their lives."** The writer of the introduction to this booklet asks **"Are we doing so?"**

The booklet is inexpensive and can be obtained from The Crossroads Country Store. You can google for that Web address. We will also have several copies available at our Texas Vindicators table at the National Reunion in Dallas in July.

[Rudy Ray](#)

John L. Girardeau: Southern Presbyterian Minister of the Slaves

(This article first appeared in The Epistle Volume 13 Issue 10 - October 1, 2008, the newsletter of Eastwood Presbyterian Church, Montgomery, Alabama.)



JOHN L. GIRARDEAU
1825-98

John L. Girardeau (1825-1898) is undoubtedly one of the most overlooked yet effective Southern Presbyterian ministers. He has been deemed one of the greatest theologians and philosophers of Southern Presbyterianism, but it was his heart and passion for the gospel to be advanced among an unprivileged people that fashioned his legacy. I have had the opportunity to study the life of Girardeau, and I would like to introduce this man to you in the hope that each of us may follow in his footsteps of mercy ministry.

John L. Girardeau was born of French Huguenot descent in 1825, on James Island, South Carolina.^[1] After completing high school at the age of fifteen, he entered Charleston College, where he was dramatically converted to Christianity.^[2] Following college, Girardeau attended Columbia Theological Seminary, and it was during his time in seminary that his love for the poor and socially disadvantaged was cultivated. He would often conduct missionary services to the poor in an abandoned warehouse on the destitute side of Columbia. It was reported that many broken people, including several prostitutes, came to a saving knowledge of the Lord through his ministry.^[3] Undoubtedly, it was these experiences that laid the foundation for his desire to minister to the South Carolina “low country,” coastal slaves.

After he graduated from seminary, Girardeau refused several pastoral calls from New York, Philadelphia, Nashville, Atlanta, Memphis, and New Orleans because of his love for his state and his devotion to the spiritually malnourished slaves.^[4] Girardeau commented on this decision saying, “While at the theological seminary, I only refrained from going on a foreign mission, because I felt it to be my duty to preach to the mass of slaves on the seaboard of South Carolina.”^[5]

Girardeau’s heart bled for this lost and abandoned group of people. On Sunday afternoons he would preach to the black community of rural Colleton County; and then, following these services, he would conduct preaching visitations to the slaves on the local plantations.^[6] He believed that “not only did black slaves have souls which needed to be saved, but [also that] they had intelligent minds which were capable of assimilating and doing great things with the truth of God.”^[7] A colleague of Girardeau commented that, “He would listen with profound respect to the humblest [slaves], and cheerfully acknowledged that from them he had often learned some of the profoundest and most important lessons of the Christian life.”^[8] Girardeau’s dynamic preaching and tender shepherding began to attract slaves by the multitudes. “Some even walked twenty miles to hear the young, powerful preacher, who had obvious zeal for their salvation.”^[9] After ministering to the black slaves in the rural plantation churches for five years, Girardeau took a call to pastor the New Black Mission Church at Anson Street in Charleston.^[10] When he arrived at the Anson Street church in 1854, there were thirty-six members. By 1860, there were over 600 official members with a regular Sunday attendance of 1,500-2,000. The church was predominately black with ten percent being sympathetic whites. As the church rapidly grew under Girardeau’s powerful preaching, space became limited forcing the church to construct a larger edifice to meet their needs. The new church building, located on Calhoun Street, was called Zion Church, and it boasted itself as the largest church of any denomination in Charleston.^[11]

Zion's growth was attributed to the grace of God through the dynamic preaching of Girardeau. He was once called the "Spurgeon of America," and many were moved by his inspiring Christ-centered preaching. Among the inspired was Robert E. Lee (then President of Washington College in Lexington, VA) who was filled with overwhelming emotion when Girardeau preached on prayer at the college in 1869.^[12] In *Preachers with Power*, Douglas Kelly describes Girardeau as one who "had a profound grasp of the reformed faith and was skilled in preaching it with unusual power, clarity and unction to the men and women of his own culture...not a few observers expressed surprise at the theological nature of his preaching to the black slaves."^[13] One black critic of Girardeau inquired of his brother on why he attended a church with a white preacher. The man simply responded, "Yas, he face is white, but he heart is black."^[14]

The success of Girardeau's ministry was drastically altered by the Civil War. He served the Confederate Army as a chaplain of the twenty-third regiment of the South Carolina Volunteers. Yet, over and above his loyalty to the South was his devotion to Christ, which he exhibited on numerous occasions by praying with and ministering to wounded and dying Yankee soldiers.^[15] After the War, Girardeau returned to his church in the defeated and traumatized city of Charleston. The change in race relations had a large impact upon Girardeau's post-war ministry. Although he maintained a deep love and concern for the spiritual well being of the black community, his pre-war ministry was no longer practical. Things had changed legally, culturally, and economically since the beginning of the war, and many of the black parishioners now felt it was inappropriate to be under a white pastor.^[16] Nevertheless, Girardeau continued to pastor his congregation, which eventually became largely Caucasian, until 1876, when he was called to succeed Plumer in the chair of Didactic and Polemic Theology of Columbia Theological Seminary. He served in that position for nineteen years until he retired due to poor health. John L. Girardeau died on June 25, 1898, in Columbia, South Carolina. His body was finally put to rest under that blessed soil to which he consecrated his life.

