



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

April 2014

This month's meeting features a special presentation:

Dr. Richard Montgomery Two Myths in the Lost Cause



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



Contact us: www.belocamp.com (coming soon!)

Belocamp49@hotmail.com

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

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

Texas Division: www.texas-scv.org

National: www.scv.org

<http://1800mydixie.com/>

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

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

Our Next Meeting:

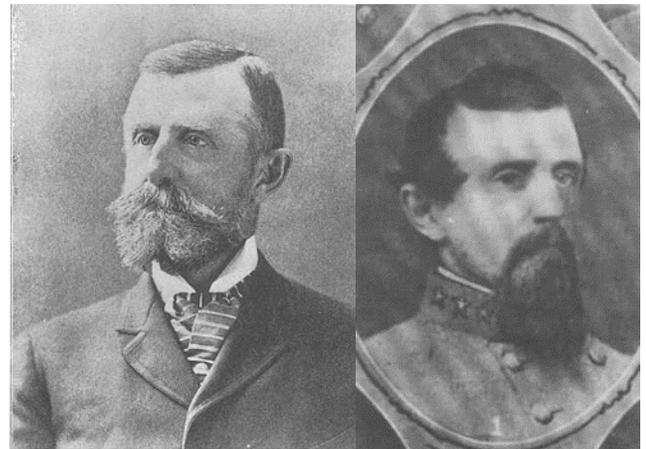
Thursday, April 3rd: 7:00 pm

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!





COMMANDER'S REPORT



Compatriots,

Three big pieces of news for April:

It brings me much honor to announce that Belo Camp and the Texas SCV have been invited to march in the Medal of Honor parade on Saturday, April 12th in Gainesville. This celebration is a truly unique event; it's the largest gathering of Medal of Honor award recipients in the United States. It's also the only parade in the country which features these award winners in one place.

I'm proud to accept the invitation of the city of Gainesville to participate. I'm equally proud to announce that, for the first time, SCV members without uniform are encouraged to march! I will be there with dress shirt, tie, and flag in hand and look forward to seeing you march with us! Lineup is at 9am. Please contact your brigade commander for details. Here is a link for more info...

<http://www.medalofhonorhostcity.com/>

Second, the Executive Committee met a week ago and finalized our plans for the remainder of 2014. These plans include the announcement of our new website, www.belocamp.com, which is currently under construction. We also discussed some objectives that will begin unfolding before year's end. So stay tuned!

Finally, I want to invite you to our next meeting, Thursday, April 3. Our special guest speaker is Dr. Richard Montgomery. His topic: Another Look at Two Myths in the Lost Cause. We look forward to having Dr. Montgomery in camp and look forward to seeing you there!

Bless GOD, Deo Vindice,

Kevin Newsom
Commander
Belo Camp 49 SCV
Dallas, Texas

214-422-1778





1ST LT. COMMANDER'S REPORT



We had a terrific presentation at our March meeting by Tom Ridenour on the Confederate Constitution. I can promise you that all in attendance learned a great deal about our founding fathers, the struggle around the Constitutional Convention about State's rights and centralized government. Tom laid the framework for the intent and purpose behind the US Constitution, and how the drafters of the Confederate Constitution tried to return the Confederacy to those ideals.

Next Meeting

This month we will have a special guest speaker, Dr. Richard Montgomery. Dr. Montgomery has authored a book entitled *Another Look at Six Myths in the Lost Cause* and copies will be available at the meeting for purchase. Dr. Montgomery will focus on two of the myths in this presentation. First, he will deal with the myth that the War Between the States was fought over slavery. Secondly, Dr. Montgomery will speak on the myth that only the North had men of color in their ranks. These will be important words for us as we combat these common myths in society.

Dr. Montgomery was born and raised in Corpus Christi and has degrees from Howard Payne University, Southwestern Baptist Theological Seminary and Covington Theological Seminary. He is currently the pastor of Cooper Creek Baptist Church in Denton, Texas where he is in his 10th year of ministry. Dr. Montgomery has been married to his wife, Cherie, for 35 years and they have two daughters and five grandchildren.

Dr. Montgomery told me his interest in the things of Southern culture and specifically, the Confederacy, goes all the way back to his teen-age years. In his own words: "I found that the more diligent study of primary sources, my desire was to hopefully make some small difference in my little world on this important subject of history. History books, the media, school systems and on, and on, and on, abound in falsehoods and inaccuracies of Confederate and Southern history. It is a just and righteous cause."

Looking Ahead

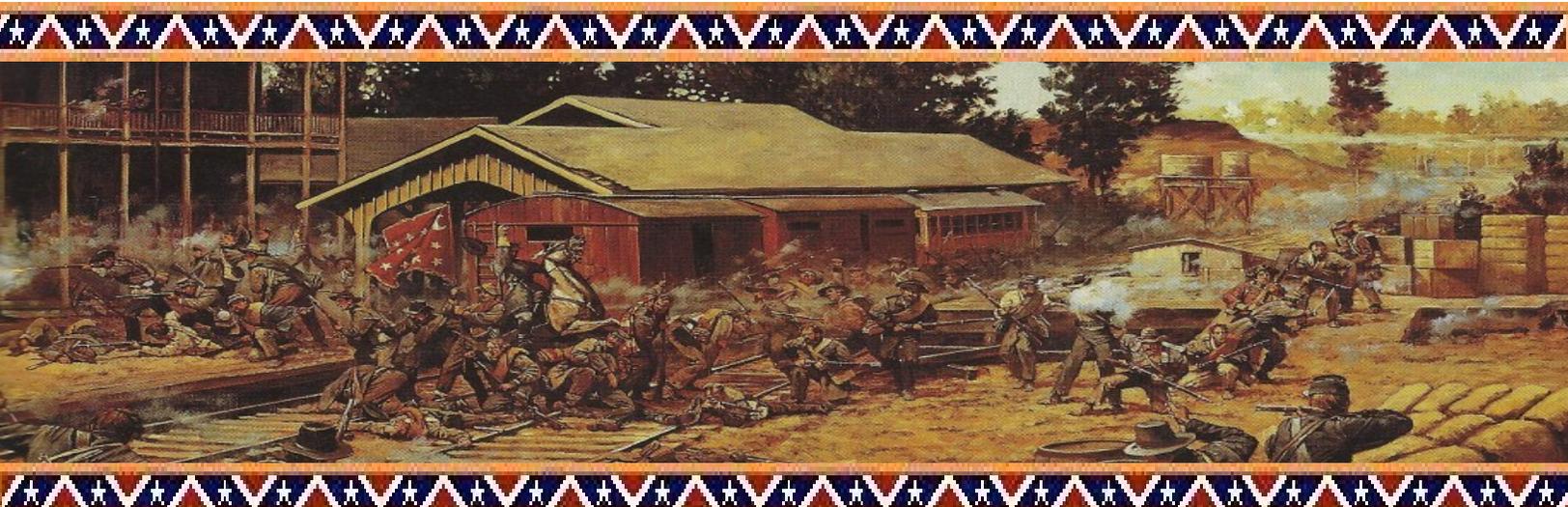
Here are our planned programs for the next three months so you can get excited and invite friends:

<u>Date</u>	<u>Speaker</u>	<u>Topic</u>
5/1/2014	Kevin Crouch	The Lives and Times of Jackson & Lee
6/5/2014	Paul Gramling Jr.	What You Need to Know About Heritage Defense and Heritage Offense
7/3/2014	Charles Heard	The Knights of the Golden Circle

Big Time Events

Please be sure to mark your calendars for two BIG TIME events that Belo Camp will be hosting later this year. The first is an evening of Southern and Celtic music with recording artist Jed Marum on October 2, 2014. The second is a presentation at our December meeting by Susan Hathaway, founder of the Virginia Flaggers. Kudos to Kyle Sims for helping arrange such a celebrity appearance.-

1st Lt Commander Mark Nash





Chaplain's Corner

Good News!



This old world has seen some dark days. But the darkest day of all was when Christ was crucified. Cruel hands forced Him outside the city walls of Jerusalem, where they nailed Him to a cross. He hung there from nine in the morning until three in the afternoon, while His heart broke for you and me. Even the sun refused to shine. Yes, the darkest day in human history is the day God's beloved Son met death because of man's sin.

Then two friends, Nicodemus and Joseph of Arimathea, took the body of Jesus down from the cross and carried it to Joseph's new tomb, where they buried the Savior of the world. It's all over. He saved others, but could not save Himself. He performed mighty miracles for others, but now He lies helpless in death. His disciples hid in fear, weeping and saying, "It's all over now. He is dead."

But, death could not hold Him, the grave could not imprison Him. That is the greatest, grandest message ever given to the world. He is alive! His disciples and friends saw Him in His resurrected body many times during the next forty days. They were eye witnesses to the world's greatest truth. We do not worship a dead God, but a living Lord who conquered death and is alive forevermore.

And because He lives, we shall live also. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." (Jn. 11 :25,26) This is the "Good News," the Gospel. He is risen! He is alive! Everything He taught us is true. Everything He promised us is true. He is always with us to comfort, strengthen and guide us in all of life's concerns. (Jn. 14: 16-18) And through Jesus Christ, we have eternal, everlasting life. (Jn. 14: 19)

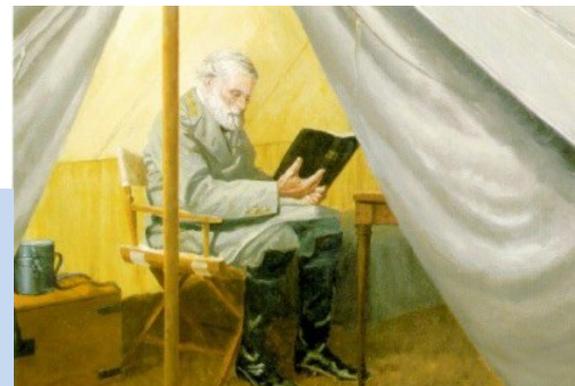
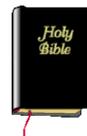
The resurrection also means that we shall see our saved loved ones again. A certain man's mother lived with him and his family. One night as she went upstairs to bed, she stopped at the landing on the stairs, turned to her son and said, "Good night, I'll see you in the morning." The next morning they found her dead in her bed. The son's heart was broken, but he received comfort from remembering the last thing she had said to him was, "Good night. I'll see you in the morning." Our loved ones are going away one by one, but that is not all. That is not the end. Because of the resurrection, we shall see them again...."In the morning."

The resurrection means we will see Jesus. That's the best part. He is the one who loved us, died for us, saved us and made eternal life in glory possible for us, and those we love. Yes, Jesus Christ our Lord is worthy of our complete love and devotion. And it is my Prayer on this Easter Sunday, that every member of the Sons of Confederate Veterans and their families and friends, as well as everyone reading this message, would come to know Christ personally and the "Good News" of His resurrection.

May our Lord Jesus Christ bless each of you as you have need this Easter and always.



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

I regret to report that Dr. Charles Ray Walker passed away on Feb. 28th. Dr. Walker was the last surviving charter member of the Dick Dowling Camp 1295 in Beaumont, which was chartered in July 1968. Dr. Walker's signature is on the document along with those of then Beaumont Mayor Ken Ritter and US Senator John Tower. He served the SCV in several leadership capacities including camp commander and maintained continuous membership for 46 years. Please keep his family in your thoughts and prayers.

I am saddened to inform you of the death of Div.Adj.Cooper Goodson's father on Saturday March 1. Please keep Cooper and his family in your prayers.

Belo Camp 49 Upcoming Meetings: 2014

April 3rd – Dr. Richard Montgomery- Two Myths in the Lost Cause

May 1st – Kevin Crouch – The Lives & Times of Jackson & Lee

June 5th – Paul Gramling, Jr. – What you need to know about Heritage Defence and Heritage Offence.

July 3rd – Charles Heard – Knights of the Golden Circle

August 7th – Kyle Sims – Fishers of Men: Recruiting for the SCV and The Cause

September 4th – Col. John Geider – The New Mexico Campaigns

OCTOBER 2nd SPECIAL EVENT !

An evening with American and Celtic Folk **Singer** songwriter and performer **JED MARUM** at Past Time Lounge. More information to come.

<http://www.jedmarum.com/>

November 6th – Rudy Ray – Fulfilling the Charge!

SATURDAY, December 6th - Mark Nash – Christmas in the Confederacy. (Camp Christmas Party)

December 11th –Susan Frise Hathaway- The Virginia Flaggers Story

2015

January 1st – No Meeting (due to holiday).

SATURDAY, January 17th - W. Michael Hurley – Lee-Jackson Day Presentation

*I am a descendant of
a Confederate
Soldier...*



*And I will honor
my Confederate
Ancestor.*

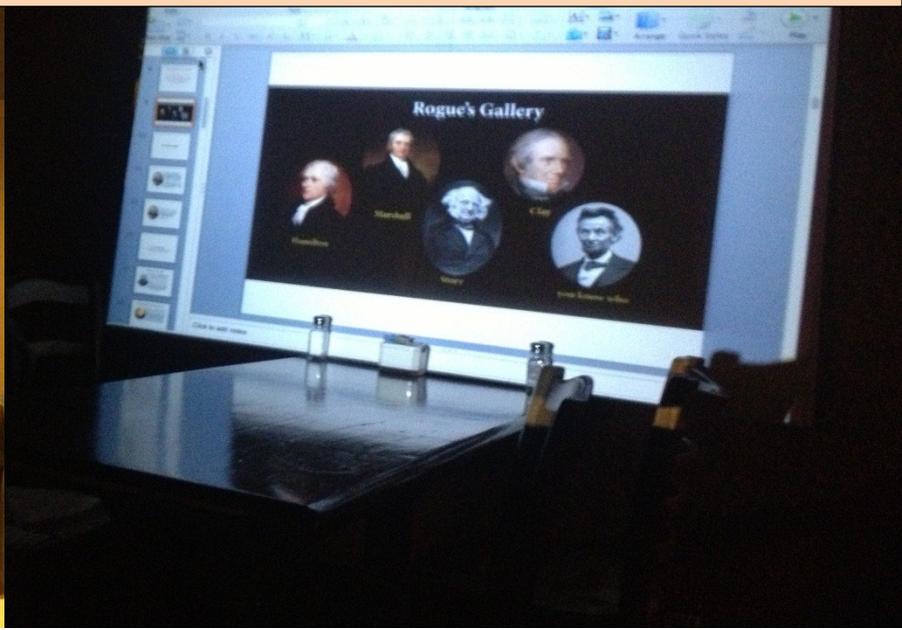


Belo Camp 49 had a very successful March meeting. Camp members opened the meeting with the Salute to the Confederate flag. Commander Kevin Newsom conducted camp business including a report on the recruiting effort at the Irish Festival. 1st Lt. Commander Mark Nash presented an exciting lineup of speakers for the year (see the calendar in this issue).





Tom Ridenour presented a well-researched talk on the Confederate Constitution, our founding fathers, the struggle around the Constitutional Convention about State's rights and centralized government. He showed how the developments by northern interests to usurp power set the stage for our fathers to seek freedom from tyrannical government. Tom laid the framework for the intent and purpose behind the US Constitution, and how the drafters of the Confederate Constitution tried to return the Confederacy to those ideals. Had those ideals been adopted, we would not have many of the abuses we have in today's federal government.



Coming OCTOBER 2nd

*An A.H. Belo Camp 49
SPECIAL EVENT!*



An Evening with Jed Marum!

Singer songwriter and performer **Jed Marum** brings **American and Celtic Folk music** to festival, club and concert stages around the country. Since 1999 he has published over a dozen albums, licensed music to film and TV projects and works over 150 shows each year all over the Country.

Venue: Past Time lounge. More information to come!



Help the **SAM DAVIS YOUTH CAMP with this Project:
From Kirk Lyons**

Talk to your SCV Camp - we need to raise \$500 to help the national SCV buy the 25' X 40' Battleflag.

An old friend of the SLRC needs to sell this 25'X40' sewn Cotton bunting battleflag used in one of the "Final Destination" movies (We think Final destination 4).

THE SCV is buying this flag for \$1850 - I have pledged to raise \$500 of that on behalf of the Sam Davis Camp - so we will be entitled to use it.

Send your donation to:

Sam Davis Camp LLC

c/o Kirk D. Lyons

PO Box 1237

Black Mountain, NC 28711

note on check: for **GIANT FLAG.**

The PLEDGE OF ALLEGIANCE -Part III BASED ON THE OATHS DEMANDED BY LINCOLN REPUBLICANS

Part 3 of a 3 commentary by Joan Hough



Confederate prisoners of war, taking the loyalty oath, at Rock Island's military prison.

Our Pledge of Allegiance with its “Democracy” and “Indivisible” lies was a pledge created by declared Socialist Francis Bellamy and was based on those horrendous oaths forced on defeated Confederates during that over ten year period following the Southern Surrender at Appomattox.

Sometimes in that shameful period of American history, known as “Reconstruction,” the world acclaimed Confederate military leader, General Robert E. Lee told former Governor of Texas, Fletcher Stockdale, “Governor, if I had foreseen the use those people designed to make of their victory, there would have been no surrender at Appomattox Courthouse; no sir, not by me. Had I foreseen these results of subjugation, I would have preferred to die at Appomattox with my brave men, my sword in my right hand.” (DiLorenzo, Thomas J. The Real Lincoln. p. 201)

Lee, a moral man, would never have performed as did the Generals assigned to govern the Southern states, so he viewed their cruel actions with unmitigated horror and revulsion.

In the words found in the oaths the Republicans created and pushed on the South, can be found the total vengeful hatred they had for the Americans who had defied the unjust tariff laws of the Republican government. (Yes, Money is the root of all evil.) Unless a Southern male took the Republican oath, he was subjected to unbelievable punitive consequences; his family, also suffered intensely; yet the words of the oaths, prevented almost all adult white Southern males from taking them. Reconstruction continued the aggression on the South in a manner which, even today, is still felt by descendants of long dead Confederates. It completed the economic destruction of the South and its people, and left its mark on today's Southern children (white and black) and most other Southerners (Foreign languages on voting ballots, guilt trips encouraged by University professors and school teachers, anti-South Supreme Court judges, and continued Southern poverty--all a result.)

Fearing world opinion, after their genocide inflicted on Southern women and children and old folks, the Republicans did not dare perform wholesale slaughtering of the surrendered people, and replace them completely with good Northeastern Republicans, as had been a desired aim, instead they chose to reduce all white Southerners to a state of enslavement while they, the conquerors, wallowed in the glory of total, absolute Republican power over people they, with overwhelming numbers, had vanquished with bullets and sabers—committing what they considered as “justified” genocide in order to do so. The conquerors began to delude themselves and their back home Republicans that their fight had been noble and just and there had never existed such a thing as States Rights and, never existed an American right of secession.—because (silly of sillies) the Union existed before the states!

Following are two of the oaths the Republicans so proudly used to complete their warfare on the white people of the South. Military dictators in ten Southern States saw fit to use these oaths in order to replace white Southerners in commerce, government, the schools, the law, and even the clergy—to replace all with good Republican carpet baggers or black men sworn to vote Republican.

The Ironclad Oath was administered during over ten years of Reconstruction by the Republican Military Dictators throughout the South and even after it was declared illegal by Congress. It required every white male to swear he had never borne arms against the Union or supported the Confederacy.

I, ____ of ____ parish/county of _____, and state of ____ do solemnly ____ that I have never voluntarily borne arms against the United States since I have been a citizen thereof; that I have voluntarily given no aid, countenance, counsel, or encouragement to persons engaged in armed hostility thereto; that I have neither sought, not accepted, nor attempted to exercise the functions of any office whatever, under any authority, or PRETENDED GOVERNMENT AUTHORITY, power or CONSTITUTION, within the United States hostile or inimical thereto.....

Another version of the Ironclad Oath was administered in my state of Louisiana.

I, _____, do solemnly swear, (or affirm,) in the presence of Almighty God, that I am a citizen of the State of ____; that I have resided in said State for ____ months next preceding this day, and now reside in the county of _____, or the parish of _____, in said State, (as the case may be;_) that I am ____ years old; that I have not been disfranchised for participation in any rebellion or civil war against the United States, nor for felony committed against the laws of any State or of the United States; that I have never been a member of any State legislature, nor held any executive or judicial office in any State and afterwards engaged in insurrection or rebellion against the United States or given aid or comfort to the enemies thereof; that I will faithfully support the Constitution and obey the laws of the United States, and will, to the best of my ability, encourage others so to do, so help me God.

The Missouri Loyalty Oath

When the Missouri Court judges attempted to overthrow the Missouri Loyalty oath, they were removed from the Court. This law may have been the forerunner of the Loyalty oaths imposed in ten of the South's states. It was passed in Missouri in June 1862:

The Missouri State Convention established a loyalty oath in three forms—one for all voters, one for all candidates for civil offices and one for all jurymen, attorneys, corporate officials, the president, professors, and curators of the University of Missouri; all teachers and trustees of the state's common schools; and all clergymen. Failure to take the oath resulted in disfranchisement and/or removal from office in Missouri, but penalties were more severe in the states of the deep South.

“At any election held by the people under this Constitution, or in pursuance of any law of this State, or under any ordinance or by-law of any municipal corporation, no person shall be deemed a qualified voter, who has ever been in armed hostility to the United States, or to the lawful authorities thereof, or to the Government of this State; or has ever given aid, comfort, countenance, or support to persons engaged in any such hostility; or has ever, in any manner, adhered to the enemies, foreign or domestic, of the United States, either by contributing to them, or by unlawfully sending within their lines, money, goods, letters or information; or has ever disloyally held communication with such enemies; or has ever advised or aided any person to enter the service of such enemies; or has ever, by act or word, manifested his adherence to the cause of such enemies, or his desire for their triumph over the arms of the United States, or his sympathy with those engaged in exciting or carrying on rebellion against the United States; or has ever, except under overpowering compulsion, submitted to the authority, or been in the service, of the so-called "Confederate States of America"; or has left this State, and gone within the lines of the armies of the so-called "Confederate States of America," with the purpose of adhering to said States or armies; or has ever been a member of, or connected with, any order, society, or organization, inimical to the Government of the United States, . . . or has ever been engaged in guerrilla warfare against loyal inhabitants of the United States, or in that description of marauding commonly known as "bushwhacking;" or has ever knowingly and willingly harbored, aided, or countenanced, any person so engaged;. . . nor shall any such person be capable of holding, in this State, any office of honor, trust, or profit, under its authority; or of being an officer, councilman, director, trustee, or other manager of any corporation, public or private, now existing or hereafter established by its authority; or of acting as a professor or teacher in any educational institution, or in any common or other school; or of holding any real estate, or other property, in trust for the use of any church, religious society, or congregation. . . .” www.sos.mo.gov

THE REPUBLICANS PREACHED SECESSION WAS TREASON

Most Southerners in the 1800s were well aware that each Southern state had, as its right, the right to secede from the Union. It must have been a sickening experience, for the Southerners who agreed, in many instances because of their children's hunger, to recite the words of lie-filled oaths-- to recite words that were a perversion of the truth known to all persons able to understand the U.S. Constitution. (Understanding was not a difficult task because the Constitution had been written to be understood by ordinary Americans.) Southerners knew that some Southern states had even entered into the legal union with the rest of the states, while legally and fully preserving in black and white their right to secede. Southerners, also, had knowledge passed down in their families from their Revolutionary War grandfathers concerning the Treaty of Paris in which the King of England acknowledged the sovereignty of each separate state. (Surprising, isn't it that this truth has for so long been concealed from the American public.)

During Reconstruction, Confederates were denied the vote, and served the Union as tax-paying bond slaves unless they took the loyalty oath. Their states were denied representation in Congress, until an enormous portion of their population took the oaths. All white males were supposed to take the oath and punishment rendered in one way or

another if they failed to do so. State governors were not allowed to take the oath and without trial and no warning, were sent to prison. Mayors suffered a similar fate. Persons who were thought to possess land worth 20,000 dollars were not allowed to take the oath. (Most were not allowed to keep that land for any length of time.)

Over ten years of Reconstruction produced a second Republican rape of the South involving theft of many, many thousands of acres of land from the true owners. By hook and, literally, by crook and humongous taxes, much of this land was acquired by the same large corporations which had put Lincoln and the Republican Party into power. The Railroads became owners of huge sections of Southern land, but, oddly, railroads were seldom built. Folks grew richer, but they were not Southerners. Mining corporations and timber companies obtained large portions of the land forcibly taken from Southern owners. Taxes were made so high that the true owners lost their land and often Republican officials became the new owners. The South was crippled by an orgy of flagrant, scandalous, political corruption. Corporate “front men” bribed black legislators and white Carpet bagger ones, so carpet baggers acquired vast tracts of Southern land. Farms were lost to families forevermore. All across the South the misery of families losing their land and their livelihoods was compounded by hunger.

It was years later before all Southerners received amnesty and their Conquerors “forgave” them enough to let them vote and hold office. Even then their states were blackmailed, but that’s another story. By then, in the North, the lying cover-up of the atrocities of Lincoln’s troops and his puppet governments and his military’s Reconstruction efforts had been completed. Sherman, Grant, Sheridan and others had all morphed out of their true Mephistopheles’ personalities into Jesus’ new disciples, joining Abe Lincoln in Sainthood. (Recently Sherman was honored and his life celebrated in Lancaster Ohio in Sept. 2005. (Those who know not and know not they know not!)

The following two oaths were among the most objectionable ones, captive Southerners were forced to take in order, in many instances, to simply eat. (Note emphasis is this author’s.)

I, ___ of ___ parish/county of ___, and state of ___ do solemnly ___ that I have never voluntarily borne arms against the United States since I have been a citizen thereof; that I have voluntarily given no aid, countenance, counsel, or encouragement to persons engaged in armed hostility thereto; that I have neither sought, not accepted, nor attempted to exercise the functions of any office whatever, under any authority, or PRETENDED GOVERNMENT AUTHORITY, power or CONSTITUTION, within the United States hostile or inimical thereto.....

I, ___, do solemnly swear, (or affirm,) in the presence of Almighty God, that I am a citizen of the State of ___; that I have resided in said State for ___ months next preceding this day, and now reside in the county of ___, or the parish of ___, in said State, (as the case may be; ___) that I am twenty-one years old; that I have not been disfranchised for participation in any rebellion or civil war against the United States, nor for felony committed against the laws of any State or of the United States; that I have never been a member of any State legislature, nor held any executive or judicial office in any State and afterwards engaged in insurrection or rebellion against the United States or given aid or comfort to the enemies thereof; that I will faithfully support the Constitution and obey the laws of the United States, and will, to the best of my ability, encourage others so to do, so help me God.

The Lincoln Republican Party with the United States Government, held tightly in its claws, inflicted a planned, deliberate, horrible and unjust injury to the people of the South. In the years past the 1860’s, each Congress, each President and each member of the Supreme Court have, acting in collusion, covered up the monstrous evils committed by the Lincoln Republicans. When Southern politicians finally appeared back on the nation’s scene, they were forced to kowtow to the status quo and in doing so, sold out the truth and left the South’s children (future voters) mired in lie-teaching schools.

It is past time that the United States government freely admits that injustices of monumental scope were done to the South. The US government should admit that the South was right, (just as Donald and Ronald Kennedy have stated in their book by that Title), that all states in the U.S., in fact, had the Constitutional, moral and legal right to secede from the Union and to form a separate government with its own Constitution.

Let our leaders in government admit that Lincoln deliberately had his troops burn the homes and destroy the food supplies of women and children in cities and on farms without men around, that he approved the mass kidnapping of women and children in Georgia, and that he planned to incite black Southerners to murder white Southerners and cause a race war. Let our leaders acknowledge that Lincoln was not for black equality, but hoped to send all blacks back to Africa. Let the truth be revealed that the War of Northern Aggression was not a Southern Rebellion—not a Civil War-- that the South did not rebel against the Republican government, it simply withdrew from it and then, invaded by it, the South, rightfully, defended itself.

And in the process of truth telling, the U.S. government should let it be announced throughout the land that our Pledge of Allegiance was written for an evil and illegal purpose by a man who despised our Republic. Dwight Eisenhower's addition of the two words--"Under God" -- to the pledge did challenge the original socialist-author's purpose a bit— (Francis Bellamy's socialism recognizes only an all powerful central government as worthy of worship, so the word "God" does water down the fiery ugliness of Francis Bellamy's creation.) But even with the modification, there is still great room for improvement. Unfortunately, we now have an entrenched habit of saying the Pledge of Allegiance. Even knowing that it was designed by Francis Bellamy to make possible the creation of cannon fodder from our young men, it is now so much a part of our American heritage that it would be next to impossible to eliminate it, but we can substitute some new words for some of those old ones. Let us replace the lying words which condition our young to believe that the U.S. Constitution did not when written and does not EVEN NOW prohibit any state from seceding from the Union. Let our pledge reflect the truth----that the United States Central Government, since its American beginning, HAS NEVER BEEN LEGALLY INDIVISIBLE—that any state had in the 1860's and has now the Constitutional right to leave the U.S. nation—that each state reserved that right when it joined the Union.

No matter the bloody swords Lincoln and his Republicans thrust into the gentle heart of the Confederacy, MIGHT does not make RIGHT. THE SOUTH WAS RIGHT! With such in mind, I offer a brave new version of the American Pledge of Allegiance:

I pledge allegiance to the flag of the United States of America and to the compact of sovereign states for which it stands, no Democracy, but a Constitutional Republic under God—legally divisible, with liberty and justice for all citizens.

I hope you will join hands with me and, together, we can take back our Constitutional form of government and, in doing so, restore our UNITED STATES REPUBLIC.

Works of the following authors served as sources for Parts I, II and III of This Pledge of Allegiance Commentary:

Conner, Frank. *The South under Siege 1830-2000.*

Davis, J. A. (Chairman of the Georgia Heritage Council—numerous commentaries published at www.georgiaheritagecouncil.org)

Davis, Jefferson. *Presidential Inaugural Address.*

DiLorenzo, Thomas J. 1. *Lincoln Unmasked*, & 2. *The Real Lincoln.*

Gutzman, R.C. *The Politically Incorrect Guide to the Constitution.*

Kennedy, J.R. & Walter Donald Kennedy. *The South Was Right!*

Kennedy, W. Donald. *Myths of American Slavery.*

Scroggins, Steve. Numerous commentaries written for the Georgia Heritage Council including: *"Lincoln's Hypocrisy.*



Joan Hough

[Joan Hough](#) is a Southern lady from an old Louisiana family now living in Houston, TX. She is the widow of two decorated military husbands. Contact Joan Hough at joanhough@aol.com.
http://georgiaheritagecouncil.org/site2/commentary/hough-pledge_2_092407.phtml



Listen to Pastor John Weaver's excellent sermons.

[The Pledge-History & Problems-1](http://www.sermonaudio.com/sermoninfo.asp?SID=710612106)

<http://www.sermonaudio.com/sermoninfo.asp?SID=710612106>

[The Pledge-History & Problems-2](http://www.sermonaudio.com/sermoninfo.asp?SID=730611024)

<http://www.sermonaudio.com/sermoninfo.asp?SID=730611024>



and Gen. Sherman waged
war on innocent Southern
civilians

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!!!

From the H K Edgerton website:

Francis Bellamy said that one purpose of the **Pledge of Allegiance** was to help accomplish his lifelong goal of making his cousin's socialist fantasy a reality in America. He further stated that the "true reason for allegiance to the Flag" was to indoctrinate American school children in the false history of the American founding that was espoused first by Daniel Webster and, later, by Abraham Lincoln."

DiLorenzo continues by adding, "The truth is that in all of the American founding documents, including the Declaration of Independence, the Articles of Confederation, and the Constitution, the states refer to

themselves as "free and independent." The Treaty of Paris that ended the Revolutionary War was a treaty with the individual, free and independent states, not "the whole people" of the United States...The Bellamy cousins decided that American youth needed to be taught "loyalty to the state" because they realized that the individualism and the love of liberty of the American founding fathers would always stand in the way of achieving the socialist utopia that was described in Looking Backward. America supposedly suffered from too much liberty and not enough equality, said the author of the Pledge of Allegiance.



<http://www.southernheritage411.com/news../287.php>



To Confederate Families:



Want Your Student's Heritage Respected?

Homeschool!

With little more than the stroke of a pen, the Supreme Court of the US has denied Certiorari in the Candice Hardwick Case. Thus ended 10 years of the struggle to vindicate the right of South Carolina Government School students to peaceably wear Confederate emblems. The 4th Circuit Decision, which the Supreme Court has let stand, affirms the school's prerogative to trample student rights. This decision affects students in NC, Virginia, Maryland and West Virginia. Anti-student free speech decisions involving Confederate symbols in the 5th, 6th, 8th, 10 & 11th Circuits of the United States Courts of Appeal are left standing by the Supreme Court Hardwick denial.

And the SLRC's advice to Confederate families with children in government schools: **HOMESCHOOL!**

"The school and the courts will not respect your children's inalienable right to proclaim and be proud of their Southern Heritage, and in all areas of traditional culture it will only get worse!" said Chief Trial Counsel Kirk D. Lyons, Candice Hardwick's attorney for the last 10 years. "Get your kids out of the Government school's, and encourage others to do so. Whatever your inadequacies as a teacher, in most cases you will do a better job at teaching your kids, and they can wear Dixie Outfitter shirts and have Robert E. Lee's Birthday off as a school holiday." Lyons added.

The SLRC will be developing on-line resources for families who choose to homeschool their children. "Homeschooling is do-able when families come together in communities and pool their resources," said Maggie Willis, the SLRC's new homeschool coordinator.

"It says something for the state of this country when Candice Hardwick peaceably displays a Confederate flag over 4 years in situations that do not cause a single act of disruption (facts conceded by the school) and the rule of law fails to protect or even respect her rights," said SLRC Board Chairman Neill H. Payne."

"For Confederate kids the rule of law doesn't exist. The right of free speech for government school children has been placed into the hands of non-elected bureaucrats. We have all lost a measure of freedom with this decision. Confederate kids have NO rights that the school or courts are bound to respect," said Black Confederate activist H. K. Edgerton.

The SLRC will continue to support and litigate on behalf of Confederate kids trapped in government schools, for as Chief Trial Counsel Lyons opined;"Not every family can opt out and besides, when Confederate students positively display their heritage in an honorable manner in an hostile environment, I believe we are duty-bound to try and help them."

The Southern Legal Resource Center advocates on behalf of Southern Heritage & American Liberty

P.O.Box 1235
Black Mountain, NC 28711
828-669-5189
slrc@slrc-csa.org

see SLRC press announcement

[Here.](#)



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

Sam Davis Youth Camp Clifton, Texas



Attention! Young Ladies & Gentlemen!

The Texas Division Sam Davis Youth Camp will be held

Sunday July 27th to Friday August 1st.

Three Mountain Retreat, 1648 FM 182, Clifton, TX 76634.

The deadline for applications is Monday Jul 21, 2014.

The Sam Davis Youth Camp offers an adventure-filled and Christ-centered week-long encampment for youth ages 12 thru 18, in a beautiful Texas hill-country setting. Sponsored by the Texas Division of the SCV, the 2014 camp is accepting applications. This annual event is comfortably hosted at the top of the Hill Country in central Texas at the beautiful Three Mountain Retreat, a scenic 260 acre privately owned Christian Conference Center near Clifton... all of which reflects the beauty of God's creation.

Why should your son or daughter attend the Sam Davis Youth Camp?

In a survey conducted by the Center for Survey Research and Analysis in 2000, 65% of college seniors failed to pass a high school equivalent American history test:

Only 23% correctly identified James Madison as the "Father of the Constitution."

Yet, 98% knew that "Snoop Doggy Dog" is a rapper.

Just over half, 52% knew that George Washington's Farewell Address warned against establishing permanent alliances with foreign governments.

Yet, 99% correctly identified Beavis & Butthead.

What to do?

Today, General Cleburne's words ring all too true. There is no question that the youth of today must run a terrible gauntlet, and that many are struck down along the way by one or more of the politically correct influences which flourish in our schools. Sometimes these youths are from the best homes, with strong families and religious training. With even the most conscientious parenting though, oftentimes in high school or college, even these best & brightest finally succumb to the liberal, politically correct view of history.

This summer, you can help turn the tide. For one week, our Southern young men and ladies (ages 12-20) will gather to hear the truths about the War for Southern Independence. This camp (named for the great young Confederate Sam Davis) will combine fun and recreation with thoughtful instruction in Southern history, the War Between the States, the theology of the South during the War, lessons on Southern heroes, examples of great men of the Faith, and special programs and sessions for our Southern ladies!

We urge you to take advantage of this great opportunity. It is our responsibility to teach our Southern history and culture to the future generations.

Great Activities

Morning Prayer & Devotions
Christian Values & Education
Motivating Guest Speakers
Safe & Friendly Environment
Fine Christian Fellowship
Comfortable Accommodations
Delicious & Nutritious Meals
Cannon & Musket Training
Swimming
Scenic Hayride
Horseback Riding
History Classes & Field Trips
Period Music & Dancing
Confederate Ball & Cotillion

... the week that I spent at the SDYC was one of the most enjoyable weeks of my life! ...

I will be going back again and again.

Andrew Dixon
Mountain View, Missouri

3 Easy Steps to Register!



...OR if you are unable to pay & wish to apply for a SDYC Scholarship...



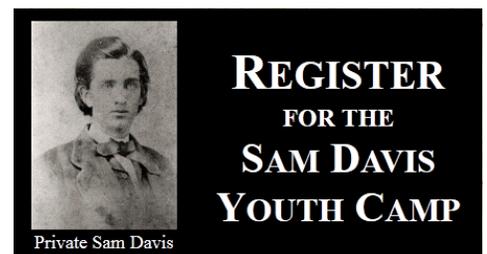
All Application Forms can be found here:
[Application Forms](#)

Scholarships may be available thru your SCV Home Camp.

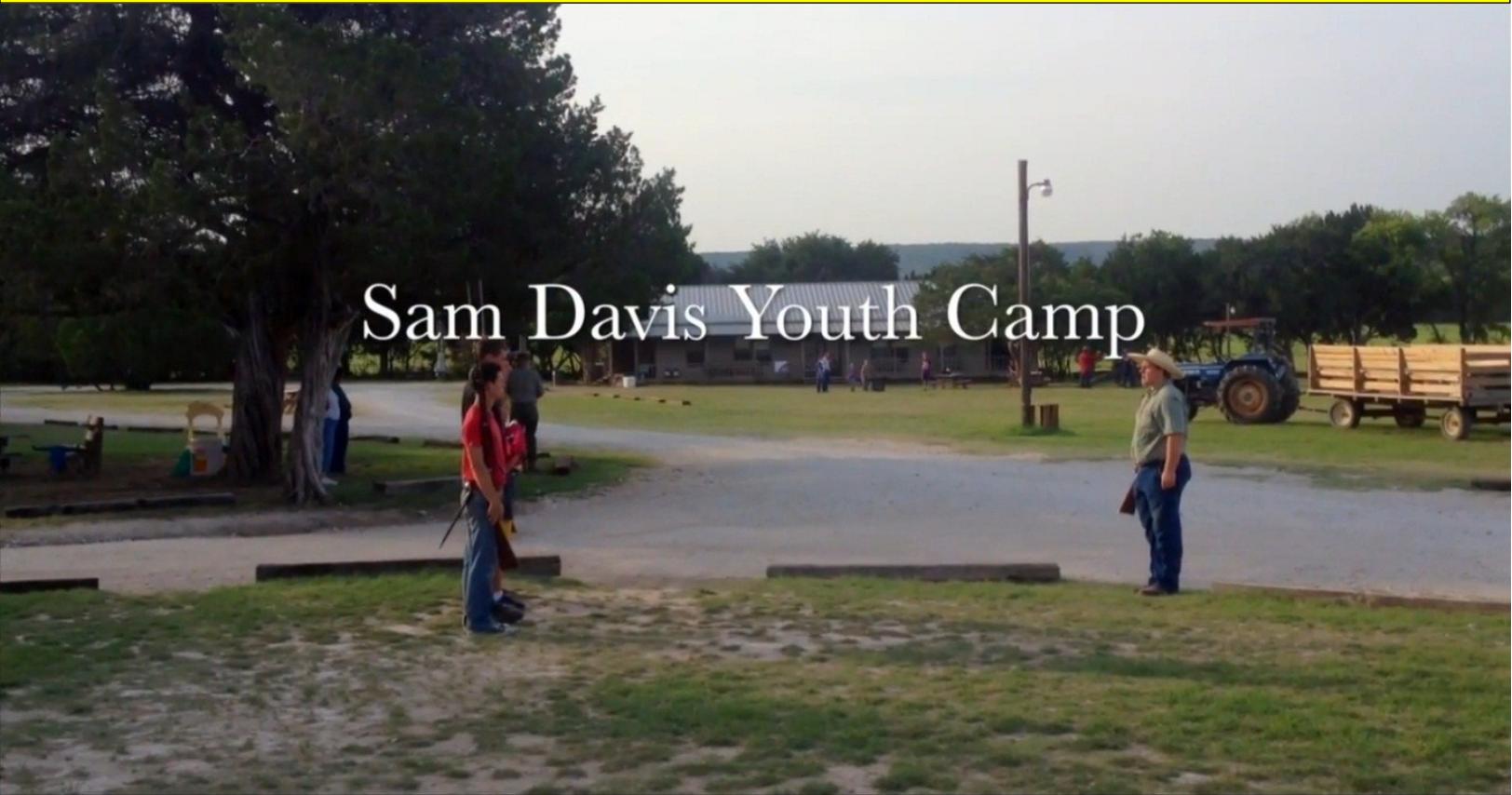
Follow us on [Facebook](#)

For more information please contact:
The Texas Division Sam Davis Youth Camp Coordinator
Bruce Cunningham bvcunningham@gmail.com
(940) 394-6114.

