



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

November 2015

This month's meeting features our camp officer elections:

Camp Business Meeting / Elections



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 - Mark Nash
1st Lt. Cmdr. - David Hendricks
2nd Lt. Cmdr. - James Henderson
Adjutant - Stan Hudson
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest

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

Follow us on **Twitter** at [belocamp49scv](https://twitter.com/belocamp49scv)

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

National: www.scv.org

<http://1800mydixie.com/>

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

Commander in Chief Barrow on **Twitter** at [CiC@CiCSCV](https://twitter.com/CiC@CiCSCV)

Our Next Meeting:

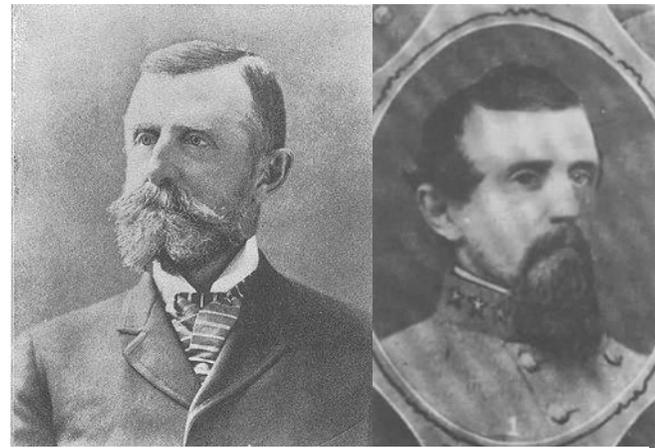
Thursday, November 5th: 7:00 pm

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.



Have you paid your dues??

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



"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:

I am very excited about our meeting this month because it is an opportunity for Camp leadership to hear from the membership. Our November meeting is our scheduled business session, and you can look forward to several things on the agenda.

First, we will be voting on Camp officers for 2016. I cannot tell you how crucial it is for the Camp to have a strong officer core – one that is dedicated to the Cause, dedicated to the good of the Camp, and dedicated to working together. I have been blessed to have one of the most supportive teams of officers to work alongside me this year in leading Belo Camp. You cannot find better Compatriots than Stan Hudson, David Hendricks and James Henderson. The men who have been nominated for positions for 2016 are also good men. They have proven their ability to lead, and they deserve your vote in November and your support throughout the year. All Camp members in attendance at the November meeting and in good standing will be entitled to vote on officers and other business matters.

Secondly, we will be asking for your feedback on Camp activities as we plan for next year. Some questions we will be discussing include:

1. What are your ideas for speakers or program topics for next year?
2. What Camp social activities would be appealing to you?
3. What do you think is the true mission of our Camp, and how can we best fulfill it?
4. How do you think Belo can be most effective in recruiting new members?
5. What do you think we can do to improve our retention of existing members?
6. Do you think we need a new meeting location? Do you have any ideas of venues?
7. Should the Camp be more involved in 4th Brigade and/or National initiatives?
8. Would you like to affiliate with the Vindicator mission and movement?

We will be meeting at La Madeleine, 3906 Lemmon Avenue, Dallas on Thursday, November 5th. Supper begins at 6:30; the meeting follows at 7. Please plan to be present!

Finally, anyone who has not paid their dues by October 31 is removed from the SCV rolls at the National and Division levels. There is a \$6 reinstatement fee imposed to renew your membership after that date. Mail your dues to Adjutant Stan Hudson, 3233 Lovers Lane, Dallas 75225 or bring a check with you to the meeting. We have had great growth over the past year; let's get the dues paid so we do not lose members in November.

It has been my privilege to serve as your Commander this year. Thank you for allowing me the opportunity to serve you, and thank you for all of the support you have given me as I have grown into the role.

Deo Vindice,

Mark Nash, Commander

marknash@msn.com

954-608-1684



Dear Belo Compatriots and Friends:

THIS JUST IN -- Texas Division Commander Gary Bray will be in attendance at our meeting this week! I am sending this special appeal asking you to attend. Commander Bray tells me that he has some breaking news about activity in the Texas Division that you are going to want to hear first hand from him. Please make a special effort to come out on Thursday. I would like to see us have record breaking attendance for Commander Bray.

The meeting is this Thursday night, November 5th, at La Madeleine Restaurant, 3906 Lemmon Avenue. Supper starts at 6:30 and the meeting begins promptly at 7pm.

This month's meeting agenda includes:

1. Address by Division Commander, Gary Bray
2. Camp officer elections!
3. 2016 Calendar Planning!
4. New Members Inducted!
5. Belo Book Raffle!
6. The Mike Smith Minute!
7. Info and sign ups for the Camp Christmas party!

Let's pack the room for these exciting events on Thursday.

Keep the Flag Flying,

Mark Nash, Commander
Col. A.H. Belo Camp 49, Dallas
954-608-168

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1ST LT. COMMANDER'S REPORT



Dear Belo Compatriots,

I echo the Commander's thoughts about the November meeting. Just think, we want to hear from you the camp members!

At the November meeting we will have no program, making room for an open forum. Please search your mind/heart to let us know what you want to see happen/develop in the camp next year. The Commander posed some excellent questions for us to consider. I hope you will ponder all of these and any additional ideas that you might have. If you have something that really bothers you about any of the things we do, please let us know. I've only been an SCV member for a relatively short time, so I might not be doing things right after all. The point being we want everyone to feel welcome at our meetings and enjoy them and all our other activities. **We know our charge, we know our bond.**

We might even give Mike Smith more than a minute this month (maybe 5 minutes max). As always, the books will be there! Christmas is right around the corner, and my what great Christmas presents books make! Also, thank you for allowing me to be your 1st Lt. Commander this year. Serving under Mark, was a real blessing/pleasure.

Please make every effort to attend this camp meeting.

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

Deo Vindice,

David Hendricks, 1st Lt. Commander





ADJUTANT'S REPORT



We will be presenting membership certificates to our new members who are listed as follows:

**Steven Barnes
Rodney Grimsley
Hiram Patterson
David Simmons**

We welcome these new members to our camp. Hopefully, the remainder of the membership certificates will arrive shortly. If anyone has not paid their dues, the \$5.00 National reinstatement fee has been waived until 12/31/15. Apparently, the Texas Division will still charge a reinstatement fee in the amount of \$1.00. Therefore, anyone who is currently delinquent may be promptly reinstated for the total sum of \$46.00.

I am looking forward to seeing all of you at the meeting.

Sincerely,

**Stan Hudson,
Adjutant**



**WE ARE TEXANS
WE ARE THE SCV**

**PROUD MEMBER OF THE TEXAS DIVISION
SONS OF CONFEDERATE VETERANS**



Chaplain's Corner



Our Greatest Need!

Without question, for the Sons of Confederate Veterans to be successful in it's mission, our greatest need is God's blessing. And, I believe God stands ready, able, and very willing to bless our most worthy Cause. However, for God to bless our work, the Sons of Confederate Veterans must be on "Blessing Ground."

In 1971, I entered William Carey College in Hattiesburg, Mississippi as a Bible studies major, to begin preparing for the ministry. I had only been a Christian for a short time and felt that God had called me to preach. There were a number of other "preacher students" attending for the same reason, and almost every week one of them would get the opportunity to preach in one of the smaller churches in the area. Then he would ask us to pray for God's blessings on the services. Of course, I would promise to pray for the Lord's richest blessings on him and the church that Sunday. Yeah, right! In my heart I hoped he would fall flat on his face. I was jealous, I was envious! He was going to preach and I wasn't. I wanted to preach. I wanted the Lord to bless me. But, I wasn't on "Blessing Ground."

The worst part was on Monday when he would give us a glowing report on how great the services were. I would say the right things, but inside I was angry. This went on for some time, until the Lord decided He had enough, and jumped all over me. I couldn't eat. I couldn't sleep. I was miserable. When the Lord starts whipping you, you know you're being whipped. I finally realized how wrong I was, repented, and really started praying for anyone who had the opportunity to preach. I prayed hard and long for the Lord's blessing on the message and the church services. Then on Monday, when they told us of the great services they had, I felt happy for them. In fact, I even felt that my prayers may have had something to do with God's blessing. Now, I was on "Blessing Ground."

Then, the Lord gave me the opportunity to preach and conduct services in a small church near the campus. The church not only asked me to come back the following Sunday, but in a few weeks called me as their pastor, and requested my ordination. Almost forty years ago the Lord taught me a lesson, and He taught it so well I've never forgotten. If we want God to bless us, we must be on "Blessing Ground."

This truth applies not only to each of us as individuals, but to our Confederation and the Country. In 2 Chronicles 7:14, God tells us, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land." This verse, often called "God's recipe for revival," also tells us how to be on "Blessing Ground."

My prayer today is that every member of the Sons of Confederate Veterans would support, encourage, and pray for every other member, especially for those in positions of leadership, and for those members with whom we disagree, feel anger, or have hard feelings. I believe the Lord our God wants to bless the Sons of Confederate Veterans, individually and collectively, but the Sons of Confederate Veterans must be on "Blessing Ground."



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

Please be in prayer for the family of Compatriot James "Jim" Boone of College Station, who passed on October 20th.

Compatriot Tom James, Past Commander of the Johnson-Sayers-Nettles Camp, Fairfield, passed away surrounded by his loving family Oct 20th. Please remember his family.

Compatriot James Allan "Al": Harris, 1st Lieutenant Commander of the Major Robert M. White Camp 1250, Temple, passed away surrounded by his loving family early Saturday morning. "Al" faithfully served the SCV for the last 5 years and was a frequent re-enactor and served annually at several memorial services around the state, as well as his beloved Mississippi. Please keep his family In you prayers.

Belo Camp 49 Upcoming Meetings: 2015

November 5th - Camp Business Meeting / Elections

December 3rd – 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=qZtiM_smgbU

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

**Sam Davis
Youth Camp
Clifton, Texas**



Not to miss in this issue!

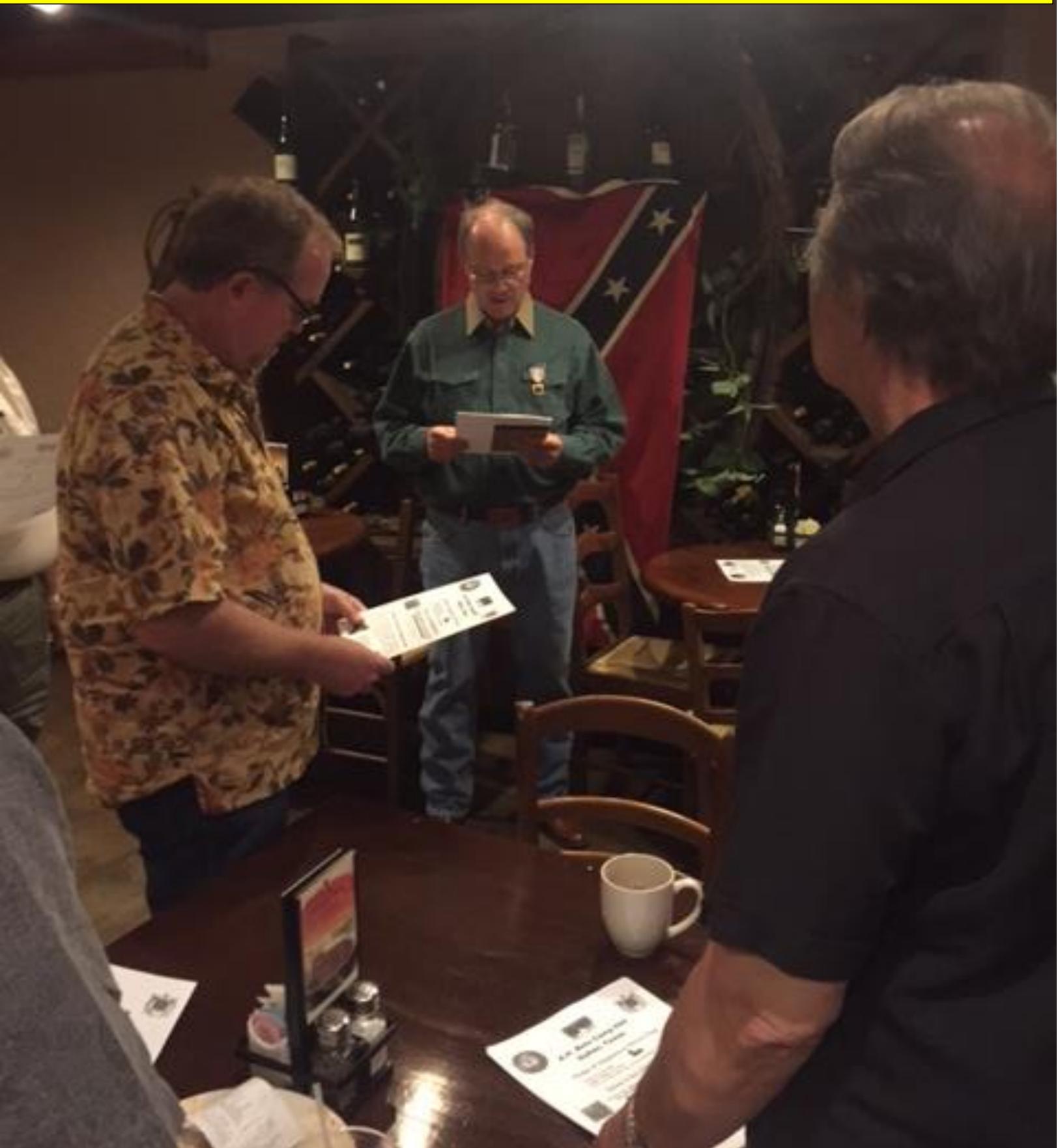
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AND MUCH MORE!



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

Our October meeting had some pleasant surprises as our 1st Lt. Commander stepped up to take charge and did an outstanding job in the absence of our Commander, who had duties in the field. Here he leads us in the “Charge” to Vindicate the Cause of our Fathers.

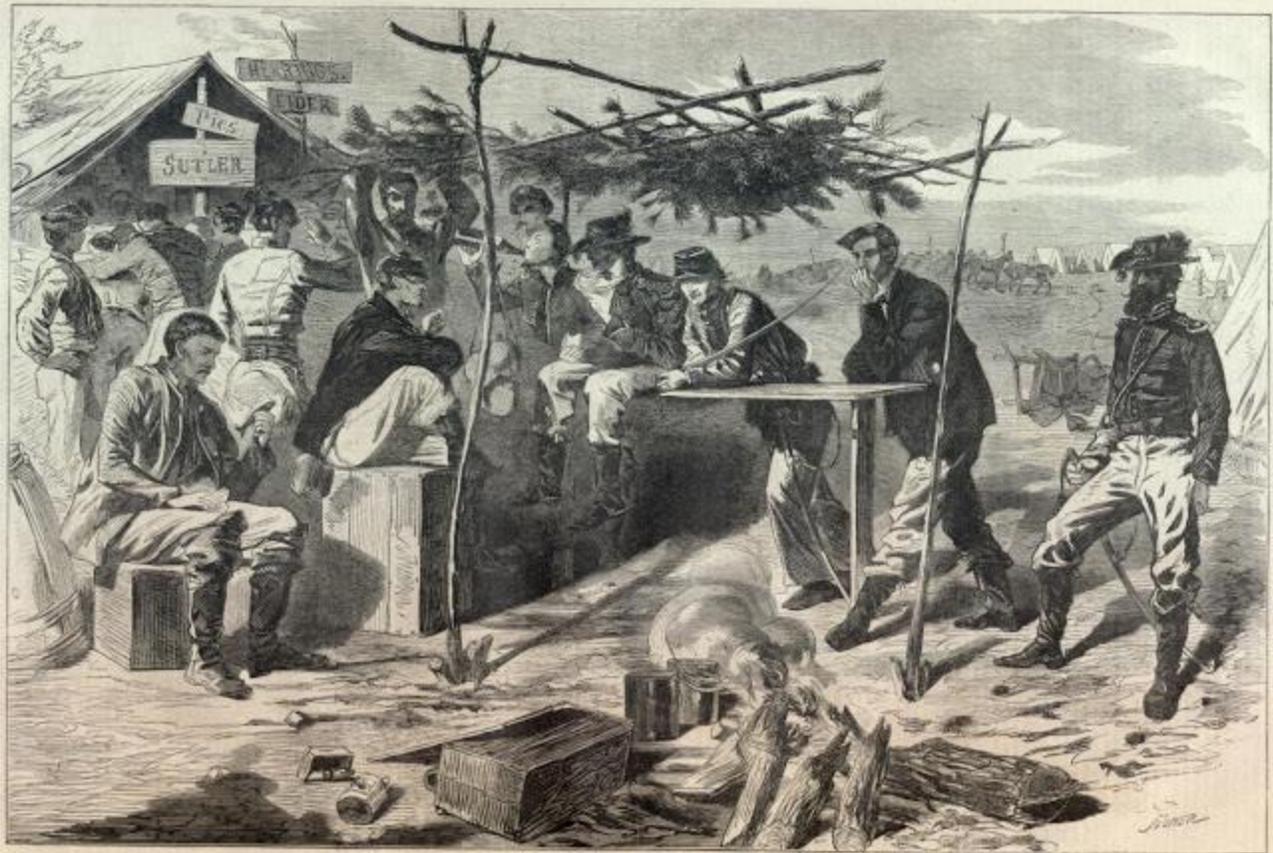




Kirt Barnett presented a very well researched presentation on the history of the Bellamy Pledge, which is based on the yankee loyalty oath which was anathema to our soldiers.

Kirt is a trained historian who also is a designated Adjunct Lecturer for Sam Davis Youth Camps.

Have a Happy Confederate Thanksgiving



Thanksgiving in Camp - *Harper's Weekly* - November 29, 1862

During the Thanksgiving season we often hear that the first national Thanksgiving Proclamation was given by Abraham Lincoln in Washington, D.C. on October 3, 1863. What the northern history books fail to mention is that Lincoln, bowing to political pressure, copied the President of the Confederate States of America. Jefferson Davis actually had made the first national Proclamation of Thanksgiving two years earlier in Richmond, Virginia. Here it is:

Proclamation of Thanksgiving, 1861

by President Jefferson Davis

WHEREAS, it hath pleased Almighty God, the Sovereign Disposer of events, to protect and defend us hitherto in our conflicts with our enemies as to be unto them a shield.

And whereas, with grateful thanks we recognize His hand and acknowledge that not unto us, but unto Him, belongeth the victory, and in humble dependence upon His almighty strength, and trusting in the justness of our purpose, we appeal to Him that He may set at naught the efforts of our enemies, and humble them to confusion and shame.

Now therefore, I, Jefferson Davis, President of the Confederate States, in view of impending conflict, do hereby set apart Friday, the 15th day of November, as a day of national humiliation and prayer, and do hereby invite the reverend clergy and the people of these Confederate States to repair on that day to their homes and usual places of public worship, and to implore blessing of Almighty God upon our people, that he may give us victory over our enemies, preserve our homes and altars from pollution, and secure to us the restoration of peace and prosperity.

Given under hand and seal of the Confederate States at Richmond, this the 31st day of October, year of our Lord, one thousand eight hundred and sixty one.

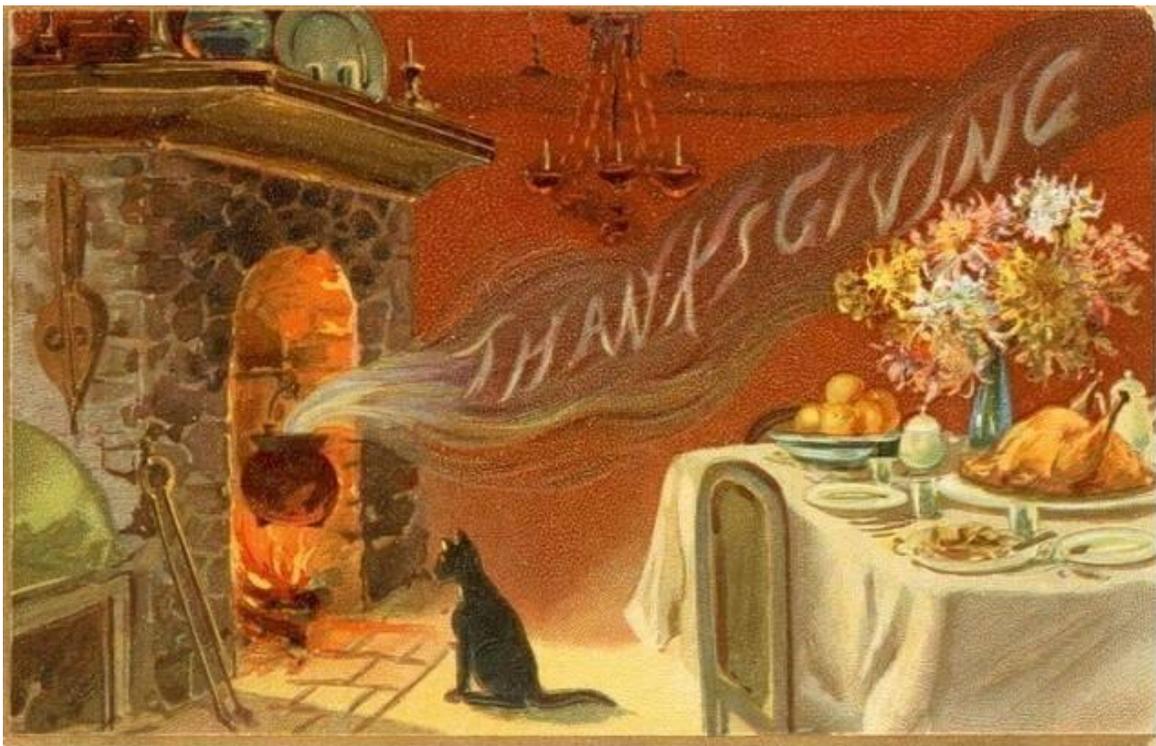
By the President,
JEFFERSON DAVIS

No. 6. Munfordville, Ky., September 17, 1862.

I. The general commanding congratulates his army on the crowning success of their extraordinary campaign which this day has witnessed. He is most happy and proud to acknowledge his indebtedness to his gallant troops for their patient submission under the privations of an arduous march and the fortitude with which they have endured its hardships. They have overcome all obstacles without a murmur, even when in the prosecution of seemingly unnecessary labor, and have well sustained by their conduct the unsullied reputation of the Army of the Mississippi. With such confidence and report as has been so far exhibited nearly all things become possible. The capture of this position, with its garrison of 4,000 men, with all their artillery, arms, munitions, and stores, without the loss of a man, crowns and completes the separate campaign of this army. We have in conjunction with the Army of Kentucky, redeemed Tennessee and Kentucky, but our labors are not over. A powerful foe is assembling on our front and we must prepare to strike him a sudden and decisive blow. A short time only can there fore be given for repose, when we must resume our march to still more brilliant victories. The general commanding asks of his army only a continuance of the same confidence and regard for discipline in order to insure the most complete success.

II. To-morrow, September 18, having been specially set aside by our President to be observed as a day of thanksgiving and prayer to Almighty God for the manifold blessings recently vouchsafed to us and to our cause, the general commanding earnestly recommends to the army to devote the day of rest allotted to them to the observance of this sacred duty. Acknowledging our dependence at all times upon a merciful Providence, it is meet that we should not only render thanks for the general success of our cause and of this campaign, but should particularly manifest our gratitude for a bloodless victory instead of a success purchased with the destruction of life and property.

BRAXTON BRAGG,
General, Commanding.
GENERAL ORDERS, HDQRS. LEFT WING, ARMY OF THE MISS.,
No.-. Near Munfordville, Ky., September 17, 1862.
(Source: OFFICIAL RECORDS: Series 1, vol 16, Part 2 page(s) 841-842)



After the Confederate victory at 1st Manassas, Confederate President Jefferson Davis called for a Thanksgiving celebration in the South on Sunday, July 28, 1861. In a Thanksgiving sermon preached the same day in Richmond, Virginia, at St. John's Episcopal Church, William C. Butler declared:

"God has given us of the South today a fresh and golden opportunity—and so a most solemn command—to realize that form of government in which the just, constitutional rights of each and all are guaranteed to each and all. ... He has placed us in the front rank of the most marked epochs of the world's history. He has placed in our hands a commission which we can faithfully execute only by holy, individual self-consecration to all of God's plans."



William Seward's Thanksgiving Lies, Diversions, and Blasphemies

The U.S. government's Thanksgiving Proclamation creating a national holiday was written by the New York politician William Seward, not Abraham Lincoln. It was then issued under Lincoln's signature, and contains a number of outrageous lies and a bit of blasphemy.

The Proclamation praises "peace with all nations" while the authors of it were waging total war on their own nation.

It boasts that "order has been maintained" despite the reality of the New York City draft riots in which hundreds of New Yorkers were shot dead in the street by Lincoln's soldiers four months earlier.

It boasts that the laws have been respected and obeyed, but of course they were NOT by the author or signatory of the document, who had illegally suspended Habeas Corpus, imprisoned thousands of political dissenters, shut down hundreds of opposition newspapers, confiscated firearms, and committed treason by levying war upon the Southern states, as prohibited by Article 3, Section 3 of the U.S. Constitution.

The document further lies by calling the U.S. government's invasion of the Southern states and the waging of total war on the civilian population as "national DEFENSE."

The document blames God for the war, claiming that it was a result of His "anger for our sins."

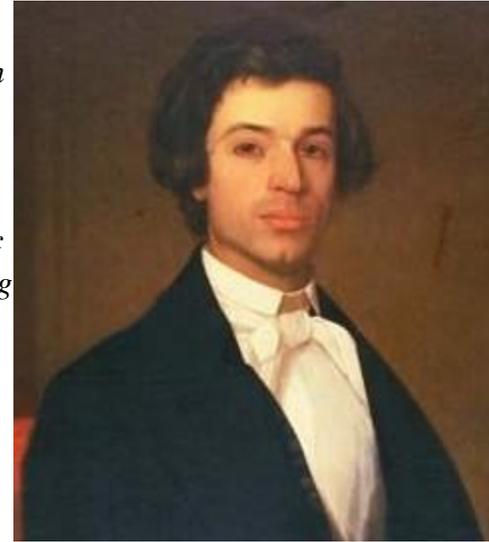
Perhaps most outrageously, the Seward/Lincoln Thanksgiving Proclamation declares the "union" (a.k.a. the D.C.government) as a "Divine purpose."

Benjamin Morgan Palmer's "Thanksgiving Sermon"

November 29, 1860

The Reverend Dr. Palmer was pastor of the First Presbyterian Church in New Orleans, and regarded as "one of the few greatest preachers of the first nineteen centuries of the Christian era." His "Thanksgiving Sermon" was widely published in newspapers and pamphlets throughout the South, and in the words of a fellow minister, "...confirmed and strengthened those who were in doubt; it gave directness and energy to public sentiment—so that perhaps no other public utterance during that trying period of anxiety and hesitancy did so much to bring New Orleans and the entire state of Louisiana squarely and fully to the side of secession and the Confederacy."

The text of this sermon was scanned from Thomas Cary Johnson's The Life and Letters of Benjamin Morgan Palmer (Carlisle, PA: The Banner of Truth Trust, 1906.) The image is from an 1845 painting at the Louisiana State Museum. A brief biography of Rev. Palmer can be found at the PCA Historical Center.



The voice of the Chief Magistrate has summoned us to-day to the house of prayer. This call, in its annual repetition, may be too often only a solemn state-form; nevertheless it covers a mighty and double truth.

It recognizes the existence of a personal God whose will shapes the destiny of nations, and that sentiment of religion in man which points to Him as the needle to the pole. Even with those who grope in the twilight of natural religion, natural conscience gives a voice to the dispensations of Providence. If in autumn "extensive harvests hang their heavy head," the joyous reaper, "crowned with the sickle and the wheaten sheaf," lifts his heart to the "Father of Lights from whom cometh down every good and perfect gift." Or, if pestilence and famine waste the earth, even pagan altars smoke with bleeding victims, and costly hecatombs appease the Divine anger which flames out in such dire misfortunes. It is the instinct of man's religious nature, which, among Christians and heathen alike, seeks after God—the natural homage which reason, blinded as it may be, pays to a universal and ruling Providence. All classes bow beneath its spell especially in seasons of gloom, when a nation bends beneath the weight of a general calamity, and a common sorrow falls upon every heart. The hesitating skeptic forgets to weigh his scruples, as the dark shadow passes over him and fills his soul with awe. The dainty philosopher, coolly discoursing of the forces of nature and her uniform laws, abandons, for a time his atheistical speculations, abashed by the proofs of a supreme and personal will.

Thus the devout followers of Jesus Christ and those who do not rise above the level of mere theisms, are drawn into momentary fellowship; as under the pressure of these inextinguishable convictions they pay a public and united homage to the God of nature and of grace.

In obedience to this great law of religious feeling, not less than in obedience to the civil ruler who represents this commonwealth in its unity, we are now assembled. Hitherto, on similar occasions, our language has been the language of gratitude and song. "The voice of rejoicing and salvation was in the tabernacles of the righteous." Together we praised the Lord "that our garner were full, affording all manner of store; that our sheep brought forth thousands and ten thousands in our streets; that our oxen were strong to labor, and there was no breaking in nor going out, and no complaining was in our streets." As we together surveyed the blessings of Providence, the joyful chorus swelled from millions of people, "Peace be within thy walls and prosperity within thy palaces." But, to-day, burdened hearts all over this land are brought to the sanctuary of God. We "see the tents of Cushan in affliction, and the curtains of the land of Midian do tremble." We have fallen upon times when there are "signs in the sun, and in the moon, and in the stars; upon the earth distress of nations, with perplexities; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming" in the near yet gloomy future. Since the words of this proclamation were penned by which we are convened, that which all men dreaded, but against which all men hoped, has been realized; and in the triumph of a sectional majority we are compelled to read the probable doom of our once happy and united Confederacy. It is not to be concealed that we are in the most fearful and perilous crisis which has occurred in our history as a nation. The cords which, during four-fifths of a century, have bound together this growing republic are now strained to their utmost tension: they just need the touch of fire to part asunder forever. Like a ship laboring in the storm and suddenly grounded upon some treacherous shoal—every timber of this vast Confederacy strains and groans under the pressure. Sectional divisions, the jealousy of rival interests, the lust of political power, a bastard ambition which looks to personal aggrandizement rather than to the public weal, a reckless radicalism which seeks for the subversion of all that is ancient and stable, and a furious fanaticism which drives on its ill-considered conclusions with utter disregard of the evil it engenders—all these combine to create a portentous crisis, the like of which we have never known before, and which puts to a crucifying test the virtue, the patriotism and the piety of the country.

You, my hearers, who have waited upon my public ministry and have known me in the intimacies of pastoral intercourse, will do me the justice to testify that I have never intermeddled with political questions. Interested as I might be in the progress of events, I have never obtruded, either publicly or privately, my opinions upon any of you; nor can a single man arise and say that, by word or sign, have I ever sought to warp his sentiments or control his judgment upon any political subject whatsoever. The party questions which have hitherto divided the political world have seemed to me to involve no issue sufficiently momentous to warrant my turning aside, even for a moment, from my chosen calling. In this day of intelligence, I have felt there were thousands around me more competent to instruct in statesmanship; and thus, from considerations of modesty no less than prudence, I have preferred to move among you as a preacher of righteousness belonging to a kingdom not of this world.

During the heated canvass which has just been brought to so disastrous a close, the seal of a rigid and religious silence has not been broken. I deplored the divisions amongst us as being, to a large extent, impertinent in the solemn crisis which was too evidently impending. Most clearly did it appear to me that but one issue was before us; an issue soon to be presented in a form which would compel the attention. That crisis might make it imperative upon me as a Christian and a divine to speak in language admitting no misconstruction. Until then, aside from the din and strife of parties, I could only mature, with solitary and prayerful thought, the destined utterance. That hour has come. At a juncture so solemn as the

present, with the destiny of a great people waiting upon the decision of an hour, it is not lawful to be still. Whoever may have influence to shape public opinion, at such a time must lend it, or prove faithless to a trust as solemn as any to be accounted for at the bar of God.

Is it immodest in me to assume that I may represent a class whose opinions in such a controversy are of cardinal importance—the class which seeks to ascertain its duty in the light simply of conscience and religion, and which turns to the moralist and the Christian for support and guidance? The question, too, which now places us upon the brink of revolution was in its origin a question of morals and religion. It was debated in ecclesiastical counsels before it entered legislative halls. It has riven asunder the two largest religious communions in the land: and the right determination of this primary question will go far toward fixing the attitude we must assume in the coming struggle. I sincerely pray God that I may be forgiven if I have misapprehended the duty incumbent upon me to-day; for I have ascended this pulpit under the agitation of feeling natural to one who is about to deviate from the settled policy of his public life. It is my purpose—not as your organ, compromising you, whose opinions are for the most part unknown to me, but on my sole responsibility—to speak upon the one question of the day; and to state the duty which, as I believe, patriotism and religion alike require of us all. I shall aim to speak with a moderation of tone and feeling almost judicial, well befitting the sanctities of the place and the solemnities of the judgment day.

