



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

NOVEMBER 2014

This month's meeting features a special presentation:

Compatriot Rudy Ray

Reconstruction & the SCV



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 (online now!)

Belocamp49@hotmail.com

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

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

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

National: www.scv.org

<http://1800mydixie.com/>

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

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

Our Next Meeting:

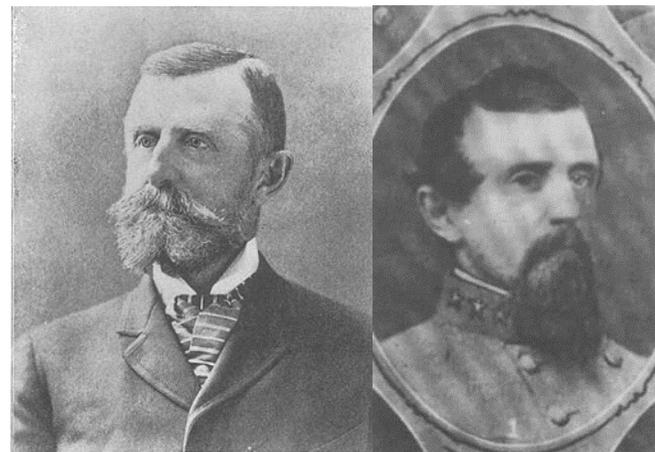
Thursday, November 6th: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



Compatriots,

November is a time of Thanksgiving. It's a nice time to remember all of the blessings in our lives. And, if we're wise, it's a time to be thankful for our health and family.

November is also the annual meeting for Belo Camp. It's when we hold our yearly elections. It's when those who wish to step up to a leadership role in Belo can make their case and chart their course. I've been fortunate to be Commander for the past two years. It's been a lot of work...and a lot of fun. The progress we've made has been truly astounding. And I've learned a lot in my time as Commander. Specifically, how to be a leader.

Having said that, it's time to pass the torch of leadership to the next man. I look forward to seeing who that next man is. So I call on each member of Belo to make it to our November meeting at La Madeleine to cast their vote for the future of Belo Camp!

I'm also happy to remind membership of the first annual Belo Invitational at the Grand Prairie Gun Range on Saturday November 15. There will be open competition for rifles, shotguns, and handguns. Members and guests are free to bring whatever style or caliber of firearm they wish to shoot and have a good time. For the competition, the only restriction will be on .50 caliber firearms.

Looking forward to seeing you at November meeting and the Belo Invitational. And wishing you and yours a very happy Thanksgiving!

BLESS GOD, DEO VINDICE

**Kevin Newsom
Commander
Belo Camp 49 Dallas
Texas SCV**

**214-422-1778
kevin.newsom@hotmail.com**

VISIT OUR HOME ON THE WEB

WWW.BELOCAMP.COM

Camp News and Resources





1ST LT. COMMANDER'S REPORT



1st Lieutenant Commander's Report

Thank you to all of you who braved the storms and power outages to attend our October meeting at the Pastime Tavern. Jed Marum presented an excellent concert of Southern music. Many songs were original compositions he had done for a recent feature film. For those who missed the concert, you can download his albums on iTunes or buy his music at www.jedmarum.com.

Also, a big thank you to 2nd Lt. Commander David Hendricks for the events he is arranging for us. David has been working behind the scenes to make sure we have opportunities to get together in addition to our monthly meetings. We know you may not be able to make all of these events, but come join the fun whenever you can. It is a good way to deepen the relationships among our camp members. This month we met again at the Rock Creek BBQ Club for some meat and male bonding. Our November outing will be a shooting event at the Grand Prairie Gun Club on November 15. There will be plenty of friendly competition on the range so you will not want to miss this special event.

This month we are blessed to have Rudy Ray, from the John H Reagan Camp in Palestine, speaking to us about Reconstruction & The SCV. Rudy has been one of those closest to the recent events in the Texas Division; he is the one who presented the motion at the Texas Reunion to have the charges brought back to Texas from National and fully investigated. Rudy feels led to bring this special message about these current events in the context of reconstruction. His wife may also be with him and they provide musical entertainment as a couple, so we also look forward to that as well.

