



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

June 2015

This month's meeting features a special presentation:

John Geider

The New Mexico Campaigns



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
Adjutant - Stan Hudson
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest



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

National: www.scv.org
<http://1800mydixie.com/>
<http://www.youtube.com/user/SCVORG>

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

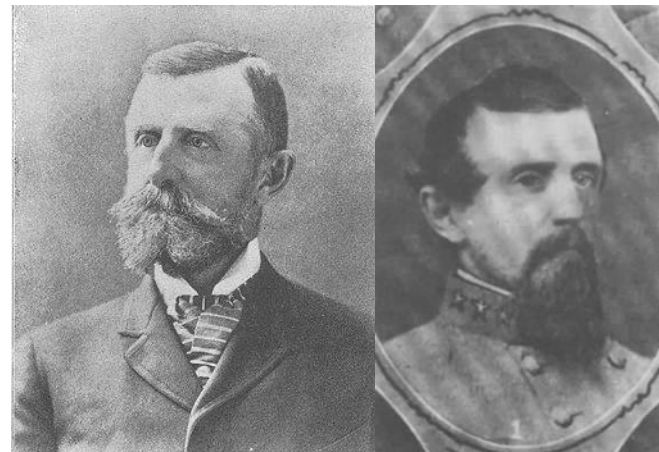
Our Next Meeting:

Thursday, June 4th: 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:

It is hard to believe that it is June already. June brings us to the most important event of our year as a Texas Division and sets the course for the next two years as we elect our next slate of Division and Brigade officers. Indeed, this election will not only set the course for the next two years but has the potential to impact where we are headed as a Division for years to come. In the words of Ronald Reagan, it is "a time for choosing."

There are good men in the Division on both sides of the election "issues," but the choices we face are stark and real. We certainly need leaders with the experience and ability to lead, and many candidates have forwarded resumes with impressive credentials; but we also need leaders with the backbone to lead, because it isn't always popular to forward the colors. A true leader will not always be a crowd pleaser. And above all, we need SCV leaders with the moral character and integrity to lead. If we can find these characteristics in our next slate of officers, God will have blessed us. If I had to choose, I would pick men of integrity and character, with the backbone to stand for their convictions and our Constitution, over men of experience every time. A man of character gains the respect and following of his men and can always surround himself with a team of experienced advisors. A man bankrupt of character can never surround himself with enough smart people to cover up character flaws.

Belo received great exposure within the Dallas area this month as we presented three more Hunley Awards and two Robert E. Lee Leadership Awards to local JROTC cadets. As I mentioned to you last month, the H.L. Hunley Award, named after the first combat submarine to sink a warship, is given to a rising second year cadet who best exemplifies the characteristics of the final crew and commander of the Hunley - honor, courage and commitment to their unit. The Robert E. Lee Leadership Award is given to a senior cadet who best emulates the leadership principles, moral character, and dedication to duty demonstrated so superbly by General Robert E. Lee. Belo Camp presented awards this year at South Oak Cliff High School, Hillcrest High School, Wylie East High School, South Grand Prairie High School, Skyline High School, and W.W. Samuell High School. You will see pictures from some of these presentations in the Herald this month. Thank you to James Henderson and David Hendricks for their assistance in making the presentations.

Our June meeting is one not to be missed. We are very fortunate to have Lt. Col. John Geider back with us! You will remember his excellent program last year on Gettysburg, which some commented was the best presentation on that topic they had ever heard. He will give a presentation this month on the New Mexico Campaigns, in which many Texas units were involved. Come out to hear him and bring a friend.

It is our duty to make sure the true history of the South is presented to future generations. We are making a difference.

Deo Vindice,

Mark Nash, Commander
marknash@msn.com
954-608-1684

**SONS OF
CONFEDERATE VETERANS**



1ST LT. COMMANDER'S REPORT



Dear Compatriots,

Last month I spoke of all the rain, this month I hope I can say “what nice weather we are having”. Again, I hope that everyone is well .

Our speaker this month will be John Geider (Please see the Commander’s column for more information).

We were so excited to have Mike Smith back in the saddle last month as he successfully met the challenge during the Mike Smith Minute. We were also blessed with Jerry’s words, spoken from the heart.

Please *bring money since it is books, books and more books to help you build/complete your library.*

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.

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

The Texas SCV 2015 Reunion is June 6, 2015 in Temple. Please say a prayer for your organization and the officers we elect to help guide us. I hope the men elected are humble servant leaders who put the interest of the organization first and continue to fulfill the charge. Please also think about your delegates as we cast ballots for the men we believe will accomplish this task.

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

Truth Is Offensive!



Jesus was never one to back down, especially when He wanted to make a point that His audience desperately needed to hear and understand. So, in the face of a lynch-mob mentality, Jesus laid out some of His most direct and challenging teaching. An example of this is John 5:19-47. In these verses He states firmly the extent of His authority. Of course, in verses 16-18 of that same chapter we see that the Jews "sought the more to kill Him." Why? Because He was speaking the truth, and it's offensive.

Jesus did not fear the reaction of others to His message or works. Because of His commitment to the ministry God had given Him, Jesus attracted the love, loyalty, and devotion of many. However, many others rejected, despised, and sought to destroy Him and His influence. And, this is just as true today as it was two thousand years ago. To many, the truth is still offensive.

As Christians we have been given the responsibility of carrying out the Great Commission given to us by Christ in Matthew 28: 19, 20. Today, as it has always been, the most effective means of reaching a lost and sin-sick world with the love and saving power of Christ is the bold witness of faithful Christians. All the high powered Madison Avenue marketing techniques, dog-and-pony shows, concerts, social events, and other strategies used by many of today's "churches" cannot replace the fearless testimony of our Lord's Saints.

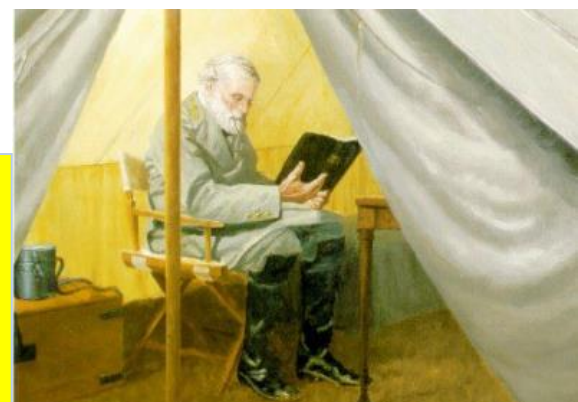
As members of the Sons of Confederate Veterans, we also have the duty and honor of carrying out the Charge given to us by Stephen Dill Lee. Can we succeed? Yes! With God's help and guidance, as we fearlessly present our most worthy Southern Cause, I have no doubt we can and will be successful in fulfilling our responsibility to our brave and noble Confederate forefathers.

We must let all those who oppose our just Cause know we are proud of our Southern heritage. We are proud of our Confederate ancestors. We are proud of our Confederate flags and symbols. We are proud to be the Sons of Confederate Veterans, and will proudly proclaim to all who will listen: The South was right . . . and still is.

As Christians and Compatriots of the SCV, we will succeed because like Jesus, Peter, Paul, and those who served our Confederation before us, we will not be discouraged by the response or attitude of others. We can't help it if someone acts offended. It's the truth, and it's offensive.



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



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

-GENERAL ROBERT E. LEE

It is my sad duty to report the death of Historical/Military artist & historian Sir Bruce Marshall (23 DEC 1929 Athens, Henderson County, Texas - to 23 MAY 2015 Austin, Travis County, Texas. Past Texas Division SCV Commander (ca 1970), Past Commander Albert Sidney Johnston Camp #67 SCV (1966-68), Houston, Texas, Founder Confederate Ball of Houston, Artist of the 71st Texas Legislature, Artist of the Confederacy (conferred by Texas Division UDC), knighted by exiled King Peter II of Yugoslavia. Friend, Husband, Father, Grandfather. We will meet again old friend!

Kirk D. Lyons

Please be in prayer for the family of Compatriot Jerry Rudd, Chaplain of Capt. Jesse Amason #282 in Center, passed away Saturday, May 9, 2015

Belo Camp 49 Upcoming Meetings: 2015

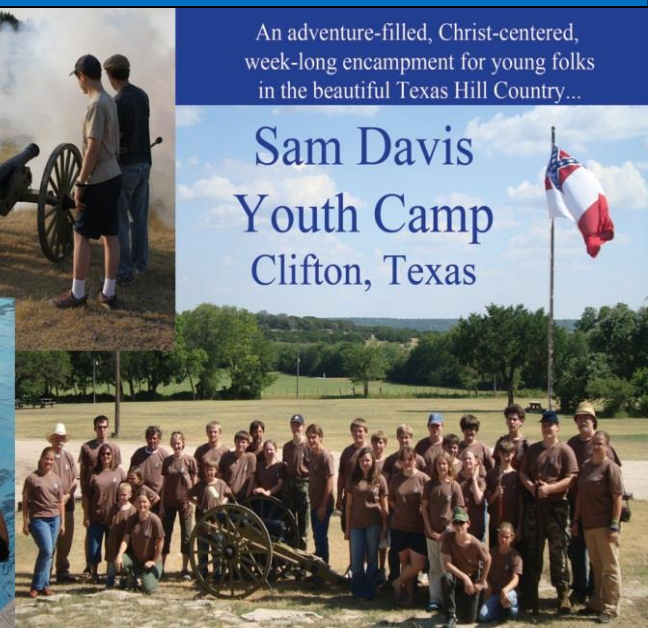
July 2nd – Mark Vogel – A One Act Play on Dick Dowling, The Hero of Sabine Pass.



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 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**





Our May Meeting was one of great anticipation and fellowship. Commander Mark Nash conducted camp business as we voted for our delegates to send to the Division Convention in Temple. In addition, Commander Nash presented the proposed amendments for our consideration and the camp decided on how our delegates would vote on each amendment and on candidates.





1st Lt Commander David Hendricks, introduced our own camp Chaplain, Rev. Jerry Brown who brought us an important message about the state of the SCV and the need to support the Vindicators and the Charge. He also reminded us of God's prophetic timetable and the shortness of time to get ready for His coming.





Resident Cultural Historian Charles Heard shared another of his many wonderful treasures with us. What a great movie! Shirley Temple in The Littlest Rebel.



The Sons of Confederate Veterans

JROTC H. L. Hunley Awards Program

Sons of Confederate Veterans JROTC Hunley Awards Program, named after the famous Confederate submarine, H.L. Hunley and her designer Horace L. Hunley, the first in history to sink an enemy warship. The award is presented to a Cadet who best exemplifies the characteristics of the final crew and commander of the submarine--honor, courage and commitment. Compatriots James Henderson and David Hendricks presented awards to two deserving cadets at Skyline and WW Samuel High Schools.

Here David Hendricks presents Cadet Noe Delgado from WW Samuel High School ROTC his Hunley Award.





James Henderson presented Hunley and Lee awards at Skyline High School. The Cadets appreciated the awards and books James presented to them.



This recipient of the Hunley award is the incoming Cadet Commander at South Grand Prarie High School. Our own Compatriot James Henderson had the honour of reading the script and presenting the award. We are proud to have such a capable ambassadors in James and David, to represent the SCV to our community.



Not to miss in this issue!

Self-righteous, historically ignorant editors P 13

Remembering Jefferson Davis: A True American Hero P 14

Why Do We Celebrate Memorial Day? P 20

Remembering the WBTS and its aftermath P 22

The Sesquicentennial of the War for Southern Independence as Symbolic of the Fallen State of the South P 25

Va Flagger: W&L Update PRESIDENT RUSCIO TO STEP DOWN! P 34

Nathan Bedford Forrest bust back in Alabama cemetery P 38

Battle not over for Confederate Memorial Sign P. 39

Dishonour! P 44

The Curious Life of General Jackson's Horse's Hair P 48

A Southern Tradition: Restraining Bad Government P. 52

What is an American liberal? P 56

John Quincy Marr: Hero P 59

Post Appomattox Fallacies Justifying Federal Tyranny P 64

The Meaning of Name and Place p 67

Yet Another Uneducated, Baseless Attack on the South P 70

Answers to the common lies about Nathan Bedford Forrest P 7 8

And MUCH MORE !



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

Self-righteous, historically ignorant editors

May 15, 2015 by R. E. Smith Jr.

A recent editorial in the *Dallas Morning News* (reprinted in the *Wilmington, North Carolina StarNews*) attempts to “place Confederate statues in context” by revising history (link below). The “context,” of course, is how the editors see history now—a politically motivated agenda in evaluating past events—not as it was. Inexcusably, with indignation, they blame the Confederacy and the Southern people for today’s irreconcilable race relations.

The editors excuse an attempt by University of Texas college students in Austin to remove a “sculpture” of the former President of the Confederate States of America, Jefferson Davis. The revisers write, “Texans have long considered it appropriate and desirable to laud” these figures, but with a sneer they add that this partly served the “purpose of giving a defeated people a purchase for their past.”

The Confederate States didn’t need to buy their history; they earned every bloody day of it in their heroic stand against overwhelming force and destruction from Northern aggression during 1861 to 1865, and the vengeance that followed.

Apparently, the UT children, in a snit of immaturity, expressed “discomfort” about the presence of an important historical figure on campus. Instead of wasting time being offended they should be in history classes learning why previous Texans found it “appropriate and desirable” to honor their ancestors. Editors feel the kiddy’s pain brought on by their mutual affliction of ignorance.

Their misreading of history leads them to declare that these “historical markers” were intended to honor Confederate leaders, but by extension a “troubling truth”—that being the Confederate South embraced an “empty and corrupt ideology that supported a racist system of slavery,” according to historically-challenged editors.

Aside from the fact that slavery isn’t necessarily racist (prior to the nineteenth century slavery existed throughout the world and still persists in Africa), editors extend their insulting remarks to blame the Southern people of 150 years ago for being “at the root of painful divisions cutting at this country’s core even now.” Really? The great central government experiment forced on Southern States at bayonet-point has become corrupt thanks to the empty society that supported it.

To understand the pervasiveness of historic racism, editors should read the link below that explains how blacks were treated by “caring” Northerners. They should also read how after the War Between the States power-hungry statists began advancing the Leviathan central government leading to the dependent urban black society now “cutting at this country’s core.”

<http://www.dallasnews.com/opinion/editorials/20150508-editorial-it-s-time-to-place-confederate-statues-in-context.ece>

<http://us9.campaign-archive2.com/?u=41d92968e1e10ba88ff5078a2&id=1f4b18e62b&e=b44326d1e6>

<http://res33blog.com>

June 3rd is the 207th birthday of Jefferson Davis

Remembering Jefferson Davis: A True American Hero

By Calvin E. Johnson Jr. June 3, 2015 |



“Never teach your children to admit that their fathers’ were wrong in their efforts to maintain the sovereignty, freedom and independence which was their **birthright**” Jefferson Davis.

June 3, 2015, was the 207th birthday of Jefferson Davis who was born in Christian County, Kentucky, on June 3, 1808.

Memorials to Jefferson Davis include Georgia’s Stone Mountain memorial carving of Jefferson Davis, Robert E. Lee and Stonewall Jackson, the Davis Monument on Monument Avenue in Richmond, Virginia, the Jefferson Davis Monument State Historic Site a Kentucky State Park commemorating the birthplace of Jefferson Davis President of the Confederate States of America, and....

In 1931, a bronze statue of Jefferson Davis, sculptured by Virginia’s Augustus Lukeman, was given to the National Statuary Hall in Washington, D.C. by the State of Virginia.

Davis served the United States as a soldier, statesman and Secretary of War under President Franklin Pierce. He was also the first and only President of the Confederate States of America.

Davis' father, Samuel Emory Davis, served in the Revolutionary War and participated in the siege of Savannah. Three of Jeff's older brothers served in the War of 1812, two under General Andrew Jackson. His father was from Georgia and mother Jane Cook Davis, daughter of a noted Baptist Preacher, was from North Carolina.

Jefferson Davis was a strong Unionist but also a strong defender of the United States Constitution.

Davis was indicted for treason but was never tried because some felt this might have been an indictment against the United States itself. He was however unjustly imprisoned for two years in Fort Monroe, Virginia before his release in 1867.

Here are a few of his accomplishments:

- **He graduated from the United States Military Academy at West Point.**
- **Fought valiantly in the War with Mexico.**
- **Served as United States Senator from Mississippi.**
- **Served as U.S. Secretary of War under President Franklin Pierce.**
- **Was first to suggest the transcontinental railroad to link Atlantic and Pacific Oceans**
- **First to suggest Panama Canal Zone**
- **Suggested the purchase of Cuba**
- **Appointed Robert E. Lee as Superintendent of United States Military Academy at West Point.**

Visiting Beauvoir, the last home of Jefferson Davis and Presidential Library, is a good way to better understand this man Davis. Read more about [Beauvoir here](#).

Jefferson Davis' last marriage was said to be a good one to Varina, who gave him two sons and two daughters (Jefferson, Margaret, Winnie and Billy). Winnie was nicknamed (Daughter of the Confederacy) as she was born during the time of the War Between the States. Billy was killed by an accidental fall at the Confederate White House in Richmond and in 1864, an abused black child named Jim Limber was adopted by the Davis family.

Jefferson Davis died between 12:30 AM and 1:00 AM on December 6, 1889. The news of his death hit the front page of most Southern and even Northern newspapers like this:

On December 13, 1889, the New York Times reported the Davis Funeral being the grandest ever seen in the South. The Sermon at Metairie Cemetery was delivered by Bishop Thompson of Mississippi. Bishop Gallaber delivered a brief sketch of Jefferson Davis' life...And a Church Choir sang an old time favorite "Rock of Ages" to end the service.

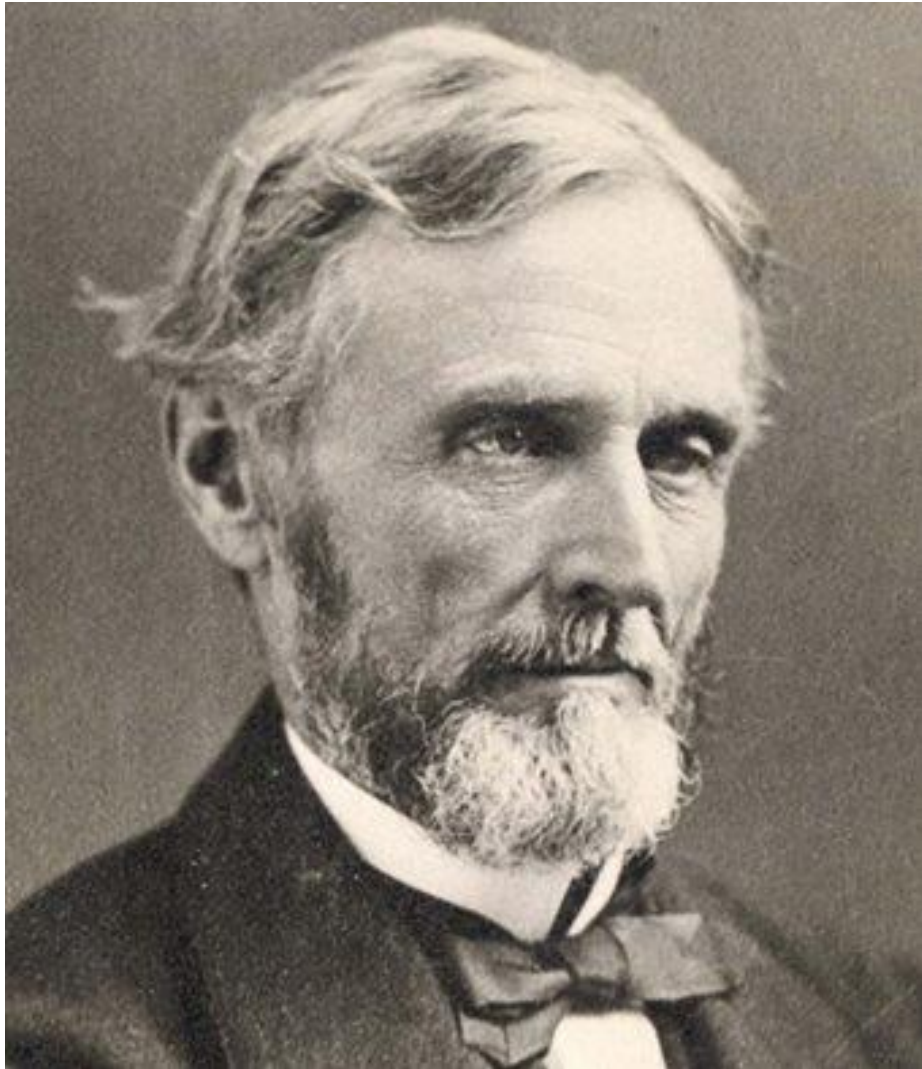
Lest We Forget!

A native of Georgia, Calvin Johnson, Chairman of the National and Georgia Division, Sons of Confederate Veterans, Confederate History Month Committee—[Scv.org](#) lives near the historic town of Kennesaw and he's a member of the Chattahoochee Guards Camp, Sons of Confederate Veterans. He is the author of the book "*When America Stood for God, Family and Country*." Calvin can be reached at: cjohnson1861@bellsouth.net

<http://canadafreepress.com/index.php/article/63391>



Another testimony against the reciting of the Bellamy Pledge of Allegiance. The reciting of that Lincolnian Pledge is a direct denial of the Cause of the Southern Confederacy and therefore of the Southern soldier, the Cause for which he fought. Therefore it is a blatant and plain denial of the Charge of the SCV.



[The Abbeville Institute](#)

"If it be treason for a citizen to defend the State under whose protection he lives, even against the Federal Government, the Constitution has placed him in the cruel dilemma of being, in the event of conflict between his State and the United States, necessarily compelled to commit treason against one or the other. This surely cannot be the condition to which our fathers reduced us when they entered into the compact of union. Allegiance is everywhere due to the sovereign only. That sovereign, under the American system, is the People—the People of the State to which the individual belongs; the People who constitute the State government which he obeys; the People who alone, as far as he is concerned, ordained and established the Federal Constitution: the People who never delegated their sovereignty, and therefore retain the power to revoke all agencies created by them." Jefferson Davis



June 28, 1864: At Kennesaw Mountain Battlefield, the battle is over, and it's time for reflection about certain events that happened yesterday. One of the obstructions the Confederate Soldiers have placed in front of their works are huge trees, cut down, with the tops facing the enemy, and the limbs sharpened into points, very effective in slowing down an enemy charge. It is call abatis, and the trees have been down for several weeks now with the leaves having dried and fallen down. Yesterday, as the Federal soldiers are attacking the Confederate works just north of the "dead angle" on Cheatham's Hill, the wounded are numerous, and the leaves catch fire, bursting into quite a blaze. The helpless wounded are screaming and in great danger of being burned to death. Colonel William H. Martin from Arkansas shouted, **"Boys, this is butchery."** He mounted the parapet waving a white handkerchief to call a truce so the men could be removed from the fire. He shouted: **"Come get your wounded, they are burning up"**. Blue and Gray alike pulled wounded from the flames, and while the Federals were tending their injured, moving them from the field, the Confederates stomped out the fires. When the field was cleared of men and fire, a shot rang out, and the battle resumed, just as fierce and bloody as before the respite. Today, Union Colonel John I. Smith of the Thirty-First Indiana, under Stanley's Division offers a brace of pearl-handled pistols in a presentation case to Confederate Colonel Martin in appreciation for his Samaritan act of yesterday.





Mark Lemon- Artist/Author/Historian My great-great grandmother Eliza Jane (Davenport) Lemon: At some point during June 6-9, 1864, while General Sherman was occupying our house, she had a remarkable confrontation with him. Electing to remain in the house instead of refugeeing south like most of the town, and seven months pregnant, she was forced to sleep in the kitchen and keep coffee on for Sherman and his officers day and night. When she was engaged in conversation with Sherman, a portion of it went something like this: Sherman: "I am told madam, that your husband is a rebel officer." She: "He is an officer in the Confederate Army, if that is your meaning." He: "So it is. Where is he now?" She: "in one of your Yankee prisons." He: "Ah, I see! Well, never mind, he is in his proper place." She: "What is your meaning, sir?" He: "I mean, madam, that prison is just the place for anyone who takes up arms in rebellion against his government." (this caused chuckling amongst the gathered officers) She: "I'll wager, sir, that if there is ever to be a prison for Yankee generals who pillage and plunder and burn out innocent persons from their homes and shoot helpless invalids like poor Mr Mitchell lying sick in his bed, that you would rank highly among its inhabitants." He, in a grave tone told her that with a word he would have her arrested and in irons. She: "Arrest me! Yes! That is all you know you brute! Arresting women and mothers of infants! You make war against helpless citizens, old men and women and children, burn their homes and shoot and steal our property and livestock without apology or payment and now you come uninvited into my house and eat my food without obviously feeling obliged to act like a gentleman, but by God sir, I will not permit you to add to your affrontery by sitting yourself down in this house and insulting the good man who built it!" Sherman saw at once that he had been outmaneuvered, for he could not now have her arrested without adding truth to her charges. He did however, ensure that whenever he entered the house she was kept in the kitchen and out of his sight.



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

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

Why do we celebrate Memorial Day?

May 19, 2015 by R. E. Smith Jr.

The May 2015 issue of *The American Legion* magazine (www.legion.org) includes a nineteenth-century speech by Oliver Wendell Holmes Jr. recalling his experiences as a young first lieutenant with the 20th Massachusetts Regiment of Volunteers during the War Between the States. Best known as a U. S. Supreme Court justice, Holmes was seriously wounded at battles in Maryland and Virginia. On May 30, 1884, he spoke to veterans in Keane, New Hampshire recalling many comrades who were killed in the War.

Holmes explained in his talk that he had heard a young man ask “why people still kept up Memorial Day.” Today, more than 120 years later, probably most young people have little knowledge of this American history—or, any of it, for that matter. He proposed an answer for “those who do not share our memories, and in which we of the North and our brethren of the South could join in perfect accord.”

Justice Holmes went on to affirm that “soldiers who were doing their best to kill one another felt less of personal hostility, I am very certain, than some who were not imperilled (sic).”

Sadly, we are left with a legacy of perpetual hatred for American Southerners and their fight in a War of Independence.

Holmes noted that he had heard from “those who had been gallant and distinguished officers on the Confederate side say they had no such feeling.” Of course, “We believed that it was most desirable that the North should win.” But, he said, “we equally believed that those who stood against us held just as sacred convictions that were opposite of ours, and we respected them as every man with a heart must respect those who give all for their belief.”

Holmes continued, “The soldiers of the war need no explanations; they can join in commemorating a soldier’s death with feeling not different in kind, whether he fell toward them or by their side.” Memorial Day “celebrates and solemnly reaffirms from year to year a national act of enthusiasm and faith...the condition of acting greatly.

“To fight out a war, you must believe something and want something with all your might. So must you do to carry anything else to an end worth reaching. More than that, you must be willing to commit yourself to a course, perhaps a long and hard one, without being able to foresee exactly where you will come out.”

(Dr. Clyde Wilson, a professor emeritus of history at the University of South Carolina, wrote in an Abbeville Institute blog {abbevilleinstitute.org}: “The Confederate States of America was characterized by a mobilization and casualties far beyond that ever experienced by any other Americans at any time in their history...It is estimated that 85 percent of the eligible male population was mobilized in the War of Independence and one of every four Southern white men was dead at the end of the War—Northern losses were 1 in 10”—mostly immigrants.)

Justice Holmes continued: “When it was felt so deeply as it was on both sides that a man ought to take part in the war...was that feeling simply the requirement of a local majority that their neighbors should agree with them? I think not: I think the feeling was right—in the South as in the North.

“ I believe from the bottom of my heart that our memorial halls and statues and tablets, the tattered flags of our regiments gathered in the Statehouses, are worth more to our young men by way of chastening and inspiration than the monuments of another hundred years of peaceful life could be.

“But even if I am wrong, even if those who come after us are to forget all that we hold dear, and the future is to teach and kindle its children in ways as yet unrevealed, it is enough for us that this day is dear and sacred.”

<http://res33blog.com>

Remembering the War Between the States and Its Aftermath

By R.E. Smith, Jr. on May 18, 2015



The commentary by University of North Carolina-Wilmington history Professor Chris E. Fonvielle Jr. titled, [“Why the Civil War still matters”](#) published in the *Wilmington StarNews* last March caught my attention both for his review of some interesting facts, and his omissions and conflicting ideas about that historic period. Prof. Fonvielle explains some of the reasons North Carolina “held events to commemorate the great watershed event in American history” during the past sesquicentennial period. He begins by saying the War ended 150 years ago, “but in many ways it is still with us.”

He is right about that. The United States were forever torn apart by that needless and destructive period thrust upon the Southern people. As Christians they might forgive, but they can’t forget—nor should they—the utter devastation and poverty imposed on them by Lincoln’s war and the hordes of Northern opportunists who descended like locusts to swarm around their culture and devour their property.

First, Dr. Fonvielle gives credit to State agencies and historic locations where “living history encampments, battle re-enactments and presentations by historians attracted thousands of people.” He notes that the North Carolina Office of Archives and History created a website “documenting the war in the state.” Yet he ignores the many encampments, re-enactments, living histories and scholarly presentations given throughout the State by private North Carolina citizens, such as the Sons of Confederate Veterans, the United Daughters of the Confederacy, native State re-enactors and local historians.

It’s understandable that as a State employee Fonvielle would promote the government programs, but bureaucrats often infuse political agenda into history that tends to obscure a more complete account, and distort or omit uncomfortable truths. Worse, some government-sponsored accounts actually revise history by referring to events in modern context. This “presentism” approach flaws writings about the past, especially politically-charged events.

For example, I’m told, the North Carolina OAH never offered “technical, professional and financial” assistance to the private projects of an important private sesquicentennial commission organized in this State.

Prof. Fonvielle made no mention in his article of this marvelous source for understanding the War from North Carolinians who experienced it. Both the State website he mentions and his article conspicuously omit the most important information key to the conflict from a North Carolina viewpoint: “why North Carolinians chose independence; the men who fought the Northern invasion, and the privations and suffering brought upon the civilian citizens of this State.”

That [website](#) presented by the North Carolina War Between the States Sesquicentennial Commission has been running since 2011—promoted widely in brochures and personal presentations. The Commission also sponsored numerous lectures, tours, re-enactments and living history events explaining the war from the viewpoint of the North Carolinians who fought, sacrificed and died for their homeland. This site (and associated events) operates privately without taxpayers’ subsidy.

Fonvielle correctly notes that “Southerners take a greater interest in Civil War history in part because most of the battles were fought in the region, which led to a wilderness of devastation and destruction by war’s end”—but, we must add, not of their making. North Carolina was one of the last States to withdraw from the Union with the Northern States. It did so only after Lincoln’s demand for North Carolina troops to help subjugate South Carolina. Gov. John W. Ellis refused the call:

On 1 May [1861, Governor John W. Ellis] addressed the opening session of the General Assembly. Declaring that “the right now asserted by the constituted authorities of that government [in Washington], to use military force for the purpose of coercing a State to remain in the Union against its will, finds no warrant in the Constitution,”

Ellis proceeded to demonstrate that neither the Declaration of Independence nor the Constitution gave or intended to give such authority to the central government.

Fonvielle also writes: the “South underwent a painful and often violent transformation...to a fully integrated society”—again, imposed on the South by vengeful Northern politicians. But it’s not true that this brought a “fully integrated society.” During “Reconstruction” recently freed slaves with no understanding of government were placed in political offices in Southern States under martial law—while Northern Negroes held mostly servant positions—and “carpet bagging” Yankees came to exploit the Southern people. Those damages and insults forever poisoned the well of union between the Northern and Southern States and resulted in myths about this historically tragic period.

The North was a deeply segregated society; no free Negroes were welcome to compete for jobs; and “black codes” (Jim Crow) originated in Northern States. In Connecticut it was unlawful to educate black children; there were laws against Negro assemblies; codes prohibited black immigrants from slave states; typically, Indiana and Ohio prevented free blacks from entering the State or owning property. An 1853 law in Illinois, Lincoln’s home State, barred Negroes from living in the State. It had the most severe anti-Negro measures passed in any “free-state,” and Lincoln never spoke out against it.

Charles Adams an American historian wrote: “Free blacks (in Northern States) were shunned with much more pertinacity than in the South where blacks mixed more freely with whites.” The Frenchman, De Tocqueville, who traveled extensively and studied American society observed in 1830: Southern people were “much more tolerant and compassionate” toward blacks than were Northerners.

Self-righteous critics of Southerners have no standing based on assigning current moral purity to their ancestors. Nothing about the myth of a “fully integrated society” has validity. To this day, despite all the “civil rights” hype, we have a volatile segregated society; witness the urban riots by blacks that still plague us—much of it in Northern cities.

I also take issue with Fonvielle’s musing about an “indivisible nation.” We are more divided now than ever because of the Leviathan growth of the federal government since the WBTS and cultural revolutions in the 1960s that have destroyed American traditions. The size of the United States as now composed makes it ungovernable. In my opinion, the South remains the only region in America with a vestige of cultural continuity.

Fonvielle writes that the “most ringing phrase” in the Declaration of Independence is “All men are created equal.” In that same paragraph it was also self-evident to the patriot authors:

“That whenever any Form of Government becomes destructive of these ends (Life, Liberty and the pursuit of Happiness) it is the Right of the People to alter or to abolish it, and to institute new Government.”

About R.E. Smith, Jr.

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The Sesquicentennial of the War for Southern Independence as Symbolic of the Fallen State of the South



By William Cawthon on May 19, 2015

With the Sesquicentennial of the epic war of American history winding down, many may think this War no longer particularly relevant and we can move on to more current concerns. Such an attitude, which I dare say prevails among most Americans, Southerners included, ignores the watershed importance of the War known by any number of names, the “Civil War,” the War Between the States, the War for Southern Independence, the Confederate War, the War of Northern Aggression, Lincoln’s War, the War Against Southern Independence, and by other names.