In determining our duty in this emergency it is necessary that we should first ascertain the nature of the trust providentially committed to us. A nation often has a character as well defined and intense as that of an individual. This depends, of course upon a variety of causes operating through a long period of time. It is due largely to the original traits which distinguish the stock from which it springs, and to the providential training which has formed its education. But, however derived, this individuality of character alone makes any people truly historic, competent to work out its specific mission, and to become a factor in the world's progress. The particular trust assigned to such a people becomes the pledge of the divine protection; and their fidelity to it determines the fate by which it is finally overtaken. What that trust is must be ascertained from the necessities of their position, the institutions which are the outgrowth of their principles and the conflicts through which they preserve their identity and independence. If then the South is such a people, what, at this juncture, is their providential trust? I answer, that it is *to conserve and to perpetuate the institution of domestic slavery as now existing*. It is not necessary here to inquire whether this is precisely the best relation in which the hewer of wood and drawer of water can stand to his employer; although this proposition may perhaps be successfully sustained by those who choose to defend it. Still less are we required, dogmatically, to affirm that it will subsist through all time. Baffled as our wisdom may now be in finding a solution of this intricate social problem, it would nevertheless be the height of arrogance to pronounce what changes may or may not occur in the distant future. In the grand march of events Providence may work out a solution undiscoverable by us. What modifications of soil and climate may hereafter be produced, what consequent changes in the products on which we depend, what political revolutions may occur among the races which are now enacting the great drama of history: all such inquiries are totally irrelevant because no prophetic vision can pierce the darkness of that future. If this question should ever arise, the generation to whom it is remitted will doubtless have the wisdom to meet it, and Providence will furnish the lights in which it is to be resolved. All that we claim for them, for ourselves, is liberty to work out this problem, guided by nature and God, without obtrusive interference from abroad. These great questions of Providence and history must have free scope for their solution; and the race whose fortunes are

distinctly implicated in the same is alone authorized, as it is alone competent, to determine them. It is just this impertinence of human legislation, setting bounds to what God alone can regulate, that the South is called this day to resent and resist. The country is convulsed simply because "the throne of iniquity frameth mischief by a law." Without, therefore, determining the question of duty for future generations, I simply say, that for us, as now situated, the duty is plain of conserving and transmitting the system of slavery, with the freest scope for its natural development and extension. Let us, my brethren, look our duty in the face. With this institution assigned to our keeping, what reply shall we make to those who say that its days are numbered? My own conviction is, that we should at once lift ourselves, intelligently, to the highest moral ground and proclaim to all the world that we hold this trust from God, and in its occupancy we are prepared to stand or fall as God may appoint. If the critical moment has arrived at which the great issue is joined, let us say that, in the sight of all perils, we will stand by our trust; and God be with the right!

The argument which enforces the solemnity of this providential trust is simple and condensed. It is bound upon us, then, by the *principle of self preservation*, that "first law" which is continually asserting its supremacy over all others. Need I pause to show how this system of servitude underlies and supports our material interests; that our wealth consists in our lands and in the serfs who till them; that from the nature of our products they can only be cultivated by labor which must be controlled in order to be certain; that any other than a tropical race must faint and wither beneath a tropical sun? Need I pause to show how this system is interwoven with our entire social fabric; that these slaves form parts of our households, even as our children; and that, too, through a relationship recognized and sanctioned in the Scriptures of God even as the other? Must I pause to show how it has fashioned our modes of life, and determined all our habits of thought and feeling, and moulded the very type of our civilization? How then can the hand of violence be laid upon it without involving our existence? The so-called free States of this country are working out the social problem under conditions peculiar to themselves. These conditions are sufficiently hard, and their success is too uncertain to excite in us the least jealousy of their lot. With a teeming population, which the soil cannot support; with their wealth depending upon arts, created by artificial wants; with an external friction between the grades of their society; with their labor and their capital grinding against each other like the upper and nether millstones; with labor cheapened and displaced by new mechanical inventions, bursting more asunder the bonds of brotherhood—amid these intricate perils, we have ever given them our sympathy and our prayers, and have never sought to weaken the foundations of their social order. God grant them complete success in the solution of all their perplexities! We, too, have our responsibilities and trials; but they are all bound up in this one institution, which has been the object of such unrighteous assault through five and twenty years. If we are true to ourselves we shall, at this critical juncture, stand by it and work out our destiny.

This duty is bound upon us again *as the constituted guardians of the slaves themselves*. Our lot is not more implicated in theirs, than their lot in ours; in our mutual relations we survive or perish together. The worst foes of the black race are those who have intemeddled on their behalf. We know better than others that every attribute of their character fits them for dependence and servitude. By nature the most affectionate and loyal of all races beneath the sun, they are also the most helpless; and no calamity can befall them greater than the loss of that protection they enjoy under this patriarchal system. Indeed, the experiment has been grandly tried of precipitating them upon freedom which they know not how to enjoy; and the dismal results are before us in statistics that astonish the world. With the fairest portions of the earth in their possession and with the advantage of a long discipline as cultivators of the soil, their

constitutional indolence has converted the most beautiful islands of the sea into a howling waste. It is not too much to say that if the South should, at this moment, surrender every slave, the wisdom of the entire world, united in solemn council, could not solve the question of their disposal. Their transportation to Africa, even if it were feasible, would be but the most refined cruelty; they must perish with starvation before they could have time to relapse into their primitive barbarism. Their residence here, in the presence of the vigorous Saxon race, would be but the signal for their rapid extermination before they had time to waste away through listlessness, filth and vice. Freedom would be their doom; and equally from both they call upon us, their providential guardians, to be protected. I know this argument will be scoffed abroad as the hypocritical cover thrown over our own cupidity and selfishness; but every Southern master knows its truth and feels its power. My servant, whether born in my house or bought with my money, stands to me in the relation of a child. Though providentially owing me service, which, providentially, I am bound to exact, he is, nevertheless, my brother and my friend, and I am to him a guardian and a father. He leans upon me for protection, for counsel, and for blessing; and so long as the relation continues, no power but the power of Almighty God shall come between him and me. Were there no argument but this, it binds upon us the providential duty of preserving the relation that we may save him from a doom worse than death.

It is a duty which we owe, further, *to the civilized world*. It is a remarkable fact that during these thirty years of unceasing warfare against slavery, and while a lying spirit has inflamed the world against us, that world has grown more and more dependent upon it for sustenance and wealth. Every tyro knows that all branches of industry fall back upon the soil. We must come, every one of us, to the bosom of this great mother for nourishment. In the happy partnership which has grown up in providence between the tribes of this confederacy, our industry has been concentrated upon agriculture. To the North we have cheerfully resigned all the profits arising from manufacture and commerce. Those profits they have, for the most part, fairly earned, and we have never begrudged them. We have sent them our sugar and bought it back when refined; we have sent them our cotton and bought it back when spun into thread or woven into cloth. Almost every article we use, from the shoe latchet to the most elaborate and costly article of luxury, they have made and we have bought; and both sections have thriven by the partnership, as no people ever thrived before since the first shining of the sun. So literally true are the words of the text, addressed by Obadiah to Edom, "All the men of our confederacy, the men that were at peace with us, have eaten our bread at the very time they have deceived and laid a wound under us." Even beyond this the enriching commerce which has built the splendid cities and marble palaces of England, as well as of America, has been largely established upon the products of our soil; and the blooms upon Southern fields gathered by black hands have fed the spindles and looms of Manchester and Birmingham not less than of Lawrence and Lowell. Strike now a blow at this system of labor and the world itself totters at the stroke. Shall we permit that blow to fall? Do we not owe it to civilized man to stand in the breach and stay the uplifted arm? If the blind Samson lays hold of the pillars which support the arch of the world's industry, how many more will be buried beneath its ruins than the lords of the Philistines? "Who knoweth whether we are not come to the kingdom for such a time as this."

Last of all, in this great struggle, *we defend the cause of God and religion*. The abolition spirit is undeniably atheistic. The demon which erected its throne upon the guillotine in the days of Robespierre and Marat, which abolished the Sabbath and worshipped reason in the person of a harlot, yet survives to work other horrors, of which those of the French Revolution are but the type. Among a people so generally religious as the American, a disguise must be worn; but it is the same old threadbare disguise of

the advocacy of human rights. From a thousand Jacobin clubs here, as in France, the decree has gone forth which strikes at God by striking at all subordination and law. Availing itself of the morbid and misdirected sympathies of men, it has entrapped weak consciences in the meshes of its treachery; and now, at last, has seated its high priest upon the throne, clad in the black garments of discord and schism, so symbolic of its ends. Under this suspicious cry of reform, it demands that every evil shall be corrected, or society become a wreck—the sun must be stricken from the heavens, if a spot is found upon his disk. The Most High, knowing his own power, which is infinite, and his own wisdom, which is unfathomable, can afford to be patient. But these self-constituted reformers must quicken the activity of Jehovah or compel his abdication. In their furious haste, they trample upon obligations sacred as any which can bind the conscience. It is time to reproduce the obsolete idea that Providence must govern man, and not that man shall control Providence. In the imperfect state of human society, it pleases God to allow evils which check others that are greater. As in the physical world, objects are moved forward, not by a single force, but by the composition of forces; so in his moral administration, there are checks and balances whose intimate relations are comprehended only by himself. But what reck they of this—these fierce zealots who undertake to drive the chariot of the sun? Working out the single and false idea which rides them like a nightmare, they dash athwart the spheres, utterly disregarding the delicate mechanism of Providence, which moves on, wheels within wheels, with pivots and balances and springs, which the great Designer alone can control. This spirit of atheism, which knows no God who tolerates evil, no Bible which sanctions law, and no conscience that can be bound by oaths and covenants, has selected us for its victims, and slavery for its issue. Its banner-cry rings out already upon the air—"liberty, equality, fraternity," which simply interpreted mean bondage, confiscation and massacre. With its tricolor waving in the breeze,—it waits to inaugurate its reign of terror. To the South the high position is assigned of defending, before all nations, the cause of all religion and of all truth. In this trust, we are resisting the power which wars against constitutions and laws and compacts, against Sabbaths and sanctuaries, against the family, the State, and the Church; which blasphemously invades the prerogatives of God, and rebukes the Most High for the errors of his administration; which, if it cannot snatch the reign of empire from his grasp, will lay the universe in ruins at his feet. Is it possible that we shall decline the onset?

This argument, then, which sweeps over the entire circle of our relations, touches the four cardinal points of duty *to ourselves, to our slaves, to the world, and to Almighty God*. It establishes the nature and solemnity of our present trust, *to preserve and transmit our existing system of domestic servitude, with the right, unchallenged by man, to go and root itself wherever Providence and nature may carry it*. This trust we will discharge in the face of the worst possible peril. Though war be the aggregation of all evils, yet should the madness of the hour appeal to the arbitration of the sword, we will not shrink even from the baptism of fire. If modern crusaders stand in serried ranks upon some plain of Esdraelon, there shall we be in defence of our trust. Not till the last man has fallen behind the last rampart, shall it drop from our hands; and then only in surrender to the God who gave it.

Against this institution a system of aggression has been pursued through the last thirty years. Initiated by a few fanatics, who were at first despised, it has gathered strength from opposition until it has assumed its present gigantic proportions. No man has thoughtfully watched the progress of this controversy without being convinced that the crisis must at length come. Some few, perhaps, have hoped against hope, that the gathering imposthume might be dispersed, and the poison be eliminated from the body politic by healthful remedies. But the delusion has scarcely been cherished by those who have studied the history of fanaticism in its path of blood and fire through the ages of the past. The moment must arrive

when the conflict must be joined, and victory decide for one or the other. As it has been a war of legislative tactics, and not of physical force, both parties have been maneuvering for a position; and the embarrassment has been, whilst dodging amidst constitutional forms, to make an issue that should be clear, simple, and tangible. Such an issue is at length presented in the result of the recent Presidential election. Be it observed, too, that it is an issue made by the North, not by the South, upon whom, therefore must rest the entire guilt of the present disturbance. With a choice between three national candidates, who have more or less divided the votes of the South, the North, with unexampled unanimity, have cast their ballot for a candidate who is sectional, who represents a party that is sectional, and the ground of that sectionalism, prejudice against the established and constitutional rights and immunities and institutions of the South. What does this declare—what can it declare, but that from henceforth this is to be a government of section over section; a government using constitutional forms only to embarrass and divide the section ruled, and as fortresses through whose embrasures the cannon of legislation is to be employed in demolishing the guaranteed institutions of the South? What issue is more direct, concrete, intelligible than this? I thank God that, since the conflict must be joined, the responsibility of this issue rests not with us, who have ever acted upon the defensive; and that it is so disembarrassed and simple that the feeblest mind can understand it.

The question with the South to-day is not what issue shall *she* make, but how shall she meet that which is prepared for her? Is it possible that we can hesitate longer than a moment? In our natural recoil from the perils of revolution, and with our clinging fondness for the memories of the past, we may perhaps look around for something to soften the asperity of this issue, and for some ground on which we may defer the day of evil, for some hope that the gathering clouds may not burst in fury upon the land.

It is alleged, for example, that the President elect has been chosen by a fair majority under prescribed forms. But need I say, to those who have read history, that no despotism is more absolute than that of an unprincipled democracy, and no tyranny more galling than that exercised through constitutional formulas? But the plea is idle, when the very question we debate is the perpetuation of that Constitution now converted into an engine of oppression, and the continuance of that union which is henceforth to be our condition of vassalage. I say it with solemnity and pain, this union of our forefathers is already gone. It existed but in mutual confidence, the bonds of which were ruptured in the late election. Though its form should be preserved, it is, in fact, destroyed. We may possibly entertain the project of reconstructing it; but it will be another union, resting upon other than past guarantees. "In that we say a new covenant we have made the first old, and that which decayeth and waxeth old is ready to vanish away"—"as a vesture it is folded up." For myself I say that, under the rule which threatens us, I throw off the yoke of this union as readily as did our ancestors the yoke of King George III., and for causes immeasurably stronger than those pleaded in their celebrated declaration.

It is softly whispered, too, that the successful competitor for the throne protests and avers his purpose to administer the government in a conservative and national spirit. Allowing him all credit for personal integrity in these protestations, he is, in this matter, nearly as impotent for good as he is competent for evil. He is nothing more than a figure upon the political chessboard—whether pawn or knight or king, will hereafter appear—but still a silent figure upon the checkered squares, moved by the hands of an unseen player. That player is the party to which he owes his elevation—a party that has signaled its history by the most unblushing perjuries. What faith can be placed in the protestations of men who openly avow that their consciences are too sublimated to be restrained by the obligation of covenants or

by the sanctity of oaths? No: we have seen the trail of the serpent five and twenty years in our Eden; twined now in the branches of the forbidden tree, we feel the pangs of death already begun as its hot breath is upon our cheeks, hissing out the original falsehood, "Ye shall not surely die."

Another suggests that even yet the Electors, alarmed by these demonstrations of the South, may not cast the black ball which dooms their country to the executioner. It is a forlorn hope. Whether we should counsel such a breach of faith in them or take refuge in their treachery—whether such a result would give a President chosen by the people according to the constitution—are points I will not discuss. But that it would prove a cure for any of our ills, who can believe! It is certain that it would, with some show of justice, exasperate a party sufficiently ferocious; that it would doom us to four years of increasing strife and bitterness; and that the crisis must come at last under issues possibly not half so clear as at the present. Let us not desire to shift the day of trial by miserable subterfuges of this sort. The issue is upon us; let us meet it like men and end this strife forever.

But some quietist whispers, yet further, this majority is accidental and has been swelled by accessions of men simply opposed to the existing administration; the party is utterly heterogeneous and must be shivered into fragments by its own success. I confess, frankly, this suggestion has staggered me more than any other, and I sought to take refuge therein. Why should we not wait and see the effect of success upon a party whose elements might devour each other in the very distribution of the spoil? Two considerations have dissipated the fallacy before me. The first is, that, however mixed the party, abolitionism is clearly its informing and actuating soul; and fanaticism is a bloodhound that never bolts its tracks when it has once lapped blood. The elevation of their candidates is far from being the consummation of their aims. It is only the beginning of that consummation; and, if all history be not a lie, there will be cohesion enough till the end of the beginning is reached, and the dreadful banquet of slaughter and ruin shall glut the appetite. The second consideration is a principle which I cannot blink. It is nowhere denied that the first article in the creed of the now dominant party is the restriction of slavery within its present limits. It is distinctly avowed by their organs and in the name of their elected chieftain; as will appear from the following extract from an article written to pacify the South and to reassure its fears: "There can be no doubt whatever in the mind of any man, that Mr. Lincoln regards slavery as a moral, social and political evil, and that it should be dealt with as such by the Federal Government, in every instance where it is called upon to deal with it at all. On this point there is no room for question—and there need be no misgivings as to his official action. The whole influence of the Executive Department of the Government, while in his hands, will be thrown against the extension of slavery into the new territories of the Union, and the re-opening of the African slave trade. On these points he will make no compromise nor yield one hair's breadth to coercion from any quarter or in any shape. He does not accede to the alleged decision of the Supreme Court, that the Constitution places slaves upon the footing of other property, and protects them as such wherever its jurisdiction extends, nor will he be, in the least degree, governed or controlled by it in his executive action. He will do all in his power, personally and officially, by the direct exercise of the powers of his office, and the indirect influence inseparable from it, to arrest the tendency to make slavery national and perpetual, and to place it in precisely the same position which it held in the early days of the Republic, and in the view of the founders of the Government."

Now what enigmas may be couched in this last sentence—the sphinx which uttered them can perhaps resolve; but the sentence in which they occur is as big as the belly of the Trojan horse which laid the city of Priam in ruins.

These utterances we have heard so long that they fall stale upon the ear; but never before have they had such significance. Hitherto they have come from Jacobin conventicles and pulpits, from the rostrum, from the hustings, and from the halls of our national Congress: but always as the utterances of irresponsible men or associations of men. But now the voice comes from the throne; already, before clad with the sanctities of office, ere the anointing oil is poured upon the monarch's [head](#), the decree has gone forth that the institution of Southern slavery shall be constrained within assigned limits. Though nature and Providence should send forth its branches like the banyan tree, to take root in congenial soil, here is a power superior to both, that says it shall wither and die within its own charmed circle.

What say you to this, to whom this great providential trust of conserving slavery is assigned? "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" It is this that makes the crisis. Whether we will or not, this is the historic moment when the fate of this institution hangs suspended in the balance. Decide either way, it is the moment of our destiny—the only thing affected by the decision is the complexion of that destiny. If the South bows before this throne, she accepts the decree of restriction and ultimate extinction, which is made the condition of her homage.

As it appears to me, the course to be pursued in this emergency is that which has already been inaugurated. Let the people in all the Southern States, in solemn council assembled, reclaim the powers they have delegated. Let those conventions be composed of men whose fidelity has been approved—men who bring the wisdom, experience and firmness of age to support and announce principles which have long been matured. Let these conventions decide firmly and solemnly what they will do with this great trust committed to their hands. Let them pledge each other in sacred covenant, to uphold and perpetuate what they cannot resign without dishonor and palpable ruin. Let them further, take all the necessary steps looking to separate and independent existence; and initiate measures for framing a new and homogeneous confederacy. Thus, prepared for every contingency, let the crisis come. Paradoxical as it may seem, if there be any way to save, or rather to re-construct, the union of our forefathers it is this. Perhaps, at the last moment, the conservative portions of the North may awake to see the abyss into which they are about to plunge. Perchance they may arise and crush out forever the abolition hydra, and cast it into a grave from which there shall never be a resurrection.

Thus, with restored confidence, we may be rejoined a united and happy people. But, before God, I believe that nothing will effect this but the line of policy which the South has been compelled in self-preservation to adopt. I confess frankly, I am not sanguine that such an auspicious result will be reached. Partly, because I do not see how new guarantees are to be grafted upon the Constitution, nor how, if grafted, they can be more binding than those which have already been trampled under foot; but chiefly, because I do not see how such guarantees can be elicited from the people at the North. It cannot be disguised that almost to a man they are anti-slavery where they are not abolition. A whole generation has been educated to look upon the system with abhorrence as a national blot. They hope, and look, and pray for its extinction within a reasonable time, and cannot be satisfied unless things are seen drawing to that conclusion. We, on the contrary, as its constituted guardians, can demand nothing less than that it should be left open to expansion, subject to no limitations save those imposed by God and nature. I fear the

antagonism is too great, and the conscience of both parties too deeply implicated to allow such a composition of the strife. Nevertheless since it is within the range of possibility in the Providence of God, I would not shut out the alternative.

Should it fail, what remains but that we say to each other, calmly and kindly, what Abraham said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren: Is not the whole land before thee? Separate thyself, I pray thee, from me . . . if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left." Thus, if we cannot save the Union, we may save the inestimable blessings it enshrines; if we cannot preserve the vase, we will preserve the precious liquor it contains.

In all this I speak for the North no less than for the South; for upon our united and determined resistance at this moment depends the salvation of the whole country—in saving ourselves we shall save the North from the ruin she is madly drawing down upon her own head.

The position of the South is at this moment sublime. If she has grace given her to know her hour she will save herself, the country, and the world. It will involve, indeed, temporary prostration and distress; the dykes of Holland must be cut to save her from the troops of Philip. But I warn my countrymen the historic moment once passed, never returns. If she will arise in her majesty, and speak now as with the voice of one man, she will roll back for all time the curse that is upon her. If she succumbs now, she transmits that curse as an heirloom of posterity. We may, for a generation, enjoy comparative ease, gather up our feet in our beds, and die in peace; but our children will go forth beggared from the homes of their fathers. Fishermen will cast their nets where your proud commercial navy now rides at anchor, and dry them upon the shore now covered with your bales of merchandise. Sapped, circumvented, undermined, the institutions of your soil will be overthrown; and within five and twenty years the history of St. Domingo will be the record of Louisiana. If dead men's bones can tremble, ours will move under the muttered curses of sons and daughters, denouncing the blindness and love of ease which have left them an inheritance of woe.

I have done my duty under as deep a sense of responsibility to God and man as I have ever felt. Under a full conviction that the salvation of the whole country is depending upon the action of the South, I am impelled to deepen the sentiment of resistance in the Southern mind and to strengthen the current now flowing toward a union of the South in defence of her chartered rights. It is a duty which I shall not be called to repeat, for such awful junctures do not occur twice in a century. Bright and happy days are yet before us; and before another political earthquake shall shake the continent, I hope to be "where the wicked cease from troubling and where the weary are at rest."

It only remains to say, that whatever be the fortunes of the South, I accept them for my own. Born upon her soil, of a father thus born before me—from an ancestry that occupied it while yet it was a part of England's possessions—she is in every sense my mother. I shall die upon her bosom—she shall know no peril, but it is my peril—no conflict but it is my conflict—and no abyss of ruin, into which I shall not share her fall. May the Lord God cover her head in this her day battle!

<http://civilwarcauses.org/palmer.htm>



While it isn't the real Confederate THANKSGIVING, I want to GIVE thanks for the brave Confederate soldiers who fought for FREEDOM against Yankee tyrants that would do anything to force their way of life onto us.

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The Virginia Flaggers

Return the Flags ~ Restore the Honor

Monday, November 2, 2015

Hoax "Anonymous" Hate List Makes False Accusations

We received word late last night that my name... and the names of several other Virginia Flaggers... were included on a list of names that is being circulated as a "confirmed" list of KKK members, revealed by the internet group "Anonymous".

The list also includes members of the Va Division, SCV, and two past Commanders in Chief, among others.

It is obvious to anyone of reasonable intelligence that this list is NOT anything that the "real" Anonymous would have released. The personal information is nothing more than that which any citizen can find in a simple google search, is riddled with sophomoric errors, and the links cited all refer back to the hate bloggers who have nothing of substance to offer.

There is absolutely NO proof offered that any of the people on the list have any connection to the Klan, in any way, shape, or form.

I can also speak for myself to say that I have never been a member of any such organization, never known anyone who was, and have never even heard of anyone who has. Anyone who knows me knows full well how laughable this accusation truly is, but I have no desire to parade my personal life on display in an attempt to prove anything to these people. I am comfortable letting my words, deeds, and actions speak for me, and have little concern for the ignorant assumptions and opinions of people so wholly unconnected to me or mine.

What is also obvious is that this list is a cruel and vicious hoax. By publishing the personal information of the most vocal and outspoken Southern Heritage activists, and labeling them as "KKK members", these people have incited some of the most sadistic and hateful attacks and threats that we have ever witnessed. They even went so far as to publish the names of my children. All of this with one purpose in mind... to intimidate and silence those who have the unmitigated gall to disagree with their



version of “truth”, and who are unwilling to go away quietly.

We are working with local, state and federal authorities to track down the source of this defamation, and to investigate the threats that have been received as a result of this false post.

Please reference this link, which clearly proves the fraudulent nature of this “list”...<http://pastebin.com/it6a2r4g>

This latest assault serves, once again, to accentuate the clear and very real differences between those of us who have decided to take a public stand for our Confederate Ancestors, and those who are clearly threatened by our very existence.

My response can be best summed up in one of my favorite Jane Austen quotes:

"My courage always rises at every attempt to intimidate me."

Susan Hathaway
Virginia Flaggers



Friday, October 30, 2015

Massive Battle Flag Raised in Danville After Judge's Decision in Monument Desecration Lawsuit

The Virginia Flaggers are thrilled to announce the completion of our latest Interstate Memorial Battle Flag project. Earlier today, a 20' x 30' battle flag was raised on a 90' pole on the Danville Expressway.



This memorial, erected on private property leased by the Virginia Flaggers, is a direct response to the ruling yesterday by Danville Circuit Court Judge James Reynolds, who dismissed a suit filed against the City of Danville after City Council passed an ordinance which violated state law and was specifically designed to allow City Council to remove the Third National Confederate flag from the Veteran's monument on the grounds of the Sutherlin Mansion, the Last Capitol of the Confederacy.

http://www.godanriver.com/news/danville/confederate-flag-will-not-return-to-grounds-of-sutherlin-mansion/article_92755d40-7e59-11e5-86a1-b37da377287d.html

While attorneys and plaintiffs in the case consider their options in appealing the ruling and/or filing new litigation, we have joined with the citizens of Danville to take the fight to the streets. Thanks to an outpouring of financial support and the dedication and hard work of Danville residents and supporters, the flag raised today is the FIFTH massive Roadside Memorial Battle Flag raised in and around Danville since the tiny 3x5 flag at the Sutherlin Mansion was removed.

These Memorial Flag sites, and the others in development across Danville, are just one phase of a battle plan that is being developed and implemented to assure that the Confederate Veterans who fought to defend Danville and the Commonwealth, and our proud history and heritage will not be desecrated by the cowardly acts of politicians and scalawags who pander to the PC demands of the ignorant and hateful few.

We have only just begun to fight.



The flag raised today, our 13th raised in the Commonwealth since the fall of 2013, was dedicated to the Glory of God, and in memory and honor of our Confederate Heroes. She will serve as a living breathing memorial, and a 24/7 reminder that there are still those of use with Confederate blood flowing through our veins who will not sit idly by while our heritage is attacked, history is erased, and our Veterans become the subject of derision Gen. Cleburne warned us about over 150 years ago.

"For every flag removed, a thousand more will rise to take its place."

Susan Hathaway

Va Flaggers

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Virginia Flaggers

P.O. Box 547

Sandston VA 23150

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Sunday, October 25, 2015

Wrong-headed Protests Continue

"There is no denying that statue represents men who fought for...murder and systematic racism..." ~ Pretty blonde CAROLINA student, protesting with Black Lives Matter activists today, referring to Silent Sam, the monument on campus to honor the UNC students who gave their lives on the field of honor defending the Old North State.

"Murder...and systematic racism"...SERIOUSLY...?!?!?



Silent Sam Vandalized

"HEY HEY! HO HO! That racist statue's got to go!" Chanted the BLM crowd.

"Racist" statue?

Thank you, Nikki Haley! Your shining example of cowardly behavior and pandering has set the stage for this kind of vicious and idiotic behavior.

We will not be silenced. We will not stand down. Silent Sam...and the Memory of those brave young students...is protected by state law...and the will of the people of North Carolina.

GOD SAVE THE SOUTH!

The Virginia Flaggers



<http://vaflaggers.blogspot.com>

Subject: Impact of Danville Ruling on VSOs, etc.

Memo for Record

Subject: Impact of Danville Court Ruling on Veteran Service Organizations, Hereditary Organizations and Virginia Monuments

Dear fellow veterans;

The Virginia District Court Judge in Danville ruled yesterday in favor of a demurrer by the City of Danville against the Heritage Preservation Association which was attempting to get the Third National Flag of the Confederacy returned to the monument on the grounds of the Sutherlin Memorial Mansion, the Last Capitol of the Confederacy. I was called and certified by the judge to testify as an "expert in Military History and Veterans Affairs", specifically Virginia military history and memorial issues, and want to share my observations and concerns for all Virginia based veterans organizations and hereditary organizations.

The legal issues boiled down to interpretations of law, specifically three aspects, all of which should be understood in the American veteran and hereditary community. These are not limited to Danville or Confederate Memorials. It impacts all war and veteran memorials. I relay these as a layman and not as an attorney so there may be some nuances I missed but here's the gist of it with some recommended courses of action we can take. I urge your widest dissemination within the veteran and hereditary community.

First, a resolution by a local governing body is not binding and can be reversed by subsequent governing bodies. In this particular case, everything that occurred (erecting and transferring to the City the memorial for perpetual care, etc.) was 'contract like' but was not, for legal purposes, a legal contract or recorded in Deed.

Recommended course of future action: This suggests that any desire for veteran/war memorials to remain permanent in a locality should include a legal binding contract recorded in Deed.

Second, and the most important in my opinion. The judge ruled the intent of the legislature in passing Va State Code 15.2-1812, 'Memorials for War Veterans' is subject to interpretation. The City maintained the law only impacts memorials erected after the legislation was passed; that precedent states Virginia laws are not retroactive unless specifically stated. The monument/memorial in question was erected before the current state code was passed and the City argued it was not covered by Va State Code as a result. While logic suggests the law was passed to protect all memorials then existing, the City offered civil litigation precedent that laws are not retroactive and did not apply to monuments erected before the legislation was passed. While noting the intent of the legislature could be interpreted either way, he sided with the City. With this ruling in mind, all war memorials and veterans memorials in the Commonwealth of Virginia (erected before 1998) are now subject to removal, as the political winds of a time may dictate. Nothing before 1997 is protected and that includes everything on Richmond's Monument Avenue to the Yorktown Victory obelisk erected in 1876 to the small Peter Francisco memorial in rural Crewe erected by the DAR in 1932 to the American Legion and Vietnam Veterans Memorial Bridges, Korean War Veterans Memorial Highway, etc. While the likelihood of the removal or renaming of some of these monuments is remote in the immediate future, the simple fact remains the 'body politic' is fickle and ever-changing and anything could happen if adequate legal protections are not implemented. Who among us remembers the Enola Gay incident at the Smithsonian where the Japanese were originally portrayed as the 'victims', or more recently, a national news outlet attack on the POW/MIA flag as a 'racist' symbol followed up with a condemnation of American sacrifice in Vietnam? Who among us is not aware of the threats to war memorials across the country that have a Christian cross (Mt. Soledad, the Bladensburg War Mothers Monument, etc. -- Until yesterday's ruling, Virginia's law feasibly would have protected all of these had they been located in Virginia.) Anything can happen if we're not here to voice our concerns. What impacts one group of veterans impacts us all. Regardless of one's opinion of the politics of a specific war (be it Vietnam or the Civil War), we have an obligation to ensure those Virginians who bore the burden of fighting the war, are appropriately remembered and respected for their sacrifice. All veterans are equal and entitled to the same protections and benefits. This includes their memorials and monuments of remembrance.

A Recommended Course of Immediate Action: Veterans, Veterans Service Organizations and Hereditary organizations (like the DAR, SAR, 1812 Society, UDC, etc) need to request from their respective legislators and lobby for an administrative amendment to the Va Code 15.2-1812 that specifically stipulates the intent of the law was retroactive and designed to protect monuments and memorials throughout Virginia, regardless of when or by whom they were erected. This is the most important immediate action that can be taken.

Third, the verbiage on the monument was also subject to interpretation. Was the monument dedicated to the building (not covered by Va State Code 15.2-1812) or was it dedicated to a war, engagement or veterans? The judge ruled monument was dedicated to a building and therefore not even covered by state code.

A Recommended future course of action: Ensure verbiage on any future memorials specifically checks the verbiage block for state code.

I pass this for your information and action.