Please begin to promote our December meeting to your friends and other camps. We are extremely pleased to feature Susan Hathaway, the founder of the Virginia Flaggers in Richmond, Virginia. Susan speaks at events literally all over the country. She is speaking three times in the three days she will be in Texas, and Belo camp is pleased to be the first of her Texas stops. The Virginia Flaggers catapulted to national media attention when they began to carry Confederate flags outside of the Virginia Museum of Fine Art to protest the removal of flags from the Confederate chapel there. They have continued to do so on a weekly basis, and have also participated in other "flaggings" and have placed two large battle flags along the interstate in Virginia.

To accommodate Susan's travel schedule, we had to push our meeting back to the second Thursday in December for that month only. Please note this date change on your calendar.

2014 Calendar

11/6/2014	Rudy Ray	Reconstruction & The SCV – at La Madeleine
11/25/2014		Shooting Outing - at Grand Prairie Gun Club
12/6/2014		Camp Christmas Party - at Adjutant Stan Hudson's home
12/11/2014	Susan Hathaway	The Virginia Flaggers Story – at Dunston's Steakhouse

Yours in the Service of the Cause,
Mark Nash
1st Lieutenant Commander





Chaplain's Corner



Angry yet?

The enemies of Christ are hard at work to remove any and all Christian influence from our country, which was founded on Christian principles and a reliance on Jesus Christ, and it makes me angry.

School children are being taught that George Washington crossed the Delaware, but not that he was a Christian. They are not being told what he had to say about God, Jesus Christ, or the Bible. This is not only true of George Washington, but of nearly all of the founders and early leaders of our country. They were Christians who put their trust and faith in God. We know that, because they said so. However, this is not being taught to our children even though it's true. And, why? Because it isn't politically correct and some non-Christian might be offended, and it makes me angry.

For generations we've been taught that Abraham Lincoln was an American icon who saved the country and freed the slaves. Scores of people, misled by erroneous teaching, have visited his statue in Washington, D.C. to pay homage to his image as if he were some god in a Greek temple. Of course, we know him to have been a tyrant who's inflated ego, poor judgement, and illegal acts caused the death of six hundred thousand American men and immeasurable suffering.

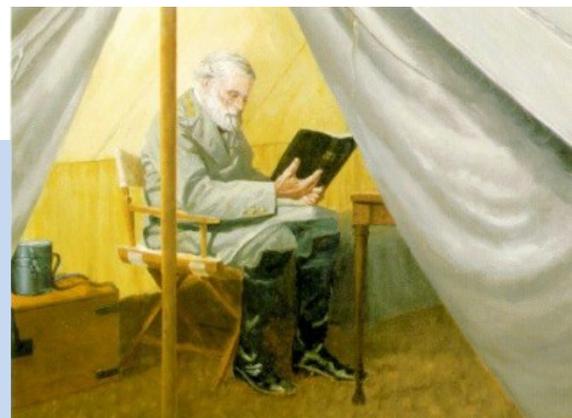
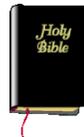
At the same time, honorable, Christian men like Robert E. Lee, T.J. "Stonewall" Jackson, and all of our Confederate generals, who fought to save the country and it's constitution, have been vilified and called traitors. Our brave and noble Confederate forefathers are being called a "racist army." Our proud Southern heritage is being mocked and our legacy shamed. And, it makes me angry.

Southern states who asked their young men to leave their homes and families to go to war to defend it against a terrorist invasion, and now refuse to honor their sacrifice because it isn't politically correct, make me angry. Southerners who have bought in to the Union lies and will not seek or accept the truth even when it's presented to them, because of what someone might think, make me angry. Yes, it makes me angry. But, I don't think I'm alone. I think it makes us all angry.

However, in Ephesians 4:26a, the Scripture says, "Be ye angry, and sin not." How do we do that? By remembering that it is not only our heritage that is under attack. God, Jesus Christ, The Bible, and Christianity are also under attack. So, we don't have to worry about how it will all turn out. God is still in control, and The Bible tells us that God gets angry too.



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



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

-GENERAL ROBERT E. LEE

Please keep the following in prayer:

Jerry Brown's Family

Jason Distel

The leaders of Texas, the South, and America

Congratulations to Shawn and Michelle Stewart for their October Wedding!