The Northern victory fundamentally changed the United States in myriad ways. It changed the U. S. from a voluntary Union of self-governing States into a Union of force and coercion, in which States which no longer desired to be a part of the Union were coerced by the bloodiest war of American history back into a Union fundamentally changed in its character, from a Union in which most governmental functions were performed by the States and the local communities which made up the States, confident in their powers to do so without interference from the central, federal government, to a “consolidated” government in which the central federal government potentially reigns supreme in all phases of governance, with its ability to vitally affect every resident of the U. S. in every phase of their lives.

Prior to the War the U. S. was divided into two great sections, the North and the South, the culture and world view of each sufficiently different to give America two distinct versions, each section making its own contributions to an America which, overall, to an extent, honoured both.

The North’s crushing of the South resulted in the North’s complete dominance of all branches of the federal government and of the “national” regime, whether public or private, and, most importantly, of the character, ideals and goals of the United States considered as a unit, with the South reduced to a defeated minority section of inferior status.

In the reconstituted Union created after the North's complete victory, the North commanded all the power and all the institutions of the U. S. as a whole and ever since has led the U. S. The South has had to conform and adjust and reconstruct itself, or be coerced to accomplish these things in "compliance" with the standards and the laws and the prevailing "moralities" of U. S. majorities, which time and again on issues of the utmost importance have prevailed against the will and culture and values of the South.

Before this seminal War the South was the wealthiest section of the U. S. on a per capita basis of the population, whether considering the free population alone, including the blacks who were free, or the total population, including the slaves. In 1860 the average free Southerner, free blacks included, was twice as wealthy as the average Northerner. In 1870, the first census after the War, the average Northerner was twice as wealthy as the average Southerner. For Southerners, the world was literally, in any number of ways, turned upside down.

The North's victory led to great material prosperity for the North. For the South, it led to such serious and crippling poverty that President Franklin D. Roosevelt famously declared the South to be "the nation's number one economic problem." Southerners raised "after the War," and to this day, have had ingrained in their minds poverty and "backwardness" as major Southern characteristics.

The physical and psychological damage to the South resulting from the South's loss of this epic War are of the dimensions of Greek Tragedy. The South lost the best men of an entire generation, similar in some ways to the devastation of World War I to Britain, but the South, unlike the UK, did not leave the War as an independent nation-state in charge of her destiny, and thus able to controul the betterment of her condition, but rather as a Conquered Land reduced even further by military rule and to economic suppression and exploitation which continued until at least the 1930s.

The proportion of Southern men who died fighting for the independence and self-determination of the Southern people is beyond realistic comprehension to a modern American. One-quarter of all Southern white men of the ages approximately of 18 – 45 died fighting for the liberty, honour, self-respect, land and culture of the Southern people. If the same proportion of Americans had died in the Vietnam War, nine million Americans would have lost their lives, instead of the 58,000 who actually were lost in the Vietnam War.

In addition to the loss of lives, a huge percentage of Southern men were maimed for the remainder of their lives. The phenomenal extent of this sacrifice was so large that the largest expenditure of Mississippi in the year following the War was for artificial limbs for Confederate veterans. Missing an arm or leg became a badge of honour throughout the South. It was said that if a campaigner for public office did not have a missing arm or leg, or other battle scars, he would be looked on with less respect.

The economic and property decimation were of catastrophic proportions. A huge percentage of the Southern economy was wiped out. The transportation network of the South was left in utter ruin. Important cities were burned to the ground. Large numbers of private houses were destroyed, and, for almost every dwelling in the line of march of the Northern armies, if time permitted, the personal contents were looted. The Yankee armies with glee killed all the livestock and other farm animals they could find. Much of the physical devastation wrought by the invading armies was administered with an air of euphoria.

The intent of the Northern armies the last two years of the War was to make the War so terrible to the civilian population of the South that the Southern people would lose the will to fight. Historians have long seen this War, internal to the U. S., as the first modern war in a number of ways, including the intentional turning of war into Total War, the very widespread mobilization of the economy and population in the war effort, and the policy of might makes right, without limits, that is, whatever is necessary to win the war is justifiable, including the terrorizing of the civilian population, composed in this war largely of women and children. Actually, such brutal tactics as the Northern armies pursued had been carried out before against people considered uncivilized, such as American Indians, and had been normal in many past wars of human history, exemplified by many a war in ancient and even into modern times, but European peoples had had come to pride themselves in putting limits on warfare, especially as applied to civilians –this limitation of warfare a key concept in the code of

chivalry which Southerners so prided themselves in — until Northern Americans (i. e., the Yankees) returned to barbaric tactics in their conquest of their “Southern brethren.”

Keep in mind, though it is hard for modern Americans to grasp, that the extreme, massive, and very widespread destruction of this War was wrought within the United States by Americans to other Americans. If the U. S. were one country – what Lincoln and the North claimed was the case — it was devouring its own body and people. It is totally wrong to say, as is often heard today, that the U. S. has not been invaded since the War of 1812, for the South, one-third of the United States, was invaded, mutilated and conquered with heart wrenching severity and the massive killing of a huge percentage of Americans in the bloodiest war of American history, the story of which is dominantly told from the point of view of only part of the U. S., that of the Conquering North.

The damage to the Southern psyche by the South’s loss of this epic War has been incalculable. Before the War Southerners widely and sincerely believed they had a noble civilization. Eliza Frances Andrews, a young lady of Washington, Georgia, described herself in her journal, upon learning of the South’s defeat, as a member of the “noblest race on earth.” Can one imagine a Southerner saying that today?

The South’s terrible loss brought a sense of inferiority to the South, in spite of much protestation to the contrary, that is still very much with us. Southerners have largely lost their sense of creativity, and, for very many, especially of the younger generations, they have lost any sense of true specialness and worth, certainly any sense of moral worth, as Southerners. We have largely played “follow the successful American story” ever since, and the successful American story after the War and until the post- World War II generation was the Yankee story. And ever since, though the South has become in its urban centers and in many geographic areas again highly prosperous economically, its models have for the most part been designed in the North by non-Southern men and women.

Intellectually, the South has even more strongly been reduced to a Northern colony. Northern men (and women) and Northern institutions, together with those outside of the North proper which follow the Northern mold, have provided the ideas and the parameters of thought which have influenced the dominant leadership of the South since the War.

An historian of the 1960s perceptively wrote that in the modern U. S., liberals not only give us the issues we debate, they give us the values by which we judge the issues. The ideas and issues debated in the public sphere are framed by liberal, and, increasingly, Leftist, parameters, which are alien to the South.

We have permitted professors at the Ivy League universities and other similar universities, and other active intellectuals on the Left of the political and social spectrum, to direct the course of the United States. The institutions of the reigning American Regime which control and direct U. S. policy find nothing of merit in the culture and ethos of the Traditional South. Rather, the South as a distinct entity is regarded as the internal enemy, to be ignored, reformed, and, ultimately, completely reconstructed along modern egalitarian, universalist lines.

The Sesquicentennial of the Great American Epic War has been remembered in the South mostly, if remembered at all, in keeping with the conquered status of the South, most especially by those with positions of power within the South. Illustrative is the President of the Georgia Historical Society, who has downplayed Sherman’s Total War Against Southern Civilians and the immense harm and destruction Sherman’s tactics wrought by saying that this happens in War! This outlook treats the War and its consequences to the South in abstract terms, rather than as a flesh and blood human drama. Compare the tepid, brief, academic remembrances of the War today with the outpourings of sincere emotion and heart felt remembrances of the epic history which happened to our people, to our own families and communities, which overflowed in observances of the Centennial of the War.

Fifty years ago the memorials were not academic. They had real meaning and resonance for millions of Southerners. Southerners of the highest standing in society took an active part in the commemorative events. For example, a leading attorney of Montgomery, Alabama, Thomas Bowen Hill, whose family was one of Montgomery's most prestigious, and included the well-known and very well respected U. S. Senator Lister Hill, considered in his day a liberal by Southern standards, played the role of Jefferson Davis at the reenactment of Davis' inauguration as President of the Confederate States of America. Today it is considered so difficult to get a person of such high standing to participate in a Confederate memorial observance that people of his stature are seldom asked. And when they do participate, they typically equivocate, limit their admiration, and apologize to varying degrees.

The South has undergone a second Reconstruction since the Centennial observances of a half century ago, a reconstruction more profound than the first, for the Reconstruction following the War was a reconstruction imposed by the Conquering North against the prostrate South and ushered in the consequent changes a defeated people had to make in light of the circumstances of defeat and dominance by an alien power.

The historian Frank Owsley in his essay "The Irrepressible Conflict" in the classic Southern Agrarian work, *I'll Take My Stand*, gave one of the best descriptions of the intellectual conquest of the South ever penned:

"After the South had been conquered by war and humiliated and impoverished by peace, there appeared still to remain something which made the South different – something intangible, incomprehensible, in the realm of the spirit. That too must be invaded and destroyed; so there commenced a second war of conquest, the conquest of the Southern mind, calculated to remake every Southern opinion, to impose the Northern way of life and thought upon the South, write 'error' across the pages of Southern history which were out of keeping with the Northern legend, and *set the rising and unborn generations upon stools of everlasting repentance.*" [emphasis supplied] It may be added, until there are no Southerners left. (The Owsley quote is found at p. 63 of the 1977 introduction copyright edition of *I'll Take My Stand*, the introduction by Louis D. Rubin, Jr.)

Though Owsley wrote about Southerners after the War being taught from Yankee histories the Northern view, and adopting much of what they were taught, the South in important ways was more solid than ever after the War, for Southerners had the common experience of war, invasion, and conquest to bind them, and politically voted more solidly than they ever had before or have since. The vitiation of the South's culture and mind that Owsley so laments after the War and down to his own day was as nothing compared to the deteriorated state of the South in our time.

For today, very serious, deep and abiding self-doubt abounds among many Southerners concerning the merits and the values of the Southern inheritance. However much Southerners after the War altered their thinking because of the South's catastrophic defeat and absorbed the Yankee world view to a degree, they almost universally remained proud Southerners and knew their culture was very different from the North's. Their identity remained Southern to the core.

After World War II and during the Centennial of the War, Southerners widely expressed their admiration for the Old and the Traditional South in any number of ways. Old South balls were commonly held at high school proms. The ante-bellum houses of the South were viewed with what often amounted to adulation by many. These old houses were seen as a chief symbol of an earlier era of hospitality, gracious living, and high prosperity, when the South stood head and shoulders with the best the U. S. had to offer.

Confederate Battle Flags abounded as proud symbols of the South. The Confederate Battle Flag, known also as the Southern Cross, because of its basic St. Andrew's Cross design, was then and today remains the most widely recognized symbol of the South, in spite of the vicious attacks against it of the last three decades. Its honoured status was earned by the heroic sacrifice of the Southern people who under its banner fought so valiantly and bravely for their freedom and cultural identity.

On a Safety Patrol trip to Washington, D. C. and New York City when I was twelve, fellow students from my grammar school, Glennwood Elementary in Atlanta's old suburb of Decatur, Georgia, "marched" down Pennsylvania Avenue in Washington singing with spirit "Dixie," once known as "the Southern National anthem." Rather than be intimidated, they bragged about how they showed the Yankees Southern Pride, which in those years was exuberant and catching.

The Second Reconstruction fell like a hammer upon the South. No longer do Southerners exuberantly express a sense of Southern identity. Rather, people guard their every word for fear of offending someone.

The South actually won the "war" of the First Reconstruction, because Southerners rallied to take back control of their liberties and their internal affairs. Not so during the Second Reconstruction. This time enough Southerners had absorbed the egalitarian morality emanating from the North, guilt and shame from unrelenting condemnations of the South, and the materialistic world view of the North in which economic prosperity is the great desideratum of public policy to cripple effective resistance. This time the South submitted to the loss of its liberties to an overarching federal intrusion into local affairs in the greatest reach of federal power over the States and private citizens in the history of the United States up to that time.

Though everything never changes as quickly as the saying implies, the adage "everything changed" is appropriate in the social and cultural sense of the South since the end of World War II. The South has become a very divided land. Decades upon decades of the instruction of Southern youth in Northern thought and standards, of filtering every imaginable image and thought through Yankee lenses, whether by the vast American entertainment industries or by the mainstream American media, and, most influentially, by the schools and colleges, have worked their intended effect of fundamentally altering the Southern mind, of sowing doubt as to the validity of the Southern inheritance, and worse, converting very large numbers of influential Southerners to the Northern way of thinking and to the very prestigious "correct" way of thinking in the circles of intellectual and artistic and cultural elites.

All of this has left the Traditional South in an advanced state of disintegration. In the eyes of national elites, i.e., the U. S. Regime, the South may be the most abnormal and recalcitrant of American regions, but it has been standardized to such an extent as to be considered just the most "conservative" and "backward" U. S. region. The South has become somewhat more of a challenge than other sections to the American Regime in its attempts to mold all in one national pattern, but the Regime no longer has any real fear of the South, or concern that the South will mount a real resistance to its dominance, certainly not as it has viewed the South in past periods.

In the predominant Sesquicentennial commemorations of the War, the South has been viewed as the wayward culture, essentially as the enemy of America, certainly as the enemy of modern America and the "approved" American ideals which are extolled to the heavens, with the South seen as at best the dead weight which had to be overcome, or, increasingly commonly, as the evil representation of the worst in America which had to be destroyed.

While in the Centennial of the War the prevailing message was that both Southerners and Northerners were genuine Americans who fought valiantly and defended what they believed in, the prevailing message this time is that the Northern cause was vastly morally superior, basically, that the North fought to free the slaves, and hence, for human advancement, and to "save the Union," and that the South fought for the enslavement of men, and thus for evil, and, in addition, to "destroy the Union." Almost never is it mentioned, even by Southerners, that Lincoln and the North are the ones who destroyed the original American Union, and created by "blood and iron" a fundamentally different and consolidated Union. Southerners at commemorative events do frequently point out that the North went to war not to free the slaves but to "save the Union," but rarely mention that Northerners knew that the Union they were fighting for would hence forth be totally dominated by the North at the expense of the South. Seldom is it mentioned that late in the War the South moved toward a policy of gradual emancipation of the slaves by the recruitment and enlistment of black soldiers in the Confederate Army.

Yet, in spite of all the facts and circumstances, the message which infiltrates the minds of young and old alike and which emanates from every component of the vastly powerful and ubiquitous American Regime is one of Northern Right and Southern wrong.

So many doubts have been drilled into Southern minds, particularly among the young, of the merit of the Southern Cause, that general interest in the Sesquicentennial has been weak. The expounding of the Northern viewpoint has been so thorough, so widespread and so deep throughout the schools and colleges and through all the main American institutions, that very many of the South's leaders and increasingly average citizens are either compromised in their beliefs, or have largely incorporated the Northern version of American history.

When a people lose their sense of the moral legitimacy of their history and their people and culture, that people is on the road to extinction. The South as a distinct culture and people is in the process of disintegration and ultimate extinction.

A major weakness of American conservatives and traditionalists is their continuing underestimation of the seriousness of liberal/Leftist designs for change, including fundamental change, and the dedication of those on the Left to bring about the changes they desire, never accepting temporary defeats or setbacks.

Commanding "the moral high ground," in the minds of most Americans on most of the significant issues — because the favoured major precepts of modern Western societies are liberal/Leftist — especially the doctrine of Equality, which has morphed from a belief in a limited Equality of Rights into a false concept of Equality of Condition, or Equality of Outcomes — liberals and others more radical on the Left have won virtually every major contest, and continue to win them.

One of America's premier liberal publications, the *New Republic*, carried an article dated 5 April 2015 which makes a classic case of liberal determination to prevail totally against the South.

The article calls for making the Confederacy's defeat a national holiday, to be held on April 9, the day of Lee's surrender. The suggested name for the holiday is "New Birth of Freedom Day," which immediately conveys the message that the North's victory ushered in a new freedom for the United States superior to any before. The article exudes the moral righteousness which has characterized much of the Northern world view since the Puritans.

In pursuit of the moral purge that America is to undergo, in addition to the new holiday, the article calls on the federal government to do everything in its power to condemn the Confederacy and all people who fought for it.

"Today [the article observes] the South is home to innumerable counties, schools, and other monuments named in honor of Confederate men, or established to celebrate the Confederacy itself. The federal government can't change that on its own, but it can refuse to participate in the celebration. It could rename those 10 army installations [such as Ft. Benning in Georgia, Ft. Bragg in North Carolina, Ft. Lee in Virginia, and Ft. Hood in Texas] after Union fighters. It could remove monuments to the Confederacy . . . from the National Register of Historic Places, and disclaim any obligation to finance their maintenance. It could stop producing headstones for Confederate graves . . . It could remove the Confederate Memorial at Arlington National Cemetery *We aren't being polite to anyone worthy of politeness, or advancing any noble end, by continuing to honor traitors in this way.*" [emphasis supplied]

The Cultural War to obliterate any and all respect for the Traditional South has already won victory after victory. With Southerners having largely fallen silent in defense of their heritage and their culture, having been swept up in the never ending campaign to promote a "multi-cultural America," where every culture, no matter how obscure, is promoted and honoured, other than the native culture of millions of Southern people, and having shut their eyes to the momentous changes in their culture and in attitudes, giving their time and their energy and their money to their private concerns and to entertainments, liberals and Leftists view the time as ripe for the beginning of the complete strangulation of the distinctive, historic South.

Fundamentally, the U. S. Regime is gradually increasing the strength of its message, really evident for decades, that Southerners are not welcome in the United States unless they completely disavow their history and character and distinctive world view. Fox News, which has a vast influence on Southerners who consider themselves conservative, has on occasion expressed a point of view similar to that of the *New Republic*. Fox News and what passes for mainstream conservatism, in fact, are more adamant that the U. S. is a unitary nation-state with one appropriate view and culture than are liberal/Leftist organs, though both have the ultimate goal of a unitary U. S. State which leaves no room for significant distinctive sections or dissenting views of material significance. The constant drumbeat which Fox News maintains concerning the threat of Terrorism from foreign sources only solidifies its dedication to the U. S. as a unitary State, whereas the most serious threat to America by far is the internal transformation of the U. S. into a liberal/Leftist oriented Power State that is molding all sections of the U. S. in one uniform pattern. The focus on terrorism keeps popular attention away from the far more deadly disintegration of the U. S. as a bulwark of traditional Western Civilization and from the reconstruction of the U. S. into a massive Leviathan Central State which is gradually crushing the individuality and culture of the States and the local communities which make up the United States, leading to a situation destructive of liberty, individual character and creativity.

The view of the *New Republic* which demonizes the South is not restricted to strongly liberal organs or to some commentators on Fox News. The U. S. Senate itself essentially endorsed this point of view in its denial of the renewal of the patent of the United Daughters of the Confederacy on its logo in the mid 1990s, the UDC logo featuring the seldom recognized “Stars and Bars” Flag of the Confederacy, not the Confederate Battle Flag which has for decades been the principal Southern symbol under attack. Read the speeches of ten or so U. S. Senators during the floor debate denouncing the South in the fashion of the *New Republic* for an understanding of the extreme anti-Southern views held by very high ranking people within the U. S. government. This was twenty years ago! The number of those with extreme anti-Southern views and the intensity of those views have significantly increased since the ‘nineties.

The South of any true, meaningful distinction is being cast out of the United States. Southerners cannot evade the choice which is being put to them if they want to remain who they are. We are being told, have in fact been told for decades, that we are not honourable, worthy Americans, unless we totally reject our heritage and join in the refounding of America along liberal, Leftist lines. Even in the Fox News mainstream conservative viewpoint, the South has been reduced to merely a geographical region of the “grand American experiment”, the principal components and originators of which are constantly portrayed as Northern in origin and design, with the South the wayward, sinful, “little brother” who must be guided into the light.

The new America has no place for anyone at all proud of their Confederate heritage, or indeed of the Traditional South in any shape or form, other than cultural traits considered non-threatening to the Regime, such as food and popular varieties of entertainment.

Instead, Southerners are increasingly viewed as the enemies of America. The *New Republic* put it in the starkest possible language: *Traitors*.

If Southerners continue to retreat into their own private lives, or shrug off the dangers, or persuade themselves that we have years before the situation becomes truly serious, it is easy to envision how the Bi Centennial of the War will be celebrated. There may be no public commemorations honouring the South at all. They may not be allowed. Either through the ancient method of public ostracism or through legislation or administrative or judicial decree, the Traditional South, not only the Confederate South, may become so outcast that only one view is heard, that which has been drilled into the minds of Americans, including Southerners, by the regnant American Regime for decades, that the South fought for the bad and evil things and the North for the good and righteous things.

Confederate monuments, which now grace the overwhelming majority of Southern courthouse squares or otherwise stand proudly in a prominent place in Southern communities, are in serious danger of being

destroyed, moved to an inconspicuous location, or relegated to a museum. Our descendants may only be taught that these monuments were the work of a deluded people to an unjust and evil cause.

The *New Republic* article carries another very chilling thought, in addition to its saying that Southerners who fought for the South “committed treason against the United States.” The author argues that the name of the Edmund Pettus Bridge of Selma – Pettus described as “a vicious white supremacist, who committed treason against the United States as a Confederate general, and later terrorized former slaves as an Alabama Klansman and Democratic Senator” – “should bear Pettus’s name *eternally, with the explicit intent of linking the sins of the Confederacy to the sins of Jim Crow,*” [emphasis supplied] – Jim Crow being a name long given the institution of segregation in America.

This means Southerners and the South prior to the 1970s are tainted with bigotry and simply can no longer be viewed as decent Americans (in spite, of course, of the fact that Northern States treated black Americans harshly before and after the War or that the U. S. Army was segregated in World War II, etc., etc.).

Illustrative of the seriousness of the aim to eject any South that does not fit in with current thinking, the *Washington Post* recently endorsed a proposal to change the name of the Russell Senate Office Building to honour the name of Senator Edward Kennedy of Massachusetts, because Senator Russell of Georgia, one of the most widely respected U.S. Senators of the twentieth century, was a segregationist. Russell was the leader of the Southern Bloc of Senators who opposed Civil Rights legislation.

Yet, Russell earned such immense respect as a Senator from his colleagues on all sides of the aisle that he was known as the “dean of the Senate.” He was known as a “Senator’s Senator” and as a “President’s Senator.” Russell was a highly respected advisor to six Presidents, from Franklin D. Roosevelt through Richard M. Nixon.[1]

Russell was a master of Senate procedure and protocol. He “was very influential in the legislative process over an entire Senate generation. “ He “emerged as the acknowledged leader in Congress on defense matters” in the ‘fifties and ‘sixties. [2] He was a stalwart defender of limited constitutional government, both in the Constitution’s limitations on the federal government vis and vis the States and limitations on the executive and judicial branches within the federal government.

Russell “personified the ancient values of integrity, reliability, fairness, and kindness”[3] Margaret Chase Smith, Republican Senator from Maine, on the Senate floor “said that there had been several great leaders in the history of the Senate but that there had been only a very few ‘truly giants of integrity, wisdom, achievement and dedication’ Richard Russell from Georgia, she said, was ‘one of the rare few giants of the Senate’”[4]

Russell was considered by many one of the most eminently qualified men to be President of the United States, and not a few said he would have been President had he not been a Southerner.[5]

Richard Russell was “one of the South’s, and the nation’s, leading statesmen of the twentieth century.”[6]

Yet in spite of this phenomenal record of achievement and the utmost respect from his fellow Senators, including many ultra liberals, there are those today who would remove Russell’s name from a major Senate Office building simply because his racial views were not in keeping with current ideologies.

Though many may think the program of the *New Republic* too extreme to ever actually happen, perceptions and attitudes are already far advanced in this direction, particularly among the young and those who lead and guide the American Regime. The Left never gives up. Time and time again liberals have proven their ability to persist and eventually win their goals. Armed with their sense of moral righteousness, with little effective opposition because of the confusion and lack of will of “conservatives” and traditionalists, they have the means to prevail.

The U. S. and the South have already experienced fundamental changes in attitudes, have already undergone a “softening up” for more radical triumphs of Left-Liberalism. The obliteration of the historic distinctive South is in sight. Just keep Southerners confused, brainwashed, unconcerned with the truly important issues, “moderate,” occupied with entertainments and with their own private lives, just continue the reeducation of the youth, which, as Owsley so wisely wrote in 1930, began with the North’s crushing of the South’s effort for Independence, and, sooner than most believe possible, Southerners as a major American people will have been utterly emasculated and destroyed.

The South that millions of Southerners know and love has already become an alien land and people to many, not only to the preponderance of the people of the U. S. but also to vast numbers of Southerners themselves.

Will Southerners go down in history as one of the lost peoples of the earth, the fate of most of the world’s historic cultures, to be unknown, unloved, separated forever from the flesh and blood of the living, hated and reviled as a prime example of human error and evil, or will a significant number of Southerners rally, to keep fresh and green the living reality of their distinct people who are graced with a genuine cultural inheritance all their own which none can emulate, our own unique contribution to civilization?

The stark irony is, if Southerners only knew their inheritance and were true to it, they could lead the Western World in a renaissance of its true, historic beliefs and values, because the South is one of the major nations of the earth (in the sense of a people) where a significant proportion of the population retains a strong sense of the traditional ways of the West.

Southerners must believe in themselves. We must take the initiative and lead rather than follow.

[1] Gilbert C. Fite, *Richard B. Russell, Jr., Senator From Georgia* (Chapel Hill: The University of North Carolina Press, 1991), pp. 494, xiii.

[2] *Ibid.*, pp. xii – xiii.

[3] *Ibid.*, p. xiii.

[4] *Ibid.*, p. 502.

[5] See, *inter alia*, Fite, Chapter 13: “A Bid for the Presidency, 1952.”

[6] Fite, p. xiii.

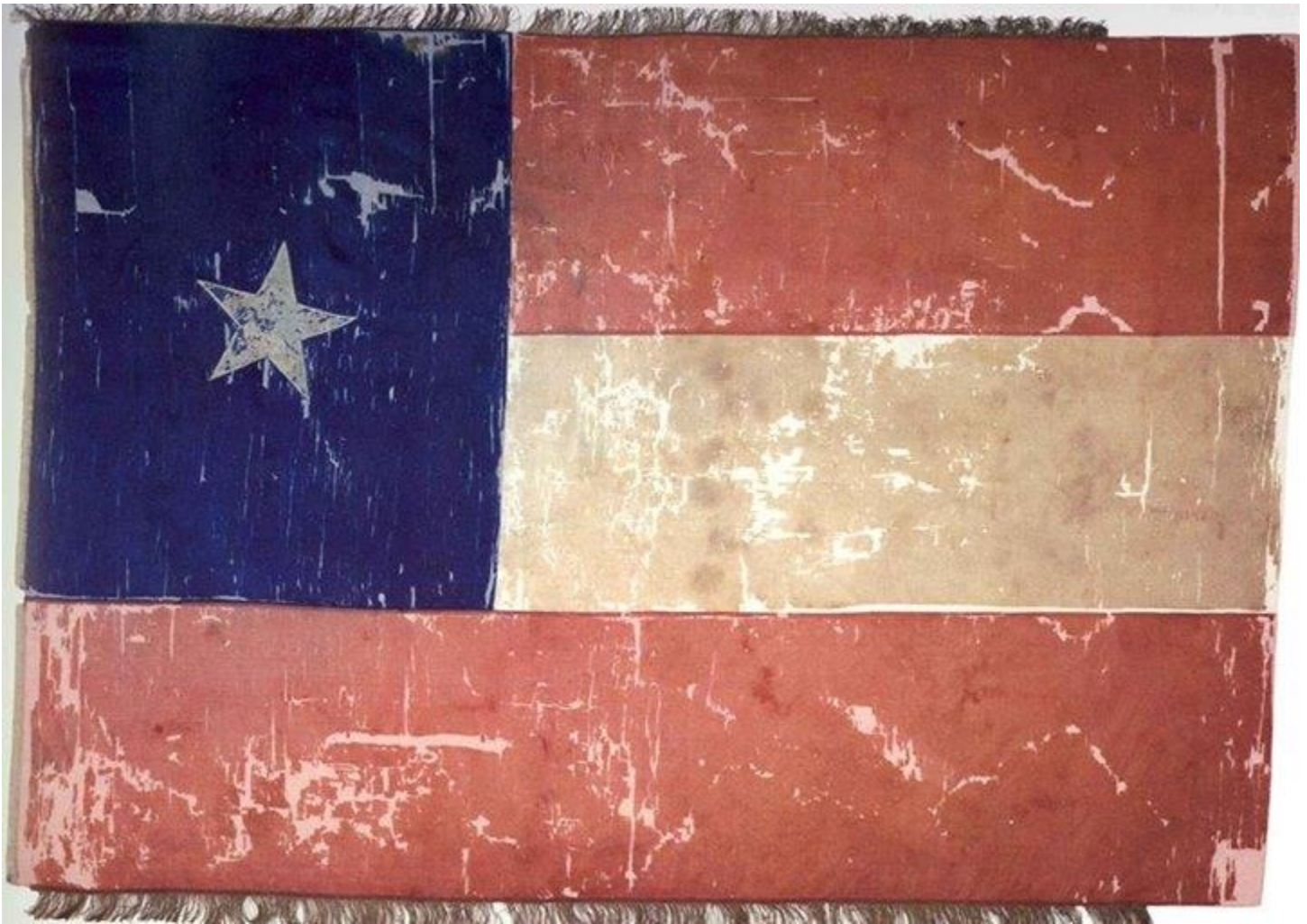
About William Cawthon

Bill Cawthon is an independent historian living in Eufaula, Alabama. [More from William Cawthon](#)



“6. McClellan's advance was delayed in front of Yorktown until early in May. For a time Magruder, with only 11,000 men, held him at bay, and finally the Confederate army from Manassas, under Joseph E. Johnston, was placed in his front. When at last McClellan's greatly superior force began to move forward the Confederates retired before him. In consequence of their retreat Norfolk was abandoned, and the iron-clad Virginia was destroyed to prevent its falling in to the hands of the Federals. At Williamsburg (May 5th) a sharp but indecisive battle occurred between Johnston's rearguard and McClellan's advance. At Drewry's Bluff the crew of the Virginia defended Fort Darling against five Federal iron-clads completely repulsing them and thus saving Richmond from capture by the Union fleet.”

Joseph Tyrone Derry, *Story of the Confederate States or History of the War for Southern Independence* (Richmond: B. F. Johnson Publishing Company, 1895), 174.



This flag was created for the 5th Texas Infantry Regiment in Richmond, Virginia, shortly after the unit was activated from 10 companies of men who had traveled east to join the conflict. It is based upon the design of the Confederate national flag (known as the Stars and Bars), but modified to feature the Lone Star of Texas.

The 5th Texas Infantry Regiment became part of Hood's Texas Brigade, named for its commander, General John Bell Hood. In the summer of 1862, Hood's Brigade played a critical role in defending Richmond in a series of engagements known as the Peninsula Campaign or the Seven Days Battle. This flag was badly damaged during the campaign, and was put into storage in Richmond at a warehouse known as the "Texas Depot." However, the regiment had become deeply attached to the flag, and when permission was refused to bring it out of storage, several officers simply swiped it.

Hard fighting at Second Manassas (Bull Run) in August 1862 earned the regiment the nickname "Bloody Fifth," and several color-bearers were killed carrying this flag. A month later at Antietam, the unit suffered a casualty rate of 49% during the horrific fighting in "the cornfield." Shortly after the battle, this flag was sent back to Texas for display at the State Capitol in Austin. It passed into the custody of a regiment veteran after the war. By 1910 the flag was in the custody of the Hood's Texas Brigade Association, a veteran's group, and by 1920 was in the custody of the Texas State Library and Archives Commission.

Va Flaggers: W&L Update PRESIDENT RUSCIO TO STEP DOWN!

2016 is still 6 months away, and it's already looking like it's going to be a good year in the Old Dominion!

<http://www.washingtonpost.com/news/grade-point/wp/2015/05/26/washington-and-lees-president-to-step-down/>

According to a statement from the university, Ruscio said that while he had no timetable in mind when he became president, "a decade now seems about right..."

We bet it does!

Correcting text that goes with a link at the end of that article: "[Read more about the Confederate flag controversy and how Ruscio blew it.]

RETURN the flags!

RESTORE the honor!



Grayson Jennings

Virginia Flaggers

P.O. Box 547

Sandston VA 23150

info@vaflaggers.com



Attorney removes Confederate flags from Alabama cemetery



By **The Associated Press**

on May 16, 2015 at 1:54 PM

American attorney who removed Confederate battle flags from a historic cemetery has sparked a debate, including prompting calls that he be arrested or disbarred.

Myron Penn told **WSFA-TV** that he and his family removed the flags on Mother's Day. Penn is a former state senator and previously served as chairman of the Bullock County Commission. He said he took the flags to City Hall so others can claim them.

"The reason why we picked them up is because the image of the flags in our community, a lot of people feel that they're a symbol of divisiveness and oppression of many people in our community," he said. "Especially with the history that that flag and the connotation and negativism that it brings. I would think that no one in our community would have a problem with this or with my actions at all."

Opinion appeared divided in Union Springs.

"He did the right thing," said resident Tchernavia Blackmon. "I wish I had been out there to help him pick up the flags."

But Rebecca Atkins said she thought pulling up the flags showed disrespect to the dead.

"You got to give respect where it's deserved and those soldiers gave their lives just like any other soldier gives their lives," Rebecca Atkins said. "It's nothing racial and it's not about discrimination. You look at the person who served for our country and that's what matters."

The cemetery is owned by the city government. Mayor Saint T. Thomas Jr. said a non-governmental group illegally placed the flags without city permission.

"They had no business putting them out in the first place," he said.