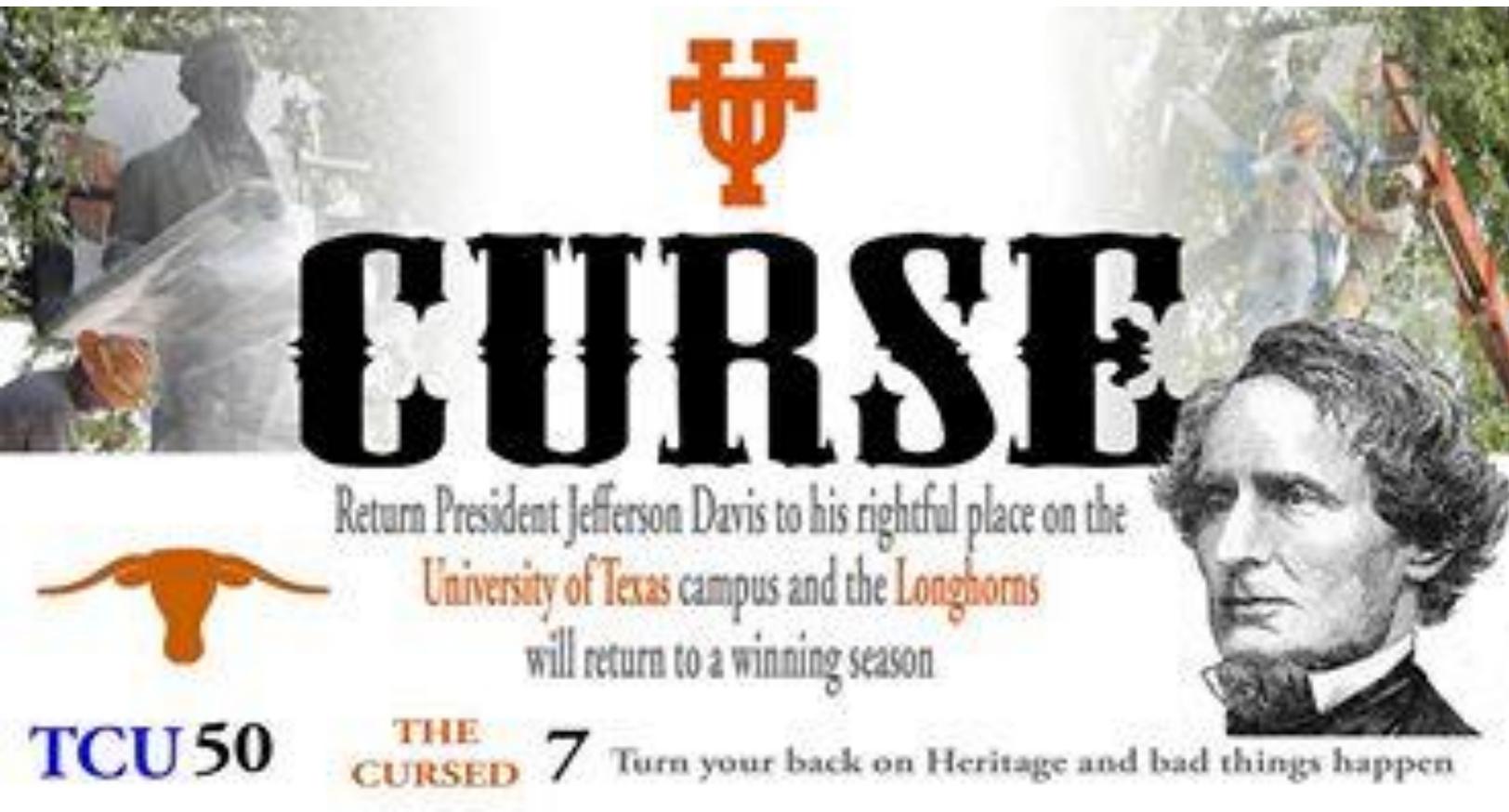
With warmest regards,

Greg

Greg Eanes
Colonel, USAF (Retired)

Crewe, Va

Past Commander American Legion Post 50
Past Adjutant, VFW Post 10840 (Life Member)
Past Public Relations Officer, AMVETS Department of Virginia (Life Member)
Life Member, Air Force Association
Life Member, Air Commando Association



CURSE

Return President Jefferson Davis to his rightful place on the
University of Texas campus and the Longhorns
will return to a winning season

TCU 50 **THE CURSED** 7 Turn your back on Heritage and bad things happen



Compatriots,

We lost our last " Real Son" some time ago. Our last living closest link to our Confederate heroes. We need to do a search across Texas and find our "Real Grandsons". We need to find them and log them. Who are they and where are they. How many Texas Real Grandsons do we have? We need to know.

Attached is a photo of our SCV Grandson Medal. The medal can be ordered from National (with proof) of being a real Grandson.

Good Hunting !

Gary D. Bray

Commander

Texas Division, SCV



AN APPEAL FOR HELP



[SOUTHERN LEGAL RESOURCE CENTER, INC.](http://slrc-csa.org/)

With this perfect storm of anti-Southern genocide building, we are going to need a War chest to defend against these assaults. Please join today. Visit: <http://slrc-csa.org/> and get in the fight.

The SLRC is asking that donations be sent to:

**SOUTHERN LEGAL RESOURCE CENTER
P. O. Box 1235, Black Mountain, NC 28711.**

If every compatriot would stop right now and send a \$10 check, there would be a formidable war chest!

MSU President Says State Flag Will Remain On Campus

BY [ROBERT DAVIDSON](#) · NOVEMBER 4, 2015

OCEAN SPRINGS, Miss. (AP) – Mississippi State University President Mark Keenum says while he supports removing the Confederate battle emblem from the state flag, it will continue to fly on the Starkville campus.

The Mississippi Press reports (<http://bit.ly/1ktjiw6>) Keenum says the state flag is just that – the state’s flag. He says when he arrived at MSU in 2009, there were several state flags flying on campus that are still there today.

The presidents at the University of Mississippi and the University of Southern Mississippi have ordered the state flag be removed from their campuses. Keenum said Monday he has no plans to issue a similar order.

Keenum’s comments came after he met with about 40 Ocean Springs High School students, inviting them to tour MSU’s campus.

<http://www.wcbi.com/local-news/msu-president-says-state-flag-will-remain-on-campus/>



A Confederate Address for Veterans Day:

Portion of *An Address of Welcome on Veterans' Day* at the Florida Chautauqua on March the 13th, 1909. By John L. McKinnon of Walton County, Florida

Fellow Comrades: Our commander, General Pasco, in having me speak the welcoming words today, gave me to understand, that it did not require the commanding voice of oratory, nor the persuasive speech of eloquent words, neither was it necessary to dip one's tongue in the fountain of the Muses, to welcome a confederate soldier. But, says he, "it needs only the simple language of the heart, just true heart words."

It was only then, I felt I might be able to make you feel at home with us, on this occasion, as my heart is always in tune with, and in sympathy for the Confederate soldier. For I know well of his motives, his grievances, his sacrifices. To some here, your bent forms, your empty sleeves, your halted steps coming down these aisles, may be suggestive of uncouthness. But to us, who remember the cause through which these came, they are grace, beauty and love. Your persecuted cause, that the world now calls "The Lost Cause," made resistless appeals to your manhood.

To be sure, it sifted out the insincere and cowardly, but it left you a force of men the stronger for the winnowing. And brought out all that is noble and most daring in you. It struck open the deeps in your souls. No men could have been more sincere in the righteousness and justice of a cause, than you were in the one you espoused. Then shall we say of a truth, ours is a "Lost Cause?" "Nothing is settled until it is settled right."

We know our grievances were settled by the power of the sword, and time has shown us how very unjust and unsatisfactory the arbitrament of the sword has been in the past. Now, near half a century has passed, and the problems of those days are the unsolved problems of today. "Courage yet," writes James Renwick, the soul of the Cameronian Societies in the days of the Covenant and Killing Times. "Courage yet, for all that has come and gone. The loss of men is not the loss of the cause. What is the matter tho' we all fall? The cause shall not fall."

We see a rock in mid ocean, with its modest form high above the dashing waves, as a beacon light to those who would navigate treacherous seas; inviting the storm tossed ones to take rest on its firm foundations. We see the waves of every sea leaping upon and lashing it. And in the course of time, we find this beacon rock wasting itself

away, beating back the angry waves. This rock is not lost, it is resting there on its granite bed, while the waves roll on; and maybe some day when the waters recede from the earth, or in some cosmic disturbances it may be the first to lift its broader form to bring light and give protection around.

So, too, in a political or governmental sense, we see a little Republic, born out of contentions and disturbances, modestly lifting itself up and taking its place among the Nations of the world. It, too, has a firm foundation on which to build—a constitution that eliminated the evils and interjected the good found in other governments. With a splendid code of laws enacted, guaranteeing self government. Yet this little Republic had hardly taken its place on the roll of Republics, before the Nations about began to leap upon and continued to pound upon it, until it wore itself out driving them back.

And my fellow comrades, you are here today as the representatives, the exponents of that little Republic—as the resultant—the residuum, if you please, of all that pounding. And your ardent support, all these years to the overpowering government, speaks in noble terms of your patriotism—your loyalty to the same. We feel that we voice the heart sentiments of every one here, when we say, in defending this little Republic, we did nothing that we are ashamed of, one that needs an apology for. None but the coward or degenerate sons would dare say less.

We know that we deserve as much respect from the world at large, for standing by our convictions, as those do who opposed us and will be satisfied with nothing less. We acknowledged that we were overpowered, or whipped if you please, but not debauched. The agonies that we know of—the blood that we saw flow, must stand for something. As the years roll on, in the course of human, events, there may come a time in our governmental affairs, when “Mercy and truth are met together: righteousness and peace have kissed each other”—when “truth crushed to the ground shall rise again.”

When the principles of State Sovereignty of Liberty (and not chattel slavery as some would have believe) that were so dear to us, and for which we fought and gave the best blood in our land, shall come to the front, assert themselves, and make this old Republic—so long as God will have it stand—by far the best government on the globe. Fellow Comrades—we do welcome you here with all our hearts, and to all the good things in our town; and hope through all the years that are going to be yours in this world, we may find you able to come up here annually, that we may have sweet fellowship one with another.”

COLONEL JOHN SINGLETON MOSBY

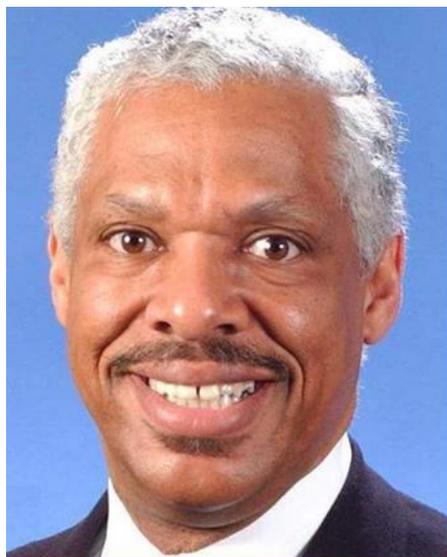


**"OUR POOR COUNTRY HAS FALLEN
A PREY TO THE CONQUEROR. THE NOBLEST
CAUSE EVER DEFENDED BY THE SWORD
IS LOST. THE NOBLE DEAD THAT SLEEP
IN THEIR SHALLOW THOUGH HONORED GRAVES
ARE FAR MORE FORTUNATE THAN THEIR
SURVIVORS. I THOUGHT I HAD SOUNDED
THE PROFOUNDEST DEPTH OF HUMAN FEELING,
BUT THIS IS THE BITTEREST HOUR OF MY LIFE."**



A VERY interesting story printed in the Houston (TX) Weekly Telegraph Newspaper on August 27, 1862:

A USEFUL NEGRO – J. L. Farquhar, of Washington, writes us of a sensible negro man, that is, with his two sons in the 5th Regiment of Texas Volunteers. During the recent battles before Richmond, he was sent one day to secure provisions for his young masters, when he came upon three Federal soldiers, who tried to make him believe that if he would go with them they would take him where he would be free as they were. He replied to them that they were at the moment in the midst of the rebels, and if they didn't surrender forthwith they would be killed in a minute. The Federals took him at his word, and all of them gave up their guns to the unarmed darkey, and were by him marched as prisoners to the camp. Col. Farquhar writes that the story is vouched for by Capt. J. D. Rogers, of the company which the boys belong.



Dr. Leonard Haynes

“When you eliminate the black Confederate soldier, you’ve eliminated the history of the South.”

Charles Kelly Barrow, Joe Henry Segars, Randall Britt Rosenberg, *Black Confederates* (Pelican Publishing, 2001), 3.



“We changed horses once, at a halfway farm held by a young widow, whose husband had died in the hospital at Norfolk. She had one beautiful little fair-haired child, who was playing with a negro of its own size. This universal mingling of the two races when they are young, accounts in some measure for the friendly feeling between them when grown up.”

By Rev. William Malet, 1863.

Defending the Heritage

HOW IT REALLY WAS...

Reverend William Wyndham Malet was an Englishman on an errand to the Southern States during the War Between the States. His impartial assessment of what he observed can be found in his first person account. In this post, he talks of the friendships that existed between Southerners of both colors in the 1800's.

“We changed horses once, at a halfway farm held by a young widow, whose husband had died in the hospital at Norfolk. She had one beautiful little fair-haired child, who was playing with a negro of its own size. This universal mingling of the two races when they are young, accounts in some measure for the friendly feeling between them when grown up.” By Rev. William Malet, 1863.

Travis [><]

Source: AN ERRAND IN THE SOUTH, by William Malet, 1863.

Link to e-book: <https://archive.org/details/errandtosouthins00maleuoft>

Photo used: Artwork of Mike Wimmer (www.mikewimmer.com)



**When I look at that flag and all those dead and dying soldiers, I am reminded of why I wear the gray. I will NEVER apologize for that heritage.
STAND PROUD FOR DIXIE!**

"I'm a lifetime member of the Sons of Confederate Veterans. It's an organization for people who wish to preserve and respect the heritage and history of the War Against Northern Aggression. It sometimes gets a bad rap in the press when narrow-minders (I just made that word up, I think) claim that it's simply a racist organization. I'm not saying that there aren't some racists in it. There probably are. But I think the large majority of members are people who don't want history to forget the brave and gallant men who fought for the Confederacy. They're our ancestors. Yet we as Americans have tried to erase them from our history books, citing the Civil War as an ugly chapter in American history. So some say let's just forget about the whole things.

I realize that to the victor go the spoils, so the victor gets to write history however he chooses."

- Trace Adkins, "A Personal Stand"



Donald Trump tees off on the Confederate flag



Republican presidential candidate Donald Trump speaks to supporters during a rally, Tuesday, June 16, 2015, in Des Moines, Iowa.

Newly-minted presidential candidate Donald Trump joined [his fellow Republican contenders](#) Tuesday in calling for the South Carolina legislature to remove the Confederate flag from the statehouse grounds.

"I think they should put it in the museum and let it go," Trump said of the flag during an appearance at his new golf course in the Washington, D.C. suburbs. "Respect whatever it is you have to respect, because it was a point in time, and put it in a museum. But I would take it down. Yes."

Always the showman, Trump made his pronouncement from a podium perched atop a noisy man-made waterfall at the Trump National Golf Club in Sterling, Virginia, one of the latest additions to his far-reaching real estate empire. Trump [filed paperwork](#) to become a White House candidate this week, finally making his decades-long flirtation with a presidential run official.

But even as he took questions about issues of the day, his golf outing was another reminder that Trump is as keen on promoting himself and his business interests as much as his candidacy. After taking questions, he took a driver and teed off from the first hole before the cameras.

- [Ditch Confederate flag? Many S.C. lawmakers say yes](#)
- [2016 hopefuls react to Nikki Haley's call to move Confederate flag](#)

Wearing a red baseball cap with his name on it, Trump transitioned back and forth between golf speak and more serious matters like the Confederate flag.

CBS News also asked Trump, a man famous for showing off his dollars, what woman he wants to see [on the \\$10 bill](#).

"My mother," Trump deadpanned, much to the delight of the members-only golf club crowd that erupted with laughter and applause.

Trump also welcomed President Obama to play golf at his course, before admitting that he was probably not Mr. Obama's favorite person in the world.

"He doesn't have to get on the 747 and spend \$25 million dollars traveling to locations where they have to play on golf courses that aren't nearly as good. And if he wanted to play it, he's invited," Trump said of the president. "It is only 25 minutes from the White House, and by helicopter it's about two minutes, and I have a landing pad right outside, so it's great."

Later, the media followed Trump in a golf cart convoy through the 18-hole course, located on an 800-acre stretch of the Potomac. Driving his golf cart from hole to hole, Trump happily engaged with golfers and members of the press.

"I love CBS," Trump said during a beverage break at the fourth hole. "Say hello to Charlie Rose. I love Charlie."

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<http://www.cbsnews.com/news/donald-trump-tees-off-on-the-confederate-flag/>



"Anyone who is ashamed of who God created them to be, which includes their heritage, is ultimately denying Him." Unfortunately sell-out politicians like Mitch McConnell not only deny their heritage but also deny the truth about themselves to stay in office. Let him deny this picture with the Confederate Battle Flag wearing the same colors.

http://www.politicalpoet.com/Rebel_Yell.asp

More details about this photo since the liberal media is trying hard to bash it to protect Senate Majority Leader Mitch McConnell. This photo was taken of Senator Mitch McConnell in the mid 90's at Big Springs Country Club in Louisville KY. McConnell is being given a framed picture of Confederate General John Hunt Morgan by the Sons of Confederate Veterans camp in Louisville which McConnell was a member of at the time of the picture. Notice that McConnell is dressed in the same colors as the Confederate Battle flag so there is no way he can say he did not know what was happening when this picture was taken. This photo is completely genuine and there are 3 more just like it from the same night. Please share this around and let's get the full truth out about this photo and this sellout politician.

[Ben Kennedy](#)

\$1,000!

REWARD.

Head Quarters U. S. Forces,

Columbus, O., Nov. 28, 1863.

GEN. JOHN H. MORGAN

Captains J. C. Bennett, L. B.

Taylor, L. D. Hockersmith,

Sheldon T. H. Haines, and

G. S. Magee,

Escaped from the Ohio Penitentiary on the night of the 27th
instant.

A Reward of \$1,000!

Will be paid for the apprehension and arrest of John Morgan,
and a suitable reward for the apprehension and arrest of the
others.

WM. WALLACE,
Colonel 15th O. V. I. Commanding.

**“Stand firmly by your cannon,
Let ball and grape-shot fly,
And trust in God and Davis,
But keep your powder dry.”**



Confederate States of America
Richmond, Virginia Nov. 17th 1862

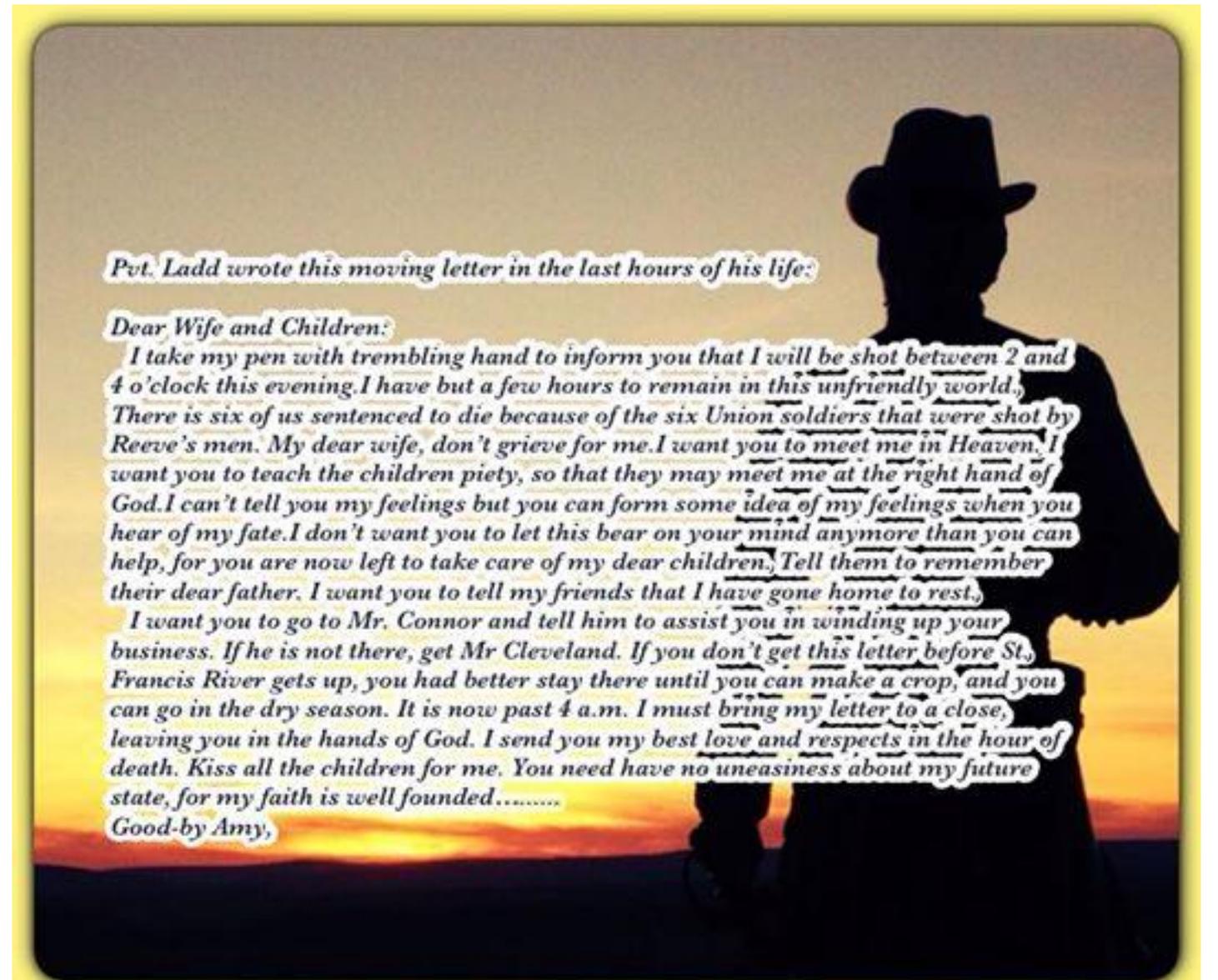
To the Church at Friendship

Dear Pastor, brethren and sisters; -bear with me while I write you a few lines informing you of the dealings of the good Lord with my Soul. I can praise His name for His protecting kindness that He has at all times held over me. And I feel constrained through His mercies to trust Him for His grace while I have been absent from you the Lord in tender mercy has been pleased to present with me; upholding me with His free grace; over-shadowing me with His hold presence, preserving me by His loving kindness. Brethren you are aware that there are many temptations incident to a soldier's life which can alone withstand by the grace of God and His grace is given to those who ask it of Him. Therefore I do sincerely entreat without any formality or self resignation that you will remember me in your petitions before the throne of grace; that I may prove faithful to the grace already given. Pray that I may have a double portion of divine grace that I may be enabled to meet the many temptations that meet me daily and the fear of the Lord who giveth us the victory. Brethren pray that I may be saved from all sin and after I shall have passed through the trying vicissitudes of this mortal life. I may with my child and each and all of you hear the welcome applaud "Well done good and faithful servant-Enter thou the joy of thy Lord" "Where we may sit down with Abraham, Isaac, and Jacob in the presence of our beneficent Savior in whose right hand pleasures flow for ever more. While this has been writing we have received orders to go to Fredericksburg and this may be my last letter if it should so prove to be I hope to be able to have the undying testimony that I fought the good fight. I've kept the faith hence forth there is a crown laid up at His right hand that fadeth not away.

Finally brethren farewell I trust that the Lord will bless each and all of you and so order His providence that each and all of us may ultimately be permitted to take our seats in the Kingdom of our Father.

Yours fraternally,
J.M. Warren

Private Warren served in Co. I, 18th Georgia Infantry. He was seriously wounded at the battle of Fredericksburg. He died January 8, 1863.



Pvt. Ladd wrote this moving letter in the last hours of his life:

Dear Wife and Children:

I take my pen with trembling hand to inform you that I will be shot between 2 and 4 o'clock this evening. I have but a few hours to remain in this unfriendly world. There is six of us sentenced to die because of the six Union soldiers that were shot by Reeve's men. My dear wife, don't grieve for me. I want you to meet me in Heaven. I want you to teach the children piety, so that they may meet me at the right hand of God. I can't tell you my feelings but you can form some idea of my feelings when you hear of my fate. I don't want you to let this bear on your mind anymore than you can help, for you are now left to take care of my dear children. Tell them to remember their dear father. I want you to tell my friends that I have gone home to rest.

I want you to go to Mr. Connor and tell him to assist you in winding up your business. If he is not there, get Mr Cleveland. If you don't get this letter before St. Francis River gets up, you had better stay there until you can make a crop, and you can go in the dry season. It is now past 4 a.m. I must bring my letter to a close, leaving you in the hands of God. I send you my best love and respects in the hour of death. Kiss all the children for me. You need have no uneasiness about my future state, for my faith is well founded.....

Good-by Amy,

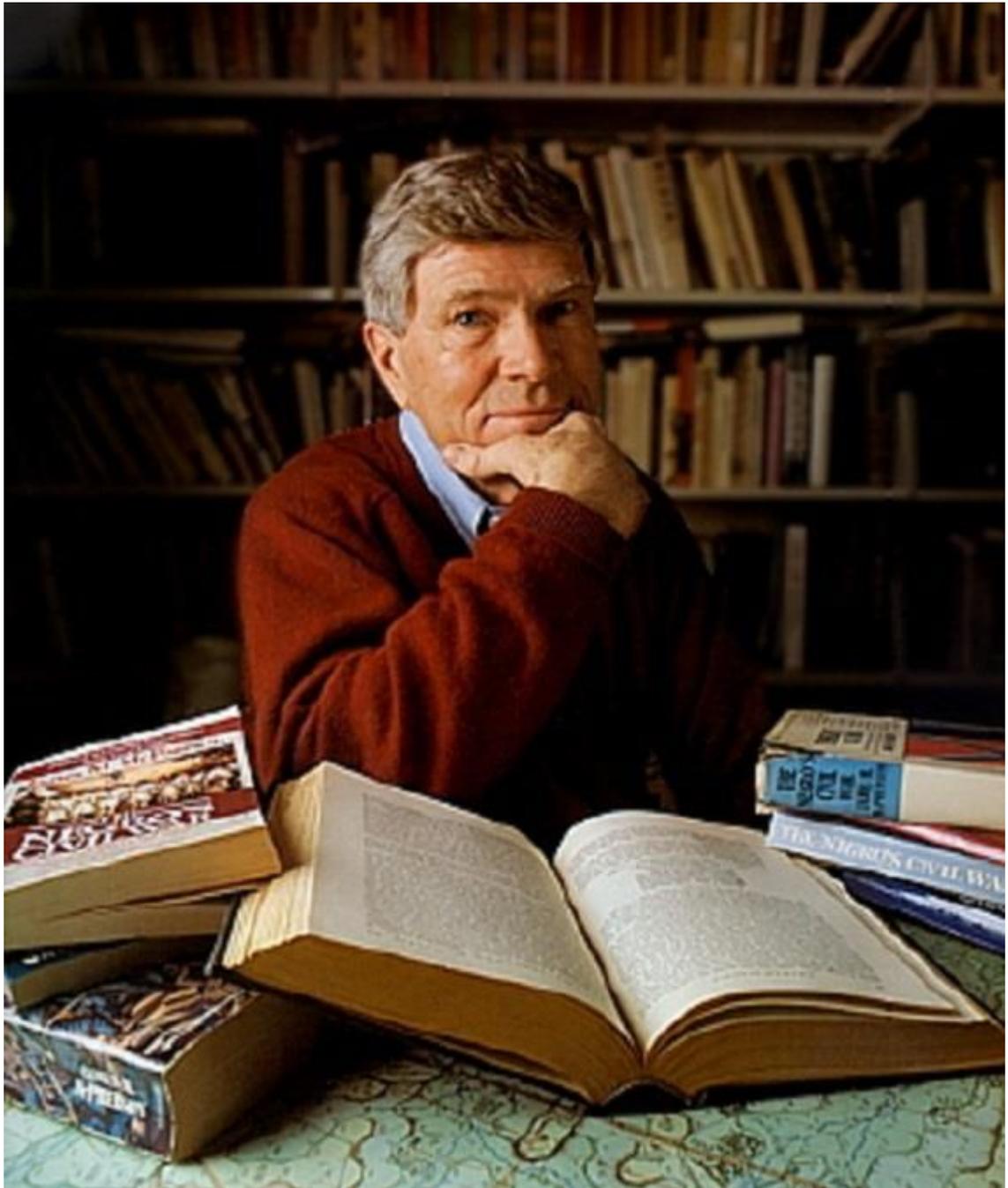
Amy, it is said, never got the letter, particularly the part that warned her to wait out high waters on the St. Francis River. She loaded two wagons. One of the wagons tipped over crossing the flooding river and all its cargo, including the family Bible, was washed away. She ended up raising her children in Arkansas without ever seeing her husband's last words.

Asa Valentine Ladd, a farmer, enlisted in the Confederate army March 10, 1861, in Stoddard County. He took with him two horses and left behind a wife, Amy, and seven children. He served a mostly undistinguished military career and was involved in no general engagements. He was captured in Sedalia Oct. 16, 1864.

Yet some still wonder why southern people can not forget, why we honor our fallen and why we cherish memories both good and bad.

Righteous Cause Mythology

By Philip Leigh on Aug 26, 2014



From April to July of 1863 British Lieutenant Colonel Arthur J. L. Fremantle visited all but two Confederate states. He entered at Brownsville, Texas and finished by observing the battle of Gettysburg from the Rebel side where he was a character in both Michael Shaara's novel, *The Killer Angels*, and the corresponding film, *Gettysburg*. About 140 years later one of his descendants, Tom Fremantle, retraced his ancestor's steps in the company of a pack mule. Tom summarized the second trip in his book *The Moonshine Mule*. By the time Tom reached northern Virginia he noticed certain people were:

...dismissive of the South. [Some were on a lark while others] were...stuffy types whose opinions had nothing to do with political morality and everything to do with smugness. “My dear, you walked through Alabama – I wouldn’t even drive through there! The South’s an embarrassment, it’s worse than the Third World.” When I asked these people if they had ever been to Mississippi or South Carolina, they usually replied, “Lord, no! Never!”...To my surprise I often became passionate in my defense of the South.

Although presently most Northerners accept fellow countrymen from other regions in good will, Tom probably did not realize the contempt toward Southerners displayed by the smug minority stretches back at least 150 years. For example, in 1861 a Massachusetts mill owner, abolitionist, and antebellum weapons supplier to John Brown named Edward Atkinson wrote a booklet entitled *Cheap Cotton by Free Labor*. His concept of “free” meant labor performed by non-slave workers. He advocated destruction of the “planters and businessmen of the cities” in order to rebuild the Union with the “poor white trash composing the large majority of the Cotton States.” Throughout the War Atkinson persistently lobbied for the invasion, occupation, and redistribution of Southern lands for the deliberate purpose of cultivating cotton with free labor.

While its unsurprising that an abolitionist dismissed Southerners as “poor white trash” Atkinson’s sympathy for ex-slaves was inconsistent with his putative ideology.

[For purposes of argument] we may admit that we must have cotton, and that the emancipated slave will be idle and worthless; we may [disregard that] in our southern climate, labor or starvation would be his only choice...let him starve and exterminate himself if he will and so remove the Negro question – still we must have cotton.

Since the cause declarations of some of the seven Cotton States in the first secession wave cite the protection of slavery as a prime reason for leaving the Union, Righteous Cause historians conclude slavery was the only cause of the Civil War. The paragon example is *Battle Cry of Freedom* author James McPherson who said, “Probably...95 percent of serious historians of the Civil War would agree on...what the war was about . . . which was the increasing polarization of the country between the free states and the slave states over issues of slavery....” McPherson and his acolytes dismiss all other issues even when such factors are evident by comparing the US and Confederate constitutions. For example, the Southern central government was prohibited from (1) imposing protective tariffs, (2) spending taxpayer money on public works, and (3) subsidizing private industries. Although Virginia, North Carolina, Tennessee, and Arkansas joined the Confederacy and doubled its White population only after the Federal government required they provide soldiers to invade the Cotton States, Righteous Cause historians insist that the four upper-south states also fought only for slavery.

The Righteous Cause also dismisses the fact that two-thirds of Southern families did not own slaves. Acolytes spill oceans of ink arguing that non-slaveholding Southerners willingly left their homes and risked their lives chiefly – if not exclusively – to promote the “slavocracy.” Although tens-of-thousands of Union volunteers rose up spontaneously to defend their homes in Ohio, Indiana, and Pennsylvania when Rebel armies approached those states, Righteous Cause historians don’t credit Southerners with the same instinct, evidently because of endemic Yankee moral superiority. Of course it’s illogical and a lie. As the venerable William C. Davis writes:

The widespread northern myth that the Confederates went to the battlefield to perpetuate slavery is just that, a myth. Their letters and diaries, in the tens-of-thousands, reveal again and again, that they fought and died because their Southern homeland was invaded and their natural instinct was to protect their home and hearth.

Righteous Cause Mythology falsely equates the reasons for secession with the reasons Southerners chose to fight. But they are not the same. Southerners fought to defend their homes. The more pertinent question is to ask why Northerners fought. After all, the Northern states could have let the Southern states leave in peace, without any War at all. It was precisely what prominent abolitionists frequently advocated prior to the War. Examples include William Lloyd Garrison, Henry Beecher, Samuel Howe, John Greenleaf Whittier, James Clark, Gerrit Smith, Joshua Giddings, and even Massachusetts Senator Charles Sumner who would become a leading war hawk. For years Garrison described the constitutional Union as “a covenant with death and agreement with hell.”

