



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

March 2015

This month's meeting features a special presentation:

Dr. Richard Montgomery
The Culture of the Confederacy



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

Col. A. H. Belo Camp #49

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



Contact us: www.belocamp.com
Belocamp49@hotmail.com
<http://www.facebook.com/BeloCamp49>

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

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

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

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

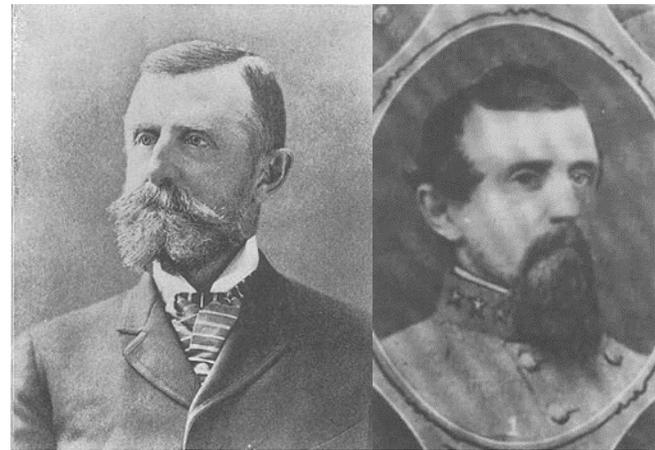
Our Next Meeting:

Thursday, March 5th: 7:00 pm

La Madeleine Restaurant
3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



Dear Compatriots:

I was very fortunate to attend the Stephen Dill Lee Institute in Dallas in early February. For all of you who were able to attend, it was a tremendous learning experience. Notable scholars such as Scott Bowden, Marshall DeRosa and Donald Livingston addressed the crowd on the legacy of Lincoln's War. In addition, Kathleen Hines, a student at SMU who has visited our Camp in the past, gave the keynote address at the banquet that evening on the role of women during the War. She was the first female ever to address the Institute. If the Institute is held near North Texas in the future, I would urge you to attend.

I hope you have heard of the bill introduced in the Texas legislature by Representative Donna Howard (D-Austin) to eliminate "Confederate Heroes Day" and replace it with a "Civil War Remembrance Day" in May to honor all persons who fought in the Civil War (sic). This is yet another revisionist attempt to make history more 'politically correct' and remove the symbols of our Southern heritage. I encourage you to contact your State Representative and voice your opposition to this Bill. There are several template letters that have been circulated by the Texas Division; all you need to do is fill in the name of your Representative and sign your name and it is ready to mail or e-mail. I would caution you that we gain a much fairer hearing if we are polite and respectful in our contacts, and if we are able to articulate why we are opposed to the legislation. If you have not seen the template letters and would like one, I will have copies at our March meeting or you can e-mail me.

I also ask you to get the Texas Division Reunion on your calendar for June 5-6, 2015 in Temple, Texas. The Division Reunion is a great event for you to connect with members from other camps, peruse vendors of Confederate merchandise, and participate in the business sessions. This is a particularly important reunion since it includes brigade and division officer elections. This is your opportunity to have a say in the direction our brigade and division are heading. Every person who is in attendance will be allowed to vote in the brigade officer elections. Belo will have a number of delegates to vote for division officers based on the size of our membership. We will be electing these delegates at our May meeting. I encourage you to get your dues paid (this impacts the membership roster and the number of delegates we will be allotted), and I would like a busload of Belo members to attend the Temple reunion and participate in the 4th brigade elections.

Not every camp in the Texas division has dynamic speakers for every meeting the way we do. I encourage you to come out and join us at La Madeleine on Thursday, March 5th. Dr. Rick Montgomery from the Denton Camp will be back with us to speak on culture in the Confederacy. Furthermore, invite a friend!

Deo Vindice,

Mark Nash, Commander

marktnash@msn.com

954-608-1684

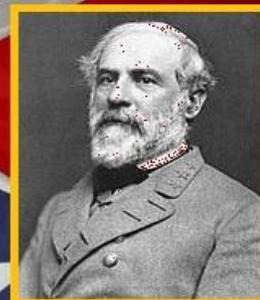
VISIT OUR HOME ON THE WEB

WWW.BELOCAMP.COM

Camp News and
Resources

Confederate American Pride

*Dedicated to Americans who are proud
of their Confederate heritage*





1ST LT. COMMANDER'S REPORT



Dear Compatriots,

Happy Texas Independence Day!

This weather is something else! Would one call it "Yankee Weather"? Saying that, put on some warm dry clothes and come out and have a great time with your brothers this Thursday.

We have a great returning speaker this month, Dr. Richard Lee Montgomery here to discuss The Culture of the Confederacy. I bought his last book, "Another Look at Six Myths in the Lost Cause", so I am really excited to hear him Thursday night.

Hopefully we should be warming up here in the next couple of months, so that means some outdoor activities! We are going to be announcing some things that I believe you will not want to miss. We plan on a couple of outings on a Saturday here and there, so read your Belo Herald and stay informed! Is everyone ready for a return trip to the North Texas Food Bank? That was a fun trip and a great service project for the community. Let's get ready for that again!

Please attend and bring a friend, cousin, etc. That's how we share. If you have moved, changed phone numbers, etc. please let us know so we can keep up with one another. And always 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!

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



God Had A Plan!

In Genesis 12:2, God promised Abraham that He would make of him a great nation. This promise, or covenant, is repeated in Chapter 17. Then Abraham begot Isaac, and Isaac begot Jacob, and Jacob had twelve sons, the second to youngest being named Joseph. Joseph was sold by his brothers to Midianite merchants who then sold him to Potiphar in Egypt as a slave. (Gen 37:28 & 39:1) Later, Potiphar had Joseph thrown into prison. Joseph went from a favorite son in his father's house, to slavery, then "into the prison, a place where the king's prisoners were bound." (Gen. 39:20)

Although the Scripture doesn't indicate it, we might understand how Joseph may have dispaired. He had lived upright and faithful before God and man, he was innocent of any wrong doing, but now he was in prison. He may have wondered why this had happened to him when he was on the side of truth. He may have felt that God had abandoned him, as we might. But, God had a plan.

Most of us know what happened next. Under God's guidance, Joseph went from the king's prison to being the second most powerful man in Egypt. As such, Joseph was able to save his father, brothers, and their families from a great famine and bring them to Egypt where they multiplied and flourished. Of course, after the death of Joseph there would be generations of Egyptian bondage, and the Hebrews did despair. Many thought that God had forgotten them in their plight. But again, God had a plan.

We can go on to speak of Moses, who went from living in the luxury of a king's palace to a desert shepherd. We can think of David, the Babylonian captivity, and all the trials of the Hebrew Nation. In the new Testament, we are told of the imprisonment and death of John the Baptist, the Lord's Apostles and other Christian Saints. And most importantly, the crucifixion of Christ. But in all of this, God had a Plan.

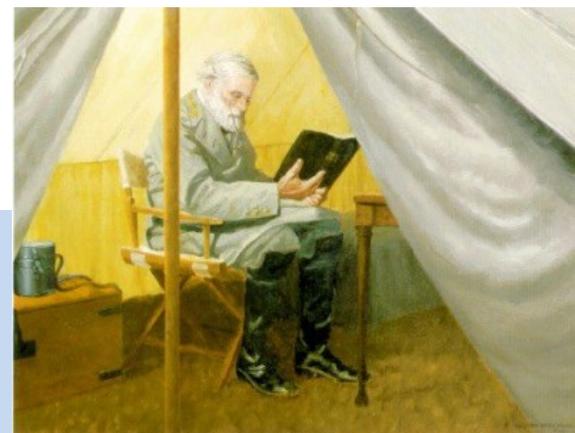
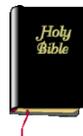
We know the South was right and was on the side of truth. The Southern Armies were more Christian, moral and honorable. But, the South lost it's bid for independence. Then followed the suffering and humiliation of Union occupation. Since then, the Union has constantly and with determination mocked and vilified everything Southern. So now, many Southerners agree and believe, what they've been taught and brought up to believe, that the South was wrong, their Confederate forefathers were criminals, Robert E. Lee was a traitor, Abe Lincoln was a great man, and our Southern heritage is a legacy of shame. It seems that the bad guys are winning. But we should not despair, because I believe God has a plan.

We may not know what God's plan is. But, we do know that there is a purpose in everything He does. God always has a plan and a purpose. The Bible tells us, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28) God has a plan and purpose for you and me. I believe that God has a plan for the Sons of Confederate Veterans. What we must do is trust Him, follow His guidance, understand that He is still in control of every situation, and accept His authority and Lordship in our lives.

It is my prayer that every member of the Sons of Confederate Veterans would turn to Christ and put their life and future in His hands. May God bless you as you serve Him in faith, and our just and most worthy Southern Cause with honor.



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



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

-GENERAL ROBERT E. LEE

Please pray for the family of Blayne Dee Williamson of Gorman, well respected member of the 2nd Texas Frontier District Camp and recipient of the Texas Division Silver Cross. He crossed over the river on February 24th and received a full Confederate burial as he wished and deserved.

Please pray for Compatriot Eddie Lee Cox of Camp 1904, whose mother has gone to be with the Lord.

Please pray for Robert Mestas of Defending the Heritage, who is not well at present.

Belo Camp 49 Upcoming Meetings:

2015

March 5th – Dr. Richard Lee Montgomery – The Culture of the Confederacy.

April 2nd - Jerry C. Brewer – author of **DISMANTLING THE REPUBLIC**

May 7th – Bob Rubel – Images of the Conflict: Art of the War of Northern Aggression

June 4th – Panel Discussion – Candidates for 4th Brigade and Tx. Div. Leadership invited to address Belo Camp

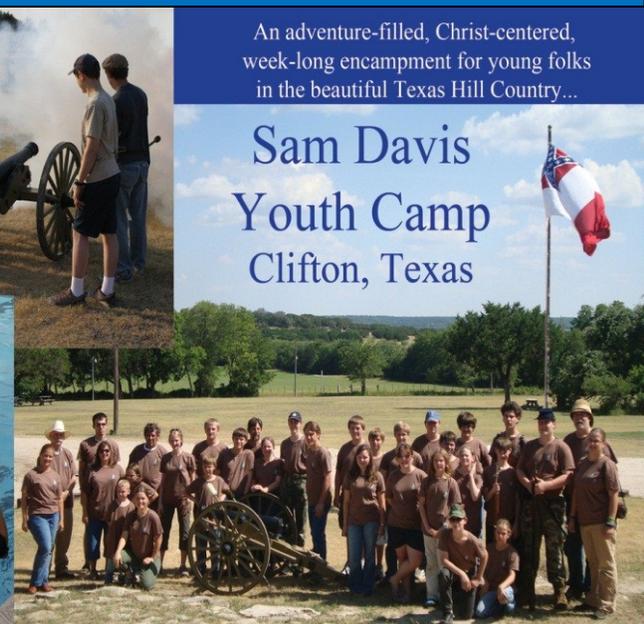
July 2nd – Mark Vogel – A One Act Play on Dick Dowling, The Hero of Sabine Pass



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

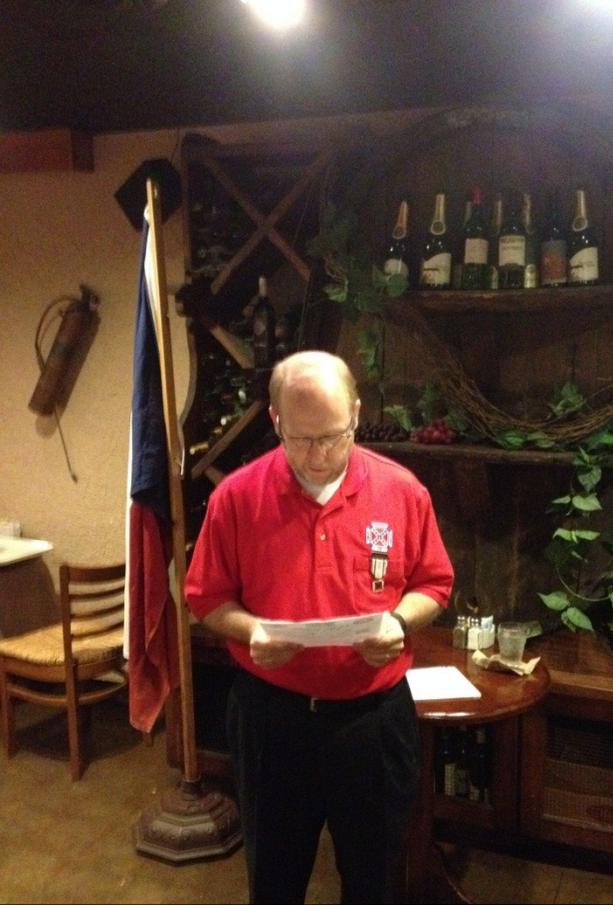
Send them to Sam Davis Youth Camp to learn the truth about their heritage and why it is important!

<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**

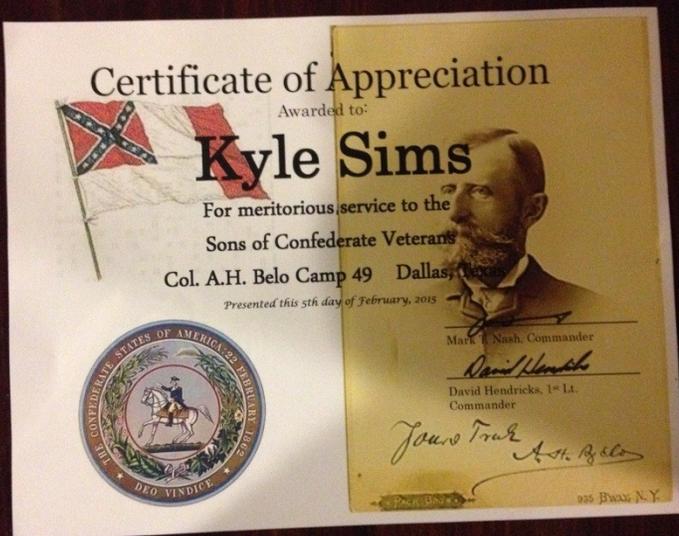


Our February meeting found us back at our regular meeting place at La Madeline, after two very special programs with Susan Hathaway and Lee/Jackson dinner speaker W. Michael Hurley. Commander Mark Nash (left) opened the meeting and discussed upcoming events and opportunities for growth. 1st Lt. Cmdr. David Hendricks introduced our speaker, Kyle Sims, who spoke on recruiting for the SCV and about why he is a member of the SCV. Kyle has the distinction of being the all-time top recruiter for the Sons of Confederate Veterans.





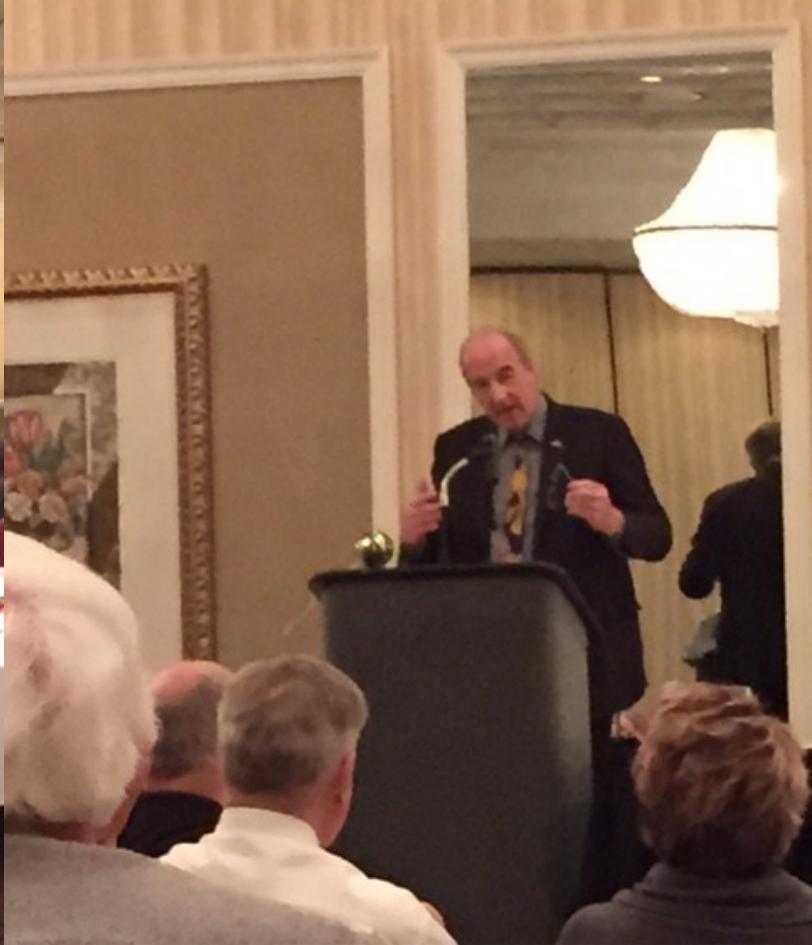
Kyle recommended three books every Southerner should read: [THE SOUTH WAS RIGHT](#) by the Kennedy brothers, [A DEFENCE OF VIRGINIA AND THE SOUTH](#) by R.L Dabney, and THE [WAR BETWEEN THE STATES: AMERICA'S UNCIVIL WAR](#) by John J. Dwyer. Kyle has worked tirelessly to recruit members, build camps and fulfill the Charge.





1st Lt Cmdr. David Hendricks conducted his monthly book raffle with some outstanding Confederate and Southern book titles. Calvin Allen's hat came in handy for the drawing!





Commander Mark Nash represented Belo Camp at the Stephen Dill Lee institute including his service in the colour guard. SCV CIC Charles Kelley Barrow and Mark had an opportunity to meet (upper left). Scott Bowden, the preeminent expert on Robert E. Lee and Belo friend was one of the distinguished speakers (upper right).



Not to miss in this issue!

Children of the Confederacy Monument Dedication – March 14th - Palestine P 14-18

HOLLEY FIRES INSPECTOR GENERAL ROB JONES! P 19

Holley Letter to Commander Joey Hernandez and Reply P 21

WHAT ARE THE RULES? P 22

DEC Please Consider... P 32

SCV Camps = Why We Exist P 35

Support Growing for the Vindication Party P 37

Heritage Assult – Tarleton State P 40

Lawmaker Seeks To Eliminate Confederate Holiday P 43

Some Thoughts On The Charge P 46

An Insult And A Well-Reasoned Resonse P 57

History is Nothing but a Pack of Lies We Play Upon the Dead P 60

Vindicating the South P 64

Charlottesville Lee Jackson Report P 67

Inventing a New Nation at Gettysburg P 83

Nullification for Lawyers P 87

The Remarkable Robert E.Lee P 110

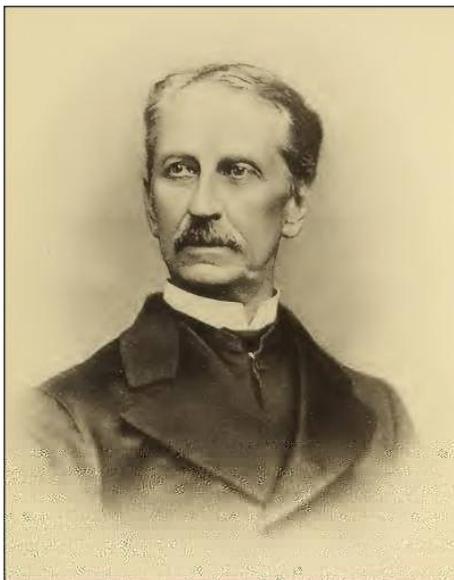
Thoughts on Lt. General Stephen Dill Lee's Charge P 111

Women and Girls in the Brown Island Explosion P 124

And MUCH MORE !



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



"Honorary Chaplain"
of the Confederate Congress

**MOSES DRURY
HOGE**

"SLOWLY and surely the forces of destruction were closing in upon the Confederacy and its devoted capital. Less slowly, but more surely, the resources of the Confederacy were approaching the vanishing point. In these conditions, Dr. Hoge prepared a resolution for the action of Congress, appointing a day of fasting and prayer. The day fixed upon was Friday, March 10, 1865, and all over the Southern land pastors and people met in churches and in camps and cried unto God for deliverance.

It may seem strange, as we look back, that men of intelligence and discernment had not, by this time, seen the handwriting on the wall, and should even yet have clung to the hope of Southern independence ; but the result by no means seemed so inevitable then as now."

Peyton Harrison Hoge, Moses Drury Hoge: Life and Letters (Richmond: Presbyterian Committee of Publication, 1899), 230-231.

NORTH TEXAS IRISH FESTIVAL

Belo Camp will be recruiting at the festival. See Mark Nash for more information.

Come out and help our camp grow, then see the festival!



<http://www.ntif.org/index.html>

CLICK

HERE

FOR

INFORMATION

2015 Dates & Times

Friday, March 6th
6:00-11:00pm

Saturday, March 7th
10:30am-11:30pm

Sunday, March 8th
11:30am-7:30pm

Location

Fair Park, Dallas, TX

**The R. E. Lee, Sons of Confederate Veterans, Camp #239
Cordially Invites you to attend our
★Confederate Heritage Charity Bar-B-Que★**



**Location: Hawaiian Falls Banquet Room
8905 Clifford Street, White Settlement, TX 76108**

Casual Dress or Uniforms Requested

Order your tickets today, space is limited!!

Ticket Price: \$30.00 for singles or \$50.00 for couples

April 11th, 2015 at 7:00 PM ~ doors open at 6:00PM

The Event will include with paid admission:

♪ Music by Old Time String Band Buttermilk Junction ♪

World Class Texas Bar-B-Que with Sides and Desert

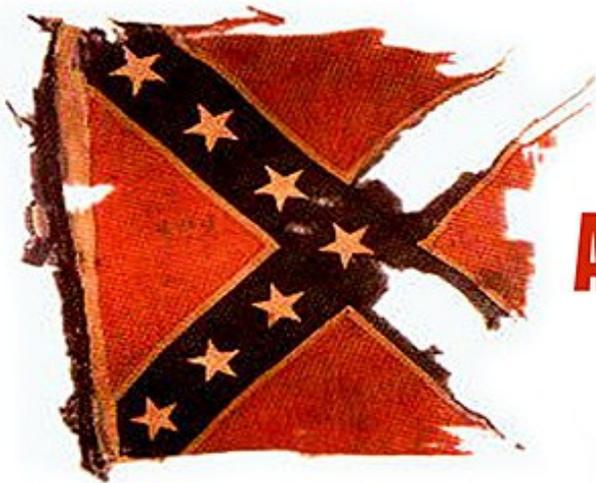
**Special Guest Presentation by Best Selling Author Ronald Kennedy
Awards, Silent Auction and Fellowship**

**Contact Kevin Boldt or Cmdr Barry Turnage for tickets or
Information, Cash or Check only! Checks Payable to: R E Lee Camp 239**

Please Send your Admission and Guest Names to:

**Kevin Boldt
305 Angela Dr, Burleson, TX 76028
817-706-9933
krboldt@aol.com**

**Barry Turnage
624 Owens Dr, Crowley, TX 76036
817-297-2987
peaceman1969@sbcglobal.net**



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 and betraying a sacred trust.

Compatriots,

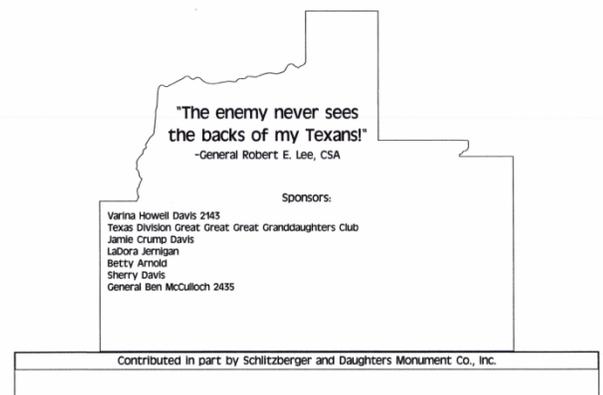
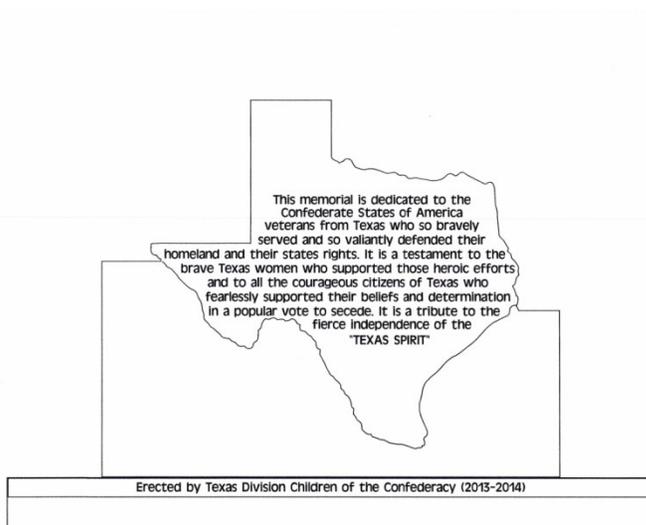
The John H. Reagan Camp 2156 is very excited about the new black granite Confederate monument erected at the Confederate Veterans Memorial Plaza - Palestine by the Texas Division **Children of the Confederacy** in honor of the Texas Soldiers who served the Confederacy. See event flier below.

In addition, the John H. Reagan Camp 2156 has now ordered their 2nd of an eventual six 36 in. x 36 in. interpretive markers for the block wall at the Confederate Veterans Memorial Plaza in Palestine. This one is titled, "**A Great Awakening of Christian Revivals in the Confederate Armies.**" To view the graphics of what has been ordered, please go to the camp website link below and scroll down to the lower part of the "About Us" page and click on "Confederate Veterans Memorial Plaza - Palestine, Wall Interpretive Marker 2." I hope y'all like the new marker design as much as we do in the Reagan Camp. <http://www.reaganscvcamp.org/about.html>

SEE THEM ON THE PAGES BELOW

FYI, there is still plenty of **brick paver** room at the memorial plaza to honor more Confederate soldiers and officers as well as SCV Camp's, UDC Chapters, or OCR Chapters. The **order forms** are located on the home page of the camp web site: www.reaganscvcamp.org All proceeds from brick paver donations fund the further development, utilities, and maintenance of the Confederate Veterans Memorial Plaza - Palestine.

**Respectfully yours,
Marc Robinson
1st Lt. Cmdr.
John H. Reagan Camp 2156
Sons of Confederate Veterans**





Monument Dedication Ceremony Honoring Confederate Veterans from Texas

When:

March 14, 2015. The Dedication ceremony will begin at 11:00 a.m.

Where:

The Ceremony will be held at the Confederate Veterans Memorial Plaza – Palestine at 600 West Oak Street, Palestine, Texas

What:

The beautiful black granite monument dedicated to the Confederate States of America Veterans from Texas and recently placed in the CVMP-Palestine, was the result of a fund raising effort by the 2013-2014 Texas Division Children of the Confederacy, past President Gabby Vasek, to honor these veterans. It is a beautiful monument that will honor these Texas CSA veterans for many years to come.

Hotel information:

LaQuinta Inn and Suites, 3000 South Loop 256, Palestine, TX. 903-723-1387
Comfort Suites, 301 Willow Creek Pkwy, Palestine, TX, 866-460-7456
Hampton Inn and Suites, 2700 S Main Loop 256, Palestine, TX, 844-879-4054

Attire/arms:

Confederate military uniforms and 1860 period civilian dress is encouraged, but not required. Please bring your period musket or a Confederate flag with pole if you would like to help in the ceremony. Your attendance and/or participation will be greatly appreciated!

Memorial brick paver donations:

If you would also like to honor a Confederate veteran, CSA government official, SCV camp, UDC or OCR chapter and at the same time support the maintenance and future improvements of the Confederate Veterans Memorial Plaza in Palestine, one way is by placing a brick paver in this plaza, forms are

available at www.reaganscvcamp.org . 100 percent of the proceeds are used for the memorial plaza.

Contact information:

Sandy Vasek

Children of the Confederacy representative

evasek@sbcglobal.net

home 281-373-3936, cell 281-794-5319

or

Marc Robinson

Commander, East Texas Brigade, Sons of Confederate Veterans

mrobinson1836@yahoo.com

cell: 903-676-6069



TEXAS IN THE WAR FOR SOUTHERN INDEPENDENCE



TEXAS VALOR

painting by Andrew Harris

One of the first regiments from Texas to win recognition and fame in the war was the 1st Texas Infantry Regiment and later the 1st Texas Cavalry Regiment. The regiment was first formed in Virginia in August 1861. It was made up of ten companies of mostly East Texas men from Houston, Galveston, and Nacogdoches counties, Galveston and Trinity County troops were added later.

This Regiment was part of Hood's Texas Brigade and served under commanders General John Bell Hood, General J.B. Magruder, General George E. Pickett, and General Richard S. Ewell. The 1st Texas Infantry Regiment fought with the Army of Northern Virginia from Seven Pines to Cold Harbor except when it was detached and served with General Robert E. Lee's Army of the Potomac during the Seven Days Campaign. In April of 62 the regiment had 477 men and was sent to the Siege of Fort Fisher. The regiment was also involved in the Siege of Fort Mifflin and later in the Antietam Campaign. In April of 62 the regiment had 477 men and was sent to the Siege of Fort Fisher. The regiment was also involved in the Siege of Fort Mifflin and later in the Antietam Campaign. In April of 62 the regiment had 477 men and was sent to the Siege of Fort Fisher. The regiment was also involved in the Siege of Fort Mifflin and later in the Antietam Campaign.

The 8th Texas Cavalry Regiment was active from August 1861 until April 1865 when the war ended. They had fought in the Battle of Shiloh, the Battle of Stones River, the Battle of Murfreesboro, the Battle of Gettysburg, the Battle of Chickamauga, the Battle of Franklin, the Battle of Nashville, the Battle of Portersburg and the final Campaign of Appomattox Court House.



WALKER'S TEXAS DIVISION BATTLE FLAG

Texas fought under many flags during the War for Southern Independence. One of the few that have been preserved is this flag of an unknown regiment, Walker's Division, which was captured by Union forces at the Battle of Gettysburg. It was made up of troops from Texas and other Southern states. General Banks recalled the flag in a letter to the President on April 8, 1864 and President Hill April 9, 1864.

Very little actual fighting occurred on Texas soil. One major reason was the men who fought under this flag, Union General Nathaniel Banks launched an expedition to capture the city of Vicksburg, Mississippi and forced up the river with the consent of East Texas as his objective.

General Richard Taylor, son of President Zachary Taylor was commander of the Confederate army in western Louisiana. The Texans who flew this flag were part of this command. General Taylor forces entered the Union troops at Mansfield, and again at the Battle of Mansfield. The Union troops were defeated and were forced to retreat. The Texas troops were ordered to follow them and were successful in capturing the city of Vicksburg. General Banks was recalled by Union General U.S. Grant and the Texas troops were ordered to follow him to the Siege of Vicksburg.

The Battle of Mansfield was a tactical draw. The Texas troops were ordered to follow the Union troops and were successful in capturing the city of Vicksburg. The Texas troops were ordered to follow the Union troops and were successful in capturing the city of Vicksburg. The Texas troops were ordered to follow the Union troops and were successful in capturing the city of Vicksburg.

When the war began, Texas was only partially settled and was still very much a frontier state. Even so, Texas' participation in the conflict was one of which any Texan of that generation and all future generations can be proud.

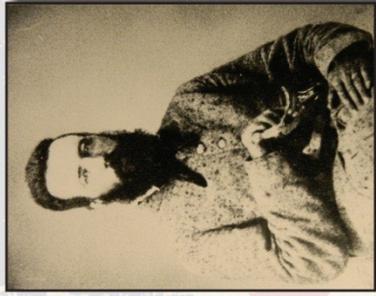
Texans entered the war to a degree unprecedented in American history. Before the war ended more than ninety percent of all white males of the state between the age of sixteen and sixty eventually served in some capacity of the Confederate military. The population of the state was only 510,000 citizens plus approximately 180,000 slaves and a significant portion of its men had to be retained to defend against Indian depredations. Even so, Texas sent more 75,000 of her sons to serve in the armies of the Confederacy.

Among these men, 135 were officers, with the rank of colonel or above. The highest ranking officer chosen to command the armies of the western part of the Confederacy was a Texan, General Albert Sidney Johnston. Johnston resigned his position in the Federal army to join the Confederate forces. As President Jefferson Davis looked over his officers, he said of A.S. Johnston, "I knew I had one general." He also said of him, "He is the greatest soldier, the ablest man, civil or military, Confederate or Federal then living."

General Johnston, a full general, was killed in the bloody battle of Shiloh Church in April 1862.

Lieutenant-general John Bell Hood, who organized the famous "Hood's Texas Brigade", was from Texas. He and his command figured prominently in many of the major battles such as Gaines' Mill, Sharpsburg/Antietam Creek, Gettysburg and a number of others. He continued to serve after having lost a leg and the use of one arm from battle wounds.

Three major-generals were all Texas men: Tom Green, who was killed at Blair's Landing in April of 1864; John H. Wharton, who served as commander of the famous Terry's Texas Rangers, and Samuel B. Maxwell. Texas also produced 32 Brigadier Generals, 97 colonels and hundreds of lower grade officers.



GENERAL JOHN GREGG

Among the general officers furnished by the state of Texas was General John Gregg. He was born in 1812 in Lawrence County, Alabama. After graduation from college and a few years of teaching, he became interested in law. In 1835 he moved to Parkfield, Texas and was elected district judge in Freestone County, serving in this office until 1860.

After his first wife, Maria Williams, died, John returned to Alabama and married Mary Frances Girth, the daughter of one of the wealthiest plantation owners in Alabama. His father-in-law was a strong Unionist who was willing to give up his plantation and move to the North if the South seceded. John's father-in-law was so-in-law, definitely not a Unionist. Most likely this was a factor in John's returning to Texas with his new bride. They soon had two children.

Gregg practiced law for a few years and in a partnership with Morris Beagan, a brother of John H. Reagan of Palestine, Texas, started the first newspaper in Freestone County, the Freestone County Pioneer. He also owned a farm and other property.

When Texas began to consider secession, John, at the age of 24, became a member of the Texas Secession Convention, which he had helped to form. Gregg was one of six men selected by the secession convention to go to the Provisional Congress of the Confederate States in Montgomery, Alabama. He went with the Congress when it moved to Richmond, Virginia.

Immediately after the battle of First Manassas, Gregg assigned his seat in Congress and again receiving a commission of colonel, returned to Texas to recruit and organize the 7th Texas Cavalry Regiment. This new fighting regiment was named after the 7th Texas Cavalry Regiment. This new fighting regiment was named after the 7th Texas Cavalry Regiment. This new fighting regiment was named after the 7th Texas Cavalry Regiment.

His command included the 3rd, 10th, 30th, 41st, and 50th Tennessee, the 1st Tennessee Battalion and his old 7th Texas regiment. He led this 3,000 man brigade in the battle of the Lanes' Ford near Richmond on October 7th, 1862.

General Gregg also fought in and was wounded at the battle of Chickamauga, the battle of the Lanes' Ford near Richmond on October 7th, 1862. He was wounded in the battle of the Lanes' Ford near Richmond on October 7th, 1862.

The efforts of his widow, Mary to claim her husband's body is a saga in itself. With courage and determination she buried the battle site and through his body home to Mississippi to this day. General Gregg and his wife are buried at Abbeville, Mississippi.

Gregg County, Texas, organized in 1871, is named in his honor.

A. Dale Roberts

A Great Awakening of Christian Revival in the Confederate Armies



Christian Revival & Leadership in the Confederate Armies

The Third Great Awakening of Christian revivals in the South began in the late 1850s but stalled with the onset of the Civil War. While the revival remained dampened in the Northern states, in mid-1863, the flames of revival were fanned once again in the South. Beginning with Robert E. Lee's Army of Northern Virginia, a series of revival meetings broke out throughout the entire Confederate Army.

Confederate Chaplain J. William Jones, a graduate of Southern Baptist Theological Seminary, ministered to troops under Generals Robert E. Lee, Thomas J. "Stonewall" Jackson, and A. P. Hill. Jones was a revivalist who had spent his youth with having baptized as many as 220 soldiers in one year and stated that during the war, over 150,000 Confederate soldiers were converted.

General John B. Gordon of Georgia related that every camp had religious affairs, and that "thousands became soldiers of the Cross." The 46th Georgia reported 14 converts in two weeks and reports of great revivals were given in units from the Texas Rangers to units in Florida and Mississippi.

The Union Navy had attempted to blockade all Southern ports, but Rev. Moses Hoge, Presbyterian minister in Richmond, risked his life running

—David Franklin



Reconstruction Month by Howard Chandler Christy, 1870. Above: Robert E. Lee and Confederate Lieutenant General Leonidas Polk, 31st Cavalry Division left.

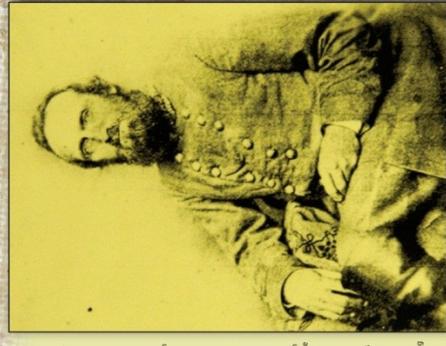
John A. Broadus

In 1862 the Mason, Georgia Daily Intelligencer published an account throughout the "Confederacy" according to the Action Institute for the South. Broadus, a graduate of Grand Rapids, Michigan, the first denomination to establish a Baptist church. He established a church in the Confederate Army was a revivalist who had spent his youth with having baptized as many as 220 soldiers in one year and stated that during the war, over 150,000 Confederate soldiers were converted.



Broadus was a preacher and minister to the Army of Northern Virginia. He was a member of the Baptist Church in Mason, Georgia. He was a revivalist who had spent his youth with having baptized as many as 220 soldiers in one year and stated that during the war, over 150,000 Confederate soldiers were converted.

Thomas J. "Stonewall" Jackson



LT GEN Thomas J. "Stonewall" Jackson was a military leader in the Confederate Army. He was a revivalist who had spent his youth with having baptized as many as 220 soldiers in one year and stated that during the war, over 150,000 Confederate soldiers were converted.

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Robert E. Lee



As a spiritual awakening, Lee was a revivalist who had spent his youth with having baptized as many as 220 soldiers in one year and stated that during the war, over 150,000 Confederate soldiers were converted.

Robert E. Lee was a military leader in the Confederate Army. He was a revivalist who had spent his youth with having baptized as many as 220 soldiers in one year and stated that during the war, over 150,000 Confederate soldiers were converted.

Holley Fires Inspector General Rob Jones!

Compatriot Jones' Ad Hoc Disciplinary Committee report which infuriated Rogue Texas Division Commander Holley can be found in its entirety , including the instructions to the DEC in the January 2015 Belo Herald at

<http://belocamp.com/belo-herald.html>

From: jlh63@flash.net

To: shadows1865@msn.com

Subject: Inspector General

Date: Thu, 26 Feb 2015 23:29:31 -0600

Compatriot Jones:

It appears the West Texas situation will continue for some time. Due to this I feel it necessary to make a change in our disciplinary process.

Effective at this time I am replacing you as Inspector General. This is not in any way a reflection on your past performance and I am deeply appreciative of all of your efforts. Your service to the Division has been most appreciated and I hope that if called upon in the future, you will answer the call.

**Respectfully,
Johnnie Holley
Commander Texas
Division**

One must wonder exactly what new disciplinary process the DICATATOR has up his blue sleeves. The disciplinary process is CLEARLY OUTLINED in the Texas Division Constitution, but that doesn't achieve his ends.

In an act reminiscent of FDR's attempt to stack the Supreme Court when his UNCONSTITUTIONAL acts were struck down, Rogue Texas Commander Johnny Holley has fired the most qualified member of his command. In an insincere email claiming

the IG's service was "most appreciated", Holley fired Inspector General Rob Jones after the Ad Hoc Disciplinary Committee report failed to achieve his vendetta. This editor has evidence of Holley's tirade against the IG after the report came out. As is his habit when he doesn't get his way, Holley lashes out at anyone that opposes or questions his actions. Holley is determined to wrest the Lubbock Camp from the legitimate command that now has control of the camp. Holley most recently told a well-respected East Texas lady "Just watch me" when she questioned whether he had the authority to get rid of the West Texas boys.

Rob Jones is one of the most respected men in the Division. He is an expert parliamentarian, having served in the past as the Division Parliamentarian. He is a most capable Inspector General, now stripped of that title and served admirably and honestly as Ad Hoc Disciplinary Committee Chairman in the Lubbock affair. Unfortunately, his work was disregarded by the Texas Division "leadership" and now he has been cast aside. The Inspector General position is now listed as vacant on the [SCV Texas website](#). One wonders which yes man Holley will find to replace this well qualified man, who did his duty properly.

Like Lucifer, father of lies, Holley knows his time is short and is desperate to get rid of the good men of West Texas. Frankly, he doesn't stand a chance in hell.



The very next day, Holley took the bull by the horns and did his own dirty work by sending this email to legitimate Lubbock Camp Commander Joey Hernandez:

EMAIL Friday, February 27, 2015 8:58 PM

Compatriot Hernandez:

Since I have not seen any paperwork on a new Camp, I would like to know your time frame for complying with the DEC directive. You were to turn over the Lubbock Camp 1352 to the old members along with the bank account. We then expected you to form a new Camp with your members. Please give me a time frame for this action.

Johnnie Holley CMDR. TXDIV

EMAIL March 3, 2015

**Commander Holley
Texas Division (but not for long)**

The wording of the reprimand you sent, refers to me handing the camp over to Walker; that is after it says "The DEC recommends" Recommends is not an order but a suggestion which has many options to choose from.

Option #1

I with all my Troops leave to form a new camp. Walker will not have enough members to validate a camp, for 6 members have been enlisted with ancestors that were deserters, which is grounds for removal. And what does that say about Walker's leadership, letting deserters in the camp.

Option #2

I leave to form a new camp. This cannot happen because no member of the Col. Thomas S. Lubbock camp will leave with me. I cannot start a new camp by myself.

Option #3

We stay in the Lubbock Camp and Honor the Battle Flag and Walker stays in the Plainview Camp wrapped in the Stars and Strips.

Seems Option #3 is the only valid option there is.

**God Save The South,
Commander Joseph Hernandez
Col. Thomas S. Lubbock Camp #1352**

Cicero said it best- Beware those who walk among us speaking our tongue and Pretending to be one with us.

What are the RULES?

Standing Orders Of the Sons of Confederate Veterans

11. PARLIAMENTARY AUTHORITY & RULES

- 11.1. The rules of the current edition of Robert's Rules of Order Newly Revised shall govern all meetings and conventions of the Sons of Confederate Veterans and its sub-divisions so far as they are applicable and not inconsistent with this Constitution and Standing Rules of the Confederation.
- 11.2. Another parliamentary authority may be adopted for an entire meeting, with twenty-four (24) hours prior notice having been given to all voting members of said meeting and by a majority vote.
- 11.3. Special Rules of Order of the Confederation may also be adopted by the convention which shall be and remain in effect until repealed or revised.
- 11.4. Departments, Divisions, Camps, and other sub-divisions may adopt rules special rules of order to govern their own proceedings, so long as they are not inconsistent with this Constitution and Standing Orders.

As reported in the January Belo Herald, Rogue Texas Division Commander's Chief of Staff, Dennis Beal, who authored most of the Discipline Committee report then attacked it at the DEC meeting, also claimed that seven years ago "by design" the DEC changed the rules so that Roberts Rules of Order (or were they?) were no longer required for the conduct of DEC meetings. He goes on to say "The DEC has never required the use of RRO" and that "RRO does not apply to DEC meetings". THIS CLEARLY CONTRADICTS THE STANDING ORDERS, WHICH REQUIRE USE OF RRO, though 11.4. states: " Departments, Divisions, Camps, and other sub-divisions may adopt special rules of order to govern their own proceedings, so long as they are not inconsistent with this Constitution and Standing Orders. The problem here is the COS is saying on one hand that RRO has NEVER been used by the DEC, then says seven years ago they adopted new rules. Which is it Mr. COS?"

THIS BEGS THE QUESTION: WHAT RULES WERE BEING USED BEFORE SEVEN YEARS AGO (if RRO never were used) AND WHAT ARE THE RULES BEING USED NOW? AND WHERE IS THE EVIDENCE THAT A RULES CHANGE WAS MADE SEVEN YEARS AGO, AND WHY DID THE DEC AND TEXAS DIVISION NOT COMPLY WITH 11.4 WHICH REQUIRED ROBERTS RULES OF ORDER PRIOR TO ANY ALLEGED CHANGES?

Why did the COS and Holley ignore the IG's emails to provide this information?

On 12/23/2014 2:59 PM, Dennis Beal COS Texas Division SVC wrote:

Marc:

As noted by Rob Jones below, All charges did go to each individual via certified mail. The disciplinary committee investigated and made recommendations that several charges be dropped and that letters of reprimand be issued for other charges. The DEC considered the recommendations and agreed with the findings of the committee's recommendations for those men that had charges proffered against them.

Since the committees recommendation was that a letter of reprimand be issued which is considered "discipline", a 4/5 vote was required to make that happen. Any other contention is simply incorrect.

As to your question regarding Robert Rules of Order (RRO). RRO are required for the yearly convention business meeting. It is not required for the conduct of the DEC. That was by design from seven years ago. It was felt that because of the seriousness of elections and constitutional amendment procedures that take place only at the division convention, that RRO would be followed during the division convention due to the requirements for a formal structure and strict adherence to a set of standard rules.

However, that is the only time that RRO is required. The DEC has never required the use of RRO. It would be impractical to do so due to not having a qualified parliamentarian present at each and every DEC meeting. It would place a burden on the meeting and the commander that the DEC felt was unnecessary.

As to your question regarding recusing. No one was required to recuse themselves from any of the proceedings. As Rob points out, RRO insinuates that one should recuse themselves if they feel they have a direct personal or pecuniary interest, but RRO does not apply to DEC meetings and even if it did, if the individual does not think he has a direct personal or pecuniary interest then he is not obligated to recuse himself regardless of what you or I think.

One thing I will say about the outcome of the December DEC meeting. Virtually no one liked the outcome, one faction wanted to allow this behavior to go completely unpunished and another faction wanted them thrown out of the TX Division. I think what occurred was somewhere in the middle and now its over. Its time to move on and prepare for the last year of the sesquicentennial and carry forth the charge.

I hope you and your family and everyone reading this has a blessed, joyous, peaceful and Merry Christmas. .

COS

Editors note: See Inspector General Jones' answer to QUESTION 2, regarding The Standing Orders of the national organization in Section 11, specifically 11.1 Below

As reported in the January Belo Herald, the following parliamentary procedural questions were answered by former Division Parliamentarian and at the time IG and Ad Hoc Disciplinary Committee Chairman Rob Jones. Also in a letter of December 29, the IG stated: **As far as Robert's Rules of Order, Dennis is ignoring Section 11.1 of the National organization's Standing Orders. If the DEC voted "seven years ago" to not use Robert's Rules of Order, it must have adopted some other rules of order so that a DEC meeting won't be "a free for all meeting with no order." Those minutes need to be produced showing what the DEC voted to do "seven years ago."**

Gentlemen of the Texas DEC,

Below are procedural questions I had relating to our last DEC meeting held on Dec. 13th that I asked Texas Division Inspector General Rob Jones to address if he would. Also below, are the answers to my questions.

Respectfully yours,

Marc Robinson

On Saturday, December 20, 2014 4:19 PM, Rob wrote:

Marc,

You have asked me three questions relating to parliamentary procedure. While I am no longer Division Parliamentarian, I served in that capacity and, as you say, I have "been called upon many times by division leadership to interpret our constitution and to answer questions concerning parliamentary procedure." At this time, I don't believe that the Division has a sitting Parliamentarian to whom questions may be referred.

Question 1

First, I would appreciate clarification on what type of vote was/is necessary to pass a motion to accept the recent Ad Hoc Disciplinary committee's investigative report and recommendations .

Answer:

A simple majority of those present and voting. The unanimous findings of the Committee as detailed in the Report were that the numerous "Charges Not Go Forward" against the five accused Compatriots. The reasons therefore are explained in the report.

It is very important to realize what the DEC is voting on. The vote is simply an acknowledgment by the DEC that the report is received and accepted as the end to the matter. **No 4/5 vote is needed or even can be required because Section 13.4.6 expressly provides that 4/5 vote is ONLY to uphold "charges against the accused."** This 4/5 vote to uphold charges also can only be taken after certified mail notice under Section 13.4.5 provided by the Division Commander that the DEC will hear the charges against the accused. Since there were no charges against the accused upheld by the Committee and no certified mail notice, the 4/5 vote could not have been held. If a simple majority voted not to accept the report, then that would trigger the provisions of Sections 13.4.5 and 13.4.6 so that a hearing preceded by certified mail notice would occur at the next DEC meeting.

I notified Commander Holley and the DEC of this procedure in my e-mail of the Disciplinary Report. I'm sorry I was not able to attend the meeting because of vehicle trouble. I think I could have cleared up any confusion had I been there.

Question 2

Secondly, I would greatly appreciate clarification on whether the Texas DEC is constitutionally bound to follow Robert's Rules of Order when conducting DEC meetings, or are they not? If they are, then can the Commander vote each and every time there is a motion or does he only vote in case of a tie?

Answer:

The Standing Orders of the national organization in Section 11, specifically 11.1 state: "The rules of the current edition of Robert's Rules of Order Newly Revised shall govern all meetings and conventions of the Sons of Confederate Veterans and its sub-divisions so far as they are applicable and not inconsistent with this Constitution and Standing Rules of the Confederation." Section 11, paragraph 11.4, gives the Division the right to adopt "special rules of order to govern their own proceedings, so long as they are not inconsistent with this Constitution and Standing Orders."

I am unaware the the Texas Division or the DEC has ever adopted any other rules, but inquiry would have to be made to the Chief of Staff and to Past Commanders in order to determine if there are any minutes that would so indicate.

The rule of Robert's Rules of Order and of most parliamentary authorities is that the person presiding may vote only when there is a secret ballot or in non-secret ballot voting when his vote would change the result. An example of this latter case would be when his vote would make or break a tie or would make the required 4/5 vote.

Question 3

Thirdly, when an officer that is seated on the DEC is directly involved with a disciplinary matter, does he have the right to vote on a motion related to this matter or does he have the obligation to recuse himself from voting on that motion?

Answer:

This is actually the most difficult question to answer and the one with the least clear-cut answer. It is dependent on the facts of the individual case. A person who has charges proffered against him probably would not be able to vote to acquit himself. The general rule is that no one can vote on a question in which he has a direct personal or pecuniary interest. Usually, "a sense of delicacy" as Robert's Rules of Order calls it, prevents a person from voting in matters that affect himself as doing so tends to undermine the confidence that people have in the process.

I hope this provides a better understanding. I fully admit that this is my interpretation of Robert's and other parliamentary authorities.

Rob

-----Original Message-----

From: Marc Robinson

To:

Sent: Mon, Dec 29, 2014 8:08 pm

Subject: Response to COS remarks concerning DEC procedures

In regard to COS Dennis Beal's recent response to IG Rob Jones' interpretation of the Constitution that the Ad Hoc Disciplinary Committee's recommendations only needed a majority vote to pass as well as that the DEC should follow Roberts Rules of Order, IG Rob Jones replies below. I place my confidence in the opinion of attorney Rob Jones who has been interpreting SCV Constitutions for many years.

Marc Robinson

On Monday, December 29, 2014 10:25 AM, Rob wrote:

Marc,

While I have the utmost respect for Dennis and his work at his camp and as COS, I think he misstates the situation. He simply is wrong on his interpretation of what the DEC was voting on. The Committee's unanimous recommendation was that the charges "Not Go Forward;" therefore, there can be no "discipline" under the Constitution and no 4/5ths vote. Dennis is ignoring Section 13.4.5 of the Division Constitution that provides a mechanism for certified mail notification of the Committee's findings BEFORE any 4/5ths vote to "discipline" the accused members.

What the Committee did was to acknowledge that a mess was created with both sides bearing responsibility. The Committee then suggested actions that the Division Commander could take: specifically, request IHQ to charter another camp in Lubbock and send out letters reprimanding everyone under the Division Commander's inherent authority. This would not be "discipline" under the Constitutional provisions, but an expression of displeasure with everyone's conduct. As I've said before, this actually was a recommendation put forward by Committee member Bill Boyd, and it was incorporated into the report.

As far as Robert's Rules of Order, Dennis is ignoring Section 11.1 of the National organization's Standing Orders. If the DEC voted "seven years ago" to not use Robert's Rules of Order, it must have adopted some other rules of order so that a DEC meeting won't be "a free for all meeting with no order." Those minutes need to be produced showing what the DEC voted to do "seven years ago."

I'm sorry this has not been brought to a close. It has dominated Johnnie's term of office, and this is all he ever will be remembered for.

Hope you and yours had a great Christmas!

Rob

And also as reported in the January Belo Herald, the Inspector General stated that neither Rogue Texas Division Commander Holley nor his Chief of Staff Dennis Beal would respond to his e-mails asking for evidence of rule changes from “seven years ago.” Certainly, no such rules were ever voted for and even more clearly, the Rogue Holley and his command have operated according to his own “rules”, disregarding STANDING ORDERS of the SONS OF CONFEDERATE VETERANS. This is not surprising in light of his Eminence’s disregard for Constitutional Limits, which he ignores in pure Lincolnian style. **To Holley, the ends justify the means.**

Kyle,

Thank you very much for the offer and for the information about the Budget and Finance Committee meeting at IHQ that you sent in a separate e-mail. I will prepare a funding request to e-mail before the February 2, 2015 deadline.

Attached you will find a color "Save the Date" flyer. Still working on the design of brochures and other advertising material. I'm not on all the various "Lists" and "Blogs" that so many are on, nor am I on "Facebook." Any posting of the flyer or announcement of the event on any of these social media would be greatly appreciated.

As far as straightening out this whole mess, I'm at a loss. There are ways to use parliamentary procedure to rectify the situation at the next DEC meeting, but to do so you would have to be assured that a majority of those present and voting would be in

agreement. **I'm still interested in seeing the minutes from the meeting "seven years ago" that Dennis alluded to in which the DEC voted to adopt an alternative to Robert's Rules of Order. Neither he nor Commander Holley are responding to my e-mails. I've asked them to give me an official notice of what happened at the meeting since I was not there, but no response.**

Yours, Rob

It is critical that good men on the DEC demand that Holley establish exactly what rules were adopted “seven years ago” by providing the minutes proving a passing vote created such a change and present those rules to the DEC members so they understand what the procedures are. Should this Rogue Commander and his Chief of Staff fail to produce these, then the good men of the DEC must

DEMAND that he comply with the **STANDING ORDER 11.1.**

which states: **The rules of the current edition of Robert’s Rules of Order Newly Revised shall govern all meetings and conventions of the Sons of Confederate Veterans and its sub-divisions so far as they are applicable and not inconsistent with this Constitution and Standing Rules of the Confederation.**

Should Rogue Texas Division Commander Holley and his yes men refuse to comply, it will serve to prove once again that he believes **RULES DON’T APPLY TO HIM!**

Should **GOOD MEN** on the DEC fail to be successful in reigning in this manipulator, who doesn’t play “according to **HOYLE**” rather **ACCORDING TO HOLLEY**, then fairness will continue to be trashed as Holley and crew disregard rules and the recently **FIRE**D Inspector General’s concerns that some rules be in place “**so that a DEC meeting won't be "a free for all meeting with no order"** will be for naught.



"Woe to them that devise iniquity, and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage"

-- Micah 2:2

Uncle Beauregard says,
"I want you to fight tyranny
like your Confederate
ancestors did.

Support the West Texas Boys against the Texas Division Vendetta!

Email from Mike Walker to Compatriot Joey Hernandez with his response:

Feb 11th, 2015

Mr. Hernandez,

I am writing this letter to get a time-line on when you intend to adhere to the directions of the Texas Executive Council's directives concerning the Lubbock Camp, check book and all documents concerning the members of that camp. The Division notified you of the results of the DEC and the requirements you were supposed to accomplish, but to date I have not heard any response from you. I would appreciate your response to this letter as soon as possible.

Respectfully,

Michael C. Walker

Feb 13th, 2015

Commander Walker, MC

Sgt. SS Keenum and Sons Camp #1684

Concerning Holley's DEC letter:

Sentence one, states that you and I should have our own camp to run, this has already been resolved as you have the Plainview Camp and I the Lubbock Camp. The second sentence says 'The DEC recommends that...' Recommend is not an order but a Suggestion. This can also be found in the Texas Division Constitution Section 13.5 *Discipline. Camps, being the judges of their own members, MAY (or may not) impose discipline upon their own members*

If however you intend to pursue your attempt to overthrow this camp; I remind you of the Texas Division Constitution Section 13.4 *Appeal.....Furthermore, the accused has the Right to take his case before the next Division Convention for a vote by the delegates in convention.*

If you wanted the control of this camp you should have never abandoned it.

God Save The South,

Commander Hernandez, JL

Col. Thomas S. Lubbock Camp #1352



PROUD OF YOUR
SOUTHERN HERITAGE

JOIN US IN THE FIGHT
TO SAVE IT!!!

DEC PLEASE CONSIDER....

This Saturday the Texas DEC meeting will once again be dominated by what has become known as the Lubbock Flap. The DEC meeting in June, in September, and in December were all dominated by this ugly issue. I have attended, as an SCV member and not a Dec member all of these DEC meetings and have done so with the hope each time that this Flap was going to be resolved. I greatly fear that this DEC meeting Saturday has all the potential of being the ugliest episode of this fiasco yet and I have very little hope of resolution.

Some of us saw this ugly division coming nearly a year ago and have made one effort after another to avert it. **I have enclosed a letter that I wrote to all of the involved parties including all of Division Command last April. (see below)** Please read this proposal that I put forth last April to resolve this issue along with the issue behind this issue. The men from West Texas (i.e. Rocky Sprott, Joey Hernandez, Clarence Pope, etc.) who Division Command has been after, and I do not know how else to put this, were very much interested and ready to resolve this issue according to my proposal or one similar to it. Division Command rejected it outright and indeed never even bothered to in any significant way acknowledge the proposal but rather continued to pursue the course that has taken us to this Saturday's meeting. Indeed in the past ten months the "accused" have been more than ready and willing and open to resolving this trouble in a fair and equitable way only to be met by Division Command's dirty politics and maneuvering.