A representative of a local chapter of the Sons of Confederate Veterans said he is considering legal action. Another group has announced it is planning a protest June 19-20.

http://www.al.com/news/index.ssf/2015/05/attorney_removes_confederate_f.html

VICTORY IN UNION SPRINGS!

Mayor says Confederate Flags will be returned to Veterans' Graves!
Well done, ALABAMA Division SCV! *Audemus jura nostra defendere!*



Replace the Flags...
Restore the Honor!

#HONORMatters

FOR IMMEDIATE RELEASE:

SONS OF CONFEDERATE VETERANS TO REPLACE FLAGS AT UNION SPRINGS

Gary Carlyle, Commander of the Alabama Division of the Sons of Confederate Veterans, announced today that on Saturday morning, May 23rd, the SCV will replace the memorial flags which were recently removed from a Confederate cemetery in Union Springs, Alabama by an individual in that town.

In a statement, Carlyle said that he wished to thank Mayor Saint T. Thomas, Jr. and the City Council of Union Springs for working together with the Sons of Confederate Veterans on the restoration project.

"The Mayor and the Council have been very understanding and co-operative with us," said Carlyle. "He has been very helpful in making this happen."

Ben Jones, Chief of Heritage Operations for the 30,000 member Sons of Confederate Veterans, an international organization of men who are directly descended from those who fought for the Confederacy, praised the Mayor for "taking a clear stance for healing and reconciliation."

"The removal of these flags from the graves of our ancestors was a terribly wrong-headed, provocative and divisive action," said Jones. "No amount of political sanctimony can excuse it. Our membership asks that this ceremony on Saturday will be given the respect and reverence it deserves by all. We are grateful for the leadership of Mayor Thomas during this time, and we are hopeful that the event will take place in an atmosphere of reflection and genuine understanding."

http://www.unionspringsherald.com/news/article_bddcfbde-009e-11e5-946e-ab259e71ffa6.html

Susan Hathaway
Va Flaggars

Nathan Bedford Forrest bust back in Alabama cemetery



By [Erin Edgemon | eedgemon@al.com](mailto:eedgemon@al.com) on May 26, 2015



A bust from the monument honoring Confederate Gen. Nathan Bedford Forrest in Selma, Ala., is shown on April 30, 2011. (AP file photo) *John A. MacDonald -- The Birmingham News*

Three years after a bronze bust of Nathan Bedford Forrest was stolen from a Selma cemetery, another has taken its place.

The United Daughters of the Confederacy and the Friends of Forrest held an unveiling ceremony for the new bust on Saturday at Old Live Oak Cemetery, [the Selma-Times Journal reported](#).

The 7-foot monument honors Forrest as a lieutenant general for the Confederacy during the Civil War and refers to him as "Defender of Selma" and "Wizard of the Saddle."

"This monument stands as a testament of our perpetual devotion and respect for Lt. Gen. Nathan Bedford Forrest CSA 1821-1877, one of the South's finest heroes," it states.

"There are statues of generals in Gettysburg, in Vickburg, in Manassas — many battlefields in this country. By golly, it's perfectly appropriate to have a statue of Gen. Forrest here in Selma," Gen. Bill Rambo, the director of Confederate Memorial Park in Marbury, said during the recent unveiling.

Forrest also served as the Grand Wizard of the Ku Klux Klan and controversy swirled after its original unveiling in 2000 at the Vaughan Smitherman Museum, a former Confederate hospital.

Black residents protested and called for the bust to be removed.

The bust was later vandalized in the museum and moved to Old Live Oak Cemetery where it was stolen in March 2012.

"Jews would not tolerate a statue of Hitler in their neighborhood and what they put up in our neighborhood back then was pretty much the same thing," Attorney Faya Rose Toure, the most vocal Forrest critic in Selma, [told the Associated Press in 2012](#). "Descendants of those who enslaved us insist on honoring someone with Klan connections."

The Friends of Forrest offered a \$20,000 award, but the bust was never recovered.

http://www.al.com/news/index.ssf/2015/05/nathan_bedford_forrest_bust_ba.html

Battle not over for Confederate Memorial sign



Submitted photo

A photograph of the Sutherlin Mansion during its time housing the Danville Public Library and displaying a sign calling the site the "Confederate Memorial."

The return of the "Confederate Memorial" sign to the front entrance of the Sutherlin Mansion is not a dead issue, despite Danville City Council's decision to drop it after the tenants of the building said they oppose the idea, according to Wayne Byrd, president of the Heritage Preservation Association.

"We're not finished with it," Byrd said Wednesday.

On Tuesday, council members briefly discussed a proposal from Bryd, offering to replace the sign at the expense of the association. The sign was removed in the mid-1970s — about the same time renovations were being made so the Danville Museum of Fine Arts and History could move in — after being above the front door of the mansion since about 1914. Byrd said the wood backing of the sign disintegrated and the brass letters have since been missing.



Battle not over for Confederate Memorial sign BY DENICE THIBODEAU dthibodeau@registerbee.com (434) 791-7985

City Manager Joe King said council could consider Byrd's proposal, but since the lease allows tenants to approve any "additions or enlargements" to buildings, the museum's board of directors would have to approve the sign first — and then it would also have to get approval from the city's Commission of Architectural Review, which oversees any changes to structures in the Old West End historic district.

Byrd said he does not believe the original agreement between the city and the original Danville Confederate Memorial Association to save the neglected building from demolition is being upheld — that the building, in perpetuity, remain a Confederate memorial.

“It’s supposed to be permanent and perpetual, for as long as the building is there,” Byrd said.

Byrd said the current museum’s fine arts displays and exhibits of more recent history do not belong in the Sutherlin Mansion.

Some of the “off the wall” art has no place in the mansion and would be better off finding a new home, Byrd said.

Byrd said the original agreement teamed the city with the local Anne Eliza Johns chapter of the United Daughters of the Confederacy, in an effort to save the building. They shared the cost of bringing the building back to life, and part of the UDC’s agreement includes office and display space in two rooms of the mansion.

“They’ve been there ever since,” Byrd said.

But the group is feeling left out of the decision-making process now, both Byrd and Vernell Gwynn, president of the UDC chapter, said.

“It all boils down to that they’re [the city] supposed to maintain the mansion for Confederate history,” Gwynn said. “Several past presidents got nowhere [with efforts to replace the sign]; we have been totally ignored.”

Gwynn said the popularity of other Civil War sites proves tourists are interested in that part of the country’s history, and she said she believes Danville, as the Last Capital of the Confederacy, would do well to keep the building a Confederate memorial. The sign, she said, is part of the memorial on the front lawn — which the museum asked to change by removing the Confederate flag last year, but could not because of laws and paperwork on file that recognize the flag as part of a veterans memorial.

Veterans memorials cannot be removed, the city learned during last year’s many discussions about the flag.

Byrd said some of the many questions he has include whether the city has the right to decide the sign is not part of that memorial. He plans to ask the Commission of Architectural Review what it would approve as an appropriate replica of the sign.

King said the museum’s decision to reject the sign erases the need for review by the Commission of Architectural Review since approval from both bodies would be needed before council members could consider the request.

Council members interviewed Wednesday — Mayor Sherman Saunders, Vice Mayor Gary Miller, John Gilstrap, Lee Vogler, Alonzo Jones and James Buckner — all agreed that the museum’s non-support of the request meant there was no further action for them to take.

“I wasn’t for it to begin with ... this makes it a moot point for council,” Miller said.

Jones said as a former member of the museum’s board, he supports their efforts to expand the museum’s efforts to reach out to more members of the community.

“They try to do things to include everyone,” Jones said.

Sarah Latham — vice chair of the Commission of Architectural Review and president of the Danville Historical Society — said she cannot speak for the commission since the issue has not come up for formal discussion, but said she personally supports the museum’s decision.

“Keep the façade of the house looking as it did historically rather than how it looked after the war,” Latham said.

Thibodeau reports for the Danville Register & Bee.

http://www.godanriver.com/news/danville/battle-not-over-for-confederate-memorial-sign/article_aa7ba2ee-ff4e-11e4-afc4-f71d2107f828.html

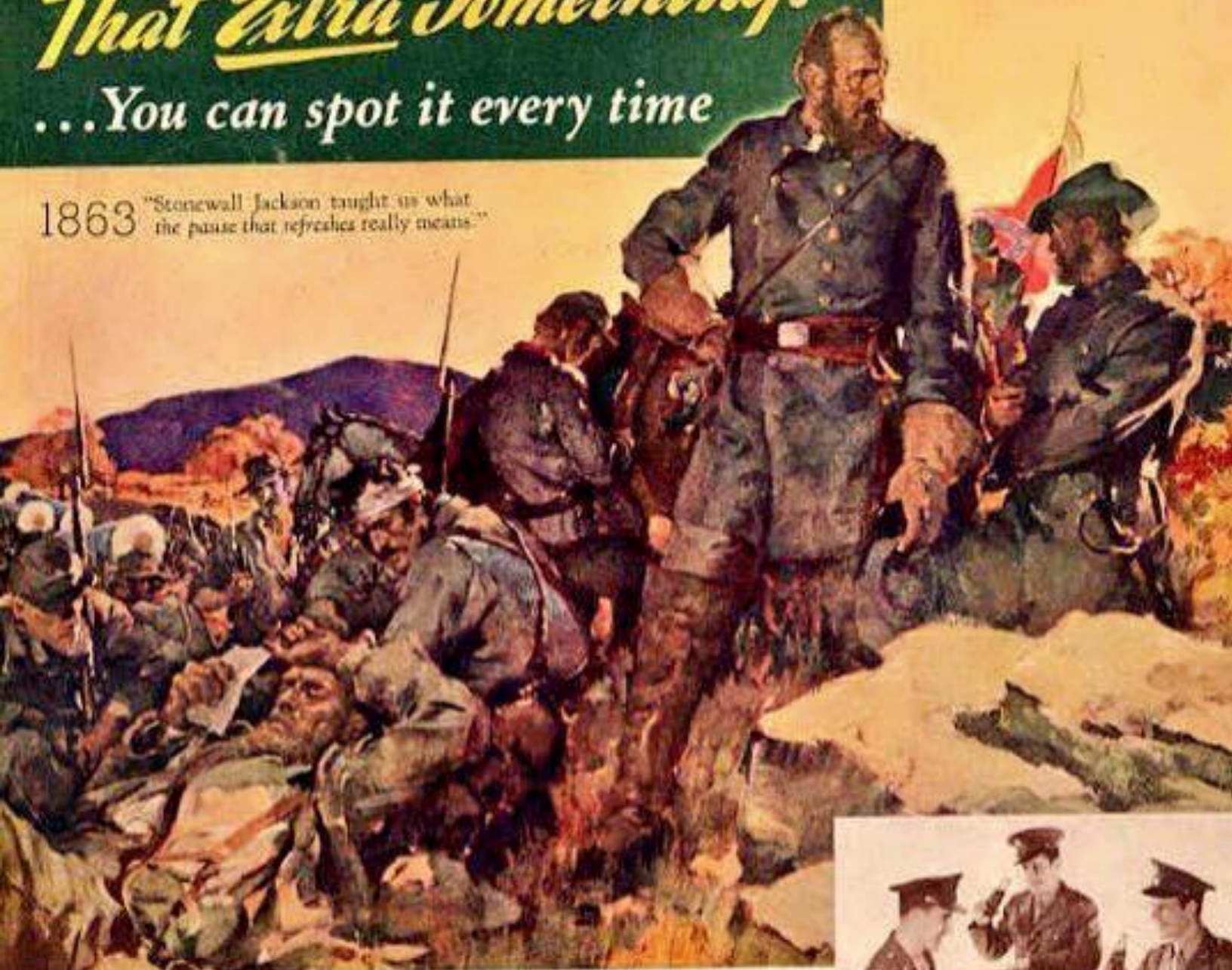


<p>ARMY OF NORTHERN VIRGINIA MEMORIAL VOLUME. COMPILED BY REV. J. WILLIAM JONES, D. D. <i>Secretary Northern Historical Society,</i> AT THE REQUEST OF THE VIRGINIA DIVISION OF THE ARMY OF NORTHERN VIRGINIA ASSOCIATION. J. W. RANDOLPH & ENGLISH, 1902 & 4 MAIN STREET, RICHMOND.</p>	<p><i>“But the Federal Government knew that the Southern people looked for guidance to their leaders, and that foremost among those leaders they looked to General Lee. He had given the pledge of his honor, and his people regarded his honor as their own.</i></p> <p><i>Relying upon his influence with his countrymen, and knowing that his influence would be exerted to secure the most perfect compliance with the terms of his surrender, the dominant party in the North entered upon a course of systematic oppression and insult which would have justified him in renouncing the obligations of the terms made at Appomattox.</i></p> <p><i>But his word was given and nothing could change it. The dastardly wrongs inflicted upon his people could break and did break his great heart, but could not make him swerve from his truth. He bore all in silence until he died, and his people looked upon him and gathered strength to bear.”</i></p> <p>J. Williams Jones, Army of Northern Virginia Memorial Volume (Richmond: J. W. Randolph & English, 1880), 29.</p>
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That Extra Something!

...You can spot it every time

1863 "Stonewall Jackson taught us what the pause that refreshes really means."



A new idea joined the army in "the sixties". It was the rest pause . . . with refreshment. Here's what a Coca-Cola advertisement said about it in 1931:—

"Stonewall Jackson always got these first. On the march he gave his men rations of sugar and at intervals required them to lie down for a short rest. Thus he marched troops farther and faster than any other general in the field. Since his day all marching troops have been given a short rest period out of every hour."

To our fighting men and war workers everywhere that fact has new importance. A short pause helps you in any task.

A pause for the energy-giving refreshment of ice-cold Coca-Cola helps you even more.



1918 "Just in 1918 our fighting men thrived to certain this. One was, 'The milk's in'. Another was, 'It's pay day'. A big one was, 'I'm cold'. Coca-Cola."



1943 Today the pause that refreshes with ice-cold Coca-Cola is a standby of men in the Army, Navy and Marine Corps—and a standby of the great story of men and women war workers. Every time you stop for a Coke it tells you all over again what it means to refresh.



Even with war and so many Coca-Cola bottling plants in enemy-occupied countries, our fighting men are delighted to find Coca-Cola being bottled in so many places all over the globe.

The best is always the better buy!

COPYRIGHT 1944 THE COCA-COLA COMPANY

DISHONOUR!

THURSDAY, APRIL 23, 2015

The Virginia Flaggers

The institution formerly known as the Museum of the Confederacy posted photos on its FaceBook page last week of the White House of the Confederacy shrouded in black crepe, with the following explanation...

"One hundred and fifty years ago, Union officials wrapped black fabric around the White House of the Confederacy's front columns after the death of President Lincoln.

Today, Museum curators recreated that mourning decoration. Please come by and see it before it comes down at the end of the month."



Photos from the American Civil War Museum's Facebook Page

The post can be found here...<https://www.facebook.com/AmericanCivilWarMuseum/posts/367665516769412>

Although certainly not surprised, we are disgusted by this disgraceful display.

It was a slap in the face to Richmond residents when the occupying army did this in 1865... and it is a slap in the face to the ladies who created the museum, the memory of the soldiers they worked so hard

to honor, and all who have Confederate ancestors for the museum to even consider fashioning such an insulting display in 2015. Meanwhile, the backlash continues.

We received the following letter last week, and were granted permission to share it.

April 13, 2015

Dear Mr. Rawls,

I am in receipt of your March 27, 2015 missive requesting that I renew my lapsed membership at the American Civil War Museum, (formerly the Museum of the Confederacy).

I cannot in good conscience continue to support an entity which should fly a Confederate National Flag from all its locations. I cannot in good conscience support an entity which capriciously changed its name, thereby walking away from its heritage under the sad specter of political correctness. You should thank your lucky stars that the Southrons who originally donated their war-related, cherished family artifacts, are no longer alive to witness the mockery you have made of their ancestors noble legacy. Given your new found perspectives concerning the war, you should at the very least, have the decency to resign from the SCV.

My family and I will continue to support the Confederate Memorial Hall Museum in New Orleans, and the Danville Museum of Fine Arts & History in Danville, Virginia. Lastly, given your particular aversion to flying Confederate flags, I have decided to make a \$100.00 donation in your name, (cost of sustaining a membership at your museum), to Susan Hathaway's Virginia Flaggers.

Sincerely,

Lou F.

General I. R. Trimble Camp #1836 (member)

Sons of Confederate Veterans

Thank you, Sir! We appreciate your sharing this excellent letter with us and are grateful for your generous support. We pledge to be good stewards and use your gift faithfully in our continuing efforts to RETURN the flags and RESTORE the honor!

Sincerely,

Grayson Jennings

Va Flaggers

<http://shnv.blogspot.com/2015/04/the-virginia-flaggers.html>



Truer words have never been spoken-

"Why do we still honor confederate ancestors? In a nutshell, I will tell you why. We honor those who fought and sacrificed in a war that is **still being fought**. We honor those first victims of the struggle of liberty against tyranny that continues and will continue as long as Southerners and lovers of liberty ever draw breath.

President Jefferson Davis, upon his capture at Irwinville, Ga, said that this struggle would continue in one form or another from now on.

I maintain that the efforts and effects of this war--- affects your lives today more than any other conflict that has ever been fought and that the issues surrounding this war, touch your everyday life more than any struggle in American history."

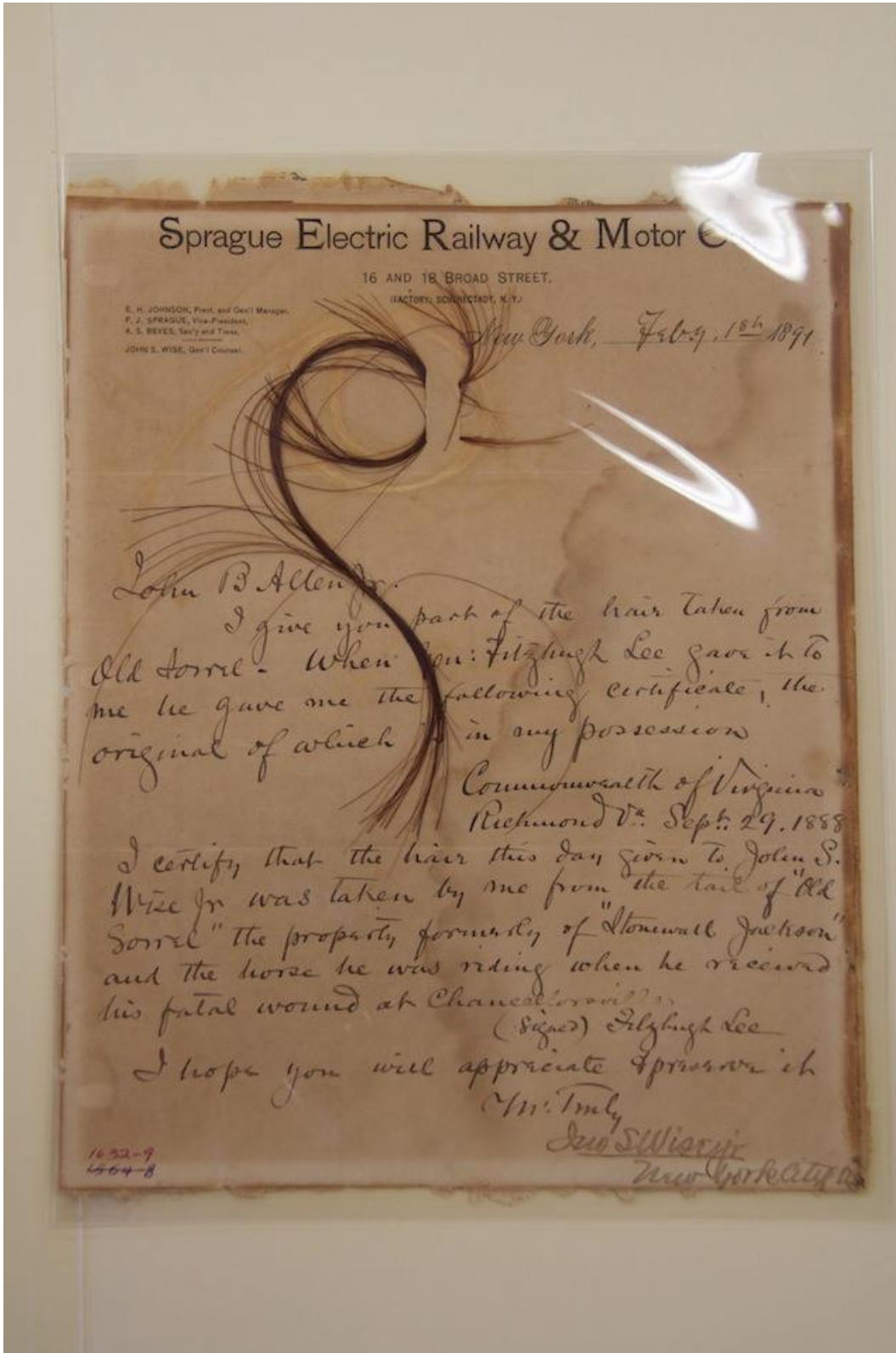
Mike McMurry, NWC Brigade Commander, Alabama Division, SCV



A flag for the very first Confederate
Flagger...at the grave of Miss Letitia Tyler,
granddaughter of President Tyler, who
raised the First Confederate flag at the
Capitol in Montgomery. — at Oakwood
Cemetery WITH Susan Frise Hathaway

The Curious Life of General Jackson's Horse's Hair

By Josh Urich

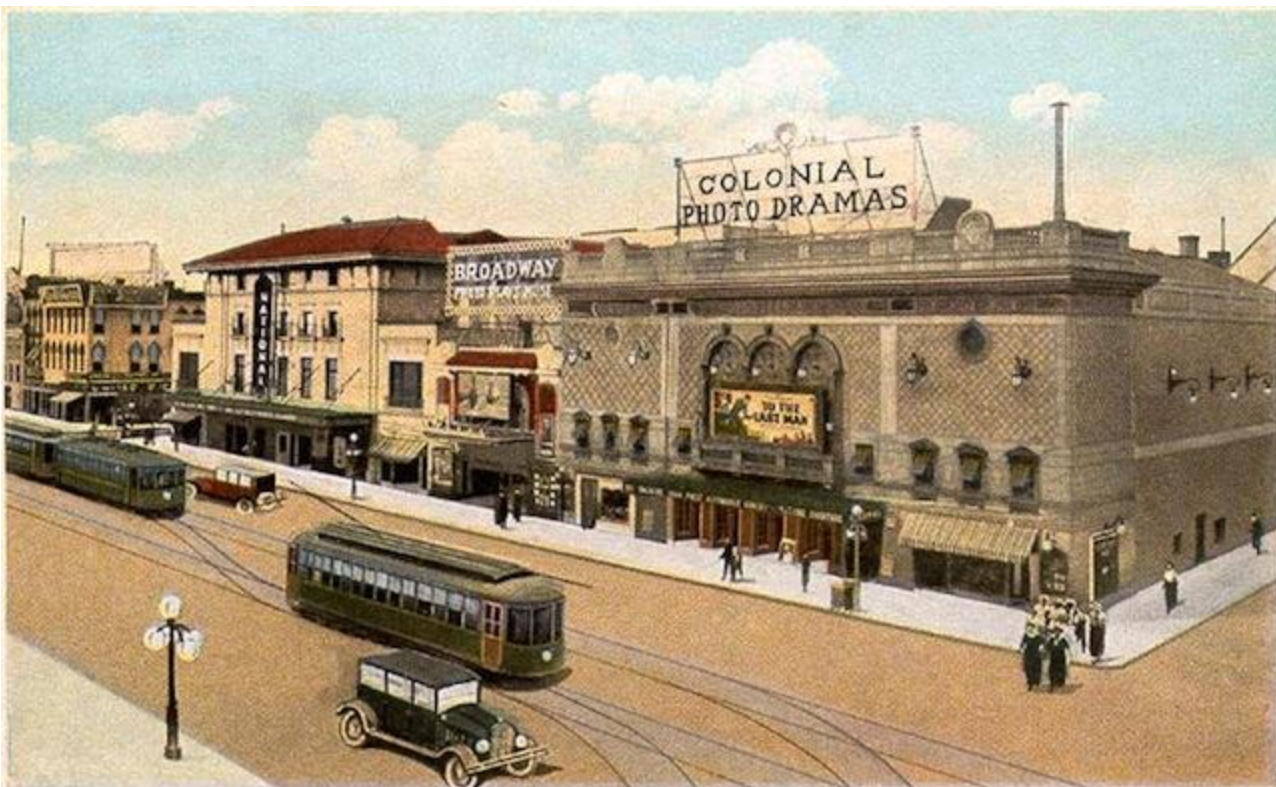


The artifact below and the document that accompanies it are out of the ordinary: hair taken from General Thomas Jonathan “Stonewall” Jackson’s horse, Old Sorrel. The hair itself was plucked by General Fitzhugh Lee and given to John S. Wise, the son of former Virginia governor Henry S. Wise. John S. Wise in turn gave the hair (and a copy of Fitzhugh’s certificate of authenticity) to John B. Allen in 1891, who sent it to his father, J.B., that same year.

Virginia Congressman John Sergeant Wise, circa 1885. Via Wikipedia.



Aside from Stonewall Jackson, there are two especially important names in this list. The first is John S. Wise, the general counsel for the Sprague Electric Railway & Motor Company, which was responsible for installing the first successful citywide electric streetcar system in the world in Richmond, Virginia. Sprague's improvements to the electric streetcar rendered horse-drawn streetcars obsolete—an interesting coincidence given the equine nature of this artifact. But it is also significant that John S. Wise ran for governor of Virginia as a Readjuster in 1885. The Readjuster party formed in the wake of the Civil War and African Americans' entry into politics. The party was biracial and, in places, had a black majority. Their name refers to their mission to "readjust" the wealth gap between the planter elite and everyone else. The party's other goals were the advancement of civil rights, particularly among blacks.



Postcard of electric trolley-powered streetcars in Richmond, Virginia, in 1923, two generations after Frank J. Sprague successfully demonstrated his new system on the hills in 1888. The intersection shown is at 8th & Broad Streets. Via Wikipedia.

The second important name is Fitzhugh Lee. Lee was a confederate general during the Civil War, and Wise's Democratic opponent in the 1885 gubernatorial race. With Wise running as a Readjuster and Lee running as a Democrat, this race would help decide Virginia's post-Civil War path. Would it

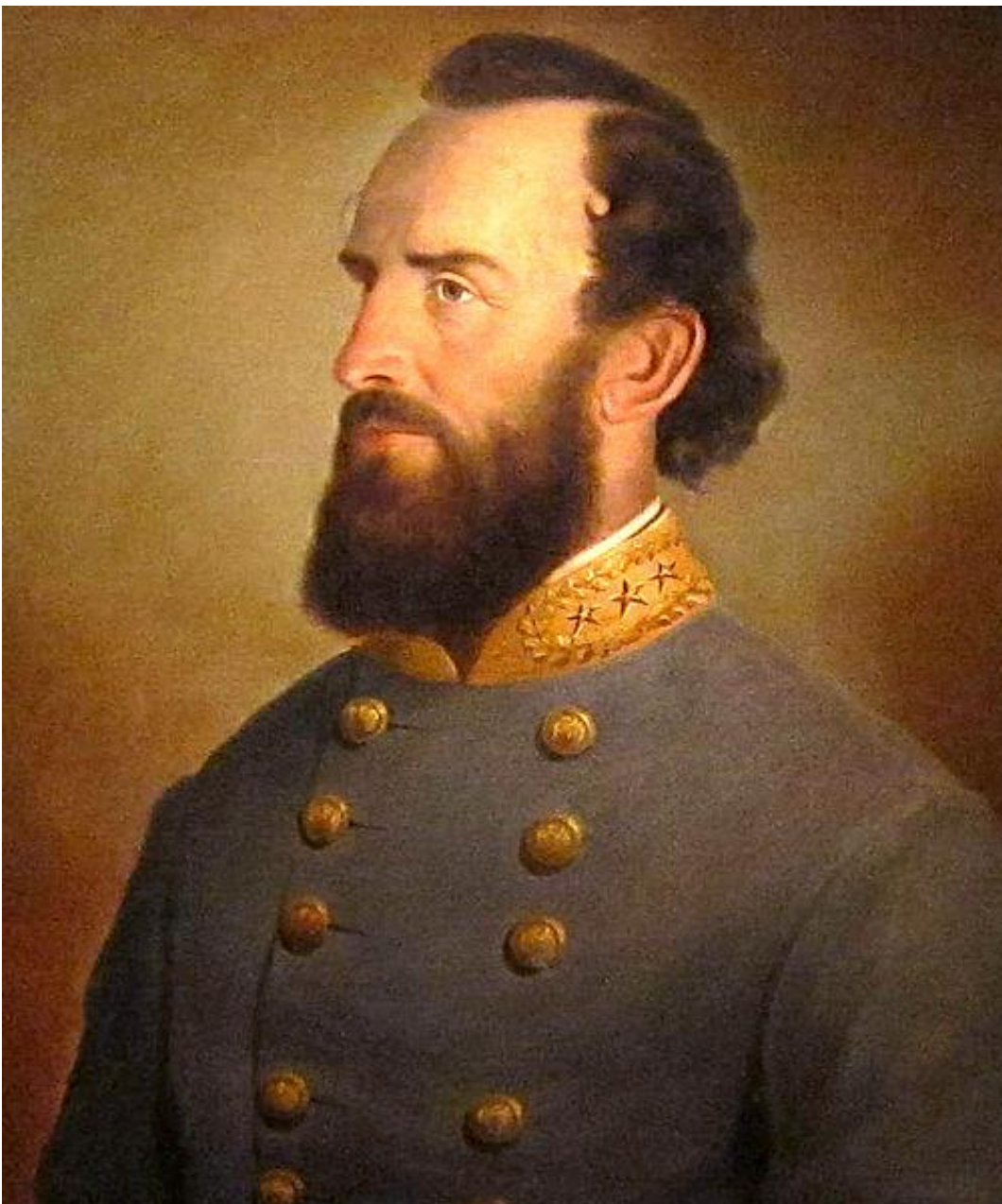
abandon its Old South political style and traditions under Wise, or would it cling to them under Lee? Lee and his Southern Democrat ideology were victorious and Lee served as Virginia's governor until 1890. Governor Lee gave the hair to Wise three years after the race.



Fitzhugh Lee

Such a gift was laden with the mythology of the “Lost Cause.” Next to Robert E. Lee, Stonewall Jackson was the most revered southern general. One Confederate veteran, William Williston Heartsill, called Jackson the “Soldier Saint of the Lost Cause,” the man who gave the South “sublime confidence” until his untimely death. A hair from Jackson’s horse was not mere memorabilia, it was a relic—an object made sacred to the southern cause through its proximity to the South’s “Soldier Saint,” Stonewall Jackson.

Why did Fitzhugh Lee, a Democrat and the man who defeated Wise in the 1885 gubernatorial race, give the horse hair to Wise? Wise, a Readjuster, must have had complicated feelings about the Old South mythology embodied in such a relic. Is this perhaps why Wise gave the hair away? Or simply because it brought back bad memories of the race of 1885? This document invites many interesting questions but sadly yields few answers.



A portrait of Stonewall Jackson (1864) held in the National Portrait Gallery. Via Wikipedia.

Old Sorrel’s hair is held at the [Dolph Briscoe Center for American History](#), University of Texas at Austin.

<https://notevenpast.org/the-curious-life-of-general-stonewall-jacksons-horses->

A Southern Tradition: Restraining Bad Government

By **Clyde Wilson** on Apr 1, 2015



In talking about the Southern political tradition, it is most appropriate to point to the North Carolina Regulators and the Battle of Alamance Creek. This event was, in fact, only one of many such episodes in the colonial South—in the first 169 years of our history as Southerners before the first War of Independence.

There was Bacon's Rebellion in Virginia in 1676, which I recently learned to my delight one of my ancestors participated in. Just the next year the people of North Carolina ran out the officials in what is known as Culpeper's Rebellion and for two years, had a government of our own choosing without any appointed officials and tax collectors from Britain. In 1719 the legislature and militia of South Carolina made the officials appointed by the Lord Proprietors flee in fear, never to return. There are other examples.

Alamance was the largest of all these events and the one immediately before the War of Independence. The old historians understood that these uprisings were precursors of the War of Independence when the colonists declared that governments must rest on the consent of the governed and can be justly overthrown if they do not.

As one of the old historians wrote of the Regulators:

"The boldness displayed by reformers opposed to royal authority provided a lesson in the use of armed resistance, which patriots employed a few years later in the American War for Independence."

History is now perverted and you will hear such events as Alamance (and indeed everything about Southern history) interpreted according to Marxist class conflict theory. This is ludicrous, but it is what happens when your history is written by and presented to you by people who hate you, and regard the South as something alien to be destroyed. I don't know what approach they take at the (Alamance) Historic Site, but knowing how much North Carolina Archives and History has been reconstructed by carpetbaggers in just the last few years, I am wary.

These rebellions all have the same outline in common. The people of a particular region, the neighbours and kinfolk who made up the society, had real grievances against government. They petitioned in an orderly way for relief and were ignored. Being free men, they then organised and acted to bring their grievances forcefully to the attention of the ruling powers. In most cases some of the participants paid a price with their lives, but in every case the powers were shaken up, discredited, and had to satisfy legitimate grievances.

They illustrate a point I would like to make about the Southern political tradition. Our basic Southern political instincts and assumptions differ from "Those People," as General Lee always politely referred to the enemy.

The South, as M.E. Bradford wrote, was a thing that was "grown, not made." The political philosophy long defended by Southern spokesmen rested on the implicit assumption that their society was a good thing, a product of the action of God acting through history. Therefore, government, merely a contrivance of man, should be the servant and not the master of society.