The Righteous Cause Myth is a natural consequence of the false insistence that the South fought for nothing but slavery. Thus, if the South waged war only to preserve slavery, then it logically follows the Yankees waged war for the sole purpose of freeing the slaves. It is a morally comfortable viewpoint for historians who came of age during and after the twentieth century civil rights movement. But it's as phony and useless as a football bat.

Lincoln never told Confederate leaders he would end the War if the Rebels merely freed their slaves. He always insisted upon reunification. During the second half of the war his peace terms were reunification and emancipation, but during the first half both the Federal President and Congress required only reunion. Furthermore, in his first inaugural Lincoln noted that Congress passed and sent to the states for ratification an amendment that would forever protect slavery in the states where it was legal, adding he had “no objection to it being made express and irrevocable.” Earlier in the same address he said, “I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to [or] inclination to do so.” Finally, about a month before his preliminary Emancipation Proclamation in September 1862 Lincoln wrote a newspaperman, “If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that.”

Northern attitudes toward Blacks were also inconsistent with Righteous Cause Mythology. Sixteen of the twenty-two loyal states did not permit them to vote although their population percentages were tiny. The Oregon constitution prohibited free Blacks to immigrate, Illinois would not admit them unless they arrived with \$1,000 or more, and other Northern states had similar restrictions. Around the mid point of the war Lincoln sent Adjutant General Lorenzo Thomas into occupied regions of the lower Mississippi Valley to recruit African-Americans as soldiers and make arrangements for their families. Thomas tried to send Blacks to free states north of the Ohio River, but they were forcibly returned and he concluded:

It will not do to send [Black refugees]...into the free states, for the prejudices of the people of those states are against such a measure and some...have enacted laws against the reception of free negroes...[Ex-slaves] are coming in upon us in such numbers that some provision must be made for them. You cannot send them North. You all know the prejudices of the Northern people against

receiving large numbers of the colored race. Look upon the river and see the multitude of deserted plantations upon its banks. These are the places for those freedmen..

General Thomas leased plantations to civilian operators including many Northerners as well as some ex-slaves and White Southerners remaining on their lands. A War Department survey indicated that the apparent promise of quick cotton riches attracted undesirable, inexperienced, and underproductive Northern freebooters. Specifically it concluded that the “old planters [were] dealing fairly with the freedmen...[and] have paid them more promptly, more justly and apparently with more willingness than new lessees...” The Southern planters who remained took a longer-term view. They were primarily concerned with earning a living and holding onto their property until the return of peace and civil government.

The Righteous Cause Myth crumbles under the weight of such inconsistencies, but it's coup de grace comes upon realization that the North fought for the same reason that wars of conquest are always fought, to wit, economic supremacy. Prior to the War the South generated over 75% of the nation's exports thereby providing the economic engine to sustain a favorable trade balance for the nation as a whole and to support the maritime and other commercial trades of the North. Moreover, the lasting Republican policies after the War treated the South as an exploited internal colony while promoting prosperity across the North. Tariffs remained over 40% for the next fifty years thereby requiring Southerners to purchase artificially overpriced manufactured goods from the North while exporting their own produce to world markets that were competitive to the Nth degree. Republicans used the South's African-American voting block to retain power for about a dozen years, but thereafter abandoned the Freedman once Republican voting strength in other parts of the country no longer compelled the Party to support Blacks.

Although both Black and White Southerners were impoverished after the War, there was almost no Federal relief. Instead the Republicans imposed a tax on cotton but refused to likewise tax the farm goods specific to Northern states. While the Republican Congress funded a Freedman's Bureau to look after the interests of ex-slaves, the cotton tax alone generated nearly three times as much revenue as was spent by the Freedman's Bureau during its entire existence. Thus, Yankee taxpayers didn't pay for it. Despite its greater need, Federal public works spending in the South was tiny compared to other parts of the country. From 1865 – 1873 less than ten-percent of Federal public works investment was in the South. Massachusetts and New York alone got more than all the states of the former Confederacy combined. During that period the cotton tax alone was about seven times greater than Federal public spending in the South. In short, the South was given no “Marshall Plan” for recovery as was done for Europe after World War II.

For at least twenty years after the War Southern taxpayers witnessed over half of their Federal payments used to fund items that would have been considered reparations if the Confederacy had been an independent defeated country. During that time more than half of the Federal budget was for three items: (1) interest on the Civil War debt, (2) Union veteran pensions, and (3) surpluses for retiring the Federal debt principal. If Germany and Japan were required to pay (1) GI pensions and benefits, (2) interest on US War Bonds, and (3) monies for retiring US War Bonds after World War II such payments would be reparations.

Righteous Cause Mythology ignores such points. Furthermore, it recently became so distorted that it passed through the looking glass where statements from original sources consistent with the mythology are taken at face value, but those inconsistent with it are considered to be lies. In such an upside-down world historical characters like Lincoln did not mean what they wrote or said when it fails to conform to the mythology. Earlier this year Righteous Cause Mythologist Stephen Berry of the University of Georgia put it this way:

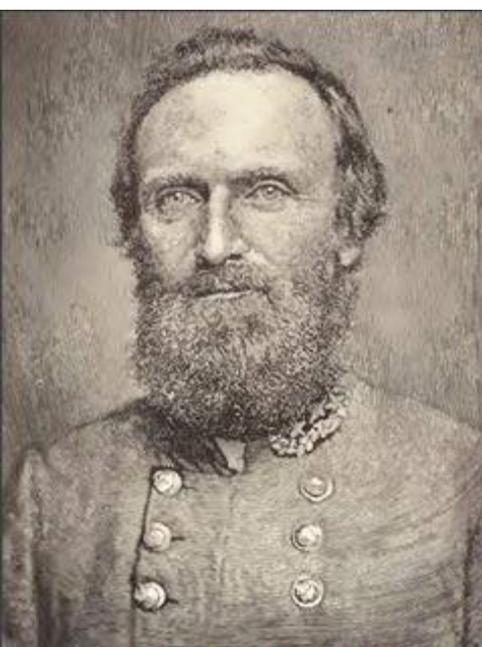
But proving that the South seceded to defend slavery is not the same as proving that the North went to war to destroy it. This case has been made...only in the last ten years...James Oakes has shown that virtually every Northerner, including Lincoln, who pledged “not to interfere with slavery where it already existed” was essentially lying.

Well, in August 1864 Lincoln wrote that he was concerned enough voters might support George McClellan in such a pledge that the general might win the next Presidential election. But, perhaps Abe was just lying. Such assumptions are permitted in Righteous Cause scholarship. And like Tom Sawyer said when the Pastor asked him what the Bible says about lying, Righteous Cause Mythologist can respond, “It’s an abomination unto the Lord and an ever present help in a time of trouble.”

About Philip Leigh

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. Westholme Publishing released three of Phil’s Civil War books to date: Lee’s Lost Dispatch and Other Civil War Controversies (2015) Trading With the Enemy (2014) Co. Aytch: Illustrated and Annotated (2013) Phil has lectured a various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University. [More from Philip Leigh](#)

<http://www.abbevilleinstitute.org/blog/righteous-cause-mythology/>

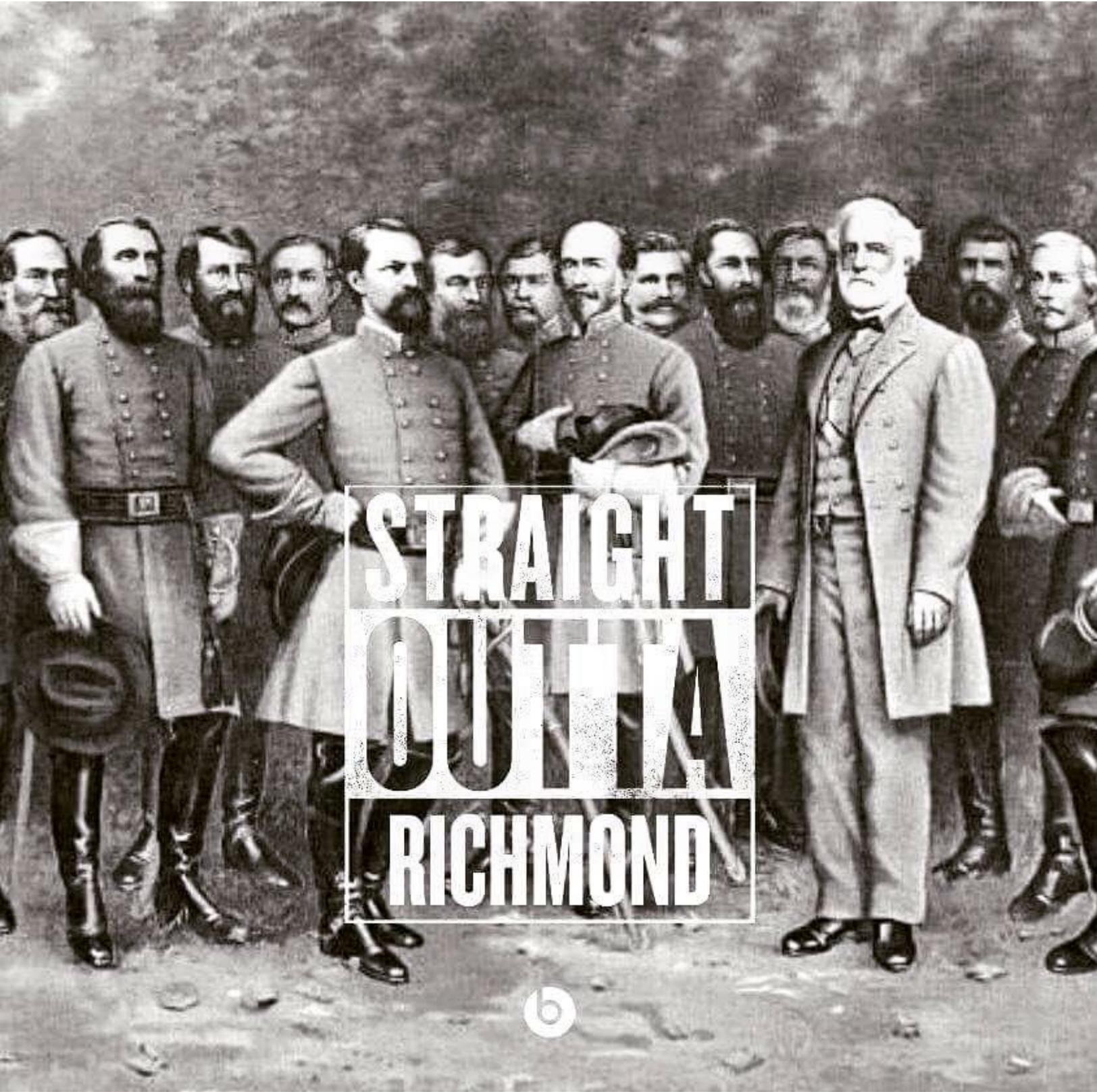


Thomas "Stonewall"
Jackson

“On the 9th of November General Jackson wrote from Winchester to his wife :... ‘I trust that my darling little wife feels more gratitude to our kind Heavenly Father than pride or elation at my promotion. Continue to pray for me, that I may live to glorify God more and more, by serving Him and our country. ... If you were only here, you would have a very nice house, the description of which I will post pone until after answering your letters; and if there isn t room, it will be deferred for the next letter, as it will take nearly a whole letter to tell you how very nice it is. And if your husband stays here this win ter, he hopes to send one of his aides for one little somebody. You know very well who I mean by ‘little somebody.’”

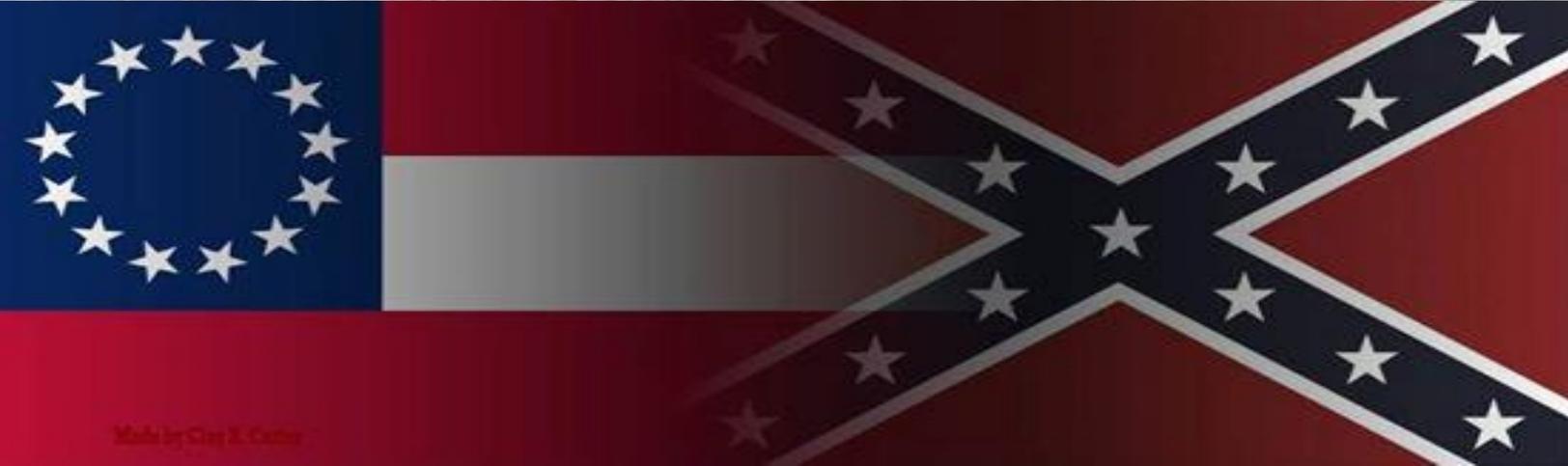


Mary Anna
Jackson



**STRAIGHT
OUTTA
RICHMOND**

6





Stone-Faced Ghosts of the Confederacy - this just ran in the New York Times, first concern they will now protest anew all over the South, hopefully people see the beauty in the Confederate memorials.

Photographs by MICHAEL MERGEN

In front of nearly every courthouse or at the main intersection of nearly every town in the South, you will find a Confederate memorial. From the late 19th century to the early 20th, the icon of choice was not a fountain or an obelisk but a young man in the prime of courage. He is Johnny Reb, staring attentively ahead, at something. One of the few acts at Appomattox that moves so many white Southerners to emotion was the generosity of permitting Gen. Robert E. Lee and his officers to depart with their side arms. It was technically a gallant gesture but arguably Grant's unconscious acknowledgment of what we now know: that the war didn't end but would merely be engaged on other battlefields: Klan terrorism, Jim Crow, redlining, housing covenants, voting rights restrictions. The most nuanced expression of this unending war can be seen in these stone faces. They do not appear "at ease" (when a soldier can look around); Johnny nearly always has a weapon, eternally ready for the next command.

Building these memorials was the work of the Ladies' Memorial Associations. Being largely widows' work, it happened under the radar, so hardly anyone noticed how the taciturn faces of these statues replaced the surly cry of the Confederate soldier, famous for his war whoop, the Rebel Yell. All the noisy arguments for white superiority were replaced by sober talk of states' rights and the majesty of our Constitution. These faces are the beginning of the most impressive revision of American history in American history.

They also enlarged the boundaries of the Confederacy. Kentucky provided far more Union soldiers to the fight than Confederates. But according to the state's historic preservation office, monuments specifically dedicated to the Confederacy number 64. The union? 11. And Kentucky is now popularly thought of as situated in the heart of Dixie.

After moving to Virginia in 2011, the photographer Michael Mergen noticed legions of these statues. "I thought of the idea of portraits," he says. From June to August — motivated by the church shooting in Charleston, S.C., and the gunman's love of the Confederate battle flag — he photographed nearly 100 of them. All were different, yet similar in their effect of reclaiming the public image of manhood: the stylish mustache, the strong jaw and, of course, the sharp hat. As more famous effigies are reconsidered — Jefferson Davis in Austin, Tex., Nathan Bedford Forrest in Memphis — these truculent defenders of slavery remain at their posts, the serene sentinels of our parks and greenswards, at rest but never at ease. JACK HITT

Michael Mergen is a photographer based in Farmville, Va. He is an assistant professor of photography at Longwood University.

Tennessee County votes Monday on raising Confederate flag

Area was pro-Union during Civil War

UPDATED 4:06 PM EDT Oct 19, 2015

By Kevin Conlon CNN



Wes Little/CNN

(CNN) —During the Civil War, it was a patch of the South so reviled by the Confederacy for its pro-Union leanings that it in 1862 it was declared "enemy territory" by the secessionist government.

The area's most celebrated native, Andrew Johnson, was the only Southern senator to remain loyal to the Union. Johnson would go on to become president, succeeding Abraham Lincoln.

Now, more than 150 years later, Greene County, Tennessee, is once again ruffling feathers on matters pertaining to the long-gone Confederacy. This time, however, the rebellious county just might turn the historical tables and for the first time fly the Rebel flag. The county commission will vote Monday on a resolution to fly the controversial banner above its county courthouse.

"Greene County recognizes and remembers those who fought for the South," reads the measure, sponsored by Commissioner Buddy Randolph. "These efforts of these men to persevere must not be forgotten and the Confederate Flag represents that heritage and history that our County should be proud of ."

Randolph, 67, scoffed at any critics who might have a problem with his proposal.

"If people have a problem with it, it's their problem," Randolph told CNN affiliate WJHL "It's just a part of history."

It's that "part of history" stuff that's rankled historians like Richard Hood, a retired history professor living in Greene County who blasted Randolph for his "astoundingly distorted historical memory."

"Greene County was profoundly anti-Confederate," Hood wrote in a letter to the editor published last week in the *Greeneville Sun*. "Commissioner Randolph may not like this history, but it has the virtue of being factual. He should be celebrating Greene County's heritage of resistance to the Confederacy, not propping up a grotesque distortion of 'history' that debases our true past and offends many, many of our own neighbors."

Flag's divisive power

The Confederate flag has long been a lightning rod, especially deep in the heart of Dixie, where the memory of Jim Crow and institutional racism still cuts deep in some quarters.

But in the wake of a hate-fueled mass murder of African-Americans in Charleston, South Carolina, in June, the Confederate flag has increasingly grown out of fashion, even below the Mason-Dixon line, as more and more institutions, retailers and state capitols distance themselves from a symbol that for so many symbolizes the very hatred embraced by the Dylann Roof of the world.

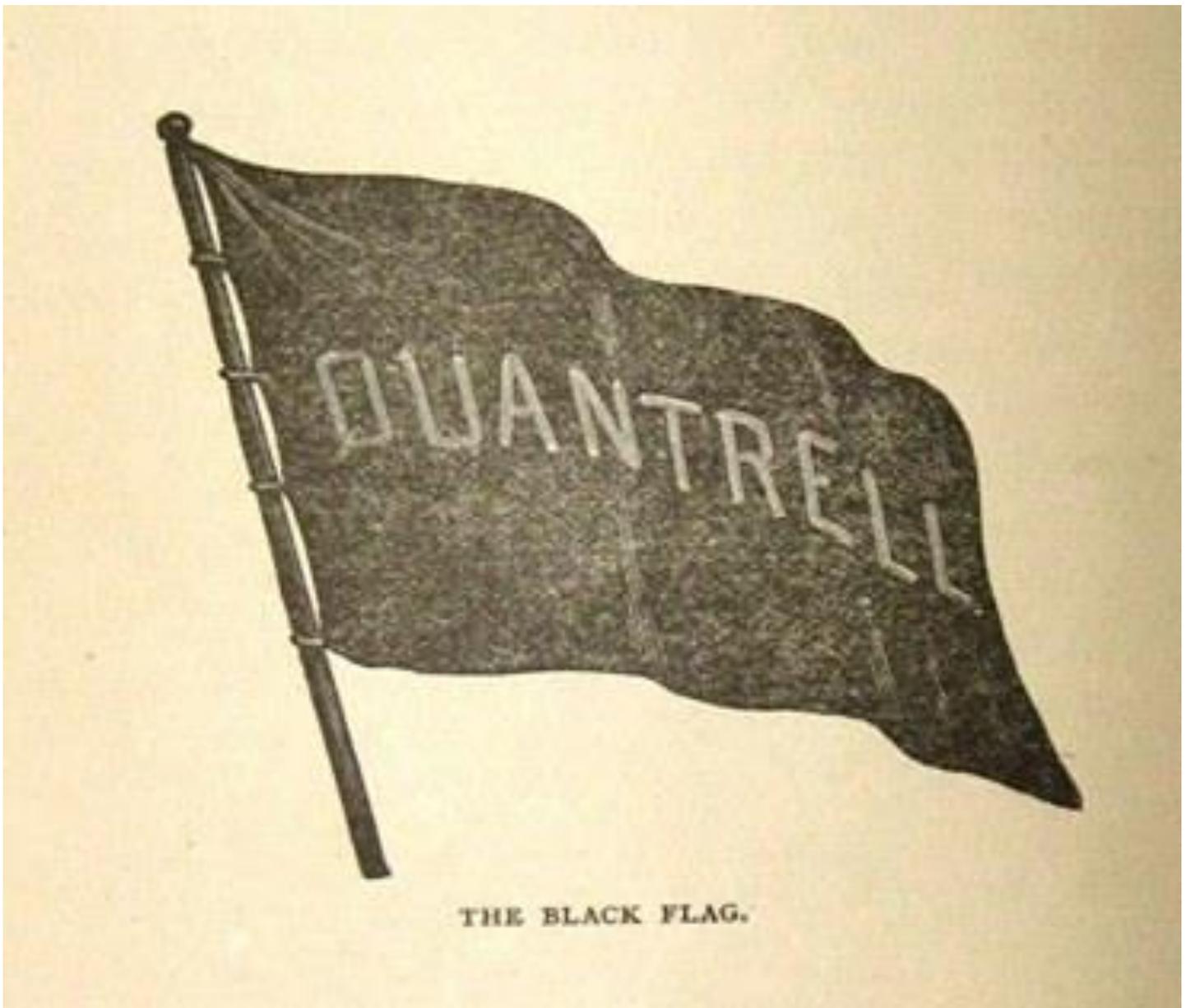
But none of that seems to matter to Randolph, who told WJHL that his proposal "has nothing to do with race or anything."

But several of Randolph's 20 colleagues on the county commission seem to disagree.

"I'm appalled," Charles "Tim" White told CNN. "In the 14 years that I have worked as a commissioner, I have never seen the Confederate Flag flown near our courthouse, and I don't see any reason to all of the sudden fly it high now."

"I'm worried that if the vote passes and the flag is flown on top of our courthouse, it could divide citizens," said Commissioner Jason Cobble. "If this proposal passes, it would suggest issues of North versus South, whites against blacks, and that's not what I'm voting for."

Monday's County Commission meeting, slated to get underway at 6 p.m., is expected to draw a number of protesters, according to WJHL. The vote on the Confederate flag is the first resolution on the agenda, scheduled to be taken up shortly after the Greene County commissioners pledge their allegiance to another flag.



THE MYTH OF QUANTRILL'S BLACK FLAG

The story of the Black Flag was told by some of the raiders about a Black Flag under which they rode, although others, including Frank James and Cole Younger, claimed never to have seen it. "I never saw it," Cole Younger reported years later, but [I] heard it was destroyed." The legend may have arisen from the tale of a young Missouri woman, Annie Fickle, who in 1861 spread the word that she wanted to meet Quantrill. They finally got together near a church in Sni-A-Bar Township. She lavished praise on Quantrill and his men, proclaiming, "And ever let your battle cry be Quantrill and Southern supremacy!"

Then she raised the eight foot pole she had carried with her and unfurled a three by five foot black banner of quilted alpaca with the name QUANTRELL stitched in blood red thread across the center. The truth of this incident has not been verified, and there is no evidence

that the banner, if it existed, was carried into battle. However, one of the guerrillas, KIT DALTON, lent credence to the tale when he wrote a book about his experiences, entitled "Under The Black Flag."

Another unverified tale that became a part of the myth of Quantrill's raiders involves the Black Oath, which the men were allegedly required to swear before joining the band. Supposedly, each man was told the following:

You have voluntarily signified a desire to cast your fortunes with us. By so doing, remember that our purpose is to tear down, lay waste, despoil and kill our enemies. Mercy belongs to sycophants and emasculated soldiers. It is no part of a fighter's outfit. To us it is but a vision repugnant to our obligation and our practices. We recognize but one power to separate us in the hour of peril, and to succor one another at all hazards we have pledged ourselves more sacredly, and are bound by ties much stronger than honor can impose. With this understanding of what will be required of you, are you willing to proceed? If the candidate said yes, the Black Oath was read to him slowly so he could repeat each phrase aloud.

"In the name of GOD and the DEVIL, one to punish, the other to reward, and by the powers of the light and darkness, good and evil, here under the black arch of heaven's avenging symbol, I pledge and consecrate my heart, my brain, my body, and my limbs, and I swear by all the powers of hell and heaven to devote my life to obedience to my superiors; that no danger or peril shall deter me from executing their orders; that I will exert every possible means in my power for extermination of Federals, Jayhawkers and their abettors; that in fighting those whose serpent trail has winnowed the fair fields and possessions of our allies and sympathizers, I will show no mercy, but strike with an avenging arm, so long as breath remains."

New recruits pledged they would never betray a comrade, even under the most diabolical of tortures and the most horrible of deaths, and would never forsake a comrade by allowing him to fall into the hands of his enemies. Should they violate any article of the oath, they would

Pray an avenging God and an unmerciful devil to tear out my heart and roast it over flames of sulphur, that my head may be split open and my brains scattered over the earth; that my body be ripped up and the bowels torn out and fed to carrion birds, that each of my limbs be broken with stones and then cut off by inches, that they may be fed to the foulest birds the air; and lastly, may my soul be given into torment that it may be submerged in melted metal and be stiffened by the fumes of hell, and may this punishment be meted out to me through all eternity, in the name of God and the Devil.

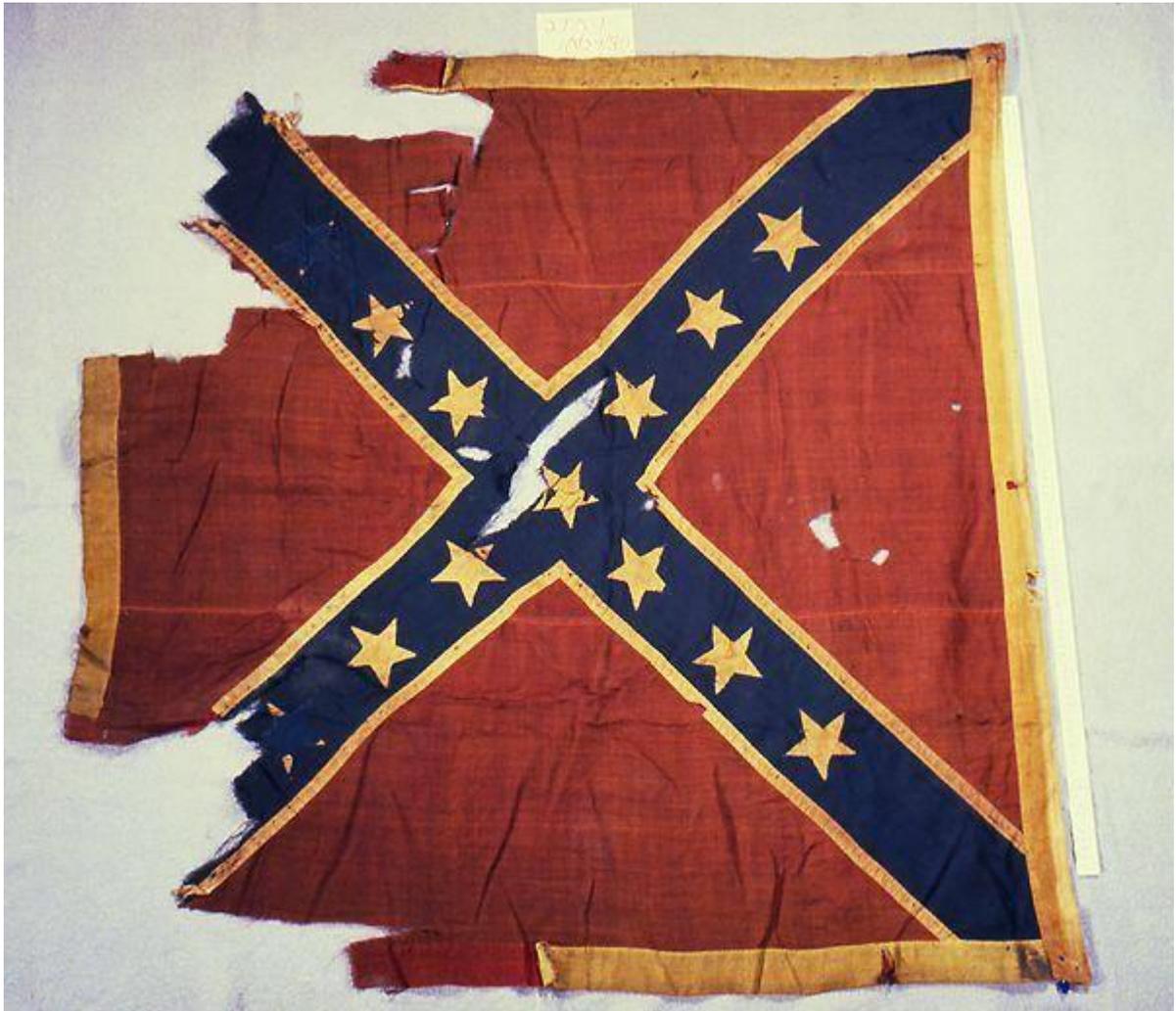
Amen.

KIT DALTON wrote that the oath was used only in the group's early days and was discontinued when the outfit grew larger. Cole Younger, writing thirty years later, discredited the idea of the oath. "The Black Oath" is a myth originating in the brain of some irresponsible, badly informed and reckless chronicler. It was all new to me, and had no existence in fact. "However, this disclaimer was written in 1881, when Younger was in prison, serving the fifth year of a life sentence. He was applying for a pardon, and it is conceivable he was trying to downplay his violent past.

From the book: Quantrill's War by Duane Schultz



On the night of November 30, 1864 Young Tod Carter was shot multiple times leading a charge against his own home that was occupied by the Federal Army during the battle of Franklin. Found by his family the next morning he was carried through this gate and died in his own bed waking up to realize he had made it home once more. Sad but true.



"Having received their paroles, our battle and famine-worn soldiers took up line of march for those homes they had so bravely fought to defend for four long years of blood, hardship and toil. Thus closes the volume of the bloody record of the Fifty-fourth Regiment of North Carolina troops, and to those of us who still survive, it is indeed pleasant to recall that fearful struggle for independence and to look back upon a series of battles and victories unequalled in history; and every one of us will speak with pride of the time when he was a soldier in the Army of Northern Virginia."

1st Lt. J. Marshall Williams - 54th North Carolina.

The Companies that made up the 54th North Carolina were from:

- Company A: "Holtsburg Guards"...Rowan County.
- Company B: Burke and Yancey Counties.
- Company C: Cumberland County.
- Company D: "Rebel Guards"...Northampton County.
- Company E: "Highland Guards"...Iredell County.
- Company F: "Stonewall Boys"...Guilford County.
- Company G: "Wilkes Guards"...Wilkes County.
- Company H: "Western Rangers"...Yadkin County.
- Company I: "Tryon Mountain Boys"...Polk County.
- Company K: "Carolina Boys"...Granville and Columbus Counties.

Photo: Flag of the 54th North Carolina. This flag is in the North Carolina Museum of History, Raleigh, N.C. And at last word, money was trying to be raised for the preservation of this flag.

Thomas F. Bayard and the Defense of the South, 1866-1876

By Edward Spencer on Oct 27, 2015



This article is reprinted from Edward Spencer, An Outline Public Life and Services Of Thomas F. Bayard, Senator of the United States from the State Of Delaware, 1869-1880. With Extractions from His Speeches and the Debates Of Congress (1880) and is published in honor of Bayard's birthday, October 29.

The war was fought for the Union. Whatever may have been the hopes or desires of some of the leaders, the people of the North contended for the Union alone. No other motive would

have brought them to bear patiently the burdens of such a strife, and to pour out their blood on a hundred fields of battle, but that devotion to the Union which was intensified by the fear of its destruction until love almost became idolatry. And, when they conquered at last, they had a right to the prize they had so dearly won. Not merely justice and consistency, but good policy pointed to the same course. The war had swept a great part of the land with devastation, had wasted the population, paralysed many industries, made bankrupt eleven States, and loaded the rest with debt. The only road to renewed prosperity, north and south, lay in healing the wounds of the past; in such a course of action as would encourage industry, protect thrift, restore confidence, and bring back peace over all the land.

The South, beaten on the field of battle, had accepted in good faith the result of that arbitrament, and was ready to lay new foundations for a new future. All had to be organized anew. Capital was gone, credit almost gone, the labor of years and of generations swept away, and scarce anything left but the soil and the climate. Their whole system of labor was broken up, and the population of agricultural laborers, deceived by wild reports and false hopes held out to them by designing persons, could not be reorganized. Waiting the time when the lands of their former masters should be divided among them, they knocked to the towns, and there huddled in squalid misery and vice, expectant of the day when an act of Congress or a Presidential proclamation, such as had declared the abolition of slavery, should declare the abolition of the curse of Adam.