Yes, there is trouble in the Division and probably more to come but SCV members need to be very clear about who is the real culprit behind this ongoing trouble. The "accused" West Texas men have sought up to the December DEC meeting to have this resolved only to be met by more shameful tactics and outright lies of the Holley Command. Inspector General Rob Jones, who had no dog in the fight and who is well known and respected in the Division, along with other appointed Committee members came up with a fair proposal presented to the DEC in December. Before Division Command had finished with that recommendation of the Inspector General and his Committee they had illegally rejected one DEC vote and then gutted the recommendation of its fairness and pushed thru a sham of what the original recommendation was. **NOW Mr. Holley has removed Rob Jones from his duties as Inspector General with it plainly evident that he did so because Rob Jones was not going to go along with his railroad job. What our Division Command has done would make a third world banana republic Dictator blush. It is shameful!**

I said that I had lost all hope of resolving this issue. I still have a slender sliver of a hope left and that is for the DEC to stand up on its hind legs and end this fiasco by laying the blame for this mess squarely upon the shoulders of the entire Holley Command! Please read the short attachment and notice the date of it. This could have been fairly resolved months ago and yet our Command, for whatever reason has decided to drive this chariot of hell right up to the brink of the destruction of the Division!

Your's For the Fulfilling of our Charge,

Rudy Ray
Palestine, Texas



Lubbock Flap Letter

4/16/14

Dear SCV Brothers,

I have in the last two days talked to our Division Commander and dear friend Johnnie Holley and to two other SCV Commanders and dear friends, Brigade Commanders Marc Robinson and Calvin Allen. About a week before this I talked to two other SCV brothers who I have only recently been privileged to know- Clarence Pope and Rocky Sprott.

The Lubbock situation has me very, very burdened. None of the men I talked to want to see the Division split over this and yet we all greatly fear that there is that possibility. There is no doubt that several things occurred in Lubbock in that particular meeting that are unbecoming of men of the SCV. Such things do not help us fulfill our Charge and vindicate the Cause which is the thing and the only thing we exist for.

I also know that in our Division Commander's mind that the possible charges against these West Texas SCV brothers are not about the Flag/Pledge Issue. But as I told Commander Holley over the phone I feel it will be next to impossible to convince most if any SCV Members that this is not what the whole Lubbock Situation is indeed about. If Division files charges against these men it will not be hard for men to see that which is obvious- nearly every Division Officer, if not every Division Officer is on one side of the Flag/Pledge Issue and every one of the men who would be charged is on the other side of the Flag/Pledge Issue. And there is another obvious fact and that is that the Flag/Pledge Issue, if not THE Issue of the Lubbock ruckus; is certainly heavily involved in the ruckus. At the very least, the Flag/Pledge Issue lies, if not at the heart of the controversy between those men of the Lubbock Camp, very near it.

I am very afraid that if Charges are filed against these men then there will be an ugly division that will greatly hinder our sole purpose for existence. I am hopeful that something can be done to avert such a terrible and damaging split among us. In view of this I have decided to not just sit back and merely hope and pray for the best. I have a proposal to settle the Lubbock Flap and thus avert a division. Here is my proposal.

I propose that Commander Holley and Lt. Commanders Gary Bray and/or David Moore along with myself, and/or Marc Robinson, and/or Calvin Allen, and/or Kevin Newsom (Commander of the Dallas Belo Camp) go to Lubbock and meet with the Lubbock Camp members; including others directly involved in the Flap; i.e. David McMahan and Mike Moore. And that we all meet to seek a resolution to the Flap that will be agreeable to all parties. AND THE MOTIVATION FOR THIS MEETING IS FOR THE SAKE OF THE SCV ITSELF AND IN PARTICULAR THE TEXAS DIVISION. In other words our entire purpose in settling this Flap is to keep the Texas Division of the SCV from busting up into two warring camps and the reason we do not want this division to happen is because such an ugly split would not serve the fulfilling of the Charge and the vindicating of the Cause. Indeed it would cause our enemies to rejoice.

Now why do I propose that myself and/or Marc Robinson and/or Calvin Allen and/or Kevin Newsom accompany Commander Holley and the other Division Officers to such a meeting? Well, first because these brothers including myself are on the opposite side of Commander Holley and the other Division Officers on the Flag/Pledge Issue and thus this will show to all that, though the Flag/Pledge Issue is indeed an issue in

Lubbock, there is also another very important issue besides the Flag/Pledge Issue in Lubbock (and indeed it is an important issue everywhere!) and that issue is how we conduct ourselves as representatives of the SCV and thus of our Southern Fathers. This would show everybody in the Division and in fact throughout the entire SCV that men who strongly disagree with each other over the Flag/Pledge can get along and work together in spite of that difference. **I then propose that after we settle this Lubbock Issue Commander Holley appoint a Committee made up equally of men who are on both sides of this Flag/Pledge Issue to come up with a "Texas Position" on it that men from both sides will be able to live with.**

AND I believe that if any of those men involved in the Lubbock Flap, any of them no matter who they are, are not willing to seek to resolve this Flap in a way that does not threaten the unity of the Division; I believe that such men do not really give a damn about the SCV and its Charge! I realize those are strong words and I say them quite thoughtfully; but desperate times call for strong words and strong actions. Yes, it could be viewed that strong action could be the way of filing Charges but in my opinion that is the easy way out and the most unwise way. The wise way and the way that would take the most courage to take would be for there to be such an informal working out of this conflict.

I realize that I have only been in the SCV for around seven years and have only been a Camp Commander for a few months but I make this proposal out of a deep concern over not only the individual men including my Division Commander but more so out of a concern over the SCV itself. From what I understand this Flag/Pledge Issue is a hot issue all over the SCV. Could we here in Texas, not in some very, very small measure imitate our glorious Texas Fathers who in many instances inspired other Confederate Troops in how they conducted their business on the battlefield, and lead the way for the entire SCV in resolving this controversy?

My dear SCV brothers I submit this for ya'lls prayerful consideration and if ya'll or someone else who has the whole Division in their heart can come up with a better way to resolve this that will keep peace among us then I will gladly support such.

Your SCV brother and Commander of the John H. Reagan SCV Camp of the Texas Division,

Rudy Ray



SCV Camps - why we EXIST

We know exactly why we EXIST: to fulfill our Charge:

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought...."

We know what we BELIEVE:

We believe in God, home, family, heritage, duty, liberty, freedom, self-determination, self government, patriotism, truth and self-defense.

That the Confederacy was founded upon these same things.

That most Southerners today still admire and seek these things today.

That education and training can achieve these things.

That our actions can make a difference in achieving these things.

We have a threefold mission:

First, to develop and implement strategies for sustained growth;

Second, to train our leadership and educate our members to reclaim our Southern Heritage and our American Liberty; and

Third, to proclaim to the world the truth concerning the War for Southern Independence and the Confederacy.

These three parts are co-equal and must be accomplished simultaneously.

And finally, and most important, Proverbs 29:18 says that

When there is no vision, the people perish

The same thing is true of all organizations

For our families, our Churches, our schools, our SCV Camp

An organization of southern men, that knows itself to be, and is widely seen by others as the pre-eminent authority on Southern heritage and American liberty in our area.

Our organization is not about our service to our country, it is about the vindication of the cause for which our ancestors fought and died.

Got into genealogy in a big way decades ago and ran into an ancient UDC lady at a reenactment in South Carolina, with the hat, gloves, heels, fan, and bedecked with her zillion ancestors pins on her ribbon that it almost touched the ground (OK, she was as short as I am). Anyway, she encouraged me to petition each eligible lineage organization as I researched back as a way of calling their name and deeds and contribution into remembrance.

So, I worked my rear off to get into the Sons of the American Revolution. Almost didn't get in since I only had a short form of my birth certificate that didn't show my parents on there. I'm the 3rd, Dad was a Jr., but go figure for the knit-pickey genealogy standards <kidding>. I got the long form and got in. I'm all excited.

Call my brother about the great news and all the toil and that this makes him eligible too. You know what he says? "I don't get it: You didn't fight in the American Revolution!" (This comment stuck with me. Whatever honor it is to be part of any lineage organization, it's pure biological chance, not merit.)

So, the next time someone attempts to pull the one-up-man-ship on you since (for whatever reason) you didn't serve, tell him: "I don't get it: You didn't fight in the War of Northern Aggression!"

From How to Win Friends & Influence People (Revised), by Paul Mattoon



Support growing for the recently formed Vindication Party of the Texas Division.

The party platform is being finalized and will be available soon!

SIDNEY SHERMAN CAMP 2256 VINDICATOR PARTY RESOLUTION FEBRUARY 15, 2015

The officers and compatriots of the Sidney Sherman Camp 2256, assembled at their regular meeting in February in Texoma, Oklahoma. Acting in response to the formation of the Vindicator Party, in the Texas Division of the Sons of Confederate Veterans, whose stated purpose is to nominate candidates for election to the leadership positions of the Texas Division, in June 2015 in Temple, Texas at the Texas Division Reunion, and to formulate a platform which will be the basis for their candidacy do hereby submit for the consideration of our compatriots meeting in convention in Arlington, Texas on the 21st day of February 2015 the following resolution.

Be it known to all whom it may concern that:

Whereas we consider the current state of affairs in the Texas Division to be in crisis that portends to have a lasting effect upon the nature and work of our Division and the whole of the Confederacy and

Whereas this crisis derives from a failure of leadership on various levels: the division, the brigades and the camps and

Whereas every compatriot in the Texas Division must accept a measure of responsibility for our current dilemma and

Whereas it should be a matter of chief concern for every compatriot through an informed interest and active participation in the affairs of the Texas Division to seek for a unified, well coordinated and effective resolution and

Whereas we find the actions of the current Texas Division leadership, particularly over the preceding eleven months, by its inordinate and obsessive aid unconstitutional involvement in the local camps of the High Plains Brigade of the Texas Division in what has come to be known as the "Lubbock Affair" have revealed a pernicious and malicious spirit toward the good Confederate compatriots of the 1st Brigade and

Whereas these actions by the Holley Administration have been committed in a totally partisan effort to reverse the legitimate election of the Col Thomas S Lubbock Camp Commander Joseph Lee Hernandez and

Whereas these actions by Commander Holley, and in particular 3rd Lt Commander David McMahan and Chief Judge Advocate Micheal Moore, have demonstrated a subjective prejudice in an unveiled effort to force the reinstatement of the former Lubbock Camp Commander Micheal Walker and

Whereas these dishonorable and disreputable tactic have as their ultimate objective, the tyrannical imposition of a political and historical ideology antithetical to the Cause we as "Sons" are called upon to vindicate and

Whereas we of the Sidney Sherman Camp also of the High Plains Brigade do in the strongest language possible emphatically condemn the Holley Administration's attempt

to deny the Lubbock Camp's right to govern themselves by failing to sustain the February 2014 election as valid as was certified by the Lubbock Camp Executive Council and in accordance with the National, Texas Division and the Lubbock Camp Constitutions and

Whereas we further deplore the immoral, bare and most certainly UN-Christian attempt to coordinate within the Texas Division by the Holley Administration a campaign of personal attacks against the officers elect of the Col Thomas S Lubbock Camp, Commander Joseph Lee Hernandez, 1st Lt Commander Clarence E. Pope, 2nd Lt Commander Cecil W. Pope and Quartermaster Randy Alford and 1st Brigade Adjutant and Chaplain Rocky Sprott by the use of crude and abusive tactics that evolved a degraded and ongoing policy of malicious slander, character assassination, and personal vilification and libelous statements which have been invalidated and shown to be pure fabrication by sworn testimony as recorded in published affidavits signed by eyewitnesses and

Whereas we have sufficient cause to believe based on several public pronouncements and various official correspondence by officers of the Texas Division, former Lubbock Commander Micheal Walker and other compatriots in the Texas Division who have associated themselves with what evolved into a widespread conspiracy that these extraordinary efforts were expended in an attempt to satisfy the Holley leadership's ambition to remove from the Texas Division and if possible from the fraternity of the Sons of Confederate Veterans compatriots who not only threaten their political control of the Texas Division but in addition are known to challenge Johnnie Holley and his followers moderate views with regard to the clear imperative of the Charge to vindicate the Cause for which we fought and

Whereas the orchestration of these attacks on the camp in Lubbock and other compatriots of the 1st Brigade who rose in defense has become a total preoccupation and a major distraction from the proper and important and legitimate work of the Texas Division, its commanders, the Division Executive Council, and the camps and compatriots who have been forced to confront on the Division level what matters that should and were settled in the camp but were allowed a hearing in order to satisfy the petty complaints of the former Lubbock Commander Micheal Walker and

Whereas the disciplinary process of the Texas Division under its Constitution has been ignored and often violated by the Holley leadership with little regard for rules, the truth and ethical conduct and during Holley's tenure as Texas Division Commander, Johnnie Holley and his staff have demonstrated an extremely offensive, arrogant and elitist attitude that has brought shame and reproach upon the Texas Division and

Whereas we believe this shameful conspiracy against the compatriots of the High Plains Brigade to be indicative of a larger problem that has infected and rendered the Texas Division dysfunctional, brought discord and division among its camps and compatriots and inhibited the work and mission of the Division to honor the imperatives of the Charge and

Whereas unless the good true Confederate compatriots of the Texas Division recognize and combine their efforts to address this widening divide, reaffirm their commitment to our founding principles and cooperate to form a politically and philosophically unified leadership that will deliver victory in June 2015 the continued viability of the Texas Division will be threatened and

Whereas we as a matter of first priority demand of whoever succeeds to leadership of the Texas Division in June officers who have a proven record of moral and ethical integrity, who will by such view of character that the principles of honorable conduct they live by will preclude the use of malicious and evil mechanism including slander, and libel to sustain their political, and ideological positions and in the furtherance of their selfish personal ambitions and

Whereas we also confirm to our compatriots that we of the Sidney Sherman Camp unequivocally demand that if the candidates offered to the delegation in June from the "Vindicator Party" gain control of the Texas Division they will unreservedly pledge themselves to the service of the Charge and

Whereas we stand firmly in support of the freedoms enjoyed by our compatriots in various camps and we demand that such rights we enjoy under our National, Division, and Camp constitutions not be abridged by any proposed planks in the platform of the Vindicator Party particularly as it pertains to the rights and freedoms which repose primarily in principle of local camp autonomy and,

Whereas the officers of the Sidney Sherman Camp 2256 of Stratford, Sherman County, Texas do hereby acknowledge with a most sincere appreciation the hearts and minds of true Confederate men who have taken the leadership to redeem the Texas Division by their call for a convention to nominate candidates from the Vindicator Party and set a platform that will hopefully garner support for victory in June 2015 and will return our Division to a sound basis consistent with the will and spirit of our Confederate fore-bearers and their struggle in defense of our rights as Southerns and the Cause of free men everywhere and

Whereas we submit this resolution to our brothers in arms with the kindest regards and with our constant prayer that success will reward your efforts and that the work of this Convention of the Vindicator Party will accomplish in solemn accord with the gravity and import which the work of the convention demands.

Therefore the officers of the Sidney Sherman camp 2256, High Plains Brigade, Texas Division, Sons of Confederate Veterans, undersigned, have submitted this resolution on behalf of the camp and are forwarding the same to the Vindicator Convention with the approval of the camp in a motion, moved, seconded and carried by unanimous vote as recorded in the minutes this 15th day of February 2015.

Craig Cousins, Commander
David Brown, SR 1st Lt. Commander
Richard Ragsdale, 2nd Lt. Commander
John Jacobs, 3rd Lt. Commander
Rocky Sprott, Adjutant
Sam Cornelius, Quartermaster
Eric Morgan, Aid-to-Camp, Artillery

HERITAGE ASSULT!!!

Tarleton State University Program 02-19-2015 - Report



DEPARTMENT OF SOCIAL SCIENCES
PRESENTS

THE CAUSES OF THE CIVIL WAR

FEATURING:

DR. MICHAEL GREEN

ASSOCIATE PROFESSOR OF HISTORY
UNIVERSITY OF NEVADA, LAS VEGAS, HONORS COLLEGE
AND

DR. MICHAEL LANDIS

ASSISTANT PROFESSOR OF HISTORY
TARLETON STATE UNIVERSITY

THURSDAY, FEB. 19, 4:30PM
TSC BALLROOM A



This was touted as a program about The Causes of the Civil War. It was a very narrow view of one plank in the road to secession, Slavery.

"I was drawn to the topic because of the huge gap in scholarship on the causes of the Civil War," said Dr. Michael Landis. "My book corrects the errors and completes the story of those causes. It is the first scholarly work to explore Northern pro-slavery sentiment in the 1850s."

Dr. Landis, arrogantly proclaimed that the "Civil War" was caused by slavery and slavery alone. He utterly failed to deliver on this grandiose statement. From here, Dr. Michael Landis embarked upon a meandering "expose" of the politics of the 1850's. He made the argument that Northern Democrats were the pawns of the rich southern plantation owners. He also commented that rich southerners had a major influence on Wall Street.

The next speaker was Dr. Michael Green. We sat a little straighter in our chairs because now we would get to the meat of the matter. The flyer read, The Union is Dissolved. Surely Dr. Green would give point and counter-point. Sadly, that did not happen. Dr. Green set about to convince us of the ethics of embracing "situational history". It seems that we must study history

not based on the events of the past..you know the laws of that time, the economy, the labor force, but based on today's perimeters. He joked how this wouldn't be a critique of Dr. Landis work as he agreed with him. And regrettably he was right.

Appalling, yes and terrifying to think of the innocent young minds subjected to such drivel. I question how much honest discussion can be had, when many of the students professors, are keeping watch. I saw **Dr. G. Jesus Velasco**, Associate Professor, Joe and Teresa Long Endowed Chair in Social Sciences, seated next to him, **Dr. Jennifer Le Zotte**, Assistant Professor and a number of others whose names I do not know. It would be difficult to offer genuine comments that disagreed with the people evaluating your work in the classroom.

At the end of the program I did comment that there was a need of a microphone for the people with questions and that the speakers should step to the podium microphone when answering questions. I added that Tarleton State University's major job was to help students learn to think for themselves. The traditional way to do this is to have a speaker for both sides of a controversial topic such as this and let the students decide for themselves which opinion was the most correct.

This program was not a fair and balanced view of the history of secession. A simple summary of his convoluted presentation is that Southerners loved Federal Government control of the states until the Northern Democrats lost control of the White House. Dr. Landis bragged that his was original research and we would have to agree, we could find none other like it.

Texas in the War of Northern Aggression, a one sided view from a Northern Perspective, by a carpet bagging Professors is being feed to Rural Texas College Students.

- More of the Complete Federal Control is good - States Rights are Bad, PC-BS.
- More of the Slavery was unquestionably the cause of the the War of Northern Aggression.

----- EGRIGIOUS

Michael Landis focuses on the intersection of politics and slavery in the nineteenth century. He is presently an **Assistant Professor of History at Tarleton State University in Stephenville, Texas**. His current book, entitled *Northern Men with Southern Loyalties: The Democratic Party and the Sectional Crisis* (Cornell 2014), is a exploration of Northern Democrats and Northern pro-slavery sentiment in the 1850s. He received his **B.A. and M.A. in history from Boston University**, and his **Ph.D. from The George Washington University**. His next project will examine Georgia political culture in the antebellum and Civil War eras, shedding light on that state's troubled role in the Confederate experiment.

Michael Green is an associate professor of history in UNLV's Department of History. He earned his **B.A. and M.A. at UNLV and his Ph.D. at Columbia University**.

His books on the Civil War era are *Freedom, Union, and Power: Lincoln and His Party during the Civil War* (Fordham University Press, 2004), *Politics and America in Crisis: The Coming of the Civil War* (ABC-CLIO, 2010), and *Lincoln and the Election of 1860* (Southern Illinois University Press, 2011). He is editing *A Companion to Abraham Lincoln* as part of the Wiley-Blackwell series of historiography volumes and co-editing *Ideas and Movements in American History: From the Bill of Rights to "Occupy Wall Street"* as well as "The Idea Exchange" database for ABC-CLIO.

Green is also active in writing and speaking in the community. He writes the "Politics" column and blog for *Vegas Seven*. *Here is a link to his column.* <http://vegasseven.com/author/michaelgreen/>

Here is a tease to one of his classes:

MR. LINCOLN AND NEVADA

Did you attend the university in Reno or Las Vegas? Are you a fan of their sports teams? Did you know that Abraham Lincoln played a role in creating them? If not for Lincoln, Nevada would not have become a state in 1864 but, as this presentation makes clear, his influence goes far beyond statehood. He examines Lincoln's wide-ranging impact on Nevada's economy, politics, and society. Among the areas Green covers are "Honest Abe"'s accidental influence on the evolution of American literature and journalism; how he unintentionally helped create a culture of political and economic corruption throughout the West and, in the process, contributed to turning the United States into a global economic power; and also the way in which he promoted diversity and racism throughout the region, even as he sought to end slavery.

Appropriate Audience: Can be tailored for all ages.

Duration: 1-2 hours. Please discuss the appropriate length for your organization with the Presenter.

Presenter Requirements: Means for screening digital presentation

If equipment indicated above is unavailable, please discuss alternatives with Presenter.

History scholars to discuss, debate causes of Civil War

STEPHENVILLE — Two scholars will discuss the causes of the U.S. Civil War during an upcoming speaking engagement hosted by Tarleton State University's Department of Social Sciences, Thursday, Feb. 19, on the Stephenville campus.

The free event will be held from 4:30-6 p.m. inside ballroom A of the Barry B. Thompson Student Center, and the general public is invited to attend.

Dr. Michael Landis, associate professor of history at Tarleton and author of *Northern Men with Southern Loyalties: The Democratic Party and the Sectional Crisis*, will be joined by Dr. Michael Green, a prominent scholar of the Civil War-era and faculty member at the University of Nevada-Las Vegas, who will offer insights and perspective on Landis's argument and research.

"The event will begin with me describing my overall argument and findings, and then Dr. Green will comment and offer his own take, based on his own scholarship," said Landis. "After he and I have both spoken, the audience can ask questions, and, hopefully, we'll have a lively discussion."

Landis said that slavery was unquestionably the cause of the Civil War. "Our event will look at how slavery shaped politics and led to political developments — the rise of the Republicans, collapse of the Democrats — that were the immediate 'causes' of the war, and why the war began in 1861, not 1851, for instance," he said.

"Slavery was at the heart of the sectional crisis, but the crisis manifested in numerous ways: politics, economics, social movements, etc. Since my book is on the Democratic Party, my portion of the event will focus on that organization," Landis added. "Dr. Green is free to respond as he likes. Since two of his books are on the Republican Party, I imagine that will be his emphasis."

Following the discussion, both authors will offer their books for sale and hold a book signing.

About *Northern Men with Southern Loyalties: The Democratic Party and the Sectional Crisis*:

In the decade before the Civil War, Northern Democrats, although they ostensibly represented antislavery and free-state constituencies, made possible the passage of such proslavery legislation as the Compromise of 1850 and Fugitive Slave Law of the same year, the Kansas-Nebraska Act of 1854, and the Lecompton Constitution of 1858. In *Northern Men with Southern Loyalties*, Dr. Michael Todd Landis forcefully contends that a full understanding of the Civil War and its causes is impossible without a careful examination of Northern Democrats and their proslavery sentiments and activities. He focuses on a variety of key Democratic politicians, such as Stephen Douglas, William Marcy and Jesse Bright, to unravel the puzzle of Northern Democratic political allegiance to the South. As congressmen, state party bosses, convention wire-pullers, cabinet officials and presidents, these men produced the legislation and policies that led to the fragmentation of the party and catastrophic disunion.

Through a careful examination of correspondence, speeches, public and private utterances, memoirs, and personal anecdotes, Landis lays bare the desires and designs of Northern Democrats. He ventures into the complex realm of state politics and party mechanics, drawing connections between national events and district and state activity as well as between partisan dynamics and national policy. Northern Democrats had to walk a perilously thin line between loyalty to the Southern party leaders and answering to their free-state constituents. If Northern Democrats sought high office, they would have to cater to the "Slave Power." Yet, if they hoped for election at home, they had to convince voters that they were not mere lackeys of the Southern grandees.

Tarleton, a member of The Texas A&M University System, provides a student-focused, value-driven educational experience marked by academic innovation and exemplary service, and dedicated to transforming students into tomorrow's professional leaders. With campuses in Stephenville, Fort Worth, Waco, Midlothian and online, Tarleton engages with its communities to provide real-world learning experiences and to address societal needs while maintaining its core values of integrity, leadership, tradition, civility, excellence and service.

http://www.yourglenrosetx.com/news/community/article_9b9c99de-a9d0-518e-ba00-e9efdab50ef8.html

from Lincoln's letter to Major General Hooker, January 26, 1863:

"...I have heard, in such a way as to believe it, of your recent saying that both the Army and the Government needed a dictator...Only those generals who gain success, can set up dictators. What I now ask of you is military success, and I will risk the dictatorship."

Lawmaker seeks to eliminate Confederate holiday

By Madlin Mekelburg | February 10, 2015 | Updated: February 10, 2015 11:26am



Photo By John Moore/Getty Images

Civil War re-enactors from Hood's Texas Brigade launch an evening attack as part of a three-day Battle of Gettysburg re-enactment on June 29, 2013 in Gettysburg, Pennsylvania. Rep. Donna Howard, D-Austin, has filed a bill to eliminate Confederate Heroes Day, the 42-year-old holiday that honors Jefferson Davis, Robert E. Lee and other Confederate figures.

- Jan. 19 may have been the last official Confederate Heroes Day to be celebrated in Texas.

Rep. Donna Howard, D-Austin, has filed a **bill** to eliminate the 42-year-old holiday that honors Jefferson Davis, Robert E. Lee and other Confederate figures. The bill would establish a new holiday, to be celebrated in May, called Civil War Remembrance Day, which would honor all men and women who fought during the Civil War.

Confederate Heroes Day was born in 1973, after the Texas Legislature opted to combine the celebrations of Lee and Davis' birthdays, both of which previously were official state holidays. It was decided that the day would honor all soldiers who had served in the South during the Civil War.

This year, the celebration of the confederacy fell uncomfortably on the same day as Martin Luther King Jr. Day, which is the third Monday of January each year.

<http://www.chron.com/news/politics/texas/article/Lawmaker-seeks-to-eliminate-Confederate-Heroes-Day-6072954.php>

By: Howard

H.B. No. 1242

A BILL TO BE ENTITLED

1 AN ACT
2 relating to replacing "Confederate Heroes Day" with "Civil War
3 Remembrance Day" as a state holiday.
4 BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF TEXAS:
5 SECTION 1. Section 662.003(b), Government Code, is amended
6 to read as follows:
7 (b) A state holiday includes only the following days:
8 (1) ~~[the 19th day of January, "Confederate Heroes~~
9 ~~Day," in honor of Jefferson Davis, Robert E. Lee, and other~~
10 ~~Confederate heroes;~~
11 ~~[(2)]~~ the second day of March, "Texas Independence
12 Day";
13 (2) ~~[(3)]~~ the 21st day of April, "San Jacinto Day";
14 (3) the second Monday in May, "Civil War Remembrance
15 Day," in honor of the men and women who served during the Civil War;
16 (4) the 19th day of June, "Emancipation Day in Texas,"
17 in honor of the emancipation of the slaves in Texas in 1865;
18 (5) the 27th day of August, "Lyndon Baines Johnson
19 Day," in observance of the birthday of Lyndon Baines Johnson;
20 (6) the Friday after Thanksgiving Day;
21 (7) the 24th day of December; and
22 (8) the 26th day of December.
23 SECTION 2. This Act takes effect September 1, 2015.

**Some folks in Austin are ready to trash our ancestors based on lies and ignorance.
Below is a message to them from one of our SCV Camp 1904 members.**

To: The Honorable Texas House of Representatives, Donna Howard - donna.howard@house.state.tx.us

From: Randall Scott Erwin

RandallScott@Ghostryders.com

Subject: HB 1242 replacing "Confederate Heroes Day" with "Civil War Remembrance Day" state holiday

Dear Madam Representative,

My understanding is that HB1242 will discontinue the Texas state Confederate Heroes Day and combine it with a broad observance, Civil War Remembrance Day. And, in support of this bill, your comments (a paraphrased quotation,) "...that Confederate soldiers were treasonous slave owners." If that is truly the purpose of HB1242, and your statement, then I must object to both.

We celebrate our heroes to honor their sacrifice and perpetuate their legacy never to forget that Texans owe our very existence to Confederate soldiers. My family honors our Confederate hero, Pvt John Geupel (photo below) who did not own slaves and fought courageously against Union invasion forces in the Battle Of Galveston, January 1st 1863.

Confederates were brave men who fought to protect their families and homes. And, in the photo, (a dear gentle man we call Grandpa,) is a man who will forever remain alive in our hearts as both patriarch and Texas Confederate hero, but more importantly, he should be honored and respected by all Texans.

You can apologize to my family by rescinding this bill. Or, you can continue HB1242 to dishonor my Grandpa and all Confederate heroes, but then, how can we trust you won't dishonor our Audie Murphy's, Chester Nimitz's, Chris Kyle's, and all our Texas heroes?

Randall Erwin

If you don't know your Representatives:

<http://www.house.state.tx.us/members/find-your-representative/>

If you know your Representative (contact infor):

<https://www.govtrack.us/congress/members/TX>



Some thoughts on the Charge.....

To you, Sons of Confederate Veterans, we 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 THE PRINCIPLES HE LOVED** and which made him glorious and which you also cherish.

Lt. General Stephen Dill Lee
Commander-General
United Confederate Veterans
New Orleans, 25 April 1906

Remember, it is OUR duty to see that the true history of the South is presented to future generations.

For ALL you SUV fans and SUV wanabes read this about your BELOVED hater of All things Southern:

The Lincoln Putsch: America's Bolshevik Revolution
Language English
By George McDaniel

Published: 1998-01-01. Regardless of how "conservative" the Republican Party may or may not be, it is easy to forget that there was a time when the Party was far from conservative, that in the early days of the party, socialists and outright communists played an active role. In fact, it can and will be argued here that the election of Abraham Lincoln in 1860 was made possible by communists and socialists, most of them German immigrants in the Midwest, and indeed the prosecution of the War depended in large part on those same alien people.

Consider, for example, the following.

Union General Franz Sigel had been a leader in the communist Revolution of 1848, a revolution fought to destroy the individual state governments of Germany, and forcibly unite them under an all-powerful central, socialist government. Thanks to some inept leadership, part of it provided by the young Sigel, that revolution failed and Sigel, along with thousands of other "forty-eighters," fled Europe for America, bringing their revolutionary socialist ideas with them. During the War, his troops declared "I fights mit Sigel." After his disastrous retreat at the Battle of Wilson's Creek, a Confederate song made fun of Sigel and his Hessian troops this way:

**Ven first I came from Lauterback
I works sometimes by bakin'
und next I runs my beer saloon,
und den I try shoe-makin',
But now I march mit musket out**



**To save dot yankee eagle
Dey dress me up in soldier clothes
To go and fight mit Sigel.**

Ralph Waldo Emerson, the Massachusetts Yankee transcendentalist and hater of the South, wrote so approvingly of Sigel and his countrymen:

"This revolution has a feature new to history, that of socialism."

Carl Schurz was another forty-eighter, who had met Karl Marx at the Democratic Club in Cologne. Schurz later went on to deliver the votes of 300,000 German immigrants to Lincoln in 1860. He was rewarded with an appointment as ambassador to Spain. War broke out just before his departure, but Lincoln prevailed upon him to go anyway. While in Spain, Schurz concluded (1) that the possibility of Europe recognizing the Confederacy was very real, and (2) that Lincoln should declare the War a crusade against slavery. It was Schurz's ideas and influence that eventually held sway with Lincoln, and resulted in the Emancipation Proclamation.

Communist communities were numerous in the North and the Midwest in the 1850s: Fruitlands at Concord, Mass.; the Owenite community of New Harmony, Indiana; the various Amanite communities in Iowa. Emerson's own personal favorite communitarian was Fourier, who inspired a number of communist utopian communities and became the spiritual leader of Horace Greeley, the editor of the New York Tribune. Students of the War are well-acquainted with the role of Greeley and his newspaper. They may not be aware that the Tribune had avidly covered the Revolution of 1848, and frequently employed Karl Marx as a correspondent. (In fact, Marx and Engels' book, *The Civil War in the U.S.*, consists of collected articles and dispatches from the Tribune. In those pieces, the two inventors of Communism fret over every Union setback and cheer every Union advance.)

Another communist community in the midwest was that of Communia, Iowa, founded by a German immigrant named Wilhem Weitling, who had been one of the principal revolutionary figures in Europe as a leader of the communist organization known as the League of the Just. Coming to America after the Revolution, he involved himself in a number of communist causes, included the Arbeiterbund, a German workers' association, and in Communia. His life and ideals, which are detailed in his biography, *The Utopian Communist*, by Carl Wittke, present an excellent case study in communist revolutionary thought in America in the years leading up to the War.

These German immigrants were different, socially, religiously, and politically from those who had come before. Colonial German immigrants and those prior to 1848 were mainly farmers, a mixture of Lutherans and various small sects, all of whom were pious Christians. Most became Democrats. In America, they settled in Pennsylvania, then began to filter down the Great Wagon Road to places in the South such as Salem (now Winston-Salem), North Carolina. These Germans were hard-working and of sturdy stock, though considered somewhat dull and plodding.

Forty-eighters, on the other hand, came to America for its socialist promise, such as that of free land as was represented by the Homestead movement. Most settled in cities, however. They were rootless, with no particular attraction for a homeland. As Marx said, "the proletariat knows no fatherland." These Germans coming after 1848 were more urban, more

educated, less willing to work and more apt to look to the welfare state. They tended to be irreligious, even atheistic.

The government of the city of Chicago in the 1850s and 1860s came strongly under German socialist influence. A forty-eighter, Dr. Ernst Schmidt, called "the Red Schmidt," ran for mayor on the Socialist party ticket in 1859 and received 12,000 of the 28,000 votes cast. When another forty-eighter, Friedrich Hecker, called on Lincoln at the 1861 inauguration, Lincoln is said to have asked: "What became of that long, red-haired Dutchman [German], Dr. Schmidt? Almost every Dutchman has been in here asking for a job; why doesn't he come in?" Most of them, one might add, came away happy.

The Revolution of 1848 was in some respects a reverse image of the War for Southern Independence. Germany, which existed as hardly more than an abstraction, was in fact a decentralized collection of autonomous states. In keeping with the Marxist emphasis on the large, omnipotent, central government, these so called "revolutionaries" were actually intent on overthrowing local rule and setting up a totalitarian dictatorship. Such socialist "reformers" included, in addition to those already mentioned, one August von Willich, future brigadier of the Ninth Ohio and the 32nd Indiana. Von Willich had been an ardent follower of Karl Marx and had once led a Communist mob against the Cologne City Hall. Though at times a rabble rouser, Willich was a military man through and through. At Shiloh, he amazed his fellow officers (who included Gen. Lew Wallace, who described it) by putting his men through the manual of arms drill while under Confederate fire, even as many of them were being shot down. Willich, known for his regimental drills even after 20-mile marches, was prone to address his men as "Citizens of Indiana" and lecture them at length on the virtues of communism.

Alexander von Schimmelfennig was another German revolutionary who became a Union general. So was General Max von Weber, who had served as a colonel under Sigel in the revolution. So too was Karl Leopold Matthies of Iowa.

In the lower ranks, the former German revolutionaries were even better represented. Among them were Lt. Colonel Carl Gottfried Freudenberg, who had led insurgents at the age of 15 in an engagement near Mannheim, and the Austrian Ernest Fahtz, who became Lt. Colonel of the 8th Maryland. There was also Dr. Friedrich Hecker, who had been a leader in the Baden, Germany, rebellion. Another was Col. George von Amsberg, who had been a leader in the socialist revolt in Hungary. Adolf Dengler, a Baden Revolution veteran, was the colonel of the 43rd Illinois. Colonels Joseph Gerhardt, Carl Eberhard Salomon, Wilhelm Heine, Konrad Krez, Henry Flad, Fritz Anneke, Franz Mahler, Adolf von Hartung, Edward Kapff, August Mersey, Friedrich Poschner, Franz Wutschel, Rudolf von Rosa, and other such names form a list that goes on and on. All of them were socialists, all of them were Union officers. There were at least 50 German-born majors, though that number is probably far too low. Most of these men were from midwestern states: Ohio, Illinois, Missouri, Iowa, and Wisconsin.

As far as enlisted men were concerned, the number of Germans, most of whom had also seen service in the Revolutionary armies, was, literally, legion. In New York City alone, thousands of Germans volunteered immediately after Fort Sumter. New York state had 10 purely German regiments during the war. The NY German regiments included: the Steuben Rifles, Blenker's 8th NY, the Astor Rifles, the German Rifles No. 5, the SchwarzeJager, and

the German Rifles No. 3. Blenker's Regiment was reviewed by Gen. Winfield Scott and Lincoln in June, 1861, during which Scott called them "the best regiment we now have."

The preponderance of German-born officers and men in the Union armies is overwhelming. It is estimated that in 1860 there were approximately 1,204,075 Germans in the states that would remain in the Union. During the War, approximately 100,000 additional Germans entered. That makes for a total of about 1,300,000 Germans living in the Union during the War years. It is calculated that about 118,402 would have been subject to military service. The number who actually served was by some estimates around 216,000. This means the Germans were over-represented by nearly 100,000 men. Of the total of those serving, at least 36,000 served under German officers. If the total number of German troops is assumed to be 216,000 and we accept that the total of all foreign-born troops was nearly 500,000, which was about one-quarter of all Union troops, we see that as many as 1 in every 4 Union troops was actually of foreign birth, and that that foreigner was as apt to be a German as not. This is an astonishing statistic, and bears out the widely held Confederate belief that they were fighting an army of Hessians.

What were the political beliefs of these men? As noted above, a great many of the Germans, and virtually all those who had arrived since 1848, were former revolutionaries and socialist in political orientation. Many were imbued with the Liberal ideas that had come into prominence in Europe with the Jacobins in the French Revolution, and had remained around in various guises ever since. In America, these radicals retained their beliefs, finding encouragement in such something-for-nothing policies as the Homestead movement. Most of the recent immigrants came to be free-soilers. Combined with their Liberal antipathy to slavery, and their ideological devotion to omnipotent central government, they were thus natural-born Unionists.

An interesting phenomenon in 1860 was the "Wide-Awake Club" movement. Wide-Awake Clubs were paramilitary German and Scandinavian Republican organizations founded to promote the Lincoln cause. A Wide-Awake Club was founded in Washington, DC, and in three days signed up over 50 members, most of whom were German Jews.

A large number of German-language newspapers were published throughout the Union, particularly in the Midwest. An example was the Illinois Staats-Zeitung, which was virulently anti-Southern. In an ironic twist on the modern-day "Southern Swastika" slander, that newspaper coined a term for the Confederate flag: Klapperschangenflagge (rattlesnake flag). Throughout the war, it spewed forth hate for the South that rivaled any coming out of New England.

Lincoln realized the power of the Germans in this region. The German vote was viewed as essential in the election of 1860. Carl Schurz was the chairman of the Wisconsin delegation to the Republican convention in Chicago. Schurz, whose communist credentials in Germany were impeccable, was also a member of the Republican National Committee. Germans such as Gustav Korner, Francis Lieber, Friedrich Hassaurek, Frederick Munch, and Judge Krekel all spoke forcefully for Lincoln. Schurz alone traveled an astounding 21,000 miles speaking on behalf of Lincoln, for whom he promised and delivered 300,000 German votes.

Numerous historians have held that the foreign-born (primarily German) vote in the Upper Midwest decided the outcome of that election. For example, in a widely quoted essay in the

American Historical Review, July 1911, entitled "The Fight for the Northwest, 1860," William Dodd analyzed the 1860 vote. He concluded that the Republicans made a concerted effort to win over the votes of the new German immigrants, through their support of high tariffs and free homesteads, in addition to liberal ideologizing. Dodd wrote that Indiana, Illinois, and Iowa "would have given their electoral votes to Douglas but for the loyal support of the Germans and other foreign citizens led by Carl Schurz, Gustave Koerner, and the editors of the Staatszeitung of Chicago." He concluded that had one voter in twenty switched from Lincoln to Douglas, Lincoln would have lost the upper Midwest and hence the election. Dodd wrote: "The election of Lincoln and, as it turned out, the fate of the Union, were thus determined not by Native Americans but by voters who knew least of American history and institutions."

The chief exponent of the philosophy of most of these people was Karl Marx. The extremely pro-Union, anti-Southern writings of Marx and his colleague Friedrich Engels echo the attitude of his German followers as we have discussed here. In addition, his later followers, the Soviet Russians, adopted similar positions in their official histories of the WBTS. To quote one Soviet historian, D.B. Petrov, who commemorated the 150th anniversary of Lincoln's birth by writing his biography (Abraham Lincoln, Moscow, 1959): "Lincoln sincerely sympathized with the workers and sought the fulfillment of their most important demands. In this, lay the main reason for Lincoln's authority among the common voters." The Confederacy, on the other hand, is reviled in official Soviet history: "The secession movement was not a struggle for the sovereign rights of states but a reactionary rebellion of slaveholders, speculating on the ideal of states' rights." (R.F. Ivanov, The Civil War in the USA, Moscow, 1960). According to Ivanov, the secessionist slaveholders "vigorously suppressed" all opposition; therefore, secession was an "anti-peoples movement." Notice that these Soviet writings were published at the height of the Cold War, yet the writers are adamant to defend the U.S. Federal government. Why would they defend their supposed arch-enemy?

A look at the events that took place thirty years later in the "Evil Empire" (one is tempted to refer to it as the "Other Evil Empire") will reveal the answer. Aside from the fact that Lincoln has long been a hero in the Communist world (witness the Communist "Abraham Lincoln Brigade" on the Loyalist side in the Spanish Civil War), movements like the Confederacy are a threat to empires. Mega-states, regardless of their personal differences, must hang together to maintain the myth of omnipotent government.

Summary

A forgotten chapter in the history of America is the influence of German communists in the Midwest in the years following 1848. Refugees numbering in the many thousands from the failed communist Revolution of 1848 settled there, bringing with them socialist ideas favoring large central government, land redistribution, and abolitionism.

These people avidly supported the election of Abraham Lincoln in 1860, providing what many believe was the margin of victory. In response to Lincoln's call for troops, they joined the Union Army in large numbers, forming perhaps one out of eight of all Union troops in the field, a great many of them under German officers, themselves communist veterans. In the civilian sphere, socialists and communists formed a powerful element in the Republican Party, and Lincoln, himself a Midwesterner who shared much of their worldview, awarded them with major appointments.

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An open letter to the Texas Division 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."

"The SCV strives to honor and keep alive the memory of the Confederacy and the principles for which Confederates fought, thus giving the world an understanding and appreciation of the Southern people and their brave history".

Tell me now, where the justification for your actions fall in the Charge and Mission Statement, taken from the Texas Division web site?

We are the Sons of Confederate Veterans, not the VFW, American Legion, Viet Nam Veterans Association, or, any other organization. WE ARE NOT a veterans association; WE ARE a Southern historic and heritage preservation organization. Each and everyone here is the same as I. I am here by the grace of Almighty God by making me the product of the loins of a Confederate Veteran. I did not fight, you did not fight in the War Between the States, our ancestors are the ones that starved at Camp Chase, and, Camp Douglas, and froze at Elmira. They are the ones we are supposed to defend and whose history we are supposed to perpetuate. The SCV is founded on history---on the past. We do not exist to glorify ourselves, but, to honor the Confederate Soldier.

This present upheaval is caused by a few disoriented members who consider themselves the "Illuminati", the enlightened ones, that are trying define the "Cause" instead of defending it

they have chosen to aggressively accuse other members of wrongdoings while they themselves are guilty of “Dereliction of duty” and “Conduct unbecoming”

This is the second year in a row . . . WHY are we spending so much time, energy, resources, and abilities on this when there are people that are vigorously, aggressively, and repeatedly trying to remove the Battle Flag at places like Washington and Lee University and the Citadel, disgrace Confederate monuments and memorials, and remove statues of Confederate heroes?

In my humble opinion these few self-promoting, self-serving, self-centered, narcissist, egomaniacal individuals are not worthy of calling themselves member of the SCV. It seems to me that the Moral Compass of these people is stuck on North . . . as they are not acting like Southern Gentlemen. They are not following the Charge, and not presenting, or perpetuating the true history of the South to future generations, and defiantly not worthy of placing Laurel leaves at the feet of the accused.

Your Obedient Servant,
Jim McNabb

Word on the street is that VENDETTA SQUAD members **Gary Bray and David McMahan intend to run AGAIN for Division offices.**

Do we really want to continue with corrupt “leadership”?

Let support good men who are concerned with UNITING the division the above men have worked so hard to DIVIDE by attacking Honourable men. Its time for NEW LEADERS who are interested in defending the CHARGE and upholding the GOOD NAME of our Confederate fathers.

Abraham Lincoln as the "Federal Phoenix" (1864)

Abraham Lincoln as the "Federal Phoenix" rising from the fire of the American Constitution (1864)



John Tenniel, "The Federal Phoenix", *Punch*, Volume 47, December 3, 1864.

Source

Allan T. Kohl, Minneapolis College of Art & Design.

<<http://www.arthist.umn.edu/aict/Tennielweb/punch/641203.html>>. From "The Federal Phoenix," *Punch*, Volume 47, December 3, 1864, p. 229.

Description

This week is the 15[4]th anniversary of the start of the American "Civil War" or "War for Southern Independence" depending on one's political point of view. The image above is by the British cartoonist and illustrator John Tenniel (1820-1914) which appeared in the December 1864 issue of the satirical magazine *Punch*. Lincoln had recently won a hotly contested presidential election against his Democratic opponent George McClellan. To Tenniel and his English readers it seemed that Lincoln and the Republican Party had "risen from the ashes" of defeat like the proverbial phoenix. A rather stern and arrogant looking Lincoln is unfurling his political wings ready for another 4 years in office. At the end of its lifespan the phoenix is consumed by fire and emerges anew (or resurrected) for another long cycle of life. In this picture the fire which consumes the old phoenix and readies it for another life are logs with the names "Commerce," "United States Constitution," "Free Press," "Credit," "Habeus Corpus," and "States Rights." Tenniel (along with many contemporary American critics of Lincoln) thought that the American Republic itself had been consumed by the fire of civil war which had brought about press censorship, the imprisonment of critics, the suspension of habeas corpus rights, the imposition of the income tax, and other measures.

Analysis

British and American classical liberals and constitutionalists were split over the issue of the secession of the southern states and the "Civil War." Those in the tradition of Thomas Jefferson thought that the original compact between the states to form the union was a voluntary and mutual one and that if any state or group of states wished to leave that compact they were free to do so. Free traders, especially in Britain, supported the free trade South over the protectionist North, although both Richard Cobden and John Stuart Mill thought that this argument was exaggerated. Others saw the struggle as one between a rising mercantilist North which wanted to raise tariffs and impose a Hamiltonian "American System" of government funded internal public works on an unwilling South. Those opposed to slavery saw the war as a "clash of civilisations" between a "free labor" industrialising North against a slave-owning agricultural South. Others still, worried that the means chosen to fight the war, whatever the merits of doing so, violated important provisions of the constitution (as suggested by Tenniel's cartoon) which did not bode well for the growth of the state and the condition of liberty after the war.

Online Resources

- [the U.S. Constitution](#)
- [Thomas Jefferson](#)
- [John Stuart Mill](#)
- [Richard Cobden](#)

<http://oll.libertyfund.org/pages/abraham-lincoln-as-the-federal-phoenix-1864>

ACLU argues the First Amendment prohibits Texas from engaging in viewpoint discrimination

Walker v. Sons of Confederate Veterans

February 20, 2015

Whether Texas violated the First Amendment by refusing to allow a specialty license plate bearing the Confederate Flag because its message was deemed offensive to many members of the public.

Texas has established a specialty license plate program to generate revenue. The Sons of Confederate Veterans applied for a specialty license plate under this program that included the Confederate flag. Their request was denied on the ground that many members of the public would find it offensive. While agreeing with the state's assessment of the Confederate flag and the message it conveys, the ACLU argues in its amicus brief that the First Amendment prohibits Texas from engaging in viewpoint discrimination in its specialty license plate program, which is best understood as a forum for private speech.

<https://www.aclu.org/free-speech/walker-v-sons-confederate-veterans>



**Adopt a Soldier of
Shockoe Hill Cemetery**

Now marked!

Unknown Confederate
Soldier

On 28 March 1862 the following appeared in Richmond's Daily Dispatch:

Body of a soldier found.
--The body of a soldier, supposed from his dress to be from Louisiana; rose to the surface of the dock yesterday, near the corner of 20th street, and though much decomposed, was secured to the bank, in order that the Coroner might hold an inquest over the remains.

The next day, the following appeared in the newspaper:

Inquest.
--Acting Coroner Richard D. Saxnay yesterday held an inquest over the remains of an unknown soldier, whose body was found in the Dock, at the intersection of 20th street, on Thursday last. The body had been long in the water, and there was no means to identify the party, or reason to suppose foul play had been exercised to produce death. A verdict was returned in accordance with the above facts, and the body was ordered to be interred.

The soldier was buried in Shockoe Hill Cemetery on 28 March 1862, the burial record entry reading, "A volunteer soldier, sent by coroner."



"In a time of universal deceit, telling the truth becomes a revolutionary act."

- George Orwell, '1984'

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An Insult and a Well-Reasoned Response

Gentlemen, please forward this email to all SCV members in your camp. This is one of the best emails I have seen and I am so impressed on how Susan handles herself and stands her ground.

She is truly an inspiration.

Respectfully,

Kyle Sims

-----Original Message-----

From: Virginia Flagger <info@vaflaggers.com>

To: undisclosed-recipients;

Sent: Tue, Feb 17, 2015 11:00 am

Subject: Va Flaggers: Charlottesville Lee-Jackson Day Update

As of this writing, the Charlottesville City Council meeting scheduled for tonight, at which the proposal to eliminate the City Lee-Jackson holiday will be read, will "happen as scheduled". <http://www.charlottesville.org/index.aspx?page=3544>

Also as of this writing, we will not be attending. The region was hit with 6-8 inches of snow, and freezing temperatures tonight would make late night travel home treacherous for our folks, even if we could get there.

Yesterday, the Daily Progress published an article, which included several statements I had given them. http://www.dailyprogress.com/news/local/charlottesville-ordinance-to-remove-lee-jackson-day-expected-to-be/article_e25d5764-b617-11e4-aa33-1b701f108385.html

The typical slant of the piece is certainly not surprising, but we were pleased that several good points were made.

Last night, I received the following email:

From: **Matthew Bowen** <drmbowen@comcast.net>

Date: Mon, Feb 16, 2015 at 9:58 PM

Subject: Lee-Jackson Day (Charlottesville)

To: info@vaflaggers.com

Ms. Hathaway:

Regarding the subject reference and related debate, I just took note of this quote attributed to you on behalf of the Virginia Flaggers:

Posted: Monday, February 16, 2015

"This holiday honors two American veterans. **To deny them** the honor and remembrance they deserve **is to insult and dishonor all veterans.**"

Madam, your assertion is *entirely* incorrect. From the firsthand vantage point of documentary interview conducted with African-American veterans ranging from legendary units such as the 333rd artillery at the Battle of the Bulge and the Montford Point Marines to African-American veterans who served on combat units during the worst fighting of the Vietnam

war, I can assure you with 100% certainty that, counter to your statement, they all in fact feel dishonored--to say the least--precisely on *account of* the persistence of a Lee-Jackson holiday.

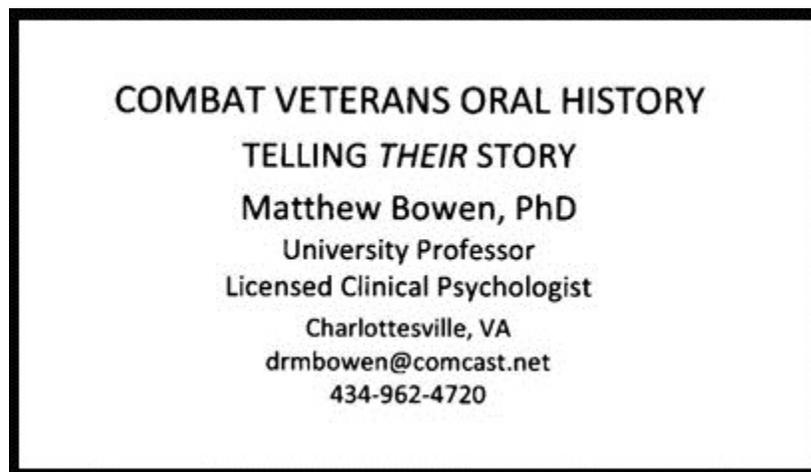
Otherwise, know that I speak as well from the perspective of one who has a plot in my ancestral cemetery (Tate County, MS) alongside that of my great-great grandfather, who fought with the 42nd Mississippi Infantry. Indeed, as a small boy visiting with my great-aunt Jessie, I was ceremoniously shown the cherished family heirloom of his canteen with a musket ball hole in it, and told tales of his service. As such, I have carried my whole life a deep understanding of and respect for the Confederate veteran.

On behalf of the Combat Veterans Oral History Project, for the reasons stated, I beg that you refrain in the future from further unqualified statements such as the above.

Regards,

Matthew Bowen

<http://www.gofundme.com/4g76lc>



MY RESPONSE:

From: **Virginia Flagger** <info@vaflaggers.com>
Date: Tue, Feb 17, 2015 at 11:34 AM
Subject: Re: Lee-Jackson Day (Charlottesville)
To: Matthew Bowen <drmbowen@comcast.net>

Mr. Bowen,

I am afraid I do not know to what "unqualified statement" you are referring. Generals Robert E. Lee and Thomas J. "Stonewall" Jackson served in both the United States and Confederate Armed forces. I was raised to respect and honor ALL American veterans and that to insult one was to insult all. These men were, and remain, American Veterans, and as such, and considering their military genius, impeccable character, and devotion to God and Country, deserve every respect and honor, including the city holiday, set aside to honor them in Charlottesville, Va.

<http://www.veteranstoday.com/2013/04/03/confederate-soldiers-american-veterans-by-act-of-congress/>

Unlike you, I don't claim to speak "for" thousands of Veterans, but I can share information from a recent poll of American Veterans: "*In May 2014, The American Legion Magazine asked its readers, website visitors and social media followers to select from a list of 100 beloved U.S. veterans. More than 70,000 votes were cast. The choices span our nation's lifetime.*" Among the top 25 beloved U.S. Veterans, as voted BY U.S. Veterans, Generals Lee and Jackson ranked #8 and #25, respectively.

<http://www.legion.org/belovedveterans>

No I can't speak for the Veterans you mention, and I wonder how you can make such assertions, with 100% certainty, or any certainty at all, unless each individual of hundreds of thousands of black veterans told you that, specifically, and/or

unless you are claiming clairvoyance or omniscience? Ironically, many of these men you mentioned served in U.S. Armed forces that were not desegregated until 1948, a full 83 years after Lee surrendered at Appomattox. I doubt they blamed Lee & Jackson or any other Confederate Veteran for that injustice.

I will, however, speak on behalf of my four Great-Uncles, who, in 1941, left Virginia to serve honorably in World War II:



L-R, Granville David Jenkins, Wesley William Jenkins, John Sylvanius Jenkins, and Ryland Sylvester Jenkins. Uncle Granville was with the 24th Infantry in the Pacific. He was awarded a medal for bravery and came home to be killed by a drunk driver. Uncle Wesley was with the 2nd Marine Div. in the Pacific. Uncle "Tootsie" was with the 90th Infantry in Europe. He was the last surviving brother and died last year, at 95. Uncle Ryland was with the 9th (Army) Air Force in Europe.

They were the grandsons of a Confederate Veteran, and from them, I learned to honor and respect ALL who serve.

I am deeply saddened that someone like you, who has apparently devoted so much time to the good work of recording the history of our Veterans, would choose to make such prejudicial statements about Lee & Jackson, by speaking in favor of removing a holiday set aside to honor their memory. Had I not known of your prejudicial views and the endorsement (on behalf of Combat Veterans Oral History Project) of the removal of the Lee-Jackson holiday, I would have been eager to support your project, and encourage others to do the same.

Refrain from making statements such as what was quoted in The Daily Progress? No sir, I will not. As long as I have breath, I will continue to speak for my Confederate ancestors, who can no longer speak for themselves.

Sincerely,
Susan Hathaway
Va Flaggers

I share this communication in the hopes that any Veterans who read it and feels inclined, might share their views on the topic with Dr. Bowen, and to make like-minded folks aware of the formal and public stand taken against Lee-Jackson Day in Charlottesville "*on behalf of the Combat Veterans Oral History Project*".



Confederately yours,
Susan Hathaway
Va Flaggers

“History is Nothing but a Pack of Lies We Play Upon the Dead.”

By William Cawthon on Mar 2, 2015



Henry Timrod, the greatest Southern poet next to Edgar Allan Poe, the “Poet Laureate of the Confederacy,” died during Reconstruction in 1867 at the young age of 38. Dr. James E. Kibler, an outstanding authority on all things Carolinian and a noted author and Professor Emeritus of English at the University of Georgia, tells me that Timrod died of starvation. After the war he worked as a correspondent for a new Charleston newspaper, which did not have the money to pay him. Dr. Rayburn Moore of the University of Georgia (whom I knew, a very courteous and genteel old Southern gentleman of traditional Southern values), wrote in the article on Timrod in the Poetry Foundation biographical series that after the War Timrod and his family “lived from hand to mouth, selling family furniture and silver and reluctantly accepting money from friends, including William Gilmore Simms and Hayne.”

Simms himself during a time during Reconstruction lived in a garret room in Charleston with some of his children. Simms writes of having to sell prized books to have enough money to eat. He sold his extremely valuable autograph collection to Yankees to help support himself. And Simms inherited

from his wife, who died during the War, a large plantation, but a plantation of even thousands of acres without adequate labour and an economy productive of prosperity cannot provide much in the way of material support other than a bare subsistence living. These times and conditions of Southern poverty after the War bred the wide known Southern expression, “Land Poor.”

When Sherman’s Invading Army came through Barnwell County, the Yankee soldiers burned Woodlands, Simms beautiful plantation dwelling house, to the ground, except for one wing which the slaves saved by putting out the fire. Unfortunately, the wing which contained Simms’ library of 10,700 volumes, one of the largest libraries of the United States, the Yankees burned to the ground, destroying Simms’ exceptionally fine library.