Robert Lewis Dabney, the brilliant theologian, made an address to the students at Davidson College just a year after The War. Most of the students were impoverished Confederate veterans making great sacrifices to continue their education—something that was typical of the South for the next half century. Dabney expresses what Bradford means. He calls his speech "The Duty of the Hour." He advises the students that they should build and secure the family and thus save the living South even under defeat and evil occupation.

Dabney continues thus:

"Government is not the creator but the creature of human society. The government has no mission from God to make the community. On the contrary, the community is determined by Providence, where it is happily determined for us by far other causes than the meddling of governments—by historical causes in the distant past, by vital ideas, propagated by great individual minds—especially by the church and its doctrines. The only community's which have had their characters manufactured for them by governments, like the Chinese and the Yankees, have had a villainously bad character. Noble races make their governments. Ignoble ones are made by them."

John C. Calhoun had made the same point in his last testament, A DISQUISITION ON GOVERNMENT. And Calhoun was only putting into intellectual form what had been the starting assumption for Southern politics

from the beginning. Society is natural, essential, and self-justifying, proceeding from man's God-given nature as a social being. The legitimate purpose of government is to protect and preserve society. Thus, the Constitution should be the instrument of the people's control of the government, and not of the government's control of the people. This basic attitude could be seen at Alamance. It governed the War of American Independence, which was carried out and understood by our forefathers as the preservation of their natural "grown" society that was threatened by domination of a distant government of men that they could not hold responsible. This was the basic assumption that governed Jefferson and his successors in the United States government.

God, acting through history, made the Southern people. The U.S. government is a contrivance made by men. Our forefathers agreed to it because they regarded it as a way of protecting their people. When it becomes an enemy of society it has lost all claim on legitimacy.

One of my professorial colleagues, a classic example of Midwestern progressive, has a sub-teen son who was moved by the fears about the gasoline supply and the environment. He wrote to the President of the United States: "You should make everybody ride horses."

Now conservation is a good thing, and horses are a good thing. But no Southerner who has a good idea automatically moves to wanting to use the government to make everybody else obey his good idea. Here is the difference between the South and America in a nutshell. It does not occur to a Southerner that he has a duty to correct other people. It would be presumptuous, unneighbourly, and, frankly, un-Christian. It does not occur to us that we have a divine right to stamp out the grapes of wrath wherever we think we see them.

But we are under the thumb of people whose life and identity is wrapped up in the notion that government should be our master and enforce their agenda. So our lives and our grandchildren's future are being changed against our will in ways we do not like. "Those people" refuse to see the value of a Southern identity that is older than the United States. Their characteristic assumption is that America is a noble theory and righteous motives—as defined by themselves; that they must impose their theory, by force, to justify their claim to righteousness; that historical reality we know as the South has ever been a reproach to them that has to be destroyed.

Southerners are a stateless nation, a fact formally recognised by international geographers. Like the Welsh and the French Canadians until recently, our lives and our territory are in the power of people who do not represent our interests. It used to be that our state governments and our representatives in Congress to some degree represented us, but that is no longer true. Our representatives represent political parties, or banks, or special interests. They do not represent North Carolinians.

I refer you to the founding mission statement of the League. We declared that we were for the well-being and independence of the Southern people in every respect—political, economic, social, cultural.

That is a pretty revolutionary statement. We postulate that there is such a thing as a Southern people among all the myriad peoples of the earth, without reference to "American." Even worse, we declare that we as a people have a right to determine our own fate.

We ought to frequently recur to that. We thought then that the noble and venerable thing known as the South was threatened. That is even more evident today. The powers that be in the United States are intent on disappearing us as a people. I am glad that the League is beginning to pay attention to what Southerners need to do in terms of economy. We are quickly becoming a minority in our own land that our ancestors claimed from the wilderness more than three hundred years ago.

What is the South? It is larger in territory and population than most of the independent countries of the earth. It has a distinctive history and long-lasting culture. It has been an important means of self-understanding for millions of people over many generations. Unlike "America," which is an imagined thing in the notions of men, the South is a real thing—a society created to answer to our God-given human nature. Like a real living culture

we can draw people to us and make them our own. During The War for Southern Independence every foreigner and Northerner who had lived in the South for any period of time identified with his people as a good Confederate. Need I mention General Pat Cleburne and our own outstanding North Carolina Chairman?

I know what I mean by a Southerner. I no longer know what an American is—it is a category empty of cultural and religious and historical content. An American is apparently anyone who claims to believe in democracy and is interested in making a buck. America is a business operation covered by dishonest platitudes. There is nothing wrong with a business operation, but the soul requires something more.

We are in one important way unlike most stateless peoples. We are more American than those who call themselves Americans who now rule us. We are the original Americans, the true Americans, so we may say that Americans have no power in what is now the empire called “American.” As a friend of mine puts it, the War for Southern Independence was a war between the Americans and the Yankees.

Our situation means that we will have to take care of ourselves. Our ancestors labored and fought so that their posterity, us, could be free and prosperous. We must do the same for our posterity or see the South vanish forever. We have to accept that the institutions of our land are our enemies and create our own institutions. We have to be able to guarantee that nobody in the future will face loss of livelihood by being a Southerner. We have to guarantee that our culture and traditions continue to be part of the education of the young. We have to be militant about asserting and maintaining our speech, our manners, our customs, our traditional attitudes, our unique and admirable history. Change is inevitable in human society, but we still have the option to change in our direction not in theirs. In fact, the South is a living thing and it has thrived with dynamic change throughout its history without ceasing to be the South. It is a losing game for the South to try to be more “American” because America is moving so fast in the wrong direction that we could not keep up even if we wanted to.

This is a tall order. We operate under very different circumstances than our forebears who moved in a land still under development. We have to move in a highly-developed context. Armed resistance is not an option. It would be futile and counter-productive. But we can learn from our forebears’ spirit. We must obey the conqueror most of the time but we don’t have to accept his claims of legitimacy. We can abjure the realm, secede in spirit and in every other legal way we can. I think the dedication and the talent exists out there to keep Dixie vitally alive while “America” is dissolving.

There are costs to be paid, but we can minimize the costs with mutual support and clear goals.

Remember that the South always has been and is admired by many of the finest people beyond our borders. This confounds our enemies. The South is intrinsically admirable, a thing worth preserving for the benefit of ourselves, our posterity, and for the good of America and the world. Our enemies complain that people still love Dixie even though they have proved to their satisfaction that it is a bad thing. That is our great strength if we will build on it.

About Clyde Wilson

Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews.

<http://www.abbevilleinstitute.org/clyde-wilson-library/a-southern-tradition-restraining-bad-government/>

What is an American liberal?

May 28, 2015 by R. E. Smith Jr.

In recent discussions about political ideologies with a friend, we talked of labels for left-wing, progressives. He believes the proper term for what many call *liberal* is *Marxist*. I argue that few people in our contemporary culture understand the meaning of *Marxist*, but many recognize the term *liberal*—if only that somehow it's the opposite of *conservative*.

The importance of these concepts, or perceptions, is that they now irrevocably separate Americans and force us toward the greatest disunion since 1861. **We are not “one nation, indivisible”—this myth was promoted to justify the War Between the States brought upon us by Lincoln and his Republican Party.**

Incidentally, I believe that most modern Americans who follow our political divides understand that *Republican* does not necessarily indicate conservative. Many claim to be, but few hold to Goldwater principles. And, of course, Republican is a political party not a philosophy. Then, there are *libertarians* that seem to stand on both sides of the political spectrum. But this is a topic for another time.

So, are liberals really Marxists? To help answer that, we first need to define the term *Marxist*. According to my American Heritage Dictionary, Marxists follow the political and economic philosophy of Karl Marx (1818-1883), a utopian German revolutionary, and Friedrich Engels (1820-1895), a German socialist. Their beliefs are called *Marxism*. They wrote *The Communist Manifesto* (1848). Marx was behind the labor union movement. Engels helped popularize Marx's ideas and financed his subversive activities.

These Germans promoted the theory that “class struggle plays a central role in understanding society's allegedly inevitable development from bourgeois oppression under capitalism to a socialist and ultimately classless society.” Further, Marxism was expanded by Vladimir Lenin (1870-1924), a Russian who led the Bolshevik Revolution and was the first head of the former Soviet Socialist Republics. Lenin's idea that capitalism resulted in imperialism has been called Marxism-Leninism. People who follow this concept are Marxists-Leninists.

So what, Smith? Well, these and other destructive ideologues have spread their bad ideas around the world appealing to reactionary utopians. Some scholars believe that American progressivism started in the 1880s. Then, there is another “ism” that must be included in this discussion: *fascism*.

In his book *Liberal Fascism* Jonah Goldberg writes that fascism always has been “a phenomenon of the left.” While many scholars have not agreed upon a definition for fascism, he thinks it is a “secular religion”—why Al Gore and other radical environmentalists have labeled man-made climate warming skeptics Holocaust deniers. Goldberg connects “the refurbished edifice of American Progressivism”: liberalism, he writes, “is in fact a descendent and manifestation of fascism.”

He classifies these concepts genealogically. American “Progressivism was a sister movement of fascism, and today’s liberalism is the daughter of Progressivism,” but she’s not as ugly as her European relations.

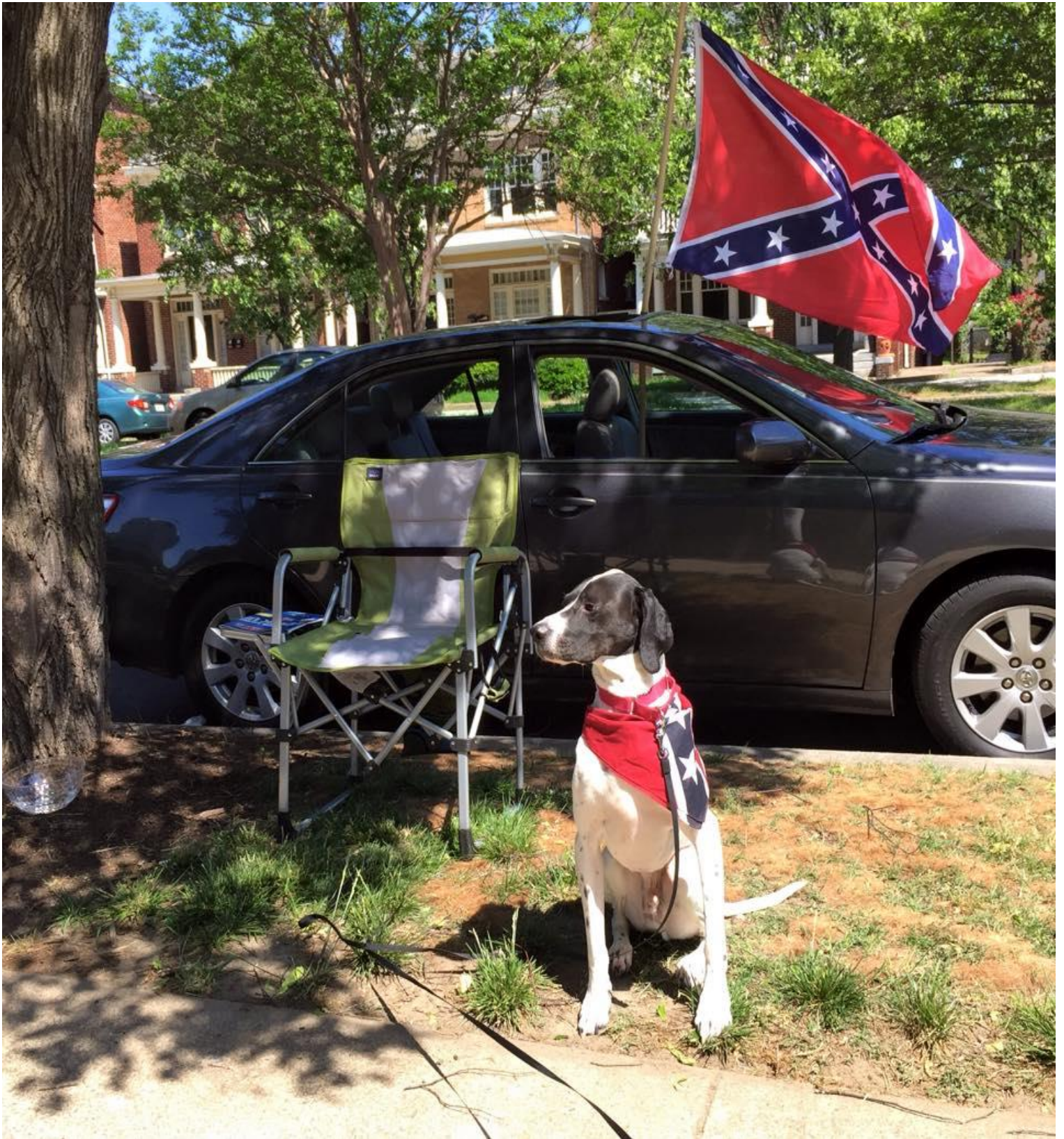
One scholar has described the essence of fascism: “A mass movement that combines different classes but is prevalently of the middle classes (thus, the Left’s constant obsession with ‘The Middle Class’), which sees itself as having a mission of national regeneration (‘Hope and Change’), is in a state of war with its adversaries (the concocted ‘war on women’) and seeks a monopoly of power by using terror (e.g. the IRS), parliamentary tactics (federal executive action) and compromise to create a new regime, destroying democracy.”

Goldberg offers us a “working definition” of fascism: “Fascism is a religion of the state. It assumes the organic unity of the body politic and longs for a national leader attuned to the will of the people. It is *totalitarian* in that it views everything as political and holds that any action by the state is justified to achieve the common good. It takes responsibility for all aspects of life, including our health and well-being, and seeks to impose uniformity of thought and action, whether by force or through regulation and social pressure. Everything, including economy and religion, must be aligned to its objectives.”

Based on all this, I think so-called left-wingers, or Progressives in America would deserve the label: *Liberal fascists*. Much of their political actions and programs follow European models, including those initiated by Hitler, a German National Socialist; Stalin, a Russian Communist; and Mussolini, an Italian Fascist.

For more discussion on this topic, see the link below:

<http://res33blog.com/2015/05/08/political-thinking-and-the-reality-of-politics/>



Flagging the [VMFA Virginia Museum of Fine Arts](#) this afternoon with beautiful weather in the Capital Of the Confederacy. Bounce says come on down and join those taking a stand against the VMFA!

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John Quincy Marr

HERO

John Quincy Marr



Marr in 1849

John Quincy Marr (May 27, 1825 – June 1, 1861) was a Virginia militia company captain and the **first Confederate[1] soldier killed by a Union soldier in combat** in the American Civil War. Marr was killed at the Battle of Fairfax Court House (June 1861), Virginia on June 1, 1861. He had been a delegate to the Virginia Secession Convention and ultimately supported secession of Virginia from the Union after initially opposing it.

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Early life

John Q. Marr was born on May 27, 1825 in Warrenton, Fauquier County, Virginia. He was the son of Catherine Inman Horner Marr and John Marr, Esq., who was the grandson of an immigrant from France who had the surname "La Mar." The elder John Marr was a Commissioner in Chancery in the Supreme and County Courts, much like a court-appointed trustee in later times, and a justice of the peace.[2]

John Quincy Marr graduated second in the class of 1846 from the Virginia Military Institute (VMI).[3] After completing his studies, he became an assistant professor of mathematics and tactics until he returned home after the death of his father in 1848 out of a sense of duty to his mother and sisters. The courts gave him the same appointments held by his father. He also served a two-year term as sheriff of Fauquier County.[4]

Born	May 27, 1825 <u>Warrenton, Virginia</u>
Died	June 1, 1861 (aged 36) <u>Fairfax Court House, Virginia</u>
Buried at	<u>Warrenton, Virginia</u>
Allegiance	 <u>Confederate States of America</u>
Service/branch	 Warrenton Rifles company
Years of service	1861
Rank	 Captain
Battles/wars	<u>American Civil War</u>

After [John Brown's](#) raid on [Harpers Ferry](#), Marr organized the "Warrenton Rifles" militia company. In early 1861, he was elected a delegate to the [Virginia Secession Convention](#).^[5] Although initially opposed to secession, and called home by a "family affliction" during the deliberations, he later signed the ordinance of secession.^{[6][7]}

On May 5, 1861, Marr was commissioned as a [lieutenant colonel](#) in the Virginia forces, but he never received the commission because it was sent to Harpers Ferry by mistake.^[6]

Death

On Saturday, June 1, 1861,^[8] a company of [Union Army cavalry](#) on a scout entered the streets of Fairfax Court House after driving back one Confederate picket and taking another prisoner. At that time, two companies of cavalry and Marr's Warrenton Rifles infantry company occupied the town. The Confederate cavalry began to retreat and cut off part of the Warrenton Rifles from those who faced the Union cavalry charge. Only about 40 men from the company were in a position to combat the Union cavalrymen.^[6]

Lieutenant [Charles Henry Tompkins](#) of the 2d U.S. Cavalry Regiment led the Union force of between 50 and 86 men^[9] who separated into two groups as they rode through the village. Captain Marr challenged the riders, asking "What cavalry is that?" These were his last words. Scattered shots were fired as the Union cavalry rode through and Captain Marr fell dead.^[6] Marr was not in the immediate presence of any of his men on a dark night so soon after he fell, no one knew where he was or what may have happened to him.^[10] His body was found later in the morning.^{[11][12]}

After Marr fell, first appeared former and subsequent [Virginia governor](#) and later [major general William "Extra Billy" Smith](#), who had just resigned his seat in the [U.S. Congress](#). He was from Warrenton and had helped raised the company. He took command in the absence of the company's leaders. Soon thereafter [Lieutenant Colonel](#) (later [Lieutenant General](#)) [Richard S. Ewell](#), who had just been placed in charge of Confederate forces at Fairfax Court House, came upon the company. Lt. Col. Ewell had received a shoulder wound as he emerged from the village's hotel as the Union force first rode through the streets so he was bleeding as he took charge of the infantry company in the field and redeployed 40 of them.^[13] Ewell soon went off to send for reinforcements and Smith redeployed the men again in the same general area but in a less exposed position about 100 yards forward.^{[14][15]} After the Union cavalry rode through the village, they regrouped and returned through the village streets. A volley from the redeployed men of the Warrenton Rifles turned them back.^[16] The Confederates fired additional volleys at the Federals as they tried to pass through town again on their way back to their base near [Falls Church, Virginia](#).^[16] After a third failed attempt to ride past the Confederates, the Union men were forced to leave town toward [Flint Hill in the Oakton area](#) of Fairfax County to the north of the City of Fairfax with several wounded men.^[17]

Confederate casualties in the affair were one dead, four wounded (including Lt. Col. Ewell), one missing, according to their report.^[11] A later account states that only two were wounded, but five were captured.^[14] The Union force lost one killed, four wounded (including Lt. Tompkins) and three missing, who had been taken prisoner. The Union soldier killed was identified as Private Saintclair.^[18] Governor Smith later reported that Marr had apparently been hit by a spent round ball because he had a large bruise above his heart but his skin had not been penetrated.^[19]

Aftermath

Captain Marr's body arrived in Warrenton that evening and he was buried the next afternoon in the Warrenton Cemetery after a ceremony in the clerk's office yard before a large crowd of mourners.^{[11][20][21]}

Charles Henry Tompkins received the [Medal of Honor](#) for his actions at the [Battle of Fairfax Court House \(June 1861\)](#). His was the first action of a Union Army officer in the American Civil War for which a Medal of Honor was awarded, although it was not awarded until 1893.^{[22][23]} His citation reads: "Twice charged through the enemy's lines and, taking a carbine from an enlisted man, shot the enemy's captain."^[24] No other account referenced on this page states that Tompkins himself shot Captain Marr.^[25]

A monument to Captain Marr was erected on June 1, 1904 near the front of the courthouse where it remains today. It reads: "This stone marks the scene of the opening conflict of the war of 1861–1865, when John Q. Marr, captain of the Warrenton Rifles, who was the first soldier killed in action, fell 800 feet south, 46 degrees West of the spot. June 1, 1861. Erected by the Marr Camp, C.V., June 1, 1904."^[16]

Later death of Private Henry L. Wyatt

Many authors have stated that Private Henry L. Wyatt of the 1st North Carolina Volunteers, later the 11th North Carolina Infantry Regiment, the only Confederate soldier killed at the Battle of Big Bethel, Virginia on June 10, 1861 was the first Confederate soldier killed in combat in the Civil War. This is only correct to the extent a distinction is made between the first officer killed, Captain John Quincy Marr, and the first enlisted man killed, which Private Wyatt appears to have been.^[26]

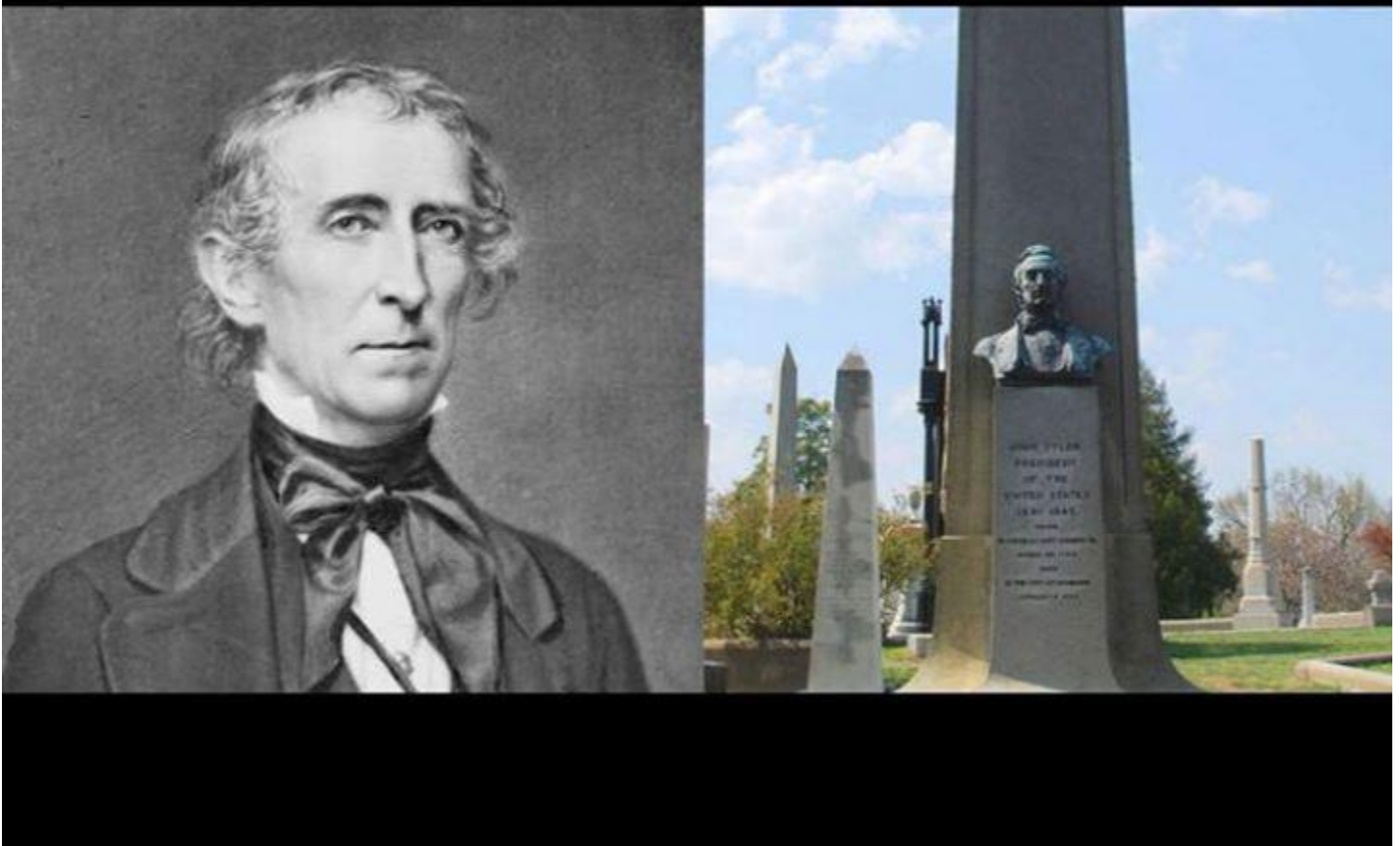
Notes

1. Captain Marr's company, the Warrenton Rifles, was still a unit of the "Virginia Army," even though the secession of Virginia was ratified by a popular vote on May 23, 1861. [Governor John Letcher](#) issued a proclamation transferring Virginia forces to the Confederacy on June 6, 1861 and [Major General Robert E. Lee](#), commanding state forces, issued an order in compliance with the proclamation on June 8, 1861. United States. War Dept, Robert Nicholson Scott, et al. *The War of the Rebellion: a compilation of the official records of the Union and Confederate Armies* Series I, Volume II. Washington: Government Printing Office, 1880.[OCLC 427057](#). Retrieved May 14, 2011. pp. 911–912. The company became Company K of the 17th Virginia Infantry Regiment when that regiment was organized on June 10, 1861. Wise, 1870, p. 17. The forces at Fairfax Court House were under the command of Lt. Col. [Richard S. Ewell](#) of the [Provisional Army of the Confederate States](#). Even before the popular vote on secession in Virginia, the State had agreed that its separate force would cooperate with the Confederacy.
2. Walker, Charles D. *Memorial, Virginia Military Institute: Biographical sketches of the Graduates and Eleves of the Virginia Military Institute Who Fell in the War Between the States*. Philadelphia: J. P. Lippincott & Company, 1875.[OCLC 229174667](#). Retrieved May 11, 2011. pp. 359–360
3. At least one account says Marr was first in the class.
4. Walker, 1875, p. 361
5. Walker, 1875, pp. 360–361
6. Walker, 1875, p. 363
7. All but one of the accounts that mention Marr's marital status say that he was unmarried or do not mention this aspect of his personal life. Poland, Jr., Charles P. *The Glories Of War: Small Battle And Early Heroes Of 1861*. Bloomington, IN: AuthorHouse, 2006. [ISBN 1-4184-5973-9](#). pp. 42–43 says Marr had a wife and six children and a Cherokee mistress named Eliz Nickens with whom he had six more children. He also says that Marr had been mayor of Warrenton. None of the other references for this page confirm these details. Poland's detailed account relies at least in part on a private letter in the Warrenton Public Library for these personal details.
8. The report of the Confederate adjutant general for the year ending September 30, 1862 notes the death of Captain Marr but gives the date as May 31, 1861. This can be reconciled in that the Union force left their base at 10:30 p.m. on May 31 and the battle took place on the "night" of May 31, albeit in the early morning hours of June 1, 1861. The entry in the report also states: first blood of the war. Walker, 1875, p. 366
9. Walker, 1875, p. 363 says Tompkins had 86 men. Poland, Jr., 2006, p. 37, says there were about 50 men in the patrol; he says that Tompkins reported he had 51 men, although he notes that General [Irvin McDowell](#) reported that Tompkins had 75, Poland, Jr., 2006, p. 82. Longacre, Edward G. *Lincoln's Cavalrymen: A History of the Mounted Forces of the Army of the Potomac*. Mechanicsburg, PA: Stackpole Books, 2000. [ISBN 0-8117-1049-1](#). p. 18 uses the number of 75 men from McDowell's report for the size of Tompkins's force.
10. Wise, George. *History of the Seventeenth Virginia Infantry, C. S. A.*. Baltimore: Kelly, Piet and Company, 1870.[OCLC 1514671](#). Retrieved May 13, 2011. p. 18
11. Walker, 1875, p. 364
12. Donald Pfanz in *Richard S. Ewell: a Soldier's Life*, states that Lt. Col. Ewell challenged the riders with similar words, out of concern that they might be the Confederate horsemen, and was answered with a pistol shot which wounded his shoulder. Pfanz, Donald

- C. *Richard S. Ewell: A Soldier's Life*. Chapel Hill: University of North Carolina Press, 1998. [ISBN 0-8078-2389-9](#). p. 127. Other accounts of his wounding state that Ewell was wounded as he emerged from the hotel to find the Warrenton Rifles.
13. As noted earlier, Pfan, 1998, p. 127 states that Ewell was wounded after he took charge of the Warrenton Rifles. Walker, 1875, p. 364 says that Ewell received a wound in the shoulder at the beginning of the fight.
 14. Poland, 2006, p. 40
 15. Pfan, 1998, p. 127
 16. Poland, 2006, p. 82
 17. Wise. 1870, p. 19
 18. Moore, ed., Frank. *The Rebellion Record: A Diary of American Events*. 11 volumes. Volume 1, pp. 321–322. New York: G.P. Putnam, D. Van Nostrand, 1861–1863; 1864–68. [OCLC 2230865](#). Retrieved May 13, 2011
 19. Poland, 2006, p. 42
 20. Sifakis, Stewart. *Who Was Who in the Civil War*, p. 433. New York: Facts On File, 1988. [ISBN 0-8160-1055-2](#). "In a little remembered action at Fairfax Court House, Virginia, John Q. Marr was the only fatality, becoming the first martyr of the Confederacy to die in combat."
 21. A "Captain" Stephen Roberts, sometimes mistakenly identified as Christian Roberts, is mentioned in a few accounts as the first "armed Confederate officer" killed in the Civil War. He was killed by a small patrol of the Union 2d Virginia (U.S.) Infantry Regiment (later the 5th West Virginia Cavalry Regiment) led by Lt. Oliver R. West at Glover's Gap, Virginia (later West Virginia) on May 28, 1861. West and six men were sent to arrest certain local rebels who were suspected of cutting telegraph wires and tearing up railroad tracks about midway between [Wheeling](#) and [Grafton](#), Virginia. Although Roberts was a local secessionist leader and his "company" intended to join the Confederate forces within a few days, the more detailed and convincing accounts (and the ones that got Roberts's first name right) state that he was not a regularly enrolled or mustered in officer but in effect was a freelance secessionist militiaman at the time of his death. They say his men disbanded thereafter. Leib, Charles. *Nine months in the quartermaster's department: or, The chances for making a Million*. Cincinnati: Moore, Wiltach, Keys & Co., 1862. [OCLC 1113021](#) Retrieved May 20, 2011. p. 11; *Wheeling Daily Intelligencer*, May 30, 1861. It appears that Roberts, like Jackson, must be considered a civilian at the time of his death.
 22. Longacre, Edward G. *Lincoln's Cavalrymen: A History of the Mounted Forces of the Army of the Potomac*. Mechanicsburg, PA: Stackpole Books, 2000. [ISBN 0-8117-1049-1](#). p. 19
 23. Private [Francis E. Brownell](#) was awarded the Medal of Honor for his action in killing [James W. Jackson](#) (middle initial sometimes given as "T"), the man who had just killed Colonel [Elmer E. Ellsworth](#) at [Alexandria, Virginia](#) on May 24, 1861. His award also was received considerably later, in 1877. His was the first action for which the Medal of Honor was awarded. Sifakis, 1988, p. 81
 24. "[Medal of Honor recipients Civil War \(M-Z\)](#)". [United States Army Center of Military History](#). Retrieved 2011-05-15.
 25. Poland, 2006, p. 83 says that a rumor began to circulate that Marr had been shot by his own men but that the consensus became that he was killed by a stray shot from a Union trooper. Governor Smith agreed with this view. Longacre, 2000, pp. 19–20 and Pfan, 1998, p. 128 also give the stray shot account.
 26. Norris, David. *The Battle of Big Bethel* pp. 226–227 In *Encyclopedia of the American Civil War: A Political, Social, and Military History*, edited by David S. Heidler and Jeanne T. Heidler. New York: W. W. Norton & Company, 2000. [ISBN 0-393-04758-X](#)

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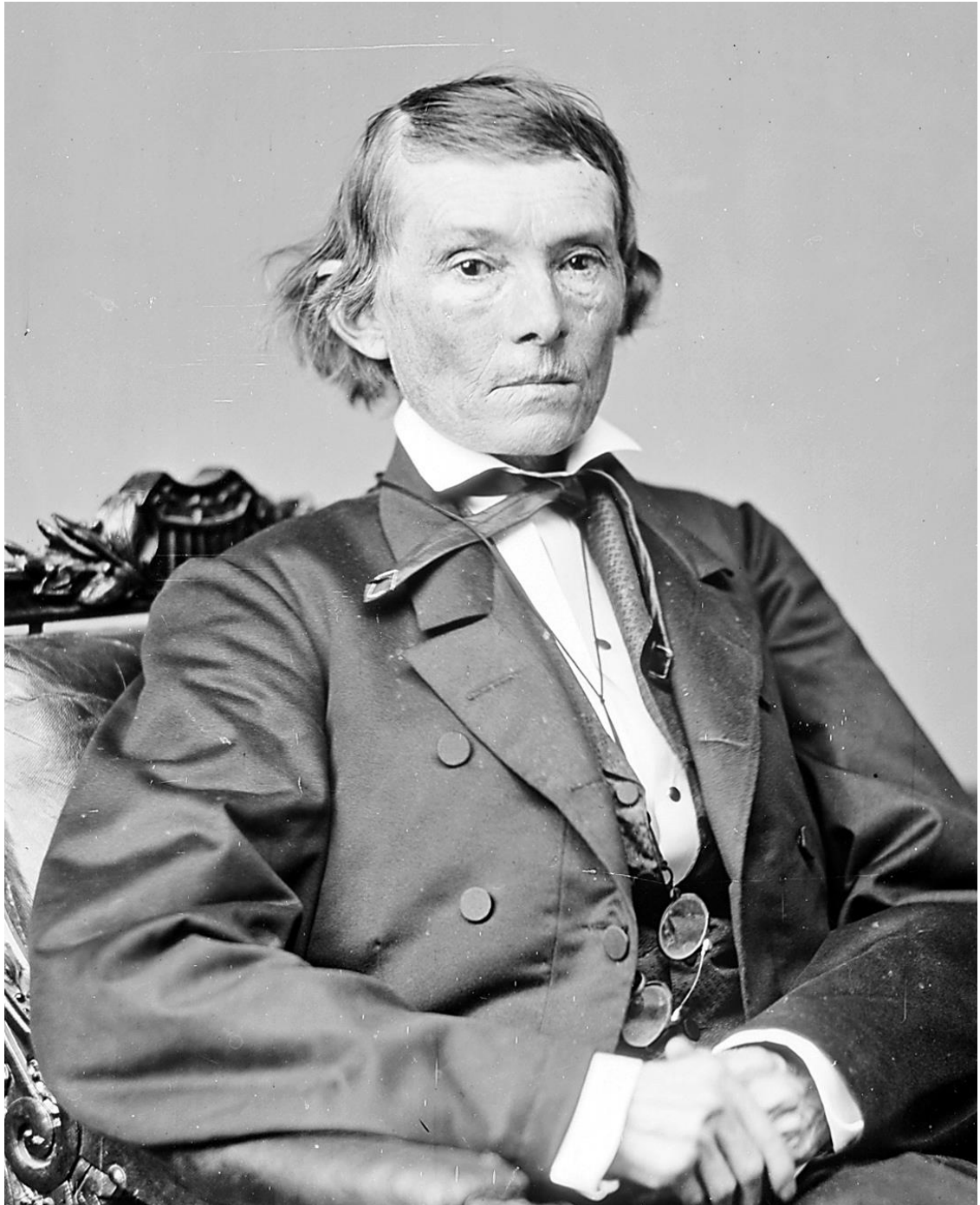
John Tyler, the 10th U.S. President, Has Two Living Grandchildren.