Sorely tried, but not despairing, the people set to work to rebuild their fallen fortunes under new conditions. Great estates, no longer manageable, were divided; a system of small farming introduced; capitalists from the North and from abroad, seeing the opportunity, began to invest their money in mines, in mills, in factories, in railroads, and thus to give employment to industry, and develop, as they never had been developed, the resources of the country. For the South, devoted too exclusively to the production of a few great staples, had scarcely touched the treasure of natural wealth with which Providence had so bountifully enriched her. Her mines, of unsurpassed richness, had never been explored. Her raw materials were sent a thousand miles to be worked up, and manufactured articles, which might have been made at home, brought at heavy cost from distant lands. Many of her richest valleys, untapped by railroads or canals, had been almost smothered in the superfluity of abundance for which there was no outlet. With all the drawbacks we have before mentioned, there is no doubt that prosperity would have returned, with magical quickness, had things been allowed to take their natural course.

But this prosperity, in which every American had an interest, was only to be had through the renewal of harmony between the States, the reign of peace, order, and law, and the restoration of the Southern States to their equal place in the constitutional Union. Every disadvantage, every disability laid upon those States were so many obstacles to this. And we believe that the sentiment of the whole country, so soon as the excitement left by the war had given place to calm reflection, was strongly in favor of this wise and liberal policy.

But this would by no means have suited the purposes of the radical leaders. A restored Union was the very last thing they wanted. As their party had owed its existence to agitation and sectional hate, so in peace and concord they foresaw its certain death. Destructive in its principles and in its origin, it had no policy to justify its continuance for an hour in a land of peace, order, and equal laws.

For parties, as for individuals, self-preservation is the first law of nature. To perpetuate the radical party, the "old war feeling" must be revived. The Union must not be restored, it must be "reconstructed." And the measures which they devised for this reconstruction were such as deprived all those who had a real interest in the prosperity of the South of any share or influence in the government, and placed all office and power in the hands of negroes, renegades, or unscrupulous adventurers. They did not expect the Southern people to bear these things patiently: they expected and hoped for resistance; and every expression of impatience, every struggle to be rid of this crushing oppression and this plague of unclean and venomous parasites, was seized upon as a pretext for declamation about "renewing the rebellion," "traitorous conspiracies," etc., with the inference that only by continuing the radicals in power could the flames of civil war be kept from bursting out again. The whites must be disarmed, lest they should massacre the negroes; the negroes must be armed and organized to protect themselves against the whites. The "carpet-bag" governments, with their grotesque legislatures, plundered and helped to plunder the States, and, not content with stealing all that there was to steal, by means of fraudulent issues of bonds thrust their rapacious claws into the pockets of unborn generations. At all this carnival of misrule and wrong, the radical leaders rejoiced, because the indignant protests, the inevitable disquiet, could all be turned to profitable account.

Almost the earliest utterance of Mr. Bayard in the Senate was in opposition to these so-called reconstruction acts, on April 9, 1869. In it he thus points out the character and tendencies of this legislation:

“I do not propose to discuss the condition of the people of these three Southern States so called. I could not trust myself to do it, and run through the dreary, wretched catalogue of wrongs to which they have been subjected. It was truly said by the Senator from Oregon [Mr. Williams], in reply to a remark of the Senator from New York [Mr. Conkling], that it was too late upon this floor to talk of good faith to the people of the Southern States. Alas! sir, that is too true; for it would be idle to talk of keeping faith when the lips that profess it have violated it so often toward them.

“What are these communities against which your legislation has been leveled? They are States when you can use them for a party end. You remand them to the condition of conquered provinces when you think they may slip from your grasp and the sentiment of their people stands in defiance to the wishes of your party.

“I do not propose to speak of the effect of this law (if it be worthy of that name) upon the three communities to which it is addressed. Remembering the claims that are made for the progress of mankind, the beneficent influences of Christianity, the peculiar claims for moral and intellectual leadership so exclusively urged by gentlemen representing the dominant majority on the floor of this Senate, one might expect an enunciation of a policy founded upon some recognition of the true qualities which go to make a State. But no, sir. Instead of that, we have from the lips of this party of progress no announcement of a broad, or of a high, or of a Christian character; but there comes the same old stern pagan declaration, *Voe victis!* The history of legislation for the last four years in this country has proven that woe indeed is the portion of the conquered.

“But, sir, I rose to speak more of the effect of this amendment upon the other States, against whom no pretext raised by a condition of war and revolution can be urged. I speak for the State which I have the honor in part to represent on this floor, and I here declare that your proposed submission of the fifteenth amendment to the untrammelled vote of the different States is turned to dust and ashes when you yourselves create the votes that shall overcome the natural majority against you. Congress, by its own terms, usurps the power to cast the votes of three States in the interests of a partisan majority; and that you call a ratification under the Constitution of an amendment to the fundamental law. . . .

“If I know aught of the government under which we live, it is the elective franchise, it is the process of carrying on government by the elective system, that marks it from its first organization to its last act. It is a power that must be, in the very nature of things, the controlling power, because the election is your test of power, of law in every shape and at every stage of your country’s government. That power you propose to take from the States and deposit with the federal government; to consolidate the power of all powers, that which underlies and creates all powers; and that you propose to place in the hands of Congress. There never was a graver question, there never was an act which will affect the whole structure and genius of our government to the extent that this must, should it succeed in obtaining the consent of the people of this country.

“It has been demonstrated before this Senate in a manner that could not be and has not been replied to, by my honorable friend, the Senator from Ohio [Mr. Thurman], that by the amendment of the honorable Senator from Indiana [Mr. Morton] you do coerce the choice, not only of the Southern States, which is a barefaced act of simple power, but you coerce the sentiment of every Northern State under your pretended power of governing the Southern States. Talk of the free choice of Indiana, or Ohio, or New York! What is it when a Congress can by law insist that the votes of certain States shall be cast in opposition to it? All freedom is gone. Sir, when Congress adopts such a measure as this, it is doing nothing less than playing with clogged dice. It is the intention therefore, by a measure like this, to destroy, first, all shadow of freedom in the exercise of their opinions by the people of these three States, and next, having destroyed that, to make their votes the instrument whereby you crush out the sentiment of the Northern States. *Per fas aut nefas* seems to me to be the rule by which this amendment is to be forced upon the American people; and the great question will yet come up—it can not be long kept down—how any law, how any amendment obtained by means like this, can be held binding upon the conscience of a people who have either the sense or the manhood to remain free.

“It is, therefore, that I object to the whole of this measure, and I rise here in my place to protest against its passage. While affecting to direct it against those unhappy people whom the fortunes of war have placed in your hands, you use the power so lawlessly held, so ruthlessly exercised, to strike down freedom of choice in the very States which you profess to treat as equals, and entitled equally with yourselves in having a voice in saying how the government shall be conducted.

“And even when this is done, when these States ratify this amendment, giving your party the advantage of having three votes of those States, then what comes? Is the end yet to these people? Are they, even then, States entitled to representation? Not so, sir, for I understand another amendment has been presented and adopted, that again they must present themselves before their captors, again pass beneath their bow and spear, to learn what new terms may yet be exacted before they shall be admitted to representation in the two Houses of Congress. I do not suppose that any opposition of mine, or of those with whom I act in this body, can have any effect upon this vote; but justice to myself, and justice to my State, urged me to say what I have said, and I believe it to be true in respect to this measure now before the Senate, which I aver to be a most dishonest act of legislation.” (The bill passed the same day: yeas, 44; nays, 9).

In December of the same year a bill was before the Senate “to perfect the reconstruction of Georgia.” Georgia had already ratified the fourteenth amendment; but the Legislature had decided that negroes, though entitled to vote, were not eligible as members of its body. Senator Morton, therefore, offered an amendment to the effect that the legislature should be provisional only, until it had ratified the fifteenth amendment also, and members of Congress from Georgia had been admitted to their seats. Mr. Bayard, in reply, argued that the principle that Congress may usurp the powers of State legislatures is as flagrant a wrong and outrage to the Northern as to the Southern people; and that, in view of the continual aggressions of the federal power, they were creating a most dangerous precedent. He then proceeds:

“This whole question of suffrage, whether for negroes or for whites, or for white men or women, is, after all, the great question of our time in this country. It is the question that underlies all others. We have an elective government proceeding upon that principle and doctrine from its first to its last act;

and that power is now sought by the fifteenth amendment to be consolidated into the hands of Congress, that the actual government shall obtain the control of the qualification of voters in all the various States. I regard it as most unhappy; I regard it as the most revolutionary measure in its effect that has ever yet been presented for passage to the Congress of the United States, or to the people of the States. If it were an ordinary amendment, my objection to the method by which its adoption is sought to be obtained would apply; but it is an extraordinary amendment—one that will change, in my opinion, the very character of our government. I say that it is monstrous that the people of the various States should not have the fullest and freest expression of their will on the subject. And yet, look at what in substance has been done and what is proposed to be done. It is to turn the question of choice into a mere farce. It is ‘your money or your life!’ to the Southern States, and the Northern States are to be made the victims of the weakness and inability of the Southern States to maintain themselves and their constitutional rights on this subject.

“Mr. President, I feel most deeply my inability, my want of preparation in the present case, to say what I should like to have the opportunity of saying in opposition to this bill. It is not that I believe that anything that may come from the feeble minority in this body, and I its feeblest member, could have any effect in staying legislation which has been decreed as a party necessity. I would most sincerely desire to have every act of mine and every vote of mine tested by the limitations of the federal Constitution. I would have no questionable measure passed, whether it stood for or against the accident of the hour with which my political affiliations were connected. It is with that reason and following that idea that I have occupied the attention of the Senate for the time I have on this subject.

“It is because I believe that this act is an unfair and an unjust act to the people of the community against which it is directed; it is remanding them back to military power only; it is adding conditions which at that time you had not considered or invented or prescribed for them. Unjust and unwarrantable as is this bill toward them, it tells with equal injustice against the people of other States, whose will is that this constitutional amendment should not be adopted. Therefore it is that I object to the passage of the bill.”

The oppressed States were anxious for representation in Congress, where, at least, they might hope for some redress if their voices could be heard. The problem then was how to limit and control this representation in such ways as to exclude, if possible, every man who really represented the people and the interests of the State. The language of the Constitution providing for all the subject of representation was plain beyond the possibility of misunderstanding; but the Constitution had long ceased to be an obstacle in the way of the party in power. In February, 1870, Mississippi being then an applicant for representation, the radical members of both houses, of whom Senator Morton was the acknowledged leader, took the ground that, under that section of the Constitution which guaranteed to every State “a republican form of government,” a majority in Congress was entitled to define republican government at their pleasure, and thus to have it in their power to remodel or exclude a State at their will.

To this strange assumption of power Mr. Bayard replied in his speech of February 15. After reviewing the course and the arguments of the opposite side, he proceeds:

“The meaning of the words in a written charter of government is all-important. It includes everything. Give a man power to use words in what meaning he pleases, and you destroy any government and any limitation that was ever devised. First, the senator would construe the word ‘guarantee,’ and he would claim that to be an unlimited grant of power to create and mold originally the institutions of a State, not a power to fulfill the stipulations of a third party in case of his default, which is what I understand a guarantee to mean. It is a word plainly intended to be used in its natural and restricted sense, but by the senator’s advance and his progress of definition is made pregnant with capacities and powers never dreamed of by those who placed it where it stands in the Constitution. Constructions of the Constitution have been strict and liberal, the latter under the doctrine of the implication of powers; but here is proposed something new and far more dangerous—a power to use words in any sense confessedly not intended by those who placed them in the written charter of government, in which, and in which alone, Congress finds the enumeration of its just powers.”

After enumerating the various arbitrary conditions imposed by the bill, and showing that, so far from “guaranteeing a republican form of government,” they would make such a government absolutely impossible, he continues:

“But, Mr. President, after all, the conditions contained in this bill, these shackles sought to be riveted upon the necks and limbs of the people of Virginia and of Mississippi, are but incidents to the whole system pursued by Congress, and called ‘reconstruction.’ It has often seemed to me only foolish to be straining at these legislative gnats when camels had gone down the throat of Congress with such apparent ease and frequency. After all, sir, what bald humbugs and wretched shams are your reconstructed governments and your ‘resuscitated States,’ as they have been termed in the course of this debate! What honest man but must laugh in scorn at these specimens of radical manufacture, set up here as republican States! They are the creations of violence and revolution, based upon the denial of every underlying principle of our original government. They are the products of ruthless military rule, of fraud and force combined. The intelligence and wealth and moral worth of all these communities are utterly proscribed, and ignorance and profligacy exalted to high places of power.”

And he closes his remarks:

“The Southern States were overthrown in their struggle for a separate national existence. Heroes of the South gave up their swords to heroes of the North, who received their paroles of honor, which have ever since been kept inviolate. Ghastly and dreadful as were the wounds inflicted in that terrible struggle, yet, at its close, there stood the great vis medicatrix natures ready and able to draw together the ragged edges, bind up the lacerated parts, and let them heal by ‘the first intention.’ Time, too, who lessens every human grief, would have covered with his wings much of the natural bitterness engendered in such a strife, and steeped it in oblivion. If a wise and generous policy had in 1865 been proposed and followed by Congress toward those who so lately had confronted them in arms, but who had so fully and wholly surrendered the argument of force, and had freely given the most unmistakable evidence and pledges of their willingness to accept the situation, and conform their former pretensions to the logical demands of events, how easy and how certain would have been the restoration of that Union so dear to the American heart?

“But, senators of the radical party, you prevented this ‘consummation so devoutly to be wished,’ and did it for party ends. The South was down, and when she was down you struck her. Your blows were foul blows, and were not given in a fair fight. All Christendom cried shame upon you as you inflicted them. You have unnecessarily and wickedly added humiliation to the cup of sorrow the Southern people have been compelled to drink, and drink so deeply. A brave and generous people by the fortunes of war were subjected to your rule. Their hands were stretched out to you and were rejected; their honest pride ingeniously and cruelly wounded; and you have lost that confidence and friendship which, for the sake of your country, you should have cultivated and valued.

“By your course of action the people of the other sections of the Union have been deprived of their natural allies and auxiliaries in bearing their vast burdens of national debt and taxation, and the advancement of our country’s prosperity has been greatly retarded. You have placed and kept the people of the South in loathsome subjection to the most debased and worthless classes of their inhabitants, at the cost not only of justice, decency, and good government, but also at an enormous pecuniary expense to the Northern and Western people. And, in order to accomplish all this, it was necessary that you should disregard and violate nearly every limitation imposed upon your power by the federal Constitution, and postpone almost indefinitely the time when the States of the South shall be a source of strength, happiness, and pride to those of the other sections of the Union. Will you be sustained in all this by your people? It is a grave question, which for the sake of the Union of our fathers I trust may soon be answered in the negative.”

For years the radicals had unlimited sway in the Southern States. All the apparatus of fraud and engines of violence stood at their disposal; all the machinery of government was in their hands, from Judge Bond on the bench, to Sambo, J. P., at the cross-roads; from Holden sweeping into the capacious pockets of his friends the whole wealth of a State, to the sable legislators at Columbia fighting for ginger-cakes on the floor of the house. The men to plan, the men to justify, the men to execute, were all theirs. Had they desired peace and order they could have had it, but they desired discord and confusion.

One device after another was tried to blind the people of the North to their proceedings, and to explain why that pathetic suspiration of President Grant, ” let us have peace,” was so hard to realize. The Ku-Klux phantom stood them in good stead for a while, and gave many fine opportunities for laying hands upon hearts and appealing to Heaven. They had collected a body of witnesses of unsurpassable efficiency; visiting committees saw whatever they went to see; until the tragi-comedy culminated in broad farce as honorable members with unequaled power of face stood with upturned eyes beside the couch of Eliza Pinkston.

Grotesque as all this was, it was a matter of terrible moment that men should hold their liberties and lives and whole States their franchises at the mercy of such informers, and those who professed to believe them. Mr. Bayard exposed the whole business, with all its monstrous wrong, in his speech of March 20, 1871. Mr. Sherman had introduced into the Senate the following resolution:

“Resolved, That as organized bands of desperate and lawless men, mainly composed of soldiers of the late rebel armies, armed, disciplined, and disguised, and bound by oaths and secret obligations, have, by force, terror, and violence, subverted all civil authority in large parts of the late insurrectionary

States, thus utterly overthrowing the safety of person and property, and all those rights which are the primary basis and object of all civil government, and which are expressly guaranteed by the Constitution of the United States to all its citizens; and, as the courts are rendered utterly powerless, by organized perjury, to punish crime, therefore the Judiciary Committee is instructed to report a bill or bills that will enable the President and the courts of the United States to execute the laws, punish such organized violence, and secure to all citizens the rights so guaranteed to them.”

Mr. Bayard first protested against the iniquity of drawing a bill of indictment against eleven States upon the strength of evidence collected in one State alone. He showed how so called confessions were extorted by torture and threats of immediate death; how most of the “outrages” had no political significance, but were merely the struggles of society for self-preservation, in a region where ruffianism was armed and encouraged, where murder, arson, and rape were things of almost daily occurrence, under the beneficent sway of a Holden, who, as was testified, pardoned the offenders before they were inside the penitentiary gate. In such a state of society it would have been a marvel indeed if outrages, aggressive or vindictive, had not occurred; and to this pass had Radical rule brought North Carolina. And these were the things that were offered as a pretext for laying the franchises of all the States, in the Union under the feet of a majority in Congress. The speech concludes:

“I appeal to the Senate to rise above mere party views in this case, and remember that we are all Americans, living under this government, and all, I hope, equally attached to our country. The Constitution, which we have invoked, was meant for minorities. The shifting sands of political life may put your party at no late day in a minority, and then, when you appeal to a majority in these halls for every protection which that Constitution entitles you to ask, I and those with whom I act in this body will freely aid you with our votes. The Constitution of our country to-day is imperiled by the demands of party. It never was more directly assailed than by the resolution offered by the Senator from Ohio. He proposes to enter the States, and deprive them of all those police powers unquestionably necessary for their preservation, and to grasp all into the hands of the federal government. The proposed coercive measures, if made for Carolina, must extend to Massachusetts, Connecticut, New York, to Ohio, for we can not have laws unequal in their operation, and applying only to portions of this country. As I hope and believe, political power is about to pass from the party who have held it for the past ten years in this country. I ask, at least, that you shall restore us the Constitution, sorely shattered as it has been by your ten years of administration, without further assaults upon it. There yet remains enough, by an honest subordination to its limitations, to guide us back to a condition of limited government, which the excesses and excitements of the war have in a degree weakened or destroyed. I trust that this measure of violence will not meet the assent of the Senate, and that those who are now in the majority will see the danger of violating the great principles of government in the hope of obtaining temporary partisan advantage.”

When in May, 1872, a bill was offered, the effect of which was to give the President absolute and despotic power in every State, authorizing him to suspend the writ of *habeas corpus* at his discretion, Mr. Bayard’s voice rose clear and strong in defense of the Constitution and the rights and liberties of citizens. He sifted the whole mass of alleged facts which had been offered in defense of a measure so perilous and revolutionary, showed how false and frivolous were the charges, and what were the characters of the informers and accusers. One of the advocates of the bill had even taunted the Southern people for weeping at the graves of those who fell in the war. Mr. Bayard replied to this unmanly scoff:

“Yes, Mr. President, and, should it ever come to pass that the graves of the Southern dead should be neglected by their kindred, kind Nature herself will take their place, and the Southern earth in which the dead sleep will yield its lilies and its daisies to wreath their places of rest, and the soft winds of the South will gently wave the grass above them, and the dews of her starry nights will keep grass and flower fresh in memory of her brave children who died in defense of the soil which now contains them.

“Why, sir, can it be that a mind can be so darkened by prejudice and party spirit as to forget the very echoes of human nature itself? If these people did not weep over their loved and their lost, they would be something more or less than human; much more likely less than more. Such a speech and such sentiments sound to me like the report of some Russian commander writing from Warsaw to the Czar, followed by an order forbidding the women of Poland to wear mourning for their dead. Is it the feeling or the language of an American senator directed toward those who are his fellow citizens, and who it is the hope of the country will be a source of happiness and strength to our Union? Certainly men can not be won back from error by such sentiments as these, and by such condemnation. They never can be made friends by such processes. . . .

“The law now proposed is an act of assault; it breathes of violence. It works upon no emotions but those of fear. It will cause hatreds. It will produce no good-will either between citizens or toward the government. It is, as I have tried to show, a plain violation of the limits of our written charter of power, and, even if it were not so, it is unwise and unjust. Cease, then, I beg of you, this maleficent, odious system, so foreign to the genius of American government, called ‘reconstruction,’ and adopt now and from this time forth the true, the wise, the Christian policy of ‘reconciliation’ between the States of this Union.”

In his strong, though temperate, arraignment of President Grant’s policy in his address at Wilmington [October 4, 1872], he makes a noble appeal to the justice, the humanity, and the patriotism of the people:

“General Grant, with all his power, with the great opportunity before him of pacification, has never said one friendly word to the Southern people. There is not, in his messages or in any public paper of his, one kindly, friendly word of encouragement to them, and, as I have said before, not one word of rebuke to those who have acted dishonestly and wrongfully among them. If the rascals have been caught, he has pardoned them. He has never rebuked them. He has never sought to have them punished. When the question came up of abolishing the test oath, which was excluding men from office in the South, although he returned the bill to Congress with his approval, he did so with a sneer and an innuendo against the truthfulness of the Southern people who had been excluded by the oath. Oh, if he had known anything of civil government, if he had known anything of human nature, he would have known that test oaths are useless as to the dishonest, and only tend to exclude the good and true.

“He came into office with a cry upon his lips, that turned out to be a mere catch-word, which did catch for him thousands, nay, tens of thousands of votes which he will never again receive in this country. When he said, ‘Let us have peace,’ the people thought he meant it; but it seems that he either used the words without meaning, or he has changed his mind most sadly since. Now, discontent, disturbance, unkindness, enmity, are the weapons he seems most to rely upon for his re-election, and he sends his

agents off through the country, not to say ‘Let us have peace,’ but to do what his friend Morton, of Indiana, does, stir anew the old feeling of the war.

“When you look at his work in South Carolina, when you read of the depopulation of those counties, when you read of the reign of terror and the sadness which brood over them, you are reminded of the line of Tacitus who, in speaking of the conquests of the Barbarians, says, ‘ They make a solitude, and call it peace.’ That is the kind of peace that General Grant’s policy has produced in the State of South Carolina and wherever else it has been exerted.

“There is a large portion of this audience and a large portion of this community composed of the young men of the country. They are at that period of life when the generous and kindly emotions have most force. Men who are older are more apt to be seared by passion, to be actuated by prejudice, and to have their better feelings almost too much under control. To the young men of this audience, to the young men of this country, I would appeal to see that kind feeling become their rule of action toward their fellow citizens in all portions of this country. The duties of life are now upon them, and the government of this country must, in the course of nature, in a short time pass into their hands.

“If but that feeling can be aroused in their ingenuous breasts, if their feelings of generosity can but be properly touched on this subject, then all will be well. They have power to-day with their votes. They will have all power and control after a few more years have rolled by. To them I address myself, to their emotions of generosity, of kindness, and remind them of the necessity of these qualities in human government.

“I ask you, younger men of the country, untouched by the bitter experiences of life, and by its fiercer passions, to insist that good feeling and union and reconciliation shall be the law of this land between citizens of all parts. See to it that you vote for no man who does not so act as to produce them, but vote now and at all times hereafter in favor of those men who will endeavor again to create a union of feeling that shall indeed make our Union strong and great and perpetual.

“Let your cry be in regard to law, ‘Down with the system of coercion. We do not trust lip-service. Up with the spirit of trust; up with the spirit of confidence in our fellow man!’ Insist that you will govern him through his better feelings, and not by his fears. Unless this course be adopted there will be no safety.

“I tell you, my friends, the same qualities that affect a family, the same qualities that affect two friends, affect a nation. Why is it that when you pass to the household of your friend, and sit in his family circle, and look into his eyes and the eyes of his family, you feel yourself safe and happy? It is the feeling of human affection that makes you safe and happy, and just as you sit down in friendship either at your own firesides or those of your friends, so the same spirit will gradually extend through a nation. It begins in the little rivulet of individual good feeling and friendship, and it swells into the mighty river of national amity.

“Last fall it was my duty to go into the Southern States upon another committee of investigation, so called. The object of that committee was a plain one. It had been created for the purpose of getting evidence of discontent and disorder, to be brandished before the eyes of the Northern people, and make them approve and accept of further measures of coercion against the South. Strange to say, the Southern white people who had been treated with so much ignominy and unkindness, who had been so disregarded by the administration, did not like them well enough to vote for them. It seemed, in the opinion of the administration, to be a remarkable fact that men did not like those who had used them ill, and did like those who had expressed a desire to serve them. General Grant had it in his power to gain either the good-will or the opposition of the Southern white people. He chose to gain their opposition. He chose it by natural methods. The tree he planted has borne its fruits. General Grant and his party affected surprise at it, and sought some pretext for violence and force against the Southern people, in order to compel them to come into his party. Therefore, a committee was sent down to see what could be picked up of a hostile and unfavorable character to the people of the Southern States, and report it to the people of the North. What they found did not very well suit their purposes, for, although it is published, it is in such bulk that no man in ordinary times could read it, and the number of copies is so restricted as not to admit of general circulation.

“But as I say, on this committee I was placed and served. We went through the Southern States, and heard all that malicious ingenuity could invent against the white people of that section.

“As we came up the Potomac River, having passed through Florida, Georgia, and the Carolinas, to Virginia, and were nearing the city of Washington, I was sitting upon the deck of the steamer, thinking over the intent of this investigation, and the result which was to be reached by it, when I was aroused from my meditation by the tolling of the steamer’s bell. I found that we were just opposite Mount Vernon, and that it was the custom of every boat upon that river, by day or by night, to pay the passing tribute of respect to the memory of him who was ‘first in war, first in peace,’ and still remains, if the truth be told, ‘first in the hearts of his countrymen.’

“And how earnestly do I wish the bells tolled in memory of the illustrious dead, who sleeps so calmly by the side of the broad Potomac, could wake an echo now in the breast of every American citizen!

“Will you not recall the impressive words of his farewell address, and let his voice, now from the grave, ‘warn you in the most solemn manner against the baneful effects of the spirit of party generally’?

“The paramount and plain issue of the hour is between entrenched and self-aggrandizing power striding over the land, and obliterating in its progress all the wise limitations that our patriot sires sought to place upon our rulers on the one side; on the other, the spirit of civil liberty and the love of that sober-suited freedom which once characterized the American people.

“The present administration and its candidate call upon their party in the name of party, and for the sake of party power, to endorse and sustain them. We Democrats, truly Democratic, and Republicans truly liberal, call upon all men, not in the name of a party, not for the name of a party, not for the success of a party, but for the sake of our whole country, to join us in arresting the onward and

annihilating course of centralizing despotism. Shall personal prejudices or party spirit prevent our success? Shall the counsels of George Washington be in vain?"

We do not propose to recite here the miserable story of Louisiana, how every wrong that could be devised was perpetrated on the unhappy people of that State, by fraud, by open violence, and by both combined, under the rule of those "captains-general of iniquity," Durell, Packard, Kellogg, and the rest, approved and sustained by the administration at Washington. The history of that series of crimes may be read, if nowhere else, in the appeal after appeal made by Senator Bayard to the justice, the humanity, the honor, even the interest, of the majority in 1873, 1874, and 1875.

Nor will we go into the details of the attempt to introduce the Louisiana system of management into Mississippi. It was when he was resisting the latter that he received the only insult ever offered him in the Senate. A senator ventured to insinuate that Mr. Bayard was the secret enemy of the Union. The imputation was repelled with the scorn that it deserved.,

"I will simply say, that every drop of blood in my body comes from men and from women who, since this government was established, never harbored a thought or did an act unfaithful or unpatriotic. No man can assert the contrary. The Senator dare not do so. He might attempt it by an innuendo, by classifying me with those whom he terms the enemies of the country; but he knows as well as I that the man who says I ever did an act or uttered a word unfaithful to the integrity of my country's government has lied in his throat. He bids me beware of November. In November the people of this country will submit their candidates for the popular verdict, and then the Senator may repeat his speech where he pleases. Then he may assault men as he pleases. If it shall please a merciful Heaven to give to this country a feeling of fraternity and union, then he and those who think and act with him will be consigned to private life and to an absence from political power. We will go before the people of this country. I expect to go with all the rest as a private citizen, and submit the doctrines of the party with which I act; to submit the measures that we propose for the government of this country to the intelligence, to the candor, to the patriotic sense, of the people of this country. If the verdict shall be against us, it will still be our country, and we shall obey the men whom you have elected just as fully as if we had elected our own candidates. Minorities have no terror for me— none at all. I have not flinched from declaring on any occasion an opinion that might have seemed unpopular at the time.

"Is it to be held up to me that I have tried to make the people of the South feel that this was their country, that this was their government, and that they were bound to come and support it, and find protection as they gave it allegiance? If it be a crime, then am I the greatest sinner on earth. If such feelings, such professions, and such principles shall consign me for ever to a minority, then welcome the shades of private life with the unstained conscience that I shall carry there with it. I would rather have it than all the power that the people of this country can give, for I have something that they did not give, and which they can not deprive me of, and that is my own self-respect."

As he uttered these words, such vehement applause burst from the galleries that the President of the Senate ordered the sergeant-at-arms to place a force there to preserve order. The Senator who had made the assault took the opportunity to slip out of the chamber, and hid himself for awhile from public gaze in the cloak-room.

It was this constant, manly, and fearless struggle for the right that inspired a poet and patriot of Massachusetts to send him a greeting, couched in verse so noble, so trumpet-like in its ring, that our only regret is that we can not reproduce it here. An extract or two, however, may form a fitting close to this chapter.

“But oh, when Peace resumes its holiest reign
And hostile brethren might be friends again,
Say, should the great republic, firmer grown
By the sharp strife within her—with her own,
Her own rash children, in the world’s applause
Rebels owned heroes for their ruined cause:
Lee, dead, heart-broken for the field they lost,
And stalwart Jackson harnessed at his post;
Say, should she deal the fallen a needless blow,
Proclaim *Voe Victis*—To The Conquered Woe ?—
Or seize the precious moment to efface
Of war’s foul canker every festering trace?
Bid prostrate towns revive from ruin’s verge,
See prostrate men to manlier life emerge,
And freshening fields like gardens deck the wild
Forlorn where once the burdening harvest smiled.
Her aliened sons, returning to her side,
To clasp with more than old maternal pride,

And leagued with brothers on a hostile field
Against a world in arms her spear and shield.

“Such thoughts were thine and theirs, whose generous hope,
Bounded within no party’s narrow scope,
Hailed the proud Union to itself restored,
And claimed the grace its greatness dared afford.

But, oh! the change when that foul scheming crew,
The pest of nations, to themselves untrue,
The greedy placemen foully set on high,
Through lowest arts that lure the vulgar eye,
In power imperious, and to self so prone
They count the public pocket for their own;
Who heard the whisper of a South restored
Like the low summons to a funeral board;
Sent forth the carpet-bagman’s horse-leech brood,
To scatter firebrands—for their country’s good;
Made him their tool the soldier who could call
Late foes new friends by Richmond’s leaguered wall.