If Girardeau was called the "Spurgeon of America," then why does the world and many within his own denomination not know of him? A number of potential reasons could have affected his lack of fame, but undoubtedly his devotion to pour his heart and efforts into a disadvantaged people is among the chief explanations. By serving these people, Girardeau denied himself of popularity, fortune, and comfort; yet he gained so much more with the opportunity to clothe and feed his dear and living Savior (Matthew 25:35-40). May you and I learn from this man as we seek to love and serve our neighbor!

[1] Douglas Kelly, *Preachers With Power: Four Stalwarts of the South* (Carlisle, PA: The Banner of Truth Trust, 1992), 121.

[2] Smith, Morton H. *Studies in Southern Presbyterian Theology* (Philipsburg, PA: P&R Publishing, 1987), 234.

[3] Kelly, *Preachers With Power*, 124

[4] George A. Blackburn, *The Life Work of John L. Girardeau* (Columbia, SC: The State Company, 1916), 60.

[5] Ibid, p. 76

[6] Kelly, *Preachers With Power*. p. 131

[7] Ibid, p. 149

[8] Ibid, p. 150

[9] Ibid, p. 124

[10] Kelly, *Preachers With Power*. p. 132

[11] Ibid, p. 132

[12] Ibid, p. 144

[13] Kelly, *Preachers With Power*. p. 142, 152.

[14] Blackburn, *The Life and Work*. p. 66.

[15] Ibid, p. 135.

[16] Ibid, p. 137.

Brian MacDonald is currently the pastor of [2Cities Church](#) located in downtown Montgomery, AL. He was previously the Director of Youth Ministries at [Eastwood Presbyterian Church](#) (Montgomery, AL).

JUST GET OVER IT...



If I hear that one more time I am going to hurl... This is the way folks who have been wronged 'get over it.'

The offending party (the FEDERAL GOVERNMENT in this case):

- 1) Presents a sincere apology for what they did wrong.
- 2) Confesses to others about their part in doing wrong
- 3) Does everything in their power to change the behavior that caused the pain in the first place
- 4) Tells the truth about the incident going forward

The problem with the South not "just getting over it"... None of the above from the Yankee government has ever been forthcoming.

'Finish the mission, kill slave masters'

Fringe black leaders get racial, threatening, violent



Published: 06/24/2015 at 5:42 PM

[Bob Unruh](#)

Bob Unruh joined WND in 2006 after nearly three decades with the Associated Press, as well as several Upper Midwest newspapers, where he covered everything from legislative battles and sports to tornadoes and homicidal survivalists. He is also a photographer whose scenic work has been used commercially.



Malik Shabazz

The New Black Panther leader whose [party at one point offered a \\$10,000 reward for George Zimmerman](#), “dead or alive,” before Zimmerman was acquitted of all charges in Trayvon Martin’s death now is rhapsodizing about the possibility of violence against “slave masters” in connection with the murders of nine people at a church in Charleston, South Carolina.

At a rally there on Tuesday, Malik Zulu Shabazz called for the completion of the mission of Denmark Vesey, a slave who strategized to kill slave masters nearly two centuries ago when the church where the nine were murdered was being founded.

[Breitbart](#) reported that Shabazz also played a “prominent role in the Baltimore and Ferguson uprisings,” and now heads a group called Black Lawyers for Justice.

It was a “Save the Black Church” rally Tuesday, not far from Mother Emanuel AME Church, the scene of an attack at a prayer meeting allegedly perpetrated by Dylann Roof, now under arrest and facing nine counts of murder, as well as possible hate-crime counts from the federal government.

It was also just one of two recent incidents where black activists made suggestive comments. In fact, the promotion by Louis Farrakhan, a Nation of Islam leader, of his coming “Justice ... or else!” event was being called out by another black activist over the threatening nature.

“It’s these type of threats against white Americans and this country that is causing other white people to become angry and fed up,” said Rev. Jesse Lee Peterson, chief of [Brotherhood Organization of a New Destiny](#), about Farrakhan’s comments. He compared Farrakhan with South Carolina mass murder suspect Dylann Roof for making “serious terrorist threats” about violence.

[Read about what racial agenda is being pursued in the Obama Justice Department, in “Injustice” by J. Christian Adams.](#)

“Vesey had a plan to kill all the slave masters in the state,” Shabazz said at his rally. “All of their [expletive deleted] families. We need some Denmark Vesey today. We got to complete what Denmark didn’t finish.”

He led the crowd in a chant of “Black power” and “by any means.” And continued with another, “What do we want? Justice, When do we want it? Now.”

“We came to change the order here,” he said. “We don’t forgive nobody.”

See video of Shabazz’s comments: [HERE](#)

[The video is from independent videographer Lee Stranahan.](#)

Shabazz’ comments contrasted starkly with multiple of statements from families of the shooting victims who said, as Christians, they forgive the shooter, although they still expected justice to be pursued.

Vesey’s plan, which was unsuccessful, was for a slave revolt. Shabazz suggested Vesey wanted to take blacks to Haiti.

Reports said the 1822 rebellion plan was to “seize Charleston’s arsenals and guard houses, kill the governor, set fire to the city, and kill every white man they saw,” according to PBS.

Word, however, was leaked, and Vesey was arrested. He and dozens of others were hanged.

[The Christian Post](#) reported that the New Black Panther Party offered the “dead or alive” reward for Zimmerman, who later was cleared of all charges for the death of the teen, Martin.