The Tylers are a family of late procreators! John Tyler had a son, Lyon, at 63 years old, and Lyon went on to have two sons, Lyon Jr. and Harrison at ages 71 and 75, respectively. Both are still alive! John Tyler was also the only US President who was not a citizen of the United States when he passed. Being a Virginian, he was a citizen of the Confederate States of America.

Pres. Tyler's son, Lyon Gardiner Tyler, wrote the Confederate Catechism. The Confederate Catechism is a must read for every member of the SCV.

Post Appomattox Fallacies Justifying Federal Tyranny

By **James
Ronald Kennedy**
on Apr 23, 2015



“We the people” of Dixie are in a unique position in today’s America. We are, though most Southerners do not realize it, a conquered and occupied people. A people of a once free nation—the Confederate States of America composed of former sovereign states. Southerners are a minority in a nation ruled by the secular humanist majority of the North. This secular

humanist majority has interests that are diametrically opposite to interests of the average Southerner, black or white, yet we are compelled by the supreme federal government to yield our beliefs and interests to the will of the Northern majority.

All governments are founded upon a publicly accepted “myth” or rationale used to validate the government’s legitimacy and to provide the public a psychological justification for accepting that government’s rule. For example; during the Middle Ages the public accepted the myth that the King was appointed by God to exercise absolute power; in fascist or national socialist countries the public accepted the myth that the nation/state will redistribute wealth from the rich to the state in order for the state to use it for the well being of the people; in Marxist socialist countries the people accept the myth that the government will own all property and use it for the benefit of the workers; and, in 1776 America’s founding fathers rejected the concept of the absolute power of the King. They replaced it with the concept that rights come from God and are granted directly to the people. In America it is God, not government that ordains our rights and liberty. Rights protected by government were negative rights—the right to be protected from governmental interference of life, liberty and property. In essence, it was an expression of the right to be left alone. This was a unique idea then and now. This old or original rationale for government no longer exists in America. Today the Federal government is the dispenser of positive rights such as: the right to housing; the right to food; the right to special treatment to make-up for prior discrimination; the right to equal wages; the right to free healthcare; and, the right of favored groups to receive “redistributed” income confiscated from taxpayers. The transformation of America from a government of negative rights to one of positive rights was one of the many consequences of the War for Southern Independence. The rise (and continuing existence of) the post War Federal Empire is based upon six false assumptions.

Post Appomattox history is written and enforced by the victor—the Federal Empire’s ruling elite and its crony allies. National historians in the victor’s service base their “truth” about the War for Southern Independence on certain unquestioned (actually unquestionable) assumptions. These assumptions are necessary to assure the continuing legitimacy and public acceptance (particularly in the South) of the Federal Empire. The Federal Empire would not exist absent the general public’s acceptance of these six false assumptions. These false assumptions are accepted at a subconscious level by the general public. These assumption are seldom openly stated but are accepted and promoted without question by all national historians, media moguls of the right and left, and politicians of both national political parties. Anyone who dares to question any of these assumptions will be banished or marginalized from national public discourse. The Federal Empire cannot exist if any of these false assumptions are publically questioned. They are sacred to the existence and continuation of the Federal Empire. Anyone who questions these false assumptions will be treated in a manner similar to a religious heretic during the Middle Ages—figuratively banished, lynched or burned at the stake. The following are the myths on which the Federal Empire is based and upon which it relies for its very existence. Remember, these myths or assumptions are seldom expressed openly (explicitly) but are typically assumed (implied) by the Empire’s propagandists. These propagandists are typically disguised as historians, educators, media moguls, as well as politicians of both national parties.

Assumption # 1: “We the people” of the once sovereign states of the Confederate States of America do *not* have an unalienable right to live under a government of our own choosing; a government founded upon the American principle of the consent of the governed;

Assumption # 2: The Northern majority, as expressed by acts of the Federal Congress, Federal Supreme Court rulings, or Presidential Executive Orders, had and continues to have a right to dictate to the Southern minority what type of government Southerners must live under;

Assumption # 3: The Federal government controlled by the Northern majority had and continues to have a right to unleash or threaten to unleash aggressive war against the Southern people in order the keep the Southern minority under the political and economic control of the Northern majority;

Assumption # 4: The second class Southern economy is not unusual; it is a normal and natural condition of the South—no different than finding sand in Florida or alligators in Louisiana;

Assumption # 5: It is morally and ethically acceptable to use government force or threat of force to seize money via taxation from conservative Southerners and use it to propagandize—under the guise of education—Southern children in politically correct ideology even though said leftist politically correct ideology is repugnant to if not outright sinful as far as the Southern taxpayer is concerned;

Assumption # 6: It is permissible to use government indoctrination centers (schools & universities) to reward the sycophants of leftist politically correct ideology while punishing any scholar who dares to question the Federal Empire’s politically correct narrative about the War for Southern Independence.

By the late 1870s the Republican Party had successfully perverted America's original Constitutional Republic of Republics. The Republican Party changed the original Republic into a supreme Federal government in which the Federal government was the sole judge as to whether or not it was acting within the authority of the Constitution. The Republican Party used war and the enforced enactment of the 14th and 15th amendments to destroy *real* states' rights and replace it with a system of states' privileges—privileges exercised by the states at the discretion of the supreme Federal government. Active Reconstruction enforced by Yankee troops stationed within Southern States was replaced with Passive Reconstruction in which “we the people” of occupied Dixie were allowed the *appearance* of local self-government but in reality the Federal Empire maintained the right to re-impose Active Reconstruction whenever it was politically advantageous to the Empire. The Federal Empire extracted from “we the people” of occupied Dixie the tacit acceptance of our new place in the indivisible Union. Southerners were compelled to accept our position as a people who hence forth would not be the masters in our own homes. In Lincoln's America, Southerners became a humiliated people who must forever remain firmly seated upon the “stools of everlasting repentance.” In exchange for removal of Active Reconstruction the South implicitly, and by post War state constitutions explicitly, renounce the right of self determination; the right to live under a government based upon the free and unfettered consent of the governed; the right to a country of our own. The impoverished South became the Federal Empire's colonial possession.

Many contemporary Southerners express surprise at the ongoing and successful attack against our Southern heritage. Many seem to think that the reason for this “unfounded” attack against the truth of Southern history is that our opponents do not know the truth. The solution offered is that “we must educate them about the truth and then the attack against our Southern heritage will end.” Horse feathers!

The reason Democratic leftists attack our Southern heritage while the Republican nationalists refuse to defend our heritage is that they understand the truth! They know that if the truth about their Empire becomes public knowledge in the South, then their Empire will be in danger. The ruling elite of both national political parties will do whatever it takes to assure the continuation of the perks, privileges and power that comes from being a part of the Federal Empire's ruling class.

Recall the words of C.S.A. Vice President Alexander Stephens “The Cause of the South is now the Cause of all [Americans].” If the South ever decides to take a stand, she may find that there will be many non-Southern states eager to follow our leadership—oh for a leader!

About James Ronald Kennedy

Ron and his twin brother Don are the authors of *The South Was Right!*, *Why Not Freedom!*, *Was Jefferson Davis Right?*, and *Nullify Tyranny*; Ron is the author of *Reclaiming Liberty and Nullification: Why and How* and is currently working on *Uncle Seth Fought the Yankees to be released* summer of 2015. Ron is past Commander of the Louisiana Division of the Sons of Confederate Veterans and is a life member of the Louisiana Division and the National Sons of Confederate Veterans. Ron is a frequent speaker at SCV, Southern Heritage and other pro-Liberty groups. Ron received a Masters in Health Administration (MHA) from Tulane University in New Orleans, a Master of Jurisprudence in Healthcare Law (MJ) from Loyola University Chicago, a Bachelor's degree from Northeast Louisiana University, a certificate in Paralegal Studies from Louisiana State University and holds numerous professional designations in healthcare and insurance Risk Management.

<http://www.abbevilleinstitute.org/blog/post-appomattox-fallacies-justifying-federal-tyranny/>



Chaplain, 30th Alabama Regiment
**JOHN LEVI
UNDERWOOD**

“History is replete with bright and beautiful examples of woman's devotion to home and birthland; of her fortitude, trials, and sufferings in her country's cause, and the women of the Confederacy added many luminous pages to what had already been most graphically written.

Yes, these Spartan wives and mothers, with husbands or sons, or both, at the front, directed the farming operations, supporting their families and supplying the armies; they sewed, knitted, weaved, and spun; then in the hospitals they were ministering angels, turning the heated pillow, smoothing the wrinkled cot, cooling the parched lips, stroking the burning brow, staunching the flowing blood, binding up the gaping wounds, trimming the midnight taper, and sitting in the stillness, only broken by the groans of the sick and wounded, pointing the departing spirit the way to God; closing the sightless eyes and then following the bier to Hollywood or some humble spot, and then dropping the purest tear.”

**J. L. Underwood, *The Women Of The Confederacy*
(New York: The Neale Publishing Company, 1906), 31.**

The Meaning of Name and Place

By
M.
on Apr 27,

**Richard
Weaver**
2015



An address delivered on August 10, 1950, before the annual reunion of the Weaver family.

Everybody admits, I believe, that the most difficult people of all for a man to convince are the members of his own family. And since I am here before a very complete gathering of my family, I look upon my case as a trifle hard, and shan't be surprised if I don't convince anyone of anything.

In thinking over subjects on which I might be qualified to speak, it occurred to me to look at Weaverville and the Weaver community through a perspective of Chicago. I have been condemned for the past six years to earn my living in that most brutal of cities, a place where all the vices of urban and industrial society break forth in a kind of evil flower. I sometimes think of the University to which I am attached as a missionary outpost in darkest Chicago. There we labor as we can to convert the heathen, without much reward of success. But of course we learn many things about what is happening to this country.

Anyone who removes to such a place from an old-fashioned society like ours, with its roots in the past and with its well-understood relationships, becomes conscious first of all of the absence of community.

He is made aware that people existing together in one geographical spot do not necessarily comprise a community. There in Chicago we have a politically defined area, we have local laws and institutions, but that which makes true community, namely association on some non-material level and common attachment to some non-material ends, is lacking. One encounters the curious fact that the more closely people are crowded together, the less they know about one another, and the less they care about one another. And I think the man transplanted to such a place can sum up his perception of the people around him under two heads.

(1) There is a condition in which nobody knows who he is. Oh, of course one knows that he bears a name, which he got from his parents, but he does not know what went into the making of it. It does not stand for any particular thing. A name there is an index rather than a characterization. Names are spelled out rather than weighed. I am not here speaking of names that rest on empty genealogical pretense—the silliness of a coat of arms. Names can gather weight in even the humblest communities; they can become names for industry, for loyalty, for kinds of expertness, or for simple truthfulness. But in the overgrown and falsely glamorized city of which I speak, all the forces are against the establishment of names in this way. Instead, the very conditions of existence combine to make one anonymous. It has been said that the masses of a great city are people without faces. But they do have faces, and often you can see the marks of frustration on them. It would be more revealing to say that they are people without names. They come to be like mass-produced parts, polished, machined, and what is worst of all to say—interchangeable.

(2) Nobody knows where he is from. Oh, in a sort of objective way he knows that he had a birthplace and that he went to a certain school. But as for the more important feeling of being formed and sustained by a traditional background—this he does not have. Sometimes he tries to make this a point of pride, because the big city is on the whole the professed enemy of the local and the provincial. Usually the feud between city slicker and country fellow is presented on the level of comedy. It would be more appropriate to present it on the level of tragedy, because it conceals a deep opposition of philosophies of life. What the big city fails to see, or willfully ignores, is that provincialism is one of the chief supports of character. To be of a place, to reflect it in your speech and action and general bearing, to offer it as a kind of warranty that you will remain true to yourself—this is what it means to have character and personality. And without these things there is no individuality.

It is often observed by students of art that all the great arts of the world have been provincial. There is no such thing as an international art. It is highly doubtful that there can be such a thing as a national art. It is the province which gives to an art its particular vision of the world, or imparts to its interpretation a meaningful character. Therefore, the slickness, the anonymity, the impersonality of the great cities, which are so much sought after today, especially it would seem by the young people, are a fool's gold. These are reasons for saying that it is a good thing to have roots in a province or a locality and to express something of it in one's being. It is good to have a local habitation and a name.

I would not ascribe the fault entirely to the inhabitants of metropolis. Many of them are victims, who have never had a chance to understand what it means to be a member of a community. Often they exhibit hunger for the sort of thing community can give and make pathetic gestures in its direction. But there is no denying the tendency toward atomization of our society as long as the purely urban ideal is

allowed to dominate. That is a fact which keeps the sociologists worried and keeps the philosophers pessimistic.

Now, for the first time in generations, the future of the great cities is somber. There are responsible thinkers who fear that either they are going to blow themselves up or be blown up. And I must say that I sometimes get the feeling that the big city is itself an explosive. It is only waiting the right combination to set it off. Like explosives, their leading characteristic is a high degree of instability. And that is why we hear of their more lucky citizens fleeing to cabins in the Ozarks, to New England farms, and to quiet places in our own South.

The South, as we well know, has been made up from the beginning of what I am describing as communities. Our pattern has been that of the local neighborhood, the village or perhaps county, in which men have relationships other than that of cash exchange. For this we have been subjected to a lot of ignorant ridicule. We are the country cousins of the American family. We are behind the times; we are not sufficiently sold on progress; we are even suspected of disloyalty to the American way—as that way is pictured by advertisers and exploiters. Our capacity to resist the things that emanate from New York and Chicago has been enormous. Sometimes I think the South is best described by paraphrasing a witty French phrase: “The more it changes, the more it remains the same.”

Many years ago a few men were found to prophesy that the South was destined to be the great flywheel of American society. In the science of machinery, this is defined as a heavy wheel, rotating at a uniform speed, whose function is to stabilize the motion of the whole machine. If the machine speeds up too much, the flywheel holds it back; if it slows down too much, the flywheel speeds it up. The South, with its massive weight of tradition, with its pace regularized by a steady contact with nature, seems to perform that essential function. Our role has been, and I think will continue to be, that of the indispensable conservative counterpoise. We have nothing of the hysteria of the great cities. We have long memories, and it is against our instinct to build for a day. Of course this is vexing to a lot of people. There is a school of opinion in this country which considers the South a problem child. But this problem child may yet prove to be the savior of the household.

This, from such vantage point as Chicago gives, is where I see our place in the American scene. We are provincials. We have our names on the land. These are great assets. But in the midst of self-congratulation it is well to recall responsibility too. It seems to me there are two vices which we cannot in the least afford; we cannot afford presumption and we cannot afford complacency. After all, the battle we are in—I mean in general the battle against the dehumanization of life—has been a losing one for more than a hundred years. Thus far we see only signs of change. But as society begins to look back, to ascertain the real sources of its strength, it is not presumptuous to say that we shall have to be recognized.

This piece was originally published in Volume 1, Number 3-4 (1981) of Southern Partisan magazine.

About Richard M. Weaver

Richard M. Weaver (1910-1963) was a scholar, literary critic, political philosopher, historian, and champion of the Southern tradition. **More from Richard M. Weaver**

Yet Another Uneducated, Baseless Attack on the South

By **Carl Jones** on Apr 30, 2015



A so-called “writer” for al.com, Charles J. Dean, in an article entitled **Today Alabama officially observes Confederate Memorial Day: Shame on us** seems to be making a living these days off of feeble attempts at denigrating the South by misconstruing the history of the Confederate soldier, his cause and the situation that compelled him to war. This is his second such article in so many weeks.

Says Dean on the occasion of Confederate Memorial Day: “Some 150 years after the South’s bloody effort to break apart the union in order to maintain an economic system dependent on slavery was defeated, why are we still officially honoring those who engaged in treason against our nation?”

This one statement alone exposes the absence of even an elementary level understanding of the history of that era, as well as the nature of our “union.”

First, the South was not trying to “break apart the union.” The idea that it was is indicative of a lack of basic common sense. “The union” would still have existed, but without a handful of Southern States. His statement implies that Southern secessionists were trying to “destroy America” while in reality, the

“America” of our founders was built on the Southern view of “union”. Thus, “the union” itself was not the object of loyalty in the foremost concerns of the men who wrote and ratified the Constitution. Union was simply a mechanism to promote trade among the “sovereign” States themselves, and to provide a common defense against foreign aggression. The writer seems to have bought into the nefarious post-Lincoln supposition that, rather than a federal “union”, the Founders gave us instead an indissoluble “nation.” Every evidentiary reading of the debates that formed the “union” proves otherwise, and even Northern States at the time of adoption and ratification of the Constitution contested such nonsense.

John Lansing, for example, said in the New York Ratifying Convention of 1788 that, “Had the legislature of the State of New York apprehended that their powers would have been construed to extend to the formation of a national government, no delegates would have appeared on the part of that State. New plans annihilating the rights of the States can never succeed.”

Likewise, James Madison, in his attempts to sell the Constitution to the people of New York said in *Federalist 39* that, “Each State, in ratifying the Constitution, is considered as a sovereign body, independent of all others, and only to be bound by its own voluntary act.”

Dean suffers from a non-existent comprehension of our founding era. An honest writer seeking to promote truth and understanding, rather than dishonest ad hominem, would at least attempt to gain some contextual analysis of his subject prior to spouting off about such issues. Sadly, promoting truth does not seem to be a concern to most who espouse the “pc” view of whatever subject they are attempting to cover.

I wonder if he’s aware that prior to the war abolitionists such as William Lloyd Garrison were promoting secession. Garrison admonished his fellow New Englanders to, “secede ... from the government. Submit to its exactions, but pay it no allegiance, give it no voluntary aid. Fill no offices under it. Send no Senators or Representatives to the national or State Legislature.” Said Garrison, there should be “No Union With Slaveholders.”

Would this writer would have accused abolitionists of trying to “break apart the union.” Somehow, I sincerely doubt it.

Second, he injects the idea that the “protection of slavery” was the sole motivation of Southern secession. While some States cited slavery as a cause of secession, to insist that it was the only cause, or the cause of all seceding States, is just willful ignorance. Five States out of thirteen that adopted ordinances of secession named slavery as a cause, while nine others did not. Only in the deluded mind of an unapologetic demagogue does four out of thirteen denote “consensus” and represent the South in total.

Among the four States citing slavery, there were also other causes mentioned that the writer neglects to indicate. Mississippi, for example, said of the union under Yankee control that: “It seeks not to elevate or to support the slave, but to destroy his present condition without providing a better.”

The issue of slavery was complex, and simply turning slaves with no education, no property, and no means of supporting themselves would have been fatal to society and harmful to the slaves themselves. Absent in our writer's sanctimonious attempts to castigate the South are the efforts at "colonization" (sending slaves and freedmen to somewhere other than the United States) that were sought out by "upstanding" abolitionists of that time.

Mississippi's secession ordinance continued:

"It has invaded a State, and invested with the honors of martyrdom the wretch whose purpose was to apply flames to our dwellings, and the weapons of destruction to our lives."

"It has broken every compact into which it has entered for our security." Likewise, Missouri, while only alluding to slavery in her ordinance, stated among other causes of secession that the government had:

wantonly violated the compact originally made between said Government and the State of Missouri, by invading with hostile armies the soil of the State, attacking and making prisoners the militia while legally assembled under the State laws, forcibly occupying the State capitol, and attempting through the instrumentality of domestic traitors to usurp the State government, seizing and destroying private property, and murdering with fiendish malignity peaceable citizens, men, women, and children.

Virginia, North Carolina, Arkansas and Tennessee initially decided against secession, and changed their positions only after Lincoln's call for troops for the purpose of invading the South and enforcing her subjugation.

This self-righteous apologist for Lincoln's crimes conveniently omits these facts.

Third, he equates secession with "treason." As is most often the case in the minds of folks who have never looked beyond the typical modern comic book version of American history, he displays his complete unfamiliarity with the doctrine of secession.

Secession is not "treason" by any logical definition, and the right to peaceful separation is in fact the foundation of our form of government as found in the Declaration of Independence, our country's first ordinance of secession. Of that declaration, John Taylor of Caroline said the following in his 1823 treatise *New Views of the Constitution*:

If the declaration of independence is not obligatory, our intire political fabrick has lost its magna charta, and is without any solid foundation. But if it is the basis of our form of government, it is the true expositor of the principles and terms we have adopted. The word 'united' is used in conjunction with the phrase 'free and independent states,' and this association recognises a compatibility between the sovereignty and the union of the several states.

Taylor likewise points out that:

The notion that the ‘freedom and independence of the states’ refers to a consolidation of states, admits of a perfect refutation. It would render the language of the declaration of independence ungrammatical, because had this been intended, it ought to have recognised the rights of sovereignty as residing in one consolidated state, and not in several states. It would have rendered the confederation unnecessary; because, had the declaration of independence invested a consolidation of states with a power to do ‘all acts and things which a free and independent state may of right do,’ there would not have existed the least reason for delegating powers to a federal Congress.

Madison had said that the States who were to be parties to the Union by ratifying the Constitution retained their sovereignty and were only to be bound by their “own voluntary act.” By rejecting the right to secession, our esteemed writer is in fact refuting the very philosophy that made America what it was intended to be. His position is wholly incompatible with the intent of the founders, and is “disloyal’ and “unpatriotic” to the principal design of “the union.” Although, due to his blatant historical shortcomings, I’m certain he does not recognize this fact.

Dean continues by stating that “History teaches us that the South was fully aware of why it fought and why so many of its white sons joined to defend a way of life no matter if they had slaves or not, no matter how poor they may have been. Most white southern men who fought knew one thing about their region: no matter their status, they knew they were better than any black. And that would remain the case in the new Confederate States of America”

The assertion here is that “they were risking their lives, their families, their property and everything the held dear because they were ardent, hate-inspired racists who would rather die than allow blacks a position of equality.” In addition to being in total contradiction to human nature, there are mountains of evidence to prove that this assertion is simply untrue. Among the evidence is the fact that roughly 60,000 black men served voluntarily in the Confederate Armies. Were they fighting to defend slavery and to ensure that blacks would never attain equality?

In Mississippi in 1889, a black Representative of Washington County by the name of John F. Harris came from his sick bed to speak in favor of a monument to the Confederate dead of his State. He said:

I was sorry to hear the speech of the young gentlemen from Marshall County. I am sorry that any son of a soldier would go on record as opposed to the erections of a monument in honor of the brave dead. And, Sir, I am convinced that had he seen what I saw at Seven Pines, and in the Seven Day’s fighting around Richmond, the battlefield covered with mangled forms of those who fought for this country and their country’s honor, he would not have made the speech.

When the news came that the South had been invaded, those men went forth to fight for what they believed, and they made no requests for monuments. But they died, and their virtues should be remembered.

Sir, I went with them. I, too, wore the gray, the same color my master wore. We stayed for four long years, and if that war had gone on till now I would have been there yet. I want to honor those brave men who died for their convictions.

When my Mother died I was a boy. Who, Sir, then acted the part of Mother to the orphaned slave boy, but my old Missus! Were she living now, or could speak to me from those high realms where are gathered the sainted dead, she would tell me to vote for this bill. And, Sir, I shall vote for it. I want it known to all the world that my vote is given in favor of the bill to erect a monument in honor of the confederate dead.

As in the case with Dean's unfamiliarity with the subject of the Union, it is clear that his understanding of the relations between blacks and whites in the antebellum South is also lacking. Of that relationship, a black editor named W. Earl Douglas wrote in 1979 in *The Charleston News and Courier* that:

If hate had been the prevailing emotion between the races, then it is a safe bet that the Confederacy never would have been born. Fortunately, there was love, understanding and compassion. And the two greatest lies ever perpetrated by history are that the South instigated the war and that it was fought by the North for the purpose of freeing slaves. The Negro was merely used as the excuse for that war, while the real reason for it is reflected in every area of our lives, where the tentacles of government form the bars of a new slavery.

Mr. Douglas makes a sound point. While all of the able-bodied white men were away at war, it was able-bodied black men who stayed behind with the white families. They looked after the families, the farms and generally protected all of the above. One purpose of Lincoln's "emancipation proclamation" was an attempt at inciting a slave revolt in the Confederate South. As Pastor John Weaver once pointed out, "a thousand torches in a thousand black hands would have emptied the Southern armies." The Confederate soldiers would have dispersed themselves from the ranks and headed home to protect their loved ones. But during the course of the war, not a single slave rebellion was ever recorded. Why? If as our writer insinuates the Southern man was so cruel, and if as he suggested that "union savagery" did not "surpass what the South had committed against black men, women and children for hundreds of years", then why did 4.5 Million slaves never rise up in mass revolt either before or after the war? Content to simply buy into his own pre-conceived notions, rather than undertaking any actual study of the era of which he writes, this question never seems to have crossed the mind of our writer.

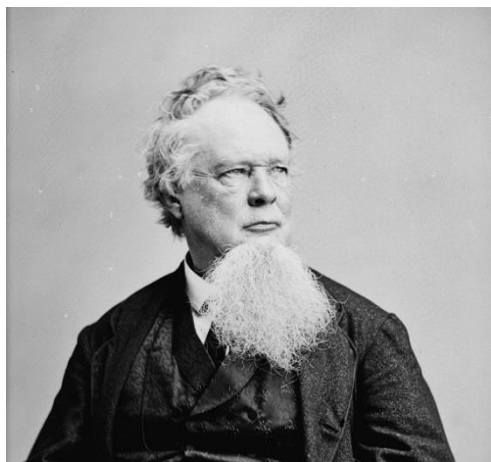
It is easy to get annoyed and even downright angry at the politically correct mindlessness and arrogance of these writers all across the country. They hurl unfounded, unsubstantiated, and unhistorical invectives, while having done no significant research on their topic, all for the purpose of making themselves feel better about their own sanctimoniousness. But in their attempts to insult our intelligence and to rewrite history with their own opinions of what they suppose incorrectly to be truth, another characteristic is found within their efforts—frustration. They are frustrated because the truth that contradicts their unfounded narrative is on our side, and unlike them, we have the facts with which to prove it.

<http://www.abbeyvilleinstitute.org/blog/yet-another-uneducated-baseless-attack-on-the-south/>

New From Southern Pens

By **Clyde Wilson** on Apr 22, 2015

Karen Stokes's Reconstruction Novel



Awhile back it was theorised by some that Southern literature's era of greatness was coming to an end with the changes taking place in our region. Abbeville Scholar Karen Stokes of Charleston single-handedly disproves that theory. If I count correctly, seven books published in about as many years—four history and three fiction. It is rare to find a writer who can excel at both. *Honor in the Dust* (Seattle: Ring of Fire Publishing) is her latest. If you want to find out what our people suffered, materially and spiritually, from The War and Reconstruction, this is the place to go for a vivid depiction.

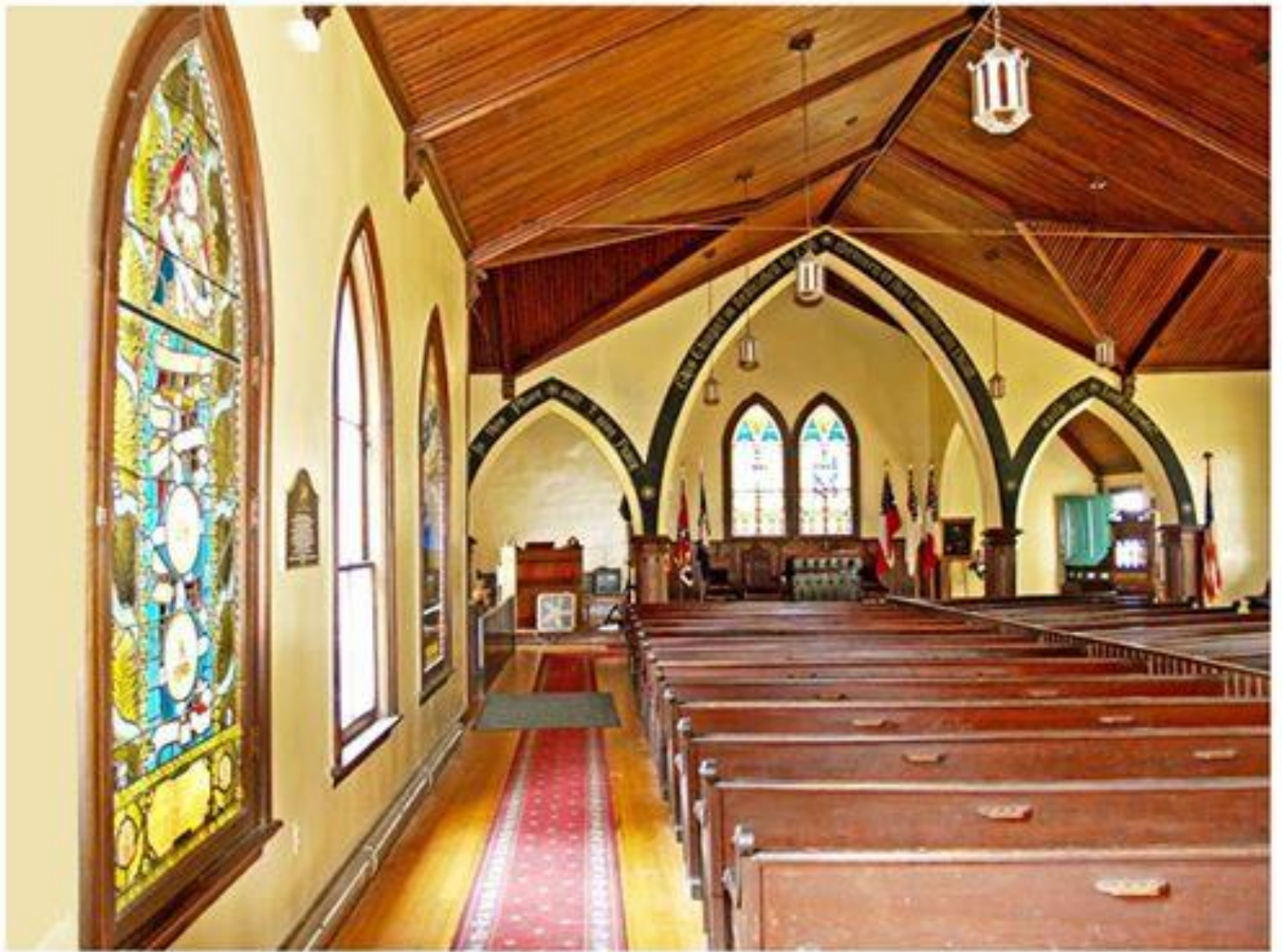
William Gilmore Simms and Southern Nationalism

Simms was one of the most important American writers of the 19th century, a proven fact long ignored by the New England/New York mafia that controls U.S. literary scholarship and criticism. Tremendously versatile and original, he was certainly the equal of any American writer of the time except for another Southerner, Edgar Allan Poe. Abbeville Scholar Jeffery J. Rogers's new work tackles the nearly unknown territory of Simms's relationship to the Confederacy and Southern nationalism: *A Southern Writer and the Civil War: The Confederate Imagination of William Gilmore Simms* (Lanham, MD: Lexington Books). The phenomenon of "nationalism" has been the subject of a large and contentious scholarly literature. Professor Rogers's description of this literature is a model of objective scholarly understanding and exposition. Did the South, or the Confederacy, have a true "nationalism"? Or did the lack of any true "nationalism" contribute to the failure of a War of Independence? Rogers's exploration of this contested question is an important contribution to the ongoing redemption of Simms from under-recognition and misunderstanding. Abbeville Scholars have played a major role in this vital cultural initiative. James E. Kibler is the father of modern Simms scholarship. Sean Busick and David Aiken have made important contributions.

About Clyde Wilson

Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews.

<http://www.abbevilleinstitute.org/blog/new-from-southern-pens/>



[Bobby Edwards](#)

DESIGNED BY MARION J. DIMMOCK, A Major in the CSA, and after the War became Famous in Virginia as a Renowned Architect Designing Many of Virginia's Famous Buildings, Including this Very Famous War Memorial - The Confederate War Memorial Chapel, also Called the Pelham Chapel. Here you see the Side Windows letting in Plenty of Light and the Gothic Chancel Arches in the Sanctuary and Gothic Windows Along the Side. A Beautiful Chapel, and Very Sacred - With More than 1,700 Confederate Veterans After the War, Had their "Last Roll Call Memorial Service" here in this Sanctuary, with Friends from the Soldiers' Home and the Citizens of Richmond. I Can Hear the Chapel Organ, Played by Betty Griogosian, with the Sounds of "How Great Thou Art" throughout the Chapel.