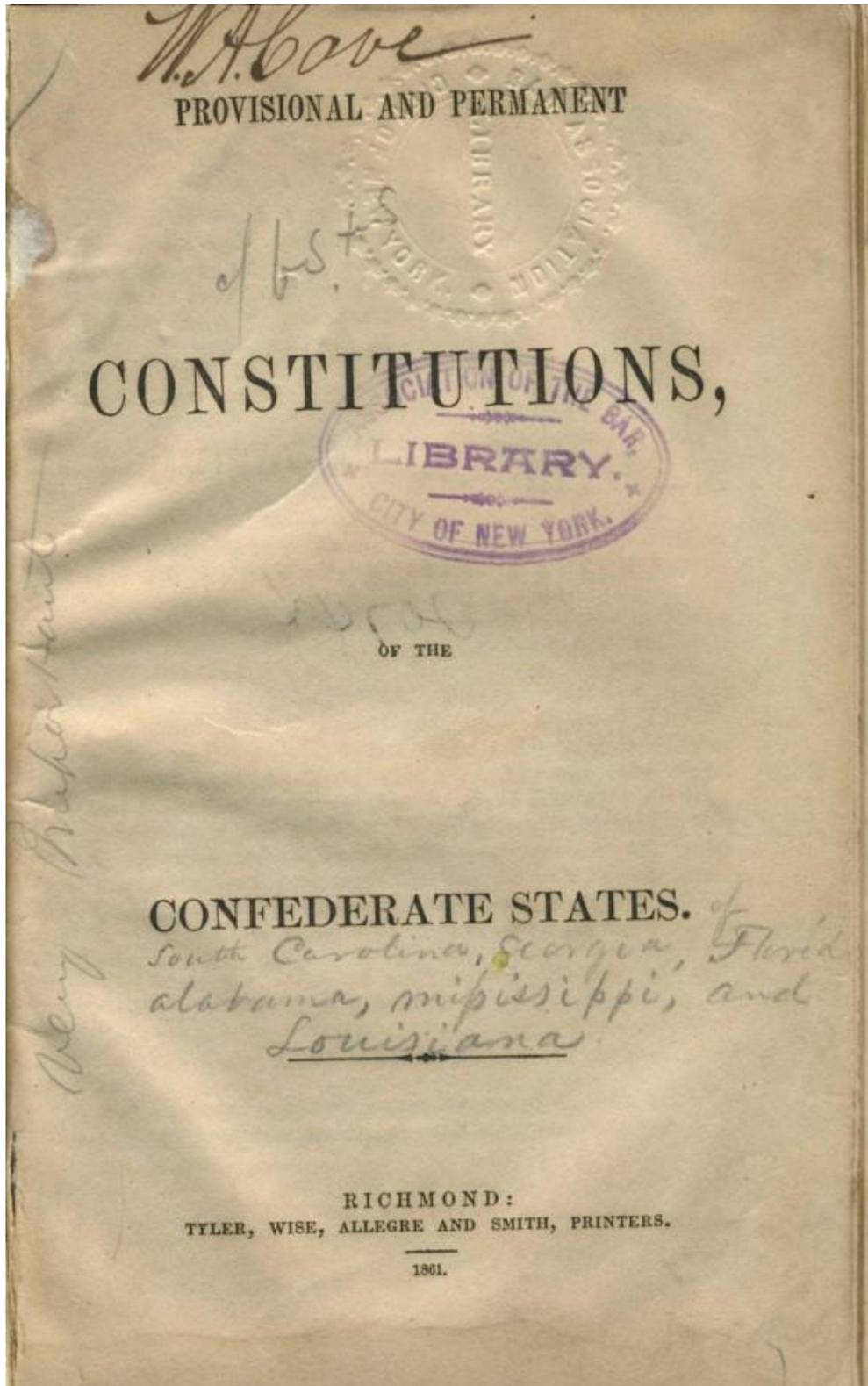
Such the long trial, dark with troubled scenes
Of public burdens grinding private means;
Of wild finance, and impotent delay,
Just debts incurred with honest coin to pay;
States crushed beneath the heel of lawless might,
A mongrel rule enforced of black and white;
Veiling base purposes with false pretense,
Alien to nature, truth, and common sense;
Fraudful to use their country's hapless hour
To make perpetual their ill-gotten power;
To keep the great republic's glorious name,
But change its substance for a hollow frame;
To make their factious will the law supreme,
All the old freedom gone—a vanished dream;
A broken Constitution out of date,
One man at length to rule and be the State:
Enough to stir old patriots in their graves,
That their owri children's children could be slaves!

Mid storms of faction, thine the nobler strife
To wake the bleeding land to fresher life;
To heal the wounds by war's dread struggles made,
To grasp the hand that held a hostile blade;
To make the lowliest as the loftiest feel
Their hope centred in the common weal,
Once held the just republic's equal scheme,
A glorious vision, if it were a dream!
Leaving to meaner minds their low affairs,
Their false ambitions and degrading cares,
Assured that parts diseased infect the whole,
Thy country's All engaged thy statesman's soul.

Through this wild turmoil, when vindictive rage,
Wrote damning records on our history's page,
Law to uphold, to reassure the right,
And foil each mean device of party spite,
To make the cheat, the force, the mockery plain,
And find, alas I the labor all in vain;
Thy stern rebuke in calm and storm was heard,
And pierced the future like a prophet-word.”

Slavery in the Confederate Constitution

By Vito Mussomeli on Oct 20, 2015



..... *Although I have never Sought popularity by any animated Speeches or Inflammatory publications against the Slavery of the Blacks, my opinion against it has always been known and my practice has been so conformable to my sentiment that I have always employed freemen both as Domisticks and Labourers, and never in my Life did I own a Slave. The Abolition of Slavery must be gradual and accomplished with much caution and Circumspection. **Violent means and measures would produce greater violations of Justice and Humanity than the continuance of the practice.** Neither Mr. Mifflin nor yourselves, I presume, would be willing to venture on Exertions which would probably excite insurrections among the Blacks to rise against their Masters and imbrue their hands in innocent blood.*
...

Letter from President John Adams to Quaker Abolitionists, January 24, 1801 (*Emphasis added*)
AMERICAN SLAVERY WAS CONTINENTAL

Humanity is a dirty business and slavery among its oldest commerce. In America, slavery was a continental enterprise from early colonial days. New England and the Crown initiated the Slave Trade. Their slave ships supplied the plantations of Rhode Island, the farms and homes of New Hampshire, Connecticut and Massachusetts alongside Pennsylvania, New Jersey, Delaware, New York and points South.

With the birth of the United States, the Northern States did not abandon slavery. They outlawed it within their jurisdictions but continued the Slave Trade from New England and New York delivering Africans to the Caribbean and South America long after Jefferson signed the slave trade ban. Between 1859 -1861 alone, New York sent as many as 170 slave ships to Africa to gather slaves for Cuba. So long as the ships sailed, Northern bankers and insurers financed them.

The South has taken the brunt of criticism for slavery because Northern (in particular, New England) slave history and racism have been cloaked invisible. But, then, the North won the War and the North has had a morality to prove. Their historians do not take themselves to recounts such as “*A Southside View of Slavery*” by the Boston minister, Nehemiah Adams, D.D., who wrote of his sojourn in the South over 3 months in 1854. This good minister returned to Boston without his preconceived beliefs about slavery he had found in the banners of abolitionist writings and lectures. He did not change to accept slavery as any moral good. Few people anywhere in the 1850’s did. He remained an abolitionist but was no longer of the unthinking, emotive, rabid variety that led and structured the movement since the appearance of William Lloyd Garrison.

Rabid abolitionists were merchants of indifference to Southern life. Absorbed in a cultural demeaning of all things Southern, they rarely or never traveled South to understand. Today, like those abolitionists, many refuse to understand the vanities in human nature. Racism is a virulent vanity. It is irrational hatred that survives only in a cultural vacuum that needs stridency to continue. It resides only in humans and not in nature. It remains blind with self-importance.

But the South never hated Black Americans. At worst, they feared them – in no small part because of the contemptible abolitionist trumpet for violence and insurrection. From our Black and White birthing together in the 17th century, there was reciprocal and integrated activity, mutual reliance and a daily

exchange of life's needs. Despite slavery, through working the soil and seasons together, White and Black Americans learned to respect each other's humanity from experiencing one another within the human grind to survive and prosper. Southerners held more than we accept today a true personal intimacy and affection of community founded in the fact that they were historically twined together and bound to the land. The land was the home of their birth, their toil and their death. They were kin of soil and sometimes blood. They weren't going to be rid of one another and they knew it. The soil didn't plant in them the alienated life forms Puritan New England practiced. They neither could nor would ever accept the Puritan alienation of forgoing the humanity in their lives. They accepted they would till Heaven, in one way or another, hand in hand, live and die together. They were One People.

They mixed their cultures, their workaday tasks, sometimes their families. They prayed in the same Christian churches. Fairly often lived in the same house. Together they created the Southern Identity where folks of each race worked, lived, aspired and mourned the fragility of the soil and the human heart. Each had a criminal element that harmed everyone. Each could sustain great works and lives of loyalty.

As children they often played together. Sometimes as adults they dallied together. Though their burial grounds could be separate, their affections and longing, their memories, good or bad, peaceful or violent, laced them together. They had struggled and worked the land for each other and for success. So when they buried one another, they most often stood by the grave of a loyal master or a loyal slave. Race played its part but, more importantly and most often, so did the qualities and character of the individual. They learned to see one another as persons.

For even within slavery, the South made way for an individual's personal worth. While there was always servitude, there was not always slavery. Today we find historians writing of wealthy Black families in the antebellum South. We read of slaves who lived on their own in towns or on other farms. Free Blacks owned their own farms or homes. Free and slave tradesmen, merchants, domestics made their own money but, if a slave, gave the master his share.

More than the laws of the States, how a slave was treated rested with the master or mistress, white or black. State laws dimmed before any master: slaves could marry and "jump the broomstick" on their wedding day celebrated with all the hands of the farm or neighbors in their town including master and mistress present. An overwhelming percentage of slave families stayed together. It was uncommon that a family was separated due to a sale of a member. Most often a sale was of an entire family or an individual at an age when he or she would normally leave home. They could learn to read and write as Frederick Douglass learned in Baltimore when his mistress, against the objection of his master, her husband, taught him to read and write. Many taught and many did not. Some masters took pride in teaching their slaves to read and write.

Sometimes, it was not the master, as when Stonewall Jackson taught Bible classes in Lexington. He taught the slaves from town and surrounding farms, who attended with their masters' permission, how to read so they could find their own salvation in Christian beliefs. There were folks in Lexington who argued against his Christian work, but he stood against them. Neither town, county nor State moved on him. Today the descendants of those slaves still honor Jackson for his loyalty and devotion to them. As

he was to demonstrate later on the battlefield, he was not named Stonewall because he weaned his beliefs from watered milk.

To its eternal discredit, the North truly disdained unto rank hatred and fear Black Americans and with few exceptions kept them down and/or out of their States. White men rarely shook the hands of Black men as men *and* women daily did in the South. The simple affability of Southern courtesy brought horror to the mind and heart of the North.

Northern draconian segregation laws insured there could be little or no reciprocity of human contact, much less culture. The worth of the individual barely existed in the North. Between White and Black the grind of humanity working toward a common success was so often unknown. The North feared its own molestation by Black folks. It was common to hear the South treated their slaves far better than the North treated their servants. As Sir Charles Lyell observed, "It is notorious that the hardest taskmasters to the slaves are those who come from the northern free States".

While we have photographs and narratives of some Southern slaves, and though the majority of ex-slave interviews taken in the 1930's speak to a much more complex, entangled, temperate and struggled world than America admits, we have no photographs or narratives of the tens of thousand African corpses littered at the bottom of the seas by the North's Slave Ships along the Transatlantic Slave routes. Sold by their African enslavers to an uncaring, commercial Northern people, they remain unseen and never to be seen, unheard and far beyond hearing.

In 1863, Robert Shufeldt, United States Consul in Havana, reported that "However humiliating may be the confession ... nine tenths of the vessels engaged in the slave trade are American," as quoted by Hugh Thomas, "The Slave Trade", p.773.

Slavery was always an enterprise across racial lines both in Africa and America. The Europeans did not open new slave commerce on the coasts of Africa. They bought into an enterprise long in existence. Africans selling Africans, Europeans enslaving Europeans or any ethnic or racial group enslaving their own or another when profitable is never startling.

In the South, the first court case to return an African slave to his master was litigated in 17th century Virginia. That master, Anthony Johnson, a native-born African, was maybe a former slave or maybe an indentured servant. By mid-century he was a master and he wanted his slave, John Casor, returned. Johnson was suing another master, Robert Parker, and he won. From Johnson in Virginia through Andrew Durnford of St. Rosalie's Plantation in Louisiana to the Ellison family and their cotton gin factory in Charleston, South Carolina in 1865, and through many Black families inbetween, Black Americans were among the many masters profiting by holding Black Americans in slavery.

THE HAMMER AND ANVIL OF PURITAN WRATH

“The North is too frequently portrayed as more sinned against than sinning It is not necessary to be an apologist for the antebellum South to recognize that northern attitudes toward the South did little to foster North-South understanding and ... frequently exacerbated sectional tensions rather than defusing them.”

“... the North looked ... to a time when the nation would reflect all that was best in northern society.”

Susan-Mary Grant in *North Over South*, p. 19-21

Before they arrived in Massachusetts Bay the Puritans were a self-gratifying people. Though Winthrop spoke to them of becoming a ‘city on the hill’ for their own perfection (and he was speaking only to them), with the coming years and their success in secular pursuits they cast themselves to engage Empire wherever they might go.

They were a top-down society where government went into their homes, their families, their farms and shops. They learned to bow before walking. So it was not really surprising they placed themselves in all walks of life above everyone including the earlier settled Pilgrims. For if anyone could prove God had not chosen them, they would remain convinced they were. That is all a people need to forge civil religion and/or engage war. Vanity is our most subtle vice. Tendrils run through us as if it were our nature itself. When it hardens into outward expression, the dice of hate and war are thrown.

Long before radical abolitionism in the 1830’s, New England and its followers practiced a constant hammer of cultural aggression. The South was the anvil on which they fashioned their angst against worlds unlike themselves. By the 1820’s New England’s ingrained intellectual and spiritual culture stood itself high on the figurative corpse of a demented, untalented, vicious and irreligious South – a South their minds imagined spread like a pathological, cultural disease. Always frightened of losing power, many of their important leaders had gone full bore to secede from 1794 to 1815. When that failed because the daily people would not follow (or so thought John Quincy Adams), their intellectuals and ministers turned up the clang and kept clanging their own superiority till by the 1850’s an uncrossable bridge of memory would separate North and South forever, with or without war. The Gulf States had enough and left.

Consolidation of government is the Iron Knot of Tyranny and the furnace of Nationalism. Northern Nationalism was a supremacist doctrine that spun loose from New England with their emigrants to the upper tier of Northern States. To them, the South was foreign, unknown and strangely alluring

Meanwhile, the South remained content to differ, family by family, locale to locale, State to State in agrarian and commercial pursuits. It had always been so. The South was a culture of Black and White families and subsidiarity in governance.

Despite historical hullabaloo about Southern Nationalism, there was none and could be none. Nationalisms are defined by consolidation. The South by belief and practice are individual faces. There can be no Southern Face, only Southern faces. Meanwhile, the North dims the features of faces and attempts to create, to everyone’s detriment, a Consolidated Northern Face, a gargoyle of features that describes no human grace and degrades humanity.

Many of our 1787 Founders understood their heritage differences. Some, like Rufus King and Oliver Ellsworth, believed them irreconcilable and urged peaceful separation.

Slavery allowed prurient New England to indulge its preternatural wrath on others while drawing curtains over the wealth from its own historical domestic and agrarian slavery ... *and its on-going Slave Trade*. By 1830, though unlawful throughout the North, some 6,079 slaves remained in Northern bondage (1830 Census: PA – 403, NJ – 2254, NY – 76, DE – 3292 and 54 in all of New England). Northern financial and shipping interests remained tied to the African-Caribbean-South America Slave Trade and turned blinkered eyes to its cruelty.

In the South slavery was a home business, a labor force entwined with familial, commercial and religious obligations. In 1860, all the Gulf States but Texas had slave populations over 44% of total population. South Carolina and Mississippi at 55%. Slavery was not unseeable on distant high seas, but always in your neighborhood.

Prior to the 1830's the South engaged emancipation openly. There were many more abolition societies in the South than the North. Then the rise of militant abolitionists stiffened and stifled Southern efforts to abolish and/or ameliorate slavery. William Lloyd Garrison, Charles Sumner and their ilk urged immediate emancipation with no programs for the education of former slaves into a free society and no compensation for slave owners. Alongside this idiocy, they offered unrepentant violence and dissolution of everything Southern. Though Garrison claimed pacifism, his rhetoric rode the crest of a bullet. Webster agreed abolitionists did more to harm the slaves than help because they put Southerners in fear of their lives and sometimes enfeebled efforts to bring slaves a better life within slavery.

When the North abolished slavery, it did not mean the slaves were emancipated. Many thousands were sold South. Not always lawfully. Professor Nell Painter, telling the story of Sojourner Truth, a New York slave born around 1797, illiterate and one of our greatest Americans in any century, relates how Truth's young son, "Peter was only one of thousands of black New Yorkers illegally sold into perpetual bondage in the South". *Sojourner Truth, A Life, A Symbol*, p. 33-35.

The North's cultural wrath has been one of the persistent hysterias of hatred and indifference in history. It remains today a secularized Puritan mythology that never looks itself in the face.

Across the human game of civilization, Northern stridency came from intellectuals, politicians, religious and cultural icons – Parker, Beecher, Sumner, Wade, Stevens and their dementing clans. Self-anointed, they sacramentalized their society and embraced themselves holier in all things human and close to the divine. Two of their most esteemed thinkers, Emerson and Thoreau, compared the death of John Brown, a man of murderous psychosis, to the death of Jesus Christ. Emerson called him a man of "simple, artless goodness". Well ... maybe not at Pottawatomie.

Most White Americans believed Black Americans inferior. But the North embedded that crude fiction in a flawed science. Two of their great scientists, Samuel George Morton of the University of Pennsylvania and Louis Agassiz of Harvard, led the proponents of ‘scientific racism’. Morton was its founder.

In 1854, our lonely country splintered by Puritan hate, a sectional Party dedicated to Northern White people came along. They called themselves Republicans, not the Nationalists they were. Their founders wanted a consolidated General government to support their dreams of Empire.

With the 1860 take-over of the General government by the Republican Party, the 1787 Constitution as the South understood it, received from Jefferson, Macon, Taylor, Calhoun and Madison, was in present danger to be overthrown beyond the South’s chances to moderate. There were, on the other hand, fewer and fewer proponents of limited government in the North. The Mercy Otis Warrens were gone. The economic and political policies of Hamilton and Clay controlled Washington. Republican leaders had recognized they did not need Southern electoral votes to capture the country’s wealth and power. For them the road to domination was open, reachable and unstoppable. Though they were a purely sectional Party, there was one problem: *they needed the South’s wealth to succeed*. The Gulf States merely said, “No more.”

America today, toe to heel with popular historical myth, forgets Lincoln intended no interference with slavery in the South. He only demanded their money. The South knew that. The problem was not the prosaic Lincoln. It was the Republican Party.

Would the South knuckle and throw aside its agrarian, free trade and Christian history to welcome into their homes the national mercantilism and avant-garde Christianity of the North? If the South did not, would the Republican Party bring war to create economic and cultural nationalism?

THE CONFEDERACY: TOWARDS A TRUE FEDERAL REPUBLIC

In the fervid fermentation of America’s historical brew the Confederacy was a Slave Republic. That view has sloppily spilt into everyday American consciousness. Yet it doesn’t take vast amounts of reading to determine whether the Confederacy was a Slave Republic. It takes the understanding of one document, the Confederate Constitution. None other, no amount of Cornerstone speeches or political emissaries to Union Slave States, no diaries, letters home, newspaper articles or editorials, no history articles – none save the CSA Constitution answers the question. The reason is direct and simple: only a Constitution defines and describes the fundamental sovereignty from which procedures and powers of a General government apply throughout the land. So the issue is: does the CSA Constitution mandate slavery in the States? Was it lawful throughout the Confederacy for Slave and Free States to co-exist? If lawful, could the General government extinguish this freedom?

Very few read the CSA Constitution (including Southerners) and fewer take the effort to understand. The Confederate Constitution outlines the intense political and economic conflicts between North and South back to colonial times. It does not mirror the US Constitution.

The two are cousins in a far ranging family. Each exemplifies the time and circumstances of its creation. 1787 was an attempt to straddle two (2) regional cultures: the North Atlantic and the Southeast Atlantic. In 1861 the Gulf States had no such chore. They were (with exceptions in Louisiana) children of the Southeast Atlantic. They would return to a governance they believed was their forefathers' true creation and their birthright.

Seven (7) differences (there are more) track the fundamental reorientation Confederate Founders adopted for their new, common country. They began by expressing clearly the sovereignty of the States.

First, the phrase “We, the People of the United States...” was eliminated. This is the phrase Albert Taylor Bledsoe called the most fractious and disputed in the 1787 Constitution. The original 1787 phrase enumerated the States with the clear meaning the peoples in each of the States separately held sovereignty. The change to the inflatable phrase “We, the People ...” was made by the Style Committee with no authority to change substance. Yet immediately after ratification Northern mercantilist politicians turned up the volume on this phrase and destroyed its original, modulating sound.

In its place the CSA wrote, “We, the people of the Confederate States, each State acting in its sovereign and independent character ...”. Transparent, iron-lock clarity returned to American government. In the Confederacy there could never be an argument about sovereignty. Sovereignty, the fundamental power to govern, was only in the States.

Second, Article 1, Sec. 1 of the 1787 Constitution reads ‘all legislative powers herein *granted* ...’. But the CSA Constitution reads ‘all legislative powers herein *delegated* ...’. The words have distinct legal meanings: what is ‘granted’ is gone, what is ‘delegated’ never leaves but held as on an iron chain to return whenever the delegator decides.

The Confederacy’s General government was not of “dual sovereignty” but “borrowed sovereignty”. The CSA States individually loaned specific sovereign powers to the General government to perform specific tasks. Unlike 1787, they granted their General government no sovereignty of its own.

The reason is this: for Jeffersonians sovereignty resides first, wholly and undifferentiated in our person because this is how our Creator creates us. We, then, participate in the governance of our family and religion. Extending ourselves, we share power within our local community and, in turn, within our State. If a General government is created between our State and another, the power to govern is only loaned. Never granted. For the CSA these were bedrock principles of government.

The CSA Founders understood any division of sovereignty is a denial of human tendencies rooted in the vanities of our nature. When we deny our human nature, we produce soon or late a scenario of unending, unyielding struggle, a conflict for ultimate power.

Looking back, we can be forgiven for thinking “dual sovereignty” was a ploy agreed to by Hamilton, Wilson and their nationalistic friends so the Articles of Confederation would be discarded and the 1787 Constitution approved. At the start of Washington’s first term, they mounted a sturdy, coordinated attack with their mercantilist programs. Hamilton meant to increase the power of the General government into a consolidated government. His early “Federalists” wanted a mercantilist empire no different from Great Britain. This would necessarily give rise to and support a truly consolidated, national government.

With the elimination of “We, the People ...” and the deliberate change from “grant” to “delegate”, the CSA cut the constitutionally-enthralled Gordian Knot entangling the United States in constant turmoil since 1787. In effect, the 1787 Founders had not created (in Lincoln’s phrase) “one, common country”. Rather, by *granting* particulars of sovereignty to a new General government (as if sovereignty were a bundle of sticks to parcel at will without harm), they effectively created a new 14th State, an unaligned entity, separate and with its own engine for wealth and power called ‘the General Government’. Capable now of wielding its own power, the General government itself, meant to bring forth a “more perfect” union, became the battlefield for disunion.

Third, the CSA Founders eliminated the “General Welfare” clause in the 1787 Preamble and Article 1, Sec. 8. Nothing was substituted for it in the Preamble. In Article 1, Sec. 8, they substituted “... to ... carry on the Government of the Confederate States ...”. The CSA would not argue about the meaning of a clause already by 1861 stretched far beyond its original compass. They would not tolerate again a coverlet for generalized policies that might or might not help every State and would ultimately, as with the National Bank, chip away the sovereignty of the States.

Fourth, each Confederate State had the power to impeach any General government official, including any judge, who had jurisdiction solely within its own borders. The 1787 Constitution has no such counterpart. After impeachment, the official or judge went before the Confederate Congress for trial. The official may or may not be found guilty but the impeaching State had cleared its soil of a renegade General government official.

Fifth, the CSA Founders ingrained their agrarian culture into Constitutional economics. They made unlawful: 1) protectionist tariffs for any industry; 2) funds “to promote or foster any branch of industry” or “for any internal improvements intended to facilitate commerce”; 3) “bounties from the Treasury” for favored organizations, for example, were it around then, Planned Parenthood; 4) overruns on government contracts.

They did more: they made Omnibus Bills unlawful, required each Congressional bill to have but one purpose, with the bill’s purpose expressed in the title and the legislation within it limited to that purpose. The CSA Founders had gutted politics as usual which the United States had practiced to distraction.

Sixth, the Presidency. On March 30, 1861, Robert H. Smith, a prominent delegate from Alabama to the CSA Convention gave a speech at Temperance Hall in Mobile, Alabama. He was at heart a Unionist who fought secession until the Republican take-over of the General government.

Smith said about the office of President:

“Prominent among the evils of the old government, felt and acknowledged by all, was the mode of electing the President, the tenure of his office and his re-eligibility. The chief officer of the nation had come to be the appointee of a mere self-constituted and irresponsible Convention, and the measures of Government had received direction in advance, not so much from the wisdom and for the good of the people as for the triumph of the party ...”

In truth, the Presidency was always a troublesome Constitutional office. Perhaps only the status and character of Washington gave it promise. In 1814 the Hartford Convention proposed an Amendment directed at the Presidency. *“The same Person shall not be elected President of the United States a second time; nor shall the President be elected from the same State two terms in succession.”* 47 years later the CSA Founders took their cut at the marble.

Tenure would be one (1) term of six (6) years. No re-eligibility. The Vice-President was eligible for the Presidency but the President was forever ineligible for the Presidency and Vice-Presidency. Another 90 years would pass before the United States would solve its eligibility problem.

Then, they cut further. They attempted and, at least, partially succeeded to cripple the Spoils System of Presidents from Jackson forward. The CSA President when removing Executive Officers that were *not* principle officers could do so only for specifically stated causes and the Senate must be notified in writing. It was a first and sure step toward establishment of a true Civil Service 22 years before the United States would create one in 1883 under President Chester A. Arthur.

But they did more: they made the President more accountable for spending General government funds through a line-item veto and by mandating budgets and expenditures begin in the Executive and not the Congress – but if in the Congress a 2/3 vote for approval was required.

Patrick Henry gave approval to the 1787 Constitution because he said there was an amendment process. He did not foresee what Smith called, “a practical negation of the power to alter the document”. He was reflecting on its national character. Though Smith remained dissatisfied with how the President was elected, his great hope for the protection and vibrancy of his new Constitution lay in the Amendment process so different from the 1787 Article. He knew the CSA process was federal, not national.

And it was. Seventh, and finally, the CSA Amendment Process was entirely in the hands of the States: *“Upon the demand of any three States, legally assembled in their several conventions, the Congress shall summon a Convention of all States, to take into consideration such amendments to the Constitution as the said States shall concur in suggesting at the time when the said demand is made; and should any of the proposed amendments to the Constitution be agreed on by the said Convention – voting by States – and the same be ratified by the Legislatures of two-thirds of the several States, or by*

conventions in two-thirds thereof, as the one or the other mode of ratification may be proposed by the general Convention – they shall thence forward form a part of this Constitution. But no State shall, without its consent, be deprived of its equal representation in the Senate.”

This is one of the two essential changes. The other is the locus of sovereignty. Unlike 1787, the CSA General government cannot initiate a Constitutional Convention. Nor can it introduce, increase, change, nullify, approve or reduce the amendments for the Convention to consider. Only the States would determine the future. No element of the General government has a say. It is bound completely as an agent of the States.

Reviewing these seven fundamental differences, none of which establish or even mention slavery, we realize there is something more thoughtful and pervasive than just slavery causing secession. So what did the CSA do with slavery?

FEBRUARY 4, 1861 – MARCH 11, 1861

The CSA Founders met in Montgomery, Alabama, on February 4, 1861. Texas arrived early March and immediately assimilated. The delegates were a Congress in the morning and, when needed, a Constitutional Convention in the afternoon. On February 8 they accepted a Provisional Constitution to guide them till a Permanent was acceded to.

The Confederacy was not born that February 4th. This was a meeting among seven (7) free, independent and sovereign States to decide whether or not they should confederate to form a General government. Any State could walk and be gone.

Delegates cut across the political spectrum: 3/5 were Democrats, 2/5 were Whigs. Surprisingly to us today, near 40% were Unionists, i.e., against secession. Only one delegate did not own a slave. Average age was just above 47 years. All had spent their entire lives under the blistering gales of the North. 75 % were college graduates. 84% were trained in the law. There was no Madison short-handing the substance of arguments. The public record is a simple one of proposals and votes. Only South Carolina and Georgia were among the original 13 American States

The man chosen to lead the Confederacy, Jefferson Davis, fought secession till he had to accept, after serving on the Committee of 13 as a US Senator, that the Republican Party would brook no compromise. Lincoln as President-Elect insured there would be none. He knew what he was elected for. Republicans would never negotiate the issues causing secession. The glint of gold lit their way.

Alexander Stephens, chosen Vice-President, a Unionist, fought secession through the Georgia Secession Convention. Then he followed his State. He would lead and win the fight for Free States in the Confederacy.

On February 28, 1861, a draft document was presented for debate. On March 10, debate and voting done, it went to the States and was published to the world. Mississippi acceded on March 26, 1861, becoming the necessary 5th State to approve. The Confederacy was born. South Carolina acceded on April 3 and Florida on April 22, 1861, completing the circle of 7 States. Less than 5% of all the members composing the ratifying conventions voted against ratification. Lincoln had promised war and unity was paramount to their resolve.

President Davis would explain that the CSA Constitution was the 1787 Founders' true Constitution and the CSA Founders agreed. They were attempting to re-start the principles from Jefferson through Calhoun, to take their part of America back to the original ideas, beliefs and understanding of their forefathers. They hoped the long history of political and economic trauma between North and South, between Jefferson and Hamilton could now end.

But on March 11 when Northern leaders read the new Constitution, an outcry of economic doom bounded across their financial landscape. *'Economic Freedom and Free Trade'* was the CSA banner. The Gulf States had enshrined in their fundamental law not slavery but the South's perennial insistence on a low tariff, no government funds for favored industry or private organizations, no internal improvement funds "to facilitate commerce" except for securing safety along the coastline, no overruns on Government contracts, no Congressional logrolling or pork barreling, and a decisive cut in the Spoils System.

The wheels of Northern finance, driving the Republican Party, turned to abide on their ledgers. The railroads could not allow it, nor the iron furnaces of Pennsylvania, nor the fishermen and cotton mills of New England. Northern commerce would never again accept a low tariff and never a General government without subsidies for their gain. They had worked long and hard for the Morrill Tariff and would never retreat. They had subsidies from the 1st Congress in 1789 onward. Republicans could not accept the evisceration of their expansive economic programs. They wanted their tariff monies today and their subsidies in a forever tomorrow.

Politicians and newspapers quickly followed. Republican Party leaders, pragmatic and lost caring any notion for peaceful union, reminded Lincoln, who needed no reminding, of his Inaugural's demand that the Gulf States collect tariffs for his government or war would come. Those tariffs year to year paid near or over 75% of the national budget. They were the financial girders of Northern commercial success supplying the subsidies they could not see their fortunes without. The Public Dollar Disease had them in a fateful grip.

They badgered Lincoln for a "necessary war" to avoid economic collapse and install their Republican agenda, the agenda he knew so well he had been elected to install. His Party would now "save the economy". So he led us to war under the banner of "saving the Union" – once so voluntary and now so long ago.

Virginia, North Carolina, Arkansas, Tennessee and Missouri had voted to remain in the Union. None took part in the CSA Convention. None stepped forward to join. Only Lincoln's call for war compelled

them into the Confederacy while the Compact of our 1787 Founders withered into the final throes of dying.

THE ARTICLES, SECTIONS, CLAUSES

“Slavery was less the cause than the occasion for war.”

Anne Norton, *Alternative Americas*, p. 311

No amendments were ever made to the Confederate Constitution. There was neither time nor opportunity. Every foundational imperative on slavery is contained in the following Articles, Sections and Clauses.

This Constitution does not camouflage slavery under a pretentious rubric of civility and liberty. At the same time, and also true of the 1787 Constitution, there is no Article, Section or Clause establishing slavery nor to disestablish slavery. The meaning is clear: *slavery does not run with the land. Slavery was never a Constitutional mandate either in the 1787 or the Confederate Constitution. The issue abides solely in the independent and sovereign States.* Every President from Washington through Lincoln agreed.

A constitution is not a penumbra of feelings for changeable use to accommodate changeable agendas. Law is to be read as clear text. We are not sensing our way through a spray of verbal mist as in a novel or poem, essay or oration. We are reading what is on paper, front and center, before our eyes. Both the 1787 and 1861 Constitutions provide an overall security net for slavery. Neither mandate slavery. Neither have the power to establish or disestablish slavery anywhere. The founding States of both countries conveyed no such powers.

Article I

1.2.3 (Persons included for Representation) *“Representatives and direct taxes shall be apportioned among the several States ... according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all slaves ...”*

This is identical to the 1787 Constitution except for use of the word ‘slaves’. Neither in 1787 nor in the Confederacy was this meant to devalue the slave as a human being. Slavery had already done that. Rather it was a slave’s value for political representation and direct taxation.

The 3/5 Rule began with the 1783 Impost during the Articles of Confederation. Under the Articles of Confederation the General government had no taxing power. The Impost of ’83 was a proposal by John Dickinson of Pennsylvania to pay off the General government’s war debt. It was based on population. The South, which stood for land taxation rather than population taxation, argued slaves were personal human property so should not be counted part of the population. The North wanted all slaves counted. All the States had slaves, but the South had many, many more than the North.

The Impost failed because Hamilton and his New York wanted the tax paid in specie. Yet everyone had already accepted a 3/5 assessment of the slave population for taxation.

In 1787 the Constitutional proposal was not about taxation but political representation. This time the South wanted full recognition of each slave and the North wanted none. Both had slaves but the South a far greater number. The Convention deadlocked till Gouverneur Morris combined taxation and representation and the 3/5 standard was revived. Thereby the North got its wish for lesser political representation from the South and the South got lesser taxation though not the political representation they wanted – a compromise that saved the Union for another day.

