

The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

August 2015

This month's meeting features a special presentation:

Charles Hayes Civil War Limericks



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



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

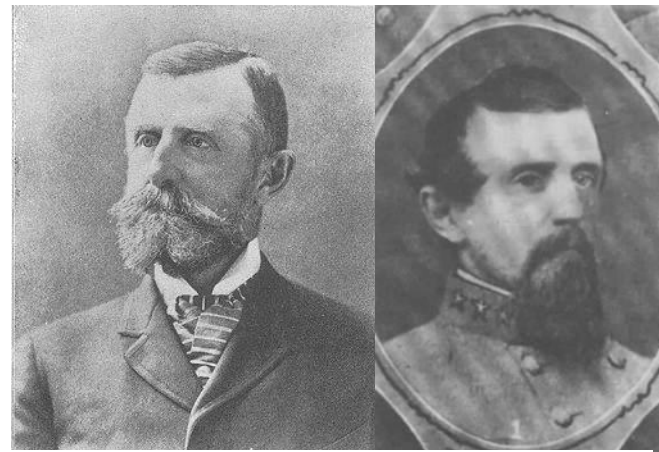
Commander in Chief Barrow on **Twitter** at [CiC@CiCSCV](https://twitter.com/CiC@CiCSCV)
 Our Next Meeting:

Thursday, August 6th: 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 & Friends:

There was a time very early in my life when Kermit the Frog seemed larger than life. Some of the life lessons we learned as children came through Kermit and others who lived on his famous street. You might recall that Kermit had a song called "It Ain't Easy Being Green." The song starts off with a lament over how hard it is to be green, but by the end Kermit celebrates the positives and concludes that there is no other color he would rather be.

Today, it certainly isn't easy to be "Gray." We continue to face attacks on all sides regarding our symbols; we are suspected of hate and racism in the court of public opinion; we are told our heroes are not worthy of monuments to their honor, or flags or veterans' markers on their graves. No, it's not easy being gray. Unlike Kermit, who blended in because he was green, if we are too gray, we stand out and attract attention. We live in a country that supposedly prizes diversity...unless your idea of diversity is celebrating the fact that your ancestor wore gray in the War. But, like Kermit, we in the SCV need to come to the point in our song where we celebrate our gray-ness and decide there is no color we would rather be. We in the SCV must stand proud of our heritage especially during the difficult times when the media is watching us or poking at us. As the apostle Paul said, we must stand "ready to give an account for the hope that is in us." The stakes are high. Our mission of passing the true history of the South to future generations hangs in the balance of whether or not we determine there is no other color we would rather be associated with than Confederate gray.

We pride ourselves at Belo Camp on taking a strong stand for the unreconstructed truth. We celebrate being gray; we won't even wear blue shirts to work (just kidding). We present top shelf programming to educate ourselves and our prospects about the War. Our next educational opportunity is during our August meeting, where we will learn about humor during the War Between the States. **NOTE: We will be meeting at La Madeleine, 3906 Lemmon Avenue, Dallas on Thursday, August 6th.** As usual, dinner at 6:30; meeting at 7.

Finally, August is the first month of the new fiscal year for us. We are off to a strong start and need you with us. Dues to renew your membership are payable at this time. You should have received a statement in the mail recently. Let's take care of renewals quickly so we can get on with camp activities and camp growth. Please mail your dues to Adjutant Hudson as soon as possible, or bring a check to the August meeting. There will be a special door prize drawing on Thursday for those who have paid their dues before the end of the program.

Thank you for being part of the Belo Camp family. Together we are making a difference.

Deo Vindice,

Mark Nash, Commander
marknash@msn.com
954-608-168



My heart goes drifting down a dusty Dixie road...





1ST LT. COMMANDER'S REPORT



Dear Compatriots,

Last month we had a pleasant change of scenery and great program. This month we are back at our old home place (La Madeleine) and as always another good program. From Stone Mountain to Denton, Texas the rhetoric continues, but good men keep on keeping on. Now is the time to think about making a donation to one of the various organizations that protects our heritage, not just gives lip service to it.

This month's program is being presented by Charles Hayes, entitled "Civil War Limericks". Charles is a lifetime member of the SCV and an active member of the James P. Douglas Camp #14 in Tyler, Texas. This already sounds like fun, so please come join us this Thursday evening!

BY THE WAY - Bring some extra CASH FOR BOOKS, BOOKS and more BOOKS (before they burn!)

If you have moved/changed your phone number/email address, etc. please let us know so we can keep as up to date information on current camp members as possible.

Again please make every effort to attend a camp meeting **and now more than ever** bring that friend! Please inform us of your ideas, thoughts, concerns, etc. to help make Belo a better camp for our current members and all of the members yet to come!

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





Chaplain's Corner



Confederate Heroes!

I already had a copy of our SCV Chaplain's Handbook, and also Chaplains in Gray by Charles F. Pitts. To these I added The Great Revival in the Southern Armies by W. W. Bennett and Christ in the Camp by J. William Jones, which I purchased at a recent National reunion. I completed reading (they're quite lengthy) and conducting a preliminary study of these books, and can't help but be greatly impressed at the insight and perspective they present on the life of our brave men in Gray.

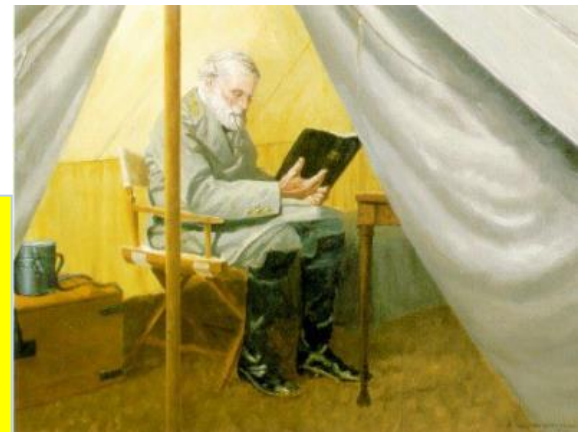
These books contain hundreds of letters and reports describing the hardship, suffering, tenacity, and dedication of the officers and men of our Southern armies. They were mostly submitted by Confederate Chaplains of a number of different denominations who worked together during the War for Southern Independence to present the saving Gospel of Jesus Christ. The Confederate chaplains, colporters, and missionaries were in the trenches, they were in the camps, they were on the long hard marches, and they were in the hospitals. They were there and give first-hand accounts of what our Confederate soldiers thought, said, and how they acted. Our Confederate forefathers were not only Confederate patriots, but Confederate heroes.

They not only faced the enemy with brave determination, but their own death as well. Many a time a young soldier lying on the cold ground or crude hospital bed in severe pain, his body mangled by enemy shells, would say to the chaplain, "I am dying. Please write my mother and tell her all is well, and I will meet her in heaven." The Scripture says, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

We, as the Sons of Confederate Veterans, are charged to emulate their virtues, and perpetrate those ideals which made him glorious. It is our duty, our responsibility, and our honor to do so. So, let us be as faithful to our duty as they. Let us be as dedicated to our ideals as they. Let us be as committed to our Christian faith as they. And, let us be as they . . . Confederate heroes.



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 keep in prayer the family of our friend and Compatriot Anthony Hervey, who was murdered for tirelessly vindicating the cause our fathers fought for.

Belo Camp 49 Upcoming Meetings: 2015

August 6th Charles Hayes - Civil War Limerics

September 3rd – Bob Ruble - Images of the Conflict –
Art Portrayals of the War of Northern Aggression

October 1st – Kathleen Hines – Women of the Confederacy

November 5th - Camp Business Meeting / Elections

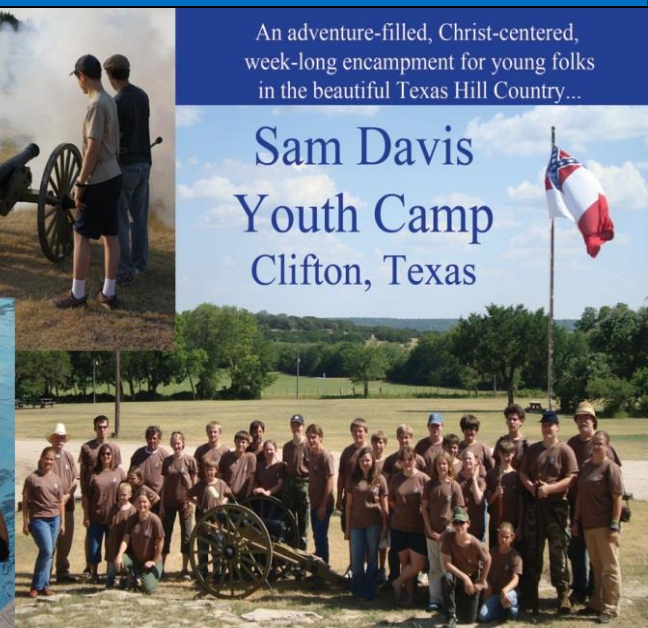
December 3rd – Christmas Party



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=snuT8MgGbtK>



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!

Murder and Funeral of Black Confederate Activist Compatriot Anthony Hervey P.13

Gov Pendleton Murrah Dedication P 28

Sam Davis Youth Camp – Texas Huge Success! P 30

Va. Flagger Danville UPDATE! P 38

The Terrible Truth About Abraham Lincoln and the Confederate War P 47

The Battle Flag and the attack on Western culture P 54

Understanding “The Battle Hymn of the Republic” P 60

Liberal Protests over Confederate Flag Facing Blowback P 75

It Aint Dixie’s fault P 78

The Defense of the Texas Frontier During the War of Northern Agression. P. 92

The Great Quantrill Mystery P. 98

The NeoCons’ Confederate Problem – and America’s P 102

Confederate History audio & video files * Pastor John Weaver P 110

Did Black People Own Slaves? P 114

Fanny Beers and Her Confederate Flag P 119

Nathan Bedford Forrest and the Battle of Ft. Pillow 1864 P 128

South Carolina’s “Long Train of Abuses” P 136

AND MUCH MORE!



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



At our July meeting, we were treated to an amazing one act play by Author and Historian Mark Vogl entitled “Dick Dowling and the Battle of Sabine Pass”. Mark not only does an outstanding job of making the character come alive and tell the story, he also is a wealth of knowledge on the subject because he takes the time to visit the places where the story takes place and is able to relay a “first hand” account based on that knowledge. Mark is no stranger to our Camp and has done excellent, well researched presentations to our camp in the past and we HIGHLY RECOMMEND him to other camps for this and other programs he offers. We also recommend his well-researched books. See information below on ordering his materials.



Adjunct Lecturer and Belo Commander Mark Nash presented an informative and well received presentation on the Confederate Cabinet at the Sam Davis Youth Camp in Clifton Texas.



SOUTHERN FRIED RAMBLINS WITH GRITS AND ALL THE FIXINS!

Southern patriots;

If you have not already purchased this book, you may want to consider it. This is probably the only book of its type.

It provides factual information and themes that can be used as lines of thought, and argument to address the verbal slings and arrows of opponents to the South, the Confederate colors, etc.

This book also provides factual information about the Southern movement, whose in, and whose doing what.

This book has a forward from the South's most active partisan, Donnie Kennedy. And the publisher is also the Editor of Confederate Veterans magazine. So while it is not blessed by the SCV, I am proud to be associated with the folks who helped me make the book a reality.

To purchase the book send 17.00 dollars to

**Mark Vogl
PO Box 825
Gilmer, Texas 75644**

Also, please know that a new book, Confederate Night Before Christmas is coming out in the fall. This one is blessed by the SCV in terms of being sold through them...and in major book stores. If you want to help me, purchase from me...I earn more that way. But, regardless this children's illustrated book is something to share in the Christmas season!

Best regards, Mark Vogl

SOUTHERN FRIED RAMBLINGS WITH GRITS AND ALL THE FIXINS

August 5, 2015 by Mark Vogl

If a book could be written that predicted the explosion in the Culture War over American history...I wrote it.

Southern Fried Ramblings with Grits and All the Fixin's was published in 2013 in Wake Forrest, N.C. by The Scuppernong Press. In the forward, written by Donald Kennedy, author of *The South Was Right*, and one of the South's most active and articulate spokesmen, Kennedy writes; "Let us hope with publication of Mr. Vogl's book, more Americans will understand what was truly lost on that sad April day in 1865 and rededicate ourselves to reclaiming our lost estate of liberty."

The almost forty articles in *Southern Fried Ramblings* come primarily from the 750 hundred article published here at Nolan Chart. They explore the history of the antebellum years, the causes, the little known or unknown and untaught facts which drove this nation to a bloody civil war. But this book goes further, it reveals the modern South, and the modern issues of today's Culture War. The book explores the modern Southern movement. But it also explores the link, or connection between the original Constitution and Founders' guidelines for governance, the struggle over those guidelines in the mid 19th century, and the struggle of modern America.

There are facts and context in this book you will probably not find anywhere else. An article about just how many Americans are descendants of the Confederacy! There are articles about what the Confederate battle flag means around the world.

This book is not blindly Confederate. I condemn slavery as a sin, as it is. I also am critical of heritage organizations, and some Southern groups which either don't actively vindicate the Cause, or operate in the shadows without either freedom of speech or elections of their leaders.

What we are seeing in America today is a continuation of the political and philosophical battles of pre 1861 – 1865.

The battle over the Confederate battle flag, which most recently started in South Carolina, reveals the fractures and fissures in American conservative politics. Mainstream conservative talk show hosts will not touch the Confederacy, or the battles in the ante bellum Congress. For one they are afraid of the intellectual black hole of slavery which dominates any discussion of the era. But secondly, most conservative talk show hosts do not accept the Southern view of a less engaged America where the states control domestic policy and capitalism is not the god all bow to. You see in the Confederate Constitution, God is mentioned in the preamble, a reflection of the original Christianity which created the United States.

Southern Fried Ramblings does not fit either revisionist history, or the history of Limbaugh – Hannity – Levin. It is a completely unique view, from Dixie. And Dixie, though it has many spokesmen, has no national voice on par with Limbaugh or Obama. The South stands alone, as it has always. It is not racism that makes the South unique in America, (racism is everywhere). It is Christianity and more humble view of its place in the world. and a stubborn allegiance to its women, culture, and values which make the South unique.

You can purchase this book for 17.00 by send a check to Mark Vogl, PO Box 825, Gilmer Texas 75644



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!

The South may have been given an unbelievable opportunity ...rally to the colors and Dixie!!!!

July 3, 2015 by Mark Vogl <https://www.nolanchart.com/south-may-given-unbelievable-opportunity-rally-colors-dixie>

Have you ever known a Southerner to need a reason for a party?

Does the South have the prettiest women in the whole world? Does the South have the best food and the best music? And does the South have shorelines, and lakes and lovely places to gather????

You know, the Supreme Court may have handed the South back it's pride, and it's where-with-all to retake it's rightful place as the leading region, and the leading states in this here United States!

Maybe it's time for a new regional, Southern "Facebook" type social media place for Southerners, by Southerners, where the Rebel Yell, Dixie and the Battle flag are merely signs of Southern hospitality! If Facebook wants to keep threatening the Southern symbol of pride, maybe we need a new place to go! If Walmart, and other stores reject the South, its time for some Southern money to give us an alternative shopping place?

Maybe it's time for Southerners to retake their radio and television stations, kick out the Yankees and the Brits and let's get back to what is the very best Culture in the world!

Let's step out South, and start with or at least include a Christian Revival equal to the Great Awakening! Let's get the South rockin' once again!

Let's call ALABAMA out of retirement, let's get Shenandoah back...let's be the South, regardless of what the Yankees do.

You know, there's something about the South. It's undeniable. The South is not called the Bible Belt for nothing, and it's that Christian core that starts it all.

I honestly believe God may have handed Dixie her life back with the decision by the Supreme Court, and then the complete over reaction of so many against Southern heritage and history.

All that is going wrong in America was foreseen by Jefferson Davis, John C. Calhoun and the rest of the patriots of the South. They saw an oppressive, tyrannical federal government. They saw the sovereignty of the people and the states in jeopardy. It's amazing how the most recognized symbol of the South is the thing under attack today! Why? Because they fear it second only to the Christian Cross.

Yes sir, it's time for a party! A long, big, regional one. One that includes the jazz of New Orleans and the music of Memphis. One that celebrates Elvis and the Grand Ole Opry!

The South is an occupied nation, and maybe it's time we stop hiding our Southern roots and instead bring 'em out. Like Cooter of the Dukes of Hazard said, there are 70 million descendants of the Ole Confederacy and its time to make our presence felt!

And as much fun as we are going to have being Southern, always remember this is the Bible Belt. We don't need the devil in the middle of fun, we don't need sin, we can have the fun that comes with the Love of Christ and family values that make being a part of a Southern family a very special gift.

This needs to happen from the bottom up. This is a Duck Dynasty type thing. Maybe the Robertsons will jump on board and start encouraging this event. Maybe Rev. Franklin Graham will grab hold of it! Maybe the Southern Baptist Convention will see its potential!

Let the planning begin...and let's make this a party America will never forget!

Death of the Black Confederate: Mysterious Circumstances Surround the Passing of Anthony Hervey

Southern activist **Anthony Hervey** knew how to get attention, and his death is as mysterious and controversial as his life.

by Newt Rayburn – from *The Local Voice* #234 – July 23-August 6, 2015



SEE MORE PICTURES AND VIDEO CLIPS OF HIS LIFE [HERE](#)

Published on July 23rd, 2015 | by Newt Rayburn



Anthony Hervey marching around Oxford, Mississippi in the year 2000. Photograph by Alison Moore.

Oxford, Miss. (TLV)—Local activist **Anthony Hervey**, author of the book *Why I Wave the Confederate Flag, Written by a Black Man*, died in a car accident **Sunday, July 19, 2015** near the **Pontotoc and Lafayette County** line in **Mississippi**.

Anthony was a well-known Southern activist who lived in **Oxford**. He spent many days demonstrating in front of the Confederate memorial on the Square with controversial signs and flags.

He was known to dress in a Confederate soldier's uniform and march around the local area, flying a Battle Flag.



Anthony Hervey on the Oxford, Mississippi Square during the 2008 Presidential Debate.

Hervey's signs were eye-catching and adorned provocative statements, such as "White Guilt = Black Genocide," "Anti-Racism is the Brain Child of Racism," and "The Welfare State Has Destroyed My People."

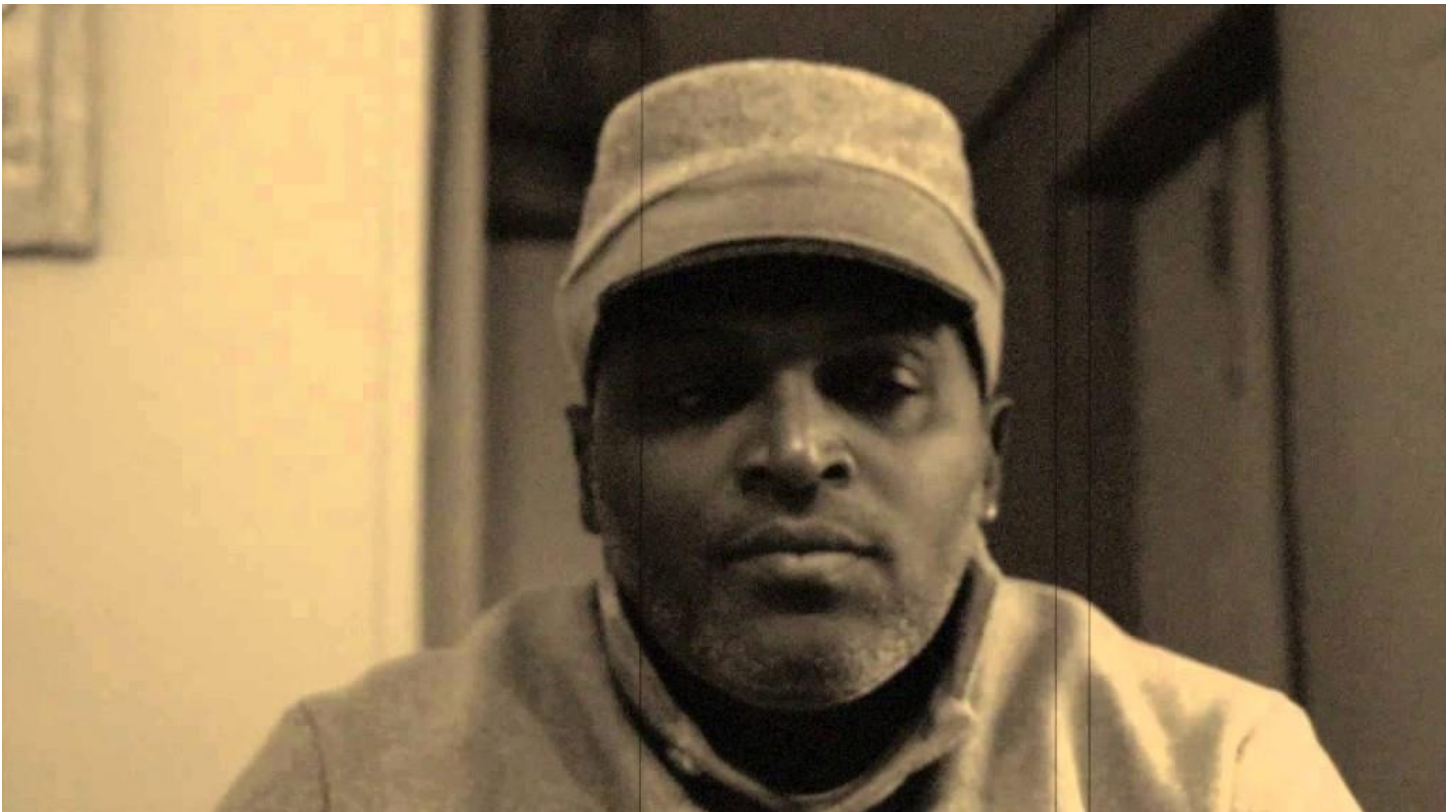
Hervey was returning home on Sunday after speaking at a Confederate History Rally in **Birmingham, Alabama**.

City leaders there have recently voted to remove the Civil War monument from **Linn Park**, and Anthony Hervey wanted to speak out against it.

Hervey was traveling with Black Confederate Activist **Arlene Barnum** from **Stuart, Oklahoma**.

Arlene Barnum posted updates on [her Facebook page](#) on the morning of the crash that said that the two were being chased, and had been run off the road.

"HELP.. They after us. My vehicle inside down," Barnum posted at 11:25 am on Sunday, July 19. "Anthony Hervy [SIC] pinned in ., gas leaking."



Anthony Hervey wearing his Confederate soldier jacket and kepi.

Barnum later [told the Associated Press](#) that they had "stopped at a convenience store, and she remained in the vehicle as he went in. She said Hervey was wearing a Confederate kepi, or military hat. Barnum said soon after they left the store, a car with four or five young black men pulled up near them."

“They were angry with Mr. Hervey,” Barnum said. “Mr. Hervey sped up and said, ‘Hell, no.’ ... He really had to gun it on the gas pedal.”



The SUV accident that killed Anthony Hervey on July 19, 2015. This photograph was taken by the only survivor of the accident, Arlene Barnum.

She said the car ran Hervey off the highway, and the SUV rolled over. Barnum said she unbuckled herself and told Hervey he should take a pocket knife off her key chain and cut his seatbelt. She said he was breathing but didn't respond.

Anthony Hervey had given a fiery speech at the Confederate History Rally on Saturday, July 18 and Barnum had apparently burned her lifetime membership card to the **National Association for the Advancement of Colored People**. According to organizers, the rally was attended by nearly 500 people, who cheered on Hervey and Barnum.

Anthony Hervey (right) and H.K. Edgerton (left) at the Birmingham, Alabama Confederate History rally July 18, 2015, just hours before his death. Hervey gave a fiery speech at the rally.



Not everyone who attended the rally supported the pro-Confederate cause, however. According to blogs and Facebook posts, there were demonstrators opposed to the rally, and claims that some were arrested. One blog post said there were shouting matches between anti-flag demonstrators and the handful of Black Confederates who attended the rally.

“I feel safe,” **Anthony Hervey** said during his speech at the Birmingham rally, as he spoke in front of the crowd. “I really do feel safe! This is the only time I feel safe telling—let me say the word—the damn truth.”

Anthony Hervey was not afraid to stand up for his beliefs, or himself, and he was not unaccustomed to dealing with angry opposition. In fact, nearly everywhere he went Anthony Hervey engaged in conversation, discussion, and debates. Often times they became very heated.



A photograph from April 18, 2014, when Anthony Hervey was attacked on the Oxford, Mississippi Square. Hervey punched his attacker and knocked him out cold.

Former *Daily Mississippian* Opinion Editor **Blake Aued** was involved in a violent scuffle with Anthony and his brother on the Oxford Square in 2001. Hervey and Aued both filed assault charges against each other, but both parties eventually withdrew their complaints altogether.

On April 18, 2014, Hervey was briefly detained by Oxford Police after being attacked on the Square by another black man, who was upset over Hervey’s opinions.

According to witnesses, Anthony punched the man

and knocked him out, after the man grabbed and yelled at him. Hervey was not charged in the incident.

According to an article in *The Sun-Herald* in 2000, Anthony Hervey's devotion to the Southern cause started when he discovered that his Great-Great-Uncle **James Hervey** was a Black American who fought for the Confederacy during the Civil War.

The Local Voice researched and found a James H. Hervey who served in Company C of the **18th Regiment Mississippi Cavalry Battalion**. However, James Hervey's race or relationship to Anthony Hervey could not be established by press time.

Other Herveys who served in Mississippi's Civil War Army include **William O. Hervey** of the **9th Regiment Mississippi Infantry**, **J.K. Hervey** of the **2nd and 7th Regiment Mississippi Cavalry**, and **Benjamin P. Hervey** of the **15th Regiment Infantry**.



Anthony Hervey and his brother Harry Hervey demonstrating on the Mississippi Gulf Coast.

“The battle flag stands for freedom and states’ rights,” Anthony Hervey told *The Sun-Herald* in 2000. “The U.S. flag is the flag of slavery. It flew over 100 years of slavery, and Native Americans were annihilated under that flag.”

“We currently live under a psychological form of reconstruction,” Hervey continued. “Whites are made to feel guilty for sins of their ancestors, and blacks are made to feel downtrodden.

This keeps all of us from communicating. The political correctness of today is killing the pride of the people.”

Hervey's opinions and activities were very controversial at the **University of Mississippi**, where he attended college studying Sociology. Anthony refused to use **Ole Miss'** “Free Speech Zones,” and got in trouble by extending his activities throughout the campus.

Anthony Hervey giving his final speech at the “Monumental Dixie” rally in Birmingham, Alabama on July 18, 2015.



“Anthony probably was our first real experience with true freedom of speech,” **Sparky Reardon**, former Dean of Students at the University of Mississippi, told *The Clarion-Ledger*. “He challenged us and we had to reconsider some things. We realized we had an obligation to the First Amendment to allow him to do that. We mistakenly called it a free speech area; and it really should never have been called that, because the whole campus should be called that.”

Hervey had plenty of critics and adversaries on the internet as well. The website www.AnthonyHervey-ConfederateCrook.com is entirely dedicated to opposing Anthony Hervey. The site’s publisher is Danish citizen **Niels Graverholt**, who claims he was cheated out of money by Hervey.

“I made this website to warn others against Anthony Hervey from Oxford and Water Valley, Mississippi,” Graverholt posted. “In return for my helpfulness, friendliness and generosity he is trying to cheat me—an absolutely not well-off pensioner—for 1.300 dollars, that I was naïve enough to lend him in February 2010.”

Some of Hervey’s legal troubles were much more serious. In 2003, he was one of 17 defendants charged in a 31-count criminal indictment for fraudulently obtaining student loans. Hervey went to prison but was released in December of 2006. Hervey went to prison but was released in December of 2006.

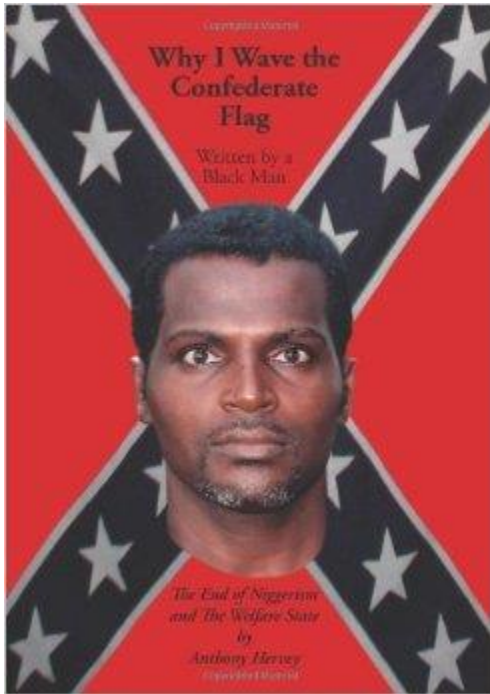


In the last several years, Anthony Hervey could be found most days hanging out at **High Point Coffee** on the Oxford Square. He was a frequent fixture of the café, and he spent the days playing chess and talking politics and social issues with the locals. He also spent plenty of time demonstrating with Confederate flags and flamboyant signs in front of the Confederate Memorial on the Square and in front of the West Jackson Avenue entrance to the University of Mississippi.

Hervey’s friends and colleagues remember him much more fondly, and warmly, than his critics.

“He was just trying to promote love and equality between everybody,” said local artist **Keelan Stokes**. “They are so saturated with all of these political agendas that honesty seems extreme. He was just trying to be

honest with how the world is.”



The cover of Anthony Hervey's book, *Why I Wave the Confederate Flag, Written by a Black Man: The End of Niggerism and the Welfare State*.

“Anthony worked so hard to try to explain and overcome what he considered to be the dilemma of his race,” explained **Debbie Sidle**. “He felt like his people had gone from being on the plantation to being on the government plantation.”

“I get so mad when I see some stranger calling him an Uncle Tom,” **Golda McLellan** said. “Anthony’s opinions and actions were nothing but his own. Oxford won’t be the same without him.”

“He deserves respect for passionately and actively fighting for his opinion,” said **David Watson**, “That’s what makes America great. You can agree to disagree and learn

something in the process.”

“My heart and prayers go out to the Hervey family for their tragic loss,” said local pianist **Bill Perry, Jr.** “He was a fellow Oxonian who believed in his convictions and was not afraid to challenge you. Oxford has lost one of its own, and that’s what’s important to acknowledge at the moment.”

Anthony Hervey marching in Oxford, Mississippi in May of 2000.
Photograph by Alison Moore.

“It’s a sad day in Oxford,” lamented local chef **Andy Coulter**. “I’ve never wanted to fly a Confederate flag before, but I might get one just so I can lower it to half mast for a day for Anthony. We’re all gonna miss him.”

“He was a very intelligent man,” said **Melody Watson**. “I still have hopes that his Confederate stuff was some kind of



Andy Kaufman prank. I'm sorry to see his light go out."

"Many people considered him crazy, but I considered him a friend," said local musician **Jeff Callaway**. "I wish more people could realize that disagreeing politically and being friends don't have to be mutually exclusive."

"I truly enjoyed his fresh and direct way of discussing his passions and his enthusiasm towards challenging stereotypes," said **Vicki Reithel**. "Would be honored to attend his service."

In the weeks before his death, Anthony Hervey told *The Local Voice* that he really wanted to sit down for an interview and be in the newspaper. It is unfortunate that it had to happen this way.

As was his life, the circumstances involving Anthony Hervey's death are mysterious and controversial. The **Mississippi Highway Patrol** is investigating the accident and the claims that he was forced off the road by unknown assailants.

Anthony Hervey was born October 27, 1965 and he died July 19, 2015. He was 49 years old. 

Related Articles:

"Remembering Anthony Hervey" by Louis Bourgeois

"Anthony Hervey's Funeral Set for Sunday, August 2nd in Oxford, Mississippi" by TLV News

"'Black Confederate' Anthony Hervey Funeral Procession Draws Hundreds in Oxford, Mississippi" by TLV News

- See more at: <http://www.thelocalvoice.net/oxford/?p=25974#sthash.5hwRHVyJ.dpuf>

"Himself a US Army veteran, Hervey earned his degree from the University of Mississippi after his hitch in the service. It was then that he traveled to Great Britain where he enrolled at the University of London, where he eventually earned his Masters degree. While matriculating in England, Hervey also served as an intern in the British Parliament.

An accomplished author, Hervey penned the 2006 bestseller "Why I Wave the Confederate Flag, Written by a Black Man". According to Amazon.com, his book reached #26 in the Political Philosophy category, edging out literary heavyweights such as George Orwell's "Nineteen Eighty-Four, Centennial Edition" and John Lock's "The Second Treatise of Government and A Letter Concerning Toleration"."



Anthony McQuenn Hervey

Funeral Fund
Sunday August 2nd
2pm
Oxford, MS

Please continue to fund these funeral costs. Every bit helps.

<http://www.gofundme.com/h92j5a23k>

Plans are underway to give our client and friend, lifelong Confederate activist **Anthony M. Hervey**, the Confederate funeral he deserves. Anthony was killed in a suspicious car wreck while returning to Oxford, MS from a Confederate flag rally in Birmingham, AL on Sunday July 19, 2015. Plans are for a Confederate military funeral and procession on **Sunday August 2nd, 2015 at 2PM in Oxford, MS.**

Email kdl@slrc-csa.org for more details as they are planned; or go to the Anthony M. Hervey Funeral site on Facebook.

Any funds collected over the cost of the funeral will be given to Anthony's widow.

Donations are tax deductible for income tax purposes.

'Largest Confederate funeral in a century' says goodbye to a Southern black man

August 3, 2015:13 PM MST



Watch Video Report [HERE](#)

Youtube.com

The Deep South doesn't get much deeper than Oxford, Mississippi. The same town that's home to the Ole Miss Rebels and the university's former mascot Colonel Reb, just held the largest Confederate funeral and procession the city has seen for over the last 100 years.



Screen capture, Youtube.com/TOMO News.

As reported by [WTVA](#) (of Tupelo, Miss.) and [The Local Voice](#) newspaper (of Oxford, Miss), both on Aug. 3, 2015, Anthony Hervey was laid to rest yesterday in what has been described as the largest Confederate funeral and procession seen in Oxford, Mississippi for at least the last century. Known in the press as a "black Confederate," Hervey was an unabashed and unapologetic supporter of everything Confederate States of America, to include the iconic Confederate battle flag.

Hundreds of blacks and whites joined together at Oxford's historic First Baptist Church to bid farewell to the political activist and best selling author. As The Local Voice noted, at the main doors to the church, family and friends first saw "H.K. Edgerton welcoming funeral attendees with an open heart. Another black Southern man with a passion for the [Confederate flag](#)."

As Katelyn Patterson of WTVA noted, while Edgerton was still clutching his Confederate flag, officials at First Baptist requested he take the banner out of the church. "If my flag can't go, I can't go," Edgerton said. "It would have been a huge disappointment for Anthony, especially to ask me to leave with the flag. He would have wanted me standing next to his casket with this flag," he added.

Edgerton was upset by the fact he couldn't remain in the church displaying the Confederate flag, so he elected to stand outside during the funeral service, still honoring his friend. After the church service, the Mississippi Division of the Sons of Confederate Veterans dedicated to Hervey a military-style Confederate Honor Procession through the town square.

Delivering the eulogy was local physician Dr. Willis N. Dabbs, a white man. As reported, Dr. Dabbs stated, "I had the privilege of being Anthony Hervey's Sunday School teacher. Anthony Hervey was unique. He was my friend."

“Most of the people who fuss so much about the man never bothered to talk to him,” Dabbs later remarked. His comment drew many an “Amen” from those present.

As The Local Voice reported, "Hervey died under mysterious circumstances in a car crash on July 19 after speaking at a rally to save a Confederate memorial in Birmingham, Alabama. The only survivor of the accident, Arlene Barnum, told authorities and the media that the SUV Hervey and Barnum were traveling in was forced off the road by a carload of 'angry young black men' after Hervey stopped at a convenience store near the Pontotoc-Lafayette County border wearing a Confederate kepi [field cap]."

Meanwhile, the [Clarion-Ledger](#) (of Jackson, Miss.) reported on July 23, 2015, that the Mississippi Highway Patrol is still investigating the wreck and subsequent death. Meanwhile, "Sons of Confederate Veterans Commander in Chief Kelly Barrow called on Attorney General Loretta Lynch to direct the DOJ's Civil Rights Division to investigate the suspicious accident."

Himself a US Army veteran, Hervey earned his degree from the University of Mississippi after his hitch in the service. It was then that he traveled to Great Britain where he enrolled at the University of London, where he eventually earned his Masters degree. While matriculating in England, Hervey also served as an intern in the British Parliament.

An accomplished author, Hervey penned the 2006 bestseller "Why I Wave the Confederate Flag, Written by a Black Man". According to [Amazon.com](#), his book reached #26 in the Political Philosophy category, edging out literary heavyweights such as George Orwell's "Nineteen Eighty-Four, Centennial Edition" and John Lock's "The Second Treatise of Government and A Letter Concerning Toleration".

<http://www.examiner.com/article/largest-confederate-funeral-a-century-says-goodbye-to-mississippi-black-man>

**Rest in
Peace
Anthony
Hervey**



Anthony Hervey's funeral was a moving service. Procession was about a mile long and was completely Confederate. This is the widow after receiving memorial Confederate BATTLE FLAG from Sons of Confederate Veterans Commander-in-Chief Kelly Barrow and the MISSISSIPPI FLAG that draped the casket from SCV Army of Tennessee Commander Larry McCluney.

Chuck Bond



Soldier shocks campus

Patricia Satterwhite
DM STAFF WRITER

A black male dressed in a Confederate uniform carrying the Confederate flag marched around the Ole Miss campus and Oxford Thursday to make a political statement.

Anthony Hervey, a Ph.D. candidate in sociology, turned heads as he walked the sidewalks and the streets alone with a large Confederate flag waving over his shoulder.

Alma Jackson, a junior chemical engineering major, said she was shocked when she saw him walking in front of McAllister's.

"I was like 'what in the hell is the man doing with the flag,'" she said.

Hervey said he was making a political statement and marching for the black Confederate soldiers who were fighting for state rights and their freedom to protect their land during the Civil War. Hervey said he does not consider himself as black male, but a Confederate, due to individual studies of the history and race. He said he would rather associate himself as an individual Confederate rather than some of today's black males who cannot stand alone because they prefer to be in groups. Hervey said he marched from Kroger to the J. D. Williams Library to the Square from 10 a.m. to 11 p.m. In addition, at 2 p.m. he marched from the Union to the Square.

"I don't think that there is a national memorial to remember these guys by," he said. "I think the Confederacy and the Confederate flag has been given a bad image."

Hervey said he feels the Confederate flag is the Civil War battle flag and represents the Confederate states rights to be an independent country. Mississippi never got the chance to decide for itself, he said.

"I'm using my constitutional right of expression," he said.

Please see **Soldier**, page 4



McLean Anderson/The Daily Mississippian

Anthony Hervey, a Ph.D. candidate in sociology, marched around the university and Oxford Thursday afternoon with the intent of representing all of the black Confederate soldiers who fought in the Civil War.

Soldier

On campus several students stopped and questioned Hervey's choice of expression and others talked among themselves about Hervey's display.

"It was a great way to promote discussion about the topic," said Kevin Ozbirn, a junior English major. "He's a black Confederate; that's enough for people to talk about."

"I thinking it's good to march honoring the black people," Jackson said. "But promoting the Confederate flag creates division."

Hervey said the real division is among black people who allow white liberals to speak for them.

Hervey said the NAACP fails

to support all black social classes and the "black community," instead they boycott South Carolina's state flag.

"Minorities want to paint themselves as victims," he said.

The Confederate flag is not

the issue, only a symbol, but everyone is focusing on who flies it, Hervey said.

"I think I made history with this Confederate flag by standing up for what I believe in," he said.

From page 1

"Stars And Bars" Proves Too Much For Nazi Troops

Greensboro, April 3.—The Confederate flag was one flag too many for the German fighters on the Western front.

But to a company of "Fighting rebels from the South" it represents a humorous incident to be numbered among the ageless war stories. For because of this flag, the company of infantrymen captured a German regimental commander and his outfit of 103 Nazis without firing a single shot.

The tale was relayed in a letter by First Lieutenant Jack S. Harris, of Richmond, Va., commander of an infantry company on the blazing Western front, to his uncle, W. T. Atkinson, of Greensboro.

It seems that most of the men who formed Harris' company are Southerners. So it wasn't too surprising that the Confederate flag found its way overseas with the group.

But what happened because of the proud emblem makes up a small part of history.

According to Harris, the company occupied a German town and lowered the reigning swastika.

He says, "With no flags of our own, we raised the Confederate flag and renamed the town 'Richmond.' When the Jerries returned—not knowing we had occupied their town—we were ready and waiting. For we knew their tricks and had a few of our own."

Harris goes on to relate that, "We yelled for them to surrender. And an over-curious Jerry—seeing the flag—asked what country we were from.

"'We are the fighting rebels from the South!' was the company's reply.

"'Well,' said the German shaking his head, 'if another country has gone to war against us, we might as well surrender.'"

And according to Harris, surrender they did.



Call for help at Sutherlin Mansion in Danville , Va..

There are those with very little knowledge of the War Between the States that want to remove the 3rd National Confederate flag that has flown in the yard of the Sutherlin Mansion for over 20 years! This home is the Last Capital of The Confederacy . It is the last time and place that the full cabinet of the Confederacy met together before the surrender at Appomattox!

The city is now trying to set up a NEW ordinance banning all flags except the U.S., Va. and MIA/POW flags from flying on city owned property .

It is time for us to stop this witch hunt on OUR Heritage and sign this petition before August 6, 2015.

Thank you all for signing, Mike McNeely

It is urgent , because the City Council in Danville, Va. is going to vote in a NEW provision banning all flags except , U.S., Virginia and MIA/POW from being flown on ""City Property"" , on Aug. 6th!! We need more than 174 signatures at the time of this posting to do any good at all!

Here is the site to go to to sign the petition;

<http://www.thepetitionsite.com/685/503/798/keep-flag-flying-at-last-capital-of-the-confederacy/>

Gov. Pendleton Murrah Dedication

THIS SATURDAY in Austin

Southerners,

I encourage you to attend a once in a lifetime event to honor our last Confederate Governor in a solemn ceremony at the Texas State Cemetery in Austin this Saturday.

Pendleton Murrah (circa Nov. 1826 -Aug. 4, 1865) was the last Confederate governor of Texas, serving from late 1863 until June, 1865. From the research available, it appears he is the only Texas Governor buried outside the United States. His grave is unmarked, and its location in Monterrey, Nuevo Leon, Mexico has been lost.

Since marking his grave in Mexico seems to be impossibility, a cenotaph memorializing Gov. Murrah in the Texas State Cemetery is the perfect alternative, and the State Cemetery has approved it. In observance of the 150th Anniversary of his death, individuals and historical groups throughout Texas have joined together to erect a cenotaph in the Texas State Cemetery in Austin. Funds for purchase of the monument and to underwrite the costs of an appropriate ceremony already have been raised.

Those in the rifle squad will be in the cemetery by 11:00 for instruction and safety inspection.

Parking will be on the street around the Texas State Cemetery. Those needing assistance with walking may drop off in the cemetery but must exit immediately as no one will be allowed to park inside the State Cemetery. Please have all drop offs by 11:30 so as not to interrupt the assembly of the processional.

See you Saturday, directions below:

<http://www.cemetery.state.tx.us/directions.asp>

The Confederate monument in Pensacola was vandalized.

The words "Confed lives don't matter" were spray-painted in black on the south-facing side of the memorial.

The granite monument, located in Lee Square at 602 N. Palafox St., was erected in 1891 to honor "the Uncrowned Heroes of the Southern Confederacy, whose joy was to suffer and die for a cause they believed to be just," according to the inscription on the memorial.

The Pensacola Police Department was notified of the damage just before 7:30 a.m. Friday, according to a news release from the department. Damage to the statute was estimated at around \$1,000.

"We are investigating this as possible felony criminal mischief because of the extent of damage," Chief David Alexander III said.

Anyone with information on the incident is asked to call the Pensacola Police Department at 435-1900 or Crime Stoppers at 433-STOP.



SAM DAVIS YOUTH CAMP – TEXAS

HUGE SUCCESS!