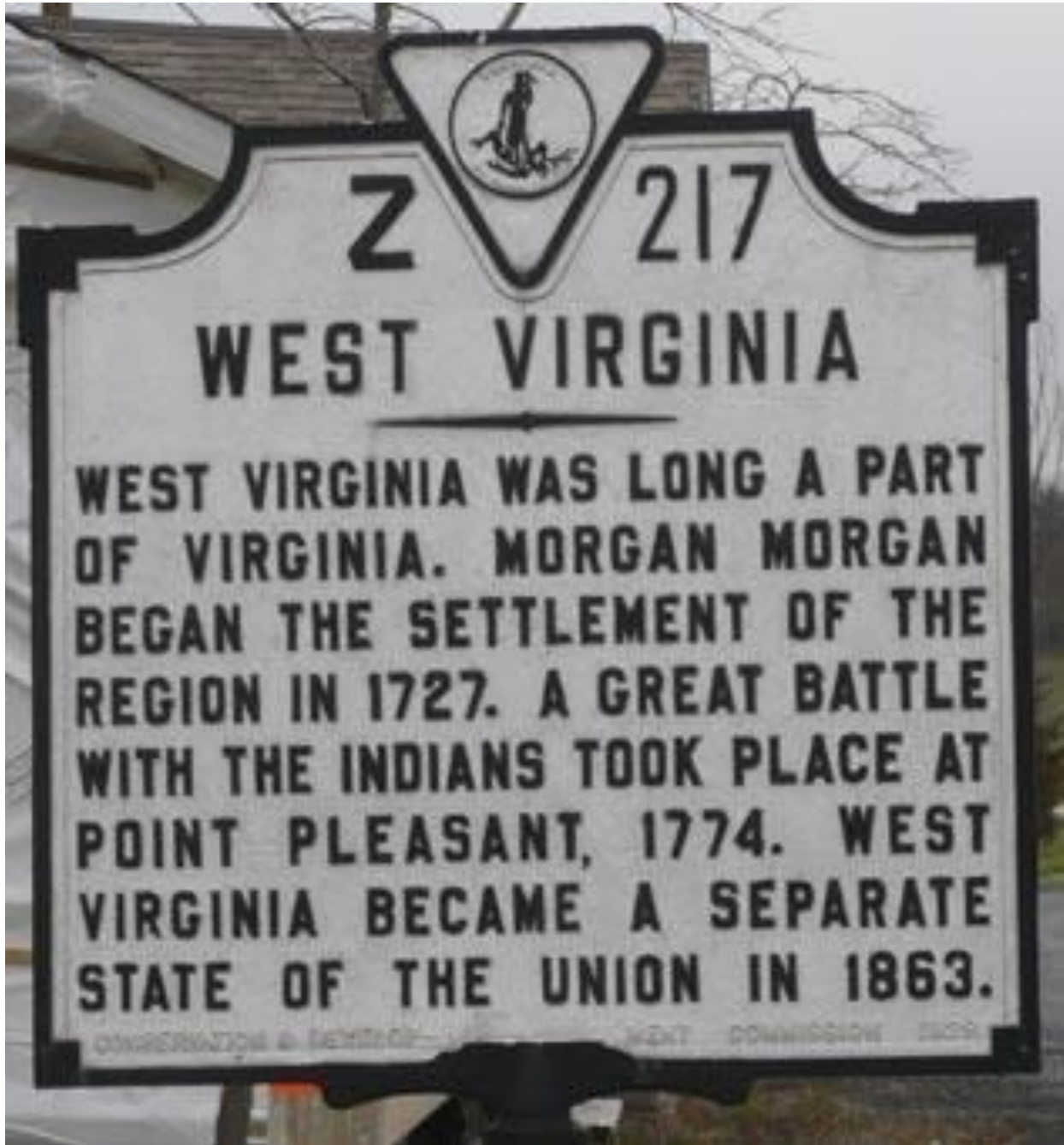
On June 20th, 1863 West Virginia is admitted into the Union as as a slave state 6 months after the Emancipation Proclamation went into effect.

If West Virginia had remained a part of Virginia, it would have been required to give up its slaves, by becoming a part of the Union, it was allowed to keep them.

Only ignorant fools insist the war was fought over the issue of slavery.

~Robert Mestas~

<http://defendingtheheritage.com>



One of the most flagrant, among numerous flagrant violations of the Constitution committed by Lincoln. See Article IV Section 3. The legislature of the State of Virginia definitely did not consent to the northwestern part of the state being ripped away by the stroke of Lincoln's pen and stuck into the Union with federal bayonets.

Answers to the common lies about Nathan Bedford Forrest

By Dr. Michael Bradley

Nathan Bedford Forrest founded the Ku Klux Klan!

Forrest was the Grand Wizard of the KKK!

Whenever a controversy concerning Confederate cavalry general Nathan Bedford Forrest arises these statements are sure to appear in print, in electronic media, and on broadcast news.[1] These statements have been repeated so often that they have been accorded the status of facts although no one ever bothers to cite the historical source which addresses the truth of the statements. If it is true that Forrest was a founder of the Klan or that he was head of the entire organization there should be some source, some body of material, some historic record which could be cited to prove the assertion. Historians, one would think, would be at the forefront of those calling for proof of such statements; after all, historians are required to provide footnotes in which their sources are cited. Historians are supposed to be guardians of the truthfulness of the representations of the past, but, in the case of Forrest historians are often among those making claims that Forrest had a close connection with the Klan, including being a founder and leader of the organization. None of the various news sources ever cite proof for their statements and historians often make use of assumptions and weak secondary, even tertiary sources for their assertions.

No serious historian argues that Forrest organized the Ku Klux Klan. The Klan was begun by six men, whose names are known, in Pulaski, Tennessee. Intended to be a social club, the Klan quickly adopted political goals and began to oppose the Radical Republican plan for Reconstruction. Popular news media today ignore these well established facts, charging that Forrest founded the Klan, and academic historians do not speak out to correct the misinformation.

One prominent historian, Robert Selph Henry, states the issue clearly. Speaking of Forrest he says, His second public career, in the days after the war, however, rests entirely on tradition and legend, for most of what he did in those desperate days of struggle was never written down and some of it, no doubt, never told. The Klan was a secret organization and No man who could have known the fact of his own knowledge ever wrote it down and published it, but it is universally believed in the South, nevertheless, that Forrest was the Grand Wizard.[2] An even earlier historian, John Allan Wyeth, considered the matter of the Klan carefully before writing his biography of Forrest in 1899. Wyeth concluded that Forrest was not intimately involved in the Klan for a very simple reason: he was too obvious a candidate for the position of leader. Forrest felt it was inevitable that suspicion would focus on the Klan as it began to make an effective resistance to the policies of

Reconstruction. Of all the men in the South who might be thought to be involved in the organization he knew he would be the first to be suspected of being its leader. Forrest was too good a strategist to occupy such an obvious position. Forrest readily admitted knowledge of the Klan but denied any personal involvement.[3]

Henry is quite honest and very accurate in saying that the Reconstruction Era Klan was, and is, surrounded by legend and mystery. He is true to historical sources in saying that the link of Forrest with the Klan is a matter of tradition and of folk belief, not of demonstrable historic fact. The firmly stated association of Forrest with the Klan is the position taken by more recent writers who have no more facts than Henry did but who choose to draw very different conclusions.

Rather than deal with all the books which assert that Forrest was the head of the KKK I will focus on two. There are two recent biographies of Forrest which link the general to the Klan. They are Brian Steele Wills *A Battle From the Start* and Jack Hurst *Nathan Bedford Forrest*. Both are good books and I have read and appreciated them both. Both are written by competent historians who are good writers, however, I disagree with some of their conclusions. I will use their books to allow me to make an examination of commonly cited evidence that Forrest was the Grand Wizard of the Ku Klux Klan.

For example, Brian Steele Wills, in his biography of Forrest, states that Forrest traveled from Memphis to Nashville in an attempt to join the Klan. In Nashville Forrest met John Morton, his former artillery commander, and Morton inducted Forrest into the KKK. Wills says of Forrest, "if he did not command the Ku Klux Klan, Bedford Forrest certainly acted like a commander." [4] This is a reasonably fair statement since Wills makes no assertion that Forrest was definitely the head of the Klan, although Wills fails to comment on the obvious fact that Forrest was a life-long "commander" by nature and by habit. Forrest always acted like a commander. Wills draws the assumption that Forrest was indeed the commander of the Klan and proceeds to write accordingly. What is the evidence to back up this assumption?

Wills cites Robert Selph Henry's biography of Forrest, but references two pages on which Henry says that the connection of Forrest with the Klan is a matter of tradition and folk belief. No proof of KKK activity there. Wills also cites John Morton's book, *The Artillery of Nathan Bedford Forrest*, and this book does indeed state that he inducted Forrest into the Klan. Morton wrote his book in 1909, more than forty years after the incident was supposed to have occurred, and at a time when the Klan had a positive reputation in white folk memory. Actually, the account of Forrest joining the Klan is in an appendix to Morton's book, the story was not part of the original manuscript. The material first appeared in a magazine article written by Rev. Thomas Dixon, Jr., a Baptist preacher who also wrote novels. The best known of Dixon's books is *The Clansman*. So, a question must be raised here. Dixon was a great admirer of the Klan, as were many other people, north and south. Dixon spent much of his career as a minister serving large Baptist churches in Boston and New York City. The movie *Birth of a Nation* was based on his novel *The Clansman* and the

movie was a smash hit across the nation. Did Dixon's enthusiasm for the Klan influence Morton so that Morton overplayed the involvement of Forrest with the Klan? In short, did Morton "remember" inducting Forrest into the organization because such an association would make Forrest look good in the eyes of the public in the early Twentieth Century? It has been suggested by some writers that Forrest was the inspiration for Dixon's novel but a careful reading of *The Clansman* shows no resemblance between Dixon's protagonist and Forrest. So we must ask, "Was Morton's memory accurate?"

Wills also cites Wyn C. Wade, *The Fiery Cross: The Ku Klux Klan in America*, a book published in 1987. Wyn also depends on Morton as his evidence that Forrest was a member of the Klan but he goes on to assert without reservation that Forrest was head of the group. As we have seen, Morton provides slim evidence for Forrest's membership in the Klan and no evidence at all for his having been head of the group. Wade produces no new evidence but makes a bold, unsupported claim linking Forrest to the Klan. Wade rests his case on Morton's material which is historically suspect. Wills depends on Wade's work and so is on shaky ground also. [5]

Another piece of "evidence" cited by Wills is an account in Stanley F. Horn's *Invisible Empire* in which a former Klansman, George W. Libby, said Forrest was the Grand Wizard and claimed to have heard Forrest speak to a gathering of the Klan in Memphis. The account given by Libby was printed in an article in the *Confederate Veteran* for November 1930.[6] This means the account depends on the memory of an aged man who could produce no documentary evidence to support his account. The article was also written at a time when a second version of the Klan had emerged and had gained national acceptance and prominence. During the decade of the 1920's the Klan held parades in Washington, D.C., and members numbering in the thousands marched down Pennsylvania Avenue. The popularity of the second version of the Klan stretched coast-to-coast and border-to-border. This, then, may be viewed as another attempt to allow Forrest to bask in the glow of an organization with which he may, or may not, have been affiliated. In the article Libby says the Klan never put anything in writing so no documentation can exist. This article was written twenty-one years after the account given by John Morton and like Morton's, depends on memory to recreate events of many years before. This is not the most solid evidence on which to found so weighty an accusation as being Grand Wizard of the Klan. Horn also cites the Morton account, but, as we have seen, this citation does nothing to strengthen the case being made by Horn.

It will be argued that many people can remember events which happened to them much earlier in their lives, that most people have memories of events dating back to their childhood. This is true, but the question remains, are the memories reliable? When psychiatrists examine memories it is not unusual to find that the "memory" consists of things held in memory from the time of the event but which have been mixed with information acquired later. People "remember" what happened to them but mix with that information things they learned or heard later. The greater the amount of time which has passed between the event and the recalling of the "memory" the greater the amount of

"learned" material will be mixed with the original material. In the case of the 1930 article in *The Confederate Veteran* it should be asked, "How much of this account happened as the author remembered it; how much of the account reflects what the author had heard over the last sixty years?" It must also be asked, why had this "memory" not been related earlier? Why did the author wait so long to tell what he knew? The author may have been a very truthful man but was his memory dependable?

The evidence provided by Morton and Libby that Forrest was the Grand Wizard of the Klan is properly identified by historians as "anecdotal evidence." The Oxford English Dictionary defines "anecdote" as the narrative of a detached incident that is interesting or striking. When one is engaged in research it is common to happen on non-scientific observations or studies which do not provide proof of the thesis being investigated but which may assist in the research. Because there is only one, or a few, such observations (a small sample) there is a large chance that the information may be unreliable. So, the anecdotal evidence is considered dubious support for a claim even if the person who is the source of the anecdote is otherwise thought to be truthful. This is not a matter of questioning the truthfulness of the source of the anecdote, it is a questioning of the accuracy of the evidence. Anecdotal evidence must be open to testing from other sources; in history, anecdotal evidence would ideally be open to verification by reference to documents. Since the anecdotal evidence of Morton and Libby cannot be verified it must be considered weak and their testimony does not prove an association between Forrest and the Klan..

All the sources cited ignore the fact that there is another person who it is claimed ,held the post of Grand Wizard of the Klan. In an unpublished manuscript Mrs. George W. Gordon claims that her husband was supreme head of the Reconstruction-era Klan. General George W. Gordon was from Pulaski, he was often identified with the Klan and later personally claimed to have been involved with the group. His business affairs caused him to travel extensively in Tennessee, Alabama, and Mississippi following the war and some of his Klan regalia is in the possession of the Tennessee State Museum.[7]

This means that the identification of Forrest as Grand Wizard of the Klan rests on sources written from memory long after the events of the 1860's at a time when the reputation of the Klan was very positive in the minds of many white Americans. No documentation exists which provides solid, historically accurate evidence of the association of Forrest with the Klan.

Stanley Horn sums up the dilemma into which too many historians have gotten themselves. Horn says In the nature of things, such an organization as the Ku Klux Klan could have no written records. It left no archives to which the curious researcher may refer. There is, therefore no documentary evidence to support it, but the statement may be safely and authoritatively made that the first, last and only Grand Wizard of the original and only Ku Klux Klan was General Nathan Bedford Forrest, the celebrated Confederate cavalry leader who was the idol of the South. [8]

No documentation, but an authoritative statement may still be made, says Horn.! This is not the rules of historical evidence learned in any graduate course on historiography; this is not the way history is supposed to be written. When the only "evidence" is folk belief and two statements made by old men at a time when it was to their own interest to say what they did no "authoritative" statement can be made and still be called history.

Brian Wills and Stanley Horn's books, like that of Wade, are properly called "secondary sources" by historians; that is, they are books written by people who were not present at the events they are describing, they are basing their description and analysis of the historical events on what other people have said. Clearly, most history books are "secondary sources." Good history, well-written secondary sources, use "primary sources" as the basis of their description and conclusion. A "primary source" is something written at the time an event happened. A "primary source" may be written by an eye-witness or by a person who was alive at the time of the event. Wills, like all other Forrest biographers, does not cite a single primary source to document that Forrest was a member of or the head of the Klan. The closest any biographer can come to a primary source connecting Forrest to the Klan is the appendix of the 1909 book by John Morton and the 1930 article in the Confederate Veteran. The rest of the "evidence" connecting Forrest to the Klan is circumstantial.

Circumstantial evidence can be important but it cannot stand alone and be considered conclusive. Historians, if honest, should admit that there is no clear, truly conclusive evidence linking Forrest to the Klan; the strongest evidence of such is only circumstantial.

Jack Hurst, in his biography of Forrest, is more tentative in identifying Forrest as leader of the Klan. He points out that there are several versions of stories of how Forrest is said to have an involvement with the organization and that all these stories lack documentation. Hurst also points out that the Klan did not gain significant numbers of adherents until Congress passed a Reconstruction Act on March 2, 1867. This act divided ten of the former Confederate states into five military districts and stated they would be kept under martial law until they ratified the 14th Amendment to the U.S. Constitution which granted citizenship to African Americans.[9] The votes of the southern states were needed to ratify this amendment because so many northern states had rejected the amendment. Without southern votes the citizenship amendment would not become law. Among the northern states which rejected the 14th Amendment were Delaware, California, Oregon, New Jersey, and Ohio. California ratified the Amendment in 1959, Oregon in 1973, New Jersey and Ohio finally did so in 2003.[10] In 1867 Arkansas, Florida, North Carolina, and South Carolina ratified the 14th Amendment but their action presents a very bizarre situation; they could not qualify as members of the Union until they performed a function which only members of the Union can perform, namely, ratify a Constitutional amendment! How these "states" could act as states when they were not legally states was, and is, a conundrum.

This imposition of military occupation and forced agreement to an amendment which was widely rejected in the north infuriated the ex-Confederates and fueled the recruiting efforts

of the Klan. Also fueling the fire of Klan activity were the often-expressed goals of the Radical members of Congress. This faction called for the long-term disenfranchisement of former Confederates so that the Freedmen and Southern Unionists could take charge of southern state governments; private property would be confiscated and given to the Freedmen so they could become self-sufficient ("forty acres and a mule" was the popular slogan which described this plan); and federally supported schools would be established for the education of the Freedmen.[11]

In the face of such congressional action, coupled with the attitude of many in congress who wished to be even more harsh, a strong Southern reaction is hardly a surprise. Two notes: Tennessee was not affected by this congressional act since the Volunteer State had been readmitted to the Union in 1866. This means Forrest had no direct personal motive for involvement with the Klan unless he felt a sense of solidarity with those Southern states which were reduced to the status of territories by the Reconstruction Act. Second, the vindictive nature of the Radical goals, and the abolition of all civil government in ten states, provides an understandable motive for resistance to the Reconstruction policy of the United States government in 1867. Even had African Americans not been involved in the Reconstruction government of the Southern states---had these governments consisted solely of white Unionists---there would still have been an active opposition to these governments. Race, "keeping the black man in his place," was not the sole motive, or necessarily the first motive, of the Klan. Protection of property and family, along with preservation of civil rights for former Confederates, provided motivation to support the Klan in the areas affected by the Reconstruction Act of March 2, 1867. African American participation in government was opposed because they supported the Radical plans, not merely because of skin color. The Klan was just as harsh toward white Radical supporters as they were toward blacks.

Racial views certainly intensified the political struggle. The Southern Unionists depended on the political support of the Freedmen but neither did they believe in the concept of racial equality. Even a staunch Confederate-hater such as "Parson" Brownlow had contempt for African Americans. An equal share of racial antipathy was found in the north. C. Vann Woodward, in his seminal work *The Strange Career of Jim Crow*, points out that "the system (of Jim Crow) was born in the North and reached an advanced age before moving South in force." [12] No attempt should be made to excuse the Klan for its attacks on black men and women or to deny their racial prejudice. But it is necessary, in order to understand the situation in which they existed, to recognize the fact that the Klan had a political motivation and a political goal which went beyond the question of race. It is also necessary to recognize and admit that their racial views of the Klan members were not unique to the South. Racial prejudice is, and always has been, a national and not a sectional problem.

Political conditions produced the Klan; Radical extremism fueled the Klan; racial animosity enhanced the appeal of the Klan. But, did Nathan Bedford Forrest participate in, much less lead, the Klan?

Allen W. Trelease, in *White Terror*, says "There never has been any serious doubt that the first and only Grand Wizard was General Nathan Bedford Forrest. He never admitted the fact in so many words, but his later statements to the press and to a Congressional committee in 1871 help to confirm the notion, which was almost universally shared by members and nonmembers alike. . .

"It is impossible to say when Forrest heard of the Klan and became attracted to it. . . he seems to have joined the order . . . and to have assumed command of it probably in May 1867." Trelease then cites the account of John Morton and states that the meeting at which Forrest joined the Klan took place in Room #10 at the Maxwell House Hotel in Nashville. Trelease goes on to say "A good deal has been written about the Klan's further organization at the top levels, but most of it lacks substantiation and much of it is clear fiction." He then goes on to undermine his own argument concerning Forrest. "There was a tendency after a generation or so to sanctify the Klan along with the Lost Cause and to make it more widespread, more fully organized, more highly connected, and more noble than it actually was." [13]

Popular conceptions about the Klan picture it as a vast, well-organized, paramilitary force which followed a plan of action conceived and administered by leaders acting from the top down. Such a concept is totally wrong. The Klan existed in pockets across the South and each local organization, or "Den," was relatively small. In Obion County it is estimated that there were sixty Klan members; about fifty Klansmen participated in a riot in Bedford County, in Shelby County the presence of Federal troops and State Militia provided a damper on Klan activity. The area around the Middle Tennessee towns of Columbia and Pulaski seems to have been the center of Ku Klux strength.[14] In addition, there were a number of regional groups which functioned as night-riders who used terror tactics to intimidate Republican voters. These groups included the Palefaces, the Knights of the White Camellia, and the Redshirts. Popular imagination has lumped all these into a single group which it has labeled "KKK." This process began during Reconstruction so that a large, unilaterally controlled organization exists more in fiction than in fact. Given the nature of the Klan's organization, there was no need for a supreme head from which all members took orders. Such an office would have served as a figurehead more than as a commander.

John Morton's account of Forrest joining the Klan, an account actually penned by Klan admirer Thomas Dixon, Jr., was written a generation after Reconstruction, just at the time Trelease says there was a tendency to embellish the membership of the Klan with the names of popular Confederate heroes. Is this what Morton did? Was Morton telling the truth in saying he inducted Forrest into the Klan? Did the vanity of an aging man cause him to add luster to his book by adding an appendix which linked Forrest to the then honored and respected Klan? These questions cannot be answered with finality but they are questions which an honest historian has to consider. Morton's account should not be taken at full face-value unless it can be substantiated with other evidence.

Trelease continues to destroy his own case linking Forrest to the office of Grand Wizard by pointing out an error in Morton's account. In a footnote Trelease observes that it is possible that Forrest's initiation (to the Klan) took place as late as November 1867. The Nashville Republican Banner on November 19 announced his arrival in the city the previous day for the first time since the war.[15] Trelease has based his case for Forrest being the Grand Wizard on Morton's book but he then admits that Morton may have his dates wrong by eighteen months. By November 1868 the Radical movement in Tennessee was on the verge of collapse. A few months after that date the new governor, DeWitt Clinton Senter would remove all prohibitions against former Confederates voting and holding office and a conservative white majority would put an end to Reconstruction in the state. Morton also says that the Klan was disbanded in 1870. [16]

What did Forrest himself have to say about the Klan? In 1868 a reporter for the Cincinnati Commercial interviewed Forrest about the organization. Forrest replied: Well, sir, there is such an organization, not only in Tennessee but all over the South and its numbers have not been exaggerated. Forrest then said the Klan had forty thousand members in Tennessee and over half a million in the South. Forrest said he understood the original purpose of the Klan had been to protect former Confederates from the Union League and the Grand Army of the Republic but that it had taken on political motives, including the support of the Democratic party. The Klan was well organized throughout the South, Forrest told the reporter, down to the local level with a person in each voting precinct who kept lists of who belonged to which party. Forrest also said that the target of the Klan was Radicals and not Negroes. [17 For some writers this has provided proof that Forrest was a high ranking officer in the Klan; more likely, this is a good example of Forrest "pulling the leg" of a man who was ready to believe anything the fabled former cavalryman told him. The numbers cited as members of the Klan are obviously pure fiction, no reputable historian has ever suggested that the organization was so large or so well organized. Indeed, it was to the advantage of the Klan not to be too well organized. Any insurgency, and the Klan was that, understands the wisdom of "compartmentalization" so that the members of one cell or group within the larger organization do not know who is the next person up the chain of command. Those who know nothing can reveal nothing.

During the summer of 1871 Forrest was summoned to Washington, D.C., to testify before a congressional committee which was investigating the activities of the Klan. The testimony took place on June 27. By 1871 Tennessee had been under the control of conservative Democrats for two years and several other Southern states had also ended the rule of Radical Republicans. A bill passed by congress had made membership in the Klan a crime and this law had been firmly enforced in those states where Radical rule remained in place. This Federal intervention brought the Klan to its knees so that it was no longer an effective force by 1872.[18] Thus, when Forrest appeared before the Congressional committee he had to be very careful in answering their questions. Popular opinion identified him with the Klan, even made him its leader, and although no legal evidence could be brought as proof against him, Forrest knew that the committee would be quite willing to place the worst possible interpretation on anything he said.

During his testimony Forrest gave answers which revealed he knew things about the Klan which would be knowledge available only to insiders. He also refused to answer some questions, and dodged some others. On the basis of this performance some historians assume that Forrest was an insider, that he was the Grand Wizard of the Klan. Although stated as facts these are merely assumptions and assertions. It is also possible that Forrest knew men who were active in the Klan and that he got his information from them without himself being personally involved. It is also asserted that Forrest could not have helped bring an end to the Klan unless he was a member, and probably the head, of the Klan. Such assertions ignore the influence Forrest had on many former Confederates; many men admired Forrest and would have been willing to follow his advice even if he was not the titular head of the organization.

The most often cited source linking Forrest to the Klan is John Morton. As has been shown, Morton's book has flaws in that it was written long after the events which it discusses and the evidence linking Forrest to the Klan did not come from the pen of Morton but from a man who admired the Klan. Morton's material was written at a time when there was a trend of making the Klan appear bigger than it really had been and when it was thought to be an advantage to claim that links existed between the Klan and famous men. The assertion that Forrest was widely believed by members of the Klan to be the leader means nothing in itself since there is no documentation for the statement that such a belief was held by any members at all. The members of the Klan certainly were not surveyed and asked who they believed to be their leader. Trelease asserts that members and non-members of the Klan thought Forrest was the leader of the group but Trelease offers no proof of this belief, no sources are cited, no footnotes are provided. Trelease commits an error far too common among historians, he cites an assumption as if it were fact.

Brian Steele Wills, Jack Hurst, Allen Trelease, Wyn Wade---all these historians depend on John Morton's book to link Forrest to the Klan. Forrest is also identified by other writers as the supreme leader, the Grand Wizard of the Klan. But, where is the evidence? Morton does not make Forrest the head of the Klan, indeed, there are problems with Morton's account which make it questionable to depend on him as the only evidence for Forrest's membership in the organization. Historians need evidence. Where is the evidence? Why is Morton's account so widely believed? Why, in the absence of documentation, is Forrest identified as the Grand Wizard of the Klan?

This positive, though unsupported, identification of Forrest as head of the Klan can be traced to rather recent historiography. Historians have not always interpreted the evidence in such a way as to assert without reservation that Forrest was the head of the Klan. Historians are subject to fads and cycles in the way they view the past. Beginning in the decade of the 1970's, following the height of the Civil Rights Movement and during the rise of the woman's movement, the history of the United States began to be viewed from the perspective of race and gender. During this time the way historians interpreted the causes of the Civil War changed. Instead of seeing many causes for the conflict many academic

historians came to advocate the view that there was only one cause for the war, namely, slavery. This led to the idea that the entire Confederate effort was based on an attempt to perpetuate the institution of slavery. The actions of Confederate leaders came to be evaluated primarily in terms of how those actions affected people of color. Of all Confederate leaders whose actions were thought to affect people of color Bedford Forrest rose to the head of the list. His supposed association with the Klan was seen as the continuation of his views and attitudes which had led him to be a slave trader before the war and to order a massacre of black soldiers at Fort Pillow in April 1864. Because race was the perspective which determined historical interpretation Forrest was damned without a hearing. The "evidence" against him was so overwhelming that it did not require examination. Forrest was to be condemned because the Confederacy was to be condemned. In short, Forrest was the Confederate most easily associated with race and he was easiest to dislike and to damn.

Thus, Forrest is portrayed as the founder and head of the Klan because so many people seem to want to believe that this is the case; to paraphrase Admiral David Farragut of the U.S. Navy, "Damn the facts, full speed ahead!" In the minds of many people Forrest has a bad reputation and, therefore, anything bad which is said about him must be true. For example, Forrest is damned as a slave trader, as a plantation owner, and for his action in "massacring" the U.S.C.T. at Fort Pillow. None of these things are examined in terms of accuracy or discussed in a historical perspective; these things are thought to be bad by people of the 21st Century, therefore, they must be bad and anyone who says otherwise is wrong and, perhaps, a racist..

What are the facts? What are the historical circumstances? Forrest was a slave trader. This did not involve the occasional sale of one or two slaves but was a full-time occupation in which Forrest traveled to find numbers of slaves for sale, brought them to Memphis, and resold them to the surrounding areas, perhaps as far away as Texas. Forrest, and a succession of partners, maintained an establishment in Memphis in which slaves were collected and resold. Forrest was in this business for about eight years, from 1852 to 1860.

Slave traders did not have a good reputation among the plantation aristocrats, although the plantations depended on slave labor. Often the fact that a plantation owner had to secure the services of a slave trader usually meant the plantation was in financial difficulty and slaves were being sold to acquire capital. When a plantation's work force produced a surplus of labor through child-bearing the plantation owner preferred to sell the extra hands to friends or neighbors instead of to a slave trader. To use a modern analogy, slave traders were viewed with the same suspicion many 21st Century people have for used car salesmen or telemarketers or hedge-fund managers.

Forrest did not care what the plantation aristocrats thought of him, especially since he made a good deal of money in the slave trade and diversified his economic activities by going into agriculture and the mercantile business. In the 19th, as in the 21st Century, money eventually buys social acceptance. By the end of the decade of the 1850's Forrest

was a powerful figure in the political and economic life of Memphis.

The slave trade was profitable, but what about its morality? In the 19th Century slave trading was legal and, if of questionable social acceptance, was not generally condemned as immoral. Most Americans, North and South, accepted the existence of slavery and the presence of the institution meant the presence of those who bought and sold slaves. This acceptance of slavery made it possible for the nation to make political compromises on the issue in the Northwest Ordinance of 1787, during the Constitutional Convention, the Compromise of 1820, and the Compromise of 1850. For most of the first eighty-five years of our national existence slavery was considered by most people to be an economic, not a moral issue. For most Americans, North and South, slavery was not considered immoral.

This statement, that slavery was acceptable flies in the face of the sentiments, beliefs, and standards of 21st Century citizens of the United States, and many other countries, but the fact that our moral standards are different does not make us morally superior to the people of earlier times, nor does the difference in standards give us the right to judge them. The practice of using the moral standards of today to judge the actions, beliefs, and attitudes of the past is called "presentism." Presentism is practiced by the historically uninformed and by some historians who should know better. Presentism argues that if something is thought to be wrong today it has always been wrong. This assumes that people of today know completely and totally what is right and wrong and that people of an earlier age who differ from us are to be both pitied and condemned. Disinterested historians make the point that the actions of a person must always be judged relative to the standards of their own time and place in order to determine their morality. This practice is sometimes called "relativism."

The practice of presentism ignores the nature of morality. The American Heritage Dictionary defines "moral" as Of or concerned with the judgment principles of right and wrong in relation to human actions and character; conforming to standards of what is right or just in behavior. Morality in a society is not defined by some set of abstract universal principles which exist outside the realm that society. The morality of a society consists of principles, practices, and values on which the society has agreed. This is why the concept of morality varies from society to society and from century to century and why the agreed-upon content of moral standards is subject to change. Many examples of this can be cited. At the time of the Civil War capital punishment had universal moral acceptance in the society of the United States with only a very tiny group raising religious objections; indeed, all the main-stream religious groups supported capital punishment. Today, there is widespread moral opposition to capital punishment and many states do not permit it and most of those who do permit it seldom carry out an execution. Our moral standards have changed. Our Victorian ancestors would have been scandalized by the attire worn at public swimming pools and at beaches but most people of today find two-piece swimsuits for women not a matter of concern. At the time of the Civil War abortion was practiced only surreptitiously and was condemned across the board. Today the society of the United States is divided over the morality what has become a legal and widespread practice. The morality, as well as the legality, of same-sex marriage currently divides the United States.

No doubt, one hundred fifty years from now this issue will be settled and we will have labeled one side or the other "immoral." The on-going national debate over these issues represents a changing moral landscape. As of today we have not reached a consensus as to which side of many issues are "right," that is, which point of view is accepted by the majority. Obviously, what we call "moral" is a changeable concept. Obviously there is no single social standard which can be applied to past, present, and future.

So how does an historian deal with the question of morality? An historian can only be honest and say "this practice was (or was not) considered moral by the people of the time." If the standard of morality was changing during the period the historian has under consideration the historian must say that not everyone agreed on a single standard but the view of the majority must be presented as what that age considered moral. But if the historian adopts the practice of presentism the people of the past will always be wrong simply because they are not us---- we have changed to a different standard. When a person writing history adopts the practice of presentism and begins to use the moral standards of today to judge the past that person ceases to be a disinterested historian and becomes a propagandist.

So, was slave trading moral? To the people of the Nineteenth Century it was a logical concomitant of the practice of slavery. Slave trading was odious but it was within the realm. Only to that small group who were moving to a different standard of morality, the group we call Abolitionists, was slave trading immoral. The majority moral opinion of the Nineteenth Century gave slave trading a grudging acceptance. Students of history should recognize that Nathan Bedford Forrest was a slave trader in the Nineteenth Century in a society which did not consider the practice immoral. We have changed our moral standards but we cannot impose our standards on the past. We can recognize and be glad that we have changed, but the past must be judged on its own terms.

Nathan Bedford Forrest was a slave trader. That sounds bad to Twenty-first Century ears, but Forrest lived in the Nineteenth Century. His actions must be judged by the morals of that day, not ours.