At the time, Shabazz said Zimmerman would “always be hunted and hated like the villain that he is and the demon that he is to many.”

Regarding Farrakhan’s comments, Peterson has written on this very topic [in his book, “Scam: How the Black Leadership Exploits Black America.”](#)

He told WND in an interview that the president, Congress, the Department of Justice and others need to recoil in horror from Farrakhan’s statements as they did from Roof’s alleged actions.

Roof, 21, is behind bars on charges from the church shooting. Authorities report he admitted to the massacre and told them he wanted to start a race war.

The comments from Farrakhan, although they did not identify a threat target or a threat action, were suggestive. They came as he was giving interviews promoting his “Justice ... or else” rally that he’s planning for Oct. 10, the 20th anniversary of the Million Man March in Washington.

[At the Final Call website](#) that Farrakhan established was the report, “‘Justice ... or else!’ has become a rallying cry, but also serves as a threat.”

[Read “Scam: How the Black Leadership Exploits Black America,” and discover the real agendas behind some of the ever-present spokesmen any time a racial incident occurs.](#)

The report continued, “This call for justice is a serious one, and one Minister Farrakhan is prepared to give his life for. All in support of ‘Justice ... or else!’ should stand firm and also be willing to make the ultimate sacrifice if it comes to that if attacked.”

“Fight to protect the life that God has given you or you don’t deserve to live!” he said, according to the report. “I will be the winner living or dead, and so will you!”

In a video interview with New York’s 105.1 FM “The Breakfast Club,” he said marches have not worked because the “oppression and the tyranny” is getting worse.

“The cry for justice against the forces who uphold injustice – you got to have a mind now ... what are you going to do to move the forces of injustice if they won’t bow to the truth,” he said.

“We’ve got some serious decisions to make as a people. ... Since we’re going to die anyway, why not make a difference and pay the price to be free?” he said.

America has been stricken by racial strife repeatedly over the last few years, from the violence and threats that followed the death of Trayvon Martin in Florida, through the shooting death of Michael Brown in Ferguson, Missouri, to the recent death of a black man after being taken into police custody in Baltimore.

President Obama repeatedly has fanned the flames of racism, describing Martin as someone his son, if had had one, would resemble, and siccing federal investigators on authorities in Ferguson.

The shooter in Martin’s death was acquitted by a jury, a grand jury refused even to bring charges in the Brown death, and in the Baltimore death of Freddie Gray, six officers were arrested and face trial on various charges.

It’s “going to take the sacrifice of life to produce a better tomorrow,” Farrakhan said.

And he directed a message directly to President Obama, “We’ll make you president, a real president of a real nation – the black nation is coming. We want a nation of our own. We will have it.”

See Farrakhan’s comments: [HERE](#)

Peterson said such comments are evil.

“I think it’s going to create a race war like we’ve never seen before. Added to what’s already happening with the races, it will create an environment between the races that we will not be able to overcome.”

He said such comments should be “treated with outrage” by the president, the DOJ, the “liberal media” and more, in “the same manner they treated the situation with the young white guy killing those people in the church.”

“If a white person had made the same [statements] and posted online, the Department of Justice would be all over them,” he said.

“Louis Farrakhan needs to be treated the same, for making serious terrorist threats,” he said.

[Amsterdam News](#) said during a recent visit to Harlem, Farrakhan talked about his plans for the October event in Washington, identifying the theme as “Justice ... or else!”

“And ‘or else’ is more important because without an ‘or else,’ justice is just talk,” he said then.

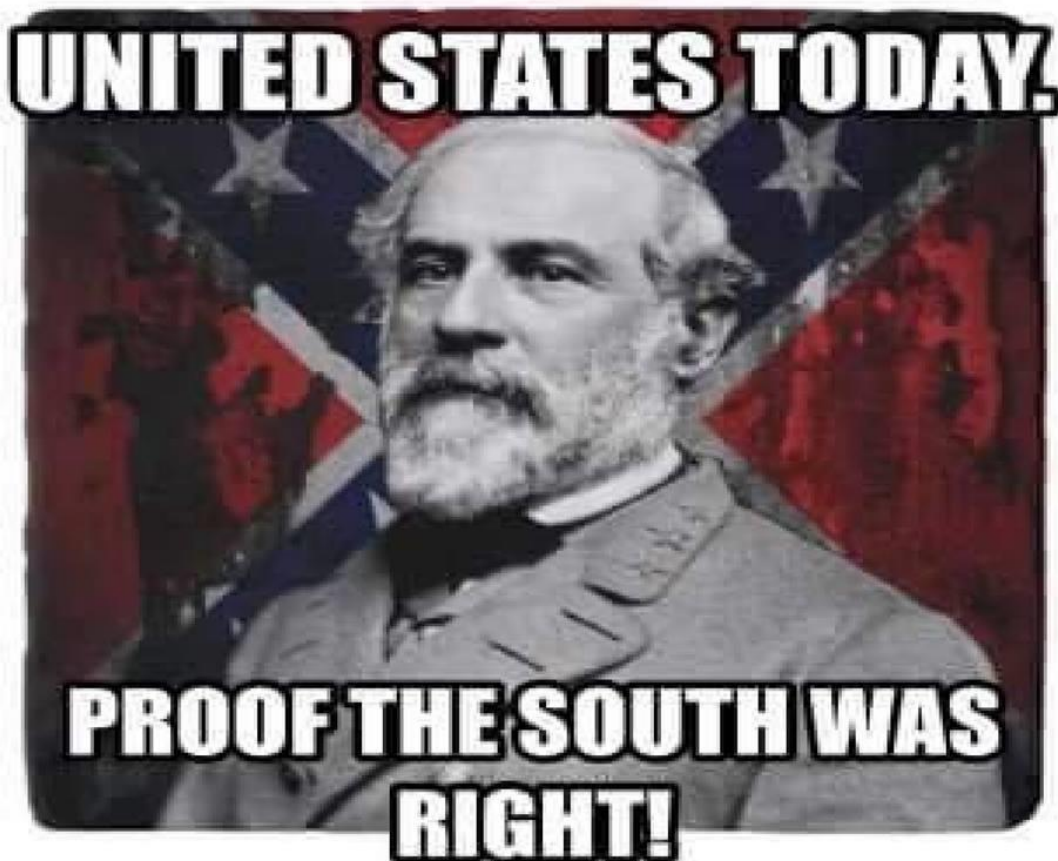
“The theme of ‘Justice ... or else!’ says if we are denied what rightfully belongs to us, there has to be unified action that we take that will force the justice that we seek,” he said.