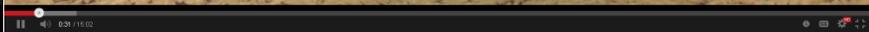
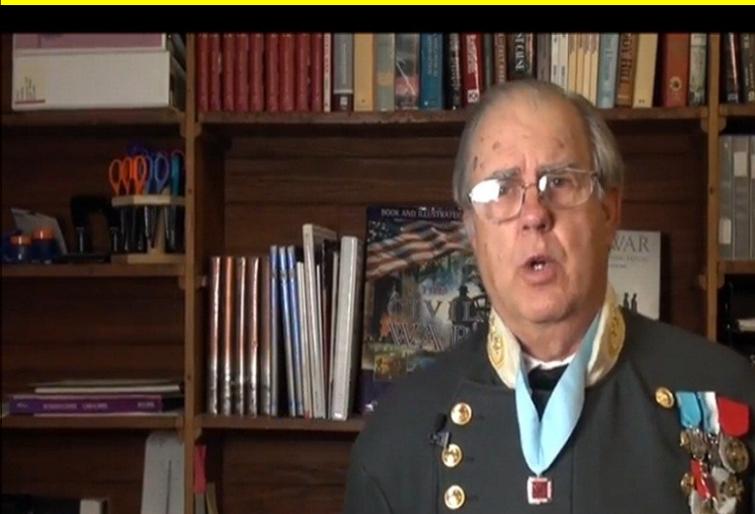
http://scvtexas.org/Sam_Davis_Youth_Camp.html



NEW Sam Davis Youth Camp Documentary Available



Confederate Documentary Producer Tom Ridenour has produced an outstanding new video to promote the Sam Davis Youth Camp program. It makes an excellent stand-alone presentation that can be used at camp meetings to inform members about the benefits and opportunities for our youth at the SCV Sam Davis Youth Camps. The video can be viewed and downloaded at <https://www.youtube.com/watch?v=snuT8MgGbtK> .



my
The Constitution
of The
Confederate States of
America

We, the people of the Confederate States, each State acting for itself, and in its sovereign, and independent character, in order to form a permanent Federal Government, establish justice, ensure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity - to which ends we invoke the favor and guidance of Almighty God - do ordain and establish this Constitution for the Confederate States of America -

The Confederate Constitution

By Randall G. Holcombe

Special interests have long used the democratic political process to produce legislation for their own private benefit, and the U.S. Constitution contains flaws that make this easier. One attempt to remedy these flaws was the Confederate Constitution.

The Confederate Constitutional Convention opened in February 1861. Robert Barnwell Rhett of South Carolina, called the "Father of Secession" for initiating his state's breakoff from the union, thought that the U.S. model was the best. The other 50 delegates agreed. He nominated Howell Cobb, a Georgia attorney and former Speaker of the U.S. House of Representatives, to preside over the meeting, which was completed by March 11, 1861. By the end of that year, 13 states had ratified the new Constitution.

In broad outline, the Confederate Constitution is an amended U.S. Constitution. Even on slavery, there is little difference. Whereas the U.S. Constitution ended the importation of slaves after 1808, the Confederate Constitution simply forbade it. Both constitutions allowed slave ownership, of course.

In fact, slavery only became a constitutional issue after the war had begun. In his 1861 inaugural address, Abraham Lincoln said, "Apprehension seems to exist among the people of the Southern States that by the accession of a Republican administration their property [is] to be endangered.... I have no purpose, directly or indirectly to interfere with the institution of slavery in the United States where it exists.... I believe I have no lawful right to do so, and I have no inclination to do so."

But the differences in the documents, small as they are, are extremely important. The people who wrote the Southern Constitution had lived under the federal one. They knew its strengths, which they tried to copy, and its weaknesses, which they tried to eliminate.

One grave weakness in the U.S. Constitution is the "general welfare" clause, which the Confederate Constitution eliminated.

The U.S. Constitution gives Congress the power to "lay and collect Taxes, Duties, Imposts, and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States."

The Confederate Constitution gave Congress the power "to lay and collect taxes, duties, impost, and excises, for revenue necessary to pay the debts, provide for the common defense, and carry on the Government of the Confederate States..."

The Southern drafters thought the general welfare clause was an open door for any type of government intervention. They were, of course, right.

Immediately following that clause in the Confederate Constitution is a clause that has no parallel in the U.S. Constitution. It affirms strong support for free trade and opposition to protectionism: "but no bounties shall be granted from the Treasury; nor shall any duties or taxes on importation from foreign nations be laid to promote or foster any branch of industry."

The use of tariffs to shelter domestic industries from foreign competition had been an important issue since tariffs were first adopted in 1816. Southern states had borne heavy costs since tariffs protected northern manufacturing at the expense of Southern imports. The South exported agricultural commodities and imported almost all the goods it consumed, either from abroad or from Northern states. Tariffs drastically raised the cost of goods in the Southern states, while most of the tariff revenue was spent in the North.

The Confederate Constitution prevents Congress from appropriating money "for any internal improvement intended to facilitate commerce" except for improvement to facilitate waterway navigation. But "in all such cases, such duties shall be laid on the navigation facilitated thereby, as may be necessary to pay for the costs and expenses thereof..."

"Internal improvements" were pork-barrel public works projects. Thus the Southern Founders sought to prohibit general revenues from being used for the benefit of special interests. Tax revenues were to be spent for programs that benefited everyone, not a specific segment of the population.

In another attack on pork-barrel spending, the Confederate Constitution gave the President a line-item veto. "The President may approve any appropriation and disapprove any other appropriation in the same bill." Anticipating the U.S. Constitutional amendment that would become necessary after Franklin Roosevelt's four terms, the President himself would serve only one, six-year term.

In many circumstances, Confederate appropriations required a two-thirds majority rather than a simple majority. Without the President's request, for example, a two-thirds majority of both Houses would have been necessary for Congress to spend any money. This one provision, if adopted in the U.S. Constitution, would eliminate much of the spending that goes on today.

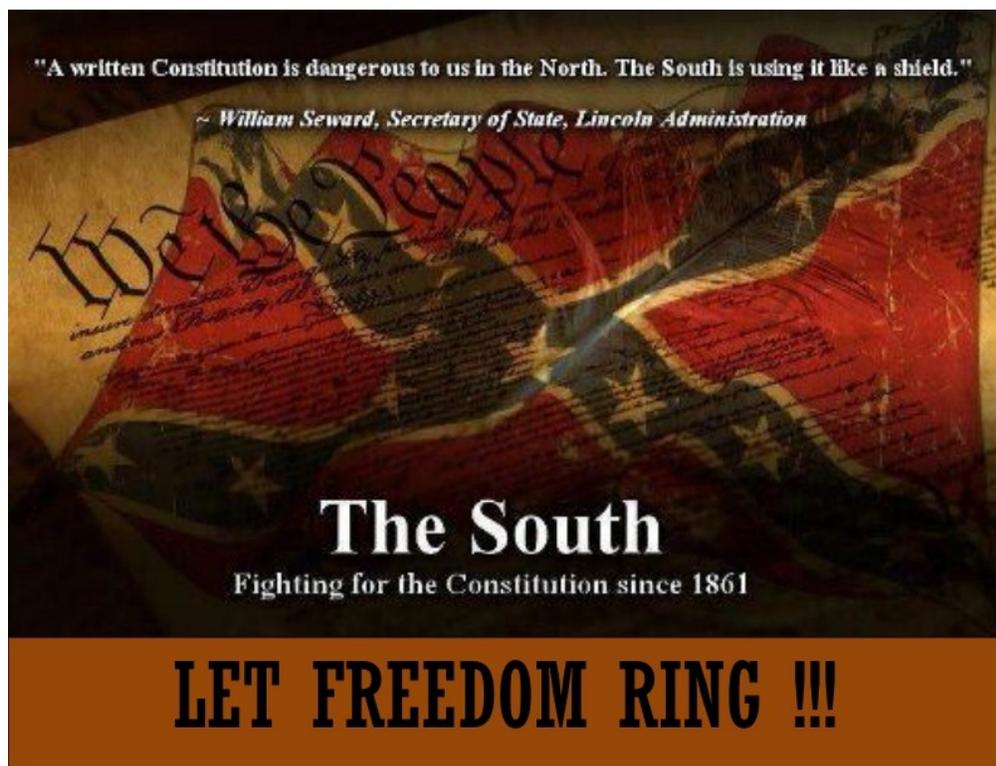
The Confederate Founders also tried to make sure that there would be no open-ended commitments or entitlement programs in the Confederate States. "All bills appropriating money shall specify...the exact amount of each appropriation, and the purposes for which it is made," said the document. "And Congress shall grant no extra compensation to any public contractor, officer, agent, or servant, after such contract shall have been made or such service rendered." Such a provision would have eliminated the cost-overrun," a favorite boondoggle of today's government contractors.

The Confederate Constitution also eliminated omnibus spending bills by requiring all legislation to "relate to but one subject," which had to be "expressed in the title." There would be no "Christmas-tree" appropriations bills or hidden expenditures.

These changes would have had a profound effect in keeping government small and unintrusive. Their inclusion demonstrates much wisdom on the part of Confederate statesmen in improving on the Founding Fathers. Unfortunately, the federal government was not willing to let them give their system a try.

Randall G. Holcombe, an adjunct scholar of the Mises Institute, teaches economics at Florida State University. holcombe@garnet.acns.fsu.edu. June 1992

http://mises.org/freemarket_detail.aspx?control=353



WHAT EVER HAPPENED TO JAWJA'S CONFEDERATE GOLD???

One of Georgia's most lingering and possibly lucrative mysteries is that of the lost Confederate gold. Worth roughly \$100,000 in 1865, when it disappeared, it would be a small fortune in today's dollars--around one million dollars.

On the night of May 24, 1865, two wagon trains filled with gold, one containing the last of the Confederate treasury and the other money from Virginia banks were robbed at Chennault Crossroads in Lincoln County.

Chennault Plantation, owned by Dionysius Chennault who was an elderly planter and Methodist minister, played a significant role in the story. The gold was to be returned to

France who had loaned the money to support the Confederacy. Jefferson Davis had given his word that the gold would be returned regardless of the outcome of the war. Towards the end of the war, Captain Parker of the Navy and a group of other volunteers brought the gold from Richmond, Virginia, to Anderson, South Carolina, by train and from there by wagon hoping to get to Savannah to load it on a waiting ship.

Parker was to camp outside Washington, Georgia, where he was to meet with Jefferson Davis and receive further instructions. Parker's group camped on the Chennault place and then received word to proceed on to Augusta and then Savannah, while avoiding contact with the large number of Union troops present in Georgia.

Accordingly the group set out on their assigned mission, but unfortunately their scouts met Union troops before they got to Augusta. The group returned to the Chennault Plantation. Parker was unable to receive further instructions from Davis because he had already left Washington. It was on this night that the gold disappeared in a hijacking about 100 yards from the porch of the house. One theory says that the treasure was buried at the confluence of the Apalachee and Oconee rivers. Some say that the gold was divided among the locals.

Union troops later came to the Chennault Plantation to find the gold. They tortured the occupants of the house trying to force them to reveal where the gold was hidden but to no avail. The entire Chennault family was taken to Washington, DC to undergo intensive interrogation. They were questioned thoroughly as to the whereabouts of the gold, but the Chennaults could not tell anything that was not already known. They were released a few weeks later and returned to their home in Georgia.

As time went by, the Chennault plantation became known as the "golden farm," and for many years after that people came there to search for the missing gold. Down through the years, many gold coins have been found along the dirt roads near the plantation following a heavy rain storm.

Legend persists that the treasure was hastily buried on the original grounds of Chennault Plantation and remains there today.



HISTORIC: 1ST STATE ADOPTS PLAN TO REIN IN FEDS

Georgia legislature: 'Enough is enough,' calls for restraints on Washington



The plan to put the brakes on Washington's expansion of the federal government is under way.

Convention of States confirmed that the Georgia legislature on Thursday passed the organization's application "to limit the power and jurisdiction of the federal government."

State Sen. Cecil Staton, R-Macon, told the organization he is "pleased that the Georgia legislature has given voice to the frustrations of millions of Georgians."

"Enough is enough. It is time to impose fiscal and other restraints on our runaway federal government. We urge other states to join us," said Macon, the primary sponsor of the resolution.

"We Georgians have become the hope of the nation today," said Jacqueline Peterson, the Georgia state director for the Convention of States Project. "Many thanks to our state legislators for standing for liberty. May God bless us, every single one!"

The idea is to have an Article V Convention of States, the one process the U.S. Constitution gives to citizens to bypass the White House, Congress and even their own governors to establish a new path for the nation.

The new president in 2017 would face new limits on executive orders, Commerce Clause actions, a balanced federal budget and a ban on using international treaties to govern inside the U.S. if the state-based movement is successful.

There could even be term limits for Supreme Court justices and Congress, and a mandatory sunset of all existing federal taxes.

The ideas are being discussed in legislatures where a Convention of the States has been proposed.

The Convention of States Project, launched by Citizens for Self Governance, is working to have state lawmakers call such a convention through the Constitution's Article V.

Thousands of Americans already have signed on in support of the idea that Americans, themselves, need to address Washington's massive spending, over-regulation and takeover of authority from states.

State lawmakers in Alaska, Alabama, Florida and elsewhere also are now looking at plans that if approved would be submitted to Congress in support of a convention.

Michael Farris, who has been known for years as the face of the **Home School Legal Defense Association** and Patrick Henry College, now is on the front line of seeking a convention in which state delegates would meet, agree on a path for the country and then tell Congress what will happen.

Tell Congress?

Exactly that, if the amendments are proposed at the convention and ratified by the states.

The organization proposes a convention for "the purpose of limiting the power and jurisdiction of the federal government."

"We believe the grassroots is the key to calling a successful convention," the promoters say. "The goal is to build a political operation in a minimum of 40 states, getting 100 people to volunteer in at least 75 percent of the state's legislative districts. We believe this is very doable. Only through the support of the American people will this project have a chance to succeed."

Among the issues that could fall under the single subject would be a balanced budget amendment, a new definition of the General Welfare Clause, a redefinition of the Commerce Clause, a ban on the use of treaty provisions inside the U.S., limits on executive orders, term limits for Congress and the Supreme Court, federal tax limits and a sunset of all existing federal taxes.

"Of course, these are merely examples of what would be up for discussion," the promoters say. "The convention of states itself would determine which ideas deserve serious consideration, and it will take a majority of votes from the states to formally propose any amendments."

Farris told WND he expects support for a convention to be gathered over a period of two to three legislative cycles.

The timing would align with the 2016 presidential election.

Farris said it definitely would throw a wrench in the works.

"In my opinion, a good wrench," he said. "We are convinced that Washington, D.C., is broken and that it will never, ever fix itself."

He said all three branches need fixing.

"The judiciary legislates, the legislative branch, the Congress uses power it never was intended to have, and the president misuses power worse than George III ever thought of," he said.

He earlier told WND that Washington, D.C., "will never voluntarily relinquish power."

"If we allow Washington, D.C., to continue on its current course of big government, it will utterly destroy American liberty. Debt is the most tangible method of destruction. But big government complete with spying on the American public, the improper use of executive orders, over-regulation, etc., etc., will most certainly destroy American liberty relatively soon."

See the case for a Convention of the States:

Farris said trying to elect more conservatives hasn't worked, and there really shouldn't be a fear that the Constitution would be opened up to destruction. After all, any change would have to be approved by voters in 38 states.

"The Founders gave us Article V for the very purpose of creating structural change when the federal government abuses its power," Farris said. "State legislatures control this process from beginning to end. Governors are irrelevant. Congress can only name the time and place. State legislature name the delegates and give them their instructions."

“We will either get good amendments or we will get nothing,” he continued. “The people who must approve the work product – state legislatures – are the ones who name the delegates. They are also the ones who give the convention its subject matter.”

Would anyone be interested in the idea of removing federal officials?

“State legislatures currently have no power to impeach federal officials from their states. This is not a viable option. This would, however, be a proper amendment to suggest at the Convention of States we are proposing. I like the idea of giving the state governments the power to impeach congressman and senators from their states,” Farris said

Another possibility?

“The federal courts regularly refuse to rule on constitutional issues they want to avoid by calling them ‘political questions’ or by claiming that no one has standing to sue ... One of my ideas for an amendment would be to automatically grant state legislatures standing to challenge any action of the federal government as violating its constitutional limitations,” he said.

There also could be a fix to the problem of an entrenched Supreme Court.

“I [would] propose reconfiguring the Supreme Court after the model of the European Court of Human Rights. There are 46 nations in that court’s jurisdiction, and every nation appoints one judge. We should expand the Supreme Court to 50 justices and have the states appoint the justices for a specific term (six or eight years) with no right of reappointment. That one change would do more to ensure a constitutional government than anything I know,” Farris said.

The Convention of States Project contends that “who decides what the law shall be is even more important than what is decided.”

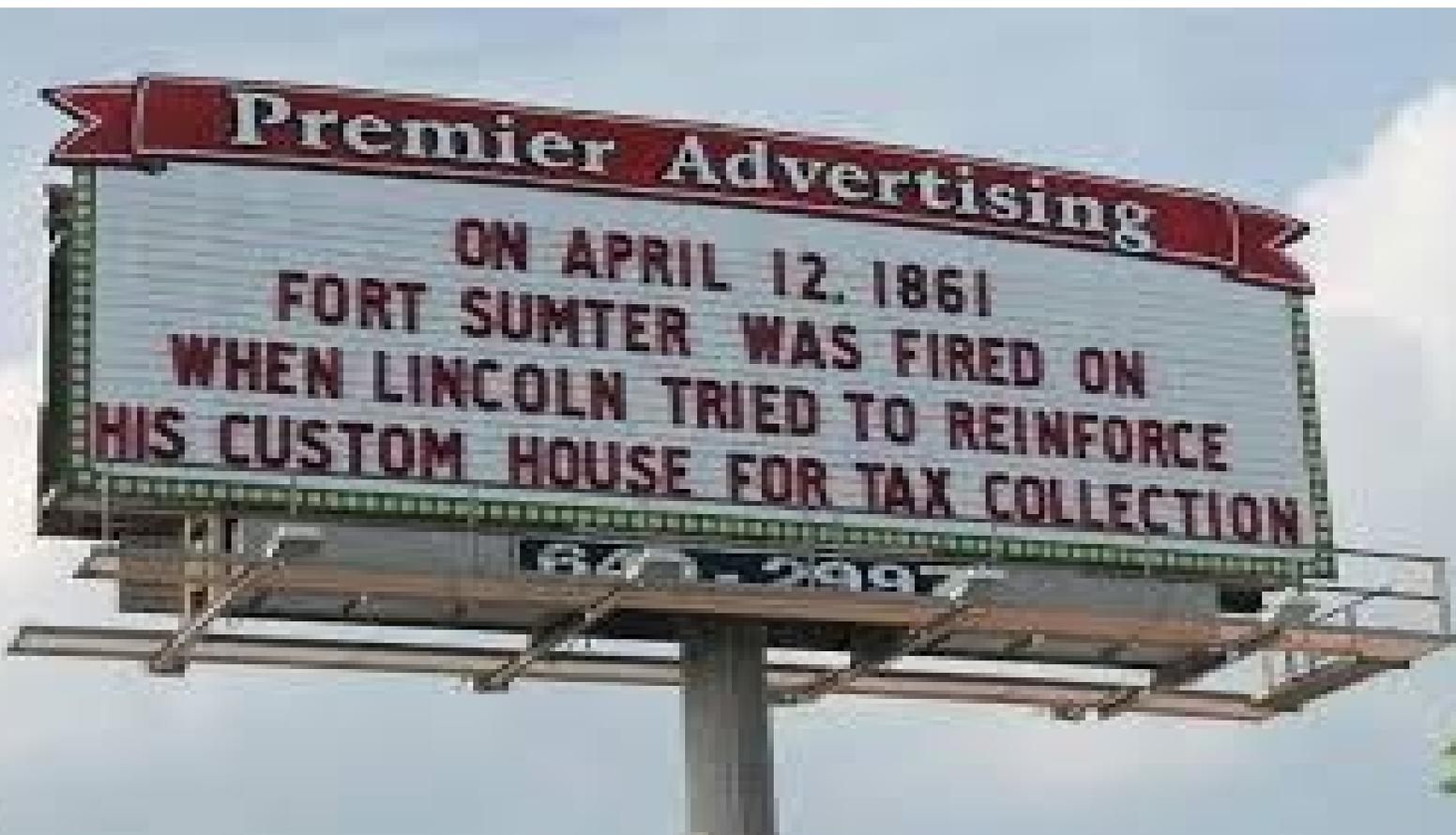
“The protection of liberty requires a strict adherence to the principle that power is limited and delegated,” the organization explained.

Even the Supreme Court has acknowledged the federal government has overreached, stating in a 1992 case: “The federal government undertakes activities today that would have been unimaginable to the Framers in two senses; first, because the Framers would not have conceived that any government would conduct such activities; and second, because the Framers would not have believed that the federal government, rather than the states, would assume such responsibilities.”

The organization has [posted online details of how state legislatures can advance the project.](#)

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http://www.wnd.com/2014/03/historic-1st-state-adopts-plan-to-rein-in-feds/?cat_orig=politics



Eliza Nutt Parsley Refugees at Floral College

“As the Yankee troops marched through . . . the counties, they set fire to the turpentine distilleries and barrels of tar along the trek, creating dense black smoke. Pine forests caught fire lighting their way at night. Early in March, Sherman’s men destroyed in Lumberton the bridge over Lumber river, otherwise known as Drowning Creek, in addition to the railroad depot and six boxcars. Shoe Heel [present-day Maxton], located on the railroad had only a depot and one old turpentine distillery at the stop, which was demolished.



The Reverend Hector McLean, at Edinboro Plantation, had most of his possessions stolen. The bummers must have thought they hit the jackpot because of the enormous bounty they took consisting of four mules, six horses, five cows, one hundred and twenty-four hogs, two-thousand bushels of peas, one hundred bushels of wheat, twenty bushels of rice, sixty-five hundred pounds of fodder, seven thousand pounds of bacon, sixty gallons of syrup, one hundred chickens, and twenty-five thousand fence rails.

Reverend McLean wrote “Antioch Church was greatly injured by Sherman’s army . . . our Sabbath School [library] either destroyed or taken away.” For unknown reasons, the Lumber Bridge Presbyterian Church was burned after visits from Union troops.

Beside the Humphrey/Williams/Smith Plantation stood the Raft Swamp Post Office. Used by local citizens first, the office swarmed with bluecoats when the Fourteenth Corps swept through, plundering homes in the area. Elizabeth Nutt Parsley [of Wilmington], wife of Captain [later Lt-Col. William Murdock] Parsley, [refugeed] in Robeson County at Floral College.

The school was closed for students, but remained open to accept refugees. While her husband was away, the enemy came and took twelve horses. The Yankees tried to persuade her slave, Uncle Titus, by bribing him with a pearl-handle knife to come away with them. He refused. While at Floral College with her family [in early April], Mrs. Parsley received news of her husband’s death [three days before Appomattox].

To make matters worse, she had to leave her refuge because Sherman’s men burglarized the interior. Another prominent refugee family from Wilmington, Dr. [John D.] Bellamy, stayed at the college. They ran from the Federals only to collide with them again at Red Springs. Bellamy’s daughters told after the war that their mother, in searching for food, scratched around in the ground for corn kernels dropped by the enemy’s horses while at Shoe Heel.”

G.R. Nye remembered as a boy when the Yankees were rumored to be coming. He said the family hid valuables in the walls, the silver over the porch, and the meat was placed in a niche over the top of the stairs. Diarist Robeson inscribed, “March 12, 1865 . . . the Yankees paid me a visit. They searched to house for arms and ammunitions took all my hams and bushel and half and left.”

(Blood and War at My Doorstep, North Carolina Civilians in the War Between the States, Volume II, Brenda Chambers McKean, Xlibris, 2011, pp. 995-996)



PARSLEY, ELIZA HALL NUTT (HALLIE)

13 AUG. 1842–11 JUNE 1920

By William S. Powell, 1994

Eliza Hall Nutt (Hallie) Parsley, founder of the [North Carolina Division of the United Daughters of the Confederacy \(UDC\)](#), was born in [Wilmington](#), the daughter of Louise and Henry Nutt. She was educated at [St. Mary's School](#) in Raleigh. On 2 Sept. 1862 she married William Murdock Parsley, a captain in the Confederate army. He was wounded three times during the war and was sent home to recuperate. Near Richmond, Va., a few days before the surrender at Appomattox, by then a lieutenant colonel, he was fatally wounded. Mrs. Parsley and their two young daughters, Amanda and Janie, were then refuging at Sleepy Hollow in [Bladen County](#) but soon returned to [Wilmington](#). There she spent the remainder of her life, supporting herself and her daughters by teaching. In 1894 she opened her own school for small children at 619 Orange Street.

During the war Hallie Parsley had been occupied in caring for wounded soldiers and in offering what comfort she could to suffering friends and neighbors. After the war she continued her service to others, largely through the Confederate Memorial Association of Wilmington. Among other things, the members undertook to decorate the graves of the seven hundred Confederate dead there.

There were similar organizations elsewhere in the state and the members learned of the United Daughters of the Confederacy that had been established in other states. Mrs. Parsley was named chairman of a committee to inquire about the purpose of this body, and from the original chapter in Nashville, Tenn., she received information, a charter, and authority to establish units in North Carolina. In December 1894 she organized the [Cape Fear Chapter of the UDC](#), and in April 1897 she formed the UDC's North Carolina Division. Mrs. Parsley was the division's first president, a post she held for two years. She soon became a public figure, advising women who wanted to create new chapters, traveling frequently throughout the state and elsewhere on behalf of the UDC. Her goal was to inspire love for the Southern states and to teach that Southern soldiers were heroes and not traitors. "In her speeches," it was said, "her soft voice was always animated by the love and devotion in her heart to the young soldier-husband who did not return." She also was involved in arranging the production of amateur plays, pageants, and musicals in Wilmington in the 1890s.

Mrs. Parsley spent her final years at her home on Red Cross Street, [Wilmington](#), receiving friends and admirers. It was said that, like countless Confederate widows, she always dressed in black, her straight hair parted in the middle and combed back. When out of doors she wore a small black bonnet with a long crepe veil at the back. An Episcopalian, she was buried in Oakdale Cemetery, [Wilmington](#).

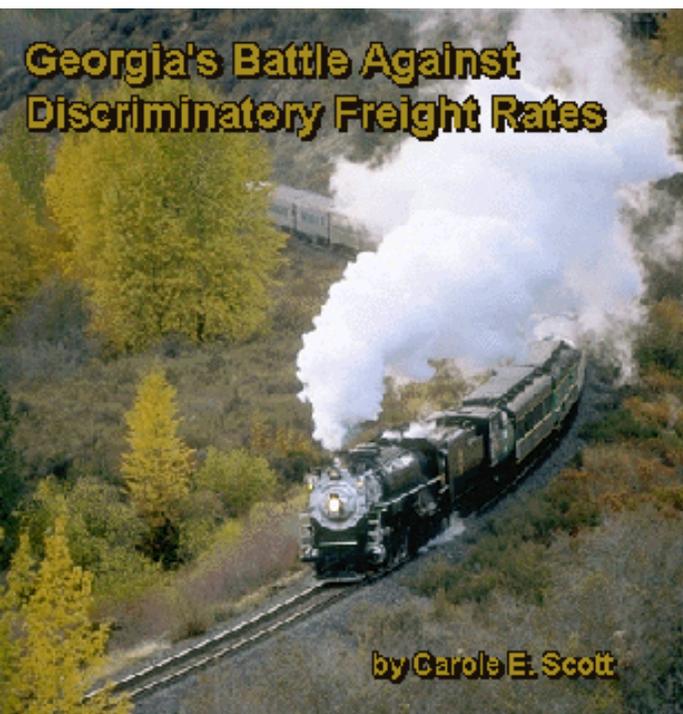
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Image Credit:

Eliza Hall Nutt Parsley. Photo courtesy of Daughters of the Confederacy- Cape Fear Chapter. Available from <http://www.capefear3udc.com/founder.asp> (accessed April 24, 2012)

Georgia's Battle Against Discriminatory Freight Rates



The belief that the South was an oppressed colony of the North was widespread for many decades after the War Between the States. Georgia's governor in the mid-1940s, Ellis G. Arnall, for example, said that while growing up in Newnan, Georgia in the early 20th century, he "realized that the South was merely a colonial appendage of the imperial domain called the North; that the South was the economic doormat of the United States as Ireland was of the United Kingdom. Eastern and Northern writers," he observed, "had field days in steady criticism of the South, its poverty and problems."

In 1945, the 13 southern states had 28 percent of the nation's population and more than 40 percent of its natural resources. Yet they produced only 10 percent of the nation's manufactured goods. The South also had only 10 percent of all the nation's financial and money resources. (Most of the South's wealth was destroyed during the War Between the States, and its banking system ceased to exist. Its banking system was handicapped in recovering by the fact that there were available for Southerners few national banking charters. (The national banking system was created in 1863.)

Without the capital necessary to develop manufacturing, the South was dependent upon the North for capital. Northern capitalists concentrated on the exploitation of the South's plentiful natural resources. Northern

owners of southern plants confined them to the crude processing of raw materials, shipping them North for final fabrication. Since the essence of this primitive type of industry is the payment of low wages, the South was mired in poverty. Racial conflict was the result of the fact that there was only "half a loaf of bread" available to divide between them.

According to Arnall, "after the Civil War, instead of rehabilitation, the North inflicted upon our people a program of retribution, discrimination, and restrictions. I determined that if ever the opportunity came I would do something to bring about the readmission of the states of the South into our Union as equals with comparable economic and commercial opportunities...."

I found," he said, "that the only way the few textile mills in the South could stay in business competitively with their Northern counterparts was by paying low wages, requiring the workers to live in mill villages owned by the companies and requiring high rentals from the workers, requiring the workers to trade with the mill commissaries on credit terms which were much higher than offered by non-company stores, to use child labor and other devices which the mill owners did not want to employ but which were required for them to stay in business." [Arnall]

The people of the South, Arnall claimed, had reason to know that he who controls the means of production is in a position to be a tyrant, and who was in control were northerners. Although the degree of northern corporate overlordship may have varied in different places, most southerners had long been subjected to a rule which, though, of course, short of the total occupation that took place during Reconstruction. As a result, Southerners did not enjoy real freedom.

Arnall, a liberal for his day whose statue was recently placed on the lawn of the State Capitol, got the chance to do something about this situation when he became Georgia's attorney general and an even better chance later when he became the State's governor..

Arnall attributed the South's relative poverty in part to discriminatory (railroad) freight rates. (Up until after World War II, railroads were the nation's dominant carrier of freight; not only heavy, low-value freight, but of all freight than moved a substantial distance. Therefore, the level of their rates was very important.) Railroad freight rates were, he said, discriminatory to both the South and the nation's other "colonial" economy, the Mountain States.

The fact that it was cheaper for northerners to ship manufactured goods South than it was for southerners to ship manufactured goods North, while it was cheaper for Southerners to ship raw materials North than for northerners to ship raw materials South,

almost irremediably handicapped the South by limiting its industrial production to unfinished, heavy goods. Low rates for shipping raw materials to northern manufacturers and for shipping northern finished goods South, of course, profited northern manufacturers, and southern manufacturers of finished goods were harmed. (Both northerners and southerners wanted to produce finished goods because profit margins are higher on finished goods. Arnall claimed that the higher freight rates southern manufacturers had to pay precluded even the manufacture of fine cotton textiles in the South. Georgia, for example, despite its many cotton mills, had not a single fine-goods bleachery.)

Rates on raw materials moving from the South were set so low that they amounted to a subsidy to manufacturers in the North, especially in parts of New England where obsolete plants might have to be refitted or junked if they did not enjoy an effective subsidy on their raw materials and a domestic tariff (the higher freight rates southern manufacturers paid to ship their goods to the North) that protected their goods from the competition from newer and more efficient establishments in the South.

Encouraged by President Franklin D. Roosevelt, who, because he treated his paralysis by spending part of the year in Warm Springs, Georgia, had developed an interest in what he called the nation's number one economic problem (the South), in 1937 nine southern governors belonging to the Southern Governors Conference filed a futile complaint with the Interstate Commerce Commission (ICC) about freight rate discrimination against the South. (Concern over discriminatory freight rates was what led to the creation of this group.) In their complaint, these governors asked the ICC to reduce railroad rates on freight moving from the Southern Territory to the Official Territory. (The Official Territory encompassed the area north of the Ohio River and east of the Mississippi River, a portion of West Virginia, and most of Virginia. The Southern Territory was south of the Official Territory and east of the Mississippi River.)

During the same month the governors filed their complaint, a TVA economist subsequently appointed to the ICC by President Roosevelt, issued a report which strengthened their case because it claimed to provide incontrovertible proof that freight rates on manufactured goods shipped from either the West or the South into the Official Territory were higher than those within the Official Territory. (Roosevelt increased the number of southerners on the ICC above what it had been before.)

Shipments to the Official Territory were much more important to the South and West than shipments to the South and West were to the North. Northerners' claim that, on a ton-by-ton basis, Southerners were paying less to ship to the North than Northerners were paying to ship to the South fell on deaf southern ears, because this was not the issue. The issue was that existing and potential southern manufacturers of high-value goods could not compete in northern markets with northern firms located no closer to them because southerners had to pay higher inter-territorial transportation charges than northerners had to pay within their territory. (Rates within the Southern Territory were also higher than those within the Official Territory.)

In their brief, the Southern governors' disagreed with a variety of northern justifications for the higher rates freight rates charged southerners. Northern industrialists claimed higher southern freight rates were fair because the South was more generously endowed by nature than the North and had lower wage rates; therefore, the South should, like the race horse with the lighter jockey, be handicapped. They also claimed that southern industry was more prosperous than northern industry!

Connecticut's Governor claimed that one of the functions of the ICC was to prevent substantial migration of industry from one region to another. The Governor of Vermont feared that lower freight rates out of the South would enable Georgia's marble industry to destroy his state's. Northerners also argued that higher rates were justified by southern railroad's higher operating costs, however, in 1939 the ICC ruled that higher southern rates were not justified by higher costs. (For 20 years the ICC had been arriving at the opposite conclusion, that is, that the operating costs of Southern railroads were higher.) In 1965, the ICC reversed its position, declaring that northern railroads had the higher costs.

In 1939, the ICC concluded that northern railroads as a group effectively controlled the rates both within the North and northbound inter-territorial rates. Northern carriers were much larger than southern carriers, and the majority of southern carriers' stock was in northern hands. The National Resources Committee estimated that the northern investment banking firms of Morgan and Kuhn Loeb had financial interests in 98 percent of all American railroad assets.

Because the South had more natural resources and lower average labor costs, having lower transportation costs than the South was probably of more importance to the North than freight rate equality was for the South. Northerners claimed that the fact that manufacturers were moving South proved that higher freight rates did not harm the South. Southerners countered this by pointing out that the firms that were moving South were firms that the South's resources and cheap labor were very important to; thus, they claimed, the importance of these costs outweighed the higher transportation costs southern manufacturers were subject to. (Between 1929 and 1954 the New England and Middle Atlantic states share of the nation's manufacturing employment declined significantly, continuing a trend evident in the first quarter of the century. The comparative gains of the South Atlantic region were predominantly in textiles, a cotton-using, labor-intensive industry that the South, therefore, had special appeal to.)

In their 1984 article in *Growth and Change*, Gerald S. Goldstein and Robert H. Pittman disagreed with the usual contention that transportation costs are not very important, and that in regional development transportation networks have mainly simply accommodated growth and trade, rather than directly influencing their composition. They concluded that a transportation system can influence the commodity composition of trade.

In 1944, in tandem with a suit by the Department of Justice, Governor Arnall, a New Deal loyalist, decided to bypass the ICC by appealing to the Supreme Court. The State of Georgia filed suit against the principal eastern (northern) and southern railroads under the Sherman Antitrust Act, requesting that the Court strike down a purported, man-made set of discriminatory freight rates favoring the manufacturers of one part of the nation at the expense of the others by making it less costly to ship manufactured goods into a region than out of it and vice versa in the case of raw materials. (That is, it cost the North relatively little to import southern raw materials and to export to the South its manufactured goods, while for the South the opposite was true.)

In 1934, during the Great Depression, a new, nation-wide, private rate-making organization whose objective was to prevent freight rates from declining was created. Arnall's suit attacked, not the rates set by the organization, but the method of setting them. The Justice Department's brief in its parallel suit noted that the steering committee that drew up this group's covenant consisted entirely of men affiliated with the investment banks Morgan and Kuhn Loeb.

Arnall's brief alleged that a combination of investment bankers and owners of railroad securities had amalgamated all railroad rate-making bodies into a new nation-wide, private organization for the purpose of preventing downward reduction in freight rates. Unfortunately, he was not backed either by other southern governors or Mountain State governors, and southern businesses, many of which were northern controlled, provided him with only weak support. Then, in 1948, northern Congressman got a bill through Congress that survived a veto by President Harry Truman that exempted the railroads from the Sherman Act.

However, not long after the Supreme Court agreed to accept Arnall's case, the ICC announced that it had decided that the higher rates in the South and West and higher rates between them and the Official Territory constituted undue and unreasonable prejudice and disadvantage; therefore, they violated the Interstate Commerce Act, and, in 1947, the Supreme Court upheld this decision. However, freight rate discrimination did not end until 1952. (Georgia's Public Service Commissioner, Walter R. McDonald, estimated that the ending of this discrimination would save save southern shippers \$28 million a year.)

Historian Gavin Wright finds it impossible to believe, because he thinks it would have to involve too many people, that there was a conspiracy to keep the South down. Yet, is it not equally unlikely that the white people of the South could form a conspiracy to keep blacks down? Yet, most assuredly, blacks were kept down. Clearly, therefore, it is not necessary for a conspiracy to exist. All that is necessary is common interest(s).

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Copyrighted, 1997, by Carole E. Scott (This article is based on one by Carole E. Scott that appeared in *Essays in Economic and Business History* published in 1990 by the Economic and Business Historical Society.)

<http://freepages.history.rootsweb.ancestry.com/~cescott/freight.html>

New Book

About

History books, the media, school systems and on, and on, and on, abound in falsehoods and inaccuracies of Confederate and Southern history. Here are but a few fictional teachings which are presented today as true. Available on scuppernongpress.com

Description

Recently Scuppernong Press published a book I wrote entitled, "Another Look at Six Myths in the Lost Cause." Two emotions motivated me to write it. First, it was just plain fun. Second, I view it as a very serious topic. From the American Revolutionary War, to the wars and conflicts of 20th Century, I have become disappointed, saddened and to be very honest, just not happy with the way writers feel it necessary to rewrite, reinterpret our history. This book, "Another Look at Six Myths in the Lost Cause." is of course about the "War Between the States." What was important to me, was the use of primary sources, those from the 19th Century and early 20th Century. Purchases are available on scuppernongpress.com, amazon.com and barnesandnoble.com at \$9.99. I hope you enjoy it.

Richard Lee Montgomery

CONTENTS

Myth # 1: The War Between The States was fought over slavery
Myth # 2: The Confederate Battle Flag was flown on slave ships
Myth # 3: The Confederate Battle Flag represented the Southern Nation
Myth # 4: Only the North had men of color in their ranks
Myth # 5: It was the South who were the Racist
Myth # 6: God was on the Side of the North
Bibliography

Richard Lee
Montgomery

Another Look at Six Myths in The Lost Cause



It Wasn't A "Civil War" ... We Were Invaded!

An Opportunity to **FIGHT BACK !**

Compatriots:

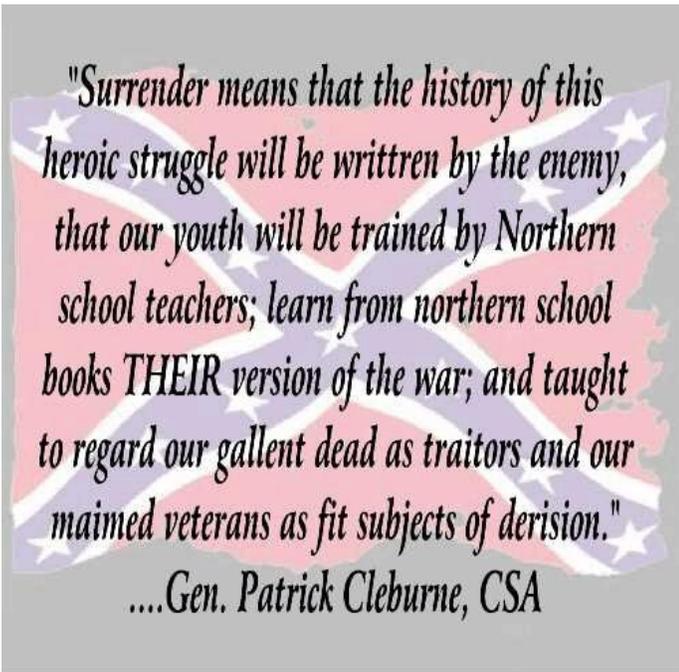
We have a unique opportunity in April to affect how the Civil War is taught in Texas and several other states (25+/-). Proposed new history books which cover the Civil War (Texas and U.S History < 1872) will be available for review at the 20 TEA Service Centers http://www.tea.state.tx.us/regional_services/esc/ across Texas beginning 18 April. I propose that as many SCV members as are interested go to the several centers and review the books available. Your review and written critique must be returned to the Center within one month- by 18 May.

The books may not be taken from the Center so you will need to copy or digitally scan those parts of the books that are relevant and take them off site to read, think about, and write a critique. I recommend that you **DO NOT PROCLAIM YOURSELF AN SCV MEMBER** either in person or in your critique, if you are a school teacher **DO** announce that. If the new proposed books are anything like the current ones, they will have a large section, 10 pages or so, on the institution of slavery, 10 pages on how the war was fought, and only a paragraph on the issues of States' rights, tariff arguments, inter-sectional political rivalry, internal improvement arguments, etc. The Civil War represents an excellent opportunity to highlight many of the issues that we still wrangle over today such as excessive government intrusion, use of tax/tariff money outside the region in which it is collected, etc.

We keep hearing that the victors get to write the text books, well we have an opportunity to let the victors know what we think of how they portray the issues our ancestors fought about.

My day work phone # is 979-693-8192, home 979-693-6983, or e-mail docbill72@gmail.com if this missive isn't clear or if you have further questions.

**Bill Boyd, Commanding
Sul Ross Camp 1457
Bryan, TX**



*"Surrender means that the history of this heroic struggle will be writtren by the enemy, that our youth will be trained by Northern school teachers; learn from northern school books THEIR version of the war; and taught to regard our gallent dead as traitors and our maimed veterans as fit subjects of derision."
....Gen. Patrick Cleburne, CSA*

The Truth Concerning the Confederate Battle Flag

This excellent CD is now available to purchase in large quantity for a VERY LOW PRICE. For just \$40, you can purchase 100 cd's to hand out when flagging, or to give to friends, family, or anyone with whom you discuss the Confederate Battle Flag. These cost efficient CDs provide an easy source to get the message out about the history of the Confederate battle flag, our heritage, why the Confederate Soldier fought, and the Christian origins of the Saint Andrews Cross.

Recent update from Joel Coleman:

To all who have ordered the CDs "Truth Concerning the Confederate Battle Flag" by Pastor John Weaver:

We have distributed over 80,000 of these very informative CDs at our cost, which is 35 cents each. They have gone out all over the Country and we intend to continue this worthwhile project.

If you or anyone you know would like some of these CDs, please contact me (info is below).