Forrest was a plantation owner and that means in the minds of some, that he must have been an exploiter of his labor force. Forrest certainly owned plantations. "Plantation" means a place where something is planted; "plantation" is a synonym for "farm," although the denotation is that a "plantation" is larger than a "farm." The Pilgrims who landed in what became Massachusetts in 1620 called their settlement Plymouth Plantation. Roger Williams called his colony Rhode Island and Providence Plantations (that is still the official name of the state). Perhaps recognizing the use of the word "plantation" in a New England setting will take some of the sting out of the word for those of a sensitive conscience (even if they are lacking in knowledge of the proper meaning of English terms). A farm requires a labor force, no matter what the acreage of the operation, and Forrest had a labor force. In his case the labor force was composed of enslaved people. But there is no evidence that Forrest exploited his labor force.

A persistent story claims that Forrest and one of his brothers, John, beat to death a slave, using chains for the purpose. This story is another case of rushing to judgment without careful inquiry as to the facts. The brother who is said to have participated in this event was a cripple and could not walk without the aid of crutches. How a disabled person could have helped beat another human to death using a chain is not discussed since raising the fact of being a cripple discredits the story. Never mind that the story first appeared in a New York newspaper in 1864 and that no eyewitnesses were cited; never mind that the story was part of the propaganda campaign surrounding Fort Pillow. Ignore the circumstances and the facts; the story makes Forrest look bad so the story continues to be told.

No doubt some will object that being a slave meant one was exploited. In that broad sense the statement is true. But in the realistic sense of conditions of day-to-day living the work force on Forrest's farms were not exploited. Slaves worked from day break to sundown during planting and harvest seasons, so did free white farmers; so do farmers today. Slaves had a diet which depended heavily on pork and cornmeal; so did free white farmers. Slaves received rudimentary medical care; so did free white farmers. In short, the day-to-day conditions of work and life do not show exploitation. Of course, if the free white farmer made a profit he got to keep it while the slave had no opportunity to make a profit. Again, this is a condition based on the status of being a slave, it is not a condition unique to the work force used by Bedford Forrest. The most a slave could hope for in terms of financial reward was food, clothing and shelter. That, by the way, was the most the industrial work force of the United States or Great Britain could hope for in the way of financial reward. If working for subsistence is exploitation then the Nineteenth Century factory worker was exploited. The most exploitative conditions faced by slaves were psychological, not physical. Forrest was no more exploitative of his work force than was any other person who used enslaved labor. This is not to argue that Forrest was outstanding as a "good master" but it is to argue that he was part of a widespread system of labor and that he was not notorious for the way in which he used his labor force. Forrest must face the judgment of history but the honest judge must use the standards of the time in which an event occurred and does not export the moral code of today to condemn or exonerate the people of the past.

Forrest is condemned by many people today as having planned and carried out a "massacre" at Fort Pillow during the Civil War. This is another case of rushing to judgment in order to affirm preexisting negative opinions.

On April 12, 1864, two brigades of cavalry under the overall command of Forrest attacked and captured a fortified position on the banks of the Mississippi River. The garrison of Fort Pillow amounted to 580 men and was made up of Tennessee Unionists and men of the United States Colored Troops, soldiers recruited among former slaves. In a day-long fight the Southern troops captured the position, inflicting 182 deaths on members of the garrison.[19] This event would become the most controversial fight in the career of Forrest and is a subject of heated debate even today. Many historians refer to the battle as a

"massacre" without questioning what that term means and without looking into the facts of the engagement. The term "Fort Pillow massacre" is used to condemn Forrest without qualification or inquiry.

In April 1864 the war was not going well for the United States. The Confederacy had been battered but showed no signs of immediate collapse. It was clear that much hard fighting lay ahead if the war was to be won but an increasing number of people were asking if the price of victory was too high. Enlistments in the U.S. army were declining in number and the resistance to the draft was growing. Bounties to encourage enlistments had risen to the astronomical figure of \$1,000 (several times the average annual cash income) and still enrollment was slow. The North needed something to arouse public enthusiasm in favor of the war. Fort Pillow offered an opportunity to create that response.

Historians who speak of a "massacre" at Fort Pillow universally ignore the record which was established by the United States armies from the very onset of the war. As early as the Spring of 1862 U.S. troops had looted Athens, Alabama, and had committed sexual assaults in the process. The officer in command of these troops, J.B.Turchin, (Ivan Vasilovich Turchinof) had faced a court martial but had been acquitted through the intervention of his friend, Abraham Lincoln. Turchin was promoted to brigadier at Lincoln's insistence.

During 1863 and 1864 U.S. officers such as Eleazer Paine, Robert Milroy, Fielding Hurst, and Stephan G. Burbridge made reputations for themselves as butchers by killing civilians without trial and without evidence. These same men adopted as policy the looting of civilian homes, confiscating household goods on behalf of the United States Government as is documented later in this essay. First Lt. W.H. Nelson, 5th Tennessee Cavalry, U.S., kept a diary in which he recorded the killing of prisoners as routine: May 18, 1864. Lieut. Creasy killed two prisoners, one unknown. Warm and pleasant. Nothing important happening. June 14, 1864. We were in a fight today. We burned the houses where the fight took place and took the men of the houses to Lynchburg. June 15, 1864. We killed the prisoners we took yesterday.[20] Human life had become cheap in Tennessee by 1864 and the debaser of its value were not Confederates.

Forrest attacked Fort Pillow with some 1,500 men and four howitzers. This force was the minimum which should have been sent against the position since the usual "rule of thumb" was that attackers should outnumber defenders by three to one. Forrest did not have that level of advantage in numbers.

The fighting at Fort Pillow began before day break and the Confederates stormed the fort at about 4:00 P.M. Firing ceased by 4:30. Three hundred ninety eight U.S. soldiers survived the attack, 182 were killed. Based on the testimony of three letters written by Confederate soldiers, letters which speak of "slaughter", two newspaper articles, and stories told by survivors to a U.S. investigating committee, many historians have been quick to label the capture of Fort Pillow a "massacre." History students should remember that "slaughter"

does not mean or imply "massacre" in the sense of unlawful killing. The story has been buttressed with the account that many of the dead were found with powder burns on their clothing and skin. This latter fact is an excellent example of the way the story is interpreted to fit a foregone conclusion: Powder burns must mean the soldier was killed at short range; short range must mean the person had surrendered; hence, the person was "massacred." Now, think logically. Fort Pillow was captured by direct assault when Confederates charged up to and into the ditch in front of the fortification. After a very brief pause the attacking party went onto and over the parapet where they met the garrison face-to-face. The attack force carried single-shot rifles but each man carried at least one revolving pistol. Confronting the defenders face-to-face and firing rapidly with their revolvers, is it any surprise that the attackers left behind powder burned bodies of defenders? But instead of logical thinking about what happened there is a tendency to rush to judgment, a judgment which holds Forrest and his men guilty of the worst possible behavior.

The story of the fort has been told over and over, emphasizing the killing of U.S. soldiers following their surrender. But the record presents problems with such an interpretation.

First, the fight for Fort Pillow lasted all day, from before daylight until late afternoon. How many of the 182 casualties had been suffered before the final assault was made? The garrison of the fort had loudly stated that they did not intend to take any Confederates prisoners; did the garrison know the Southern boys had accurate information of the robberies, murders, and rapes the garrison had committed and so had determined to fight to the end? The garrison had fought stubbornly in defense of their position for many hours; Forrest had three horses killed under him during the day so the garrison knew how to fight; this was not a case of a weak force being overwhelmed by a more experienced opponent. Many of the bodies of the U.S. soldiers were found lying on the steep slope leading from the fortifications to the river. Also found on this slope were 3,000 rounds of ammunition in open boxes, ready to be handed out to the soldiers retreating down that slope. It appears that the commander of Fort Pillow had planned to make a fighting withdrawal to the river. There were U.S. gunboats present to provide both covering fire, a rescue force, and a place of refuge for the garrison of Fort Pillow. Were the men on the slope killed while running away or while fighting? Even if they were running away, a soldier who is running is still a valid target even if he has thrown away his weapon. This was, and is, true under any reasonable rules of engagement. If men were killed after surrendering were these killings done "in cold blood" or were they the result of the madness of combat when an attacker bursts into a position, sees an enemy, and fires immediately to assure his own survival? If men were killed unjustly, after surrendering, how many were so killed? Did Forrest have anything to do with such deaths?

This last question is crucial to the validity of a massacre occurring at the instigation of Forrest.

All Confederate accounts agree that no order was given for a massacre to take place. All Southern accounts agree that Forrest was at an observation post on a hill some 800 yards

from Fort Pillow when the final attack was made and no U.S. account places him in the attacking party. Indeed, it would have been a violation of all principles of command for Forrest to have been in the assault, his place was where he could coordinate the movements of all his men. No historian disputes that the garrison, as a whole, did not surrender nor even attempt to surrender. The U.S. flag was flying from the fort's flag pole when the final attack was made, it continued to fly until a Confederate cut the halliards and let the flag fall. The flag came down about twenty minutes after the final attack was made and just about the time Forrest entered the fort. It is also agreed that Forrest ordered all firing to cease as soon as he entered the fort and that this order was carried out rapidly. If any unlawful killing took place it happened before Forrest was personally on the scene and without his ordering such. Of course, Forrest was the commanding officer and so bears responsibility for the actions of the men under him but the only reasonable conclusion is that Forrest took immediate steps to control his men and to put a stop to whatever action may have been taking place when he entered the fort. Instead of being guilty of leading a massacre Forrest should be credited with stopping the fighting once it was clear the Confederates controlled the fort.

The U.S. garrison had been at Fort Pillow since mid-March and had established a reputation for theft, murder, and rape throughout the surrounding area. This brutish behavior was not a new feature of the war and the attempt to paint Forrest specifically, and Confederates generally, as the originators of killing prisoners is a falsification of history. The Union Provost Marshal records (UPM), housed in the National Archives in Washington, D.C., show the truth about the U.S. policy of killing prisoners, a policy which took shape early in the war. The UPM contains a standard format which local Provosts were to follow by filling in the names of people to be arrested, have their houses looted, and killed. The form to be followed consists of an introduction and ten paragraphs:

You will proceed to the residences of the persons herein named and deal with them in accordance with the following instructions. In all cases where the residences of the persons are ordered to be destroyed you will observe the following previous to setting them on fire. You will first search their houses and premises to see if they have any article belonging to the U.S. Govt or that are contraband of war, which you will bring away in case any are found. Also all or any of the following articles that may be found belonging to aforesaid persons.

FIRST

All horses, hogs, sheep, cattle, and any other animals or articles of whatever description that may be valuable to the U.S. Govt especially that are valuable to the Quartermaster, Commissary and Hospital Department.

SECOND

All stoves and stove pipes of whatever description and all kitchen utensils, Queens ware,

beds, bedding, knives, forks & etc also all chairs, sofas, sociable lounges and everything of the character of household furniture.

THIRD

All windows, sash, glass, looking glasses, carpets, & etc.

FOURTH

Every article of household furniture which you do not bring with you must be destroyed or burned with the house.

FIFTH

All barns, stables, smoke houses, or any other outbuildings of any description whatsoever or any building or article that could possibly be of any benefit or comfort to Rebels or Bushwhackers their friends or any person aiding, abetting or sympathizing with Rebels, Bushwhackers & etc which could be used for subsistence for man or beast will be destroyed or burned.

SIXTH

All animals, forage or other articles brought in by you will be turned over to the AAQM on this Staff to be subject to the order of the general commanding to be disposed of as he may think proper, taking a receipt therefore from the AAQM.

SEVENTH

The wagon train accompanying will be subject to your orders, together with all the persons connected with it, whether civilians or soldiers and you will cause any of them who may be guilty of committing depredations upon Loyal citizens or their property to be arrested and you will not yourself or suffer those under your command to commit any trespass, or do any damage to persons or property except those specified in this order.

EIGHTH

You will burn the houses of the following named persons, take any of the articles named above that they may have, together with all forage and grains belonging to them that you can bring away which may be useful to the U.S. Govt for military purposes or otherwise and will give no receipt of any kind whatsoever.

NINTH

The following persons will be shot in addition to suffering in the manner prescribed in paragraph #8.

TENTH

The following persons have committed murder and if caught will be hung to the first tree in front of their door and be allowed to hang there for an indefinite period. You will satisfy yourself that they are dead before leaving them. Also, their residences will be stripped of everything as per the above instructions and then burned.[21]

Paragraphs 8,9, and 10 had blank space following them in which the local Provost could insert the names of those who were to be robbed, burned, and killed. An examination of the UPM shows that women were frequently ordered to be killed as were children as young as 14.

The carrying out of these orders often resulted in the women and girls who lived in the houses being "outraged." "Outraged" is the 19th Century word for raped.

Civilian residents of the area informed Forrest that the garrison of Fort Pillow had been engaging in these sorts of actions. This is not intended to be a "they deserved what they got" argument. This is an attempt to give the background for the attack on Fort Pillow, a background omitted by all the writers who assert that a massacre took place.

In 1864 a U.S. Congressional Committee held a hearing on Fort Pillow and received testimony from several survivors, all of whom swore that a massacre had taken place. These witnesses stated they had seen men who had surrendered fall to their knees and beg for their lives, only to be ordered to stand up and then be shot. None of these witnesses gave the name of any person they saw so killed, the dead were always anonymous. None of these witnesses ever said how many people they saw so killed. Did twenty witnesses see several men each killed, did all the witnesses describe the same event in which only one or two men were so killed? No writer who argues that a massacre took place ever answers these sorts of questions. Instead, the total number of dead from the day-long fight is presented as if they were all killed after having surrendered.

The Congressional Committee, which held its hearings long after sensational stories about Fort Pillow had been widely circulated, published 40,000 copies of its report, about four times the usual print run of such reports. This rather suggests that the Committee was trying to create a sensation over Fort Pillow in order to help boost the sagging Union war effort.

No doubt some defender of Fort Pillow did try to surrender but was killed instead. When a position is carried by direct assault this is an unfortunate but frequent occurrence. In the fervor of combat the rules are not always followed. It is not the occurrence of such breaches of the rules that constitutes a massacre but the attitude of the officers in command which, in turn, sets the standard of behavior for the men under their command. The troops who fought under Forrest at Fort Pillow fought Southern Unionists and USCT on many more

occasions. On those occasions positions were not carried by direct assault and on none of those occasions was there, or is there, any allegations of massacre. This argues strongly that the events at Fort Pillow were not merely the result of racial or sectional hatred but were the result of the nature of the battle itself. At any rate, it is clear that Forrest did not train or order his men to murder prisoners. But despite these facts the charge of overseeing a massacre remains part of the Forrest legend.

The negative attitude toward Forrest, arising from his being an ante bellum slave trader and reinforced by a shallow interpretation of the Fort Pillow event, makes it easier for poorly informed and/or closed minded people to accept the unsupported and unproven charge that Forrest organized and led the KKK. A careful examination of the facts, and a fair-minded attitude toward the past, should erase much of this feeling. Nathan Bedford Forrest should not be viewed as anything more or less than he was----a man of the 19th Century who held the views, attitudes, and values of his time; a man who became a fierce warrior during the conflict of Civil War; and a man who stood for what was widely considered to be fair and reasonable treatment following the end of the fighting. Forrest was not a perfect man, nor was any other character of that era (or of this) but he deserves to be judged fairly, not with preconceived and prejudiced ideas.

Footnotes

1. Fox News, November 10, 2009.
ABC News, February 10, 2011
Christian Science Monitor, February 11, 2011
CBS News, February 16, 2011
New York Times, August 24, 2012
Yahoo! News, February 5, 2013
James W. Loewen, *Lies Across America: What Our History Sites Get Wrong*, p. 239.
2. Robert Selph Henry, "First with the Most" Forrest, p. 20.
3. John Allan Wyeth, *That Devil Forrest*, p. 550.
4. Brian Steele Wills, *A Battle From the Start: the Life of Nathan Bedford Forrest*, p. 337.
5. Wyn Craig Wade, *The Fiery Cross*, pp. 40-41.
- 6 Libby, George W. *A Genuine Ku-Klux, The Confederate Veteran*, Vol. 38, pp. 416-17.
7. Chester L. Quarles, *The KKK and Related American Racialists and Antisemitic Organizations*. p. 28. Quarles cites the manuscript. The original manuscript is in the Pink Palace Museum, in Memphis, Tennessee.

8. Stanley F. Horn, *The Invisible Empire*, p. 312.
9. Jack Hurst, *Nathan Bedford Forrest: A Biography*, p. 289 ff.
10. "The Fourteenth Amendment," Website.
11. J.G. Randall and David Donald, *The Civil War and Reconstruction*, p. 595,ff.
James M. McPherson, *Ordeal by Fire: The Civil War and Reconstruction*, p. 396, ff.
12. C. Vann Woodward, *The Strange Career of Jim Crow*, p. 17
13. Allen Trelease, *White Terror*, pp. 19-20.
14. Ben H. Severance, *Tennessee's Radical Army*, p. 140, 179.
15. Trelease, *White Terror*, p. 433.
16. Severance, *Tennessee's Radical Army*, pp. 232-33.
John H. Thweatt, "DeWitt Clinton Senter, *Tennessee Encyclopedia of History and Culture*, pp 831-31. C. Van West, Editor.
17. *Cincinnati Commercial*, August 28, 1868. Cited in Hurst, *Forrest*, pp 312ff.
18. Randall, *Civil War and Reconstruction*, p. 682ff.
McPherson, *Ordeal by Fire*, pp 566-67.
19. All the major biographies of Forrest discuss the Fort Pillow attack. There is not complete agreement as to the number of dead. The figure of 182 is the mid-point of the range of deaths given by a variety of authors.
20. Copy of diary in possession of the author.
21. Union Provost Marshal Records, RG 416, microfilm roll 50. These records are in the National Archives, Washington, D.C. They are not a part of The Official Records of the War of the Rebellion . The Provost Records have never been transcribed or printed. Microfilm copies of the Provost Records are available in various libraries, including the Tennessee State Library and Archives.

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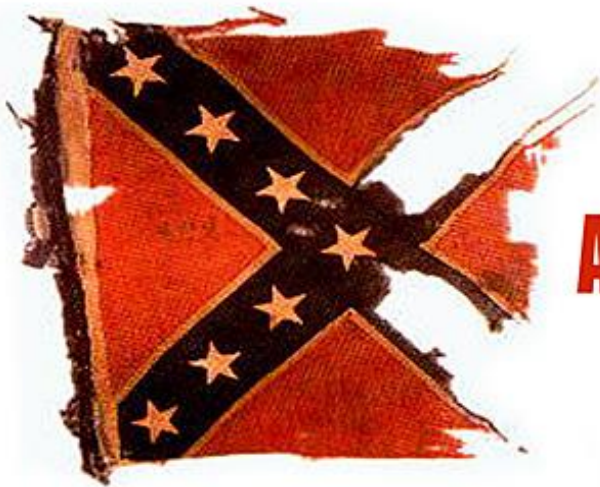
Yahoo! News, February 5, 2013.

<http://shnv.blogspot.com/2015/04/answers-to-common-lies-about-nathan.html>

North is a direction



The South is a Place



Save
The
Museum
Of The
Confederacy

The world's largest repository of Confederate relics, Confederate archives and mementos, The White House Of The Confederacy, has been seized by a corporate merger that has ended the museum by removing forever its historic name, unique character and artifacts.

ACT NOW BEFORE IT IS TOO LATE!

The Virginia Division and National SCV request your direct donations for the legal effort to thwart this merger and restore The Confederate Museum according to the intent of its founders.

We seek all donors or living relatives of deceased donors, who have given artifacts or financial donations by gift, loan, or other, to contact our legal team.

Reject this merger as a violation of the sacred trust confided to The Confederate Memorial Literary Society as custodian of our priceless heritage.

www.scvva.org

MoC Committee, Virginia Division, SCV, PO Box 29814 Henrico, VA 23242-0814 or 804-517-6587 James Ray Chairman, MoC Committee, Virginia Division, SCV

SEE ABOVE AND ACT NOW!

If you or your family present or past, have given any artifacts or financial donations to the MOC, it is important to contact the legal team as soon as possible. The Museum is now in the hands of ENEMIES of our Confederate Fathers!

Request for Assistance: Tampa Flag Site

Many of you are aware of the beautiful flag site on Interstate 75 in Tampa, and like me, have long appreciated and admired the great work done there. After speaking at the Raising of the World's Largest Third National Flag in the spring of 2013, and witnessing the awe-inspiring sight of that beautiful flag waving above the interstate, I was inspired to come back to Virginia and begin a campaign to raise a flag here. 2 years and 6 Flag sites later... we owe a debt a gratitude to the folks in Tampa for their inspiration, assistance, and steadfast support of our efforts.

We received the following email from Michael Herring, asking for assistance in funding the purchase of two new flags for the site. Last week, at our monthly planning meeting, we took up a collection from our Flaggers to help with the fundraising goal. We hope all of our supporters will consider lending their support, as you are able, and help to get these flags ordered and up in flying in Tampa, as soon as possible.



To all,

It is time to order replacement flags for the site in Tampa. Confederate Memorial Park will enjoy the 6th anniversary this month and we need 2 new Southern banners to keep the populace aware that Florida and the South stood up to Federal tyranny and lost many of it' sons 1861-1865.

I plan to order a 30 foot by 30 foot Army of Northern Virginia Battle flag and a 30 foot by 50 foot 3rd National. Cost for the 2 flags is currently 2600.00 and this is the first call for action since January of last year. With an onslaught of anti-confederate sentiment occurring almost daily these sites on private property stand as a beacon for liberty and honouring the soldiers who gave the last full measure.

Please consider a generous donation by individuals, camps and chapters in the coming days. Any dollars collected exceeding the amount shown above will be held in reserve for future purchases.

Mail your personal check or money order made out to me and thanks for your support.

Forward the Colours

**Mike Herring Mshcsa@aol.com
1434 Misty Valley Drive
Brandon, Florida CSA 33510**

Thank you in advance for considering this worthwhile request.

Susan Hathaway
Va Flaggers



AN APPEAL FOR HELP

In a 2010 opinion, the Texas 3rd Court of Appeals ruled that the State of Texas, in 2000, had illegally removed from the walls of the Texas Supreme Court Building Confederate memorial plaques; the trial court was instructed to consider the Texas Division, Sons of Confederate Veterans' legal/attorney fees, and on 20 January 2015 the Southern Legal Resource Center (SLRC) filed a motion asking the State to pay over \$220,000 in such fees. The State is expected to file paperwork to severely minimize the amount of fees to be paid the Texas Division, and the **SLRC needs financial contributions to prepare for the anticipated battle.** 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!

Thirteenth Annual Abbeville Institute Summer School

July 12 - July 17

| \$1162-\$2037



THE SOUTHERN TRADITION

Southern Identity is older than the United States. A Frenchman wrote Jefferson, asking him to define its features. In 1794, Senator Rufus King of New York urged Senator John Taylor of Virginia to support a convention to divide the Union because Southerners and Northerners “never had and never would think alike.” Join us on beautiful Seabrook Island, to explore some of the Southern tradition’s most valuable contributions, and the meaning they have for us today.

ABBEVILLE INSTITUTE THIRTEENTH ANNUAL SUMMER SCHOOL

“THE SOUTHERN TRADITION”

St. Christopher Conference Center

Seabrook Island, South Carolina

July 12-17, 2015

SUNDAY, JULY 12

- 4:00-6:00 (Registration and all lectures in the Temple)
6:00-7:00 Supper (All meals in cafeteria)
7:00-8:00 "The Origin and Character of Southern Music," Alan Harrelson
8:00-8:30 "Singing Billy Walker and "Amazing Grace," James Kibler
8:30- Conviviality

MONDAY, JULY 13

- 8:00-9:00 Breakfast
9:00-10:00 "The Southern (Jeffersonian) Understanding of the Constitution," Donald Livingston
10:30-11:30 "A Jeffersonian Political Economy," Clyde Wilson
12:00-1:00 Dinner
1:00-4:00 Free Time
4:00-5:00 "Reflections on New World Slavery, Freedom, and People of African Ancestry (1492-1865)," Barbara Marthal
5:30-6:30 "The Origin and Character of Southern Literature," James Kibler
6:30-7:30 Supper
7:30-8:30 "Music of the Southern Diaspora," Clyde Wilson
8:30- Conviviality

TUESDAY, JULY 14

- 8:00-9:00 Breakfast
9:00-10:00 "A Jefferson Way of Life," Clyde Wilson
10:30-11:30 "Why Read Southern Literature?" Emily McBryan
12:00-1:00 Dinner
1:00-4:00 Free Time
4:00-5:00 "The Flowering of Southern Literature," James Kibler
5:00-6:00 Discussion
6:30-7:30 Supper
7:30-8:00 "The Southern Tradition and the Human Scale of Urban Life: Its Loss and Recovery,"
Vince Graham

8:00- Conviviality

WEDNESDAY, JULY 15

8:00-9:00 Breakfast

9:00- Departure to tour Charleston and a visit to the prize winning community I'On with a talk on its rationale by its designer Vince Graham.

5:30 Meet for banquet at Carolina Yacht Club, 50 E. Bay Street. We are the guest of Col. James Rembert. The Yacht Club has a nice view of the harbor and Ft. Sumter. After supper, a talk on "Southern Manners" by Bill Wilson. Then return to Camp St. Christopher for Conviviality.

THURSDAY, JULY 16

8:00-9:00 Breakfast

9:00-10:00 "The Tradition of the Citizen Soldier," James Rembert

10:30-11:30 "Our Altars and Firesides: Religion and the Southern Way of Life," Clark Carlton

12:00-1:00 Dinner

1:00-4:00 Free Time

4:00-5:00 "The Moral Challenge of Slavery and Confederate Emancipation," Donald Livingston

5:30-6:30 Discussion

6:30-7:30 Supper

7:30-8:30 "Southern Music: Blues and Jazz," Bill Wilson

8:30- Conviviality

FRIDAY, JULY 17

8:00-9:00 Breakfast

Departure

COST & SCHOLARSHIPS

Tuition, room, three meals a day, continuous refreshments, and formal banquet for five days is \$1,162 for a single and \$ 2,037 for two persons. Scholarships are available for college and graduate students (and college bound high school seniors). Inquiries and applications: contactus@abbevilleinstitute.org or (843) 323 0690.

R. E. Lee: A Biography

by Douglas Southall Freeman

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

Chapter V

SORROW AND SCANDAL COME TO THE LEES

In holiday seasons, Robert and Smith Lee sometimes arranged to have their furloughs run simultaneously, and they would join their elder brother, Carter, in mirthful journeyings to the homes of their kinspeople. There would be laughter, teasing, sprightly anecdote, and much harmless gallantry. When liquor was passed, Robert and Smith would decline but Carter was agreeable. "I have always told these boys," he would say, "that I would drink their share of wine, provided they would keep me generously supplied." Carter was the centre of amusement at these parties, for his social gifts were of the highest and his humor keener than that of either of his brothers.¹ Robert's most favorable impression was made by the dignity of his fine person and by his gracious, considerate manners.

On one of his visits, his manners and his regard for his elders brought him no little embarrassment. In the company there chanced to be a bibulous old gentleman who was much pleased with the clean, high-minded cadet. The night before Robert left, this worthy came to the boy's room. To quote a feminine biographer who did not fail to point the moral, the veteran of many a drinking-bout "lamented the idle and useless life into which he had fallen, excusing himself upon the score of loneliness, and the sorrow which weighed upon him in the loss of those most dear. In the most impressive manner he besought his young guest to be warned by his example; prayed him to cherish the good habits he had already acquired, and promised to listen to his entreaties that he would change his own life, and thereby secure more entirely his respect and affection."² So runs the story; sober history suggests that the gentleman had been to the shrine of Bacchus before he staggered to the confessional. It probably took all of Robert's tact to dispose of the penitent and to get him out of the room.

Barring a repetition of such a scene, the summer after his graduation should have been for Robert the happiest of all these seasons of care-free visiting, but it was, instead, one of the

saddest periods of his life. The joy of home-coming was ruined by the illness of his mother. Her health had been bad during the winter, though there had been some signs of



SYDNEY^o SMITH LEE, BROTHER OF ROBERT EDWARD LEE, IN THE DRESS UNIFORM OF A JUNIOR OFFICER OF THE NAVY, FROM A PORTRAIT BY AN UNKNOWN ARTIST
Smith Lee, who was four years older than Robert, was regarded by many as the handsomer of the two.

improvement with the spring.³ When Robert arrived, she was at Ravensworth in a worse condition than ever, and was ready to die. Charles Carter was developing his practice; Smith was progressing in the navy; Ann in 1826⁴ had married William Louis Marshall, a minister who later became an attorney of station; Mildred, in her nineteenth year, was in friendly hands. And now Robert was embarking on a career of high promise. Ann Carter Lee had seen it through, but the struggle had cost her all her vitality. She could fight for nothing further.

Robert immediately resumed his old duties as a nurse. He mixed her medicines, administered them, and watched by her bed almost continuously. When he left her room, her gaze followed him, and she would look steadily at the door until he entered again.⁵ It was not a long siege this time. On July 10, Robert saw the light leave her eye and the last faint breath fail her. He turned from the bed in a grief that he never forgot.⁶ She was buried at Ravensworth, and there her ashes remained until they were moved to rest in a vault at

Lexington, Va., near those of her son, whither also, in 1913,⁷ the bones of Henry Lee were brought from Cumberland Island.

Ann Carter Lee was fifty-six when she died. She had been a mother for thirty-one years and a widow for eleven. Nearly all her married life of two decades and a half had been clouded with financial worry. For at least seventeen years before her death, she had carried the burden of maintaining the family on her personal income. Of all that she thought and planned and suffered p88during those years, hardly an echo has survived the indifferent roar of a hurrying century. The scant score of letters in her autograph that now remain and the few references to her in the extant correspondence of her kinspeople and friends do not suffice to give more than the most shadowy outlines of her personality. She had patience in misfortune; she used wisely the little that she possessed; she served a God who was very real to her; she kept her friends and she loved her kin; she had the wisdom and skill with which to vitalize for her children the virtue of self-control; she made their interests her own; she must have had much of the Carter interest in life and some of the Carter sense of humor; she had high, uncomplaining courage in facing continued

adversity. This much is known. But in what manner she dealt with a spendthrift husband seventeen years her senior, and what she thought of the life she had left at Shirley or of the life she had led among the Lees, and how she went about the rearing of Robert, and whether she believed he would become a great man, she does not tell us. None of her letters to Robert is known to be in existence, and only two of those to Smith are left. The earlier of these exhibits her devotion to her children and to her kinspeople. It follows:

Georgetown April 10, [1827]⁸

My dear Son.

I believe my last letter to you was conveyed by Mr. Dulany. I thank God I have been spared to write to you again, for my health has declined very much in the last two years, and I never calculate on living longer than from season to another. Am very happy to learn from Mr. Dulany that the North Carolina will return home as soon as the vessel reaches the Mediteranian I hope to see both of my dear boys home in June Robert will then have been absent two years. He is much pleased with his situation at West Point, has advanced rapidly, never having recieved a mark or demerit an assistant Professor of Mathematics which appointment gives him \$10.00 per month in addition to his monthly allowance. The captain (as Robt calls Carter) is driving on at law. . . . He was admitted to the bar of the supreme court during the last session, so I hope in time he will be in a more p⁸⁹prosperous situation. I think when I last wrote you I informed you of Ann's intended marriage which was solemnized on the 22nd of June. This is the 8th day since the birth of her daughter who lived only a few hours, and you can readily imagine from Ann's disposition how much she deplored the event. Mildred has grown since you were here, and I hope you will find her improved in some respects, she is as fond of books as the Captain, and both do very little else but read, so you will know how the family affairs are conducted, when you consider that I am too much of an inviled to take part in the management of them that I formerly did. Alas, Alas, I wish I had my little boys Smith and Robt living with me again. My brother Bernard's three elder daughters and Capt Henry spent the last four months with us. They are accomplish pretty girls, Mildred is quite a beauty, Charles is also a handsome man, very honorable and correct. They left us this day week to go to "Shirley." They were accompanied by your Uncle Williams, Shirley, John Hill Carter, and Carter Lee. They will return to Phil. the latter part of this month to await the return of their Father from England they returned from America last June after an absence of five years. Your relations generally are going on as much as when you knew them, I believe all living that you left last, excepting your Uncle Randolph, dear Blanton Carter and your uncle R. B. Lee who died a few weeks ago Poor Alexandria has suffered much by fire this winter. Mr. Dulany will give you the particulars, it has lost some of its old inhabitants too. Capt Dangerfield, Mr. Irvin, dear Dr. Dick, and Sam Thompson. My dear Smith I have told you everything I thought interesting to you and now have arrived at the disagreeable point in my letter, the obligation I feel to chide you for never writing to your Mother more especially as her health is so impaired that you cannot calculate on ever seeing her again, but exclusive of my desire to hear from you I lament your dislike of writing because it will be such a disadvantage to you through life. A man that cannot write a good letter on business or on the subject of familiar letters will make an awkward figure in every situation and will find himself greatly at a loss on any occasion. Indeed I cannot imagine how he could pass through life with satisfaction and respectability would you arrive at any eminence p⁹⁰in your profession my dear Smith it will be essential to your reputation to write a good letter, the knowledge of which cannot be acquired in after life. Your must write often now in the days of your youth, and form a good style let me entreat you my dear son to write often to me if your letters are not well written at first you will improve after while, and I promise no eye shall see but mine. I must again mention my hopes of seeing you in June My disease is an unconquerable one but the symptoms at present are such as do not threaten a speedy death, but as all things are uncertain in this world nothing so precarious as our hold on life I must beg you my dear child always to know how anxious I am about your welfare neither of which can be attained without exertion on your part. You must repel every evil and allow yourself to indulge in such habits only as are consistent with religion and morality. Oh that I could impart to you the knowledge gained from the experience of 54 years, then would you be convinced of the vanity of every pursuit not under the control of the most inflexible virtue. I wish the powers of my mind were equal to the affections of my heart then could I give you such precepts as would influence your conduct through life but as the advantage has been denied me I must entreat you my dear son to reflect often on your poor Mothers solicitude for you, let it stimulate you to require the best habits and indulge not one that you could not remember on your death bed with satisfaction Keep my letters that you may read them when I can write no more They will awaken your Mother's great fondness for you and perhaps prove incentive to the cultivation of these virtues she was most desirous you should possess Join your prayers with mine my dear son that God may bless you and impart to your mind every good gift and best of all the peace which passeth all understanding — Your devoted Mother

The second letter was written not long before her end, and it showed how the long fight wore on her nerves. It reads:

Georgetown March 24th 1829⁹

"I thought when I parted with you dear Smith, that your contemplated voyage was not objected to, in as much as you would p91be absent but a short time and it would probably prevent your being sent out soon again, but I have been uneasy all day from reading the papers last night that the pirates were sometimes secreted in part of the Island into which ships of war could not go, and that boats were sent to apprehend them. Now my dear Smith these expeditions in boats must be attend with great danger and I trust in God you will avoid as much as possible placing yourself in such perilous situations. I entreat you to write to me from New York and let me know all the plans respecting your cruise as far as you have been made acquainted with them. You left us Saturday and this is Tuesday evening. So that I can not have much to tell you. Nannie and Matilda visited us on last Sunday after church to console with us on your loss. They say they are truly sorry they shall have no more sleigh rides, no more pretty flowers, no more music presented them, no kind beau to escort them in the walks this spring, but insist on your coming back here when you return from Cuba and positively forbid you going to Colombia with the new minister. Catherine Mason came yesterday to beg for your profile and Carter insists on being allowed to carry her one this evening which he will sell for a high price. He wishes he had thought of it before you went, he says, and he would have made Master Ranks cut many and would have sold them to your favorites, by the way of getting a little money. My dear Smith I am very unhappy about you since I read that paragraph in the paper respecting the pirates. If you can, give me some comfort on the subject. Ann wept often in the course of the day you left us, and is still grieved about you. I beg you will not go to Colombia without coming home first. I pray to God to protect and bless you my dear son.