The Sam Davis Youth Camp was held at Clifton Texas this month. 14 boys and 14 girls and 3 Jr. Counselors attended and learned a great deal about the truth of our history and learned to vindicate the cause of our

fathers! **Got to our Facebook page to view camp photos.**

<https://www.facebook.com/pages/SCV-Sam-Davis-Youth-Camp-Texas/216704998474>

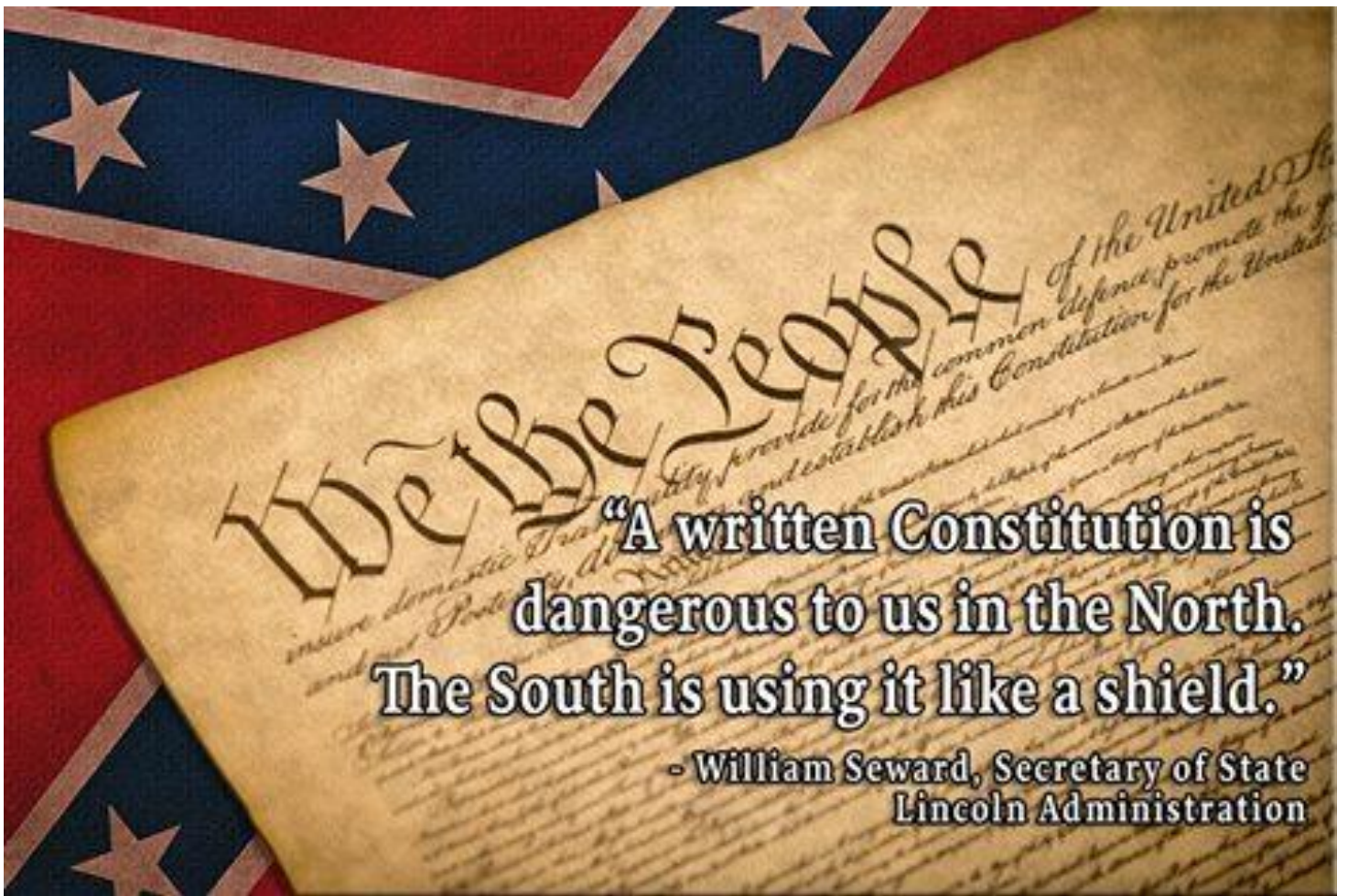


Preparing to display our flag from the bridge in Waco





THANK YOU A.H. BELO CAMP 49 FOR PROVIDING A FULL SCHOLARSHIP FOR A CAMPER TO ATTEND!



Sons of Confederate Veterans, Louisiana Division

We The People...

That is supposed to mean something. It did to the Founding Fathers. Sadly today, it does not.

Every single Heritage Violation that has been against the South has not been "We The People." It has been "We The Politicians." Every vote against our Southern History & Heritage has been enacted by mayoral executive orders, city councils or legislative bodies of government. Not once has "We The People" been allowed to vote on any Heritage Violation.

Every poll you see, every poll you participate in and every poll you share, the majority of "We The People" support Confederate Heritage, Confederate Flags and Confederate Monuments.

What is happening now is a reflection of what happened over 150 years ago. It was when "We The People" no longer mattered to a government and that it's citizens rose up forming a country that respected the very foundations of this nation. It was those citizens that defended their homes and paid with Southern blood in Southern soil for what was right.

Once again, history repeats itself. We find ourselves embattled in a Second Reconstruction. It is the duty of every Southerner who holds their Heritage close to 'Stand Defiant' in the face of our adversaries. Whether you are a member or friend of the Sons of Confederate Veterans does not matter. What matters is to take a stand. Contact your local, state and federal elected officials. It is in your hands that those that embrace political correctness should be called out and held accountable for what they have done.

They should hear the true voice of "We The People."

Deo Vindice!

Brian McClure
Public Relations Officer
Sgt. James W. Nicholson Camp #1478

Pensacola Confederate memorial vandalized

Kevin Robinson, pnj.com 3:50 p.m. CDT August 1, 2015

(Photo: Bruce Graner/bgraner@pnj.com)

64CONNECT 5TWEETLINKEDIN 8COMMENTEMAILMORE

This week, Pensacola became the latest in the growing number of cities where Confederate memorials have been vandalized.

The words “Confed lives don’t matter” were spray-painted in black on the south-facing side of the memorial sometime between Thursday night and Friday morning.

The granite monument, located in Lee Square at 602 N. Palafox St., was erected in 1891 to honor “the Uncrowned Heroes of the Southern Confederacy, whose joy was to suffer and die for a cause they believed to be just,” according to the inscription on the memorial.

The Pensacola Police Department was notified of the damage just before 7:30 a.m. Friday, according to a news release from the department. Damage to the statue was estimated at around \$1,000.



[PENSACOLA NEWS JOURNAL](#)

[Link: Milton to keep Confederate flags](#)

“We are investigating this as possible felony criminal mischief because of the extent of damage,” Pensacola Chief of Police David Alexander III said in a written statement.

In another statement, Mayor Ashton Hayward said, “Acts such as this negatively impact the city’s image and take time away from the day-to-day duties of city personnel.”

The act of vandalism is the latest in a wave of similar incidents around the country. Confederate memorials in Baltimore, St. Louis, Austin, North Carolina and South Carolina have been defaced in roughly the past month.

The defacings come in the midst of a national movement against the flag that has seen it removed from public facilities, retail stores and even the famed General Lee from the “Dukes of Hazzard” TV show.

[PENSACOLA NEWS JOURNAL](#)

[Link: Rebel flag didn't last long at graffiti bridge](#)

In Pensacola, Allen Armentrout stood in front of the monument Friday afternoon holding a large Confederate flag and a smaller flag that belonged to his great grandfather’s great grandfather.

“I’m just out here trying to protect my heritage today, because it’s trying to be erased from the history books,” said Armentrout.

Auby Smith — head of the local camp of the Sons of Confederate Veterans — said he was saddened and disappointed to learn of the local memorial’s defacement.

[PENSACOLA NEWS JOURNAL](#)

[Link: City, county lower Confederate flags](#)

Group raises flag ahead of vote; vows to ‘pepper this city’ with more

BY MICHAEL LIVINGSTON
mlivingston@registerbee.com
(434) 791-7993 Posted 3 hours ago

Patrick Seay, a 16-year-old from Richmond, walked back and forth waving a large Confederate Battle flag at the intersection of North Main Street and River Street on Thursday. Minutes earlier, Seay had climbed a ladder to raise an even larger flag on a pole on the property.

Seay traveled with members of the Virginia Flaggers, an organization founded in 2011 to preserve Confederate history, from Richmond to Danville to protest the Danville City Council’s decision to take the Confederate flag down from city-owned property Thursday night.

“We’re just out here trying to educate these people,” Seay said.

Seay’s march with the Confederate Battle flag back and forth represents the struggle between two sides as to where the Confederate flag belongs.

At the council meeting, Apostle Lawrence L. Campbell Sr. said that in the 1960s, blacks and whites sat on opposite sides of the chambers, and the room was charged with tension.

Not much has changed since.

On the one side of the room were people like Campbell, the Rev. Avon Keen, president of the state’s Southern Christian Leadership Conference, and the Rev. Scot McKenzie, who agreed that the takedown of the flag was necessary.

“The City Council has the power to remove a symbol of hate, a symbol that is equivalent to waking up to a burning cross in the midnight hour,” McKenzie said in his public address about the flag.

Keen said this was one of the “dominoes” that had to fall, but “that doesn’t mean that we have concluded our battle.”

“They’re trying to turn Danville back to the Civil War era,” Keen said, seated next to Barry Koplen, who wore a white “On Your Lawn, Not Ours” T-shirt.

On the other side of council chambers was filled with predominantly pro-Confederate people, including H.K. Edgerton, 67, of Asheville, North Carolina.

Edgerton has gained prominence as a black man who takes pride in his Confederate history. He is known to walk for miles from state to state adorned in Confederate garb, carrying the Battle flag

“It hurts me to my heart to know how badly black people have been duped, as it relates to our history,” he said.

For the council meeting, he was dressed in a tan blazer with decorative Confederate pins and a red “History of Black Confederates” T-shirt featuring his face on the front and the Battle flag on the back.

At Thursday afternoon’s flag raising, Susan Hathaway, one of the founding members of the Virginia Flaggers, said the group had been receiving messages from people in Danville about the possibility of the flag being taken off the museum grounds.

In response to the possibility of a vote, people have been calling the Virginia Flaggers to have Confederate flags raised on their property.

“There are a lot more coming,” Hathaway said of Confederate Battle flags being raised throughout Danville. At least half a dozen will be raised throughout the city in the upcoming weeks, Hathaway said.

“A lot of people in Danville want to see this happen,” she added.

Barry Isenhour, another founding member of the Virginia Flaggers, said that the flag honors the veterans who “fought to preserve the country” and “Southern heritage.”

Isenhour said that taking the flag down from the museum grounds will make the city “divided” if the city council voted “against the will of the people.”

Seay told City Council they were jumping on the “politically correct bandwagon” and that the Virginia Flaggers will “pepper this city” with Confederate Battle flags. Edgerton hugged the teenager after his speech.

The people outside the Municipal Building held umbrellas and sang “Victory is Mine” when council voted. They sang the Star-Spangled Banner as pro-Confederate supporters waved their handheld flags, walking past them silently.

- http://m.godanriver.com/news/danville/group-raises-flag-ahead-of-vote-vows-to-pepper-this/article_285eb456-3caa-11e5-9b96-530b5b132024.html?mode=jqm



[Confederate flag comes down in Danville](#)

Photos by Matt Bell/Register & Bee



Susan Frise Hathaway

8/6/15

I often speak of the fact that there are very few elected officials left with any kind of backbone ANYWHERE in the South. Last night, we found two of them in Danville, VA. These men stood up against the back water bully politics that apparently caused others to cave and turn their backs on their history, their heritage, and the citizens of Danville who elected them. They fought to the end, knowing full well their stand would be unpopular with their colleagues and the militant leftists pushing the agenda of Confederate Cleansing. God bless councilmen Buddy Rawley and Fred Shanks. PLEASE take a moment to thank them for their courageous stand!

<http://www.danville-va.gov/877/Buddy-Rawley>

<http://www.danville-va.gov/878/Fred-O-Shanks-III>

Danville UPDATE !!!

Early in the day on Thursday, we received word that severe storms were expected in Danville around 4:00 p.m., so we made the decision to raise the flag as soon as the pole was set, and canceled the planned 5:00 p.m. ceremony.



http://www.godanriver.com/news/danville/group-raises-flag-ahead-of-vote-vows-to-pepper-this/article_285eb456-3caa-11e5-9b96-530b5b132024.html

This turned out to be a providential decision, as council chambers had already started to fill when we arrived at 4:30. By 5:30, all seats were taken, and the Fire Marshall began turning people away who wanted to attend. Over 100 people, most of whom were Confederate supporters, were left to stand outside during the proceedings.

We knew that the flag we had just raised was in a great spot...high visibility and located at the main entrance of town...but imagine our surprise and joy when we arrived and discovered that the flag is visible from City Hall.

This is the view out of the City Manager's window!



We were the overwhelming majority in council chambers, and most of those who addressed City Council were opposed to the ordinance that would officially ban ALL flags from city owned flag poles EXCEPT the US Flag, Virginia State Flag, Danville City Flag, and US POW/MIA flag, but was obviously specifically proposed to force the removal of the Third National flag from the Confederate Memorial from the grounds of the Sutherlin Mansion. The meeting started promptly at 7:00 and by the time council finished discussing the ordinance, we understood why. One member of council actually admitted that it really didn't even matter what the citizens thought on the matter, or had to say, because this deal had been brokered in "work sessions" and was already decided.

We listened as council members called for "peace and unity" following the vote "no matter what was decided" when, in actuality, they had already decided to vote to remove the



flag. Apparently, even after seeing the fallout that has occurred across the South after similar measures, these men actually still believe that appeasing the demands of these people will lead to "peace and unity". In fact, if they had been paying attention, they would know that pandering to the PC crowd not only leads to increased unrest and strife, it is NEVER effective, as these folks are NEVER satisfied with whatever it is that is handed to them. Minutes after the vote, SCLC representative Avon Keen, the man who has been complaining about the flag loudly and agitating in Danville for years, made this perfectly clear in his statement when he bragged that this flag was just "*one of the dominoes which had to fall,*" and that their "*battle has not concluded.*"

I often speak of the fact that there are very few elected officials left with any kind of backbone ANYWHERE in the South. Last night, we found two of them in Danville, VA. These men stood up to the bully politics that apparently caused others to cave and turn their backs on their history, their heritage, and the citizens of Danville who elected them. They fought to the end, knowing full well their stand would be unpopular with their colleagues and the militant leftists pushing the agenda of Confederate Cleansing. God bless councilmen Buddy Rawley and Fred Shanks. PLEASE take a moment to thank them for their support and courageous stand!

<http://www.danville-va.gov/877/Buddy-Rawley>

<http://www.danville-va.gov/878/Fred-O-Shanks-III>

After the vote, Representative Shanks asked the Mayor if the flag was going to be removed "as discussed" in the closed work sessions. Mayor Saunders seemed highly agitated, and claimed that he knew nothing about the removal and refused to answer the question.

In fact, the bucket truck was already on site, waiting for the official result which was already decided long before the roll vote was called, and the flag was cut down, the monument desecrated, and the honor of our ancestors SPAT UPON by order of City

Council within minutes of the vote. Apparently, Mayor Saunders expected us to believe that those police officers acted on their own volition, and that council had no idea it was going to happen.

As to the turncoats who decided to vote for this ordinance, after pledging to support Confederate history and heritage in Danville, we are left only to wonder what they were promised for their vote...and if it was worth selling their soul...

While it was painful to sit and watch the proceedings, and more hurtful than I can describe to ride down to the Sutherlin Mansion afterwards and find the empty pole, those of us who have been engaged in this war that is raging in Danville are far from discouraged.

Yesterday, we raised the first Roadside Memorial Battle Flag in Danville, Va.



The actions of the City Council, in fact, served to trade one 3x5 Third National, tucked away in a quiet part of town, for ONE (so far) massive battle flag in a prominent location on a major highway. If this was the ONLY thing accomplished yesterday, we would have plenty to celebrate, but there is much, much more...

*A lawsuit has already been prepared and will be filed immediately, challenging the flag removal, which obviously violates State Law.

*A 501C4 has been formed for the express purpose of making sure the turncoats on Danville City Council who voted for this ordinance are not re-elected next spring.

*The Confederate Memorial Association in Danville has been re-activated, and will be organizing to further pursue historical, legal and legislative action.

*The Va Flaggers have over 1/2 dozen flag sites in Danville already under construction, with new calls coming in every day from landowners wanting to install flags in response to this action.

*Efforts to purchase the Sutherlin Mansion and return it to private hands that will best honor and protect it will be stepped up, with new offers coming in the next few weeks.

And in the aftermath...sweet irony. The ordinance that was designed to remove the flag at Sutherlin Mansion...

...also brought down the national flags from the display of flags of countries doing business in Danville...



Photo: Charles Wells



Photo: Charles Wells

I wonder if we can talk to city officials about taking these poles off of their hands, now that they are no longer needed? We will put them to very good use! ;)

As it has in communities across the South, this unnecessary and divisive action by the Danville City Council has served to "awaken the sleeping giant...and fill him with a terrible resolve". We are not only confident that the flag WILL be returned to its rightful place at Sutherlin Mansion, but believe that the end result will be that Danville will be even more Confederate than ever before.

This flag installed yesterday is the first of several scheduled for installation in Danville, and the eighth Roadside Memorial Battle Flag installed in the Commonwealth of Virginia by the Virginia Flagggers since the fall of 2013, made possible by generous gifts and support from folks across the country. We would like to especially thank the many UDC, SCV, OCR, Mechanized Cavalry, and private citizens in Danville who have stepped up to help us with

the flag projects, and with whom we have worked closely and successfully over these past months in Danville.

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

Susan Hathaway
Va Flaggers

UPCOMING EVENTS:

Thursday, September 10th: Susan is scheduled to speak at the September meeting of the Ivy Ritchie Camp #1744, SCV, Albermarle NC. 6:30 p.m. Jay's Seafood Restaurant, 40439 Stony Gap Rd, Albermarle, NC 28001

Sunday, September 27th: SAVE THE DATE! Va Flaggers FOURTH Anniversary Celebration Picnic/Auction, Mechanicsville Moose Lodge 3:00 p.m. More details to follow.

Tuesday, November 3rd: Susan will be speaking at the November meeting of the Campbell Guards, SCV Camp #2117, 7:00 p.m., Historic Courthouse, Rustburg.

Monday, November 16th: Susan has accepted an invitation at the November meeting of the Black River Tigers Camp #2152, Angier, NC. 6:30 p.m., Simonz Restaurant.

Saturday, December 12th: Susan will be speaking at the Christmas Dinner of the John Ingraham Camp #1977, Chickamauga, GA. More details to follow.

Saturday, January 9th: Susan will be speaking at the Lee-Jackson Banquet of the Camp Moses Wood #125, SCV, Gafney, South Carolina, 6:00 p.m., Cherokee Historic and Preservation Society Museum , 301 College Drive.

Follow our blog: <http://vaflaggers.blogspot.com/>

Find us on FaceBook: <https://www.facebook.com/pages/The-Virginia-Flaggers/378823865585630>

Follow us on Twitter: @thevaflaggers

To assist with our Interstate Battle Flags and ongoing Heritage Defense projects, please make checks payable to "The Virginia Flaggers" and mail to:

P.O. Box 547

Sandston VA 23150

Or contribute through PayPal, here: <http://www.vaflaggers.com/i95flagdonate.html>

Virginia Flaggers

P.O. Box 547

Sandston VA 23150

info@vaflaggers.com



Judy Smith
PHOTOGRAPHY



Judy Smith
PHOTOGRAPHY



Judy Smith
PHOTOGRAPHY

Double Trouble

for the
damnyankees!
Flagging at
[VMFA Virginia
Museum of
Fine Arts](#)

Calvin Allen and
Dave Wilson



Judy Smith
PHOTOGRAPHY



Susan Frise Hathaway 8 7 15

Scalawags and turncoats!

Last April, Danville City Councilmen Lee Vogler and James Buckner attended the Last Capital Of the Confederacy Ball in Danville, welcomed participants, thanked us for coming to Danville, and pledged their support to protect Southern History and Heritage in the City.

LAST NIGHT, these same men voted FOR an ordinance to force the removal of the Third National flag from the Confederate Memorial on the grounds of the Sutherlin Mansion.

Time to make sure these men do not return to council in the spring. NO VOTES FOR TURNCOATS!



The Terrible Truth About Abraham Lincoln and the Confederate War

Posted on [January 20, 2014](#) by [Michael Hutcheson](#)



President Lincoln has been all but deified in America, with a god-like giant statue at a Parthenon-like memorial in Washington. Generations of school children have been indoctrinated with the story that “Honest Abe” Lincoln is a national hero who saved the Union and fought a noble war to end slavery, and that the “evil” Southern states seceded from the Union to protect slavery. This is the Yankee myth of history, written and promulgated by Northerners, and it is a complete falsity. It was produced and entrenched in the culture in large part to gloss over the terrible war crimes committed by Union soldiers in the War Between the States, as well as Lincoln’s violations of the law, his shredding of the Constitution, and other reprehensible acts. It has been very effective in keeping the average American ignorant

of the real causes of the war, and the real nature, character and record of Lincoln. Let us look at some unpleasant facts.

In his first inaugural address, Lincoln stated clearly that (1) he had no legal authority to interfere with slavery where it existed, (2) that he had no inclination or intention to do so even if he had the legal authority, (3) that he would enforce the Fugitive Slave Act, returning runaway slaves escaping to the North to their masters in the South, and (4) that he fully supported the Thirteenth Amendment then being debated in Congress which would protect slavery in perpetuity and was irrevocable. He later famously stated, “Do not paint me with the Abolitionist brush.”

Although there was some opposition to slavery in the country, the government was willing to concede everything the South wanted regarding slavery to keep it in the Union. Given all these facts, the idea that the South seceded to protect slavery is as absurd as the idea that Lincoln fought the war to end slavery. Lincoln himself said in a famous letter after the war began that his sole purpose was to save the Union, and not to either save or end slavery; that if he could save the Union without freeing a single slave, he would. Nothing could be clearer.

For decades before the war, the South, through harsh tariffs, had been supplying about 85% of the country's revenue, nearly all of which was being spent in the North to boost its economy, build manufacturing, infrastructure, railroads, canals, etc. With the passage of the 47% Morrill Tariff the final nail was in the coffin. The South did not secede to protect slavery, although certainly they wished to protect it; they seceded over a dispute about unfair taxation, an oppressive Federal government, and the right to separate from that oppression and be governed "by consent", exactly the same issues over which the Founding Fathers fought the Revolutionary War. When a member of Lincoln's cabinet suggested he let the South go in peace, Lincoln famously replied, "Let the South go? Where, then, would we get our revenue!" He then launched a brutal, empirical war to keep the free and sovereign states, by force of arms, in the Union they had created and voluntarily joined, and then voluntarily left. This began his reign of terror.

Lincoln was the greatest tyrant and despot in American history. In the first four months of his presidency, he created a complete military dictatorship, destroyed the Constitution, ended forever the constitutional republic which the Founding Fathers instituted, committed horrendous crimes against civilian citizens, and formed the tyrannical, overbearing and oppressive Federal government which the American people suffer under to this day. In his *first four months*, he

1. Failed to call Congress into session after the South fired upon Fort Sumter, in direct violation of the Constitution.
2. Called up an army of 75,000 men, bypassing the Congressional authority in direct violation of the Constitution.
3. Unilaterally suspended the writ of habeas corpus, a function of Congress, violating the Constitution. This gave him the power, as he saw it, to arrest civilians without charge and imprison them indefinitely without trial—which he did.
4. Ignored a Supreme Court order to restore the right of habeas corpus, thus violating the Constitution again and ignoring the Separation of Powers which the Founders put in place exactly for the purpose of preventing one man's using tyrannical powers in the executive.
5. When the Chief Justice forwarded a copy of the Supreme Court's decision to Lincoln, he wrote out an order for the arrest of the Chief Justice and gave it to a U.S. Marshall for expedition, in violation of the Constitution.
6. Unilaterally ordered a naval blockade of southern ports, an act of war, and a responsibility of Congress, in violation of the Constitution.
7. Commandeered and closed over 300 newspapers in the *North*, because of editorials against his war policy and his illegal military invasion of the South. This clearly violated the First Amendment freedom of speech and press clauses.
8. Sent in Army forces to destroy the printing presses and other machinery at those newspapers, in violation of the Constitution.

9. Arrested the publishers, editors and owners of those newspapers, and imprisoned them without charge and without trial for the remainder of the war, all in direct violation of both the Constitution and the Supreme Court order aforementioned.
10. Arrested and imprisoned, without charge or trial, another 15,000-20,000 U.S. citizens who dared to speak out against the war, his policies, or were suspected of anti-war feelings. (Relative to the population at the time, this would be equivalent to President G.W. Bush arresting and imprisoning roughly 150,000-200,000 Americans without trial for “disagreeing” with the Iraq war; can you imagine?)
11. Sent the Army to arrest the *entire legislature* of Maryland to keep them from meeting legally, because they were debating a bill of secession; they were all imprisoned without charge or trial, in direct violation of the Constitution.
12. Unilaterally created the state of West Virginia in direct violation of the Constitution.
13. Sent 350,000 Northern men to their deaths to kill 350,000 Southern men in order to force the free and sovereign states of the South to remain in the Union they, the people, legally voted to peacefully withdraw from, all in order to continue the South’s revenue flow into the North.

These are just a few of the most egregious things Lincoln did during his despotic presidency. He set himself up as a tyrannical dictator with powers never before utilized or even imagined by any previous administration. During this four years of terrible war he was one of the greatest despots the world has ever known, his tyranny focused against his own countrymen, both North and South. He was called a despot and tyrant by many newspapers and citizens both North and South, until he had imprisoned nearly all those who dared to simply speak out against his unconstitutional usurpations of power. Those who disagreed with him were branded as “traitors”, just as were the brave and honorable men in the states which had legally seceded from the Union over just such issues as these criminal abuses of power by the Federal government.

Four months after Fort Sumter, when Lincoln finally called Congress back into session, no one dared oppose anything he wanted or speak out against him for fear of imprisonment, so completely had he entrenched his unilateral power and silenced his other many critics.

The Union army, under Generals Grant, Sherman, Sheridan and President Lincoln, committed active genocide against Southern civilians—this is difficult for some to believe, but it is explicit in their writings and dispatches at the time and indisputable in their actions. Tens of thousands of Southern men, women and children—*civilians*—white and black, slave and free alike—were shot, hanged, raped, imprisoned without trial, their homes, lands and possessions stolen, pillaged and burned, in one of the most horrific and brutal genocides ever inflicted upon a people anywhere; but the Yankee myth of history is silent in these well-documented matters. For an excellent expose of these war crimes and their terrible extent, see [*War Crimes Against Southern Civilians*](#) by Walter Brian Cisco. Only after the Union had suffered two years of crushing defeats in battle did Lincoln resolve to “emancipate” the slaves, and only as a war measure, a military tactic, not for moral or humanitarian

purposes. He admitted this, remarking, “We must change tactics or lose the game.” He was hoping, as his original draft of the document shows, that a slave uprising would occur, making it harder for Southerners to continue the war. His only interest in freeing the slaves was in forcing the South to remain in the Union. His Emancipation Proclamation was denounced by Northerners, Southerners and Europeans alike for its absurdity and hypocrisy; for, it only “freed” the slaves in the seceded states—where he could not reach them—and kept slavery intact in the North and the border states—where he could have freed them at once.

The Gettysburg Address, the most famous speech in American history, is an absurd piece of war rhetoric and a poetry of lies. We were not “engaged in a great Civil War, to see whether that nation, or any nation so conceived, can long endure.” The South was engaged in a War of Independence from a tyrannical North, and after having legally seceded, wished only “to be let alone.” The North was engaged in a war of empire, to keep the South involuntarily under its yoke. Government “of the people, by the people and for the people” would not have “perished from the earth” had the North lost the war; on the contrary, it perished in the United States when the North *won* the war; for, freely representative government, by consent of the governed, is exactly what the South was fighting for and exactly what Lincoln’s military victory destroyed.

The checks and balances of powers, the separation of powers, the constitutional constraints so carefully and deliberately put into place by the Founding Fathers, had all been destroyed in Lincoln’s first months. The Republic which the Founders gave us had been completely destroyed and a new nation-state was set up; one in which the free and sovereign States would afterward be only vassals and tributaries, slaves to an all-powerful, oppressive Federal government. This new nation-state is completely different in both nature and consequence to the original American Republic. One only has to look around today to see the end results and legacy of Lincoln’s war, his destruction of freedom, and his institution of despotic, centralized governmental power and tyranny.

In retrospect, it is a tragedy that John Wilkes Booth did not act four years earlier. Slavery would have ended naturally, as it has everywhere else (except in African and Arab states); the American Republic, liberty, and 700,000 lives would have been saved, and untold thousands of those young men would have lived to contribute their ingenuity, inventions, creativity and talents to the political, economic, literary, scientific and social legacy of our people. And the greatest despotic tyrant in American history would never have gained the foothold of power or been able to establish the oppressive and omnipotent Federal government we all suffer under today.

About Michael Hutcheson

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Jason N LloydDixie's Living Historians

You may forgive us," a surrendering Rebel officer [Henry A. Wise] told Joshua Lawrence Chamberlain after the ceremony at Appomattox, **"but we won't be forgiven. There is a rancor in our hearts, which you little dream of. We hate you, sir."**

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"The slave trade carried on by the North became also the theme of much sharp discussion in the Convention. The North was not disposed, of course, to give it up, but with the South it had become an intolerable grievance. They had long and earnestly protested against it...their minds were now made up to break with the North rather than submit further to this traffic. The North then demanded compensation for the loss of this very thriving trade, and the South readily conceded it by granting them the monopoly of the coasting and carrying trade against all foreign tonnage. In this way it was settled that the Slave Trade should be abolished after 1808. Without this important clause, the South would never have consented to enter into a Confederacy with the North.

The Federal Constitution, with these essential clauses, having passed into operation, ...the Slave Trade would finally expire in the United States at the close of 1808."

DIARY OF THE WAR FOR SEPARATION

H C W Clarke

1862

Photo-Captioned 'Slave Trade in the 19th Century'

It's fitting though. No Confederate flags EVER flew over slave ships. That was a Dutch and Massachusetts thang. (Google Marblehead, MA)

The Battle Flag and the attack on Western culture

Posted on [August 7, 2015](#) by [The Abbeville Review](#)



Back in mid-June, after the Charleston, Tennessee, shootings, the frenzied hue and cry went up and any number of accusations and charges were made against historic Confederate symbols, in particular, the Confederate Battle Flag (which is not as some supposedly informed writers called it, “the Stars and Bars;” the Stars and Bars is a different flag with a totally different design). The best way to examine these charges in a short column is point by point, briefly and succinctly.

First, the demand was made that the Battle Flag needs to come down, that images of that flag need to be banned and suppressed, because, whatever its past may have been, it has now become in the current context a “symbol of hate” and “carried by racists,” that it “symbolizes racism.” The problem with this argument is both historical and etiological.

Historically, the Battle Flag, with its familiar Cross of St. Andrew, was a square ensign that was carried by Southern troops during the War Between the States. It was not the national flag of the Confederacy that flew over slavery, but, rather, was

carried by soldiers, 90-plus percent of whom did not own slaves (roughly comparable to percentages in certain regiments of the Union army with some slave-holding soldiers from Delaware, Maryland, Kentucky, and Missouri in its ranks; indeed, Gen. Ulysses Grant's wife, Julia Dent Grant, owned slaves).

By contrast, the American flag, the "Stars and Stripes," not only flew over slavery for 78 years, it flew over the brutal importation, the selling and the purchase of slaves, and the breaking up of slave families. Additionally, the Stars and Stripes flew over the infamous "Trail of Tears," at the Sand Creek massacre of innocent Native Americans, later at the Wounded Knee massacre, over the harsh internment of thousands of Nisei Japanese American citizens in concentration camps during World War II, and during the action at My Lai during the Vietnam War.

Although there are some zealots who now suggest doing away with the American flag because of these connections, I would suggest that most of the pundits on the neoconservative Fox News and among the Republican governors presently clamoring for banning the Battle Flag would not join them in that demand. Yet if we examine closely the history of both banners from the radically changing contexts that are used to attack the one, should we not focus on the history of other, as well? And if only a particular snapshot context is used to judge such symbols, is *any* symbol of America's variegated history safe from the hands of those who may dislike or despise this or that symbol?

Second, a comparison has been made between the Battle Flag and the Nazi flag (red background, with a white circle and a black swastika centered). Again, this comparison demonstrates a lack of historical acumen on the part of those making it: The Nazi flag was created precisely to represent the Nazi Party and its ideology. The Battle Flag was designed to represent the historic Celtic and Christian origin of many Southerners and served as a soldiers' flag.

Third, the charge has been made that we should ban Confederate symbols because they represent "treason against the federal government." That is, those Southerners who took up arms in 1861 to defend their states, their homes and their families were engaged in "rebellion" and were "traitors" under federal law.

Again, such arguments fail on all counts. Some writers have suggested that Robert E. Lee, in particular, was a "traitor" because he violated his solemn military oath to uphold and defend the Constitution by taking arms against the Union. But what those writers fail to note is that Lee had formally resigned from the U.S. Army and his commission before undertaking his new assignment to defend his home state of Virginia, which by then had seceded and re-vindicated its original independence.

And that brings us to Point 4: the right of secession and whether the actions of the Southern states, December 1860-May 1861, could be justified under the U.S. Constitution.

One of the best summaries of the prevalent Constitutional theory at that time has been made by black scholar, professor and prolific author Walter Williams. I quote from one his recent columns:

During the 1787 Constitutional Convention, a proposal was made that would allow the federal government to suppress a seceding state. James Madison rejected it, saying, “A union of the states containing such an ingredient seemed to provide for its own destruction. The use of force against a state would look more like a declaration of war than an infliction of punishment and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound.”

In fact, the ratification documents of Virginia, New York and Rhode Island explicitly said they held the right to resume powers delegated should the federal government become abusive of those powers. The Constitution never would have been ratified if states thought they could not regain their sovereignty — in a word, secede.

On March 2, 1861, after seven states seceded and two days before Abraham Lincoln’s inauguration, Sen. James R. Doolittle of Wisconsin proposed a constitutional amendment that read, “No state or any part thereof, heretofore admitted or hereafter admitted into the union, shall have the power to withdraw from the jurisdiction of the United States.”

Several months earlier, Reps. Daniel E. Sickles of New York, Thomas B. Florence of Pennsylvania and Otis S. Ferry of Connecticut proposed a constitutional amendment to prohibit secession. Here’s a question for the reader: *Would there have been any point to offering these amendments if secession were already unconstitutional?* [my emphasis added]

Let me add that an examination of the ratification processes for Georgia, South Carolina and my own North Carolina in the late 1780s reveal very similar discussions: It was the independent states themselves that had created a federal government (and not the reverse, as Abe Lincoln erroneously suggested); and it was the various states that granted the federal government certain very limited and specifically enumerated powers, reserving the vast remainder for themselves. As any number of the Founders indicated, there simply would *not* have been any United States if the states, both north and south, had believed that they could not leave it for just cause.

Interestingly, in my many years of research I can find only a couple of American presidents who openly and frankly denied the right of secession or believed in the Constitutional right to suppress it (of course, there is John Quincy Adams). In his address to Congress in January of 1861, lame duck President James Buchanan, while deploring secession in the strongest terms, stated frankly that he had no right to prevent it: “I certainly had no right to make aggressive war upon any State, and I am perfectly satisfied that the Constitution has wisely withheld that power even from Congress.” Former President John Tyler served in the Confederate Congress, and former President Franklin Pierce, in his famous Concord, New Hampshire, address, July 4, 1863, joined Buchanan in decrying the efforts to suppress the secession of the Southern states:

Do we not all know that the cause of our casualties is the vicious intermeddling of too many of the citizens of the Northern States with the constitutional rights of the Southern States, cooperating with the discontents of the people of those states? Do we not know that the disregard of the Constitution, and of the security that it affords to the rights of States and of individuals, has been the cause of the calamity which our country is called to undergo?

More, during the antebellum period, William Rawle's pro-secession text on Constitutional law, "A View of the Constitution of the United States" (1825), was used at West Point as the standard text on the U.S. Constitution. And on several occasions, the Supreme Court itself affirmed this view. In *The Bank of Augusta v. Earl* (1839), the court wrote in an 8-1 decision:

The States ... are distinct separate sovereignties, except so far as they have parted with some of the attributes of sovereignty by the Constitution. They continue to be nations, with all their rights, and under all their national obligations, and with all the rights of nations in every particular; except in the surrender by each to the common purposes and object of the Union, under the Constitution. The rights of each State, when not so yielded up, remain absolute.

A review of the Northern press at the time of the Secession conventions finds, perhaps surprisingly to those who wish to read back into the past their own statist ideas, a similar view: Few newspapers took the position that the federal government had the constitutional right to invade and suppress states that had decided to secede. Indeed, were it not the New England states in 1814-1815 who made the first serious effort at secession during the War of 1812, to the point that they gathered in Hartford, Connecticut, to discuss actively pursuing it? And during the pre-war period, various states asserted in one form or another similar rights.

One last point regarding the accusation of "treason": After the conclusion of the war, the Southern states were put under military authority, their civil governments were dissolved and each state had to be re-admitted to the Union. Now, unless my logic is wrong, you cannot be "re-admitted" to something unless you have been out of it. And if you were out of it, legally and constitutionally, as the Southern states maintained (and many Northern writers acknowledged), then you cannot be in any way guilty of "treason."

The major point that opponents of Confederate symbols assert currently is that the panoply of those monuments, flags, plaques and other reminders actually represent a defense of slavery. And since we as a society have supposedly advanced progressively in our understanding, it is both inappropriate and hurtful to continue to display them.

Again, there are various levels of response. Historically, despite the best efforts of the ideologically driven Marxist historical school (e.g., Eric Foner) to make slavery the *only* issue underlying the War Between the States, there is considerable evidence — while not ignoring the significance of slavery — to indicate more profound economic and political reasons why that war occurred (cf. writers Thomas DiLorenzo, Charles Adams, David Gordon, Jeffrey Hummel, William Marvel, Thomas Fleming, et al.). Indeed, it goes without saying that when hostilities began, anti-slavery was not a major reason at all in the North for prosecuting the war; indeed, it never was a major reason. Lincoln made this explicit to editor Horace Greeley of *The New York Tribune* a short time prior to the Emancipation Proclamation (which only applied to states in the South where the federal government had no authority, but not to the states such as Maryland and Kentucky, where slavery existed, but were safely under Union control).

Here is what he wrote to Greeley on August 22, 1862:

My paramount object in this struggle is to save the Union, and is not either to save or destroy Slavery. 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. What I do about Slavery and the colored race, I do because I believe it helps to save this Union, and what I forbear, I forbear because I do not believe it would help to save the Union.

The Emancipation Proclamation was a desperate political ploy by Lincoln to churn up sagging support for a war that appeared stalemated at the time. Indeed, Old Abe had previously called for sending blacks back to Africa and the enforcement of laws that made Jim Crow look benign. He knew fully well that “freeing the slaves” had no support in the North and was not the reason for the conflict.

DiLorenzo, returning afresh to original sources, focuses on the deeper, all-encompassing economic motives:

Whatever other reasons some of the Southern states might have given for secession are irrelevant to the question of why there was a war. Secession does not necessitate war. Lincoln promised war over tax collection in his first inaugural address. When the Southern states refused to pay his beloved Morrill Tariff at the Southern ports [monies that supplied a major portion of Federal revenues], he kept his promise of “invasion and bloodshed” and waged war on the Southern states.

Indeed, late in the conflict the Confederate government authorized the formation of black units to fight for the Confederacy, with manumission to accompany such service. According to Ervin I. Jordan Jr. (“Black Confederates and Afro-Yankees in Civil War Virginia,” University of Virginia, 1995), thousands of black men fought for the Confederacy, perhaps as many as 30,000. Would a society ideologically intent on preserving *in toto* the peculiar institution as the reason for war, even in such dire straits, have enacted such a measure?

It is, of course, easy to read back into a complex context *then* what appears so right and natural to us now; but it does a disservice to history, as the late professor Eugene Genovese, perhaps the finest historian of the Old South, fully understood. Understanding the intellectual struggle in which many Southerners engaged over the issue of slavery, he cautioned readers about rash judgments based on politically correct presentist ideas of justice and right, and in several books and numerous essays defended those leaders of the Old South who were faced with difficult decisions and a nearly intractable context. And more, he understood as too many writers fail to do today, that selecting this or that symbol of our collective history, singling it out for our smug disapprobation and condemnation, may make us feel good temporarily, but does nothing to address the deeper problems afflicting our benighted society.

Concerning Dylann Roof, the disturbed lone gunman responsible for the Charleston shootings, our proper response should be: If a rabid fox comes out of the woods and bites someone, you don’t burn the woods down, you stop the fox.

But in the United States today, we live in a country characterized by what historian Thomas Fleming has written afflicted this nation in 1860: “a disease in the public mind,” that is, a collective madness, lacking in both reflection and prudential

understanding of our history. Too many authors advance willy-nilly down the slippery slope — thus, if we ban the Battle Flag, why not destroy all those monuments to Lee and Jackson. And why stop there? Washington and Jefferson were slaveholders, were they not? Obliterate and erase those names from our lexicon, tear down their monuments! Fort Hood, Fort Bragg, Fort Gordon? Change those names, for they remind us of Confederate generals! Nathan Bedford Forest is buried in Memphis, Tennessee? Let's dig up him up! Amazon sells "Gone with Wind?" Well, to paraphrase a writer at the supposedly "conservative," Rupert Murdoch-owned New York Post, ban it, too!

It is a slippery slope, but an incline that in fact represents a not-so-hidden agenda, a cultural Marxism, that seeks to take advantage of the genuine horror at what happened in Charleston to advance its own designs which are nothing less than the remaking completely of what remains of the American nation. And, since it is the South that has been most resistant to such impositions and radicalization, it is the South, the historic South, that enters the crosshairs as the most tempting target. And it is the Battle Flag — true, it has been misused on occasion — which is not just the symbol of Southern pride, but becomes the target of a broad, vicious and zealous attack on Western Christian tradition itself. Those attacks, then, are only the opening salvo in this renewed cleansing effort; and those who collaborate with them, good intentions or not, collaborate with the destruction of our historic civilization. For that, they deserve our scorn and our most vigorous and steadfast opposition.

—Boyd Cathey

Boyd D. Cathey holds a doctorate in European history from the Catholic University of Navarra, Pamplona, Spain, where he was a Richard Weaver Fellow, and an MA in intellectual history from the University of Virginia (as a Jefferson Fellow). He was assistant to conservative author and philosopher the late Russell Kirk. In more recent years, he served as State Registrar of the North Carolina Division of Archives and History. He has published in French, Spanish and English on historical subjects as well as classical music and opera. He is active in the Sons of Confederate Veterans and various historical, archival and genealogical organizations.

<http://personalliberty.com/the-battle-flag-and-the-attack-on-western-culture/>



Lieutenant General

Richard Taylor

“The first skirmishes and actions of the war proved that the Southron, untrained, was a better fighter than the Northerner —not because of more courage, but of the social and economic conditions by which he was surrounded. Devoted to agriculture in a sparsely populated country, the Southron was self-reliant, a practiced horseman, and skilled in the use of arms. The dense population of the North, the habit of association for commercial and manufacturing purposes, weakened individuality of character, and horsemanship and the use of arms were exceptional accomplishments.”

Richard Taylor, *Destruction And Reconstruction: Personal Experiences Of The Late War* (New York: D. Appleton & Company, 1879), 20.

Understanding “The Battle Hymn of the Republic”

By Howard Ray White on Jul 18, 2014



In the mid-1800's women were not to be leaders in politics and religion, but Harriet Beecher Stowe and Julia Ward Howe did just that. Of Harriet, daughter of Lyman Beecher and sister of Henry Ward Beecher, both influential Abolitionists/ministers/educators, Sinclair Lewis would write: “*Uncle Tom’s Cabin* was the first evidence to America that no hurricane can be so disastrous to a country as a ruthlessly humanitarian woman.” The same could be equally said of Julia, a close friend of Charles Sumner and, wife of Boston Abolitionist leader Samuel Howe, one of the “Secret Six” financial supporters of the notorious John Brown.

On November 19 a very important event took place in Washington City (Washington, D. C.), and it did not involve political leaders or military leaders. It involved Julia Ward Howe, age 41 years, the wife of Boston political activist Samuel Howe, who was a well known physician and caregiver of the blind, a former secret financial supporter of the nefarious terrorist leader John Brown and a long-time Abolitionist leader. That day, November 19, 1861, Julia wrote the lyrics to the Abolitionist crusade song, “The Battle Hymn of the Republic.”

You should know that Julia and Samuel Howe were not Christians as we think of Catholics, Baptists, Methodists, Presbyterians and so forth. During the 1850's and 1860's the Howes were in lock-step with most Unitarians of the northeastern States of that era and thereby embraced a very free-thinking, Transcendentalist, pretend-Christian theology. As was customary with Unitarians in Massachusetts during that era, the Howes' belief in God and Jesus Christ (as we know it from the Christian Bible) was rather confused with Transcendentalism, Rationalism and The Doctrine of Necessity. Such confused religious belief was commonplace among Massachusetts intellectuals who had embraced the Republican Party.

It was from this background that Julia Ward Howe had been inspired to write the lyrics to her "Battle Hymn of the Republic," the previous day, while picnicking with her husband and others as they watched a review of Massachusetts troops, just outside of Washington City. During the review she was captivated by Massachusetts soldiers singing "John Brown's Body" to a lovely tune that had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. But, it seems the review of troops was disturbed by some Confederate soldiers who opened fire on outlying pickets and sent the picnickers "scurrying back to the capital." It is appropriate to now examine in detail the evolution of and the meaning of "The Battle Hymn of the Republic."

If you have read *Bloodstains, Volume 2, The Demagogues*, you will recall that Julia and Samuel Howe had known the terrorist leader John Brown personally; that Brown had visited them in their home in Boston; that Samuel had supported Brown with donations of money for the purchase of weapons and ammunition; that Samuel had fled for a while to Canada upon hearing news of Brown's capture at Harpers Ferry Armory; that Samuel had returned to Massachusetts only after he felt he was immune from imprisonment; that he had been forced to submit to questioning about his involvement before a special committee of the Federal Senate, and that he had lied under oath to the Senators to avoid being implicated in a plot of which he was a participant. Yes, Samuel Howe knew John Brown and he was a fellow conspirator who had given Brown encouragement and money. And his wife Julia, also a dedicated Abolitionist activist, had met Brown and admired him.