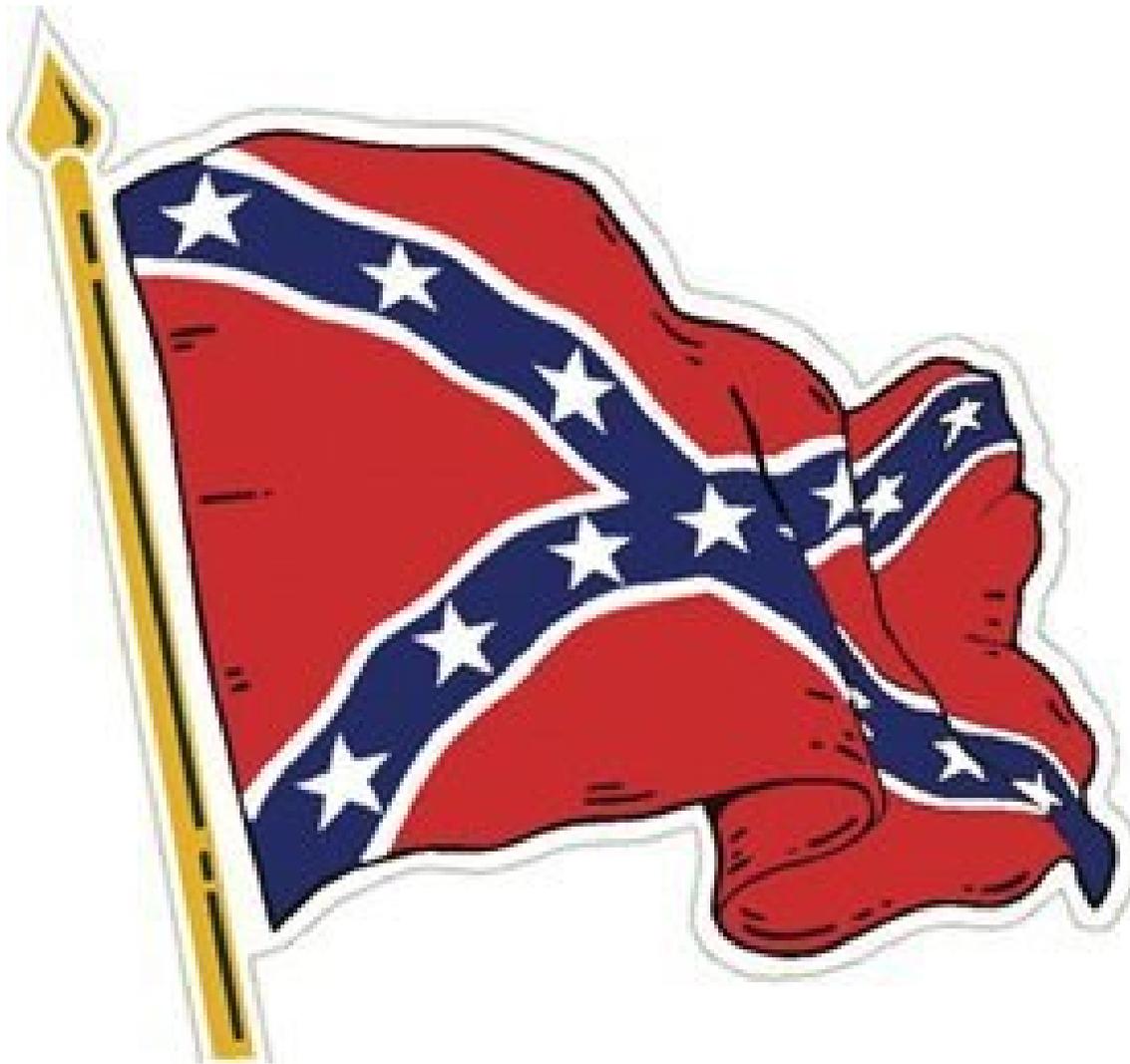
Here are instructions for ordering:

I prefer to limit orders to increments of 50, since they are so inexpensive, and considering the time and effort it takes to ship just a few. You can get 50 for \$17.50 plus \$3 for postage or 100 for \$35 plus \$5 for postage (all are individually sleeved). I hope this is not a problem for any of you. If you would like to have some sent to you, please send a check, payable to me to this address:

**Joel Coleman
8405 Jenkins Rd.
Winston, Georgia 30187**

or contact me direct at joelkc2442@gmail.com

Imagine the difference we could make in educating the public if everyone reading email distributed just 100 cd's during the Sesquicentennial!



“Truth Concerning the Confederate Battle Flag”

by Pastor John Weaver

Listen to the audio here:



High Speed Link:

<http://scvcamp.org/georgia12thbrigade/audio/dsl/TruthAboutConfederateFlag.m3u>

Dial Up Link:

<http://scvcamp.org/georgia12thbrigade/audio/dialup/TruthAboutConfederateFlag.m3u>

Susan Hathaway
Va Flagggers

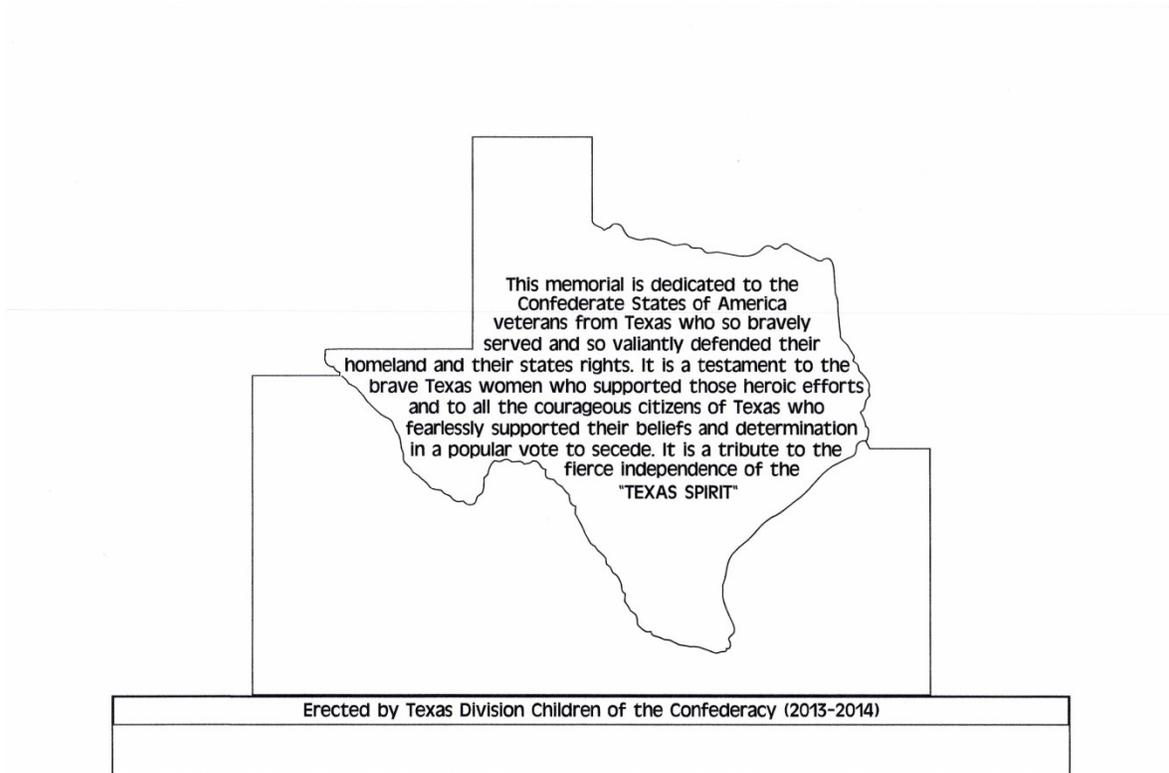
Children of the Confederacy President's Project 2013-2014

This project means a lot to the Texas Division CofC because it gives us the opportunity to honor our Confederate ancestors in a beautiful monument that testifies to the validity and integrity of those who served the Confederate cause from the State of Texas. We feel it is important to make a statement about their courage and beliefs in an effort to resist the current social and political environment that misrepresents the courageous actions of our ancestors.

The monument is made of black Texas granite (approximately 4'x5').

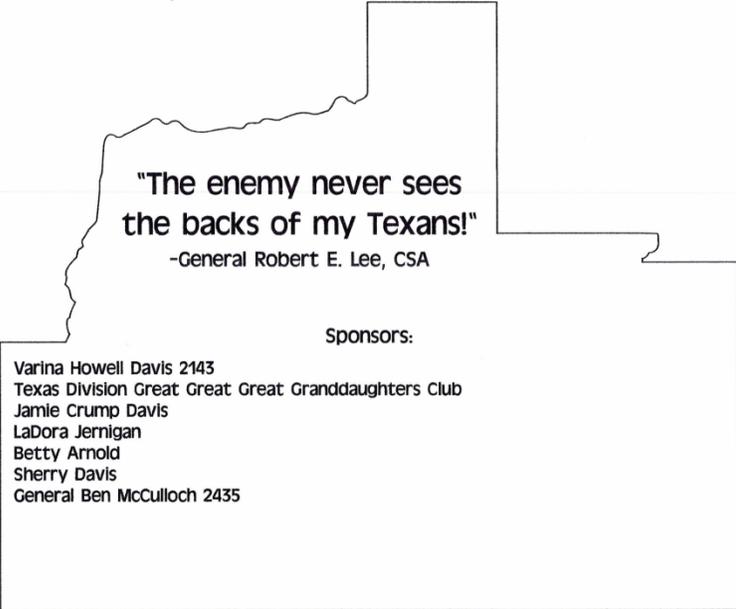
The proposed text reads:

Front of monument:



Back of monument:

A list of sponsors who give a minimum \$300 donation will appear on the back of the monument along with this quote,



**"The enemy never sees
the backs of my Texans!"**

-General Robert E. Lee, CSA

Sponsors:

Varina Howell Davis 2143
Texas Division Great Great Granddaughters Club
Jamie Crump Davis
LaDora Jernigan
Betty Arnold
Sherry Davis
General Ben McCulloch 2435

Contributed in part by Schlitzberger and Daughters Monument Co., Inc.

The John H Reagan Camp will have approval of the final wording and the placement of the monument. Project Goal: \$5,000 (cost of monument, inscriptions, delivery and installation). Additional funds raised will be used to cover costs of foundation and dedication event.

Donations: Please make checks payable to Treasurer, Texas Division CofC and send to Gabby Vasek, 16003 Drifting Rose Circle, Cypress, Texas 77429.

Contact Gabby at 281-373-3936 or evasek@sbcglobal.net.

We are honored that the John H Reagan Camp 2156 in Palestine will add the marker to the Confederate Veterans Memorial Plaza. This is a beautiful and impressive site for our marker.

Thanks to the generous support of members and chapters of the Texas Division UDC, the SCV Texas Division, and members and camps of the SCV Texas Division, we are making great progress in turning our project into reality.

At the March Texas Division Executive Council meeting, Miss Gabby Vasek, President of the Texas Children of the Confederacy, addressed the council and requested funding for their monument. It will be placed in the beautiful Confederate Veterans Memorial Plaza in Palestine Texas. The Texas Division voted to help fund the project and challenges every camp to help in this effort. Miss Vasek noted that any group that donates \$300.00 or more, will have their name inscribed on the monument. Her words and two .pdf documents follow.

David McMahon



Dear Members of the Texas SCV and the DEC,

Thank you so very much for inviting me to the DEC meeting last Saturday to present the Texas Division Children of the Confederacy President's Project. It was a pleasure to meet you and to have the opportunity to share the goal's of our project. I appreciate your warm welcome, your support of our project and your generous donation.

The CofC recognizes the value of your support and collaboration in this project. We are so grateful that you are willing to add our monument to your beautiful Confederate Veterans Memorial Plaza in Palestine. We look forward to working with you to complete the project and to plan the dedication event. You may contact me by mail at 16003 Drifting Rose Circle, Cypress, Texas 77429, by email at evasek@sbcglobal.net or by telephone at 281-373-3936.

I have attached project information for your review. Donations should be made payable to the Treasurer, Texas Division CofC and mailed to me.

Your dedication to our precious Southern heritage and your ongoing efforts to preserve it are vital to setting standards for young Southerners to follow. Thank you for being such good role models. The Texas Division CofC extends their gratitude and sincere thanks for your support of our organization and our Southern heritage preservation efforts.

Doubly Blessed - Southern and Texan,

*Gabby Vasek
President
Texas Division CofC*

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

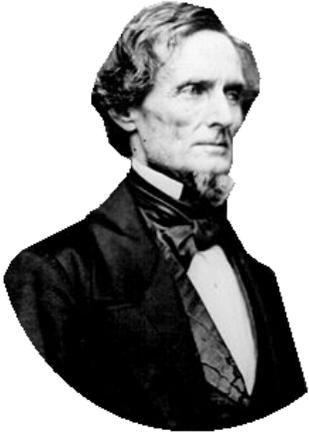
GHQ has acquired 20 special gavels. These gavels are made from wood taken from the damn at Fredricksburg during the War. They are inscribed with the Sesquicentennial logo as well as the notation of the woods origin and comes with a statement of authenticity. The first 20 Camps or Division that contribute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



MADISONVILLE, TEXAS

The Thomas Jewett Goree Camp and the Madison Rose of Madisonville will assist in honoring four Confederate veterans at the Baptist Cemetery in Bédias, Texas on **Saturday, April 26th, at 10:00 A.M.** Veterans are Moses Upchurch, B.M. Miles Upchurch, James Upchurch, and D.H. McDougald. We ask for help with color guard, black powder, and Black Rose. Please contact Tommy Mayhood at 832-278-3270 or at tommy.mayhood@daytonisd.net. Driving directions will be issued later. Thanks.

Tommy Mayhood
Commander

Texas Division

Upcoming Schedule of Events

04/12/14	General Tom Green Marker Re dedication	San Angelo, TX
04/12/14	Medal of Honor Parade	Gainesville, TX
04/19/14	Fairview Cemetery Confederate Graves Dedication	Gainesville, TX
04/26/14	New Courthouse Lawn Marker Unveiling	San Angelo, TX
05/24/14	4th Brigade Decatur-Maxwell-Murphy Cemetery Ceremony	Murphy, TX
06/06/14 - 06/08/14	Texas Division Reunion	Houston, TX
07/16/14 - 07/19/14	SCV National Reunion	Charleston, SC

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

State Convention

Sons of Confederate Veterans

Texas Division Reunion

Friday June 6 - Sunday June 8, 2014

Hilton Houston North
12400 Greenspoint Dr Houston TX 77060

(281) 875-2222 (281) 875-2222 FREE



Host: Grandbury's Texas Brigade
Camp 1479 Spring, Texas

[2014 Texas Division Convention Registration Form](#)

[2014 Texas Division Convention Hotel Information](#)

[2014 Texas Division Convention Credentials Form](#)

Texas Division Convention Vendor Registration Form (Coming Soon)

The above forms are in PDF Format.

[Click here if you need download Adobe Reader.](#)



From: [Johnnie Holley](#)
Sent: Friday, February 28, 2014 11:36 AM
To: [Norma Holley](#)
Subject: report

Posted March 3, 2014

Compatriots:

It seems a short time since from our last DEC meeting but it has been a full time. I have enjoyed meeting with several camps and being able to address our new camp in Silsbee was special. The enthusiasm of the membership and the officers makes me believe we will see good things out of them. Several other new Camps are in the works in south Texas and hopefully will come in soon.

Hopefully, you saw that Commander Givens called a Commanders Summit in Elm Springs. I attended along with 1st Lt. Moore, 2nd Lt. Bray, and Adj. Goodson. 3rd Lt. McMahon was unable to attend due to a prior commitment to a big event in West Texas. The basis of the Summit was to discuss "Vision 2016" which we did on Friday and Saturday. It appears now that the main focus of "Vision 2016" is Camp education and retention. We have received copies of several documents on "Vision 2016" and these will be posted on our web page soon. Other items will follow and be available to Camps and members.

The subject of retention has been discussed at length by your officers. The men of Texas did an OUTSTANDING job of recruiting in the last year, bringing in approximately 500 new members. Sadly with the passing of some and the failure to reenlist by others, Texas Division only gained about 50 members. Over the next months, I along with Cmdr. Bray, plan on working very closely with our Brigade Commanders and Camp Commanders to improve our retention. We must cure this problem if we are going to grow. I ask each of you to think hard about what we can do to keep our members and send any thoughts or suggestions to your Brigades and to Division.

I attended the Palestine Camp meeting and heard an excellent program by Compatriot Donald Kennedy. From your newsletters, I see that Camps are scheduling some excellent speakers and programs. Keep up the good work. I plan to attend more Camp meetings in the coming months and hopefully, we can get some training sessions scheduled this summer.

I was greatly impressed with the turn out at the Ft. Worth Stock Show Parade. Norma and I were honored to represent the TX Div. The Mounted Troops and Marching Troops with all of their Flags were well received and, with the wind, the flags stood out impressively. Thanks to all who attended.

Saturday, March 1, we journeyed to Gainesville to attend the Bourland Camp Soirée and had a great time. There were many "civilians" from the area which was great to see. The Division Reunion is scheduled for the first weekend in June at the Hilton Airport North. Please encourage your members to attend. Several candidates for National and ATM offices are planning to attend. I look forward to seeing all of you there.

Thank you all for your hard work and...
God Bless The South

Your Obedient Servant
Johnnie Holley
Commander, Texas Division

Division Executive Council Meeting Report

March 16, 2014

Compatriots:

I hope this finds you all well and as ready as I to see some good weather.

March 8th was the DEC meeting in Lorena Texas. I want to thank all members of the DEC for their time and professional attitudes. The DEC meetings have run very smoothly and we are able to get all our business done and be on our way home by around 2:00. The members have conducted themselves as gentlemen and accomplished a lot of work. You can be proud of your Brigade officers.

As we approach the state and national reunions, I ask that you all plan on attending. The opportunity to meet new friends and gather with other like minded compatriots should not be missed. Check the state and national web site for dates and info.

This is the time for Brigades and Camps to recommend awards for the deserving men and women of the Texas Division. Check the state and national web sites for the respective awards manuals. Awards, nominating criteria, forms, instructions and deadlines can be found in these manuals. The Division awards Chairman is Don Taylor and his contact info is on the Division web page. We need to acknowledge the hard work of our Compatriots and this is a good opportunity to do so.

Compatriot Bill Boyd will be sending instructions for the Texas school book review coming up soon. We need member teachers, retired or otherwise, to go to the regional offices of the Texas educational system and read the proposed new history books. When this is done they will write a critique and forward it to Austin. We will have representatives at the state meeting to voice our views. Can we make a difference? I do not know but we certainly cannot if we do not try. Contact Bill Boyd at docbill72@gmail.com to volunteer or get details. Remember, if we do not try we have only ourselves to blame for the garbage our children are taught.

I, along with several Division officers, attended a called meeting at SCV headquarters in Elm Springs on the Vision 2016 program. Much more on this will be on the web page and other sources soon. As I see it, our main problem is not totally recruiting but retention. The SCV has 30,000 members and 65,000 former members over the last 10 years. We could have reached our goal of 50,000 members if we had only kept 15,000 of these men. You men of the Texas Division are doing GREAT recruiting with 500 this last year but the failure of 450 to reenlist gives a very small growth factor. With renewals coming up this summer, I ask each of you to work doubly hard to resign all your members. This must be our main goal this next year. I will be working on this with the Division staff and will put out more info over the next few months. A happy Camp and an active camp is a growing Camp. Let's make a goal of 100% renewal. The great men of the Texas Division can do this.

I look forward to seeing you all at the reunions. Be safe and...

LONG LIVE THE SOUTH

Johnnie Holley
Commander
Texas Division

Notes From March 8, 2014 Division Executive Council Meeting

By Jerry Nelson
11th Brigade Cdr

Donation to Special TX Division Accounts

The TX Division organizes its financial accounts into a general operating fund as well funds for Flag Restoration, Heritage Defense, Sam Davis Youth Camp, Flags Across Texas, and the Texas Memorial Fund (monuments, markers, flag poles, etc). TX Division membership dues go into the general operating fund which leaves very little left over. So, the special project funds such as the Flag Restoration fund, Sam Davis Youth Camp fund, and others as above are funded by additional donations included in the Member Renewal Statement (MRS).

At this DEC Meeting the DEC approved a donation to the Children of the Confederacy to complete a monument that the COC are erecting in Palestine. Although the amount was modest - it was in the \$1200-\$1500 range, it drained the TX Monuments account. There was another request to provide money to restore historic SCV flags which had to be denied because there wasn't enough money in the Flag Restoration fund to pay for the restoration (\$7,000 plus).

The TX Division asks camp commanders to remind their camp members about donating to these funds, since this is the only funding they receive. And, while the TX Division hates to turn down worthwhile projects, if there is no money in the particular fund for that purpose, the Division won't be able to help.

New Texas Textbook

The Texas Education Agency (TEA) will be ordering new textbook soon. The draft textbooks will be available for public review on April 18th at selected sites around the state and the comment period will last approximately one month. This is our opportunity to comment on omissions, particularly the explanation of States rights and other causes of the War.

As a suggestion, don't identify yourself as a member of the SCV, or political correctness will ensure that you are ignored. You'll be able to copy the text or scan it on site, but the texts cannot be taken out the reading room. Contact Bill Boyd of the Bryan-College Station Camp at docbill72@gmail.com for more information.

Change of Address Report Form

The IRS is now requiring Form 8822-B Change of Address or Responsible Party, be filed whenever the signer of the camp's Form 990 is submitted. The IRS will not pickup a change on the Form 990 submission, if there is a change. The change must be reported on their Form 8822-B.

2016 Texas Division Convention/Reunion

The 2016 Convention/Reunion will be held in Kerrville on June 3-5, 2016 at the YO Hotel. There will be tours of historic locations and other activities for those who can come a day early. One hundred and fifty rooms will be available at a price of \$109.00 for a double, and includes a buffet breakfast. 2016 SCV international Convention/ Reunion will be in the Dallas area.

Recruiting

TX Division 2d Lt Commander Gary Bray (Recruiting) asked camps to review their recruiting operation, and to explore all avenues of recruiting. These avenues could be county fairs and festivals, gun and car shows, re-enactments, heritage societies, and local museums. Checking with local Chambers of Commerce is a good way to get a schedule of local events.

Camps are also asked to contact former members to see if they are interested in returning to the SCV. And, to ask why they left in the first place!

New Awards Manual

There is a new awards manual dated January 12, 2104 on the TX Division's website http://scvtexas.org/uploads/Texas_Awards_Manual_-20140112.pdf .

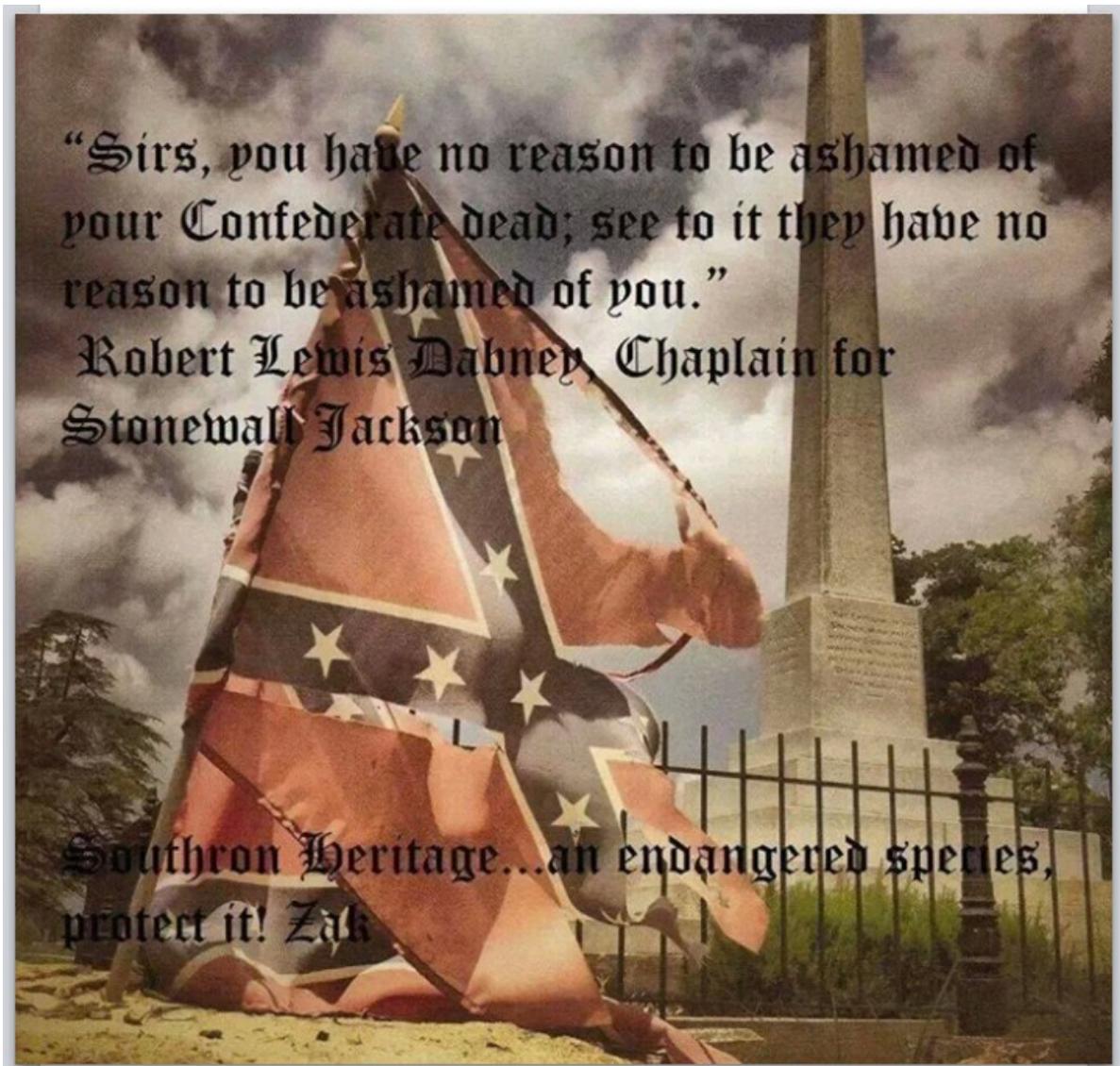
If you are not sure if a compatriot has received an award, records are available for the years 2011, 2012, and 2013 from TX Division Awards Chairman, Don Taylor.

Four Star camp nominations are due April 15th and one copy of the Camp Newsletter must be included in the submission.

The first of April is the submission deadline for Outstanding Camp and Best Newsletter Awards. May 1st is the deadline for TX Div and SCV International Awards.

New Members

Camps are reminded to send a copy of new members' applications to the TX Division Adjutant when sending the application to SCV IHQ.





TENNIS League of The South

Is Secession's Time Coming Again?

Posted by [admin](#) on Mar 20, 2014 |

Pat Buchanan recently wrote an intriguing column titled, "Is Red State America Seceding?" His column clearly reveals that an independence/secession movement is spreading globally. Pat rightly observes that in just the last few years some 25 nations have broken free of mother countries and formed their own independent states. And, no, most of these separations did NOT require violent revolution. In addition, talk of secession is currently going on in at least six other regions of the world. And, as Buchanan correctly observes, the spirit of secession is very much alive and well in the United States.

Buchanan writes, "The five counties of western Maryland—Garrett, Allegany, Washington, Frederick and Carroll, which have more in common with West Virginia and wish to be rid of Baltimore and free of Annapolis, are talking secession."

But people in Maryland are not the only ones talking secession. Buchanan continues to write, "Ten northern counties of Colorado are this November holding non-binding referenda to prepare a future secession from Denver and the creation of America's 51st state."

Furthermore, people in northern California are also talking secession. Again, to quote Pat Buchanan: "In California, which many have long believed should be split in two, the northern counties of Modoc and Siskiyou on the Oregon border are talking secession—and then union in a new state called Jefferson."

Buchanan goes on to say, "Folks on the Upper Peninsula of Michigan, bordered by Wisconsin and the Great Lakes, which is connected to lower Michigan by a bridge, have long dreamed of a separate state called Superior. The UP has little in common with Lansing and nothing with Detroit.

"While the folks in western Maryland, northern Colorado, northern California and on the Upper Peninsula might be described as red state secessionists, in Vermont the secessionists seem of the populist left. The Montpelier Manifesto of the Second Vermont Republic concludes:

“Citizens, lend your names to this manifesto and join in the honorable task of rejecting the immoral, corrupt, decaying, dying, failing American Empire and seeking its rapid and peaceful dissolution before it takes us all down with it.”

Pat concludes his column saying, **“This sort of intemperate language may be found in Thomas Jefferson’s indictment of George III. If America does not get its fiscal house in order, and another Great Recession hits or our elites dragoon us into another imperial war, we will likely hear more of such talk.”**

See Pat Buchanan’s column here:

Is Red State America Seceding?

Buchanan’s analysis is right on the money. The spirit of independence is far from dead in the United States. In fact, the spirit of independence (otherwise known as the Spirit of ’76) has already begun driving people to separate from states and cities in which they have lived for most or all of their lives. The biggest recipient of these many thousands of freedom-minded people seems to be the Rocky Mountain States of America’s Northwest.

Faithful readers of this column know that my entire family, including five heads of households and some 18 family members, relocated to the Flathead Valley of Montana after having lived a lifetime—or the better part of a lifetime—in the southeastern United States. And during the last three years, I have witnessed scores of families also relocate to northwestern Montana from all over the country.

But it’s not just Chuck Baldwin’s move or the people from around the country who have decided to join us here in the Flathead Valley: thousands of people are relocating to what is now commonly referred to as **“The American Redoubt.”** This area includes Montana, Idaho, Wyoming, eastern Washington State, and eastern Oregon.

By the way, to read a compilation of articles as to why my family and I chose the Flathead Valley of Montana to which to relocate, peruse the material here:

Baldwins’ Move To Montana

Just recently, Pat Robertson’s Christian Broadcasting Network (CBN) did a television report on the growing numbers of people who are relocating to The American Redoubt. See the report here:

Redoubt: Northwest a Haven For Dismayed Americans

The mood all over America is one of intense uncertainty and uneasiness. More and more Americans are waking up to the reality that Washington, D.C., is hopelessly broken (financially and morally), and it’s only a matter of time before something catastrophic happens. They see the way America’s major cities are becoming more and more tyrannical and crime-infested.

In the major cities, public schools more and more resemble prisons; police departments more and more resemble the German Gestapo; local governments more and more try to make criminals out of honest gun owners and more and more attack the Christian values that were once revered in this country. Add any major disaster (natural or man-made) to these growing concerns and the prospect for a normal life in the big cities is practically zero. People are yearning to be more self-reliant, more independent, more secure, and, yes, more free. In fact, for a host of people today, the longing for liberty trumps the desire for wealth and pleasure. What used to attract people to big cities now repulses them. And they are more

than willing to downscale their incomes and living standards in order to live simpler and breath freer. In reality, secession is not a future event; it has already started. People all over America are separating from their homes and families, from their jobs and livelihoods, from their cities and states, and from their very way of life in order to find even a semblance of what America used to look like. This trend will not diminish anytime soon. In fact, I am convinced it has not yet begun to peak.

So, don't despair my friends. The Spirit of '76 is alive and well—and not just in America but in many regions around the world also. The smell of independence is in the air. It smells so sweet. Take a big whiff. Then prayerfully decide to what and to where that wind is leading you.

Pat Buchanan's analysis of the modern independence movement just might be more of a prophecy than anything else.

I cannot help but think of the speech John Adams gave to the Continental Congress as it contemplated the Declaration of Independence. When one thinks of fiery speeches for independence, one normally thinks of Patrick Henry, Sam Adams, or James Otis. But John Adams' speech to the Continental Congress ranks up there with the greatest of them. So, for all of my freedom-loving brothers and sisters in America and around the world who are already, in their own way, engaged in the independence movement, I conclude this column with the concluding words from that immortal speech:

“Sir, I know the uncertainty of human affairs, but I see, I see clearly, through this day's business. You and I, indeed, may rue it. We may not live to the time when this Declaration shall be made good. We may die; die, colonists; die, slaves; die, it may be, ignominiously and on the scaffold. Be it so; be it so! If it be the pleasure of heaven that my country shall require the poor offering of my life, the victim shall be ready at the appointed hour of sacrifice, come when that hour may. But, while I do live, let me have a country, or at least, the hope of a country, and that a free country.

“But whatever may be our fate, be assured, be assured that this Declaration will stand. It may cost treasure, and it may cost blood, but it will stand, and it will richly compensate for both. Through the thick gloom of the present, I see the brightness of the future, as the sun in heaven. We shall make this a glorious, an immortal day. When we are in our graves, our children will honor it. They will celebrate it with thanksgiving, with festivity, with bonfires and illuminations. On its annual return, they will shed tears, copious, gushing tears, not of subjection and slavery, not of agony and distress, but of exultation, of gratitude and of joy.

“Sir, before God, I believe the hour is come. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it. And I leave off as I began, that, live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall be my dying sentiment, Independence now, and INDEPENDENCE FOREVER!”

Amen and Amen!

(c) Chuck Baldwin

<http://texasls.org/2014/03/secessions-time-coming.html>



A Passion for our Past

Romans 12:4-5 says, "For as we have many members in our body, but all the members do not have the same function, so we being many, are one body in Christ, and individually members of one another."

A famous English poet by the name of John Donne, wrote a well-known poetic verse that says, "No man is an island, entire of itself; every man is a piece of the continent, a part of the main."

The main thing that we remember of this famous quote is, "No man is an island." Our scriptural text of Romans 12:4-5 brings to the forefront this thought, "We belong to each other." In other words, "No man is an island." Without question, Laurel needs Hardy, Abbott needs Castello, the Long Ranger needs Tonto, Kellogg needs corn flakes, peanut butter needs jelly, and Romeo needs Juliet. A hammer needs a nail, and without doubt, a doctor needs a patient. It appears that the Internal Revenue Service needs us as well.

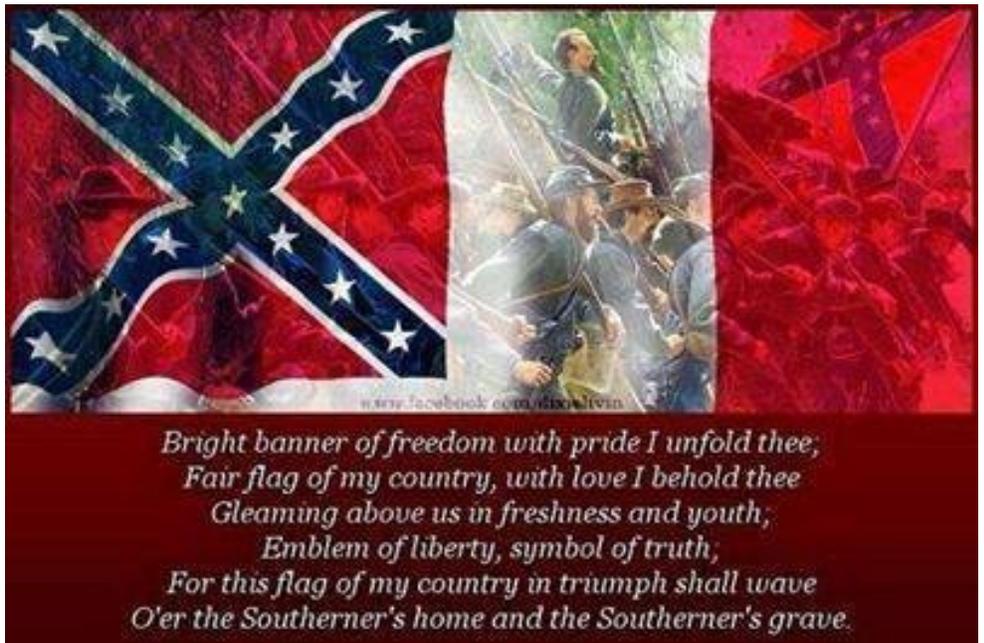
By the way, exactly what is an island?

Well, I looked it up. The dictionary defines an island as, "A tract of land, smaller than a continent, which is surrounded by water." The question must be asked, "Is an island really an island?" If we see things as God sees them, we would realize that most things in life are connected, related, and intertwined.

Archaeologists, historians, and scientists believe the land masses which are now divided and surrounded by water were one connected. Many scholars believe there was a time when men could travel from one continent to another without crossing a body of water. Since I did not live back then, I cannot confirm the validity of that statement; however, there is one thing that I am convinced of, and that is..."No man stands alone."

A friend and compatriot of mine, Alan Chamberlain, who is a member of our Douglas Camp in Tyler, Texas, shared a story with me the other day. I asked him if I could share it with ya'll. It's a story about a mouse.

A mouse looked through the crack in the wall to see the farmer and his wife open a package. "What food might this contain?" the mouse wondered and was devastated to discover it was a mousetrap. Retreating to the farmyard, the mouse proclaimed the warning, "There is a mousetrap in the house! There is a mousetrap in the house!" The chicken clucked and scratched, raised her head and said, "Mr. Mouse, I can tell this is a grave concern to you but it is of no consequence to me. I cannot be bothered by it." The mouse turned to the pig and told him, "There is a



mousetrap in the house! There is a mousetrap in the house!" The pig sympathized, but said, "I am so very sorry, Mr. Mouse, but there is nothing I can do about it but pray. Be assured you are in my prayers." The mouse turned to the cow and said, "There is a mousetrap in the house! There is a mousetrap in the house!" The cow said, "Wow, Mr. Mouse, "I'm sorry for you, but it's no skin off my nose." So, the mouse returned to the house, head down and dejected, to face the farmer's mousetrap, alone.

That very night a sound was heard throughout the house - like the sound of a mousetrap catching its prey. The farmer's wife rushed to see what was caught. In the darkness, she did not see it was a venomous snake whose tail the trap had caught. The snake bit the farmer's wife. The farmer rushed her to the hospital and she returned home with a fever. Everyone knows you treat a fever with fresh chicken soup, so the farmer took his hatchet to the farmyard for the soup's main ingredient. But his wife's sickness continued, so friends and neighbors came to sit with her around the clock. To feed them, the farmer butchered the pig. The farmer's wife did not get well; she died. So many people came for her funeral, and the farmer had the cow slaughtered to provide enough meat for all of them. The mouse looked upon it all from his crack in the wall with great sadness.

Do we need one another? The Biblical text seems to confirm that statement. (James 5:16; Galatians 6:2; Hebrews 3:13; John 13:35; First John 4:7-8; Colossians 3:1-3; Ephesians 4:32)

Romans 14:7-8 tells us, "For none of us liveth to himself, and no man dies to himself." "No man is an island." That is abundantly clear in our pledge that General Stephen Dill Lee gave us on April 25, 1906 in New Orleans at their United Confederate Veterans Reunion.

"WE will commit the vindication of the cause for which WE fought."

A very interesting question was asked one day, and a very profound answer was given. The question was, "Why is a car's windshield so large and the rear view mirror so small?" The answer was, "Because, our past is not as important as our future...so look ahead and move on."

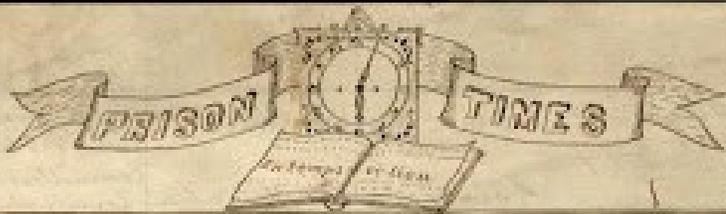
That statement almost sounds controversial to people like us whose fervent conviction is to keep the past alive and forever in the front of our minds and hearts. OUR PAST IS IMPORTANT! We should all be passionate about our past. We should be passionate about our Cause. However, if we overlook the importance of our future, one day there might not be any Sons of Confederate Veterans. God forbid.

A very sobering passage is given to us in Judges 2:10, "When all that generation had been gathered to their fathers, another generation arose after them who did not know the Lord nor the work which He had done for Israel."

We must be just as passionate about our future as we are about our past. Otherwise, the past will be nothing more than a distant memory. To keep that passion alive regarding our future, we must bind together as Sons of the Confederacy.

Southern Blessings,

Reverend Don Majors
Texas Division Chaplain
Sons of Confederate Veterans



VOL I FORT DELAWARE APRIL 1865 No 1

OUR PAPER

In presenting to the public the
our first edition of the Prison
we are aware that there will be
many criticisms. As public
journalists we intend to draw
ourselves from polemical and
of a pleasant nature.
Political will be
indulgent on
We will on all points of
public interest speak candidly
as the interest of the public
is our own

Public improvements,
the Fire Acts, Advancement
of literature, a thorough school
system, We are advocates of
them, and will do all we
can to promote the interest
of each.

We have secured the
services of able gentlemen as
Correspondents. Their names
their contributions will be
perused with pleasure.

In our Miscellaneous column
we will have extracts from
those which will be interesting
and edifying.

In our Political Column
will be found generous Liberal
Authors, Kings and Princes, who
upon reputation is becoming
known.

So far as our own
public relations are concerned
appeared in print.

We intend to make that
a good advertising medium
We ask the support of a liberal
Community.

Our terms are moderate,
Manufacturers will find it
their interest to give credit
to our paper.

We are liberally immersed
in business, as the fellows
said when he was getting
a swimming lesson.

MISCELLANEOUS

AN ANCIENT TOAST

It was a grand day in the old
Chin's old times, the time when
found a board in a noble hall
the sculptor's hand, rays, with
tempt and song. The last of
brightly bent was plied, by
sands and many a syllable
important of loveliness had
without until it came to
times when lifting the sparkling
Cups on high

"I drink to you" he said
Those images, numbers, departs
step given on a gaiter's
Till Drury is dead.

To me when long I shall be
When light, by day long have
So holy, too, to me, to me,

to me when long I shall be
When light, by day long have
So holy, too, to me, to me,

to me when long I shall be
When light, by day long have
So holy, too, to me, to me,

to me when long I shall be
When light, by day long have
So holy, too, to me, to me,

to me when long I shall be
When light, by day long have
So holy, too, to me, to me,

to me when long I shall be
When light, by day long have
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to me when long I shall be
When light, by day long have
So holy, too, to me, to me,

to me when long I shall be
When light, by day long have
So holy, too, to me, to me,

ADVERTISEMENTS

ENGRAVING, DIV. 22.
Est. W. E. White, 334 N. E. St. C.
prepared to execute all kinds
of ENGRAVING, on Spectacles,
textures and dispatch.

B.F. CURTRIGHT & CO.
DIV. 24.
Manufacture Plain and
Costa-percha RINGS, Chains,
Brooches, etc. Call and see
specimens of our work.

TAILORING.
Division 27.
Griggs and Church.
Access to
Bird, Bowman's Church
preparing to execute all kinds
of fashionable tailoring at 25-27
N. E. St. C. in the water at their shop
S. E. Cor. upper part of B. St. C.
Call soon as A. St. C. is
gone.