ANN H. LEE.

Mildred is down stairs and does not know I am writing to you or would beg to be tenderly presented to you. Ann sends more love than my paper could hold. God bless you God bless you."

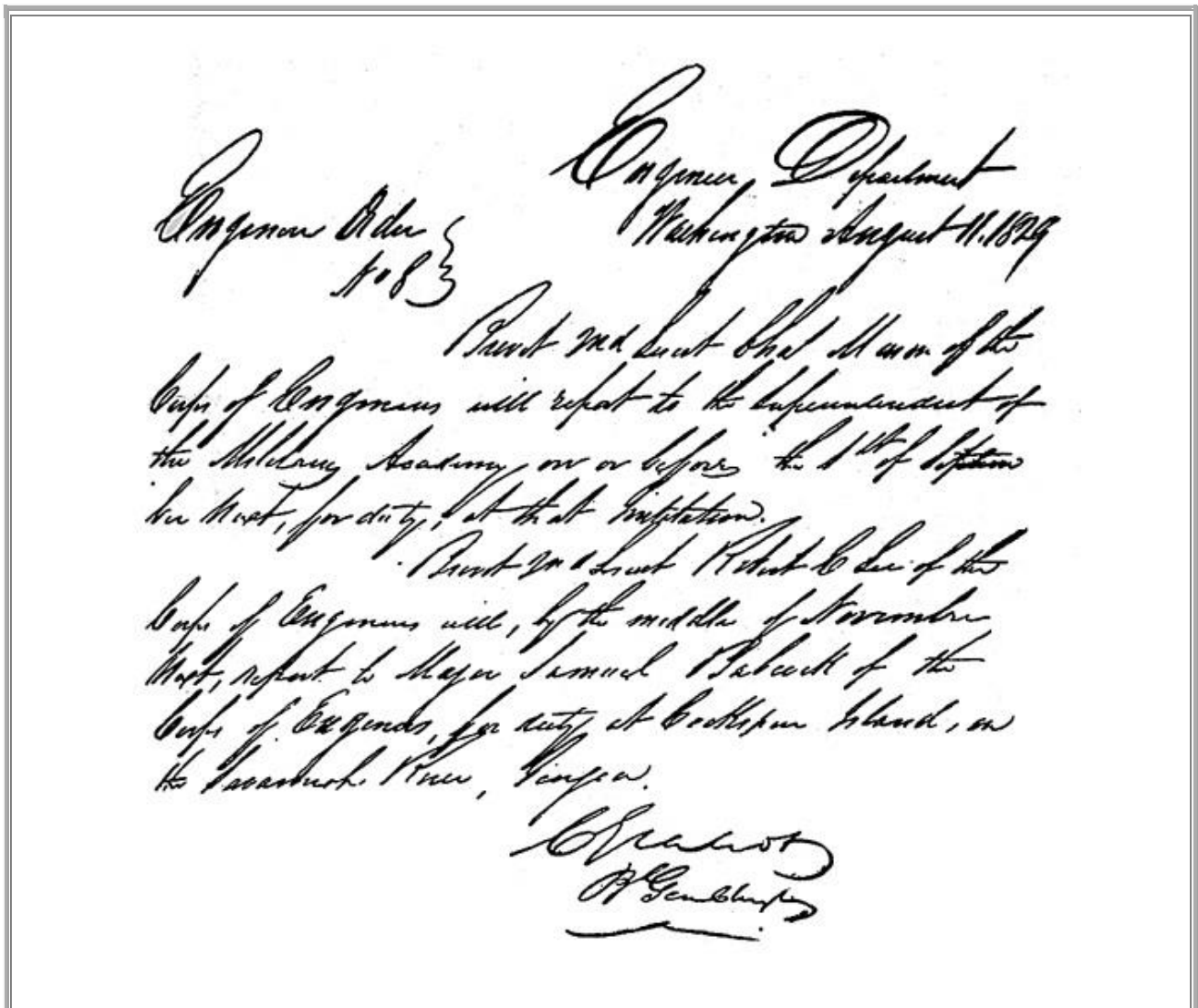
These letters are the only picture of herself that she has left. Much that a curious world would like to know about the mother of her son can never be established.¹⁰

p92For a time after her death, Robert apparently was in Georgetown,¹¹ engaged no doubt in helping to settle his mother's estate. She had prepared a will not long before her death, so there was little difficulty in executing her wishes. To Ann Marshall, she left her maid and the Negress's child, together with three slaves that were then with Mrs. Marshall. To her also went the white tea china, the wardrobe, two of the mother's tablecloths — she had but four — and half the napkins and wearing apparel. Mildred received the old family servant Nat, the carriage and horses, the piano, the other two good tablecloths, and an equal share of the napkins and wearing apparel. Each daughter was given, in addition, \$10,000 of the principal of the trust-fund which had been prudently invested in bank stock. The rest of her property Mrs. Lee directed her executor to sell, and to divide the proceeds among her three sons. The size of the bond given when the will was probated in Fairfax County would indicate that the amount allotted the boys was hardly more than \$3000 each.¹²

It was sad, sad business breaking up the home in Georgetown and dividing the treasures to which Ann Lee had clung through her darkest days. Robert doubtless was relieved when he was able to return to Virginia about August 1 and sojourn with relatives. But, with the buoyancy of youth, he quickly recovered from the immediate grief of his mother's death and, as one of his cousins remembered, was "as full of life, fun and particularly teasing, as any of us."¹³ He visited much at Eastern View, the Randolph home in Fauquier, but there was another mansion to which his interest and his horse were turning very frequently. This was [Arlington](#), the home of George Washington Parke Custis, on the hills above Alexandria, overlooking the country's capital. Custis was the grandson of Mrs. George Washington and was the adopted son of Washington. Having resided at Mount Vernon from 1782, when he was an infant, until the end of his grandmother's p93life in 1802, he had observed Washington closely during the general's last years. His temperament was such that he delighted in the sentimental appellation, "The child of Mount Vernon," which clung to him all his days, though he measured out his full seventy years and more.¹⁴ Arlington had been built by him after the death of his grandmother, when Mount Vernon had reverted to the Washington family. The house, which was named after an old Custis home on the Eastern Shore of Virginia, was distinguished more for its site and for the impressive columnated portico, with Doric capitals, than for interior beauty or convenience. Its rooms, though large, were few and gloomy; the heavy columns dwarfed the mansion. It gives the impression of being built to be looked at, rather than to be lived in.

To Arlington, in 1806, Custis brought as his bride Mary Lee Fitzhugh, daughter of Colonel and Mrs. William Fitzhugh of Chatham, opposite Fredericksburg on the Rappahannock. She was eighteen at the time and he was twenty-five, and they had ahead of them forty-seven years of married life. Of their four children, only one survived infancy. She was a girl, Mary Anne Randolph Custis, born October 1, 1808, and reared in the amplest luxury. Twenty-one years of age when Robert came home from West Point, she had known him almost all her life, for the families were distantly related through the Lee ancestry of the Randolphs and they visited one another frequently.¹⁵ She was something of a toast in the Lee family, as much admired by Robert's brother Carter, as by the boys nearer her own age. "I heard of dear Miss Custis yesterday," Carter had written not long before Robert's return from New York, "and that she was much afflicted with a cold."¹⁶ She was a frail, blonde girl. Her features were aristocratic but they were not beautiful. The nose was a trifle too long and the chin a bit too sharp, but she had freshness, p94bright eyes, a ready smile, and quick, sympathetic interest. If Robert did not actually love her from boyhood, he certainly put her in a place by herself. She it was who drew him to Arlington. When he went away, it was to come again, always with deepening delight in her company.

While Robert was visiting at Arlington and at Eastern View, one legacy left to Mildred required his care. This was Nat, the Negro coachman and house-servant. Nat was typical of a rather large element among Virginia slaves. He had helped to rear the children; he had served long and loyally; he had shared in all the struggles of the family. None of the Lees ever regarded him otherwise than as a member of the family. And now Nat was sick, with some slow, devitalizing malady. What should be done to provide for him? The carriage would creak no more over the Georgetown streets as Mrs. Lee went out to take the air. The household was broken up. How could he be assured good nursing? While this question was being debated, Robert's orders came. They read as follows:



FACSIMILE OF THE FIRST ORDERS ISSUED LEE AFTER HE RETURNED HOME IN 1829
FROM THE UNITED STATES MILITARY ACADEMY

The first paragraph of the orders concerns Brevet Second Lieutenant Charles Mason, who graduated No. 1 at West Point

when Lee was No. 2. Lee is instructed by Brigadier General [Charles Gratiot](#), commander of the corps of engineers, to report "by the middle of November next . . . to Major Samuel Babcock . . . for duty at Cockspur Island in the Savannah River, Ga."^o

Engineer Order No. 8.

Washington, D. C., Aug. 11, 1829

Brevet Second Lieut. Robert E. Lee . . . will, by the middle of November next, report to Major Samuel Babcock of the corps of Engineers for duty at Cockspur Island, in the Savannah River, Georgia.

C. GRATIOT,
Brig. Gen. Comndg.¹⁷

Cockspur Island! A God-forsaken spot by all accounts, redeemed only by the fact that it was near Savannah, where lived the family of Lee's chum, [Jack Mackay](#). But orders were orders, and besides, as the climate there was mild, Nat's health might be improved. So, when Robert said farewell to all his kinspeople and to the young mistress of Arlington, Nat accompanied him on the long sea-journey to Savannah. It was a curious companionship for the beginning of active duty in an army which Lee was to p95leave, more than thirty years afterwards in order, his enemies alleged, to fight for the perpetuation of slavery.¹⁸

The town at which the young lieutenant and the old Negro arrived by packet, about November 1, 1829, was a place of some 7300 people, the largest city and the principal port in a state that had been settled less than one hundred years and then counted no more than 300,000 whites in a population of 516,000. Savannah had history, for it had been occupied by the British in 1778, and in October of the following year, it had been besieged by the American and French forces. These operations, which were unsuccessful, had cost the life of Count Pulaski. With that part of the story of the town, Robert was of course familiar from his father's memoirs, for "Light-Horse Harry" had fought farther up the river on which his son was now to labor as an engineer. The same tide that flooded Savannah, swept Cumberland Island, where Henry Lee had ended his days. Socially, the town was attractive and cultured. The Mackays, who welcomed Lee with open doors, were among the most distinguished of Savannah families, with daughters who were interesting even at first sight. In a few days Lee was introduced to all the civilians who were accounted worth knowing. As for the army, Savannah boasted a small garrison of United States artillery, among whom were several officers with whom Lee became friendly. Jack Mackay had been assigned to this garrison.¹⁹ Another of its officers was Lieutenant James A. Chambers of the Second Artillery, who may have been distantly connected with Lee.²⁰

The post was by no means so pleasant as the town. It was, in fact, as drab and desolate as its reputation. Cockspur Island lies twelve miles down-stream from Savannah and is the easternmost islet of a number of flats in Tybee Roads, as the mouth of the river is styled. The island is about a mile in length and about two-thirds as wide. Very little of it was above normal tide level at the time of Lee's arrival, and most of it was marsh-land, flooded daily and completely covered in heavy storms. Up the river was a string of similar swampy islands. Northward, across nearly two miles of water, were Turtle Island and a tangle of flats on the mainland, broken by winding estuaries and untouched by man's labor. To the south of Cockspur Island and separated from it by a narrow channel were other swamps, even more confusing and inhospitable. Eastward the open sea was spread. In summer, Cockspur had virtually to be abandoned because of mosquitoes, heat, and fever. It was, however, a training-school for Lee in the practical problems of military engineering and in the management of labor. He came to his duty there at a most advantageous period. Congress had recently begun its first extensive programme of coast defenses, which the engineers had the satisfaction of locating, designing, and constructing. Promotion was very slow, and the jealousy of some high functionaries was pronounced; but there probably was never a time of peace in the history of the corps when it held out so many opportunities, or gave young officers so much responsibility, as it did when Lee joined it.

Lee's orders had indicated that his commanding officer at Cockspur Island was to be Major Samuel Babcock of Massachusetts, one of the earliest graduates of the United States Military Academy. Babcock had been in the army more than twenty years when Robert was graduated and his health was becoming impaired by his exertions. For that reason, the load of his youthful subordinate was heavy from the very outset. Aside from the engineering duties, Lee had to discharge those of acting assistant commissary of subsistence. It was the only time in his life that he labored in that most thankless of army services.²¹

His engineering work was not always interesting but it usually was troublesome. The project at Cockspur Island was to locate and subsequently to construct a heavy fort on an island that afforded at best, a doubtful foundation.²² After the site was chosen, embankments had to be reared to keep out the tide. Then a canal had to be constructed, and when this had drained the site, the fort was to be laid out. Into the first stages of this hard work, Robert put all he had learned at West Point and all the strength of his staunch physique. He spent so many days in mud and water, up to his arm-pits, that a certain interested young woman, p97up in Virginia, wondered how he ever survived it, and to the end of her days she never ceased to marvel at it.

Finding friends in Savannah whenever he could go there, and occupying his leisure hours in letter-writing and in sketching,²³ Lee passed the winter of 1829-30. Such social life as he could have in Savannah must have been less pleasant than it would normally have been to a young man of his temperament because the proud name of the Lee family had become involved in a humiliating public scandal in the very circles where it had stood highest. In 1817, Henry Lee, Robert's half-brother, son of "Light-Horse Harry" by his union to Matilda Lee of Stratford, had married a young woman of means in Westmoreland County.²⁴ Living as a country gentleman, first at Stratford and then at Fredericksburg, Major Lee had dabbled in letters, much to the neglect of his estate, and had served as assistant postmaster general under J. Q. Adams.²⁵ In 1827, Henry Lee's affairs had become so much involved that a judgment of \$9000 was procured against him by Henry Storke. As Lee could not meet this, Stratford had been sold for \$11,000 and, on June 30, 1828, had formally passed out of the Lee family.²⁶ Impoverished and embittered, Henry Lee had tried to make a living by writing. By inheritance he was a Federalist, but he had become a protagonist of Andrew Jackson. He had resided at "The Hermitage" after the sale of Stratford, had been engaged in arranging Jackson's military papers,²⁷ and had written several polemic in behalf of "Old Hickory." Jackson found these last to be indited in a temper that matched his own and he felt much gratitude to Lee. When he became President, he named his defender United States consul to Morocco. It was a vacation appointment, which Lee was very glad to accept. He left the country for his post, only to find that he left a storm behind him. His wife had a younger sister, co-heiress to her father's estate. In some way, Henry Lee became enamoured of her and had been guilty of misconduct with her. The ugly facts apparently had been whispered about, and perhaps had caused Henry Lee to be socially ostracized, but they had led to no public reprisals. Now, when Jackson submitted his name for confirmation by the Senate on February 3, 1830,²⁸ an open fight was made on him. As he had already admitted some items of the charge, no defense was made. Every senator who cast a ballot voted against him, among them his long-time friend and college-mate, John Tyler.²⁹ The whole of the scandal became common knowledge in March, 1830. Henry Lee had to leave his post, and after a stay in Italy, removed to Paris, where he was to live until his death, seven years later.³⁰

This affair must have been an intense humiliation to Lieutenant Lee. Much as he had cherished the memory of his father, he could not have been ignorant of "Light-Horse Harry's" financial reputation, and now to have his father's name disgraced by the son who bore it was to add the blush of shame to the ruddy complexion of the young engineer. So far as is known, he never referred in later life to his half-brother, though he possessed and doubtless studied the one volume that "Black Harry" issued in 1837 of a projected life of Napoleon.³¹ Significantly, Robert Lee failed, in later years, to name any one of his three

sons Henry, perhaps in the belief that to do so would be to revive the scandal. Doubtless as he read by the candle of his crude quarters on Cockspur Island the story of his brother's misdeeds, he was strengthened in his resolution to efface by his own conduct the blot on the proud scutcheon of the Lees. Such things in a man's life are not to be proved by citation or confirmed by footnotes, but there is every reason to believe that the stern morality of Robert Lee was stiffened by the warning of his brother's fall. In exactly the same way, the rigid exactness of the son in all money-matters, small and large, was a reaction from his father's laxness.

The Author's Notes:

- Fitz Lee: *General Lee* (cited hereafter as *Fitz Lee*), 17.
- *Mason*, 24-25. This incident may have occurred during Robert's furlough of 1827.
- G. C. Lee to Hill Carter, *MS.*, March 11, 1829; *Carter MSS.*
- Ann Carter Lee to Smith Lee, *MS.*, April 10, [1827] *Lee MSS., infra.*
- An anonymous cousin, quoted in *Long*, 26.
- R. E. Lee, Jr. 363; see *infra*,^o p89.
- *Report of the Committee Appointed . . . for the Purpose of Reinterring the Remains of General Henry Lee . . . at Lexington, Virginia* (Richmond, Va. [1913]).
- *Lee MSS.*, placed at the writer's disposal by the late Mrs. C. P. Cardwell, acting for all the generous descendants of Captain Smith L
- *Lee MSS., loc. cit.*
- A dress of Ann Lee, preserved in Richmond, would indicate that she was a woman of •about 5 feet 6 inches and of middle weight.
- His first official letter to the chief of engineers, Charles Gratiot, notifying that officer where he was in case he was called to duty before the expiration of his furlough, was written from Georgetown July 31, 1829; *U. S. War Dept. MSS. Engineers*, File 137. These *MSS.* are the letters from officers of engineers, and are filed by date and by the letter of the sender's last name. Those of Lee, therefore, appear under the letter L, and are cited hereafter as *Eng. MSS.*, with the date and file number.
- Will of Ann H. Lee, *Will Book 1, P., Fairfax County, Va.* The bond, \$60,000, was, under Virginia law, twice the estimated value of the estate.
- *Long*, 30.
- *Brock*, 155 ff. Mrs. Washington, it will be remembered, was born Martha Dandridge and had first married John Daniel Parke Custis, by whom she had four children, among them John Parke Custis. In 1773, while still a very young man, John Parke Custis married Eleanor Calvert of Mount Airy, Prince George County, Md., a granddaughter of the sixth Lord Baltimore. George Washington Parke Custis was their son. In 1781 John Parke Custis died, presumably of the hardships sustained during the campaign of that year, when he served as aide to Washington. His daughter Nellie and the boy then came to Mount Vernon to reside.

- *Cf. Long*, 30. For the kinship of the two families and for the ancestry of the Fitzhughs, see *E. J. Lee*, 82, 89.
- Charles Carter Lee to Hill Carter, *MS*, March 11, 1829; *Carter MSS*.
- Photostat, Virginia State Library, *Records Adjutant General's Office, U. S. Army*, Adjutant General's Office, General orders No. 50 and orders of Aug. 5, 1829; Lee to Gratiot, *Eng. MSS*, 140; *R. E. Lee, Jr.* (2d ed.), 446.
- Nat died at Cockspur Island or nearby. The date is not known (*Mason*, 23).
- [1 Cullum, 425](#).
- *Cf. E. J. Lee*, 101.
- Samuel Babcock to George Gibson, commissary-general, Feb. 1, 1830; *R. E. Lee, Jr.* (2d ed.), 447.
- The defenses do not appear officially as "[Fort Pulaski](#)" until 1833. (*Cf. report of the chief engineer of the army, 1832-33; Ex. Docs., 1st sess., 23d Cong., vol. 1, p53.*)
- Two of his sketches, the only examples known to be in existence, are reproduced in *R. E. Lee, Jr.* (2d ed.), 449. Lee gave them to Miss Sarah Anna Minis of Savannah.
Thayer's Note: These unexpectedly charming sketches, of a terrapin and an alligator, can be seen online on an excellent U. S. Park Service page, "[Robert E. Lee and Fort Pulaski](#)", that also includes sketches, maps and photographs of the fort; recommended reading for the serious student.
- *E. J. Lee*, 403.
- J. S. Bassett: *Correspondence of Andrew Jackson*, 3, 291.
- *Westmoreland County MS. Deed Book 26*, p78. The next conveyance of Stratford, Dec. 13, 1843, was from Henry Storke to his widow, Elizabeth (*Ibid., Deed Book 31*, p473), by whom it was bequeathed, in 1865, to her grandnephews, Charles E. and Richard H. Stuart (*Ibid., Deed Book 83*, p412). On Nov. 5, 1919, Richard H. Stuart deeded the property to Charles E. Stuart (*Ibid., Deed Book 83*, p500), from whom it was purchased by the Lee Memorial Foundation.
- Henry A. Wise met him there, Oct. 9, 1828; B. H. Wise: *Life of Henry A. Wise*, 28.
- *Journal of the United States Senate*, 1830, Appendix, 408.
- *Journal of the United States Senate*, 1830, Appendix, 423; Basset, *op. cit.*, 3, 291.
- James Parton: *Life of Andrew Jackson*, vol. 3, pp274 and 297-98, quoting letter of March 11, 1830, from Major W. B. Lewis to Colonel L. C. Stanbaugh. There is in the Library of Congress a *MS* letter, Aug. 24, 1833, from Henry Lee to Richard T. Brown, confessing his misdeed but arguing, in a singularly callous strain, that his conduct was no worse than that of Thomas Jefferson, whom he accused of attempting to betray the wife of a friend.
- H. Lee, *The Life of Napoleon Bonaparte Down to the Peace of Tolentino and the Close of the First Campaign in Italy* (London and Paris, 1837).

Next Month: MARRIAGE

Cockspur Island and Fort Monroe, continued; Lee marries Mary Custis.

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



2015 TEXAS DIVISION REUNION JUNE 5-7, 2015

**FRANK W. MAYBORN CONVENTION CENTER
TEMPLE, TEXAS**



HOST: MAJOR ROBERT M. WHITE, CAMP No. 1250

Friday June 5, 2015

12:00 PM – 8:00 PM	Registration – <i>Hotel Lobby</i>
1:00 AM – 2:00 PM	Workshop: Recruiting – <i>Hotel Grand Ballroom</i>
2:30 PM - 4:30 PM	Tour: Sterling Plantation – <i>Salado, Texas</i>
5:30 PM – 6:30 PM	Memorial Service – <i>South Belton Cemetery, Belton, TX</i>
7:00 PM – 10:00 PM	Cocktails (CASH BAR) and Hors d'oeuvres – *TICKET REQUIRED* - <i>Hotel Grand Ballroom</i>

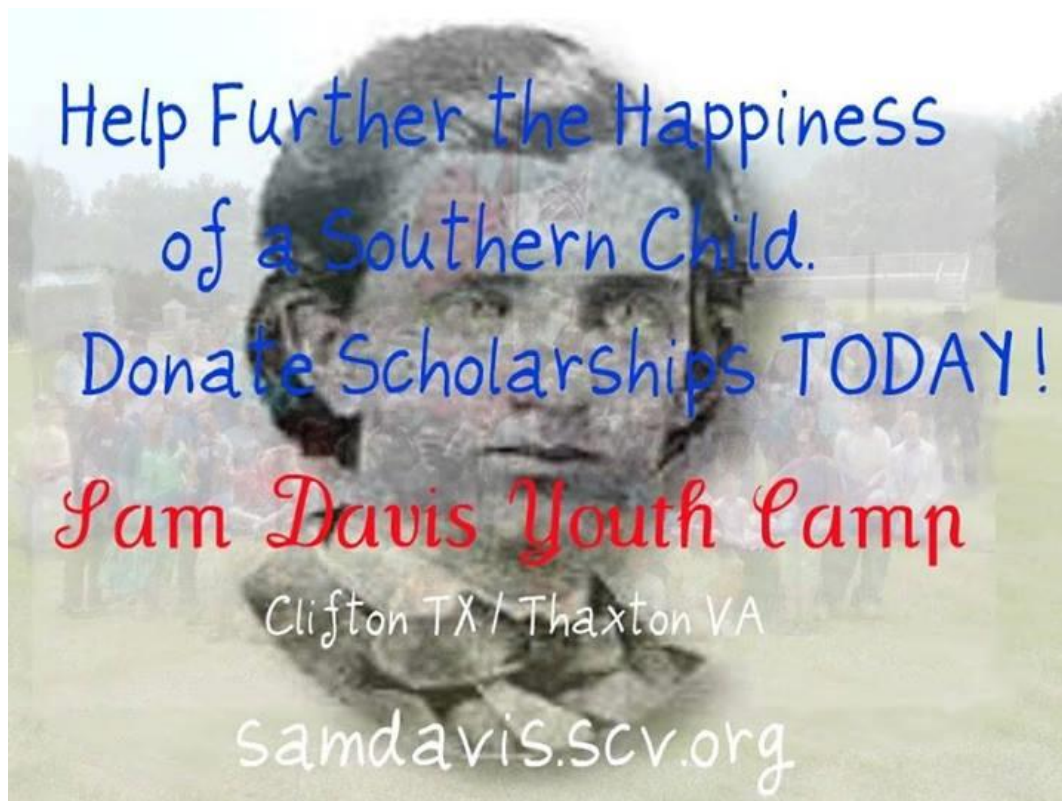
Saturday June 6, 2015

7:00 AM – 8:30 AM	Breakfast on your own
7:00 AM – 12:00 PM	Registration – <i>Convention Center Lobby</i>
8:30 AM – 9:00 AM	Opening Ceremonies – <i>Meeting Rooms A & B</i>
9:00 AM – 11:45 AM	SCV First Business Session - <i>Meeting Rooms A & B</i>
9:00 AM – 11:45 AM	TSOCR Annual Meeting – <i>Meeting Room 2</i>
12:00 PM - 1:30 PM	Awards Luncheon *TICKET REQUIRED* <i>Main Ballroom (Meeting Room C)</i>
2:00 PM – 4:00 PM	Ladies Afternoon Tea – <i>Meeting Room 2</i>
2:00 PM – 5:00 PM	SCV Second Business Session - <i>Meeting Rooms A & B</i>
6:00 PM – 7:00 PM	Cocktails (CASH BAR) - <i>Main Ballroom (Room C)</i>
7:00 PM – 11:00 PM	"Southern Breeze through Spanish Moss" Dinner and Ball *TICKET REQUIRED* <i>- Main Ballroom (Meeting Room C)</i>

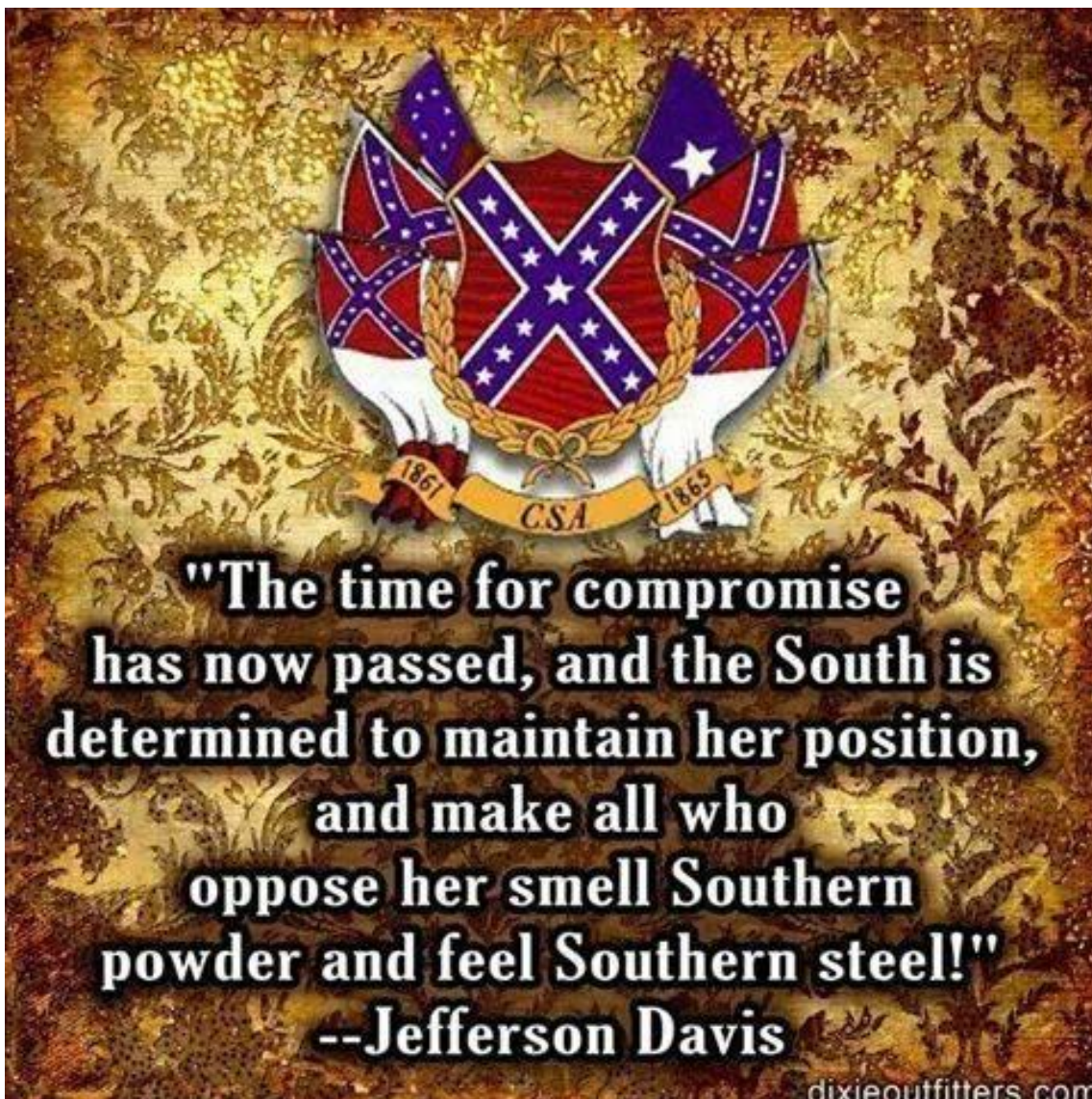
Sunday June 7, 2015

7:00 AM – 9:00 AM	Breakfast on your own
9:00AM – 1:00 PM	Division Executive Council Meeting – <i>Trinity Ballroom</i>

Vendor Sales and the TSOCR Silent Auction will be Saturday from 9:00-5:00 in the Convention Lobby, Hallways and Rooms 1 and 3.



Send your kids to Sam Davis Youth Camps!



The Confederate Museum

Sponsored by:

Sons of Confederate Veterans *1896*

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

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



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

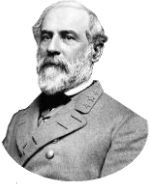
Get the form [HERE](#)

Stonewall Jackson Level



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

Robert E Lee Level



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

Confederate Cabinet Level



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

Additional

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



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





CLICK ON THESE LINKS:



Home
On Display
Sesquicentennial Society
Founders Program
Links

Southern Born, Texas Proud!

"Learn About Your Heritage"

**Sons of Confederate Veterans
Texas Division**

Texas Division

Calendar

Upcoming Schedule of Events

05/30/15	Sesquicentennial Event Confederate Heritage Rally_	Shreveport, LA
06/05/15 - 06/07/15	<u>Texas Division 2015 Reunion</u>	Temple, TX
06/09/15 - 06/12/15	<u>Hood's Texas Brigade 2015 Tour</u>	Petersburg & Appomattox, VA
07/15/15 - 07/19/15	<u>120th SCV National Reunion</u>	Richmond, VA
06/25/16	<u>Confederate Grave Marker Dedication</u>	Rosston, TX

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





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

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

Company Overview

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



Mission

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

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

 [Donate](#)

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 [Renew Membership](#)

**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.

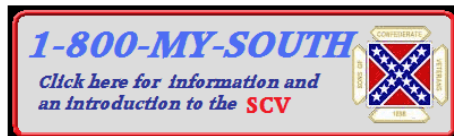
How Do I Join The Sons of Confederate Veterans?



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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