The library of my third Great Grandfather, Dr. Horatio Bowen, of Clinton, Georgia, was also completely destroyed by Sherman’s troops. The books were housed in a separate building from the dwelling house. The Yankees set fire to the library building. Reputedly, Dr. Bowen’s library was one of the largest in a wide area, perhaps in all of Middle Georgia, then the leading section of Georgia. Interestingly, fine library books are in the background of an oil portrait of Dr. Bowen which an 85 year old cousin has recently entrusted to my care.

Details of the destruction of the South wrought not only by Sherman but also by many other invading Yankee armies across the length and breadth of our Southland would fill many volumes, and then many acts of vandalism and pure hatred of the South and destruction will be lost to history.

Southerners have been brought up with the constant refrain that the South was historically the poorest region “of the country.” This has been true only since the massive Yankee conquest and laying waste of the South in the War for Our Independence as a People.

Before the War, the South was the Wealthiest region of the U. S., far and away. This is not Southern pride and puffing, this is actual fact, based on the U. S. Censuses of 1860 and of 1870, which required that every head of a household give his total wealth, divided into personal and real property. In 1860, immediately before the War, the people of the South, other than the slaves — and this includes thousands of blacks were free people — were twice as wealthy on a per capita basis than were the people of the North. Think about that! In 1870, the first Federal Census taken after the War, the people of the North were twice as wealthy as were the Southern people.

Literally, for Southerners, it was a world turned upside down, in just about every way imaginable.

In 1860, every Southern State of the eleven principal Confederate States was wealthier per capita of the free population than was the wealthiest Northern State. That takes a time to really soak in. Mississippi, today the poorest State per capita, was in 1860 the wealthiest U. S. State per capita. Truly amazing, is it not. Even including all of the slaves, the wealthiest U. S. counties were Southern counties. And the slaves, though no wealth was recorded for them, did have some wealth. Many planters allowed their slaves to grow patches of cotton, which the blacks, as slaves, sold for cash, which they kept. Often planters purchased the cotton from their own slaves. The black slaves almost everywhere had their own vegetable gardens, and many planters allowed them to sell their produce at market, retaining the proceeds. The slaves also commonly hunted for game in the woods, and, again, frequently sold it if they so chose, though mainly they supplemented their diets by the wild game they themselves hunted, often with guns and rifles.

A female tutor of South Carolina was given as a present from the slave mauma jewelry which the slave had purchased with her own money.

So many livestock were killed by the Invading Northern Armies that the number of livestock in the entire South did not reach the pre-War levels for twenty years, or longer, even though the Southern population had increased fairly substantially between 1870 and 1880.

South Carolina did not pay off the debt the Reconstruction government had saddled her with until the 1950s.

The South has, in truth, not recovered from the economic, physical, mental, and psychological destruction and scares of the War to this day. In order to do so, the per capital wealth of the South would have to be significantly greater than that of the U. S. as a whole. Southerners would be leaders, not followers, of major trends. Southerners would not be cowed, afraid to speak their minds on subjects of the first importance. The educational level of Southerners would be far higher. Before the War, in 1860, again, with the U. S. Census figures, the proportion of Southern youth who went to college was twice the proportion of Northern youth.

Before the North's wholesale laying waste to the South, two of the best plant nurseries of the United States were Southern nurseries, the long well known Fruitland Nursery of Augusta, Georgia [the Augusta National occupies the site] and Pomaria Nursery of rural Newberry County, South Carolina, in every way as fine a nursery as Fruitland, overall offering as wide a variety of and as many plants, of the same high quality, and in some areas, offering more plants.

Dr. Kibler's work has brought to light in recent decades the importance and standing of Pomaria Nursery; previously, no one except a handful of South Carolinians, had ever heard of Pomaria Nursery, just one of thousands of examples of how the South's defeat in the epic War of American history — an epic War of World history — has so impoverished the South. Much of this is our own fault. We should have cared more about and taught our own history much more than we have done. But since the sharp Leftward turn of the U. S., the most proximate origin of which was the radical decade of the 'Sixties, our public schools have been taken over to a large extent by the Central Regime which has undertaken a thorough Reconstruction of Southern Education. Our history in the public schools, and in many private schools as well, which often mirror much in American culture, is taught as a story of major oppression and darkness. The American Regime is literally, through many channels, destroying what remains of a distinctive South, and is nowhere more effective than in its education of Southern youth, teaching them to hold in contempt and loathing the historic South.

The crippling of the South by the North's vicious conquest goes on and on. Before the War, as the exceedingly well respected historians Eugene Genovese and Michael O'Brien have shown, Southern intellectuals in field after field matched and in some cases overmatched their Northern counterparts. Many Southern intellectuals were recognized leaders in their fields. After the War, the South was "so poor," as Southerners are wont to say, that we could barely fund education. Many of the best minds of the South had perished in the War, killed or died of disease, and, as in Timrod's case, this destruction continued after the War. Many other of the best brains of the South left the South after the War, so hopeless and helpless did the South's situation seem. The LeConte brothers, professors at both what are now the University of Georgia and the University of South Carolina before the War, left the South during Reconstruction and became major founders of the University of California, at Berkeley, the major university of California. And so it went. It has been estimated that 100,000 Southerners emigrated from the South after the War, a significant number never to return. The brilliant Judah P.

Benjamin, who had served as a U. S. Senator from Louisiana and in several important Cabinet positions in the Confederate government, escaped to England where he became one of Great Britain's leading barristers. Even a son of Robert E. Lee moved to New York City, as did Varina Davis, Jefferson Davis' widow, after her husband's death. Jefferson Davis' descendants moved to Colorado, where Bertram Hayes Davis, the principal representative of the family today, lived until a few years ago, when he moved to Dallas, Texas.

The Southern Diaspora bled the South for generations, and still does to an extent, as the major cities of the U. S. are outside the South.

We have been brainwashed to believe, and this was true to an extent even of the early generations after the War, and certainly of twentieth century generations, that the South is inferior in almost every material and intellectual facet of life. Southerners commonly joke about how poor and "country" — meaning unsophisticated and homely, for lack of a better word, we are. Now I understand that the rural life is often a very good life. Southerners of the rural and small town South have, shall we say, a wholesome acceptance of life and are traditionally a good and moral people, and ever ready to defend their personal honour. But what the defeat wrought which has been so devastating is the widespread deterioration in the belief of Southern moral superiority and, frankly, Southern intellectual superiority, or, at the least, that the South is fully competent and capable of not only managing her own affairs in all ways but is a leader, that we could flourish as an Independent Southern Nation in fact, if need be.

Take the case of gardening and horticulture.

Dr. Kibler says just think of the state of gardening and horticulture in the South today if we had won the War. Columbia, South Carolina, the Capital City of the Palmetto State, before the War for Southern Independence was known for its many beautiful gardens and street plantings. Sherman burned Columbia, destroying this notable aspect of Columbia.

Many accounts, not a few by Yankee soldiers themselves with the accompanying Invading Armies, noted the beauty of Southern houses and gardens and streetscapes. These descriptions were given for not only major urban centers like Columbia but also for many county seat towns and for the rural areas of the South.

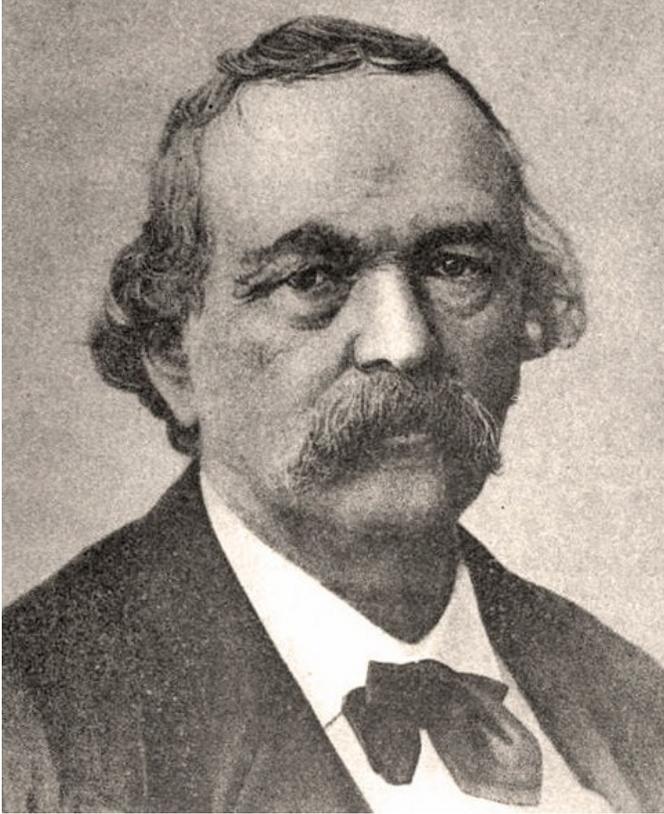
The countryside was often described by the Invading Yankees as a beautiful garden, so well kept and orderly were the farms and plantations they encountered. A Yankee soldier with Sherman's columns, viewing the scene down the Macon Road from the high hill where Captain Bonner's "beautiful residence" was located (burned by Sherman) in Clinton, Georgia, described the scene as one of great pastoral beauty. S. H. Griswold, the grandson of the famed cotton gin manufacturer, Samuel Griswold of Clinton and manufacturer of the famed Confederate Colt Revolver during the War, wrote c. 1909 that before the War the Monticello Road north of Clinton was a picture of complete orderliness and beauty, a veritable "Garden of Eden," so well kept were the plantations. These types of descriptions of the Southern landscape before the Yankee hordes descended upon the South are found fairly frequently.

The picture of the Old South that Southerners have been taught is so at odds with the reality that it brings to mind Voltaire's dictum: "Don't give me history, history is nothing but a pack of lies we play upon the dead."

<http://www.abbevilleinstitute.org/blog/history-is-nothing-but-a-pack-of-lies-we-play-upon-the-dead/>

Vindicating the South

By Bernard Thuersam on Jan 23, 2015



Reprinted from Circa1865.com.

The articles of Dr. Albert Taylor Bledsoe would often express “in vigorous language . . . the best types of literature of the conservative point of view” from the South. In battling against the inevitable tendencies of modernity changing the postwar South, he reminded Southerners that their civilization was one to cherish and perpetuate.

“The most indefatigable champion of the Southern cause was the *Southern Review*, established January, 1867, by Albert Taylor Bledsoe, formerly professor of mathematics in the University of Virginia and the author of the noteworthy book entitled **“Is Davis a Traitor?”** A man of undoubted intellectual power and with remarkable energy and resourcefulness, he had already during the war, by his studies in the British Museum, made himself familiar with the first hand sources necessary for the study of early American history.

He brought back into the South the point of view of John C. Calhoun and gave forth the arguments in favor of secession with searching logic and a scholarship that was more exact than that of the great statesman himself. He conceived it to be his duty through the *Review* to give permanent statements to the ideas that had been fought for by the

Southern people. He would not let any criticism of his course to change him in his desire to set forth the Southern point of view.

“Shall we bury in the grave of the grandest cause that has ever perished on earth, all the little stores of history and philosophy which a not altogether idle life has enabled us to enmass, and so leave the just cause, merely because it has fallen, to go without our humble advocacy? We would rather die.”

He quoted with great gusto the words of Robert E. Lee: “Doctor, you must take care of yourself; you have a great work to do; we all look to you for our vindication.” None of the discouragement incident to the management of the Review or threatened poverty could for one moment cause him to swerve from his frequently expressed object. In a long article in Vol. VIII, in pleading with the Southern people to stand by him in the fight, he says:

“To abandon The Southern Review would be like the pain of death to me. It is the child of my affections. Money is not my object. I am willing to work for the South; nay, I am willing to be a slave for the South. Nothing but an unconquerable zeal in the cause of the South and of the truth, could have sustained us under the heavy pressure of its doubts, its difficulties, its trials, and its vexations in spirit.”

He has no sympathy for modern democracy, for to him it was the child of infidelity. He is opposed to all the tendencies of modern science, for it tends to destroy the faith of mankind. He is opposed to industrialism, looking upon it as the enemy to all that is chivalric and beautiful in civilization. He will have nought to do with German philosophy or German criticism, for they are both the inaugurators of the reign of radicalism and rationalism.”



During the intensity of the fighting bullets sometimes collided—these two met point to point.



Charlottesville Lee-Jackson Public Hearing Report and Comments :

From Frank Bussey

Compatriots,

Please, take the time to read this Report and all of the Comments. These people are determined to destroy our heritage. Cut and paste some of the Comments by other loyal southerners for the time when you are forced onto the hot seat. Her prepared remarks were a blessing to Susan Hathaway.

DTYB [> <] 73

Charlottesville Lee-Jackson Public Hearing Report and Comments :

Date: February 3, 2015 at 6:51:05 PM CST

Subject: Va Flaggers: Charlottesville Lee-Jackson Public Hearing Report

From: Virginia Flagger <info@vaflaggers.com>

Before attending last night's City Council meeting in Charlottesville, Virginia, where a public hearing was to be held regarding Council Member Kristen Szakos' proposal to remove the Lee-Jackson City holiday from the city calendar, we called to make sure that public comments were welcome, and to ascertain what the requirements were to speak. We were told that all citizens of the Commonwealth were welcome, given the guidelines and told to arrive at 6:30 to sign up to speak.

Just over a dozen of us, from several different parts of the state, arrived early, signed up to speak and took our seats. What we witnessed in council chambers, almost as soon as the meeting opened was, in all honesty, shocking, and if I had not been there, would have had a hard time believing took place. Mayor Huja opened by asking for attendees to respect all speakers and not interrupt them. He may as well have been talking to the brick walls. The first 12 speakers were allowed to speak on any topic. The majority who spoke were Charlottesville residents, and a circus like atmosphere quickly ensued, with members of the audience constantly shouting and talking over speakers, council members, and the Mayor, who occasionally attempted to restore order, to no avail. The speakers themselves accused council members and the city of everything from criminal activity to overt racism and oppression at every level of government and public service, even calling for the removal of every trace of the "racist slavist" Thomas Jefferson, a scoundrel of the most unsavory from the city. To give you an idea of the speakers' subject matter, we offer, word for word, a resolution that was presented for consideration by a city resident during his remarks:

"WHEREAS the City of Charlottesville was founded by Thomas Jefferson, a scoundrel of the most unsavory variety, indeed, a slave rapist, and INSOMUCH AS the evils of racism, began during his time, continue unabated to afflict the City of Charlottesville to this day, BE IT SO RESOLVED that from this day henceforth, no longer shall the City of Charlottesville celebrate racist Confederate war criminals, but shall instead honor the memories of Nat Turner and John Brown, in hopes that one day, we shall be rid of the foul legacy of Thomas Jefferson."

As one can imagine, when it came time for the public hearing on the Lee-Jackson question, the crowd was already worked into a frenzy, and it intensified when the first speaker, an elderly Charlottesville resident, rose to speak against removing the holiday. He was heckled and interrupted over and over. Although many who watched the proceedings on live video stream told us afterward that they could hear commotion but not make out exactly what was going on, each speaker who spoke in favor of the Lee-Jackson holiday was subject to this ill-mannered and rude behavior, in varying degrees.

By the time I was called to speak, I will admit that my nerves were on edge. I had never witnessed such a spectacle in a public meeting and honestly many of us began to fear for our safety. I'm glad I had my remarks prepared and with as steady of a voice and every bit of composure I could muster, I read them as loudly as I could, hoping to drown out and determined to completely ignore the shouting and commotion in the chamber. My talking points consisted of pointing out the honor and character of Lee & Jackson, the precedent set by a proclamation signed by the Governor, the fact that this proposal was causing division and strife that would not exist otherwise, and making the point that both men were American Veterans who sacrificed all for God and Country and should not be dishonored. **This apparently was enough to make a woman in the row in front of me, who had been one of the more vocal throughout the meeting determine that she had enough evidence to label me a "racist b---h", as I was so informed as I took my seat.**

More shocking to me than the behavior of the citizens was the lack of any kind of control by the Mayor or council members. One young woman was removed from the chamber, after she repeatedly hurled insults at Ms. Karen when she was speaking. Other than that, and a few requests for quiet that were ignored, the behavior, even profanity from speakers, was permitted and therefore sanctioned, as far as we were concerned. Most of us were incredulously waiting for someone on City Council to have the guts to speak up and speak out against the behavior, and publicly apologize to the others in attendance. It never happened.

Those in attendance to oppose the measure included members of the Va Flaggers, Edmund Ruffin FireEaters Camp #3000 SCV, Robert E. Lee Camp #1589 SCV, Stafford Light Artillery SCV, 19th Va Infantry Camp #1493 SCV, Army of North VA Mechanized Cavalry, and the Sally Tompkins Chapter #2 Order of the Confederate Rose. I am more proud

than I can express of the way our folks conducted themselves, refusing to join in the disruptive behavior, despite the chaotic and abusive atmosphere.

After the public remarks section of the hearing closed, we thought it best to leave, after the blatant bigotry, animosity, and disrespect we experienced in the meeting. In the hall, we were greeted by ONE council member who made it a point to seek us out, shake our hand, thank us for coming, and apologize for what we had been subject to. I replied that I sincerely appreciated him doing so, as he was the FIRST person in the entire chamber to offer us any kind of welcome or civility. At that point, a (black) security guard standing beside me reached out his hand, shook mine, smiled, and said, "Well, let me be the second."

There were a few times during the meeting, when it became painfully obvious that council members had already decided this matter before we stepped inside the chamber, and I questioned if we had done the right thing by attending. **Those thoughts were quickly dispelled when I considered that by being there and standing for Lee & Jackson, at the very least...our opposition and the truths we submitted, were made part of the public record...and we, by our conduct and deportment, showed the stark and very clear contrast that exists between those of us who wish to honor our Confederate ancestors, and those who look for every opportunity to attack those with whom they disagree, taking great pleasure in causing division and strife where none exists.**

My only regret is that there weren't hundreds of us to make a much bigger statement.

What we witnessed last night was a good exhibit of the danger of democracy devolving into mob rule. John Randolph of Roanoke said "anarchy is the chrysalis-state of despotism." I see no greater example than the striking of a holiday to honor two men who faithfully and honorably served God and Country, in a futile attempt to appease and propitiate a handful of vocal agitators.

Respectfully,
Susan Hathaway
Va Flaggers

Follow up on City Council decision/vote: The vote on whether or not to cancel the Lee-Jackson holiday in Charlottesville will be held on the next regularly scheduled City Council Meeting, Tuesday, February 17th. **We hope that if you have not done so already, you will contact members of City Council and share your feelings about their plan to remove the Lee-Jackson holiday, regardless of the likely outcome. We will plan on being in attendance for the final vote, whether or not we are given the opportunity to speak, and encourage anyone to join us who is able.**

http://www.dailyprogress.com/.../article_02303e6a-ab52-11e4-b...

A debate over whether to pan Charlottesville's annual observance of a holiday honoring Confederate Gens. Robert E. Lee and Thomas "Stonewall" Jackson plunged the Charlottesville City Council Chambers into chaos at times Monday.

On Feb. 17, the council is scheduled to decide whether Charlottesville will continue to mark the Friday before Martin Luther King Jr. Day — the third Monday of January — as a local government holiday.

"There is a sentiment in our community that the holiday is outdated and offensive to many, and should be retired here in the City," City Manager Maurice Jones wrote in a Jan. 28 email to city employees.

Charlottesville does not give employees a paid day off on Veterans Day, he noted, at the meeting.

The debate Monday drew speakers from Petersburg and Richmond and letter writers from Oregon, Maryland and Ohio, some of whom signed their notes "In Honor of Old Virginia" or "Respectfully ... a daughter of the South."

Councilors admonished the crowd to remain civil before opening the floor up for debate during the first of two public hearings, but had to call for calm or quiet from the crowd several times as speakers were "booed" and told to sit down.

One woman was removed from chambers as a divided community in turn lauded and lambasted the late-January rite.

"This is a problem of overreach from people who think they can change history," said city resident John Heyden. He was heckled at a Dec. 15 City Council during his comments and filed a complaint to the Office of Human Rights after being removed from the dais during that meeting.

Division on Monday swung between whether the holiday served as a tribute to towering historical figures or a caustic reminder of slavery and oppression.

"If a large group of individuals feel offended, we need to listen to them," said Wes Bellamy, an Albemarle County high school teacher and candidate for the City Council.

Many localities — including the cities of Alexandria, Danville, Fairfax, Fredericksburg, Hampton, Lynchburg, Norfolk and Richmond — all have spurned an official observance of the holiday, which has its roots in the 1880s.

Lee-Jackson Day was combined with the newly-established Martin Luther King Jr. Day in the 1980s and then broken into two days by the state General Assembly in 2000.

"The whole thing was basically seen as an embarrassment," Virginia Commonwealth University professor Katherine Walker said of the combined day of recognition.

Tensions over Civil War history in Charlottesville last flared in 2013, when attendees of a forum organized by the University and Community Action for Racial Equity and the city's Dialogue on Race questioned the need for monuments to Lee and Jackson in Charlottesville.

"Lee and Jackson never fought a battle around here," Councilor Kristin Szakos said in an interview before the hearing Monday. "When we celebrate their legacy, it's about white southerners having the right to own slaves."

Szakos has advocated for the statues' removal.

"I cringe every time I walk by Lee Park," said Rick Turner, Albemarle-Charlottesville NAACP president. "I've never understood it. Why do we celebrate a person who brought grief and suffering during the Civil War era?"

Because those decisions were made by white southerners, said John Coski, historian and vice president of research and publications at the Museum of the Confederacy in Richmond.

"Several generations of dominance by white southerners of Confederate sympathy and, not coincidentally, the exclusion of African-Americans from power resulted in a commemorative landscape that honors the Confederacy and its heroes," Coski said. "As America and the South have become more diverse racially, ethnically, culturally and historically, more people have challenged the commemorative landscape that they inherited — hence the nature and shape of controversies."

The advent of the civil rights era and re-empowerment of black Americans coincided with challenges to the long-standing tradition of honoring Confederate history all across the South, Coski said.

These conversations will continue to play out in various iterations about Civil War monuments and holidays across the state and region, Walker said.

"I think the debate about the relationship between the Confederacy and race rages on because there isn't one answer to it," she said. "But — the sesquicentennial of the Emancipation Proclamation just passed, and while the Civil War may or may not have been caused by slavery (I lean "yes, of course it was" on that question) and while someone's ancestors may or may not have fought for the Confederacy to uphold it or not, the Civil War ended slavery, and it can't be separated from the issue of slavery, and by extension, neither can Lee and Jackson."

~ Susan Frise Hathaway · Comments ·

That is a very misleading headline. The council meeting was actually chaotic long before the Lee-Jackson question was discussed. **The profanity, heckling, rude behavior, and outright defying of repeated requests by the mayor to stop interrupting speakers was all done by local residents, and at first was directed at councilors. Later, it intensified as they continually shouted for anyone who disagreed with them to "go home where they came from". Charlottesville has serious problems, NONE of which have anything to do with Lee Jackson Day.**

~ Carl W. Roden · Comments · Chester Senior High School -

Coski said. **"As America and the South have become more diverse racially, ethnically, culturally and historically, more people have challenged the commemorative landscape that they inherited — hence the nature and shape of controversies."**

As much as I respect Mr. Coski as a researcher, **I must disagree here.**

Confederate heritage is not a challenge to diversity, its a living heritage, and its a part of the South's diversity.

~ Richard Bradley Ikeson · Chesterfield Technical Center -

Carl W. Roden that's nothing. you should see what happened on December 15. This really needs to be shared so more people know what goes on here.

<http://bearingdrift.com/.../mobocracy-and-mayhem-race.../>

John Heyden who also spoke last night and was heckled was denied his right to speak by the crowd and by the mayor Mr. Huja who says he wants diversity when it helps him but when someone criticizes him he want to close the discussion. The angry mob then took over for more than a half hour and no one did anything to stop them. If the people speaking in defense of Lee Jackson day had done that last night, a SWAT team would have been called.

<http://bearingdrift.com/2014/12/19/mobocracy-and-mayhem-race-charged-mob-kills-charlottesville-free-speech/>

An angry, race-charged mob shut down Charlottesville's December 15 City Council meeting.

The trouble commenced during "matters by the public," where citizens have three minutes to address the council. **When John Heyden, an older, white Charlottesville resident began to speak on the topic of factual racial dialogue, moans, whoops, hollers, chants, and cries of "racist" filled the council chambers.**

Reading from prepared remarks, Heyden repeatedly was interrupted by the mob so that his allotted time was severely curtailed. Mayor [Satyendra Huja](#), meekly sought silence from the crowd on occasion, but his impotent requests were ignored by an increasingly agitated horde.

As Heyden's three minutes expired, Councilor [Kristin Szakos](#) urged to Mayor to suspend the speaker, noting that his time was up. Huja complied and ordered Mr. Heyden to stop—this despite the fact that Charlottesville City Council speakers routinely exceed their time without reprimand.

Instead, the speaker insisted that he would not leave the dais until he was permitted to finish. Encouraged by Szakos' support, the crowd descended into preturbation. Mayor Huja, Szakos, and Clerk of Council Paige Rice concurrently hailed the police officer on duty to remove Heyden. Gently, Officer Harvey Finkle escorted a visibly shaken John Heyden back to his seat.

Mr. Heyden, whose [natural rights](#) were profoundly abridged, is contemplating legal action.

[Councilor Szakos, a community organizer with close ties to Barack Obama, characterized the crowd's angry, petulant outbursts as, "probably stuff we needed to hear." She made no reference to the trespass on Mr. Heyden's rights. Mayor Satyendra Huja is no stranger to speech discrimination. Here, he not only violated Mr. Heyden through his prostrate administration of the meeting, but he discriminatorily ignored the adopted rules of City Council, which prohibit intimidation, interruption of other speakers, or disruptive behavior. Under such circumstances, the Mayor is bound to the following policy:](#)

Any speaker who violates these Rules for Public Participation will be called to order by the presiding officer. If the remarks or conduct persists the presiding officer shall order the speaker to cease speaking and to be seated. *If that order is not heeded the presiding officer shall direct the Sergeant-at-Arms to escort the individual from the meeting room.*

The presiding officer may also order the expulsion of any person for a serious violation of these rules, disruptive behavior, or any words or action which incites violence or disorder, subject to appeal to City Council. Any person so expelled shall not be readmitted for the remainder of the meeting from which expelled. [emphasis added]

Several points of inquiry sent to Charlottesville Spokesperson, Miriam Dickler, were not answered. She deferred questions to the Mayor and councilors, none of whom have replied. The Charlottesville Police Department puts responsibility for calling to maintain order squarely on the shoulders of Mayor Huja.

[Local media has been largely silent on the event and its dire implications for free speech in Charlottesville.](#)

A spineless mayor, a volatile crowd, duplicitous councilors, and potentially inflammatory topics are a pernicious combination. **[While mobocracy, mayhem, and Mayor Huja march hand-in-hand down the road to progressive perdition, somewhere, on a little mountain not far from Charlottesville, a founder's spirit weeps.](#)**

~ Bill Marshall · Comments · Charlottesville, Virginia

These men put the Commonwealth above the Federal Government as was the original plan. Why else would we have demanded the protections in the Bill of Rights?

It is obvious that this is lost on some members of the City Council by their own words.

[Would they also advocate for removing the Lincoln Memorial from Washington DC because he wished to send all former slaves back to Africa and by his own words said the races should not mix?](#)

[I applaud those who spoke up against this betrayal to these great men for standing up to the accusations of racism by ignorant white apologists and disgraced \(and truly racist\) black leaders.](#)

~John Fisher · Comments -

First please let us get history straight. Lincoln did not form the Republican party. He became the figure head and was most certainly not the founder. Second, the Republican party was formed as a sectional party with the goal in mind of reforming the country and placing it under a nationalized government. A concept that had tried and failed and had had been a struggle almost since the foundation of the country between those of the Hamiltonian thought and those of the Jefferson thought. **[It is alleged, falsely, that Lee and Jackson "led and insurrection" against the United States government. Again, this analysis grossly fails the truth of history. Secession was understood by all leaders and even prior to his election was endorsed by Lincoln himself. The United States itself, was a formed out of secession from England. As far as a "statue erected to Benedict Arnold" we have one, the Lincoln Memorial itself! For it was he and his party that rebelled against Constitution.](#)**

~ John Fisher · Comments

Our Confederate ancestors were fighting for the right of self determinaton against an invasive government. As for communist societies none of them started out with holidays or statues. They became that way over time. Our ancestors were not the ones in rebellion in its true form. That brand belongs to the Union government of that day, who were in rebellion against the Constitution and the agreed upon compact between the states. As for my input in this matter, a number of my ancestors spilled their blood defending Virginia against the invader. That alone gives me right to input on this issue. **[Yes sir, this is an attempt at cultural hate filled genocide.](#)** I make NO apology for that statement.

~ John Fisher · Comments

[This proposal to eliminate Lee-Jackson day is part of the continuing push toward cultural genocide of Southerners and their history by those who have embraced a Marxist hate agenda.](#) The actions of many in attendance who do not desire to learn the true cause and issues of The War Between The States, shows that they are puppets of those in power who wish to remove the holiday of two of the leading men of the South, the embodiments of honor and integrity. **[These types of actions are](#)**

long standing hallmarks of a push toward a communist society. Sadly it is doubtful, the disruptive members of the audience have any comprehension of what they are lending themselves to.

~ Brad London · Comments

As is typical with the left wing Charlottesville council they want to re-write history and cave to political correctness. Instead they should recognize history. What's next, tearing down Monticello because slaves worked there? Why not learn from it?

But instead the mayor and council allow, once again, an unruly mob come in and try and demand change when it isn't warranted. Enough. Time to vote out the liberals on the council.

~John Fisher · Comments

I do not agree with the removal of this holiday but I respect others opinion. I do not know how in depth they have studied the war or the persons of General Lee and Jackson, but if not I would suggest they do so. They may find their feelings on the holiday may change. **As far as my comment on cultural genocide, I stand behind it.** I realize in movements against Confederate heritage there are those caught up in the emotion of it all and take their stance not based on solid information or fact but from other motivations. **Still others know the truth precisely and wish it, its symbols and historic commemorations gone in favor of progressive ideology. In other words, they do not want the truth told or represented in either way. Wittingly or in ignorance it is, in fact, an attempt at cultural genocide.** I realize some do not see it that way, but I encourage them to gain wisdom and understanding in these matters.

~ John Fisher · Comments

Of course, this will be decided locally. That is understood. **The implication that those from other states should have no opinion in this is utter non-sense. We are not discussing something as simplistic as running a water line or location of a recycling center. We are speaking of, again, an attempt at cultural genocide. We are speaking of an attack on the history and heritage of every Confederate descendant. The vile attack on Lee-Jackson Day is only one of numerous like attacks throughout the South. As a Confederate descendant we should be aware of this and should be standing in their defense.**

~John Fisher · Comments

I can only conclude that many have been led to believe that the reason **Lee and Jackson** and the men under them fought was to forevermore preserve slavery, which is false. **It may come as a surprise to many that both men were responsible abolitionists and desired to see slavery ended in a responsible way beneficial to both the black and white races. Lee and Jackson fought, as did the soldiers they served with to defend against their homes and state against an invading force that was in clear violation of the Constitution. In spite of popular current revisionist belief the war of defense on the part of the South was not waged to forever keep the black man in bondage. That is a slanderous lie. Nor did the Union wage the war to free the black man as admitted by none less that President Lincoln himself. He clearly stated the war was being waged to preserve the Union. Lee and Jackson were the embodiment of honor, integrity, honesty and patriotism. Those ideals are never outdated. It is never "outdated" to honor individuals such as them who held to such values. Our youth today could use more role models such as Lee and Jackson. As for me I love the Southern way of life. I can think of none better.**

~ Lou Fritz · Comments · Syracuse University ·

The war was prosecuted by Lincoln to preserve the Union, not to free the slaves. Even if you ascribe to the erroneous notion that Lincoln freed the slaves in the Emancipation Proclamation, that is false premise since he only freed the slaves in the South (in jurisdictions where he had no authority). He specifically didn't free slaves in the border states. In any event, the war was initially fought to "preserve" the Union. Lincoln made that abundantly clear when, in a very famous statement to Horace Greely, he claimed that he could free some of the slaves while leaving others in slavery and that the actions he took were to preserve the Union. Lincoln never wavered from that perspective. Even in the very latter stages of the war, when the Confederate Peace Commissioners met with him in Hampton Roads, Lincoln was willing to remunerate Southern slave holders for their slaves. The South even agreed to the reported \$400 million figure. The stumbling block was Lincoln's insistence on reunification. That was something Alexander Stephens and the other Southern emissaries could not agree upon.

~ Randall Scott · Comments ·

I've attended City Council meetings all of which were conducted in an orderly fashion, (long ago,) and if anyone spoke out of turn, bailiffs forceably removed them from the room. But **I'm shocked to learn what mob rioting, shouting, and chaos dominates the forum floor and holds the proceedings hostage. How could any viable resolution come from such chaotic bedlam? The Chairman should have gavel-ed the meeting adjourned until civil obedience to authority was observed.**

~ Connie Chastain · Comments

It didn't take an invasion and so many lives lost to end slavery. If the north truly wanted to end slavery, all it had to do was quit buying the cotton. Some states *seceded* primarily to protect slavery (but other reasons, too -- even Mississippi) but **Confederates *fought* because an army had marched South to kill Southerners, so they fought to defend home, family and community from the military invasion of their region. It is way, way more complex than a grade school morality play: north=good, South = bad.**

~ Terry Klima · Comments

What motivation could possibly have led to a public hearing to discuss dishonoring Virginia's history and the accomplishments of these men by such action? How ironic that notable US Presidents and world leaders have lauded the character and accomplishments of Generals Lee and Jackson as the City of Charlottesville now considers ending a historical commemoration

dating back to 1889.

Winston Churchill stated of Lee "His noble presence and gentle, kindly manner were sustained by religious faith and exalted character"

President Dwight D. Eisenhower wrote "From deep conviction I simply say this: a nation of men of Lee's caliber would be unconquerable in spirit and soul. Indeed, to the degree that present-day American youth will strive to emulate his rare qualities, including his devotion to the land as revealed in his painstaking efforts to help heal the nation's wounds once the bitter struggle was over, we in our own time of danger in a divided world will be strengthened and our love of freedom sustained"

And of Stonewall Jackson, **Lord Roberts, the Commander in Chief of British Forces**, stated " In my opinion Stonewall Jackson was one of the greatest natural military geniuses the world ever saw. I will go even further than that-as a campaigner in the field he never had a superior. In some respects, I doubt he ever had an equal."

Jackson was a man who, in addition to military prowess, held strong and unyielding Christian beliefs. Rebelling against the social conventions of the time, and in fact violating Virginia law with civil disobedience, he taught black youth to read at the Lexington Presbyterian Church Sunday School he helped establish. When called to fight for his native Virginia, Jackson continued to provide financial support for his Sunday school, buying books and regularly making inquiries as to the progress of his students.

Should any one on the City Council believe their personal life and public career could withstand unscathed the same level of scrutiny applied to Generals Lee and Jackson, albeit one hundred and fifty years later, then by all means let that individual be the first to cast his or her vote to abolish the observance.

The only fair and equitable solution is for the Council to continue to observe both holidays or do away with the Lee-Jackson and Martin Luther King Holiday observances.

~ Dave Lizewski · Comments · The University of North Carolina at Chapel Hill

Kristin Szakos and some others have created strife by deliberately stirring it up. Lee and Jackson were Virginia veterans for both the US and the Confederacy and by all accounts honorable, Christian men.

Szakos shows a stunning lack of knowledge of history in her mind-numbingly false quote **"When we celebrate their legacy, it's about white southerners having the right to own slaves."**

I also must say that the board allowing one-side of the issue to act in a shockingly inappropriate manner during what was supposed to be comments made to the council must be chastised. **No citizen should be afraid to be respectfully heard on their opinion without be told to shut up, called names, and feel a general uneasiness.**

Szakos has stirred up a bad element who do not follow rules and act in a respectable matter and that is on her. The mob mentality bunch is her creation.

Finally we have a holiday for a man who was not a Virginian, not a veteran, and was of dubious moral character by admission of his own friend Ralph Abernathy and universities who acknowledge his plagiarism in obtaining educational degrees.

Ms. Szakos I want him removed as he offends me. What say you?

~ RL Puckett · Comments · E. C. Glass High School

Whats really baffling is that slavery flourished much longer under the Stars and Stripes than the Stars and Bars, yet no one is attempting to rid us of that flag nor the heritage it represents.... except maybe Obama.

~ Richard Bradley Ikeson · Chesterfield Technical Center

Allowing one side to speak is typical of **Kristin Szakos**. I'm usually in the center politically with even some leanings towards what might be considered liberal views, but she **frightens me with her intolerance of other viewpoints.**

This story really needs to be better known.

<http://bearingdrift.com/.../mobocracy-and-mayhem-race.../>

Please share it in the hope that what she and the mayor stand for gets exposed.

**This was taken from the minutes as recorded by WM. E. MICKLE,
Adjutant General and Chief of Staff at the 1906 UCV Reunion**

GENERAL STEPHEN D. LEE REPLIES TO THE WELCOME WITH ELOQUENCE, PATRIOTISM AND FEELING.

General Lee was given an ovation as he was presented, and responded to the welcome address as follows:

"The United Confederate Veterans are again met in the city of their origin. We are once more the guests of those patriotic and energetic men into whose labors we have entered, and to whom the thanks of all surviving Confederates are due. Again and again we have returned to taste of the inexhaustible bounty of your hospitality, to be refreshed by the patriotism and enthusiasm of this generous and beautiful city.

"The flags of France and of Spain, of the Union and of the Confederacy have floated over. The soil upon which we stand, but always over brave men and lovely women, loyal to the best they knew, faithful alike to the living and to the dead, a civilization transplanted like a rare flower of France, blossoming in the new world, and bearing exquisite fruit. The Confederate cannot forget the city of the gallant and accomplished Beauregard — the brave and unfortunate Hood— the city where Jefferson Davis loved to walk, and which honored him in his death with an outpouring of loyalty and grief which did honor to the Southern heart. Here is Metairie, where Albert Sidney Johnston speaks in imperishable bronze, and the monument to the Army of Northern Virginia rises, tall and white, like the soul of its great chieftain.

"We love you, Louisiana, where the stern blood of the Anglo-Saxon has been touched with the grace and the genius of France. Here, amid the very chivalry of patriotism, there is welcome for all who prize noble and generous deeds, and, most of all, a welcome for him who loved his country best, and bore her cross of pain — the Confederate soldier. We, who grieved for this unhappy city in the hour of its capture and humiliation, rejoice in its pride to-day, standing second only to New York among American ports of export; your mighty river, filled with the ships of all nations; your historic streets, alive with the commerce of the world. We behold with satisfaction great railroad systems struggling to enter your gates, and the merchants of a thousand cities listening for the murmurs of your markets.

We wait the coming of the day when the waters of the Atlantic and Pacific shall mingle together, and on both alike shall float the commerce of this imperial city; when the sons of those who struggled in vain for Southern supremacy shall here behold a peaceful victory, more magnificent than those of their great armies; a commercial supremacy more splendid than their noblest visions, and here, beside the Father of Waters, shall be realized the capital of their dreams.

We have lost dear friends and comrades since we met together, none more beloved and more honored than the soldier who was recently laid to rest at Arlington. Joe Wheeler won his spurs by true and honorable service. He was a superb cavalry leader, earned on many a hard-fought field the right to lead where brave men follow. When the heart of our common country yearned to express to her Confederate sons that their welcome home was complete; to Wheeler it was given to show, on our behalf, that every star on the flag was now dear to us, and that we were ready to follow it to the very "isles of the sea." It was Southern hands that set star after star in that blue field of glory, and if any more stars are ever planted there it will be strange if a Southerner is not found assisting at the operation.

Comrades, there is one thing committed to our care as a peculiar trust — the memory of the Confederate soldier. So far as lies in our power, we have striven that 'history may not lack the evidence of his purity of motive, his fortitude, his heroism. I, for one, do not fear that justice, however long delayed, will not ultimately be done to one of the grandest bodies of men who ever battled for independence, or, triumphing over defeat, bound up the bleeding wounds of their country.

There are three things peculiarly Left for our concern. One of these is the erection of public monuments to our Confederate dead, to our leaders, but, above all, to those private soldiers, who made our leaders immortal. We must not overtask posterity by expecting those who come after us to build monuments to heroes whom their own generation were unwilling to commemorate. The South has reached a position of material prosperity which justifies both State and private beneficence to honor the faithful dead.

In all human lot there has nothing better been found for man than to die for his country. If there be any virtue, if there be any praise, this fate is to be preferred above all others. We feel it is well with those who have thus fulfilled the highest of all trusts — the duty of a citizen to his native land and whatever may have been their private faults, their public service on the field of battle has rightly given them a place with the immortals. Theirs was the martyr's devotion without the martyr's hope. Their generation and their country imposed upon them this high service. They fulfilled it without flinching. They felt that the issue of the battle was with God; the issue of their duty was with them. Glorious youths, who in the flush of life's morning poured out your lives like a rich oblation upon your country's altar, we gray-haired men salute you. You entered the great mystery with one joy of the patriot in your hearts, the cheer of victory upon your lips. With all our grief, we would not have it otherwise. You were spared the pangs of defeat, the shame of reconstruction; nor will it be your lot to totter down the dull steep of age or fixed upon the shore to watch with weary eyes the rising tide of years.

I urge monuments to the Confederate soldier, first, for the sake of the dead, but most for the sake of the living, that in this busy industrial age these stones to the Confederate soldier may stand like great interrogation marks to the soul of each beholder. Are you also ready to die for your country? Is your life worthy to be remembered along with theirs? Do you choose for yourself this greatness of soul?

**"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."**

The second thing is this, let us pass the remainder of our days in such wise that nothing we shall do will bring shame and regret; that we also were Confederate soldiers. As we shared with them the glory of their sufferings, the fame of their victories, the tragedy of their overthrow, and that sympathy of their countrymen which covered the defeated as with a mantle of imperishable love; let us also share as best we may their simplicity of heart, their scorn of all ignoble actions, their dignity of soul, that our descendants may say of us, with swelling hearts, "He also followed Johnston; he also fought with Lee.

To this day there stands carved upon the graves of our English ancestors the symbol of the crusader. Their names are forgotten, but the cross remains. So let it be with the Confederate soldier. In the great muster day, he of the lion heart will take the hand of the kingly man who sleeps at Lexington, and say, "Brother, my cause was also lost."

And is there any message we would give to the States we loved, and on whose behalf we drew swords, more than a generation ago? As we have sorrowed over your devotion, we now rejoice in your prosperity. We chose for you the fortune of war, rather than a shameful peace. We battled for your principles, rather than yield them, not to conviction, but to force. With breaking hearts we bowed beneath the stroke of fate. We chose the only course worthy of Americans. Better defeat than dishonor; better the long, bitter story of reconstruction than tame surrender of the convictions we received from our fathers, the principles which we cherished as the basis of our liberties. We leave our motives to the judgment of posterity. In the choice we made we followed the dictates of conscience and the voice of honor. We sacrificed all that men hold dear for the land of our birth, and, while we have no fear that history will record our deeds with shame, we do not regard even the verdict of posterity as the equivalent of a clear conscience; nor ought we to have been false to our convictions, even to win the eternal praises of mankind. If our children shall praise us, it is well; if our own hearts tell us we have fulfilled our duty, it is better.

Last of all, let us remember our less prosperous comrades not fortunate even in their death or in their survival; denied wealth and good fortune; alas! too often, even the blessing of health, without which all others avail 'but little. If we can perhaps sweeten the last years of these old men, bring back, maybe, the light of other days in their fading eyes, awake in their hearts the great memories, they shall bless us in receiving more than we in giving. Many of the States whom they have so nobly served have begun to gather

them in soldiers' homes, institutions which combine the beauty of charity with the grace of gratitude. But there are many other old veterans who will never be brought within such hospitable walls, and who are left to our personal charge for such sympathy and assistance as are honorable alike to them and to us. Let each camp continue its special care for this beneficent labor, and let us see to it that true comradeship shall cease only when the last old soldier has passed beyond human power.

To you, mothers of the Memorial Association, will be given the service of commemorating the soldier's virtues in the hearts of those who come after us 'by the story of the illustrious dead, of comforting the hearts of those who mourn our lost 'heroes, with such ministrations as bespeak the sympathy of the patriot and the loving kindness of those who are familiar with the same sorrow.

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.

To you, Daughters of the Confederacy, will be given the loving service of remembering the Confederate dead, and of ministering to the living, who were dear to him, and are in need of your help and tenderness. Worthy daughters, you shall be of the immortal women, your mothers, who gave to womanhood a new perfection of heroism, and a more divine expression of sacrifice and devotion.

To you, brave people of the South, to you, true-hearted Americans everywhere; to you, world-conquering race from which he sprung; to all men everywhere, who prize in man the manliest deeds, who love in man the love of country, who praise fidelity and courage, who Honor self-sacrifice and noble devotion, will be given an incomparable inheritance, the memory of our prince of men, the Confederate soldier. (Thunders of applause.)

At the conclusion of General Lee's address, a dainty little miss of eight summers, carrying a bouquet almost as large as herself, edged her way through the crowd on the rostrum and presented the flowers to General Lee, which he accepted gracefully. She was Miss Bessie Shaffer, whose father was with Lee at one of the memorable engagements of the Civil War.

In the meantime the Sons had arrived. They remained outside until the conclusion of General Lee's address, and then marched in, Commander Thomas Owen, of Montgomery, Ala., in the lead, headed by a band. Each officer was accompanied by a beautiful young lady, a sponsor or maid, and their appearance was the signal for the greatest enthusiasm yet manifested in the Convention. The younger generation should feel proud of the tender sentiments manifested toward them by their sires. When the band played "See the Conquering Hero Comes," the old veterans went wild in their enthusiasm and applause.



Mystery photo unseen for 30 years may show Civil War gunship

Published February 14, 2015
Associated Press



FILE 2015: Divers prepare to descend onto the wreck site of the CSS Georgia near the channel of the Savannah River, Savannah, Ga. The recovery of the Confederate ironclad ship marks the beginning of the construction phase of the Savannah Harbor Expansion Project. (AP Photo/Georgia Port Authority, Stephen Morton)

SAVANNAH, Ga. – John Potter says he was browsing for antiques at a yard sale in south Georgia when he came across an old picture frame containing an enigmatic image -- the dark silhouette of a person in a hat and coat standing to one side and a long, boxy structure looming in the background.

Potter says he didn't have the \$175 the owner in Waycross wanted for the photograph, a hazy image further blurred by stains from water or chemicals. He also recalls finding a written clue to decoding the image on back of the frame. The inscription read: "CSS Georgia."

"I knew exactly what it was," said Potter, a Savannah native now living in North Carolina. "I thought, 'This belongs in a museum.'"

That was roughly 30 years ago. The only evidence of the mystery image are photographs snapped of the original to share with historian friends back in Savannah. Civil War experts say the image, if authenticated, would be the only known photograph of the CSS Georgia, an

armored Confederate warship that was scuttled by its own crew 150 years ago as Gen. William T. Sherman's Union troops captured Savannah.

"Believe me, if I had thought that the image was the CSS Georgia, I would have moved mountains to make sure we got it."

- Paul Blatner, museum curator

Experts still have many questions about the sunken ironclad, and they think the original photo could help them find answers.

"The photo is just as much a mystery as the CSS Georgia, because nobody has seen it in years," said Julie Morgan, an archaeologist for the Army Corps of Engineers.

The federal agency is spending \$14 million to raise the Confederate ship's wreckage from the bottom of the Savannah River. Divers have been in the water since January and work is expected to wrap up this fall.

In a military sense, the CSS Georgia was an ironclad flop that never fired a shot in battle. The Civil War ushered in the era of armored warships. In Savannah, a Ladies Gunboat Association raised \$115,000 to build such a ship to protect the city. But the 120-foot-long CSS Georgia's engines proved too weak to propel its 1,200-ton frame against river currents. It stayed anchored off Fort Jackson as a floating gun battery before it was scuttled in December 1864.

No photographs of the ironclad have been confirmed. Neither have blueprints or construction plans. Several artists drew renderings of the CSS Georgia, but they differ in their details.

If the image Potter found the 1980s could be authenticated, would it necessarily be the CSS Georgia?

Robert Holcombe, former curator of the National Civil War Naval Museum in Columbus, dug up archival information on the CSS Georgia for a report to the Army Corps in 2003. Holcombe said the shape in the photo conforms with known aspects of the CSS Georgia's design that made it unique among ironclads -- namely an armored casemate that covered the ship's entire deck with sides sloped at 45-degree angles.

"If it's an original, it's certainly the Georgia, just by process of elimination," Holcombe said. If the photo isn't authentic, he said, "it's an awfully good fake."

The Army Corps is spreading word that it's seeking the original photograph through its website and by using social media. Morgan said she hopes the owner may have other relics related to the ironclad.

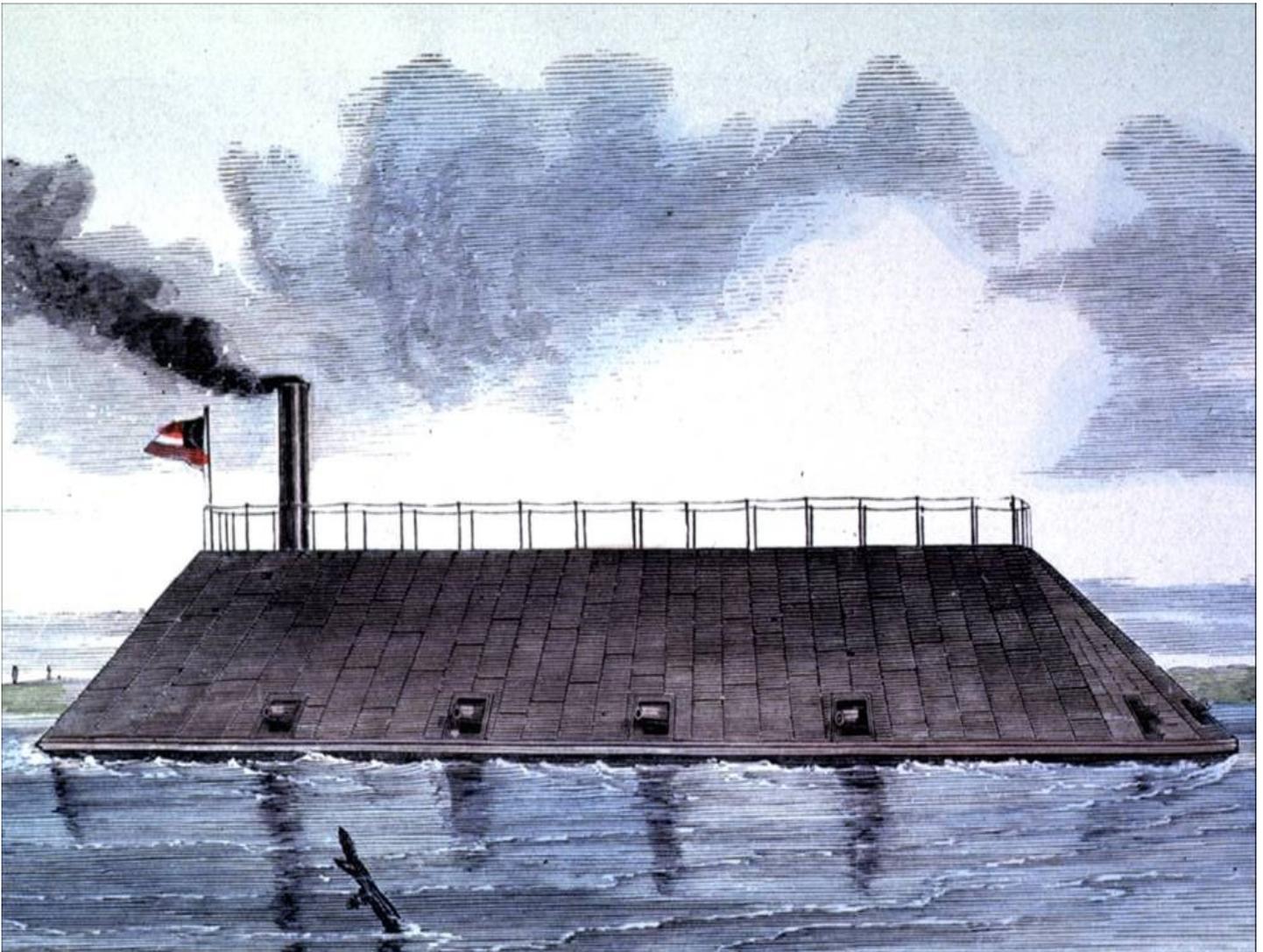
Potter said he tried unsuccessfully to reconnect with the photo's owner, who soon moved away from Waycross. He donated a photo of the original image to the Georgia Historical Society, which confirmed it received Potter's gift in March 1986.

A couple of years later, Potter said, he got a letter from a family member of the original image's owner. He said the letter, which he no longer has, claimed the original photograph had been donated to the Savannah History Museum.

Paul Blatner, the museum's curator and director from 1984 to 1990, said he never saw a photograph of any Confederate ironclad during his tenure.

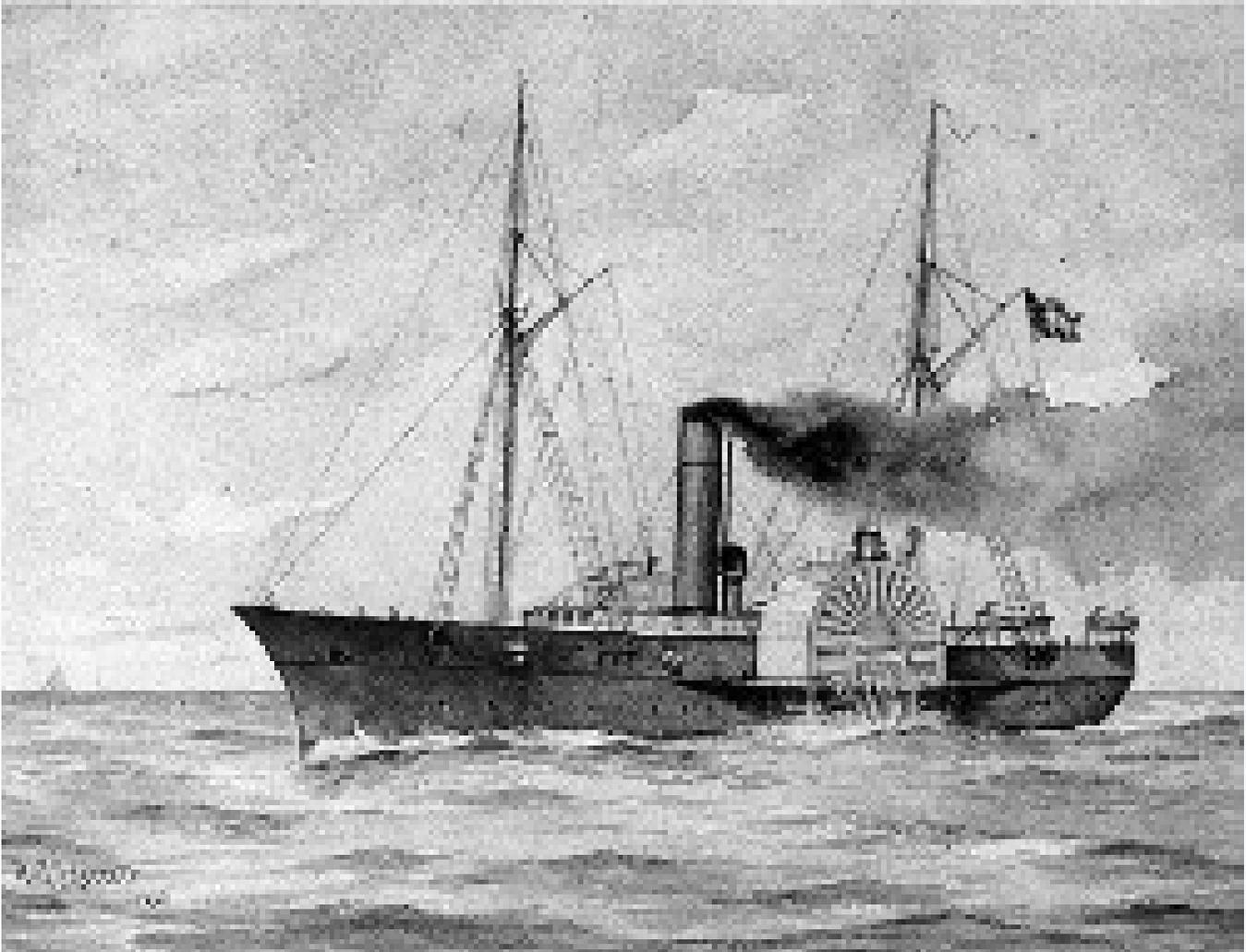
"Believe me," Blatner said, "if I had thought that the image was the CSS Georgia, I would have moved mountains to make sure we got it."

<http://www.foxnews.com/us/2015/02/14/mystery-photo-unseen-for-30-years-may-show-civil-war-gunship/>



Georgia

Photo # NH 57824 CSS Nashville, by R.G. Skerrett



Wash drawing by R.G. Skerrett, 1901, depicting the CSS *Nashville* steaming away after burning a captured schooner. (Naval History and Heritage Command)

The southeastern portion of Georgia borders the Atlantic Ocean. Less than 3% of the state (about 1,500 square miles) is covered by water. Major rivers include the Chattahoochee River, Savannah River, and Suwannee River. Major Lakes include Clark's Hill Lake, West Point Lake, and Lake Hartwell.

What is Georgia's maritime history?