[On Farrakhan’s Final Call](#) site on Tuesday, Farrakhan was quoted saying, “I want you to gird up your loins because all of the killings that you have seen and heard are going to increase. To all the leaders and activists that are in this room, we can’t go to Washington and face our government with the killings that are going on in the inner cities, and we are not addressing them.”

Related story:

[Mosby calls for ‘movement’ on Freddie Gray](#)

<http://www.wnd.com/2015/06/finish-the-mission-kill-slave-masters/>





Patriot Ann Coulter Says Confederate Army the Greatest That Ever Took the Field

Professional troll [Ann Coulter](#) shared some words during a Fox Business discussion on the Confederate flag debate that would have been surprising had they not come from professional troll Ann Coulter.

Media Matters reports that during the discussion, Coulter referred to South Carolina Governor [Nikki Haley](#) (R), who participated in [the removal](#) of the [Confederate flag](#) from the state house grounds, as an “immigrant” who “does not understand American history.”

Haley, in fact, is not an immigrant. She was born to parents who immigrated from India, but she was born in South Carolina. Not that Coulter gives hoots or hollers about facts.

But then [Coulter](#) said something that really caught my eye. Something that, even for the Coultergeist herself, struck me as wrong. Just really, really wrong.

In the discussion, she said of the Confederate battle flag and the Confederate Army:

The Confederate flag we're talking about never flew over an official Confederate building. It was a battle flag. It is to honor Robert E. Lee. And anyone who knows the first thing about military history, knows that there is no greater army that ever took the field than the Confederate Army.

Again:

There is no greater army that ever took the field than the Confederate Army.

Okay Ann, let's just throw out the fact that the Confederate Army lost. And they did definitely lose, which is an activity that you would think the greatest army that ever took the field would avoid.

But what I'm more interested in is this prevalent conservative doublethink. How can so many in the Republican Party support the Confederate battle flag while also claiming to have a monopoly on patriotism?

Here's a quote from Coulter on patriotism during an appearance on Fox News just last February:

Democrats generally do not call Republicans unpatriotic, for the obvious reason that we aren't... I don't think they like having it pointed out that they don't seem to really like America. And they don't.

How does the above statement coexist with support for a Confederate battle flag, a flag that was flown with the singular purpose of tearing this nation apart to protect slavery?

It seems that neither facts nor cognitive dissonance are a match for the likes of [Ann Coulter](#).

H/T: [Media Matters](#)

<http://bluenationreview.com/patriot-ann-coulter-says-confederate-army-the-greatest-that-ever-took-the-field/>



*Very Truly my own
Henry K. Douglas.*

In mid-June 1861, Maj. Gen. Joseph E. Johnston, commander of Confederate troops at Harpers Ferry, ordered Col. Thomas J. Jackson, who had been raised near Clarksburg before attending West Point, to send a detachment to Shepherdstown to burn the bridge as Confederate forces prepared to evacuate Harpers Ferry. One of the young soldiers tasked with this mission was Pvt. Henry Kyd Douglas of the 2nd Virginia Infantry, with its Company B composed of men from Shepherdstown and environs. Douglas was born in Shepherdstown and was the son of Reverend Douglas. In his memoir, Henry wrote: **“When, in the glare of the burning timbers, I saw the glowing windows in my home on the hill beyond the river, and knew my father was a stockholder in the property I was helping to destroy, I realized that war had begun.”**

Sam Davis



Sam Davis (right) is often referred to as the "Boy Hero of the Confederacy," and has long been held by southerners, in similar standing to the great Revolutionary War spy Nathan Hale.

In 1861, at the age of 18, Sam Davis joined the 1st Tennessee Volunteer Infantry, and went to war for the Confederacy...

He and his unit took part in Stonewall Jackson's Shenandoah Valley Campaign and the [Battle of Shiloh](#). In October, he was wounded at the Battle of Perryville and had to take time to recover.

After recovering, Davis joined Coleman's Scouts, a band of Army scouts who spied and delivered information and messages for the Confederate Army of Tennessee. This unit was under the command of Captain Henry B. Shaw (a.k.a. E. C. Coleman).