Howe was one of 6 prominent Abolitionist political activists who worked together to support John Brown. The others were Theodore Parker of Boston, the famous and very influential Unitarian leader; Gerritt Smith of Peterboro, New York, a bachelor and heir to an immense fortune; Franklin Sanborn of Boston, a bachelor and Abolitionist who had become wealthy by marrying a dying woman; George Stearns of Boston, a wealthy lead-pipe manufacturer who supported Abolitionist causes, and Thomas Higginson of Massachusetts, a full-time Abolition political activist with an intense militant attitude. Their most important project had been raising money during the mid-1850's in support of terrorists from the northern States, including John Brown and his gang, who were going or had gone to Kansas Territory to drive out settlers from the southern States.

When news arrived of the October 16, 1859 raid on Harpers Ferry Armory by Brown's gang, like Howe, Franklin Sanborn and George Stearns fled to Canada for a while — Theodore Parker, who was very ill at the time over in Italy, hoping to recover, wrote letters praising John Brown's attack and soon thereafter died — and Gerritt Smith became sick with fear and had himself committed to an insane asylum to avoid being implicated. These were the wealthy and influential supporters of John Brown's

earlier terrorist attacks in Kansas Territory and his last attack, that being against the Harpers Ferry Armory. And Julia Ward Howe was of the same persuasion and supportive of the efforts of her husband and the other 5 men, although she probably did not know the extent to which they were funding terrorist murderers.

Transforming “Say, Brothers” into a Song of Hatred.

Now I turn to William Steffe’s song, “Say, Brothers,” which Julia Ward Howe appropriated for her “Battle Hymn.” William Steffe had composed “Say, Brothers” about 1856 (some sources say 1853). He was a South Carolinian (some sources say a Virginian, some say a Georgian). The tune and lyrics were easy to sing and harmonize and were influenced by African American music and folk music traditions. A leader could easily teach the words to a group of singers as they all sang along. The “Say, Brothers” song had become popular at religious revivals (also called camp meetings) and Sunday schools, both among European Americans and African Americans. It seemed to have first become popular around Charleston, South Carolina. Later, the song had made its way north and had been picked up by Federal army soldiers, who had changed the words, except for the refrain, to transform the song into one praising John Brown.

Generally speaking, “Say, Brothers” was sung while inviting folks to join the church at the conclusion of a revival meeting.

Verse 1:

“Say, brothers, will you meet us,
Say, brothers, will you meet us,
Say, brothers, will you meet us
On Canaan’s happy shore?”

Refrain:

“Glory, glory hallelujah,
Glory, glory hallelujah,
Glory, glory hallelujah,
For ever, ever-more!”

Verse 2:

“By the grace of God we’ll meet you,
By the grace of God we’ll meet you,
By the grace of God we’ll meet you,
Where parting is no more.”

Verse 3:

“Jesus lives and reigns forever,
Jesus lives and reigns forever,
Jesus lives and reigns forever,
On Canaan’s happy shore.”

We see that the above was a pure Christian song of invitation. The hymn is about coming together by the grace of God — believers coming together with loved ones and with Jesus after passing on. It’s about brotherly love. It’s about gladness and happiness. It truly aims to glorify God in accordance with the teachings of Jesus Christ. “Glory glory, hallelujah!”

“John Brown’s Body,” Praise of a Terrorist Leader.

Well, in 1861, two years after the conviction and execution of terrorist John Brown, certain Federal soldiers, who were imbued with an enthusiasm for Abolitionism, a hatred of southern States people and an admiration of Brown, adapted for their militant purposes the “Say, Brothers” hymn, resulting is a gory hymn praising their hero. The tune was the same and the “Glory, glory hallelujah!” was the same, but the meaning was in no way an expression of Christianity. This is the John Brown song:

Verse 1:

“John Brown’s body lies a mould’ring in the grave.
John Brown’s body lies a mould’ring in the grave.
John Brown’s body lies a mould’ring in the grave.
His soul is marching on!”

The chorus:

“Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah!
His soul is marching on!”

Remaining verses:

“The stars of Heaven are looking kindly down.
The stars of Heaven are looking kindly down.
The stars of Heaven are looking kindly down.
On the grave of old John Brown!

“He’s gone to be a soldier in the army of the Lord.
He’s gone to be a soldier in the army of the Lord.
He’s gone to be a soldier in the army of the Lord.
His soul is marching on!

“John Brown’s knapsack is strapped upon his back.
John Brown’s knapsack is strapped upon his back.
John Brown’s knapsack is strapped upon his back.
His soul is marching on!

“His pet lambs will meet him on the way.
His pet lambs will meet him on the way.
His pet lambs will meet him on the way.
And they’ll go marching on!

“They will hang Jeff Davis on a sour apple tree.
They will hang Jeff Davis on a sour apple tree.
They will hang Jeff Davis on a sour apple tree.
As they go marching on!”

Like “Say, Brothers”, the song glorifying the terrorist, John Brown, is easily taught by a song leader and easily passed along by oral tradition. It expresses the Unitarianism of the time, with a touch of Christianity, as it elevates John Brown to a militant angel who is admired by “the stars,” serves as a soldier in the “army of the Lord,” returns in spirit form to lead the Federal soldiers, called his “pet lambs,” as they push southward in their invasion of Maryland, Kentucky and Missouri and, that accomplished, on into the Confederacy, climaxing with the hanging of President Jeff Davis. We are struck by the free-thinking 1860’s Unitarian mind that makes “stars” into holy beings, glibly transforms a convicted and executed leader of terrorists and murderers like John Brown into a glorious angel, and advances that angel as the leader of Federal invasion forces. We also observe that the song is not critical of the seceded States or the bonding of African Americans; that criticism seems to be taken for granite.

“The Battle Hymn of the Republic,” as First Written.

This was the “John Brown” song Julia Ward Howe heard Federal soldiers singing as she, her husband and other picnickers watched a review of Federal troops just outside of Washington City on November 18, 1861; that is before they were disturbed by some Confederate soldiers who opened fire on outlying pickets and sent the picnickers “scurrying back to the capital.” She liked the tune and probably did not know its origin — probably did not know that a man from the southern States had written it — did not know that the lovely tune had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. It seemed to her that Massachusetts soldiers singing the John Brown song symbolized “the glory of the coming of the Lord.”

Although she felt the meaning was tremendous, she felt the lyrics were trite and insufficiently inspiring. So that night and the next morning, at Willards Hotel in Washington City, she wrote the first version of a new set of lyrics which also drew upon the emotions surrounding John Brown's martyrdom. She titled her set of replacement lyrics, "The Battle Hymn of the Republic." Here is the "Battle Hymn" as she first wrote it. Notice how she opens in the first person, witnessing to others about how those Massachusetts troops singing John Brown's "soul is marching on" had inspired her to believe she had "seen the glory of the coming of the Lord."

Verse 1:

"Mine eyes have seen the glory of the coming of the Lord.
He is trampling out the wine press, where the grapes of wrath are stored,
He hath loosed the fateful lightnings of his terrible swift sword,
His truth is marching on.

The chorus:

"Glory, glory hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
His truth is marching on."

Remaining verses:

"I have seen him in the watchfires of a hundred circling camps.
They have builded him an altar in the evening dews and damps,
I can read his righteous sentence by the dim and flaring lamps,
His day is marching on.

"I have read a burning Gospel writ in fiery rows of steel,
As ye deal with my contemners, so with you my grace shall deal,
Let the hero, born of woman, crush the serpent with his heel,
Our God is marching on.

"He has sounded out the trumpet that shall never call retreat,
He has waked the earth's dull sorrow with a high ecstatic beat,
Oh! Be swift my soul to answer him, be jubilant my feet!
Our God is marching on.

"In the whiteness of the lilies he was born across the sea,
With a glory in his bosom that shines out on you and me,
As he died to make men holy, let us die to make men free,
Our God is marching on.

“He is coming like the glory of the morning on the wave,
He is wisdom to the mighty, he is succour to the brave,
So the world shall be his footstool, and the soul of Time his slave,
Our God is marching on.”

“The Battle Hymn of the Republic,” as Published.

This version of Julia Ward Howe’s Lyrics was passed among some friends. Publication was arranged for the February 1, 1862 issue of *The Atlantic Monthly* magazine, on the front cover, no less. Before publication, Howe and others modified the words a bit. The published version became the official set of lyrics. Here is the “Battle Hymn” as it was published.

Verse 1:

“Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.

The Chorus:

“Glory, glory hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
His truth is marching on.”

Remaining verses:

“I have seen Him in the watch-fires of a hundred circling camps,
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.

“I have read a fiery gospel writ in burnished rows of steel:
“As ye deal with my contemners, so with you my grace shall deal;
Let the Hero, born of woman, crush the serpent with his heel,
Since God is marching on.

“He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

“In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on.”

At this time, it is appropriate to examine in detail the evolution of and the meaning of “The Battle Hymn of the Republic.”

The Howe’s and most of their friends were Unitarians and thereby embraced its free-thinking pretend-Christian theology. As was customary with Unitarians, the Howe’s belief in God and Jesus Christ as presented in the Christian Bible was rather confused with Transcendentalism, Rationalism and The Doctrine of Necessity. Such confused religious belief was commonplace among intellectuals who embraced the Republican Party. We need to understand this as we examine the lyrics. We also need to understand the remarkable extent to which Unitarians and northern States Christian leaders — from the northeastern States westward along the Great Lakes — glorified John Brown after his gang’s rather foolish terrorist attack at the Harpers Ferry Armory in northern Virginia — made him into a heroic martyr — even likened him to Jesus Christ. You may want to review that history as told in my epic history from which this booklet is drawn: *Bloodstains, Volume 2, The Demagogues*.

Understanding What “The Battle Hymn” is Saying.

The words of the first verse appear to have been inspired by hearing the John Brown song the previous day, especially the third verse: “He’s gone to be a soldier in the army of the Lord.” It was there, the previous day, that “Mine eyes” — that is “Julia Ward Howe’s eyes” — saw the “glory.” And it is easy to believe that it is the martyrdom of John Brown that is “trampling out the wine press” and attacking with “his terrible swift sword” — that John Brown’s “truth is marching on.” You see, the “his” is not capitalized. But, in the edited version of “The Battle Hymn,” published in February 1862, “his” is changed to “His” to switch the meaning from John Brown’s “terrible swift sword” to God’s “terrible swift sword.” Since “His” begins the last line of the verse, we cannot tell if she is talking about God’s “truth” or John Brown’s “truth,” but it is not hard to assume she means John Brown’s “truth.”

The words of the second verse readily suggest that Julia Ward Howe — she is in first person, she is the “I” — sees John Brown in the “hundred circling camps” and sees soldier’s building “an altar” to John Brown or to his alleged “spirit” — this being evident by the use of a lower-case “him” instead of a capitalized “Him.” Again, in line three, she uses a lower case “him” to specify that the “righteous sentence” of death to Confederates is seen as being handed down by the spirit of John Brown. But John Brown’s presence would become obscured from verse 2 before publication in February, as the “him” would be replaced with “Him.” Yet can anyone doubt that “His day” is John Brown’s day, that John Brown’s “day is marching on?”

The words of the third verse suggest that Julia Ward Howe — again she is in first person, she is the “I” — has read the letters and proclamations of John Brown and is equating them to a “fiery gospel,” and seeing them written in “fiery” or “burnished rows of steel,” which reminds us of the 1,000 steel-tipped wooden spears that John Brown’s small gang had on hand during his terrorist attack on Harper’s Ferry

Armory. The second line mentions “my contemners.” A “contemner” is a despiser and a scorner, who treats his adversary as if he is mean and despicable. So, the second line means this: “As ye (Federal soldiers) deal with my contemners (Confederate defenders), so with you (Federal soldiers) my (John Brown’s) grace shall deal.” You see, I find no evidence that she is invoking God’s Grace; she must be invoking a grace dispensed by John Brown’s spirit. Notice that nothing in that line was changed in the edit for publication. In the third line, “hero born of woman,” seems to mean John Brown, the hero, and “serpent” seems to mean the Confederacy and the practice of bonding African Americans. Of course, the Devil is often called the “serpent” in the Bible, but I do not see the Devil being invoked in this set of lyrics. We are also tempted to see John Brown in the third line because he would be removed from it during the edit prior to publication. The line would be changed to “Let the Hero, born of woman,” — the capitalization of hero serves to transfer the meaning from John Brown to Jesus Christ. Then the verse closes with, “Our God is marching on.” Perhaps it is Howe’s Unitarian thinking that claims “Our God” is different from the God to which many Confederates prayed. Prior to publication, “Our God” was changed to “Since God,” to complement the capitalization of “hero.” So we see in the third verse that there was clearly an initial attempt to glorify, even deify, John Brown, and that this was abandoned before publication.

John Brown is clearly the mover and shaker in the fourth verse. Surely it was John Brown who “Sounded out the trumpet that shall never call retreat” and “has waked the earth’s dull sorrow with a high ecstatic beat.” Julia Ward Howe is crediting John Brown with starting the crusade that she sees unfolding before her eyes — the holy military crusade aimed southward. She equates the political and personal sins of southern States society to “earth’s dull sorrow” and John Brown’s assault upon it as “a high ecstatic beat.” Ecstatic is derived from ecstasy — pertaining to or resulting from ecstasy, being delightful beyond measure. Then Howe admonishes herself, and singers of the lyrics as well, to “be swift . . . to answer him,” that is, “be swift . . . to answer John Brown’s call to battle; and be “jubilant” over the opportunity to so crusade. She closes with reference again to “Our God” inferring that the people of the southern States have some other God. But this obvious calling to follow John Brown to battle would be seriously edited before Howe’s lyrics would be published in February. The second line would be completely rewritten to become, “He is sifting out the hearts of men before His judgment-seat,” and in the third line “him” would become “Him,” thereby removing John Brown and suggesting that God or Jesus Christ is “sifting out the hearts” and sitting in “His judgment-seat.”

As originally written, the fifth verse continues the deification of John Brown. “In the whiteness of the lilies he was born across the sea,” paints an image of a Christ-like John Brown being carried across a vast span, such as being carried from earth to Heaven. The reference is not to Christ because the “he” is not capitalized. “Born,” also sometimes spelled “Borne,” is the past participle of “bear” and has potentially far more meanings than giving birth to a baby. Anyway, what is the point of mentioning that Jesus Christ was born in Bethlehem, beyond the far shore of the Atlantic Ocean? Furthermore, John Brown is pictured as being carried from earth to Heaven, “With a glory in his bosom that shines out on you and me.” Clearly the terrorist leader is being carried to Heaven by angels, his soul being filled with a “glory” that shines its light down upon the people of the northern States, like a bright star, offering encouragement that they join his spirit in the holy crusade. Equating John Brown to Jesus Christ reaches a crescendo in the third line, where Howe had written, “As he died to make men holy, let us die to make men free.” Again we see “he” not “He.” Anyway, Jesus Christ did not die to make bonded people independent, he died for their sins, and other people’s sins, to symbolize God’s grace. Again the God that is seen “marching on” is “Our God,” somehow different from other people’s God. But before

this verse would be published in February, the meaning would be inverted: Jesus Christ would replace John Brown. The wording would then seem strange and forced as it would become, “In the beauty of the lilies Christ was born across the sea, with a glory in his bosom that transfigures you and me.” This message now strikes me as silly and without pertinence. But did the editors also goof and overlook two capitalizations? Why did they not capitalize “his bosom?” and “he died?” Perhaps that was an oversight.

The sixth verse would not be published in February 1862. It would be discarded for good. It can be read with the “he” representing John Brown or Jesus Christ or God. In any event it speaks of an awesome power in support of the Federal armies. I do not know what is meant by “the soul of Time is his slave,” Whose slave? Why is “Time” capitalized? In any event it is apparent that Julia Ward Howe was determined to end her lyrics with the word “slave.” And that she did. But, alas, the editing process would strike out the sixth verse entirely. That verse would not be published in February.

We see that Julia Ward Howe’s intent was to write a variation of the John Brown song she had heard the day before, but with a much more literary and glorious message — one that would be too complex to pass along orally in sing-alongs, but one that would be enduring in published form and advance the moral cause of the crusade she saw gaining momentum.

But what of the meaning? Whether the lyrics glorify John Brown or glorify Jesus Christ, the allegation is clearly that God — “Our God” — the God of the northern States — is in lock-step with the Federal army as it fights to subjugate Maryland, Kentucky and Missouri and then march on southward to conquer the seceded States of the Confederacy. It clearly condemns the people of those States as being sinful and deserving of the wrath of God. It clearly adorns the Federal Army with the holy task of inflicting God’s wrath upon its intended victim. It clearly advocates a holy crusade against the infidels.

This brings me to a conclusion that I wish to share with you. Here’s a question for you: In our-present day representative democracy why must the descendents of subjugated Maryland, Kentucky and Missouri and the descendents of the Confederate States suffer through the “Battle Hymn of the Republic” on patriotic occasions? This is a song that justifies the killing of 360,000 Federals and glorifies the killing of 260,000 Confederates, that being required to consummate the conquest of the southern States, to conquer a people who only wanted to be left alone to govern themselves, a right the Federal Constitution had, at that time, granted to each State. This is a song that glorifies the military conquest of one-half of the States by the people of the other half — a war that escalated into a scorched earth policy where Federals destroyed farms and livestock, laying waste to the southern economy and the southern landscape. This is a song about a political Civil War between Republicans and Democrats. This is not a song that honors the defeat of an invading army. Far from it! It is a song praising and urging on that invading army.

Why Not Sing “Say, Brothers” Instead?

If we Americans today wish to ease the pain and suffering of that history, we ought not to be pouring salt into the old wounds! Performances of “The Battle Hymn of the Republic” ought to be banned as unfit for a nation that seeks a united citizenry. The lyrics and tune of “Say, Brothers”, attributed to

William Steffe of South Carolina, is wonderful. If folks want to sing that lovely tune, especially in full chorus when it is the most magnificent, then encourage them sing instead with those old words of brotherly love — encourage them to sing:

“Say brothers, will you meet us?
Say brothers, will you meet us?
Say brothers, will you meet us?
On Canaan’s happy shore.”

“Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah!
For ever, ever more!”

That’s a song about coming together, about happiness. I prefer to sing songs about coming together, about happiness. There is enough hatred and killing in this world — past and present — without glorifying it in song.

And Why Not Sing “Dixie,” Too?

Unlike the “Battle Hymn,” “Dixie,” the most popular song among defenders of the Confederacy, is a happy song about home. Yet, “Dixie” is today effectively banned from public performance while “The Battle Hymn of the Republic” is embraced as supposedly wholesome, uplifting and patriotic. Here are the lyrics to “Dixie” without the original minstrel dialect.

“Oh, I wish I was in the land of cotton;
Old times there are not forgotten.
Look away! Look away!
Look away! Dixie Land.

“In Dixie Land where I was born,
Early on one frosty morn.
Look away! Look away!
Look away! Dixie Land.

“Oh, I wish I was in Dixie!
Hooray! Hooray!
In Dixie Land I’ll take my stand
To live and die in Dixie.
Away! Away!
Away down south! In Dixie!

Frankly, as a nation today, we ought to be proudly singing “Dixie” as a regional song and reverently singing “Say, Brothers” as a national song, while we relegate “The Battle Hymn of the Republic” to historical libraries and museums to be occasionally sung to students who are trying to understand how civil wars get started and get sustained.

Concluding Remarks.

I can only hope my essay on these songs has helped you sort out the issues related to them, the attitudes that caused and sustained the War Between the States and the trouble we have today in teaching its truthful history.

We must always remember that the Federal Invasion of the Confederacy (in violation of the Federal Constitution which then did not disallow State secession) killed 360,000 Federal invaders and 260,000 Confederate defenders. Thinking of those dead, what guidance should we acquire from our new understanding of “Say, Brothers,” “John Brown’s Body” and “The Battle Hymn of the Republic?”

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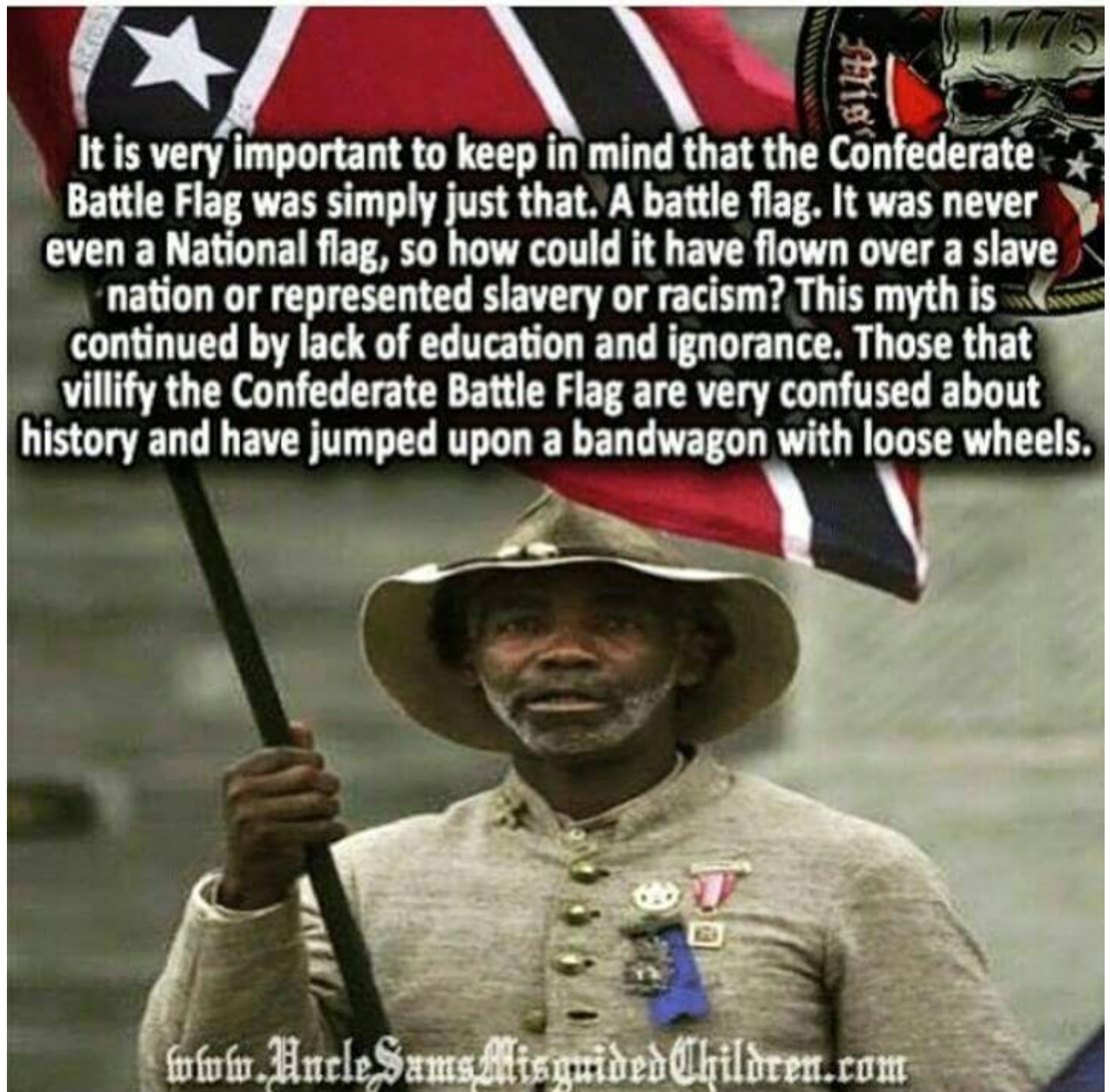
“Dixie” (also called “Dixie-Land” and “I Wish I Was in Dixie-Land”), Daniel D. Emmett, 1859.

Bloodstains, An Epic History of the Politics that Produced and Sustained the American Civil War and the Political Reconstruction that Followed, Volume 3, The Bleeding, Howard Ray White, Amazon.com or through author direct.

About Howard Ray White

For the past 20 years Howard Ray White has studied American political history in great depth with a particular focus on understanding the political causes of the horrific War Between the States, the political passions that sustained the fighting in spite of the death of 360,000 Federals and 260,000 Confederates, and the political passions that forced the political reconstruction of the conquered states. White's study has resulted in his amazing book series of four volumes, titled: "Bloodstains, An Epic History of the Politics that Produced and Sustained the American Civil War and the Political Reconstruction that Followed." White hosts a weekly public access television show in Charlotte, North Carolina, titled "True American History, 1763 to 1885." These are shown locally at 8pm every Tuesday. Many of the 180 episodes of this TV series can also be viewed on-line at vimeo.com/trueamericanhistory. [More from Howard Ray White](#)

<http://www.abbevilleinstitute.org/review/understanding-the-battle-hymn-of-the-republic/>



The South makes the US a laughing stock. You're a stupid, lazy, racist Jesus freak, and we would be much better off without you.



Fine, then we'll secede. You clearly despise us, and we want to be independent, so everyone gets what they want.

**YOU TRAITOROUS SCUM!
WE'LL NUKE YOU TO HELL!
RESSURECT SHERMAN, MARCH
TO THE SEA 2.0
BLARAGLHALGH!!!**



***sigh...**





Cindy Monaghan-Holcomb

This is Williams Ellison, Jr., another Black slave owner in the South that has been removed from our history books. He was a cotton gin maker and blacksmith in South Carolina, a free negro and former slave who achieved considerable success in business before the American Civil War. He eventually became a major planter and one of the medium property owners, and certainly the wealthiest "black" property owner, in the state. He held 40 slaves at his death and more than 1,000 acres of land.

Ellison and his sons were among a number of successful free people of color in the antebellum years, but Ellison was particularly outstanding. His master had passed on social capital by apprenticing him to learn a valuable artisan trade as a cotton gin maker, at which Ellison made a success.

****During the American Civil War, Ellison and his sons supported the Confederate States of America and gave the government substantial donations and aid. A grandson fought informally with the regular Confederate Army and survived the war.****

Liberal Protests over Confederate Flag Facing Blowback

Posted 08/03/2015 2:02 pm by [Eric Retzlaff](#)

It turns out that the huge politically correct racial brouhaha over the Confederate flag has had the opposite effect. While some official flags have been taken down, including at historic Fort Sumter, more people are buying and displaying the flag than before, singly or in parades—and not just in the South.

image: <http://patriotnewswire.com/wp-content/uploads/2015/07/confedflagrally-Copy-300x180.jpg>



Even though several major retailers have stopped selling it, sales through other retailers have gone through the roof—as much as 500 percent.

Some display the flag because of enthusiasm for Southern history or pride in their ancestry. Others see it as rebellion against authority, especially federal authority. Or maybe it's just because it's a controversy. Among history buffs, the Civil War has got to be one of the hottest topics.

The whole issue surfaced when the Dylann Roof, the alleged killer of nine black churchgoers in Charleston, S.C., was shown in a photos with a Confederate flag and burning an American flag. Immediately civil rights protesters began calling for the elimination of any symbol of the Confederacy—flags, monuments and even graves (pity the dead!) as reminders of racism and slavery.

As government and perpetually offended Americans have continued to call for banning anything remotely connected to the flag, retailers have noted that it is having the exact opposite effect, and making it exponentially MORE popular, Infowars reported.

"It's 500 times what it was, without exaggerating," says Dave Nippert of Lou's Wholesale in Morristown, Ohio. "We could've done well marketing nothing but Rebel stuff."

"People don't like being told what they can and can't have," Nippert added, explaining that he stocked up on Confederate merchandise, knowing full well that an increase in demand would occur.

In eastern Michigan, flag supporters staged a rolling rally, with more than 50 vehicles participating. And in Florida, an estimated 2,000 vehicles adorned with the Confederate battle flag rallied outside a government complex in Ocala, with many demonstrators sporting shirts with phrases like "heritage not hate," The Associated Press reported.

Business Insider reported on June 23 that Amazon had taken down Confederate merchandise from its site.

Amazon's sales of Confederate flags have skyrocketed by more than 3,000% in the past 24 hours.

People are snatching up the flags online after several major retailers – including eBay, Wal-Mart, and Sears – pulled them from shelves.

Posts from elsewhere, USA, have reported similar results:

"I don't sell the Confederate flag for any specific group, I just sell the flag," said Kerry McCoy, owner and president of Arkansas' FlagandBanner.com, the Portland Press Herald reported on June 24. "This is America. Everybody has a right to be represented whether you are a history buff or a nut."

McCoy said her company expects to sell about 50 of the flags over the next week. That's about half of what they typically sell in a year.

Pete Van de Putte said sales of Confederate flags are surging at his Dixie Flag Manufacturing in San Antonio, Texas. He said he has sold more flags in the last couple days than they would have typically sold over a couple of months.

"Any time there is a controversy about any flag, we sell more flags," he said. "It's not like selling tires or washing machines."

However, other businesses have been frightened by the PC police:

Google, meanwhile, blocked digital ads featuring Confederate flags after concluding they violated the Internet company's policy against marketing messages promoting content that could be "generally perceived" as an expression of hate toward a group of people. The ban included Google Shopping, which consists of merchant ads. Links to Confederate flags are still being shown in Google's general search results. (Portland Press Herald)

But The Valley Forge Flag Co., based in Wyomissing, Pennsylvania, will no longer manufacture the Confederate battle flag. It is pulling references to it from its website and telling managers at its manufacturing plants, located in South Carolina and Alabama, to cancel pending orders.

"When you have a sea change moment like you have with the tragedy in Charleston, we felt it was simply the right thing to do," Valley Forge Vice President Reggie VandenBosch said. "We don't want to do anything that causes pain or disunity for people."

The purging of anything Confederate has more to do with suppressing any resistance to excessive federal control than stopping racism and hurt feelings, as this Inforwars video makes clear:

Confederate Flag Debate: What They're Not Telling You

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REBEL FLAG CONTROVERSY: WHY NOT JUST BAN DEMOCRATIC PARTY FOR ITS LINKS TO RACISM?

Did you know the KKK was created by Democrats?

by **KIT DANIELS** | INFOWARS.COM | JUNE 23, 2015

31296 516

Liberals who are calling for a ban of the Confederate flag in South Carolina for its supposed links to racism are forgetting that the Democratic Party has its own links to racism.

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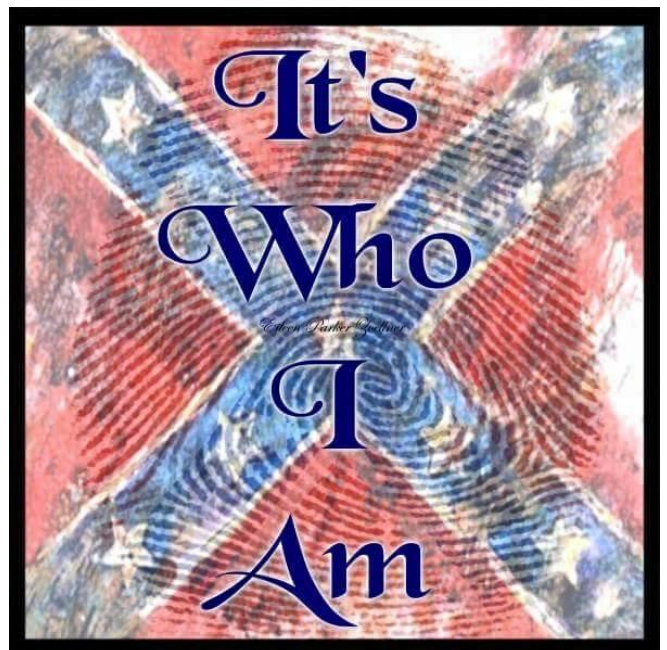
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It's not Dixie's fault



Many of the racial injustices we associate with the South are actually worse in the North. (AP Photo/Dave Martin, File) (Dave Martin/AP)

By Thomas J. Sugrue July 17

The tragic Charleston, S.C., church shooting, in which nine black worshipers were killed, allegedly by a Confederate-flag-supporting white supremacist, has unleashed a new battle over Southern culture. Confederate monuments have been [defaced](#); leaders have demanded that emblems of the Confederacy be erased from [license plates](#) and [public parks](#); schools in [Texas](#), [Louisiana](#) and [Alabama](#) are struggling to defend their “rebel” mascots. Most predictably, pundits have renewed their characterization of Southern states as the ball and chain of America. If all those backward rednecks weren’t pulling us down, the story goes, the United States would be a progressive utopia, a bastion of economic and racial equality. “Much of what sets the United States apart from other countries today is actually Southern exceptionalism,” Politico contributor Michael Lind wrote this month in an essay called “[How the South Skews America](#).” “I don’t mean this in a good way.”

This argument recapitulates an old, tired motif in American journalism that the South is the source of our nation’s social ills. It has been blamed for our [obesity problem](#) (“Why Are Southerners So Fat?” Time asked in 2009), [persistent poverty](#) (“The South Is Essentially A Solid, Grim Block Of Poverty,” the Huffington Post asserted in 2014) and [general stupidity](#) (“What’s Wrong with the South?” the Atlantic scoffed in 2009). This time, in the wake of the church shooting, the states of the old Confederacy have become a national scapegoat for the racism that underpinned the massacre. If only

they would secede again, Lind and others suggest, the nation would largely be free from endemic prejudice, zealotry and racist violence.

Not even close. These crude regional stereotypes ignore the deep roots such social ills have in our shared national history and culture. If, somehow, the South became its own country, the Northeast would still be a hub of [racially segregated housing](#) and [schooling](#), the West would still be a bastion of prejudicial laws that put immigrants and black residents behind bars [at higher rates](#) than their white neighbors and the Midwest would still be full of urban neighborhoods devastated by unemployment, poverty and crime. How our social problems manifest regionally is a matter of degree, not kind — they infect every region of the country.

In fact, many of the racial injustices we associate with the South are actually worse in the North. Housing segregation between black and white residents, for instance, is most pervasive above the Mason-Dixon line. Of America's [25 most racially segregated metropolitan areas](#), just five are in the South; Northern cities — Detroit, Milwaukee and New York — top the list. Segregation in Northern metro areas has declined a bit since 1990, but [an analysis of 2010 census data](#) found that Detroit's level of segregation, for instance, is nearly twice as high as Charleston's.

[The Confederate flag on display, from 1938 to today](#)

[Photos](#)

[Public moments featuring the Confederate flag.](#)

The division between black and white neighborhoods in the North is a result of a poisonous mix of racist public policies and real estate practices that reigned unchecked for decades. Until the mid-20th century, federal homeownership programs made it difficult for black Americans to get mortgages and fueled the massive growth of whites-only suburbs. Real estate agents openly discriminated against black aspiring homeowners, refusing to show them houses in predominately white communities.

When all else failed, white Northerners attacked blacks who attempted to cross the color line, using [tactics](#) we typically associate with the Jim Crow South. They threw bricks through the windows of their black neighbors' homes, firebombed an integrated apartment building and beat black residents in the streets. In Detroit, to name one example, whites launched [more than 200 attacks](#) on black homeowners between 1945 and 1965. In Levittown, Pa., hundreds of angry whites gathered in front of the home of the first black family to move there and threw rocks through the windows. Racists [burned crosses](#) in the yards of the few white neighbors who welcomed the new family. That violence occurred in 1957, the same year whites in Little Rock attacked black students



integrating Central High School, yet it's that story — of racial bias in the South — that dominates our narrative of America's civil rights struggle.

Passage of the Fair Housing Act in 1968 didn't eliminate racist real estate practices. A recent National Fair Housing Alliance investigation found that in [87 percent](#) of test cases, agents steered customers to neighborhoods where existing homeowners were predominantly of the customers' own race. And while Southern states are home to a larger portion of the nation's minority residents, [nearly half](#) of all fair-housing complaints during the 2012-2013 fiscal year were filed in the Northeast and the Midwest.

Economic segregation is most severe in America's Northern metropolitan areas, as well, with Milwaukee; Hartford, Conn.; Philadelphia; and Detroit leading large cities nationwide, according to [an analysis of 2010 census data by the Atlantic](#). White suburbanites across the North — [even in Bill and Hillary Clinton's adopted home town, Chappaqua, N.Y.](#) — have fought the construction of affordable housing in their neighborhoods, trying to keep out “[undesirables](#)” who might [threaten their children and undermine their property values](#). The effects of that segregation are devastating. Where you live in modern America determines your access to high-quality jobs (which are mostly in suburban places), healthy food (many urban areas are food deserts) and, perhaps most important, educational opportunities.

Education remains separate and unequal nearly everywhere in the United States, but Confederate-flag-waving Southerners aren't responsible for the most racially divided schools. That title goes to New York, where 64 percent of black students attend schools with few, if any, white students, according to [a recent report by the Civil Rights Project](#). In fact, the Northeast is the only region where the percentage of black students in extremely segregated schools — those where at least 90 percent of students are minorities — is higher than it was in the 1960s. Schools in the South, on the other hand, saw the segregation of black students drop 56 percent between 1968 and 2011.

White Southerners fought tooth and nail to prevent desegregation, using [protests](#) and [violence](#) to keep black children out of all-white schools. But federal courts came down hard on districts that had a history of mandated segregation, and federal troops and law enforcement officers escorted Little Rock and New Orleans students through angry white mobs in front of their new schools.

White parents in the North also fought desegregated schools but used weapons that seemed race-neutral. Black and white students above the Mason-Dixon line attended different schools not by law but simply by nature of where they lived. This de facto school segregation appeared untainted by racist intent, but, as noted earlier, housing practices in the North were fraught with conscious racial injustice. Further, metropolitan areas like Philadelphia and Detroit contained dozens of suburban school districts, making it easy for white families to jump across district boundaries when black neighbors moved in. (Often, Southern districts, as in Charlotte, encompassed the inner city, outlying suburbs and even some rural areas, making it more difficult to flee desegregation. As a result, Charlotte

became [one of the most racially integrated school districts in country](#).) Unlike in the South, it was nearly impossible for civil rights litigators to prove that all-white schools in the North were a result of intentional discriminatory policies.

None of this denies that the South is, in many ways, shaped by its unique history. It broke from the union over slavery, and its economy was indelibly shaped by that peculiar institution. After emancipation, it took a century of grass-roots activism and public policy to break down the legal barriers that limited Southern blacks' economic opportunities. But the South is not timeless and unchanging. The region's per capita income began to converge with the rest of the nation's during World War II and accelerated in the decades after the passage of the 1964 Civil Rights Act, according to Stanford economist Gavin Wright. The South is still at the bottom economically, but the regional gaps have narrowed considerably, especially for African Americans. By the 1990s, Southern black men [earned as much as their counterparts in other regions](#). Now, Northern blacks [are migrating South](#) in search of better economic opportunities, reversing historic trends.

The South has become an increasingly heterogeneous place, home to the [fastest-growing immigrant populations](#) in the country, led by North Carolina, Georgia, Arkansas and Tennessee. Immigration has remade Southern big cities and small towns alike: North Carolina chicken-processing centers have attracted Guatemalan immigrants. Suburban Atlanta is dotted with panaderias and taco shops catering to the rapidly growing Mexican population. And Vietnamese-born shrimpers are working the Gulf of Mexico's shores in Texas and Louisiana. In the past decade, immigrants have accounted for [half of the growth](#) of country-music capital Nashville, with large numbers of Latinos as well as Kurds, Bosnians and Somalis.

It's reassuring for Northerners to think that the country's problems are rooted down South. But pointing our fingers at Dixie — and, by implication, reinforcing the myth of Northern innocence — comes at a cost. As federal troops and Supreme Court decisions forced social change in the states of the old Confederacy during the 20th century, injustices in the North were allowed to fester. That trend continues, as Northerners seek to absolve themselves of responsibility for their own sins by holding aloft an outdated and inaccurate caricature of a socially stunted South. In 1960, Martin Luther King Jr. said: "Another group with a vital role to play in the struggle for racial justice and equality is the white northern liberals. The racial issue that we confront in America is not a sectional but a national problem." That holds true for most of America's troubles today. Enough finger-wagging at Dixie. Change begins at home.

Twitter: @TomSugrue

Thomas J. Sugrue is a professor of social and cultural analysis and history at New York University. He is author of "Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North."

https://www.washingtonpost.com/opinions/its-not-dixies-fault/2015/07/17/7bf77a2e-2bd6-11e5-bd33-395c05608059_story.html?postshare=3831437171039317





**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"



Monday, August 3, 2015

A New and Powerful Meaning....

*By now we have a pretty good idea about what will happen. The once-surging tide will now begin to recede ... not because Confederate heritage advocates have prevailed (they have lost serious ground) but because people soon get interested in other things. ... in fact it remains to be seen whether the discussion that commenced on the heels of the Charleston murders will persist before people grow tired of it or turn their attention to the Kardashians or Donald Trump. Certainly the debates have grown predictable once more (and a little boring); while I expect to see a few more flashpoints in the fight over Confederate heritage in the coming weeks, I think the front is stabilizing, so to speak, as people sort out gains and losses. ~ **Brooks D. Simpson***



The discussion? There are not just discussions. There are rallies, rides, runs, protests, demonstrations... There are shows of support for Southern heritage, and they are occurring from one end of Dixie to another. They are big (a 4,000-person ride in central Florida) and small (a few folks flagging from an overpass in Arkansas). On the surface, they are in support of the Confederate flag, or targeted monuments, or Confederate soldiers, or just Southern heritage. "Not hate," as many of them have made clear to the media.

But there is a deeper symbolism to the flag, and that is what's being championed at these rallies -- which are indeed a surging tide that, contrary to Simpson's wishful thinking, are increasing, not receding. And despite the wish of assorted leftists and self-styled "anti-racists," this show of support is not just a new manifestation of "racism" and "white supremacy." There may be a few people with that motivation, but they are the very small exception, not the rule.

For decades, the war on Southern and Confederate heritage has proceeded at a steady but slower pace. Although it appeared to be spearheaded by the NAACP, it was really orchestrated by the larger forces of leftism in the country that have taken hold of increasing segments of US culture since World War Two.

We have watched our heritage get erased across the South. Dixie, both the song and the word (remember how many businesses in the South used to be named Dixie?) pretty much disappeared. "Rebels" team mascots in high schools and universities, were replaced. Streets, parks and schools named for Confederate heroes were renamed. And the flag was warred against incessantly.

This occurred mostly in silence, mostly with little or no protest. It was partly because we believed the claims that these things were "racist" and blacks were genuinely offended by them. And though floggers and their ilk would never believe it, Southerners are a considerate people and don't like to offend others.

But there was also another part to the equation. If you did not go along with the evilization of your culture and the erasure of your heritage, you were a racist, which is the worst thing a human being can be (except slave-holder) these days. We did not want to be labeled "racist" -- first because it was almost always not true and second because being so labeled could be charged with serious consequences -- failure in school, or loss of one's job, etc.

So we remained silent as the destruction of our heritage continued. But our silence did not mean we agreed with it or liked it, only that we accepted it because circumstance dictated that we must.

All of that changed in the aftermath of Nikki Haley's removal of the battle flag from the Confederate soldiers memorial on the capitol grounds in Columbia. Having successfully, though falsely, tainted the flag with the responsibility of the horrific murders in Charleston, Haley precipitated a new, stepped up war against flag that quickly widened in scope to include anything Confederate, particularly monuments.

And suddenly, across the South, from one end of Dixie to the other, the silence was shattered, and Southerners began to stand up for their heritage with rallies, rides, demonstrations, protests, and more. On July 28, The Huffington Post claimed that there had been 132 proConfederate flag rallies since the shooting in Charleston. Several people on Facebook said they knew of rallies not counted in the 132, so there were actually more. (Pensacola's run and rally on July 19 was not included). And they continue, with more planned and more successfully held every week.

In the early days of this stepped up war against the flag and our heritage, when retailers were removing flags from their shelves and catalogs, the outpouring of support for the flag was astounding. NASCAR's announcement discouraging flag displays at its races went ignored; even die-hard fans were ready to give up their interest in NASCAR and posted they would be supporting smaller races at local tracks instead.

It was the same story when Alabama football coach Nick Saban issued a statement against the flag.

Judging by comments on social media, very likely he changed nobody's mind, and I suspect that Confederate flags will blanket the stands at Alabama games this fall.

Despite this, Simpson is predicting that the "surging tide" of support for the flag will recede.

It won't, it will just change character, and here's why. Despite flogger desire to believe this is a slight inflation of heritage-as-usual that will shrink back to normal, it is not. Of course, the rallies and demonstrations cannot continue as they are now. Fall will be here soon; the kids will be back in school, and one of the busiest holiday seasons of the year will occur.

But what's different is that people attending the rallies are *no longer cowed*, and they are meeting people who, like themselves, are stepping up to the plate to support their heritage. Basically, *they are networking*. And the next step is *organizing* -- to protect the visible artifacts of our heritage, flags, monuments and names, but to strengthen the whole of our culture. To keep the South Southern.

Which leads me to a comment from the *American Thinker* article by Richard F. Minitzer I recently linked to. The awakening of average Southerners to the targeting of their heritage, particularly embodied in the Confederate battle flag, means that the current campaign may indeed, wind up "...infusing the Confederate battle flag with a new and more powerful meaning."

"...a new and more powerful meaning..."

This would be the death knell for those who are striving so assiduously to confine the total meaning of the flag to slavery and racism, and flogger types are not going to like that.

It will not only reinforce the flag as a symbol of "a unique regional identity." The flag will in turn reinforce that identity. As Minitzer said, that "unique regional identity" is a fork in the liberal's eye.

What is it besides flags and monuments that makes up this unique regional identity? Minitzer identifies it as the South's "abiding esteem for bravery, property rights, guns, business, and traditional families." It is a "vibrant culture offers an attractive alternative civilization to the one the liberals have been so carefully crafting elsewhere."

He continues,

To the disgust of liberals, the young people there seem to want to grow up to be just like the older folks they're dancing next to. And you can't stop them.

And that's why liberals want to kill the Confederate battle flag.

Because Texas is more fun than Chicago, Wyoming than the Bronx, the Shenandoah than Oakland. ... Your home, your church – more fun. And safer is more fun, too, than the blue-state liberal view of crime as a sociological phenomenon best addressed by counseling.