WASHING and IRONING.
DIV. 32.
Done with care promptness by
Barnes & Brown, 25,
G. St. C. just left, 10' to 15' St. C.
G. St. C. 10' to 15' to 15' St. C.

DIV. BARBER SHOP. 24.
Shaving, Shaving, Hair
Cutting, Dyeing and all the
done up in the latest style. With
selections of perfumes on hand
Call on us a trial
Barnes & Brown.

Dental Card.
Dr. H. P. Taylor, Can be found
at all hours in Div. 28.

MUSIC.
Instruction given on the
Guitar by J. Gordon Bland, 10'
at 10' St. C. Call on Div. 26, S. E. St. C.
first tier of B. St. C.

"Confederate prisoners of war confined at Fort Delaware produced this newspaper by hand in 1865. The New York Historical Society holds one of four surviving copies, each of which was likely passed around and read by multiple prisoners. The paper numbers four pages in total."

A Prayer for Loved Ones on Confederate Memorial Day

Wouldn't it be wonderful, if on the day of APRIL 26th at the stroke of 12:00 noon, all descendants of Confederates would take one moment to say a silent prayer for our beloved Confederate dead? Many of our ancestors lie, even this day, scattered in mass graves in the North---some, lie quietly under Southern skies in family graveyards in the South---Some sleep on the land of a champion of States' Rights at Arlington; some, in Confederate cemeteries throughout the forever and always land of Confederates.

By Joan Hough



Joan Hough is a Southern lady from an old Louisiana family now living in Houston, TX. She is the widow of two decorated military husbands.

Contact Joan Hough at joanhough@aol.com.

Wouldn't it be wonderful, if on the day of APRIL 26th at the stroke of 12:00 noon, all descendants of Confederates would take one moment to say a silent prayer for our beloved Confederate dead? Many of our ancestors lie, even this day, scattered in mass graves in the North---some, lie quietly under Southern skies in family graveyards in the South---Some sleep on the land of a champion of States' Rights at Arlington; some, in Confederate cemeteries throughout the forever and always land of Confederates.

The years have gone by. All who lived then are dead now --all our Confederates--our soldier boys--all their parents and grandparents, their sisters, their brothers, their wives, their children, their sweethearts-- all our great grandfathers and all our great, great--all dead. All gone, but not forgotten.

Not EVER forgotten! For our Confederates, like the Jewish people in Germany, knew the horror of a lie-powered war waged against them --for our people, our Confederates (including all civilians---mothers and babies, old folks and the young) experienced their own Holocaust -- saw Genocide practiced against them by invaders, spurred on by Lincoln's warmongering belligerence.2 (A belligerence which became shockingly evident when he refused to meet with Confederate representatives to discuss peace and even with Napoleon III of France for the same purpose,2 and when, after Fort Sumter, Lincoln thanked Gustavus Fox, his naval commander, for helping to manipulate the South Carolinians into firing at Fort Sumter.2

Let us all pray then for the valiant men and women who gave their lives or suffered immensely in the fight for Southern Liberty, be they black Confederates (and there were thousands of those) whites, reds, or browns. Be they Christians or Jews or Indians, or Americans of Mexican origin, etc.--rich or poor or middle-classed.

Let us pray for our many thousands of brave Confederates who suffered life-altering, horrendous wounds in defense of our South when Lincoln's Republicans attacked Southern homes on Southern soil, as his Yankee armies invaded a sovereign Confederate republic.

Let us pray for the many thousands of Southern boys killed by the overpowering, thrice their number, Northern soldiers, egged on by the overpowering lies of the New England controlled Republican party whose avarice for money and control of the central government was cleverly disguised by their lying claims and their concerted propaganda that the war was being fought to free the slaves and to save the union.1 & 2 (Claims unmade until

the war was half over and the South was winning it.)

Let us pray for our bitterly attacked, large number of Southerners who were brilliant, highly educated, seriously dedicated Constitutional scholars and well knew the Constitutional right of secession belonged to each and every state in the Union—a union which, until Lincoln and his radicals, was always referred to in the PLURAL 2 —“The union are” , not “ the union is”---meaning the states (the people) ARE superior to the union (the Central Government) and have the right to counter the union’s government and have the right to secede. Northern states (particularly the New England ones) had threatened secession long before the Southern ones even considered it ---meaning the PEOPLE are the BOSS of the central government, and not the central government the boss of the people.2

Let us pray for the Southern people---folks who, just a couple of generations from an earlier secession (the first American Revolution) from the British Empire, heard at their grandfathers’ and great grandfathers’ knees, how Southerners had rebelled against unjust laws and unjust taxation and sought and obtained liberty.

"...Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government..." --Declaration of Independence.

Let us pray for the descendants of those first Revolutionary warriors who, seeing the identical type of enormous taxation loaded on them by the New England dominated Republican party, chose to depart from an association with it, and to refuse to participate in a government which had changed itself from a Constitutional one, in which States’ had rights, to one wherein the central government was ALL POWERFUL--- the States lost their rights, and the Constitution was gutted.

“I love the Union and the Constitution, but I would rather leave the Union with the Constitution than remain in the Union without it." --Jefferson Davis

Let us pray for the young Southern boys killed before reaching the age of 13, because they found it necessary to defend the dirt their father had farmed before marching off to war.

Let us pray for all Southerners--women, babies, old folks who died from exposure and hunger after General Sherman's forces burned entire towns occupied only by civilians—destroying, intentionally, their homes, their stores and churches—and looting all, plundering all, even executing civilians.

Let us pray for all of the Southerners on their little farms who saw their few mules and horses stolen, saw the crops in their fields and gardens totally devastated to satisfy the Yankee desire to starve the women, the children, the old folks, the sick and the wounded and thus injure the morale of the South’s fighting men and, deliberately, depopulate the land of people considered to be "undesirable" by the all powerful empire, the Lincoln-created government of the North.

Let us pray for the Confederate women and children who saw Yankees kill the cows that gave the children their milk, and the hens that laid the eggs, and the pullets and the pigs that filled farm dinner plates.

Let us pray for the Southern women and children and old folks who saw stolen or destroyed the meat hanging in their smoke houses, and the jars of preserved vegetables and fruits needed to keep a family alive in farm lands far from towns----at a time when there were no grocery stores, no super markets, no restaurants, no Pizza parlors and no hamburger joints.

Let us pray for all the Southerners who experienced Yankee atrocities and war crimes perpetrated by General Philip Sheridan ---an ever so moral Yankee, personally thanked for his deeds by Lincoln.2

Let us pray for the entire South’s people who lost everything ---and whose sad, terror-filled fate, when revealed to Abe Lincoln, caused him to laugh (as reported by General Sherman in Sherman’s memoirs).2

Let us pray for the citizens of Marion County, Missouri who voiced Southern sympathy and were persecuted by Yankee backed officials.²

Let us pray for the folks in Palmyra, Missouri who, having said the least thing a bit pro-south, were thrown in jail by the general of the Yankee troops....so that he could have ten Southerners to execute if a Union Informer was not returned from his capture by Confederate military forces. General McNeil chose ten civilian men by lottery from the town's people, choosing only the best educated, most influential and important men. The execution of these men and the manner of it made it one of the cruelest, most barbaric, massacres imaginable, arousing the horror and disgust of many Northerners as well as of all Southerners who learned of it. This was the second major act of murder in the area---previously, sixteen surrendered Confederates had been brutally murdered by the Yankees. Torture and threat of torture was employed by the Yankees too many times to be counted. Lincoln, upon learning of McNeil's atrocities, promoted him. ²

Let us pray for all the citizens in Alexandria, Louisiana, in the very center of Louisiana---- the women, children--the sick and the old, the entire civilian population of the city---- forced to crawl, run, or hop----some dragging loved ones behind them as they were forced to seek refuge in the waters of the Mississippi River; small children screaming because they were lost from their mothers----All knowing absolute terror, fleeing from the heat and burning of the fires set at the orders of General Nathaniel Banks because of his overwhelming desire for vengeance after losing the Battle of Mansfield. General Nathaniel Banks, withdrawing from the civilian occupied city, chose to burn it to the ground. He gave no warning. He left the women, kids and old folks with only the clothes on their backs.² Nobody knows the civilian deaths he caused. (People in Alexandria had not forgotten and told me so when I lived there in 1950.)

Let us pray for the Southerners of Atlanta, Georgia where Abe Lincoln arranged a carpet bombing seige that destroyed 90 percent of their city, evicting thousands upon thousands of civilians from their homes, looting their private property----waging total war against a defenseless civilian population in a pattern that was continued throughout the Republican Army's invasion of the South.²

Let us pray and pray again for the civilians in the heartland of Georgia who knew the fury of General William Tecumseh Sherman who declared that there could be no peace in the country UNTIL LARGE PARTS OF THE SOUTHERN POPULATION HAD BEEN EXTERMINATED, and so made a deliberate effort to starve to death Georgia's civilian population. It was a goal of the Republicans to see all Southerners dead or off the continent. Lincoln expressed the opinion that they should be allowed to leave.²

Let's pray, especially, for the civilians---the women, the babies, the old folks in Marietta, Roswell and New Manchester Georgia where Sherman, with Lincoln's approval, had his soldiers pull down and burn the homes, burn all their personal property----steal all jewelry----and leave the helpless civilians, starving, with only the clothes on their backs.²

Let us pray then for those long lost, OVER TWO THOUSAND weeping women in the Roswell, Marietta and New Manchester area who, at the orders of General Sherman, were kidnapped and thrown with and without their children on trains and shipped North, their services to be sold for literally pennies making them, in truth, WHITE SLAVES FOR THE YANKEES! Poor, lost little Southern ladies and the defenseless terrorized children-- most of them were never to see their loved ones ever again. The Republican government during Reconstruction made no effort to return these kidnapped Southerners back to their homeland.²

Let us give a special prayer of thanks for the courage of Louisiana's governor Henry Watkins Allen who collected testimonies from eyewitnesses of the Yankee invasion in Louisiana in an effort to preserve the truth of the North's fiendish activities for future historians.² (Truth telling, of course, was suppressed during the Republican-controlled Reconstruction's ten years and by the central government thereafter and has been begun again only by recent scholars.)

Let us pray for the innocent young man named William Mumford who was hanged on the orders of Yankee

General Benjamin Butler because the boy had taken down a Union flag from a flag pole in unoccupied New Orleans.²

Let us pray for all the virtuous Southern ladies in New Orleans who were treated like prostitutes by Yankee soldiers on the direct orders of Yankee General “Beast” Butler who, also, sent to prison without a trial New Orleans women and preachers and priests who refused to welcome the invaders. He closed churches and prohibited church attendance.²

Let us pray for the Confederate children who experienced the horrors deliberately forced on them by Yankee soldiers-- watching enemy soldiers kill and leave lying on the ground every single chicken the family possessed----watching the deliberate killing of a beloved pony performed in front of a child’s young eyes by the Yankee Killer, so the child would always remember the day the Yankees won the war. ²

Let us pray for the sick, old gentleman confined to his bed in Lafayette, Louisiana, who had all of his worldly possessions stolen from him by Yankee soldiers, even his bed covers and for the ninety year old in Louisiana, who had soldiers take his everything---including his clothes, and for the Goulas family in St. Mary Parish, who had Yankee soldiers steal all their clothes, their baby’s clothes and their beds-- and for Mrs. Vilmeau in Louisiana who had her wedding ring bitten from her finger and her pierced earrings torn from her ears----and we should pray for her husband who was shot twice while trying to protect his crying, bleeding wife and for the families in New Iberia who watched Yankees open the burial vaults of the New Iberia dead and scatter the bodies upon the ground and use parts of the tombs for cooking and heating purposes.²

And let us pray for Dr. Brashear of Louisiana and his family. Even dead and buried in his tomb in Morgan City, Louisiana, Dr. Brashear was attacked. His body was tossed out and his metal coffin stolen by the Yankee soldiers.²

Let us pray for the citizens of Opelousas, Louisiana, who saw a Massachusetts Army unit turn the Opelousas Methodist Church into a brothel---and for the Catholics in New Iberia who saw the Yankees dance in the robes of their priest and steal their chalice from the Catholic Church-- and for the citizens of Franklin, LA, who saw the members of Mr. Lincoln’s Republican army tear up the Methodist Church there, and use the pews and other bits of the church as furnishings for a pool parlor.²

Let us pray for the grand children of Mr. Theodore Fay in Franklin, Louisiana who had Yankees steal all their little toys.²

Let us pray for the Southern women and old people who experience agonies, as they watched Yankee soldiers gleefully burn family bibles containing the records of Southern lives since the Revolution----and for the civilians in Chesterfield, South Carolina who were forced to stand by as General Sherman’s men torched their Courthouse containing all of the records for the county, including marriage bonds and property records---and burning my own Hough records. (Source: Telephone conversation with clerk in that County Courthouse)
Let us pray for the Southern women who were forced to scavage the woods for plants to eat and acorns to boil for coffee after the food in their homes and in their fields was taken from them.

Let us pray for all of the Southern Blacks who experienced many numbers of hideous Yankee atrocities including the rapes of their women by Yankee soldiers, the killing of young girls who resisted being raped, the abusing and robbing of black adults and even the shooting of some of them for no apparent reason, Yankee imposed starvation, being thrown out of their own homes, having loved ones die because of lack of medical treatment and nourishment, and Yankees, brutally chasing down and forcing black males into their army where they were seen to die by the hundreds.²

Let us pray for the helpless civilian citizens of Meridian, Mississippi where General Sherman had 10,000 of his men use axes and fire to make sure that Meridian no longer existed ²----leaving the women, children, sick and the old to suffer from starvation and the elements.

Let us pray for the women, children and the old and sick in the Shenandoah Valley where Lt. General U.S. Grant, soon to become a U.S. President, ordered General Hunter to have his men totally wipe out everything there, leaving many thousands of innocents to death by starvation.

Let us pray again and again for our stolen Republic wherein each state possessed rights that made it supreme to a central government---Rights recognized during the Revolution and after the secession from the British Empire---Rights acknowledged by the writers of the U.S. Constitution.

Let us pray for a long dead President by the name of Abraham Lincoln, whose greed for money and power destroyed a Republic and replaced it with an all powerful Central Government lacking checks and balances---a government our later Presidents called a 'Democracy.'

Let us pray for Abe Lincoln who decided to go against the rules of all civilized nations and wage a war of horrendous nature against women and children.

Let us pray for all the boys, young and old men who fought in that War of Northern Invasion, Northern Aggression against a sovereign nation by name of the Confederate States of America.

Let us pray for all fighters on both sides of that war--- and especially, for those who died---three times the number killed during all the years of war in Viet Nam.

And let us pray a very special prayer that three modern historians by the names of James Ronald Kennedy,² Walter Donald Kennedy,² and Thomas J. DiLorenzo,² who have dedicated much of their lives to digging up the long hidden truths about the horrors perpetrated by Lincoln and his mighty Republicans against the South. The Kennedy and DiLorenzo books have furnished most of the information covered in this request for prayers. Let us pray that their books will be read by millions of Americans who will be awakened to the monstrous lies long told by our all powerful Central government and to the need for its mighty reformation. And for Walter Donald Kennedy, let us all add a separate prayer that he will gain the opportunity to expose to the entire nation, the grave injustices done to Confederates and to their descendants and to all Americans who have been deluded by the lies of the U.S. government told since the 1860's. Let us pray that Walter Donald Kennedy will be given a national platform which will allow him to tell the world exactly what this nation must do in order to regain the Constitutional government created for it by the founding fathers, taken from us during the so-called Civil War and, precisely, what we must do to be able to restore truth to our U.S. government.

And, I, myself, will say a private prayer for my three great grandfathers who said their own prayers as they fought in that war for Southern Independence---the bloodiest of all wars involving Americans---fought against overwhelming Yankee odds--and for my great uncles who fought and for my many great aunts and my three great grandmothers who dodged the Yankees throughout each Yankee invasion that reached them and for my many cousins involved because they were all true Southerners.

I, especially, will pray for all men and women who were brave enough to share their experiences with their own children, grandchildren, and great grandchildren. despite the laws muzzling free speech for ten or more years---prohibiting any negative speech about the Yankees---laws passed by the Republican controlled government forces ON the Confederacy during that horrendous period of Southern punishment known as Reconstruction.

SOURCES

1 Thomas J. DiLorenzo. Lincoln Unmasked. Crown Forum of Random House, Inc., New York: 2006.

2 James Ronald Kennedy and Walter Donald Kennedy. The South Was Right. Pelican Publishing Company, Inc., Gretna, Louisiana, 1998





BACKLASS!

I'm mad as heck and I'm
not gonna take it anymore!

Commentary on pro-Southernism,
Confederate history and heritage,
the Southern independence movement,
and their advocates and critics

Monday, March 10, 2014

For Floggers, It's Hate, Not History

By Connie Chastain

Proof comes all the time. You'll find the latest proof in Simpson's most recent Bash-the-VaFlaggers post at Crossroads, and the attached comment thread. Try to find some history there...just try.

About the new I-95 flag project, he sez, "... *it will be the same story all over again, and that bores me.*"

Sure it does. That's why he got all involved with a group in Richmond trying to stop the first flag project, because it bores him. That's why he sent tweet after tweet after tweet to the Richmond media, trying to sic them on the VaFlaggers, because it bores him. That's why he made something like 50 blog posts in the two months leading up to the first flag raising, because it bores him. That is why he immersed himself in Google Earth, trying to figure out the site of the flag project, because it bores him. That's why he has repeatedly harassed Susan regarding her job, because it bores him.

He sez, "*They say that if at first you don't succeed, try, try again.*"



Success is saying you're gonna do something and then doing it.

I dunno, folks. This looks pretty successful to me:

He sez, "*It appears that Hathaway and company learned from the missteps surrounding their initial foray into a business that other organizations have pulled off without much trouble. In fact, they've taken my advice to find a taller flagpole and to proceed without the usual self-serving fanfare.*"

Fanfare? The VaFlaggers did not send an announcement to any media outlet concerning the I-95 Flag. Susan was contacted by a guy at Mother Jones who said someone sent info to him. That started the media fanfare.

The rest of the fanfare was played not by the VaFlaggers, but by critics and opponents, like Kristen Konate and her idiotic petition, by the reactionary but unproductive "RVA United" and, most of all, by Simpson's 50 or so posts in the two months leading up to the flag raising, and in the comments of his floggerette peanut gallery; and in the scorn and derision of other flogger blogs.

The so-called "self-serving fanfare" -- that is, the verbal harassment and attempts at intimidation -- even continued *after* the flag was raised. Remember, "All That Fuss for This?" when HE was the one making the fuss? And let's not forget Al Mackey's ridicule because the clearing of the trees didn't fit his timetable....

People who support the VaFlaggers understand they are a volunteer, grassroots group. They donate their time and services, and finance their participation themselves. Donations from others are often a spontaneous show of support, or the result of some quiet and modest fundraising efforts, with no "self-serving fanfare."



It's deja vu all over again.

I found Bob Nelson's comment about crane-rentals to be like deja vu all over again. Remember Liberty Lamprey's nay-saying about the first I-95 flag?

You might be right, they might be successful in getting that flag up, but I think they are going to run into a lot of problems and issues.

I think cost is going to be their major issue.

They estimated \$3000 for the flag and pole, but have they included the monthly payments for the land it is on?

They signed a lease, I am guessing there is some sort of rental payment for the piece of property?

But, let's just say some good ol' boy supporter is letting them install their "performance art" for no charge, then what about this paranoid

induced need for fencing, lights and ... security cams?

Who is going to pick up the electric bill for these big flood lights and 24 hour camera surveillance?

How are they going to get the wiring done and make it weather proof?

That was from the brilliant, Hollywood fantasy style Nazi-fighter who also said the I-95 flag project was a hoax . But all his doomsaying amounted to nothing. So learn from that and don't worry, Mr. Nelson. They got it covered.



Yep, hate is boring, no doubt. It's a bit brace that bores holes in the hater's heart ... and head.

<http://mybacksass.blogspot.com/2014/03/for-floggers-its-hate-not-history.html?m=1>



Quantrill guerrilla John S. Barnhill on his horse circa 1862. He went to Kentucky with Quantrill, survived the war and attended Quantrill reunions after the war.

<http://www.canteymyerscollection.com/index.php?action=gallery%3Bsa%3Dview&id=638>

THE MYTH TURNS INTO A MODERN LEGEND -- THE BLACK FLAG OF CAPTAIN QUANTRILL

QUANTRELL

This flag is the black flag with red letters QUANTRELL. However, it is only a popular legend that Quantrill ever used such a flag. There are no reports from original Union or Confederate sources that the flag was ever seen.

The flag supposedly represented the position that Quantrill's and Anderson's guerrillas were forced to take -- that no prisoners were to be taken by the respective groups. This policy was first instituted against the Confederate guerrillas by the Union forces.

The story of the Black Flag was told by some of the raiders many years later -- about a Black Flag under which they rode, although others, including Frank James and Cole Younger, claimed never to have seen it. "I never saw it," Cole Younger reported years later, but [I] heard it was destroyed."

According to the Kansas State Historical Society, "William Clarke Quantrill or W.C. Quantrill (as the guerrilla leader spelled his name in many letters to his mother which have survived) is not known to have carried any sort of flag; this is supported by some of his men in post-war accounts. Claims that he carried a black flag with the misspelled name "Quantrell" in red originated in popular writings of the 1880s and have no basis in fact."

After Gano and Watie's Confederates captured the wagon train at Cabin Creek, Colonel Adair led scouts toward Pryor Creek where they encountered a force of men who they thought to be federals. However, he reported it turned out to be some of Quantrill's men. He never wrote about seeing a black flag, but instead may have seen some of Quantrill's band wearing parts of Union uniforms as they often did on their many raids.

[LA Times: 12 Years A Slave won Best Picture because of left-wing politics](#)



12 Years A Slave was made to demonize white people and promote “white guilt.”

The anti-white propaganda film 12 Years A Slave won Oscars not based on merit, but based on politics. This comes straight from the LA Times. It is now totally out in the open that 12 Years A Slave won Oscars solely based on its propaganda value. Oscar host Ellen DeGeneres said it herself. During her opening dialog she said that it would be “racist” not to give awards to 12 Years A Slave.

[From LA Times...](#)

Was it ultimately a race about race?

The best picture Oscar is meant to honor the year’s greatest achievement in film, and “[12 Years a Slave](#)” had no shortage of supporters before winning the top honor Sunday. But for all the film’s artistry, the undercurrent of many “12 Years a Slave” conversations hinged on race and how Hollywood has for decades given short shrift to one of the most inglorious chapters in the nation’s history.

The film’s distributor anchored its awards campaign around the line “It’s time,” easily interpreted as an attempt to exhort members of the Academy of Motion Picture Arts and Sciences into voting for the movie because it was the right thing to do.

[From Huffington Post...](#)

In the lead up to the 86th annual Academy Awards, one prevalent meme was that some Oscar voters simply didn’t want to watch “12 Years a Slave.” As it turns out, that was true: [at least two anonymous members of the Academy of Motion Picture Arts & Sciences](#) apparently never saw Steve McQueen’s eventual Best Picture winner, this despite placing the film atop their Oscar ballots.

[The surprising revelation comes via the Los Angeles Times:](#) “All the same, two Oscar voters privately admitted that they didn’t see ‘12 Years a Slave,’ thinking it would be upsetting. But they said they voted for it anyway because, given the film’s social relevance, they felt obligated to do so.”

**During her Oscars monologue, [host Ellen DeGeneres made reference to that kind of thinking](#) with a joke about how the evening might go:
“Possibility number one: ‘12 Years a Slave’ wins Best Picture.
Possibility number two: You’re all racists.”**

<http://topconservativenews.com/2014/03/la-times-12-years-a-slave-won-oscars-solely-because-of-the-left-wing-politics/>

New Jersey teen reportedly suspended over Confederate flag on truck



Published March 28, 2014 FoxNews.com

A New Jersey high school student says he was suspended from school after refusing to remove a Confederate flag on his truck.

Gregory Vied, 17, told News12.com he was suspended for flying the flag on his pickup truck, which was parked in a student lot at Steinert High School in Hamilton Township.

Vied says he refused to remove the flag despite repeated warnings from administrators. He says he understands the history of the flag, but that he sees it only as a representation of Southern pride and a connection to relatives from the South.

"Them trying to make me take it down is unconstitutional," Vied said.

The American Civil Liberties Union told the station that Vied's right to freedom of expression cannot be limited, even if there are complaints from students or teachers.

"As the U.S. Supreme Court has made clear, students' rights don't end at the school house gates," ACLU Legal Director Ed Barocas said. "It also doesn't end in the school parking lot."

Vied's three-day suspension was cut to one day after the ACLU sent a letter to the principal stating that school officials would have to prove the banned speech would "materially and substantially" disrupt operations at the school.

News12.com reported that some of Vied's friends have shown their support by coming to school with Confederate flags on their cars and trucks, though none of them have been suspended.

The superintendent of schools refused to comment to News12.com on the suspension, citing student privacy reasons.

<http://www.foxnews.com/us/2014/03/28/new-jersey-teen-suspended-over-confederate-flag-on-truck/?intcmp=latestnews>

The *Southern Soldier*

The War of Northern Aggression, as with the American Revolution and the War of 1812, produced new songs that celebrated victories, taunted enemies, inspired soldiers, attempted to sway public opinion, and provided solace. They were often based on traditional folk melodies. *Southern Soldier* is one such song that was popular among Confederate soldiers. It expresses their point of view and determination to fight and die for their cause.

Lyrics to *Southern Soldier*

Southern Soldier

I'll place my knapsack on my back
My rifle on my shoulder
I'll march away to the firing line
And kill that Yankee soldier
And kill that Yankee soldier
I'll march away to the firing line
And kill that Yankee soldier

I'll bid farewell to my wife and child
Farewell to my aged mother
And go and join in the bloody strife
Till this cruel war is over
Till this cruel war is over
I'll go and join in the bloody strife
Till this cruel war is over

If I am shot on the battlefield
And I should not recover
Oh, who will protect my wife and child
And care for my aged mother
And care for my aged mother
Oh, who will protect my wife and child
And care for my aged mother

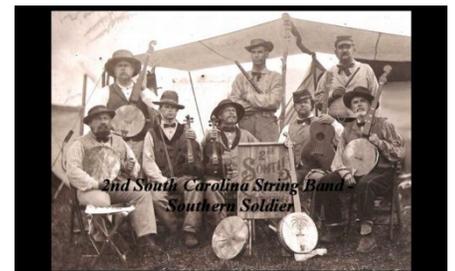
And if our Southern cause is lost
And Southern rights denied us
We'll be ground beneath the tyrant's heel
For our demands of justice
For our demands of justice
We'll be ground beneath the tyrant's heel
For our demands of justice

Before the South shall bow her head
Before the tyrants harm us
I'll give my all to the Southern cause
And die in the Southern army
And die in the Southern army
I'll give my all to the Southern cause
And die in the Southern army

If I must die for my home and land
My spirit will not falter
Oh, here's my heart and here's my hand
Upon my country's altar
Upon my country's altar
Oh, here's my heart and here's my hand
Upon my country's altar

Then Heaven be with us in the strife
Be with the Southern soldier
We'll drive the mercenary horde
Beyond our Southern border
Beyond our Southern border
We'll drive the mercenary horde
Beyond our Southern border

LISTEN [HERE](#)





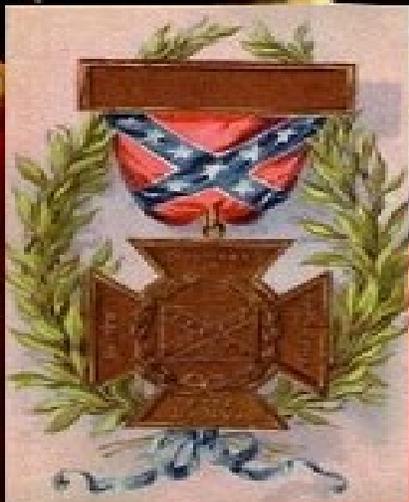
In Memoriam

From the Richmond Dispatch, March 12, 1864:

OBITUARY

"Though an unpretending private in the ranks of his country's defenders, honored be the name of **WW MAHONE**. No braver heart ever throbbed in a patriot bosom. He was an early volunteer from the now despot-ridden city of Portsmouth — the home of his childhood — and gallantly did he move in the thickest of the fight, thirsting to avenge some of her cruel and heartless wrongs. ... From Seven Pines to Gettysburg he was often in the hottest of the fray. ... Upon one occasion the flag bearer of his own company was stricken down in a perilous charge, and a Yankee soldier had seized the precious relic, when this brave boy rushed forward, hurled the unpious felon to the earth, and waved the glorious bunting anew over his struggling comrades. ... After braving death amid flying bullets and bursting shells, the skeleton finger of disease laid him low, and **WW MAHONE** breathed out, on a languishing bed, his last sigh to kindred and home. V.K."

Southern Cross of Honor



**I DON'T ALWAYS PRETEND I STARTED
A WAR TO FREE SLAVES,**



**BUT WHEN I DO, IT'S TO COVER UP
KILLING HUNDREDS OF THOUSANDS
OF PEOPLE FOR MONEY AND POWER.**



IF THE NORTH IS SO GREAT

why do
you Yanks
keep movin'
down here?



Latham: Maybe its time to try making our peace

Wednesday, March 19, 2014

By Phil Latham

Blessed are the peacemakers, for they will be called children of God.

— Matthew 5:9

I decided to attend the meeting of the Gen. Walter P. Lane Camp of the Sons of Confederate Veterans last week after reading the topic of the program, “Are we as committed as our enemies?”

Given that in a little more than a year, we will be commemorating the 150th anniversary of the surrender of Confederate forces at Appomattox Courthouse I had to wonder: Just who is this enemy? Because when I start thinking about the wars this nation has fought in the past, most of us have gotten over any of our foes still being enemies.

We love the British — we’ve fought them twice, and they even burned down our Capitol building, for goodness sakes. We’ve fought the Germans twice, too, and they are fast friends today. The Japanese got us in a sneak attack at Pearl Harbor, but I don’t hear anyone calling them enemies. The Vietnamese War ended fewer than 50 years ago, and I’ve talked to numerous veterans who have gone back to that nation to find old friends and even talk to some of the soldiers they fought.

The animosity is long gone.

Not so for some people and the Civil War (the Sons guys call this conflict the Second American Revolution).

So what gives with this enemies stuff? Aren’t we all really just Americans?

For almost everyone, the answer is a solid “yes.” I suspect you’d get that answer even from most of those who have a membership in the Sons of Confederate Veterans.

The 20 or so people at the meeting were as nice as they could be. I couldn’t see any of these guys saying they have enemies from the Civil War.

Truth to tell, they didn’t say that. It was the topic of the speech given by Paul Gramling, Chief of Heritage Defense, Army of the Trans-Mississippi.

Gramling not only talks the talk and walks the walk, he actually looks like a Confederate general, and I’m not kidding. Take out his earring and put him in dress grays, and you’d swear he was an officer for the C.S.A.

This isn’t by accident because Gramling and others participate in reenactments of Civil War battles all over. This seems like it could be great fun and a true learning experience, too.

I'm not sure how much of it is fun for Gramling and how much goes all the way to the bone. Gramling is a fairly, um, serious man.

As he began his talk, he made sure we all knew he wasn't apologizing if anyone got offended by anything he said. He did not believe in compromise, either. I can appreciate a man who tells you what's what upfront, though, and nothing he said offended me.

It just made me think about the words at the beginning of this column, those and others that were said that day on the mount where Jesus spoke his most famous sermon.

So you don't have to wonder any more about just who the enemy is, I'll tell you what Gramling told us: The enemy is the NAACP or anyone else who wants to take away the Confederate flag of stars and bars.

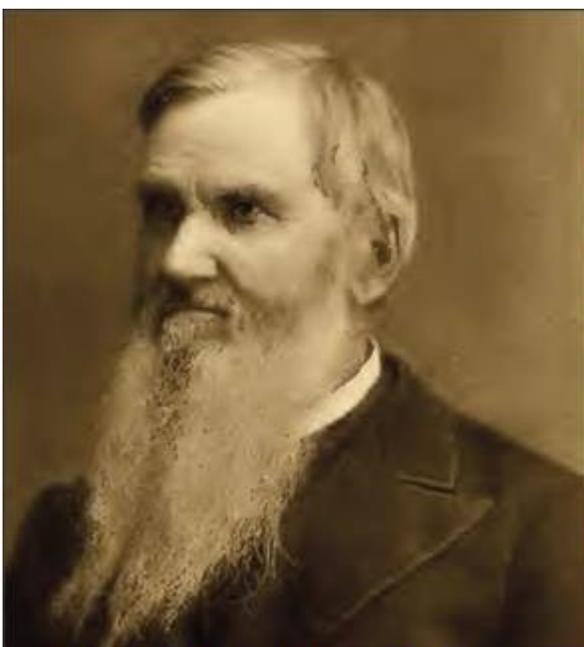
That may not surprise you. It didn't surprise me, but I heard no "amen" chorus from those in attendance, either. Until I know otherwise, I'm going to give them the benefit of the doubt that they are past having enemies. Gramling said the oft-repeated Southern line that the Civil War wasn't fought over slavery. If you parse words in the correct way, he's absolutely right.

Here's what you have to know: When the Southern states seceded, they did not want to fight any war at all. They wanted to leave the Union and see both sides just go their own ways. Of course, the Union did not recognize the right to secede and so Abraham Lincoln ordered the fighting. Lincoln did not make that order to end slavery but to preserve the Union.

The South, thus, fought because their land was "invaded," not to protect slavery. Yes, it is an exercise in logical gymnastics. As to whether the Sons of Confederate Veterans is as committed as its "enemies," the answer, Gramling said, is a resounding, "No." He gave at least a half-dozen examples of why this was so.

This may (or may not) have given members at the meeting the blues, but it was a hopeful sign to me. Wars are not just fought with bullets and bombs but also with words. After 150 years it is long past time we spoke words of peace that we really mean.

— Phil Latham is associate editor of the News-Journal. His email is platham@news-journal.com



ROBERT LOUIS DABNEY

"It is to me simply incredible, that a people so shrewd and practical as those of the United States, should expect us to have discarded, through the logic of the sword merely, the convictions of a lifetime; or that they could be deceived by us, should we be base enough to assert it of ourselves. They know that the people of the South were conquered, and not convinced; and that the authority of the United States was accepted by us from necessity, and not from preference.The people of the South went to war, because they sincerely believed (what their political fathers had taught them, with one voice, for two generations) that the doctrine of State-sovereignty for which they fought, was absolutely essential as the bulwark of the liberties of the people."

Robert Louis Dabney, Life and Campaigns of Lieut.-Gen. Thomas J. Jackson (New York: Bletlock & Company, 1866), viii-ix.

A.H. BELO DEAD

The Texas Journalist Passes to the Great Beyond In the Land of His Nativity



A Gallant Soldier of the Lost Cause, He Became a Leader in Lone Star Journalism After the Civil War Asheville, N.C., April 20--Col. A.H. Belo of Dallas Tex., died here yesterday morning at 4 o'clock. He arrived here Tuesday, but his health was already so seriously impaired that he did not survive long. He has been an invalid for several years and has a summer home in the Adirondacks, where he spent every summer, and by careful living had prolonged his life. Dr. Battle was with him here, and did everything he could. Col. Belo was 62 years old and his wife and two children, Alfred H., Jr., who was associated with him, and Mrs. Peabody of Cambridge, Mass., survive him. His wife was Miss Ennis of Houston, Tex. He has two brothers living, Dr. A.F. Belo of Evergreen, Ala. and R. W. Belo of Salem, N.C., and two sisters, Mrs. E.E. Shelton and Mrs. J.C. Buxton, both of Salem. It was Col. Belo's request that he be buried in his father's lot near his boyhood home.

Col. Belo was the son of the late Edward Belo of Salem. His mother was Miss Amanda Fries. He was born in Salem and educated there. He raised the first company of Forsythe riflemen in 1861 and was its captain. This company was made a part of the Fifty-fifth North Carolina regiment, of which Col. J. Connally of this city was colonel. Col. Connally was promoted to quarter master, then major, and when the lieutenant colonel of the regiment was killed at

Gettysburg he was given that rank. At Gettysburg Col. Connally was wounded and held a prisoner eight months. After his release he was given command of a brigade, and then Col. Belo was made colonel of the Fifty-fifth, which rank he held until the close of the war. Col. Belo was wounded at the Wilderness and

Gettysburg. After the war he went to Texas, riding the entire distance from North Carolina on horseback, arriving in June, 1865.

In August of that year he became connected with the Galveston News, of which Mr. W. Richardson was owner and not long after bought an interest in the paper. Col. Belo had no journalistic experience, but developed marked aptitude for the details of newspaper management. In 1875, after the death of Mr. Richardson, Col. Belo bought the interest of the heirs of his deceased partner, surrounded himself with able and enthusiastic lieutenants and up to his death Friday controlled the editorial and business management of the News.

In 1881 Col. Belo formed a stock company authorized by its charter to publish newspapers in various Texas cities. In 1885 the Dallas News was established.

Laid In The Grave At His Native Home in Old State of North Carolina Was The Body of A.H. Belo A Moravian Bishop and an Episcopal Clergyman Conducted the Funeral Services and a Salute Was Fired Winston-Salem, NC, April 22--The remains of Col. A.H. Belo, accompanied by Mrs. Belo, Mr. and Mrs. A.H. Belo, Jr., Mr. and Mrs. Charles Peabody, Mr. and Mrs. J.C. Buxton and Dr. Gerlach, left Ashville, N.C. via special car at 11:30 a.m. Saturday and arrived at Salem at 4:45 p.m. At the station there were waiting a number of veterans of Col. Belo's company, the Forsythe Rifles, and a detail of the junior organization of that name. These last accompanied the party to the house of Mr. J.C. Buxton. Upwards of fifty telegrams were received by the family, expressive of sympathy and universal appreciation of the noble character of Col. Belo, including the following from his oldest associate living:

"Los Angeles, Cal., April 20--Family of late Col. A.H. Belo, Salem, N.C.; unspeakable sympathy and regret for the irreparable loss from the eldest surviving associate of deceased in the work which marked his constructive generous for pure and useful journalism. "D.C. Jenkins"

The beautiful flowers testify to the same purpose.

Sunday morning Mr. Francis Bangs, Dr. John A. Wyeth and Mr. J.D. Lorentz, eastern representative of the News, long-time friends of the family, arrived from New York to attend the funeral. Col. R.G. Lowe, vice president and Mr. T.W. Dealy, secretary and treasurer of the corporation of A.H. Belo & Co., arrived from Galveston in time to pay their respects to the deceased. The funeral services were held at the home of Mr. J.C. Buxton at 3 p.m., attended by the family and relatives and friends of Col. Belo residing in Winston-Salem. They were conducted by Rev. Harris Mallinckrodt of St. Paul's church, Winston, and by Bishop Edward Rondthaler of the Moravian church. The honorary pall-bearers were: Dr. John Wyeth, Mr. H.W. Fries, Mr. Francis S. Bangs, Mr. J.W. Fries, Col. R. G. Lowe, Mr. T.W. Dealy and Mr. J.D. Lorentz. The active pall-bearers were: Maj. T.J. Brown, Mr. Alexander Rights, Dr. J.A. Blum, Mr. F.C. Koehlen, Mr. T.B. Douthitt, Mr. E.A. Welfare, who were comrades of Col. Belo in the Confederate service. The Confederate Veterans' association of Norfolet camp, under command of Maj. T.J. Brown, marched in a body to the cemetery. The Forsythe Rifles fired a salute at the grave. The band of the Moravian church was in attendance. The services at the grave were conducted by Bishop Rondthaler. The interment was in the family lot in Salem cemetery.

Burial:

Salem Cemetery
Winston-Salem
Forsyth County
North Carolina



It seems a Confederate Flag always shows up with a Southern man no matter where he is.

This Confederate Flag waves from top of the pup tent of SFC Eugene L. Bursi, of Memphis Tenn., an artilleryman with the 136th Field Artillery Battalion U.S. Eighth Army, in Korea on April 27, 1951.

NORTH vs SOUTH: HOW WE TALK ~

By Tim Manning

1) To avoid calling a man a "Fag" or "Queer" or some worse term Southerner's and northerner's living outside of New England in the last two centuries used the term "the land of the long-haired men and short-haired women" to refer to the high percentages of homosexuals living in the New England States. I first picked-up on this by reading old northern newspapers, northern essays and magazines written in the early 1800s.

2) New Englander's also used the "generic" term "Guy(s)" to replace "Guy(s) and Gal(s)" as the numbers of homosexuals increased in their States. A "Guy" was a "special" kind of northerner that was a "homosexual." The term was considered an insult when applied to or referring to a Southerner who universally in the Southern States referred to themselves in terms of "Ladies and Gentlemen." Media and northerners categorically reject using the term "Ladies and Gentlemen" to refer to themselves. I mentioned this in a lecture on culture and a gentleman spoke out saying, "Well, that is very understandable." Southerner's also saw the terms "Guy and Gals" as too familiar to use in good company. I do hear some of the more thoroughly reconstructed Southern folks use the word "Guy" to refer to regular heterosexual men and women. I have seen some media persons use "Guy" to refer to national leaders of foreign nations. Of course, media people have no dignity at all and regularly avoid good company who have good manners and good morals.

3) Reconstructed Southerner's often use the yankee greeting of saying "Hi" or "Yo!" The more traditional of Southerner's generally say "Hello" or "Good morning/afternoon/evening" or "Howdy" or its meaning "How do you do?" "Howdy" is the less formal Southern greeting. This greeting is not meant to be understood as an inquiry into someone's health, so don't start telling the Southerner about your last or coming visit to your physician. It means something more on the line of "I hope you are ready for a good day and have a positive attitude about things." "Howdy" was first written about by "foreign" northerners visiting the South during the 1840s. During most of USA history the term "Foreigner" meant someone from another State of the USA, and "Stranger" meant someone from another country usually "overseas." "Strangers" were usually welcome and better trusted than northern "foreigners." Gentlemen in the Southern States did not trust northerner's from the time before the Articles of the Confederation were accepted. Many writers in Europe noted that Southerner's were more trustworthy than other Americans and U.S. ambassadors born and raised in a Southern State were preferred by European nations and their rulers and diplomats.

4) Southern ladies and gentlemen eat "Dinner" as their noon day meal. Low paid and undereducated northerner's working in "factories" during the 1700s-1900s ate a quick snack-meal called "lunch" at their noon break from the assembly "line." People of good upbringing and education still call their noon meal "Dinner." If I invite you for dinner and you do not arrive at noon but come during the evening, chances are that I may not be home then and if I am there would be no nice meal for you. "Supper" is the Southern evening meal and Southerner's who are unreconstructed eat their meals with the family together as much as possible.

If you are not well-acquainted with all, A-L-L, of these very basic Southern usages of words and terms then you may be a yankee, a northerner or a thoroughly reconstructed Southerner. You might even be a "Stranger."