In 1863, Union troops held Nashville, Tennessee, and the Confederate Army of Tennessee was desperate for information concerning the plans of the Union forces in the state. Captain "Coleman" and his scouts had a very well developed intelligence network in the area and were a great source of information for their Generals.

Sam Davis's position in Coleman's Scouts was that of a courier, and it was while performing those duties that he was captured during November 1863...

In Smyrna, Tennessee there is an interesting Museum at the boyhood home of Sam Davis. There you can learn more about his story, and about life during the Civil War.

Capture, Questioning, and Trial

By this time, "Coleman" and his scouts had become somewhat notorious, and Union authorities were very interested in putting a stop to their activities.

In late 1863, Captain "Coleman" and a number of his men were spying out the Union forces in the Nashville area. When they had gathered sufficient information, several men were dispatched to carry the reports to Confederate General Braxton Bragg.

One of these men was Sam Davis, but he never made it to General Bragg. He and several other couriers were captured by the 7th Kansas Cavalry, known in the area as the "Kansas Jayhawkers." These men were placed under arrest for being southern sympathizers.

When Davis was captured, the Union men found, hidden in his saddle, some very detailed maps of the fortifications and defenses of Nashville, and an in depth report concerning the Union Army in Tennessee. More troubling for Davis, however, was the sealed letter they found in his boot. It was a letter from the infamous Captain "Coleman" to General Bragg's command.

These items immediately identified Davis as a spy, and he was brought before the local Union commander, General Grenville M. Dodge. Thirty years later, General Dodge recalled the interviews that took place over the next couple days thus,

"When brought to my office I met him pleasantly. I knew what had been found upon him, and I desired to locate "Coleman" and ascertain, if possible, who was furnishing the information, which I saw was accurate and valuable, to Gen. Bragg. Davis met me modestly... ..I tried to impress upon him the danger he was in and that I knew he was only a messenger, and held out to him the hope of lenient treatment if he would answer truthfully, as far as he could, my questions. He listened attentively and respectfully to me, but, as I recollect, made no definite answer, and I had him returned to the prison."

At this point, a Union spy was placed in prison with the captured Confederates to try to make friends with them and gain some information,

"...they all kept their own counsel, and we obtained no information of value from them..."

...I had Davis brought before me again after my provost marshal had reported his inability to obtain anything of value from him. I then informed him that he would be tried as a spy, that the evidence against him would

surely convict him, and made a direct appeal to him to give me the information that I knew he had. He very quietly but firmly refused to do it. I therefore let him be tried and suffer the consequence...

...I am under the impression that some of them... ...endeavored to induce him to save himself, but they failed..."

After Sam Davis repeatedly refused to betray anyone connected to the information he was carrying, General Dodge was forced to appoint a Military Commission to try him. Not surprisingly, this was the Commission's verdict:

"The Commission does therefore sentence him, the said Samuel Davis, of Coleman's Scouts, in the service of the so-called Confederate States, to be hanged by the neck until he is dead, at such time and place as the commanding general shall direct, two-thirds of the Commission concurring in the sentence."

Though it was to be expected for an enemy spy, Davis had made an impression on General Dodge who was sorry to carry out the verdict.

"...I regretted to see the sentence executed; but it was one of the fates of war, which is cruelty itself, and there is no refining it."

Execution of a Spy



At the Monument After the Dedication

The night before he was to be executed, Sam Davis joined the other prisoners in a short devotional with Union Chaplain, Rev. James Young, and the Chaplain later remembered Davis's participation, "...Mr. Davis joined with us in singing the well-known hymn, 'On Jordan's Stormy Banks I Stand,' in animated voice."

That same night Davis penned a letter to be given to his parents when they came for his body:

"Dear Mother:

Oh, how painful it is to write you! I have got to die to-morrow morning--to be hanged by the Federals. Mother, do not grieve for me. I must bid you good-by forevermore. Mother, I do not fear to die. Give my love to all.

Your son, Samuel Davis

Mother, tell the children all to be good. I wish I could see you all once more, but I never will any more.

Mother and Father, do not forget me. Think of me when I am dead, but do not grieve for me. It will not do any good. Father, you can send after my remains if you want to do so. They will be at Pulaski, Tenn. I will leave some things, too, with the hotel keeper for you. Pulaski is in Giles county, Tenn., south of Columbia.

S.D."

November 27, 1863, dawned "*fair and warm*," and Davis was shackled and brought out of prison for his final ride. He was helped into the back of a wagon and took a seat on his coffin for the trip to the gallows...

It was his 21st birthday.

During the ride to the gallows, the fetters on his feet pinched his feet so severely, that he had Chaplain Young cut his boots to relieve the pressure. At "*five minutes past ten o'clock*," the wagon rolled up to the scaffold, Sam Davis's final moments were at hand...

"The prisoner then stepped from the wagon and seated himself upon a bench at the foot of the scaffold. He displayed great firmness, glancing casually at his coffin as it was taken from the wagon. Turning to Capt. Armstrong, he inquired how long he had to live, and was told that he had just fifteen minutes. He then remarked: 'The boys will have to fight the rest of the battles without me.'

Capt. Armstrong said: 'I am sorry to be compelled to perform this painful duty.'

The prisoner replied with a smile: 'It does not hurt me, Captain. I am innocent and I am prepared to die; so do not think hard of it.'"