And just when everything looked like it was going the left's way. Leftist America now has gay marriage, gay Scout leaders, taxpayer-funded baby-parts trafficking, a pro-Muslim, anti-Israel federal government that enables Muslim terrorists, an emasculated and decimated military, no restrictions on the flood-tide of illegal immigrants, and on and on.

And now this, this flag rallying. Darn.

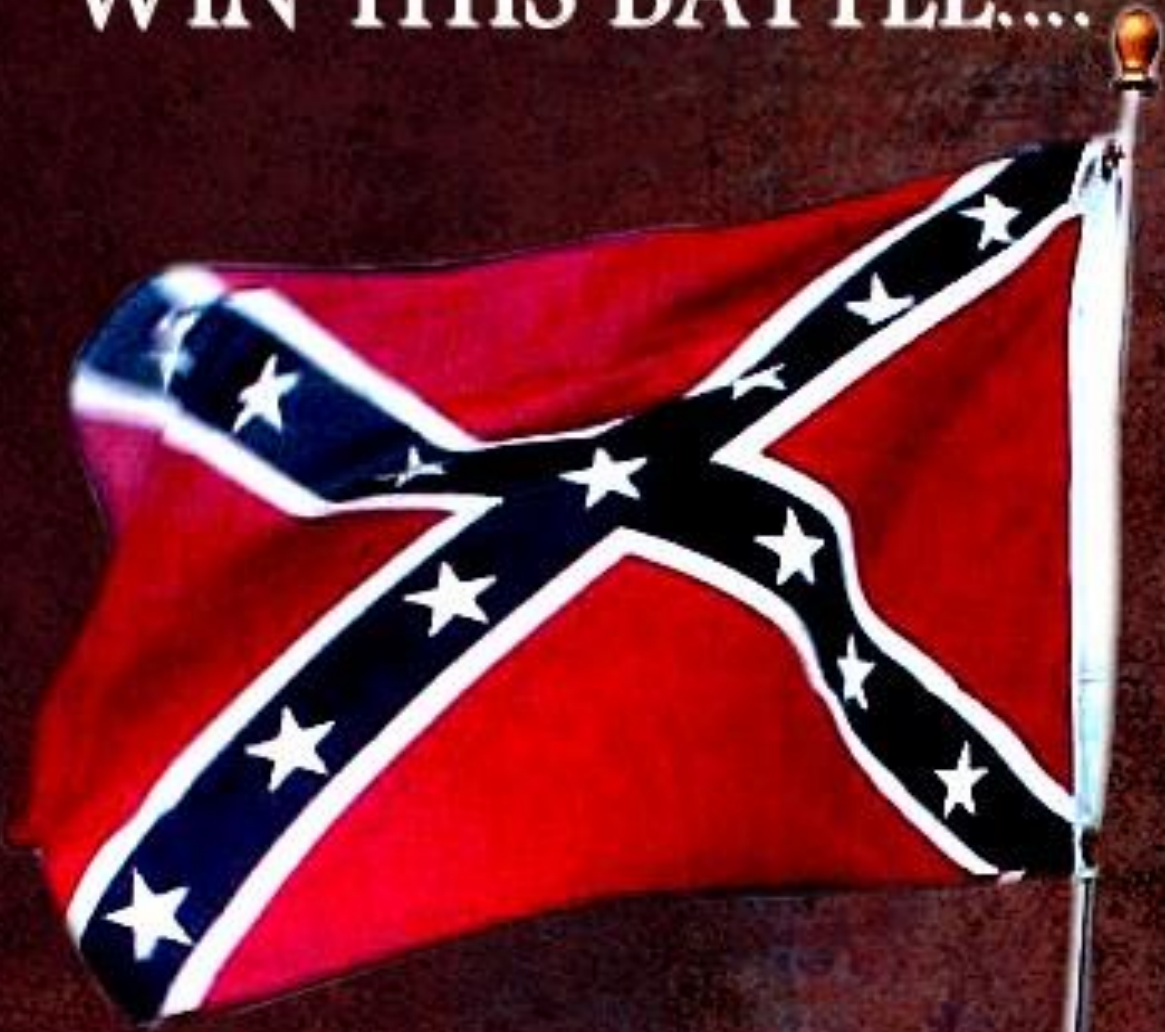
What those people at all those flag rallies *really* represent to leftists is a brake on their headlong rush to America's demise. *That* is the "... new and more powerful meaning..." of the flag -- America, as it was originally intended, good and strong and free....

So "Destroy the Honor" and Simpson and the floggers and their followers can sift the Internet with a fine-toothed comb to find and focus on a hand full of "racists" and "white supremacists". They can use these nobodies in an attempt to taint the vast legions of good, decent folks who support the flag and its emergent new and more powerful meaning. But they won't be successful. It's way, way beyond them now. The genie is out of the bottle, and there is no going back...

Posted by [Connie Chastain](#) at 5:33 AM



WHY WE WILL ULTIMATELY
WIN THIS BATTLE....



*Because we love it
a whole lot more
than they hate it*



TENTH Amendment C E N T E R

CHIPPING AWAY

6 new nullification laws went into effect on Saturday.

Hello,

If you're like me, sometimes the endless attacks on our constitution and liberty can get you down - and for good reason - it's all around us every day. That's why this news report is so important to me. In fact, it's what the TAC's motto is all about:

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While the establishment media will never touch it, we've got our foot in the door - and progress for the good guys is actually happening. We may be a long way off, but if you read this report, you'll see headway being made - it's up to us to bust that door and open the floodgates of liberty in the years to come.

FULL REPORT HERE:

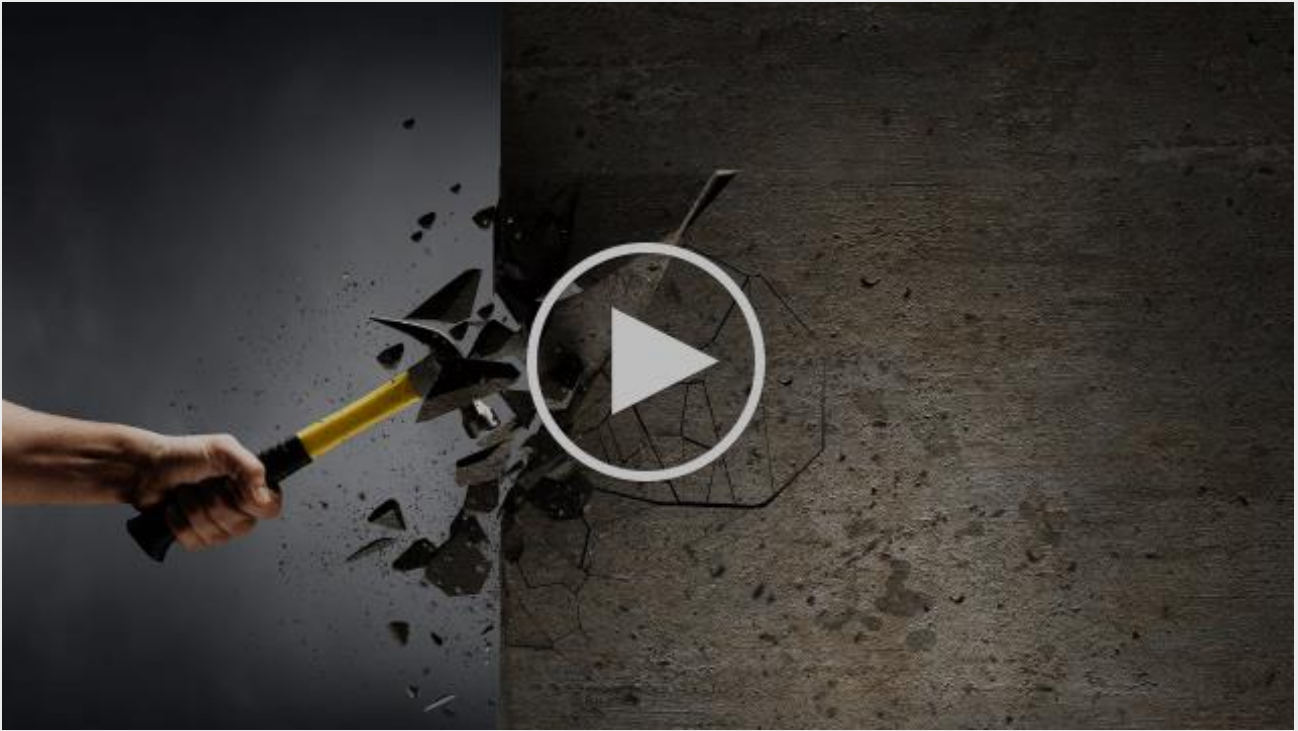
<http://tenthamendmentcenter.com/2015/08/03/six-state-laws-to-nullify-federal-actions-in-practice-go-into-effect/>

*If you want us to build on these small steps, please consider a donation today to help us out!

You can pitch in here: <http://tenthamendmentcenter.com/help>

Thanks for reading - and thank you for your support!

--Michael Boldin
Tenth Amendment Center



WATCH THE FULL REPORT, SPREAD THE WORD!

There's little I dislike doing more than asking for money - asking for help. But the Tenth Amendment Center has no major funding, no corporate backers, and no establishment support.

We can only survive with your help. Will you please pitch in and help us pay the bills today? Together, we can stand strong for the Constitution and liberty!

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THANK YOU!

-Michael Boldin

Wednesday, 15 July 2015

Texas Launches Gold-backed Bank, Challenging Federal Reserve

Written by [Alex Newman](#)



The State of Texas is setting up a gold-backed bank that will allow depositors to bypass the controversial Federal Reserve System and its fiat currency in banking and commerce, according to the state representative who authored the recently enacted law. Under the measure, passed overwhelmingly by lawmakers and signed in mid-June by Republican Governor Greg Abbott, Lone Star State officials will establish and operate the Texas Bullion Depository for anyone who would like to deposit and trade in precious metals. The implications are as big as Texas.

While some analysts have said the move may be another sign heralding Texas' eventual secession from the union, or preparation for financial Armageddon, its advocates say the depository simply makes financial sense. Among other benefits, the institution will provide more options to consumers weary of the increasingly troubled traditional banking and monetary system, which is viewed by the public with growing suspicion. And experts say the effect of making it easier to use sound money in commerce could be far-reaching.

Among other immediate effects, the law creating the first state-level gold-backed bank in the nation, [House Bill 483](#), will involve repatriating about \$1 billion of Texas gold from New York. Conflicting news reports and official statements say the state's precious metals stockpile is being held either by HSBC in New York, or by the [powerful New York Federal Reserve Bank, a privately owned outfit cloaked in secrecy with immense power over the U.S. economy](#). First, though, officials will need to select a home for the Texas depository.

"Today I signed HB 483 to provide a secure facility for the State of Texas, state agencies and Texas citizens to store gold bullion and other precious metals," said a [statement](#) issued by Governor Abbott, a popular conservative governor, after the ceremonial signing. "With the passage of this bill, the Texas Bullion Depository will become the first state-level facility of its kind in the nation, increasing the security and stability of our gold reserves and keeping taxpayer funds from leaving Texas to pay for fees to store gold in facilities outside our state." The law protects the assets from seizure by the feds or other forces, too.

There will be many other benefits as well, according to supporters. While other states have in recent years passed legislation declaring gold and silver to be legal tender, analysts say Texas' new depository could help supercharge the growing movement for an honest and sensible monetary system founded on real money rather than debt-based paper notes conjured into existence by a private banking cartel. Indeed, one of the chief aims of gold-and-silver-as-currency proponents is to restore sound money — and the Texas law could help pave the way.

Tenth Amendment Center chief Michael Boldin, whose organization promotes states' rights to rein in the feds under the 10th Amendment to the U.S. Constitution, called the law "an important first step towards gold and silver as commonly-used legal tender in the state." He said the move has the potential to open the market to sound money, even in day-to-day transactions. "By making gold and silver available for regular, daily transactions by the general public, the new law has the potential for wide-reaching effect," Boldin added.

The Tenth Amendment Center also highlighted the constitutional implications. Noting that Article I, Section 10, of the U.S. Constitution prohibits state governments from making anything other than gold and silver a tender in payment of debts, Boldin said the bill takes Texas a step toward fulfilling that long-ignored constitutional obligation. "Such a tactic would undermine the monopoly the Federal Reserve system by introducing competition into the monetary system," he said.

Other experts also highlighted those effects. “Over time, as residents of the state use both Federal Reserve notes and silver and gold coins, the fact that the coins hold their value more than Federal Reserve notes do will lead to a ‘reverse Gresham’s Law’ effect, where good money (gold and silver coins) will drive out bad money (Federal Reserve notes),” explained constitutional-tender expert William Greene in a paper for the market-oriented Ludwig von Mises Institute.

“As this happens, a cascade of events can begin to occur, including the flow of real wealth toward the state’s treasury, an influx of banking business from outside of the state — as people in other states carry out their desire to bank with sound money — and an eventual outcry against the use of Federal Reserve notes for any transactions,” added Greene, who also testified in favor of the law in his capacity as a private citizen.

The new law can also help protect depositors from other downsides of the present monetary regime — the risks inherent in [fractional-reserve banking](#), for example — while still providing many of the conveniences associated with a bank account. Indeed, the depository will engage in many of the functions associated with traditional banking: The ability to store wealth for safe-keeping, the ability to write checks against deposits to transfer funds, and so on.

But in other respects, the institution will function very differently from a traditional bank. For instance, depository accounts will not pay interest, according to the law, nor will the deposits be loaned out to borrowers under the prevailing fractional-reserve banking regime. In an [interview on the popular TruNews radio program](#), the state lawmaker behind the law celebrated the way in which the institution will operate as a major benefit for potential clients.

“This is different than your traditional bank — a traditional bank lends money,” said Texas Representative Giovanni Capriglione, who authored and sponsored the legislation. “Especially if you’re in Greece right now, you know that if you go to the bank, and everybody went to the bank to try to get their deposits out, there’s not enough paper money to cover it. That causes a whole bunch of concerns. What this depository does is, it doesn’t allow that — if there are 5,000 bars of gold in there, there will be 5,000 gold bars there, and you’ll be able to access your deposits directly upon demand.”

Depositors will also be able to write checks against their gold deposits to pay others, continued Rep. Capriglione, calling the measure a “big deal.” “You can write checks to individuals who have gold depository accounts, and you’ll also be able to write checks to individuals and corporations who don’t have gold depository accounts,” he explained. “We set up a system of depository agents so you can have any corporation, any group, basically start a depository agent, and they can send and receive through this depository system, outside of the Federal Reserve System.” Public entities will also be able to participate.

It will not be just Texas citizens, governments, agencies, and businesses taking advantage of the new options, either. “We are not talking Fort Knox,” Capriglione told the *Star-Telegram* newspaper. “But when I first announced this, I got so many emails and phone calls from people literally all over the world who said they want to store their gold ... in a Texas depository. People have this image of Texas as big and powerful ... so for a lot of people, this is exactly where they would want to go with their gold.”

Some conservative and liberty-minded activists expressed concerns about the law because it creates yet another state agency. However, writing in the market-oriented Ludwig von Mises Institute, economist Ryan McMaken argued that the benefits outweigh the downsides in this case. “While the Texas depository is a government-owned enterprise, it nevertheless is an improvement since it is a case of decentralization (and arguably nullification) which provides alternatives to the federally controlled monetary and banking systems,” he said. “As Hayek and other Austrians noted for decades, a decentralization of the monetary system is a key first step in moving toward more sound money.”

The depository will be run by an administrator appointed by the Texas Comptroller, whose office will oversee the institution. The chief of the Texas depository will have to be approved by various state executive and legislative officials. Any profits made will be handed to the general revenue fund, potentially benefiting taxpayers beyond the savings associated with repatriating the state’s gold. The full text of the law is available [here](#).

A similar bill was introduced in 2013 but did not gain traction. This year, though, lawmakers approved it by a landslide margin, with 140 to 4 in the Texas House and 27 to 4 in the state Senate. Now, energized activists in other states are hoping to see similar measures across the country — with the ultimate goal of eventually restoring sound money and an honest economy free from the clutches of the Federal Reserve.

<http://www.thenewamerican.com/economy/economics/item/21257-texas-launches-gold-backed-bank-challenging-federal-reserve>

The Defense of the Texas Frontier During the War of Northern Aggression. The Three Phases

Phase 1 - FIRST REGIMENT, TEXAS MOUNTED RIFLEMEN.

The First Regiment, Texas Mounted Riflemen, was the first regiment in Texas to be mustered into Confederate service in 1861. On March 4, 1861, Confederate secretary of war Leroy Pope Walker directed Benjamin McCulloch to raise a regiment of ten companies of mounted riflemen to protect the Texas frontier between the Red River and the Rio Grande. McCulloch, hoping for a command east of the Mississippi River, turned the colonel's commission over to his brother, Henry Eustace McCulloch, who, on February 5, 1861, had been appointed to the rank of colonel by the state Committee of Public Safety and already had five under-strength companies along the state's northwestern frontier to replace the United States troops withdrawn after secession.

In mid-March Henry McCulloch arrived in Austin, where he recruited men for five additional companies for the new regiment. By the early part of April he had his regiment organized with men recruited from Bexar, Travis, Gonzales, Bell, Comanche, Bosque, Rusk, Burleson, and Lamar counties. The men already on the frontier who wished to join the new regiment had to be mustered out of state service and into Confederate service. By mid-April McCulloch's new regiment entered Confederate service as the First Regiment, Texas Mounted Riflemen, also known as the First Texas Mounted Rifles. This was not only the first regiment in the state organized for Confederate service, but the original commission to Ben McCulloch was one of the first in the Confederacy.

At San Antonio Henry McCulloch was elected colonel, Thomas C. Frost lieutenant colonel, and Edward Burleson, Jr., major. By the following month the ten companies of the regiment occupied a line of forts from Camp Jackson, at the confluence of the Red River and the Big Wichita, southwestward to Fort Belknap, Camp Cooper, Fort Phantom Hill, Fort Chadbourne, Camp Colorado, Camp Concho (at present-day San Angelo), Fort McKavett, and Fort Mason.

McCulloch's patrols covered the regiment's 400-mile line, to which were added regular expeditions of two to three weeks into suspected haunts of hostile Indians northwest of the line of forts. The summer and fall of 1861 saw diminished Indian activity compared to the years before the war, and no major incursions of Indians into the settlements. McCulloch returned to San Antonio in September to take temporary command of the Department of Texas, and in December he accepted command of the Western Military District of Texas. As his attention turned to defense of the Texas coast his regiment on the Indian frontier was commanded for a time by his adjutant and senior officers.

The enlistment for the regiment was to run out in the spring of 1862; rumors spread that Confederate officials planned to remove it from the frontier. The regiment mustered out in mid-April 1862 at Fort Mason, and the state-financed Frontier Regiment replaced it on the frontier. Some of the men returned to frontier service, but most enlisted in the Eighth Texas Cavalry Battalion, which later became part of the First Texas Cavalry Regiment.

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Phase 2 - FRONTIER REGIMENT.

The Frontier Regiment is the name history has given to a regiment of rangers authorized by the Ninth Legislature of Texas on December 21, 1861, for the protection of the northern and western frontier of Texas. The act and the raising of the regiment was the state's political and military response to the vulnerabilities posed to the state's frontier settlements by the planned withdrawal and redeployment of the Confederate First Regiment, Texas Mounted Riflemen, from their frontier forts.

Already withering Comanche and Kiowa Indian raids in 1861 were killing settlers, slaughtering livestock, and stealing horses in communities along the entire northern and western frontier. These settlements, substantively weakened by the mass exodus of their young men for service with the Confederacy in the Civil War, faced the grim prospect of continuing Indian depredations, as they were known in that time.

Col. James M. Norris, an attorney, accepted Gov. Francis R. Lubbock's appointment to command a frontier regiment of rangers still to be raised on January 29, 1862. Accompanied by his immediate subordinates, Lt. Col. Alfred T. Obenchain and Major James E. McCord on parts of the trip, Norris undertook an arduous journey in March and April of 1862, to select eighteen frontier defense locations. The sites were selected on a winding, serpentine line extending almost 500 miles from the Red River in North Texas to the Rio Grande in South Texas. By separate action in January 1862, Governor Lubbock appointed nine enrolling officers to raise nine companies of rangers, each from a selected group of counties along and within the line, to man the frontier defense sites. Even though far western El Paso and Presidio counties were mentioned in the Act, they were effectively excluded from the instructions given Colonel Norris by the Adjutant General in Special Order #12, January 29, 1862, and a more manageable, easterly line was established. A tenth company was authorized that was not tied to any specific group of counties, but which would act as a roving or emergency response company at the discretion of the governor. A captain was selected to lead it, but the raising of this company was never implemented.

The nine companies of approximately 115–125 men each were raised and deployed throughout March and April 1862. Company officers were elected by the enlisted men, and many of the enrolling officers were elected captains of their companies. Each ranger captain was given command of two camps, one named for the captain himself and one for the locale of the camp or a feature of the locale. Initially, scouting patrols consisting of an officer and at least five rangers would leave a camp every other day heading south to the next camp and then returning the next day, so that the entire line from the Red River to the Rio Grande was traversed each day. Thus, the line was expected to act as a cordon of protection against Indian attacks on settlements within the line.

The plan met with moderate success, but conditions within the temporary camps were difficult at best. Colonel Norris in an April 25, 1862, letter to the Adjutant General, noted that the men were indifferently armed and badly mounted, and that much sickness prevailed in all the camps. There was no medicine, and in the first year, the camps were poorly supplied with food, forage for horses, and even ammunition. Substandard gunpowder was a frequent complaint. There were also discipline problems. Added to this, the plan of multiple camps with daily patrols between camps was passive and defensive. Distances between the camps to be covered in one day proved too great to allow for effective scouting, and the ranger patrols were too small to engage larger bands of Indians. Remarkably, some modest success was achieved, but after a few months the cordon was easily penetrated. On June 24, 1862, Colonel Norris attempted to correct these deficiencies by increasing the size of the perimeter patrols to eight privates plus an officer, and, in addition, instructed each of the nine captains to keep four additional scouting forays, two each from the two camps under their command, operating in the field at all times. At each camp, one foray was to range outside the defense perimeter and one would scout inside. These ranging missions were to last twenty days and each foray was to be composed of thirteen privates and an officer, effectively committing fifty-six men from each company to the field on continuous scouting operations at all times.

The regiment was organized and governed by Confederate Army rules and regulations in the hope that the Confederacy would take on the financial burden of the regiment. However, a provision of the Act provided that the regiment would "always be subject to the authorities of the State of Texas for frontier service," and would not be "removed beyond the limits of the State." Jefferson Davis, with another war on his mind, balked at this provision and would not accept the regiment into the Confederate service.

In late January 1863 Governor Lubbock, financially strapped and frustrated by this rejection, and noting the approaching end of the one year muster, ordered the immediate mustering out of the regiment. Rangers were given the option of returning home or re-enlisting in a reorganized frontier regiment, consisting of ten

companies of no more than ninety-seven enlisted rangers, plus officers, for an extended three-year enlistment period. In addition, the Adjutant General at this time apparently gave the regiment a new name, the Mounted Regiment of Texas State Troops. This name was primarily used to convince Confederate authorities that it was a new regiment, as the regimental commander did not adopt it until September 1863, when a transfer to the Confederacy looked more likely. These cosmetic changes were designed to comply with the current Confederate Army structure in hopes that the Confederacy would pay for the regiment's upkeep. Regardless of these changes, conflicting priorities frustrated this objective for another year.

Former Maj. James E. McCord, now Colonel McCord, was elected by the re-enlisted rangers to lead the new regiment and assumed command in February 1863. Headquartered at Camp Colorado throughout his tenure, Colonel McCord was bold and aggressive. He promptly recommended scrapping the daily patrols, consolidating the companies currently split between camps, and launching scouting forays of forty to sixty men each beyond the defensive cordon deep into Indian territory. His plan, effectively "search and destroy," was meant to put the Indians on the defensive by going after their home bases. It was rejected in Austin. McCord resigned. His resignation was rejected, and McCord, strongly supported by his ranger captains, set about instituting more aggressive strategies. On July 28, 1863, McCord reported to the Adjutant General that Capt. James Joseph Callan had been out on scouting forays with forty men a total of 122 days. These larger ranger missions proved successful in engaging Indians. Unfortunately, individual Indian raiders still slipped through the defensive cordon creating panic in individual settlements and jangling political nerves in Austin. In early September 1863 Governor Lubbock forbade forays beyond the cordon, instructing McCord to conduct operations within the defensive perimeter until the raiding Indians were either destroyed or driven outside the line. About this same time, McCord was forced to deal with another problem. Small, violent bands of Union sympathizers, called jayhawkers, were creating havoc—burning homes, murdering residents, and looting frontier settlements. In January 1864 there was again movement to transfer Texas' frontier regiment, now called the Texas Mounted Regiment, Texas State Troops, into the Confederate Army.

Such plans increasingly created tensions in 1863 and 1864 as senior Confederate commanders would seek immediate transfer of some elements of the frontier forces to their depleted command. In January 1864 Captain Rowland, at Red River Station in North Texas, wrote to Colonel McCord predicting that the transfer would cause widespread panic among the citizenry, who were already complaining that it was illegal. Nonetheless, on March 1, 1864, the Mounted Regiment, Texas State Troops, was transferred into the Confederate Army. The transfer spelled the effective end of Texas' Frontier Regiment. While not totally successful in its mission, it had, nonetheless, provided a measure of effective reassurance to Texas' frontier communities at an anxious time.

The transfer of the regiment to a Confederacy strapped by increasing shortages of manpower in 1864 generated enormous insecurity, vulnerabilities, and adjustments along the entire frontier. The Indian war on the frontiers of Texas from 1861 to 1865 had always been the unwanted stepchild of the Confederacy. Within weeks of the transfer, most of the ranger companies comprising the Frontier Regiment had been stripped from the frontier and redeployed to other areas. On March 31, 1864, several anxious families of Gillespie, Kerr and Kendall counties—already victimized by both jayhawkers and Indians and having "forted up" together in common defense—upon hearing that Company "A" at Camp Davis in Gillespie County had been order redeployed, petitioned the Adjutant General to block the move.

They were unsuccessful. On April 11, 1864, McCord himself was ordered to concentrate what was left of his regiment in Austin and then to proceed with it to Anderson in Grimes County in East Texas. Whipsawed by two simultaneous wars, the frontier settlers within a few short weeks in 1864 were effectively conjoined with and then abandoned by the Confederacy. The dire situation on the Texas frontier in 1864 might have gotten worse had it not been for another state military initiative—the Frontier Organization.

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Phase 3 - FRONTIER ORGANIZATION.

The Frontier Organization represented the final modification of frontier defense in Texas during the Civil War. In 1863 Governor Pendleton Murrah and the legislature proposed to transfer the state-supported Frontier Regiment to Confederate service. Such a move would have relieved the state of a financial burden, but the regiment would then have been under Confederate control, subject to removal from the frontier at the discretion of Confederate commanders. Concern for the protection of the frontier played a major role in deliberations of the Tenth Legislature in late 1863, as state officials hesitated to transfer the Frontier Regiment to the Confederacy without assuring the best protection possible for the frontier counties. The resulting law, which established the Frontier Organization and transferred the Frontier Regiment, passed the legislature on December 15, 1863.

The law declared that all persons liable for military service who were actual residents of the frontier counties of Texas were to be enrolled into companies of from twenty-five to sixty-five men. The act defined the frontier line and the fifty-nine organized frontier counties of Texas; it also instructed Governor Murrah to divide the designated counties into three districts and to appoint a suitable man with the rank of major of cavalry to take charge of the organization of mounted companies within the district. The major of each district was to require that one-fourth of his men, on a rotation basis, be in service at any one time. In January 1864 Murrah appointed three men to take command of the frontier districts. William Quayle commanded the First Frontier District, headquartered in Decatur; George Bernard Erath commanded the Second Frontier District, headquartered in Gatesville; and James M. Hunter commanded the Third Frontier District, headquartered in Fredericksburg. Nearly 4,000 men were on the rolls of the organization by the time of the Frontier Regiment's transfer on March 1, 1864.

James Webb Throckmorton replaced Quayle in December 1864 as commander of the First Frontier District. In January 1865 John Henry Brown replaced Hunter in the Third Frontier District. Coordinating military affairs in the Second and Third Military districts, however, was John D. McAdoo, brigadier general of state troops, who took command in June 1864, initially to quell unrest over Hunter's administration of the district. McAdoo remained in direct command of the Third District until Brown's arrival and later coordinated activities of the Second and Third districts until the end of the war.

Companies in the Frontier Organization normally averaged between fifty and fifty-five men in strength, usually with about fifteen men per squad for patrol duty. The length of service at any one time varied according to the task, presence of the enemy, and availability of supplies, but most squads on patrol duty expected to remain out for about ten days at a time. The Frontier Organization not only provided protection against Indian incursions but also enforced Confederate conscription, rounded up deserters, and provided protection to settlers from renegades and bandits. The Frontier Organization assumed chief responsibility for the protection of the Texas frontier from March 1864 until several months after the end of the war. Its engagements included the Ellison Springs Indian Fight.

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David Paul Smith

Commentary

The Emergence of Orwellian Newspeak and the Death of Free Speech

By John W. Whitehead

June 29, 2015

“If you don’t want a man unhappy politically, don’t give him two sides to a question to worry him; give him one. Better yet, give him none. Let him forget there is such a thing as war. If the government is inefficient, top-heavy, and tax-mad, better it be all those than that people worry over it.... Give the people contests they win by remembering the words to more popular songs or the names of state capitals or how much corn Iowa grew last year. Cram them full of noncombustible data, chock them so damned full of ‘facts’ they feel stuffed, but absolutely ‘brilliant’ with information. Then they’ll feel they’re thinking, they’ll get a sense of motion without moving. And they’ll be happy, because facts of that sort don’t change.” — Ray Bradbury, *Fahrenheit 451*

How do you change the way people think? You start by changing the words they use.

In totalitarian regimes—a.k.a. police states—where conformity and compliance are enforced at the end of a loaded gun, the government dictates what words can and cannot be used. In countries where the police state hides behind a benevolent mask and disguises itself as tolerance, the citizens censor themselves, policing their words and thoughts to conform to the dictates of the mass mind.

Even when the motives behind this rigidly calibrated reorientation of societal language appear well-intentioned—discouraging racism, condemning violence, denouncing discrimination and hatred—inevitably, the end result is the same: intolerance, indoctrination and infantilism.

It’s political correctness disguised as tolerance, civility and love, but what it really amounts to is the chilling of free speech and the demonizing of viewpoints that run counter to the cultural elite.

As a society, we’ve become fearfully polite, careful to avoid offense, and largely unwilling to be labeled intolerant, hateful, closed-minded or any of the other toxic labels that carry a badge of shame today. The result is a nation where no one says what they really think anymore, at least if it runs counter to the prevailing views. Intolerance is the new scarlet letter of our day, a badge to be worn in shame and humiliation, deserving of society’s fear, loathing and utter banishment from society.

For those “haters” who dare to voice a different opinion, retribution is swift: they will be shamed, shouted down, silenced, censored, fired, cast out and generally relegated to the dust heap of ignorant, mean-spirited bullies who are guilty of various “word crimes.”

We have entered a new age where, as commentator Mark Steyn [notes](#), “we have to tiptoe around on ever thinner eggshells” and “the forces of ‘tolerance’ are intolerant of anything less than full-blown celebratory approval.” In such a climate of intolerance, there can be no freedom speech, expression or thought.

Yet what the forces of political correctness fail to realize is that they owe a debt to the so-called “haters” who have kept the First Amendment robust. From [swastika-wearing Neo-Nazis](#) marching through Skokie, Illinois, and underaged [cross burners](#) to [“God hates fags” protesters assembled near military funerals](#), those who have inadvertently done the most to preserve the right to freedom of speech for all have espoused views that were downright unpopular, if not hateful. Until recently, the U.S. Supreme Court has reiterated that the First Amendment prevents the government from proscribing speech, or even expressive conduct, because it disapproves of the ideas expressed. However, that long-vaunted, Court-enforced tolerance for “intolerant” speech has now given way to a paradigm in which the government can discriminate freely against First Amendment activity that takes place within a government forum. Justifying such discrimination as “government speech,” the Court ruled that the [Texas Dept. of Motor Vehicles could refuse to issue specialty license plate designs featuring a Confederate battle flag](#). Why? Because it was deemed offensive.

The Court's ruling came on the heels of a shooting in which a 21-year-old white gunman killed nine African-Americans during a Wednesday night Bible study at a church in Charleston, N.C. The two events, coupled with the fact that gunman Dylann Roof was reportedly pictured on several social media sites with a Confederate flag, have resulted in an emotionally charged stampede to sanitize the nation's public places of anything that smacks of racism, starting with the Confederate flag and ballooning into a list that includes the removal of various Civil War monuments.

These tactics are nothing new. This nation, birthed from puritanical roots, has always struggled to balance its love of liberty with its moralistic need to censor books, music, art, language, symbols etc. As author Ray Bradbury notes, "There is more than one way to burn a book. And the world is full of people running about with lit matches."

Indeed, thanks to the rise of political correctness, the population of book burners, censors, and judges has greatly expanded over the years so that they run the gamut from left-leaning to right-leaning and everything in between. By eliminating words, phrases and symbols from public discourse, the powers-that-be are sowing hate, distrust and paranoia. In this way, by bottling up dissent, they are creating a pressure cooker of stifled misery that will eventually blow.

For instance, the word "Christmas" is now taboo in the public schools, as is the word "gun." Even childish drawings of soldiers result in detention or suspension under rigid zero tolerance policies. On college campuses, trigger warnings are being used to alert students to any material they might read, see or hear that might upset them, while free speech zones restrict anyone wishing to communicate a particular viewpoint to a specially designated area on campus. Things have gotten so bad that comedians such as Chris Rock and Jerry Seinfeld refuse to perform stand-up routines to college crowds anymore.

Clearly, the country is undergoing a nervous breakdown, and the news media is helping to push us to the brink of insanity by bombarding us with wall-to-wall news coverage and news cycles that change every few days.

In this way, it's difficult to think or debate, let alone stay focused on one thing—namely, holding the government accountable to abiding by the rule of law—and the powers-that-be understand this.

As I document in my book *Battlefield America: The War on the American People*, regularly scheduled trivia and/or distractions keep the citizenry tuned into the various breaking news headlines and entertainment spectacles and tuned out to the government's steady encroachments on our freedoms. These sleight-of-hand distractions and diversions are how you control a population, either inadvertently or intentionally, advancing a political agenda without much opposition from the citizenry.

Professor Jacques Ellul studied this phenomenon of overwhelming news, short memories and the use of propaganda to advance hidden agendas. "One thought drives away another; old facts are chased by new ones," wrote Ellul.

Under these conditions there can be no thought. And, in fact, modern man does not think about current problems; he feels them. He reacts, but he does not understand them any more than he takes responsibility for them. He is even less capable of spotting any inconsistency between successive facts; man's capacity to forget is unlimited. This is one of the most important and useful points for the propagandists, who can always be sure that a particular propaganda theme, statement, or event will be forgotten within a few weeks.

Already, the outrage over the Charleston shooting and racism are fading from the news headlines, yet the determination to censor the Confederate symbol remains. Before long, we will censor it from our thoughts, sanitize it from our history books, and eradicate it from our monuments without even recalling why. The question, of course, is what's next on the list to be banned?

It was for the sake of preserving individuality and independence that James Madison, the author of the Bill of Rights, fought for a First Amendment that protected the "minority" against the majority, ensuring that even in the face of overwhelming pressure, a minority of one—even one who espouses distasteful viewpoints—would still have the right to speak freely, pray freely, assemble freely, challenge the government freely, and broadcast his views in the press freely.

This freedom for those in the unpopular minority constitutes the ultimate tolerance in a free society. Conversely, when we fail to abide by Madison's dictates about greater tolerance for all viewpoints, no matter how distasteful, the end result is always the same: an indoctrinated, infantilized citizenry that marches in lockstep with the governmental regime.

Some of this past century's greatest dystopian literature shows what happens when the populace is transformed into mindless automatons. In Ray Bradbury's *Fahrenheit 451*, reading is banned and books are burned in order to suppress dissenting ideas, while televised entertainment is used to anesthetize the populace and render them easily pacified, distracted and controlled.

In Aldous Huxley's *Brave New World*, serious literature, scientific thinking and experimentation are banned as subversive, while critical thinking is discouraged through the use of conditioning, social taboos and inferior education. Likewise, expressions of individuality, independence and morality are viewed as vulgar and abnormal.

And in George Orwell's *1984*, Big Brother does away with all undesirable and unnecessary words and meanings, even going so far as to routinely rewrite history and punish "thoughtcrimes." In this dystopian vision of the future, the Thought Police serve as the eyes and ears of Big Brother, while the Ministry of Peace deals with war and defense, the Ministry of Plenty deals with economic affairs (rationing and starvation), the Ministry of Love deals with law and order (torture and brainwashing), and the Ministry of Truth deals with news, entertainment, education and art (propaganda). The mottos of Oceania: WAR IS PEACE, FREEDOM IS SLAVERY, and IGNORANCE IS STRENGTH.

All three—Bradbury, Huxley and Orwell—had an uncanny knack for realizing the future, yet it is Orwell who best understood the power of language to manipulate the masses. Orwell's Big Brother relied on Newspeak to eliminate undesirable words, strip such words as remained of unorthodox meanings and make independent, non-government-approved thought altogether unnecessary. To give a single example, as psychologist Erich Fromm illustrates in his afterword to *1984*:

The word *free* still existed in Newspeak, but it could only be used in such statements as "This dog is free from lice" or "This field is free from weeds." It could not be used in its old sense of "politically free" or "intellectually free," since political and intellectual freedom no longer existed as concepts....

Where we stand now is at the juncture of OldSpeak (where words have meanings, and ideas can be dangerous) and Newspeak (where only that which is "safe" and "accepted" by the majority is permitted). The power elite has made their intentions clear: they will pursue and prosecute any and all words, thoughts and expressions that challenge their authority.

This is the final link in the police state chain.

Having been reduced to a cowering citizenry—mute in the face of elected officials who refuse to represent us, helpless in the face of police brutality, powerless in the face of militarized tactics and technology that treat us like enemy combatants on a battlefield, and naked in the face of government surveillance that sees and hears all—we have nowhere left to go. Our backs are to the walls. From this point on, we have only two options: go down fighting, or capitulate and betray our loved ones, our friends and ourselves by insisting that, as a brainwashed Winston Smith does at the end of Orwell's *1984*, yes, 2+2 does equal 5.

WC: 1909

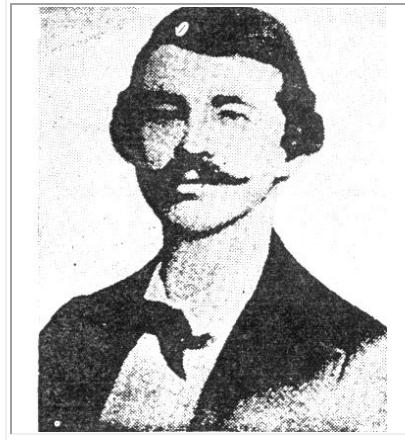
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The Great Quantrill Mystery

by

Davis Fit Hugh



William C. Quantrill

Did he live in Gregory?

In the spring of 1887, not too long after the end of the civil war, a stranger who introduced himself as Captain L. J. Crocker rode into the little town of Gregory in Woodruff County. He was a stately man with white hair, a white goatee and he looked very imposing as he sat astride a truly beautiful horse. He wanted to buy some land, he announced, and he had the cash in the saddle bags to pay for it. He chose a tract of land in what was then known as the wilderness some 12 miles south of Augusta, and he and his wife set about clearing some acreage and building a log cabin on the newly acquired property.

At first Captain and Mrs. Crocker kept very much to themselves, working hard on their small farm and improving their home. Mrs. Crocker seldom left her house, but when neighbors started calling her they found her to be quite a gracious hostess. Captain Crocker rode his horse quite frequently into Gregory and to Augusta making new friends wherever he went. He had a kind of military bearing and he was recognized as an expert horseman.

But there persisted an air of mystery about the Crockers, and neighbors and friends began to piece together bits of information. Someone said that Mrs. Crocker was the sister of Cole Younger, a notorious Bandit in Missouri. And it was rumored that the famous Jesse James and his brother Frank made several nocturnal visits to the Crocker farm.

Then one day when Captain Crocker was chatting with friends in the livery stable at Augusta, a newcomer by the name of Hutchison approached him and said, "You, Captain Crocker, are the man I knew as Quantrill. I was in the Federal Army and was captured by your men. It was you who finally let me escape."

Captain Crocker looked at the man and smiled slowly. "You are mistaken, Sir. My name is L. J. Crocker, and furthermore I think that Quantrill would have shot any Yankee soldier that he captured."

That incident started a new flood of rumors. Was Captain Crocker in reality the infamous William Clarke Quantrill, the feared guerrilla fighter, the leader of a large group of desperadoes who tried to aid the Confederacy by burning, pillaging, murdering in forays in Missouri, Kansas, and even Kentucky? Could this stately gentleman who had made so many friends in Gregory and Augusta, and who was adored by children when he visited in their homes, could he possibly be that same Quantrill who had been described in the newspapers as "The bloodiest man in the annals of American history, the father of American outlaws, a killer who had butchered women and children."

The legend of Quantrill was well known in Arkansas. According to one version, Quantrill started on his career of murder for revenge because as a youth he and his older brother had started out for the Colorado Territory in covered wagons. Somewhere along the route they were overtaken by 32 Kansas Jayhawkers who seized their mules and wagons and left the two brothers in a pool of their own blood, thinking that they were dead.

The older brother was dead, but young Quantrill by some miracle survived. He lay for two days beside the body of his dead brother until he was rescued by a friendly Indian and his squaw who nursed him back to health.

With revenge uppermost in his mind, young Quantrill joined the Kansas Militia as soon as he recovered his health. He worked constantly on the firing range until he was a crack pistol shot and an expert rifleman. He had learned the names of the men who had murdered his brother, and using the name of Charles Hart, he set out to track them down. One by one he killed them with a shot through the temple, the way his brother had been murdered. Of the 32 Jayhawkers only two escaped and only because they had moved to California.

When the Civil War began Quantrill knew a lot about revenge murders. He had been born in 1837 at Canal Dover, Ohio, but when the war began he espoused the Confederate cause and collected around him several hundred guerrillas, many of whom were deserters. Their mission was to aid the Confederate forces with hit and run attacks against Federal garrisons, and to avenge what Quantrill called Yankee atrocities. In these wild revenge forays Quantrill's band sometimes sacked, burned, and murdered whole communities. The mention of his name brought terror to Northern sympathizers in Missouri, Kansas and Kentucky. Whole battalions of Federal troops were sent out to track him down with orders to bring him in dead or alive.

Finally in a farm house in Kentucky Quantrill and a small number of his band were surrounded by Federal troops. He and his men fought desperately from the windows and doorways of the farm house until their ammunition was exhausted. Quantrill was badly wounded in the shoulder by a bullet that rangled down through his body, and his left hand was mangled. After the surrender he and one of his men who was even more severely wounded were taken to the military hospital at Louisville, Kentucky.

There, according to one legend, William Clarke Quantrill died.

Not so, according to another legend! Here is what really happened:

Quantrill, who was so badly injured that he lay quietly in his bed, pleaded with the authorities to let his wife visit him. Finally they agreed. Then one of the most bizarre escapes in all of America history took place.

When Mrs. Quantrill arrived in the hospital room, Quantrill's companion in the next bed had just died. They stripped the dead man and dressed the body in Quantrill's uniform and placed it in Quantrill's bed. Then Quantrill himself put on his wife's clothes. She in turn put on the dead man's clothes, was gagged and tied, and lay down in the dead man's bed. Quantrill, dressed as a woman, walked away a free man. Mrs. Quantrill was discovered bound and gagged, gasping she had found her husband dead in his bed and had been attacked by the other man in the room who made her exchange clothes with him and then tied her up.

The authorities believed her story and as a result of this dramatic escape plot no further search was ever conducted for Quantrill. Instead the Louisville hospital records reflect William Clarke Quantrill died of his wounds and that an unknown member of his gang managed to escape.

This entire legend was well known to the residents of Gregory and Augusta at the time, but the question remained: Was Captain L. J. Crocker in reality William Clarke Quantrill? Or was he shot?

There are bits and pieces of evidence indicating that probably Crocker was in truth Quantrill.

For instance, E. B. Matkin Sr. who at one time operated a store in Gregory, said that he saw a telegram sent from Webb City, Missouri, notifying Mrs. Crocker that one of her kinsmen, a Younger, had died. Furthermore Matkin said, "Captain Crocker always wore a glove on his left hand. I never saw him without it." That, of course, was the hand that was badly wounded in the Kentucky soot-out.

General Peyton Campbell, now retired, wrote that as a teenager he spent many weekends with the Crockers and that the Captain was one of his favorites. "His stories of Quantrill," General Campbell wrote, "were racy, colorful, historically factual, delightful - and full of mystery. I often asked him if he were Quantrill. He always smiled, but never denied it."

But the real evidence, a sort of confession in fact, came from Senator W. E. Ferguson who had held many public offices in Woodruff County was a gentleman highly respected by all who knew him. Senator Ferguson had seen a picture of Quantrill in a St. Louis paper which was an exact likeness of Captain Crocker. The Senator and the Captain were good friends and Mr. Ferguson often invited Crocker to stop by his home. It was in one of these meetings in the Ferguson home that Captain Crocker finally admitted that he was the legendary Quantrill. He asked Senator Ferguson to write his story but to withhold it from publication until after his, Crocker's death.