Tim Manning is a Founder at The Southern Partisan Reader, Founder/Exec.Dir at North Carolina Heritage Foundation and Founder at Virginia Heritage Foundation. Manning resides in Kernersville, NC.



Petersburg, Virginia *** Since 1865

Will Virginia Confederate leaders be similarly honored?

Published: March 4, 2014

To the Editor,

I noted, and respected your front page, below the fold, story and picture on Colonial Heights' Tussing Elementary School celebrating the Rev. Martin Luther King Jr. with song.

While I find it not particularly inappropriate that they do so, I find it only appropriate if a full, balanced, non-biased history is celebrated by the students as well.

As April of each year in Virginia is Confederate History Month, I look forward to reading in The Progress-Index that Tussing students will similarly sing Dixie or the Bonnie Blue Flag, in "remembrance" of Robert E. Lee and Stonewall Jackson, among other Confederate States of America leaders.

It should not be lost on the Colonial Heights School system, nor the Tussing Elementary School administrators, that less than two football fields behind their school, is the remnant of Fort Clifton.

Fort Clifton was the last and strongest Confederate defense of Petersburg, via the Appomattox River, by the invading U.S. forces, to subjugate the Commonwealth of Virginia to the tyranny of Lincoln and the federal government that we experience even today.

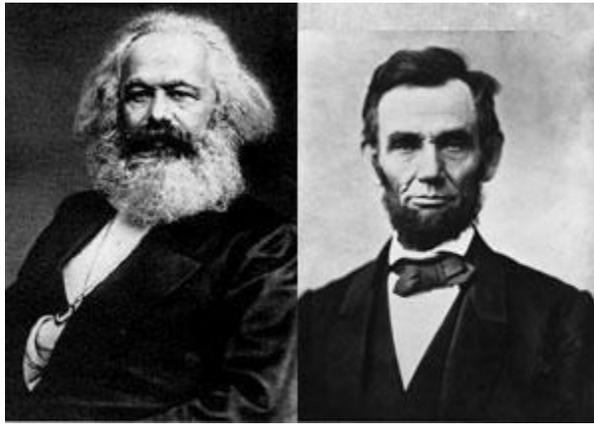
It is only in the best interest of all students that they be encouraged to know and celebrate all sides of their city and state history. After all, there is a state holiday (Lee-Jackson Day) that deserves equal, if not more, recognition by Virginia students than a non-Virginian such as Martin Luther King.

Jesse L. Harrup Jr.
Colonial Heights

<http://progress-index.com/news/op-ed/letters/will-virginia-confederate-leaders-be-similarly-honored-1.1644144>

ISR

International Socialist Review



By John Nichols

Issue #79

NOTE: This is the true communist perspective of one of their own: Abraham Lincoln as they claim him.-BELO ED.

Reading Karl Marx with Abraham Lincoln

These capitalists generally act harmoniously and in concert, to fleece the people.

—Abraham Lincoln, from his first speech as an Illinois state legislator, 1837

Everyone now is more or less a Socialist.

—Charles Dana, managing editor of the *New York Tribune*, and Lincoln's assistant secretary of war, 1848

The workingmen of Europe feel sure that, as the American War of Independence initiated a new era of ascendancy for the middle class, so the American Antislavery War will do for the working classes. They consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.

—Karl Marx and the First International Workingmen's Association to Lincoln, 1864

Utopian socialists, German communists, and other republicans

ON DECEMBER 3, 1861, a former one-term congressman, who had spent most of the past dozen years studying dissident economic theories, mounting challenges to the existing political order and proposing ever more radical responses to the American crisis, delivered his first State of the Union address as the sixteenth president of the United States.

Since assuming office eight months earlier, this new president had struggled, without success, first to restore the severed bonds of the Union and then to avert a wrenching civil war. Now, eleven southern slave states were in open and violent rebellion against the government he led.

His inaugural address of the previous spring had closed with a poignant reflection on the prospect of eventual peace, imagining a day when the Union might again be touched “by the better angels of our nature.” But, now, in the last month of what Walt Whitman would recall as America’s “sad, distracted year”—“Year that suddenly sang by the mouths of the round-lipp’d cannons”—the better angels seemed to have deserted the continent. Every effort to restore the republic had been thwarted. There was no room for accommodation with the Confederate States of America. Fort Sumter had been fired upon and the flag of southern rebellion now flew above Charleston Harbor. Virginia, the cradle of presidents, the state of Washington, Jefferson and Madison, had joined the revolt and assembled a capital of the Confederacy less than 100 miles from Washington. Hundreds of Union and Confederate soldiers had died, with thousands more wounded at the First Battle of Bull Run. Armies had been reorganized and generals replaced with the recognition that this was no

skirmish. This was a protracted war that would eventually force all Americans to “[throw] off the costumes of peace with [an] indifferent hand.”

In the presence of the remaining congressmen and senators who filled only a portion of the seats in the Capitol chamber on that December day, the new president knew that he needed to address the circumstance of a nation that was no longer in any sense united. He did so as an agitated, angered American who spoke no more of angels and instead bemoaned “the disloyal citizens of the United States who have offered the ruin of our country.” He warned, ominously, of how “A nation which endures factious domestic division is exposed to disrespect abroad, and...is sure sooner or later to invoke foreign intervention.” He fretted about a strained federal budget, expressing hope “that the expenditures made necessary by the rebellion are not beyond the resources of the loyal people.” He noted that three vacancies would need to be filled on a suddenly abandoned Supreme Court and observed that “one of the unavoidable consequences of the present insurrection is the entire suppression in many places of all the ordinary means of administering civil justice by the officers and in the forms of existing law.”

This was a wartime State of the Union address delivered not so much by a president as a commander in chief. Its purpose was to rally what remained of the House and Senate—after the exodus of the southern Solons who had joined a mutiny against the elected government—and to portray the struggle as not merely one for the preservation of a system of governance but for democracy itself. “It continues to develop that the insurrection is largely, if not exclusively, a war upon the first principle of popular government—the rights of the people,” declared the solemn speaker. “Conclusive evidence of this is found in the most grave and maturely considered public documents, as well as in the general tone of the insurgents. In those documents we find the abridgment of the existing right of suffrage and the denial to the people of all right to participate in the selection of public officers except the legislative boldly advocated, with labored arguments to prove that large control of the people in government is the source of all political evil. Monarchy itself is sometimes hinted at as a possible refuge from the power of the people.”

These were the words that might have ended the address, had the president not begged the pardon of his listeners to add: “In my present position, I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism.”

There was something more that Lincoln wanted to say to America. He needed to speak of another division, another struggle. The man who so carefully chose his words did not relinquish the podium before devoting “brief attention” to his fears regarding “the effort to place capital on an equal footing with, if not above, labor in the structure of government.”

Amid all the turbulence of a burgeoning Civil War, Abraham Lincoln wanted it to be known that he was unsettled by the rising assumption “that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all laborers are either hired laborers or what we call slaves. And further, it is assumed that whoever is once a hired laborer is fixed in that condition for life.”

That false construct could not be allowed to take hold in a free country, argued the president. It must be understood, he concluded: “Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration.”

To be sure, Lincoln related this observation to the wrenching questions posed by the Civil War. “A few men own capital, and that few avoid labor themselves, and with their capital hire or *buy* another few to labor for them. A large majority belong to neither class—neither work for others nor have others working for them. In most of the Southern States a majority of the whole people of all colors are neither slaves nor masters, while in the Northern a large majority are neither hirers nor hired.”

But Lincoln was speaking now of a broader concern: his fear that the few who were possessed of capital might, in a time of turbulence, seek to bend the rule of law—diminishing the historic respect for the rights of man outlined by Lincoln’s hero Tom Paine in order to favor their interests above those of the great many Americans who toiled for wages, or the fees paid farmers. “No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned,” the president warned. “Let them beware of surrendering a political

power which they already possess, and which if surrendered will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost.”

Lincoln’s insistence that labor guard against the surrender of political power to capital—a point he began to outline before his presidency and would repeat throughout his tenure—is rarely afforded the attention paid to his rhetoric regarding the state of “a house divided against itself,” “the proposition that all men are created equal” or the faint hope that: “Government of the people, by the people, for the people, shall not perish from the Earth.”

Yet, how can we neglect the words that this most instructive of presidents chose to insert in so critical a commentary as his first State of the Union address?

How can we fail to recognize the echoes of a language which scholars of economic, social and political rhetoric might associate less with the sixteenth president than with one of his contemporaries: a Prussian-born son of the Enlightenment, who was causing a stir on both sides of the Atlantic at precisely the moment when Lincoln was casting about for a language to describe the economic forces that were carrying America from its agrarian roots to its industrial future?

Didn’t Karl Marx take an interest in the relation of labor and capital? Was it not the coauthor of *Das Manifest der Kommunistischen Partei* who observed that: “the essential condition of capital is wage-labor”? And that: “Capitalist production, therefore, develops technology, and the combining together of various processes into a social whole, only by sapping the original sources of all wealth—the soil and the laborer”?

Well, there can surely be no connection, no tangible link between Abraham Lincoln, the log cabin–born, rail-splitting, archetypal nineteenth-century American and founding Republican, and Karl Marx, the bearded, brooding, archetypal “European” and proud socialist plotter.

Unless, of course, we bother to examine the tattered copies of the American outlet for Marx’s revolutionary preachments during the period when Lincoln was preparing to leave the political wilderness and make his march to the presidency. That journal, the *New York Tribune*, was the most consistently influential of nineteenth-century American newspapers. Indeed, this was the newspaper that engineered the unexpected and in many ways counterintuitive delivery of the Republican nomination for president, in that most critical year of 1860, to an Illinoisan who just two years earlier had lost the competition for a home-state U.S. Senate seat. The *Tribune* is remembered, correctly, as the great Republican paper of the day. It argued against slavery in the south. But it argued as well, with words parallel to Lincoln’s in that first address to the Congress, that “our idea is that Labor needs not to combat but to *command* Capital.”

Seven years before he and Lincoln served together in the Congress (during each man’s sole term in the U.S. House) Horace Greeley—or “Friend Greeley,” as Lincoln referred to the editor in their correspondence—began the *Tribune* with a stated purpose: “to serve the republic with an honest and fearless criticism.” He succeeded, more wholly than any American editor before or after his transit of the mid-nineteenth century, in creating a newspaper that was not merely a newspaper. Greeley’s nationally circulated *Tribune* was, as Clarence Darrow aptly remembered it, “the political and social Bible” of every reforming, radical and Republican household. The *Tribune* was surely that for Lincoln, whose engagement with the paper would last the better part of a quarter century and eventually extend to wrangling with Greeley about the proper moment at which to issue the Emancipation Proclamation. Lincoln’s involvement was not just with Greeley but with his sub-editors and writers, so much so that the first Republican president appointed one of Greeley’s most radical lieutenants—the Fourier- and Proudhon-inspired socialist and longtime editor of Marx’s European correspondence, Charles Dana—as his assistant secretary of war.

Greeley’s newspaper was the tribune of the agitation that spawned the Republican Party and its successful presidential campaign of 1860. Lincoln would say of the editor: “every one of his words seems to weigh about a ton.”

This was as Greeley, an epic figure of American journalism, a political and social reformer who reveled in his ability not merely to report upon but to bend the arc of history, intended it.

After learning the printer’s trade at the *Northern Star* in tiny Poultney, Vermont, Greeley arrived in New York in 1831, during the period when Fanny Wright and her allies were forging explicitly socialist political parties and movements in the city. Greeley came both to make his fortune—and that he did—and to steer the political progress of a young nation.

William Seward, the radical Republican whose presidential ambitions were thwarted when Greeley switched his allegiance to Lincoln, celebrated the young newspaper editor as a Whitmanesque figure: “rather unmindful of social usages, yet singularly clear, original, and decided, in his political views and theories.”

Greeley was what the British refer to as a “campaigning editor.” He started newspapers as platforms to promote ideas—for example, the *Jeffersonian* was established to advance Seward’s successful Whig Party challenge to conservative Democratic governor William Marcy, a hack of the highest order who preached the patronage gospel of “to the victor belong the spoils.” Two years later Greeley would edit a national newspaper, the *Log Cabin*, as the campaign journal of another Whig, William Henry Harrison, who would win and briefly hold the presidency.

With the *Tribune*, however, Greeley would no longer crusade for candidates—although he certainly had his favorites—but for a set of ideals that would come to define the Whig Party, to which he and Lincoln remained in many senses true loyalists. When the Whigs failed to effectively confront issues of slavery, urbanization and economic transition, however, the *Tribune* became the prime proponent of a new and more radical political constellation that took as its name the word used to describe proponents of the “constructive treason” that began with a rejection of “the divine right of kings” and with it of the favored position of the propertied classes: “Republican.”

“It has been urged as an objection to the *Tribune* that it proposed to ‘give hospitality to every new thought.’ To that profession we shall be constant, at whatever sacrifice,” Greeley wrote when the paper’s radicalism began to shake some political foundations in the mid-1840s. “Full of error and suffering as the world yet is, we cannot afford to reject unexamined any idea which proposes to improve the moral, intellectual, or social condition of mankind.”

Greeley practiced an advocacy journalism that was not cautious about taking sides in the great debates of his day. His first editorial duty, he explained, was to keep “an ear open to the complaints of the wronged and suffering, though they can never repay advocacy, and those who mainly support newspapers will be annoyed and often exposed by it; a heart as sensitive to oppression and degradation in the next street as if they were practiced in Brazil or Japan; a pen as ready to expose and reprove the crimes whereby wealth is amassed and luxury enjoyed in our own country as if they had only been committed by Turks or Pagans in Asia some centuries ago.”

That final reference to reproofing “the crimes whereby wealth is amassed and luxury enjoyed” might not meet with the applause of the trickle-down economists and laissez-faire fabulists who today guide the policies of what has become of Greeley’s Republican Party. But Greeley would never have recognized today’s so-called Republicans as heirs to the party he and his comrades forged.

Greeley welcomed the disapproval of those who championed free markets over the interests of the working class, a class he recognized as including both the oppressed slaves of the south and the degraded industrial laborers of the north. In a memorial column that the *Tribune* published after his death in 1872—at the close of the editor’s quixotic “Liberal Republican” presidential campaign—it was recalled of Greeley:

If there was any special class of whom this plain man was the champion, for whom he used all his skill, and his zeal, and influence, it was the class of the poor and the oppressed and the forsaken, of those who were abused and outraged by their fellow men.... [The] sober verdict of history will be that no single man did so much for the overthrow of human bondage in this land as the editor of the *New York Tribune*. If he did not lay his ax so unsparingly to the root of the tree as some other of the reformers, he destroyed it quite as effectually by steadily hacking away its limbs and tendrils, and ruining so its inner life. That he wished and longed for its destruction, who ever dared to doubt? That he was the enemy of every form of social wrong and iniquity, who ever doubted?

You cannot imagine this man palliating or tolerating any custom or traffic which degrades or imbrutes or depraves men. Not to one, but to many, moral reforms his time and heart were given. To education, thorough and universal; to sobriety, in eating not less than in drinking; to cleanliness, with him very near to godliness; to humanity, for beasts not less than for men; to free homes for emigrants; to cordial welcome of exiles from other lands, seeking refuge on these shores; to the liberation of all oppressed and struggling peoples. When was his word of cheer and sympathy wanting? With the weak against the strong, with the abandoned ones, his heart went, and he would give to these more than justice. This made him the friend of Hungarians and Poles and Irishmen, and the defender even of the Pagans against Christians. When the weak and the needy called, he did not stop to ask whether these shared his political or his religious creed, or what his

race or his party would gain in befriending them. He obeyed the Divine call, and not seldom was made half a martyr in obedience to his instinct of compassion. His fame for wisdom suffered in the promptness of his sympathetic zeal.

Greeley's sympathetic zeal was that of a distinct breed of nineteenth-century social reformer, who was not satisfied merely with the repair of the breach created when the founders of the American experiment failed to keep faith with their initial recognition of the self-evident truth "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." He was profoundly concerned, as was Lincoln, with the question of how to maintain a measure of economic equality in a time of unprecedented and overwhelming accumulation of wealth—not merely by southern planters but by northern bankers and businessmen. These concerns led him to embrace the teachings of Charles Fourier, the French utopian socialist who complained: "Once upon a time people talked about the infallibility of the pope; today it is that of the merchant which they wish to establish." In Fourier's view, the promise of equality was an idle one unless it was coupled with economic protections for the great mass of working men and women. The French socialist held:

Equality of rights is another chimera, praiseworthy when considered in the abstract and ridiculous from the standpoint of the means employed to introduce it in civilization. The first right of men is the right to work and the right to a minimum [income]. This is precisely what has gone unrecognized in all the constitutions. Their primary concern is with favored individuals who are not in need of work.

Fourier's writing was popularized in the United States by Albert Brisbane, an American who traveled to France in the 1820s, studied with the philosopher and then returned to the United States to spread the socialist gospel. He found a comrade in Greeley, who referred to Fourier's views in the *Log Cabin* and championed them in the *Tribune*. Greeley made Brisbane a columnist for the paper and, when the new journal was attacked for spreading such radical views, the editor wrote: "Do not stand there quarreling with those who have devised or adopted a scheme which you consider absurd or impracticable, but take hold and devise something better. For, be assured, friend! that this generation will not, must not pass without the discovery and adoption of some method whereby the Right to Labor and to receive and enjoy the honest reward of such labor, shall be secured to the poorest and least fortunate of our people."

In the mid-1840s, explains historian Roy Marvin Robbins, "Greeley preached a new order of society with Brisbane's socialistic ideas as its basis." Even as the utopian ideals of Fourierism proved difficult to realize in practical form—despite the best efforts of social reformers such as Brisbane and his compatriot Bronson Alcott—Greeley evolved his own advocacy and that of the *Tribune* to champion land reforms that combined elements of Fourier's socialism and the pioneering ideal. Greeley's famous line "Go west, young man" was the practical expression of a broader vision of distributing open and unsettled land to the poor—even if, at the same time, it shamefully disregarded the Native Americans of the western lands, who both the editor and Lincoln failed to ever fully or even adequately respect or protect.

Attacked by a rival newspaperman in James Watson Webb's *Courier and Express*—which journalist and historian Francis Brown describes as "a Wall Street paper" that "catered to mercantile interests, to finance, and to shipping, and editorially...voiced the conservative views of the merchant class"—on grounds that he was a "Fourierist, an Agrarian, and an Infidel," Greeley replied:

We admit and insist on the legal right of the owner of wild lands to keep them uninhabited forever, but we do not consider it morally right that he should do so when land becomes scarce and subsistence for the landless scanty and precarious...yes...something will be done, in spite of any stupid clamor that can be raised about "Infidelity" and "Agrarianism," to secure future generations against the faithful evils of Monopoly of Land by the few.

The boldness of Greeley's stances won him a good deal of personal popularity among the radical Whigs of New York and the champions of the nascent "Free Soil" movement, which Greeley urged to "secure to each and all...a really Free Soil!—especially free from the hated speculators." In an 1848 special election, he was sent to Congress as a representative from New York. Greeley served for only a few months, but he used his time in the House to propose and promote an early version of the Homestead Act. Challenged by a western conservative to explain why an urban member was so interested in freeing up rural land for settlement, Greeley countered that he "represented more landless men than any other member" of the Congress. A good line, but unlikely to please a chamber that did not share the editor's radicalism. One of his few allies was the young first-term Whig congressman from Illinois, who Greeley recalled as a comrade with whom he "agreed on the slavery issue as one which must be answered permanently in the course of a few years." The two men

spoke on a daily basis during their joint tenure in the nation's capital and formed a bond that would last until Lincoln's assassination seventeen years later.

It was not mere personal acquaintance that linked Greeley and Lincoln, however. By 1848, Greeley's *Tribune* was already a journalistic and political phenomenon. "Acknowledged the most influential Whig editor in 1844, [Greeley] had by 1850 become the most influential anti-slavery editor—the spokesman not of Whigs merely but of a great class of Northerners who were thoroughly antagonistic to slavery," recalls Frank W. Scott in his study of nineteenth-century American newspapers. As the slavery issue came to a head, the *Tribune's* influence grew so that it became not just a popular newspaper in New York City but a widely circulated national journal of opinion, distinguished by what Scott characterizes as "some of the most vigorous and trenchant editorial writing America has ever known." In the early 1850s, the circulation of the *Tribune's* weekly national edition nearly tripled to more than 110,000 copies as it became what another historian, James Ford Rhodes, described as "pre-eminently the journal of the rural districts, [where] one copy did service for many readers. To the people in the Adirondack wilderness it was a political bible, and the well-known scarcity of Democrats there was attributed to it. Yet it was as freely read by the intelligent people living on the Western Reserve of Ohio"—not to mention in Abraham Lincoln's Illinois.

By the late 1850s, the weekly *Tribune's* Illinois circulation was close to 20,000, making the New York-based journal one of the midwestern state's most widely circulated newspapers. There is no debate that Lincoln was among the most avid of the *Tribune's* Illinois readers. His correspondence with Greeley confirms this passionate relationship with the paper, as does his more extensive correspondence with his third and last law partner, William Herndon, in which Lincoln would sometimes complain that Greeley's newspaper was not being supportive enough of his political ambitions. It was in one of these fretful notes that Lincoln first expressed the view that "every one of [Greeley's] words seems to weigh about a ton."

Lincoln did not merely consume Greeley's words, however. He devoured the whole of his weekly *Tribune*, as he did every other newspaper he could get his hands on. "What Lincoln really liked to read were newspapers, reading them, a friend said, 'more than books,'" writes Lincoln biographer John C. Waugh. "Another friend said he 'never saw a man better pleased' than when Lincoln was appointed postmaster, because he could read [newspapers from around the country] before delivering them to their subscribers."

In his period of deepest inquiry, the five years after his 1848 departure from Congress as a disappointed Whig and before his return to the political hustings as a champion of what would become the Republican Party, Lincoln devoted himself to examining, debating and ruminating on the reports in the national newspapers that were delivered to his Springfield law office—especially Greeley's *Tribune*. Keenly aware of the rising tide of liberal, radical and socialist reform movements in Europe, a tide that would peak—at least for a time—in the "revolutionary wave" of 1848 and its aftermath, the young congressman joined other American Whigs in following the development of that year's "Springtime of the Peoples," which saw uprisings against monarchy and entrenched economic, social and political power in Germany, France, Hungary, Denmark and other European nations. For Lincoln, however, this was not a new interest.

Long before 1848, German radicals had begun to arrive in Illinois, where they quickly entered into the legal and political circles in which Lincoln traveled. One of them, Gustav Korner, was a student revolutionary at the University of Munich who had been imprisoned by German authorities in the early 1830s for organizing illegal demonstrations. After his release, Korner returned to his hometown of Frankfurt am Main where, according to historian Raymond Lohne, "he was one of about fifty conspirators involved in an attack upon the two main city guardhouses and the arsenal at the police facility and jail. This admixture of students and soldiers had planned to seize cannon, muskets, and ammunition; free political prisoners accused of breaking press-censorship laws, and begin ringing the great *Sturmglöcke* (storm bell) of the Dom, the signal for the people to come in from the countryside. At that point, the democratic revolution would be announced.... Unfortunately, they were walking into a trap.... Betrayed by both a spy in their midst, and the reluctance of the common people to rise, nine students were killed, twenty-four were seriously wounded, and by August 3, 1833, Gustav Körner found himself riding into downtown Belleville, Illinois."

Within a decade, Korner would pass the Illinois bar, win election to the legislature and be appointed to the state Supreme Court. Korner and Lincoln formed an alliance that would become so close that the student revolutionary from Frankfurt would eventually be one of seven personal delegates-at-large named by Lincoln to serve at the critical Republican State Convention in May 1860, which propelled the Springfield lawyer into that year's presidential race. Through Korner, Lincoln met and befriended many of the German radicals who, after the failure of the 1848 revolution, fled to Illinois and

neighboring Wisconsin. Along with Korner on Lincoln's list of personal delegates-at-large to the 1860 convention was Friedrich Karl Franz Hecker, a lawyer from Mannheim who had served as a liberal legislator in the lower chamber of the Baden State Assembly before leading an April 1848 uprising in the region—an uprising cheered on by the newspaper Marx briefly edited during that turbulent period, *Neue Rheinische Zeitung—Organ der Demokratie*.

Thwarted by military forces loyal to the old order, Hecker fled first to Switzerland and then to Illinois, where he would join Lincoln in forging the new Republican Party and become a key speaker on his American ally's behalf in the 1858 Senate race that is remembered for the Lincoln-Douglas debates. With a commission from Lincoln, Hecker served as a brigade commander in the Union Army during the Civil War, as did a number of other '48ers.

The failure of the 1848 revolts, and the brutal crackdowns that followed, led many leading European radicals to take refuge in the United States, and Lincoln's circle of supporters would eventually include some of Karl Marx's closest associates and intellectual sparring partners, including Joseph Weydemeyer and August Willich. Weydemeyer, who maintained a regular correspondence with Marx and Engels, soon formed a national network of Kommunisten Klubs to promote what the *New York Times* decried as "Red Republicanism." Weydemeyer then allied with the new Republican Party and the presidential campaign of Abraham Lincoln, who would at the start of the Civil War appoint the former Prussian military officer as a technical aide on the staff of General John C. Fremont—the 1856 Republican presidential nominee who became the commander of the army's Department of the West. Later, Lincoln issued Weydemeyer a commission as a colonel of the Forty-First Infantry Missouri Volunteers, charging the German Marxist with the defense of St. Louis. Willich, known as "the Reddest of the Reds," was a leader of the left faction of the German Communist League, which decried Marx's relative caution when it came to revolutionary agitation. As a key commander of the radical Free Corps in the Baden-Palatinate uprising of 1849, Willich chose as his aide-de-camp a young Friedrich Engels. Forced to flee to the United States after the defeat of the uprising, Willich decamped to Cincinnati, where he became editor of the socialist *Republikaner* newspaper and backed the candidacies of Fremont in 1856 and Lincoln in 1860. At the outset of the Civil War, Willich recruited a regiment of German immigrants and became its first lieutenant, quickly rising to the rank of brigadier general and making a name for himself by having military bands play revolutionary songs such as the "Arbiter [Workers'] Marseillaise"—"A reveille for the new revolution! The new revolution!"

Lincoln did not merely invite the '48ers to join his campaigns, he became highly engaged with their causes. As Lohne notes, "Lincoln was paying attention to these revolutionaries." In his hometown of Springfield, the former congressman rallied support for revolutionary movements in Europe, particularly the Hungarian revolt of Lajos Kossuth. Lincoln's name led the list of signatories on calls for public meetings to discuss the Hungarian revolt that appeared in the *Illinois State Register* and the *Illinois Journal* in January 1852. A week later, Lincoln helped to pen a resolution declaring that "we, the American people, cannot remain silent" about "the right of any people, sufficiently numerous for national independence, to throw off, to revolutionize, their existing form of government, and to establish such other in its stead as they may choose."

Lincoln's resolution argued:

That the sympathies of this country, and the benefits of its position, should be exerted in favor of the people of every nation struggling to be free; and whilst we meet to do honor to Kossuth and Hungary, we should not fail to pour out the tribute of our praise and approbation to the patriotic efforts of the Irish, the Germans and the French, who have unsuccessfully fought to establish in their several governments the supremacy of the people.

The proclamation even took a shot at the British Empire, resolving:

That there is nothing in the past history of the British government, or in its present expressed policy, to encourage the belief that she will aid, in any manner, in the delivery of continental Europe from the yoke of despotism; and that her treatment of Ireland, of O'Brien, Mitchell, and other worthy patriots, forces the conclusion that she will join her efforts to the despots of Europe in suppressing every effort of the people to establish free governments, based upon the principles of true religious and civil liberty.

What set Lincoln and his compatriots off? There's no mystery. The Illinois agitators had merely to open their weekly editions of Greeley's *Tribune*, which was declaring at the time that "of the many popular leaders who were upheaved by the great convulsions of 1848...the world has already definitely assigned the first rank to Louis Kossuth, advocate, deputy, finance minister, and finally governor of Hungary." The great historian of the *Tribune's* ideological and political battles,

Adam Tuchinsky, notes: “Louis Kossuth and the Central European national liberation movements remained familiar subjects in the pages of the paper”—so much so that conservative critics of the gazette objected to its “Kossuthism, Socialism, Abolitionism and forty other isms.”

Greeley believed that 1848’s European revolts and their aftermath revealed “boundless vistas” along with the outlines of the “uprising which must come.” Predictably, his paper covered the revolutionary ferment of Europe with an intensity that made it virtually a local story for radicals in places like Springfield, Illinois. They pored over their copies of the *Tribune* for the latest from the front in what the paper’s editor portrayed as a global struggle for “the larger liberty” of “the Rights and Interests of Labor, the Reorganization of Industry, the Elevation of the Working-Men, the Reconstruction of the Social Fabric.”

The *Tribune* did not urge a “to-the-barricades” moment for the United States. Greeley and most of his editors still believed in the prospect of reform, although their frustration with the spread of the evil they referred to as “the slave power” would at times cause the paper’s proprietor to ponder whether “revolution is the only resource left.” Ultimately, however, what most excited Greeley and his readers about the stirrings of 1848 were the new and radical ideas that had emerged, and the mingling of those ideas with action that might lead to their implementation.

The *Tribune*’s European correspondent in the early stages of the period of uprisings, Henry Bornstein, admitted in his columns that he was “giddy” at the developments in France, Germany and other countries. “Every day comes fresh news, each thing more astonishing than the next,” wrote Bornstein, who spiced his correspondence with exclamations such as: “Hurrah! How gaily it burns!” The *Tribune* was not just publishing news, Greeley announced, it wanted analysis, “to increase the aggregate of information afforded by our columns.” Bornstein agreed, arguing: “Correspondents now have to talk about other topics besides political events because these topics are outdated. Now they have to provide the ‘big picture’ about what is going on in Europe. Explain the reason for events to supplement the dry telegraph reports.”

Correspondent Bornstein, notes Tuchinsky, was “the paper’s link to Karl Marx and a more class-conscious radicalism that would emerge in Europe during the 1848 revolutions and in their aftermath.”

But Bornstein’s “big picture” reporting style—which he would eventually bring to the United States as an astute observer of the Civil War—was only the start of the *Tribune*’s emergence as the primary source of detailed reporting on international events and ideas that would reshape the way American radicals and reformers thought about their own struggles, against slavery in particular and economic and social injustice in general. No longer satisfied with the pastoral reforms of Fourier and the romantic French communalists, the *Tribune* now considered more radical responses.

“Ultimately, 1848 would unearth an immense variety of French and European radical discourse; as a result, the *Tribune* diversified its coverage of socialist ideas,” explains Tuchinsky. “But more than that, socialism itself became not simply a mode of reform but also, significantly, of explanation, a way to interpret events. Fourierism was a sectarian movement, and it failed, but along with the revolution it cleared the way for a new language and a new political mentality through which American progressive intellectuals perceived and critiqued their social and political world.”

To understand and interpret that new language, Greeley dispatched a recent hire, Charles Dana, to Paris. An idealistic polymath, Dana had for several years in the mid-1840s been a central player in the Brook Farm Association for Industry and Education in West Roxbury, Massachusetts. A utopian experiment in communal living that sought to implement Fourier’s ideals, Brook Farm counted among its residents, investors, supporters and allies Greeley, Nathaniel Hawthorne, the Alcotts and Ralph Waldo Emerson, who wrote of the prospect that residents might be “Fourierized or Christianized or humanized,” with the observation that “in a day of small, sour, and fierce schemes, one is admonished and cheered by a project of such friendly aims, and of such bold and generous proportion; there is an intellectual courage and strength in it, which is superior and commanding: it certifies the presence of so much truth in the theory, and in so far is destined to be fact.”

Dana sought to spread the “build-heaven-on-earth” gospel in the *Harbinger*, a journal edited by Brook Farm founder (and future *Tribune* literary editor) George Ripley, where the younger man’s writing skills came to Greeley’s attention. Impressed with the twenty-nine-year-old wordsmith’s intellect and style—and also, perhaps, by the fact that the *Harbinger* hailed the “indomitable *Tribune*” as the nation’s great newspaper—Greeley began grooming Dana to be the *Tribune*’s managing editor. But the protégé had grander goals. “Dana longed to travel to Europe. More than that, like

most members of the *Tribune's* socialist circle, Dana viewed the European revolutions as a historical turning point and he was anxious to witness them firsthand," observes Tuchinsky. In particular, he was looking for new notions that might propel the socialist discourse beyond the romantic "associationist" thinking of Fourier's followers. Along with Greeley, Dana had just a few years earlier hailed Fourier's ideas as the "last hope of Divine Providence" on earth; now, however, he was anticipating the moment when reformers and radicals would "yield to necessity" and recognize that the "harmonious" agrarian ideal must give way to the barn-burner battle cry of "Free soil, free labor, free speech, free men."

Leaving New York in June 1848, Dana arrived in France just in time to race into the thick of the Parisian turmoil. He penned an immediate report that declared he was witnessing "a glorious chance to do something immortal." While the calculus of how the immortal leap might be made remained indefinite, the ideological impulse was, to Dana's view, certain. "Socialism is thus not conquered nor obscured in France by [the turmoil] but strengthened. It is no longer Fourierism, nor Communism, nor this nor that particular system which occupies the public mind of France, but it is the general idea of Social Rights and Social Reorganization. Everyone now is more or less a Socialist."

Dana's small-"c" catholic approach to the ideological divisions on the ground in Europe allowed him to sample freely from the different streams, to consult broadly and to keep American readers abreast of what seemed to the young writer to be a continent-wide struggle to throw off "the royalty of money...the aristocracy of capital." Still clinging to at least some of his Fourierist ideals, Dana inclined toward the libertarian socialist preachments of the French philosopher and parliamentarian Pierre-Joseph Proudhon, who argued for the establishment of workingmen's associations around a "revolutionary program" of "No more governments, no more conquests, no more international police, no more commercial privileges, no more colonial exclusions, no more control of one people by another, one State by another, no more strategic lines, no more fortresses...." In particular, Dana was inspired to turn the *Tribune*, which had traditionally been friendly toward trade unionism, into an even more explicit advocate for organized labor, arguing editorially that: "we see no other mode in which Labor can protect itself against the overwhelming power of Capital than by this very method of Combination." Lincoln, the voracious *Tribune* reader, would frequently express such sympathies, not merely in debates and State of the Union addresses but in direct communications to labor groups. To the New York Workingmen's Association, the sitting president would in 1864 observe: "The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds."

But even as he was busy popularizing Proudhonist cures for the ailments of capital—especially the project of creating a popular bank ("*banque du peuple*") with the purpose of freeing up credit for workers and farmers—Dana was searching for new correspondents for Greeley's paper. In particular, he wanted to identify radical thinkers who could interpret for American readers not just the transitory developments in Germany, France, Holland or Hungary but also the social, economic and political currents that might resolve the great challenge that the *Tribune* outlined in an editorial of the era: "[While] no theorist has yet truly solved the great problem of the harmonious and beneficent combination of Labor, Skill and Capital, it is none the less palpable that the problem must be solved, and that Society fearfully suffers while awaiting the solution."

In this search for "alternative strains of socialist thought," Dana made his way to the city of Cologne, where a friend of Henry Wadsworth Longfellow, the poet Ferdinand Freiligrath, was working with a radical paper that intrigued the American visitor. The editor of the paper had recently coauthored a much-circulated German-language pamphlet, *Das Manifest der Kommunistischen Partei*, which argued: "The essential condition for the existence and rule of the bourgeois class is the accumulation of wealth in private hands, the formation and increase of capital; the essential condition of capital is wage-labor. Wage-labor rests entirely on the competition among the workers." To upset that condition, the writers had declared in February of 1848 for a "Communist revolution" with the words: "The proletarians have nothing to lose but their chains. They have a world to win. Workers of the world, unite!"

The pamphlet would be translated two years later into English as *The Communist Manifesto*. The editor in question was, of course, Karl Marx, with whom Dana spent a midsummer day in the *Neue Rheinische Zeitung—Organ der Demokratie* office. Neither Dana nor Marx recorded the details of the meeting, although we are afforded a sense of the man the American writer encountered from a mutual acquaintance, Carl Schurz, the German editor and revolutionary who would flee to Wisconsin, help to form the Republican Party and return to Europe in 1861 as Abraham Lincoln's ambassador to Spain. Visiting Marx during the same long, hot summer of 1848, Schurz observed "the recognized head of the advanced socialistic school. The somewhat thickset man, with his broad forehead, his very black hair and beard and his dark sparkling eyes. I have never seen a man whose bearing was so provoking and intolerable. To no opinion which

differed from his, he accorded the honor of even a condescending consideration. Everyone who contradicted him he treated with abject contempt; every argument that he did not like he answered either with biting scorn at the unfathomable ignorance that had prompted it, or with opprobrious aspersions upon the motives of him who had advanced it. I remember most distinctly the cutting disdain with which he pronounced the word ‘bourgeois.’” Somehow, Dana and Marx connected. Indeed, they hit it off so famously that Dana would, according to Marx’s biographer Francis Wheen, provide the philosopher with “the closest thing he ever had to a steady job.”

That job was as one of the most frequently published correspondents for the *New York Tribune*, with which Dana served a dozen years as managing editor. After Dana returned to New York to take up his new duties, he contacted Marx in London, where he had been forced to flee after German authorities shuttered the *Neue Rheinische Zeitung*, with an invitation to begin writing for the *Tribune*. And write Marx did. As Wheen notes, “The *Tribune* was by far the largest publisher of Marx’s (and to a lesser extent, Engels’s) work.... The *Tribune* articles take up nearly seven volumes of the fifty-volume collected works of Marx and Engels—more than *Capital*, more than any work published by Marx, alive or posthumously, in book form.” The “singular collaboration” between Greeley’s paper and Marx continued from the early 1850s until the time of Dana’s departure to join Lincoln’s White House staff. “During this period,” according to historian William Harlan Hale’s masterly examination of the relationship, “Europe’s extremest radical, proscribed by the Prussian police and watched over by its agents abroad as a potential assassin of kings, sent in well over 500 separate contributions to the great New York family newspaper dedicated to the support of Henry Clay, Daniel Webster, temperance, dietary reform, Going West, and, ultimately, Abraham Lincoln.” The official count of articles published by the *Tribune* under Marx’s byline was 350, while Engels wrote 125 and the duo produced 12 together. But, as the philosopher himself noted, many more articles ended up running as the official line of the *Tribune*. “Of late, the *Tribune* has again been appropriating all my articles as leaders [unsigned editorials],” Marx complained in 1854.

Even if Marx did not always get the credit he thought he deserved (and what ink-stained wretch does?), Dana was unstinting in his praise. “It may perhaps give you pleasure to know that [the articles] are read with satisfaction by a considerable number of persons and are widely reproduced,” the editor wrote Marx, describing the correspondent as “not only one of the most highly valued, but one of the best-paid contributors attached to the newspaper.”

Greeley and Dana were so excited about Marx’s contributions, in fact, that they showcased the German’s first article in the paper’s newly expanded Saturday edition on October 25, 1851. An editorial announced that among the “articles from...foreign contributors that are especially worthy of attention [was a rumination] upon Germany by one of the clearest and most vigorous writers that country has produced—no matter what may be the judgment of the critical upon his public opinions in the sphere of political and social philosophy.”

The “worthy” article, “Revolution and Counter-Revolution,” appeared over the byline “Karl Marx” (even though it was actually a collaboration written largely by Engels). The language was, well, Marxist:

The first act of the revolutionary drama on the continent of Europe has closed. The “powers that were” before the hurricane of 1848 are again the “powers that be,” and the more or less popular rulers of a day, provisional governors, triumvirs, dictators with their tail of representatives, civil commissioners, military commissioners, prefects, judges, generals, officers, and soldiers, are thrown upon foreign shores, and “transported beyond the seas” to England or America, there to form new governments *in partibus infidelium*, European committees, central committees, national committees, and to announce their advent with proclamations quite as solemn as those of any less imaginary potentates.

A more signal defeat than that undergone by the continental revolutionary party—or rather parties—upon all points of the line of battle, cannot be imagined. But what of that? Has not the struggle of the British middle classes for their social and political supremacy embraced forty-eight, that of the French middle classes forty years of unexampled struggles? And was their triumph ever nearer than at the very moment when restored monarchy thought itself more firmly settled than ever? The times of that superstition which attributed revolutions to the ill-will of a few agitators have long passed away. Everyone knows nowadays that wherever there is a revolutionary convulsion, there must be some social want in the background, which is prevented, by outworn institutions, from satisfying itself. The want may not yet be felt as strongly, as generally, as might ensure immediate success; but every attempt at forcible repression will only bring it forth stronger and stronger, until it bursts its fetters. If, then, we have been beaten, we have nothing else to do but to begin again from the beginning. And, fortunately, the probably very short interval of rest which is allowed us between the close of the first and the beginning of the second act of the movement, gives us time for a very necessary piece of work: the study of the

causes that necessitated both the late outbreak and its defeat; causes that are not to be sought for in the accidental efforts, talents, faults, errors, or treacheries of some of the leaders, but in the general social state and conditions of existence of each of the convulsed nations.

It happened that Marx's article appeared at a time of "beginning again from the beginning" for a great many American radicals. The Whig Party, with which Greeley, Lincoln and compatriots of like mind had aligned themselves, was collapsing under the weight of its internal divisions between those who believed in aggressively confronting the spread of the "slave power" and more cautious reformers. Lincoln, who with Greeley had left the Congress in 1849, was practicing law in Springfield and on "the circuit" of county courthouses in Illinois. But he had not left politics behind. William Herndon observed years later that his law partner was in the early years of the 1850s "like a sleeping lion...waiting for the people to call." Biographer John Waugh writes of a future president who "with this tightly disciplined, deeply honed mind he read what he really considered important—newspapers. Now, on the circuit, out of politics, he was reading newspapers more than anything else, reading them aloud, carefully following the rise and drift of political sentiment over the divisive issue of slavery—reading them more closely, [fellow lawyer] Henry Whitney thought, than anybody he knew."

Slavery was an omnipresent issue, but surely not the only issue for Lincoln, whose circle of close compatriots now included a number of the radical '48ers who had turned Wisconsin, Illinois and Missouri into new hubs of agitation. Lincoln watched international developments with frustration following the setbacks of the late 1840s and early 1850s, bemoaning in a letter to Herndon his sense that "the world is dead to hope, deaf to its own death struggle made known by a universal cry. What is to be done? Is anything to be done? Who can do anything and how can it be done? Did you ever think on these things?"