Davis asked for news of the war and was told that the Confederates and General Bragg had just been defeated at Missionary Ridge. He is said to have expressed regret upon hearing that news. Davis then went up the steps to the gallows, where he was asked one more time to denounce his sources and give up Coleman so that he could live. According to tradition, he responded by saying, "*Do you suppose that I would betray a friend? No, sir; I would die a thousand times first!*"

Davis then asked Chaplain Young to pray with him, and took his place on the trapdoor...

Only later did General Dodge learn that Sam Davis's calm acceptance of his fate was even more impressive than it would first seem. One of the other men captured the same day as Davis and imprisoned in the same jail was none other than the much sought after Captain "Coleman."

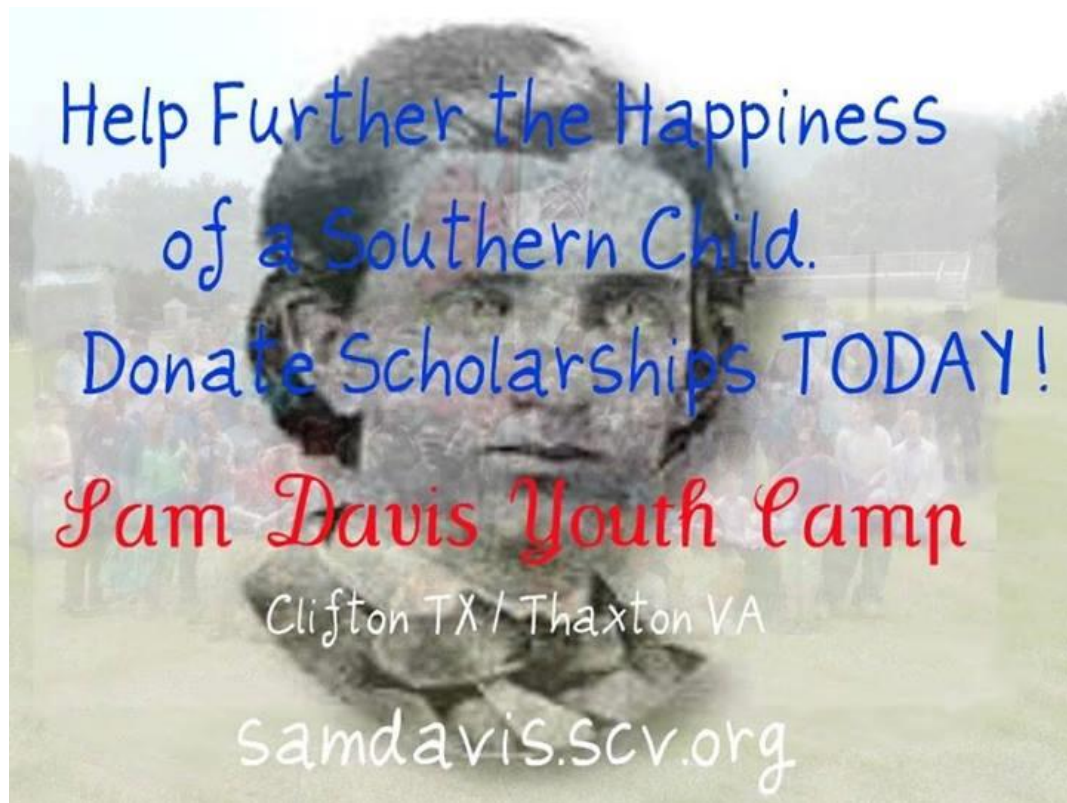
The Captain was disguised as an unkempt and grizzled old man, and had given his real name, Shaw, when he was captured. Davis had known all along that if he had only alerted his captors to that fact, Shaw would have hung in his place; but Sam Davis was unmoved. When General Dodge learned of Captain "Coleman's" being captured at the same time as Davis, he had this to say,

"This is where Davis showed himself a true soldier: he had been intrusted with an important commission by an important officer, who was imprisoned with him, and died rather than betray him. He knew to a certainty that if he informed me of the facts Shaw would be executed, as he was a far more important person to us than was Davis."