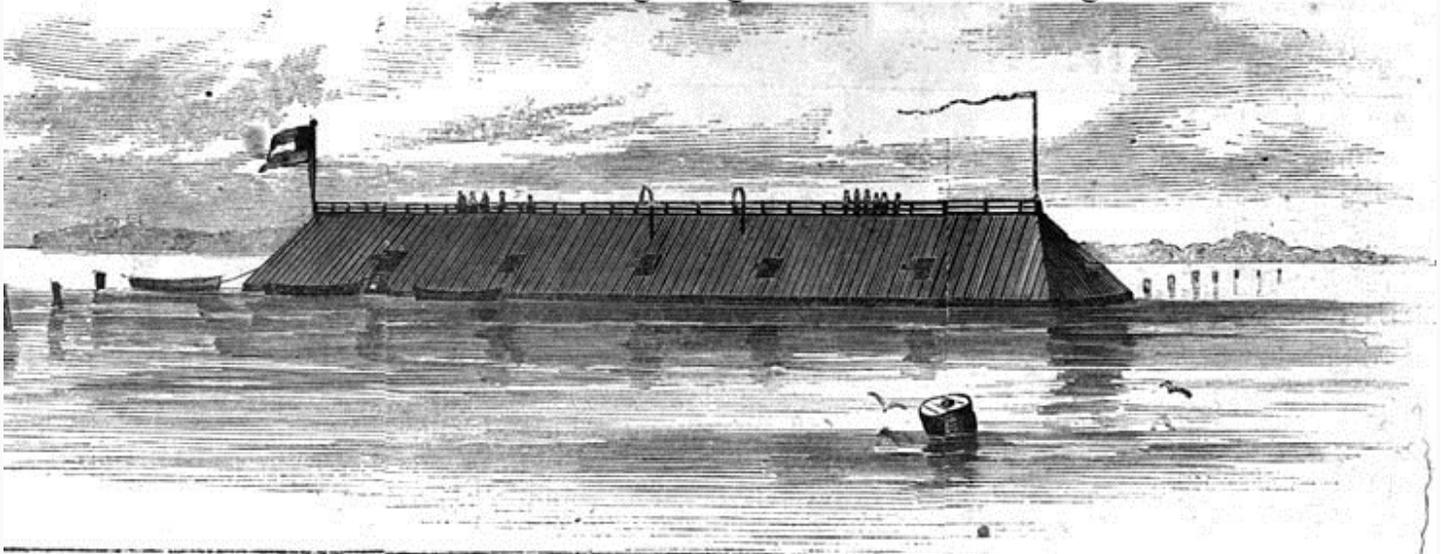
Georgia has a rich maritime heritage. The state's rivers and tributaries form a complex network that Native Americans used for travel and trade. During the Colonial era, Georgian ports received an influx of immigrants

and slaves. During the Revolutionary War, British ships seized merchant vessels in the port of Savannah during the Battle of the Rice Boats. In the antebellum years, Savannah continued to serve as the point between river and ocean traffic, primarily witnessing the shipments of cotton and slaves.

During the Civil War, the Georgia coast saw blockades and blockade runners like the *America*, with shipping slowly returning during Reconstruction. Interestingly, the America's Cup is named for the *America*, which won the Royal Yacht Society regatta (precursor to the America's Cup) in Europe in 1851, more than a decade before becoming a blockade runner.

The state took advantage of the steamship boom. Vessels carrying passengers and freight sailed between Savannah, New York, and Boston. The first steamship to cross the Atlantic Ocean departed from Georgia and was named *Savannah*.

Photo # NH 58721 Engraving of C.S. Ironclad Georgia



'The Rebel Iron-clad "Georgia."'

SAYANNAH, GEORGIA, AND ITS APPRO'

Line engraving published in "The Soldier in Our Civil War", Volume II, page 31, depicting CSS *Georgia*, an ironclad floating battery that served in the defenses of Savannah, Georgia. Despite the caption included in the original image, this vessel was not a ram. (Naval History and Heritage Command)

What sites are underwater?

Underwater archeological investigations are ongoing in the state, but historical accounts indicate that there could be hundreds of sites. The state's [website](#) lists several shipwrecks and other underwater archeology sites important in the state's history, including the Civil War era CSS *Nashville/Rattlesnake*, the CSS *Georgia*, and the USS *Water Witch*. For more information on these vessels and their complex careers, please visit the [Dictionary of American Naval Fighting Ships](#).

Underwater historical sites in Georgia are not limited to shipwrecks. Submerged ruins of the late 18th to early 19th century tobacco river town of [Petersburg](#) lie in the waters of [Bobby Brown State Park](#).

Seventeen miles off the coast of Georgia there may be an underwater prehistoric site in [Gray's Reef National Marine Sanctuary](#). Researchers believe that this area was above sea level 15,000 years ago on the coast and available for human settlement.

Who takes care of Georgia's underwater archeological sites?

The [Department of Natural Resources](#) is the custodian of all submerged cultural resources in the state. The Department has a State Archaeologist responsible for identifying and protecting archeological resources including submerged sites on state-owned property. The state of Georgia claims title to all submerged cultural resources within the state.

What permits do I need to study shipwrecks?

Applications for permits are submitted to the [Historical Preservation Division](#) of the Department of Natural Resources for review and consideration by the State Archaeologist. If the Director of the Division and the State Archaeologist determine that the proposed activity is in the public interest and preserves and protects the submerged cultural resources, the Department of Natural Resources may issue a permit with or without holding a public hearing.

Applicants must be a scientific or educational institution or an individual with sufficient financial resources to complete the operation. Applicants must further establish that the proposed operation advances archeological or historical knowledge, state-owned bottom waters will be restored or stabilized, and the cultural resources will be used in the state's best interest. At least one professional archeologist must be retained to oversee the project.

What laws are there about underwater archeology in Georgia?

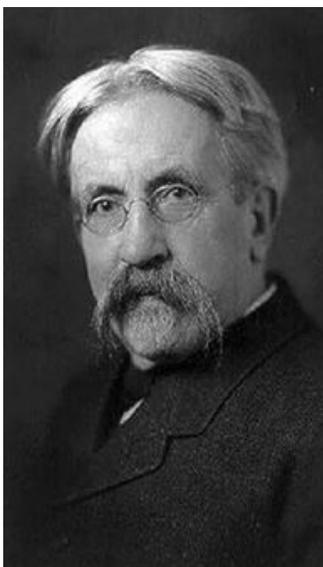
Relevant Georgia [statutes](#) are codified at the Official Code of Georgia Annotated § 12-3-80, *et seq.* and § 12-3-50, *et seq.* Related [regulations](#) can be found at Rules and Regulations of the State of Georgia Chapter 391-5-9-.01, *et seq.* These laws and regulations stress the state's intent to further its obligation to promote and preserve the health, prosperity, and general welfare of its citizens, the state of Georgia encourages the preservation of sites which have historical, cultural, and archeological significance to the state.

Related Websites:

[Naval History and Heritage Command](#)

[National Civil War Naval Museum](#)

[Along the Georgia-Florida Coast Travel Itinerary](#)



Private, Company G, First Virginia
Cavalry Regiment

**GEORGE CARY
EGGLESTON**

“The army which takes the defensive selects —some point where a river or a creek, or a line of hills, or something else, serves to give it the advantage in a fight.

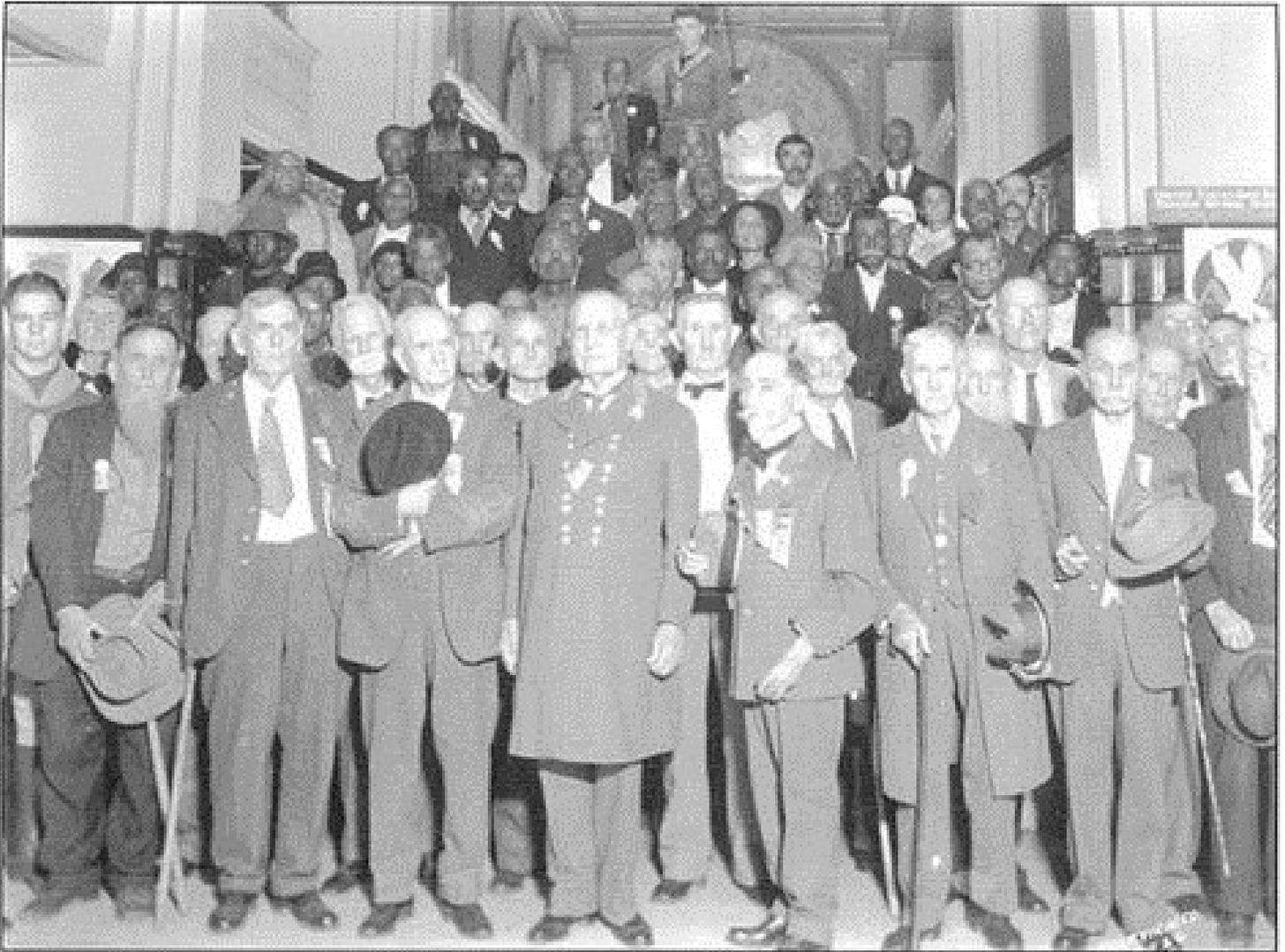
The enemy must either attack that army there, and drive it out of its position, or it must ‘flank’ it out, if it is itself to go forward.

To ‘flank’ an army out of position is not merely to pass it by, which, as explained above, might be dangerous, but to seize upon some point or some road, the possession of which will compel that army to retire.

Thus, when General Lee could not be driven out of his works at Fredericksburg by direct attack. General Hooker marched his army up the river, and by crossing there placed himself nearer Richmond than General Lee was. This compelled General Lee to abandon his position at Fredericksburg, and to meet General Hooker in the open field; otherwise there would have been nothing to prevent General Hooker from going to Richmond, with a part of his greatly superior force, leaving the rest of it to check any operations Lee might have undertaken against his communications.

It is in some such fashion as this that every battle is brought about. One side is ever trying to get somewhere, and the other side is ever trying to prevent it from doing so. Incidentally, each army is trying to destroy the other.”

George Cary Eggleston, *Southern Soldiers Stories* (New York: The MacMillan Company, 1915), 1-2.



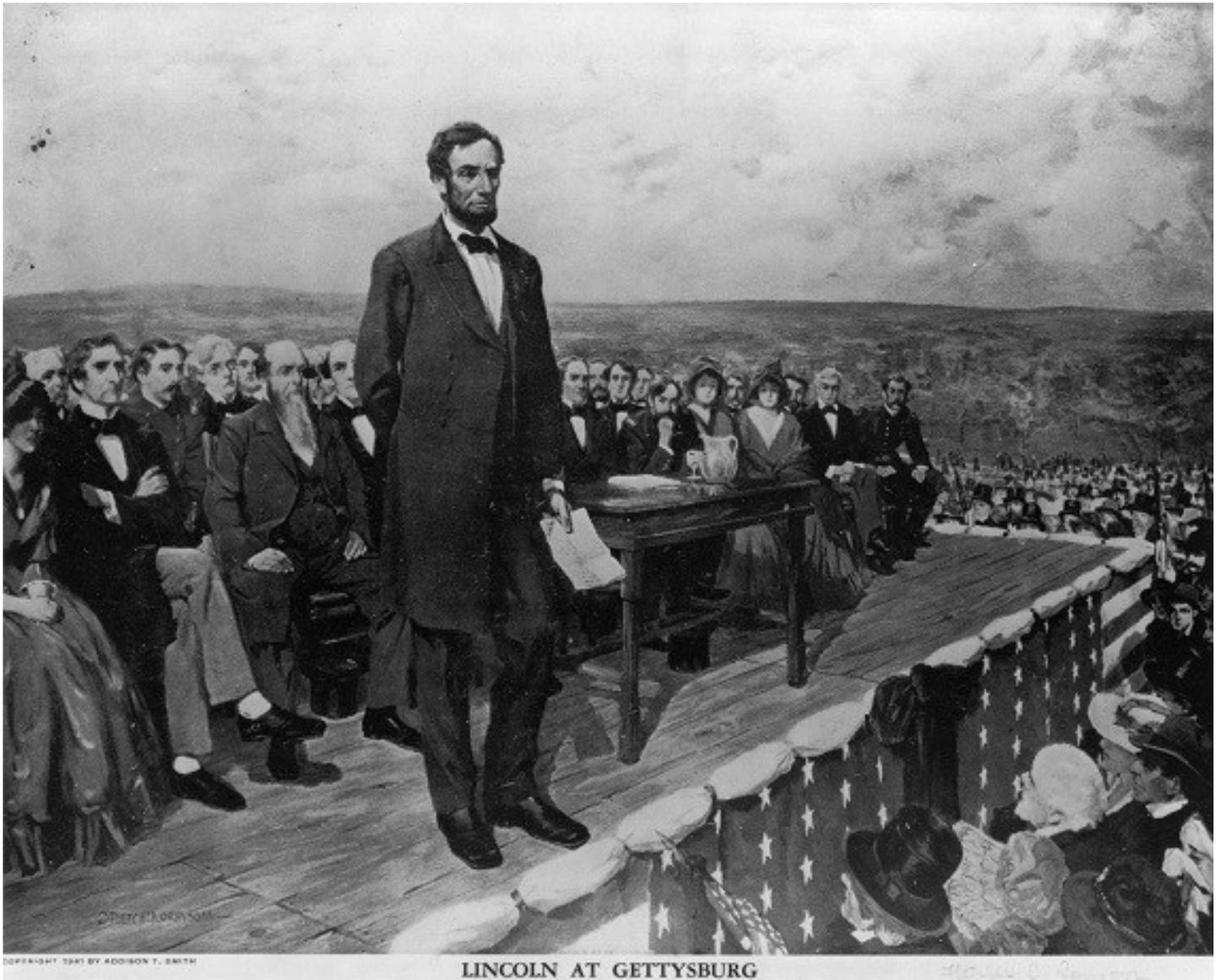
In Mississippi, on February 11, 1890, an appropriation for a monument to the Confederate dead was being considered. A delegate had just spoken against the bill, when John F. Harris, a Negro Republican delegate from Washington County, rose to speak: *"Mr. Speaker! I have arisen here in my place to offer a few words on the bill. I have come from a sick bed...Perhaps it was not prudent for me to come. But, Sir, I could not rest quietly in my room without...contributing...a few remarks of my own. I was sorry to hear the speech of the young gentleman from Marshall County. I am sorry that any son of a soldier should go on record as opposed to the erection 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 Days' fighting around Richmond, the battlefield covered with the mangled forms of those who fought for their country and for their country's honor, he would not have made that 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 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 a 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."* When the applause died down, the measure passed overwhelmingly, and every Negro member voted "aye."

<http://www.scv.org/curriculum/part9.htm>

**Learn the truths of Confederate history. http://scvtexas.org/Sam_Davis_Youth_Camp.html
Send your kids and grandkids to SAM DAVIS YOUTH CAMPS!**

Inventing a New Nation at Gettysburg

By Clyde Wilson on May 23, 2014



Few actors in history have been hallowed in as many points of the political compass as Abraham Lincoln. During the 1930s, portraits of Lincoln appeared at New York City rallies of American fascists and in the publications of American Communists. He was also the favourite of the most reactionary industrialists and the most advanced liberals of the time. “Getting Right with Lincoln,” as the historian David Donald has described it, has been requisite for all political elements in the United States.¹

Lincoln’s Gettysburg Address is widely regarded as the definitive description and rationale of American nationhood and is the cornerstone of his fame. It has been memorized and declaimed by generations of schoolchildren. Its cadenced phrases are part of the American vernacular and have moved millions around the world.

One might wonder why this short and rather abstract composition, hardly remarked upon at the time it was given at Gettysburg a few months after the great battle there, has achieved such importance. Part of the answer is surely Lincoln’s great rhetorical skill. In the Gettysburg Address (and other orations) he performs successfully the difficult feat of having it both ways. He appears in the famous brief oration as both the conservator of the sacred

old Union and the herald of “a new birth of freedom.” Rhetorically, he encompasses right and left, the revered past and the longed-for ideal future.

Santification of the Address has not gone entirely unchallenged in America, however. The iconoclastic Henry Louis Mencken, writing in 1920, described Lincoln as “the American solar myth, the chief butt of American credulity and sentimentality.” Of the Gettysburg Address, Mencken wrote:

It is genuinely stupendous. But let us not forget that it is poetry, not logic; beauty, not sense. Think of the argument in it. Put it into the cold words of everyday. The doctrine is simply this: that the Union soldiers who died at Gettysburg sacrificed their lives to the cause of self-determination – that government of the people, by the people, for the people, should not perish from the earth. It is difficult to imagine anything more untrue. The Union soldiers in that battle actually fought against self-determination; it was the Confederates who fought for the right of their people to govern themselves.²

Edgar Lee Masters, a poet who immortalized his and Lincoln’s home region of Illinois in *Spoon River Anthology*, was so troubled by the Lincoln legacy that he devoted an entire book to it (1931). Of the Address, Masters wrote:

Lincoln carefully avoided one half of the American story. [...] The Gettysburg oration, therefore, remains a prose poem, but in the inferior sense that one must not inquire into its truth. [...] One must read it apart from the facts. [...] Lincoln dared not face the facts at Gettysburg. [...] He was unable to deal realistically with the history of his country, even if the occasion had been one where the truth was acceptable to the audience. Thus we have in the Gettysburg Address that refusal of the truth which is written all over the American character and its expressions. The war then being waged was not glorious, it was brutal and hateful and mean minded.³

Mencken and Masters were reflecting, in part, revulsion at the American entry into World War I, which had been blessed by Lincolnian rhetoric as a crusade “to save the world for democracy.”⁴

“Difficult to imagine anything more untrue.” “Refusal of the truth.” These are strong charges. Coming from a poet and a cultural critic, rather than from patriotic orators, political advocates, or nationalist historians, they deserve consideration. One would think that the Address should be considered less important and less definitive than the Declaration of Independence or the Constitution. These were, after all, not just the words of one man, but solemn acts of the whole American people. Indeed important events in world history. But, in fact, the Declaration has come to be perceived and valued in American public discourse wholly through the interpretation that Lincoln put upon it at Gettysburg. The Declaration has been absorbed into the Address. The Declaration itself is seldom read beyond the first sentences and Americans are often surprised to see what it actually says and to have pointed out what it actually signaled in historical events.

“Four score and seven years ago,” a “new nation” was “brought forth” (note Lincoln’s biblical and almost mystical language). This new nation, “conceived in liberty,” had been dedicated to a “proposition” of equality. By this formulation, since the new nation was “brought forth” in 1776, the Constitution adopted in 1787-1789 is merely an unfolding of the “proposition” in the Declaration. The Declaration and the Constitution are now conflated. The Constitution is merely the implementation of the Declaration – subservient to the proposition to which the new nation had already been dedicated.⁵

The two documents actually do not depend on or convey any dedication of a people to equality, either in text or context. They reflect, for the most part, the language and spirit of Anglo-American legal and parliamentary traditions. The Declaration created no new nation. It was an agreed-upon statement of why the thirteen united colonies “are and of right ought to be, free and independent states.” Its operative premise is not the equality of all men but that governments should rest upon “the consent of the governed.” It was a Declaration of Independence, not a Declaration of the Rights of Man, having more in common with Magna Carta than with Jean-Jacques Rousseau. What the Constitution established might in some sense be called a nation, but it was customarily referred to before Lincoln (and even in Lincoln’s earlier public documents) as a “Union.”

Something had happened to the Declaration between the American founding and Lincoln at Gettysburg – the French Revolution. The transition was perfectly illustrated by Karl Marx, who in January 1865 wrote an address in praise of Lincoln for an “International Conference of Workers”. Marx described the American war as a contest between “the labor of the emigrant” and the aggression of “the slave driver” and lamented that an evil rebellion

had sprung up in the “one great democratic republic whence the first Declaration of the Rights of Man was issued.”⁶ (A different European reaction to the American war occurred in the same month that Lincoln gave his Address. Father John B. Bannon, chaplain in the Confederate Army, had a series of audiences with Pius IX. Father Bannon emphasized the justice and conservatism of the Southern cause, the religious devotion of the Southern people, and their friendly reception of Catholics in contrast to the bitterly hostile Protestant North. His efforts resulted in a kindly papal letter to President Jefferson Davis and a mission to Ireland to preach against Northern recruiting of cannon fodder there, something which is glimpsed in the recent film *Gangs of New York*.)⁷

Lincoln begins the Address with language that is directly patterned on the King James Bible so familiar to his audience. “Four score and seven years” rather than “eighty-seven”; “brought forth” rather than “established”. Thus he invokes the ancient and sacred: the American Union as a special manifestation of God’s plan for the improvement of humanity. The first Puritan settlers of Massachusetts had named themselves “a City upon a Hill” and “a beacon to all mankind.”

As historians have shown abundantly in recent decades, this theme, projected rhetorically to an ideal America, was already well-developed in the post-Puritan culture of the North, especially in New England and New Englander settled areas of the West.⁸ It is amply displayed in such highbrow places as the writings of Emerson and in such lowbrow places as The Battle Hymn of the Republic. The notion of the special role of the United States in history has become a powerful and lasting motivation and rationalization. It has appeared in countless sermons down to the present day and in the rhetoric of President George W. Bush in the 21st century.

Lincoln thus, in practical terms, rhetorically nailed down one of the two most important and dedicated of his constituencies and one of the two most forceful ideological elements of the North. The second, like the first, disdained the Jeffersonian limited government ideals of the Confederacy and of Lincoln’s Northern opponents. The second group, which Lincoln must capture and merge with the first to make a success of the Address, is made up of Marx’s “emigrants.”

Historians have long noted the influence of German refugees from the revolutions of 1848 in the founding of the Republican Party and in Lincoln’s election, but usually without allowing its true weight. Between 1840 and 1860 the total free American population increased by one-third from immigrants alone – including at least a million and a half Germans. These settled mainly in Lincoln’s Midwest and in 1860 made up from 8 percent to 17 per cent of the population of the Midwestern states.⁹

Lincoln recognized this constituency early on by secretly purchasing a German language newspaper and subsidizing others. German delegates were prominent in the convention that nominated Lincoln and in the campaign orators who stimulated the grassroots on his behalf. It appears that these immigrants tipped the balance, swinging the traditionally Democratic Midwest into the Republican column and making Lincoln’s election possible.

The German revolutionaries brought with them an aggressive drive to realize in America the goals that had been defeated in their homeland. Their drive was toward “revolution and national unification” in the words of the Party of the Left at the Frankfurt Convention. The most prominent among them, Carl Schurz, expressed disappointment at the non-ideological nature of American politics and vowed to change that.¹⁰

The Germans brought into to the American regional conflict and into Republican rhetoric a diagnosis of class conflict (crusade to overthrow the “slave drivers”) and a revolutionary élan. They also contributed out of proportion to the Northern military effort. Freidrich Engels remarked: “Had it not been for the experienced soldiers who had entered America after the European revolution, especially from Germany, the organization of the Union army would have taken still longer than it did.”¹¹

Thus Lincoln consolidated his base, justified and sanctified the Northern cause and victory both as preservation of the hallowed old and a birth of the new. He created an image of the United States that has had and continues to have incalculable effects on American public life and, indeed, on the world.

That Lincoln’s accomplishment was a revolution and not a “preservation of the Union” (whether one finds the revolution pleasing or troubling) is beautifully illustrated by an incident in *Destruction and Reconstruction*:

Personal Experiences of the Late War, the Civil War memoir of Confederate General Richard Taylor. Taylor was a learned man acquainted in the highest circles, an able though not a professional soldier. He also possessed an active sense of humour. In May 1865, after the surrender of the main Confederate armies and the capture of his brother-in-law Jefferson Davis, Taylor found himself in command of a small army in Alabama. He opened surrender negotiations with the nearest Union commander, General Canby. With one staff officer Taylor went to meet Canby in a hand-driven railroad sled under a flag of truce. The formalities of capitulation completed, courteous federal officers invited the hungry Confederates to join them at dinner. Taylor relates what happened next:

There was, as ever, a skeleton at the feast, in the person of a general officer who had recently left Germany to become a citizen and soldier of the United States. This person, with the strong accent and idioms of the Fatherland, comforted me by assurances that we of the South would speedily recognize our ignorance and errors [...] and rejoice in the results of the war. [...] I apologized meekly for my ignorance, on the ground that my ancestors had come from England to Virginia in 1608, and, in the short intervening period of two hundred and fifty-odd years, had found no time to transmit to me correct ideas of the duties of American citizenship. Moreover, my grandfather, commanding the 9th Virginia regiment in our Revolutionary army, had assisted in the defeat and capture of the Hessian mercenaries at Trenton, and I lamented that he had not, by association with these worthies, enlightened his understanding. My friend smiled blandly, and assured me of his willingness to instruct me.¹²

Modestly, Taylor did not mention that his father had been President of the United States.

NOTES

¹ DAVID H. DONALD, *Lincoln Reconsidered*. New York: Knopf, 1956.

² *The Vintage Mencken*. New York: Vintage Books, 1958, pp. 79-80.

³ EDGAR LEE MASTERS. *Lincoln: The Man*. New York: Dodd, Mead, 1931, pp. 478-479. This book was recently republished by Foundation for American Education Press.

⁴ See RICHARD M. GAMBLE, *The War for Righteousness: Progressive Christianity, the Great War, and the Rise of the Messianic Nation*. Wilmington, DE: ISI Books, 2003.

⁵ I am drawing here on the brilliant analyses of Lincoln's rhetoric by the late Professor M.E. Bradford. Bradford's half-dozen ground-breaking Lincoln essays are scattered through almost as many of his books. See especially MELVIN E. BRADFORD, *A Better Guide Than Reason*. Lasalle, Ill.: Sherwood Sugden, 1979, pp. 29-57 and 85-203; and *Remembering Who We Are*. Athens, GA and London: University of Georgia Press, 1985, pp. 143-156.

On the dissolvable nature of the Union see ALEXIS DE TOCQUEVILLE, *Democracy in America*. New York: Vintage Books, vol. 1, pp. 143-156.

⁶ The manifesto is printed in PHILIP S. FONER, ed., *Abraham Lincoln: Selections from His Writings*. New York: International Press, 1944, pp. 93-94. International Press was an organ of the U.S. Communist Party.

⁷ PHILLIP THOMAS TUCKER, *The Confederacy's Fighting Chaplain: Father John B. Bannon*. Tuscaloosa, AL and London: University of Alabama Press, pp. 157-178.

⁸ In general American historians have paid relatively little attention to the antebellum North, implicitly postulating it as the American norm, and the South as an un-American anomaly to be explained.

However, recently attention has been paid to Northern society, showing an aggressive economic and cultural agenda that was something new.

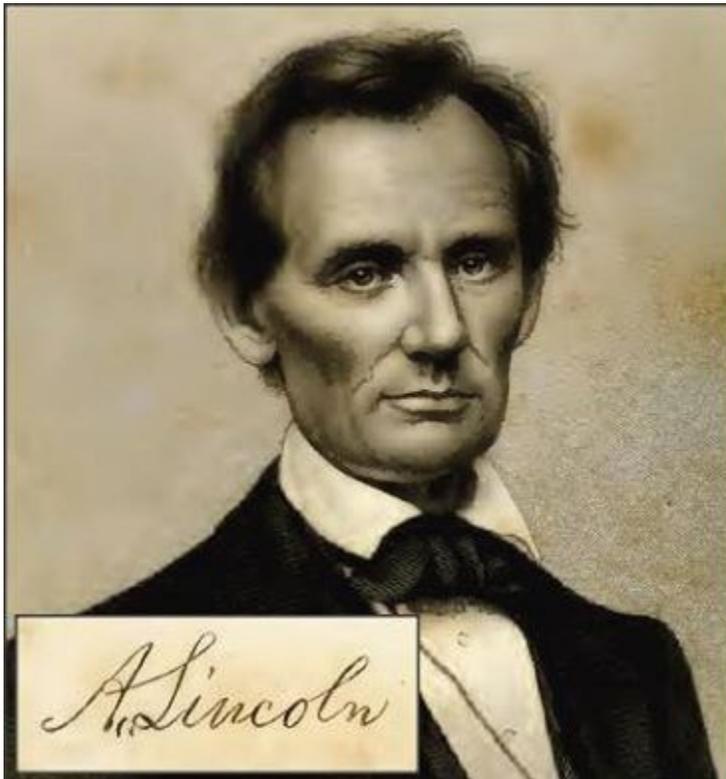
Among other things, these works have demonstrated the power of Northern forces desperate to prevent a free trade South and by emphasizing the racism of the politicians and soldiers of the Union, have cast new light on the supposed benevolence of the campaign against slavery. See ANNE NORTON, *Alternative America's*; ERNEST L. TUVESON, *Redeemer Nation*; HARLOW SHEIDLEY, *Massachusetts Conservative Leaders and the Transformation of America*; RICHARD F. BENDEL, *Yankee Leviathan*; SUSAN-MARY GRANT, *North Over South*; JOAN P. MELISH, *Disowning Slavery*; CHARLES ADAMS, *When in the Course of Human Events*; THOMAS DILORENZO, *The Real Lincoln*.

⁹ CHARLOTTE L. BRANCAFORTE, ed., *The German Forty-Eighters in The United States*. New York, Peter Lang, 1989; A.E. ZUCKER, ed., *The Forty-Eighters; Political Refugees of the German Revolution of 1848*. New York: Columbia University Press, 1950; *American Historical Review*, 16: 774ff, and 47:51ff.; *Journal of American History*, 19:192ff. and 29:55ff.

¹⁰ HANS L. TREFOUSSE, *Carl Schurz: A Biography*. Knoxville: University of Tennessee Press, 1982.

¹¹ Engels quoted in the Lincoln pamphlet cited in footnote 6.

¹² Richard Taylor, *Destruction and Reconstruction: Personal Reminiscences of the Late War*. Nashville, TN: Sanders Southern Reprints, 1998. Originally published 1879



“Why not let the South go?” Abraham Lincoln replied, “Let the South go? Let the South go! Where then shall we gain our revenues?”

Frank H. Alfriend, *The Life of Jefferson Davis* (Cincinnati: Caxton Publishing House, 1868), 201.

Defending the Heritage

Graphic via - “Another Look at Six Myths in the Lost Cause”

The failure of the South to win the War for Southern Independence was a deathblow to liberty and one reason this country is in the shape it is today.

Lincoln believed that import tariffs were necessary, at the expense of consumers. He believed that American industries needed to be shielded from foreign competition and cheap imported goods. The “internal improvements” he advocated were simply subsidies for industry, i.e., corporate welfare. He was the first president to give us centralized banking, with paper money not backed by gold.

The Constitution of the Confederate States of America forbid protectionist tariffs, outlawed government subsidies to private businesses, and made congressional appropriations subject to approval by a two-thirds majority vote. It enjoined Congress from initiating constitutional amendments, leaving that power to the constituent states; and limited its president to a single six-year term.

When the South lost, instead of a Jeffersonian republic of free trade and limited constitutional government, the stage was set for the United States to become an American Empire ruled by a central authority. In starting his war against the Confederate States, Lincoln was not seeking the “preservation of the Union” in its traditional sense. He sought the preservation of the Northern economy by means of transforming the federal government into a centralized welfare-warfare-police state.

~Robert Mestas~

Partially taken from a Lew Rockwell article by Donald W. Miller, Jr

David Ainsworth The obvious conclusion to be drawn from this is that the federal government must be abolished. Unfortunately most Southerners today think that the Yankee occupation is not only legitimate, but a good thing.



NULLIFICATION NEWS

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It was a big week for the nullification movement, with more than 15 bills moving forward, including an Arizona bill to shut down a critical enforcement mechanism for the Affordable Care Act and Virginia bills that would help bring down a recently-revealed nationwide license-plate tracking program.

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Monday, February 23, 2015

Nullification for Lawyers

Posted by [Charleston Voice](#)

A [recent article](#) by Cato Institute chairman Robert Levy published by Investor's Business Daily provides a ray of sunlight for supporters of nullification.



Instead of taking the position of most folks in mainstream political organizations and denouncing nullification in all situations, the CATO head offers support for the principles, at least some of the time.

Levy acknowledges that the federal government cannot force states to enforce or enact federal law.

Are states required to enforce federal laws and enact regulatory programs that Congress mandates? The answer on both counts is "No."

In the 1997 case, [Printz v. United States](#), the Supreme Court ruled that the federal government could not command state law enforcement authorities to conduct background checks on prospective handgun purchasers.

In the 1992 case, [New York v. United States](#), the Court ruled that Congress couldn't require states to enact specified waste disposal regulations.

But Levy stops short of approving nullification efforts that would actively block implementation of unconstitutional federal acts. He contends that an act remains constitutional until a federal court declares otherwise. He makes a solid argument from a lawyer's perspective, but understanding nullification requires a historical perspective that often gets buried in American jurisprudence.

Perhaps a slight shift in the theoretical framework will move CATO all the way into the nullification camp.

Like most lawyers, Levy believes that the Supreme Court makes the final and definitive decision on the constitutionality of an act.

This makes perfect sense from a legal perspective. Lawyers rely on court precedent to build arguments, and modern American jurisprudence holds that the Court determined

early on that it was the ultimate judge of constitutionality. But the argument falls apart when placed in the framework within which political power was delegated in the American system. In essence, the Court claimed power for itself that it never had the authority to claim in the first place. Furthermore, most legal scholars and attorneys badly misconstrue the case cited as the root of federal court supremacy.

We find the first fatal flaw in Levy's argument early on when he confuses Jefferson and Madison's reasoning in the Kentucky and Virginia Resolutions of 1798. Levy writes: *But consider those resolutions in context: Jefferson and Madison had argued that the states must have the final word because the Constitution had not expressly established an ultimate authority on constitutional matters.*

Jefferson and Madison did not base their principles of nullification on the fact that the Constitution had not established an ultimate authority. They based their principles on the fact that the people of the states **ARE** the ultimate authority – not the federal government they created. Jefferson makes this clear in the first few lines of the Kentucky Resolution of 1798.

*The several States composing, the United States of America, are not united on the principle of unlimited submission to their general government...the government created by this compact **was not made** the exclusive or final judge of the extent of the powers delegated to itself; since that would have made its discretion, and not the Constitution, the measure of its powers.*

Madison makes the same point in his report of 1800.

*The States then being the parties to the constitutional compact, and in their sovereign capacity, it follows of necessity, that **there can be no tribunal above their authority**, to decide in the last resort, whether the compact made by them be violated; and consequently that as the parties to it, they must themselves decide in the last resort, such questions as may be of sufficient magnitude to require their interposition.*

Nullification follows from the delegation of power in the American system. The sovereign people first created independent, sovereign political societies – States – and delegated powers to their state governments. Then, the people, through those preexisting political societies, delegated specific, enumerated powers to a general government in order to form a union. The ratifiers made it clear that their states were only giving up sovereignty over those objects delegated to the federal government, and that they retained ALL powers not delegated.

And they insisted on amendments (The Ninth and Tenth) to make this explicit.

If the federal government gets to decide the extent of its own power, through its own judicial branch, and the people of the states possess no mechanism to hold its creature in check, the whole notion of a federal government with limited enumerated powers becomes a farce.

Jefferson understood this.

Madison understood this.

And both advanced the principles of nullification because they recognized the absolute necessity for a check on federal power.

But Levy insists that the federal government itself decides the extent of his own power. Like most lawyers, he bases this notion on court precedent starting with *Marbury v. Madison*.

Four years later (after the drafting of the resolutions) in Marbury v. Madison, Chief Justice John Marshall resolved that oversight (of not establishing an ultimate authority). He wrote: 'It is emphatically the province and duty of the judicial department to say what the law is.' Since then, instead of 50 individual states effecting their own views regarding constitutionality, we have one Supreme Court establishing a uniform rule for the entire nation.

Levy, along with most lawyers and legal experts, rip one sentence out of context from Marshall's opinion and find in it authority for the Supreme Court to stand as the exclusive and final judge on the extent of federal power. But even if you accept the bizarre notion that a political body can vest power in itself on its own whim, this was not Marshall's intent.

One cannot pull a statement out of a specific court case, addressing a specific issue, and generalize it to encompass the entire American political system. A court rules for the parties in a case, not the United States as a whole. Marshall was answering a specific question: does the Court have the authority to consider the constitutionality of an act when ruling on a case. At issue was a provision of the Judiciary Act of 1789 and whether the Court had original jurisdiction to decide if a writ of mandamus could be issued to force Madison to hand over Marbury's commission.

Some argued the court should just consider the law – the Judiciary Act itself – and not the Constitution. Marshall defended his decision to rule based on the Constitution.

The judicial power of the United States is extended to all cases arising under the Constitution.

Could it be the intention of those who gave this power to say that, in using it, the Constitution should not be looked into? That a case arising under the Constitution should be decided without examining the instrument under which it arises?

This is too extravagant to be maintained.

Clearly, the courts possess the authority to judge the constitutionality of an act. Nobody disputes that. But notice an important point: nowhere does Marshall assert that the Court stands as the SOLE or FINAL judge of constitutionality. In fact, he maintains that the Constitution also binds the Court itself.

The particular phraseology of the Constitution...confirms and strengthens the principle...that a law repugnant to the Constitution is void, and that courts, as well as other departments, are bound by that instrument.

So, what happens if the Court slips free of the bonds of that instrument? Does no remedy exist for the people of the states?

Can those who delegated powers to the federal government in the first place muster no defense? Must the sovereign bow down in submission to its creation? No. As Madison asserted, the parties that created the federal government and delegated all of its power MUST determine the extent of that power in the last resort.

Furthermore: dangerous powers, not delegated, may not only be usurped and executed by the other departments, but that the judicial department also may exercise or sanction dangerous powers beyond the grant of the Constitution; and, consequently, that the ultimate right of the parties to the Constitution, to judge whether the compact has been dangerously violated, must extend to violations by one delegated authority, as well as by another; by the judiciary, as well as by the executive, or the legislature.

*However true, therefore, it may be, that the judicial department, is, in all questions submitted to it by the forms of the Constitution, to decide in the last resort, this resort must necessarily be deemed the last in relation to the authorities of the other departments of the government; **not in relation to the rights of the parties to the constitutional compact, from which the judicial as well as the other departments hold their delegated trusts.***

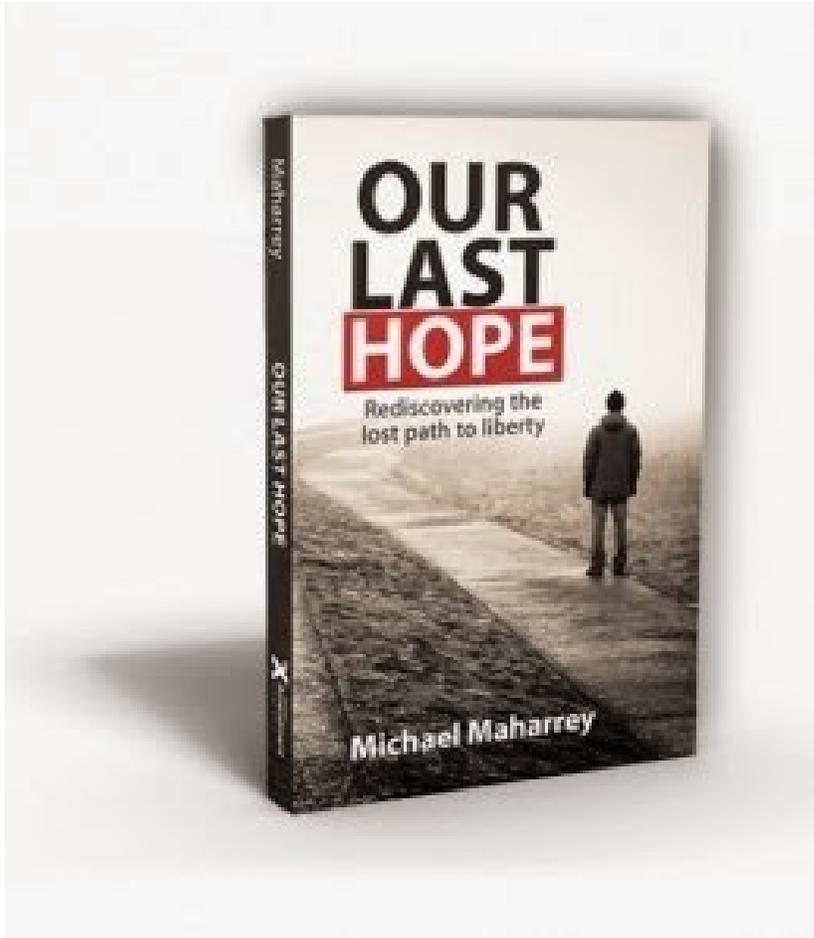
Madison argued that we cannot raise judicial authority *above the authority of the sovereign parties to the Constitution* without also raising the other federal departments above it as well. This is basically the modern legal position: until the

Supreme Court says otherwise ANY act of the federal government stands supreme. They rely *totally* on the Supreme Court to limit federal power. We find one of two assumptions implicit in this idea.

1. The Court will always remain bound by the instrument.

Or...

2. The Court has the authority to expand federal power beyond what the ratifiers delegated.



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Both assumptions are demonstrably false.

Federal supremacists would have us believe that the people of the states created a federal government with limited, enumerated powers, insisted on an amendment making the limited nature of that government explicit and then left it to that government to decide the extent of its own power. In other words, we have to accept that the founders actually believed a government could exist as a self-limiting institution.

That idea is absurd.

Nullification, in all of its forms, naturally flows from the system the

Constitution created. Without some way to hold federal power in check, we end up not with a limited government, possessing enumerated powers, but an indefinite one, subject to particular exceptions.

Nullification stands as the rightful remedy – a remedy we desperately need today.

source 10thACTr Read more at <http://chasvoice.blogspot.com/2015/02/nullification-for-lawyers.html#iWRJCW6KFXvOrV7g.99>

Ownership of slaves by free Negroes

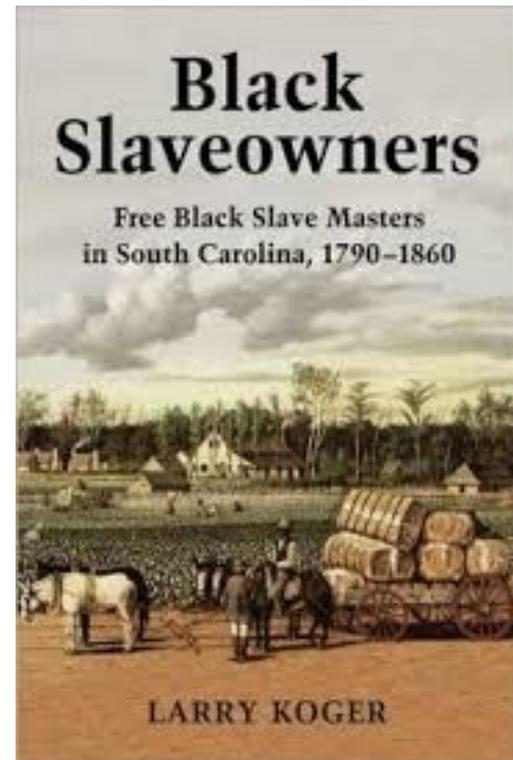
"The fact is large numbers of free Negroes owned black slaves; in fact, in numbers disproportionate to their representation in society at large. In 1860 only a small minority of whites owned slaves. According to the U.S. census report for that last year before the Civil War, there were nearly 27 million whites in the country. Some eight million of them lived in the slaveholding states.

The census also determined that there were fewer than 385,000 individuals who owned slaves. Even if all slaveholders had been white, that would amount to only 1.4 percent of whites in the country (or 4.8 percent of southern whites owning one or more slaves).

In the rare instances when the ownership of slaves by free Negroes is acknowledged in the history books, justification centers on the claim that black slave masters were simply individuals who purchased the freedom of a spouse or child from a white slaveholder and had been unable to legally manumit them. Although this did indeed happen at times, it is a misrepresentation of the majority of instances, one which is debunked by records of the period on blacks who owned slaves. These include individuals such as Justus Angel and Mistress L. Horry, of Colleton District, South Carolina, who each owned 84 slaves in 1830. In fact, in 1830 a fourth of the free Negro slave masters in South Carolina owned 10 or more slaves; eight owning 30 or more."

<https://thegeneralreport.wordpress.com/.../dixies-censored-s.../>

http://www.amazon.com/Black-Slaveowners-Maste.../.../ref=sr_1_1...



Ron Paul: “Good News” That Secession Is Happening

“The good news is it’s gonna happen. It’s happening.”

posted on Feb. 19, 2015, at 4:06 p.m.



[Andrew Kaczynski](#)

Former Republican presidential candidate and congressman Ron Paul says secession is happening and it’s “good news.” Paul later predicted the states would stop listening to federal laws.

“I would like to start off by talking about the subject and the subject is secession and, uh, nullification, the breaking up of government, and the good news is it’s gonna happen. It’s happening,” Paul, the father of potential Republican presidential candidate Rand Paul, told a gathering at the libertarian Mises Institute in late January. The event Paul was speaking at was titled “Breaking Away: The Case for Secession.”

Paul said secession would not be legislated by Congress, but would be de facto, predicting “when conditions break down...there’s gonna be an alternative.”

“And it’s not gonna be because there will be enough people in the U.S. Congress to legislate it. It won’t happen. It will be de facto. You know, you’ll have a gold standard when the paper standard fails, and we’re getting awfully close to that. And people will have to resort to taking care of themselves. So when conditions break down, you know, there’s gonna be an alternative. And I think that’s what we’re witnessing.”

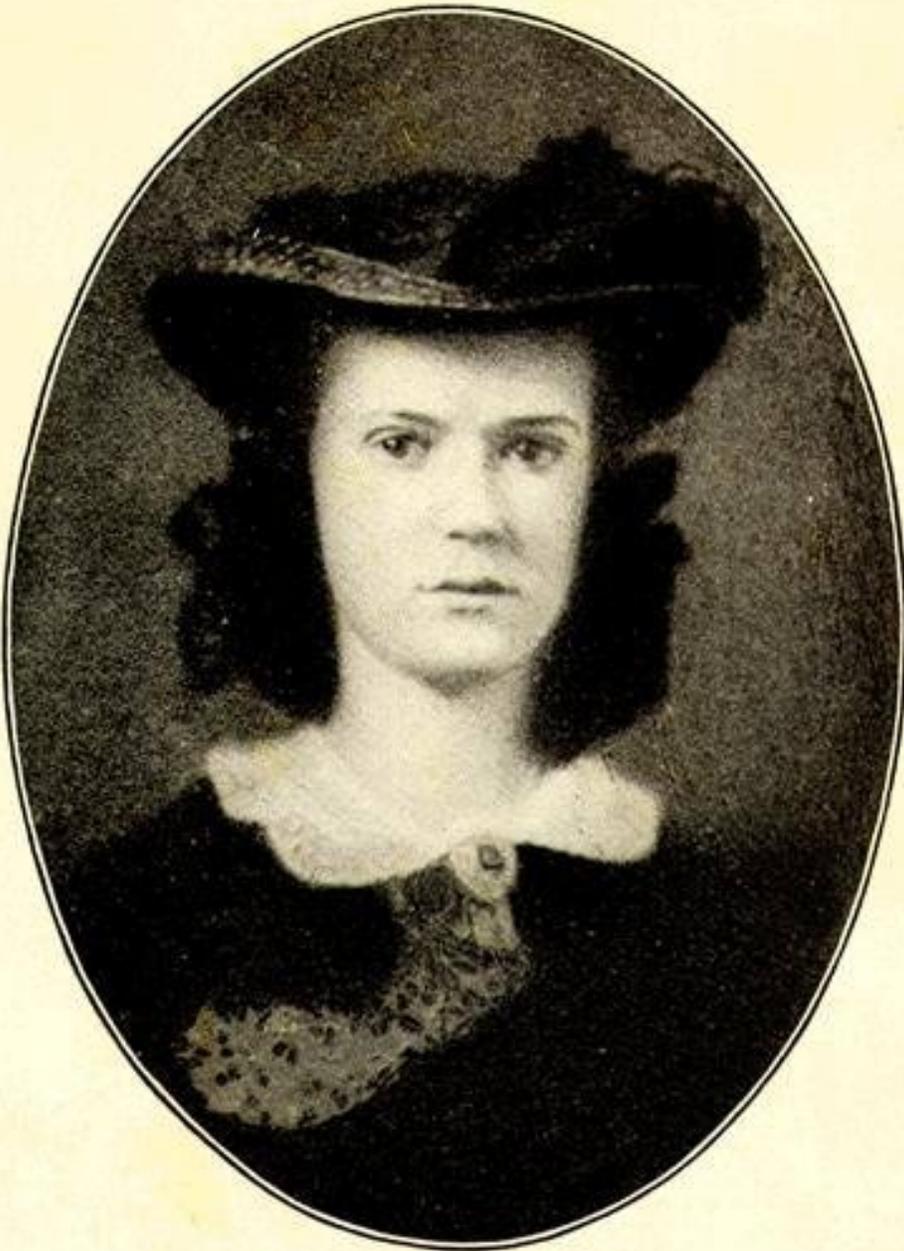
Later, Paul said the Federal Reserve would end and the states would stop listening to federal laws they didn’t agree with.

“The Fed is gonna end. There is going to be a de facto secession movement going on. The states are going to refuse to listen to some of the laws. We’ve seen tremendous success already with states saying to the federal government, ‘We’re not gonna listen to you anymore about the drug laws.’ And they’re getting out of it, and I think the American people are waking up to that, and as far as I’m concerned, the more the merrier.”

Here’s the [full video](https://www.youtube.com/watch?v=g36Ef5Fvkok) of his speech: <https://www.youtube.com/watch?v=g36Ef5Fvkok>

[Secession and Liberty | Ron Paul](#)

<http://www.buzzfeed.com/andrewkaczynski/ron-paul-good-news-that-secession-is-happening#.ybMYMW0Aq>



SARAH FOWLER MORGAN

Sarah Morgan from her book, *A Confederate Girl's Diary* (1862)

May 9, 1862, "All devices, signs, and flags of the Confederacy shall be suppressed. "So says Picayune Butler. Good. I devote all my red, white, and blue silk to the manufacture of Confederate flags. As soon as one is confiscated, I make another, until my ribbon is exhausted, when I will sport a duster emblazoned in high colors, "Hurrah! For the Bonnie Blue Flag!" Henceforth, I wear one pinned to my bosom - not a duster, but a little flag; the man who says take it off will have to pull it off himself; the man who dares attempt it - well! A pistol in my pocket fills up the gap. I am capable, too.



*Mildred Lewis
Rutherford*

"The Ku Klux Klan was an absolute necessity in the South at this time. This Order was not composed of the "riff raff" as has been represented in history, but of the very flower of Southern manhood. The chivalry of the South demanded protection for the women and children of the South.

Yes, the North was pre-eminent in this period of our history, but does not the South stand out in no uncertain light? It has proven to the world that she can be as brave in defeat as in victory; she can stand humiliation and lawlessness with Christian resignation; she can bear and forbear, and yet suffer in silence; and while having far more to forgive and forget, she has a heart ever ready to do the things that make for peace, and stands ready today to stretch forth her hand in the true spirit of reconciliation.

The record of the Confederate soldier, the heroism of the Confederate women, the monuments erected to Southern valor have caused the whole world to be lost in admiration and wonder."

NAACP says 'no' to Florida Confederate soldiers

Should soldiers be recognized as veterans enshrined in hall of fame?

Author: [Matt Galka](#), Reporter, Capitol News Service

Published On: Feb 27 2015 05:31:30 PM EST Updated On: Feb 27 2015 05:34:00 PM EST

TALLAHASSEE, Fla. -

Should confederate soldiers from Florida be recognized as veterans enshrined in the state's hall of fame? The NAACP is saying no.

The Sons of the Confederate Veterans had asked Florida's governor and cabinet to let Confederate soldiers into the state's veterans hall of fame earlier this month.



"Don't tell me about he's a Rebel and he did all these other kinds of things. Poppycock. He is an American veteran, recognize him," said H.K. Edgerton, of Sons of the Confederate Veterans.

The request to put Florida soldiers who fought for the South caused the governor and cabinet to delay the inductions of this year's class. But the NAACP is saying there's nothing to think about.

"It's very much a slap in the face," Edgerton said.

NAACP Tallahassee chapter president and U.S. Army veteran Dale Landry said the rules for induction are clear.

"The requirement was that you had to be honorably discharged from the United States Armed Forces," said Landry. "The Confederate Army was not a part of the United States Armed Forces."

The NAACP argues that if you let Confederates in, where do you stop?

"The Japanese military, the Japanese army, the Japanese navy, you see? The Germans, the Nazis. I'm sorry, but that's the same to me," Landry said.

Floridians that fought for the Stars and Bars that could be nominated for the class include former Gov. Edward Perry, David Lang -- who helped form the National Guard -- and former U.S. Sen. Samuel Pasco.

<http://www.news4jax.com/news/naACP-says-no-to-florida-confederate-soldiers/31527104>



WITH A LITTLE HELP:

Friends of the James Farm keep the grounds young. STORY AND PHOTOGRAPHY BY SARAH ALBAN

NOT ALL KIDS are glued to their cell phones. At the Jesse James Farm in Kearney, at least one embraces history by retracing Jesse's steps on his old stomping grounds.

At the Black Powder Shoot last summer, thirteen-year-old Nathan Rozzel stepped up to a ten-pace line and pulled back the hammer on a .45 Long Colt Bisley, ready to take his shot. Forty others had gathered for the shoot sponsored by Friends of the James Farm. By paying a \$20 contest fee, the Friends help preserve the home. Contributions go to Clay County, which bought the farm in 1978 and runs the daily upkeep. Friends, who ebb and flow in the hundreds, add charm to the farm. They restore artifacts such as Frank's wife's diploma. They bring Civil War historians on site to speak and promote research.

Vince Powers, a member, is an actual James relative. A recently discovered James cousin, Vince drove eight hundred miles from Texas to learn about his relatives. Just a year ago, Vince didn't even know about the Jameses.

That all changed after Vince used an on-line ancestry service, and he learned about his roots. Then he went to track them down. A Friends docent gave him a house tour for free, after which he veered off on the property to explore on his own, at one point knocking on the house as if to test its durability. Vince left no rock unturned in his quest to explore his roots.

Thirty-five years ago, that wouldn't have been possible. Owned by descendants, the James Farm lay in disrepair.

"I can't even describe how derelict it was," former Friends President Christie Kennard says. "The roof had completely collapsed on the west side. There was a milderewy smell. Everything was overgrown."

In 1978, Clay County opened the house to tourists, many wondering how they could help. Thus began the Friends of the Jameses.

Despite being experts on the past, the Friends are unsure about the future.

"Most of us grew up knowing who Jesse James was," says Kevin Mackel, Black

Powder Shoot co-organizer. "But if you're a video-game kid," he trails off. "How do you reach that next generation?"

Nathan might know how. But he couldn't be bothered. He was too busy shooting his gun under the sun, as Jesse had done, to ask.

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Jesse James III, grandson of America's best known outlaw, holds up map and directions to buried Confederate gold in the Alamogordo area of New Mexico. James refuses to make any connection between his maps and the supposed buried gold referred to by John Dean in Senate testimony.

Dean's 'Buried Gold' Story Isn't New

By DEL SCHRADER
Herald-Examiner Staff Writer

"Everything seems to be turning up these days in the Water-gate hearings so I wasn't surprised this week when President Nixon's fired counsel, John W. Dean III, brought up the matter of buried treasure," Jesse James III of Banning said yesterday.

Dean testified that former Atty. Gen. John Mitchell told H.R. Haldeman, former White House chief of staff, at a luncheon Dean says he attended, "Criminal lawyer F. Lee Bailey has a client who has an enormous amount of gold in his possession and would like to make arrangements with the government whereby the gold could be turned over to the government without the client being prosecuted for holding the gold." Dean termed Haldeman "non-responsive."

According to Dean, Bailey's client or clients proposed to deliver 292 bars of gold, each weighing 80 pounds to the Treasury Department. The treasure allegedly was part of

"an old Aztec cache," hidden on the White Sands, N.M., rocket range. Federal law prohibits U.S. private citizens from possessing pure gold, but placer gold is exempted.

"In the first place," James told The Herald-Examiner, "it's not pure gold because the bars probably contain about 20 per cent zinc, copper and other minerals, but the treasure could be worth about \$25 million at \$42 an ounce. And it's not 'Aztec gold' — the old Confederates called it their Alamogordo Cache. It's just part of more than \$500 million in Confederate gold buried in the state of New Mexico."

These are photos of a two-part article that Del Schrader wrote in 1973 for the Los Angeles Herald-Examiner.

Orvus Howk (aka Jesse James III) provided the information.

in a letter to the Treasury Department early in June, Bailey said his clients were "unsophisticated in dealing with government officials, and were suspicious of some future attempt to prosecute them if they tried to move the gold without government permission."

In a reply to Bailey, the Treasury Department reportedly said it "must be informed of the location of the gold and the circumstances of its discovery before it can pursue the case."

"This is a typical bureaucratic reaction," James snorted. With our former European allies kicking around the value of the U.S. dollar, you'd think Washington would wake up. God one knows how much gold may have been recovered from small Confederate caches and sent its way to European and Oriental markets where it commands a much higher price."

James and other descendants of the Knights of the Golden Circle members last April disclosed the top Confederate spy organization from the end of the Civil War until 1916 amassed approximately \$100 billion in treasure, burying it in depositories and caches in nearly every state in the Union. It was hoarded for a second Civil War, which never came.

Jesse III has definite ideas on what he refers to as "the gold mess." He said, "I believe the U.S. should compete in the international gold market by making use of the old Confederate treasures—letting the price seek its own level. When Presi-

dent Roosevelt made it illegal for U.S. private citizens to possess gold in 1934 it may have been unconstitutional, but he got away with it.