While studies of Lincoln place appropriate focus on his domestic engagements, there has been far too little attention paid to his global interests, especially during the period "in the wilderness" between the end of his congressional term and his return to the political stage. Yet, there can be no doubt that the future president was conscious of and highly engaged with developments in foreign lands—thanks no doubt to his close reading of the *Tribune* and its most prominent European correspondent—or that the future president made connections between what he read of distant divisions and what he thought about developments at home. Eulogizing his political hero Henry Clay in 1852, Lincoln would make frequent reference to Clay's international interests and involvements, declaring: "Mr. Clay's efforts in behalf of the South Americans, and afterwards, in behalf of the Greeks, in the times of their respective struggles for civil liberty are among the finest on record, upon the noblest of all themes; and bear ample corroboration of what I have said was his ruling passion—a love of liberty and right, unselfishly, and for their own sakes." Lincoln invoked the struggles of the European revolutionaries and denounced "oppression of any of its forms...crowned-kings, money-kings, and land-kings." He dismissed the rhetoric of his arch-rival, Illinois senator Stephen Douglas, finding it "as bombastic and hollow as Napoleon's bulletins sent back from his campaign in Russia." And when Douglas compromised on the issue of allowing the spread of slavery to new territories, he declared: "Equality in society alike beats inequality, whether the latter be of the British aristocratic sort or of the domestic slavery sort."

Lincoln was arguably at his most radical when he penned those words in 1854. The man whose law partner described him as "always calculating, and always planning" would grow more circumspect as he proceeded from the political backwater of Springfield to the podium at New York's Cooper Union and the prospect of the presidency. In the immediate aftermath of Douglas's betrayal, however, Lincoln's language bore the distinct accent of Greeley's *Tribune* and its most radical writers.

When Lincoln emerged in 1854 from his self-imposed political exile, it was with the intention of doing electoral battle not just with slavery but with those who stood in the way of the free soil and free labor movements the *Tribune* had popularized. "Free labor has the inspiration of hope; pure slavery has no hope," declared the future president in one of his frequent linkages of ideological mantras. As he returned to politics, initially as a campaigner for old Whigs and new Republicans, and then as a contender in his own right for the Senate, Lincoln echoed the ideals and language of the era's fresh and determined radicalism. This is not to say that he embraced all the views of the *Tribune*'s European correspondent; he was never so bold as to argue, in the way that Marx would in *Capital*—a book that borrowed liberally from his writings for the *Tribune*—that "in the United States of North America, every independent movement of the workers was paralyzed so long as slavery disfigured a part of the Republic. Labor cannot emancipate itself in the white skin where in the black it is branded."

But, now “primed” by what his biographer Waugh describes as “all of his newspaper reading...all of his study and thinking and analyzing for all those five cheerless politically deprived years,” Lincoln recognized that the most radical promise of America’s founding—that “all men are created equal”—was being destroyed in a manner that would thwart progress not merely for Black slaves, but for white workers and farmers who sought their own freedoms. In his remarkable letter of August 15, 1855, to former Kentucky congressman George Robertson, a compatriot of Henry Clay and champion of the old-school Whig hope that slavery would gradually be abandoned, the forty-six-year-old Illinoian would bemoan the dying of the Founders’ faith. Recalling an address delivered decades earlier by Robertson, Lincoln wrote:

You are not a friend of slavery in the abstract. In that speech you spoke of “the peaceful extinction of slavery” and used other expressions indicating your belief that the thing was, at some time, to have an end[.] Since then we have had thirty-six years of experience; and this experience has demonstrated, I think, that there is no peaceful extinction of slavery in prospect for us. The signal failure of Henry Clay, and other good and great men, in 1849, to effect any thing in favor of gradual emancipation in Kentucky, together with a thousand other signs, extinguishes that hope utterly. On the question of liberty, as a principle, we are not what we have been. When we were the political slaves of King George, and wanted to be free, we called the maxim that “all men are created equal” a self-evident truth; but now when we have grown fat, and have lost all dread of being slaves ourselves, we have become so greedy to be masters that we call the same maxim “a self-evident lie.” The fourth of July has not quite dwindled away; it is still a great day—for burning fire-crackers!!!

That spirit which desired the peaceful extinction of slavery, has itself become extinct, with the occasion, and the men of the Revolution. Under the impulse of that occasion, nearly half the states adopted systems of emancipation at once; and it is a significant fact, that not a single state has done the like since. So far as peaceful, voluntary emancipation is concerned, the condition of the negro slave in America, scarcely less terrible to the contemplation of a free mind, is now as fixed, and hopeless of change for the better, as that of the lost souls of the finally impenitent. The Autocrat of all the Russias will resign his crown, and proclaim his subjects free republicans sooner than will our American masters voluntarily give up their slaves.

The letter to Robertson was composed during a period in which Lincoln was arguing to his law partner, William Herndon, that “the day of compromise has passed. These two great ideas (slavery and freedom) have been kept apart only by artful means. They are like two wild beasts in sight of each other, but chained and apart. Some day these deadly antagonists will one of the other break their bonds, and then the question will be settled.” What did Lincoln mean when he spoke of freedom as a great idea that stood in conflict with slavery? Was he merely addressing the condition of those physically enslaved by the southern plantation owners—and the political and legal structures that supported them? Or was he speaking of a broader freedom? The answer is found in the records of Lincoln’s public addresses from the time.

While much is made of the Lincoln-Douglas debates of 1858, Abraham Lincoln and Stephen Douglas first contended in a series of dialogues prior to the election of 1854, which saw Lincoln return to the campaign trail with an energy and earnestness not seen since he made his House race eight years earlier. In the months after Douglas reopened the slavery question with his advocacy of the hated Kansas-Nebraska Act, the sitting senator and Lincoln, the former congressman who suddenly wanted very much to be a senator, clashed rhetorically in cities up and down Illinois. The speeches that Lincoln delivered that fall—several lasting more than three hours—wrestled mightily with the meaning of words such as “equality,” “liberty” and “freedom.” At Peoria, he tossed his jacket aside on an uncommonly hot October day and delivered an address that Lincoln historian Lewis Lehrman would describe as “a rhetorical and literary masterpiece” that “dramatically altered the political career of the speaker and, as a result, the history of America.”

A young journalist who covered the session in Peoria recalled both the words and the remarkable passion with which they were uttered. “Progressing with his theme, his words began to come faster and his face to light up with the rays of genius and his body to move in unison with his thoughts,” wrote Horace White, the city editor of the *Chicago Daily Journal*. “His gestures were made with his body and head rather than with his arms. His speaking went to the heart because it came from the heart. I have heard celebrated orators who could start thunders of applause without changing any man’s opinion. Mr. Lincoln’s eloquence was of the higher type, which produced conviction in others because of the conviction of the speaker himself. His listeners felt that he believed every word he said, and that, like Martin Luther, he would go to the stake rather than abate one jot or tittle of it. In such transfigured moments as these he was the type of the ancient Hebrew prophet as I learned that character at Sunday-school in my childhood.”

While Lincoln on that day may have been of “the type of the ancient Hebrew prophet,” the “biblical” text to which he turned was not the *Old Testament*, nor the New. He was relying instead on Euclid’s *Elements*, the philosophical study the former congressman had read and reread during his wilderness years, honing the logical constructs that would less than a decade later prepare him to deliver his best remembered address on a blood-soaked battlefield where the Army of the Potomac and the army of Northern Virginia had over the course of three days sacrificed a combined 7,500 soldiers. As he would in those “few appropriate remarks” at Gettysburg about a country “dedicated to the proposition that ‘all men are created equal,’” Lincoln at Peoria summoned ancient algorithms—and more contemporary rhetorical flourishes—to identify the greatest common divisor of a young republic. It was in Jefferson’s promise of a great equality that the debater of 1854 and the president of 1863 would find his moral grounding.

Little by little, but steadily as man’s march to the grave, we have been giving up the OLD for the NEW faith. Near eighty years ago we began by declaring that all men are created equal; but now from that beginning we have run down to the other declaration, that for SOME men to enslave OTHERS is a “sacred right of self-government.” These principles cannot stand together. They are as opposite as God and Mammon; and whoever holds to the one, must despise the other. When Pettit, in connection with his support of the Nebraska bill, called the Declaration of Independence “a self-evident lie” he only did what consistency and candor require all other Nebraska men to do. Of the forty-odd Nebraska Senators who sat present and heard him, no one rebuked him. Nor am I apprized that any Nebraska newspaper, or any Nebraska orator, in the whole nation, has ever yet rebuked him. If this had been said among Marion’s men, Southerners though they were, what would have become of the man who said it? If this had been said to the men who captured Andre, the man who said it, would probably have been hung sooner than Andre was. If it had been said in old Independence Hall, seventy-eight years ago, the very doorkeeper would have throttled the man, and thrust him into the street.

Let no one be deceived. The spirit of seventy-six and the spirit of Nebraska, are utter antagonisms; and the former is being rapidly displaced by the latter.

Fellow countrymen—Americans south, as well as north, shall we make no effort to arrest this? Already the liberal party throughout the world, express the apprehension “that the one retrograde institution in America, is undermining the principles of progress, and fatally violating the noblest political system the world ever saw.” This is not the taunt of enemies, but the warning of friends. Is it quite safe to disregard it—to despise it? Is there no danger to liberty itself, in discarding the earliest practice, and first precept of our ancient faith? In our greedy chase to make profit of the negro, let us beware, lest we “cancel and tear to pieces” even the white man’s charter of freedom.

Our republican robe is soiled, and trailed in the dust. Let us repurify it. Let us turn and wash it white, in the spirit, if not the blood, of the Revolution. Let us turn slavery from its claims of “moral right,” back upon its existing legal rights, and its arguments of “necessity.” Let us return it to the position our fathers gave it; and there let it rest in peace. Let us re-adopt the Declaration of Independence, and with it, the practices, and policy, which harmonize with it. Let north and south—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we shall not only have saved the Union; but we shall have so saved it, as to make, and to keep it, forever worthy of the saving. We shall have so saved it, that the succeeding millions of free happy people, the world over, shall rise up, and call us blessed, to the latest generations.

While Lincoln may have recognized a need to “repurify,” he was not himself ideologically or morally pure. The man who as president would stand justifiably accused of mangling civil liberties, disregarding the aspirations and basic humanity of Native Americans and willingly sacrificing principle on the alter of political expediency had learned too well from his fellow Whig Henry Clay, “the great compromiser.” Lincoln was an imperfect foe of slavery, as even his most generous biographers now acknowledge. Yet, it is reasonable to suggest that the Lincoln of 1854 was in the process of becoming the president who would—pressured by Greeley—finally sign an Emancipation Proclamation. What he was coming to understand, intellectually and emotionally, was that slavery was an oppression of a kind with other oppressions. And he was not on the side of the oppressors. He was on the side of freedom—not merely as a moral or social construct, but as an economic one.

This was a concept that was hardwired into the Republican Party from the moment of its founding—by followers of Fourier’s utopian socialist vision, by German ’48ers and especially by the muscular veteran campaigner for radical land reform Alvan Bovay. It was an idea that Lincoln emphasized as he campaigned in 1856 for “Free Soil, Free Labor, Free Men and Fremont.” Slavery was an issue that year, and Frederick Douglass was surely right when he argued that voting

Republican was the best way to strike “the severest, deadliest blow upon Slavery that can be given at this particular time.” But slavery was not the only issue, as a southern Illinois newspaper, the *Belleville Weekly Advocate*, noted after Lincoln stumped across the region on behalf of the ticket of General John C. Fremont and former New Jersey senator William Dayton (who had defeated Lincoln for the new party’s vice-presidential nomination in a 253 to 110 vote at the first Republican National Convention that summer in Philadelphia). “He vindicated the cause of free labor, ‘that national capital,’ in the language of Col. FREMONT, ‘which constitutes the real wealth of this great country, and creates that intelligent power in the masses alone to be relied on as the bulwark of free institutions.’ He showed the tendency and aim of the Sham Democracy to degrade labor to subvert the true ends of Government and build up Aristocracy, Despotism and Slavery.”

Two years later, on October 15, 1858, in the last of the Lincoln-Douglas debates, the Republican candidate would frame the issues in the boldest possible terms, linking physical and economic slavery—“It is the same principle in whatever shape it develops itself”—as he addressed a crowd of 5,000 that had gathered in front of the Alton, Illinois, city hall. “That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong— throughout the world,” Lincoln thundered. “They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity and the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says, ‘You work and toil and earn bread, and I’ll eat it.’ No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle.”

As he prepared for the 1860 presidential race, Lincoln would align with those who “hold that labor is the superior—greatly the superior—of capital.” That line, from one of Lincoln’s most striking speeches of the period, his September 30, 1859, address to the Wisconsin State Agricultural Society, was reprised with minor variations throughout the difficult campaign for the Republican nomination. It was a nomination that saw Lincoln prevail with strong support from Greeley, who argued that the Illinoisan’s determination to mingle free soil and free labor messages with his condemnations of “the Slave Power” established the right mix for a winning campaign in a country that the editor believed “will only swallow a little Anti-Slavery in a great deal of sweetening.” Whether it was Greeley’s calculus, the fact of a divided opposition, Lincoln’s oratory or Carl Schurz’s successful rallying of German-American ‘48ers and their immigrant communities to fight the “slaveholding capitalists” on behalf of a “society, where by popular education and continual change of condition, the dividing lines between the ranks and classes are almost obliterated”—or, as is always the case in politics, by a proper mingling of all the messages—the Republicans won the opportunity to preside over the conflict.

“The Republicans therefore attacked the rule of the slaveholders at their root,” argued Marx in one of his many articles celebrating the rise of the new radical party in the United States—just as he decried “the connivance of the Northern Democrats” (or, as he referred to them, “Slavocrats”) with “the Southern Slavocracy.” The columnist, often displaying enthusiasms as idealistic as the Republican campaigners of Vermont or Wisconsin, argued that the party’s rapid rise offered “many palpable proofs that the North had accumulated sufficient energies to rectify the aberrations which United States history, under the slaveholders’ pressure, had undergone for half a century, and to make it return to the true principles of its development.” Lincoln’s victory was in Marx’s view a signal that the workers of the north would not “submit any longer to an oligarchy of 300,000 slaveholders.” That would not sit well with the south, and Greeley’s European correspondent explained to readers of the *Tribune* what they well knew to be the next stage in the history of the United States: “The Republican election victory was accordingly bound to lead to open struggle between North and South.”

The Civil War defined Lincoln’s tenure in the White House. The nation’s first Republican president was more than a mere warrior, however. He sought, sincerely if not always successfully, to strike the difficult balance between the duties of a commander in chief and a domestic policy maker, a balance he recognized in that first State of the Union address. Just as there were triumphs on the battlefield, there were triumphs in the economic debates that Lincoln had outlined. Chief among these was the enactment of the Homestead Act of 1862, a soft version of the land reforms proposed by Paine-influenced agrarian socialists and social democrats of varying stripes—led by George Henry Evans, who suggested the movement be dubbed “Republican” as early as the mid-1840s, and Evans’s aide, Bovay, who would apply the name a decade later when he called the party into being at Ripon, Wisconsin. The act, which promised “land for the landless,” allowed any adult citizen (or anyone who had applied for citizenship) to claim a 160-acre parcel of land in the public

domain. Greeley hailed it as “one of the most vital reforms ever attempted” and predicted it would usher in a postwar era of economic equity characterized by “Peace, Prosperity and Progress.”

Even as they agreed on homesteading, Greeley and Lincoln wrangled over the timing and scope of an emancipation proclamation. The editor joined Frederick Douglass in demanding that the president take steps to make the Civil War not merely a struggle to preserve the Union, but “an Abolition war.” Even as Greeley and Lincoln exchanged sometimes pointed letters, the Tribune’s longtime managing editor Charles Dana was now working for Lincoln. Officially assigned to the War Department—where he would eventually serve as assistant secretary—Dana’s real role was as an aide and adviser to the president on questions of what the former newspaperman described as the “judicious, humane, and wise uses of executive authority.” That Lincoln spent much of his presidency reading dispatches from and welcoming the counsel of Marx’s longtime editor—like the fact that he awarded military commissions to the numerous comrades of the author of *The Communist Manifesto* who had come to the United States as political refugees following the failed European revolutions of 1848—is a shard of history rarely seen in the hagiographic accounts that produce a sanitized version of the sixteenth president’s story. In the years following Lincoln’s death, his law partner and political comrade, William Herndon, complained that Lincoln’s official biographers were already attempting “to make the story with the classes as against the masses,” an approach that he suggested “will result in delineating the real Lincoln about as well as does a wax figure in the museum.”

The real Lincoln was more of a Jeffersonian, and especially a Paineite, than an orthodox Marxist. The president rejected the idea of “a law to prevent a man from getting rich” as an impractical plan that would “do more harm than good.” He expected that, while labor was “superior” to capital, there “probably always will be a relation between labor and capital.” But if he was something less than a Marxist, Lincoln was also something less than a laissez-faire capitalist—indeed, quite a bit less. Even as he accepted a relationship between capital and labor, he expounded on the “error” of “assuming that the whole labor of the world exists within that relation.”

To the extent that sides were to be taken, Lincoln was on the side of labor. He urged working men to “combine” and organize labor unions—“uniting all working people, of all nations, and tongues, and kindreds.” He wanted “free labor” to be able to make demands on capital, without apology or compromise. He proposed this, not as a young man in a “radical phase,” but as the president of the United States. And he said as much when leaders of the New York Workingmen’s Democratic-Republican Association arrived at the White House in March 1864, to inform the president that they had elected him as an honorary member of their organization. Lincoln “gratefully accepted” the membership, read the attending paperwork and then responded appreciatively to his visitors: “You comprehend, as your address shows, that the existing rebellion means more, and tends to more, than the perpetuation of African Slavery—that it is, in fact, a war upon the rights of all working people. Partly to show that this view has not escaped my attention, and partly that I cannot better express myself, I read a passage from the Message to Congress in December 1861.”

Having recalled his declarations about the superiority of labor, Lincoln spent a good deal more time with the Workingmen, despite a busy schedule that placed on his shoulders all the weight of decisions regarding the war and an impending re-election campaign. The campaign would see Lincoln’s supporters distribute handbills in working-class wards of New York and other cities, arguing that the war was a fight not just to free slaves in the south but to free workers in the north from “Slave Wages.” The most ardent abolitionists, such as Frederick Douglass, had always reasoned that: “Liberty to the slave is peace, honor, and prosperity to the country.” But now this message was becoming central to the appeal of Lincoln’s campaign to voters in the swing states that would decide whether the president could see the war through to “an Abolition peace” characterized by “liberty for all, chains for none.” Emancipation, argued Lincoln’s supporters, would allow African Americans in the south to “demand wages that would allow them to live in a decent manner, and therefore would help the poor white man to put up the price of labor instead of putting it down as [slavery does] now.”

“Let the workingman think of this and go to the polls and vote for Abraham Lincoln, who is the true democratic candidate, and not the representative of the English Aristocracy, or their form of government, to be rid of which so many have left their native shores, and which form the leaders of the Rebellion are in favor of, in evidence of which we have the fact that in many of the Southern States no people can hold office but a property holder...” went one leaflet’s class-based appeal, which was critical to building the majority that would allow Lincoln to carry New York and retain the presidency with a decisive national landslide.

From afar, Marx (who corresponded with Dana and other American compatriots during and after the war) cheered on the campaign, writing to Engels in September 1864 with considerable enthusiasm: “Should Lincoln succeed this time—as is highly probable—it will be on a far more radical platform and in completely changed circumstances.”

Marx and Engels had been busy in the fall of 1864 with the work of organizing the International Workingmen’s Association—the “First International” of the communist movement and its allies on the left. At the meeting on November 19 of the International’s general council in London, Marx presented a letter of congratulation to Lincoln, which the council endorsed. It read:

Sir: We congratulate the American people upon your re-election by a large majority. If resistance to the Slave Power was the reserved watchword of your first election, the triumphant war cry of your re-election is Death to Slavery.

From the commencement of the titanic American strife the workingmen of Europe felt instinctively that the star-spangled banner carried the destiny of their class. The contest for the territories which opened the dire epopee, was it not to decide whether the virgin soil of immense tracts should be wedded to the labor of the emigrant or prostituted by the tramp of the slave driver?

When an oligarchy of 300,000 slaveholders dared to inscribe, for the first time in the annals of the world, “slavery” on the banner of Armed Revolt, when on the very spots where hardly a century ago the idea of one great Democratic Republic had first sprung up, whence the first Declaration of the Rights of Man was issued, and the first impulse given to the European revolution of the eighteenth century; when on those very spots counter-revolution, with systematic thoroughness, gloried in rescinding “the ideas entertained at the time of the formation of the old constitution,” and maintained slavery to be “a beneficent institution,” indeed, the old solution of the great problem of “the relation of capital to labor,” and cynically proclaimed property in man “the cornerstone of the new edifice”—then the working classes of Europe understood at once, even before the fanatic partisanship of the upper classes for the Confederate gentry had given its dismal warning, that the slaveholders’ rebellion was to sound the tocsin for a general holy crusade of property against labor, and that for the men of labor, with their hopes for the future, even their past conquests were at stake in that tremendous conflict on the other side of the Atlantic. Everywhere they bore therefore patiently the hardships imposed upon them by the cotton crisis, opposed enthusiastically the pro-slavery intervention of their betters—and, from most parts of Europe, contributed their quota of blood to the good cause.

While the workingmen, the true political powers of the North, allowed slavery to defile their own republic, while before the Negro, mastered and sold without his concurrence, they boasted it the highest prerogative of the white-skinned laborer to sell himself and choose his own master, they were unable to attain the true freedom of labor, or to support their European brethren in their struggle for emancipation; but this barrier to progress has been swept off by the red sea of civil war.

The workingmen of Europe feel sure that, as the American War of Independence initiated a new era of ascendancy for the middle class, so the American Antislavery War will do for the working classes. They consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.

The letter was duly delivered to Charles Francis Adams, Sr., the grandson of John and son of John Quincy, who had since the beginning of the war served in the delicate capacity of Lincoln’s ambassador to the Court of St. James. Adams was well acquainted with Marx. A Greeley man, who would campaign for the vice presidency in 1872 on a “Liberal Republican” ticket led by the editor, he had been the subject of glowing accounts by Marx in the *Tribune* since his arrival in London in 1861. His own son and private secretary, Henry, after attending “a democratic and socialistic meeting” organized by Marx and Engels, had reported approvingly to Washington that the speakers emphasized “that their interests and those of the American Union were one, that the success of free institutions in America was a political question of deep consequence in England and that they would not tolerate any interference unfavorable to the north.” Marx, Engels and their comrades suggested the great-grandson of one American president and the grandson of another were among the best friends that Lincoln and the Union cause had in London.

The senior Adams dispatched the letter from Marx and the leaders of the First International in a packet of diplomatic correspondence that was delivered to the State Department in Washington. Secretary of State William Seward promptly

replied that “these interesting papers have been submitted to the president.” Seward then communicated Lincoln’s response, which Adams in turn delivered to Marx and his comrades:

“I am directed to inform you that the address of the Central Council of your Association, which was duly transmitted through this Legation to the President of the United [States], has been received by him,” began Adams. He went on:

So far as the sentiments expressed by it are personal, they are accepted by him with a sincere and anxious desire that he may be able to prove himself not unworthy of the confidence which has been recently extended to him by his fellow citizens and by so many of the friends of humanity and progress throughout the world.

The Government of the United States has a clear consciousness that its policy neither is nor could be reactionary, but at the same time it adheres to the course which it adopted at the beginning, of abstaining everywhere from propagandism and unlawful intervention. It strives to do equal and exact justice to all states and to all men and it relies upon the beneficial results of that effort for support at home and for respect and good will throughout the world.

Nations do not exist for themselves alone, but to promote the welfare and happiness of mankind by benevolent intercourse and example. It is in this relation that the United States regard their cause in the present conflict with slavery, maintaining insurgence as the cause of human nature, and they derive new encouragements to persevere from the testimony of the workingmen of Europe that the national attitude is favored with their enlightened approval and earnest sympathies.

Marx was thrilled by “the fact that Lincoln answered us so courteously,” as he was with the rejection of “reactionary” policies and the expression of solidarity with “the friends of humanity and progress throughout the world.” No fool, the philosopher recognized, as he wrote during the war, that “Lincoln’s principal political actions contain much that is aesthetically repulsive, logically inadequate, farcical in form and politically, contradictory.” He did not imagine the president as a revolutionary, let alone a likely recruit to the International. Yet he was inclined to believe, based on his many years of following and commenting upon the economic and political struggles of the United States, that the American erred to the left, and he was certain that “Lincoln’s place in the history of the United States and of mankind will, nevertheless, be next to that of Washington!” As such, the organizer in him delighted in the broad reporting of the exchange between the International and the Lincoln White House, which was featured news in the *Times of London*, along with other British and American papers. “The difference between Lincoln’s answer to us and to the bourgeoisie [anti-slavery groups that had also written the president] has created such a sensation here that the West End ‘clubs’ are shaking their heads at it,” Marx informed Engels. “You can understand how gratifying that has been for our people.”

In the decades following Lincoln’s assassination, the story of his exchange with the First International was well known and often recounted. Eugene Victor Debs would stop his 1908 presidential campaign train—“The Red Special”—in Springfield to deliver a celebratory address at Lincoln’s grave. Years later, in the midst of another presidential campaign, Debs would argue that “The Republican Party was once red. Lincoln was a revolutionary.” It is indisputable that the Republican Party had at its founding a red streak. And it is arguable that the party’s first president was a radical; his great struggle, rooted in the ideals of the founding, was for “a new birth of freedom” that would be aptly characterized by the historian Charles Beard as the “Second American Revolution, and in a strict sense, the First.” The fight, Lincoln argued at Gettysburg, was waged to give meaning to the founding promise that “all men are created equal.” This did not, as some of the more excitable revisionists of the 1930s imagined, make Lincoln a communist. The man who clung so tightly in his Gettysburg Address to the Enlightenment visions that birthed the nation kept the faith in “that continual and fearless sifting and winnowing by which alone the truth can be found”—as the plaque on display for more than a century near the great Lincoln statue on the University of Wisconsin campus describes it. Lincoln was not a Marxist, but the first Republican president belonged to a time when men such as he were familiar with the writings of Marx and the deeds of the revolutionary circle that spread from Europe to the United States in the aftermath of the 1848 rebellions. He sifted and winnowed the radical ideas of his day. He found truth in notions about the superiority of labor to capital, just as he found important—at times essential—allies among the radicals who shared the view that a dying southern aristocracy was mounting not merely a last desperate defense of slavery but “in fact, a war upon the rights of all working people.”

A century after Lincoln’s death, and barely five weeks before his own assassination, the Reverend Martin Luther King, Jr., would recall the connection. King’s comment came at a celebration of the life of W. E. B. Du Bois, which had been organized by the journal *Freedomways* at Carnegie Hall. Addressing the issue of Du Bois’s radicalism, King used the

address to urge a break with the “red scare” thinking that demonized everything and everyone associated with communism:

We cannot talk of Dr. Du Bois without recognizing that he was a radical all of his life. Some people would like to ignore the fact that he was a Communist in his later years. It is worth noting that Abraham Lincoln warmly welcomed the support of Karl Marx during the Civil War and corresponded with him freely. In contemporary life the English-speaking world has no difficulty with the fact that Sean O’Casey was a literary giant of the twentieth century and a Communist, or that Pablo Neruda is generally considered the greatest [living] poet, though he also served in the Chilean Senate as a Communist. It is time to cease muting the fact that Dr. Du Bois was a genius and chose to be a Communist. Our irrational obsessive anti-communism has led us into too many quagmires to be retained as if it were a mode of scientific thinking.

While King offered a corrective to the casual dismissal of socialists, communists and other radicals, and of those—including American presidents—who might have been informed by them, it was Du Bois, a half century earlier, who offered the perspective on Lincoln that remains the most useful for those seeking a sense of what distinguished the most nuanced of American presidents.

As a product of his times and of the great debates that defined them, as a student of ancient ideas and fresh ones, as an American born in the last weeks of Thomas Jefferson’s presidency, when it was still perhaps possible to detect the fading glimmers of the Age of Enlightenment, Abraham Lincoln understood that the best answers to societal challenges were found in “regions hitherto unexplored.” This is why he read so widely. This is why he followed the freedom struggles that played out in distant lands so closely—and so passionately. This is why he befriended radicals, many of them refugees from the great revolutions of 1848; and this is why he sampled so broadly from their proposals and platforms—even if the man Du Bois recognized as “big enough to be inconsistent” refused to embrace the whole of any one. “He did not always see the right at first,” Du Bois said of Lincoln. But, the scholar noted, America’s sixteenth president retained a remarkable “capacity for growth.” It was that latter capacity that led Du Bois to suggest that Americans would do well to “take pattern of Lincoln” and emulate his openness to ideas generated in those regions hitherto unexplored—a newspaper office in Cologne, a Springfield meeting organized in solidarity with a Hungarian revolutionary, a Wisconsin schoolhouse filled with Fourierists and “Vote Yourself a Farm” land reformers, a workingmen’s club in New York, a gathering in London of the First International. Presidents who choose to dismiss individuals, ideas and ideologies with which they do not fully agree take too many options off the table; in so doing they ill serve the republic. There are points on every nation’s arc of history where radical ideas are more than merely interesting, intriguing or perhaps unsettling; they are the “new enlightenments” that enable and encourage the pursuit of “the welfare and happiness of mankind.” Jefferson, at his best, recognized this. Paine as well. And, surely, Lincoln, when he observed in the darkest hours of his presidency: “The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthrall our selves, and then we shall save our country.”

John Nichols is a writer for the Nation, and he also contributes to the *Progressive* and *In These Times*. He is the author of *The Genius of Impeachment* (The New Press), a critically acclaimed analysis of the Florida recount fight of 2000, *Jews for Buchanan* (The New Press), and a best-selling biography of Vice President Dick Cheney, *Dick: The Man Who is President* (The New Press). This article is a chapter in his new book *The “S” Word: A Short History of an American Tradition...Socialism*, published by Verso Books this year. It is republished with permission.

<http://isreview.org/issue/79/reading-karl-marx-abraham-lincoln>

About the International Socialist Review

The ISR is dedicated to advancing socialist theory and practice in the U.S. and internationally. We stand in the International Socialist tradition, affirming our commitment to “socialism from below,” the self-emancipation of workers and the oppressed, the struggle against imperialism and for national liberation, and the building of a socialist current rooted in all of those struggles.

We hope that the ISR will provide a forum for the development of an open and critical Marxist analysis of the challenges and opportunities that confront the left and social movements in the 21st century. We welcome contributions from all who are committed to that project and vision.

The ISR is published quarterly by the Center for Economic Research and Social Change.



Shiloh

April 6-7, 1862

As a result of the fall of Forts Henry and Donelson, Confederate Gen. Albert Sidney Johnston, the commander in the area, was forced to fall back, giving up Kentucky and much of West and Middle Tennessee. He chose Corinth, Mississippi, a major transportation center, as the staging area for an offensive against Maj. Gen. Ulysses S. Grant and his Army of the Tennessee before the Army of the Ohio, under Maj. Gen. Don Carlos Buell, could join it.

Grant received orders to await Buell's Army of the Ohio at Pittsburg Landing. Grant did not choose to fortify his position; rather, he set about drilling his men many of which were raw recruits. Johnston originally planned to attack Grant on April 4, but delays postponed it until the 6th. Attacking the Union troops on the morning of the 6th, the Confederates surprised them, routing many.

Some Federals made determined stands and by afternoon, they had established a battle line at the sunken road, known as the "Hornets' Nest." Repeated Rebel attacks failed to carry the Hornets' Nest, but massed artillery helped to turn the tide as Confederates surrounded the Union troops and captured, killed, or wounded most. Johnston had been mortally wounded earlier and his second in command, Gen. P.G.T. Beauregard, took over.

The Union troops established another line covering Pittsburg Landing, anchored with artillery and augmented by Buell's men who began to arrive and take up positions. Fighting continued until after dark, but the Federals held. By the next morning, the combined Federal forces numbered about 40,000, outnumbering Beauregard's army of less than 30,000. Beauregard was unaware of the arrival of Buell's army and launched a counterattack in response to a two-mile advance by William Nelson's division of Buell's army at 6:00 am, which was, at first, successful.

Union troops stiffened and began forcing the Confederates back. Beauregard ordered a counterattack, which stopped the Union advance but did not break its battle line. At this point, Beauregard realized that he could not win and, having suffered too many casualties, he retired from the field and headed back to Corinth. On the 8th, Grant sent Brig. Gen. William T. Sherman, with two brigades, and Brig. Gen. Thomas J. Wood, with his division, in pursuit of Beauregard.

They ran into the Rebel rearguard, commanded by Col. Nathan Bedford Forrest, at Fallen Timbers. Forrest's aggressive tactics, although eventually contained, influenced the Union troops to return to Pittsburg Landing.

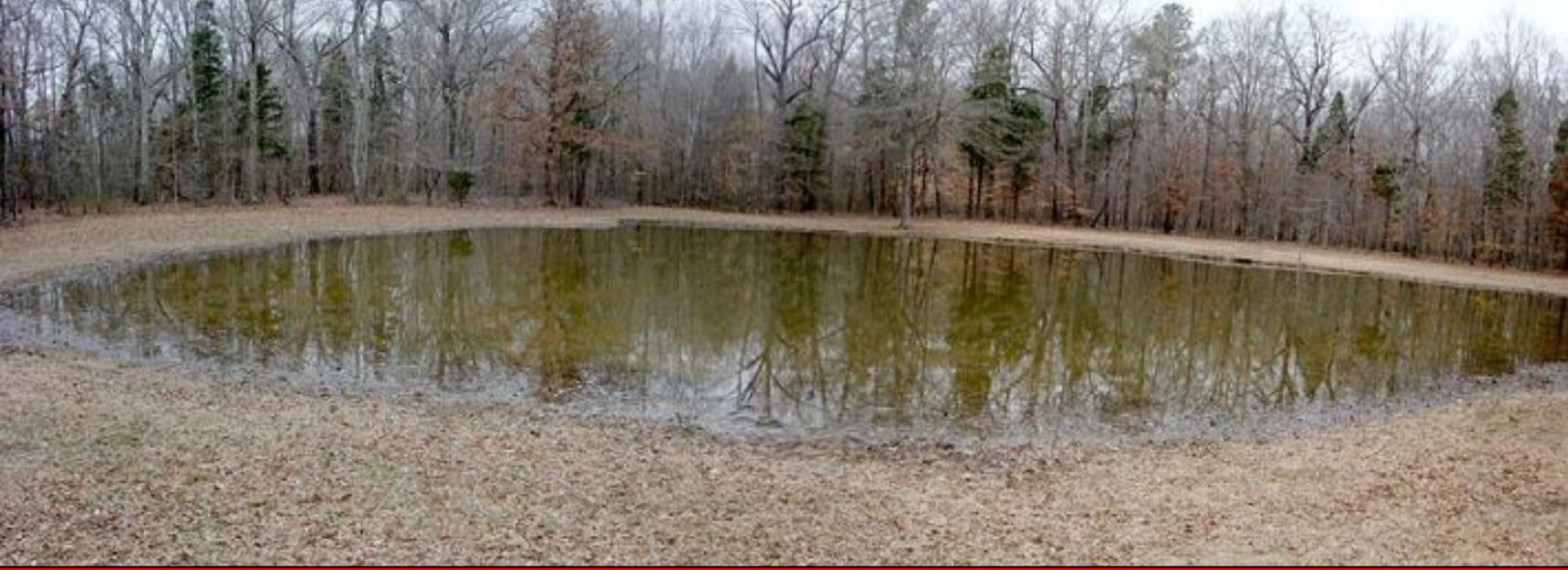
Estimated Casualties: 23,746 total (Enemy 13,047; Confederate 10,699)



Shiloh, the night before



Confederate burial trench at Shiloh. This is very sad and solemn. The way OUR boys were treated is truly a shame. Damn yanks.

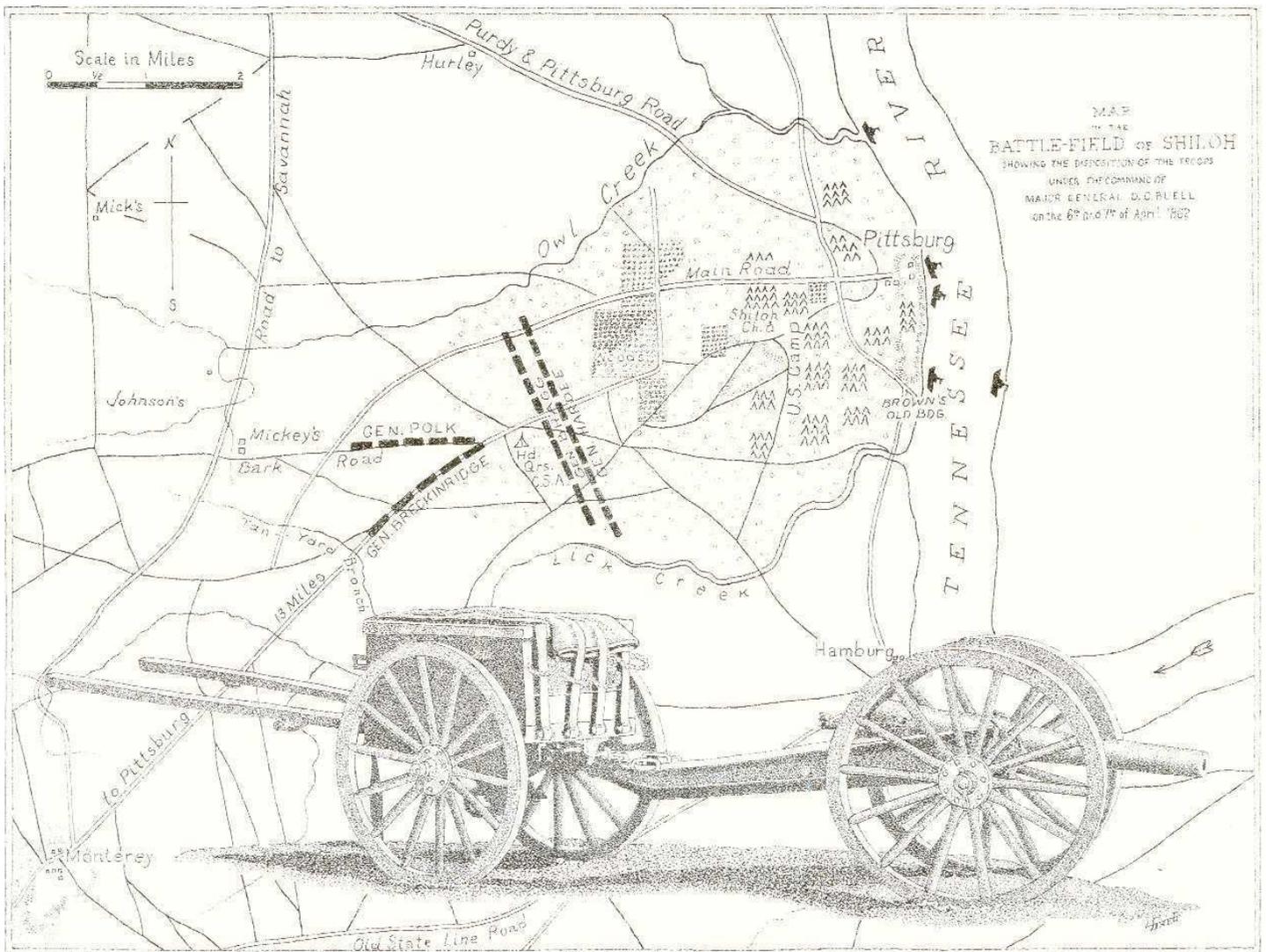


Bloody Pond – Shiloh. During the battle, soldiers of both sides came here to drink and bathe their wounds. Both men and horses died in the pond, their blood staining the water a dark red.



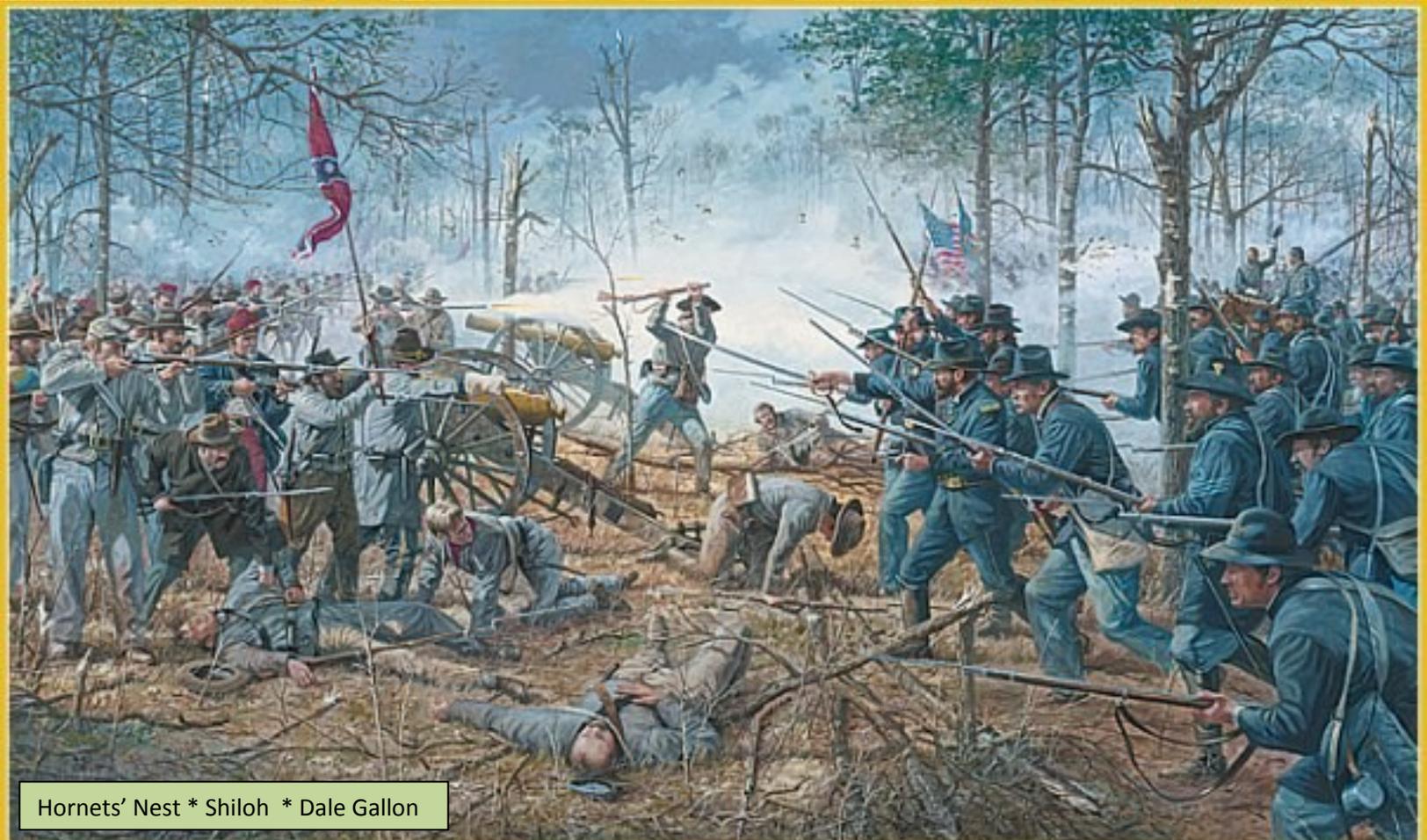


Just a few yards down this low area, General Albert Sidney Johnston died. He was hit in the knee by a Minnie ball, which severed his main artery.