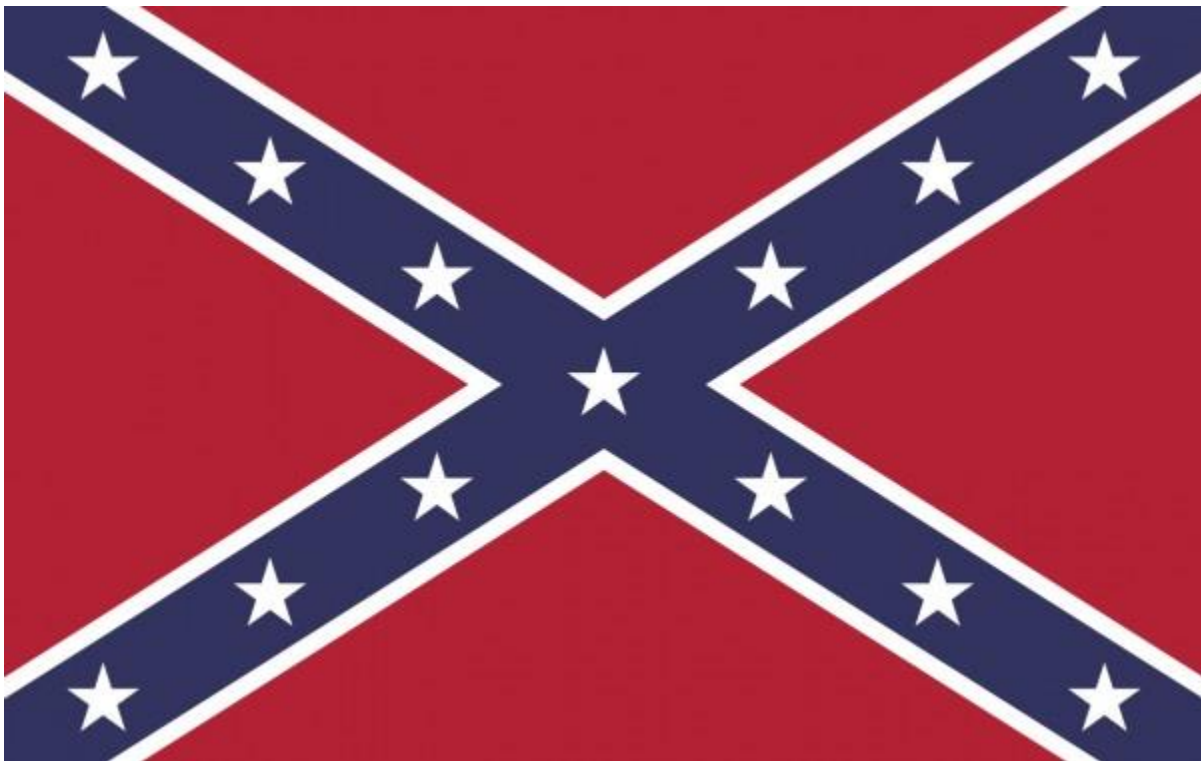
Senator Ferguson did write the story but unfortunately the manuscript was burned in a warehouse fire that destroyed other valuable papers.

Captain Crocker, or Quantrill, take your pick, lived on his farm near Gregory for 50 years, from 1867 till his death in 1917. No one seems to know for sure what happened to Mrs. Crocker, but it is assumed that she rejoined some of her relatives in Missouri.

But even to this day there is still a mystery about that stranger, Captain L. J. Crocker, who rode into Gregory on a fire horse in 1867. Could William Clarke Quantrill, the guerrilla killer and murdering avenger, could he possibly have been transformed into the genial, friendly, Captain Crocker who won so many new friends in Woodruff County? Who really knows?

The NeoCons' Confederate Problem—and America's

PAUL GOTTFRIED • JUNE 28, 2015



Since the Charleston shootings, **GOP officials have been scrambling to comply with Leftist demands** that Southern Whites be stripped of visible signs of their Confederate heritage. The GOP has actually been downplaying the **Confederacy** for years—**Jeb Bush** conspicuously removed Confederate banners and insignias from the Florida statehouse back in 2001. [*Jeb Bush Ordered The Confederate Flag Removed From Florida Capitol 14 Years Ago*, By Scott Conroy, Huffingtonpost.Com, June 19, 2015] (But the **GOP's efforts** to dump the **Mississippi state flag** including the Southern Cross were **frustrated** when **amajority of the population**, including almost a quarter of the black population, voted to retain it). Party operatives are stupid enough to believe that black votes are there for the taking if they run down the Confederacy ferociously enough; and that **white Southerners** will remain Republican no matter what. Plus of course the GOP's whorish Big Business backers have **capitulated**, as when they withdrew support from the Boy Scouts of America for not accepting openly homosexual scoutmasters. But it is **not so much blacks who seem offended by the Battle Flag** (in South Carolina **as much as 40%** of the black inhabitants are **content to leave it at the Capitol**) as it is the national Main Stream Media—and above all the neoconservatives.

Neoconservatives have long stood out from other Republicans and members of Conservatism Inc. by virtue of the intensity of their loathing for the white South. And, as I demonstrate in my **books** on the **American Conservative Movement**, they have an almost total lock on the Conservative Establishment. The **funding**, media access, and all the leading publications of the movement are now controlled by neoconservatives. Other branches of conservatism survive, but they are either marginalized,

like paleoconservatism, or merely tolerated dissent, like the **Catholic Straussians** and the socially leftist Libertarians—especially the ones, like the Randians, who **vociferously support Israel**.

Although neoconservative anti-Christian broadsides continued through the 1980s, with such *Commentary* contributors as **Ruth Wisse** and **Hyam Maccoby**, the Christian enemy took a back seat to other *bêtes noires* after the neoconservatives began to cultivate the Religious Right as part of a **pro-Israel alliance**.

But the neoconservatives were still in the forefront of South-bashing for decades, from their organized defamation of **Mel Bradford**, the conservative Southern candidate for the directorship of the National Endowment for the Humanities in 1981, through the **crusade** to remove Mississippian **Senate Majority leader Trent Lott in 2002** after he had too fulsomely praised (former segregationist, former Democrat) South Carolina senator **Strom Thurmond** on his **hundredth birthday**, to the bile they are now pouring on the already-isolated defenders of the **Southern cause**.

None of this need surprise us. The persistent neoconservative prejudice against the South sprang from the **ethnically parochial culture** in which the older generation of neoconservatives grew up. In my youth, I was struck by the malice with which New York Jewish visitors to Florida described their road trips through the land of “rural bigots.” Next to the Germans, whom they assured me—the child of Austrian Jewish immigrants—were all Nazis, these Southern “anti-Semites” were the most unpalatable humans they were forced to share the planet with.

Neoconservative beneficiary *National Review* Editor **Rich Lowry** referred in a recent column to “**institutionally racist backwater**” that was the white South before both government reconstruction efforts and the influx of Northern suburbanites redeemed it. That is a polite way of expressing the **anti-Southern bigotry** that I heard **from New York Jews in the 1950s**, before the South ceased to be the South.

In what looks like a staggering effort to outdo the media Left, the quintessentially neoconservative *New York Post* ran a column by Lou Lumenick (**email him**) on June 25, demanding that we retire “this much-loved but undeniably racist artifact,” the movie *Gone with the Wind*, from TV and movie theaters. [***‘Gone with the Wind’ should go the way of the Confederate flag***]. Although Lumenick and his patrons do not find this film classic to be as much in need of censorship as other more **offensively** pro-Confederate movies like *Birth Of A Nation*, what makes *Gone with the Wind* particularly “insidious” is its “subtle racism”—disguised by the fact that its black co-star received an **Academy Award**.

Subsequently, the *New York Post* uncovered more insidious evidence of pro-Confederate pollution, this time in the Big Apple. It seems that the German Jewish press magnate **Adolf S. Ochs**, who moved his operations to New York from Chattanooga, Tennessee, had “strong ties to the Confederacy.” His mother Bertha Levy Ochs was a **charter member of the Daughters of the Confederacy**, and Bertha’s son, who set up the *New York Times*, brought her illiberalism to the neocons’ home base on the Hudson. Ochs even managed to have a mosaic with a design allegedly resembling the Battle Flag inserted in a wall in the subway station at Times Square. (See above)[***Confederate flags adorn this Times Square subway station***, By Georgett Roberts and Amanda Lozada, June 25, 2015]

(This is an interesting inadvertent reminder that there were **Confederate Jews**).

Perhaps the most colossal display of anti-Southern bigotry was produced by the *Wall Street Journal-Weekly Standard* luminary **Max Boot**. Writing in *Commentary*, Boot expressed impatience that the war against Southern symbols has stalled at halfway measures. According to Boot, we should not at this very late date just be getting rid of Confederate flags. Years ago, enlightened Americans should have followed “conservatives” like him in calling for the renaming of every landmark or street located in the former Confederacy that bears the name of a Confederate leader:

Remembrance does not require public displays of the Confederate flag, nor streets with names such as Jefferson Davis Highway — a road that always rankles me to drive down in Northern Virginia. Such gestures are designed to honor leaders of the Confederacy, who were responsible for the costliest war in American history — men who were traitors to this country, inveterate racists, and champions of slavery.

[*Rightfully Reversing Decades of Secessionist Rehabilitation*, June 24, 2015]

Boot implicitly compares the **slaveholding South to Nazi Germany**. And while he thinks we cannot prevent the descendants of German or Confederate soldiers from honoring the memories of fallen ancestors, he believes no public space can be conceded to those who revere what he considers to be a “vile cause.”

As I read this call for further humiliating the Southern whites, who have been the cannon fodder in so many neoconservative-incited wars, I thought about the strange situation that has made Boot, a Russian Jewish immigrant, a towering figure in American “conservatism.” He has ascended so high in our weird society that he is now dictating the unconditional surrender of Southern white goyim to the **Cultural Marxist** Zeitgeist.

This grotesque act begs for comparisons. It might be like a Palestinian activist who is mysteriously acclaimed as a spokesman for the Israeli conscience and then orders Israelis to take down all monuments to their Jewish past.

Needless to say, Israelis would never oblige such an impudent poseur—unlike our Southern white Republicans.

Still, to their credit, neoconservatives do not bleed all over the floor confessing their own past racist insensitivities. They simply speak as the conscience of the world. Whether we have **Charles Krauthammer** reproaching Trent Lott for his “**historical blindness**” in not vibrating to the greatest moral event in American history, the successful Civil Rights movement personified by MLK, or the entire neocon press coming down on the hapless **Professor Bradford in 1981** for not appreciating the **achievement of Lincoln** in making us all more equal, or the stragglers in the crusade against Southern symbols, neoconservatives specialize in imposing their selective morality.

Thus Southern whites are excoriated for their past sins of racism—but Jews living in New York City are allowed to complain about blacks and even describe them with belittling epithets when they misbehave in Jewish neighborhoods.

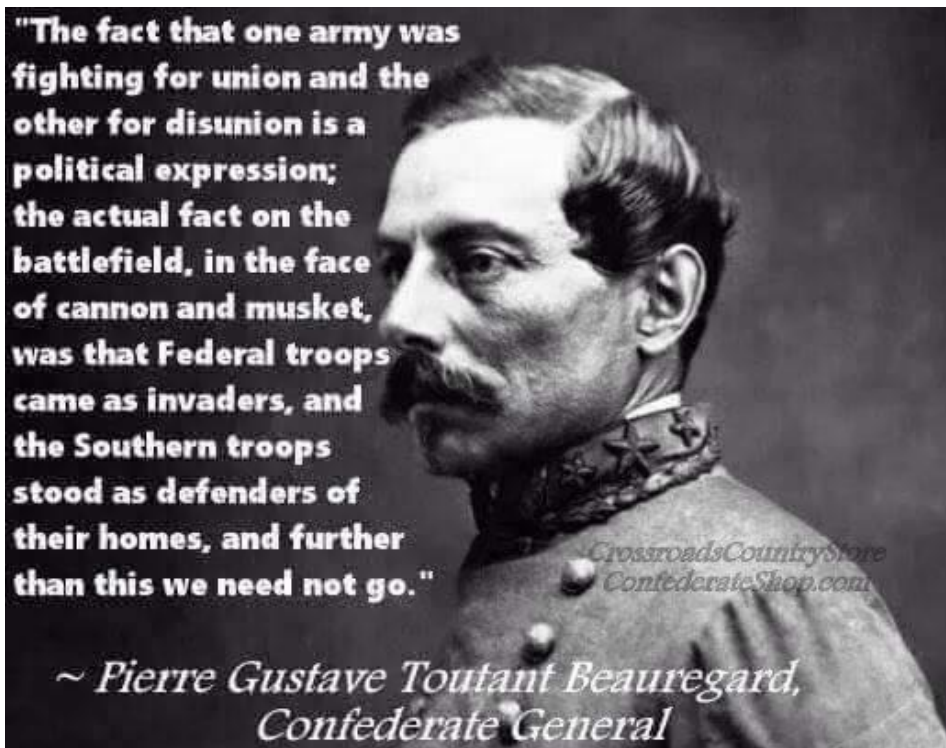
For example, neoconservative progenitor **Norman Podhoretz** in February 1963 published in *Commentary* a thoughtful essay *My Negro Problem—and Ours* in which he expressed very frank feelings about blacks, miscegenation, “Negro anti-Semitism” and Negro “paranoid touchiness.” No-one did a **Mel Bradford** or Trent Lott on him. But in era when even **Hilary Clinton is questioned** because her **husband’s campaign used Confederate symbols**, perhaps they will now.

Here’s a quote:

The hatred I still feel for Negroes is the hardest of all the old feelings to face or admit, and it is the most hidden and the most overlarded by the conscious attitudes into which I have succeeded in willing myself. It no longer has, as for me it once did, any cause or justification (except, perhaps, that I am constantly being denied my right to an honest expression of the things I earned the right as a child to feel). How, then, do I know that this hatred has never entirely disappeared? I know it from the insane rage that can stir in me at the thought of Negro anti-Semitism; I know it from the disgusting prurience that can stir in me at the sight of a mixed couple; and I know it from the violence that can stir in me whenever I encounter that special brand of paranoid touchiness to which many Negroes are prone.

*Paul Gottfried [[email him](#)] is a retired Professor of Humanities at Elizabethtown College, PA. He is the author of **After Liberalism, Multiculturalism and the Politics of Guilt** and **The Strange Death of Marxism** His most recent book is **Leo Strauss and the Conservative Movement in America**.*

<http://www.unz.com/pgottfried/the-neocons-confederate-problem-and-americas/>



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





GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

1 July 2015

The Sons of Confederate Veterans has learned that a North Carolina Chapter of the Ku Klux Klan has been granted a permit for a protest rally, scheduled for July 18, 2015 on the South Carolina Statehouse grounds. The 30,000 members of the Sons of Confederate Veterans vehemently oppose and denounce this hateful and divisive event.

The Sons of Confederate Veterans has a strictly enforced "hate" policy. Anyone with ties to any racist organization or hate group is denied membership. Any member developing ties to these organizations will be immediately expelled. Prohibited organizations include the Ku Klux Klan, American Nazi Party, the National Alliance, or any organization expressing racist ideals or violent overthrow of the United States government.

The Sons of Confederate Veterans is an historic heritage organization, founded in 1896. Our duty is to protect and preserve the history and heritage of the Confederate soldier, of many ethnicities. This duty was given to us by the Confederate Veterans themselves, and was given to no other group. We are the direct descendants of those men.

Our ancestor's Battle Flag makes no distinction about race, creed or religious affiliation. We stand unequivocally against hate groups for their desecration of those symbols that reflect the best in us: our Christian Cross, our United States Flag, and our beloved Saint Andrew's Cross, the flags of our courageous ancestors.

Recent actions by opportunistic special interests have compounded the horrific actions of these hate groups by further dividing black and white Southerners of good will and long standing brotherhood. We stand with all good-hearted Americans in strongly condemning "race haters" of any ilk.

Commander in Chief
Sons of Confederate Veterans

CAN'T BELIEVE THEY LET THIS RACIST GROUP CARRY THEIR BANNER IN WASHINGTON D.C.

WAIT A MINUTE I WAS TAUGHT THAT THE K.K.K. ONLY USED THE CONFEDERATE FLAG! DO YOU THINK THE MEDIA WOULD LIE?



Confederate History audio & video files * Pastor John Weaver

Pastor John Weaver is a native of Georgia, and a graduate from Bob Jones University where he earned a Bachelor of Arts degree in Theology and attended graduate school. He has been in the Christian ministry over 40 years. During that time, he has pastored, and helped plant several churches and Christian schools around the country. Pastor Weaver has traveled across America preaching and lecturing in churches, colleges and conferences.

His knowledge of historical and Biblical truth is enlightening and greatly needed. Like Paul, his goal is to preach the whole counsel of God, something that is sadly missing in today's pulpits. He is now engaged in an evangelistic and conference ministry and travels across the country expounding the word of God. He preaches weekly on Sunday in Waycross, Georgia and in Live Oak, Florida. A native of Georgia, Pastor Weaver and his wife have four children and six grandchildren (with a great-grandchild on the way).



MP3 Audio Files:

These audio files can be listened to and downloaded for free, and you can click on "Maybe Later" to avoid registering. They can be listened to on your computer or tablet, or burned to a disc and played in a device that can read MP3 discs, such as many modern car CD players. If you put these on an MP3 player, with a cord (earphone plug to earphone plug) you are able to plug the player into many car radios and listen through the car's stereo. The files listed here are only a few of the files available.

Click [HERE](#) to access all the files.

Control +Click titles below to go to the files:

Andersonville Prison, Truth about

Vindication of Henry Wirz (Andersonville Prison)

Angel of Maryes Heights, The Story of Richard Kirkland

Battle Hymn, Should Christians Sing the

Biblical Principles of Secession

Bushwacker Johnston

Calvin Crozier, Texas Martyr

Confederate Chaplains

Confederate Battle Flag, Truth About the

Confederate Flag, Is it a Symbol of Hate- Part 1,

Confederate Flag, Is it a Symbol of Hate- Part 2

Confederate Sacrifices

Confederate Veterans and Prisoners, In Honor of

Conversion of General Richard Ewell

Death of Private Dee Jobe, one of Coleman's Scouts in the Confederate Army

Emancipation Proclamation, Lincoln and the

Exploits and Death of Riley Crawford

Expressions of a Slave Mentality

Ole Bedford Forest

General Nathan Bedford Forrest

Horatio G. Spafford, Story of

In Honor of Confederate Veterans and Prisoners

Jack Hinson, Confederate Sniper

Jack Jouette - Patriot, Hero, Southern Paul Revere

Jefferson Davis Revisited

John McCorkle, Quantrill's Faithful Scout

Little Aleck - Confederate Memorial Day

Lt. General Stephen Dill Lee's 1906 Charge to the Confederate Veterans

Pastor Weaver in Macon, GA at League of the South May 2012 (The Biblical Attitude Toward Un-Godly Rulers)

Manson Jolley, The South Carolina Avenger

Principles From the Heart of Dixie

Rebels, Who Were The

Revival in the Confederate Armies

Richard Cameron part 1

Richard Cameron part 2

Robert E. Lee, Christian Character of

Sam Chapman, Moseby's Fighting Parson

Sam Davis, The Death of

State's Rights - Part 1

State's Rights - Part 2

Stephen Dill Lee

Stonewall Jackson & Self Control

Their Blood Cries From Ground

Union's War Against Women & Children

Washington's Klan, The Loyal League

Where We Are How We Got Here 01- The Abolitionist Revolution

Where We Are How We Got Here 02- The Theological Revolution

Where We Are How We Got Here 03- Political & Economic Issues

Where We Are How We Got Here 04- Biblical Doctrine of Slavery 1

Where We Are How We Got Here 05- Biblical Doctrine of Slavery 2

Where We Are How We Got Here 06-Southern Slavery # 1

Where We Are How We Got Here 07- Southern Slavery # 2

Where We Are How We Got Here 08- Southern Slavery # 3

Where We Are How We Got Here 09- Who Started the War Part 1

Where We Are How We Got Here 10- Who Started the War Part 2

Where We Are How We Got Here 11- Who Started the War Part 3

Where We Are How We Got Here 12- Honest Abe Was Not Honest

Where We Are How We Got Here 13- Why the South Lost the War # 1

Where We Are How We Got Here 14- Why the South Lost the War # 2

Why the South Must Rise Again

Wild Confederate Rose (Rose Greenhow)

William Thomas Overby, Confed. Medal of Honor Winner

World & Times of Jesse James 1

World & Times of Jesse James 2

World & Times of Jesse James 3

Videos:

(most of these videos are the same as the above audios of the same name)

General Nathan Bedford Forrest

Swearing Allegiance to the Sovereign State

The Evil Power of Government Part 1 of 2

The Evil Power of Government Part 2 of 2

Manson Jolly the South Carolina Avenger

The World And Times Of Jesse James - Part 1 of 3

The World And Times Of Jesse James - Part 2 of 3

The World And Times Of Jesse James - Part 3 of 3

The Exploits and Death of Riley Crawford

Stonewall Jackson and the Christian Grace of Self Control

The Truth about Andersonville Prison

God's Preachers Enemies of a Godless State

In Honor Of Confederate Veterans And Prisoners

Bushwacker Johnston

Jefferson Davis Revisited

Principles From the Heart of Dixie

The Loss of Life, Liberty and Property

Calvin Crozier Texas Martyr

A Wild Confederate Rose

Pastor Weaver in Macon, GA at League of the South May 2012 (The Biblical Attitude Toward Un-Godly Rulers

Did Black People Own Slaves?

100 Amazing Facts About the Negro: Yes -- but why they did and how many they owned will surprise you.



BY: HENRY LOUIS GATES JR.
Posted: March 4 2013 12:03 AM



Nicolas Augustin Metoyer of Louisiana owned 13 slaves in 1830. He and his 12 family members collectively owned 215 slaves.

Editor's note: For those who are wondering about the retro title of this black history series, please take a moment to learn about historian **Joel A. Rogers**, author of the 1934 book *100 Amazing Facts About the Negro With Complete Proof*, to whom these "amazing facts" are an homage.

(The Root) -- 100 Amazing Facts About the Negro No. 21: Did black people own slaves? If so, why?

One of the most vexing questions in African-American history is whether free African Americans themselves owned slaves. The short answer to this question, as you might suspect, is yes, of course; some free black people in this country bought and sold other black people, and did so at least since 1654, continuing to do so right through the Civil War. For me, the really fascinating questions about black slave-owning are how many black "masters" were involved, how many slaves did they own and *why* did they own slaves?

The answers to these questions are complex, and historians have been arguing for some time over whether free blacks purchased family members as slaves in order to protect them -- motivated, on the one hand, by benevolence and philanthropy, as historian Carter G. Woodson put it, or whether, on the other hand, they purchased other black people "as an act of exploitation," primarily to exploit their free labor for profit, just as white slave owners did. The evidence shows that, unfortunately, both things are true. The great African-American historian, John Hope Franklin, **states this clearly**: "The majority of Negro owners of slaves had some personal interest in their property." But, he admits, "There were instances, however, in which free Negroes had a real economic interest in the institution of slavery and held slaves in order to improve their economic status."

In **a fascinating essay** reviewing this controversy, R. Halliburton shows that free black people have owned slaves "in each of the thirteen original states and later in every state that countenanced slavery," at least since Anthony Johnson and his wife Mary went to court in Virginia in 1654 to obtain the services of their indentured servant, a black man, John Castor, for life.

And for a time, free black people could even "own" the services of white indentured servants in Virginia as well. Free blacks owned slaves in Boston by 1724 and in Connecticut by 1783; by 1790, 48 black people in Maryland owned 143 slaves. One particularly notorious black Maryland farmer named Nat Butler "regularly purchased and sold Negroes for the Southern trade," Halliburton wrote.

Perhaps the most insidious or desperate attempt to defend the right of black people to own slaves was the statement made on the eve of the Civil War by a group of free people of color in New Orleans, offering their services to the Confederacy, in part because they were fearful for their own enslavement: "The free colored population [native] of Louisiana ... own slaves, and they are dearly attached to their native land ... and they are ready to shed their blood for her defense. They have no sympathy for abolitionism; no love for the North, but they have plenty for Louisiana ... They will fight for her in 1861 as they fought [to defend New Orleans from the British] in 1814-1815."

These guys were, to put it bluntly, opportunists par excellence: As **Noah Andre Trudeau** and **James G. Holladsworth Jr.** explain, once the war broke out, some of these same black men formed 14 companies of a militia composed of 440 men and were organized by the governor in May 1861 into "the Native Guards, Louisiana," swearing to fight to defend the Confederacy. Although given no combat role, the Guards -- reaching a peak of 1,000 volunteers -- became the first Civil War unit to appoint black officers.

When New Orleans fell in late April 1862 to the Union, about 10 percent of these men, not missing a beat, now formed the Native Guard/Corps d'Afrique to defend the Union. Joel A. Rogers noted this phenomenon in his *100 Amazing Facts*: "The Negro slave-holders, like the white ones, fought to keep their chattels in the Civil War." Rogers also notes that some black men, including those in New Orleans at the outbreak of the War, "fought to perpetuate slavery."

How Many Slaves Did Blacks Own?

So what do the actual numbers of black slave owners and their slaves tell us? In 1830, the year most carefully studied by Carter G. Woodson, about 13.7 percent (319,599) of the black population was free. Of these, 3,776 free Negroes owned 12,907 slaves, out of a total of 2,009,043 slaves owned in the entire United States, so the numbers of slaves owned by black people over all was quite small by

comparison with the number owned by white people. In his essay, "['The Known World' of Free Black Slaveholders](#)," Thomas J. Pressly, using Woodson's statistics, calculated that 54 (or about 1 percent) of these black slave owners in 1830 owned between 20 and 84 slaves; 172 (about 4 percent) owned between 10 to 19 slaves; and 3,550 (about 94 percent) each owned between 1 and 9 slaves. Crucially, 42 percent owned just one slave.

Pressly also shows that the percentage of free black slave owners as the total number of free black heads of families was quite high in several states, namely 43 percent in South Carolina, 40 percent in Louisiana, 26 percent in Mississippi, 25 percent in Alabama and 20 percent in Georgia. So why did these free black people own these slaves?

It is reasonable to assume that the 42 percent of the free black slave owners who owned just one slave probably owned a family member to protect that person, as did many of the other black slave owners who owned only slightly larger numbers of slaves. As Woodson put it in 1924's *Free Negro Owners of Slaves in the United States in 1830*, "The census records show that the majority of the Negro owners of slaves were such from the point of view of philanthropy. In many instances the husband purchased the wife or vice versa ... Slaves of Negroes were in some cases the children of a free father who had purchased his wife. If he did not thereafter emancipate the mother, as so many such husbands failed to do, his own children were born his slaves and were thus reported to the numerators."

Moreover, Woodson explains, "Benevolent Negroes often purchased slaves to make their lot easier by granting them their freedom for a nominal sum, or by permitting them to work it out on liberal terms." In other words, these black slave-owners, the clear majority, cleverly used the system of slavery to protect their loved ones. That's the good news.

But not all did, and that is the bad news. Halliburton concludes, after examining the evidence, that "it would be a serious mistake to automatically assume that free blacks owned their spouse or children only for benevolent purposes." Woodson himself notes that a "small number of slaves, however, does not always signify benevolence on the part of the owner." And [John Hope Franklin notes](#) that in North Carolina, "Without doubt, there were those who possessed slaves for the purpose of advancing their [own] well-being ... these Negro slaveholders were more interested in making their farms or carpenter-shops 'pay' than they were in treating their slaves humanely." For these black slaveholders, he concludes, "there was some effort to conform to the pattern established by the dominant slaveholding group within the State in the effort to elevate themselves to a position of respect and privilege." In other words, most black slave owners probably owned family members to protect them, but far too many turned to slavery to exploit the labor of other black people for profit.

Who Were These Black Slave Owners?

If we were compiling a "Rogues Gallery of Black History," the following free black slaveholders would be in it:

John Carruthers Stanly -- born a slave in Craven County, N.C., the son of an Igbo mother and her master, John Wright Stanly -- became an extraordinarily successful barber and speculator in real estate in New Bern. As Loren Schweningen points out in [Black Property Owners in the South, 1790-1915](#), by the early 1820s, Stanly owned three plantations and 163 slaves, and even hired three *white* overseers to manage his property! He fathered six children with a slave woman named Kitty, and he eventually freed them. Stanly lost his estate when a loan for \$14,962 he had co-signed with his white half brother, John, came due. After his brother's stroke, the loan was Stanly's sole responsibility, and he was unable to pay it.

William Ellison's fascinating story is told by Michael Johnson and James L. Roark in their book, *Black Masters: A Free Family of Color in the Old South*. At his death on the eve of the Civil War, Ellison was wealthier than nine out of 10 white people in South Carolina. He was born in 1790 as a slave on a plantation in the Fairfield District of the state, far up country from Charleston. In 1816, at the age of 26, he bought his own freedom, and soon bought his wife and their child. In 1822, he opened his own cotton gin, and soon became quite wealthy. By his death in 1860, he owned 900 acres of land and 63 slaves. Not one of his slaves was allowed to purchase his or her own freedom.

Louisiana, as we have seen, was its own bizarre world of color, class, caste and slavery. By 1830, in Louisiana, several black people there owned a large number of slaves, including the following: In Pointe Coupee Parish alone, Sophie Delhonde owned 38 slaves; Lefroix Decuire owned 59 slaves; Antoine Decuire owned 70 slaves; Leandre Severin owned 60 slaves; and Victor Duperon owned 10. In St. John the Baptist Parish, Victoire Deslondes owned 52 slaves; in Plaquemine Brule, Martin Donatto owned 75 slaves; in Bayou Teche, Jean B. Muillion owned 52 slaves; Martin Lenormand in St. Martin Parish owned 44 slaves; Verret Polen in West Baton Rouge Parish owned 69 slaves; Francis Jerod in Washita Parish owned 33 slaves; and Cecee McCarty in the Upper Suburbs of New Orleans owned 32 slaves. Incredibly, the 13 members of the Metoyer family in Natchitoches Parish -- including Nicolas Augustin Metoyer, pictured -- collectively owned 215 slaves.

Antoine Dubuclet and his wife Claire Pollard owned more than 70 slaves in Iberville Parish when they married. According to Thomas Clarkin, by 1864, in the midst of the Civil War, they owned 100 slaves, worth \$94,700. During Reconstruction, he became the state's first black treasurer, serving between 1868 and 1878.

Andrew Durnford was a sugar planter and a physician who owned the St. Rosalie plantation, 33 miles south of New Orleans. In the late 1820s, **David O. Whitten tells us**, he paid \$7,000 for seven male slaves, five females and two children. He traveled all the way to Virginia in the 1830s and purchased 24 more. Eventually, he would own 77 slaves. When a fellow Creole slave owner liberated 85 of his slaves and shipped them off to Liberia, Durnford commented that he couldn't do that, because "self interest is too strongly rooted in the bosom of all that breathes the American atmosphere."

It would be a mistake to think that large black slaveholders were only men. In 1830, in Louisiana, the aforementioned Madame Antoine Dubuclet owned 44 slaves, and Madame Ciprien Ricard owned 35 slaves, Louise Divivier owned 17 slaves, Genevieve Rigobert owned 16 slaves and Rose Lanoix and Caroline Miller both owned 13 slaves, while over in Georgia, Betsey Perry owned 25 slaves. According to Johnson and Roark, the wealthiest black person in Charleston, S.C., in 1860 was Maria Weston, who owned 14 slaves and property valued at more than \$40,000, at a time when the average white man earned about \$100 a year. (The city's largest black slaveholders, though, were Justus Angel and Mistress L. Horry, both of whom owned 84 slaves.)

In Savannah, Ga., between 1823 and 1828, according to **Betty Wood's** *Gender, Race, and Rank in a Revolutionary Age*, Hannah Leion owned nine slaves, while the largest slaveholder in 1860 was Ciprien Ricard, who had a sugarcane plantation in Louisiana and owned 152 slaves with her son, Pierre -- many more than the 35 she owned in 1830. According to economic historian Stanley Engerman, "In Charleston, South Carolina about 42 percent of free blacks owned slaves in 1850, and about 64 percent of these slaveholders were women." Greed, in other words, was gender-blind.

Why They Owned Slaves

These men and women, from William Stanly to Madame Ciprien Ricard, were among the largest free Negro slaveholders, and their motivations were neither benevolent nor philanthropic. One would be hard-pressed to account for their ownership of such large numbers of slaves except as avaricious, rapacious, acquisitive and predatory.

But lest we romanticize all of those small black slave owners who ostensibly purchased family members only for humanitarian reasons, even in these cases the evidence can be problematic. Halliburton, citing examples from an essay in the *North American Review* by Calvin Wilson in 1905, presents some hair-raising challenges to the idea that black people who owned their own family members always treated them well:

A free black in Trimble County, Kentucky, " ... sold his own son and daughter South, one for \$1,000, the other for \$1,200." ... A Maryland father sold his slave children in order to purchase his wife. A Columbus, Georgia, black woman -- Dilsey Pope -- owned her husband. "He offended her in some way and she sold him ... " Fanny Canady of Louisville, Kentucky, owned her husband Jim -- a drunken cobbler -- whom she threatened to "sell down the river." At New Bern, North Carolina, a free black wife and son purchased their slave husband-father. When the newly bought father criticized his son, the son sold him to a slave trader. The son boasted afterward that "the old man had gone to the corn fields about New Orleans where they might learn him some manners."

Carter Woodson, too, tells us that some of the husbands who purchased their spouses "were not anxious to liberate their wives immediately. They considered it advisable to put them on probation for a few years, and if they did not find them satisfactory they would sell their wives as other slave holders disposed of Negroes." He then relates the example of a black man, a shoemaker in Charleston, S.C., who purchased his wife for \$700. But "on finding her hard to please, he sold her a few months thereafter for \$750, gaining \$50 by the transaction."

Most of us will find the news that some black people bought and sold other black people for profit quite distressing, as well we should. But given the long history of class divisions in the black community, which **Martin R. Delany** as early as the 1850s described as "a nation within a nation," and given **the role of African elites in the long history of the Trans-Atlantic slave trade**, perhaps we should not be surprised that we can find examples throughout black history of just about every sort of human behavior, from the most noble to the most heinous, that we find in any other people's history.

The good news, scholars agree, is that by 1860 the number of free blacks owning slaves had markedly decreased from 1830. In fact, Loren Schwenger concludes that by the eve of the Civil War, "the phenomenon of free blacks owning slaves had nearly disappeared" in the Upper South, even if it had not in places such as Louisiana in the Lower South. Nevertheless, it is a very sad aspect of African-American history that slavery sometimes could be a colorblind affair, and that the evil business of owning another human being could manifest itself in both males and females, and in black as well as white.

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Fanny Beers and Her Confederate Flag: “The Rebel Flag Is Upon My Heart!”

By Dr. H. Rondel Rumburg
SBSS

“What is all the hoopla over the Confederate flag?” I have been asked that question and possibly you have as well. Of course a flag is a symbol, which often stands for something beyond life itself. For a real Southerner or lover of Freedom this is certainly true regarding the Confederate flag. The Confederate flag stands for more than State Rights. Although it stood for that, it stood in the ultimate for the Triune God of the Bible, and the fact that *“the truth shall set you free.”* “FREEDOM!” True freedom represents much more than a political right to vote for the lesser of two evils. “Liberty without godliness is but another name for anarchy or despotism. Let philosophers and statesmen argue as they please—the religion of the gospel is the rock on which civil liberty rests. You have never known a people free without the Bible,” asserted Pastor Gardiner Spring (1785-1873).

Patrick Henry in his Stamp Act Speech warned, “Liberty, the greatest of all earthly blessings—give us the precious jewel and you may take everything else.... Suspect everyone who approaches that jewel.” This is good advice to follow!

The flag with Andrew’s Cross (X) on it had two major aspects: it was symbolic of the Christian faith, as well as being identified with the origin of the people. The South was predominantly Scotch-Irish. Thus they chose the part of the Scottish national flag that represented those two elements. The

South had a Calvinistic culture believing that God's dominion or rule was over every aspect of life. However, the primary purpose of this article before you is to note how such convictions were carried out in the lives of people.

Here is the example of a lady who was fearless in her stand for the flag. Fannie Beers was born in the North, but married a Southern gentleman. The couple became one flesh in marriage. She became a convinced Southerner. Also, Fannie's heart had found a resting place in Christ as her Saviour. Her husband became a Confederate soldier. She became very ill. Her beloved thought it best, because of her poor health, for her to return to her mother in the North. So she returned to the home of her childhood with her little son and expecting a babe. She reported, "I was an alien, an acknowledged 'Rebel,' and as such an object of suspicion and dislike to all save my immediate family.... During this troubled time a little babe was born to me ... who only just opened its dark eyes upon the troubled face of its mother to close them forever." Her sorrow increased, her faith was tested but Christ was preeminent in all things.

A friend of hers warned her concerning the possession of a small Confederate flag which her husband had sent her. It was a small silk flag that she had been keeping in her *Protestant Episcopal Prayer Book*. The town people knew of the flag. In the friend's warning she was reminded that unless she dispensed with the flag a mob might show up at her mother's house to confront her.

Fannie discovered a jar of "perpetual paste" in her mother's secretary. She conceived the idea of applying the adhesive to one side of the silk flag and pasting it upon the naked flesh just over her heart. She made the application. About this time there was a great Confederate victory at Big Bethel, Virginia, which was the first land battle of the war. The people in the town gathered under her window crying out, "Where's that rebel woman?" "Let's have that flag.... Show your colors..." and on they went. Fannie, the Northern lady with the Southern heart, opened her window and waved the newspaper, containing the story of the recent victory, over her head shouting, "Hurrah! Hurrah for Big Bethel! Hurrah for the brave rebels!" This enraged the people so much that they would possibly have stormed the house and done her harm. About that time the village doctor showed up to care for her, and he stood up in his buggy crying out, "Friends, she is but a frail, defenseless woman. Be thankful if your morning's work be not her death." Finally, the crowd dispersed. The doctor came to her chamber where she lay in a fevered state.

When the doctor came the next morning he gazed at her calling her a "brave girl." He explained that she was now in danger. "Your only safety lies in giving up the rebel flag... Give it to me, Fannie, and I will destroy it before their eyes, and thus avert the threatened danger." "Doctor, since the rebel flag has existed, I have cherished it in my heart of hearts. You may search the house over; you will find no flag but the one I have here," placing her hand on her heart.

Vengeance was on the lips of the town folk. A town committee was appointed to deal with the traitor-in-their-midst and demand the surrender of the flag. These men had known her as she grew up and assured her they would shield her providing she delivered the flag. Fannie would not do so, but kept the flag upon her heart.

Where do you keep your Confederate Flag? Do you have one? I trust it is in your heart and if need be will be on your heart. The testing time has come for Southern people and where will they stand?

Fannie began to improve in health and resolved to return to her longed for Confederacy, to her husband and the cause she loved. Her mother was saddened to see her leave but understood the need for her to return. Ways to escape were discussed. Her loving mother converted a large sum into gold and stitched the pieces into a wide belt and sewed it around Fannie's waist. Fannie would write later:

The mother's face grew paler as that of her child brightened and glowed with returning health and hope. She pleaded to keep my little boy, but fearing lest his young heart might receive, among the enemies of Southern liberty, impressions which could not be effaced, I decided that he must not be left.

She, her little boy and her mother took a ride much like the one they usually took; she left without luggage, and was able to elude the town people. She made it back safely to her beloved Confederacy. When they arrived in Baltimore they found people whose hearts were "filled with ardent love of 'the Cause.'" Through many dangers they made their return. Her husband was thrilled at her safe return, rejoicing in the Lord for her deliverance.

Fannie Beers in her *Memories* recounted:

To me the Confederate flag was an object of profound love and passionate devotion. It represented hopes that I thought could never fail, possibilities so glorious that imagination was dazzled. I used to go to the square before sunrise, leading my little boy, trying vainly to make him understand and share in some degree my own enthusiasm.... Approaching the beautiful monument where the statues are so lifelike as to appear real companions ... I chose always a seat where I could gaze upon the face of Patrick Henry, recalling his stirring words, trying to imagine what he would have thought and said *now*, and almost daring to wish the soul of fire might come, if only for a moment, to animate the cold form; that the silent lips might speak, the eyes look upward to where the breeze of morning stirred the sacred flag which my own heart saluted.

On such an occasion Fannie spoke with the great Christian gentleman Commodore Matthew Fontaine Maury regarding how Patrick Henry would have responded to present events, and he answered, "Well, he would have acted as he thought. There would have been no 'pros and cons,' and his irresistible eloquence would have carried all before it." Then he bared his head repeating a portion Henry's oration ending, "Give me liberty or give me death."

This is the heart of the flag issue. Do we have the flag in our hearts as did Fannie Beers and her Confederate soldier husband? She had the flag on her heart because it was in her heart. The truth of the Cause must be maintained but certainly Christ must be honored!

In conclusion, the words of Henry W. Grady are worth remembering as well, "Out there at Appomattox, the Lord God Almighty laid upon every ragged gray cap the sword of imperishable knighthood." *Deo Vindice!*

BiblicalAndSouthernStudies.com

In Defense of Gen. Forrest

Gen. Forrest is the subject of a very old hoax that has been around since the 1860s. There is no truth to the rumor that he was ever a 'leader of the kkk' or that he was a racist. When he was called to appear at the 1871 US Congressional Committee that investigated the charges of his rumored

involvement with that group, he was building a railroad with most of his workers being blacks, whom he paid better wages than other companies were paying whites. He worked to promote civil rights for blacks, and for all men; his speech to the Pole Bearers is proof of that.

In 1871, Gen. Forrest was called before a congressional Committee. Forrest testified before Congress personally over four hours .

Here's part of the transcript of Forrest's testimony to that 1871 hearing:

"The reports of Committees, House of Representatives, second session, forty-second congress," P. 7-449. (see link [here](#))

"The primary accusation before this board is that Gen. Forrest was a founder of The Klan, and its first Grand Wizard, So it shall address those accusations first."

Forrest took the witness stand June 27th,1871. Building a railroad in Tennessee at the time, Gen Forrest stated he 'had done more , probably than any other man, to suppress these violence and difficulties and keep them down, had been vilified and abused in the (news) papers, and accused of things I never did while in the army and since. He had nothing to hide, wanted to see this matter settled, our country quiet once more, and our people united and working together harmoniously.'

Asked if he knew of any men or combination of men violating the law or preventing the execution of the law: Gen Forest answered emphatically, 'No.' (A Committee member brought up a 'document' suggesting otherwise, the 1868 newspaper article from the "Cincinnati Commercial". That was their "evidence", a *news article*.)

Forrest stated ...any information he had on the Klan was information given to him by others.

Sen. Scott asked, 'Did you take any steps in organizing an association or society under that prescript (Klan constitution)?'

Forrest: 'I DID NOT' Forrest further stated that '..he thought the Organization (Klan) started in middle Tennessee, although he did not know where. It is said I started it.'

Asked by Sen. Scott, 'Did you start it, Is that true?'

Forrest: 'No Sir, it is not.'

Asked if he had heard of the Knights of the white Camellia, a Klan-like organization in Louisiana,

Forrest: 'Yes, they were reported to be there.'

Senator: 'Were you a member of the order of the white Camellia?'

Forrest: 'No Sir, I never was a member of the Knights of the white Camellia.'

Asked about the Klan :

Forrest: 'It was a matter I knew very little about. All my efforts were addressed to stop it, disband it, and prevent it....I was trying to keep it down as much as possible.'

Forrest: 'I talked with different people that I believed were connected to it, and urged the disbandment of it, that it should be broken up.'"

The following article appeared in the New York times June 27th, "Washington, 1871. Gen Forrest was before the Klu Klux Committee today, and his examination lasted four hours. After the examination, he remarked than the committee treated him with much courtesy and respect."

Gen. Forrest was NOT the 'first Grand Wizard of the KKK'. For the correct information on that, here are the actual documented facts :

Actually, the "kuklos" was started in Pulaski, Tennessee, just before Christmas 1865, by six ex-Confederate officers, and was a sort of social club for Confederate officers.

Nathan Bedford Forrest had absolutely nothing to do with the founding of the Ku Klux Klan.

And even within the history of the Klan, differences must be noted between the Klan of the 1860s and the Klan of today.

The KKK that was reorganized in 1915 had a reputation as a bigoted and sometimes violent organization, fueled by hate and ignorance and thriving on fear and intimidation. But that wasn't always the case. The original KKK of the 1860s was organized as a fun club, or social club, for Confederate veterans. Many historians agree that if a YMCA had been available in the town of Pulaski, Tenn., the KKK might never have existed.

On Dec. 24, 1865, six young Confederate veterans met in the law office of Judge Thomas M. Jones, near the courthouse square in Pulaski. Their names were James R. Crowe, Calvin E. Jones, John B. Kennedy, John C. Lester, Frank O. McCord, and Richard B. Reed. All had been CSA officers and were lawyers, except Kennedy and McCord, who had each served as a private in the Confederate army. The meeting resulted in the idea of forming a social club, an 1860s version of the VFW or American Legion.

Notice, Gen. Forrest was not present at the founding meeting.

Their number quickly grew, and in meetings that followed, the men selected a name based on the Greek word "kuklos" meaning circle, from which they derived the name Ku Klux. Perhaps bowing to their Scotch-Irish ancestry, and to add alliteration to the name, they included "clan," spelled with a K. And so, quite innocently, a new social club called the Ku Klux Klan was created to provide recreation for Confederate veterans.

McCord, whose family owned the town's weekly newspaper, the Pulaski Citizen, printed mysterious-sounding notices of meetings and club activities. As other newspapers picked up his stories about the Klan, word spread and the organization grew.

The actual Grand Wizard of the KKK at that time was former CSA General, George W. Gordon, a resident of Pulaski, Tennessee, where the club was formed. He was often identified with the Klan and personally claimed to have been involved with the group. His robes and Klan regalia are in the Tennessee State Museum.