"Now gold, like Prohibition, has become a racket. If we outlaw handguns, a flourishing black market will spring up. Why sell gold to the U.S. government, however, for only \$42 a troy fine ounce, when it has gone as high as \$128.50 on the European market? Within a year, I predict gold will top \$200 an ounce overseas."

The grandson of one of America's most notorious outlaws, Jesse III can sympathize with attorney Bailey and his clients. "I think they were trying to do the right thing and I think Haldeman was wrong in giving them short shrift. It set a dangerous precedent—now anybody who finds gold bars will do their best to smuggle them out of the U.S. because they know their government is hard-nosed and intractable. It will become a Boston Tea Party in reverse."

Using a map, Jesse III in 1961 located \$704,000 in gold bars buried by his grandfather under a ledge on the Santa Clara Indian Reservation in New Mexico, but an Indian guide made off with the trove during the winter. A Federal Judge ruled the treasure belonged to James, but the moved gold bars were never found and four Indians were allegedly killed over the incident.

Following the much publicized court case, James recalls, "Several men who identified themselves as 'government officials' insisted I turn over all my secret maps of Confederate caches to them. At first I thought they were joking, but when they got nasty and serious, I told them which cliff they could jump off of.

"I may be wrong—and I hope I am—but Mr. Bailey and his clients may find their \$25 million treasure isn't worth a plugged nickel. Greedy bureaucrats can always find a way to confiscate the trove."

"In essence, the Treasury Department is saying, 'Take us by the hand and show us where the money island maybe, yes, maybe, we'll let you keep a farthing or two if you're good boys.' It's incredible how unrealistic and stupid our bureaucrats in Washington can be without half trying. They've lost touch with reality."

**More on
Confederate
Gold!**

(Continued on Page A-9)

It Could Have Been Worse, Probably

By [Clyde Wilson](#) on Feb 13, 2015

Review of the new film [Field of Lost Shoes](#):

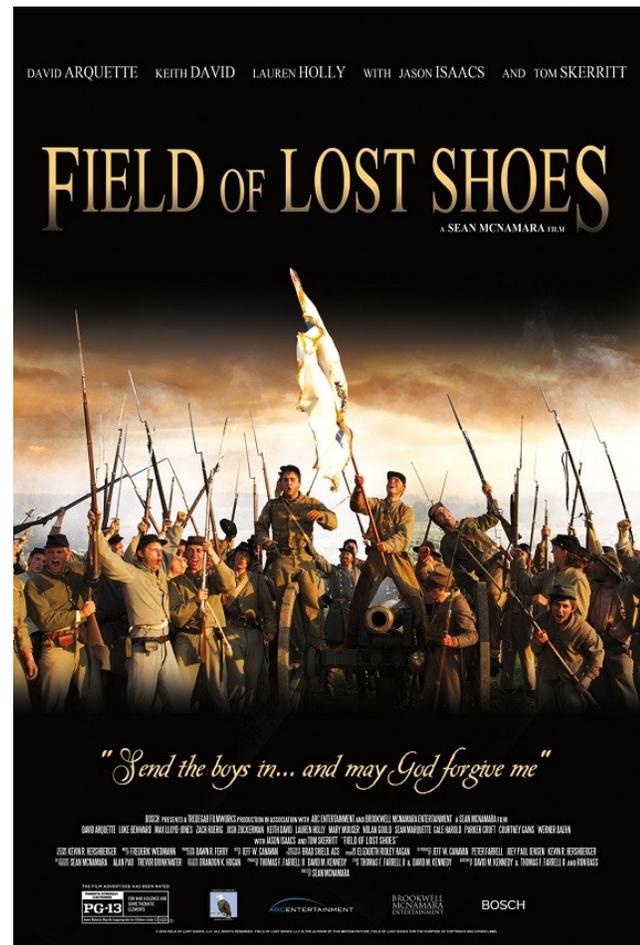
I have written before [here](#) and [here](#) about the treatment of the South in film. A new entry into that dubious field is the recent “Field of Lost Shoes.” It purports to tell the story of the Virginia Military Institute cadets who at great sacrifice participated in driving back the invading Yankee arsonists and vandals at the Battle of New Market in 1864. It does enact this bit of history, sort of, after a fashion.

*In 96 minutes, including a half hour of battle action, you will not be offended by even a faint glimpse of a (shudder!) Confederate flag. (This horrid object is apparently now banned entirely from V.M.I., even in commemorations of New Market.)

*The first 10 minutes are devoted to a slave auction in which brutal Southerners break up a family—quite unlikely in Lexington, Virginia, in 1864. We see a flashback of this as the cadets march toward battle, reminding us that, after all, they were fighting against noble opponents who wanted only to free the slaves.

*At midpoint we have a severe beating given to an intelligent, kindly slave for something he did not do.

*We see Lincoln morally offended that the Confederates are sending “boys to be massacred.” But this is absurd. There were plenty of soldiers in both armies as young as were the Cadets . Besides, Lincoln inaugurated the bloodshed, although he doubtless did not anticipate the volume that followed, and he



could have avoided it or stopped it at any moment if he had been willing to give up the benefits the war brought to his political party and to Northern Big Money men. (At least in this one, Lincoln is correctly ugly, does not look like a movie star.)

*The civilian population of Virginia seems to be fat and prosperous and suffering no privations in 1864.

*V.M.I.'s first Jewish cadet, Moses Ezekiel, later to become one of America's greatest sculptors, is portrayed as being doubtful about the Confederate cause. There is no evidence that he was ever anything other than a loyal Southerner. I suppose it was thought that since he was Jewish he had to be a "Liberal."

Grandmother always said that when you have to criticise you should add something nice if you can:

*There is a good and sympathetic portrayal of John C. Breckinridge by the Brit actor Jason Isaacs.

*The characters actually talk like Southerners and some of the time even act like Southerners.

*The battle scene is vivid, although not very accurate, I think.

It could have been worse, I suppose, but with a little honesty it could have been much better.

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. [More from Clyde Wilson](#)

<http://www.abbevilleinstitute.org/blog/it-could-have-been-worse-probably/>



This image was taken by E.A. Baldwin June 5 1863. This is John Noland. Gus Myers spoke highly of this black man in notes in his journal. He is wearing a Confederate raider hat. He was Quantrill's personal scout and spy. He later attended many of the Quantrill Reunions and was very highly respected.

All of his pall bearers were former Quantrill guerrillas, white men who loved him. Harry Truman would have known this man as he himself attended many Quantrill reunions.

~Robert Mestas~

Killing Lincoln: The Real Story



KILLING LINCOLN THE REAL STORY STEVEN HAGER

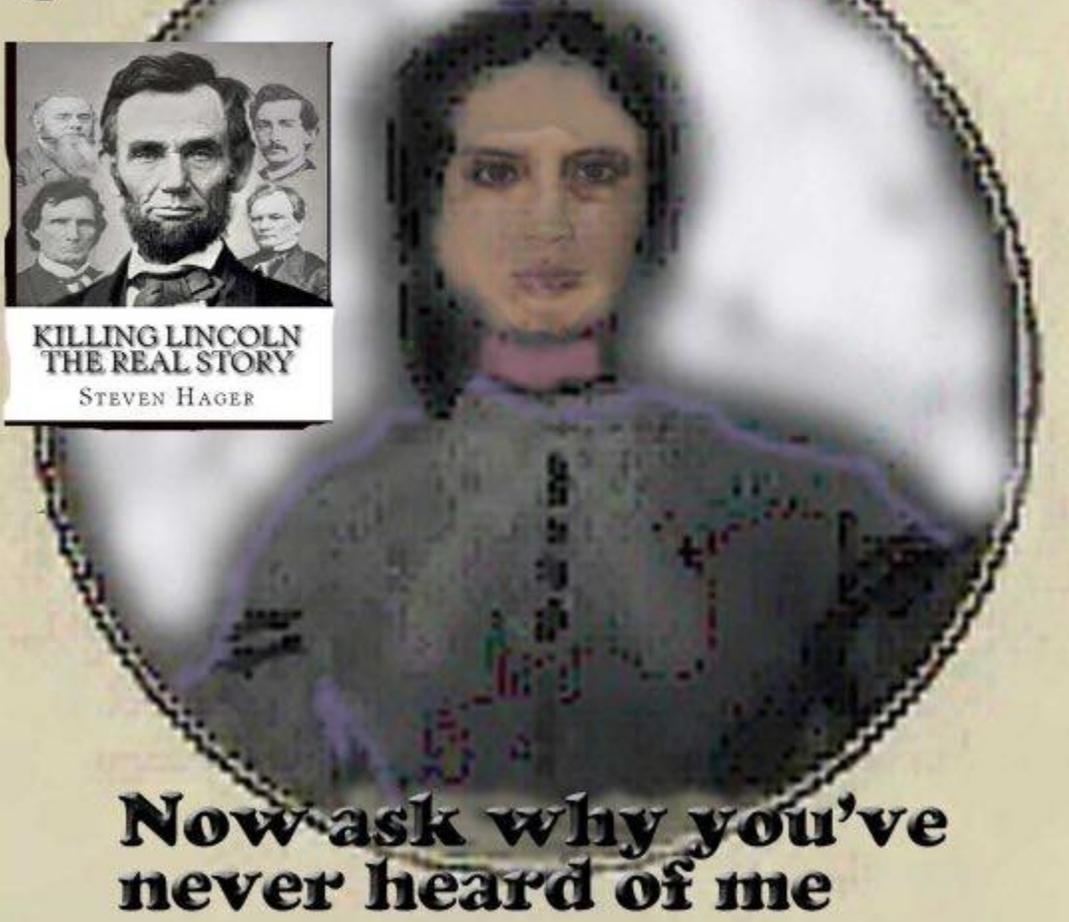


Why was President Abraham Lincoln left unguarded when the War Department knew there were serious plots against him? Why was John Wilkes Booth killed when he was discovered locked inside a tobacco barn and surrounded by 25 soldiers? Why were two innocents swiftly hanged by a military tribunal and not allowed to testify in their own defense? The files on the conspiracy trial had been immediately sealed and not available for review by anyone in the interest of national security. A glaring problem, however, was the star witness in the initial military tribunal, Sanford Conover, had recently been exposed as a serial perjurer whose testimony on just about anything was probably available for the right fee. Now the House of Representatives was demanding to see all the evidence used to hang four people. Rather than play along with the government's cover story and rubber stamp the committee report, Representative Andrew Rogers, the sole Democrat on the Judiciary Committee, decided to subject the witnesses to serious cross examination. Rogers probably did not realize behind the scenes, at least one witness was already getting cold feet, as revealed in a letter sent to Conover by "M." A shady physician named Dr. Merritt admitted receiving the biggest bribe: \$6,000 for his testimony. Mr. Snevel initially claimed he'd gotten a mere \$375, although a newspaper reporter would discover Snevel had gotten an additional \$1,000. Rogers established that five witnesses had used false names, including Conover, his wife and his sister-in-law. Instead of arresting Conover as ringleader of this scam, however, he was mysteriously sent back to New York City accompanied by a sergeant-at-arms of the committee for the purpose of finding more witnesses. Immediately after arrival, however, he eluded the guard and disappeared. Secretary of War Edwin Stanton's good friend Representative George S. Boutwell wrote the majority report, which predictably ignored the exposed perjuries and bribes of witnesses who'd melted under Rogers' cross-examination, or any mention of Sanford Conover. The files remained sealed in the interest of national security and would not be reopened for another 80 years. Only a handful of scholars have shown any interest in this Congressional investigation, which sheds so much light on the plot, and the Lincoln assassination is clouded by faithful allegiance to the official story, despite the fact military tribunals for civilians would soon be declared illegal by the U.S. courts. Unfortunately, that was 17 months after civilian Mary Surratt was hanged by one. "The cool turpitude of the whole crew sickened me with shame," wrote Rogers in his dissenting statement, "and made me sorrow over the fact that such people could claim the name American."

My name is Sarah Slater and I was involved with John W. Booth in the plot to assassinate Lincoln



**KILLING LINCOLN
THE REAL STORY**
STEVEN HAGER



**Now ask why you've
never heard of me**

Sarah Slater (1843-?) known to the Union authorities as the mysterious "lady in the veil," Slater was born Sarah Antoinette Gilbert in Middletown, Connecticut, carried Confederate dispatches between Richmond and Canada during the last year of the war. Sarah moved to North Carolina where she met and married a music and dancing teacher named Rowan Slater.

In January 1865, while in Richmond attempting to obtain a pass to New York, Sarah was recruited by Confederate authorities as a spy. A fluent French speaker, she was an ideal candidate for missions to Quebec. In late January she carried information pertaining to the extradition of the St. Albans Raiders from Richmond to Montreal. She was escorted back to the South by John Surratt. In March she made a second trip to Montreal; no further records of her spy activities exist.

Sarah Slater's name was raised often in the Lincoln assassination conspiracy trial and in the 1867 murder trial of Surratt. The first of a handful of witnesses to implicate her in the plot to kill Lincoln was Louis J. Weichmann, a Union war clerk who told Federal authorities he had seen Sarah Slater at the boarding house of Mary Surratt. Federal authorities searched for her through 1867 but were never able to find her.

What became of Sarah Slater? No one knows, not even her husband. After her disappearance, even her husband could not locate her. Sarah vanished for a reason. That picture may or may not be Sarah.

Headstart

1.40 A. M. March 16, 1862

General,

A dispatch received last night from Ashby states that his pickets are still at New town, the enemy being fallen back. His information is that the enemy moved toward New town with his entire Winchester force, but after advancing this side of Benton Ashby's Art opened upon him. Ashby had one man wounded, one horse killed and another wounded in the skirmish, & the enemy fell back, Ashby has also fallen back with his main body expecting the enemy to advance again today our cavalry picket is near New town.

In your letter of the 5th inst. you say that I will probably use the route from New Market to Goodsonville, in view of this, and of the probable falling back of Gen. Edward Johnston I will send such stores as I may have occasion to send to the Central R. R. to Waynesboro. I have ordered the flour to that point, if you desire it for the troops of the Potomac District please say to what point it shall be forwarded, as it will save the trouble of unloading and loading at Waynesboro. As I am only about 20 miles from New Market please inform me if you can,

whether in the event of my falling back north
beyond that point, I shall move toward Orange
Goodwill or continue up the valley.

There are in charge of my chief commissary
upwards of 500 barrels of flour which Lt Col
Munford of the Cavalry sent back from beyond
Front Royal for the purpose of saving it.

Respectfully your Obedt Servt,

L. J. Jackson

Major Genl.

General J. E. Johnston

Commander Va Virginia

I have ordered a line of couriers to be
established between New Market and
Orange C. H. If you desire any change in
the Eastern terminus of the line, please say
in what respects.

Received by Genl.
Jackson 11. 6. 62
Major Genl.
L. J. Jackson
Probably a charmed letter
delivered by the messenger
and the messenger

Stonewall Jackson writes Joseph E. Johnston at the onset of the Shenandoah Valley Campaign in 1862
Confederate General Thomas J. "Stonewall" Jackson Autograph Letter Signed "T. J. Jackson / Maj. Genl." Two pages of one leaf, 7.25" x 9",

Woodstock [Virginia], March 16, 1862, addressed to General Joseph E. Johnston, "*Commdr. Ar. N. Virginia.*" In this letter, written in the early days of Jackson's Shenandoah Valley Campaign, "Stonewall" Jackson informs General Johnston of Col. Turner Ashby's skirmish with Union troops ("*Ashby had one man wounded, one horse killed and another wounded in the skirmish & the enemy fell back*"). Jackson also discussed the delivery of "stores" and his own early movements during the campaign. Smoothed folds with some expected soiling. Two thin strips of hinging remnants on the reverse. The text of the letter is written in ink and reads in full:

"A dispatch received last night from Ashby states that his pickets are still at Newtown, the enemy having fallen back. His information is that the enemy moved toward Newtown with his entire Winchester force, but after advancing this side of Newtown Ashby's Artillery opened upon him. Ashby had one man wounded, one horse killed and another wounded in the skirmish & the enemy fell back. Ashby has also fallen back with his main body expecting the enemy to advance again today. Our cavalry picket is near Newtown.

"In your letter of the 5th inst. you say that I will probably use the route from New Market to Gordonsville. In view of this, and of the probable falling back of Genl. Edward Johnson I will send such stores as I may have occasion to send to the Central R. R. to Waynesboro. I have ordered the flour to that point, if you desire it for the troops of the Potomac District please say to what point it shall be forwarded, as it will save the trouble of unloading and loading at Waynesboro. As I am only about 20 miles from New Market please inform me if you can, whether in the event of my falling back back [sic] beyond that point, I shall move toward Orange Gordonsville or continue up the valley. There are in charge of my chief commissary upwards of 500 barrels of flour which Lt. Col. Mumford of the Cavalry sent back from beyond Front Royal for the purpose of saving it."

In a postscript, Jackson writes, "*I have ordered a line of couriers to be established between New Market and Orange C. H. If you desire any change in the Eastern terminus of the line, please say in what respect.*"

This letter is docketed on the second page, "*Woodstock, Va. / March 16, 62. / T. J. Jackson / Maj. Genl. / Reports a skirmish between Ashby's comd. & the enemy near New Town.*"

Jackson wrote this letter one week before the First Battle of Kernstown, the opening battle of the campaign, in which Union General Nathan Kimball, vastly outnumbering the Confederate force, defeated Jackson - a rare occurrence. Still, the battle turned out to be a strategic victory for the Confederacy since it prevented Union troops near the Shenandoah Valley from joining General McClellan, who had intentions of capturing Richmond, in the Peninsula Campaign. Instead, those troops marched northward to protect Washington, D.C., from Jackson's threats. Jackson was killed one year later in May 1863 at the Battle of Chancellorsville. Turner Ashby was killed less than three months later at the Battle of Good's Farm in the Shenandoah Valley.

Liberal Logic 101

OK: Private Speech



Not OK: Govt sponsored speech



See the difference?



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The Carolinas Campaign

Hat worn by Private Clement Newton Bassett

This wide-brimmed hat was worn by Private Clement Newton Bassett while serving in Co. H, 8th Texas Cavalry, also known as "Terry's Texas Rangers." The front of the hat sports a five-point star, "Terry's Texas" with an "R" in the center of the star. The hat also bears a bullet hole received on Feb. 21st, 1865 at Akin, South Carolina. According to Bassett: "The hat having a heavy twisted silk band around it representing a snake also a silver ornament where the head and tail of the snake crossed (Note: the silk band and silver ornament did not survive). The bullet struck the silver ornament going through it, also the band and the hat. Breaking the skull and lodging against the membrane of the brain from which place it was extracted. The ornament band and hat certainly being as hard to shoot through as an inch plank. The hat saved my life for if I had have had on an ordinary hat the bullet would have passed through the head killing me instantly."

<http://www.moc.org/collections-archives/museum-confederacy-artifact-month?mode=general>

The Remarkable Robert E. Lee

In March of 1870 General Robert E. Lee began his two-month journey to visit two family graves – daughter Annie and that of his father, “Light Horse Harry” Lee of Revolutionary War fame. He wrote his son Fitzhugh that “I wish to witness Annie’s quiet sleep . . . and to feel that her pure spirit is waiting in bliss in the land of the blessed.”

“The train now puffed into North Carolina . . . With only a ninth of the South’s population, North Carolina had furnished a fifth of all the soldiers who fought, and a fourth of all that died in action. [Scalawag Reconstruction Governor] Holden would be impeached for “high crimes and misdemeanors,” found guilty and removed from office. [A staunch Republican] admitted: “One of the greatest evils affecting society in North Carolina is the incompetent and worthless State and federal officials now in power. They are for the most part pestiferous ulcers feeding upon the body politic.”

[At Charlotte] the ovation was overwhelming. By now, word had been flashed ahead by railroad telegraphers. The General, moving south on the Charlotte, Columbia, and Augusta Railroad, would soon be in South Carolina. On they rolled over the clicking track, into the deeply wounded and largely unreconstructed Deep South. Lee watched the landscape change, smelled the west spring flowers, saw the woodlands rich in magnolia trees and red buds . . .

If the physical situation was lovely, the human landscape was not. Sidney Andrews, an early visitor, had found in South Carolina “enough woe and want and ruin and ravage to satisfy the most insatiate heart.” [The enemy] had done more damage in South Carolina, pillaging a path across the State forty miles wide.

A New York Herald correspondent who followed the whole campaign wrote:

“As for wholesale burnings, pillage and devastation committed in South Carolina, magnify all I have said of Georgia some fifty-fold, and then throw in an occasional murder, ‘jis to bring an old hard-fisted cuss to his senses,” and you have an idea of the whole thing.”

Corruption still permeated Statehouse, courthouse, courtroom and city hall. Dixie had been subject to such immorality and private plundering that government seemed transformed into an engine of destruction.

The antics of the South Carolina [Reconstruction] legislature scandalized the nation. Having installed two hundred six richly embossed cuspidors, the carpetbaggers and Negroes stripped the cupboard clean. “They took everything they desired,” noted the Senate clerk, Josephus Woodruff, “from swaddling cloth and cradle to the coffin and the undertaker.” The “Rule of the robbers” had begun and it would last long after General Lee had come and gone.

Lack of ability, as well as lack of morality, brought on the sorry mess. In South Carolina’s 1868 Convention, seventy-six of the delegates were newly-emancipated Negroes, of whom only seventeen were taxpayers. Their governor, Ohio-born R.K. Scott, was induced to sign one of the more notorious pieces of legislation while he was intoxicated.

Knowing some of these things, Lee must have been sick at heart as he pulled into decimated Columbia. Rain was pouring down. Confederate veterans, used to rainy musters, defied the weather and marched smartly to the railroad station. Alexander Haskell, who had commanded the Seventh South Carolina Cavalry, was there; so was General Porter Alexander who had conducted the Gettysburg bombardment preceding Pickett’s Charge.

After the usual acclaim and bravado, the train continued its journey westward through Lexington and Aiken counties toward the Georgia border. Besides all her man-inflicted woes, Georgia had suffered almost total crop failures in 1865 and 1866. Natives had tried to survive on roots and berries; the weak had starved to death. The stately rice plantations had disappeared, along with the larger cotton plantations. The problem was not how to plant new crops, but how to survive at all.

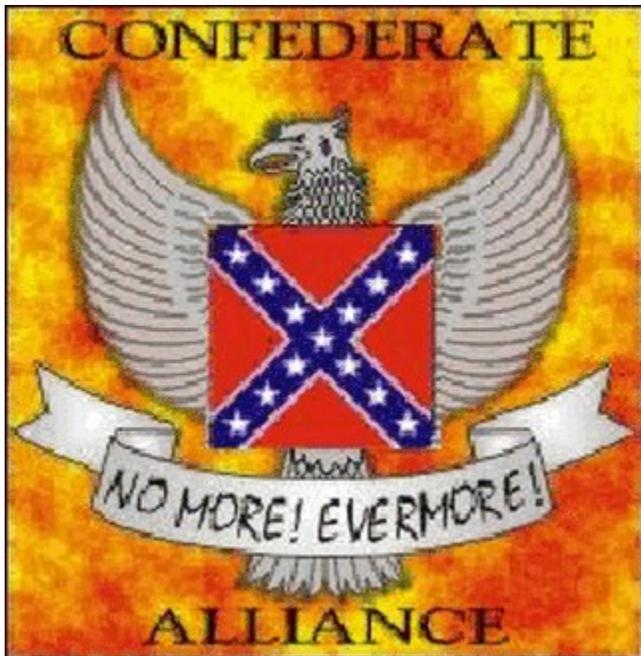
One thing, at least, was left to those who crowded to the stations whenever the train stopped; their respect for Robert E. Lee. What a burden it must have been for him to have realized this! That he could see this, understand it, and yet not be puffed up by pride, is one of the remarkable and admirable features of Robert E. Lee.”

(Lee After the War, Marshall W. Fishwick, Dodd, Mead and Company, 1963, pp. 188-192)

Thoughts On Lt. General Stephen Dill Lee's Charge to the Sons of Confederate Veterans

02/01/2015

by Al Benson Jr.



Let me start off by saying that I am not a member of the Sons of Confederate Veterans. I have no Confederate ancestors of which I am aware. The closest I can come is being a member of the Friends of the Sons of Confederate Veterans, which group I joined a couple years back when I was finally able to get information about it.

Those who know me also know that my sympathies are and have been with the South and the Old Confederacy. If that makes me a "racist" (a Trotskyite term) in the eyes of some folks, well, I guess that's tough. "Those people" have a right to be offended by my views just as much as I have a right to be offended by theirs, which I am.

Any student of history realizes that the Old South was not perfect (which its detractors seem to think it should have been) anymore than the Old North was. But I have noticed over the decades that the defenders of the North rather seem to gloss over their own sins (which in many cases were the same as those of the South) while denigrating the South for what they, themselves, have also done. Let's be honest and admit that all men, North, South, or anywhere else, are sinners, in need of the grace of Jesus Christ to make us

forgiven sinners. Many in the South recognize this, while many in the North seem intent upon dethroning God and replacing Him with themselves. Just for the record, I was born in the North, so I am not referring to all Northern folks when I say this. There are lots of good Northern folks in the country who detest the direction we have gone in and are still going in just like Southerners, in fact, some have the same mindset as Southerners--and, unfortunately, I have run across some Southerners who are ashamed of being Southerners and try to wrap themselves in Abe Lincoln and his bloodstained banner.

Where we live there are several SCV camps in the area. My wife and I have gone to meetings at several of them and I have even been invited to speak at some of them. I can tell them things about Lincoln and his Marxist buddies they never learned in public school, nor will their kids ever learn there.

I have read Stephen Dill Lee's *Charge to the Sons of Confederate Veterans* and some things have sort of jumped out at me. Lt. General Lee started off with: *To you, Sons of Confederate Veterans, we will commit the vindication of the Cause for which we fought.* There are other worthwhile goals mentioned, but it seems to me that this is one of the most important. The SCV (as should all Southerners, along with some of us Copperheads) is to vindicate the Cause for which their fathers fought. That cause is under attack today as never before. The Marxist originators of Cultural Genocide and Political Correctness have worked overtime for decades now to convince Southerners that their cause is tainted by the stain of slavery and that's really all they seceded for and sought to preserve. It hardly needs to be said that such Political Correctness is a crock full of some excremental material I will not mention. All you have to do regarding the slavery question is to read Donnie Kennedy's book *Myths of American Slavery* to find out how involved the North was in the slave trade. Check out how many of the original 13 colonies had slavery at some point. That's not what your average Southerner fought for, and even some Yankees had to admit that they fought for what they considered to be "preserving the Union" and they had no interest in slavery one way or the other. Little did they realize that their leaders were destroying the Union they thought they were preserving--and using them to do it.

I've noted some things the SCV has done over the years, preserving and marking the graves of Confederate soldiers and putting flags on them in commemoration. That's a good thing--but it's not enough--and that seems to be all that some are willing to do. It seems to me that a lot more needs to be done to vindicate the Cause for which the Confederates fought. Some SCV camps do try to do more. From what I have heard, some don't. Decorating Confederate graves, important as that is, doesn't seem to me to be enough of a vindication.

I've gone to SCV meetings where the Pledge of Allegiance to the US flag is recited during the meeting. I don't doubt for a minute the sincerity of these folks, and maybe it's just my Copperhead sentiments, but I have a hard time with the Pledge of Allegiance. I have not said it for years at any meeting of any kind that I go to where they recite it. Given that this Pledge was written by a Northern Socialist who was asked to leave the church he preached in because of his overt socialism, and who doted on the "one nation indivisible" bit, I don't think this Pledge really belongs in an SCV meeting. I've even gone to churches where it was recited as part of the service, and I don't think it belongs there either. If you want to offer some kind of salute to the Christian flag that's fine. But the Christian flag and the US flag are antithetical one to the other.

It just seems to me, and this is only my opinion, for the SCV to vindicate the cause for which Confederate soldiers fought, there needs to be some sort of educational agenda or process at work by the SCV noting those ideas and values for which the South fought, and taking note of what they fought against. In some places such is true and SCV camps do try to educate people, beginning with their own, as to what the War was really fought over. It seems to me that this educational effort needs to be a part of the SCV's overall program. It may be so and I am just not aware, but having some sort of brief lesson plan for new members as to what the War was fought over might be helpful.

The last sentence of the Charge is just as important as the first. It says: *Remember, it is your duty to see that the true history of the South is presented to future generations.* I wonder how many Southerners, even in the SCV, realize how terribly important that is. The true history of the South is almost never presented anymore, especially not in most schools, and, at the university level--forget it! Many colleges today are way too busy teaching their students how to feel guilty over being white, or for having Southern accents. Real, accurate Southern history only gets in the way of the Marxist agenda. A question we might ask, and I have asked, is "**why do you still send your kids to these schools?**" I have yet to get a satisfactory answer.

From all that I can discern, Lt. General Lee's Charge is, or should be, extremely important, not only to the SCV, but to all concerned Southern folks. It's important to me and I wasn't born here, but I live here now and the South is home. If we don't take the time to vindicate the Cause for which the South fought and make sure the kids here get the right history instead of the Marxist propaganda that's out there, then our Cause (it's mine, too) will be lost and it may be centuries before it is retrieved.

Part 2:

Some Minor Disturbance Over What Stephen Dill Lee Really Said

by Al Benson Jr.

It seems that my most recent article about Stephen Dill Lee's *Charge to the Sons of Confederate Veterans* stirred up a minor tempest in the proverbial teapot. Within 24 hours of its being posted, replies came from several sources that said that "Remember it is your duty to see that the true history of the South is presented to future generations" was not a part of Lee's original address. Some friends of mine did some checking and it appears they may be correct on that one point, though I took the quote from an SCV web site. So if I got it wrong so did they. It seems that this particular portion of his Charge had the wording changed to this in 1906 and it reflected something other than what Lt. General Lee said, sort of a compromise in semantics, if you will, a slight toning down of the original wording.

At any rate, as I quoted from what was apparently the 1906 version rather than the original, I stand corrected.

There seems to be, even today, a bit of a fuss over how this terminology was parsed out and what was really said. There are those who will argue for historical correctness, and that's okay. I strive for that myself, even though I don't always get it perfect. However, what we often end up with in disagreements like this is a situation where those who have gotten a particular quote, or whatever, correct will never go any further than their historical argument, and it's usually an armchair argument rather than an active one.

I've followed SCV "politics" like I have the politics of many groups over the years and I know enough to realize that there are factions within the SCV that argue about what the organization should be doing. Some want it to be merely an organization that puts flowers and flags on Confederate graves and keeps the lawns at Confederate cemeteries mowed, with little or nothing beyond that. Others want the SCV to take a much more activist role in presenting historical truth and contending for that truth. I guess, were I able to officially belong to the SCV, I would belong to the latter group rather than the former.

Over the years some have felt I was a bit too much of an activist, and often they were not hesitant to let me know that. Maybe that's why I never quit being one. Seems to me if you believe in something and feel it is worth defending or fighting

for then its worth doing at actively as long as you can. My wife and I have supported and acted in behalf of several causes over the years of our married life, and always felt they were connected at the theological level even though the connection might not be apparent at other levels to most people. We can no longer do this as actively as we once did. Age and medical conditions slow one down, but on the other hand we are not ready to lie down and concede defeat either. Helping to prepare another generation to take up the fight is also important. After all, as Christians, we have a multi-generational worldview and where we have, by God's grace sown some seed, others will, also by God's grace, come along to water.

So, in a sense, arguing over Lt. General Lee's exact wording in his Charge over 100 years ago, while it is important to get it right, really begs the question. And the question still is, **What should the SCV be doing?**

What was the original intent of the organization? If it was only to decorate graves, then I guess we could paraphrase Scripture and ask "Do not even the Yankee/Marxists do the same?" And some of them don't really have to do anymore, because their grandfathers wrote the "history" books didn't they? Yet they are not content to just let it lie, but rather they turn out a continuous stream of political correct invective that relentlessly attacks all things Southern and Confederate.

If the Confederate Battle Flag was only a flag for grave tenders then why did the NAACP so vehemently attack it several years ago and stir up a firestorm over it? Of course many of us realize the NAACP membership was flagging and they needed a whipping boy to drum up support for the politically correct shock troops and to enrich the coffers, but was that the only reason? Why do the politically correct Marxists (and they are Marxists) continue to attack the flag and Southern heritage even today? It seems to me that the SCV, as well as other Southern and Confederate groups, has an adversary that is determined to stamp out everything they ever stood for. And if that's the case, then just tending your ancestors' graves isn't enough. If that is, indeed, the case, then you better learn how to rise up from tending the graves of your honored dead and learn how to fight back. If you are willing to just sit back and let the Cultural Genocide crowd run all over you while you are trying to be "nice" then you are--well, I can't say what you are--it would probably get my blog tossed off the Internet.

It seems that the SCV, like other groups, has to decide which way it's going to go. Personally, I was never in favor of letting my adversaries stomp all over me if they were Marxists. With other Christians, and other well-meaning folks you can often agree to disagree and let it go at that. You can't do that with Marxists, or with any of the leftist crowd. There is no peaceful co-existence with them except on their terms and anyone with an ounce of sense won't play that game.

All you need to is to check out the political persuasions of those who practice Cultural Genocide on the South and you will see what I mean--all the way from the political left, to the educational left, to the Evangelical left--they are all leftists, and as such, your destruction, culturally and otherwise, is their goal.

So whatever Lt. General Lee's Charge did or didn't say, the SCV has to consider the question of what they are going to do to deal with their Cultural Marxist adversaries. That is the ultimate question for all the various groups that would defend the South, Southern tradition and history, including the Confederate States, or the Southern way of life.

Start by learning who your enemies are. Learn how to expose them. Then learn how to oppose them, because just tending the graves of your ancestors, as important as that is (and I don't discourage that) is not going to cut the mustard in the days to come and any organization that proposes to do that and nothing else, has got major problems.

PART 3:

Comments by the Board of the Confederate Society

Mr. Benson, once again, has been most prolific in his writing herein relating to the SCV charge.

Al Benson and I go back many years in this Confederate Society that was formed to Stay a Course few 'OTHERS' have; that a 'couple of notable' ones has clearly 'departed' from.

His comments herein raise serious questions relative to the SCV 'High Command' that I refer to as its Hierarchy. Stephen D. Hill's charge to Those who would follow, what I declare was our Christian Army's attempt to STOP & PREVENT the Political & covert madness of that time, NEEDS TO BE ADDRESSED!

He said, and it is as Direct as it is Basic, this: "To YOU, Sons of Confederate Veterans, WE Commit the Vindication of the Cause for which WE FOUGHT!"

His last comment within that that same 'frame' was this: "Remember, it is YOUR DUTY to see that the True History of the South is presented to future generations."

Well damn it- HAS IT?

So this I would ask of the Many SCV Camps- HAS your vaunted Hierarchy FOLLOWED THROUGH ON THAT CHARGE or, have they given you Lip Service more impressed with the medals they put on themselves and their 'appointed' lieutenants?

This is NOT going to sit well with the Hierarchy but this is NOT the Society's first 'rodeo' with them.

As we have stated in earlier communiques & underscored by those Southern Sons & former members of the SCV who, as we, when challenging said Hierarchy, were put 'out to pasture' for questioning their Commitment to the Charge given them by Stephen Lee!

The NAACP'S literal Declaration of War, issued in 1991, against ALL things Southern & Confederate WENT UN-ADDRESSED BY THE SCV -HIERARCHY THEN AND HAS REMAINED UN-ADDRESSED BY EACH 'Succeeding Hierarchy' since.

When it was proposed by the True & Dedicated Confederate Sons that an assembly of said Sons be bused by the thousands to the Headquarters of the NAACP immediately following their Declaration of War/Genocide, said proposal was Flat-Out rejected by the Hierarchy.

Let us NOT mix words here- So what is their purpose- another medal upon the chest of their cronies while the Leadership promotes themselves flying around the country while 'ROME' (the South), continues to BURN?

Who, YOU MUST ASK, has stayed the Course and WHO has NOT? There is NO MORE time for Waffling.

Either YOU are part of the Eat, Meet & Retreat Crowd or, YOU ARE A SOUTHERN VINDICATOR of YOUR ANCESTORS CHARGE! Y'all can't have it BOTH ways!

Let me close by paraphrasing Cicero- 'Beware those who walk among us, wear our attire and speak our tongue while subverting the purpose of Our Founders!'

Lastly, and in regards to what Cicero said, let me ask y'all this question as fewer of us remain who know what REALLY HAPPENED:

*** Who do YOU think was behind the efforts to change the Georgia ('56 version) State Flag and held closed-door meetings with Governor Barnes at the time?**

*** And Who, likewise, do you think was behind the efforts to remove the Battle Flag from atop the Capitol Dome in South Carolina holding, similarly, closed-door meetings with Governor Hodges at the time? Remember what Cicero said and I would suggest Y'all start to 'Investigate' EACH of those questions yourself and, afterwards, ask this in conclusion:**

Has the Cause for which We Fought been Vindicated? WHO has truly been Representing It and WHO has NOT?

Last I noted we continue to remain under attack as evidenced by the Removal of Our Flags in General Robert E. Lee's chapel at his 'university' because 6 'Al Sharpton's' didn't like them!

Once YOU show your back to the enemy, it is NOT long thereafter they are planting their 'under-sized' foot up YOUR A __,.....while Stealing Our Country from us!

For, God, Family and the Restoration of the Original Republic,

Craig Maus,

President, The Confederate Society of America- and let it be NEVER FORGOTTEN- WE HAVE NEVER ONCE WAFFLED ON TELLING ANY & ALL WHO WE ARE- CONFEDERATES- while others have made 'excuses' for Non-Engagement & the NON-USE of the very word ITSELF.

And a response from another Confederate Society board member:

Al and all concerned,

The inscription on the Confederate Memorial at Arlington National Cemetery reads:

Not for Fame or Reward,

Not for Place or Rank

Not Lured by Ambition

Or Goaded By Necessity

But in Simple Obedience to Duty

As They Understood It

These Men Suffered All

Sacrificed All

Dared All - And Died

I have this inscription laminated on a card, which I keep with me at all times. It speaks to the "interrogation mark" mentioned in General Stephen D. Lee's 1906 speech to the United Confederate Veterans in New Orleans, La. I mention this because Lee's speech is laced with interrogations that challenge not only men descended from Confederate Veterans, but "all brave people from the South and all true-hearted Americans everywhere."

That said, your article comes exactly one year to the day I answered a post regarding the "Charge", specifically how the SCV had eliminated a long-accepted phrase (part of S.D. Lee's speech) in exchange for a "softened" phrase **not** originally part of Lee's address in New Orleans.

The previous phrase, as taken from Lee's actual address read, "***Are you also ready to die for your country? Is your life worthy to be remembered along with theirs? Do you choose for yourself this greatness of soul?" "Not in the clamor of the crowded street. Not in the shouts of and plaudits of the throng, But in ourselves are triumph and defeat"*** was replaced with, "***Remember it is your duty to see that the true history of the South is presented to future generations"***. Since Lee himself charged the Sons with being guardians of Confederate Veteran history, they are duty bound to set the standard for historical accuracy (where they have failed too often) and make sure only Lee's words are used when invoking any written part of his speech. Revisionism should have no place within the institution. Would we also abolish / replace phrases from the Declaration of Independence? I think not, unless the purpose was to alter the original message and its purpose.

After my comments last year, I received a response by then SCV Lt. CiC Charles Kelly Barrow, who provided documentation from a 2003 SCV internal investigation regarding the origins of the "Charge."

Barrow's research concluded the origins, based upon Lee's speech as published in the 1906 Minutes of the United Confederate Veterans pages 30-35, along with word for word printing in the local *The Daily Picayune* and *The Daily States* based on the "Minutes" speech given by Lee, is the true Charge. A somewhat "legal" review was provided by Chuck Rand, who at that time served as the Historian-in-Chief, and can be read by the attached Word file. His report supported Barrow, and concluded the "Charge" contained in the 1906 *Confederate Veteran* magazine was not accurate. Before continuing, you should read Rand's attached report first.

Once you've read Rand's report, please read the below actual speech by Stephen D. Lee as contained in the "minutes" of the 1906 United Confederate Veteran Reunion. Put yourself in the moment, and remember Lee is speaking to both a group and individuals:

<https://archive.org/stream/proceedingsseria03unit#page/n483/mode/2up>

Now, here's the real rub: Instead of adhering and executing the "total concept" of the General's speech, the SCV gets

bogged-down debating what fragments to use as a "mission statement", which is nothing more than PC window dressing. In doing so, they have emasculated their true role. They obviously choose a reserved posture by hiding behind a limited section, ignoring the full complement of tenets plainly outlined by Lee.

Here's a contrast and comparison. Today's preferred "Charge" to the SCV - with the revisionists last line:

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.

Now the "Charge" as written in the 1906 *Confederate Veteran* magazine:

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. Are you also ready to die for your country? Is your life worthy to be remembered along with theirs? Do you choose for yourself this greatness of soul?

Not in the clamor of the crowded street,

Not in the shouts and plaudits of the throng,

But in ourselves are triumph and defeat.

Which version is more bold? Which version is more challenging? Which version appears less committal, and which is a true "interrogation mark?" Which version best reflects the "preferred virtues" of the Confederate Veteran? Which one would YOU choose?

As a retired military man, I have a theory / understanding as to why the 1906 magazine's version was different from the 1906 "minutes" version. The United Confederate Veterans purposely encapsulated those phrases of Lee's speech as an oath- challenge to the Sons, much like the inscription on the monument in Arlington. Those phrases resonated well among the Veterans, and they wanted to make sure those who followed understood not only what they endured / suffered, but understood what was expected of them as the future caretakers of the institution. To hold the baton they were passing meant a willingness to exhibit the same sacrifice - an individual and collective sacrifice to speak and stand for those who could no longer.

I'm reminded of what a South Carolina friend once wrote of General James Pettigrew, "**More than all he loved liberty...but he felt that to love liberty was an empty mockery, unless that love was exhibited in the sacrifice which its acquisition requires. With him to be free, was to be prepared for and to engage in the struggle it demands.**"

Confederately,

Jimmy Ward

PART 4:

THE CHARGE REVISITED

During the last few years the issue of the exact text of "The Charge" given to the Sons of Confederate Veterans has been the subject of debate within some circles in the SCV. This issue was first addressed by then Historian In Chief Charles Kelly Barrow in the November/December 2003 issue of the *Confederate Veteran* resulting in a number of letters to the editor on the subject. I, in my role of Historian In Chief, have been conducting further research into this issue. In this article I will present a synopsis of the earlier information presented, the new evidence that has been found and will give my conclusions to what the exact text of The Charge is based on the evidence.

DEFINITION OF THE QUESTION

As a starting point I will present the opposing opinions as to what is the exact statement of "The Charge" of Gen. S. D. Lee.

It appears there are three versions of The Charge in common use. The first, which I will call the Minutes Charge, is that which is contained in the *Minutes of the Sixteenth Annual Meeting and Reunion of the United Confederate Veterans Held in the City of New Orleans, LA. Wednesday, Thursday and Friday April 25th, 26th, and 27th.*

The second version, which I will call the Magazine Charge, is that which is printed in the *Confederate Veteran* magazine of June 1906 and the third I will designate as the History Charge. The three versions are given below:

The Minutes Charge -"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be give 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 also cherish, and those ideals which made him glorious, and which you also cherish."

This is the entire paragraph pertaining to the Sons of Confederate Veterans from the speech of Gen. S. D. Lee as taken from the 1906 minutes of the United Confederate Veterans pages 30-35. The paragraph previous to that quoted above is a charge to the Memorial Association and the paragraph following is a charge to the Daughters of the Confederacy. The entire speech, as taken from the minutes, was reproduced in Historian Barrow's article in November/December 2003 issue of the *Confederate Magazine*. In the interests of space it will not be reproduced in its entirety here but I urge anyone interested in this topic to read the entire speech as printed in the *Confederate Veteran* cited above.

The Magazine Charge -"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be give 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 also cherish, and those ideals which made him glorious, and which you also cherish. Are you also ready to die for your country? Is your life worthy to be remembered along with theirs? Do you choose for yourself this greatness of soul?"

"Not in the clamor of the crowded street."

"Not in the shouts of and plaudits of the throng,"

"But in ourselves are triumph and defeat."

This comes from the June 1906 *Confederate Veteran* pages 245-255 where the magazine version of Gen. Lee's speech is printed.

The History Charge -"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be give 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 also cherish, 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".

As you can see each version in common use today is similar and is comprised of the Minutes Charge with a different ending added after the word cherish.

I have found no document contemporary to the 1906 United Confederate Veterans (UCV) or the United Sons of Confederate Veterans (USCV) reunions that contains the History Charge. Since there appears to be no document that ties the History Charge to the 1906 Reunion of UCV or USCV it will be dismissed as a contender for being the "True Charge". If any evidence that ties the History Charge to the 1906 Reunion is found, the dismissal of the History Charge will be reconsidered.

At this point we have the Minutes Charge and the Magazine Charge as the two choices for the "True Charge". In his earlier article on this subject Historian In Chief Barrow concluded that The Charge as given by the UCV Minutes for their 1906 reunion was the authoritative version of the Charge. This conclusion is based on the minutes being a primary source and that the minutes represent the official record of the proceedings of the UCV.

THE PREVIOUS DEBATE

Historian Barrow's conclusion was disputed in a letter to the editor (January/February 2004 *Confederate Veteran* pages 6-7) by Compatriot Kevin Spargur, a proponent of the Magazine Charge, who took issue with the UCV Minutes being used as authoritative exclusive to other primary sources. Compatriot Spargur stated that the *Confederate Veteran* is also a

primary source and “became the official voice and organ for the rank and file membership”. On this basis, in part, he concluded the Magazine Version of the Charge is the correct version.

Historian Barrow pointed out in a rebuttal to Compatriot Spargur’s letter (*Confederate Veteran* March/April 2004 edition pages 58-59) that other primary sources exist that support the Minutes Charge. These other primary sources being two New Orleans newspapers, *The Daily Picayune* and *The Daily States*, that printed the text of Gen. Lee’s speech during the 1906 reunion (along with other information about the Reunion). The speech, as printed by these newspapers, corresponds word for word to that given in the 1906 minutes of the United Confederate Veterans.

Compatriot Spargur is correct when he says the June 1906 *Confederate Veteran* states that it speaks for the Sons of Confederate Veterans.

The 1906 *Confederate Veteran* says that it:

“OFFICIALLY REPRESENTS:

United Confederate Veterans

United Daughters of the Confederacy

Sons of Veterans and Other Organizations

Confederated Southern Memorial Association”

Compatriot Spargur also disputed Historian Barrow’s conclusion that the Minutes Charge is the correct charge based on the statement in Historian Barrow’s article that the Sons were not present when Gen. Lee gave his speech and did not enter the room where the UCV was assembled until the speech was concluded. On this point the 1906 UCV Minutes state on pages 34 and 35:

“In the meantime the Sons had arrived. They remained outside until the conclusion of General Lee’s address, and then marched in, Commander Thomas McA. Owen of Montgomery, Ala. In the lead, headed by a band. Each officer was accompanied by a beautiful young lady, a sponsor or maid, and their appearance was the signal for the greatest enthusiasm yet manifested in the Convention. The younger generation should feel proud of the tender sentiments manifested toward them by their sires. When the band played “See the Conquering Hero Comes” the old veterans went wild in their enthusiasm and applause.”

“When the officers had found place upon the platform, General Lee made a few remarks, in which he paid a handsome tribute to their loyalty to the Lost Cause, and said they were in every way worthy to carry on the historical campaign when the older men were all gone.”

“Commander Owen was then presented to the assemblage, and was given a most enthusiastic greeting, when he responded to the address of welcome. He spoke briefly and extemporaneously, but there was the fire of eloquence and feeling in what he said, and it evoked the greatest enthusiasm. He spoke of the work which the Sons had undertaken and pledged them to carry it forward and hand down the burden to posterity, so that the descendants of those who fought the valiant fight for the Lost Cause would look upon them in their true light, as men who fought for principal and for the Constitution of the United States, and not as rebels.”

From the above we can see that the 1906 minutes of the United Confederate Veterans reunion state that the Sons were not in the hall when Gen. Lee gave his speech.

NEW EVIDENCE FOUND

Further research has been conducted by consulting a recently obtained original copy of the *Minutes of the Eleventh Annual Reunion of the United Sons of Confederate Veterans in the City of New Orleans, LA. April 25, 26, 27, 1906*. These minutes state the following on pages 58 and 59:

“Recess for Joint Session with the Veterans”

“The hour having arrived for the convention to attend the Veterans in their hall for a brief joint session, the meeting was declared in recess for that purpose. A committee from Camp Beauregard had in the meantime arrived to advise that the Veterans were in waiting. A procession was promptly formed, and, preceded by a band, the entire convention marched to the Auditorium. The company extended for more than four blocks and presented a thrilling and brilliant spectacle. On

arriving Gen. Stephen D. Lee was engaged in the delivery of his address, in consequence of which a short delay in entering was necessitated. As General Lee closed the signal was given, and, in the midst of rousing cheers and to the strains of stirring music the Sons marched to the platform and to seats assigned them. General Lee, trembling with emotion, extended his hand to the Commander-In-Chief of the Sons, **and repeated that paragraph of his speech which related to them**. The response to this greeting was to have been delivered by Dr. Clarence J. Owens of Alabama, but he was unable to be present owing to a delayed train. The Commander-In-Chief, Dr. Thomas M. Owen, therefore responded, pledging the earnest, continuous and faithful loyalty of the Sons to the principals and motives for which the fathers had fought from 1861 to 1865.”(emphasis added). We can see that the minutes of the United Sons of Confederate Veterans from the 1906 Reunion confirm the information in the 1906 minutes of the United Confederate Veterans that the Sons were not in the auditorium when Gen. Lee gave his entire speech, but were waiting for its conclusion before they entered the UCV meeting.

However, the minutes of the United Sons of Confederate Veterans expand on this point stating that Gen. Lee repeated for the Sons the **“paragraph of his speech which related to them”** when the Sons entered the UCV meeting room. One must conclude that the “paragraph” denotes the one which begins with “To you, Sons of Confederate Veterans...” as this is the paragraph in the speech most directly referring to the Sons of Confederate Veterans.

However, this raises a question: Which version of the Charge - the Minutes or Magazine version - do the 1906 minutes of the United Sons of Confederate Veterans print as being the charge given to the Sons by Gen. S. D. Lee?

The 1906 minutes of the United Sons of Confederate Veterans prints, on the 4th page, the following:

“Commission to the Sons.

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 principals which he loved and which you love also, and those ideals which made him glorious and which you also cherish.

Gen. Stephen D. Lee, Commander-in-Chief U.C.V., at the Reunion in New Orleans, La., April 25, 1906.”

The above commission matches the Minutes Charge word for word and provides the citation that it was from the speech of Gen. Lee given at the 1906 U.C.V. Reunion. We now have the same charge given in both the 1906 minutes of the United Confederate Veterans and the 1906 minutes of the United Sons of Confederate Veterans.

It is noteworthy that the “Commission” is the only item on the page where it appears in the 1906 minutes of the United Sons of Confederate Veterans and is at the beginning of the minute book - evidently showing that the United Sons of Confederate Veterans considered it to be an important statement to give it such prominent and solitary placing.

From the above we see that the 1906 minutes of both the UCV and the USCV support the assertion that the Minutes Charge is the charge give by Gen. Lee and that, while the Sons were not in the room for the entire speech, The Charge or the Commission was repeated for them by Gen. Lee once the Sons arrived and entered the UCV meeting.

THE AUTHORITY OF MINUTES

Research on how minutes are legally regarded as compared to other documents has been conducted by Judge Advocate in Chief Burl McCoy. JAG McCoy found in the Federal Rules of Evidence that minutes are considered to have a higher degree of reliability than other documents relating to the actions of an organization as they are considered to be an “original writing” and are thus taken to be more authoritative than other sources such as magazine articles, news paper accounts and other documents.

Parliamentarian in Chief Jesse Binnall stated that the minutes of an organization are the official record of the actions and proceedings of the organization and are thus more authoritative than any other document which may describe the actions or proceedings in a convention or meeting where minutes are taken.

From the information above we can see that from a parliamentary and legal stand point the minutes of the UCV and USCV are the most authoritative sources we have available and should be given the most weight compared to other sources in judging what version of The Charge should be considered to have been given by Gen. S.D. Lee at the 1906 UCV Convention.

We should also note that Gen. S. D. Lee was not simply a speaker at the UCV convention. He was the sitting Commander In Chief of the United Confederate Veterans and the minutes that were published after the 1906 UCV Convention were

done so under his authority and direction as evidenced by his name appearing on the cover of the 1906 UCV Convention minutes. It seems very unlikely that Gen. S. D. Lee would publish comments under his name that he did not believe to be accurate.

ADDITIONAL SUPPORTING DOCUMENTS

During the last year the SCV has made an effort to begin cataloguing the SCV documents that are housed at the Mississippi State Archives in Jackson. As part of this effort, and during the course of finding other SCV records, additional documents using the Minutes Charge have been uncovered. These are:

The Henry D. Clayton Camp No. 432 of the Sons of Confederate Veterans in Birmingham, AL. reproduces the Minutes Charge on the application. The interior of the application shows that it was made to be used between the years 1910 and 1919 by the way the applicant it asked to fill out the last digit in the date which is given as 191_ .

The Year Book and Minutes of the Thirty-First Annual Convention of the Sons of Confederate Veterans in the CITY OF BIRMINGHAM, ALABAMA May 180-21, 1926 has on its cover the "Commission To The Sons" - the Minutes Charge - with the citation Gen. Stephen D. Lee, Commander-In-Chief, U.C.V., April 25, 1906.

In a similar manner the *Year Book and Minutes of the Thirty Second Annual Convention of the Sons of Confederate Veterans In the City of Tampa, Florida April 5-8, 1927* has the "Commission to the Sons" and citation identical to that of the 1926 minute book.

In 1951 the Sons of Confederate Veterans published an informational brochure about the purpose and work of the SCV and in that brochure the Minutes Charge is printed with the citation Gen. Stephen D. Lee, Commander-In-Chief, U.C.V., 1906.

The Program of the Sixty First Reunion of the United Confederate Veterans held in Norfolk, Virginia May 30-June 3, 1951 (the final UCV Reunion) contains on page 14 the Minutes Version of The Charge with the citation - Gen. Stephen D. Lee, Commander-In-Chief, U.C.V., 1906. The use of the Minutes Charge in this program is especially significant in that this was known, when the reunion was planned by the SCV, that this would be the final reunion of the United Confederate Veterans. One would expect that under these circumstances the SCV to take special care that The Charge used would be the most correct version of The Charge they knew. The Minutes Charge is what is printed in the program. It should be noted that the documents listed above constitute, essentially, a random sample of the documents found at the archives in Jackson, MS and other locations. What is interesting and important to note in regard to defining what the SCV has historically used as The Charge is that all these documents use the Minutes Charge and NO instances of the use of Magazine version of The Charge was found. These supporting documents date from 1910 to 1951.

One other item of minor note is that the word "commit" has been changed to "submit" in the supporting documents. This is likely the result of a typo that has been repeated over the years. However the use of "commit" or "submit" has not been the subject of dispute. Both the Minutes Charge and the Magazine Charge use the word "commit".

CONCLUSIONS

There are strong opinions among some members of the SCV about what exact text of The Charge given by General S.D. Lee is. Some firmly believe it as given in the *Confederate Veteran* magazine in June of 1906. Others believe it is that version ending with "Remember it is your duty to see that the True History of the South is presented to future generations." Others hold to the version of The Charge in the 1906 UCV Minutes. However, regardless of what version of The Charge we may find more appealing, we owe it to ourselves, as members of an organization dedicated to the preservation of history, to resolve the question of what version of The Charge was given by General S. D. Lee at the 1906 Reunion.

While I personally like the poetry of the Magazine Charge and the clear directive as to what our duty is as given in the History Charge, I am lead to the conclusion that The Charge as found in the 1906 UCV and 1906 USCV minutes is the actual Charge spoken to the Sons by Gen. S. D. Lee at the 1906 reunion of the United Confederate Veterans. This conclusion is based on the fact that minutes are the most authoritative source concerning the proceedings of an organization, that the two sets of minutes are consistent with and support one another, that there are other primary sources (the newspapers) that reported The Charge as given in the minutes and that there are a number of supporting documents that have been found also using the Minutes Charge. On this basis I conclude that the "True Charge" is:

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be give 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 also cherish, and

those ideals which made him glorious, and which you also cherish." - Gen S. D. Lee, Commander-In-Chief U.C.V., April 25, 1906.

PART 5: Final thoughts by Jimmy Ward

I was very excited to learn of the existence of the SCV back in 1984. I had dropped off a Marine buddy in Columbia, SC where I came across a small gathering (I presume it was a Confederate Memorial service) of SCV members. I spoke with them and decided maybe one day I would join. Several years later, when our unit returned home following a year extension due to Desert Storm in the summer of 1991, I received a call from my Dad - this was early 1992. He informed me of the NAACP resolution issued in 1991 and it was then we both agreed to join the fight against heritage / historical cleansing. At least we thought there would be a fight.

In my eyes, after the NAACP declared war against the Confederate Battle Flag (and by extension all vestiges connected to the Southern Confederacy), I felt a dual calling - serving in the Marine Corps and serve my Southland against a modern-day invasion. Because of our Confederate ancestry, my father and I felt "enlisting" in the SCV was the way to go. It didn't take long for us to realize, "Boy, what were we thinking."

With exception of a few Camps and members, the SCV high command was only going to wield paper tigers instead of something more substantial. It was evident when we first joined till the day we both left the organisation, that the SCV was ruled by title-seeking, self-aggrandizing politicians who thrived on cronyism and petty politics. One group would call this group "grannies" and the pettiness went back and forth. When the dust settled, a "granny" was replaced with a "granny" - all the while the NAACP and their army continued to march throughout our beloved Southland with their modern-day "scorched earth" anti-Confederate campaign.

Instead of uniting the organisation and joining others to form a Confederate alliance, these flagpole climbers used the SCV to pad a résumé while creating their own internal "club" of roundtable circle jerks. It was more important to these narcissistic scalawags to engage in political jockeying and campaign strategy for office rather than use that energy to construct, fund, and execute a plan against an enemy hell-bound to eradicate the foundation of the SCV. All suggestions and solutions to the SCV hierarchy to prosecute this heinous action by the NAACP was met with either gutless excuses or silence.