During the Confederate sessions both South Carolina and Mississippi, with Black Americans comprising 55% of their populations, contended for full recognition of all slaves for representation. Obviously the other Confederate States were not willing to cede that much political power to them. In so doing, they denied a defining element of a Slave Republic.

1.9.1 (Bars Foreign Slave Trade) *“The importation of Negroes of the African race, from any foreign country other than the slaveholding States or Territories of the United States of America, is hereby forbidden; and Congress is required to pass such laws as shall effectively prevent the same.”*

No such prohibition exists in the 1787 Constitution. In 1774 the 1st Continental Congress under their Articles of Association (AoA) written to the King, resolved not to purchase another slave from British ships if their complaints were not addressed by a specific date. These AoA did not constitute a union. Nor did they announce the secession of separate, sovereign and independent States. They were an expression from colonies united in distress attempting to avoid war by reaffirming colonial loyalty to the Crown. No matter Lincoln’s mythical, mystical words in his 1st Inaugural, they established neither union nor secession nor a new government. Lincoln was either ignorant or he lied.

Come May 1776, the 2nd Continental Congress faced open, de facto warfare. 5 colonies had already seceded and become sovereign States. Still, the Congress believed in the need for a unitary declaration of secession and the formation of a General government to prosecute the war England was forcing on them.

Three documents came forth: the Declaration, the Articles of Confederation (AoC) and the Model Treaty or Free Trade Plan. While the Declaration went into effect immediately, Jefferson’s condemnation of slavery was stricken. The AoC and the Free Trade Plan do not mention slavery.

True to their new status after secession, the Southern States began separately to end the importation of slaves: Virginia in 1778, Maryland in 1783, South Carolina in 1787 (though it re-opened the Trade from 1803 until 1808), North Carolina in 1794 and Georgia in 1798.

In 1787 there were 8 Northern States and 5 Southern. In Philadelphia the New England States, their slave ships in league with Southern slaveholders except Virginia, had stopped Virginia’s efforts to end the Trade permanently. Instead, Congress was prohibited from legislating a ban until 1808. The ban was not mandatory. Congress was free to never ban the Trade. But if a ban was passed, Congress was

still free to reinstate the Trade at a later time. Despite George Mason's best efforts, the worms survived the cooking of the cake.

In early 1807, Jefferson, looking forward to ban the Trade as soon as January 1808, arrived, began the process for necessary legislation. He happily signed the legislative ban into law.

Some suggest the Confederate Slave Trade ban was necessary to achieve recognition in Europe. There's some truth in that, but, in truth, it turned no heads. Only victory in warfare could do that. We do better with history when we accept the self-interest of wealth and power. Their transfers and their growth are the entrenched guidons of government.

The CSA allowance of slaves from the United States recognizes the internal slave trade and familial slave relations between the Confederate and Union Slave States along the border. Slave owners were highly conscious of the effects of slavery upon slave families. The CSA needed a practical, lawful avenue to allow slave families to be united in the Confederacy whenever likely.

On the afternoon of February 28, 1861, President Davis sent his first veto message to the Confederate Congress. Congress had passed legislation enabling the constitutional ban and detailing punishment for those convicted. It spelled out the options for return of the Free Africans to Africa. Davis said he had carefully considered this bill "in relation to the slave trade and to punish persons offending therein". He objected to the option that if the Free Africans could not be returned to Africa and all other options insuring their freedom could not be met, then these Free Africans could be sold on the internal Slave markets.

Davis wrote, "This latter provision seems to me in opposition to the policy declared in the Constitution, the prohibition of African Negroes, and in derogation of its mandate to legislate for the effectuation of that object." He, therefore, vetoed the legislation. There was no attempt to override.

Establishing the Slave Trade would be a critical leg in upholding a Slave Republic. Instead, here was the first American Constitutional Mandate to end this noxious commerce that New England had begun and was still engaged in at this very time.

1.9.2 (Congress can bar slaves coming from States remaining in the United States) "*Congress shall also have power to prohibit the introduction of slaves from any State not a member of or Territory not belonging to this Confederacy.*"

There was no need for this in 1787. All the original States were involved with domestic slavery and New England was heavily into the Transatlantic Slave Trade. In 1861 this was a safeguard against Union slave states outlawing slavery and the owners "selling South". At this time there were 7 Slave States in the Confederacy and 8 Slave States in the United States.

“Selling South” happened whenever a Northern State outlawed slavery and did not require the masters to free their slaves within their State. The irrefutable truth about Northern abolition is that emancipation was not always required and slaves were often sold South. That brought double relief to the North: 1) their moral feelings felt cleansed, and 2) with fewer Black people about, White people could not be “corrupted”.

1.9.4 (Congress cannot deny or impair slavery) *“No bill of attainder, ex post facto law, or law denying or impairing the right of property in Negro slaves shall be passed.”*

This is the Article some claim establishes a Slave Republic. It’s hardly true. Both the 1787 and CSA Constitutions have an Article 1.9 which prohibits the General government to legislate bills of attainder and ex post facto laws. Both have an Article 1.10 which denies the States the power to pass such laws. In both Constitutions Article 1.9 applies only to the General government and Article 1.10 applies only to the States.

While the CSA 1.9 prohibits the General government legislating against slavery, CSA Article 1.10 does not mention slavery *in any regard*. It’s entirely committed to ex post facto and other non-slavery related issues, e.g., excessive bail, entering treaties, laying duties on tonnage and so forth.

So proponents claiming CSA Article 1.9 stops the States from becoming Free States is incorrect. It is solely a prohibition against the General government. If the CSA Founders meant to stop the States from becoming Free States, they would have had to provide that prohibition in Article 1.10.

The Confederacy’s addition to 1.9 denying power to the General government to disestablish the institution of slavery was done so the prohibition would be explicit. Slavery was already implicitly outside the General government’s power when the CSA Founders abolished ‘dual sovereignty’. Slavery, as with any State creation, resided in the sovereignty of their respective peoples.

Lincoln and the Republican Party held to this view. They made this clear with their passage of the original 13th Amendment named the Corwin Amendment after Republican Representative Thomas Corwin of Ohio who introduced the Amendment in the House while Republican Senator William Seward of New York introduced it in the Senate. It passed Congress and was going through the States for ratification, where a few had already approved the measure, when Sumter stopped its progress.

At the Hampton Roads Peace Conference on February 3, 1865, Lincoln was hoping to talk the Confederate States back into the Union. He and Seward refused to address the South’s quest for independence. Rather they argued that the return of the CSA States could stop passage of the Second 13th Amendment banning slavery in the United States if they re-joined immediately and voted against passage. (It is a depth-defying question whether Lincoln ever understood the South or felt the need to.)

Saying he already had conversations with political leaders, Lincoln offered to work for a \$400 million reimbursement for slaves already freed by the war. Whether Lincoln could actually produce such a result is conjecture. Stanton and the Radical Republicans would not be lightly dealt with and Lincoln most often gave in to them. Interestingly, Seward immediately jumped up arguing against the President’s proposal. But Lincoln tempered him saying, *“Ah, Mr. Seward, you may talk so about*

slavery if you will, but if it was wrong in the South to hold slaves, it was wrong in the North to carry on the slave trade, and it would be wrong to hold onto the money the North procured by selling slaves to the South, without compensation, if the North took the slaves back again.”

It would be Lincoln’s last attempt to keep slavery alive in order to end the war and/or gain compensation for slave owners. He had several times before and lost.

Article IV

4.2.1 **(Privileges and Immunities)** *“The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States, and shall have the right of transit and sojourn in any State of the Confederacy, with their slaves and other property; and the right of property in said slaves shall not be thereby impaired.”*

To clear old, stale air: this Clause never operates under natural rights law. It is only under positive law.

While the right of transit with slaves and other property was not enunciated in 1787, it was parcel within the meaning of that Constitution. This seeming amplification by the CSA was neither a new understanding nor a new protection. It had been recently reinforced in 1856 with the holding in *Dred Scott*.

Because of *Dred Scott*, in 1861 the US Congress could not legislate to prohibit slaves in the territories. The CSA was tracking the historical meaning of this clause and contemporary, explicit US law. Both *Dred Scott* and the CSA were correct for the very reasons our US Founders reproduced this Clause from the law of the British Empire.

Explaining the historical backdrop and origination of the Privileges and Immunities clause, David Hutchison in his *Foundations of the Constitution* wrote, *“It was a well-known principle of the law of England that a subject was entitled to all the rights, privileges, and immunities of the inhabitants of every other colony or dominion regardless of his place of residence in the Empire. There was an imperial citizenship which of right enjoyed all the rights, liberties, privileges, and immunities of citizenship in all parts of the British Empire”*.

Many of our Founders were British lawyers. Grounded in British law, they obviously understood the Clause’s fundamental impact on the unification of the independent States. In Federalist 80, Hamilton wrote this clause “may be esteemed the basis of the union.”

The reason is straightforward: there can be no sense of unity where a citizen of one State, acquiring or producing property in his own State, is at risk of losing that same property when he travels with it to a State with different property laws.

The Clause existed in fuller form in the Articles of Confederation, Article IV: *“The better to secure and perpetuate mutual friendship and intercourse among the people of the different States in the union, the free inhabitants of each of these States ... shall be entitled to all privileges and immunities of free*

citizens in the several States; and the people of each State shall have free ingress and regress to and from any State, and shall enjoy all the privileges of trade and commerce ... as the inhabitants thereof respectively ... “.

With the exception of Louisiana, slaves in Union or Confederate States were held as personal property. If a slaveholding family were to move habitation or merely travel for any reason, the slaves necessarily must also as they were an integral part of their families. Most slaveholding masters worked in the fields with their slaves. The view that masters were aloof with alien slaves doing their whimsical bidding is careless, ignorant and vicious abolitionist propaganda.

4.2.3 (Fugitive Slave Clause) *“No slave or other person held to service or labor in any State or Territory of the Confederate States, under the laws thereof, escaping or lawfully carried into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such slave belongs, or to whom such service or labor may be due.”*

This Fugitive Slave Clause closely parallels the 1787 Constitution with the exception of the plain use of “slave” and the inclusion of “Territory” and “lawfully carried”.

Since the United States and the Confederacy were now separate governments, no fugitive slave laws would apply to both unless a treaty were signed between them. The chances that might happen were less than minimal. North Carolina, Virginia, Tennessee, Arkansas would have no obligation to protect the CSA slave owner’s property rights or deliver the slave back.

For this simple reason (among others) astute observers of the political scene such as Salmon P. Chase, Lincoln’s Treasury Secretary, saw the Gulf States’ secession as the death-knell of slavery. He was more than likely correct. Jefferson Davis and Alexander Stephens agreed. Hardly assurance to those who insist the Gulf States seceded to create and expand a Slave Empire.

In 1842 in *Prigg v. Pennsylvania*, Justice Story, a nationalist, held the administration of the Fugitive Slave Clause, though “self-executing”, was “exclusively” under Federal jurisdiction. The States had a constitutional duty to uphold the slaveholder’s right in his slave but enforcement was left to the “national Congress”. Though *Prigg* held the Pennsylvania personal liberty law in question to be unconstitutional, the decision ushered in another smattering of Personal Liberty laws whereby some States legislated (differently for each State) that State officials were not or need not co-operate with federal authorities. That was clearly not the intent of *Prigg*.

Jefferson’s Resolutions of 1798 required a people in convention vote to nullify a federal law. He was cognizant the 1787 Constitution demanded the States obey federal law and only a vote from the people in convention, acting in their sovereign capacity, could nullify a federal law. When South Carolina had

voted its refusal to collect the Tariff in 1832, it properly used the people in convention procedure. But Northern Personal Liberty laws were passed solely on votes of the legislatures. Therefore, in Jeffersonian eyes they violated the Constitution. To the South, these Personal Liberty laws were another demonstration of the North's disdain for the Rule of Law, another instance where the 1787 Compact was violated by the North's refusal, again, to follow the Law of the Land they had agreed to follow in the beginning.

Before he was sworn into office, Lincoln sent messages to Republican operatives in States with Personal Liberty laws to have them repealed.

4.3.3 (Governance of Territories prior to Statehood) *“The Confederate States may acquire new territory; and Congress shall have power to legislate and provide governments for the inhabitants of all territory belonging to the Confederate States, lying without the limits of the several States; and may permit them, at such times, and in such manner as it may by law provide, to form States to be admitted into the Confederacy. In all such territory, the institution of negro slavery, as it now exists in the Confederate States, shall be recognized and protected by Congress and by the territorial government; and the inhabitants of the several Confederate States and Territories shall have the right to take to such Territory any slaves lawfully held by them in any of the States or Territories of the Confederate States.”*

This issue of migration with slaves into the territories was the key contention over slavery from 1820 to 1861. The South always maintained that the territories were the birthright of all the States until a new State was formed and admitted to the Union. Then, the people of the new State were sovereign and could be slave or free.

But keeping slaves out of the territories meant keeping small Southern slaveholding farmers and merchants out of a chance for greater prosperity that should be open to all Americans. 72% of slaveholders owned 10 or fewer slaves and the master worked the fields and stores with them. For the South, the refusal to allow any American to homestead in a territory with or without slaves was unconstitutional. The *Dred Scott* opinion on how the Founding Generation viewed Black Americans compared to Taney's own more enlightened time caused not a stir of public outrage. But its holding that the territories by right of the Privileges and Immunities Clause are open to all Americans brought a firestorm. Northern White people refused to live alongside Black people, free or slave.

A rope of three fears undergirded Republican opposition: 1) their fear hiding under the cloak of slavery's immorality their outright racist refusal to let Black Americans live among them, 2) fear that Free Blacks and loaned-out slaves would take jobs from Whites, and 3) fear that mere association with Blacks promoted inferiority and “corruption” within the White population.

This last fear was so entrenched, particularly in New England's twisted mythology, that it fostered the fantastical claim that Jefferson, by merely living beside Black Americans, somehow by osmosis, was a Negro president – almost 200 years before Toni Morrison made the same claim about Bill Clinton although for different reasons. In the serendipity annals of American history, Barack Obama is more accurately our Third, not First Negro President.

The South was not a land of plantations. Rather a land of small farmers with few slaves (1 – 10) who comprised overwhelmingly the greatest number of slaveholding families. Among all slave owners, 20% owned only one, 55% owned 5 or less, 72% owned 10 or less, 88% less than 20. These were the ones most affected by laws like the Missouri Compromise.

A farmer in 1861 owning 20 slaves or more is considered a “plantation”. That would be 12% of slaveholders. Large plantations, 50 or more slaves, comprised only 3% of slaveholders. These farmers were not disposed to move. It was not economically feasible though a son or a daughter might with a few slaves

That States such as Illinois, Indiana and even in 1867 Oregon refused to allow Free Black Americans entry either completely or only with substantial hindrance demonstrates the North’s scorn of Black people. As David Wilmot of Pennsylvania made clear, his Proviso (though never passed) to restrict slaves from entering new land above a certain longitude grew from his concern for White people. He admitted he cared little for the welfare of Black Americans. Senator Lyman Trumbull of Illinois who beat Lincoln for the Senate seat in 1855 said the same. The Republican Party was for White people only. These men knew, as did everyone, that if slaves settled into new territory, their emancipation would follow.

Willing to protect slavery where it already existed and despite the Privileges and Immunities Clause’s reinforcement by *Dred Scott*, the Republican Party was committed to find a way to overturn or ignore the Constitution and its interpretation by the Supreme Court.

The Missouri Compromise was clearly unconstitutional to Jefferson who roared it was a “fire bell in the night”. Not until the Kansas-Nebraska Act in 1854 was the Compromise eliminated. In 1856 *Dred Scott* agreed with Jefferson and the US territories were open to slavery.

The 7 States seceding to form the Confederacy were giving up any chance of settling the territories of the United States. Only one territory seceded: Arizona and the Confederacy did recognize her. But there were about 7 slaves in Arizona and no one expected more. Climate and terrain proved it inhospitable to slavery. If the slaveholders of the Gulf States were to engage new land where slavery might be established, it must be by conquest outside the boundaries of the United States and across the waters of the Caribbean or the Gulf of Mexico or through Texas itself to Mexico – where the Mexican people would not take kindly to slavery already abolished in 1829, over 30 years before.

ADMITTING OTHER STATES

4.3.1 (**Admittance of Other States**) “*Other States may be admitted into this Confederacy by a vote of two thirds of the whole House of Representatives and two thirds of the Senate, the Senate voting*

by States; but no new State shall be formed or erected within the jurisdiction of any other State; nor any State be formed by the junction of two or more States, or parts of States, without the consent of the legislatures of the States concerned, as well as of the Congress.”

This is similar to the 1787 Constitution with two differences: the numerical vote to admit and the use of the word “other” rather than ‘new’. The CSA use of ‘other’ recognized that established States of the United States or elsewhere might wish to join its Confederacy. The 2/3 vote was a critical compromise between those wanting only Slave States and those demanding also Free States.

In 1787 a new State could “be admitted by the Congress” with only a majority vote. But the Confederacy had a constitutional mandate for a 2/3 vote. (The criteria of a 2/3 vote for “new” or “other” States was neither new nor unheard of. It was a proposed Amendment from the Hartford Convention in 1814.)

Though slavery is not mentioned, slavery was the major hurdle in this Clause’s development. Likely the Confederacy would not have held together if a compromise had not been reached. It was a battle between the promise of greater wealth and economic security and the perceived need by some for additional societal harmony and security. Alexander Stephens, Robert Toombs (with Jefferson Davis in support) pushed for Free States. Robert Rhett, T.R.R. Cobb and their associates wanted only Slave States.

An intense line of Southern fear existed from the 1804 massacre order by Dessalines in Haiti where all whites were murdered to a Free Black, Denmark Vesey’s revolt in 1822 in South Carolina to Nat Turner’s revolt in Virginia in 1831, to Garrison’s first histrionic blast to Beecher’s Rifles in Kansas to John Brown’s treason in Virginia and the North’s refusal to return for trial in Virginia Brown’s associates who escaped. Finally, Lincoln’s sadistic, cynical “war measure”, the Emancipation Proclamation, hoping to incite an uprising of slaves within the borders of the Confederacy to riot and kill White people and, perhaps, cause a weakening of the frontline Confederate armies.

Surprising only to the North, the free and slave Black Americans of the South remained loyal to their families and States in overwhelming numbers. The North, even today, still tutored under Puritan wrath, cannot comprehend that Black and White Southerners, on any day in any year, free and slave, are One People and the Southland is their land and their home.

Antebellum Americans in the South, with few exceptions, held slavery a moral evil, an inherited struggle that was also a structural pillar of its culture and wealth. A monumental societal program of practical and civic education beyond the funds of individual States was needed so freed slaves could live successfully as Free people. So personal manumission remained the norm. Jefferson had planned the territories would be a place where free Blacks could go and set up new lives for themselves. But the North would tolerate no assimilation.

Northern political and commercial houses knew slavery and the Slave Trade was a continuing basis of Northern wealth as well. But that truth never stopped them from espousing their vanity of self-elation. Their wealth and power class never proposed a program of emancipation and assimilation into

American society with or without national funds. The cost and human endeavors of Black freedom would remain Southern issues.

One Northern abolitionist, who understood this peculiar dilemma over the struggle for Black freedom, after visiting Georgia, Virginia and South Carolina in 1854, wrote the following:

“What had the South done to injure us, except through our sensibilities on the subject of slavery? What have we done to her, but admonish, threaten, and indict her before God, excommunicate her, stir up insurrection among her slaves, endanger her homes, make her Christians and ministers odious in other lands? And now that she has availed herself of a northern measure (the Fugitive Slave laws) for her defense, we are ready to move the country from its foundations. We ought to reflect, whether we have not been enforcing our moral sentiments upon the South in offensive ways, so as to constitute that oppression which makes even a wise man mad.

“All this time we have overlooked the intrinsic difficulties of the evil which the South has had to contend with; have disagreed among ourselves about sin per se, and about the question of immediate or gradual emancipation, and yet have expected the South to be clear on these points, and to act promptly. What has she ever done, except in self-defense, in our long quarrel, which, upon reconciliation, would rankle in our memory, and make it hard for us to forgive and forget? Positively, not one thing. We have been the assailants, she the mark; we the prosecutors, she the defendant; we the accusers, she the self-justifying respondent.

“Unless we choose to live in perpetual war, we must prevent and punish all attempts to decoy slaves from their masters. Whatever our repugnance to slavery may be, there is a law of the land, a Constitution, to which we must submit, or employ suitable means to change. While it remains, all our appeals to a “higher law” are fanaticism.” Nehemiah Adams, D.D. *“A Southside View of Slavery”* pp.127-128.

Rhett and his associates were not aiming to keep slaves in slavery. No one argued against State manumission laws. The hard truth is that the Gulf States had suffered more than their share of abolitionist wrath. The hounds of rabid abolitionism including clergy, urging slaves to revolt and murder for freedom never left Southern ears. Rhett and Cobb wanted to insure the hounds would not return with the admittance of Free States.

Stephens, Toombs and Davis knew the CSA needed expanding commercial trade to survive. They looked to Europe and the Caribbean but also closer to home, to the Mississippi and the Union States along its shores. They wanted the river open for domestic and foreign commerce. Missouri, Arkansas and Tennessee are at this time Union States. The CSA Founders dreamt that one day Union States doing commerce up and down the Father of Waters would come within the Confederacy. The great economic truth is that by keeping New Orleans open to Free Trade with a low tariff, the commercial traffic on the Mississippi would naturally flow to the Confederacy. That gave good reason for commerce along the banks of the great river and foreign shipping to prefer business with the Confederacy.

Some claim that admission of Free States was near impossible because the CSA Constitution requires a 2/3 vote of the States for a new State while the US does not. But that can hardly be true. The Confederacy used 2/3 voting to insure a stronger consensus than a mere majority in areas of serious import. For example, a 2/3 vote was required when an appropriation bill originated in Congress rather than in the Executive, a 2/3 vote was required for taxing exports, a 2/3 vote for impeachments, a 2/3 vote for amendments to the Constitution and a 2/3 vote to override a Presidential veto including a line-item veto.

There were only 7 States in the CSA. Five (5) is the 2/3 vote of 7, one more than a mere majority. Five (5) or 2/3, was the number of States necessary to bring this Constitution into reality. Had the Republican Party not invaded the South, those original 7 would have stood alone. Perhaps, forever.

SLAVERY MOTIONS TABLED OR VOTED DOWN AT CSA CONVENTION

The following motions were made to change the Preamble. They were tabled or lost in a vote on February 28, 1861

1. Every free white citizen of any one of the Confederate States shall be deemed a citizen of the Confederate States.
2. Every free white citizen of any one of the Confederate States at the time of its ratification of this Constitution, and every person born of parents domiciled in any of the States or Territories of the Confederate States, shall be deemed a citizen of the Confederate States.
3. All free white citizens of the several States forming this Confederacy at the time of the adoption of this Constitution are hereby declared to be citizens of the Confederate States. And all persons hereafter declared to be citizens by any one of the States (except aliens or persons having one-eighth or more of African blood in their veins) shall be citizens of the Confederate States.

The following proposals for inclusion in the body of the CSA Constitution were tabled or lost in a vote on the date next to each.

1. No person of African descent or being alien born and unnaturalized shall be qualified as an elector in any State. 3/1/61
2. Removal of the 3/5 rule in the census of slaves for representation. 3/1/1861
3. Congress *may* prohibit the importation of slaves. 3/5/1861
4. Congress *shall* have the power to prohibit or to regulate the importation of slaves. 3/5/61
5. The importation of Negroes born in Africa is forbidden. 3/5/1861 (*This was an attempt to loosen the strict prohibition of the Slave Trade by forbidding African importation but allowing the trade with non-African born Negroes.*)
6. The importation of slaves from the slaveholding States of the United States is forbidden *after* July 1, 1862. 3/5/1861
7. No State shall remain in this Confederacy which does not authorize slavery within its limits. 3/6/1861

8. No State may be admitted which denies the right of property in slaves or does not fully protect such property. 3/6/1861
9. No free State shall be admitted except by consent of all the legislatures of the States. 3/7/1861
10. No free State shall be admitted into the Confederacy. 3/7/1861
11. During the debates on the CSA Fugitive Slave Clause there were two motions to shift the costs of recapturing a slave where there was interference in returning the slave by the State where the slave had fled. The first was to shift all expenses including the value of the slave to the violating State. When that failed, a second attempt was immediately made, this time to shift the cost to the CSA General government. Both failed. 3/7/61
12. No State shall be admitted which denies the right of property in Negro slaves or the right of the master to recapture his slave. 3/8/1861
13. No State can abolish slavery without consent of all other States. 3/9/1861
14. No State shall remain in this Confederacy which does not authorize the institution of slavery within its limits. 3/9/1861

Alexander Stephens, a slaveholder but no secessionist, who earned Yankee fame calling slavery the Cornerstone of the Confederacy, led the struggle to stop the nationalization of slavery. He won. Slavery could be established and undone only by the sovereigns, the people of each State. It would not be the Law of the Land as also it never was in the United States.

To think and believe otherwise is to yield to emotion and vapors of self-importance, to turn away from the Rule of Law ... like the abolitionist of venom of antebellum America.

AFTERWORD

The name of Pickering will live when that of Adams will be lost in oblivion. William Lloyd Garrison in a Letter to the Salem Gazette, June 11, 1824

Pickering is a man whose *“manners are forbidding, whose temper is sour and whose resentments are implacable ... I am mistaken if this dictator does not get himself ensnared in his own toil ...”*

Abigail Adams to her sister, Mary Cranch, December 11, 1799, quoted in *John Adams*, by Page Smith, Vol.II, p. 1023

George C. Rable in his “The Confederate Republic” notes that Robert Rhett *“believed that the Confederacy must be a slaveholders’ republic in the purest sense. This meant eliminating the constitutional prohibition against the African slave trade, repealing the three-fifths clause and excluding free States from the Confederacy.”* p. 50.

Rhett lost each point. Most importantly, he lost where he needed to win: the General government held no power over slavery at all.

Accused of leaving their Mother Union to begin a war to preserve and spread slavery, it is cold comfort the warm South created no Slave Republic nor had contiguous land to bring slavery without conquest.

Down our history Southerners continue to be misunderstood. Perhaps, true federalism is too complex for humans to endure and understand. Or, maybe, too complex for New England.

Nor did the Gulf States begin the war Lincoln contrived when his Party demanded it. They just refused as they would have at our beginning to acquiesce to the Republican nationalization of the United States where they would pay the Republican tariffs for the Republican commercial Empire. They seceded to reform the present, recapture the past and themselves live the future in peace. But they mistakenly allowed Lincoln's vagaries of military and political events corner them into believing they must fire on Sumter.

John Adams' exhortation to the Quaker abolitionists went unheeded. With his passing in 1826, America lost a preeminent, wise and pragmatic leader. He understood human nature. He already foresaw while President the result radical abolitionism would bring. He had to contend in his own Administration with political and cultural attitudes of demented self-importance from the likes of Timothy Pickering. Pickering, no matter his acknowledged talents, was the embodiment of a Puritan sniffing over humanity. For vanity is the throne of entitlement.

From his pedestal among Federalists, Pickering led New England's fight for secession from 1796 – 1815. The only reason he failed, in the opinion of John Quincy Adams, was that the common people were not behind him though many of the elite were.

Pickering lived till 1829, long enough to imbue a young William Lloyd Garrison with fiery abolitionist views (coming from Pickering's own father) so absolute that Garrison had two singular visions: 1) indifference to Southern lives, and 2) secession of the North from the United States. Would that New England could ever have the courage to do so.

Slavery was the quagmire for a sound boom where the North entangled the South in its irrational, vindictive, death-prospering Puritan wrath. Garrison's absolutism mirrored Pickering's demand to devolve from any semblance of Jeffersonian government. They and their kind could endure American blood spinning away human lives, damning both sides to the tragedy of needless death – the loss of a generational flower of American youth. We died due to unquenchable Puritan zeal. Their vanity bloated their veins for wealth and for Empire while they hid behind slavery.

On April 12, 1861, the war ships of the Republican Party lay just outside Charleston harbor causing Beauregard to open fire on Sumter. Gustavus Fox whose plan Lincoln put into effect to draw the Confederacy into firing the first shot was on board urging its Commander to allow the ships to engage. The Commander refused, likely because Seward had given crossed signals to the Navy. If Seward hadn't, the outcome would have been a battle where everyone could see why the Confederacy fired on Sumter. Instead, those ships remain hidden under a shroud of bloodstained propaganda where the Confederacy began the war and Lincoln, poor Lincoln, wanted only peace. But it was Lincoln and his Party who intended war all along *unless the Gulf States did their bidding*.

On April 13, 1861, Sumter fell. That April day was the 118th birthday of Thomas Jefferson, a humanely inspired man, who, as much or more than anyone, argued for “government by consent of the governed”. He warned the consolidation of wealth leads to the tyranny of consolidated government. He was the President who in 1801 in his 1st Inaugural told New England if they truly wished to secede (they had been grumbling about secession since at least 1794), though he thought it was an error on their part, he would not interfere. They could leave because it was *their choice to leave*. The United States would wish them well. They could go and live in peace.

60 years later, neither Lincoln nor the Republican Party sustained such moral and political character. With Lincoln as their front man, the Republican Party, eyes glazed on their ledgers and the future dominion of Empire, brought fratricidal war to our once, and so long ago, uncommon country.

The wrath of man does not bring the righteousness of God. James 1.20

About Vito Mussomeli

Vito Mussomeli is a retired attorney living in Arizona. He has spoken and written extensively on the Confederate Constitution and the Confederate legal system. **[More from Vito Mussomeli](#)**

<http://www.abbevilleinstitute.org/review/slavery-in-the-confederate-constitution/>



Southeast Texas teen works to restore an official uniform of the United Confederate Veterans

Fifteen-year-old President of the Texas Children of the Confederacy has taken on this challenge as his President's Project. This message is from Col. E. W. Taylor Camp #1777.



Checks should be made payable to "Texas Children of the Confederacy" and mailed to Zander Sheppard, PO Box 808, New Caney, Texas 77357

Zander Sheppard wants to see Lt. William Randolph McEntire's UCV uniform professionally conserved and then placed on display in the Texas Civil War Museum in Fort Worth. To do that, he needs to raise about \$2,500.

The coat and its pants are the property of the Texas United Daughters of the Confederacy. Zander traveled with his grandmother, a member of the UDC, from his home near Houston to Temple, Texas on June 6 and made a speech to the entire Texas SCV Division assembled. For his time, effort, and courage in addressing the large group, one single SCV member handed him a check for \$25.

Gentlemen, this worthy young man needs our help. If you have room in your newsletter, please run these pages and encourage your members to help Zander.

UCV suit conservation, cont.



This suit belonged to Lt. W. R. McEntire (at right) of Co. A, 9th Georgia Btn. Artillery. He came to Texas after the War and became famous here in the cattle industry, banking, cotton, and merchandising. He died in 1920 and lies buried in Oakland Cemetery in Dallas. There are lots of articles and photos of him on the internet.

Zander is a very dedicated young man who deserves our help, both as individuals and as camps. Please consider making a generous donation to his project before the end of July if possible. Thanks for your attention.

We in the E. W. Taylor Camp have no connection to the project other than our wish to help Zander raise the funding.

If you have any questions or concerns please email them to Anna Sheppard at

Marbil1764@aol.com



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R. E. Lee: A Biography

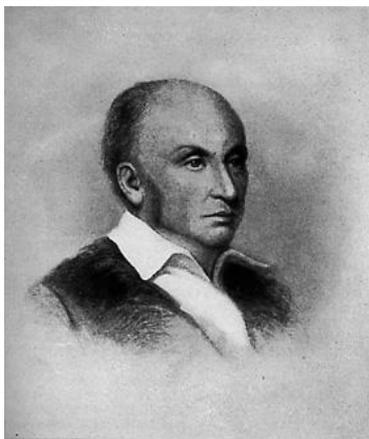
by Douglas Southall Freeman

published by Charles Scribner's Sons,
New York and London, 1934

Chapter VIII

LEE IS BROUGHT CLOSE TO FRUSTRATION

When Lee took his wife and little son from [Fort Monroe](#) to Arlington, in November, 1834,



George W. P. Custis

GEORGE WASHINGTON PARKE CUSTIS, FATHER-
IN-LAW OF R. E. LEE⁹

he expected to rent a house in Washington, but as he could not find suitable quarters he decided to leave them at Arlington for the winter.¹ And there they remained, as their children increased, during the whole of Lee's service in the national capital. It was an arrangement physically taxing on Lee, who rode to and from his office every day except in the very worst weather. For his family it was the most pleasant of lives. Mary Custis's marriage did not make the least difference in her status at home: she remained the "young mistress," the heiress to the estate. Her children were a delight to her parents. Mrs. Custis, whose warm heart, piety, and kindness impressed Lee more and more as he lived at Arlington, watched ceaselessly over her daughter

and her grandchild.² Mary's father, George Washington Parke Custis, who very soon abandoned his antagonism to her marriage, was an easy-going, indolent man, then fifty years of age. "His features were sharp and irregular, his nose long and thin, and in after years his head was bald. A firmly set mouth and a well-rounded chin were his best features, and indicated a firmness of character which his light-blue and weak eyes seemed to contradict. His cheeks were slightly sunken and gave to his face a somewhat cadaverous appearance, which was

hardly improved by the thin side-whiskers he wore. He was careless p130with his dress, and the visitor to Arlington was often surprised at the shabby-appearing gentleman who appeared to welcome him to so splendid a mansion."³

Custis^a possessed considerable ability, and could both speak and write with fluency and power, but he was at heart a *dilettante*.^o He had never been compelled to work, but he dabbled at the writing of drama, at poetry, at playing the violin, and, later in life, at painting. He was a good student of sound reading and no small culture, but he preferred the society of men to the company of books. All comers were welcome to the Arlington estate, rich and poor alike. At a large spring on the property he subsequently erected a kitchen and other buildings, threw open that part of the grounds to the public, and even went so far as to arrange for a small steamer to bring over the populace of Washington for picnics and frolics. Usually he would come down from the mansion house to the spring, when a party was there, and would play with the children. As a planter Mr. Custis was not successful. Except for sheep raising, which he helped to promote in the United States, he had little interest in farming. He lived off the produce of properties that overseers or tenants operated, and his own Arlington he kept as a park.