When the war ended, Forrest was virtually broke, having spent most of his estimated pre-war fortune of \$1.5 million outfitting his troops. He was spending his time between business ventures in Memphis and his farm in Mississippi. Organizations such as the Klan were farthest from his mind.

After the War, General Forrest made a speech to the Memphis City Council (then called the Board of Aldermen). In this speech he said that there was no reason that the black man could not be doctors, store clerks, bankers, or any other job equal to whites. They were part of our community and should be involved and employed as such just like anyone else. In another speech to Federal authorities, Forrest said that many of the ex-slaves were skilled artisans and needed to be employed and that those skills needed to be taught to the younger workers. If not, then the next generation of blacks would have no skills and could not succeed and would become dependent on the welfare of society. Forrest's words went unheeded. The Memphis & Selma Railroad was organized by Forrest after the war to help rebuild the South's transportation and to build the 'new South'. Forrest took it upon himself to hire blacks as architects, construction engineers and foremen, train engineers and conductors, and other high level jobs. In the North, blacks were prohibited from holding such jobs.

When Forrest was 'elected' Grand Wizard of the Klan in mid-1867 at the Maxwell House Hotel in Nashville, he wasn't even in town. He was 'elected' in absentia. That doesn't count as 'being elected'. The best scholarly research shows that Forrest never "led the Klan," he never "rode with" the Klan, nor did he ever own any Klan paraphernalia. It has been speculated by many that the reason for his name being submitted for the election was partly a prank, and mostly to discredit him for his work toward black equality such as his hiring practices for his railroad company. Forrest was a civil rights pioneer.

So there you have it. There is no reason to think of Gen. Forrest with anything but admiration and respect. If anyone still thinks badly of Gen. Forrest, that is a reflection of their own bad character, and does not take away from Gen. Forrest's outstanding contributions to humanity. Always remember, the "kuklos" of the late 1860s wasn't even remotely like the US-flag-waving racist mob of the early 20th century.

General Forrest did not appreciate being lied about:

"HEADQUARTERS FORREST'S CAVALRY,
Tupelo, June 25 [23], 1864.

Maj. Gen. C. C. WASHBURN,
Commanding U.S. Forces, Memphis:

GENERAL: I have the honor to acknowledge the receipt (per flag of truce) of your letter of 17th instant, addressed to Maj. Gen. S. D. Lee, or officer commanding Confederate forces near Tupelo. I have forwarded it to General Lee with a copy of this letter.

I regard your letter as discourteous to the commanding officer of this department, and grossly insulting to myself. You seek by implied threats to intimidate him, and assume the privilege of

denouncing me as a murderer and as guilty of the wholesale slaughter of the garrison at Fort Pillow, and found your assertions upon the ex parte testimony of your friends, the enemies of myself and country.

I shall not enter into the discussion, therefore, of any of the questions involved nor undertake any refutation of the charges made by you against myself; nevertheless, as a matter of personal privilege alone, I unhesitatingly say that they are unfounded and unwarranted by the facts. But whether these charges are true or false, they, with the question you ask as to whether negro troops when captured will be recognized and treated as prisoners of war, subject to exchange, &c., are matters which the Government of the United States and Confederate States are to decide and adjust, not their subordinate officers.

... It is not the policy nor the interest of the South to destroy the negro--on the contrary, to preserve and protect him--and all who have surrendered to us have received kind and humane treatment. Since the war began I have captured many thousand Federal prisoners, and they, including the survivors of the Fort Pillow massacre (black and white), are living witnesses of the fact that with my knowledge or consent, or by my order, not one of them has ever been insulted or in any way maltreated.

You speak of your forbearance in not giving to your negro troops instructions and orders as to the course they should pursue in regard to Confederate soldiers that might fall into their (your) hands, which clearly conveys to my mind two very distinct impressions. The first is that in not giving them instructions and orders you have left the matter entirely to the discretion of the negroes as to how they should dispose of prisoners; second, an implied threat to give such orders as will lead to "consequences too fearful for contemplation." In confirmation of the correctness of the first impression (which your language now fully develops), I refer you most respectfully to my letter from the battle-field of Tishomingo Creek and forwarded you by flag of truce on the 14th instant. As to the second impression, you seem disposed to take into your own hands the settlements which belong to, and can only be settled by, your Government, but if you are prepared to take upon yourself the responsibility of inaugurating a system of warfare contrary to civilized usages, the onus as well as the consequences will be chargeable to yourself.

Deprecating, as I should do, such a state of affairs, determined as I am not to be instrumental in bringing it about, feeling and knowing as I do that I have the approval of my Government, my people, and my own conscience, as to the past, and with the firm belief that I will be sustained by them in my future policy, it is left with you to determine what that policy shall be--whether in accordance with the laws of civilized nations or in violation of them.

I am, general, yours, very respectfully,

N. B. FORREST,

Major-General.

(From the OFFICIAL RECORDS
WAR OF THE "REBELLION")

Forrest's Speech to the Pole Bearers

Forrest (1821-1877) was a famous Southern military leader, a brilliant strategist and a gentleman who made his mark in what Southerners call the War of Northern Aggression.

To paint every general on the losing side as a racist simply because you don't like the South is a travesty that the facts of history will knock down time and time again.

Yes, Forrest was a great general in an unpopular war, but when the war ended, Forrest accepted the outcome and then sought reconciliation with those around him.

He worked diligently to rebuild the New South and earnestly to generate employment for black Southerners.

His leadership and character did not fade because the South had been defeated. Instead he used who he was, accepted the outcome, and used his fame and talents for others' good.

At an early convention of the Pole-Bearers, whose beginnings prefaced the NAACP, it was Forrest who was invited to speak. History records no disrespect at the meeting; instead both the Pole-Bearers and Forrest behaved with mutual respect and decorum. He was the guest speaker, and historically the first white invited to be the keynote speaker.

Forrest was asked because the group was said to have wanted to extend union and peace to others, but what happened in further actions was even more important.

On July 4, 1875 the event began with a young black woman, the daughter of a leader of the Pole-Bearers, offering him a small bouquet of flowers signifying the peace intended.

Forrest received the flowers and then spoke from his heart to the gathering. His actions and recorded words testify that this gentleman was in truth a civil rights advocate, a believer in the rights of all people.

Among the statements he made that day: "I came here with jeers of some white people who think what I am doing is wrong. We were born on the same soil, breathe the same air, live in the same land, and why should we not be brothers and sisters. I believe I can exert some influence ... and shall do all in my power to elevate every man and to depress none. I want to elevate you to take positions in law offices, in stores, on farms and wherever you are capable of going."

He apologized for having no formal speech, but continued, " Many things have been said about me that are wrong, and which black and white persons here who stood by me through the war can contradict."

"I feel that you are free men, I am a free man, and we can do as we please. I came here as a friend and whenever I can serve any of you I will do so. We have one union, one flag, one country; therefore, let us stand together. Although we differ in color, we should not differ in sentiment."

"Do your duty as citizens, and if any are oppressed, I will be your friend. I thank you for the flowers, and assure you that I am with you in heart and hand."

It should be noted that both black and white soldiers fought under Forrest against the North. Many were in attendance at this Memphis address. When Forrest's cavalry abdicated in May of 1865, the muster included 65 black soldiers. Forrest described those gentlemen as soldiers amid his finest.

Yes, Forrest was a Southern general whose war strategies were unmatched. Yes, the war that began over states rights brought forth a welcome transition to the civil rights we are so thankful for today.

For more info on Gen. Forrest, see [Memphis' first White Civil Rights Advocate](#)

The transcript of the 1871 Congressional Committee can be found [here](#).

Pages 3 to 41 contain Gen. Forrest's testimony.

This link connects to the record of Gen. Forrest's testimony concerning the 'ku klux' and the state of affairs in portions of Georgia and Tennessee in which Gen. Forrest had traveled. There are only two mentions of Fort Pillow in this link, each time it is mentioned only in passing, not in depth. We are still looking for the rumored transcript of the committee in which Gen. Sherman supposedly questions Gen. Forrest; it is probably an urban legend. Sherman was not a member of congress in 1871.

Many thanks to the Library of Congress for providing this link.

As for Fort Pillow, Gen. Forrest received many requests from residents around the fort asking him to come stop the Union soldiers from looting and pillaging the area and from committing atrocities (murders, rapes, random shootings, etc.) upon the people. When the battle started, many of the Union troops were drunk and refused to surrender when the battle was clearly lost. Afterward, Gen. Forrest had the most severely wounded Union soldiers transferred to a Union gunboat.

The Yankee newspapers created all sorts of lies to cover up the atrocities committed by the Union troops and their refusal to abide by the terms of surrender, so they invented tales of butchery by Forrest's troops. After learning all the facts of the battle and the Union atrocities committed in the weeks before the battle, one has to admire the restraint of the Confederates. The Union Congressional "investigation" of 1864 was a smear job.

For a full accounting of the Fort Pillow battle, read "Confederate Victories At Fort Pillow" by Edward F. Williams III, published 1973 by Historic Trails, Inc., Memphis, TN and "The Campaigns of General Nathan Bedford Forrest and of Forrest's Cavalry", originally published in 1868 and reprinted in 1996. Both books can probably be found at [Abes Books](#).

[Here is a pretty good analysis of the Fort Pillow battle.](#)

[Another good article telling the truth about Fort Pillow](#)

Another interesting read: ["Truth Of The War Conspiracy"](#)

<http://www.flatfenders.com/scv/Forrest%20Defense.htm>

Nathan Bedford Forrest and the Battle of Fort Pillow, 1864

By [Ed Kennedy](#) Posted on Jul 13, 2012 in [War College](#)

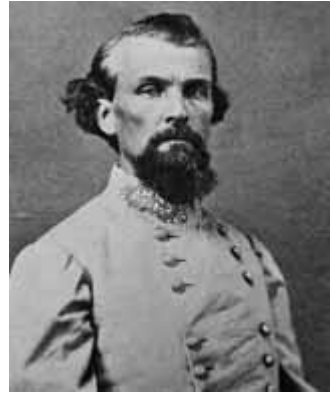


EDITOR'S NOTE: *The September 2012 issue of Armchair General magazine includes the Battlefield Leader article on Civil War Confederate General Nathan Bedford Forrest, the South's "Wizard of the Saddle." One of Forrest's most controversial battles is his April 12, 1864 lopsided victory over the Union garrison (many of which were African-American soldiers) at Ft. Pillow on the banks of the Mississippi River near Henning, Tennessee. Edwin L. Kennedy's insightful article examines the actions of both sides during one of the Civil War's most controversial battles.*

Although just a minor tactical action in the greater scheme of the Civil War, the April 12, 1864 battle at Fort Pillow became a strategic issue. The effects of the battle unintentionally rose to the very highest levels of both the Union and Confederate governments. There were a number of issues that caused this seemingly minor battle to rise to national prominence.

Fort Pillow was built in 1861 on the eastern bank of the Mississippi River about forty miles north of Memphis, Tennessee. Abandoned by the Confederates and occupied twice by Union forces, Fort Pillow became a target for Confederate forces commanded by Major General Nathan Bedford Forrest in April 1864. In March 1864 two Union artillery units and a cavalry unit (a total of 557 soldiers) occupied the fort under the command of Major Lionel F. Booth. Second-in-command was Major William F. Bradford, Forrest's fellow Tennessean from the same home county but fighting on the Union side. Bradford commanded the 13th Tennessee Cavalry (U.S.), a unit that was already notorious for its war crimes against West Tennessee citizens. Compounding the issue of the unit's abuses were the Confederate deserters that had been incorporated into the ranks of this Union-raised unit serving in a Southern state. Also in Fort Pillow before the battle began were approximately one hundred civilian family members and workers.

Although the Union Army officially opened its ranks to African-American soldiers in 1863, they were only allowed to serve in segregated units under the command of white officers – at half the pay of white Union soldiers. The two artillery units in Fort Pillow were two such African-American units manned by, in the official term used during the Civil War, "U.S. Colored Troops." Roughly half of the Fort Pillow garrison's strength was African-American Union soldiers.



After making a raid to Paducah, Kentucky in order to gain materiel and recruits, Forrest turned south towards Memphis. Fort Pillow immediately garnered Forrest's attention due to the fact that it had been recently re-occupied by the Union. Confederate soldiers in Forrest's ranks had family members in the area surrounding the fort and had complained of their abuse by the Union forces. Bradford's "home grown Yankees" of the 13th Tennessee Cavalry were the named culprits. Local West Tennessee citizens requested that a unit from Forrest's command be detailed to guard their homes and families from Bradford's depredations. Forrest decided to do more. He ordered a demonstration towards Memphis and then launched the bulk of his forces against Fort Pillow.

On the early morning of April 12, 1864, almost 1,500 Confederate troops converged on Fort Pillow. The Confederates quickly drove in the outlying Union pickets and then occupied hillocks that allowed Confederate sharpshooters to begin engaging the fort's defenders. Major Booth attempted to burn cabins and outbuildings near the perimeter of the fort to prevent the Confederates from using them as cover and concealment. It was here that some Union soldiers may have been shot down, then inadvertently burned in the very buildings they were torching to prevent Confederate use. However, this subsequently became a contentious issue when, after the battle, the Union claimed that the Confederates had burned wounded U.S. soldiers.

With Confederate Brigadier General James R. Chalmers commanding the initial assaults, the Confederates hemmed the Union defenders inside the fort and then began a concerted effort to close on the Union works. At about 9 a.m., Major Booth was killed by one of the 300 assaulting Confederate sharpshooters. At 10 a.m. Forrest arrived on the scene to take command. He immediately made troop dispositions to conduct a double envelopment as well as a frontal assault. About this time the Union naval gunboat, USS *New Era*, commanded by Captain James Marshall, began firing at the nearby Coal Creek ravine to prevent Confederate forces from enveloping Fort Pillow from the north. Forrest was injured when two horses were shot out from under him, but he remained to command the upcoming assault. At about 1 p.m. the *New Era* pulled away farther along the Mississippi River to allow its guns to cool. Almost 300 gunboat shells had been fired at the Confederates with virtually no effect.

At about 3 p.m. Confederate ammunition resupplies arrived and Forrest sent a demand for surrender to Major Booth not knowing Booth already had been killed. Forrest's surrender demand read: "I now demand unconditional surrender of your forces, at the same time assuring you that you will be treated as prisoners of war. ... I have received a new supply of ammunition and can take your works by assault, and if compelled to do so you must take the consequences."

Union naval gunboats, now including USS *Olive Branch*, began moving as if to reinforce the fort despite the truce. The Confederates reacted by moving troops towards the Mississippi River beach area to repulse any Union landings. This subsequently became another point of contention as the Union claimed a violation of the rules of war by citing the movement of the Confederates – but never acknowledging the potential reinforcement by the gunboats.

Major Bradford in the meantime, with Booth's death now in command of Fort Pillow, stalled for time by returning a note to Forrest requesting time to consult with his officers. Aware of his personal

reputation with Forrest, Bradford signed the note as the now-deceased "Major Booth." Union soldiers along the ramparts were feeling confident enough to heckle the attacking Confederates after holding them off for the better part of a day. This intentional heckling only served to inflame the passions on the Confederate side. Major Bradford was cognizant of Forrest's command's previous use of ruses to gain the surrender of Union defenders. Most recently, at Union City, Tennessee, the Union garrison there had surrendered to one of Forrest's subordinates who had a numerically inferior force. Bradford sealed his own force's fate by declaring that he would never surrender. He placed barrels of alcoholic beverages with dippers for the defenders to drink from, perhaps hoping to steel the resolve of his soldiers.

At about 5 p.m., Forrest ordered the bugler to sound the "Charge." Outnumbering the Union defenders by at least two-to-one, the Confederates surged over the fort's parapets in a rush. Not only did the Confederates outnumber the defenders, they had the additional benefit of overwhelming close-range firepower provided by the six-shot pistols all of the Confederate cavalryman habitually carried – but only half of Fort Pillow's Union defenders were armed with revolvers. Assuming that the direct assaulting force consisted of about 800 Confederate soldiers armed largely with revolvers, the Confederates might have faced only about 260 Union troops with pistols, the remaining Union defenders being armed with either single-shot muskets or carbines. This alone would give the assaulting force the necessary 3:1 firepower ratio considered necessary for success by military doctrine for attackers since the muskets, once fired, were no good at such close-quarters combat except with bayonets or as clubs. The end result of this disparity in firepower meant that combat was necessarily close due to the short range of the pistols and the fact that the Confederates physically closed to within just a few yards of the defenders as they vaulted the walls of the fort. This produced hand-to-hand combat and point-blank shooting at extremely close range, creating another point of contention: based on powder burns found on some Union casualties, the Union accused Forrest's Confederates of executing some of the fort's defenders. However, such powder burns were to be expected at close-range engagements using black powder firing weapons.

At this point confusion reigned as the Confederates literally surged over the Union lines. Major Bradford shouted for the defenders to save themselves. The Union soldiers broke and ran to escape down the cliff to the beach area and the possible safety of the Union gunboats. No thought had been given to an organized surrender and Bradford's hasty declaration to "Save yourselves!" panicked the Union defenders into a disorganized rout. Moreover, as the Union defenders fled to the beach, the U.S. flag still flew from Fort Pillow's flagpole – this is significant since in 19th century warfare "Striking (lowering) the Colors" was the universally accepted signal that a garrison had surrendered and an unmistakable signal to the victorious attackers to stop firing. Had Bradford sensibly lowered the U.S. flag, this would have been a clear indication to all attacking Confederates that the garrison had surrendered.

Forrest's Confederate cavalymen pursued the fleeing enemy to prevent any further Union organized defense from being reconstituted. Captain Marshall of *New Era*, who had previously struck an agreement with the fort's commander to support-by-fire any attempt of the Confederates to pursue the Union troops to the beach area, planned to engage the Confederates with cannister (anti-personnel) cannon rounds. But Marshall's fire support plans were thwarted because the Union and Confederate forces were intermingled and therefore he risked hitting his own side's soldiers.

In the race for the beach and possible safety, units intermingled, leaders were shot down and the inevitable confusion of fierce combat caused a loss of control on *both* sides. Major Booth actually had planned for such a contingency (of his garrison being pushed back to the beach) by pre-positioning ammunition boxes for his defenders to use if forced back to the beach. However, Booth's planning assumption was predicated on an *orderly* displacement, not a panic-stricken rout. Later, some of the

pre-positioned ammunition boxes were found opened, showing that at least some of the Union defenders knew their purpose and used the ammunition.

In one of the most controversial actions during the short assault, the Confederates shot down a number of Union soldiers in the beach area while many defending survivors drowned while trying to escape by swimming the Mississippi River. The Union subsequently tried to claim it was a planned massacre. In reality, it was most likely the result of a number of unintentional consequences combined to cause a tragedy for the Union soldiers. First, no organized surrender was ever declared. Soldiers surrendering did so as individuals. Because some of the Union defenders subsequently rearmed themselves after surrendering, it is likely that the Confederates became enraged and indiscriminately shot other defenders who were "surrendering." There is no doubt that latent racism was likely a contributing factor. Although Forrest had African-American Confederate soldiers in his ranks, the Confederate attackers were incensed that the defending African-American Union soldiers had taunted them during the truce and were therefore "guilty by association" with Bradford's troops who had previously abused the attackers' families. Revenge and heated passions from a long day of fighting made a deadly combination.



Experienced combat arms soldiers know how confusion occurs when converging forces assault an objective from three directions. This is what happened at Fort Pillow. Malice aforethought cannot be assumed simply because the losing side incurred a large number of casualties. A one-sided rout and vigorous pursuit would naturally produce a large number of casualties suffered by the defeated unit since the routed unit's soldiers would not be organized to defend themselves and could more easily be shot down as they ran away. The attribution of a deliberate racist intent by the attacking Confederates to intentionally execute defenders defies knowledge of the culture and customs of Forrest's command throughout the war. To ascribe *ex post facto* what happened to a premeditated conspiracy to "massacre" is logically and ethically

wrong. Post-war lithographs of the battle and Union propaganda and disinformation managed to inflame passions. The prints used distortions and "tried" Forrest and his Confederate soldiers in the public forum, then found them guilty, despite the results of official Union inquiries into the conduct of the battle. Interestingly, all the prints and lithographs showing women and children present at the battle are part of the disinformation as all but ten civilian men had been evacuated by the Union Navy shortly before the battle. The women and children depicted being killed and brutalized by "blood-thirsty Confederates" in the notorious lithographs were not even present when the fort was assaulted and overrun.

Casualty figures vary slightly, but approximately 230 Union soldiers (of the approximately 560 in the fort's garrison during the battle) were killed. About 60 African-American Union soldiers were taken prisoner (168 white Union troops were captured), the remainder either killed or reported as "missing in action." In the wake of the battle, Forrest released 14 of the most seriously wounded Union African-American captives to the U.S. Navy steamer, *Silver Cloud*. About 14 Confederate soldiers were killed and more than 80 were wounded.

Only two weeks after the battle, a U.S. Congressional inquiry could not conclusively determine exactly what happened. Both sides failed to control the action, and only Forrest's direct, personal intervention to stop the shooting saved many of the Union defenders left standing on the beach. Not satisfied with the Congressional inquiry, Union General William T. Sherman convened a not-so-impartial inquiry. He openly stated that he would try and convict General Forrest. However, Sherman's inquiry also ended without substantive evidence to find Forrest culpable.

The stain that his lopsided Fort Pillow victory was a premeditated "massacre" remained with Forrest for the rest of his life. Northern newspapers publishing obituaries after his October 29, 1877 death, while acknowledging Forrest's genius as a cavalry commander, nonetheless resurrected the "Fort Pillow Massacre" charges. *The New York Times'* obituary even claimed that, during Forrest's post-Civil War life, "his principal occupation seems to have been to try to explain away the Fort Pillow affair." Northern newspapers criticizing Forrest's effort "to explain away the Fort Pillow affair," however, seem especially disingenuous since the sensationalist accounts by the partisan Northern press bears a large share of the burden for creating and perpetuating the "massacre" claim in the first place. Forrest always disputed claims that his Fort Pillow victory was a "massacre." Any fair-minded judgment as to whether it was truly the racism-inspired, premeditated massacre claimed by the Northern press and Union leaders at the time must also take into consideration the inevitable confusion of desperate, hand-to-hand combat and the many contributing factors that created and exacerbated the disastrous Union rout.

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<http://www.armchairgeneral.com/nathan-bedford-forrest-and-the-battle-of-fort-pillow-1864.htm>



Isabelle "Belle" Boyd

"If it is a crime to love the South, its cause, and its President, then I am a criminal. I am in your power; do with me as you please. But I fear you not, I would rather lie down in this prison and die, than leave it owing allegiance to such a government as yours."

Louis A. Sigaud, *Belle Boyd Confederate Spy* (Richmond: The Dietz Press, Incorporated, 1945), 80.

Resident calls 911 over man walking ‘very deliberately’ with Confederate flag

AUGUST 7, 2015

BY [OLAF EKBERG](#)



Opponents of the Confederate flag will do anything to trample on the rights of supporters of the battle banner.

A “concerned” resident called police on a man walking “very deliberately” down an Arlington, Virginia sidewalk with a hybrid Confederate flag over his shoulder.

The flag had the Gadsden “Don’t Tread On Me” snake in the middle. According to police scanner traffic, dispatchers determined “the man was exercising his First Amendment

rights and not violating the law,” WTOP [reports](#).

Twitter user Wayne Jaing (@WanyeVVest) [tweeted](#) a photo to a news outlet of the man walking down Lee Highway “with a purpose.”

Ironically, by using his phone to snap the picture while he was driving, Jaing was likely in violation of the law more than the man carrying the flag was.

“[He was] not yelling anything but [you] could tell he was walking with pride in his step,” Jaing tells ARLnow.

The news outlet deemed it “highly unusual for Arlington,” apparently not remembering — or subconsciously suppressing — Virginia has a Confederate flag option on its license plates and as of now, the Stars and Bars is still allowed at the National Cemetery.

Two weeks ago, a shopper at the Redwood Country Flea Market in Wallingford, Connecticut was so “offended” by Confederate merchandise, he called 911.

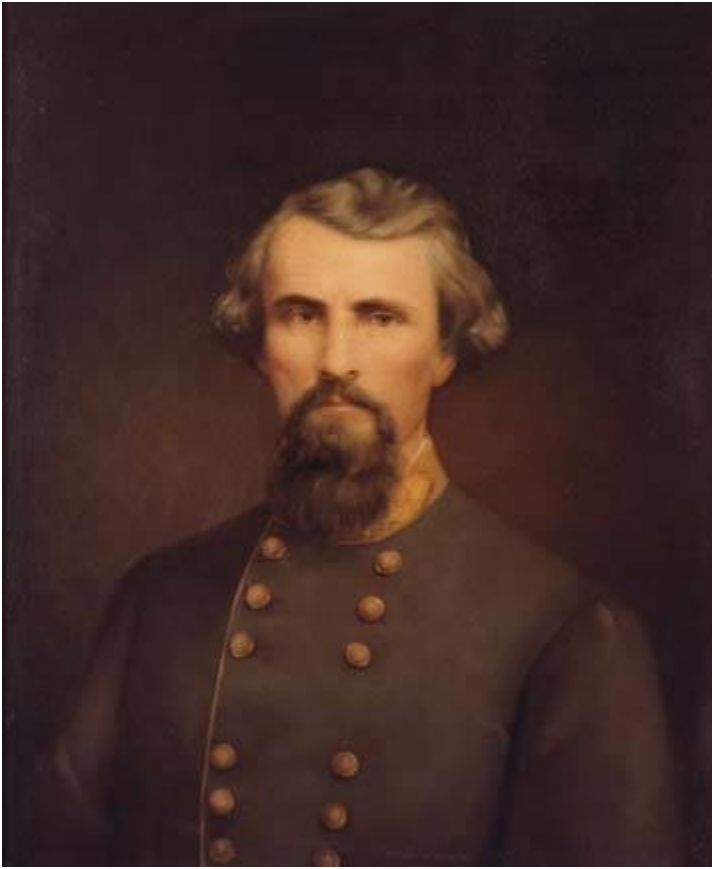
“There was a table set up with this material,” Wright [said](#). “It’s not criminally illegal, but obviously it offended this person. It causes some people a sense of being uncomfortable. Certainly the owner could preclude this merchandise.”

The town resident who called 911 said there were helmets with swastikas, images of Hitler and other historical Nazi items.

“I was shaking and almost vomiting,” he tells the paper. “I had to run. My grandmother had numbers,” referring to the digits the Nazis would tattoo on prisoners.

The caller complained that the Confederate items were “not authentic” and were replicas of flags and weapons.

Police chief William Wright [said](#) “the reason no one was arrested was because the items were being sold on private property.”



This portrait was painted by Marion Alabama's Nicola Marschall in 1867. The first thing out of the mouths of anyone covering any story to do with Forrest is that he founded or was the first Grand Wizard of the Klu Klux Klan. This is not true, he wasn't even a member and testified under oath before congress to this in 1871. He also testified he was in favor of Negro suffrage . that same year he gave the following speech before black audience in Memphis:

“Ladies and Gentlemen I accept the flowers as a memento of reconciliation between the white and colored races of the southern states. I accept it more particularly as it comes from a colored lady, for if there is any one on God's earth who loves the ladies I believe it is myself. (Immense applause and laughter.) I came here with the jeers of some white people, who think that I am doing wrong. I believe I can exert some influence, and do much to assist the people in strengthening fraternal relations, and shall do all in my power to elevate every man to depress none. (Applause.) I want to elevate you to take positions in law offices, in stores, on farms, and wherever you are capable of going. I have not said anything about politics today. I don't propose to say anything about politics. You have a right to elect whom you please; vote for the man you think best, and I think, when that is done, you and I are freemen. Do as you consider right and honest in electing men for office. I did not come here to make you a long speech, although invited to do so by you. I am not much of a speaker, and my business prevented me from preparing myself. I came to meet you as friends, and welcome you to the white people. I want you to come nearer to us. When I can serve you I will do so. We have but one flag, one country; let us stand together. We may differ in color, but not in sentiment Many things have been said about me which are wrong, and which white and black persons here, who stood by me through the war, can contradict. Go to work, be industrious, live honestly and act truly, and when you are oppressed I'll come to your relief. I thank you, ladies and gentlemen, for this opportunity you have afforded me to be with you, and to assure you that I am with you in heart and in hand. (Prolonged applause.)”



[Proud Of My Confederate Ancestors](#)

A chestnut Saddler, Roderick is not as well known as Traveller, or Little Sorrel, but is one of several horses shot from under General Nathan Bedford Forrest. Roderick was killed March 5, 1863 during the Battle of Thompson's Station.

During the battle, General Forrest led his men in a charge against the Union left flank. His battle-hardened horse, Roderick suffered three gunshot wounds, yet valiantly struggled forward.

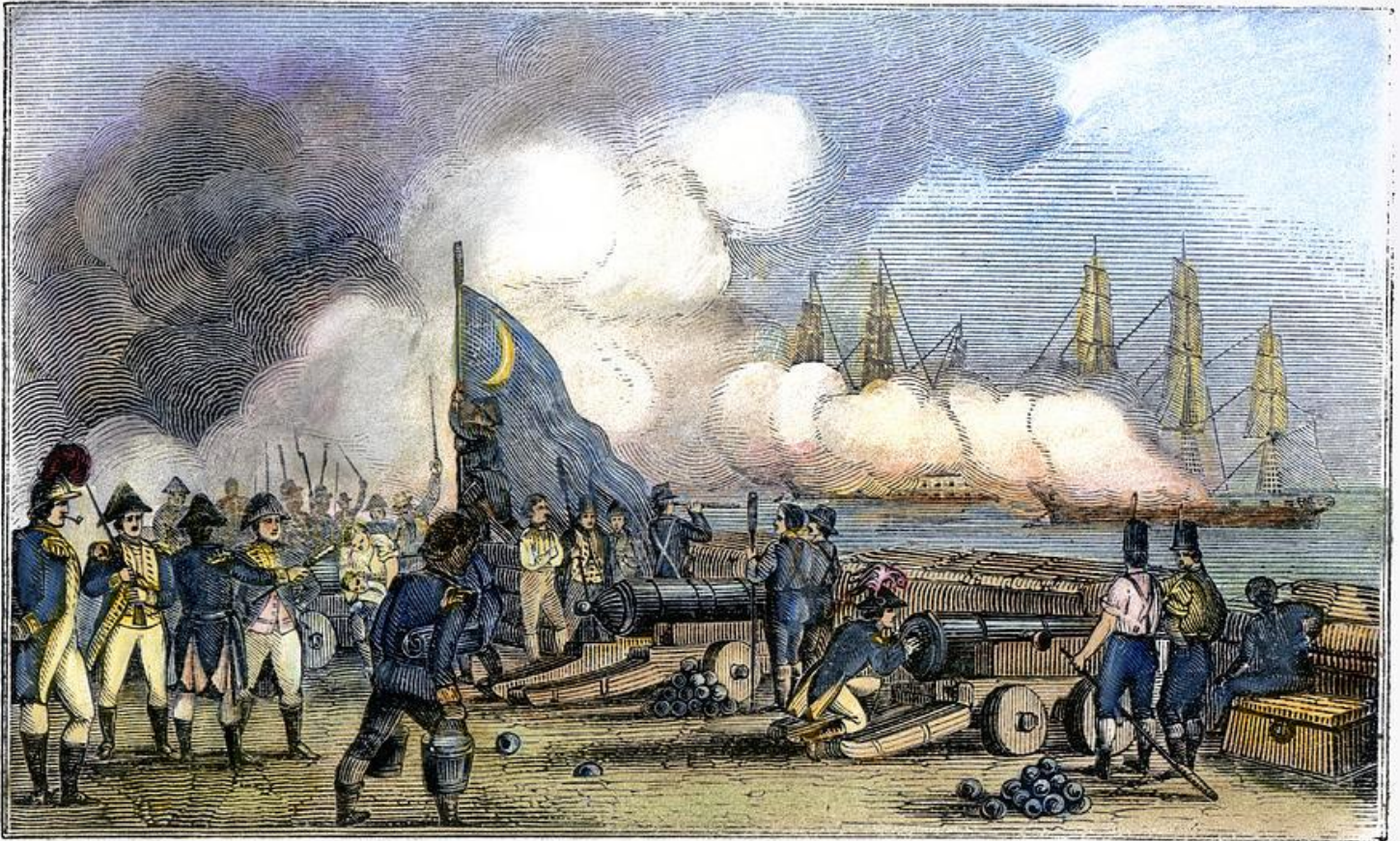
Realizing the severity of the wounds, Forrest dismounted and ordered Roderick to be taken for treatment. It's not known if Roderick heard the general's voice or simply the sounds of battle, but he broke free of those treating him.

Jumping three fences, Roderick galloped under withering fire back to Forrest's side, where a fourth wound ultimately proved fatal. Like a warrior that he was, Roderick was buried a short distance from where he fell, on property known as Roderick Place.

Roderick Place is southwest of Nashville in Williamson County.

South Carolina's "Long Train of Abuses"

By Becky Calcutt on Jun 30, 2015



Battle of Fort Moultrie.

Just as we have always been told that America was founded by Pilgrims in search of religious freedom, we have also been told that Thomas Jefferson's draft of the Declaration of Independence was based on British philosopher John Locke's theories of "natural rights" and "social contract".

Jefferson *was* influenced by Enlightenment ideas and ideals but the indictments against the king listed in the Declaration of Independence were based on actual events— American Whig ideology did not emphasize "natural law" as rights were always tied to constitutional rights grounded in legislation.^[1] More than a decade would pass between the Declaration of Independence and the U.S. Constitution and its Bill of Rights but the proponents of the latter had not forgotten the conflicts between the people and the government and reacted accordingly. Here in South Carolina those conflicts had begun in 1720 when the Proprietary government was replaced and we became a royal colony and because they were particularly acrimonious and occurred at regular intervals, this state is a good example of America's first secession movement.

South Carolina was founded in 1670 from a land grant made by King Charles II to eight men who had played a role in restoring him to the throne after Cromwell's government failed. The names of these

eight Lords Proprietors are seen all over the Lowcountry in counties, towns and rivers^[2], but the Proprietors were poor administrators, failing to fulfill their initial colonization promises, and using their authority to repeal or abrogate laws made by the Commons House of Assembly. Worst of all perhaps was their confiscation of land that settlers had cleared, planted, and protected for themselves so by 1719, South Carolina had its own little revolution against their tyrants and appealed to the Crown. The conversion to a royal colony was to be mutually beneficial—colonists would have the protection of Great Britain’s military might and in return, she would benefit from South Carolina’s natural resources.

Protection was of paramount importance in the early history of South Carolina. We were surrounded by enemies—Spanish to the south, French to the west, Indians on all sides who were often supplied with guns and ammunition by the French, pirates to the east, and Negroes from within. Indians were a constant problem—war with the Yamassee tribe took place just as the colonists were revolting against the Proprietors. One local historian said, “Soon after we rid ourselves of the Yamassees, we did the same by the Lords Proprietors, who by then had become only less objectionable than the Indians.”^[3] But Colonel William Rhett of the South Carolina Militia prophetically noted, “If this revolt is not cropt in the bud, they (the colonists) will set up for themselves against His Majesty.”^[4] Significantly, during the lag between when the Proprietors were “dismissed” and the first royal governor’s arrival, the colonial Assembly appointed a governor and began legislating for themselves with laws pertaining to usury and money bills to help defray the costs of the Yamassee War as well as for continued defense of the colony.

So by 1720, Carolina had been split into North and South and the king had taken over administration of colonial affairs. In contrast to the three arms of government in Great Britain (King, House of Lords, House of Commons), we had a royal governor, his Council, and the Commons House of Assembly (hereafter known as the Assembly). But there is an important difference—while the House of Lords is the upper house of the legislature, the colonial councilmen were the governor’s advisors. Whether or not they were a legislative body as in England, was a bone of contention for the entire history of South Carolina as a royal colony and American Whigs wondered if the two systems could even be equated although that is precisely the premise upon which they would base their future arguments. Furthermore, they had to grapple with the fact that the King had been the mediator between them and the Lords Proprietors but now who would mediate between the colonists and the King? The British Constitution restrained Parliamentary power by enforcing the rule of law—to the colonists, this meant freedom from

arbitrary (i.e., unchecked) power. The rule of law was the support for restraint on governmental power, not freedom from governmental restraints as we now think, and that restraint was the difference between liberty and slavery. American liberty—the right to be free of arbitrary power—could not be secured under Parliamentary supremacy but British liberty could not be secured without it since it provided a check on royal authority.^[5] These conflicting principles would prove challenging to the men who were to become Patriots when revolution broke out.

South Carolina was a royal colony for the fifty-five years between 1720 and 1775 and while the thought that Great Britain would now be responsible for the colony's defense might have brought some peace of mind, the fact is that the South Carolina Militia bore that burden largely themselves for most of that period. They were protecting their lives and their property while Great Britain's primary concern was protecting her trade in rice, indigo, naval stores, and animal skins. When you blow away the chaff, war is usually about money. The economy and the right to control it was at the heart of the revolutionary movement as well as the attempts to prevent it. But South Carolina's early history is not about political or even economic control and the conflict arising therefrom, but about fighting Indians, pirates, and the Spanish. Early royal governors were not overwhelmingly concerned with exerting their control over colonial leaders when all had to work together to fight off common enemies. When the settlers first landed, they were enticed by the "friendly" Kiowahs but friendship had no role in the relationship, at least not on the part of the Indians. The Kiowah were looking for armed allies in their conflict with the cannibalistic Westos. But war with most of the local Indian tribes dominated the colony's early history—Yamasee, Tuscarora, Choctaws (who had allied with the French), Cherokee, Catawba, Chickasaw, and Creek. The construction of forts on the frontier was imperative to keep the Indians at bay but disputes cropped up immediately among Europeans—over the land with the Spanish who controlled most of the area that is now Georgia^[6], over who would man the forts, and over who would pay for them. Trade with the Indians in animal skins was an important part of the economy but traders were notoriously shady characters and Indian agents wanted to be paid for their services. Indians were always demanding presents and especially favored liquor and guns, an instant recipe for disaster. Beads and blankets might sound safe enough but during the French & Indian War, the British gave Indians blankets from the smallpox hospital. Someone was always getting hurt when Europeans and Indians mixed—sometimes the cause was obvious, a bullet or a tomahawk for example, but Indians who visited European settlements returned to villages which soon succumbed to epidemics. Broken

treaties, divided loyalties, murdered hostages, stolen trade goods, burned villages, frontier settlers massacred—these dominate the story of South Carolina as a royal colony.

And then there were the pirates. It was to Great Britain's advantage to keep the trade routes free of pirates but South Carolina was the wealthiest British colony in the 18th century and where there is loot, there are pirates. They paid a price for frequenting our coast though. In 1718, Edward Teach (a.k.a. "Blackbeard") saw his entire crew succumb to malaria so he held the city of Charles Town hostage in exchange for medicine. Stede Bonnet, the "Gentleman Pirate" was in league with Blackbeard and caused the colony much misery but it was not a British sailor that finally apprehended him, it was Colonel William Rhett. He captured Bonnet who was imprisoned in the dungeon at the Exchange Building, hanged at White Point Gardens and buried at the low water mark in the harbor, an inauspicious end for a man who had been a wealthy Barbadian planter before his pirate adventures. One might have thought that a rash of major hurricanes in the early 18th century would have kept the pirates at bay—1700, 1713, 1728. There was a yellow fever epidemic in 1728 and a major fire in 1740 that destroyed more than 300 structures and a great deal of stores. There were armed hostilities between England and Spain over trade issues but also because Carolina slaves sought refuge in St. Augustine. Then, in 1739 a group of slaves marched south towards Florida from the Stono River, killing their white masters and families and stealing arms and ammunition along the way but it was the stolen rum that led to their inebriation and capture and eventual execution. More than twenty whites and forty Negroes were killed in what would become known as The Stono Rebellion.

Amidst these crises, the colonists, good British subjects that they were, wondered where their royal protectors were. Some Englishmen who came to Carolina's sunny shores came to fill high offices that should have gone to planters' sons who had been educated in the finest schools in the Mother Country. Especially coveted was the appointment of the colony's Chief Justice. The governor tried to appoint Charles Pinckney to the post but the Crown sent another man, completely ignoring the governor and Pinckney. The Assembly had been accustomed to appointing colonial commissioners who were responsible for building and maintaining roads and ferries, founding schools and churches, organizing the watch, caring for the poor, and building fortifications.^[7] Naturally they thought these positions should go to men who lived in America. Other Englishmen came here as land speculators in search of personal financial gain. The Assembly reacted with legislation requiring occupancy and cultivation for buyers of large tracts but the appointment of "foreigners" to high offices did not stop.

The Lowcountry was divided into parishes which served as both ecclesiastical and civil seats of administration, giving rise to early election law disputes that would continue to crop up in ensuing years. There was also an English law regarding treason that required trials for traitors to be held in London. Naturally, the Assembly objected to this. After all, they had their own treason laws which specifically stated that traitors should be judged in their own country and by their peers.

But the most important of these early crises and disputes concerned money bills. The Assembly had been legislating taxes for revenue, especially for the defense of the colony, even before the first royal governor arrived in South Carolina and after all, it was in the tradition of the British House of Commons to introduce, alter, and amend any and all money bills. Keep in mind the checks and balances of the three branches of government—in England the House of Lords is a legislative body but in America, is the Council legislative or advisory? This dispute would foment until the King sent his royal governors an “additional instruction” regarding money bills in an attempt to keep financial matters within the control of the Crown. Still, South Carolina’s ruling elite would seem to have numerous reasons for remaining on good terms with the imperial authorities, after all, their livelihood depended upon trade with the Mother Country, and yet they came into conflict with them on almost every issue but especially regarding control of finances and the selection of representatives.

Recognizing the importance of colonial trade, the King had established the Lords Commissioners of Trade & Plantations in 1696. This Board of Trade was to put an end to widespread smuggling due to laxity in enforcement of the old Navigation Acts which forbade trade in foreign vessels, amongst other tight restrictions. For example, Americans grew their own cotton, flax, and wool but were forbidden the use or even possession of a loom. We could not use our waterfalls, erect machinery of any kind, or work with iron. And of course, trade with other countries was forbidden but even trade with other colonies was illegal.^[8] Still, South Carolina had a positive balance of trade—we exported far more than we imported and that margin of economic advantage helped to pull us toward independence. We were particularly resentful of the restriction on trading with other countries—the English do not eat much rice. Our market was in Portugal and Spain and we did not want or need a middle man.

Soon the board used its power and influence to govern the colonies on issues far beyond trade. For example, despite the efforts of the Assembly to provide for a system of justice in the backcountry as those areas were settled, courts were not approved by the Board of Trade since its clerk in Charles

Town would be deprived of his fees, an action that was certainly not in the best interests of the colony and had nothing to do with trade.^[9] The powers and influence of each arm of government were constantly in flux—the Assembly pushed to increase its legislative role in all aspects of colonial administration, the Council fought to assert its legislative role as an upper house, and the governor excluded himself from the Council to strengthen his position as the colony’s executive.^[10]

Many historians date the troubles between the colonies and the Mother Country to 1748 when the Earl of Halifax became president of the Board of Trade and resurrected the all-but-defunct agency^[11]. But in South Carolina we have seen the on-going disputes over money bills, especially for defense, and the appointment of commissioners taking place since the overthrow of the Proprietors, nearly thirty years earlier. The dispute over the appointment of the colonial agent in London went on for years and the approval of the colony’s annual budget (which included the governor’s salary) was always a source of friction. But in the early 1750’s, for the first time, the Council sided with the Assembly against the governor on what would be known as the St. Phillip’s Bill. As the population increased, the need for another parish in Charles Town became pressing but that was not going to be as easy as one might expect. There was of course the issue of the funds to build a new church but parishes were also responsible for civil administration and church wardens also served as election officials. Moreover, church buildings could and were used as courthouses. The governor vetoed the bill since it would draw directly on the Public Treasury and the Assembly would be solely responsible for funding. He also vetoed a bill to incorporate the Charles Town Library Society which remains to this day, a subscription library—one of only a handful in the country, and whose collection of over 7,000 books was burned by Loyalists in 1778. Other measures vetoed included a bill to renew laws on Indian trade, the issuance of paper money, repair of coastal fortifications damaged by hurricanes, and even a bill to encourage the manufacture of potash. He believed they all somehow infringed on his royal prerogative which, up to this time, had never before been used to the detriment of the colony.^[12]

Trouble with the Indians once again reared its ugly head in the 1750’s, specifically with the Cherokees. And not just in South Carolina. The French in America were allying with Indians against their age-old enemy the British so the South Carolina Assembly appropriated money for presents for the Indians here to go to Virginia to help fight the French and their allies. The Indians took the presents, stole food and horses from settlers along the way, and when trapped, claimed to be Shawnee and “fell to plundering, killing, & scalping”.^[13] No one, not the French, the British, or the Americans had yet learned that an

Indian's only ally is his own tribe. Although the governor managed to end the war with the Cherokee in South Carolina, the terms of the treaty were harsh and only resulted in more trouble. The Cherokee War also produced a violent conflict between Imperial and Colonial officers. Colonel James Grant, commander of the British forces in South Carolina and Colonel Thomas Middleton, commander of the South Carolina Militia, fought a duel over rank. Grant was given overall command although Middleton outranked him. Both men survived the confrontation but Grant said that he "spared Middleton's life" just before he fled the colony.[\[14\]](#)

By the late 1750's, Great Britain had sent several thousand troops to Charles Town for defense against the Indians and the French and it was the quartering and sustenance of these troops that was at the root of the next major dispute. Money once again is the problem. Although officers were housed in private homes, with or without the pleasure of their hosts, barracks had to be constructed and supplied for enlisted men and subaltern (junior) officers. Now the dispute involves the British military which the Assembly believed should be paid and supported by the Crown. After all, we were supporting our own militia and if protection of the colony was to protect trade, rather than colonists, then the Crown should bear the expense for a venture that benefitted the entire British Empire. The colonial leaders in this particular dispute would get training that they would pass down to their sons to carry on the fight for the next several decades. Those leaders included men like Thomas Middleton, Christopher Gadsden, William Henry Drayton, Robert Pringle, Charles Pinckney, and Henry Laurens. Their descendants would still be carrying those lessons on into the 1860's.