These so-called "leaders" actually borrowed pages from the Marxist playbook - never letting a "crisis go to waste" and use it as a campaign tool to advance themselves - knowing full well their "heritage defense" rhetoric was a ruse to lure members into a false serenity. Even more egregious is many of them collaborate with Sons of Union Veterans, Civil War roundtables, and other PC societies to "soften" historical events so we appear evolved to the Marxist, which is nothing more than submission. Top that off with the way they resemble a Russian czar by the way they sport their "geegaws", and you have both fools stealing the heroics of their Confederate ancestors by riding their coattails - which in my book qualifies as stolen valor - and the "enemy within."

During my tenure in the SCV, the SCV hierarchy proved to be the antithesis to the message conveyed by Stephen D. Lee in 1906. We had high hopes the SCV would be the bull of the Southern heritage pasture. But they put their "I", "me", "my" personal ambitions and the organisations tax-exempt status ahead of what "we" should be doing to fulfill our duty and obligation as commanded by Lee and those Confederate Veterans who truly gave all so we could enjoy "Southern pride" that stems from a noble history. What a disappointment. These turncoats give new meaning to SCV - Scalawag Conniving Vermin.

In 1937, a movie came out called "They Won't Forget." Early in the movie, there is a scene that portrays Confederate Veterans preparing for a Confederate Memorial service. One of the Confederates turns to his comrades and says, "You think there will come a time when folks will forget about us?" Another answers, "If they do, we'll crawl out of our graves and remind them."

If those men knew how badly the SCV powers that be have betrayed them and could crawl from their graves, they wouldn't do any reminding - they'd be shooting the hierarchy for desertion.

Confederately,

JW

Traces of the Confederacy in Washington, not all gone with the wind

By [David Montgomery](#)

The ladies sounded like Scarlett O'Hara and identified themselves on formal occasions by their husbands' first and last names. The gentlemen nursed grudges and missing limbs. Senators and Cabinet secretaries accepted their flowery invitations and joined gallant toasts to the memory of the Lost Cause.

A century ago, an evening at the rowhouse later nicknamed the "Confederate Embassy" was as exclusive as any on Embassy Row.

The Queen Anne-style brownstone at 1322 Vermont Avenue NW in Logan Circle was one of the more counterintuitive addresses in Washington. From 1908 to 1997, Confederate Memorial Hall stood as a refuge for Rebel veterans and their descendants, an unlikely homage to Southern culture flourishing in the heart of the Yankee capital.

The hall was built as a private residence in 1889 and purchased by an umbrella group called the Confederate Memorial Association in 1908, according to city planning and deed records. In the early years, it was referred to as a Confederate "home," and by some accounts, veterans of the war lived there. A period photo shows men in uniforms lined up out front.

What is certain is that veterans groups, sons and daughters groups, Dixie charities and Southern state societies held meetings and lectures, teas and balls there. The doings were chronicled in newspaper society pages. For a time, the hall was a pillar of Washington's white social establishment.

It was situated ironically down the avenue from the statue of John A. Logan, the Union general who later led the main Union veterans group. It was two doors away from the house where Mary McLeod Bethune once lived and where she first headquartered the National Council of Negro Women.

Now the hall is defunct, transformed into a private residence once again by an owner with no connection to Confederate nostalgia.

Gone with the wind, it symbolized an interlude in Washington's social history, after Reconstruction and before the civil rights era, when it became possible and politically correct for the capital of the victorious Union to memorialize — both officially and socially — the vanquished South.

"This was all from the early 20th-century period of reconciliation, let bygones be bygones," says Gary Scott, regional historian for the National Capital Region of the National Park Service. "Left out were African Americans. It was a reconciliation of the white South and the white North."

For many years after the Civil War, decorating the graves of Confederate dead in Arlington National Cemetery had been forbidden. In Washington, no bronze likenesses of Southern heroes were granted admission to the pantheon of Northern generals on horses in prominent plazas.

Gradually, attitudes changed. To pick up the Confederate trail today in Washington, you have to know where to look. The principal examples date from that pre-World War II period when Confederate Memorial Hall and its backers were at their social and political peak.

Memorializing Confederates started bashfully, in 1901, with the unveiling of the only outdoor statue in Washington depicting a Confederate general. He was Albert Pike, who organized Indians to fight the Yankees. He also wrote alternative lyrics to the tune of "Dixie" to rally Rebel spirits.

His status as a Confederate commander and lyricist wasn't the chief reason he earned a statue in Judiciary Square. This was early in the reconciliation period, and his Southern allegiance appears to have been nothing to brag about for members of the Supreme Council of Scottish Rite Masons, which erected the statue. (After the war, Pike went on to become a pivotal Masonic leader.)

The statue on D Street between Third and Fourth streets NW depicts Pike in civilian dress, holding a book. His attributes are listed on the base of the statue — “Philosopher, Jurist, Orator, Author, Poet.” On one side, difficult to see, is “Soldier.”

“We’re not embarrassed in the least that he was a Confederate general,” says S. Brent Morris, managing editor of the Scottish Rite Journal in Washington, who is quick to add exculpatory facts, such as Pike’s stand against secession before siding with the South.

“Even in 1901, I don’t think the United States Congress would have approved honoring a Confederate general, so he was honored for all his other accomplishments,” Morris says.

The following year, the landmark McMillan Commission proposed a Memorial Bridge to symbolically link North and South as part of its vision for monumental Washington. The bridge would run on a line between the projected Lincoln Memorial and the former Robert E. Lee mansion in Arlington.

Soon Congress began welcoming statues of Confederate soldiers and statesmen into the Capitol itself. They came as gifts to the National Statuary Hall Collection. Each state could contribute two. Several Southern states took the opportunity to introduce likenesses of men who once wished to march on the Capitol.

The first, in 1908, courtesy of Alabama, was a statue of Jabez Lamar Monroe Curry, who was a lieutenant colonel in the Confederate Army, according to the Architect of the Capitol’s notes on the collection.

The most famous is the bronze of Robert E. Lee, donated by Virginia in 1909.

At least half a dozen other Confederate statues in the Capitol include Jefferson Davis, president of the Confederate States (Mississippi); Alexander Hamilton Stephens, Confederate vice president (Georgia); and Joseph “Fighting Joe” Wheeler, one of Lee’s favorite cavalry commanders (Alabama).

As these few institutional acknowledgments of Confederate honor established themselves, the social celebrations at Confederate Memorial Hall continued apace.

In 1910, President Taft’s secretary of war, Jacob Dickinson, visited the hall for a social “smoker” given by the vets, where he reminisced about his service in the Confederate Army. In 1912, members of the United Daughters of the Confederacy attended receptions at the hall after hearing Taft praise the “common heritage of courage” of North and South during a speech to their annual convention. In 1914, former Texas Sen. Joseph Bailey warned in a speech at the hall that “if colored men get the vote and the whites are divided, our civilization will be in peril.”

Across town, construction of the Washington National Cathedral was proceeding, and descendants of the rebellion sought inclusion. In the 1930s, the United Daughters of the Confederacy donated half the money for the Lee-Jackson Bay. The stained glass windows depict the lives of Robert E. Lee and Gen. Stonewall Jackson. Confederate flag motifs appear in the colored glass.

“It is unusual that it is here, and yet it is a very important part of American history,” says Anne Harman, manager of visitor programs at the cathedral.

The social whirl of Confederate Memorial Hall involved fundraising, too — both for upkeep of the historic house and for other charitable works. While smaller affairs were held in the hall, the annual ball at the Willard Hotel to support the hall was a highlight of the social season.

In 1938, the ball's patrons included Speaker of the House and Mrs. William Bankhead, Rep. and Mrs. Hamilton Fish, Sen. Harry F. Byrd, Rep. Sam Rayburn, Sen. and Mrs. Claude Pepper.

The Lee-Jackson Bay was dedicated in 1953, the year before the Brown v. Board of Education decision. Few, if any, more significant memorials to the Confederacy or its heroes were undertaken in Washington.

By the 1960s, Confederate Memorial Hall was losing its momentum, too. The pulse of social Washington beat elsewhere. It was becoming increasingly controversial, if not career-ending, for power-Washington figures to identify with the Confederacy.

The hall had a brief revival as a museum and library in the 1980s, displaying minor artifacts and artworks tied to the South. A nasty and protracted legal battle for control of the hall broke out between the president of the Confederate Memorial Association, John Edward Hurley, and representatives of sons and daughters chapters. When the place was finally sold in 1997 — to pay legal fees, Hurley said at the time — it was a wreck. (Hurley said he was unavailable to be interviewed for this story.)

While tributes to the Confederacy are scarce, Washington can be grateful for statues that did not get built, says Jane Freundel Levey, director of heritage programs at Cultural Tourism D.C. In 1923, Southern society ladies in town were raising money for a “Mammy” memorial statue, and the Senate passed a resolution in support. The proposed design showed an African American nanny holding a white baby while her own children compete for her attention.

Just outside the capital, of course, are a multitude of monuments to Confederate heroism — the statue of a Confederate cavalry private in Rockville; the statue of Lee erected by a neighbor of the Antietam battlefield; the Jefferson Davis Highway in Alexandria, where there also is a statue of a Confederate private.

The most important, with a direct connection to the federal capital, is the Confederate Memorial in Arlington National Cemetery. President Wilson unveiled the 32-foot-tall sculpture in 1914.

Each year on or near Davis's birthday, June 3, sons and daughters groups hold memorial ceremonies at the monument.

Likewise, the local United Daughters division sponsors an annual commemoration before Lee's statue in the Capitol on or near his birthday, January 19.

“You don't want people telling you who you are, you want to know who you are, who went before you,” says Lloyce West, a past president of the Washington division of the United Daughters, who also is a member of the Daughters of the American Revolution. “I think all of our ancestors need to have someone remembering them.”



Staff researchers Alice Crites and Eddy Palanzo contributed to this report. April 11, 2011

David Montgomery writes general features, profiles and arts stories for the Sunday Magazine and Style, including pieces on the Latino community and Latino arts.

<http://www.washingtonpost.com/lifestyle/style/traces-of-the-confederacy-in-washington-not-all-gone-with-the-wind/2011/03/21/AF>

Women and Girls in the Browns Island Explosion

Women and Children Killed in Explosion

by Maggie MacLean



Image: **Monument to the Women and Girls in the Browns Island Explosion**

The Confederate States Laboratories (CSL) was located on Brown's Island in the James River in Virginia. The brainchild of Confederate ordnance chief Colonel Josiah Gorgas, the CSL made small arms and ammunition for the Confederate Army.

This gray granite marker now stands beside the gazebo in Richmond's Oakwood Cemetery. The names of those who perished and their ages are engraved on the back.

Because most of Richmond's men were serving their country at the front, women and children were the bulk of the workforce at CSL, from the age of twelve to sixty. Their hands were small and well suited to assembling cartridges, fuses, caps, and primers for the Confederate army. Working at peak efficiency, even a child as young as nine could turn out up to 1200 cartridges per day.

In Department 6, the condemned cartridges were broken open and separated, the bullets into one receptacle and the powder into another. Seventy females were at work there on Friday March 13, 1863, among them was 18-year-old Mary Ryan, one of the factory's older workers.

As Mary attempted to extract the black powder from a defective friction primer, a percussion cap got mixed in with the powder and created an explosion. The chain reaction that followed destroyed the building that housed Department 6.

The fire alarm was sounded, and word of the explosion spread quickly throughout the city. Within an hour, the banks of the river were crowded with people. The bridge leading to the island became so congested that an extra guard was stationed there, and only those who were caring for the wounded were allowed to pass.

Soon, wagons and carriages arrived, and the work of removing the wounded was begun. All day, the work of taking care of the sufferers continued. Ten were killed by the explosion, and others died during the day. Most of the wounded were removed to their homes.

From the Richmond Examiner, March 14, 1863:

Between eleven and twelve o'clock yesterday morning, a dull, prolonged roar in the direction of Brown's Island startled that portion of the city and directed attention to the island, on which is located the Confederate Laboratory works, for the manufacture of percussion caps and gun cartridges.

A tide of human beings, among them the frantic mothers and kindred of the employees in the laboratory, immediately set towards the bridge leading to the island, but the Government authorities, soonest apprised of the disaster, had already taken possession of the bridge, and planting a guard of soldiers, allowed passage to none except the workmen summoned to rescue the dead and wounded from the ruins.

The ambulances for their conveyance to the hospitals, and the surgeons who hurried to the scene by dozens, as soon as the nature and extent of the calamity became known, had volunteered their services for the relief of the survivors. Hundreds of parents and relatives awaited in an agony worse than death the list of killed and mangled ones.

The apartment in which the explosion occurred, about fifty feet in length and twenty in width, was blown into a complete wreck, the roof lifted off, and the walls dashed out, the ruins falling upon the operatives, and the horrors of fire were threatened to be added to those of the explosion; but the flames were suppressed.

Some ten or twelve were taken from the ruins dead, and from twenty to thirty still alive, but suffering the most horrible agonies, blind from burns, with the hair burned from their heads, and the clothing hanging in burning shreds about their persons. Others less injured ran wailing frantically, and rushing into the nearest arms for succor and relief.

The immediate treatment of the burned consisted in removing their clothing and covering the body thickly with flour and cotton, saturated with oil; chloroform was all administered—the sufferings of the wounded were alleviated by these means in the interval between their rescue and removal to their homes, or General Hospital No. 2, where many were taken.

The returning ambulances carrying the sufferers were besieged by the friends and relations of the employees, and children clamored into the vehicles, crying bitterly in their search after sisters and brothers. The distress among friends was aggravated by the fact that it was utterly impossible to recognize many of the wounded on account of their disfigurement, except by peculiar bits of clothing, shoes, etc.

The bodies of the dead were not removed from the island, and a Coroner's inquest will be empanelled today to investigate the circumstances attendant upon the catastrophe. We regret to learn that Reverend John Woodcock, one of the officials at the Laboratory, is among those seriously, if not dangerously, injured by the explosion.

Civil War Times Illustrated, by David L. Burton:

By Saturday night, twenty-nine persons had died, and more deaths appeared certain. Then on Sunday, shaken Richmonders could see funeral corteges moving in numerous directions through the city, in several instances encountering each other as they wound their ways to the same cemetery.

By the Monday after the explosion, additional details of the human agony had emerged. A 15-year-old boy had been wedged between a wall and some timbers, and axes were used to free him. Burned horribly and suffering from a broken skull, the boy lived until Wednesday.

Several girls whose clothes were on fire had run from the debris and plunged into the river. All are thought to have come out, save one — Martha Burley, who is missing and is supposed to have drowned by accident or voluntarily in her crazed state of mind.

Mary Ryan suffered with her injuries until the Monday after the explosion. She died at her father's home on Oregon Hill, a residential area within a mile of the laboratory. In the end, the explosion killed 45 of her 70 co-workers.

For several weeks, reminders of the calamity cropped up. On April 10, Martha Clemmons, age 25, who was injured in the explosion and then caught smallpox, was buried. The next day, the body of the missing laboratory employee, Miss Burley, was pulled from the James River and turned over to friends for burial.

Despite the fact that they gave their lives for their country, those who perished in the Brown's Island explosion were soon forgotten as Richmond returned to the grim business of supplying the soldiers in the field. Only Department 6 supervisor Reverend John Woodcock was accorded the dignity of a proper funeral and a headstone; the remainder of the victims (many the children of poor immigrant families) were laid to rest in unmarked paupers' graves.

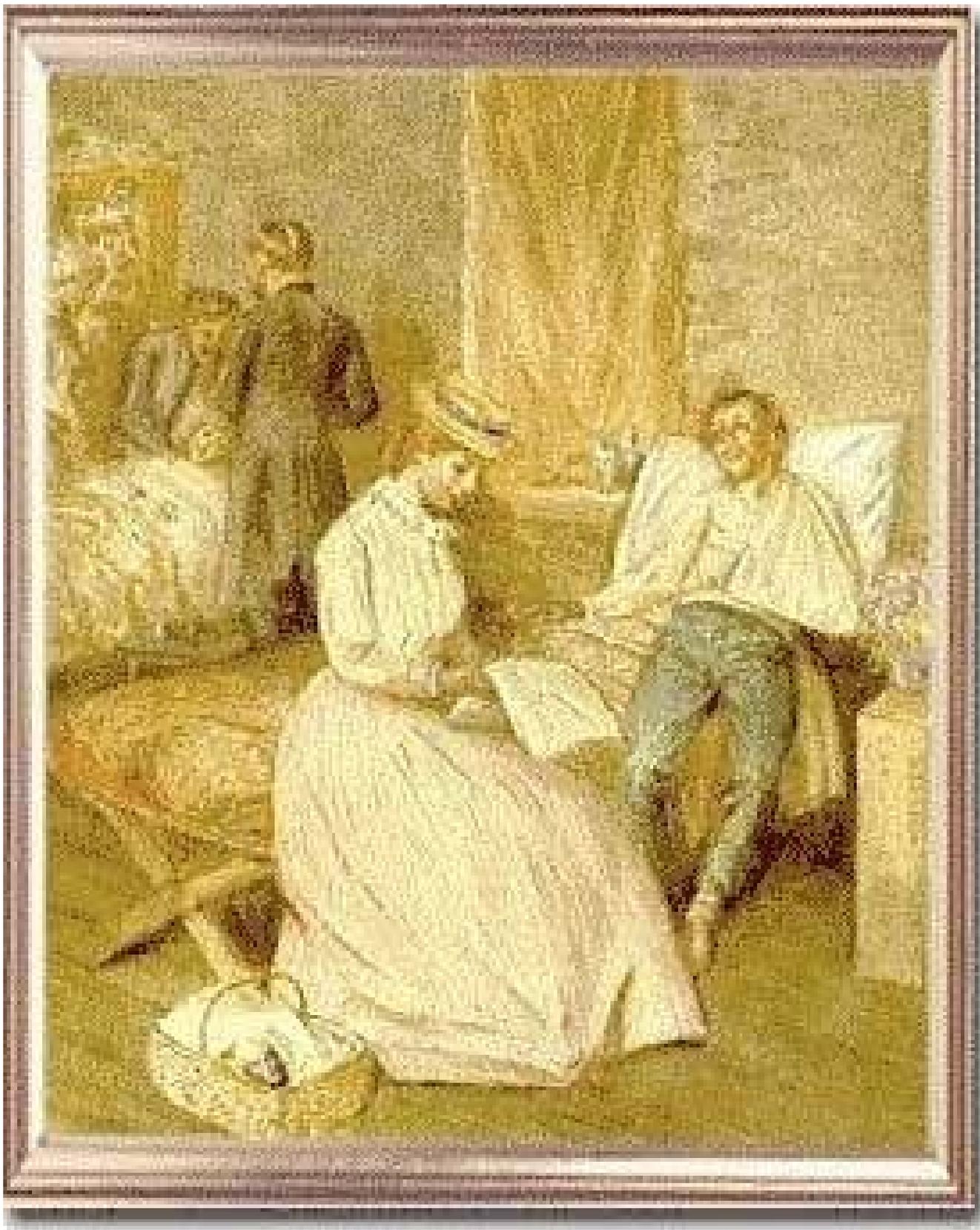
One hundred and thirty-nine years after the accident that claimed their lives, the women and children of the Confederate States Laboratories have at last received the recognition they deserve. On September 15, 2001, members of the Virginia Division of the United Daughters of the Confederacy and the Virginia Division of the Children of the Confederacy gathered at Richmond's Oakwood Cemetery to dedicate a monument to those who died in the Brown's Island explosion.

SOURCES [Richmond's Great Homefront Disaster](#)

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Women's roles changed dramatically during the war. The absence of men meant that women were now heads of households. Women staffed the Confederate government as clerks and became schoolteachers for the first time. Women at first were denied permission to work in military hospitals as they were exposed to "sights that no lady should see." But when casualties rose to the point that wounded men would die in the streets due to lack of attention, female nurses such as Sally Louisa Tompkins and Kate Cumming would not be denied. These women and many others - became called "Angels of the battlefield," working long hours to heal and comfort wounded and dying soldiers.

R. E. Lee: A Biography

by Douglas Southall Freeman

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

Chapter II

A BACKGROUND OF GREAT TRADITIONS

The city that Henry Lee left behind him, the city of Robert Lee's widening consciousness, was a pleasant place of 7500 people, situated on the west bank of the Potomac River, six miles below the fields where the capital of the republic was rising. Organized in 1749, Alexandria had been peopled in part by Scotch of good station, but had later received Pennsylvania Quakers and native Virginia colonials in such numbers that by 1815 it differed little from the other towns of the Old Dominion.

Despite war, smallpox, building booms, and fires, the kindred plagues of most early American cities, Alexandria had grown. Ships of many flags tied up at its ample wharves. Fishermen brought thither their weighty catches from the lower stretches of the river. Hundreds of hogsheads of tobacco rolled in from nearby plantations and disappeared in the deep holds of ships bound for England. Thirty-four tavern keepers and more than 260 merchants competed sharply for the trade of sailor, farmer, traveller, and resident. Episcopal, Presbyterian, Methodist, Quaker, Baptist, and Roman Catholic churches all offered the comforts of religion to the pious, or held the threat of hell above the profligate's head. Justice sat with dignity, for Alexandria had become a part of the District of Columbia in 1791 and was under exclusive federal jurisdiction. A town hall Alexandria boasted, a market place, a Library even, and a jail atop whose chimneys stood grim pikes where once the town had set in lasting warning the heads of slaves who had preached insurrection. In her prosperity the city abandoned wooden building dwellings for enduring brick, but in her thrift she allowed herself few gardens. At some of her corners deep wells rewarded with clear water those who would tug at the complaining windlass. Buried cannon, placed there before the Revolution, marked other crossings. There were oil lamps on the streets, and in each ward the town paid a watchman to go the rounds every night, to cry the hours, and to make the drowsy burgher glad of his shelter by telling him in loud tones how hard the wind was biting. And if fire broke out, was not the Friendship Company ready to race to the flames with its engine? Did not each member of the Sun Company hasten with his two leather buckets and with his two-bushel Osnaburg bag, in which to store salvaged valuables?

To boys a trifle older than Robert, the town held high charm, even though a harsh ordinance of the unyielding city fathers forbade all bandy, ball, and kite-flying in the streets. Down on the waterfront were Jones's Point and the lighthouse, the ships and the flotsam, the landings and the loitering sailors. Northeast of the town were "King George's Meadows," a marshy place of adventure that got its odd name, tradition said, because his Majesty of colonial times had most ungraciously withheld his consent from a prudential bill of the Virginia burgesses for the draining of the flats. The streams were full of fish, and the tall grass sheltered unreckoned rabbits, providentially placed there, as it seemed, for disporting boys.

For elders who scorned the diversions that allured youth, the town had a social life of some dignity. Nearby were Abingdon and Preston, homes of the Alexanders who had given their name to the town. Mount Ida was the seat of Charles Alexander, Jr., who in 1813 claimed the title of Earl of Stirling. Up the river was a new mansion on a commanding hill, with heavy Greek columns on its high portico. Its builder had styled it Arlington, but neither he nor any who visited the hospitable place divined what connotations of sorrow and of strife that name was to have. Down the river was Mount Vernon and, four miles farther on, Gunston Hall, the home of George Mason, the Plato of the Revolution. In the town itself, surrounded by less imposing residences, rose the handsome Carlyle house, built in 1752 and long owned by the family whose patronymic it bore. Its prospective owner, George William Carlyle, had been killed while fighting under "Light-Horse Harry" Lee at Eutaw Springs.

Ties of blood or of common service joined the Lees to this p20society. Cousins uncounted lived in Alexandria.¹ One of Henry Lee's brothers, Edmund Jennings Lee, was a luminary of the town. Their sister Mary had married Philip R. Fendall, a local lawyer of much social charm.³ Out at Ravensworth, in Fairfax County, lived William H. Fitzhugh,^b distant kinsman but close friend, the broad door of whose ample home was always open to Mrs. Lee and her children. For counsel or for assistance of any sort, Mrs. Lee always turned to Fitzhugh, who admired her both for her character and for her success in keeping up her home on her scant income.²

Twenty members of Lee's Legion had enlisted from Alexandria and nearly all of them affectionately remembered their unfortunate commander. Military titles were to be heard every hour on the street. There one might meet Colonel Charles Simms, the mayor, General Daniel Roberdeau, who always wore tight leather breeches, Colonel George Gilpin, the postmaster, Colonel Philip Marsteller, and Colonel Charles Little, who rode in from Denbigh in Fairfax County. Judge Cranch, whose name is familiar to all constitutional lawyers, presided over the United States court and lived on Washington Street.

At intervals that were all too far apart on the calendar of impatient lovers, the socially elect of the town gathered at Gadsby's City Tavern for formal "assemblies." The brilliance of these events was somewhat eclipsed, now that Washington was dead, but the memory of his presence on many a festive evening still lifted the gathering above the commonplace and helped to draw to them, across the new Potomac "Long Bridge," the families of patrician congressmen, glad enough to escape the mud of the capital's streets and the monotony of its bad boarding-houses.

Somewhat less formal, but written large on the social calendar of the town, were the Masonic celebrations on the two Saint-John's days of the year. The fellowcraft then assembled for a p21sermon at the Presbyterian church and thereafter marched to John Wise's tavern, where they banqueted fraternally and later threw open their doors for a dance. Rarely was there lack of mirth, for the town did not frown on the spirituous refreshment its many taverns abundantly offered. In fact, if the worst must be told, when the worthy vestry of the Episcopal church supped together at their regular meetings, the wine flowed so freely that it produced a merriment most shocking to the religious sensibilities of the pious new rector, Reverend William Meade. He did not rest him from his protests till he broke up that brotherly supping, to the lasting loss of fellowship, if to the gain of temperance.

None of these things meant so much to the town as did its associations with George Washington. He had been dead more than ten years when the Lee coach brought the family up from Stratford. By the time Robert was old enough to understand something of the spirit of the Father of his Country, Washington had been twenty years in his tomb at Mount Vernon. But he was alive in the hearts of old Alexandrians. Reminders of him were everywhere. In the market place he had drilled his Virginia rangers ere he had set out with Braddock. In the City Tavern hardby he had kept his headquarters and had written out his reports in his swift, neat autograph. To the post office he had often come in person. Many still lived to tell, in Robert's time, how majestically the General had ridden by, and with what gracious dignity he had acknowledged their salutes. In the Masonic Hall he had repeated the ancient responses of the order. The very water of the town was a memorial, for it had been at Washington's instance, while he was a trustee of Alexandria, that the wells at the street-corners had been dug. Doctor James Craik, who had been Washington's physician and his closest friend in Alexandria, might have been seen by Robert, at seven years of age, when the old gentleman was driven in from Vacluse.³

p22Amid these surroundings, Washington was a part of the life of Robert Lee from earliest childhood. Doubtless his mother remembered and perhaps preserved the letter in which Washington had written Henry Lee his congratulations upon the marriage: "As we are told that you have exchanged the rugged and dangerous field of Mars for the soft and pleasurable bed of Venus," Washington had written, "I do in this as I shall in everything you may pursue like unto it, good and laudable, wish you all imaginable success and happiness."⁴ Henry Lee, who had the temerity to jest on one occasion with the *pater patriae*,⁵ had spoken often and reverently of him before he had sailed away. Pride in the friendship of the first citizen of the country had been the consolation of "Light-Horse Harry's" blackest days, and from his exile he was to write of "the great Washington," and was to repeat his old commander's words for the admonition of his son, Charles Carter.⁶ The family held fast to this reverence. In the home where Robert was trained, God came first and then Washington.

In Robert's eyes, of course, the centre of the town and of all its traditions was the home on Cameron Street. Over it presided his mother, charged for the rest of her days with the entire care of her five children, their finances, their religious training, and their education. Physically it overtaxed her, but spiritually she was equal to it. Ann Carter Lee was thirty-seven when they moved to Alexandria, and forty when Henry Lee went to the West Indies. Her sister Mildred had died not long after her father and had left her some property that supplemented the income from the trust fund Charles Carter had set up,⁷ but the contrast between the rich ease of her girlhood and the adversity of her married life was sharp. Yet it did not embitter her. She continued to love the author of her misfortune. And he, for all his distresses, kept his devotion to her and his high respect for her. In his exile he remembered the anniversary of their marriage, and he sprinkled his letters to Charles Carter Lee with references to her.⁸ But she had taken Henry's tragedy to heart, p23and the reasons for his fall, and she was determined that his grim cycle of promise, overconfidence, recklessness, disaster, and ruin should not be rounded in the lives of her children. Self-denial, self-control, and the strictest economy in all financial matters were part of the code of honor she taught them from

infancy.⁹ These qualities which were the precise reverse of those his brilliant father had displayed, were inculcated in Robert so early and so deeply by his mother that they became fundamentals of his character. He probably never knew a time when they were not held up before him as great axioms of conduct. Thanks to Ann Lee, the weakness of the sire became the strength of the son. No wonder he was accustomed to say in later life that he "owed everything" to his mother.¹⁰

Although Robert lived among the Lees, the atmosphere of his home was that of the Carters. His mother corresponded with them, talked of them, and at least once a year endeavored to take her younger children with her on a visit to Shirley, her old home on James River.¹¹ It was a gracious place. Built early in the eighteenth century, it had been adorned by each generation of Hills and of Carters, as though they owed it a debt they were eager to discharge with generous interest. The parlors contained rich old furniture, on which the presentments of approving ancestors looked down from gilt frames. In the great hall was a majestic hanging stair; in the dining-room was [Charles W. Peale's full-length picture of Washington](#),^c a portrait in which one could see the lines that Valley Forge had cut on a face still young, and all the misgiving that a doubtful war had put in honest, anxious eyes. Outside, to the south, was the turbid, silent river. Across the lawn lay the garden with ancient walks and dreamy odors. p24Here, on successive visits, as he grew older, Robert heard how John Carter had come to Virginia, had acquired much land, had outlived three wives¹² and had died in 1669, leaving a son Robert who had reaped richly where his father had sown. So wealthy did this Robert Carter become, and so widely did his acres spread that he was known as "King" Carter and lived with a dignified luxury befitting his estate. Around the door of the church which he built and furnished at his own expense, the admiring neighbors would wait on the Sabbath until his outriders had arrived and the great coach had rumbled up, and "King" Carter and his family had entered the house of prayer. Then the simpler folks would stamp after, glad enough to bow the knee on the same floor with so fine a gentleman.

Of the twelve children born to "King" Carter while he lived in splendor at Corotoman, his son John inherited perhaps the largest share of the property. He continued to reside at Corotoman and added as much again to his estate by marrying Elizabeth Hill, heiress to the Shirley plantation on James River. Their wealthy son, Charles Carter, Robert Lee's grandfather, was reared at Corotoman and brought his first wife there. After her death, Charles Carter married Anne Butler Moore, daughter of Augustine Moore and a descendant of Alexander Spotswood, perhaps the most popular and renowned of the colonial governors of Virginia.¹³ With her Charles Carter moved to Shirley, which had become his property. His household was large, for he had eight children by his first marriage, and by his second, thirteen, among them Ann, Robert Lee's mother.¹⁴

Young Robert had a friendly multitude of close Carter cousins, for hundreds, literally, were descended from the twelve children of "King" Carter. Charles Carter's record of twenty-three by two wives was rivalled by that of his first cousin, Robert, or "Councillor" p25Carter, whose single marriage yielded the sixteen children that appear in the charming *Journal* of their blue-stockinged tutor, Philip Fithian. Kinsmen were joined in marriage until the lines are at some points confused. The prime family characteristic of geniality and friendliness seemed to be accentuated with each new generation. The size and endogamy of the Carter tribe made it socially self-contained. Every true Carter liked everybody, but most of all he liked his kinspeople. Often and joyfully they visited one another. Of journeying and letter-writing and the exchange of family news, the years brought no end. It was at Shirley, amid the infectious laughter and the kindly chatter of his cousins, that the youthful Robert developed early the fondness for the company of his kin that was so marked in his maturity.

While Robert instinctively adopted the social attitude of the Carters, he was too young to observe in childhood — if, indeed, he ever realized — this most remarkable fact about his mother's family: The males of the Carter stock did not often aspire to public life or shine in it, but the women of the blood of "King" Carter, when they married into other lines, became the mothers and grandmothers of a most extraordinary number of distinguished men.

Robert Carter the first, "King" Carter, had five daughters.

The eldest of the five, Elizabeth, had a daughter of the same name who married William Nelson, president of council of Virginia.¹⁵ Their son, Thomas Nelson, was a signer of the Declaration and a man of high patriotism. By a second marriage, this granddaughter of Robert Carter became the wife of George Nicholas and was mother of a treasurer of Virginia and grandmother of a governor, Edmund Randolph.

Judith, the second daughter of Robert Carter, married Mann Page of Gloucester. Among the descendants of this union were a governor and many men of station.

Still another of Robert Carter's daughters, Anne, married Benjamin Harrison and was mother of a son of the same name, Governor of Virginia and signer of the Declaration of Independence. Another of her sons was a brigadier-general in the p26Revolutionary army, and a third was president of the state senate. This same Anne Carter Harrison was grandmother of one President of the United States, William Henry Harrison, and great-great-grandmother of another President, Benjamin Harrison.

Mary, fourth daughter of Robert Carter, chose George Braxton as her husband. Their son was Carter Braxton, publicist and signer of the Declaration.

The fifth daughter of "King" Carter was Lucy, who became the wife of Henry Fitzhugh, progenitor of distinguished Virginians not a few.

The families into which these daughters granddaughters of "King" Carter were married in the eighteenth century were among those, to be sure, from which the leaders of an aristocratic society would naturally spring. But that society was fairly large by the time of the Revolution. It is hard to believe that pure chance should have made the five daughters of Carter the ancestresses of three signers, three governors, and two Presidents. Again, although the families with which the blood of the daughters of the Carter stock was blended, by these various marriages, were socially of equal distinction, this fact can be established: outside the branches that formed the Carter connection, none of them produced more than the average number of men of superior intellect and achievement. Inexplicable as it may seem in the present limited knowledge of genetics, one is almost forced to conclude that there was something in the stock of the Carters that bred greatness through the female side, or else that something in the dealings of the Carter mothers with their sons inspired successive generations to high endeavor. The Alexandria boy who played on the lawn of Shirley, during his mother's visits, was wholly unconscious of it but his possession of his mother's blood, in descent from Robert Carter, was the best endowment for greatness that he could have had in the Virginia of his day. In some subtle way, he was advantaged in the contests of men because his mother was of the Carters of Corotoman.

By those same Carters at Shirley, as by his mother in his own home, Robert saw exemplified a very simple, straightforward loyalty to family, to church, and to God. This was traditional p27with the Carters, though only one of them, it seems, could ever have been called a religious fanatic.¹⁶ In the daily walk of Charles Carter, Robert's grandfather, revealed religion and *noblesse oblige* were blended without any thought of creed or system. Owning perhaps •25,000 acres of land and a multitude of servants, Charles Carter rode in a great coach with postillions, but he abhorred waste, and in his will wrote, "I earnestly request my family and friends that they do not go into mourning or wear black clothes, and this whim I expect they will gratify me in, as I always thought the custom absurd and extravagant answering no good purpose that I know of." In the belief that his second wife would outlive him, he stated that he considered the £3000 due her under her marriage settlement as "too small a pittance for so valuable a woman she having been every moment of her life a most agreeable, dutiful, and affectionate wife." He accordingly left her a life-interest in Shirley and the nearby estates.¹⁷

If crops were a failure on James River, when the season had been favorable on his Rappahannock plantations, he hauled great caravans of corn across the peninsulas and sold it at the normal price to those who needed it. His agent in England had standing orders to give to the hungry of London a certain percentage of the proceeds of the Carter tobacco, because he held that there were not enough poor people in Virginia to call forth the measure of charity he felt he should dispense.¹⁸ One of his many farms he placed at the disposal of a clergyman to whom he was attached, stipulating at the last that the minister's widow should remain undisturbed on the land during her lifetime. Similarly, he enjoined his executors not to foreclose a mortgage he held on the farm of friends at Malvern Hills — a name destined to suggest something not akin to kindness in the life of his grandson.¹⁹ "From the mansion of hospitality," read one obituary published not long after Charles Carter's death on June 28, 1806, "his immense wealth flowed like the silent stream, enlivening and refreshing p28every object around."²⁰ Another friend wrote: "In him the poor have lost their best friend, and of him it might be truly said that he was a father to the fatherless and a husband to the widow — the appeal of the wretched always was *effectually* attended to by him."²¹

The same spirit showed itself in Robert's godfather, Robert Carter. Having abandoned agriculture because of his dislike of slavery, Robert Carter became interested in medicine while nursing one of his sons who had sustained a physical injury. His religion and his art were as one. Both were illuminated in a letter of advice he wrote his children in October, 1803, when he was about to sail for Europe to further his medical education. In intimate, affectionate terms, he exhorted his boys and girls to heed the word of God, to obey the ten commandments, to believe the New Testament, to avoid strong drink, and to be kind to their servants, of whom it was not likely they could be rid.²² Robert Carter's religion was of the sort that lives and thrives in friendly, family talk. The extant letter addressed him by Robert E. Lee's mother displays characteristically both the love and the unfeigned faith of the Carters:²³

Stratford October 1st — 1805 —

I hope my dearest Brother has not supposed that his illness has caused me less affliction than his other friends from my not having expressed it to him, for I must ever believe my regret to be more poignant than any other persons, our Parents excepted —

But having been so often an invalid, I imagine myself adequate to judging the feelings of those in a similar situation, and nothing at those periods excited more painful sensations than letters of condolence from affectionate friends.

Your return to America was one of the events I anticipated the greatest happiness from. That happiness is destroyed by your ill health, but I hope my beloved Brother it will soon be realized by your complete recovery.

I wish so anxiously to see you, that trifling difficulties shall not prevent my being gratified as soon after Mr. Lee's return from the upper Country, as we can make arrangements for the journey, p29 and I implore my Heavenly Father, that I may find you, my best beloved Brother daily progressing in health!

ANN LEE.²⁴

DR. ROBERT CARTER

Shirley
Via City Point.

As in this letter, so in every other expression of her religious life, Ann Lee was typically a Carter. Henry Lee himself held to no creed but he paid tribute to the nobility of his wife's faith: "Your dearest mother," he wrote to one of his sons, "is singularly pious from love to Almighty God and love of virtue, which are synonymous; not from fear of hell — a base, low influence."²⁵ At home there were prayers, and on Sunday attendance on the Episcopal church of Alexandria, later known as Christ Church, where the solemn words of Holy Writ were made the more impressive because they were read from George Washington's own Bible, within the walls where his pew still stood intact.²⁶

When Robert was seven the war that his father had opposed before his departure for the West Indies had been in progress nearly two years. Robert's half-brother Henry was commissioned major of the 36th Infantry and was ordered to the Canadian border.²⁷ Ere long, the boy's ears caught the report of artillery — the first time that baleful sound had ever reached him. He was told that the town was celebrating because word had come from Lake Erie that Lieutenant Perry had "met the enemy and they are ours." The next year the rumble of guns had a more ominous pitch. This time the people did not smile. Instead, they blanched, for British ships were in the Potomac and were fighting with the fort below Alexandria. On August 28, 1814, Admiral Cockburn's squadron appeared off the unarmed, undefended town. Immediately surrendered by her mayor, Alexandria was put under heavy contribution before the war-vessels sailed down the river p30 again.²⁸ It is likely that Robert was kept indoors or was sent into the country while the redcoats were in the city streets, but during that same humiliating campaign, if he had looked, he might have seen the smoke rising from the capitol which the British had set afire in Washington. A grim early memory it was for a soldier's son, destined to be a soldier himself!

Before the war was over, the time had come for Robert to begin his formal education. His first books doubtless were opened to him by his mother, who had instructed him thus far in everything else. A little later he was sufficiently advanced in the rudiments to be sent away to the family school. For the Carters were so numerous and so intimate that they maintained two schools for their children, one for girls at Shirley and one for boys at Eastern View, Fauquier County, the home of Mrs. Henry Lee's sister, Elizabeth Carter, who had married Robert Randolph. It is not known when Robert went to Eastern View, or how long he stayed there. The setting was among the rolling, grass-covered hills where the Robin Hood of the Confederacy, John S. Mosby, was to execute Lee's orders in later years. Robert's schoolmates were boy-cousins of his own age. The sons of Robert and Elizabeth Carter Randolph — Beverley, Robert, and Charles Carter — were too old for the instruction given at Eastern View.

Not all of Robert's first reactions to school were favorable. Character, the essential quality of the man, was discernible already in the boy. From his self-imposed exile, his father wrote of him, "Robert was always good, and will be confirmed in his happy turn of mind by his ever-watchful and affectionate mother. Does he strengthen his native tendency?"²⁹ But at Eastern View, away from the daily discipline of his mother, he became a trifle headstrong, after the manner of the imperious Lees. When he came home, perhaps for a holiday, this was observed by his careful mother, who mentioned it with sisterly frankness to Mrs. Randolph when she wrote to thank her for her kindness to the lad. Mrs. Randolph replied that she had always found Robert "a most engaging child," not difficult to handle, but that if he had become p31 so, the only advice she could give was that which she applied with her own boys — to "whip and pray, and pray and whip."³⁰

The life of the family changed somewhat during the years Robert probably was at Eastern View. For a time the finances of Mrs. Lee had been less strained. In 1813 she had been able to visit Long Branch and had purchased a new carriage.³¹ By 1816, and perhaps a little earlier, the family had moved from Cameron Street to a house on Washington Street at the corner of Princess. From this home, in 1816, the oldest of Ann Carter Lee's children, Charles Carter Lee, started for Harvard, which his father for some reason preferred at the time to his own alma mater, Princeton, and to William and Mary, where Henry had been a student. Carter remained at Cambridge three years and graduated second in the class of 1819.³² Apparently he was supported while there by an allowance from his mother.³³ Not long after Carter left, the elder Henry Lee's letters told of his plans to return home. Ill or better, he was determined to come back to his own state. But months passed, and no ship was available. Finally, Lee wrote that he would sail for Savannah, Ga., and would attempt to procure passage thence to Virginia. The next news was that Robert's father had been stricken mortally on the voyage and had been put ashore at Dungeness, Cumberland Island, Ga., the property of the daughter of his old commander, General Greene. He had refused to be operated upon when the physician had urged it as a means of saving his life. "My dear sir," he had said, "were the great Washington

alive, and here, and joining you in advocating it, I would still resist." Babbling something about his son Carter, he had died at Dungeness, March 25, 1818. The details of his passing were not known to the family until the next autumn.³⁴

p32The death of Henry Lee meant financial relief, rather than otherwise for his family, but it was not mourned the less on that account. Despite his failure to practise all that he preached, his sons honored his memory and cherished his sayings. Perhaps certain of the qualities of Robert Lee may have been strengthened by the exhortations his father addressed to Carter in letters the family took care to preserve:

"I would rather see you unlettered and unnoticed, if virtuous in practice as well as theory, than see you the equal in glory to the great Washington."³⁵

"Fame in arms or art, however conspicuous, is naught, unless bottomed on virtue."³⁶

"It is hard to say whether too much eating or too much drinking most undermines the constitution."³⁷

"Cleanliness of person is not only comely to all beholders, but is indispensable to sanctity of body. Trained by the best of mothers to value it, you will never lose sight of it."³⁸

"Many lads . . . fall into another habit which hurts only themselves and which certainly stupefies the senses — immoderate sleeping."³⁹

"You know my abhorrence of lying, and you have been often told by me that it led to every vice and cancelled every tendency to virtue. Never forget this truth and disdain this mean and infamous practice."⁴⁰

"Self command . . . is the pivot upon which the character, fame and independence of us mortals hang."⁴¹

"Avoid debt, the sink of mental power and the subversion of independence, which draws into debasement even virtue, in appearance, certainly, if not in reality. 'A man ought not only to be virtuous in reality, but he must always appear so,' thus said to me the great Washington."⁴²

". . . Avoid all frivolous authors, such as novel writers, and all skeptical authors, whether religious, philosophic, or moral."⁴³

"The rank of men, as established by the concurrent judgment of ages stands thus: heroes, legislators, orators, and poets. The most useful and, in my opinion, the most honorable is the legislator, p33which so far from being incompatible with the profession of law, is congenial to it. Generally, mankind admire most the hero; of all, the most useless, except when the safety of a nation demands his saving arm."⁴⁴

These pathetic admonitions were rendered the more impressive on Robert's mind when he was old enough to realize that Henry Lee had written them, from his sorrowful exile, in the spirit of Wolsey's "Mark but my fall and that that ruined me."

Although Robert was only eleven when his father died, responsibility was soon to fall heavily on his straight young shoulders. His sister Ann, to whom he showed special devotion, continued sickly and sometimes required medical attention in Philadelphia.⁴⁵ Mrs. Lee was slowly slipping into chronic invalidism. Carter returned from Cambridge in 1819 but opened his law office in Washington, and was not much at home to aid in the management of the household.⁴⁶ The next year President Monroe gave a midshipman's commission in the navy to Smith, who went to sea.⁴⁷ The duties of an only son and of a daughter as well fell on Robert. Besides attending to the horses, he "carried the keys," in a now-forgotten Virginia phrase, and apportioned the food-supplies of the family. When free from his lessons he often accompanied his mother if she drove out during the afternoon. In case she was in low spirits, he admonished her that the drive would not do her good unless she were cheerful. On cold days, when the chill from the Potomac crept into the p34vehicle, he sometimes pulled out his jackknife and pretended to keep out the wind by stuffing paper into the cracks.⁴⁸

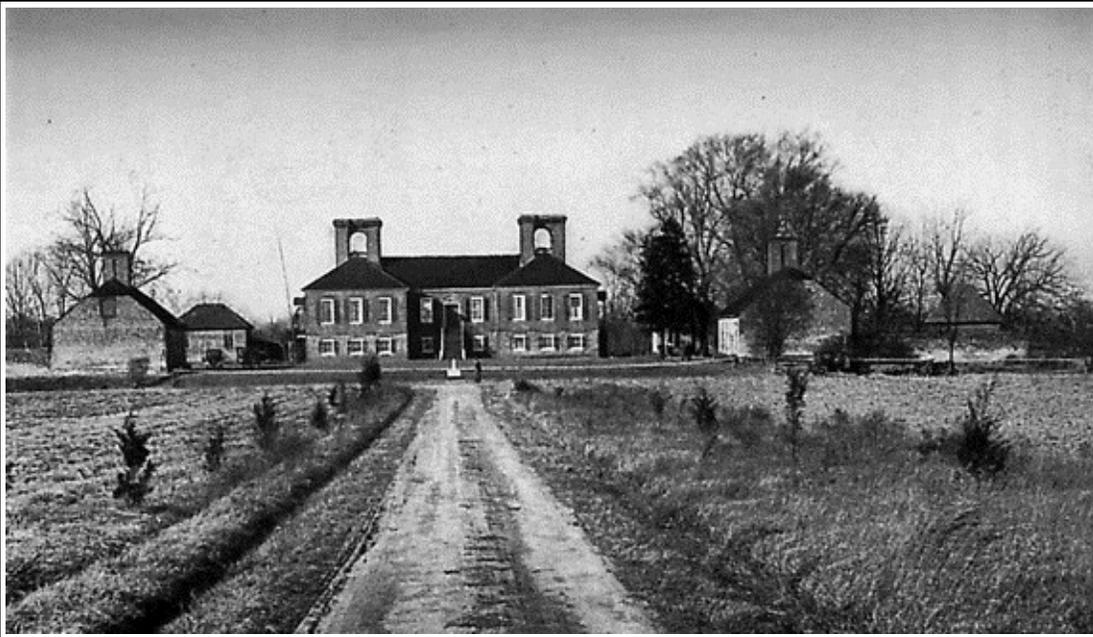
This attendance upon his mother continued until Robert left Alexandria. More than anything else, perhaps, his filial attention to her was the prime obligation of his youth, precisely as care for an invalid wife was to be one of the chief duties of his mature

years. The man who was to order [Pickett's](#) charge at Gettysburg got part of his preparation for war by nursing sick women. The self-command that his mother had inculcated from his babyhood was confirmed at the bedside. Yet his association with his mother did not make the boy effeminate, though it

gave him a love for the company of women. He stayed at home uncomplainingly when his mother required his attendance, but when he was free he delighted to swim in the Potomac, to share in the sports of the neighborhood boys, with his cousin and playmate, Cassius Lee, or to follow the chase all day in the rolling country behind Alexandria.⁴⁹

If Robert had a longer holiday he spent it at Chatham,⁵⁰ or at Ravensworth with the Fitzhughs, or at Stratford with his brother Henry, who, about the time Robert was ten, married Anne McCarty of Westmoreland County. The dates of his visits to the old home of the Lees are not known, but he must have gone there not infrequently, because in later life he cherished clear memories of a place of which he could have had only the vaguest impressions before the family moved to Alexandria.

The great brick mansion-house, Stratford Hall, had been built about 1730, in the form of a large B. Below was a half-cellar with small windows. The principal apartments were on the floor above, reached by long steps. Over all was a high attic under a shingle roof. From the two wings, corridors ran to a central hall, some thirty feet square, with bookcases in panelled walls. Here were the portraits of the earlier Lees.



STRATFORD HALL, WESTMORELAND COUNTY, VIRGINIA, BIRTHPLACE OF ROBERT EDWARD LEE

From a photograph by Cook.

p35 Robert not only explored every corner of the house, but heard all the myths that were told him about the greater glories of an earlier Stratford — how it had boasted a hundred chambers, with four outbuildings of fifteen rooms each, how its stables had stalls for five score horses, how it had been burned in the days of Thomas Lee, how the East India Company had rebuilt it in tribute to that worthy, and how from the privy purse Queen Caroline herself had made a gift for reconstruction. None of this was true except that George II probably granted the distressed proprietor a few hundred pounds.⁵¹ The house the boy visited was, in reality, the only one that ever

stood on the site, but the fanciful stories formed a respected tradition, real in every detail to Robert. As he sat in the hall, he must have seen the ghosts of his ancestors. When he walked along the winding way that led through the vast, affrighting garret to promenades framed on the roof around the central chimneys, he must surely have heard the scraping of the fiddles in the band that the builder of Stratford was reputed to have kept at the call of his daughters, while they took the air or danced with their suitors in the hall.

In front of the mansion-house, where the none-too-fertile fields of Westmoreland stretched away, the widespreading lawn was dotted with oaks and poplars. On one side of the greensward was a grove of sugar-maples, past which a driveway curved up to the entrance. Flanking the central building was the garden. Toward the Potomac were open fields and then woodland, through which a lane led to a high bluff, whence there was a long sweep of shining waters. Set off from each corner of the residence were four smaller brick structures, to which Robert Edward Lee must have been a frequent visitor, especially the kitchen, with a fireplace like a dragon's mouth, hot and steaming, but with the lure of sweet odors. Beyond the outhouses, to the left as one approached the mansion from the highway, were the large brick stables, where horses were forever stamping, and hens were always scratching and clucking. It was a realm of endless marvels for a boy of ten.⁵²

p36 The young master of Stratford at that time could have had little in common with his half-brother Robert. Henry Lee the fourth was later called "Black-Horse Harry" or "Black Harry," both to describe his conduct and to distinguish him from "Light-Horse Harry," his father. Born the year the Philadelphia convention met, he was twenty years older than Robert. He had been to the College of William and Mary in 1808, though there is no record of his graduation.⁵³ His father's facility for composition, somewhat accentuated, he had inherited, and he was developing a deep, partisan interest in politics. As the rich member of the family, he must have seemed an awesome person to Robert, but he had about him then little to suggest the passionate tragedy that was to wreck his career.⁵⁴

As visits and pleasure were interspersed with hard work for Robert, he developed rapidly in physique and in character, and by the time he was thirteen he had learned all that could conveniently be taught him at home and at Eastern View. Accordingly, by 1820, possibly before that year, Robert entered the Alexandria academy. This had been established about 1785, and had been privileged to list Washington as one of its first trustees. Occupying a one-story brick house on the east side of Washington Street, between Duke and Wolfe, the school was made free to all Alexandria boys after January, 1821. Here Robert met at their desks the boys with whom he had played in the fields, and here he came under the tutelage of William B. Leary, an Irishman for whom young Lee acquired enduring respect.⁵⁵

For approximately three years Robert studied the rudiments of a classical education under Mr. Leary. He read Homer and Longinus in Greek. From Tacitus and Cicero he became so well-grounded in Latin that he never quite forgot the language, though he did not study it after he was seventeen. Late in life, he expressed deep regret that he had not pursued his classical course further.⁵⁶ In mathematics he shone, for his mind was already of the type that delighted in the precise reasoning of algebra and geometry.⁵⁷

By the end of 1823, and perhaps earlier, he had completed the course of study at the Alexandria academy. What should he do next? It was a question not easily answered. He could not continue to follow cultural study and settle down as a country-gentleman, after the manner of his ancestors, because he did not have money for the education, much less the land on which to live in leisure. He possessed no aptitude for public utterance and no taste for the law. Although a moral, high-minded boy and an attendant upon Christ Church, deeply if indirectly influenced by Reverend William Meade, he had never presented himself for confirmation and he probably never gave a thought to the ministry. There is no record that he ever debated the possibilities of a medical career, despite his contact with the sick and his growing skill in nursing. What, then, should he do?

While this question was being debated, Henry Lee wrote a book that may have contributed in an unexpected way to the answer. In 1822, Judge William Johnson of the Supreme Court of the United States published in two volumes his *Sketches of the Life and Correspondence of Nathanael Greene*,⁵⁸ a work in which he pointed out various errors and exposed what he regarded as false claims in "Light-Horse Harry" Lee's *Memoirs of the War in the Southern Department*.⁵⁹ There probably was no animus on Johnson's part toward Lee, but some of his criticisms were severe. Henry Lee the younger felt that his father's honor and military reputation had been assailed, and he wrote in reply a book of more than 500 pages under the title *The Campaign of 1781 in the Carolinas; with Remarks Historical and Critical on Johnson's Life of Greene*.⁶⁰ It is more than likely that Johnson's charges and the preparation of Henry Lee's reply were both discussed in Alexandria, and that an hereditary fondness for a career of arms was thereby strengthened in Robert. His brother Smith had gone into the navy: why should not Robert go to the United States Military Academy at West Point and be a soldier? His love of mathematics would help; his education would cost him nothing. By this process of reasoning, it would appear, Robert E. Lee decided to become a soldier.⁶¹ He lived to see the time when he considered that decision the greatest mistake of his life, though he then had behind him all his military achievements from Vera Cruz to Petersburg.⁶²

The age-limits for admission to West Point were fourteen to twenty years, for boys who were •at least four feet, nine inches, free of physical defects, able to read and write well, familiar with arithmetic, and willing to sign articles to remain five years in the army, including the four years of cadetship.⁶³ Robert could meet all these requirements, if he could have the good fortune to be named one of the 250 cadets for whom the government made provision. The appointments were at the pleasure of the President, on the nomination of the Secretary of War, who at that time followed no rule respecting their geographical distribution.⁶⁴ Nine Virginians had been appointed in 1822. Six more had been named in 1823, but thirty-six applications had then been rejected.⁶⁵ In an effort to satisfy as many as he might, the secretary, John C. Calhoun, was lavishly accepting nominations, beyond Monroe's term of office; but the number did not suffice even then, and the scramble was keen. Robert's age and his mother's circumstances were such that he could not afford to wait on a chance appointment. He must either begin soon as a soldier, or turn immediately to something else. It consequently was decided in the family circle that he should make personal application to the Secretary of War. But who would introduce him to that august personage? The duty fell to the family's counsellor, William H. Fitzhugh of Ravensworth, whose kindness had not weakened in all the years of the Lees' residence in Alexandria. He wrote Secretary Calhoun as follows:⁶⁶

Ravensworth Feb 7th 1824.

My dear Sir,

I cannot permit the young gentleman, who will hand you this letter, to make his intended application, without carrying with him, such testimony in his behalf, as a long & an intimate acquaintance with himself and his family, justify me in giving. He is the son of Genl. Henry Lee, with whose history, you are, of course, acquainted; and who (whatever may have been the misfortune of his latter years) had certainly established, by his revolutionary services, a strong claim to the gratitude of his country. He is the son also of one of the finest women, the State of Virginia has ever produced. Possessed, in a very eminent degree, of all those qualities, which peculiarly belong to the female character of the South, she is rendered doubly interesting

by her meritorious & successful exertions to support, in comfort, a large family, and to give to all her children excellent educations.

The young gentleman, whom I have now the pleasure of introducing to you, as a candidate for West-point, is her youngest son. An intimate acquaintance, & a constant intercourse with him, almost from his infancy, authorize me to speak in the most unqualified terms of his amiable disposition, & his correct and gentlemanly habits. He is disposed to devote himself to the profession of arms. But his final determination on this subject, must, of course, depend on the result of his present application, and you will find him prepared to acquiesce in whatever decision, circumstances may require you to make in his case. Next, however, to promising him the commission, which he asks, the greatest favor you can do him will be to tell him promptly if you think the obstacles to his success are insurmountable. His own age (eighteen I believe) and the situation of his mother require that he should lose no time in selecting the employment to which his future life is to be devoted.

Accept my dear Sir the assurance of the very great respect with which

I am
Yr &c
W. H. FITZHUGH

p40Robert presented this letter in person. A strange interview it must have been between the man who would soon be the "father of nullification" and the boy who, in maturity, was to carry the burden of the bloody struggle that was, in a sense, the unescapable consequence of the application of that doctrine. Calhoun could not have failed to be impressed by the young Lee and probably told him that if he produced suitable recommendations, they would be considered. The boy promptly filed an endorsement from Wm. B. Leary, his teacher, but as this was clothed in rather general terms, Robert presented another and more specific statement to this effect.⁶⁷

"Robert Lee was formerly a pupil of mine. While under my care I can vouch for his correct and gentlemanly deportment. In the various branches, to which his attention has been applied, I flatter myself that his information will be found adequate to the most sanguine expectations of his friends. With me he has read all the minor classics in addition to Homer & Longinus, Tacitus & Cicero. He is well versed in arithmetic, Algebra & Euclid. In regard to what he has read with me I am certain that when examined he will neither disappoint me or his friends.