**Confederate States Memorial
Shiloh Battlefield, Tennessee**



Hornets' Nest * Shiloh * Dale Gallon



Peach Tree Creek

Rea
Springs...
at Shiloh
Battlefield





Gen. Forrest at Fallen Timbers



Fight at Fallen Timbers by Mort Künstler

Col. N.B. Forrest and Capt. John Hunt Morgan

In reading the book "First with the Most" Forrest, by Robert Selph Henry, I was searching for a moment that would typify the audacity and man of action that was Nathan Bedford Forrest. I did not have to search long. On Tuesday, April 8, 1862, to be exact, at the Battle of Shiloh, events took place that was so exciting and action packed as to defy belief!

Forrest had been put in charge of fragments of various cavalry commands - his own Tennessee regiment, Adam's Mississippians, Wharton's Texas Rangers and Morgan's Kentuckians. They would act as a rear guard. It was an opportunity to portray Forrest in action along with the soon to be famous John Hunt Morgan. The weather was nasty, rainy, it hailed that night. It was a great atmosphere for a painting. I had found my moment!



The Army of the Potomac's Chancellorsville Experiment

Quartermaster General's Office

Washington City, May 13, 1863

Maj. Gen. D. Butterfield,

Chief of Staff, Army of the Potomac:

My Dear General: I send you another copy of the circular of January 2, 1862, in regard to flying columns of troops. It is reported that the Army of the Potomac has just made a movement of eight days duration, carrying with it all necessary supplies, and yet with no baggage trains. If this be literally true, it has changed the whole character of the war on our side, and has done much for our cause. For the benefit of the service, I desire to have all the information I can collect upon the details of the outfit and equipments and the actual performance of the troops on this march.

I will be obliged to you for copies of any orders issued by the headquarters describing the equipments and arrangements for the march, and any observations upon the actual performance of the men. How much and what did they carry? What did they throw away? Were they well fed to the end of the movement?

Yours, truly and respectfully,

M.C. Meigs,

Quartermaster General

In early May, 1863, the new commander of the Army of the Potomac, Major General Joseph Hooker, set into motion a daring plan. He would outflank Lee's Army, then at Fredericksburg, crossing the Rappahanock behind them, and move on Richmond before the Rebels could maneuver to block him. But the plan did not develop as he hoped, and the resulting Battle of Chancellorsville left Hooker retreating back across the river, having lost around 14,000 men killed, wounded, or captured.

The battles of 1862 had seen the Union armies in the east outmaneuvered and out-marched on several occasions. In March, 1863, General Hooker ordered a commission of officers to investigate how the army might improve their ability to march without the impediment of hundreds of supply wagons. Basing their suggestions on a French model for "flying columns", the board suggested that the army require the soldier to carry eight days rations at the start of the campaign. Three days' worth would be carried in the haversack as normal, the other five placed in the knapsack in the form of 100 hardtack crackers, with meat coming from cattle brought along with the column. By limiting the amount of extra clothing the soldiers would carry, the board believed the overall burden of each soldier would not be noticeably increased. Further supplies would be carried not by the usual wagons, but by trains of pack mules, with two additional mules for baggage assigned to each regiment. It was an ambitious experiment, cut short by the defeat and retreat of the army only a few days into the campaign. A few weeks after the battle, the Chief Quartermaster of the Army of the Potomac, Brig. Gen. Rufus Ingalls, and his subordinates, began to assess the performance of the new system in order to answer Quartermaster General Meigs' questions.

The board of officers had estimated each soldier would carry just over 13 pounds in the now ration-loaded knapsack, which they calculated was more than two pounds less than the usual average. After experimentation, they concluded that "the men, by dispensing with extra clothing, except on extra shirt, drawers, and socks, can carry in their knapsacks one hundred biscuits and eight days small stores." But not all units would properly enforce the strict limit on clothing called for by the board. Ingalls noted in many cases "both blanket and overcoat were carried, but it was not the intention." The result was that many soldiers were loaded with more weight than the board had imagined.

The 1st Corps reported the each man carried "one change of underclothing, one blanket, one overcoat, in some cases one extra pair of shoes, one piece of shelter tent." In the 3rd Corps the load was the same, except that most apparently did not carry a blanket.

It was apparent to all after the battle that large amounts of equipment had been lost, and not just due to the heavy casualties. Ingalls wrote that already on the second and third days of the campaign many men discarded their blankets and overcoats, and losses in knapsacks were even greater. He estimated that fully one quarter of the army's knapsacks were lost during the brief campaign, and that figure does not even account for those lost by casualty. The 6th Corps reported more than half lost. The 5th Corps alone lost more than 5,300 (which includes those of casualties). The routed 11th Corps unsurprisingly lost the greatest number, more than 6,000. Lee's Chief of Ordnance, Lt. Col. Briscoe Baldwin, reported 11,500 Union knapsacks had been turned in to his department, and noted that many items of equipment were picked up and used by soldiers without being reported. The actual number falling into Confederate hands was surely higher. It was a large and expensive enough loss that attitudes began to change regarding the wisdom of unslinging knapsacks on going into battle. The 3rd Corps quartermaster opined that there was "often no necessity for it. The result is, that when the line is driven back, or if it is shifted, or if it actually advances, the knapsacks are never recovered, or, if recovered, are found to be plundered." Such losses had to be replaced as quickly as possible at the expense of the Government.

Major problems had also been experienced with the new mule trains. The Quartermaster of the First Corps reported, "The mules used for packing ammunition have suffered very much, from the fact that the men in whose charge they were have not the requisite amount of experience in such matters, and also from the fact that the mules were unavoidably kept saddled and packed for a long time continuously, in momentary expectation of moving."

The 11th Corps reported that "the ordnance officers in charge were utterly regardless of these animals, and neglected to have their trains watered, fed, or unpacked." These men "used their trains without any judgement or mercy." Even setting aside those guilty of such neglect, one can imagine the effect of placing large numbers of stubborn mules in the charge of men with having little experience with the animal. Based on the amount of damage done to the mules in only a few days' time, it's possible a campaign of weeks might have caused such attrition among the animals as to render the trains inoperative.

The mule system had also apparently caused some of the same traffic issues it was intended to avoid. The Cavalry Corps quartermaster wrote to Ingalls, "The delays with a large pack train are very numerous. The train is constantly being disarranged, and interferes in no small degree with the marching of the troops." Ingalls elected not to repeat the large scale use of pack mules. "The pack-mule system cannot be relied on for long marches with heavy columns. I shall have few hereafter, and intend to make them auxiliary simply to wagons, for short distances over rough country, where there are few and bad roads."

Hooker's desire to outmarch Lee to Richmond had caused the army to adopt a new and very different system of supply in short order and without previous practice. Given time, the new system might have been made to work, though it is doubtful how much better it would have proved in the long run than the old system. Ingalls seems to have considered this, and decided the changes were ultimately not worth the effort, and only created new sets of problems. When the army marched north for Pennsylvania in June, there would be no days of rations in their knapsacks, and no teams of pack mules trailing every regiment.

Captioned "I've got enough of Chancellorsville", Alfred Waud sketched one retreating soldier who seems to have commandeered one of the pack mules as his personal baggage transport. (Library of Congress)

Source: United States War Department. *The War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies*. Washington D.C

<http://www.blueandgraymarching.com/articles/the-army-of-the-potomacs-ch.html>



Judge Napolitano and Jon Stewart Debate The Legacy of Lincoln



Click [Here](#) to view.



Joe Ryan offers counterpoint to the debate between Jon Stewart and Judge Napolitano over the legacy of Lincoln, Stewart couching his arguments in terms of morality while Judge Napolitano sticks more tightly with circumstances as they were.



THE MISSISSIPPI RIFLE

When Eli Whitney Blake took over management of the Harper's Ferry Armory in 1842, he set about tooling up under his new contract from the U.S. government for making the model M1841 percussion rifle. Machinery and fixtures for making the 1822 contract flintlock musket had to be retooled or replaced in order to produce the lock and barrel of the new model.

Blake had the good sense to hire Thomas Warner as foreman, who, as master armorer at Springfield Armory, had just been making the same kind of major changes there. Warner had spearheaded the drive to equip the Springfield Armory with a set of new, more precise machines and a system of gauging that made it possible for the first time to achieve, in the late 1840s, the long-desired goal of interchangeability of parts in military small arms. Under his tutelage, Blake equipped the Whitney Armory to do likewise.

The nickname "Mississippi" originated in the Mexican–American War when future Confederate president Jefferson Davis was appointed Colonel of a Mississippi volunteer regiment; the Mississippi Rifles. Colonel Davis sought to arm his regiment with the Model 1841 rifles. At this time, smoothbore muskets were still the primary infantry weapon and any unit with rifles was considered special and designated as such. Davis clashed with his commanding General Winfield Scott who said that the weapons were insufficiently tested and refused the request. Davis took his case to the President James Knox Polk of Tennessee who agreed with Davis that his men be armed with them. The incident was the start of a lifelong feud between Davis and Scott.

By the time of the Civil War, the Mississippi rifle was generally considered old-fashioned but effective. In the rush to arm troops in 1861 many new soldiers considered themselves fortunate to have any rifled arm while many of their comrades carried smoothbore muskets. It was carried by some Union troops up until at least 1863 (with the 45th New York Infantry armed with theirs until after Gettysburg), but Confederate cavalry and sharpshooter units used them until the end of the war, as evidenced by surviving Confederate ordnance requisitions. The Mississippi rifle was sometimes referred to as a "yagger" rifle, due to its smaller size and its similarity to the German Jäger rifles.

The Mississippi Rifle also saw service throughout the war in Indian Territory.

Info and photo courtesy: Scott Guthrie

More Lincoln Myths

A philosophy professor named Allen Guelzo discovered in 1995 that one way out of academic obscurity (where most philosophy professors reside) is to become a "Lincoln scholar." He began writing books that tell the same old, same old, line about Lincoln: he died on Good Friday; he supposedly died for the sins of America just as Jesus died for the sins of the world; etc., etc. His first book of this time is entitled [Abraham Lincoln: Redeemer President](#). Seeking redemption for your sins? Then become a Lincoln worshipper, says Allen Guelzo.

Guelzo now teaches at Gettysburg College. He was recently interviewed by the *World Socialist Web Site* which describes itself as an arm of the "International Committee of the Fourth International" and "the leadership of the world socialist movement" that is "guided by a Marxist world outlook." The interview is entirely friendly with every question a "softball pitch." One striking feature of the interview is how Guelzo's comments on Lincoln and economics are exactly the opposite of historical reality.

One of Guelzo's first comments on Lincoln's economic policies is based on a fake Lincoln quote about which Guelzo is apparently unaware. The Marxist Web site asked, "did [Lincoln] not privilege labor [over capital]"? Guelzo's response is "He does indeed talk about labor having priority over capital . . ." Part of the Lincoln mythology is that Abe supposedly said: "All that loves labor serves the nation. All that harms labor is treason to America If any man tells you he loves America, yet hates labor, he is a liar." In their book, *They Never Said it: A Book of Fake Quotes, Misquotes, and Misleading Attributions* (Oxford University Press, 1989), Paul Boller and John George concluded that "there is no record of [Lincoln's] ever having uttered these words."

The biggest howler of the interview is where Guelzo claims that an un-named "observer" supposedly said that "on political economy [Lincoln] was great, that there was no one better than Lincoln." Nothing could be further from the truth. Lincoln was a Hamiltonian, which is to say he was a mercantilist. He was slavishly devoted to the Whig policy of economic nationalism as expressed by the "American System" of Hamilton and Clay. This "system" was comprised of protectionist tariffs for the benefit of mostly Northern manufacturers; corporate welfare for road and canal-building and railroad corporations; and a national bank to finance subsidies and bailouts and to ladle out cheap credit to politically-connected businesses.

"Few people in the Whig Party were so committed to its economic agenda as Lincoln," wrote Michael Holt in [The Rise and Fall of the American Whig Party](#). "From the moment Lincoln first entered political life as a candidate for the state legislature he demonstrated an unswerving fidelity to Henry Clay and to Clay's American system," wrote Robert Johannsen in [Lincoln, the South, and Slavery](#). Lincoln himself once said that all of his economic ideas came from Henry Clay.

In his book [Lincoln the Man](#) Edgar Lee Masters gave a perfect description of the Hamilton/Clay/Lincoln "American System":

Clay was the champion of that political system which doles favors to the strong in order to win and to keep their adherence to the government. His system offered shelter to devious schemes and corrupt enterprises He was the beloved son of Alexander Hamilton with his corrupt funding schemes, his superstitions concerning the advantage of a public debt, and a people taxed to make profits for enterprises that cannot stand alone. His example and his doctrines led to the creation of a party that had no platform to announce, because its principles were plunder and nothing else.

This was neo-mercantilism, the very system that genuine "greats" in the field of political economy, such as Adam Smith, have always condemned, contrary to Allen Guelzo's silly and uninformed opinion. Lincoln's

ruminations on political economy ranged from wrongheaded to ludicrous. He claimed that protectionist tariffs would cause *lower* prices, the exact opposite of the truth; he advocated autarky, or the complete prohibition of all imports of anything that could be grown or produced in the U.S., thereby depriving consumers of the benefits of international competition and the division of labor; and he compared the sound-money critics of a central bank run by politicians to Judas in one of his zanier speeches.

Guelzo informs the World Socialist Web Site that Lincoln never had a political thought that did not flow from the Declaration of Independence. What Lincoln actually said, however, is that all of his political thoughts flowed from the politics of Henry Clay, not the Declaration of Independence. He once said that his career aspiration was to be "the DeWitt Clinton of Illinois." DeWitt Clinton was the early nineteenth-century governor of New York who perfected the spoils system during the building of the Erie Canal.

Guelzo also repeats the mantra of Lincoln's supposedly great "love" for the Declaration of Independence. But the Declaration of Independence was a declaration of **secession** from the British empire. In it the states are described as "free and independent" in the same sense that Great Britain, France, or Spain were "free and independent" states. Lincoln most certainly could not have "loved" the document that proves that America was created by an act of secession, the very principle of the American Revolution.

And of course there is the blather about how Lincoln "did keep the union together." Of course, in reality Lincoln's war destroyed the voluntary union of the founders and replaced it with a coerced, Soviet-style "union" held together literally at gunpoint. Had he not done this, says Guelzo, "This would take the United States off the table as a major world player, and then what would you do with the history of the 20th century?"

Let me take a crack at answering this question. Without U.S. entry into World War I, financed in part by the new national bank of the sort that Lincoln longed for his entire adult life, the European powers would have eventually settled their disputes, as they always had done in the past. There would have been no Versailles Treaty that pushed Germany into the hands of Hitler, and the Russian communists would have been much weaker. Consequently, there would not likely have been a World War II and a 45-year long Cold War that followed.

As a decentralized, federal system that had long ago abolished slavery *peacefully*, as all the rest of the world did in the nineteenth century (including New England, New York, Pennsylvania, Ohio, Wisconsin, etc.) America would have been a counter-example to all the world compared to the centralized, socialistic bureaucracies that dominated the 20th century (especially Russia and China and all the other socialist countries).

America may well have *not* been transformed from a constitutional republic to an empire with military bases in more than 150 countries. Presidents and their propagandists would not have repeated the Lincolnian mantra that "all men *everywhere* are created equal" to "justify" foreign military intervention in hundreds of places in the name of "spreading democracy and freedom" (but in reality for the purpose of confiscating resources or imposing mercantilism on foreign lands by military force for the benefit of American corporations).

This is not "capitalism" but corporatism or neo-mercantilism. Real capitalism is a system of mutually-advantageous, voluntary trade and does not require imposition at the barrel of a gun. Allen Guelzo is of course oblivious to all of this and relies instead with such silly rhetoric as when he tells the World Socialist Web Site that sleazy, corrupt, politically-connected lawyer/lobbyists like Lincoln were "the shock troops of capitalism."

Dear Richmond Depot, Please Make Plus-Sized Clothing for Our Giant Soldiers

Sometime in the winter of 1864 (the exact date is not specified on the document), the Chief Quartermaster of Heth's Division, A.P. Hill's Corps submitted a special requisition to Richmond for unusually large clothing, larger than the sizes ordinarily produced by the Clothing Bureau, "for men who are above the ordinary size and who in consequence have received no clothing this winter."

Although Confederate Government issue jackets are not size marked, the U.S. Army sizing system appears to have been followed, with coats or jackets issued in size 1 through 4, ranging in chest size from 36 to 42 inches.

30 Jackets, Size No. 4

29 Jackets, Size No. 4 1/2

51 Jackets, Size No. 5

6 Jackets, Size No. 5 1/2

15 Jackets, Size No. 6

The size 4 jackets would simply be additional supply of the largest standard issue size, with a 42 inch chest. Most interesting is the request for half sizes, with 4 1/2 representing a 43 inch chest, and so on in one inch increments until we reach the six size 6 jackets, at 46 inches chest circumference.

Things get more remarkable when we come to the pants. Desired waist sizes are not specified, but the inseams run as follows:

20 Pair Pants, Inseam 34 inches

36 Pair Pants, Inseam 35 inches

63 Pair Pants, Inseam 36 inches

20 Pair Pants, Inseam 37 inches

21 Pair Pants, Inseam 38 inches

4 Pair pants, Inseam 40 inches

1 Pair pants, Inseam 43 inches

Since a six foot tall man generally wears a 32 inch inseam (at least I do), all of these pants are for men considerably above that height. The pants requested at inseams of 40 and above must have been for true giants. A 43 inch inseam is 11 inches longer than the 32 worn by a typical six footer, and as someone that much longer in the leg is presumably also longer in the torso, we must be looking at an individual over seven feet tall. Since this requisition sits alone among random, unrelated documents in the Confederate Quartermaster Department files, there is no way to know if the above clothing was actually produced and issued, or if this document was unique or part of a larger effort, duplicated in other divisions, to supply the largest soldiers in the army, who must have on many occasions experienced great difficulty in finding adequate clothing to wear.

<http://www.blueandgraymarching.com/articles/dear-richmond-depot-please-.html>



April 18, 1775, Paul Revere, William Dawes, and Samuel Prescott will ride through the night to warn Lexington and Concord that the British Redcoats are marching on their towns.

What few people know is that the poem that made this event famous, "The Midnight Ride of Paul Revere", was written by Massachusetts native Henry Longfellow in 1861 to rally Northerners to oppose slavery and support the Union in the impending conflict.

June 26th, 1863 - Gettysburg, PA:

Confederate troops under the command of Gen. Jubal Early rout local militia and enter the town. They take supplies from our stores, 'paying' for them in Confederate script, and capture several black residents. In general, the Southern troops are otherwise well behaved.

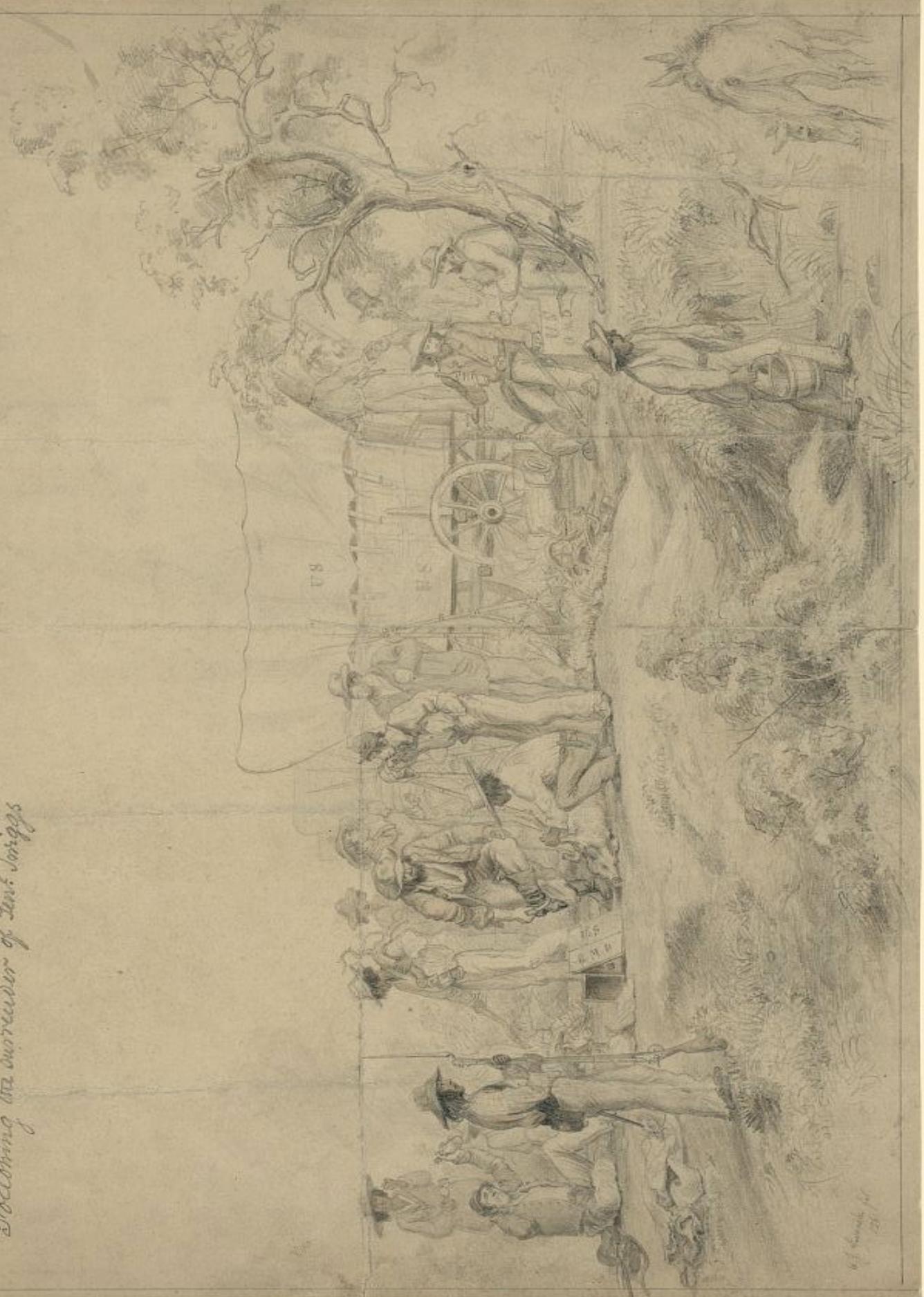
On a sad note, one of our local militiamen was killed. Twenty year old George Sandoe was shot in the face and left lying in the Baltimore Pike south of town until a neighbor found the body. He leaves behind a wife, Diana, to whom he has been married only a few months.

Camp, Las Moras' C.S.A.

near Fort Clark, Texas, March 1861.

Following the surrender of Genl. Jorggs

This was the first war sketch rec^d by Harpers.



Title: Camp, Las Moras C.S.A. : near Fort Clark, Texas, March 1861. Detailed study of Confederate troops and Mexicans opening supply boxes taken from a Union covered wagon, drinking and changing clothes. Published in: Harper's Weekly, 15 June 1861, p. 375, as: Bivouac of Confederate Troops on the Las Moras, Texas with Stolen U.S. Wagons, Etc.- Sketched by a Member of the Corps.

The Colors of the Gray

The Flags of the Confederacy

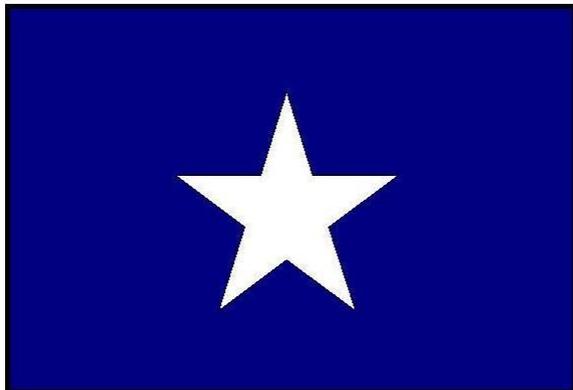


The Colors of the Gray

by Lawrence E. Keener-Farley

On December 20, 1860, South Carolina seceded from the Union. Within a few weeks, six more states had rebelled and formed the Confederate States of America, wrote a constitution and established a provisional government.

When Mississippi left the Union, a blue flag with a large white star was raised over the capitol building. The flag had a history of association with popular rebellions, having been used in Mississippi against Spain and by Texas against Mexico.



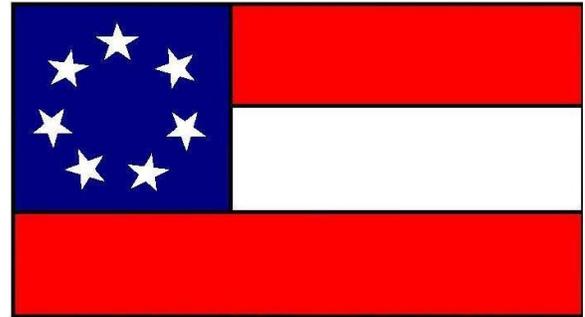
Bonnie Blue Flag

Upon seeing the flag, Harry Macarty composed the song “The Bonnie Blue Flag.” The flag was more common in legend and song although it did make a few appearances on the battlefield.

First National Flag

The new Confederate Congress realized that it would need a flag and a committee was appointed, with William Porcher Miles as chairman. The committee solicited designs and reportedly received hundreds of suggestions for the new Southern banner. At the time, most Southerners still had an attachment to “the old flag” so many of the designs reflected the influence of the stars and stripes.

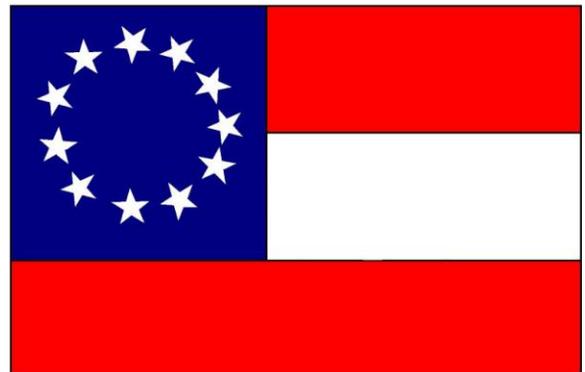
The committee ultimately settled on the “Stars and Bars” but Congress never actually enacted a law establishing the flag. Many complained that it was too close to the United States flag with its red and white bars and blue canton with white stars but it would remain the national flag until May 1863.



First National with 7 Stars

No official dimensions of the flag were ever established. The first flag was raised on March 4, 1861, apparently intentionally selected because it was the day of Lincoln’s inauguration. It had seven stars representing the states then in the Confederacy: South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas.

After the firing on Fort Sumter, Virginia, North Carolina, Tennessee, and Arkansas left the Union and the total number of stars grew to eleven, which became a common number on flags prepared for the first military units in the summer of 1861.



First National with 11 Stars

Missouri and Kentucky joined the Confederacy in late 1861 to bring the total to thirteen stars and a few flag makers even added stars to represent the slave-holding but not seceded states of Maryland and Delaware.

Like the United States flag, there was no standard way of placing the stars in the canton. Usually they were in a circle and sometimes one star was placed in the middle of the circle. There are also known surviving examples with the stars in rows.

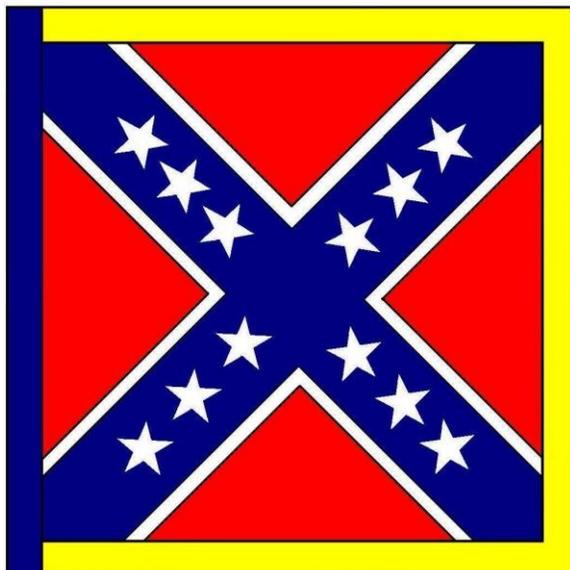
Eastern Army Flags

At the First Battle of Manassas in July 1861, it became evident that the South would need a more distinctive flag for military use on the battlefield. Gen. P.T.G. Beauregard contacted Congressman Miles and asked that the flag be redesigned. Miles agreed with the General that the flag should be changed but doubted that the Congress would agree. Miles suggested that the army just adopt its own distinctive flag and suggested a design he had submitted for the national flag but had been rejected. It was a rectangular red flag with a white-edged blue saltier (X cross) and stars representing the states.

Gen. Beauregard liked the design as did Gen. Joseph Johnston, who suggested that it be made as a four foot square rather than rectangular. The first prototypes of the new flag were made of silk by the three Cary sisters of Richmond and presented to Generals Beauregard, Johnston and Earl Van Dorn.

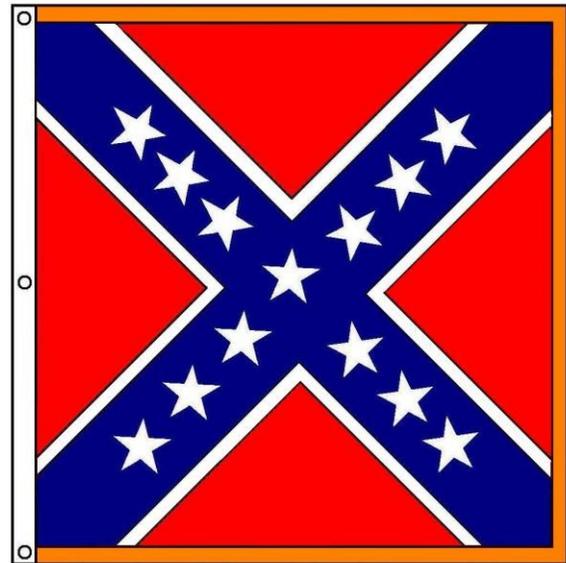
These flags set the pattern for what was then called the Army of the Potomac, later the Army of Virginia, and under Robert E. Lee, the Army of Northern Virginia (ANV).

The first issue of the flags in November 1861 by the Quartermaster Department was made of silk, with an 8 inch wide cross, yellow border and blue pole sleeve. It had only twelve stars since Kentucky had not yet been officially admitted to the Confederate States.



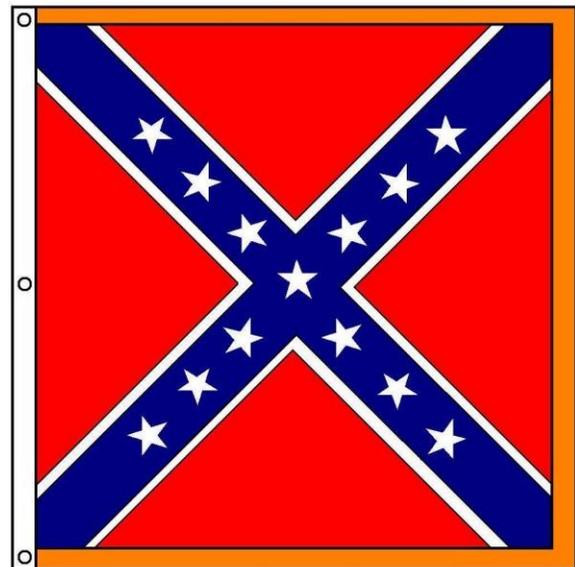
ANV Silk

As more units entered the Confederate Army and silk became harder to obtain, the army changed the fabric to cotton and then to wool bunting and added a star at the center of the cross in early 1862. It retained the 8 inch wide cross but the outer three edges were orange, using material captured from the U. S. Navy's supplies at the Norfolk Navy Yard. The pole sleeve was eliminated and replaced with a white canvas heading, with three eyelets for tying onto a pole.



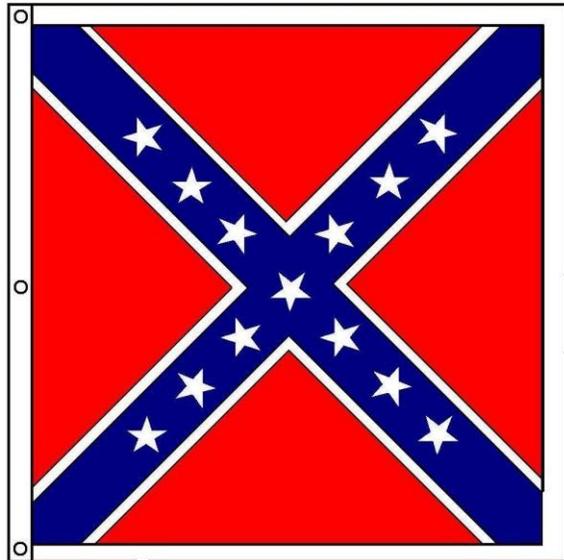
ANV 1st Bunting

By mid 1862, the width of the cross was reduced to 5 1/2 inches but otherwise retained the orange border and canvas heading.



ANV 2nd Bunting

In the fall of 1862, the design was again slightly changed by eliminating the orange border and using white. The ANV battle flag would remain at that basic design and color scheme until the end of the war.



ANV 3rd Bunting

Flag historian Howard Madaus examined surviving ANV flags and determined that there were five variations over the years of this white-bordered flag, with slight differences in the overall size, cross width, cross edging width, star diameter, star interval and border width (see table below).

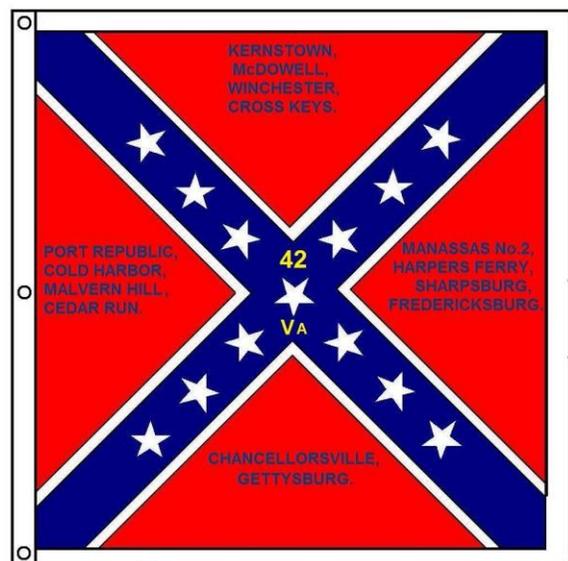
As with so many flags of the 1800s, there was no standard alignment for the stars. Unlike today, when all stars point up, Civil War era stars could point up, down, left, right or any angle.

The ANV design was made in three sizes for infantry (48X48 inches), artillery (36X36) and cavalry

(30X30) but it is known that some artillery and cavalry units carried infantry size flags.

As the war progressed, unit designations and battle honors were added to some flags. Usually, the unit designation was in gold paint while the battles were painted in blue. Like the Union Army, the Confederates included the battles that they lost on their flags. Again, there was no absolute standard for paint colors or placement on the flag.

Flags in the Army of Northern Virginia were relatively standard, with the vast majority of regiments carrying one of the battle flags into combat. In fact, at Gettysburg, Lee specifically ordered that only the ANV battle flag should be carried. A few units only had the Stars and Bars and the 1st Texas broke out its state flag during the July 2 attack.



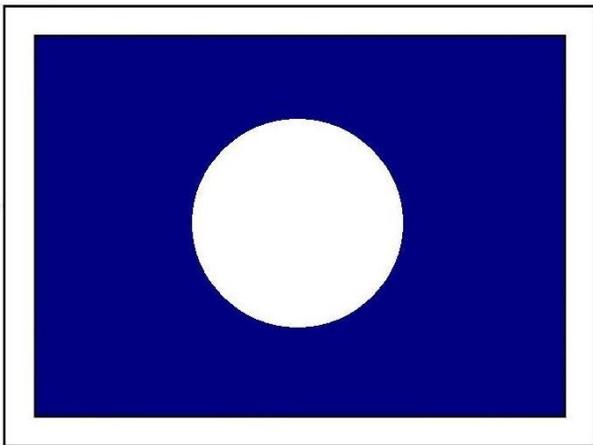
ANV with Unit & Battle Honors

Material Type	Issued Starting	Overall Size	Cross Width	Cross Edging	Star Diameter	Star Interval	3 Outer Edges
Silk	Fall 1861	48X48	8	3/4	4 1/2	8	2
1st Bunting	Early 1862	48X48	8	1/2	3	6	1 1/2
2nd Bunting	Mid 1862	48X48	5 1/2	1/2	3 1/2	6	1 1/2
3rd Bunting	Fall 1862	48X48	5 1/2	1/2	3 1/2	6	2
4th Bunting	Spring 1864	51X51	7	5/8	5 1/2	8	2
5th Bunting	Nov 1864	48X48	5	5/8	4 1/2	9	2
6th Bunting	Winter 1865	48X48	5	5/8	4 1/2	8	2
7th Bunting	March 1865	48X48	5	5/8	4 1/2	7	2

Western Army Flags

Since the Confederate War Department never adopted a standard battle flag, the flags in other Confederate armies operating west of the Appalachian Mountains varied considerably. Literally, every division or corps commander designed his own flag.

In the Army of the Mississippi, General William Hardee, author of the widely used pre-war infantry tactics manual, authorized a simple blue flag with a white border and a white circle, called the “silver moon.” Often, the circle was more of an oval. Made of wool with a cotton border, the size of these flags varied. Surviving examples include 31X56, 36X39, and 47X54 inches.



Hardee Design

Units often placed their regimental designation and battle honors on these flags usually using black and white paint.

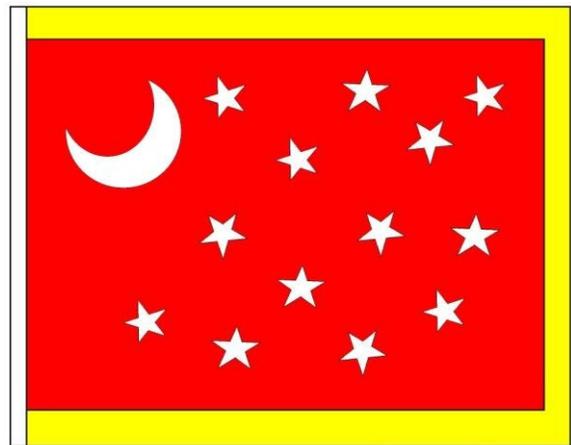


Hardee with Unit & Battle Honors

Later in the war, as part of the Army of Tennessee, when the regiments were ordered to change to an ANV-type flag, the units refused. They had fought under these colors and were very attached to them so they were allowed to keep them.

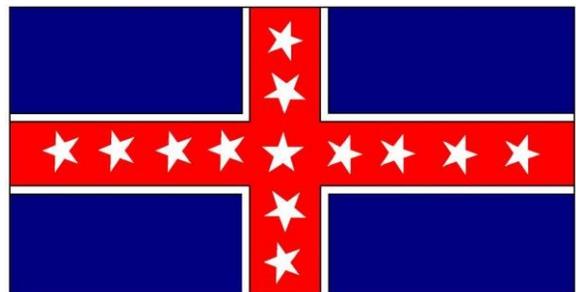
General Earl Van Dorn, commanding the Army of the West (Trans Mississippi), authorized a flag for his units in early 1862. It had a red field, with thirteen white stars and a crescent moon in the upper left corner. Most flags were bordered in yellow and had a white heading, although a few had gold fringe.

When the regiments joined the Army of the Mississippi, they carried these flags with them.



Van Dorn Design

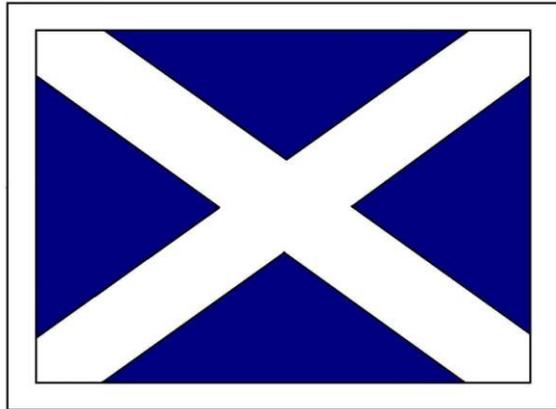
Again, there is considerable variation among surviving flags as to size, placement of the stars, unit designation and battle honors. A typical size was about 4X5 feet. In designing his flag, General Leonidas Polk seems to have been influenced by his pre-war position as a bishop in the Episcopal Church. The main feature of the flag was the red cross of Saint George, patron saint of England. The cross was edged in white, the field was blue, and thirteen white stars were placed on the cross.



Polk Design

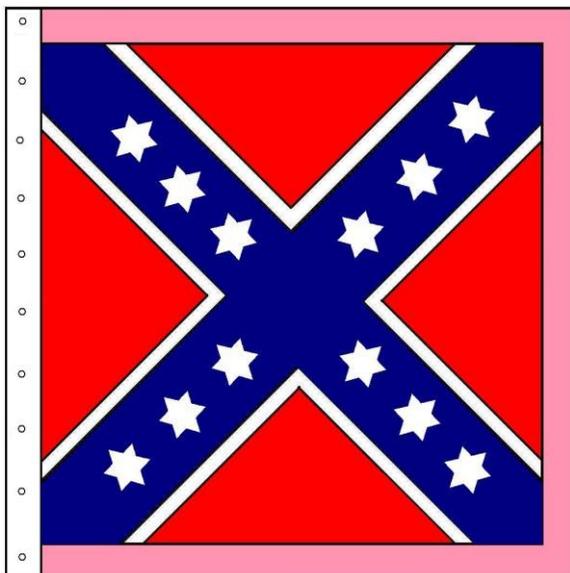
Sizes of surviving Polk flags vary from 28X51 to 44X60 to 53X72 inches. Unit designations and battle honors are sometimes painted in white on the blue field. A few variations of Polk's design, a blue field with a white cross, were also used by some units.

In Eastern Tennessee, General John P. McCown had blue flags, with a white cross and white border, issued to his division. This flag resembled the Scottish flag, the cross of St. Andrew.