We have seen the conflict between various factions within the colony, but now despite their differences, all must once again join forces to fight a common enemy. The Seven Years War between England and France began in America in 1754 and was known here as the French & Indian War. Both the French and the Spanish had established settlements in the 16th century in what is now South Carolina and the French settled in Acadia, the area encompassing the Canadian Maritime Provinces east of Quebec, three years before the British landed in Jamestown, Virginia. The French were then further staking their claim to the territory to the west of the British settlements and had the help of their Indian allies who seemed to prefer them to the British. South Carolinians also feared that the French might attempt to incite a slave uprising as they swept west and south along the Ohio and Mississippi Rivers. The history of the French & Indian War can fill volumes but the majority of the fighting took place in the north as the combatants fought to construct, man, and hold forts along waterways,

particularly the Hudson River. The impact of the war and not the actual fighting, is the significant part of the story in terms of conflict between the Mother Country and her colonies. First, the quartering of British troops here, already discussed, and second, the eventual cost of the war and who would bear those expenses. The fact that colonial militiamen fought alongside British soldiers who were extremely critical of them during the war, only served to intensify friction.

Just before the war ended, South Carolina faced another major political dispute and as had happened so many times in past decades, a seemingly minor disagreement grew into a major constitutional crisis. The problem was not new and dealt with election laws but now in 1762, it involved a man that royal officials were especially wary of. Many might remember Christopher Gadsden as the designer of the “Don’t Tread On Me” flag. He was a merchant and a planter, a colonel in the militia, a frequent figure at Charles Town’s Liberty Tree, the leader of the Sons of Liberty who were not members of the upper classes and he was accurately labeled a “radical, dogmatic, irascible agitator” so when he was elected to the Assembly, the royal governor quickly took issue with the colony’s election laws.^[15] Remember that church wardens also served as election officials in their parishes, a system that had been running smoothly for decades but now the governor called the whole system into question. And technically, he was right—the wardens had been sworn to their duties upon taking their offices but were not then also sworn in as election officials. In response to Gadsden’s election, the governor refused to swear him in and promptly dissolved the Assembly. New elections were held but almost all of the same men were reelected, including all the active leaders in the Assembly, and including Gadsden. The Assembly claimed that they alone had the right to determine how their own representatives should be elected and even if all election laws were repealed, the people still had the right to be represented by men of their own choosing.^[16] The governor finally backed down, swore in the “new” representatives, and sailed to England with “a lady who was not his wife”, supposedly to plead his case.^[17] Once again, royal representatives worked against the good of both the colony and the Crown.

But now the Crown is about to cross the Rubicon in its dealings with the contumacious colonists and for the first time, the British Parliament will join the fray. Up to this point, Parliament’s only role was in connection with the Navigation Acts, dating back more than 100 years, for regulation of trade between Great Britain and her colonies in America and the West Indies. But now, Britain’s debt from the Seven Year’s War with France exceeded 130 million pounds sterling. Just the interest alone would necessitate higher taxes than the English people had ever borne and there was still all that new territory

to protect.^[18] Within a year of the treaty that ended the war, Parliament set about discussing legislation to impose direct taxes on the colonies in an effort to increase revenue. Several trade-related measures were enacted and they quickly followed those up with the Stamp Act to take effect in 1765 by which time stamp distributors could be appointed and stamps that would be required for everything from legal documents to newspapers, could be printed. American colonists quickly took exception to this measure and both sides had good arguments in this dispute. The Crown claimed that it made perfect sense for the colonists to be taxed for the war debt—it was fought primarily for their benefit but the colonists retorted that they had contributed to the war effort in terms of money, materiel, and men and they had already taxed themselves for war debt. They had housed British soldiers, fought and died alongside British soldiers, and continued to fight Indians on the frontier at the cost of their own money and lives. Furthermore, the war had been fought in Europe as well and trade benefitted every Englishman. South Carolinians were especially burdened—it was taxing enough to live here—the heat, the mosquitos and the diseases they carried, Indians, slaves, pirates, and hurricanes, but the new taxes applied not only to land but to slaves as well, a significant part of property holdings here. The controversy erupted into bitter language and personal attacks in which accusations of “persons of indifferent character with a defect in the intellect” were involved. This type of language was not unprecedented—a 1733 act of the Assembly specified “evil-disposed, ill-minded, insolent offenders”.^[19] But the outcry from all the colonies was so great that Parliament was forced to back down and repeal the Stamp Act though other legislation intended to assert their right to tax was also enacted. America’s champion in Parliament was William Pitt who said that only subjects who enjoyed actual representation, not merely virtual representation, could be taxed. When the South Carolina Assembly heard of the repeal, it voted 1,000 pounds Sterling for a statue of Pitt that was raised at the intersection of Broad and Meeting Streets in 1770.^[20]

Intertwined in all this are complaints and agitation from South Carolina’s backcountry settlers due to the lack of courts there but the problem ran much deeper than just the inconvenience of having to travel two hundred miles to the nearest courthouse or not being tried by one’s peers. Crime was running rampant in the absence of any official law enforcement. Eventually a Provost Marshall was appointed by the Board of Trade but he was another court favorite—an “unqualified, worthless sycophant” who engaged his own “volunteers” for twenty pounds a month and a bottle of rum per day and who were encouraged to seize horses and provisions from settlers.^[21] The situation gave rise to the Regulator movement whereby residents took matters into their own hands. Eventually the Assembly initiated

changes in the colony's judicial system to address the problem but there was a religious component to the whole situation that is often overlooked. Outside officials were Anglicans and backcountry settlers were largely Scots-Irish Presbyterians so they were bound to be dissatisfied with outsiders be they from England or Charles Town.

Surprised by the colonists' reaction to the Stamp Act but nevertheless undaunted in their quest to make the colonists pay, Parliament then passed the Townshend Duties on all manner of goods, including tea. These duties were intended to raise revenue that in part, would be used to pay local officials that had previously been paid by colonial Assemblies and thus alter the governance of the colonies. Once again the colonists rebelled but Parliament could not then repeal the Townshend Duties without giving up its supremacy so it kept the tax on tea and the conflict continued to brew for several years. In the meantime, the feud between the governor and the Assembly continued. The colony went through eight royal governors in the fifty-five years of royal rule with Lt. Gov. William Bull having to fill in five times between those governors. Born in South Carolina, he had served in the Assembly and on the Council. As historian Edward McCrady said, "Poor Governor Bull, he had a hard time of it between his friends and relations, his country and his King." As acting governor for many years, he was the man who had to confront the issues of the period—trivial and major, short-term and long-standing. As we have seen, one of those long-standing conflicts between the Assembly and the governor and his Council was the enactment and approval of money bills. The Assembly jealously guarded the right to draft those bills without approval or amendment by the Council, and the governor was supposed to keep the best interests of the colony in mind as he decided whether or not to sign them. Now he received an "additional instruction" from the Crown by which he was forbidden to assent to any money bill not related to the actual expenses of the colony. The Assembly reiterated their assertion that they alone had the right to "control and dispose of the people's money" as they saw fit.^[22] Audaciously they tried to use that money in support of John Wilkes, another English champion for the liberties of Americans. Their attempted contribution to the Wilkes Fund incensed the governor who resorted to his favorite ploy—he prorogued the Assembly which necessitated new elections, or he demanded they meet in a distant location, Beaufort, for example. The Assembly charged the governor with abuse of royal power and violations of election laws and found devices to counter his actions—they would meet several hours early or meet only to adjourn themselves. Even trivial matters became major battles. When the Assembly passed an order to the Public Treasurer for funds for a committee on silk manufacture, the Treasurer refused to comply because the governor and Council had not assented so

they jailed him. The governor dissolved the Assembly, new elections were held and the same men put back into office. Then the Council had the publisher of the *South Carolina Gazette* arrested and jailed for printing the Assembly's protests.^[23]

By 1770, these issues were still steaming and most colonies were practicing non-importation as a means of flexing their political and economic muscle. South Carolina also participated in non-importation even though it included slaves, but the item of greatest importance to most colonists was tea. When a shipment of tea arrived in Boston Harbor, everyone knows what happened there but when tea arrived in Charles Town Harbor, it was seized and stored in the vaults of the Exchange Building, later to be sold off for the purchase of arms and ammunition in the fight for independence. In response to the Boston Tea Party, Parliament closed the town's port so South Carolina sent provisions to tide them over.^[24] A committee then voted to send five delegates to a General Congress (First Continental Congress) and to provide for their expenses but once again, the governor prorogued them.

The culmination of all these incidences is of course, the indictments against the Crown in the Declaration of Independence. During this time the colonies changed from merely a source of raw materials to a source of power—political, strategic, and economic—and no colony more so than South Carolina. Despite fires, hurricanes, epidemics, wars, and insurrection, it was the richest and most prosperous of all the American colonies before the Revolution. And although the first military engagements of the war took place at Lexington and Concord in Massachusetts, more battles of the war were fought in South Carolina than any other colony.

The First Continental Congress produced a statement of grievances but not much else. The culture of the Northern colonies differed from that of the Southern colonies as much as British subjects in England differed from British subjects in America and it was difficult for men who had probably never met one another before the First Continental Congress in the fall of 1774, to agree on anything more than their common complaints. They did agree that Englishmen did not share in the American communities' local knowledge, common interests, and shared burdens, and therefore, the virtual representation that Parliament claimed that Americans enjoyed, was simply not good enough.^[25] The armed conflicts at Lexington and Concord had caused colonists to look upon British soldiers with fear and apprehension rather than a source of protection and spurred other colonial militias to seize public military stores and yet many delegates still felt that this was a political struggle that would take place in

England. Most of them “abhorred the very idea of separation”.^[26] But by the summer of 1776, the Second Continental Congress was ready to entertain the idea of independence. Their declaration was not simply a statement of the “self-evident truth of the equality of men” or “inalienable rights”, or “happiness”. Thomas Jefferson did not define “rights” or “equality”—under God, under the law, of condition, of ability, of wealth? It did specify a “long train of abuses and usurpations” and in South Carolina that train had run the entire course of royal governance from the time that the Crown supplanted the Proprietors. The enumerated abuses by the Crown included:

- Refusal to assent to laws.
- Called legislatures at unusual, uncomfortable, and distant locations.
- Dissolved assemblies for opposing tyranny.
- Kept standing armies without consent of the legislature.
- Rendered the military independent and superior to civil power.
- Combined with others to subject the colonies to laws against their constitutions.
- Quartered large bodies of troops among us and protected them from persecution, even for murder.
- Cut off trade with other countries.
- Imposed taxes without consent.
- Deprived us of trial by jury.
- Suspended legislatures.
- Abdicated the government here and waged war on us.
- Incited domestic insurrections and encouraged the Indians to warfare.
- Ignored our petitions.
- Transported large armies of mercenaries to perpetrate death, desolation and tyranny with cruelty and perfidy unworthy of the head of a civilized nation.

It was the colonists’ fear of arbitrary, unchecked power that pushed them to this position but they still believed they were adhering to English constitutional principles. It was not just a struggle between liberty and tyranny but a matter of restraining power by enforcing the rule of law, a principle that went back to early Anglo-Saxon customs and thus predated even the Magna Carta. As legal historian John Phillip Reid said, “Constitutionalists of the day were not inclined to seek authority for doctrine in

universal deductions or moral arguments. They sought constitutional principle in positive, practical experience...” [27] It is the rule of law by which liberty is defended. Colonists rested their argument on the British constitution and its customary, prescriptive rights. At the same time, Parliament’s supremacy was the only check on the abuse of royal power so there was no constitutional solution— independence was the logical recourse.[28]

Most people tend to think of the Stamp Act as the beginning of the road to independence but in South Carolina, conflict between the colonists and the Crown began long before the Stamp Act. Due to the sheer volume of trade, South Carolina should have produced the most fervent Loyalists but in fact, produced the most fervent Patriots. One example of many is 75 year old Gabriel Manigault who together with his 15 year old grandson took up arms against the British in Charles Town in 1780.[29] His descendants and the grandsons of other Revolutionary War Patriots became the most fervent rebels in the 1860’s when they, like their ancestors before them, pledged their lives, their fortunes, and their sacred honor for the cause of independence.

[1] John Phillip Reid, The Constitutional History of the American Revolution (Madison: University of Wisconsin Press, 1995), 14. The Declaration of Independence was born of a resolution introduced to the Second Continental Congress by Richard Henry Lee which proposed independence for the colonies. Christopher Gadsden first advocated independence for South Carolina in 1766.

[2] The two rivers that form the Charleston peninsula are named for Lord Anthony Ashley Cooper. Interestingly, his personal secretary was none other than John Locke himself.

[3] Samuel Gaillard Stoney, This is Charleston (Charleston: Carolina Art Association, 1944), 19.

[4] Edward McCrady, The History of South Carolina Under the Royal Government: 1719-1776, vol. II, (London: McMillan & Co., 1901) 3.

[5] Reid, p. 21-23.

[6] Especially when South Carolinians built a fort on the Altamaha River in the 1720’s, the mouth of which empties into the Atlantic approximately at the mid-point of Georgia’s coastline.

[7] Jonathan Mercantini, “Colony In Conflict: South Carolina, 1748-1766” (Ph.D. diss, Emory University, 2000), 130.

[8] McCrady, p. 546.

[9] McCrady, p. 95.

[10] McCrady, p. 181-82.

[11] Mercantini, p. 34.

[12] Mercantini, p. 53-65. When money for defense became imperative, one governor paid for two war ships out of his own pocket rather than allow the Assembly to exert its financial power.

[13] Mercantini, p. 244.

[14] Mercantini, p. 278.

[15] McCrady, p. 373-74.

[16] McCrady, p. 357-58, and Mercantini, p. 295.

[17] McCrady, p. 365.

[18] Mercantini, p. 319.

[19] McCrady, p. 160.

[20] In one of the more ironic events of history, Pitt’s right arm, which was holding the Magna Carta, was taken off by a British shell in 1780. The statue was declared an obstruction to traffic in 1794 and lost its head when it was being moved. Charlestonians remembered that Pitt had opposed independence so they relegated the statue to the basement of a public

building until it was re-erected at the Orphan House in 1808 and then moved to Washington Park in 1881. Weather took its toll—Pitt was once again decapitated when a tree branch fell on him so it was moved to the Charleston Museum in 1985 until finally finding a home in the lobby of the new Judicial Center in 2002.

[21] McCrady, p. 637.

[22] McCrady, p. 689.

[23] McCrady, p. 715.

[24] South Carolina sent more than 1,000 barrels of rice to Boston. Ninety years later when the ports of the Confederacy were blockaded, provisions were not even sent to Northerners in Confederate prisons and hospitals.

[25] Reid, p. 46.

[26] McCrady, p. 740.

[27] Reid, p. 33.

[28] Reid, p. 99-100.

[29] McCrady, p. 404.

About Becky Calcutt Mrs. Becky Calcutt is an independent historian from Charleston, South Carolina.

<http://www.abbeyvilleinstitute.org/review/south-carolinas-long-train-of-abuses/>



Sgt. Randolph Shotwell, though not a native North Carolinian, he would move to Rutherfordton after the war where his dad pastored a church. At his death he would be buried in North Carolina soil at Oakwood Cemetery in Raleigh. Shotwell served in the Eighth Virginia of Pickett's Division during the war. Just before the morning of the third day's charge at Gettysburg Shotwell received a letter from his dad in Rutherfordton. He recorded this in his diary after reading:

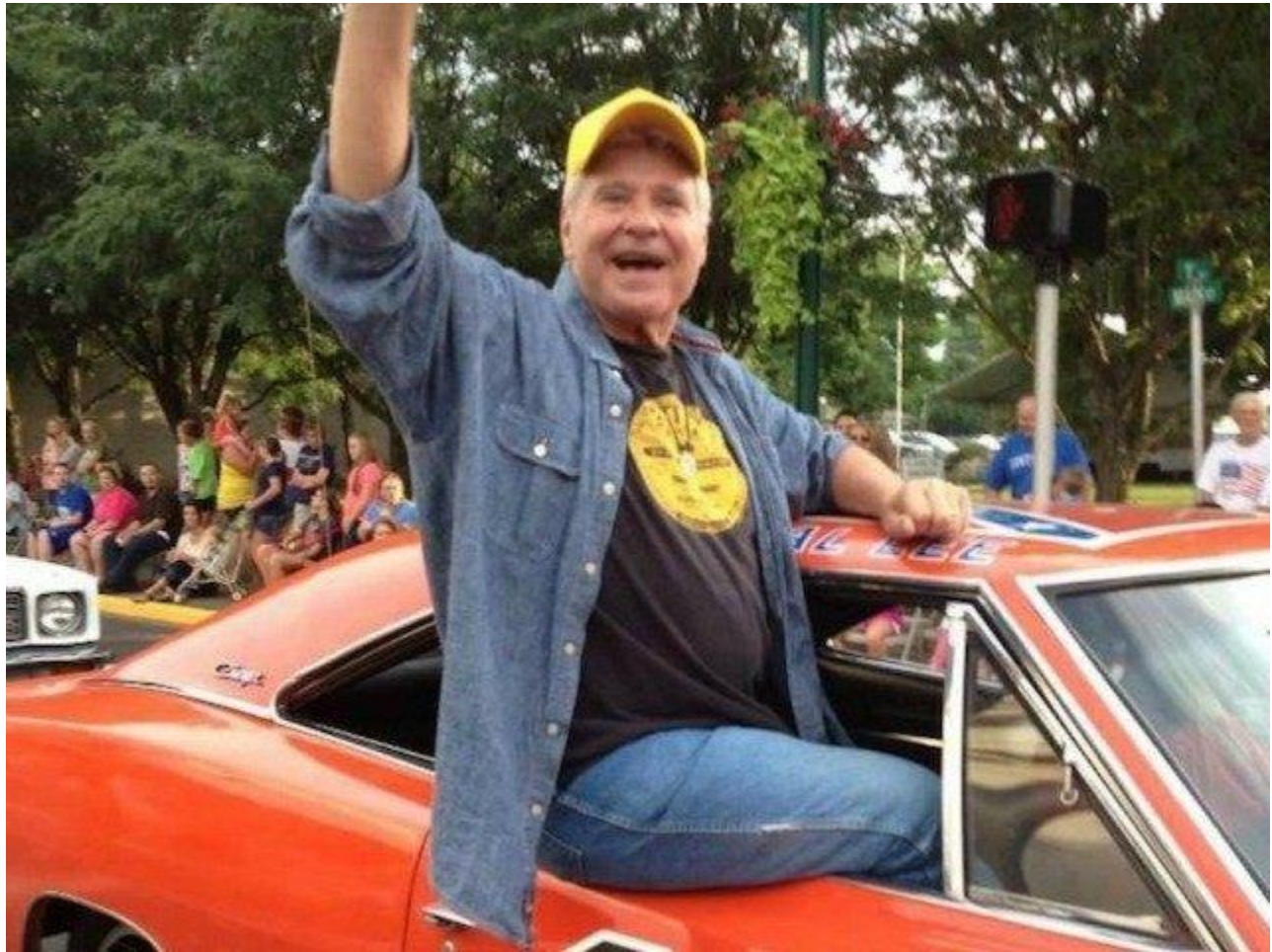
"A few minutes ago I was handed a letter from home. It had been nearly three weeks on the way. I wish I had not received it. How strange a contrast between the simple home affairs in the backwoods of North Carolina - of which the letter speaks - and the stirring, exciting situation in which it finds me. Here are thousands of weary soldiers lying on the grass, the light of countless camp fires illuminating the grove, the rumble of long trains upon the turnpike, and the sullen 'Boom!' 'Boom!' 'Boom!' 'Boom!' of artillery in the distance.

There the quiet parsonage is calmly bathed in twilight, with only the sound of tinkling cowbells, or the notes of music within hearing. Little did Father imagine the circumstances under which his letter would be read; though he bids me to do my duty, and trust in Providence! The one I am doing, the other is rather more difficult."

Photo: Sgt. Randolph Shotwell - 8th Virginia

North Carolina Confederates

“DUKES OF HAZZARD” ACTOR BEN JONES VOWS TO KEEP SELLING CONFEDERATE FLAGS



by [KIPP JONES](#) 24 Jun 2015 Nashville, TN

Ben Jones, the actor who appeared as “Cooter” for seven seasons on the CBS TV series *The Dukes of Hazzard*, is fighting back after Warner Bros. announced it would be removing the Confederate flag from General Lee, the show’s iconic 1969 Dodge Charger.

Jones, a Democrat who was elected to the United States House of Representatives from Georgia’s Fourth District following his role on *Hazzard*, served two terms before struggling to retain his seat in 1992.

He now operates [Cooter’s Place](#), a small retail shop with three locations in Tennessee and Virginia, and [wrote on Facebook early Wednesday](#) that he will never stop selling southern memorabilia, even if “hell freezes over.” “I think all of Hazzard nation understands that the Confederate battle flag is the symbol that represents the indomitable spirit of independence which keeps us ‘makin’ our way the only way we know how,” he writes.

“That flag on top of the General Lee made a statement that the values of the rural south were the values of courage and family and good times.”

Jones writes the symbol is now being targeted in an unprecedented wave of political correctness.

“Activists and politicians are vilifying southern culture and our heritage as being bigoted and racist. We know that this is not the case. And we know that in Hazzard county there was never any racism.”

The actor believes fans of his show “despise racism and bigotry,” and says the people guilty of “cultural cleansing” are “the real bigots in this story.”

He writes, “you can’t know where you are going if you forget where you came from,” and promises to continue to sell southern symbols “as long as there is a Cooter’s.

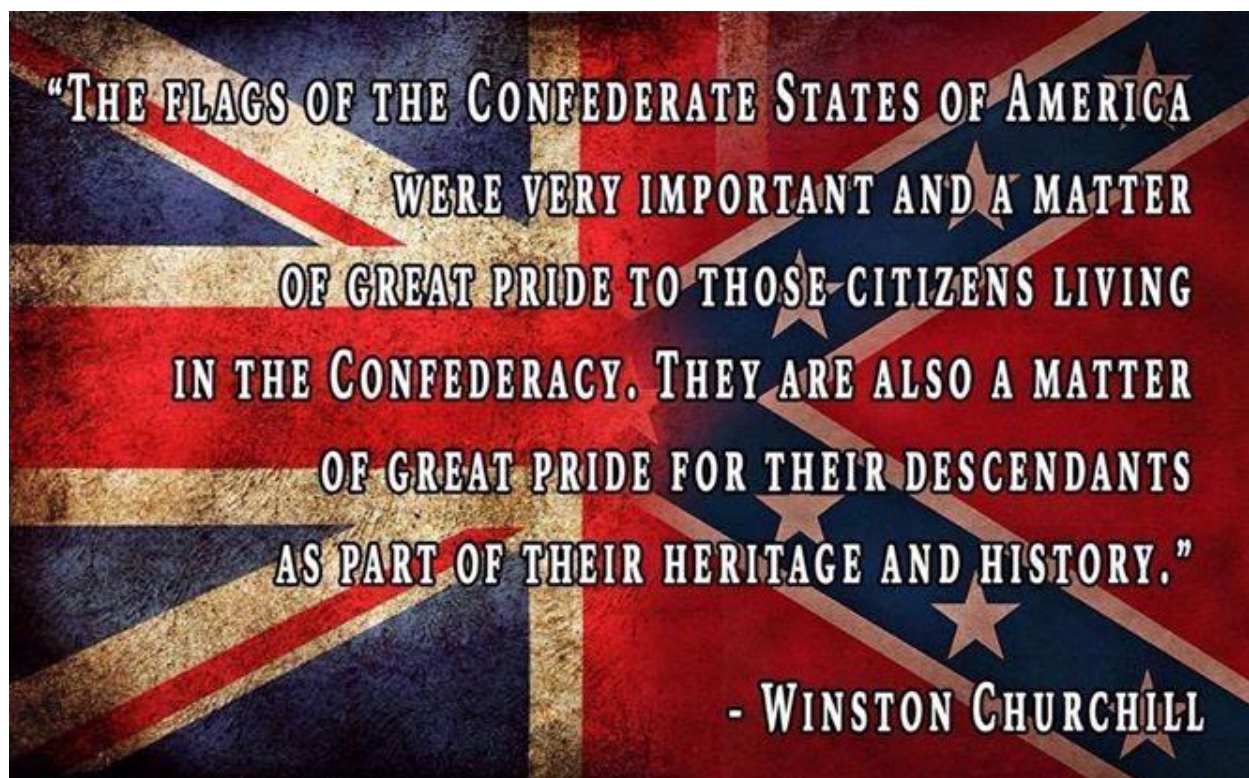
“I will fight these people until hell freezes over, and then I will fight them on the ice,” his post concludes.

The Warner Bros. consumer marketing team [announced a decision](#) on Wednesday to stop the licensing of General Lee toys and other items featuring the Confederate flag.

“Warner Bros. Consumer Products has one licensee producing die-cast replicas and vehicle model kits featuring the General Lee with the confederate flag on its roof — as it was seen in the TV series,” a spokesman said. “We have elected to cease the licensing of these product categories.”

Walmart, Amazon, eBay, and Sears, along with other retailers, all announced bans on the sale of Confederate flag merchandise this week in the wake of the Charleston, SC African Methodist Episcopal Church massacre.

<http://www.breitbart.com/big-hollywood/2015/06/24/dukes-of-hazzard-actor-ben-jones-vows-to-keep-selling-confederate-flags/>



TV Land pulls ‘Dukes’ — Confederate flag a no-no

By [Andrea Morabito](#)

July 1, 2015 | 12:15am



Tom Wopat (left) and John Schneider with their car, the General Lee. Photo: Everett Collection

The latest victim of the growing controversy over the Confederate flag is the 1980s TV series “The Dukes of Hazzard.”

A TV Land spokesperson confirmed Tuesday that the network has pulled reruns of the series from its schedule, which had been airing twice a day.

The network declined to comment on why the episodes were removed, but the South-set show has come under fire recently for its use of the Confederate flag, which is emblazoned on the roof of the Duke Boys’ signature 1969 orange Dodge Charger.

Warner Bros., which owns “The Dukes of Hazzard,” last week halted production on toy replicas of the car dubbed the General Lee. That followed moves by other retailers such as Walmart and eBay to stop selling items bearing the Stars and Bars after [the deadly church shooting in Charleston, SC, in June](#).

A [Change.org](#) petition telling Viacom and Warner Bros. to “Stop Banning Dukes of Hazzard” had collected nearly 400 signatures since launching on Tuesday.

“The Dukes of Hazzard” originally aired on CBS from 1979 to 1985 and followed the adventures of cousins Bo Duke (John Schneider) and Luke Duke (Tom Wopat), who raced around town in their trusty stock car.

<http://nypost.com/2015/07/01/tv-land-pulls-dukes-confederate-flag-a-no-no/>

GOVERNOR MCCRORY SIGNS BILL PROTECTING NORTH CAROLINA CONFEDERATE MONUMENTS



Gov. Pat McCrory

By JOHN MORITZ

Friday, July 24, 2015

RALEIGH --

Under pressure to take action from groups on both sides of the Confederate symbols debate, North Carolina Gov. Pat McCrory responded Thursday by signing a much-debated monuments bill that critics said would protect Confederate memorials.

In a release sent by the governor's office, McCrory said he had issues with the bill for removing local control over monuments deemed to commemorate "an event, person or military service that is part of North Carolina's history." It would take an act of the General Assembly to remove such a monument.

But ultimately McCrory, a former mayor of Charlotte, said the bill's "goals" were worthy of his signature.

Democrats wanted local officials and the North Carolina Historical Commission to have authority over such monuments. House Democrats launched a long floor debate in protest of the bill earlier in the week, at times eliciting frustrated responses from Republicans who supported memorials honoring Confederate veterans.

Also on Thursday, advocacy groups delivered a petition with more than 13,000 signatures to the governor's offices in the old Capitol building, urging McCrory to use his executive authority to halt the sale of specialty license plates bearing the image of the Confederate Flag.

McCrory responded with another release, repeating his past statements that he wants to stop issuing the plates, which have been sold to more than 2,000 supporters of the Sons of Confederate Veterans. But he says he thinks the law requires him to wait for General Assembly approval. At the same time, legislative leaders say it is the governor's decision.

"He needs to show a little leadership. Certainly legal ambiguity is not something that's prevented him from taking legal action before," said Kevin Rogers, a spokesman for Action N.C., one of the sponsors of the petition.

The North Carolina NAACP had scheduled a press conference on Friday at their offices in Durham urging McCrory to veto the monuments bill and end the sale of the Confederate license plates. It was not immediately clear how McCrory's signature would affect their plans.

<http://abc11.com/politics/mccrory-signs-bill-protecting-confederate-monuments/876469/>



Defending the Heritage Robert Mestas

Union soldier puts the blame where it belongs for Andersonville deaths.

Edward Wellington Boate was a soldier in the 42nd New York Infantry and a prisoner at Andersonville in 1864. He wrote of his experiences in the New York Times shortly after the war and commented on whom he held responsible for Andersonville's legacy.

"You rulers who make the charge that the rebels intentionally killed off our men, when I can honestly swear they were doing everything in their power to sustain us, do not lay this flattering unction to your souls. You abandoned your brave men in the hour of their cruelest need. They fought for the Union and you reached no hand out to save the old faithful, loyal and devoted servants of the country. You may try to shift the blame from your own shoulders, but posterity will saddle the responsibility where it justly belongs."

Photo: Camp Douglas Chicago monument site of mass grave of 6,000 Confederates, many of whom were murdered by various Union Camp Commanders.

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COMMON SENSE IS SO REFRESHING

...peeps just need to get a clue!

The National Association for the Advancement of Colored People, or NAACP, fought to ban the Confederate flag from the South Carolina Statehouse and wipe out all vestiges of Confederate Heritage.



NAACP leaders have said the Confederate flag "supports the evils of slavery" and "represents terrorism." However, in his 1999 commentary, columnist Walter Williams (pictured) argued, "It must be ignorance, an ignorance I once shared. The NAACP crowd sees the Confederate battle flag as a flag of slavery. If that's so, the United States flag is even more so. Slavery thrived under the United States flag from 1776 to 1865 and 100 years before that under the British flag in America. The Confederate flag flew a mere four years."

The birth of both US and Confederate flags had little or nothing to do with slavery. Both flags saw their birth in a violent and proud struggle for independence and self-governance.

Williams noted that the flag naturally symbolizes resentment for those individuals who see the War for Southern Independence solely or chiefly as a struggle for slavery.

"The idea that President Abraham Lincoln waged war against the South to abolish slavery is fiction created by the victors," he explained. "Here's an oft-repeated sentiment by President Lincoln: '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 do so, and I have no inclination to do so.' Slavery simply emerged as a moral front for northern aggression."

Williams explained that significant factors that led to the war included states' rights and tariffs Congress enacted to protect Northern manufacturing interests. He also cited Professor Edward Smith, director of American studies at American University, who has calculated that between 60,000 and 93,000 blacks served the Confederacy.

"These black Confederate soldiers no more fought to preserve slavery than their successors fought in WWI and WWII to preserve Jim Crow and segregation," Williams wrote. "They fought because their homeland was attacked and fought in the hope that the future would be better and they'd be rewarded for their patriotism."

Williams then suggested the NAACP make an effort to memorialize and honor black Confederate soldiers.

Meanwhile, a May 9, 2000, survey by Gallup Poll News Service posed this question to Americans, "Do you, yourself, see the Confederate flag more as a symbol of Southern pride, or more as a symbol of racism?" A full 59 percent of all respondents said they believe it is a symbol of Southern pride, while only 28 percent saw it as a symbol of racism.

~Robert Mestas

Confederate History and Current Events

July 14, 2015 by Mark Vogl

The phones are ringing off the hook at the homes of Southern heritage leaders; “What can be done, and what can we do?” people are asking.

Over the past decade or, each time there has been a Culture War battle over a symbol or issue related to Southern heritage which draws national attention, sleeping Americans wake up and want to know what can be done? For a few days, weeks or months the heritage organizations see an influx of members and increased interest in their communities. And usually, with time, things calm down and other “crisis” take the minds of the American people, and Southern heritage recedes into the shadows.

This most recent attack on the South, (a combination of the Supreme Court case ruling against the Texas Division, Sons of Confederate Veterans and their application for a vanity license plate, and the battle over the Confederate Battle Flag in Columbia, South Carolina) has now led to attacks against the United States itself, in terms of attacking the American Flag, to calling for the removal of monuments to American icons like Jefferson and Washington, and even fringe discussions about the need to change the name of America’s capital, Washington, D.C. because of President Washington’s slave ownership.

All of this comes as Neo Conservatives and Obama-ites attack American national form and sovereignty from different directions, for different reasons.

The concept of a Christian, capitalist, Constitutional republic reflecting the will of the majority within the confines of constitutional parameters is under direct assault. And it’s not just in the streets, it starts in the college classrooms where Professor Obama taught!

The attack on the South is merely the tip of the ice berg of the huge effort to undermine, attack and replace what we conventionally and parochially think of as the United States of America.

Transformation, with a capital “T” is what candidate Obama promised, and it is what he is attempting to do. The Culture War is just one front, in a war that threatens the very existence of America. The

war rages in economics, separation of powers, societal norms and design, and not just the role of God, but whether the Christian framework of America will be forever removed and replaced by Islam and/or secular humanism.

Never before has it been so clear, so obvious, how the absence of heritage organizations from American politics has left a huge vacuum, or hole in the defense of the concept of America. The voice of history was kept silent as decisions which alter the fundamental character of our nation are considered.

This fight is not just about the Sons of the Confederate Veterans, or the Untied Daughters of the Confederacy. This fight includes the Sons of the American Revolution and the Daughters, the Grand Army of the Republic and all patriotic organizations. While minority and liberal not-for-profits have learned the ropes of political activism and hold great influence in the national and state capitals, the patriotic organizations have been gagged by the I.R.S. and their internal leadership. But, it is a greater abdication of responsibility than just the leadership, the very membership has avoided any realization of their critical role in sustaining democracy and Christianity.

Another sleeping giant is the Christian Church of America.

It is difficult to say who is more guilty of dereliction of duty to their own purpose, those heritage organizations dedicated as guardians of American history, or those organizations dedicated to the memory of the South, whose very Charge calls for "vindication of the Cause."

What is clear is that the enemies of America know the importance of history and are savagely attacking the history which tells the American story. It is clear they know that the foundations of today's nation rest in Christianity, the Founding Fathers, and issues which led to Civil War (not the issue of slavery, but the issues of States' Rights, consent of the governed, state sovereignty and the right of secession, and the rule of law and agreed social contracts.)

The answer to the phone calls is not a simple, easy one. And it is not one that can have results tomorrow. Citizens must realize that the Left, comprised of atheists, agnostics, libertarians, socialists and Marxists have spent scores of years working in a coordinated fashion to wreak the havoc they now cause. It will take that kind of dedication and persistence to right the ship.

For national leaders like Rush Limbaugh, it will require a new understanding of 21st Century Conservatism. It will require the injection of Christianity and nationalism into the corporate board room. It will require a more solid link between conservative politics and individual economics, where like the government employing liberals, the corporations and small business must employ

conservatives. It requires a recognition that while the economic pie can expand, it does have limits at any given time, and to retain political power requires benefiting those who share political views first.

The answer to the phone calls to the heritage leaders is to tell the caller we need to be robust citizens, vigilant and active at all levels of government, local, state and federal. It is time for a fusion of groups like the Tea Party with groups like the Daughters of the American Revolution. It is time for those who work to preserve the history of States' Rights and separation of powers to be equally as active in pursuing those political objects in the present tense.

There has been an outpouring of Southern symbols in road rallies across the South, but these rallies, while beautiful and spontaneous must be seen as the first step in restoring American Culture, much as King's march in Selma was only the first step in the 20th Century Civil Rights battle.

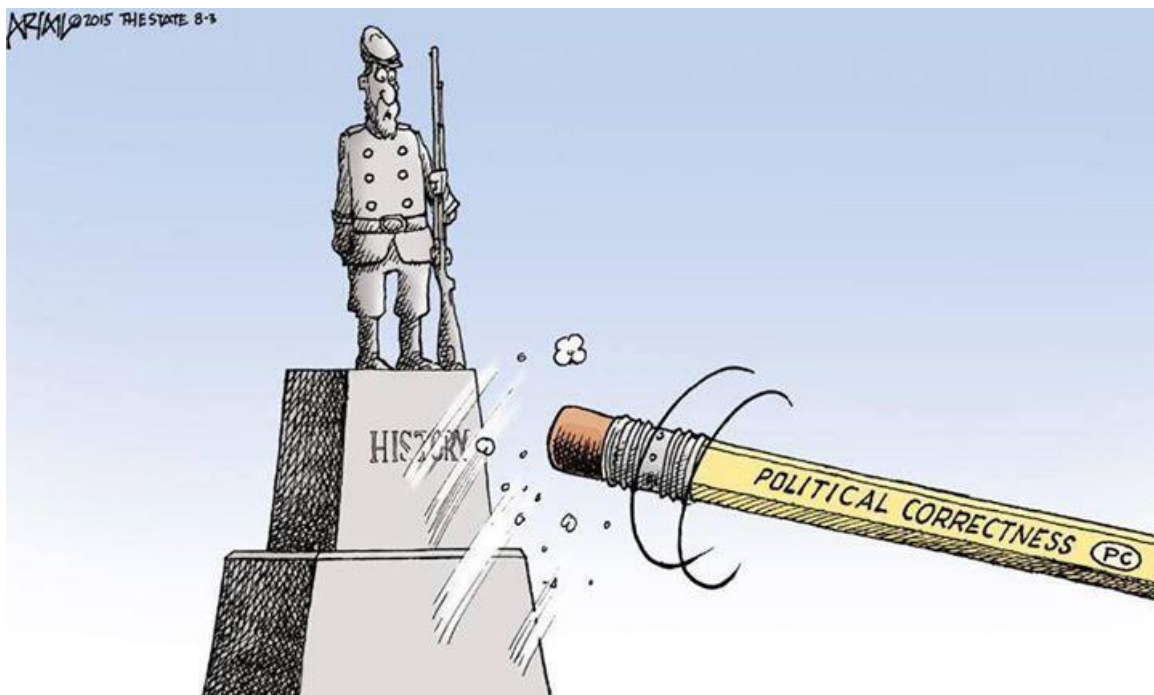
For starters, get a copy of the Confederate Constitution and read it. And when you read it take careful note of the differences. When you do, you will see that the Founders of the Confederacy saw the issues on their horizon which are with us today.

Let me close with this observation; is it coincidence that the Supreme Court's ruling on homosexuality, and their ruling against the Sons of Confederate Veterans occurred in the same session. weeks apart?



<https://www.nolanchart.com/confederate-history-current-events>

[Mark Vogl](#)



Confederate Memorial Day disappears from 2016 Georgia holiday calendars

August 7, 2015 | Filed in: [confederate flag](#), [Nathan Deal](#).

Confederate Memorial Day has been struck from Georgia's official 2016 state holiday calendar. So has Robert E. Lee's birthday.



A rally at the South Carolina State House calling for the Confederate flag to be taken down. AP Photo.

Most state employees will still get days off for both events, but the controversial names have been replaced with the more neutral term “state holiday.”

The change was reflected in emails that landed this week in the inboxes of many state employees.

Gov. Nathan Deal spokesman Brian Robinson said the state still intends to celebrate the days even if it doesn't “spell it out by name.”

“There will be a state holiday on that day,” he said. “Those so inclined can observe Confederate Memorial Day and remember those who died in that conflict.”

But it was a noticeable departure from the 2015 calendar, which clearly listed [April 27 as the Confederate holiday](#) and [Nov. 27 as Lee's birthday](#). (The Confederate general's birthdate is in January, but the holiday has long been deferred in Georgia until the day after Thanksgiving).

It comes as Georgia's [embrace of Confederate symbols](#) has come under increased scrutiny since the racially-tinged massacre of nine black worshippers at a Charleston church by a suspected white supremacist.

Democrats including former Gov. Roy Barnes, who engineered the redesign of Georgia's state flag 14 years ago, have said the state should abandon Confederate Memorial Day [in favor of a holiday in February](#) commemorating the day Georgia was founded. State Sen. Vincent Fort, D-Atlanta, has said he's exploring legislation to force the issue.

Here are the official state holiday calendars from the past two years. Read into them what you will:



STATE OF GEORGIA
OFFICE OF THE GOVERNOR
ATLANTA 30334-0090

Nathan Deal
GOVERNOR

July 28, 2014

TO: State Department Heads and Other Officials
FROM: Governor Nathan Deal *N.D.*
RE: 2015 State Holidays

The following is the list of state holidays when the Capitol and state agencies will be closed in 2015:

New Year's Day	Thursday, January 1
Robert E. Lee's Birthday	January 19 - will be observed on Friday, November 27
Martin Luther King, Jr.'s Birthday	Monday, January 19
Washington's Birthday	February 16 - will be observed on Thursday, December 24
Confederate Memorial Day	April 26 - will be observed on Monday, April 27
Memorial Day	Monday, May 25
Independence Day	July 4 - will be observed on Friday, July 3
Labor Day	Monday, September 7
Columbus Day	Monday, October 12
Veterans Day	Wednesday, November 11
Thanksgiving Day	Thursday, November 26
Christmas Day	Friday, December 25



STATE OF GEORGIA
OFFICE OF THE GOVERNOR
ATLANTA 30334-0090

Nathan Deal
GOVERNOR

August 5, 2015

TO: State Department Heads and Other Officials
FROM: Governor Nathan Deal *Nathan Deal*
RE: 2016 State Holidays

Pursuant to O.C.G.A. § 1-4-1, the following is the list of state holidays when the Capitol and state agencies will be closed in 2016:

New Year's Day	Friday, January 1
State Holiday	January 19 - will be observed on Friday, November 25
Martin Luther King, Jr.'s Birthday	Monday, January 18
Washington's Birthday	February 15 - will be observed on Tuesday, December 27
State Holiday	April 26 - will be observed on Monday, April 25
Memorial Day	Monday, May 30
Independence Day	Monday, July 4
Labor Day	Monday, September 5
Columbus Day	Monday, October 10
Veterans Day	Friday, November 11
Thanksgiving Day	Thursday, November 24
Christmas Day	December 25 - will be observed on Monday, December 26

Georgia's 2015 and 2016 holiday calendar

[Read more about the change by clicking right here.](#)

For background on Confederate flag issues in Georgia, visit the [AJC Confederate Flag in 2015 page](#)

http://politics.blog.ajc.com/2015/08/06/confederate-memorial-day-disappears-from-2016-georgia-holiday-calendars/?ecmp=ajc_social_facebook_2014_politics_sfp

**AS LONG AS WE'RE TAKING DOWN
FLAGS THAT REPRESENT OPPRESSION**



**DON'T FORGET THE ONE THAT FLEW OVER THE
JAPANESE INTERNMENT CAMPS IN THE 1940'S**

Monument at Bastrop County Courthouse

~From John McCammon~

My 1st Lt and I visited with County Judge Paul Pape in his office on Tuesday. The judge was receptive to hearing our concerns, he has Confederate Ancestors and seems to be against removing all monuments. Having said that, he did say he thought everyone should have a say in hearing the request from the NAACP to remove the UDC monument.

From past experiences in public forums, *our opponents with ladies*, have made *Big Impacts* on the ‘decision makers’ listening to testimony. Written ‘private letters’ from ladies can also make a huge impact on the commissioners. Written letters have the added impact of predisposing the recipient to be sympathetic to the cause presented when received *before* a hearing.

We have a chance to win this battle IF we have ladies show up in force. The SCV has participated in several recent battles in South and Central Texas but we lacked support from the UDC. The forwarded email (below) to me is encouraging! Thank the Lord for motivated women!

I hope the Texas UDC and Bastrop UDC can first send “individual” written letters in mass. ...then show up at the hearing should the commissioners decide to provide a date for such an event.

The SCV is behind the UDC in fighting for this monument and all others in the state. We fought hard in Bexar County but were overwhelmed in numbers from the NAACP and LULAC. Please do what ever you can to motivate the ladies to First Write in numbers and then show up in force at a hearing. “OUR HISTORY MATTERS”

I will be happy to help with any organizational efforts at a *Hearing* having experienced the tactics of the NAACP. They are very organized in arranging their speakers and what each has to say. They provide a “Complete Message” using an organized speaker group. We need to

coordinate with the UDC to be sure our message is made clear and 'completely'.

God Bless the UDC,

John McCammon
Commander, 6th Brigade
TX DIV SCV

From: Russ Lane
Sent: Wednesday, July 29, 2015 4:36 PM
Subject: Fwd: TXUDC Citizens Action Alert - Monument at Bastrop County Courthouse

I don't think you were an addressee.

Russ

-----Original Message-----

From: Theresa Gold

To: Russ Lane

Sent: Wed, Jul 29, 2015 2:58 pm

Subject: Fwd: TXUDC Citizens Action Alert - Monument at Bastrop County Courthouse

This came over last Tuesday

URGENT RESPONSE REQUEST

(Remember, all actions taken must be as a private citizen, not a member of UDC)

Item requiring Immediate Action: Confederate Statue located on grounds of Bastrop County, Courthouse

Threat: Bastrop County NAACP chapter has asked for its removal

Action: Please write, call or email the elected county officials stating your belief – as a citizen of the county (or of Texas) why you believe the monument should remain in place.