W B LEARY"

Robert must also have had an intimation from some sources that his chances would be better if he had the backing of some members of Congress. As a resident of the District of Columbia he had, of course, no representation, but the Lees were traditionally of Westmoreland and had never formally quit the county. Robert or some member of the family, accordingly invoked the help of Congressman R. S. Garnett, who wrote Calhoun as follows:⁶⁸

Washington City
Feb 16 1824

Sir

I beg leave to recommend to your favorable attention, Master Robert Lee who is desirous to be placed in the Military academy as a cadet. He is a son of the late General Henry Lee and has p41strong hereditary claims on the country. I am not able to state what proficiency he has made in his studies, but testimonials will be exhibited by him in relation to this subject, that I presume will prove satisfactory. He is about 18 years of age, and of excellent disposition. If he can obtain the appointment he desires, I have no doubt that he will justify the expectations which his recommendations would authorize

Very respectfully
Yr servt
R S GARNETT

C. F. Mercer, congressman from a part of Virginia immediately adjacent to the district, also wrote a general letter of endorsement which Henry Lee, or some interested friend, took the trouble to circulate among senators and members of the House of Representatives. This was dated from the Senate, as though it had originated there. Of its signers, George Tucker, like Mercer and Garnett, was a member of the House from Virginia. James Barbour was senator from Virginia and was to succeed Calhoun as Secretary of War. Richard H. Johnson, then senator from Kentucky, later became Vice-President under Van Buren. Henry Johnson, senator from Tennessee, soon resigned to become Governor of Louisiana. The other Tennessee senator, Wm. Kelly, likewise signed, as did David Holmes, a native of Virginia, and spokesman for Mississippi in the upper house. Their joint letter read.⁶⁹

Senate Chamber
Feb. 23d 1824

Sir

We beg leave to recommend to your favorable consideration Mr Robert Edward Lee, a son of the late Genl. Henry Lee of Virginia as an applicant for admission to the military academy at West Point.

The assurances which we have received of the talents and attainments of this young gentleman apart from the regard we feel for the military services of his deceased father, induces⁹ us to p42hope that the gratification of his wishes may prove compatible with the rules which you have deemed it proper to establish for the admission of cadets into the academy.

We are, Sir
Very respectfully
Your Obt. Servt.

C. F. MERCER
GEORGE TUCKER
R.S. GARNETT
JAMES BARBOUR
RH. M. JOHNSON
H. JOHNSON
DAVID HOLMES
Wm KELLY

Endorsement by five senators and three representatives was certain to be weighty, especially when given the son of a Revolutionary officer, who had fought in Secretary Calhoun's native South Carolina.

This helpful paper was supplemented by a letter of a more personal character from Robert's older brother Charles Carter in these terms:⁷⁰

"Sir,

"I enclose you a letter from my youngest brother, who is an applicant, as you know, for a place at the Military Academy. Permit me to add, by way of a supplement to his statement,⁷¹ what it would have been unbecoming in him to have averred, but what I hope I may be excused for alledging, [sic] viz: that his intellect is seems to be a good one, that he appears to be sufficiently inclined to study, that his disposition is amiable, & his morals irreproachable. I can adduce no other merits on which to rest his claims to the preferment he seeks at your hands, unless perhaps the revolutionary services of the father should obtain some favour for the son.

p43"I had rather have taken any other opportunity than the present to assure you of the sincere respect & esteem of Sir,

Your most obedient & humble servant
C. C. LEE.

Alexa. Feby. 28th 1824
To J. C. Calhoun Esqr."

Henry Lee added his influence in behalf of Robert with a longer letter, in which the claims of the boy were based in large part on his father's military service:⁷²

"Sir,

"My brother Robert E Lee has applied to you for the appointment of a Cadet

I know of no principle of *rational* selection, that should exempt him from the hazards of a fair competition upon the ground of personal advantages and mental qualifications, (for which he is well prepared) but the just and admitted one of referring to the services of the Father in estimating the claims of the Son. In the case of the late Genl. Lee it was confessed by Mr. Monroe that the title of his offspring to national patronage *ceteris paribus* was eminently strong; and on the principle here suggested, he

appointed my brother Smith a Midshipman in 1820, against a force of competition and a weight of previous application, as great at least as those which now exist.

"On this principle I beg leave to rest the claims of Robert. To a person of your enlarged sentiments, and accurate knowledge of our national history it would be unnecessary to enumerate the exertions of my father in the cause of this country, or to trace the grand and beautiful process of morality, by which the orphans of public benefactors, become the children of the State.

I have the honour to be

with perfect respect Sir,
Your very obt. & very humble Servant
H. LEE

Fredericksburg, Va.

6th March 1824."

FACSIMILE OF LETTER OF ACCEPTANCE BY R. E. LEE
OF APPOINTMENT TO THE UNITED STATES MILITARY ACADEMY

This is the first signature of Lee now extant. Above his letter of acceptance is the formal assent of his mother, in her handwriting, to his service for five years in the army of the United States.

Courtesy of the Adjutant General of the United States Army.

Calhoun had before him numerous applications from Virginia and was being importuned in behalf of new candidates every few weeks.⁷⁴ Robert could only wait and hope, because he had now brought to bear all the influence his family could exert. Finally there came notice from the War Department: As of March 11, Robert was appointed to West Point, but owing to the long list of applicants, he could not be admitted until July 1, 1825.⁷⁵ That entailed a year's delay but it meant opportunity then!

Doubtless there was much excitement in the mind of the boy, and doubtless, too, he made several drafts before he concluded his letter of acceptance which, for all his care, did not escape one error of spelling. It is the earliest letter in his autograph now extant.⁷⁶

"Sir

"I hereby accept the appointment to the station of a Cadet in the service of the United States, with which I have been honoured by the

President.

"The above is the declaration of consent which my letter of appointment instructs me should accompany my acceptance.

"I remain with the highest respect, Sir

Your most obliged & most obedient Servant
R. E. LEE

Alexa. April 1st 1824
to⁹

The Honble J. C. Calhoun"

Mrs. Lee's consent, in the simple terms of the army regulations, was written at the top of her son's letter in this language:

"Sir

"As the surviving Parent of Robert E. Lee I consent to his signing articles, binding himself to serve as a Cadet five years, to be computed from the time of his joining the Military Academy.

ANN H. LEE"

It is a singular fact that the next appointee of Calhoun, after the date on which Lee and one other boy were named, should have been Joseph E. Johnston.⁷⁷ Oddly enough, also, the first letter of [Jefferson Davis](#) that has survived the years is one in which he, like Lee, acknowledged and accepted an appointment from Calhoun to the military academy.⁷⁸

The very atmosphere of Alexandria seemed to lend itself to martial affairs after Robert learned that he would be admitted to the military academy. Greece was struggling for liberty, and all the intellectuals of the Potomac were much interested in the contest.⁷⁹ Soon they had promise of a sensation closer at hand: Lafayette was coming! "America's Friend," now an old man, was revisiting the scenes of his greatest adventure. He was, of course, to make a pilgrimage to Mount Vernon and would walk the streets of Washington's city.^d All that the little town could offer, of hospitality and display, was put forth for the venerable marquis when he arrived in October, 1824. On Washington Street, which is •100 feet wide, the city erected a triple arch, north of King Street. The central span over the roadway was •sixty-eight feet. Each sidewalk had a lesser arch of •eighteen feet. In the direction of Lafayette's approach, this greeting was blazoned: "Welcome LaFayette! A Nation's Gratitude Thy Due." On the opposite face of the main arch was a quotation from one of his speeches: "For a Nation to Be Free, It is Sufficient That She Wills It." Atop the arch, as a crowning touch of realism, Colonel Mountford, father of the Alexandria Museum, placed a live eagle from the city's collection. On the great day, the bird obligingly spread its wings just at the moment the city's guest was passing beneath. At least it was so reported.⁸⁰

For no family in the town was Lafayette's visit more interesting than for the Lees. The marquis had not forgotten the brilliant cavalryman of Washington's army, who was only a year and a half his senior. Hearing that the widow of his comrade was residing in Alexandria, he made a call on the morning of October 14, 1824,⁸¹ when Robert doubtless saw him. That contact of his youth was one of the many that bound the boy in spirit to the Revolution.

The very day before Lafayette called, a young Quaker named James Hallowell had brought his bride to Oronoko Street, where he proposed to open a boys' school in the house adjoining that of the Lees.^e For a while he had no pupils. Then it was discovered that he was a man of unusual ability and of much skill in teaching. About January 1, 1825, Robert Lee's chum, Cassius, son of Edmund Jennings Lee, was sent by his father to Mr. Hallowell.

Perhaps it was on the basis of Cassius's report that the family began to talk of giving Robert a few months under the new dominie. The boy had not been in school for a season; he naturally was "getting rusty" on his mathematics. Would it not be well to have him refurbish that subject and prepare himself somewhat ahead on the more advanced mathematics he was to study at West Point? Robert entered in February, 1825, and remained with Mr. Hallowell until he was ready to set out for West Point.⁸² The charges were \$10 a quarter, no small item to a widow who had to count costs carefully, but the expense was justified. Hallowell was ambitious and as his students were still few in number, he was able to give the boy intimate and close instruction. Robert responded to Hallowell's full satisfaction. "He was a most exemplary pupil in every respect," Hallowell wrote long after. "He was never behind time at his studies; never failed in a single recitation; was perfectly observant of the rules and regulations of the institution; was gentlemanly, unobtrusive, and respectful in all his deportment to teacher and his fellow-students. His specialty was *finishing up*. He imparted a finish and a neatness, as he proceeded, to everything he undertook. One of the branches of mathematics he studied with me was Conic Sections, in which some of the diagrams are

very complicated. He drew the diagrams p47 on a slate; and although he well knew that the one he was drawing would have to be removed to make room for another, he drew each one with as much accuracy and finish, lettering and all, as if it were to be engraved and printed."⁸³ The early, earnest lessons in self-control were yielding results.

On March 17, 1825, unknown to him, Robert's name was read out at the military academy as a member of the incoming class.⁸⁴ Soon thereafter he must have started to acquire the leather trunk and all the clothing and equipment called for in the precise regulations of West Point — from "2 prs. of Monroe shoes" to "1 foul-clothes' bag, made of ticken."⁸⁵ When June came, all was ready, but his mother was bewildered: "How can I live without Robert?" she asked, "he is both son and daughter to me." Loath he was to leave her, but he was then past eighteen, very well grown, and anxious to try the reputed hard classes and stern discipline of the military academy. He set out while Abraham Lincoln was battling for the rudiments of an education

in the Indiana backwoods. Three-year-old [Ulysses Grant](#) was then toddling about his father's farm in Clermont County, Ohio.

The Author's Notes:

¹ The first recorded incident of Robert Lee's life is a trivial happening in connection with a visit by Mrs. Lee to the Alexandria home of Mrs. Hodgeson, who had married a Lee and lived on Oronoko Street. Mrs. Lee took Robert along to play with Portia Hodgeson, who was of about the same mature age of four. As ill-fortune would have it, Portia was asleep and could not entertain her guest. Robert doubtless was disappointed, and as the conversation of the ladies proved rather boring to a young gentleman of different tastes and interests, Robert philosophically crawled under Portia's crib and went to sleep (Mary G. Powell: *History of Old Alexandria*, cited hereafter as *Mrs. Powell*, 177).

² See Fitzhugh's letter, *infra*, p39.

³ This description of Alexandria is based on Mrs. Powell's book and on Colonel Charles Deneale's *MS. Sketch of Alexandria* (c. 1816), graciously copied for the writer by Mrs. Powell. A few useful references will be found in F. L. Brockett and Geo. W. Rock: *A Concise History of the City of Alexandria*, and in A. J. Wedderburn: *Souvenir Virginia Tercentennial of Historic Alexandria, Va., Past and Present*.

⁴ George Washington to Henry Lee, July 21, 1793; 12 *Ford's Washington*, 311.

⁵ 4 *Washington Irving's Washington*, 440.

⁶ G. W. P. Custis, quoted in *Henry Lee's Memoirs*, 53; Henry Lee to Charles Carter Lee, Sept. 30, 1816; Sept. 3, 1817; *E. J. Lee*, 346, 356.

⁷ *Boyd*, 287.

⁸ *Henry Lee's Memoirs*, 71; *E. J. Lee*, 347, 348, 349, 350, 353, 354.

⁹ Emily V. Mason, *Popular Life of General Robert Edward Lee* (cited hereafter as *Mason*), 22. On matters of training and domestic life, Miss Mason is the most authoritative of the biographers of Lee by reason of her intimacy with Mrs. Robert E. Lee.

¹⁰ *Personal Reminiscences, Anecdotes, and Letters of Gen. Robert E. Lee*, by Rev. J. William Jones, . . . New York, 1874, p366. This indispensable early work, containing material from which every other biographer has drawn freely, is cited hundreds of times in the pages that follow as *Jones*. It is to be distinguished from his later book, *Life and Letters of Robert Edward Lee, Soldier and Man* (Washington, 1906), cited as *Jones, L. and L.*

¹¹ These visits may have been discontinued during the years 1806-16, for Robert Carter, heir to Shirley, died in 1805, before his father, whose end came the next year. Shirley then passed to Robert Carter's son, Hill Carter, a minor (b. 1796). Hill Carter went to school in England, then entered the navy, and did not return to Shirley until about 1816. During the decade 1806-16, the place probably was in the care of overseers.

¹² One authority stated that five wives predeceased John Carter (*E. J. Lee*, 356, 357n).

¹³ She was probably descended from John Moore, who settled in Virginia prior to 1625, and, according to tradition, was of the issue of Sir Thomas More. Several confused generations of Augustine Moores followed the original John. The last of them married Elizabeth Todd, the widow Seaton, and had a son, Bernard Moore, of Chelsea, Prince William County. Bernard Moore married Anne Catherine Spotswood, daughter of Governor Alexander Spotswood. The daughter of Bernard and Anne Spotswood Moore was this Anne Butler Moore (1 *Spotswood Letters*, ix, xiv; 25 *Va. Mag. of History and Biography; Richmond Standard*, Sept. 3, 10, 17, 1881).

¹⁴ Her name is usually spelled Anne, but all the autographs now extant give it Ann.

¹⁵ The council combined, in some sense, the functions of an upper legislative chamber with those of executive advisers to the colonial governor.

¹⁶ Councillor Robert Carter had been in turn Episcopalian, Baptist, Swedenborgian, and Catholic.

¹⁷ Will of Charles Carter; *Carter MSS.*, for access to which the writer is indebted to the characteristic kindness of Spencer L. Carter of Richmond, Va.

¹⁸ *Henry Lee's Memoirs*, 49.

¹⁹ Will of Charles Carter, *loc. cit.*

²⁰ Quoted in *Henry Lee's Memoirs*, 49.

²¹ *Richmond Enquirer*, July 22, 1806.

²² *Carter MSS.*

²³ *Carter MSS.*

²⁴ *Carter MSS.*

²⁵ Henry Lee to Charles Carter Lee, Feb. 9, 1817, *Henry Lee's Memoirs*, 63. See also *E. J. Lee*, 350, 354, for expressions of Henry Lee's own faith.

²⁶ The back of the pew was cut down in Lee's youth, and the space was divided, but subsequently the pew was restored to its first form.

²⁷ *E. J. Lee*, 403.

²⁸ *Mrs. Powell*, 252-53; the seizures made by the Britain are listed in Brockett and Rock, *op. cit.*, 22. It is possible that Mrs. Henry Lee and her children were at Shirley during these operations, but there is no evidence of this.

²⁹ Henry Lee to Charles Carter Lee, Feb. 9, 1817; *E. J. Lee*, 349.

³⁰ This correspondence, which contained the earliest known written reference to Robert, except those in his father's letters, was lost with many other Randolph papers in the demolition and looting of Eastern View during the War between the States. The tradition, however, is well authenticated, and the quoted language is remembered by Miss Annie Minor, of Richmond, whose mother had seen the letter.

³¹ Ann Lee to Zachaeus [*sic*] Collins, *MS.*, Sept. 20, 1813, *Richard Bland Lee Papers*, *loc. cit.*

³² *E. J. Lee*, 404-5; Henry Lee to Charles Carter Lee, June 26, 1815, *Henry Lee's Memoirs*, 57.

³³ Henry Lee to Carter Lee, June 18, 1817; *Henry Lee's Memoirs*, 72.

³⁴ Henry Lee to Charles Carter Lee, Dec. 1, 1816, and letters following in *Henry Lee's Memoirs*, 63 ff. For the details of his death, see *Ibid.*, 78-79. There is a tradition in Alexandria that Robert was playing in the garden of the house at Washington and Princess Street when the news of his father's death arrived (*Mrs. Powell*, 176).

³⁵ *E. J. Lee*, 346.

³⁶ *Ibid.*, 348.

³⁷ *Ibid.*, 348.

³⁸ *Ibid.*, 348.

³⁹ *Ibid.*, 349.

⁴⁰ *Ibid.*, 343.

⁴¹ *Ibid.*, 353.

⁴² *Ibid.*, 356.

⁴³ *Ibid.*, 346.

⁴⁴ *Henry Lee's Memoirs*, 66. While in the West Indies, during 1813-14, Henry Lee had advocated a peace-settlement and at one time had hoped that he might be the means of effecting it through indirect negotiations. His letters of this period show that his health and his hopes fluctuated greatly from time to time (Henry Lee to James Monroe, *MS.*, Nov. 13, 1813; Feb. 23, June 8, 1814; New York Public Library).

⁴⁵ A. L. Long: *Memoirs of Robert E. Lee* (cited hereafter as *Long*), 30; R. A. Brock, ed.: *General Robert Edward Lee* (cited hereafter as *Brock*), 146. Mrs. Powell, in a personal letter to the writer, recorded a tradition in Alexandria that Ann's ill-health originated in a bone injury that she received one day when she was sitting at a table with Robert, showing him a book. She had her hand extended, palm-down, on the table, while Robert's elbow rested on it. Before she realized it, the pressure of the joint had injured the muscle-casing.

⁴⁶ Carter Lee must, however, have been frequently in Alexandria while practising law, because he is listed in 1821 as one of the founders of the Periclean Society, a debating organization among the young men of the city (*Mrs. Powell*, 286). For Carter's career, see *E. J. Lee*, 404-5.

⁴⁷ See Henry Lee's letter, *infra*, p43. It is persistently and erroneously stated in virtually all the sketches of Sidney Smith Lee that he attended the naval academy. Actually, of course, there was no naval academy at the time.

⁴⁸ *Mason*, 22-23.

⁴⁹ *Mason*, 23. Robert must have found interest in the happenings of the growing town of Alexandria. Down on Royal Street, near Sharpskin Alley, the city built a market house, with a clock and tower, very much like Bow Bells in London, the travelled Alexandrians affirmed. On the upper floor of this edifice a museum was opened, to which wondering youth had access, chiefly on Saturday mornings, for twelve and one-half cents, cash in hand. A little later, to the admiration of all the city's boys, a tower, a steeple, and a bell were put on Christ Church (*Mrs. Powell*, 58, 87, 90, 234-35).

⁵⁰ D. H. Maury: *Recollections of a Virginian* (cited hereafter as *D. H. Maury*), p3.

⁵¹ *Boyd*, 19.

⁵² *Henry Lee's Memoirs*, 41; *Mason*, 15; *E. J. Lee*, 70, 74, 116, 118, 119, 576; *Long*, 19; Lucinda Lee: *Journal of a Young Lady of Virginia*, edited by Emily V. Mason, 23. E. J. Lee, *op. cit.*, 117 ff., cited several letters from Thomas Lee Shippen, who visited the Lees and spent some hours at Stratford in 1790.

⁵³ According to Doctor E. G. Swem, librarian of the College of William and Mary.

⁵⁴ *E. J. Lee*, 403.

⁵⁵ *Mrs. Powell*, 152-53, 154, 155; *Mason*, 23-24; R. E. Lee, Jr.: *Recollections and Letters of General Robert E. Lee*, first edition (cited hereafter as *R. E. Lee, Jr.*), 417.

⁵⁶ Edward S. Joynes in Robert E. Lee: *Centennial Celebration of His Birth — University of South Carolina* (cited hereafter as *Cent. U. S. C.*), 29.

⁵⁷ See certificate of W. B. Leary, *infra*, p40.

⁵⁸ Published at Charleston, S. C.

⁵⁹ *Johnson's Greene*, vol. 1, pp406, 412, 424, 439, 457; vol. 2, pp20, 33, 72-73, 100, 105, 131, 142, 168, 174, 221, 279, 296, 327-28 and "Postscript."

⁶⁰ Philadelphia, 1824; copyrighted Feb. 13, 1824.

⁶¹ This statement is qualified and is in part conjectural. It rests solely on the letter of William H. Fitzhugh, printed *infra*, p39, and on the tradition that both Smith and Robert chose their professions because the navy and the army offered careers without a heavy financial outlay, which Mrs. Lee was unable to make.

⁶² See *infra*, Volume IV.

⁶³ Act of April 29, 1812, quoted in Boynton's *History of West Point* (cited hereafter as *Boynton*), 344; *Military Academy Regulations*, pp4-5; §§ 1337-39, see *infra*, pp44-45.

⁶⁴ *Centennial of the United States Military Academy* (cited hereafter as *Cent. U. S. M. A.*), Vol. I, 226.

⁶⁵ *American State Papers, Military Affairs*, vol. 3, 220; 4, 343, 344.

⁶⁶ *MS.*, U. S. War Department.

⁶⁷ *MS.*, U. S. War Department.

⁶⁸ *MS.*, U. S. War Department.

⁶⁹ *MS.*, U. S. War Department.

⁷⁰ *MS.*, U. S. War Department.

⁷¹ Robert's letter has disappeared from the records. It probably was a statement of the scope of his previous studies.

⁷² *MS.*, U. S. War Department.

[There is no note 73 in the 1934 edition.]

⁷⁴ He rejected twenty-five applications from Virginia in 1824 (*American State Papers, Military Affairs*, 4, 346).

⁷⁵ For the date of the appointment, see *American State Papers, Military Affairs*, 3, 220.

⁷⁶ *MS.*, U. S. War Department. It has long been believed that Mrs. Lawrence Lewis, *née* Nellie Custis, an aunt of the future Mrs. Robert E. Lee, took Robert to Washington "and introduced him to Genl. Jackson, who was so much pleased with him that he got him the appointment" (*Long*, 28). This cannot be established but it is quite possible that at Henry Lee's instance, or that of Mrs. Lewis, Jackson interested himself in Lee's application. If it be a fact that Washington's adopted daughter was responsible for the appointment of Robert E. Lee, it adds to the strong Washington tradition and influence that helped to shape Lee's life.

⁷⁷ *American State Papers, Military Affairs*, 3, 220.

⁷⁸ Dunbar Rowland, editor: *Jefferson Davis Constitutionalist* (cited hereafter as *Rowland*), 1, p1.

⁷⁹ *Mrs. Powell*, 291

⁸⁰ *Autobiography of Benjamin Hallowell* (cited hereafter as *Hallowell*), 100-101.

⁸¹ *Hallowell*, 100.

⁸² *Hallowell*, 103; *Mrs. Powell*, 157; *Mason*, 25. The crude sketch of Hallowell's school that appears in Wedderburn, *op. cit.*, is not of the building used during the time Robert Lee was a student.

⁸³ Letter of Benjamin Hallowell, quoted in *Mason*, 25.

⁸⁴ *MS. Diary of Cadet S. F. Heintzelman*, March 17, 1825 (cited hereafter as *Heintzelman's MS. Diary*).

⁸⁵ *Article 78 ("Military Academy")*, *Army Regulations*, § 1395. This is an undated pamphlet in the Library of Congress but presumably of about 1823. It is cited hereafter as *M. A. Regs.* and contains substantially the same regulations that were reprinted (as of 1824) in *American State Papers, Military Affairs*, 2.

Thayer's Notes:

^a The Lee-Fendall House, on the same block as Robert E. Lee's own boyhood home ([see below](#)), is now a museum and event center owned by the Virginia Trust for Historic Preservation. For scheduled public opening hours, educational programs, and events, see [their website](#).

^b A portrait of him could once be seen on a page at the Lee Boyhood Home Museum. The website has vanished, the house having been sold and returned to private use; the Lee-Jackson Foundation that had managed the site saw fit to discontinue it.

^c Charles Willson Peale and his workshop painted several very similar such full-length portraits of the general. The one linked in the text is possibly the best, at the Metropolitan Museum of Art in New York.

^d For another stop in Lafayette's triumphal procession thru the United States, see [J. S. Kendall's account of Lafayette's visit to New Orleans](#).

^e Innocently hidden here is the fact, known to Freeman but never stated elsewhere nor less obliquely in this biography, that for many years the Lee family did not live at the "small, but trim and comfortable brick house on Cameron Street in Alexandria" [introduced in Chapter 1](#), but rather at 607 Oronoko Street (modern spelling: Oronoco Street). The Lee family seems to have stayed on Cameron Street for no more than one or two years. After the birth of Robert's sister Mildred, the family moved, sometime in late 1811 or 1812, to the more commodious house on Oronoko Street, where they were to live for most of their stay in Alexandria (see Ann Lee's letter). It was there that Lafayette came to visit them in 1824. I am indebted for this information to the Virtual Museum's Bill Seefeldt, who adds that the Lee family's tenure in the house is further confused because it was broken by an 1816 stay in a house on Washington Street, now the rectory of Christ Church: a move that was probably an economy measure, a financial panic having sharply reduced Ann Lee's investment income.

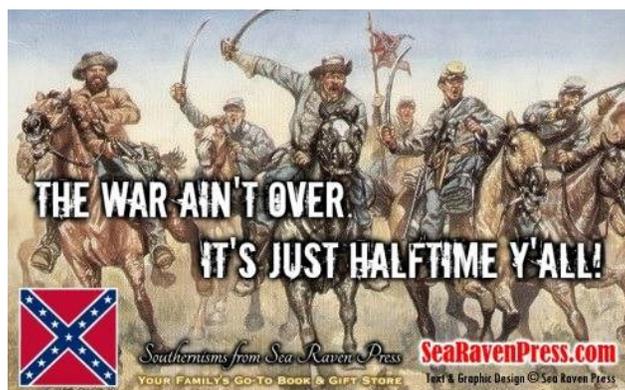
Listed in the National Register of Historic Places as well as by the Virginia Historic Landmark Commission, the Lee Boyhood Home, long a public museum operated by the [Lee-Jackson Foundation](#), was sold in 2000 to private individuals for use as their home.

The best online source of information on the house had long been a website called the Robert E. Lee Boyhood Home Virtual Museum, now sadly vanished with the continued shrinking of the Web. A pair of photographs are available at the [Alexandria City Website](#).

http://penelope.uchicago.edu/Thayer/E/Gazetteer/People/Robert_E_Lee/FREREL/1/2*.html

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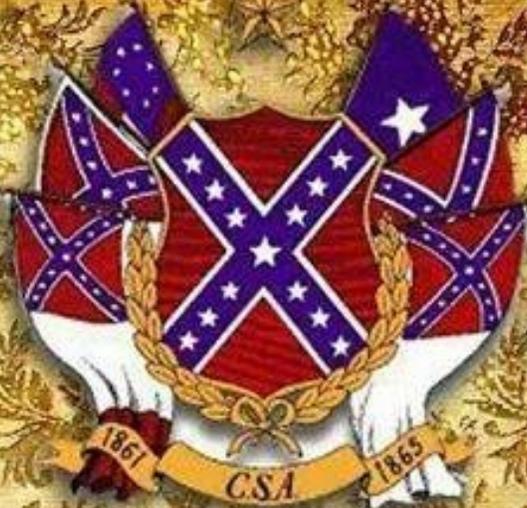
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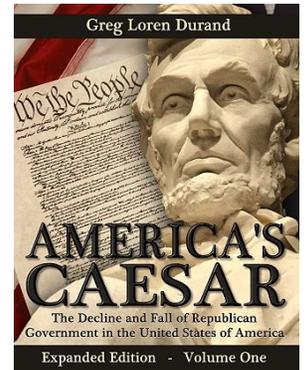
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CONCLUSION

Conquest Does Not Grant Indefeasible Title

In a speech delivered before the Virginia Legislature in 1798, James Madison uttered the following prophetic words:

If measures can mould Governments, and if an uncontrolled power of construction is surrendered to those who administer them, their progress may be easily foreseen and their end easily foretold. A lover of monarchy who opens the treasures of corruption by distributing emoluments among devoted partisans, may at the same time be approaching his object, and deluding the people with professions of republicanism. He may confound monarchy and republicanism by the art of definition. He may varnish over the dexterity which ambition never fails to display, with the pliancy of language, the seduction of expediency, or the prejudices of the times. And he may come at length to avow that so extensive a territory as that of the United States can only be governed by the energies of monarchy, that it cannot be defended except by standing armies, and that it cannot be united except by consolidation. Measures have already been adopted which may lead to these consequences. They consist:

In fiscal systems and arrangements, which keep an host of commercial and wealthy individuals embodied and obedient to the mandates of the treasury.

In armies and navies, which will, on the one hand, enlist the tendency of man to pay homage to his fellow-creature who can feed or honour him; and on the other, employ the principle of fear by punishing imaginary insurrections, under the pretext of preventive justice.

In swarms of officers, civil and military, who can inculcate political tenets, tending to consolidation and monarchy, both by indulgences and severities, and can act as spies over the free exercise of human reason.

In restraining the freedom of the press, and investing the Executive with legislative, executive, and judicial powers over a numerous body of men.

And, that we may shorten the catalogue, in establishing, by successive precedents, such a mode of construing the *Constitution* as will rapidly remove every restraint upon the Federal power.^[1]

Madison's predictions are vindicated by a review of American history and the decline and fall of the erstwhile Republic. Today, there is no longer any substantial restraint, constitutional or otherwise, upon the central

Government. A nation established upon the principles of usurpation and coercion will never, of its own accord, move onto a foundation of law. It must demand "unqualified allegiance" from its citizens because it cannot allow them to think for themselves – after all, a thinking populace is harder to control because they tend to resist tyranny. Having abandoned forever the concept of "inherent, natural, human rights," which it views as "at best a useful myth in the days of yore... with all the vulnerability that this implies,"⁽²⁾ such a government seats itself in the place of God, dispensing "civil rights" to its conquered subjects which it may reclaim anytime it deems it necessary – usually during a "state of emergency" which it has engineered in order to grab for more power. Knowing nothing else, such a government can only continue to resort to increased coercion to achieve its end until it either forces the people to rebel or it collapses from its own top-heaviness. Edmund Burke's comments on the French Revolution of 1787 have uncanny application to our own situation in America today:

There is no safety for honest men, but by believing all possible evil of evil men, and by acting with promptitude, decision, and steadiness on that belief....

I find, that some persons entertain other hopes, which I confess appear more specious than those by which at first so many were deluded and disarmed. They flatter themselves that the extreme misery brought upon the people by their folly, will at last open the eyes of the multitude, if not of their leaders. Much the contrary, I fear. As to the leaders in this system of imposture, you know, that cheats and deceivers never can repent. The fraudulent have no resource but in fraud. They have no other goods in their magazine. They have no virtue or wisdom in their minds, to which, in a disappointment concerning the profitable effects of fraud and cunning, they can retreat. The wearing out of an old, serves only to put them upon the invention of a new delusion. Unluckily too, the credulity of dupes is as inexhaustible as the invention of knaves. They never give the people possession; but they always keep them in hope....

Those who have been once intoxicated with power, and have derived any kind of emolument from it, even though but for one year, never can willingly abandon it. They may be distressed in the midst of all their power; but they will never look to any thing but power for their relief.⁽³⁾

The situation in America indeed looks grim, but it is not hopeless. Beneath the din of endless campaigning, lobbying, and scraping to a system that never changes, and indeed is *incapable* of change, there remains a remedy waiting to be understood and put into practice. According to the U.S. Supreme Court in *Fleming v. Page*:

The duty of allegiance is reciprocal to the duty of protection. When, therefore, a nation is unable to protect a portion of its territory from the superior force of an enemy, it loses its claim to the allegiance of those whom it fails to protect, and the conquered inhabitants pass under a temporary allegiance to the conqueror, and are bound by such laws, and such only, as he may choose to impose. The sovereignty of the nation which is thus unable to protect its territory is displaced, and that of the successful conqueror is substituted in its stead.

The jurisdiction of the conqueror is complete. He may change the form of government and the laws at his pleasure, and may exercise every attribute of sovereignty. The conquered territory becomes a part of the domain of the conqueror, subject to the right of the nation to which it belonged to recapture it if they can. By reason of this right to recapture, the title of the conqueror is not perfect until confirmed by treaty of peace.... As long as he retains possession he is sovereign; and not the less sovereign because his sovereignty may not endure for ever.

...[B]y conquest and firm military occupation of a portion of an enemy's country, the sovereignty of the nation to which the conquered territory belongs is subverted, and the sovereignty of the conqueror is substituted in its place.... [A]lthough this sovereignty, until cession by treaty, is subject to be ousted by the enemy, and therefore does not give an indefeasible title for purposes of alienation, yet while it exists it is supreme, and confers jurisdiction without limit over the conquered territory, and the right to allegiance in return for protection. ⁽⁴⁾

In the words of the 1880 *Institut de Droit International*: "A territory is considered to be occupied where, as the result of its invasion by an enemy's force, the state to which it belongs has ceased in fact to exercise its ordinary authority within it and the invading state is alone in a position to maintain order. The extent and duration of the occupation are determined by the limits of space and time within which this state of things exists."⁽⁵⁾ Finally, William Birkhimer, the late authority on military government and martial law, wrote:

The government of the conqueror being *de facto* and not *de jure* in character, it must always rest upon the fact of possession, which is adverse to the former sovereign, and therefore can never be inferred or presumed. Not only must the possession be actually acquired, but it must be maintained. The moment possession is lost the rights of military occupation are also lost. By the laws and usages of nations conquest is a valid title only while the victor maintains the exclusive possession of the conquered country.

The fundamental rule [is] that to render military government legal there must be an armed force in the territory occupied capable of enforcing its "adverse possession" against all disputants....

...[B]y the laws and usages of nations, conquest is a valid title while the victor maintains exclusive possession of the conquered country....

...[A]lthough acts done in a country by an invader cannot be nullified in so far as they have produced effects during the occupation, they become inoperative so soon as the legitimate government is restored....

As under military government the conqueror rules by virtue of the sword alone, his title extends no further and lasts no longer than his physical force excludes the enemy. While he thus rules he can do with property found in the territory as either inclination or policy dictates. That which he can seize, convert to his own use on the spot, sell to others, or carry away, he can make his own

absolutely. But the rule of superior force marks the limitation of his right. When he ceases to exercise that force and retires from the country all rights he had acquired over immovable property at once cease. The ancient owner, if it has been disposed of, now may return to claim and re-possess what of real property belongs to him.⁽⁶⁾

As we have seen, two different theories were presented by Northern authorities regarding the political status of the Southern States in the 1860s. The first, as expressed by Lincoln in his first Inaugural Address and his 4 July 1861 address to Congress, was that the secession ordinances of these States were all null and void, and that each of them continued to be a State within the Union, albeit in a condition of insurrection. This view was also the basis for Salmon Chase's 1867 opinion in *Texas v. White*. The opposing theory, held by Thaddeus Stevens, Charles Sumner, and the other Radicals in Congress, was that the Southern States had indeed seceded from the Union and they therefore constituted a foreign power subject to conquest by the U.S. Government. Whereas the war between North and South was waged for four years on the assumption that Lincoln's theory was correct, the legislation of the Reconstruction period rested completely on the assumption that the Radical theory was correct. Reconstruction was therefore an open repudiation of the congressionally-declared purpose of the war and a complete break with the former constitutional Union. Not only were the people of the South deprived of their right of self-government, but the sovereignty of the Northern States was also destroyed as a result.

The entire modern American political system is inextricably connected to the Radical theory of conquest. As such, it cannot be republican in nature, but is instead a despotism forced upon the people against their will. The mere passage of time cannot make such a government lawful. Southern Presbyterian theologian, Robert Lewis Dabney, wrote:

...[T]he pretended legislations of the Washington government, in organizing spurious State governments, contrary to the *Constitution*, within the territories of the Confederate States and without their consent, were all illegal and void. They rest, to this day, on no better basis than the right of conquest. But this is a ground which cannot be righteous or valid for a power which solemnly declares that "all just government rests upon the consent of the governed."

...[T]he real overthrow, which the Northern people, in their lust of aggrandizement and fury, inflicted by force of arms, was not only of the Confederacy, but of the whole liberties of themselves and their children. ...[T]he equitable, Constitutional, and federal government created by the Fathers, has been annihilated, and is replaced by a consolidated democracy, which, under the name of a "Republic," is in fact a virtual oligarchy of demagogues and capitalists.

...[T]he so-called "reconstruction measures" were the crowning and most violent usurpations of all. For the Washington government had declared all along, that there was no way under heaven by which a State could cease to be a member of the Union; that the States called Confederate had been in and under the Union during the whole time of their attempted secession, and at and after the end of the war.

But these State governments, declared indestructible, were annihilated by the United States Congress two years after [the ending of hostilities], without any crime or offense of the States, or of a single person in them. While there was not a hand lifted against the United States, while the conquered population were submissively obeying all laws, even the illegal laws, the States were thrust out of the Union, every magistrate and citizen in them was disfranchised without trial or even indictment; and all were stripped of the inalienable rights of trial by jury and *habeas corpus*, and thrust under a bayonet government.

No invasion of human right, as monstrous and sweeping as these, over so many millions of human beings, has ever before been perpetrated in time of peace, by any usurper, military emperor, or arbitrary conqueror. This crime, committed by a democracy, under universal suffrage, proves that this government of a popular majority, now dominant in place of the *Constitution* and the States, is capable of just as enormous outrages as any other despot.

Of course, every clear mind sees, that if those views... are just, the current boasts as to the results of the war are precisely the reverse of truth. "That the war has, forever settled the question of unity, etc." Rather the war has forever unsettled the unity of the country, as well as every other institution. For, just as soon as any section feels again the pressure of a grievance and thinks of any power to escape it, that section will of course pronounce — what everybody knows to be true in fact — that the war of 1861-5, substituted a government of brute force for one of right and popular consent; that force, as everybody but robbers confesses, settles no question of morals, and grounds no claim of right; and that the domination of the Washington government has therefore always been illegal and invalid ever since the fraudulent "reconstruction," which any section has a right to reject it, whenever strong enough to do so.⁽⁷⁾

The above assertion that Americans are not bound to recognize the Government in Washington, D.C. as legal and valid, and that they, as a people, even have the right to reject its authority, may sound strange to the modern ear. Some may even suggest that the subjection of our Southern forefathers to the military governments forced upon them somehow binds their posterity to the same subjection. Consider, in response, the following statements of Scottish theologian Samuel Rutherford:

Conquest without the consent of the people is but royal robbery....

...[A] conquered kingdom is but *continuata injuria*, a continued robbery.... Now, in reason, we cannot think that a tyrannous and unjust domineering can be God's lawful mean of translating kingdoms; and, for the other part, the conqueror cannot domineer as king over the innocent, and especially the children not yet born....

If the act of conquering be violent and unjust, it is no manifestation of God's regulating and approving will, and can no more prove a just title to a crown, because it is an act of divine providence, than Pilate and Herod's crucifying of the Lord of glory, which was an act of divine providence, flowing from the will and decree of divine providence (Acts ii.23; iv.28) is a manifestation that it

was God's approving will, that they should kill Jesus Christ. Though the consent be some way over-awed, yet is it a sort of contract and covenant of loyal subjection made to the conqueror, and therefore sufficient to make the title just; otherwise, if the people never give their consent, the conqueror, domineering over them by violence, hath no just title to the crown....

No lawful king may be dethroned, nor lawful kingdom dissolved.... Though conquerors extort consent and oath of loyalty, yet that maketh not over a royal right to the conqueror to be king over their posterity without their consent....

What compelled people may do to redeem their lives, with loss of liberty, is nothing to the point; such a violent conqueror who will be a father and a husband to a people, against their will, is not their lawful king; and that they may sell the liberty of their posterity, not yet born, is utterly denied as unlawful... and the posterity may vindicate their own liberty given away unjustly, before they were born....⁽⁸⁾

Rutherford went on to state that "nature in a forced people, so soon as they can escape from a violent conqueror, maketh them a free people."⁽⁹⁾ However, it cannot be stressed enough that this escape may only be achieved by the people acting as an organized political community, and not by private individuals acting on their own initiative. The former is what has historically been known as the "right of revolution,"⁽¹⁰⁾ while the latter is mere anarchy and can only lead to a tightening of the conqueror's grip on his victims. This fact was demonstrated by the Government's reaction to the bombing of the Murrah Federal Building in Oklahoma City in 1995 and by the terrorist attacks on the World Trade Center in New York city in 2001. What is needed is an awakening of the American people to what has been done to their country under the guise of "necessity," and their united demand that constitutional government be restored, first in the several States, and then in Washington, D.C.

Apart from the direct intervention of Divine Providence, the road to recovery will be a long and arduous one, but we are nevertheless duty-bound to at least turn our backs on the attractions of the American Vanity Fair and commence the journey. Should it please God to bless our efforts, we can begin to reclaim our respective States from our imperial occupier if we will only educate ourselves and our children regarding the basis of our own oppression and cease to partake of the benefits by which it lulls to sleep the indolent. Not only does the *de facto* military government which occupies the seat of authority in the District of Columbia have "the right to allegiance in return for protection," but "those subjected to its authority and who enjoy its benefits are bound, if need be, to support it to the utmost of their ability."⁽¹¹⁾ Sadly, the majority of Americans, both in the North *and* in the South, are more than happy to pledge such allegiance in exchange for security from "the cradle to the grave." There must be a mass exodus from the Executive "plantation" if we ever expect to see things change for the better in our lifetimes. The alternative is a slavery beyond remedy for generations to come.

The Cause of the South is the Cause of All

A story is told of one woman inquiring of Benjamin Franklin the nature of the new government created that summer of 1787 in Philadelphia. "We have given you a republic," he answered, adding, "if you can keep it." We have seen that the system of government established under the *Constitution* did not work; a mere document simply could not act as a barrier to the natural depravity of the human heart. Albert Taylor Bledsoe wrote, "The



fathers, in one word, did not begin to foresee the weakness, the folly, the madness, and the wickedness of their descendants. Hence, their sublime attempt to 'establish justice, ensure domestic tranquility, promote the general welfare, and secure the blessings of liberty to their posterity,' proved an awful failure."⁽¹²⁾ Indeed, the new system of government fulfilled to the letter the many prognostications made against it by the Anti-Federalists. The "glorious Union" lasted but for a mere seventy-two years before its light was extinguished by a military despotism perhaps more monstrous than has existed in the history of the world since the darkest days of the Roman Empire under Nero Caesar.

We, the people of America, are, without a doubt, at a crossroads. We may continue to live our lives as if nothing is seriously amiss in this country, or we may heed the many voices of the past which echo throughout the corridors of time with the warning that a new dark age of unspeakable horrors may be on the horizon for our children or our grandchildren. History provides us with innumerable illustrations of fallen nations which we cannot afford to ignore — peoples once free who slept the deadly sleep of complacency as their enemies crept in among them to destroy them. Since even the divinely-chosen nation of Israel is no more, let us not fool ourselves any

longer that we have been somehow blessed with immunity to such a calamity of extinction. Those who now hold us in chains have only their own selfish interests to prevent their implementing our destruction immediately;

today, they stroke the heads of their captives in feigned benevolence because it so suits their momentary purposes, but it is only a matter of time before the iron fist will be pulled from its velvet glove.

It has been stated, and correctly so, that "Imperialists always look on the people as sheep, to be deceived and driven."⁽¹³⁾ However, the blame for our condition lies not with our oppressors, but with ourselves, for it is we who have allowed the ruination of the constitutional Republic at times when popular opinion, and fidelity of our elected representatives to their oath of office, could have prevented it.⁽¹⁴⁾ Furthermore, "To commit an act, and not to prohibit one when in your power, is the same thing; and he who does not prohibit or forbid when he can prevent it is in fault, or does the same thing as ordering it to be done."⁽¹⁵⁾ We, the descendants of a once proud⁽¹⁶⁾ and free people, no longer know how to take upon ourselves the awesome responsibility of self-government and have contented ourselves to, as Patrick Henry so eloquently stated, "lie supinely on our backs, hugging the delusive phantom of hope, until our enemies... have bound us hand and foot." As Confederate Vice-President Alexander Hamilton Stephens so long ago declared, "There will come a time when the cry will ring out across this land, 'The cause of the South is the cause of us all!'"⁽¹⁷⁾ That time has now come.

Endnotes1. James Madison, speech delivered before the Virginia Legislature in December, 1798; quoted by McHenry, *Cotton Trade*, page xxxiii.

2. Delos B. McKown, "Demythologizing Natural Human Rights," *The Humanist*, May/June 1989, page 34.

3. Edmund Burke, "A Letter to a Member of the National Assembly," *Further Reflections on the Revolution in France*(Indianapolis, Indiana: Liberty Fund, 1992), pages 33-35.

4. *Fleming v. Page* (1850), 50 U.S. 603.

5. *The Laws of War*, Oxford, September 1880.

6. Birkhimer, *Military Government*, pages 77, 83, 195, 233.

7. Robert Lewis Dabney, essay: "The Rise and Fall of the Confederate Government," in *The Southern Presbyterian Review*, Volume XXXII, Number 2 (April 1882), page 290.

8. Rutherford, *Lex, Rex*, pages 8, 48-50, 66.

9. Rutherford, *op. cit.*, page 67.

10. See Appendix Two: "Civil Government and the Right of Revolution."

11. Birkhimer, *Military Government*, page 66.

12. Bledsoe, *Is Davis a Traitor?*, page 255.

13. Edmonds, *Facts and Falsehoods*, page 157.

14. In his report, *National Emergency Powers*, Harold Relyea wrote:

In the case of Lincoln, the opinion of scholars and experts is "that neither Congress nor the Supreme Court exercised any effective restraint upon the President." The emergency actions of the Chief Executive were either unchallenged or approved by Congress, and were either accepted or, because of almost no opportunity to render judgment, went largely without notice by the Supreme Court. The President made a quick response to the emergency at hand, a response which Congress or the courts might have rejected in law, but which, nonetheless, had been made in fact and with some degree of popular approval. Similar controversy would arise concerning the emergency actions of Presidents Woodrow Wilson and Franklin D. Roosevelt. Both men exercised extensive emergency powers with regard to world hostilities, and Roosevelt also used emergency authority to deal with the Great Depression. Their emergency actions, however, were largely supported by statutory delegations and a high degree of approval on the part of both Congress and the public (pages 6-7).

15. *Coke's Institutes: Coke on Magna Charta and Old Acts*, 146,308.

16. The common understanding of the word "proud" as "of great dignity, honored, spirited, brave, and virtuous" is that which is meant in this context.

17. Stephens, *Constitutional View of the War Between the States*, Volume II, page 666.

APPENDIX ONE:

The Cult of Lincoln

How Lincoln Was Viewed By His Contemporaries

The real Lincoln will probably never be known, for his picture is now so completely encrusted with a patina of stained glass fictions and apocryphal rubbish that nobody knows where truth ends and myth begins.

His canonization as an American saint and hero took place after his death. While he was alive nobody of importance whom I have been able to discover, except James Russell Lowell and a few abolitionists, considered him a really great man. The intellectual class looked upon him as an unfortunate choice that had to be endured.⁽¹⁾

The American obsession with the sixteenth President of the United States can rightly be described as a cult -- not merely a political cult, but an idolatrous religious cult wherein Abraham Lincoln is literally worshipped as a god. His deified likeness seated upon its marble throne in Washington, D.C. is but a symbol of the sublime place of adoration he occupies in the hearts of his admirers everywhere. In the words of the St. Louis *Globe-Democrat*: "Abraham Lincoln has long since entered the sublime realm of apotheosis. Where now is the man so rash as to warmly criticise Abraham Lincoln?"⁽²⁾

The cult of Lincoln was founded on 15 April 1865 when a single bullet altered what otherwise would have been his rightful place alongside history's bloodiest rulers. Up until the time of his death, Lincoln was denounced by nearly everyone in Washington, including the men of his own party and the members of his own Cabinet, as "a more unlimited despot than the world knows this side of China,"⁽³⁾ "a despicable tyrant,"⁽⁴⁾ "that original gorilla,"⁽⁵⁾ and "a low, cunning clown."⁽⁶⁾ He was ridiculed for his "halting imbecility,"⁽⁷⁾ and his Administration was criticized for its "feebleness, faithlessness and incapacity,"⁽⁸⁾ for being "an insult to the flag, and a traitor to their God,"⁽⁹⁾ and for "dragging the Union to ruin."⁽¹⁰⁾ Of "Ol' Honest Abe" it was asserted that "a hound might hunt Mr. Lincoln, and never find him by an honest scent."⁽¹¹⁾ Wendell Phillips, a leading Republican Abolitionist, viewed Lincoln as "a mere convenience [who was] waiting, like any other broomstick, to be used."⁽¹²⁾

In an editorial entitled "Lincoln and Johnson," the editors of the New York *World* wrote in 1864:

The age of rail splitters and tailors, of buffoons, boors and fanatics has succeeded. Mr. Lincoln and Mr. Johnson are both men of mediocre talent, neglected education, narrow views, deficient information and of course, vulgar manners. A statesman is supposed to be a man of some depth of thought and extent of knowledge. Has this country with so proud a record been reduced to such intellectual poverty as to be forced to present two such names as Abraham Lincoln and Andrew Johnson for the highest stations in this most trying crisis of its history? It is a cruel mockery and bitter humiliation. Such nominations at this juncture are an insult to the common sense of the people.⁽¹³⁾

Apotheotized by the Republican Leaders

These denunciations ceased with Lincoln's last breath when the real Lincoln suddenly vanished from the public record to be replaced by a figure resembling the mythical gods of pagan Rome more than a man. The editors of the Saint Louis *Globe-Democrat* stated, "One thing is certain, Lincoln was apotheosized after his death. Had he lived 4000 years ago his name would now be enrolled among the gods of Greece and Rome."⁽¹⁴⁾ In the words of Charles L.C. Minor, "The Real Lincoln was a very different man, in his private and in his public life, from what the world's verdict has pronounced him to be."⁽¹⁵⁾ Ward H. Lamon, who was one of Lincoln's closest friends during his stay in the White House, stated:

The ceremony of Mr. Lincoln's apotheosis was planned and executed by men who were unfriendly to him while he lived. The deification took place with showy magnificence; men who had exhausted the resources of their skill and ingenuity in venomous detractions of the living Lincoln were the first, after his death, to undertake the task of guarding his memory, not as a human being, but as a god.

There was the fiercest rivalry as to who should canonize Mr. Lincoln in the most solemn words; who should compare him to the most sacred character in all history. He was prophet, priest and king, he was Washington, he was Moses, he was likened to Christ the Redeemer, he was likened to God. After that came the ceremony of apotheosis.

For days and nights after the President's death it was considered treason to be seen in public with a smile on your face. Men who ventured to doubt the ineffable purity and saintliness of Lincoln's character, were pursued by mobs of men, beaten to death with paving stones, or strung up by the neck to lamp posts until dead.⁽¹⁶⁾

Since American society at that time was still dominated by an external form of Christianity, one of the main features of Lincoln's apotheosis was to declare his eminent religious character. J.G. Holland eulogized his dead hero with these words:

Lincoln unequaled since Washington in service to the Nation. Mr. Lincoln will always be remembered as eminently a Christian President. Conscience, not popular applause, not love of power, was the ruling motive of Lincoln's life. No stimulant ever entered his mouth, no profanity ever came from his lips.

Abraham Lincoln was the first of all men who have walked the earth since the Nazarene.⁽¹⁷⁾

Likewise, when Lincoln's alleged birthplace in Kentucky⁽¹⁸⁾ was dedicated as a national monument, Henry Watterson, a Southern-born man and a former Confederate soldier, boldly declared:

You lowly cabin which is to be dedicated on the morrow may well be likened to the Manger of Bethlehem, the boy that went thence to a God-like destiny, to the Son of God, the Father Almighty of Him and us all. Whence his prompting except from God? His tragic death may be likened also to that other martyr whom Lincoln so closely resembled.

There are utterances of his which read like rescripts from the Sermon on the Mount. Reviled as Him of Galilee, slain, even as Him of Galilee, yet as gentle and as unoffending a man who died for men.⁽¹⁹⁾

Today, 140 years after his death, the myth of Lincoln's moral character and faith in Christianity continues to be perpetuated. In his lectures and writings, David Barton of Wallbuilders, Inc. often cites Lincoln's ambiguous religious statements as supporting evidence of "America's Christian Heritage." A Presbyterian church in Pennsylvania recently published a booklet entitled *Freedom's Holy Light*, in which an entire chapter is devoted to the claim that Lincoln was "almost like a national saint" whose "heroic work and tragic death create a sense of awe," and whose "faith in the transcendent purposes of a God of Providence gave him hope in his quest to try to heal the torn and wounded nation."⁽²⁰⁾ In the words of popular Southern Baptist minister, Dr. Charles Stanley:

Despite his Christian upbringing, Lincoln did not accept Christ as his Savior until later in life. While he governed the nation by many of the principles written in God's Word, he lacked a personal relationship with Jesus Christ. After the death of his son, Willie, Lincoln heard for the first time of Christ's personal love and forgiveness for each man and woman.

He wrote: "When I left Springfield, I asked the people to pray for me; I was not a Christian. When I buried my son -- the severest trial of my life -- I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ."

Finally, Lincoln had found the inner peace he longed for all his life. Following his salvation experience, he worshiped regularly at the New York Avenue Presbyterian Church and planned to make a public confession of his faith. The war was winding down. Lee surrendered to Grant on April 9 -- Palm Sunday, and Lincoln was re-elected President. He gave thanks to God for bringing a close to the war and began turning the nation's interest toward reconciliation and reconstruction. However, five days later on Good Friday, he was shot by an assassin's bullet.

Throughout his life, Lincoln suffered many defeats -- enough to make most men give up. But not Abraham Lincoln. His dedication and commitment found merit in heaven. He believed he was chosen "for such a time as this."⁽²¹⁾

"He Lived and Died a Deep-Grounded Infidel"

Was Lincoln indeed a Christian? Is it true that he accepted Jesus Christ as Savior, even if only in the last days of his life? To answer these questions, we must not turn to the tall tales that were concocted following Lincoln's death by ambitious Republican radicals and later permanently etched in the historical record by endless

repetition, but to the testimonies of those who knew him personally, both before and during his tenure as President of the United States. In the suppressed biography entitled *The Life of Lincoln*, by William H. Herndon, who was "for Twenty Years His Friend and Partner," we find the following description of the sixteenth President:

Lincoln was a deep-grounded infidel. He disliked and despised churches. He never entered a church except to scoff and ridicule. On coming from a church he would mimic the preacher. Before running for any office he wrote a book against Christianity and the Bible. He showed it to some friends and read extracts. A man named Hill was greatly shocked and urged Lincoln not to publish it. Urged it would kill him politically. Hill got this book in his hands, opened the stove door, and it went up in flames and ashes. After that, Lincoln became more discreet, and when running for office often used words and phrases to make it appear that he was a Christian. He never changed on this subject. He lived and died a deep-grounded infidel.⁽²²⁾

Herndon was so outraged by the "pretended biographies" of his late friend that he wrote the following to Lincoln's former associate Ward H. Lamon on 18 February 1870:

In New Salem Mr. Lincoln lived with a class of men, moved with them, and had his being with them. They were scoffers at religion, made loud protests against the followers of Christianity. They declared that Jesus was an illegitimate child. On all occasions that offered they debated on the various forms of Christianity. They ridiculed old divines, and not infrequently made those very divines skeptics by their logic; made them disbelievers as bad as themselves. In 1835 Lincoln wrote a book on infidelity and intended to have it published. The book was an attack on the idea that Jesus was Christ. Lincoln read the book to his friend Hill. Hill tried to persuade him not to publish it. Lincoln said it should be published. Hill, believing that if the book was published it would kill Lincoln forever as a politician, seized it and thrust it in the stove. It went up in smoke and ashes before Lincoln could get it out. When Mr. Lincoln was candidate for the Legislature he was accused of being an infidel, and of having said that Jesus was an illegitimate child. He never denied it, never flinched from his views on religion. In 1854 he made me erase the name of God from a speech I was about to make. He did this to one of his friends in Washington City. In the year 1847 Mr. Lincoln ran for Congress against the Rev. Peter Cartwright. He was accused of being an infidel; he never denied it. He knew it could and would be proved on him. I know when he left Springfield for Washington he had undergone no change in his opinion on religion. He held many of the Christian ideas in abhorrence. He held that God could not forgive sinners. The idea that Mr. Lincoln carried a Bible in his bosom or in his boots to draw on his opponents is ridiculous.⁽²³⁾

Two years later Lamon himself admitted, "[Lincoln] never joined any church. He did not believe the Bible was inspired. He denied that Jesus was the Son of God. Overwhelming testimony out of many mouths, and none stronger than out of his own, place these truths beyond controversy."⁽²⁴⁾ In her biography entitled *Life of Abraham Lincoln*, Ida Tarbell declared, "If Mr. Lincoln was not strictly orthodox, he was profoundly religious. He was a regular and reverent attendant at church."⁽²⁵⁾ However, Lincoln's "regular and reverent" church attendance was seen in a different light by his cousin, Dennis Hanks:

When Lincoln went to church, he went to mock and came away to mimic. When he went to New Salem he consorted with free thinkers [atheists] and joined with them in deriding the gospel story of Jesus. He wrote a labored book on this subject, which his friend Hill put in the stove and burned up. Not until after Mr. Lincoln's death were these facts denied [by the Republicans]....

At an early age Abe began to attend the preachings around about, but mostly at the Pigeon Creek Church, with a view to catching anything that might be ludicrous in the preaching, in the manner or matter, and making it a subject of mimicry as soon as he could collect a crowd of idle boys and men to hear him. He frequently reproduced a sermon with a nasal twang, rolling his eyes, and all sorts of droll aggravations, to the great delight of the wild fellows assembled. Sometimes he broke out with stories passably humorous and invariably vulgar.⁽²⁶⁾

John Matthews, who described himself as Lincoln's "personal and political friend," testified that he "attacked the Bible and the New Testament," and "would come into the clerk's office where I and some young men were writing... and would bring a Bible with him; would read a chapter and argue against it."⁽²⁷⁾ John G. Nicolay, who was Lincoln's private secretary throughout his Presidency, and who "probably was closer to the martyred [sic] President than any other man,"⁽²⁸⁾ declared, "Mr. Lincoln did not, to my knowledge, in any way change his religious views or beliefs from the time he left Springfield till his death."⁽²⁹⁾ Even Lincoln's own widow confessed in a letter to family friend Lamon that, "Mr. Lincoln had no hope and no faith in the usual acceptance of these words."⁽³⁰⁾ Finally, we have the testimony of Lincoln himself, who, following the death of his son Willie in 1862, wrote in a letter to Judge J.S. Wakefield these words: "My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures have become clearer and stronger with advancing years, and I see no reason for thinking I shall ever change them."