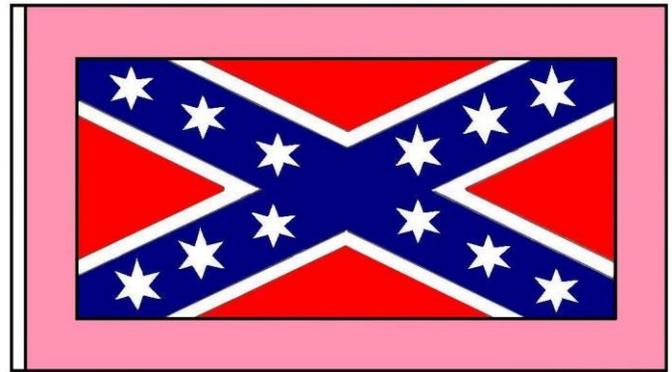
McCown Design

When General Braxton Bragg's Corps was added to the Army of the Mississippi, General Beauregard ordered the New Orleans Depot to make an ANV variation that had twelve stars with six points and a pink border on three sides. They were made of cotton rather than wool bunting. Most surviving examples are slightly less than the four foot square of the ANV design. This was the first time that the ANV style flag was issued to western troops.



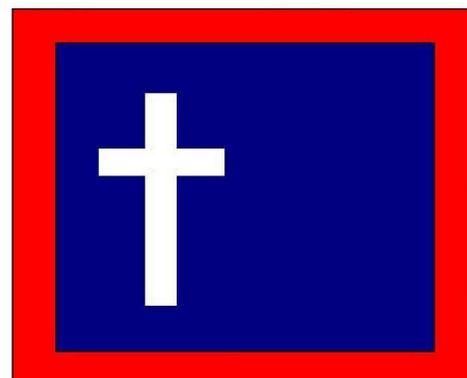
Bragg 1st Design

The second issue of the flag was rectangular and had a wider pink border on all four sides. Sizes varied from 32X61 to 41X73 inches. Oddly, both Bragg design flags have only 12 stars, even though they were made after the admission of Missouri and Kentucky to the Confederacy in late 1861.



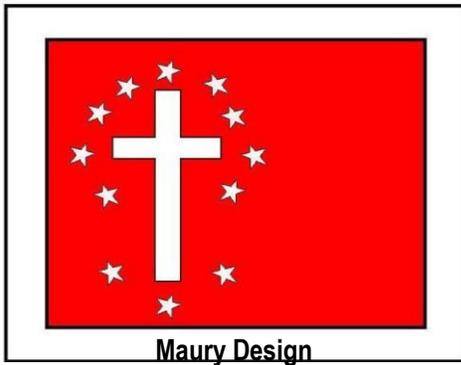
Bragg 2nd Design

Several regiments in the Confederate Trans Mississippi Department, commanded by Gen. Sterling Price, carried flags with the Christian or Roman Cross on a blue field. It was most popular among Missouri units and is often referred to as the Missouri Battle Flag. Several of these flags were surrendered at Vicksburg in 1863 and even appear in newspaper drawings of the time. These cotton flags were relatively small ranging from 32 to 36 inches on the staff by 47 to 51 inches on the fly.



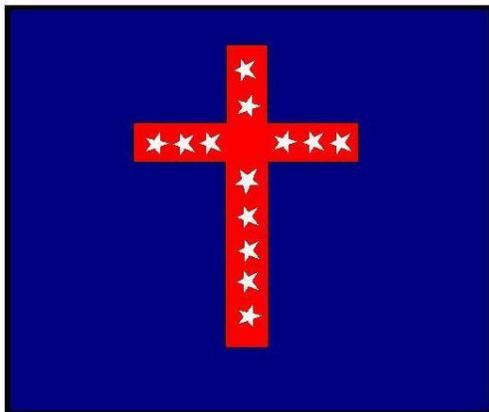
Trans Mississippi Christian Cross Design

In the winter of 1865, the ladies of Mobile, Alabama seem to have been inspired by the Trans Mississippi flag in designing a flag for Major General Dabney Maury. The flag was made of silk and about 21 X 30 inches. Maury used the flag to designate his headquarters during the siege of Mobile.



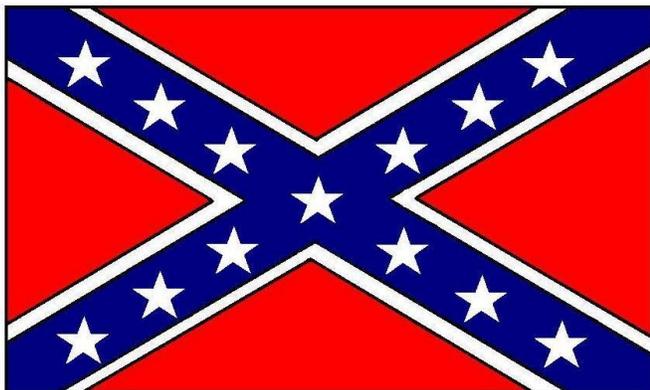
Maury Design

Some Kentucky regiments also carried a variation of the Christian Cross. The flag of the 3rd Kentucky Infantry was blue flag with a red cross, festooned with white stars. The flag of the 5th Kentucky Cavalry was similar but the stars surrounded the cross much like the Maury design.



Kentucky Design

When General Joseph Johnston took command of the Army of Tennessee, he ordered new flags from the Atlanta Quartermaster Depot. They were rectangular versions of the ANV flag but without a border. Most were about 36X52 inches and made of cotton, affixed to the pole by cloth ties sewn onto the heading.



Johnston Design

Like their Eastern comrades, some western units place their regimental designation and battle honors on the flags in a manner similar to the ANV flag shown above. Others put their unit on the red field and their battles on the white edging of the cross. The surviving examples of this type of rectangular flag dispels the myth that all Confederate battle flags were square.



Johnston with Unit & Battle Honors

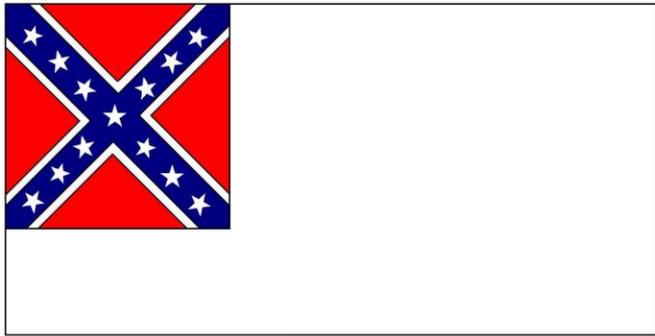
Despite his efforts to standardize the flags in the Army of the Tennessee, Johnston's troops fought under at least five different flags until the end of the war – Johnston's, Hardee's, Bragg's two versions, and the Second National.

Later National Flags

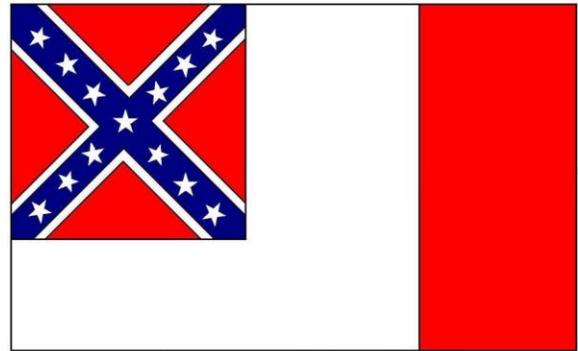
As early as the Spring of 1862, there were rumblings in the Confederate Congress to change the design of the national flag. The "Stars and Bars" similarity to the "Stars and Stripes" was losing its charm as more politicians and citizens wanted a distinctive Southern flag. Congress could not agree on a design and the idea was tabled for another year.

By the Spring of 1863, the issue again came before Congress. After a hurried debate before its summer recess, they passed a resolution establishing a new national flag for the Confederate States. It was to have a white field with the ANV battle flag as the canton (the upper left portion near the pole).

Oddly, the new law specified the proportions of the flag as being 1:2, that is, a flag three feet on the pole would be six feet on the fly. Hanging limp, it could easily be mistaken for a flag of truce or surrender. Nevertheless, President Jefferson Davis signed the bill on May 1, 1863, and the Confederacy had a new national flag.



Second National Flag



Third National Flag

One of the first flags made was unfortunately used to drape the casket of General Thomas “Stonewall” Jackson and it was sometimes referred to as Jackson’s flag. More commonly, it was called the “Stainless Banner.”

As the Army of Northern Virginia marched into Pennsylvania in June 1863, it had a few of the new flags, mostly used as headquarters flags by general officers. The Confederates did not adopt the two flag system – national and regimental – of the United States Army.

A few of the Second National Flags were used as unit flags by the Army of Tennessee later in the war as replacements for captured or worn out flags. Most were not in the 1:2 ratio as specified by law but rather 2:3. Common sizes include 4X6 and 4½X7 feet. Some surviving examples do not have the white edging on the blue cross.

On March 4, 1865, the Confederate Congress revised the flag law by adding a red bar on the fly end of the white field. Since Richmond was evacuated a month later and most Confederate armies had surrendered by June, very few of these flags were actually made and used.

Fate of the Flags

As flags were captured or surrendered, they were supposed to be sent to the War Department in Washington. Some, however, were retained by individuals or sent back to Northern states as trophies of war.

In 1887, President Grover Cleveland wanted to return the flags to the South but was vehemently opposed by the Grand Army of the Republic. As a man who had paid a replacement to take his place in the war, the GAR always viewed Cleveland as a pro-Southern villain.

Ultimately, the flags were returned in 1905 during President William Taft’s administration with little adverse comment. Those that could be identified were sent to their respective states and all of the others were given to what is now the Museum of the Confederacy in Richmond.

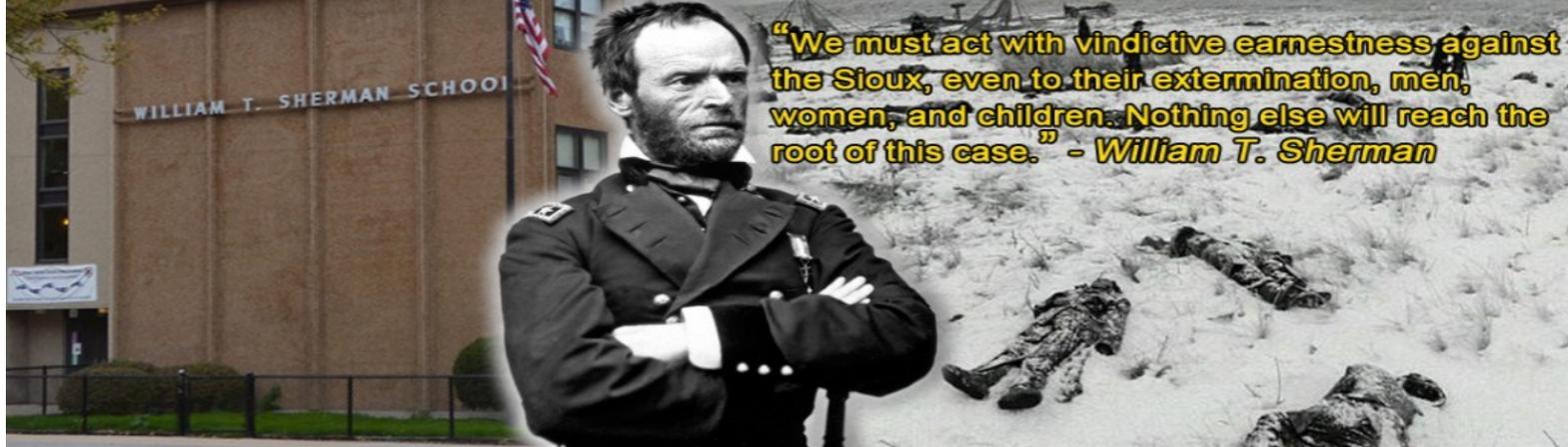
Originally published in THE BUGLE, the Quarterly Journal of the Camp Curtin Historical Society and Civil War Round Table, Inc.
Winter 2009 Volume 19, Number 4



Betty Herndon Maury

“General Stuart made a most daring dash the other day with two thousand of our Cavalry. They passed through the enemy lines to their rear, burnt several loaded transports on the Pamunky and many loaded wagons, took many horses and mules and prisoners. We lost one man killed and two wounded and were gone between two and three days. They were greeted with shouts and cheers by the country people as they galloped along. One old woman rushed out to her gate and shouted out above all the clatter and din, ‘Hurrah, my Dixie boys, you drive the blue coated varmints away.’”

Katharine M. Jones, *Heroines Of Dixie Confederate: Women Tell Their Story Of The War* (New York: The Bobbs-Merrill Company, Inc., 1955), 151.



Petition: Change Sherman School Names in NYC and Chicago

At least two schools, one in New York City and one in Chicago, are named for General of the Army William Tecumseh Sherman. Sherman was the architect of total war against the South during the so called "Civil" War and a policy of genocide against the Plains Indians after the war. The type of crimes committed by Sherman merited death sentences against German generals at Nuremberg in 1946.

William T. Sherman is simply not an appropriate name for a public school anywhere and is highly offensive to people in the South and Native Americans.

This is a request to the Chancellor of the New York City Dept of Education and the Chairman of the Chicago Public Schools Board of Education to change the name of their respective W.T. Sherman Schools.

Here some Sherman quotes to ponder:

"Gentlemen, niggers and cotton caused this war, and I wish them both in Hell." Wm T. Sherman 1865 Fayetteville, NC

"sandbags stop bullets better than niggers" Wm T. Sherman 1864

"All the congresses on earth can't make the nigger anything else than what he is; he must be subject to the white man...Two such races cannot live in harmony save as master and slave." Wm T. Sherman to his wife 1860

"What will you think of that — our buying niggers?" Wm T. Sherman to his abolitionist brother 1859

"The more Indians we can kill this year the fewer we will need to kill the next, because the more I see of the Indians the more convinced I become that they must either all be killed or be maintained as a species of pauper." Wm. T. Sherman

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SLRC

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Black Mountain, NC 28711

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Sign Petition

Here

PETITIONS READ AS FOLLOWS:

**To: Chancellor David M. Walcott
New York City Department of Education
c/o Deputy Chancellor Kathleen Grimm
kgrimm@schools.nyc.gov**

**Re: PS 87 William T. Sherman School
160 West 87th Street
New York, NY 10024
212-678-2826**

WE the undersigned request that the name of PS 87 William T. Sherman School be changed. General of the Army William Tecumseh Sherman was a war criminal who committed innumerable crimes against humanity by waging total war against Southern civilians, women & children in Georgia, South Carolina and North Carolina during the War Between the States and by waging a war of extermination against the Lakota people and other Plains Indians in the post WBTS period.

**To: Chairman David J. Vitale
Chicago Board of Education
c/o Yolanda Alonzo
yalonzo1@cps.edu**

**Re: William T. Sherman Elementary School
1000 West 52nd Street
Chicago, IL 60609
773-535-1757**

WE the undersigned request that the name of William T. Sherman Elementary School be changed. General of the Army William Tecumseh Sherman was a war criminal who committed innumerable crimes against humanity by waging total war against Southern civilians, women & children in Georgia, South Carolina and North Carolina during the War Between the States and by waging a war of extermination against the Lakota people and other Plains Indians in the post WBTS period.

[signature]

<https://slrc-csa.org/newsroom/petition-change-sherman-school-names-in-nyc-and-chicago/>

Harry Truman

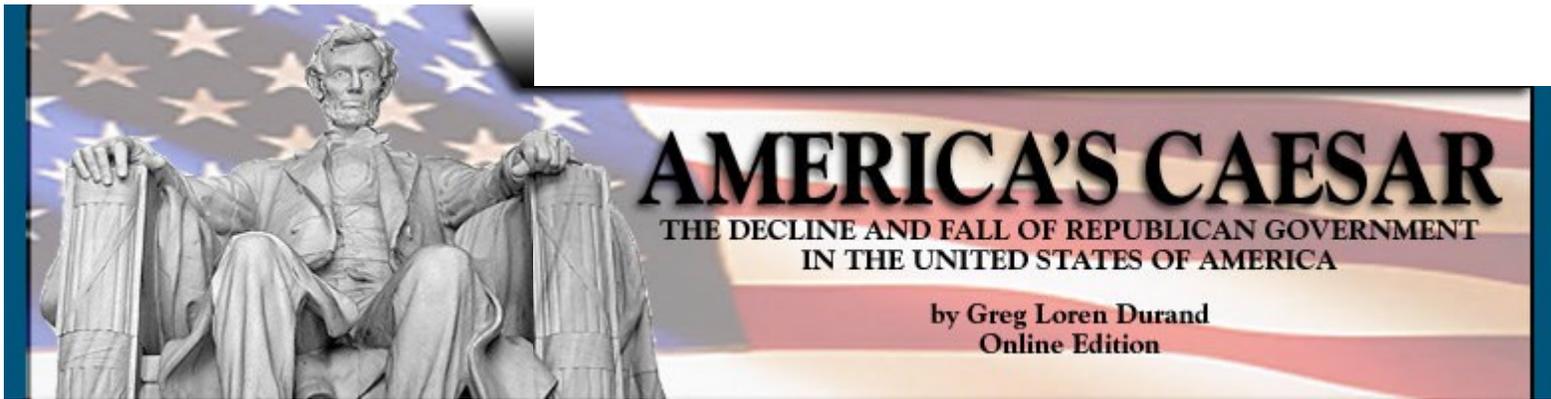
General Lee's Prayer

"Help me to be, to think, to act what is right because it is right; make me truthful, honest, and honorable in all things; make me intellectually honest for the sake of right and honor and without thought of reward to me."

From the Truman Library.

This Robert E. Lee prayer was memorized by Harry Truman, and Used by Truman throughout his life

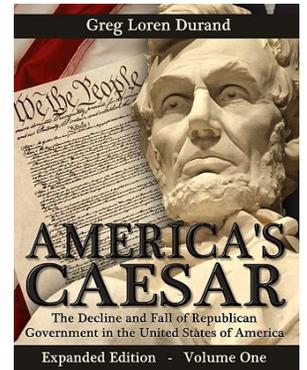




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CHAPTER FIFTEEN: The Seizure and Conscription of Southern Slaves

"Slave Property Subject To Be Appropriated"

Much has been made by modern revisionist historians of the fact that an estimated 186,000 Blacks fought under the United States flag against the South.⁽¹⁾ However, we are seldom, if ever, told the reason for this. According to the William Whiting, "All the property of rebels [is] forfeited to the treasury of the country,"⁽²⁾ and "slave property [is] subject to the same liability as other property to be appropriated for war purposes."⁽³⁾ Lincoln's Secretary of War, Edwin Stanton, elaborated on this premise: "The population of African descent that cultivate the lands and perform the labor of the rebels constitute a large share of their military strength, and enable the white masters to fill the rebel armies and wage a cruel and murderous war against the people of the Northern States. By reducing the laboring strength of the rebels their military power will be reduced."⁽⁴⁾ Consequently, the invading Northern army began to seize Southern slaves and conscript them into service to the United States, often against their will. General Orders No. 17, from the Department of the South headquarters at Hilton Head, South Carolina, stipulated:

[A]ll able-bodied male negroes between the ages of eighteen and fifty within the military lines of the Department of the South who are not, on the day of the date of this order, regularly and permanently employed in the quartermaster and commissary departments, or as the private servants of officers, within the allowance made by the Army Regulations, are hereby drafted into the military service of the United States, to serve as non-commissioned officers and soldiers in the various regiments and brigades now organized, and in process of being organized, by Brig. Gen. Rufus Saxton, specially authorized to raise such troops by orders of the War Department.⁽⁵⁾

After this order had failed to produce the desired results, the following amended order was issued:

In view of the necessities of the military service, the want of recruits to complete the unfilled regiments in this department, the great numbers of unemployed colored men and deserters hiding about to avoid labor or service, and in consideration of the large bounties now paid to volunteers by the Government, General Orders, No. 17, dated headquarters Department of the South, Hilton Head, S.C., March 6, 1863, is hereby amended to read as follows:

All able-bodied colored men between the ages of eighteen and fifty, within the military lines of the Department of the South, who have had an opportunity to enlist voluntarily and refused to do so, shall be drafted into the military service of the United States....

The owners or superintendents of plantations, and all other persons throughout the department not in the military service, are hereby authorized and required to arrest and deliver to the local provost-marshal of the nearest military post all deserters in their employ or loitering about their plantations, and if it be necessary for a guard to make the arrest, it shall be the duty of such person or persons knowing of the whereabouts of any deserter, or person by common reports called a deserter, to report the fact to the nearest military commander, and also to render him all assistance in his power to cause the arrest. Any person found guilty of violating this section shall be severely punished.⁽⁶⁾

These orders adequately account for a large majority of the Black men who bore arms against their former masters, without whom Lincoln declared that he would have to "abandon the war in three weeks."⁽⁷⁾ In a 26 February 1864 dispatch from Huntsville, Alabama, General John A. Logan wrote that "a major of colored troops is here with his party capturing negroes, with or without their consent.... [T]hey are being conscripted."⁽⁸⁾ On 1 September 1864, Captain Frederick Martin reported from New Berne, North Carolina, "The negroes will not go voluntarily, so I am obliged to force them.... I expect to get a large lot to-morrow."⁽⁹⁾ To this report, General Innis N. Palmer added:

The matter of collecting the colored men for laborers has been one of some difficulty, but I hope to send up a respectable force. The matter has been fairly explained to the contrabands, and they have been treated with the utmost consideration, but they will not go willingly. Now, I take it that the state of the country needs their services, and that if they will not go willingly they must be forced to go, and I propose to take all I can find who are in no permanent employment and send them up. I am aware that this may be considered a harsh measure, but at such a time we must not stop at trifles.⁽¹⁰⁾

In the words of General Rufus A. Saxton, "Men have been seized and forced to enlist who had large families of young children dependent upon them for support and fine crops of cotton and corn nearly ready for harvest, without an opportunity of making provision for the one or securing the other." On at least one occasion, "three boys, one only fourteen years of age, were seized in a field where they were at work and sent to a regiment serving in a distant part of the department without the knowledge of their parents...."⁽¹¹⁾ It was also reported that, "On some plantations the wailing and screaming were loud and the women threw themselves in despair on the ground. On some plantations the people took to the woods and were hunted up by the soldiers.... I doubt if the recruiting service in this country has ever been attended with such scenes before."⁽¹²⁾

It was not uncommon for these Black regiments to be "forced to the front by a wall of bayonets, in white hands, behind them."⁽¹³⁾ One Northern soldier is quoted as saying, "I used to be opposed to having black troops, but when I saw ten cart-loads of dead niggers carried off the field yesterday I thought it better they should be killed than I."⁽¹⁴⁾ Another soldier commented that this treatment "has created a suspicion that the Government has not the interest in the negroes that it has professed, and many of them sighed yesterday for the 'old fetters' as being better than the new liberty."⁽¹⁵⁾

Some Black slaves, supposedly emancipated by Lincoln's *Proclamation* of 1 January 1863, even found themselves traded back to Southern planters by Northern officers in exchange for cotton. One Government document revealed:

A commission is now in session at the west with Maj. Gen. McDowell at its head, investigating the conduct of Maj. Gen. Curtis and other Republican officials, in conducting their military operations so as to secure the largest amount of cotton possible for their own private benefit. One of the richest revelations made is in reference to the trading off of negroes for cotton! The specification alleges that negro slaves had been taken from the plantations upon the pretense of giving them freedom under the President's "emancipation edict," and thus used as a substitute for coin. It has been fully proven before the investigating court. The officer charged with this lucrative speculation was Col. Hovey of Illinois, formerly the principal of the State Normal School at Bloomington.⁽¹⁶⁾

Northern Atrocities Against Southern Blacks

Because the invading Northern soldiers had been instructed to view the Southern slaves as "enemy property" to be confiscated and appropriated to the use of the United States Army, it was inevitable that the hatred these men

carried in their hearts toward the people of the South would be projected upon their helpless servants. In his address to the Confederate Congress of 7 December 1863, Jefferson Davis stated:

Nor as less unrelenting warfare been waged by these pretended friends of human rights and liberties against the unfortunate negroes. Wherever the enemy have been able to gain access they have forced into the ranks of their army every able-bodied man that they could seize, and have either left the aged, the women, and the children to perish by starvation, or have gathered them into camps where they have been wasted by a frightful mortality. Without clothing or shelter, often without food, incapable without supervision of taking the most ordinary precautions against disease, these helpless dependents, accustomed to have their wants supplied by the foresight of their masters, are being rapidly exterminated wherever brought in contact with the invaders. By the Northern man, on whose deep-rooted prejudices no kindly restraining influence is exercised, they are treated with aversion and neglect. There is little hazard in predicting that in all localities where the enemy have gained a temporary foothold the negroes, who under our care increased six-fold in number since their importation into the colonies by Great Britain, will have been reduced by mortality during the war to no more than one-half their previous number.

Information on this subject is derived not only from our own observation and from the reports of the negroes who succeed in escaping from the enemy, but full confirmation is afforded by statements published in the Northern journals by humane persons engaged in making appeals to the charitable for aid in preventing the ravages of disease, exposure, and starvation among the negro women and children who are crowded into encampments.⁽¹⁷⁾

Davis' words are easily verified. Indeed, the official records of the war, published by the United States Government, are literally filled with accounts of the robbery, rape, and murder endured by Southern Blacks at the hands of their supposed "liberators." General Orders No. 27, issued on 17 August 1862 under the authority of Major-General David Hunter, stated that "numerous acts of pilfering from the negroes have taken place in the neighborhood of Beaufort, committed by men wearing the uniform of the United States."⁽¹⁸⁾ J.T.K. Hayward testified that Northern soldiers were "committing rapes on the negroes and such like things.... and no punishment, or none of any account, has been meted out to them."⁽¹⁹⁾ In the tiny town of Athens, Alabama, Northern soldiers under the command of Colonel John B. Turchin "attempted an indecent outrage on [a] servant girl," and quartered themselves "in the negro huts for weeks, debauching the females." This account also tells of the gang-rape "on the person of a colored girl...."⁽²⁰⁾ Although Turchin was court-martialed and convicted for these crimes on 7 July 1862, he was promoted by Lincoln only a month later to the rank of Brigadier General.⁽²¹⁾

The following letter dated 29 December 1862 was written by a Northern chaplain and two surgeons stationed at Helena, Arkansas:

General,

The undersigned Chaplains and Surgeons of the army of the Eastern District of Arkansas would respectfully call your attention to the Statements and Suggestions following. The contrabands within our lines are experiencing hardships, oppression and neglect the removal of which calls loudly for the intervention of authority. We daily see and deplore the evil and leave it to your wisdom to devise a remedy. In a great degree the contrabands are left entirely to the mercy and rapacity of the unprincipled part of our army (excepting only the limited jurisdiction of Capt. Richmond) with no person clothed with specific authority to look after and protect them. Among the list of grievances we mention these:

Some who have been paid by individuals for cotton or for labor have been waylaid by soldiers, robbed, and in several instances fired upon, as well as robbed, and in no case that we can now recall have the plunderers been brought to justice.

The wives of some have been molested by soldiers to gratify their licentious lust, and their husbands murdered in endeavoring to defend them, and yet the guilty parties, though known, were not arrested. Some who have wives and families are required to work on the fortifications, or to unload Government stores, and receive only their meals at the public table, while their families, whatever provision is intended for them, are, as a matter of fact, left in a helpless and starving condition.

Many of the contrabands have been employed, and received in numerous instances, from officers and privates, only counterfeit money or nothing at all for their services. One man was employed as a teamster by the Government and he died in the service (the Government indebted to him nearly fifty dollars) leaving an orphan child eight years old, and there is no apparent provision made to draw the money, or to care for the orphan child. The negro hospital here has become notorious for filth, neglect, mortality and brutal whipping, so that the contrabands have lost all hope of kind treatment there, and would almost as soon go to their graves as to their hospital. These grievances reported to us by persons in whom we have confidence, and some of which we know to be true, are but a few of the many wrongs of which they complain.

For the sake of humanity, for the sake of Christianity, for the good name of our army, for the honor of our country, cannot something be done to prevent this oppression and stop its demoralizing influences upon the soldiers themselves? Some have suggested that the matter be laid before the Department at Washington, in the hope that they will clothe an agent with authority to register all the names of the contrabands, who will have a benevolent regard for their welfare, through whom all details of fatigue and working parties shall be made, through whom rations may be drawn and money paid, and who shall be empowered to organize schools, and to make all needful regulations for the comfort and improvement of the condition of the contrabands; whose accounts shall be open at all times for inspection, and who shall make stated reports to the Department.

All which is respectfully submitted,

Samuel Sawyer
Pearl P. Ingall
J.G. Forman⁽²²⁾



After the fall of Richmond, Virginia, General Grant was notified that "a number of cases of atrocious rape by these men have already occurred. Their influence on the colored population is also reported to be bad."⁽²³⁾ General Saxton wrote the following report to Secretary of War Stanton on 30 December 1864: "I found the prejudice of color and race here in full force, and the general feeling of the army of occupation was unfriendly to the blacks. It was manifested in various forms of personal insult and abuse, in depredations on their plantations, stealing and destroying their crops and domestic animals, and robbing them of their money.... The women were held as the legitimate prey of lust...."⁽²⁴⁾ Private John W. Haley of the Seventeenth Maine Regiment, related how he and his fellow soldiers amused themselves at the Negroes' expense: "A host of young niggers followed us to camp and soon made themselves too familiar. We bounced them up in blankets and made them butt against each other also against some pork barrels and hard-bread boxes. A couple hours worth of bouncing satisfied them. One young nigger had an arm broke and several others were

more or less maltreated."⁽²⁵⁾ The *Official Records* also record the following communiqué from General John A. Dix: "...[T]he colored people... have been forced to remain all night on the wharf without shelter and without food; ...one has died, and... others are suffering with disease and... your men have turned them out of their houses, which they have built themselves, and have robbed some of them of their money and personal effects."⁽²⁶⁾

Such accounts were corroborated by the eyewitness testimonies of Southerners themselves, both White and Black. The vast majority of atrocities against the Blacks were committed by Northern soldiers during William Tecumseh Sherman's infamous march from Atlanta, Georgia to Charleston, South Carolina in late 1864 and early 1865. Mrs. Nora Canning of Savannah, Georgia told how the dead baby of one of the family's slave-women was dug up by Northern soldiers looking for buried treasure, the body being carelessly cast aside "for the hog to root" when none was found.⁽²⁷⁾ Dr. Daniel Trezevant, a respected citizen of Columbia, South Carolina, testified how one "old negro woman, who, after being subjected to the most brutal indecency from seven of the Yankees, was, at the proposition of one of them to 'finish the old Bitch,' put into a ditch and held under water until life was extinct...."⁽²⁸⁾ In a letter that was discovered in the streets of Columbia after Sherman's "bummers" passed through, Lieutenant Thomas J. Myers wrote the following words to his wife in Boston: "The damned niggers, as a general rule, prefer to stay at home, particularly after they found out that we only wanted the able-bodied men, (and, to tell you the truth, the youngest and best-looking women.) Sometimes we took off whole families and plantations of niggers, by way of repaying secessionists. But the useless part of them we soon manage to lose; sometimes in crossing rivers, sometimes in other ways."⁽²⁹⁾

Dr. John Bachman, pastor of the Lutheran Church at Charleston, described the brutal treatment of the Blacks by the Northern invaders as follows:

When Sherman's army came sweeping through Carolina, leaving a broad track of destruction for hundreds of miles, whose steps were accompanied with fire, and sword, and blood, reminding us of the tender mercies of the Duke of Alva, I happened to be at Cash's Depot, six miles from Cheraw.... A system of torture was practiced toward the weak, unarmed, and defenseless, which, as far as I know and believe, was universal throughout the whole course of that invading army. Before they arrived at a plantation, they inquired the names of the most faithful and trustworthy family servants; these were immediately seized, pistols were presented at their heads; with the most terrific curses, they were threatened to be shot if they did not assist them in finding buried treasures. If this did not succeed, they were tied up and cruelly beaten. Several poor creatures died under the infliction. The last resort was that of hanging, and the officers and men of the triumphant army of General Sherman were engaged in erecting gallows and hanging up these faithful and devoted servants. They were strung up until life was nearly extinct, when they were let down, suffered to rest awhile, then threatened and hung up again. It is not surprising that some should have been left hanging so long that they were taken down dead. Cooly and deliberately these hardened men proceeded on their way, as if they had perpetrated no crime, and as if the God of heaven would not pursue them with his vengeance....

On Sunday, the negroes were dressed in their best suits. They were kicked, and knocked down and robbed of all their clothing, and they came to us in their shirt-sleeves, having lost their hats, clothes, and shoes. Most of our own clothes had been hid in the woods. The negroes who had assisted in removing them were beaten and threatened with death, and compelled to show them where they were concealed. They cut open the trunks, threw my manuscripts and devotional books into a mud-hole, stole the ladies' jewelry, hair ornaments, *etc.*, tore many garments into tatters, or gave the rest to the negro women to bribe them into criminal intercourse. These women afterward returned to us those articles that, after the mutilations, were scarcely worth preserving. The plantation, of one hundred and sixty negroes, was some distance from the house, and to this place successive parties of fifty at a time resorted for three long days and nights, the husbands and fathers being fired at and compelled to fly to the woods.⁽³⁰⁾

Even more shocking is the following account given by William Gilmore Simms of Columbia:

Something should be said in respect to the manner in which the negroes were treated by the Federals while in Columbia.... [The soldiers] were adverse to a connection with them; but few negroes were to be seen among them, and they were simply used as drudges, grooming horses, bearing burdens, humble of demeanor and rewarded with kicks, cuffs and curses, frequently without provocation. They despised and disliked the negro; openly professed their scorn or hatred, declared their unwillingness to have them as companions in arms or in company at all.

Several instances have been given us of their modes of repelling the association of the negro, usually with blow of the fist, butt of the musket, slash of the sword or prick of the bayonet.

Sherman himself looked on these things indifferently, if we are to reason from a single fact afforded us by Mayor Goodwyn. This gentleman, while walking with the general, heard the report of a gun. Both heard it, and immediately proceeded to the spot. There they found a group of soldiers, with a stalwart young negro fellow lying dead before them on the street, the body yet warm and bleeding. Pushing it with his feet, Sherman said, in his quick, hasty manner:

"What does this mean, boys?"

The reply was sufficiently cool and careless. "The d--d black rascal gave us his impudence, and we shot him."

"Well, bury him at once! Get him out of sight!"

As they passed on, one of the party remarked:

"Is that the way, General, you treat such a case?"

"Oh!" said he, "we have no time now for courts martial and things of that sort!"

...The treatment of the negroes in their houses was, in the larger proportion of cases, quite as harsh as that which was shown to the whites. They were robbed in like manner, frequently of every article of clothing and provisions, and where the wigwam was not destroyed, it was effectually gutted. Few negroes having a good hat, good pair of shoes, good overcoat, but were incontinently deprived of them, and roughly handled when they remonstrated....

The soldiers, in several cases which have been reported to us, pursued the slaves with the tenacity of blood-hounds; were at their elbows when they went forth, and hunted them up, at all hours, on the premises of the owner. Very frequent are instances where the negro, thus hotly pursued, besought protection of his master or mistress, sometimes voluntarily seeking a hiding place along the swamps of the river; at other times, finding it under the bed of the owner; and not leaving these places of refuge till long after the troops had departed.

For fully a month after they had gone, the negroes, singly or in squads, were daily making their way back to Columbia, having escaped from the Federals by dint of great perseverance and cunning, generally in wretched plight, half-starved and with little clothing. They represented the difficulties in the way of their escape to be very great, and the officers placing them finally under guards at night, and that they could only succeed in flight at the peril of life or limb. Many of these were negroes of Columbia, but the larger proportion seemed to hail from Barnwell. They all sought passports to return to their owners and plantations.⁽³¹⁾

Even many honorable men in the North saw through the thin philanthropic mask of the Abolitionist invasion of the South. According to R.G. Horton of New York, "The driving off negroes from the plantations was no uncommon occurrence throughout the South. The negro is naturally very much attached to his home, and when the abolition officers came among them and told them they were free to leave their masters and they did not do so, they often became very angry with them, and *compelled* them to enjoy what they called 'the blessings of freedom.' These 'blessings,' it has been proved, consisted mainly of 'disease and death'" [emphasis in original].⁽³²⁾ It was estimated by Senator James R. Doolittle of Wisconsin, himself an ardent Abolitionist, that one million Negroes had perished from disease, neglect, and other factors associated with the invasion of the South and a disruption of its institutions.⁽³³⁾ According to Robert Lewis Dabney's 21 October 1865 letter to Major-General Oliver O. Howard, half the Black population of Louisiana were lying in their graves by the end of the war.⁽³⁴⁾

Such accounts, which would literally fill volumes and sicken the soul of any civilized man or woman, are rarely brought to light by those who propagate the myth that the war was fought by the Northern armies with the welfare of the Black race in mind. We will conclude this chapter with the following words of Dennis A. Mahony, editor of the Dubuque (Iowa) *Herald*, written in the Old Capitol Prison at Washington, D.C. where he was imprisoned in 1862 by the Lincoln Administration for his Democratic sentiments. In his journal entry for the ninth of September, Mahoney recorded the entrance into the prison of several Confederate prisoners of war, captured at the battle of Fredericksburg, Virginia:

Several prisoners have been brought here to-day from the neighborhood of Fredericksburgh. Among them were some negroes, one of them, a large, intelligent spoken fellow, was very anxious to see his master, who, having been paroled, was not brought to the prison. I asked this slave whether he would go back to his master.

"Yes, sir," said he, "I don't want to stay here; my master always treated me well, and I don't want to leave him."

"But," said I, "they will keep you here, or send you north."

"Well, massa," said he, "if they won't let me go home, I can't help it; but, if they will let me away, I will go with my master."

In connection with this, I may say, from conversations I have had with nearly every one of the male contrabands around the premises, that every one of them desires, and designs, if he should have an opportunity, to go back to his master. Most of them were brought here against their will, and, if left free to choose, they will go back to their old masters, in preference to remaining here or going north.⁽³⁵⁾

Further comment on the "freedom" given to the Southern Blacks by the Northern invaders is not necessary.

Endnotes

1. *Official Records: Armies*, Series III, Volume V, page 661.
2. Whiting, *War Powers*, page 107.
3. Whiting, *ibid.*, page 28.
4. Edwin M. Stanton, dispatch to Brigadier-General Rufus Saxton, 25 August 1862; in *Official Records: Armies*, Series I, Volume XIV, pages 377-378.
5. General Orders No. 17, 6 March 1863; *ibid.*, Volume XIV, page 1020.
6. General Orders No. 119, 16 August 1864; *ibid.*, Series III, Volume IV, page 621.
7. Lincoln, quoted by Nicolay and Hay, *Lincoln: Complete Works*, Volume II, page 562.
8. John A. Logan to T.S. Bowers, 26 February 1864; *Official Records: Armies*, Series I, Volume XXXII, Part II, page 477.
9. Frederick Martin to Benjamin F. Butler, 1 September 1864; *ibid.*, Series I, Volume XLII, Part II, pages 653-654.
10. Innis N. Palmer to R.S. Davis, 1 September 1864; *ibid.*, page 654.
11. Rufus A. Saxton to Edwin M. Stanton, 30 December 1864, *ibid.*, Series III, Volume IV, page 1028.
12. Edward L. Pierce to David Hunter, 13 May 1862; *ibid.*, Series III, Volume II, page 57.
13. Carpenter, *Logic of History*, page 170.
14. Unnamed Northern soldier, quoted by Charles Godfrey Leland, *Abraham Lincoln* (New York: G.P. Putnam's Sons, 1881), page 61.
15. G.M. Wells to Edward Pierce, 13 May 1862; *Official Records: Armies*, Series III, Volume II, page 59.
16. Quoted by Carpenter, *Logic of History*, page 263.
17. Jefferson Davis, address to the Confederate States Congress, 7 December 1863; *Official Records: Armies*, Series IV, Volume II, Part I, page 1047.
18. Edward W. Smith, General Orders No. 27; *ibid.*, Series I, Volume XIV, page 376.
19. J.T.K. Hayward, *ibid.*, Series I, Volume III, page 459.
20. *Ibid.*, Series I, Volume XVI, Part II, pages 273-275.
21. *Ibid.*, page 277.
22. Quoted by Ira Berlin, Barbara J. Fields, Steven F. Miller, Joseph P. Reidy, and Leslie S. Rowland (editors), *Free at Last: A Documentary History of Slavery, Freedom, and the Civil War* (New York: The New Press, 1992).
23. Henry W. Halleck, in *Official Records: Armies*, Series I, Volume XLVI, Part III, page 1005.
24. Saxton to Stanton, 30 December 1864; *ibid.*, Series III, Volume IV, page 1029.
25. John W. Haley in Ruth L. Silliker (editor), *The Rebel Yell and Yankee Hurrah* (Camden, Maine: Down East Books, 1985), page 273.
26. John A. Dix, *Official Records: Armies*, Series I, Volume XVIII, page 464.
27. Mrs. Nora M. Canning in Rod Gragg (editor), *The Illustrated Confederate Reader* (New York: Gramercy Books, 1998), page 179.
28. Dr. Daniel Heyward Trezevant in Gragg, *ibid.*, page 192.
29. Letter of Lieutenant Thomas J. Myers to Mrs. Thomas J. Myers, 26 February 1865; quoted by Dean, *Crimes of the Civil War*, pages 82-83.
30. Dr. John Bachman, letter dated 14 September 1865; quoted by Davis, *Rise and Fall of the Confederate Government*, Volume II, pages 710, 712.
31. William Gilmore Simms, *The Sack and Destruction of Columbia, South Carolina* (Columbia, South Carolina: Power Press of the Daily Phoenix, 1865), pages 60-62.
32. Horton, *History of the Great Civil War*, pages 291-292.
33. James R. Doolittle, quoted by Horton, *ibid.*, page 292.
34. Dabney, *Discussions*, Volume IV, page 38.
35. Mahony, *Prisoner of State*, pages 235-236.

Part Two: Abraham Lincoln and the Birth of a Modern Empire

CHAPTER FIFTEEN:

The Seizure and Conscriptioin of Southern Slaves

SUPPORTING DOCUMENT:

Report of General Rufus A. Saxton to Secretary of War Edwin M. Stanton Official Records of the War of Rebellion – 30 December 1864

SUPPLEMENTARY ESSAY:

The Fidelity of the Negroes During the War by Sallie A. Brock



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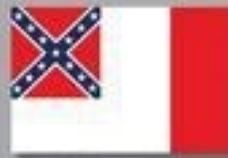
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1st National Flag



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
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Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

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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 Herald is our unapologetic tribute 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?
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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.

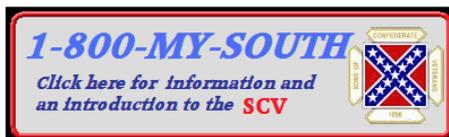
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Lt. General Stephen Dill Lee,
Commander General

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