Description of Monument: Granite obelisk erected by the Bastrop Chapter (defunct) of UDC in 1910 honors Confederate soldiers. Engraved on one side is "Lest We Forget" Another side depicts crossed 1st & 3rd National Flags

Local Contact Information:

County Judge: Paul Pape (R)

Address: 804 Pecan St., Bastrop, TX 78602

Phone: (512) 332-7201

Fax: (512) 581-7103

Email: paul.pape@co.bastrop.tx.us

Commissioner Precinct 1:

William Pina (R)

Address: 804 Pecan St., Bastrop, TX 78602

Phone: (512)581-4000

Fax: (512) 581-4005

Email: william.pina@co.bastrop.tx.us

Commissioner Precinct 2:

Clara Beckett (R)

Address: 804 Pecan St., Bastrop, TX 78602

Phone: (512)581-4000

Fax: (512) 581-4005

Email: clara.beckett@co.bastrop.tx.us

Commissioner Precinct 3:

John Klaus (D)

Address: 804 Pecan St., Bastrop, TX 78602

Phone: (512)581-4000

Fax: (512) 581-4005

Email: john.klaus@co.bastrop.tx.us

Commissioner Precinct 4:

Gary "Bubba" Snowden (R)

Address: 804 Pecan St., Bastrop, TX 78602

Phone:(512)581-4000

Fax: (512) 581-4005

Email:bubba.snowden@co.bastrop.tx.us

Additional information on Monument Controversy

<https://www.google.com/#q=confederate+monument+bastrop+county+courthouse>

DEADLINE: AUGUST 5, 2015

JUDGE PAPE HAS INDICATED HE WILL NOT MAKE A DECISION UNTIL HE HAS HEARD FROM THE PUBLIC. A RULING IS NOT EXPECTED UNTIL EITHER AUGUST 8 OR AUGUST 24.

IF YOU WOULD LIKE TO APPEAR IN PERSON AT THE HEARING, EACH SPEAKER WILL BE GIVEN 3 MINUTES. YOU WILL NEED TO CONTACT THE COURT FOR PROPER PROCEDURE.

Please let your District Liaison know if you have taken action on this request.

Posted by: Charleen Mullenweg

Jerry Patterson: Before sanitizing our history, let's understand it



By JERRY PATTERSON

Published: 28 June 2015 08:53 PM

Updated: 28 June 2015 08:53 PM

“In this enlightened age, there are few I believe, but what will acknowledge, that slavery as an institution is a moral and political evil in any country.”

All Americans would agree with the quote above — and in a moment I’ll have something to say about the man who wrote it.

First, though, after the tragic murders by a drug-dependent man in Charleston, S.C., the nation has erupted with mostly rabid and ill-informed commentary regarding the display of Confederate flags and monuments on government property.

I support the removal of the battle flag from the South Carolina Capitol, in large part because it’s historically inaccurate — the battle flag never flew over a state Capitol. I recommend that South Carolina do what Texas has done for at least 30 years and fly the First National flag of the Confederacy, also known as the “stars and bars,” instead of the Confederate battle flag, at its Capitol.

I also understand that over the past many decades racist groups have co-opted the battle flag and, as a result, the flag means something different to black citizens than it does to me, a descendant of several Confederate veterans.

However, the feeding frenzy of the offended masses has now resulted in calling for the removal of Confederate statues across the South, as well. The University of Texas is likely to soon remove the statues of Jefferson Davis, Robert E. Lee, Albert Sidney Johnston and John Reagan from the campus.

Maybe we should replace the statues with more politically acceptable historical figures? Certainly, no one would object to a statue of Abraham Lincoln on the UT campus, would they?

Well, they should object. When measured by today's standards, the Great Emancipator was a white supremacist.

Abe Lincoln was clearly quite prepared to perpetuate slavery to save the Union. In an 1862 letter to Horace Greeley, Lincoln wrote: "... if I could save it [the Union] without freeing any slaves I would do it ..."

During his famous debates with Sen. Stephen Douglas, Lincoln explained to the crowd: "I am not now, nor ever been in favor of bringing about in any way the social and political equality of the white and black races. I am not now, nor ever been, in favor of making voters or jurors of Negroes, nor qualifying them to hold office, nor to intermarry with white people.

"And I will say in addition to this that there is a physical difference between the white and black races which I believe will ever forbid the two races from living on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be a position of superior and inferior and I as much as any other man am in favor of having the superior position assigned to the white race."

Lincoln was no different than 99 percent of white males both North and South. He was a white supremacist.

To be fair, Lincoln was anti-slavery, but one of his major objections to slavery was that it competed with free white labor and that he thought it gave unfair economic advantage to slave owners. While opposed to and very uncomfortable with slavery, he did not support equality.

As the war progressed, Lincoln's views mellowed somewhat, primarily due to the bravery of black Union soldiers — he said he was in favor of allowing "intelligent" blacks to vote if they had served in the Union Army. The deification of Lincoln that began with his tragic assassination is based on a false view.

Back to that quotation above. Wouldn't the person who wrote those words in 1856 — five years before the war began — be a credible choice for a statue on the UT campus? The same gentleman who freed his inherited slaves long before the war began would be an inspirational choice for any educational setting.

The irony is, his statue is already on the UT campus, and many other public parks, squares and courthouses across the South. He was a man revered across the nation, even in the North, after the war ended.

He was Confederate Gen. Robert E. Lee.

Jerry Patterson is a former state senator and the former Texas land commissioner. Reach him at jerrypattersonstexas@gmail.com.

Story about Bloody Bill Anderson firing two pistols.

While researching at our Brownwood Public Library, I found the following passage about William C. Anderson in the book, **"The Nice And Nasty of Brown County"** by **Ruth Griffin Spence, 1988**. The author, Mrs. Spence, was my civics teacher at Brownwood High School.

"William Clarke, a guerrilla commander, better known as Quantrill, began a criminal career of horse stealing and murder about 1860. At the outbreak of the Civil War, he raised a troop of Confederates and received a captain's commission. This was one of several groups who specialized in plundering and robbing the Union Army and its sympathizers. Several of the early Brown County settlers were thought to have ridden with Quantrill. One of these was William C. Anderson.

After one of Quantrill's raids, Anderson was reported to be dead and buried in Missouri. Upon the official pronouncement of his death, Bill decided it was a good time to get away from his life of crime and start anew.

As so many others, he headed for Texas and traveled until he found a lovely valley on Salt Creek in Brown County. He married Martha Anderson, the daughter of Brown County's first county clerk. They had ten children and in 1925, the Brownwood Banner described his farm as, 'One of the best in Brown County, level, productive and on it something worthwhile is always growing.'

After he was old and living alone, he became ill. He lay on his bed two or three days getting no better. He knew he needed medical attention but was too sick to leave his house. Then he remembered his days with Quantrill and his survival instincts returned. He picked up his two pistols of different caliber, opened the window and fired the pistols alternately as if two men were engaged in a deadly battle. He reloaded the guns and fired again. This was after midnight and the echoes of the firing guns reverberated up and down Salt Creek.

The noise aroused his neighbors. They horridly put on their clothes and headed to Anderson's house to 'save Uncle Bill from his attackers.' There were no lights or sounds from his home but suddenly the shooting began again. The neighbors could see flares of two guns in one window, followed by silence. Anderson's friends crept to the back door and knocked. 'What's the matter, Uncle Bill?'

'What's the matter?' he answered. 'By damn! I'm a sick man, and I want someone to get a doctor for me. It's heedless of neighbors to let a man lay here and die. Get me a doctor and get him quick!'

He had a doctor as quickly as a neighbor could ride to town. He lived another two years and died at the age of eighty-seven."

~Jay~

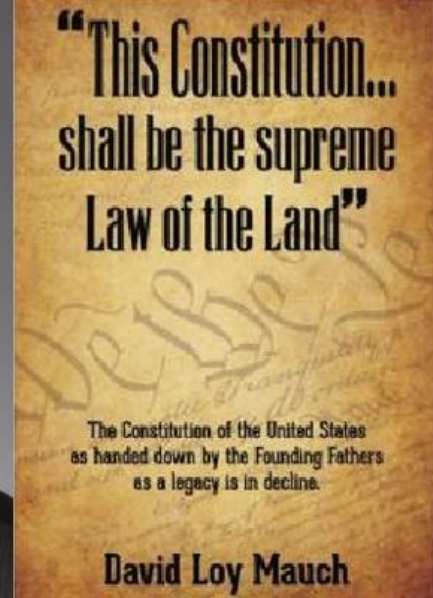
"jay_longley@yahoo.com BloodyBillAndersonMystery@yahoogroups.com>

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SHOULD WE TEAR IT DOWN?



This Constitution – New Book by SLRC Board Member

SLRC Board member, Loy Mauch, has written an excellent primer for students of the US Constitution - a must read for every SLRC supporter. A copy is available from the SLRC for \$20.00 postage paid (in US). Please call us at 828-669-5189 to place an order or send a check to: **SLRC, P.O.Box 1235, Black Mountain, NC 28711.**

We are proud to reprint this excellent review of Loy Mauch's book, written by historian Dr. Boyd Cathey, which appeared in the current issue of the Confederate Veteran Magazine (May/June 2015).

David Loy Mauch. *This Constitution Shall Be the Law of the Land.* North Charleston, SC: CreateSpace Independent Publishing Platform, 2014; paperback; 371 pp; notes; addenda; recommended reading; index.
REVIEW by Dr. Boyd D. Cathey

David Loy Mauch, the author of *This Constitution Shall Be the Law of the Land*, is an Arkansan, a former state legislator, a fellow of the Society of Independent Southern Historians, and an active member of the Sons of Confederate Veterans. More significantly, he is a facile writer and researcher who has produced a book that could well be a primer for those searching for that one accessible source on the real meaning of Constitutional liberties, states' rights, and what the Founders actually intended, but also—at times, a searing indictment of those forces that continually have perverted the Founders' Constitution and destroyed not only the prescribed rights of the States, but also the liberties of the citizens of the United States.

Author Mauch examines the history of the American “experiment” in constitutional government largely chronologically, beginning with the Constitution, itself. He assembles ample and overwhelming testimony that “the United States of America” was the creation of the free and separate states that had won their independence from Great Britain. The Constitution that the thirteen independent states eventually adopted delegated certain very specific and limited powers to a Federal government, reserving the vast majority of rights and self-government to the states. Both the 9th and 10th Amendments—part of the Bill of Rights—make this reservation of powers explicit. Indeed, Mauch cites extensive proof from *The Federalist Papers* and from James Madison to show the explicit intent of the Founders in this regard.

During the ratification period, even Federalists like Alexander Hamilton were loathe to claim what exponents of powerful managerial Federal government centralization assert today. And the bizarre theory that Abraham Lincoln put forward, that it was the central government that somehow actually preceded and created the states, doling out parsimoniously to them only the rights that it deemed acceptable, is so foreign to the thinking of the Founders that it beggars the imagination.

The originalist belief continued to underlie constitutional considerations during much of the Antebellum period. As Mauch illustrates, the U.S. Supreme Court, in an 8-1 decision in the *The Bank of Augusta vs. Earl* decision (1839), clearly enunciated this accepted theory: The States between each other are sovereign and independent. They are distinct separate sovereignties, except so far as they have parted with some of the attributes of sovereignty by the Constitution. They continue to be nations, with all their rights, and under all their national obligations, and with all the rights of nations in every particular; except in the surrender by each to the common purposes and objects of the Union, under the Constitution. The rights of the States, when not so yielded up, remain absolute. (p. xxi)

And such views of the powers and authority of the several states were not restricted to those states below the Mason-Dixon Line. Indeed, as Mauch details, at various times, including during the War of 1812 and the Mexican War, states in New England seriously considered seceding, leaving, the Federal Union. And most constitutional writers and authorities of the time agreed. Indeed, famed jurist William Rawle's volume, *A View of the Constitution of the United States* (1825), states clearly: "The secession of a State from the Union depends of the will of the people of such State. The people alone as we have already seen, hold the power to alter their constitutions." (p. 90) Rawle's text was used as the official text on the Constitution and constitutional interpretation at West Point prior to the War Between the States.

In particular, Mauch offers a breath of fresh air and needed clarification in his discussion of the famous *Dred Scott vs. Sanford* decision by the Supreme Court (March 1857). In a lopsided 7-2 decision, Chief Justice Roger B. Taney, delivered for the court a decision that just about everyone on the current political scene today condemns. Yet, as Mauch carefully documents, Taney's decision was entirely consistent both with the Constitution and with congressional statutes. A slave escaping to a free state could not, then, assume the rights of a citizen and sue in court, for the Constitution had explicitly excluded such a possibility. Agree with the law or not, Taney stated, it was the law. The Constitution provided a process for change: passing a constitutional amendment.

Mauch's discussion of interposition, nullification, secession, and the secession crisis offers a useful summary of arguments that will be familiar to many readers. Yet, it is valuable to have these points recapitulated concisely and persuasively. As he points out, interposition, nullification, and secession had been discussed widely prior to 1860; indeed, both Southern AND Northern States had implemented such actions. As late as the 1850s Wisconsin actually nullified the Fugitive Slave Law of 1850 (p. 55).

President James Buchanan, in his last message to Congress and the nation before Lincoln's assumption of the presidency in March 1861, made it explicitly clear that, as much as he regretted and disagreed with the secession of the Southern States, the Federal government had no power to coerce a state or force it to remain in the Union. Lincoln, of course, with his radical and revolutionary ideas of Federal supremacy would have nothing of that, and as historian William Marvel has pointed out (in his volume, *Mr. Lincoln Goes to War*), sabotaged and undercut every attempt at mediation and peaceful resolution prior to the outbreak of war.

Echoing writers such as Charles Adams (*When in the Course of Human Events*), Thomas Di Lorenzo (*The Real Lincoln*), and Greg Durand (*America's Caesar*), Mauch methodically details the severe economic hardships placed on the South as a major reason for eventual secession of the lower South, and the flagrant violation of the Constitution when Lincoln called for troops as the major reason for the secession of the upper South (and, more, the opposition of a large percentage of citizens above the Mason-Dixon Line, as well). Interestingly, several states when they had joined the Union had included specific language declaring that they could withdraw from it if conditions dictated. And this is what individual Southern states did: they rescinded their acts of union.

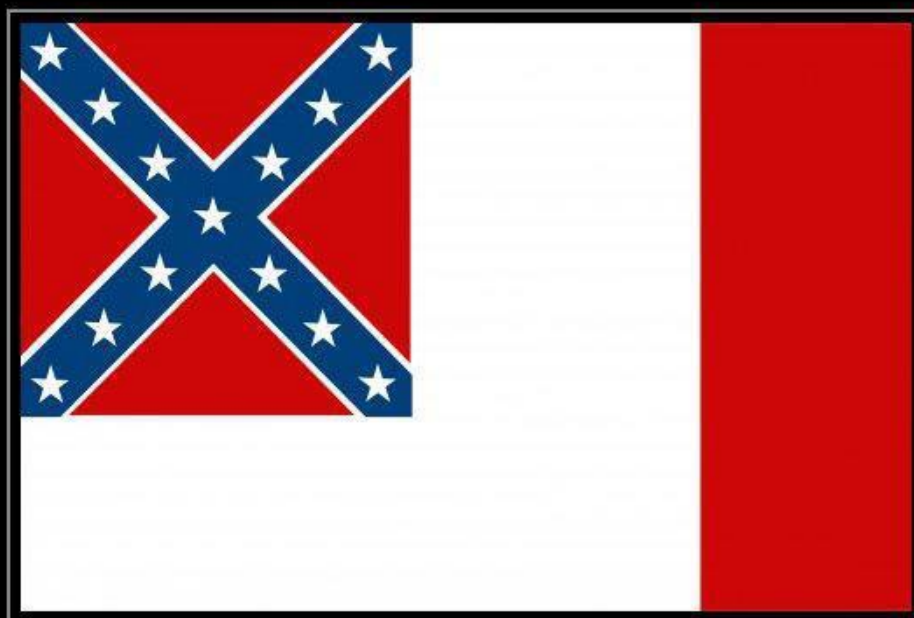
Certainly, the issue of slavery was discussed at the time; but the major concerns expressed by most Southerners were: (1) slavery is a question for the respective States to decide; and (2) it is a question of property legitimately recognized by the constitutions of the States AND by the Federal Constitution.

Any eventual manumission would have to recognize these facts. Interestingly, Lincoln understood fully well that freeing the slaves was not an issue to rally Northern support for a war, and his appeals, certainly up to the Gettysburg Address, were mostly pleas to “save the union.” His overriding concern was to defeat and control the South and empower the Federal government, whatever method was most useful. Recall his famous interview with Horace Greeley in late 1862 that if he were able to save the union and maintain slavery, he would:

“My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. 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. What I do about slavery, and the colored race, I do because I believe it helps to save the Union.”

As Mauch shows, the Lincolnian “revolution”—through the defeat of the South—removed the counterbalance to the growth in Federal and national managerial power. The 14th Amendment, passed illegally without the requisite number of states approving it, opened the door in the 20th century to the wide-open doctrine of “incorporation,” that is, applying all types of radical and unthinkable (to the Founders) legislation to the States, when even the drafters of that amendment did not foresee such a process. One such result, clearly NOT foreseen, is the present state of affairs that permits an illegal immigrant, non-citizen female to simply cross the Rio Grande River and have a child on this side of the border and, there you have it, a new “American citizen.” The 14th Amendment was directed to former slaves, and in no way to illegal immigrants. Clarification of this process is just one major item that needs to be addressed both by Congress and the Courts.

Mauch’s final chapters treat a number of the consequences of the Lincolnian revolution and the virtual abolition of the Founders’ Constitution. The Founders had written: “The Constitution shall be...the supreme Law of Land.” As he pleads with his readers, it is long past time for a counter-revolution and the recovery of what has been lost. Such will not be easy, certainly, but for the sake of our children and grandchildren it must be attempted.



3RD NATIONAL CONFEDERATE FLAG

The Last symbol of true freedom!

R. E. Lee: A Biography

by Douglas Southall Freeman

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

Chapter VII

THE ANCIENT WAR OF STAFF AND LINE

Early in August, 1831, and doubtless on the "first boat," as promised, Lee and his wife reached [Fort Monroe](#).

Their plain quarters in the fort had been set in order by the friendly [Talcott](#). The furnishings were simple, with no feather beds or luxuries, for Mrs. Lee brought with her no independent fortune and accepted no financial help from her father.

Within a few weeks of their arrival at Old Point occurred the most exciting incident of their three years' residence there. On August 23, Colonel Abram Eustis, the commanding officer of the fort, received word from the mayor of Norfolk that a menacing insurrection of slaves had broken out in Southampton County, •forty miles from the city, and that the Negroes had procured arms and were mustering in large numbers. Help was needed. Eustis at once prepared three of his five companies of artillery for the field. The warships *Warren* and *Natchez*, then in Hampton Roads, also supplied detachments. Setting out the next morning, and using water transportation for a part of the distance, the force was able to cover •sixty miles in twenty-four hours. It found, most fortunately, that the rising had been put down and that the Negroes had been scattered.¹Nearly sixty white people, however, had been slain.

As a staff officer, Lee did not go to Southampton, but he was, of course, profoundly concerned over the outburst, and believed, on the basis of what he heard, that only the Negroes' misunderstanding of the date of the rising prevented "much mischief." He wrote Mrs. Custis: "It is ascertained that they used their religious assemblies, which ought to have been devoted to better purposes, for forming and maturing their plans, and that their preachers p112were the leading men. . . . The whole number of blacks taken and killed did not amount to the number of whites murdered by them."²

The insurrection had a thousand repercussions. Apprehension spread throughout the South. In Richmond the concern was so acute that Major Worth, Lee's old commander at West Point, who was then in garrison at Fort Monroe, was sent on a special journey to [Bellona Arsenal](#) to see that the arms stored there were secure against seizure.³ At Old Point, as a measure of precaution, Colonel Eustis put into effect a series of regulations for the exclusion of Negroes from the post. This greatly embarrassed the engineers and increased the long-developing friction that was to lead to a "post war" between them and the colonel.⁴ The temper of some of the Negroes in

the tidewater section of Virginia was considered so menacing that five additional companies of artillery, three of the 3d Regiment and two of the 4th, were brought to Fort Monroe and put on duty. This gave the fort a garrison of 680 men, no small part of the army of the United States.⁵

The troops were not needed to suppress any further insurrection, but the presence of their officers added to the social life of the fort. To none was their advent more welcome than to Lee, for among the lieutenants who came with the artillery was his companion of West Point days, Joseph E. Johnston. The two took up where they had left off at the academy and seemingly were having a joyous time when their fellowship was interrupted by the Christmas holidays. The Lees went up the James River, probably to visit the Carters of Shirley, and then journeyed to Arlington via Baltimore, where they spent some snowy days with Mrs. Marshall. Soon after they got to Arlington they received a belated invitation to the wedding of the fair Eliza Mackay to William H. Stiles, a Georgian of distinction. Lee sat down to write his good wishes and congratulations in a letter which was broken off p113more than once by the comings and goings of guests. He began the letter on her wedding day:

"How I should like to say 'Mr. and Mrs. Lee have the honour to accept Mrs. Mackay's kind invitation for Wednesday night.' But this cannot be Miss Eliza (My Sweetheart) because it only arrived here last night, by this token that I have been in tears ever since at the thought of losing you. Oh Me! Gilderoy you are a lucky fellow to have got so bright a New Year's gift this January 1832. Why Man, it is better for you than the gift of life. . . .

"But Miss E. how do you feel about this time? Say 12 o'clock of the day, as you see the shadows commence to fall towards the East and know that at *last* the sun will set? Though you may not be frightened I 'spect you are most marvellously alarmed. . . . Well I do wish I could be there. It would do me so much good to be with you all again and see you so happy. I wonder it has never entered the dull heads of Congress that I ought to be there and that they ought to make special provision for the occasion. But the wretches take no care of 'us youth.' And through their negligence you are deprived of my presence and I of your sweet company. If I could but drop in this morning and tell you what a powerful fine thing it is to stand up before the Parson with all eyes bent on you (except one pair) he mournful and solemn as if he were reading your funeral service. A man feels of so much, and I am sure, he could not add to the stillness of the scene though he were dead. Would not this revive you Miss E."

When he picked up the letter four days later, he was in the same merry mood.

". . . And how did you disport yourself My child? Did you go off well, like a torpedo cracker on Christmas morning. . . . Oh Mercy Are you really married Mrs. Stiles. The idea of it is as great a damper to a man's spirit as that of the cholera. But it must feel mighty funny to you. And I suppose you are so busy that you will not have time to read this scrawl so I must think about bringing it to an end. . . ."

After which he trailed off into chatter about mutual acquaintances in the army. Mrs. Lee added her congratulations in a postscript that presents most charmingly the contrast between her temperament and Lee's:

"You see what a small space is left me my dear Miss Eliza to offer my congratulations and to wish that your pathway in life may be as bright as our beneficent Creator and Father sees best for you. I still indulge a hope, though it may seem a vain one, that we may one day meet with a friend to us both so dear. I am now a wanderer on the face of the earth and know not where we are going next and hope it will be East. I suppose you remain in Savannah near your Mother? What happiness! I am with mine now — the past and the future disregarded. I offer my love and congratulations to you and the family on the late joyous occasion. We should have been delighted to participate in it — So farewell

Your sincere and Affectionate
M. LEE."⁶

Apparently Mrs. Lee remained at Arlington after the Christmas holidays, and Lee went back to Old Point. He and Joe Johnston had a merry season. Johnston, still "The Colonel" to his intimates, was impregnable in his self-discipline. Lee neither drank nor swore nor gambled. But if the pair walked not in the counsel of the ungodly, they had no compunctions about standing in the way of sinners, at least to see what the sinners were doing. When good man Eustis was safe behind the door of his quarters, quiet for the night, Lee and Johnston would prowls about, visiting the just and the unjust, with observant eye. On one call they found a friend, as Lee wrote Jack Mackay, "in the middle of the floor, trying to get off his uniform. We had to assist his lendings, or Borrowings rather, for there was nothing his own but his pants, and he had slept in the Colo's uniform."

There was no reproach in this, no shocked sensibilities. It was always so with Lee in his youth. He did not share in the excesses of his comrades but he did not wear a sombre face. When hard duty was given them, Lee shared their distress and understood p115how they might seek solace in their cups. "The poor devils of Subs," Lee confided to Mackay, "are drilled off their feet." This may have been the reason that one of the young officers kept as "his constant companion . . . that phial of Texas whiskey, hermetically sealed to celebrate his

meeting with [Dick T\[ilghman\]](#) whenever that should take place." As for Tilghman himself, companion of West Point, he "left yesterday for Baltimore, cursing the whole concern."² Subsequently, Lee had to report that Johnston "from occasionally accompanying me over the river, is in some danger of being caught by a pair of black eyes."⁸

Mrs. Lee returned with milder weather; the nightly visitation of quarters by the engineer and the artillerist became less frequent; the scare of a slave rebellion subsided; most of the officers slipped back into the leisurely routine of life at an army post. But for Lee and his brothers, there opened a new and a strange warfare, a warfare that brought all the sons of "Light-Horse Harry" closer together. Even the exiled and disgraced "Black-Horse Harry" emerged from the shadows as a defender of the family name.

The circumstances were odd: Except for one period of wavering, "Light-Horse Harry" Lee had been consistently opposed to Jeffersonian ideas. Charles Lee, his brother, had been Attorney General under Washington, and of counsel in the famous case of *Marbury vs. Madison*. The whole politics of the family was anti-Jefferson, though Jefferson was their distant kinsman through the Randolphs.⁹ Because of Henry Lee's part in procuring from his pen a statement regarding the character of a lady to whom Jefferson was alleged to have made improper advances, the Lees had long felt a certain contempt for the third President.¹⁰ There had been no open hostilities, however, until the appearance in 1829 of T. J. Randolph's four-volume edition of Jefferson's correspondence.¹¹ This contained two unpleasant references to "Light-Horse Harry." p116One was the statement in a letter of 1815 from Jefferson to Monroe, asserting that although the legislature of Virginia had absolved Jefferson of all blame for the seizure of public arms by the British at Richmond in January, 1781, "Gen. Lee has put all these imputations among the romances of his historical novel," — Lee's *Memoirs of the War in the Southern Department* — "for the amusement of credulous and uninquisitive readers."¹² The other reference was in a letter to Washington, written at the time of the neutrality agitation. In this Jefferson branded Lee for repeating to Washington a tale that Jefferson had insinuated Washington was under Britain influence. It was, said he, "The slander of an intriguer, dirtily employed in sifting the conversations of my table, where alone he could hear of me; and seeking to atone for sins against another who had never done him any other injury than of declining his confidence." Lee, the talebearer, he concluded, was a "miserable tergiversator, who ought indeed to have been of more truth, or less trusted by his country."¹³

These references greatly incensed the Lees. The younger Henry had been at Monticello, at the invitation of its master, only three days before Jefferson's death, to examine papers which Jefferson held were absolution of any charge of mismanagement of Virginia's affairs in 1781,¹⁴ and now Henry Lee took up the chapter in his

exile and wrote a tedious but terrific indictment of Jefferson under the title *Observations on the Writings of Thomas Jefferson, With Particular Reference to the Attack They Contain on the Memory of the Late General Henry Lee*.¹⁵ This appeared in 1832.

The thesis of the book was that Jefferson had been guilty of the duplicity that Lee had charged against him. The conduct of the two men during and after the Revolution was compared, in an effort to show how much better Lee had behaved than Jefferson. The author attempted to prove that Jefferson had maligned others p117— Washington, Hamilton, Knox, Marshall, and Jay — as he had maligned Lee. It was a savage, bitter, and wordy book, but it showed the intensity of the family's devotion to the memory of "Light-Horse Harry." In reaction, Lee and his brothers became more confirmed in their opposition to the party of Jefferson. By inheritance, Robert Lee was a Federalist; by circumstance he became a Whig, wholly out of sympathy with the party that controlled the government during the greater part of his service in the United States army.¹⁶ Carter Lee was as bitter against Jefferson as Henry was, and in 1839 he issued a second and even more elaborate edition of the *Observations*, with new criticism of his father's assailant.¹⁷ The whole ran to 262 closely printed pages. Robert's temperament was not one to indulge in vendettas, and his name does not appear in the controversy, but he was as zealous as any of his brothers in upholding the public record of his father, and then, as always, he regarded his father as a hero who had fallen on misfortune.

Despite this affair, Robert Lee's spirits were high during most of 1832, and his new domestic life was most happy. Mrs. Lee was sick part of the time, and was often away, but she bore him a fine baby on September 16, 1832. The youngster was named George Washington Custis Lee, after his grandfather, and he thrived despite childish ills.¹⁸ Lee joked with his mother on occasion — "Mercy, what gets into women's heads" —¹⁹ but he told Mackay, "I would not be unmarried for all you could offer me."²⁰ As for the baby, he confessed in due course, "Master Custis is the most darling boy in the world."²¹

Now that he was *pater familias*, the company of the wives of the officers at Old Point interested him vastly. "I am left to console them," he said of the women whose husbands were sent p118South in the Seminole War, "and am in the right position to sympathize with them, as Mrs. Lee and her little limb are at Arlington."²² And again, "As for the daughters of Eve in this country, they are formed in the very poetry of nature, and would make your lips water and fingers tingle. They are beginning to assemble to put their beautiful limbs into this salt water."²³ The news of expectancy and of birth found in him an amused and enthusiastic chronicler. "The

population of the Point," he announced to Mackay, "has been increased by the little [Huger](#) boy, and I take it upon myself to predict the arrival of a small French."²⁴ The coming of a new Talcott baby drew from him congratulations and avowals — the first of numerous such messages that he was to send: "I was sincerely delighted yesterday to learn by your note, of the *magnificent* present offered you by Mrs. T. and had some thought of taking the Barge this morning and presenting my congratulations to Mrs. T. in person. Do offer them in my stead in the kindest manner. We have been waiting for the event to decide upon the sex of our next and now determine it shall be a girl in order to retain the connection in the family."²⁵ The joke was made the more pointed by the fact that the "next" was begotten soon thereafter and, sure enough, was a girl.

For the company he kept, Lee's inclination and his disciplined neatness disposed him to wear handsome, well-cut clothing. He got himself a dress-uniform coat, made by the fashionable tailor at the military academy, and he thriftily calculated the difference in cost between purchasing a new chapeau and buying new trimmings for his old one.²⁶ "We shall be a grand set of fellows with our gold and silver," he said, "and if I could only catch some of the grandiloquence of my neighbor Fabius [Whiting], I might hope to rise in the world."²⁷ It probably was about this time, or perhaps in 1831, that Lee sat for the first of his portraits. [Reproduced in this volume](#), it shows him in the full-dress uniform of his corps, with the side-whisker that was the *dernier*

cri of p119fashion.²⁸ Then, as in later life, he preferred the company of women to that of men, but even when Talcott was away from Old Point, had a number of able men beside Johnston with whom to consort. Benjamin Huger, West Pointer of 1824, [James Barnes](#) of his own class, Robert Parrott, who had been an assistant professor while Lee was at the academy, and Albert E. Church of the class of 1828, all of them brilliant, were at Old Point during Lee's service there.²⁹ These friends sufficed. Beyond the social life of the fort, Lee had little diversion at Old Point and seemingly craved none. He kept up a rather extensive correspondence,³⁰ he played some chess,³¹ and, for the first time, became interested in his Lee ancestry and coat of arms.³²

In the better mastery of his profession, these years were a busy and a most important period with Lee. He came as an assistant of limited experience; he was to leave fully qualified to direct a large engineering project. Talcott was absent on other duty for part of the building season of 1832, and for virtually all the seasons of 1833 and 1834. The daily burden of the work rested on Lee. At Fort Monroe the counterscarp wall was finished, the scarp wall was pointed, and a considerable part of the casemated covert-way was arched by August, 1832, when cholera broke out and forced Talcott, who was then on duty, to suspend operations. Slave owners became alarmed for the safety of their servants and would not hire them in adequate numbers.³³ The arches, however, were finished before the season ended.³⁴ Labor continued scarce during 1833, despite an increase of 15 per cent in wages. Some painting and a good deal of carpenter work was done, but p120progress was not so rapid as had been hoped.³⁵ It was nearly December before enough workers were at hand to resume labor on the ramparts, and thereafter they had to be laid off in a little more than two weeks because of the damage done by a heavy storm.³⁶

At the beginning of the season of 1834 Lee left Arlington before the Potomac was opened and rode overland to Fort Monroe — "up to my ears in mud and alone."³⁷ He went to work as soon as he could assemble his force of laborers and, undeterred by another heavy storm that wrecked several vessels in Hampton Roads, he got an extensive season's programme under way.³⁸ When the project was nearing completion, uncertainty concerning further appropriations threatened to force a discharge of the laborers, but this was averted for the time. Very little work was undertaken at [Fort Calhoun](#), despite President Jackson's desire to have it completed before the expiration of his term. The unobliging foundations continued at the rate of •three inches a year. All that could be done was to continue to pile up stone in the hope that the substratum would be so compressed that it would carry the weight of the walls.³⁹

Lee bore these responsibilities heavily,⁴⁰ but he continued to learn. He did some designing of buildings, wharves, and fortifications;⁴¹ p121he supervised the preparation of accounts and of monthly and annual reports;⁴² he faced some of the problems of sanitation, with which the science of his day was quite unable to cope;⁴³ he had a large experience in estimating construction costs;⁴⁴ he acquired a further knowledge of the working of the commissary;⁴⁵ he was inducted into the mysteries of banking and departmental finance.⁴⁶ The art of dealing with labor he acquired so successfully that after an emergency in April, 1834, when all hands had been called out to build a barricade in a blinding blow of sand, hail, and rain, he had been able to say with pride, "I never saw men work better."⁴⁷ He learned, also, how to combine initiative with deference, and in nearly all his personal letters to Talcott there was a tactful line asking, if that officer thought him in error, to forward further instructions.⁴⁸ Most particularly did he shine in applying to public works the principles of economy he had been taught at home. He bargained closely for schooner hire, and was uneasy when he thought the vessels did not carry so much as they should.⁴⁹ His inspections of material were critical;⁵⁰ his disposition was to seek the most favorable time for awarding contracts. When additional stone was needed at Fort Monroe he figured he could take the rough hewings at Fort Calhoun and dress them for not much more than half what the material would cost elsewhere.⁵¹

p122Lee liked the location of Fort Monroe⁵² and the companionship of many of the officers, and he felt that he would not readily find another such chief as Talcott.⁵³ Vexations there were, however, some of them so galling that in 1833 he contemplated resigning from the army. "Know, my friend," he wrote Mackay, "that it is a situation full of pains, and one from which I shall modestly retire on the first fitting opportunity. . . . My opinion on these matters has been formed, from the little experience I have had of a Garrison life in time of peace, where I have seen minds formed for use and ornament, degenerate into sluggishness and inactivity, the stimulus of brandy or cards to rouse them to action, and apparently a burden to the possessors and perhaps an injury to their companions."⁵⁴ The drinking in which some of the officers indulged in their idleness ceased to be taken as a matter of course and came to puzzle him. "He is a fine looking young man," he said of a lieutenant who had been arrested for being drunk on parade. "Graduated very well in 1832 and appears to be intelligent But his propensity, it is impossible for me to comprehend."⁵⁵ He kept up with politics, yet he wearied of its perpetual discussion: "Congress is doing nothing but hammering on the tariff and makes no mention of promoting modest merit in the persons of you and I."⁵⁶ And again: "There is nothing new here or in these parts. Nullification! Nullification!! Nullification!!!"⁵⁷ Besides all, promotion in the Engineers Corps was incredibly slow: it had been 1832 before he had passed from brevet to regular rank as second lieutenant.⁵⁸

But all these things were less of a burden to him than the constant jealousies and conflicts of authority between the staff and p123the line, between the engineers on one side and, on the other, the commandant at Fort Monroe. The line officers disliked the large liberty the engineers had to make contracts and to disburse public funds. Following the clash with Colonel Eustis in 1831 over the orders for the exclusion of Negroes from the fort,⁵⁹ there had been several squabbles,⁶⁰ and in one instance a controversy of some seriousness over the discharge of Lee's principal overseer because of a quarrel with a captain at the post.⁶¹ In this instance, junior officer though he was, Lee did not hesitate to express to headquarters his sympathy with the discharged man, who, he said, had been zealous and faithful in the discharge of his duties.⁶² Lee's differences, however, were incidental to a continuing feud between Captain Talcott and the line. This quarrel was over the engineers' use of quarters within the fort, and, more hotly, over the direction by the engineers of the remaining work at Fort Monroe. Talcott thought the engineers should complete the whole enterprise. The officers of the garrison wished it finished by the troops and laborers at the fort.⁶³ Each side suspected the other of plotting against it.

Early in 1834 the Artillery School of Practice at Fort Monroe was broken up and its officers and batteries were ordered to different stations. The engineers regarded this as a victory, though they had no part in compassing it. Lee rejoiced that "the Cincinnati," as he put it, were called "from their ploughs to their swords."⁶⁴ The number of idlers, in the eyes of the busy engineers, was graciously reduced. Of course, this involved separation from Joe Johnston, and that was lamentable, especially in the circumstances. For when the artillery officers were ordered from Old Point they were put aboard the *Alabama*, and there they remained — indefinitely, as it seemed. Having nothing to do, and p124never having had any work, as Lee maintained, the bored artillerists arranged a grand party. They did not invite the wives of the officers of the garrison or the young aristocrats of Hampton Roads. Instead, they summoned to the ship the ladies of easy virtue in the neighborhood. If they had to be caged in that confounded ship, forever rolling and pitching in the wintry sea, the gunners would at least have one great evening, with merriment unrestrained. High preparations were made in galley and in cabin; eagerly the young officers awaited the arrival of the Circes. They came not. At last, when an explanation was had, it was distressful: In order to tune themselves up for the evening the expected guests had indulged themselves in a little spirits and, most deplorably, had become too drunk for the journey.⁶⁵ Johnston had no part in this, except perhaps as a spectator aboard the ship, but it was a flat anticlimax to the residence at Old Point of officers who had given gaiety to day and noise to night.

If the engineers rejoiced when the disappointed artillerists at last sailed away, their satisfaction was brief. Congress adjourned during the last week of June, and, among its final acts, confirmed all

the *brevet* commissions in the army as regular grades. The exultation of the artillerists who remained at Fort Monroe aroused Lee's amusement and almost his disgust.⁶⁶ Then, on July 18, though the regular inspection had already been made, Major General Alexander Macomb, the commanding officer of the army, came to Fort Monroe with the Secretary of War and examined the work being done at Old Point and at the Rip-Raps. He said little about his findings but went back to Washington and filed a report. Of its contents Talcott and Lee knew nothing at the time, though they attributed to Macomb the general hostility that line officers were supposed to feel toward the staff. Six days later the inspector general of the army, Colonel John E. Wool, arrived at the fort to examine the works. Talcott happened to be absent in Norfolk at the time, so Lee had to do the honors. When he waited on Wool for that purpose, the colonel asked if it were not a fact that General Macomb had recently made an inspection. As Lee confirmed this without comment, Wool said that he saw no reason for going over the details of the work, but that, for his own information, he would like to see Fort Calhoun. Lee took him out to the Rip-Raps immediately. It was blistering hot, but Lee was determined, as he jestingly wrote Talcott, that the three inspections "might complete our measure of Glory for this work." On the way, Wool "propounded several wise *querries*, and among them, whether there were not quarters for us outside, which," said Lee, "I take for a premonitory symptom." Wool did nothing further that day and on the following morning merely walked on the ramparts with Lee for a time before breakfast.

That was all there was to inspection number three,⁶⁷ but by no means all the story. On July 31 the adjutant general issued "Order No. 54 . . . received from the War Department." This stated that "on the report of the Major General Commanding the Army" the engineer department in Hampton Roads should be transferred to the Rip-Raps and that the commandant at Fort Monroe should be charged with the completion of the works at Old Point Comfort, "under directions and instructions from General Head Quarters." Only one officer of engineers was to be left at Hampton Roads and he was to take up his quarters at the Rip-Raps, with all his force, by August 31, "or earlier if convenient." As a special concession, so to speak, the engineers were to be allowed to get their water from the cisterns at Fort Monroe. The order concluded with a statement that it was understood no further appropriations were to be asked for Fort Monroe. It was hoped by a judicious application of unexpended balances, and funds made available through the sale of surplus engineering property, "that Fort Monroe may be placed in a respectable condition both as to defence and appearance."⁶⁸

When this order was received by Talcott, on August 5, he considered it a direct censure of his management of the work in Hampton Roads, and he believed every one else at Old Point so regarded it. He accordingly

demanded a court of inquiry.⁶⁹ [Gratiot](#) promptly concurred in this demand, though he toned it down to a "request" in his covering letter to the Secretary of War.⁷⁰ Macomb, however, did not approve of an investigation. "For my part," he wrote, "I cannot see that any censure is either expressed or implied in any part of the order from the War Department, and I am sure none was intended in the report on which it is founded."⁷¹ Macomb was justified in this statement, because the report did not contain any criticism of Talcott. It was simply a statement that the work remaining to be done at Fort Monroe was comparatively unimportant in character and in extent and could easily be done by the garrison. The report stated wrongly that Talcott favored this arrangement, but Macomb gave the engineers full credit for the construction they had directed. The report, in a word, was unexceptionable, whatever the feeling that prompted it. The trouble was with the blunt, explicit language of the order from the adjutant general's office.⁷²

Not realizing this, Lee went to Washington to see what lay behind the report and the order. Through the kindness of one of the assistant engineers, a West Pointer of his own day, Lee got a look at the correspondence, and learned that a modification of the offending order was in prospect, with high compliments to Talcott. The engineer's workmen, however, were to go to the Rip-Raps, with Lee in charge, and Talcott was to be sent to the Hudson River, to supervise improvements in contemplation there. "It was all as you supposed got up by

General M.," Lee reported grimly to Talcott.⁷³ A little later, Lee suspected that some other influence had been at work, though that did not lessen his resentment at what he considered to be the mistreatment of Talcott by Macomb. "But now I think of it," he asked Talcott, "is there no way of cooking Macomb up and that the scullions be so arranged that I could have one stir in the pot? He is a most precious 'v n' surely and obeys his instructions as well as another. Something must be done with him, but what can?"⁷⁴

The sentiments of the captain and of the lieutenant, as positive p127as insubordinate, did not reduce the immediate authority of the major general. Nor could the juniors foresee that in a little more than a year the offending order would be revoked and the authority of the engineers restored.⁷⁵ For the time the work was ended. Talcott received instructions to set out for the Hudson, and Lee moved over to the poorly equipped Rip-Raps. He went there so much in advance of the designed 31st of August that he wrote Talcott on that day he might "be considered an old inhabitant."⁷⁶

Despite his indignation at the political aspect of the matter, Lee did not regard the change at Fort Monroe as a reflection on himself or Talcott, or on their work, which he knew was creditable to them. For some time he had wished to get away from Old Point because of the bickering,⁷⁷ and now that the line had triumphed over the staff, he philosophically viewed it as the triumph of animosity. "I was heartily sick of it," he confided to Mackay, "and am rejoiced that it is at an end. . . . The jealousy that existed concerning the contract exercised by the Engineers was a continual thorn in my side."⁷⁸

That the chief engineer did not consider the transfer of Talcott as a discredit to Lee was soon evident. At the Rip-Raps, Lee's task was simply that of supervising the piling up of stone on the foundations, which still continued to sink just enough to make construction of the fort impossible.⁷⁹ It was no work for a young and active man whose ability his chief in Washington had already discovered. About October 25, 1834, when he had been at the Rip-Raps only some two months, Lee received an invitation from General Gratiot to come to Washington. On his arrival Gratiot told him that he was contemplating the transfer of Lieutenant Bartlett, an assistant in the office, and was considering Lee for the place. Lee, of course, was as anxious for his family to be near Arlington as he was to get away from Hampton Roads, but he p128frankly said he had no desire for office work. Gratiot, however, was intent on having Lee, and he painted the prospect alluringly. Lee agreed, before he left, to try the work if Gratiot desired him to do so. Shortly thereafter he was relieved at Fort Calhoun by Captain W. A. Eliason and was ordered to report for service as assistant to the chief of engineers.⁸⁰

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Lee stationed to Washington DC, and, like many another active man, doesn't like it. Mrs. Lee's first illnesses.

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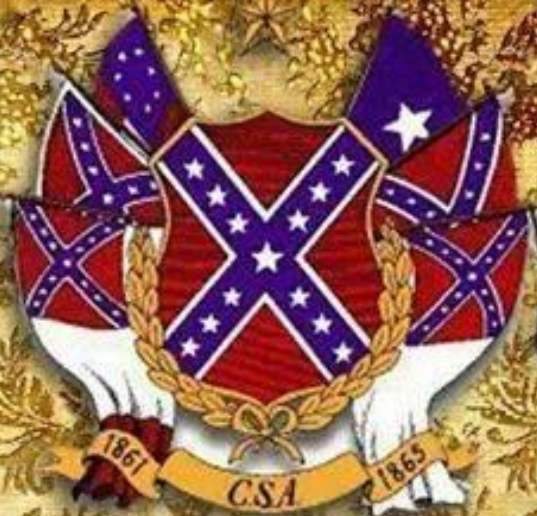
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and make all who
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--Jefferson Davis**

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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.



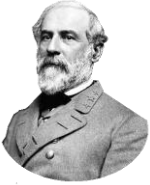
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Get the form [HERE](#)

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.





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Advocating for the Confederate community

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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.

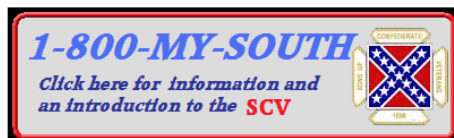
How Do I Join The Sons of Confederate Veterans?



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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