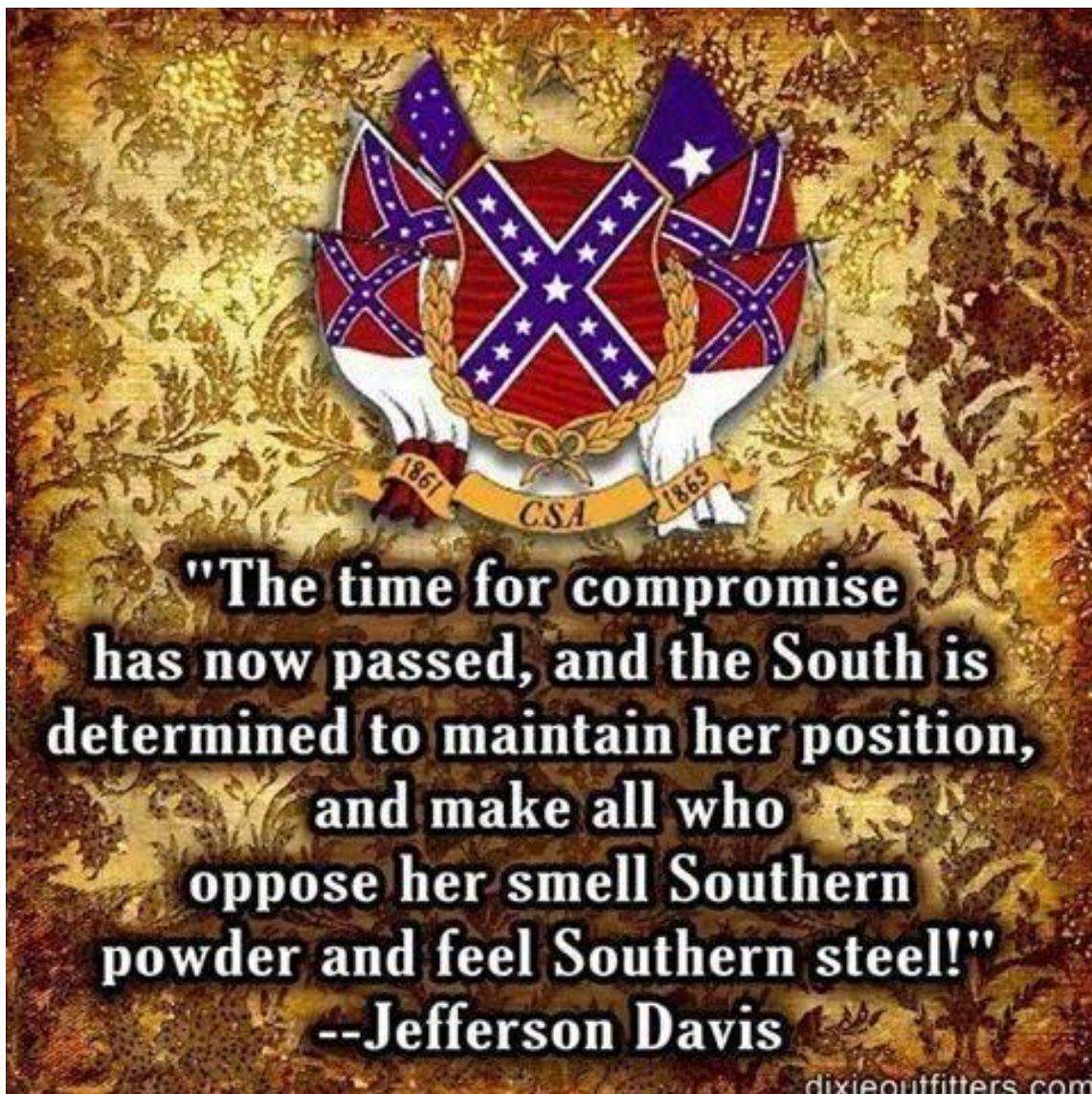
...and that is why Sam Davis is still remembered as the, "Boy Hero of the Confederacy."

To see where he grew up, you can visit the [Sam Davis Home](http://www.samdavis.org) in Smyrna, Tennessee. This is also where he was buried after his parents retrieved his body.

<http://www.americancivilwarstory.com/sam-davis.html>



Send your kids to Sam Davis Youth Camps!



Showcase. Interpret. Preserve.

MI

MILITARY IMAGES

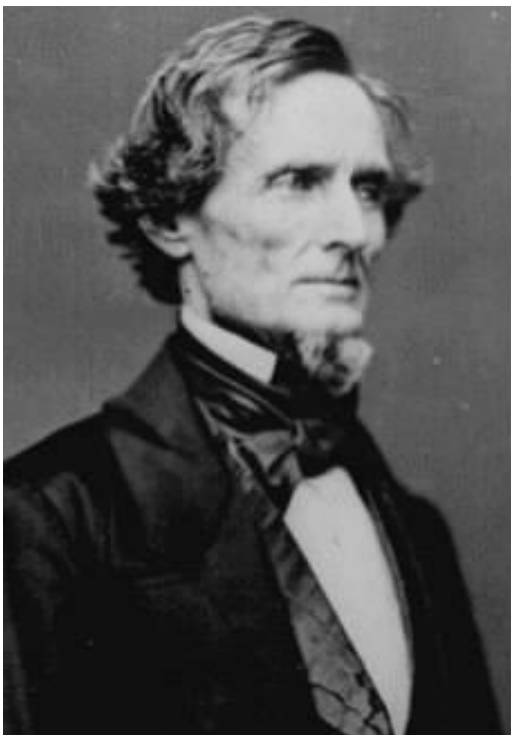
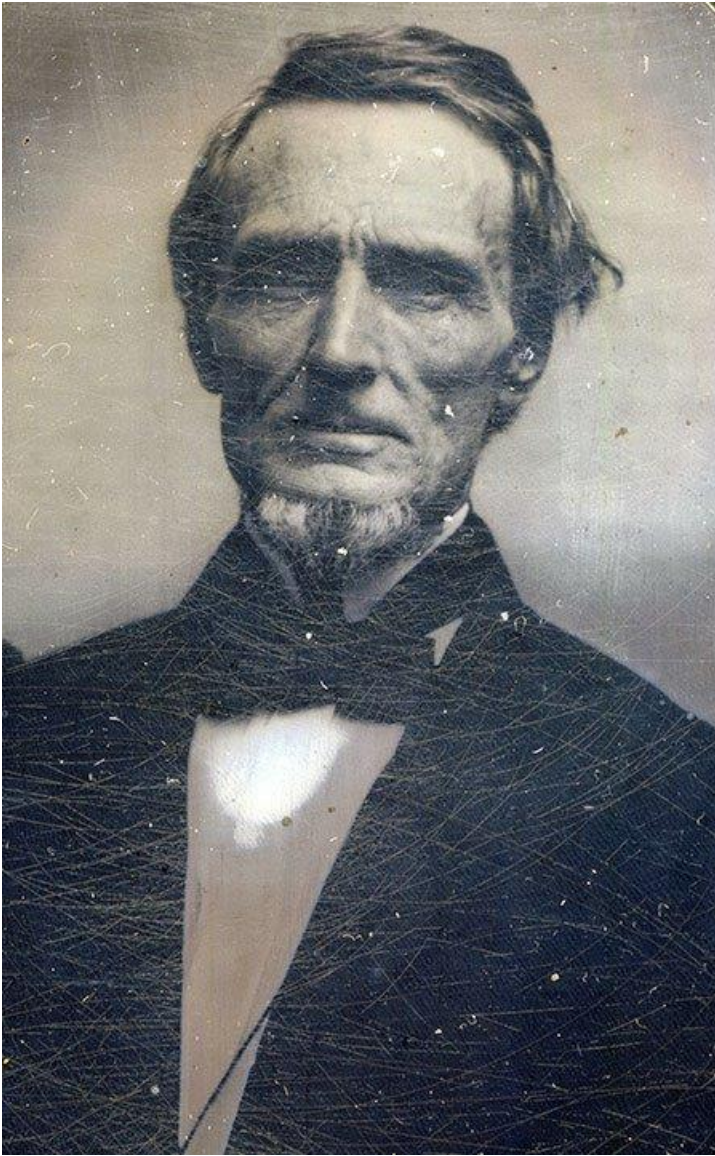
SPRING 2016