A Lover of Vulgar Stories

It is beyond comprehension how a professing Christian, such as Lincoln is said to have been, would have engaged in the vulgar manner of behavior that he did. According to William Herndon, "Lincoln could never realize the impropriety of telling vulgar yarns in the presence of a minister of the gospel," and "Lincoln's highest delight was to get a rowdy crowd in groceries or on street corners and retell vulgar yarns too coarse to put in print."⁽³¹⁾ A.Y. Ellis, who was a friend of Lincoln's, said, "On electioneering trips Mr. Lincoln told stories which drew the boys after him. I remember them, but modesty forbids me to repeat them."⁽³²⁾ Ward Lamon likewise stated, "His humor was not of a delicate quality; it was chiefly exercised in telling and hearing stories of the grossest sort. Mr. Lincoln's habit of relating vulgar yarns (not one of which will bear printing) was restrained by no presence and no occasion."⁽³³⁾ In a rare moment of honesty, Lincoln-worshiper J.G. Holland wrote:

It is useless for Mr. Lincoln's biographers to ignore this habit; the whole West, if not the whole country, is full of these stories, and there is no doubt at all that he indulged in them with the same freedom that he did in those of a less objectionable character.... Men who knew him throughout all his professional and political life... have said that "he was the foulest in his jests and stories of any man in the country."⁽³⁴⁾

Following the bloody battle of Antietam in 1862, the Sussex, New Jersey *Statesman* published the following account:

We see that many papers are referring to the fact that Lincoln ordered a comic song to be sung upon the battlefield. We have known the facts of the transaction for some time, but have refrained from speaking about them. As the newspapers are stating some of the facts, we will give the whole. Soon after one of the most desperate and sanguinary battles, Mr. Lincoln visited the Commanding General [George McClellan], who, with his staff, took him over the field, and explained to him the plan of the battle, and the particular places where the battle was most fierce. At one point the Commanding General said: "Here on this side of the road five hundred of our brave fellows were killed, and just on the other side of the road four hundred and fifty more were killed, and right on the other side of that well five hundred rebels were destroyed. We have buried them where they fell." "I declare," said the President, "this is getting gloomy; let us drive away." After driving a few rods the President said: "Jack," speaking to his companion [Ward Lamon], "can't you give us something to cheer us up? Give us a song, and a lively one." Whereupon, Jack struck up, as loud as he could bawl, a comic negro song, which he continued to sing while they were riding off from the battle ground, and until they approached a regiment drawn up, when the Commanding General said: "Would it not be well for your friend to cease his song till we pass this regiment? The poor fellows have lost more than half their number. They are feeling very badly, and I should be afraid of the effect it would have on them." The President asked his friend to stop singing until they passed the regiment.

When this story was told to us we said: "It is incredible, it is impossible, that any man could act so over the fresh-made graves of the heroic dead." But the story is told on such authority we know it to be true. We tell the story now that the people may have some idea of the man elected to be President of the United States.⁽³⁵⁾

Above we have read the alleged and undocumented testimony of Lincoln that he "consecrated his life to Christ" on the battlefield of Gettysburg, Pennsylvania. However, despite its uncritical endorsement by Charles Stanley's organization, such is merely a myth drawn from one of the many stories that were fabricated about Lincoln as part of his apotheosis ceremony. Indeed, it does not coincide with the testimonies of eyewitnesses of Lincoln's conduct at Gettysburg while the ground was still wet from the blood of both Union and Confederate soldiers. General Donn Piatt, who was present as Lincoln toured the battlefield, referred to Gettysburg as "the field that he shamed with a ribald song."⁽³⁶⁾ One observer of Lincoln's lack of respect for those who died for their convictions voiced his disgust in verse: "Abe may crack his jolly jokes/Over bloody fields of battle/While yet the ebbing life tide smokes/From men who die like butchered cattle/And even before the guns grow cold/To pimps and pet Abe cracks his jokes."⁽³⁷⁾ Lincoln's last public words were a joke told at the expense of the conquered and devastated Southern people. In fulfillment of the promise of Psalm 7:11-16, the foul tongue of the reprobate President was forever silenced by the assassin's bullet as he sat in the audience of -- fittingly -- a comedy play at Ford's Theater in the capital of a country he had destroyed.

Opposed By Springfield's Christian Leaders

It is noteworthy that during Lincoln's campaign for the Presidency, twenty out of the twenty-three Christian ministers in his home town of Springfield, Illinois, opposed him because "in religious views" he was "an open and avowed Infidel."⁽³⁸⁾ The closest that Lincoln ever came to a denial of this consensus was in the handbill that was circulated during his campaign for re-election in 1864:

TO THE VOTERS OF THE SEVENTH CONGRESSIONAL DISTRICT:

FELLOW CITIZENS:

A charge having got into circulation in some of the neighborhoods of this district in substance that I am an open scoffer at Christianity. I have by the advice of some friends concluded to notice the subject in this form. That I am not a member of any Christian church is true; but I have never denied the truth of the Scripture; and I have never spoken with intentional disrespect of religion in general, or of any denomination, of Christians in particular. It is true that in early life I was inclined to believe in what I understand is called the "Doctrine of Necessity," -- that is, that the human mind is impelled to action or held in rest by some power, over which the mind itself has no control; and I have sometimes (with one, two, or three, but never publicly) tried to maintain this opinion in argument. The habit of arguing thus, however, I have entirely left off for more than five years; and I add here I have always understood this same opinion to be held by several of the Christian denominations. The foregoing is the whole truth, briefly stated in relation to myself on this subject.⁽³⁹⁾

Lincoln was the consummate politician and a master of rhetoric, so his "denial" of the charges against him need to be carefully dissected. Lincoln claimed that he had "never spoken with intentional disrespect of religion in general." Technically, this was true. He could not afford to speak with disrespect for "religion in general" since the Republican party upon which his political career depended was dominated by Unitarians, who, like himself, held to a form of "natural religion" which found the "spark of divinity" in all mankind and denied the unique Divinity of Jesus Christ. The "Scripture" of such people was nature itself, which human reason was capable of comprehending without the aid of divine revelation, and the Bible was derided, in the words of Thaddeus Stevens, as "nothing but obsolete history of a barbarous people."⁽⁴⁰⁾ Such was the basis of the Abolition movement that declared war on the Christian South.

Furthermore, Lincoln did not directly lie when he claimed that he had never spoken with disrespect for "any denomination, of Christians in particular." As seen in the above testimonies of his closest friends and associates, his disdain was voiced for Christianity *in general*, rather than for denominations "in particular." Finally, Lincoln's claim that his "Doctrine of Necessity" was "held by several of the Christian denominations" was an outright lie. This doctrine, in which events are predetermined by "some power over which the mind has no control," was nothing more than a pagan fatalism upon which Lincoln could rely to relieve himself of the responsibility for the deaths of 600,000 American men and the destruction of the Union and its *Constitution* which he had been sworn to uphold and defend. After all, reasoned Lincoln, "What is to be will be and no prayers of ours can arrest the decree."⁽⁴¹⁾ This was not the predestination taught in the Bible and held by the Presbyterian and Reformed churches, but was the doctrine espoused by the apostate Abolitionists at the helm of Lincoln's Republican party, who merely used religious rhetoric to conceal their true character from their deceived constituents. It was only later, in his second Inaugural Address, that Lincoln attempted to pin the blame for the horrific carnage which he had caused on the righteous Judge of men, for which blasphemy he was not long thereafter summoned before the Heavenly Bench to give an account.

It is a travesty indeed that Abraham Lincoln, the infidel, is mythologized by so many today as "Abraham Lincoln, the Christian." As this book was written to prove, the sixteenth U.S. President was no friend to the Union he professed to save, no friend to the slaves he professed to emancipate, and no friend to his "fellow countrymen" for whom he professed no malice. It is time for History to execute her long overdue sentence of infamy against the tyrant who, with the wave of his executive scepter, nearly single-handedly destroyed the remnants of a centuries-old social and law order and plunged America into the dark abyss of pagan despotism from which we have yet to recover.

We shall conclude here with the following comparison by Henry Clay Dean of the American "Caesar" of the Nineteenth Century to his ancient Roman counterpart in the First Century:

There was a singular resemblance between Claudius Nero, and Abraham Lincoln.

In early life, Nero was remarkable for his jovial habit of illustration.

Lincoln's whole field of logic, illustration, ridicule and satire, was anecdote and stories.

Nero proposed many reforms under Seneca and Burrhus, and grew in popularity among the people, until he was accounted a god.

Lincoln commenced his administration as a benevolent reformer, under the auspices of all the reformers of the country.

Nero's subjects rebelled against his usurpation. Lincoln's subjects anticipated his usurpation. Such rulers always create rebellions and excite resistance.

Nero played the drama of the destruction of Troy, during the seven days' burning of Rome.

Lincoln attended balls and engaged in festivities during the five years' conflagration of the country, and the wanton, bloody slaughter of his countrymen; and had vile songs sung among his dying armies.

Nero rebuilt Rome at his own expense, by extortion and robbery, and the tyrant was liberal to the sufferers. In this Nero excelled Lincoln, who repaired no damages of burning cities.

Nero threw prisoners to wild beasts; Lincoln kept prisoners confined in cold prisons, where their limbs were frozen; in filthy prisons where they were eaten up with vermin; starved them until they died of scurvy and other loathesome diseases, after months of terror, torture and cruelty.

Nero put Christians to death under false pretenses, to gratify the worshippers of the Pantheon.

Lincoln corrupted one part of the Church to engage in warfare with the other part, and burned twelve hundred houses of worship; mutilated grave-yards; and left whole cities, churches and all in ashes; dragged ministers from their knees in the very act of worship; tied them up by their thumbs; had their daughters stripped naked by negro soldiers, under the command of white officers.

Suctonius, under Nero, butchered eighty thousand Britons, defended by Queen Boadicea. His officers flogged Boadicea and ravished her daughters; and lost thousands of Romans in the attempt to subdue the Britons, who were defending their homes, altars and grave-yards.

Lincoln let loose Turchin to ravish the women of Athens, Alabama; Banks and Butler to rob New Orleans; Sheridan to burn up Virginia; Sherman to ravage the South with desolating fires; Payne and Burbridge to murder in Kentucky; Neil, Strachan and the vagabond thieves, to murder, rob and destroy Missouri, until one million of his murdered countrymen butchered each other by his command.

Every department of Nero's government was signalized by licentiousness and debauchery, nameless and loathesome.

Lincoln's court was the resort of debauchees; the Treasury Department was a harem; the public officers were one great unrestrained multitude who yielded to the coarsest appetites of nature, stimulated by strong drinks and inflamed by the indulgence of every other vice.

In this did Nero, to his credit, differ from Lincoln. The generals of Nero respected the works of arts, the paintings, poems and manuscripts of the learned, and the discoveries of genius.

Upon the other hand, Lincoln destroyed everything that indicated superior civilization. In one instance, a general officer of scientific pretension, arrayed his daughter in the stolen garments of the wife of C.C. Clay, an old Senator of Alabama. During the invasion of Huntsville, Mr. Clay's house was robbed of its jewelry, the heir-looms of three generations, taken against the tearful prayers of his black servant. The exquisitely beautiful statue of his dead babe, was ground to powder before his eyes. An appeal to Lincoln's men, that any object was of scientific value, only hastened its destruction; his wars were directed against civilization.

Nero fled before the judgment of the Senate, and died by his own hand. Lincoln could not have survived his crimes, so unrelenting is the retributive justice of God.⁽⁴²⁾

Endnotes1. W.E. Woodward, *Meet General Grant* (New York: The Literary Guild of America, 1928), page 277.

2. St. Louis *Globe-Democrat*, 6 March 1898.

3. Wendell Phillips, quoted by Woodward, *Meet General Grant*, page 276.

4. *New York World*, 26 October 1864.

5. Edwin Stanton, quoted by Edmonds, *Facts and Falsehoods*, page 18.

6. Stanton, quoted by Minor, *Real Lincoln*, page 42.

7. "A Yearning for the Democratic Party," *New York World*, 15 April 1864.
8. *New York World*, 2 June 1864.
9. Alfred R. Wooten, Attorney-General of Delaware, quoted by *New York Tribune*, 4 June 1863.
10. Wendell Phillips, *ibid.*
11. Wooten, *ibid.*
12. Phillips, speech delivered on 1 August 1862; quoted by Edmonds, *Facts and Falsehoods*, page 16.
13. "Lincoln and Johnson," *New York World*, 9 June 1864.
14. *The Globe-Democrat*, quoted by Edmonds, *Facts and Falsehoods*, page 2.
15. Minor, *Real Lincoln*, page 1.
16. Ward H. Lamon, *Life of Abraham Lincoln* (Boston: James R. Osgood and Company, 1872); quoted by Edmonds, *Facts and Falsehoods*, pages 2-3, 9, 10.
17. Holland, *Life of Lincoln*, page 542.
18. Lincoln was actually born in the western North Carolina home of Abraham Enloe, for whom his mother, Nancy Hanks, worked as a servant and with whom she had an adulterous affair. Because of the reproach thus brought upon the family, Nancy and her infant son were sent by Enloe to Kentucky, where she eventually married Thomas Lincoln (James H. Cathey, *The Genesis of Lincoln* [Atlanta, Georgia: Franklin Printing and Publishing Company, 1899]; James Caswell Coggins, *The Eugenics of President Abraham Lincoln* [Elizabethton, Tennessee: Goodwill Press, 1940]).
19. Henry Watterson, quoted by Rutherford, *True Estimate*, page 73.
20. Dr. Peter A. Lillback, *Freedom's Holy Light* (Bryn Mawr, Pennsylvania: The Providence Forum, 2000), page 23.
21. Charles Stanley, "[Abraham Lincoln: For Such a Time as This.](#)"
22. William H. Herndon, quoted by Edmonds, *Facts and Falsehoods*, pages 54-55.
23. Herndon, letter to Toledo (Ohio) *Index* on 18 February 1870; quoted by John E. Remsburg, *Abraham Lincoln: Was He a Christian?* (New York: The Truth Seeker Company, 1906), pages 99-103.
24. Lamon, *Life of Abraham Lincoln*; quoted by Rutherford, *True Estimate*, page 53.
25. Ida Tarbell, *Life of Abraham Lincoln* (New York: Doubleday and McClure Company, 1900).
26. Dennis Hanks, quoted by Edmonds, *Facts and Falsehoods*, pages 54-55.
27. John Matthews, quoted by Edmonds, *op. cit.*, page 56; Minor, *Real Lincoln*, pages 28-29.
28. *Cosmopolitan* of March 1901, quoted by Minor, *op. cit.*, page 30.
29. John G. Nicolay, letter to Lamon, 27 May 1865; quoted by Lamon, *Life of Lincoln*, page 492.
30. Mary Todd Lincoln, quoted by Lamon, *op. cit.*, page 489.
31. Herndon, quoted by Edmonds, *Facts and Falsehoods*, pages 68, 69.
32. A.Y. Ellis, quoted by Edmonds, *op. cit.*, page 69.
33. Lamon, *Life of Lincoln*, page 480.

34. J.G. Holland, *Life of Abraham Lincoln* (Springfield, Massachusetts: Gurdon Bill, 1866); quoted by Minor, *Real Lincoln*, pages 31-32.
35. *Sussex (New Jersey) Statesman*, quoted by Edmonds, *Facts and Falsehoods*, pages 73-74.
36. Donn Piatt, *Memories of the Men Who Saved the Union* (New York: Butler Brothers, 1887), page 35.
37. Editorial: "One of Mr. Lincoln's Jokes," *New York World*, 9 September 1864.
38. T. Charlton Henry, letter to Lincoln, 26 May 1860.
39. Lincoln, quoted by Roy P. Basler, *A Touchstone For Greatness* (Westport, Connecticut: Greenwood, 1973), page 61.
40. Thaddeus Stevens, quoted by Edmonds, *Facts and Falsehoods*, page 59.
41. Lincoln, quoted by Lamon, *Life of Lincoln*, page 503.
42. Dean, *Crimes of the Civil War*, pages 172-174.

APPENDIX TWO: Civil Government and the Right of Revolution by Charles Hodge

Our design is to state in few words in what sense government is a divine institution, and to draw from that doctrine the principles which must determine the nature and limits of the obedience which is due the laws of the land.

That the Bible, when it asserts that all power is of God, or that the powers that be are ordained of God, does not teach that any one form of civil government has been divinely appointed as universally obligatory, is plain because the scriptures contain no such prescription. There are no directions given as to the form which civil governments shall assume. All the divine commands on this subject, are as applicable under one form as another. The direction is general; Obey the powers that be. The proposition is unlimited. All power is of God; i.e. government, whatever its form, is of God. He has ordained it. The most pointed scriptural injunctions on this subject were given during the usurped or tyrannical reign of military despots. It is plain that the sacred writers did not, in such passages, mean to teach that a military despotism was the form of government which God had ordained as of perpetual and universal obligation. As the Bible enjoins no one form, so the people of God in all ages, under the guidance of his Spirit, have lived with a good conscience, under all the diversities of organization of which human government is susceptible. Again, as no one form of government is prescribed, so neither has God determined preceptively who are to exercise civil power. He has not said that such power must be hereditary, and descend on the principle of primogeniture. He has not determined whether it shall be confined to males to the exclusion of females; or whether all offices shall be elective. These are not matters of divine appointment, and are not included in the proposition that all power is of God. Neither is it included in this proposition that government is in such a sense ordained of God that the people have no control in the matter. The doctrine of the Bible is not inconsistent with the right of the people, as we shall endeavour to show in the sequel, to determine their own form of government and to select their own rulers.

When it is said government is of God, we understand the scriptures to mean, first, that it is a divine institution and not a more social compact. It does not belong to the category of voluntary associations such as men form for literary, benevolent, or commercial purposes. It is not optional with men whether government shall exist. It is a divine appointment, in the same sense as marriage and the church are divine institutions. The former

of these is not a mere civil contract, nor is the church as a visible spiritual community a mere voluntary society. Men are under obligation to recognise its existence, to join its ranks, and submit to its laws. In like manner it is the will of God that civil government should exist. Men are bound by his authority to have civil rulers for the punishment of evil doers and for the praise of them that do well. This is the scriptural doctrine, as opposed to the deistical theory of a social compact as the ultimate ground of all human governments.

It follows from this view of the subject that obedience to the laws of the land is a religious duty, and that disobedience is of the specific nature of sin, this is a principle of vast importance. It is true that the law of God is so broad that it binds a man to every thing that is right, and forbids every thing that is wrong; and consequently that every violation even of a voluntary engagement is of the nature of an offence against God. Still there is a wide difference between disobedience to an obligation voluntarily assumed, and which has no other sanction than our own engagement, and disregard of an obligation directly imposed of God. St. Peter recognises this distinction when he said to Ananias, Thou hast not lied unto men but unto God. All lying is sinful, but lying to God is a higher crime than lying to men. There is greater irreverence and contempt of the divine presence and authority, and a violation of an obligation of a higher order. Every man feels that the marriage vows have a sacred character which could not belong to them, if marriage was merely a civil contract. In like manner the divine institution of government elevates it into the sphere of religion, and adds a new and higher sanction to the obligations which it imposes. There is a specific difference, more easily felt than described, between what is religious and what is merely moral; between disobedience to man and resistance to an ordinance of God.

A third point included in the scriptural doctrine on this subject is, that the actual existence of any government creates the obligation of obedience. That is, the obligation does not rest either on the origin or the nature of the government, or on the mode in which it is administered. It may be legitimate or revolutionary, despotic or constitutional, just or unjust, so long as it exists it is to be recognised and obeyed within its proper sphere. The powers that be are ordained of God in such sense that the possession of power is to be referred to his providence. It is not by chance, nor through the uncontrolled agency of men, but by divine ordination that any government exists. The declaration of the apostle just quoted was uttered under the reign of Nero. It is as true of his authority as of that of the Queen of England, or of that of our own President, that it was of God. He made Nero emperor. He required all within the limits of the Roman empire to recognise and obey him so long as he was allowed to occupy the throne. It was not necessary for the early Christians to sit in judgment on the title of every new emperor, whenever the pretorian guards chose to put down one and put up another; neither are God's people now in various parts of the world called upon to discuss the titles and adjudicate the claims of their rulers. The possession of civil power is a providential fact, and is to be regarded as such. This does not imply that God approves of every government which he allows to exist. He permits oppressive rulers to bear sway, just as he permits famine or pestilence to execute his vengeance. A good government is a blessing, a bad government is a judgment; but the one as much as the other is ordained of God, and is to be obeyed not only for fear but also for conscience sake.

A fourth principle involved in the proposition that all power is of God is, that the magistrate is invested with a divine right. He represents God. His authority is derived from Him. There is a sense in which he represents the people and derives from them his power; but in a far higher sense he is the minister of God. To resist him is to resist God, and "they that resist shall receive unto themselves damnation." Thus saith the Scriptures. It need hardly be remarked that this principle relates to the nature, and not to the extent, of the power of the magistrate. It is as true of the lowest as of the highest; of a justice of the peace as of the President of the United States; of a constitutional monarch as of an absolute sovereign. The principle is that the authority of rulers is divine, and not human, in its origin. They exercise the power which belongs to them of divine right. The reader, we trust will not confound this doctrine with the old doctrine of "the divine right of kings." The two things are as different as day and night. We are not for reviving a defunct theory of civil government; a theory which perished, at least among Anglo-Saxons, at the expulsion of James II. from the throne of England. That monarch took it with him into exile, and it lies entombed with the last of the Stuarts. According to that theory God had established the monarchical form of government as universally obligatory. There could not consistently with his law be any other. The people had no more right to renounce that form of government than the children of a family have to resolve themselves into a democracy. In the second place, it assumed that God had determined the law of succession as well as the form of government. The people could not change the one any more than the other; or any more than

children could change their father, or a wife her husband. And thirdly, as a necessary consequence of these principles, it inculcated in all cases the duty of passive obedience. The king holding his office immediately from God, held it entirely independent of the will of the people, and his responsibility was to God alone. He could not forfeit his throne by any injustice however flagrant. The people if in any case they could not obey, were obliged to submit; resistance or revolution was treason against God. We have already remarked that the scriptural doctrine is opposed to every one of these principles. The Bible does not prescribe any one form of government; it does not determine who shall be depositories of civil power; and it clearly recognises the right of revolution. In asserting, therefore, the divine right of rulers, we are not asserting any doctrine repudiated by our forefathers, or inconsistent with civil liberty in its widest rational extent.

Such, as we understand it, is the true nature of civil government. It is a divine institution and not a mere voluntary compact. Obedience to the magistrate and laws is a religious duty; and disobedience is a sin against God. This is true of all forms of government. Men living under the Turkish Sultan are bound to recognise his authority, as much as the subjects of a constitutional monarch, or the fellow citizen of an elective president, are bound to recognise their respective rulers. All power is of God, and the powers that be are ordained of God, in such sense that all magistrates are to be regarded as his ministers, acting in his name and with his authority, each within his legitimate sphere; beyond which he ceases to be a magistrate.

That this is the doctrine of the scriptures on this subject can hardly be doubted. The Bible never refers to the consent of the governed, the superiority of the rulers, or to the general principles of expediency, as the ground of our obligation to the higher powers. The obedience which slaves owe their masters, children their parents, wives their husbands, people their rulers, is always made to rest on the divine will as its ultimate foundation. It is part of the service which we owe to God. We are required to act, in all these relations, not as men-pleasers, but as the servants of God. All such obedience terminates on our Master who is in heaven. This gives the sublimity of spiritual freedom even to the service of a slave. It is not in the power of man to reduce to bondage those who serve God, in all the service they render their fellow-men. The will of God, therefore, is the foundation of our obligation to obey the laws of the land. His will, however, is not an arbitrary determination; it is the expression of infinite intelligence and love. There is the most perfect agreement between all the precepts of the Bible and the highest dictates of reason. There is no command in the word of God of permanent and universal obligation, which may not be shown to be in accordance with the laws of our own higher nature. This is one of the strongest collateral arguments in favour of the divine origin of the scriptures. In appealing therefore to the Bible in support of the doctrine here advanced, we are not, on the one hand appealing to an arbitrary standard, a mere statute-book, a collection of laws which create the obligations they enforce; nor, on the other hand, to "the reason and nature of things" in the abstract, which after all is only our own reason; but we are appealing to the infinite intelligence of a personal God, whose will because of his infinite excellence, is necessarily the ultimate ground and rule of all moral obligation. This, however, being the case, whatever the Bible declares to be right is found to be in accordance with the constitution of nature and our own reason. All that the scriptures, for example, teach of the subordination of children to their parents, of wives to their husbands, has not its foundation, but its confirmation, in the very nature of the relation of the parties. Any violation of the precepts of the Bible, on these points, is found to be a violation of the laws of nature, and certainly destructive. In like manner it is clear from the social nature of man, from the dependence of men upon each other, from the impossibility of attaining the end of our being in this world, otherwise than in society and under an ordered government, that it is the will of God that such society should exist. The design of God in this matter is as plain as in the constitution of the universe. We might as well maintain that the laws of nature are the result of chance, or that marriage and parental authority have no other foundation than human law, as to assert that civil government has no firmer foundation than the will of man or the quicksands of expediency. By creating men social beings, and making it necessary for them to live in society, God has made his will as thus revealed the foundation of all civil government.

This doctrine is but one aspect of the comprehensive doctrine of Theism, a doctrine which teaches the existence of a personal God, a Spirit infinite, eternal and unchangeable, in his being, wisdom, power, justice, holiness, goodness and truth; a God who is everywhere present upholding and governing all his creatures and all their actions. The universe is not a machine left to go of itself. God did not at first create matter and impress upon it certain laws and then leave it to their blind operation. He is everywhere present in the material world,

not superseding secondary causes, but so upholding and guiding their operations, that the intelligence evinced is the omnipresent intelligence of God, and the power exercised is the *potestas ordinata* of the Great First Cause. He is no less supreme in his control of intelligent agents. They indeed are free, but not independent. They are governed in a manner consistent with their nature; yet God turns them as the rivers of waters are turned. All events depending on human agency are under his control. God is in history. Neither chance nor blind necessity determine the concatenation or issues of things. Nor is the world in the hands of its inhabitants. God has not launched our globe on the ocean of space and left its multitudinous crew to direct its course without his interference. He is at the helm. His breath fills the sails. His wisdom and power are pledged for the prosperity of the voyage. Nothing happens, even to the falling of a sparrow, which is not ordered by him. He works all things after the counsel of his will. It is by him that kings reign and princes decree justice. He puts down one, and raises up another. As he leads out the stars by night, marshalling them as a host, calling each one by its name, so does he order all human events. He raises up nations and appoints the bounds of their habitation. He founds the empires of the earth and determines their form and their duration. This doctrine of God's universal providence is the foundation of all religion. If this doctrine be not true, we are without God in the world. But if it is true, it involves a vast deal. God is everywhere in nature and in history. Every thing is a revelation of his presence and power. We are always in contact with him. Everything has a voice, which speaks of his goodness or his wrath; fruitful seasons proclaim his goodness, famine and pestilence declare his displeasure. Nothing is by chance. The existence of any particular form of government is as much his work, as the rising of the sun or falling of the rain. It is something he has ordained for some wise purpose, and it is to be regarded as his work. If all events are under God's control, if it is by him that kings reign, then the actual possession of power is as much a revelation of his will that it should be obeyed, as the possession of wisdom or goodness is a manifestation of his will that those endowed with those gifts, should be revered and loved. It follows, therefore, from the universal providence of God, that "the powers that be are ordained of God." We have no more right to refuse obedience to an actually existing government because it is not to our taste, or because we do not approve of its measures, than a child has the right to refuse to recognise a wayward parent; or a wife a capricious husband.

The religious character of our civil duties flows also from the comprehensive doctrine that the will of God is the ground of all moral obligation. To seek that ground either in "the reason and nature of things," or in expediency, is to banish God from the moral world, as effectually as the mechanical theory of the universe banishes him from the physical universe and from history. Our allegiance on that hypothesis is not to God but to reason or to society. This theory of morals therefore, changes the nature of religion and of moral obligation. It modifies and degrades all religious sentiment and exercises; it changes the very nature of sin, of repentance and obedience, and gives us, what is a perfect solecism, a religion without God. According to the Bible, our obligation to obey the laws of the land is not founded on the fact that the good of society requires such obedience, or that it is a dictate of reason, but on the authority of God. It is part of the service which we owe to him. This must be so if the doctrine is true that God is our moral governor, to whom we are responsible for all our acts, and whose will is both the ground and the rule of all our obligations.

We need not, however, dwell longer on this subject. Although it has long been common to look upon civil government as a human institution, and to represent the consent of the governed as the only ground of the obligation of obedience, yet this doctrine is so notoriously of infidel origin, and so obviously in conflict with the teachings of the Bible, that it can have no hold on the convictions of a Christian people. It is no more true of the state than it is of the family, or of the church. All are of divine institution. All have their foundation in his will. The duties belonging to each are enjoined by him and are enforced by his authority. Marriage is indeed a voluntary covenant. The parties select each other, and the state may make laws regulating the mode in which the contract shall be ratified; and determining its civil effects. It is, however, none the less an ordinance of God. The vows it includes are made to God; its sanction is found in his law; and its violation is not a mere breach of contract or disobedience to the civil law, but a sin against God. So with regard to the church, it is in one sense a voluntary society. No man can be forced by other men to join its communion. If done at all it must be done with his own consent, yet every man is under the strongest moral obligation to enter its fold. And when enrolled in the number of its members his obligation to obedience does not rest on his consent; it does not cease should that consent be withdrawn. It rests on the authority of the church as a divine institution. This is an authority no man can throw off. It presses him everywhere and at all times with the weight of a moral obligation. In a sense

analogous to this the state is a divine institution. Men are bound to organize themselves into a civil government. Their obligation to obey its laws does not rest upon their compact in this case, any more than in the others above referred to. It is enjoined by God. It is a religious duty, and disobedience is a direct offence against him. The people have indeed the right to determine the form of the government under which they are to live, and to modify it from time to time to suit their changing condition. So, though to a less extent, or within narrower limits, they have a right to modify the form of their ecclesiastical governments, a right which every church has exercised, but the ground and nature of the obligation to obedience remains unchanged. This is not a matter of mere theory. It is of primary practical importance and has an all-pervading influence on national character. Everything indeed connected with this subject depends on the answer to the question, Why are we obliged to obey the laws? If we answer because we made them; or because we assent to them, or framed the government which enacts them; or because the good of society enjoins obedience, or reason dictates it, then the state is a human institution; it has no religious sanction; it is founded on the sand; it ceases to have a hold on the conscience and to commend itself as a revelation of God to be revered and obeyed as a manifestation of his presence and will. But, on the other hand, if we place the state in the same category with the family and the church, and regard it as an institution of God, then we elevate it into a higher sphere; we invest it with religious sanctions and it become pervaded by a divine presence and authority, which immeasurably strengthens, while it elevates its power. Obedience for conscience sake is as different from obedience from fear, or from voluntary consent, or regard to human authority, as the divine from the human.

Such being, as we conceive, the true doctrine concerning the nature of the state, it is well to enquire into the necessary deductions from this doctrine. If government be a divine institution, and obedience to the laws a matter resting on the authority of God, it might seem to follow that in no case could human laws be disregarded with a good conscience. This, as we have seen, is in fact the conclusion drawn from these premises by the advocates of the doctrine "of passive obedience." The command, however, to be subject to the higher powers is not more unlimited in its statement than the command, "children obey your parents in all things." From this latter command no one draws the conclusion that unlimited obedience is due from children to their parents. The true inference doubtless is, in both cases, that obedience is the rule and disobedience the exception. If in any instance a child refuse compliance with the requisition of a parent, or a citizen with the law of the land, he must be prepared to justify such disobedience at the bar of God. Even divine laws may in some cases be dispensed with. Those indeed which are founded on the nature of God, such as the command to love Him and our neighbour, are necessarily immutable. But those which are founded on the present constitution of things, though permanent as general rules of action, may on adequate grounds, be violated without sin. The commands, Thou shalt not kill, Thou shalt not steal, Remember the sabbath day to keep it holy, are all of permanent authority; and yet there may be justifiable homicide, and men may profane the sabbath and be blameless. In like manner the command to obey the laws, is a divine injunction, and yet there are cases in which disobedience is a duty. It becomes then of importance to determine what these cases are; or to ascertain the principles which limit the obedience which we owe to the state. It follows from the divine institution of government that its power is limited by the design of God in its institution, and by the moral law. The family, the church and the state are all divine institutions, designed for specific purposes. Each has its own sphere, and the authority belonging to each is necessarily confined within its own province. The father appears in his household as its divinely appointed head. By the command of God all the members of that household are required to yield him reverence and obedience. But he cannot carry his parental authority into the church or the state; nor can he appear in his family as a magistrate or church officer. The obedience due to him is that which belongs to a father, and not to a civil or ecclesiastical officer, and his children are not required to obey Him in either of those capacities. In like manner the officers of the church have within their sphere a divine right to rule, but they cannot claim civil authority on the ground of the general command to the people to obey those; who have the care of souls. Heb. xiii. 17. As the church officer loses his power when he enters the forum; so does the civil magistrate when he enters the church. His right to rule is a right which belongs to him as representing God in the state-he has no commission to represent God either in the family or the church; and therefore, he is entitled to no obedience if he claims an authority which does not belong to him. This is a very obvious principle, and is of wide application. It not only limits the authority of civil officers to civil affairs, but limits the extent due to the obedience to be rendered even in civil matters to the officers of the state. A justice of the peace has no claim to the obedience due to a

governor of a state; nor a governor of a state to that which belongs to the President of the Union; nor the president of the Union to that which may be rightfully claimed by an absolute sovereign. A military commander has no authority over the community as a civil magistrate, nor can he exercise such authority even over his subordinates. This principle applies in all its force to the law-making power. The legislature can not exercise any power which does not belong to them. They cannot act as judges or magistrates unless such authority has been actually committed to them. They are to be obeyed as legislators; and in any other capacity their decisions or commands do not bind the conscience. And still further, their legislative enactments have authority only when made in the exercise of their legitimate powers. In other words, an unconstitutional law is no law. If our congress, for example, were to pass a bill creating an order of nobility, or an established church, or to change the religion of the land, or to enforce a sumptuary code, it would have no more virtue and be entitled to no more deference than a similar enactment intended to bind the whole country passed by a town council. This we presume will not be denied. God has committed unlimited power to no man and to no set of men, and the limitation which he has assigned to the power conferred, is to be found in the design for which it was given. That design is determined in the case of the family, the church, and the state, by the nature of these institutions, by the general precepts of the Bible, or by the providence of God determining the peculiar constitution under which these organizations are called to act. The power of a parent was greater under the old dispensation than it is now; the legitimate authority of the church is greater under some modes of organization than under others; and the power of the state as represented in its constituted authorities is far more extensive in some countries than in others. The theory of the British government is that the parliament is the whole state in convention, and therefore it exercises powers which do not belong to our congress, which represents the state only for certain specified purposes. These diversities, however, do not alter the general principle, which is that rulers are to be obeyed in the exercise of their legitimate authority; that their commands or requirements beyond their appropriate spheres are void of all binding force. This is a principle which no one can dispute.

A second principle is no less plain. No human authority can make it obligatory on us to commit sin. If all power is of God it cannot be legitimately used against God. This is a dictate of natural conscience, and is authenticated by the clearest teachings of the word of God. The apostles when commanded to abstain from preaching Christ refused to obey and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." No human law could make it binding on the ministers of the gospel, in our day, to withhold the message of salvation from their fellow-men. It requires no argument to prove that men cannot make it right to worship idols, to blaspheme God, to deny Christ. It is sheer fanaticism thus to exalt the power of the government above the authority of God. This would be to bring back upon us some of the worst doctrines of the middle ages as to the power of the pope and of earthly sovereigns. Good men in all ages of the world have always acted on the principle that human laws cannot bind the conscience when they are in conflict with the law of God. Daniel openly in the sight even of his enemies, prayed to the God of heaven in spite of the prohibition of his sovereign. Sadrach, Meshech and Abednego refused to bow down, at the command of the king, to the golden image. The early Christians disregarded all those laws of Pagan Rome requiring them to do homage to false Gods. Protestants with equal unanimity refused to submit to the laws of their papal sovereigns enjoining the profession of Romish errors. That these men were right no man, with an enlightened conscience, can deny; but they were right only on the principle that the power of the state and of the magistrate is limited by the law of God. It follows then from the divine institution of government that its power to bind the conscience to obedience is limited by the design of its appointment and the moral law. All its power being from God, it must be subordinate to him. This is a doctrine which, however, for a time and in words, it may be denied, is too plain and too important not to be generally recognised. It is a principle too which should at all times be publicly avowed. The very sanctity of human laws requires it. Their real power and authority lie in their having a divine sanction. To claim for them binding force when destitute of such sanction, it is to set up a mere semblance for a reality, a suit of armour with no living man within. The stability of human government and the authority of civil laws require that they should be kept within the sphere where they repose on God, and are pervaded by his presence and power. Without him nothing human can stand. All power is of God; and if of God divine; and if divine in accordance with his holy law.

But who are the judges of the application of these principles? Who is to determine whether a particular law is unconstitutional or immoral? So far as the mere constitutionality of a law is concerned, it may be remarked,

that there is in most states, as in our own, for example, a regular judicial tribunal to which every legislative enactment can be submitted, and the question of its conformity to the constitution authoritatively decided. In all ordinary cases, that is, in all cases not involving some great principle or some question of conscience, such decisions must be held to be final, and to bind all concerned not only to submission but obedience. A law thus sanctioned becomes instinct with all the power of the State, and further opposition brings the recusants into conflict with the government; a conflict in which no man for light reasons can with a good conscience engage. Still it cannot be denied, and ought not to be concealed, that the ultimate decision must be referred to his own judgment. This is a necessary deduction from the doctrine that obedience to law is a religious duty. It is a primary principle that the right of private judgment extends over all questions of faith and morals. No human power can come between God and the conscience. Every man must answer for his own sins, and therefore every man must have the right to determine for himself what is sin. As he cannot transfer his responsibility, he cannot transfer his right of judgment. This principle has received the sanction of good men to every age of the world. Daniel judged for himself of the binding force of the command not to worship the true God. So did the apostles when they continued to preach Christ, in opposition to all the constituted authorities. The laws passed by Pagan Rome requiring the worship of idols had the sanction of all the authorities of the empire, yet on the ground of their private judgment the Christians refused to obey them. Protestants in like manner refused to obey the laws of Papal Rome, though sustained by all the authority both of the church and state. In all these cases the right of private judgment cannot be disputed. Even where no question of religion or morality is directly concerned, this right is undeniable. Does any one now condemn Hampden for refusing to pay "ship-money?" Does any American condemn our ancestors for resisting the stamp-act though the authorities of St. Stephens and Westminster united in pronouncing the imposition constitutional? However this principle may be regarded when stated in the abstract, every individual instinctively acts upon it in his own case. Whenever a command is issued by one in authority over us, we immediately and almost unconsciously determine for ourselves, first, whether he had a right to give the order; and secondly, whether it can with a good conscience be obeyed. If this decision is clearly in the negative, we at once determine to refuse obedience on our own responsibility. Let any man test this point by an appeal to his own consciousness. Let him suppose the President of the United States to order him to turn Romanist or Pagan; or Congress to pass a bill requiring him to blaspheme God; or a military superior to command him to commit treason or murder-does not his conscience tell him he would on the instant refuse? Would he, or could he wait until the constitutionality of such requisitions had been submitted to the courts? or if the courts should decide against him, would that at all alter the case? Men must be strangely oblivious of the relation of the soul to God, the instinctive sense which we possess of our allegiance to him, and of the self-evidencing power with which his voice reaches the reason and the conscience, to question the necessity which every man is under to decide all questions touching his duty to God for himself.

It may indeed be thought that this doctrine is subversive of the authority of government. A moment's reflection is sufficient to dispel this apprehension. The power of laws rests on two foundations, fear and conscience. Both are left by this doctrine in their integrity. The former, because the man refuses obedience at his peril. His private conviction that the law is unconstitutional or immoral does not abrogate it, or impede its operation. If arraigned for its violation, he may plead in his justification his objections to the authority of the law. If these objections are found valid by the competent authorities, he is acquitted; if otherwise, he suffers the penalty. What more can the State ask? All the power the State, as such, can give its laws, lies in their penalty. A single decision by the ultimate authority in favour of a law, is a revelation to the whole body of the people that it cannot be violated with impunity. The sword of justice hangs over every transgressor. The motive of fear in securing obedience, is therefore, as operative under this view of the subject, as it can be under any other. What, however, is of far more consequence, the power of conscience is left in full force. Obedience to the law is a religious duty, enjoined by the word of God and enforced by conscience. If, in any case, it be withheld it is under a sense of responsibility to God; and under the conviction that if this conscientious objection be feigned, it aggravates the guilt of disobedience as a sin against God an hundred fold; and if it be mistaken, it affords no palliation of the offence. Paul was guilty in persecuting the church, though he thought he was doing God service. And the man, who by a perverted conscience, is led to refuse obedience to a righteous law, stands without excuse at the bar of God. The moral sanction of civil laws, which gives them their chief power and without which they must ultimately become inoperative, cannot possibly extend further than this. For what is that moral

sanction? It is a conviction that our duty to God requires our obedience; but how can we feel that duty to God requires us to do what God forbids? In other words, a law which we regard as immoral, cannot present itself to the conscience as having divine authority. Conscience, therefore, is on the side of the law wherever and whenever this is possible from the nature of the case. It is a contradiction to say that conscience enforces what conscience condemns. This then is all the support which laws of the land can possibly derive from our moral convictions. The allegiance of conscience is to God. It enforces obedience to all human laws consistent with that allegiance; further than this it cannot by possibility go. And as the decisions of conscience are, by the constitution of our nature, determined by our own apprehensions of the moral law, and not by authority, it follows of necessity that every man must judge for himself, and on his own responsibility, whether any given law of man conflicts with the law of God or not. We would further remark on this point that the lives and property of men have no greater protection than that which, on this theory, is secured for the laws of the state. The law of God says: Thou shalt not kill. Yet every man does, and must judge when and how far this law binds his conscience. It is admitted, on all hands, that there are cases in which its obligation ceases. What those cases are each man determines for himself, but under his two-fold responsibility to his country and to God. If through passion or any other cause, he errs as to what constitutes justifiable homicide, he must bear the penalty attached to murder by the law of God and man. It is precisely so in the case before us. God has commanded us to obey the magistrate as his minister and representative. If we err in our judgment as to the cases in which that command ceases to be binding, we fall into the hands of justice both human and divine. Can more than this be necessary? Can any thing be gained by trying to make God require us to break his own commands? Can conscience be made to sanction the violation of the moral law? Is not this the way to destroy all moral distinctions, and to prostrate the authority of conscience, and with it the very foundation of civil government? Is not all history full of the dreadful consequences of the doctrine that human laws can make sin obligatory, and that those in authority can judge for the people what is sin? What more than this is needed to justify all the persecutions for righteousness sake since the world began? What hope could there be, on this ground, for the preservation of religion or virtue in any nation on the earth? If the principle be once established that the people are bound to obey all human laws, or that they are not to judge for themselves when their duty to God requires them to refuse such obedience, then there is not only an end of all civil and religious liberty, but the very nature of civil government as a divine institution is destroyed. It becomes first atheistical, and then diabolical. Then the massacre of St. Bartholomew's, the decrees of the French National Assembly, and the laws of Pagan Rome against Christians, and of its Papal successor against Protestants, were entitled to reverent obedience. Then too may any infidel party which gains the ascendancy in a state, as has happened of late in Switzerland, render it morally obligatory upon all ministers to close their churches, and on the people to renounce the gospel. This is not an age or state of the world in which to advance such doctrines. There are too many evidences of the gathering powers of evil to render it expedient to exalt the authority of man above that of God, or emancipate men from subjection to their Master in heaven, that they may become more obedient to their masters on earth. We are advocating the cause of civil government, of the stability and authority of human laws, when we make every thing rest on the authority of God, and when we limit every human power by subordinating it to him. We hold, therefore, that it is not only one of the plainest principles of morals that no immoral law can bind the conscience, and that every man must judge of its character for himself and on his own responsibility, but that this doctrine is essential to all religious liberty and to the religious sanction of civil government. If you deny this principle, you thereby deny that government is a divine institution, and denying that, you deprive it of its vital energy, and send it tottering to a dishonoured grave.

But here the great practical question arises, What is to be done when the law of the land comes into conflict with the law of God-or, which is to us the same thing, with our convictions of what that law demands? In answer to this question we would remark, in the first place, that in most cases the majority of the people have nothing to do, except peaceably to use their influence to have the law repealed. The mass of the people have nothing actively to do with the laws. Very few enactments of the government touch one in a thousand in the population. We may think a protective tariff not only inexpedient, but unequal and therefore unjust. But we have nothing to do with it. We are not responsible for it, and are not called upon to enforce it. The remark applies even to laws of a higher character, such, e. g. as a law proclaiming an unjust war; forbidding the introduction of the Bible into public schools; requiring homage or sanction to be given to idolatrous services by public officers,

&c., &c. Such laws do not touch the mass of the people. They do not require them either to do or to abstain from doing, any thing which conscience forbids or enjoins; and therefore their duty in the premises may be limited to the use of legitimate means to have laws of which they disapprove repealed.

In the second place, those executive officers who are called upon to carry into effect a law which requires them to do what their conscience condemns, must resign their office, if they would do their duty to God. Some years since, General Maitland (if we remember the name correctly) of the Madras Presidency, in India, resigned a lucrative and honourable post, because he could not conscientiously give the sanction to the Hindu idolatry required by the British authorities. And within the last few months, we have seen hundreds of Hessian officers throw up their commissions rather than trample on the constitution of their country. On the same principles the non-conformists in the time of Charles II. and the ministers of the Free Church of Scotland, in our day, gave up their stipends and their positions, because they could not with a good conscience carry into effect the law of the land. It is not intended that an executive officer should, in all cases, resign his post rather than execute a law which in his private judgment he may regard as unconstitutional or unjust. The responsibility attaches to those who make, and not to those who execute the laws. It is only when the act, which the officer is called upon to perform, involves personal criminality, that he is called upon to decline its execution. Thus in the case of war; a military officer is not the proper judge of its justice. That is not a question between him and the enemy, but between his government and the hostile nation. On the supposition that war itself is not sinful, the act which the military officer is called upon to perform is not criminal, and he may with a good conscience carry out the commands of his government, whatever may be his private opinion of the justice of the war. All such cases no doubt are more or less complicated, and must be decided each on its own merits. The general principle, however, appears plain, that it is only when the act required of an executive officer involves personal criminality, that he is called upon to resign. This is a case that often occurs. In Romish countries, as Malta, for example, British officers have been required to do homage to the host, and on their refusal have been cashiered. An instance of this kind occurred a few years ago, and produced a profound sensation in England. This was clearly a case of great injustice. The command was an unrighteous one. The duty of the officer was to resign rather than obey. Had the military authorities taken a fair view of the question, they must have decided that the command to bow to the host, was not obligatory, because *ultra vires*. But if such an order was insisted upon, the conscientious Protestant must resign his commission.

The next question is, What is the duty of private citizens in the case supposed, i.e. when the civil law either forbids them to do what God commands, or commands them to do what God forbids? We answer, their duty is not obedience, but submission. These are different things. A law consists of two parts, the precept and the penalty. We obey the one, and submit to the other. When we are required by the law to do what our conscience pronounces to be sinful, we cannot obey the precept, but we are bound to submit without resistance to the penalty. We are not authorized to abrogate the law; nor forcibly to resist its execution, no matter how great its injustice or cruelty. On this principle holy men have acted in all ages. The apostles did not obey the precept of the Jewish laws forbidding them to preach Christ, but neither did they resist the execution of the penalty attached to the violation of those laws. Thus it was with all the martyrs, they would not offer incense to idols, but refused not to be led to the stake. Had Cranmer, on the ground of the iniquity of the law condemning him to death, killed the officers who came to carry it into effect, he would have been guilty of murder. Here is the great difference which is often overlooked. The right of self-defence is appealed to as justifying resistance even to death against all attempts to deprive us of our liberty. We have this right in reference to unauthorized individuals, but not in reference to the officers of the law. Had men without authority entered Cranmer's house and attempted to take his life, his resistance, even if attended with the loss of life, would have been justifiable. But no man has the right to resist the execution of the law. What could be more iniquitous than the laws condemning men to death for the worship of God. Yet to these laws Christians and Protestants yielded unresisting submission. This an obvious duty flowing from the divine institution of government. There is no power but of God, and the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Thus Paul reasoned. If the power is of God, it cannot be rightfully resisted; it must be obeyed or submitted to. Are wicked, tyrannical, pagan powers of God? Certainly they are. Does not he order all things? Does any man become a king without God's permission granted in mercy or in judgment? Was not Nero to be recognised as emperor? Would it not be a sin to refuse submission to

Nicholas of Russia, or to the Sultan of Turkey? Are rulers to be obeyed only for their goodness? Is it only kind and reasonable masters, parents, or husbands who are to be recognised as such? It is no doubt true that in no case is unlimited authority granted to men; and that obedience to the precepts of our superiors is limited by the nature of their office, and by the moral law; but this leaves their authority untouched, and the obligation to submission where we cannot obey, unimpaired.

Have we then got back to the old doctrine of "passive obedience" by another route? Not at all. The scriptural rule above recited relates to individuals. It prescribes the duty of submission even to unjust and wicked laws on the part of men in their separate capacity; but it does not deny the right of revolution as existing in the community. What the scriptures forbid is that any man should undertake to resist the law. They do not forbid either change in the laws or change in the government. There is an obvious difference between these two things, viz: the right of resistance on the part of individuals, and the right of revolution on the part of the people. This latter right we argue from the divine institution of government itself. God has revealed his will that government should exist, but he has not prescribed the form which it shall assume. In other words he has commanded men to organize such government, but has left the form to be determined by themselves. This is a necessary inference. It follows from the mere silence of scripture and nature on this subject, that it is left free to the determination of those to whom the general command is given. In the next place, this right is to be inferred from the design of civil government. That design is the welfare of the people. It is the promotion of their physical and moral improvement; the security of life and property; the punishment of evil doers, and the praise of those who do well. If such is the end which God designs government to answer, it must be his will that it should be made to accomplish that purpose, and consequently that it may be changed from time to time so as to secure that end. No one form of government is adapted to all states of society, any more than one suit of clothes is proper to all stages of life. The end for which clothing is designed, supposes the right to adapt it to that end. In like manner the end government is intended to answer, supposes the right to modify it whenever such modification is necessary. If God commands men to accomplish certain ends, and does not prescribe the means, he does thereby leave the choice of the means to their discretion. And any institution which fails to accomplish the end intended by it, if it has not a divine sanction as to its form, may lawfully be so changed as to suit the purpose for which it was appointed. We hold therefore that the people have by divine right the authority to change, not only their rulers but their form of government, whenever the one or the other, instead of promoting the well-being of the community, is unjust or injurious. This is a right which, like all other prerogatives may be exercised unwisely, capriciously, or even unjustly, but still it is not to be denied. It has been recognised and exercised in all ages of the world, and with the sanction of the best of men. It is as unavoidable and healthful as the changes in the body to adapt it to the increasing vigour of the mind, in its progress from infancy to age. The progress of society depends on the exercise of this right. It is impossible that its powers should be developed, if it were to be forever wrapt up in its swaddling clothes, or confined as a mummy. The early Christians submitted quietly to the unjust laws of their Pagan oppressors, until the mass of the community become Christians, and then they revolutionized the government. Protestants acted in the same way with their papal rulers. So did our forefathers, and so may any people whose form of government no longer answers the end for which God has commanded civil government to be instituted. The Quakers are now a minority in all the countries in which they exist, and furnish an edifying example of submission to laws which they cannot conscientiously obey. But should they come, in any political society, to be the controlling power, it is plain they would have the right to conduct it on their own principles.

The right of revolution therefore is really embedded in the right to serve God. A government which interferes with that service, which commands what God-forbids, or forbids what he commands, we are bound by our duty to him to change as soon as we have the power. If this is not so, then God has subjected his people to the necessity of always submitting to punishment for obeying his commands, and has cut them off from the only means which can secure their peaceful and secure enjoyment of the liberty to do his will. No one, however, in our land, or of the race to which we belong, will be disposed to question the right of the people to change their form of government. Our history forbids all diversity of sentiment on this subject. We are only concerned to show that the scriptural doctrine of civil government is perfectly consistent with that right; or rather that the right is one of the logical deductions from that doctrine.

We have thus endeavoured to prove that government is a divine institution; that obedience to the laws is a religious duty; that such obedience is due in all cases in which it can be rendered with a good conscience; that

when obedience cannot be yielded without sinning against God, then our duty as individuals is quietly to submit to the infliction of the penalty attached to disobedience; and that the right of resistance or of revolution rests only in the body of people for whose benefit government is instituted. The application of these principles to the case of the fugitive slave law is so obvious, as hardly to justify remark. The great body of the people regard that law as consistent with the constitution of the country and the law of God. Their duty, therefore, in the premises, whether they think it wise or unwise, is perfectly plain. Those who take the opposite view of the law, having in the great majority of cases, nothing to do with enforcing it, are in no measure responsible for it. Their duty is limited to the use of peaceable and constitutional means to get it repealed. A large part of the people of this country thought the acquisition of Louisiana; the admission of Texas into the union by a simple resolution; the late Mexican war; were either unjust or unconstitutional, but there was no resistance to these measures. None was made, and none would have been justifiable. So in the present case, as the people generally are not called upon either to do, or to forbear from doing, anything their conscience forbids, all resistance to the operation of this law on their part must be without excuse. With regard to the executive officers, whose province it is to carry the law into effect, though some of them may disapprove of it as unwise, harsh, or oppressive, still they are bound to execute it, unless they believe the specific act which they are called upon to perform involves personal criminality, and then their duty is the resignation of their office, and not resistance to the law. There is the most obvious difference between an officer being called upon, for example, to execute a decision of a court, which in his private opinion he thinks unjust, and his being called upon to blaspheme, or commit murder. The latter involves personal guilt, the former does not. He is not the judge of the equity or propriety of the decision which he is required to carry into effect. It is evident that the wheels of society would be stopped if every officer of the government, and every minister of justice should feel that he is authorized to sit in judgment on the wisdom or righteousness of any law he was called upon to execute. He is responsible for his own acts, and not for the judgments of others, and therefore when the execution of a law or of a command of a superior does not require him to sin, he is free to obey.

What, however we have had most at heart in the preparation of this article, is the exhibition of the great principle that; all authority reposes on God; that all our obligations terminate on him; that government is not a mere voluntary compact, and obedience to law an obligation which rests on the consent of the governed. We regard this as a matter of primary importance. The character of men and of communities depends, to a great extent on their faith. The theory of morals which they adopt determines their moral character. If they assume that expediency is the rule of duty, that a thing is right because it produces happiness, or wrong because it produces misery, that this tendency is not merely the test between right and wrong, but the ground of the distinction, then, the specific idea of moral excellence and obligation is lost. All questions of duty are merged into a calculation of profit and loss. There is no sense of God; reason or society takes his place, and an irreligious, calculating cast of character is the inevitable result. This is counteracted in individuals and the community by various causes, for neither the character of a man nor that of a society is determined by any one opinion; but its injurious influence may nevertheless be most manifest and deplorable. No man can fail to see the deteriorating influence of this theory of morals on public character both in this country and in England. If we would make men religious and moral, instead of merely cute, let us place God before them; let us teach them that his will is the ground of their obligations; that they are responsible to him for all their acts; that their allegiance as moral agents is not to reason or to society, but to the heart-searching God; that the obligation to obey the laws of the land does not rest on their consent to them, but to the fact government is of God; that those who resist the magistrate, resist the ordinance of God, and that they who resist, shall receive unto themselves damnation. This is the only doctrine which can give stability either to morals or to government. Man's allegiance is not to reason in the abstract, nor to society, but to a personal God, who has power to destroy both soul and body in hell. This is a law revealed in the constitution of our nature, as well as by the lips of Christ. And to no other sovereign can the soul yield rational obedience. We might as well attempt to substitute some mechanical contrivance of our own, for the law of gravitation, as a means of keeping the planets in their orbits, as to expect to govern men by any thing else than the fear of an Infinite God.

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This comprehensive list represents a great source for further in-depth study.

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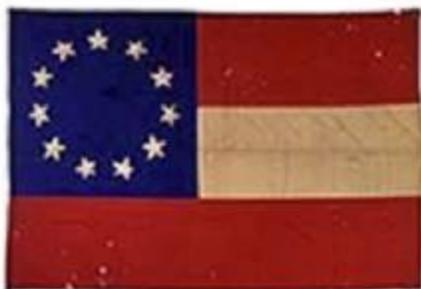
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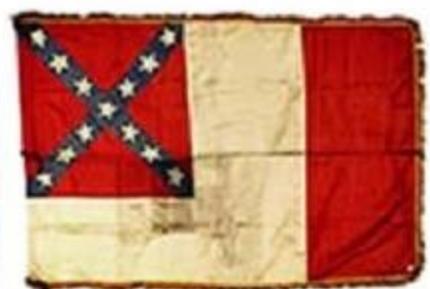
END OF THE SERIES!



1st National Confederate



2nd National Confederate



3rd National Confederate

The Confederate States of America!

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

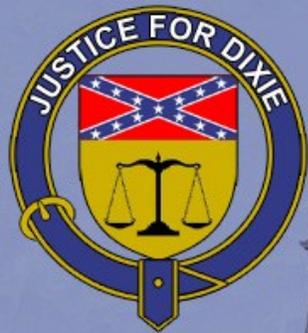
Calendar

Upcoming Schedule of Events

02/14/15	<u>Camp 1848 Sweetheart Soiree</u>	Gainesville, TX
03/21/15	Camp 2129 New Marker Dedication	Madisonville, TX
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

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





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

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

Company Overview

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



Mission

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

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

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

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

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

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

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

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!

Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"

www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

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

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

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

Events & Functions

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



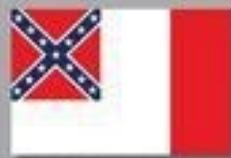
Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag



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

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

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

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

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

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

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

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

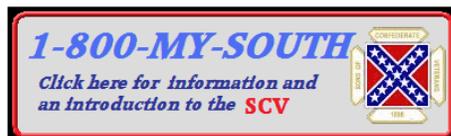
How Do I Join The Sons of Confederate Veterans?



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



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



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

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

CHARGE TO THE SONS OF CONFEDERATE VETERANS

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

Lt. General Stephen Dill Lee,
Commander General

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