His servants were numerous and were fond of him, but otherwise they seem to have been noted only for their laziness. The whole atmosphere of the place was friendly and leisured, but always slightly disordered and neglected.⁴ Although Mr. Custis professed to be a *littérateur* at the time of his daughter's marriage, he made no pretense to being a saint. He loved the larger world in which he had all too little a part, and when Washington theatres offered attraction Mr. Custis shook off his indolence and became an enthusiast. He was "amusing himself," Carter Lee had written in 1829, "with beholding and describing Madame Vestris dance. Her manner of saluting the audience particularly strikes him, and he expatiates upon the style with which she elevates her toe higher than her waist and points it deliberately at the spectators."⁵ When there was jovial company at Arlington, Custis p131threw most cheerfully into the entertainment — a little theatrically, perhaps, and with some self-consciousness, but hospitably and generously.⁶ At bottom he was a sincere, kindly gentleman, and he soon had for Lee a respect and an affection that were cordially returned.

The Washington tradition seeped more deeply into the spirit of Lee as he lived among the Arlington relics and heard Mr. Custis talk of the Father of his Country. Across the river he found traditions of another sort and a routine of labor that was pleasant only because his commanding officer made it so. In origin, [Charles Gratiot](#), chief engineer of the army, was French-Louisianan, of the highest social station, and had been one of the young men [General Wilkinson](#) had first selected as cadets at West Point, when he had been sent

out to win the good-will of the people of Louisiana. With a brilliant career in the army Gratiot had received the thanks of Congress for his conduct during the War of 1812, and as chief engineer he had earned the reputation of being an indispensable officer — a model of the military virtues. "His manners," attested one admirer, "were as child-like, simple and unpretending as his talents were brilliant and cultivated."² Every project aroused his interest. The welfare of each officer of engineers was his particular charge. Shortcomings on the part of his subordinates he was ready to overlook; their interests he was quick to defend against the rivalries of the line and the neglect of Congress. He had the warm good-will of the corps and when Lee went to Washington he seemed fully entrenched in power, well able to care for himself. "It is useless to waste a man's good wishes on him inasmuch as he never requires them," Lee said, half admiringly, half in jest. He "will seemingly knock his way through life."³

Lee had brought with him from Old Point the clerk who had carried the burden of his accounts and official papers there,² and with this help he was able to dispose of the correspondence that p132Gratiot turned over to him. The assistance of this experienced clerk was the more important because Lee complained that his own memory was bad — bad, it would appear, because he could not remember indefinitely every detail of each financial transaction.¹⁰ Besides correspondence, he was given some of the odd jobs of the office, the most important of them being the installation of a lithographic press.¹¹

Although Lee usually hurried home in fair weather, he was quick to find his old friends and to enter again into their lives in the spirit of West Point or of Fort Monroe. Joe Johnston was on duty in Washington at the time and shared in Lee's social activities, with more restraint, however, than at Old Point. Under the shadow of the White House, Lee and Johnston had to be more circumspect than had been necessary when Colonel Eustis was in his quarters and the night was waning. One day Lee was riding along Pennsylvania Avenue when he hailed a brother officer on the sidewalk. "Come, get up with me," Lee cried cheerily, and as his comrade was willing, the two proceeded together on the back of the astonished horse. Still most astonished was the Secretary of the Navy when he chanced to see the spectacle. If he informed his brother of the War Department of the undignified behavior of two officers of the army, Lee heard nothing of it, despite numerous prophecies and much chaffing by his comrades.

On nights when the weather was too inclement for the journey home, or the roads were too heavy, Lee often joined a "mess" at Mrs. Ulrich's, a boarding house where Joe Johnston and James H. Prentiss and other army men resided, together with one or two Cabinet officers and a number of congressmen.¹² It was a more expensive life than Lee's thrifty

nature approved, and when a change in the army regulations reduced the allowance for rations, he vainly sought a transfer to another post.¹³

Except for this expense and the dull duties assigned him, Lee enjoyed the life of Washington and of the Arlington neighborhood. p133All his social impulses were aroused by it. "Your humble servant . . .," he confided to [Talcott](#), "has returned to a state of rejuvenescency . . . and has attended some weddings and parties in a manner that is uncommon. My brother Smith was married on the 5th inst. and the Bride I think looked more beautiful than usual. We kept agoing till Sunday and last night I attended a Bridal party in Alexandria. . . . I will only tell [Mrs. Talcott] that my Spirits were so buoyant last night, when relieved from the eyes of my Dame, that my Sister Nanie was trying to pass me off as her spouse, but I was not going to have my sport spoiled that way, undeceived the young ladies and told them I was her younger brother. Sweet, innocent things, they concluded I was single and I have not had such soft looks and tender pressure of the hand for many years."¹⁴ Affairs of this nature were some compensation for a routine that made Lee exclaim — in the language of many a soldier of the same rank — "What a pity it is a man is a poor lieutenant."¹⁵ Occasionally he gave a dinner, to which he invited some of his army friends. For one such affair, set at 4 P.M., he called five young officers. "There will be one room devoted to the gentlemen," he wrote John Macomb, "and those who can sleep three in a bed will find 'comfortable accommodations.'"¹⁶

The round of office work was pleasantly broken in the spring of 1835. The boundary between Ohio and the territory of Michigan was then in dispute. An armed clash between the two neighbors seemed not unlikely. Talcott had previously been employed in making a survey of the line in controversy, and in May, 1835, he was directed to make new observations to answer the rival contentions. "His old-time and able assistant, Lt. R. E. Lee of the Corps of Engineers" — in that gentleman's own bantering announcement to Mrs. Talcott — "will join him forthwith for same duty." The mission was not expected to take more than one month, but it occupied the entire summer. It involved a number of interesting calculations and it carried Lee to the Great Lakes, p134which he had never seen before. The tour of duty added little, however, to his equipment for the duties that lay ahead.¹⁷

Early in October, Lee got back to Washington and hastened on to Ravensworth, where the family was visiting. He found Mrs. Lee ill in bed. Her second baby, a girl, who had been named Mary, had been born that year. The mother unfortunately got a pelvic infection of some sort, which the physicians attributed to overexertion on her part. Lee regarded her condition as serious and he removed her to Arlington the day after his return. She suffered acutely until two abscesses that had formed on her groin broke. Then she began

to mend, though very slowly. It was the beginning of 1836 before she was able to walk about again.¹⁸ The children got the whooping-cough as their mother grew better — "whooping, coughing, teething, etc. and sometimes all three together," in the language of the despairing father. Whereupon, Mrs. Lee, not to be outdone by her youngsters, contracted mumps.¹⁹ As the summer of 1836 came on, her improvement was more rapid. Lee then took her to one of the mineral springs of Virginia, where she was able to resume her normal life except for a slight lameness. When he brought her back in the autumn he was himself much worn down by work and worry. "I never saw a man so changed and saddened," a cousin recorded.²⁰

Lee's duties during these difficult months confined him closely to the office of the chief engineer, with no outside assignment except one inspection at [Fort Washington](#).²¹ He would have tried to escape from it, by prevailing on General Gratiot to give him a post elsewhere, had Mrs. Lee's condition permitted him to leave her.²² Hearing all the department gossip²³ and witnessing many of the controversies among his superior officers,²⁴ he was drawn into the campaign to procure more consideration for the Engineers' Corps at the hands of Congress.²⁵ His efforts at lobbying, which were not very successful, deepened his dislike of politicians. "Oh! we have been horribly, shamefully treated," he wrote Jack Mackay. He was temporarily buoyed up a bit, later in the year, by interest in Texas's struggle for independence and by the promotion he tardily received on September 21, 1836, when he was made first lieutenant.²⁶ But the routine of the office continued to chafe him and made him restive. Talcott had quit the army for private engineering earlier in 1836 and Lee had almost been tempted to resign with him. If he should himself surrender his commission, he said, he would do so with less regret,²⁷ now that Talcott was out. In February, 1837, Lee wrote him:

"You ask what are my prospects in the Corps? Bad enough — unless it is increased and something done for us, and then perhaps they will be better. As to what I intend doing, it is rather hard to answer. There is one thing certain, I must get away from here, nor can I consent to stay any longer than the rising of Cong[ress].

"I should have made a desperate effort last spring, but Mary's health was so bad I could not have left her, and she could not have gone with me. I am waiting, looking and hoping for some good opportunity to bid an affectionate farewell to my dear Uncle Sam, and I seem to think that said opportunity is to drop in my lap like a ripe pear, for I have made in the matter and there again I am helped out by the talent [of procrastination] I before mentioned I possessed in so eminent a degree. You may think it remarkable that a man of my standing should not have been sought after by all these companies for internal improvements, but I assure you they have never even consulted me as to their best measures. Well if people are so negligent of their own interests, they can't blame me for it."²⁸

There was ebb and flow in his spirits for the next few years. In one letter he would joke merrily; in the next there would be ill-concealed depression. A sense of frustration was slowly stealing over him, and as Mrs. Lee came back to health he took refuge in his home life. "The country looks very sweet now," he said in the spring of 1836, "and the hill at Arlington covered with verdure, and perfumed by the blossoms of the trees, the flowers of the garden, Honey-suckles, yellow jasmine, etc. is more to my taste than at any other season of the year. But the brightest flower there blooming is my daughter. Oh, she is a

rare one, and if only sweet sixteen, I would wish myself a cannibal that I might eat her up. As it is, I have given all the young ladies a holyday, and hurry home to her every day."²⁹



"THE BEAUTIFUL TALCOTT,"
HARRIET RANDOLPH TALCOTT, NÉE HACKLEY,
WIFE OF CAPTAIN ANDREW TALCOTT, LEE'S
IMMEDIATE SUPERIOR AT FORT MONROE
After a painting, made about 1832 by Thomas Sully,
and now in Virginia House, Richmond.

He carried on through the winter and spring of 1837 a somewhat grim joke with Talcott about the number of their respective children. With deliberate superiority he wrote: "As to those articles you mention in the form of blankets and India rubber cloth, they have served my purpose, and if they can now serve yours, I shall be satisfied."³⁰ Suspecting that the Talcott family had further promise of increase, he twitted Mrs. Talcott somewhat airily in his letters to her husband. He was anxious to review her progeny, he intimated, and wanted her to see her little cousins at Arlington. When she failed on one expected visit he put a reproachful paragraph in a long, gossipy letter to her spouse: "But Talcott, my Beauty, how could you have served your uncle so! I know the sight of his red nose looming above the W[ashington] wharf, would have been a grateful sight to you, and then your reception at A[rlington], would have been so warm, for it was afterwards ascertained that the servant in preparing your room had made up a large hickory fire, the thermometer then ranging to about eighty

degrees."³¹ At Fort Monroe he had playfully p137contracted to mate a Lee to every Talcott, but now that the captain's children numbered five — "You are aware that you must look out for connexions for three of them in some other families, for I had given up in despair some years ago the hope of supplying them, and now I doubt where there is any one family in Va. that can keep pace with their number. Having retired from the lists myself, I have engaged my sister Nanie [Smith Lee's wife] to enter the ring. She, however, is not sanguine, seeing that upon a trial of her speed, two for the same year was her only mark. The Secty. of the Navy thinks it is time for Smith to go to Sea. So your resources in that quarter are cut off."³² All this he wrote with unqualified assurance, and in his next letter he said: "Tell my beautiful Talcott that we have been anxiously expecting the appearance of the new copy of her annual, which she has been editing so long for our gratification. Her rival in the other Hemisphere, the Countess of Blessington,³ can produce nothing equal to her. . . . I hope in the spring, before breaking ground, we may be able to get there for a

short time, where besides the pleasure of seeing the authors, we can peruse at leisure each production and enjoy the sight of the masterpiece with the blue eyes."³³ On May 31, 1837, the joke was turned on the censor of Talcott's domesticity: Lee was presented with a third child, a boy whom he named after his own friend and his wife's uncle, William Henry Fitzhugh of Ravensworth.³⁴ Lee gamely welcomed the newcomer to the beloved circle of his family,³⁵ and he held patiently, if unhappily, to the routine of the engineer's office;³⁶ but he kept working to get away from Washington and back to active duty on some interesting project of engineering, even though he knew he would not be able to take his family with him.

His opportunity came at last. General Gratiot was a native of Missouri, very proud of the fact, and vastly interested in the development of the Mississippi. He had kept there one of his p138best officers, Captain Henry Shreve, in charge of the force that had been clearing snags from the bed of the river. Shreve had done very well,³⁷ but now a situation developed that called for further action: the ever-changing Mississippi was cutting a new channel on the Illinois side of the river and was throwing up a bar opposite Saint Louis. Another bar was forming in the stream from a point opposite the middle of the city as far down as its southern limits. The river commerce of Saint Louis was in danger of complete destruction. In 1836 Congress made an appropriation of \$15,000, "with which to build a pier to give direction to the current of the river near St. Louis." Shreve thereupon drafted a plan for the pier but found that it was too late to begin work in 1836. He figured, also, that the appropriation would have to be increased by at least \$50,000.³⁸ Congress voted this amount. As a further improvement on the upper Mississippi the lawmakers provided money with which to cut a shipway through the rapids of the Mississippi near the Iowa-Missouri boundary. Shreve was something of an expert on snag removal and was active, but he manifestly could not superintend work along the whole of the Mississippi, the Red River, and the Missouri. In 1836 the work at Saint Louis had to be delayed because Shreve was occupied elsewhere and no other engineer was available. Lee was familiar with all this in 1837, knew the difficulties of the work, and sensed the loneliness of life so far from his home. But he was disgusted with official Washington and the spirit that prevailed there. So, as he subsequently confided, "I volunteered my services . . . to get rid of the office in W[ashington] and the Genl. at last agreed to my going." . . . "I was cognizant of so much iniquity in more ways than one that I feared for my morality, at no time strong, and had been trying for two years to quit."³⁹ In his usual bantering style, he insisted to Mackay, a few months after he reached the West: "I will briefly tell you that they wanted a skillful engineer on the upper Mississippi and Missouri and sent me. You know I p139was heartily sick of the duties of the office and wished to get away. The Genl. has gratified me. I also had a desire to see this Country, so I was gratified again."⁴⁰

The assignment of Lee for this enterprise was dated April 6,⁴¹ and permission was given him to purchase the instruments necessary for the surveys,⁴² but he was not immediately dispatched, probably because Mrs. Lee was expectant. While Lee waited, General Gratiot went to Saint Louis, and personally made an inspection of the work to be done there. Gratiot promised the mayor of the city, John F. Darby, to send him a competent engineer, but did not mention Lee's name.⁴³ He was in high spirits at the prospect of a change in his drab, uninteresting duties and immeasurably relieved at the improvement in Mrs. Lee's health. His wife was very well, he reported to Talcott. "Her little limb is as ugly as ever, though she still thinks his nose is to subside, his mouth contract, eyes to open, hair to curl, etc. etc. and in fact to become a perfect beauty. I shall leave my family in the care of my eldest son [Custis, aged 5], who will take them over the mountains somewhere this summer, and his grandmother along with them."⁴⁴ A new and stimulating period of his life was about to open, and he sensed it.

The Author's Notes:

¹ Lee to Talcott, *MS.*, Nov. 28, 1834; *Talcott MSS. (VHS)*. No members of Lee's immediate family were then residing in Alexandria. His sister Mildred had married Edward Vernon Childe in 1831 and had gone away. Most of her later life was spent in Paris.

² Bishop Meade wrote of her: "For good sense, prudence, sincerity, benevolence, unaffected piety, disinterested zeal in every good work, deep humility and retiring modesty, I never knew her superior" (*Brock*, 162).

³ Karl Decker and Angus McSween: *Historic Arlington*, 36.

⁴ *Ibid.*; B. J. Lossing: Arlington House, *Harper's Magazine*, September, 1853, p433, containing some interesting contemporary sketches of Arlington; recollections of Jim Parke, former slave, given E. A. Chase, *Washington Star*, Nov. 4, 1927, pt. 7.

⁵ Carter Lee to Hill Carter, *MS.*, March 11, 1829; *Carter MSS.*

⁶ Cf. the account of Smith Lee's wedding-party in *E. J. Lee*, 410; cf. *Mrs. Powell*, 243.

⁷ J. F. Darby, *Personal Recollections* (cited hereafter as *Darby*), 226.

⁸ Lee to Talcott, *MS.*, Oct. 1, 1834; *Talcott MSS. (VHS)*. Lee in 1831 had joined with the rest of the corps in procuring a portrait of Gratiot for West Point (Lee to Talcott, *MS.*, Dec. 6, 1832; *Talcott MSS. (VHS)*).

⁹ Long, 35.

¹⁰ Lee to Talcott, *MS.*, Nov. 28, 1834; *Talcott MSS. (VHS)* ". . . my memory is so bad that I could not trust to it." *Cf.* same to same, *MS.*, Nov. 9, 1835, *loc. cit.*: ". . . my memory, which you know is wretched."

¹¹ R. E. Lee to Engineer's office, *MS.*, April 4, 1835; *Eng. MSS.*, 405.

¹² Long, 36-37.

¹³ Lee to Engineer's office, *MS.*, March 1835; *Eng. MSS.*, 405.

¹⁴ Lee to Talcott, *MS.*, Feb. 10, 1835; *Talcott MSS. (VHS)*; Lee to Mackay, *MS.*, February, 1836; *Elliott MSS.*; *cf. E. J. Lee*, 409-10.

¹⁵ Lee to Talcott, *MS.*, May 8, 1835; *Talcott MSS. (VHS)*.

¹⁶ Lee to " [John Macomb](#) or [Dick Tilghman](#)," *MS.*, Jan. 10, 1835, copy of which was generously given the writer by W. S. Carroll, Esq., of Memphis, Tenn.

¹⁷ Talcott's orders were sent him May 16, 1835, Lee to Mrs. Talcott, *MS.*, May 16, 1835; *Talcott MSS. (VHS)*; Lee to Talcott, *MS.*, May 16, 1835; *Talcott MSS. (F)*. *Cf.* same to same, *MS.*, May 8, 1835; *Talcott MSS. (VHS)*; Lee to Engineer's office, *MS.*, June 1, 1835, Albany, N. Y.; *Eng. MSS.*, 415. Talcott's report on the previous survey is in *Ex. Docs., 1st sess., 23d Cong.*, vol. 6, p497. The Ohio petition is in *Ibid.*, 4, 243. The chief engineer's report is in *Ibid.*, 2d sess., 23d Cong., 1, 111. The official correspondence of 1835, between the United States mediators and the parties to the quarrel was printed as *Ex. Doc. No. 6, 1st sess., 24th Cong.* On Nov. 25, 1835, Lee wrote Talcott congratulating him on the acceptance of his observations. The only question still at issue, Lee said, had been disposed of by Talcott in the "most proper manner, and it is a fine thing to afford a good bone to our politicians" (*Talcott MSS. (VHS)*). On Feb. 13, 1836, Lee told Talcott that it must be gratifying to him "to find such agreement in your results" (*Talcott MSS., VHS*).

¹⁸ Her symptoms and progress are set forth at length in her *MS.* letter of Nov. 21, 1835, to Mrs. Talcott, and Lee to Talcott, *MS.*, Oct. 7, Oct. 12, Oct. 21, Oct. 24, Nov. 9, Nov. 17, Nov. 18, Nov. 25, Dec. 19, 1835; Feb. 13, May 5, May 23, June 22, 1836; *Talcott MSS. (VHS)*. It was during this illness (Lee to Talcott, *MS.*, Nov. 25, 1835) that Mrs. Lee got her hair in such a tangle that she cut it off. See [supra, p108](#).

¹⁹ Lee to Talcott, *MS.*, May 23, June 22, 1836; *Talcott MSS. (VHS)*.

²⁰ Quoted in Long, 31.

²¹ Lee to Engineer's office, *MS.*, Jan. 4, 1836; *Eng. MSS.*, 438.

²² Lee to Talcott, *MS.*, Feb. 2, 1837; *Talcott MSS.* (VHS).

²³ *Cf.* Lee to Talcott, *MS.*, Oct. 12, 1835; *Talcott MSS.* (VHS).

²⁴ *Cf.* Lee to Talcott, *MS.*, Nov. 25, 1835; *Talcott MSS.* (VHS).

²⁵ Lee to Talcott, *MS.*, Feb. 13, 1836; *Talcott MSS.* (VHS).

²⁶ U. S. A., Order No. 46, Nov. 1, 1836. For his interest in Texas, see Lee to Talcott, *MS.*, May 23, 1836; *Talcott MSS.* (VHS).

²⁷ Lee to Talcott, *MS.*, Feb. 13, June 9, June 22, 1836; *Talcott MSS.* (VHS).

²⁸ Lee to Talcott, *MS.*, Feb. 2, 1837; *Talcott MSS.* (VHS).

²⁹ Lee to Talcott, *MS.*, May 5, 1836; *Talcott MSS.* (VHS).

³⁰ Lee to Talcott, *MS.*, Feb. 2, 1837; *Talcott MSS.* (VHS).

³¹ Lee to Talcott, *MS.*, May 5, 1836; *Talcott MSS.* (VHS).

³² Lee to Talcott, *MS.*, Jan. 14, 1837; *Talcott MSS.* (VHS).

³³ Lee to Talcott, *MS.*, Feb. 2, 1837; *Talcott MSS.* (VHS). The same idea of an "annual" had been mentioned in Lee to Talcott, *MS.*, Nov. 17, 1834; *loc. cit.*

³⁴ The date of the birth is given in *Brock*, 163.

³⁵ "I am the father of three children . . . so entwined around my heart that I feel them at every pulsation" (Lee to Mackay, *MS.*, Oct. 12, 1837; *Elliott MSS.*).

³⁶ Lee mentioned in a letter he wrote Talcott, June 22, 1836, that he had only twice been absent from the office otherwise than from necessity; *Talcott MSS.* (VHS).

²² For a typical early report on his work and methods, see *Ex. Docs., 1st sess., 22d Cong., vol. 1, pp90-93.*

²⁸ Stella M. Drumm: "Robert E. Lee and the Improvement of the Mississippi River," *Missouri Historical Society Collections*, vol. 6, No. 2, February, 1929, p159. The writer is indebted to Miss Drumm for many courtesies in helping him procure material on this period of Lee's career.

²⁹ Lee to Mackay, *MS.*, June 27, 1838; *Elliott MSS.*

⁴⁰ Lee to Mackay, *MS.*, Oct. 12, 1837; *Elliott MSS.* Miss Mason, *op. cit.*, 31, quoted Captain May as saying that Lee was assigned on the recommendation of General G. W. Jones and General Henry Dodge. It is possible that these gentlemen knew Lee through his work on the Ohio-Michigan boundary, but there is no confirmation of May's statement. Page (*Lee, Man and Soldier*, 21) is almost certainly wrong in saying General Winfield Scott recommended him. Scott had troubles enough of his own at that time, for he was facing a congressional inquiry into the failure of his Indian campaigns.

⁴¹ Gratiot to Lee, *MS.*, April 6, 1837, *Letters to Officers of Engineers*, vol. 6, 233.

⁴² Lee to Talcott, *MS.*, April 8, April 28, 1837; *Talcott MSS. (VHS).*

⁴³ *Darby*, 226-27.

⁴⁴ Lee to Talcott, *MS.*, June 29, 1837; *Talcott MSS. (VHS).*

Thayer's Notes:

² A portrait of G. W. P. Custis as a young man, based on an 1804 miniature, could once be seen on a page at the Lee Boyhood Home Museum. The website has vanished, the house having been sold and returned to private use; the Lee-Jackson Foundation that had managed the site saw fit to discontinue it.

² The Countess of Blessington was a prolific English writer and literary figure (1789-1849), much in the public eye owing to her independent style of life. See [this detailed summary biography](#).

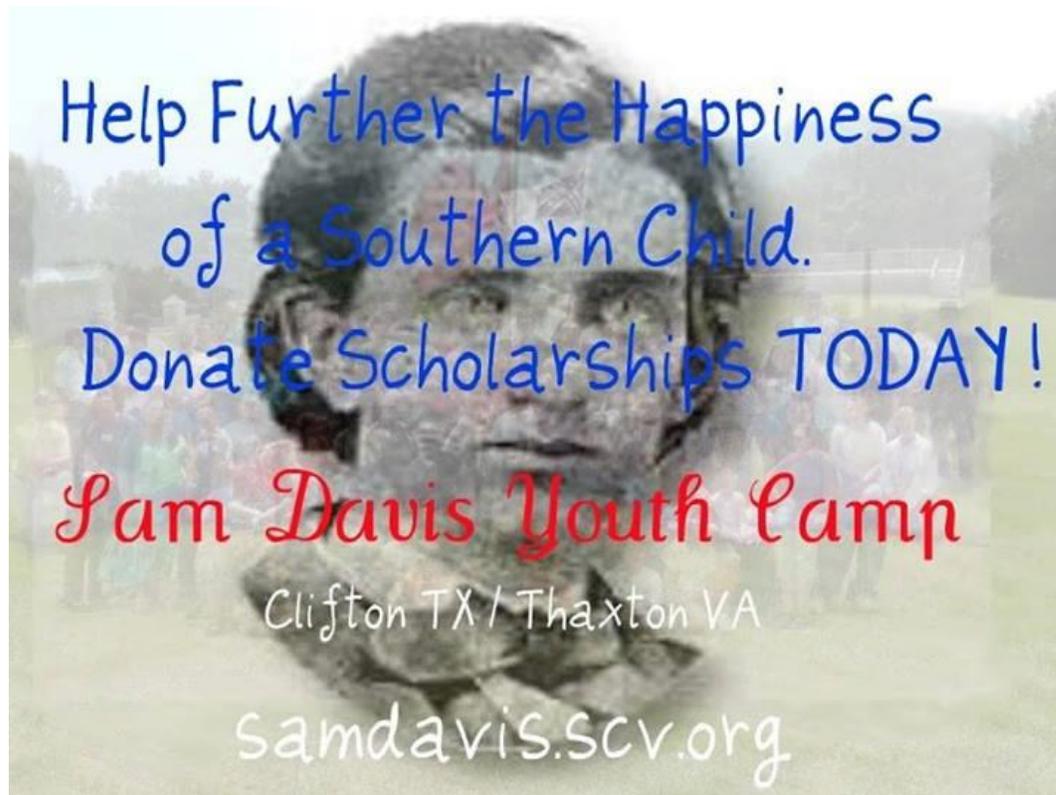
Next Month:

YOUTH

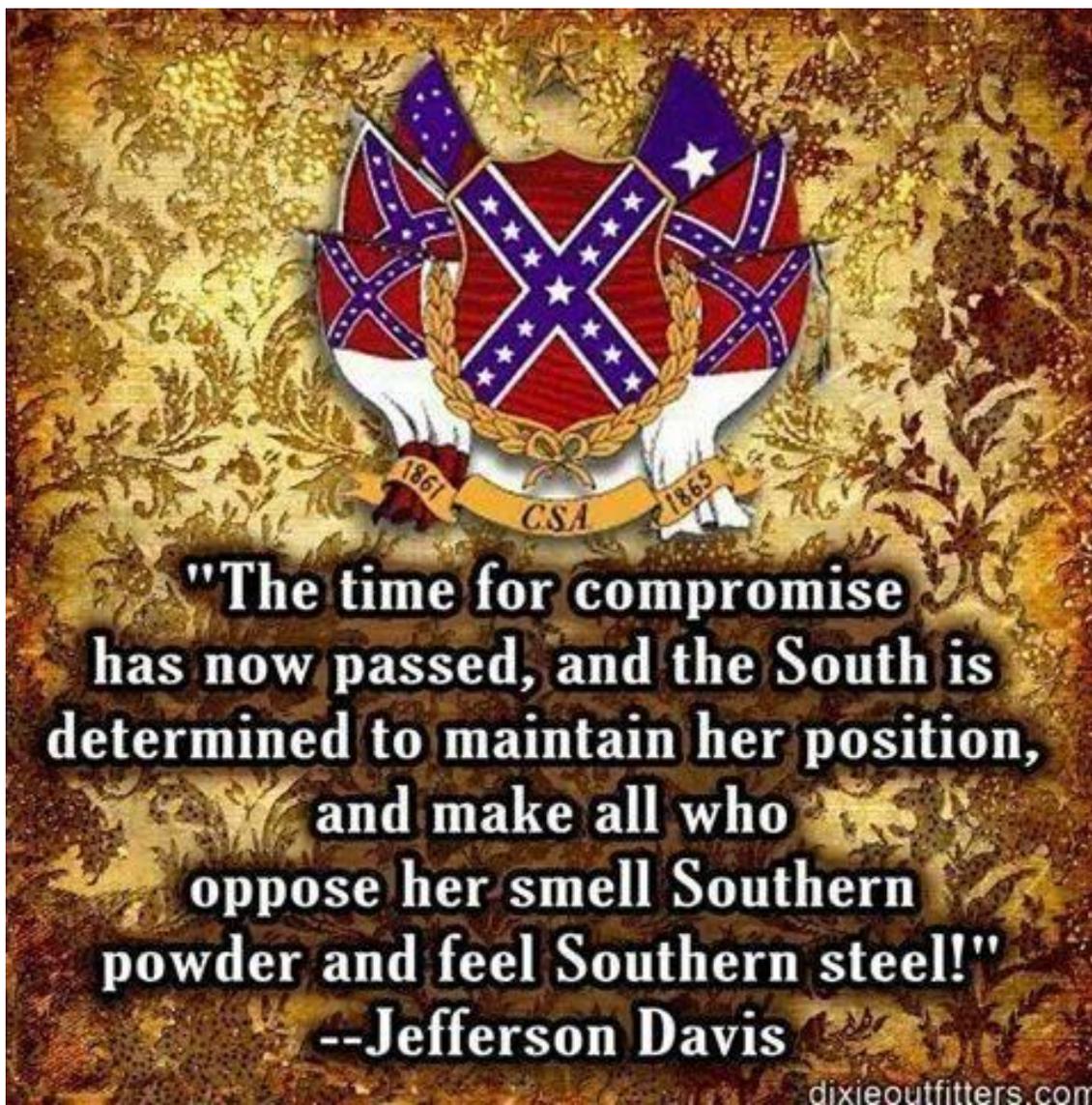
CONSPIRES AGAINST A GIANT

Lee starts work on two Mississippi River projects: to regularize rapids at Des Moines, IA; to remove islands that were threatening navigation and jeopardizing the commerce of the newly founded town of St. Louis, MO.

http://penelope.uchicago.edu/Thayer/E/Gazetteer/People/Robert_E_Lee/FREERL/home.html



Send your kids to Sam Davis Youth Camps!



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:



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Southern Born, Texas Proud!

"Learn About Your Heritage"

**Sons of Confederate Veterans
Texas Division**

Texas Division

Calendar

Upcoming Schedule of Events

| | | |
|---------------------|--|-----------------------|
| 11/14/15 | <u>6th Annual Save Texas History Symposium: In the Shadow of the Dome: Austin by Day and Night</u> | Austin, TX |
| 12/10/15 | Camp 1613 Christmas Party | San Angelo, TX |
| 12/12/15 | Camp 1904 Christmas Party | Eastland, TX |
| 01/16/16 | Camp 1938 Lee Jackson Banquet | Kerryville, TX |
| 01/23/16 | Camp 1441 Lee Jackson Banquet | Midland, TX |
| 01/30/16 | Camp 586 Lee Jackson Banquet | Weatherford, TX |
| 06/03/16 - 06/05/16 | <u>Texas Division Reunion</u> | Kerryville, TX |
| 06/25/16 | <u>Rosston Cemetery Confederate Grave Marker Dedication</u> | Rosston, TX |
| 07/13/16 - 07/17/16 | <u>National Reunion</u> | Richardson/Dallas, 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.

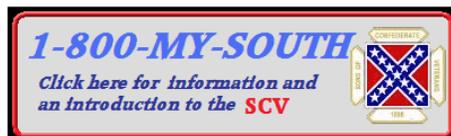
How Do I Join The Sons of Confederate Veterans?



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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