**The Confederacy's
Commander-in-Chief**

A previously unknown portrait of Jefferson Davis comes to light

3RD WEST VIRGINIA CAVALRY • THE GREAT OUTDOORS
UNION WIVES AND THEIR GENERALS • A HIDEOUS DREAM



"Our enemies are a traditionless, homeless race. From the days of Cromwell to the present day they have been the disturbers of the peace of the world... After what has happened the last two years, my only wonder is that we consented to live for so long a time in association with such miscreants. Were it ever proposed to enter again into a Union with such a people, I could no more consent to do it than to trust myself in a den of thieves."

-President Jefferson Davis
[26 December, 1862]

The Confederate Museum

Sponsored by:

Sons of Confederate Veterans *1896*

The time has come for us to step up our efforts toward the building of our Confederate Museum and new office building. At the GEC meeting on July 21, 2010 the GEC approved a new initiative to raise funds. There are three levels of donations/contributions. Each contributor will receive a pin designating them as a Founder of the Confederate Museum. Also in the Museum will be a list of names of all Founders. This can be a plaque on the wall or even names inscribed in brick depending on the construction design. Anyone can take part in this, they do not have to be an SCV member. Camps, Divisions, UDC chapters etc. can also take part.

Also donations can be made by multiple payments over a period of time. A form is being developed for Founders to list how they want their name listed. Those taking part will receive the form when it is finished. It will also then be available on the museum web site.



To make payment contact GHQ at 1-800-380-1896

Get the form [HERE](#)

Stonewall Jackson Level



Contributors make a donation of at least \$1,000. If they are already a member of the Sesquicentennial Society, that contribution will be taken into account and the minimum contribution for them would be \$850. For some one who is not already a member they can get both for \$1050 with the \$50 dollars going to the Bicentennial Fund.

Robert E Lee Level



Contribution of at least \$5,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level

Confederate Cabinet Level



Contribution of at least \$10,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level

Additional



GHQ has acquired 20 special gavels. These gavels are made from wood taken from the damn at Fredricksburg during the War. They are inscribed with the Sesquicentennial logo as well as the notation of the woods origin and comes with a statement of authenticity. The first 20 Camps or Division that contribute at the Stonewall Jackson level will receive one of these unique and valuable gavels.

This program got off to a resounding start. Several members have already become Stonewall Jackson level Founders. One Compatriot has even become a member of the Confederate Cabinet level Founders. Imagine that during the Bicentennial of the War for Southern Independence that your descendants can go to a museum where they can learn the truth about the Confederacy. Imagine also that they can look up on the wall of that museum and see your name and know that you did this for them.





CLICK ON THESE LINKS:



Home
On Display
Sesquicentennial Society
Founders Program
Links



Texas Division

Calendar

Upcoming Schedule of Events

06/03/16 - 06/05/16	Texas Division Reunion	Kerrville, TX
06/07/16 - 06/10/16	HTBAR Tour To Chattanooga & Chickamauga	Chattanooga, TN
06/25/16	Rosston Cemetery Confederate Grave Marker Dedication	Rosston, TX
07/04/16	Burleson Parade (Pending)	Burleson, Tx
07/13/16 - 07/17/16	National Reunion	Richardson/Dallas, TX
10/08/16	Burleson Founders Day (Pending)	Burleson, Tx
11/17/16 - 11/20/16	Pioneer Days	Cleburne, Tx

Click on the event or on the calendar for more information.





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



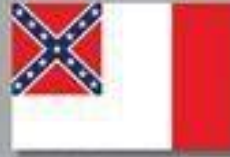
Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.




*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

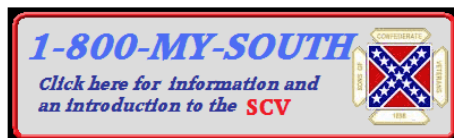
How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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