Belo Camp 49 Upcoming Meetings:

2014

November 6th – Rudy Ray – Fulfilling the Charge!

SATURDAY, November 15th - Shooting Outing - at Grand Prairie Gun Club

SATURDAY, December 6th - Christmas Party – at Stan Hudson's Home.

SECOND Thursday, 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

February 5th – Kyle Sims – Recruiting for the SCV

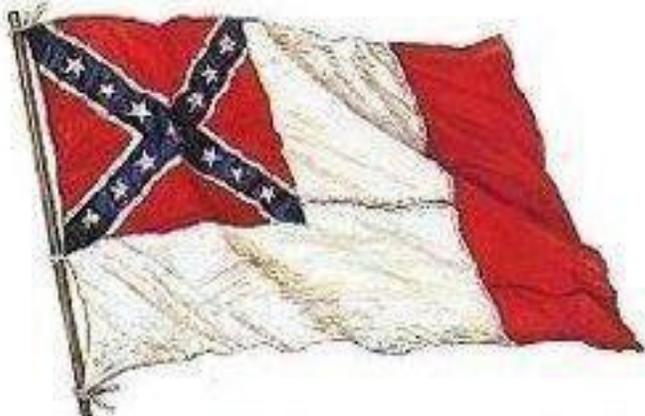
March 5th – Dr. Richard Lee Montgomery – The Confederate Book of Quotes and Narratives

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

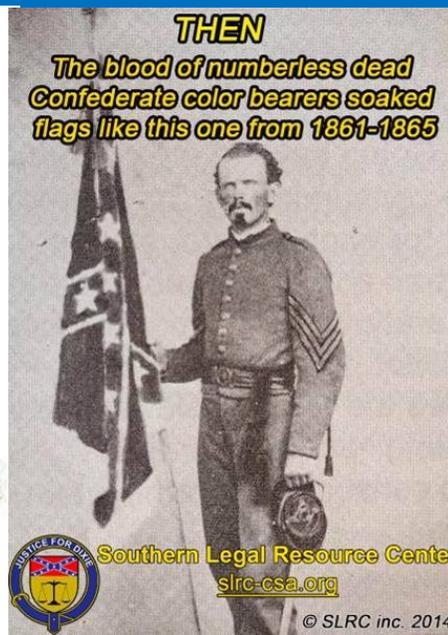
May 7th – Bob Rubel – Images of the Conflict: Art of the War of Northern Aggression

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

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



THE UNSURRENDERED BANNER
OF THE SOUTHERN PEOPLE
1865-PRESENT





Col. A. H. Belo Camp #49



Christmas Party

Saturday, December 6th, 2014

LOCATION: Home of Camp Adjutant Stan Hudson and family.

3233 Lovers Lane, Dallas, 75225.

ARRIVE: 6:30 pm Supper at 7:00 pm

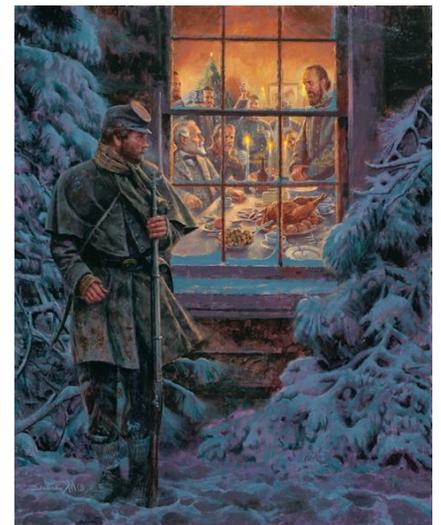
We will have a signup sheet at the meeting and alcohol will be provided by our host. Feel free to bring your own additions.



- 1) *Meat dishes*
- 2) *Vegetable dishes;*
- 3) *Casseroles; and*
- 4) *Desserts*



From N. Central Expressway, go west on Lovers Lane. Our house is between Airline (with a traffic light) and Athens. Heading west, it is on the south side, the third house from Athens. **If there are no more parking spaces in our circular driveway, then you should park on Athens.** The house is a red brick two-story, with a red brick circular driveway.



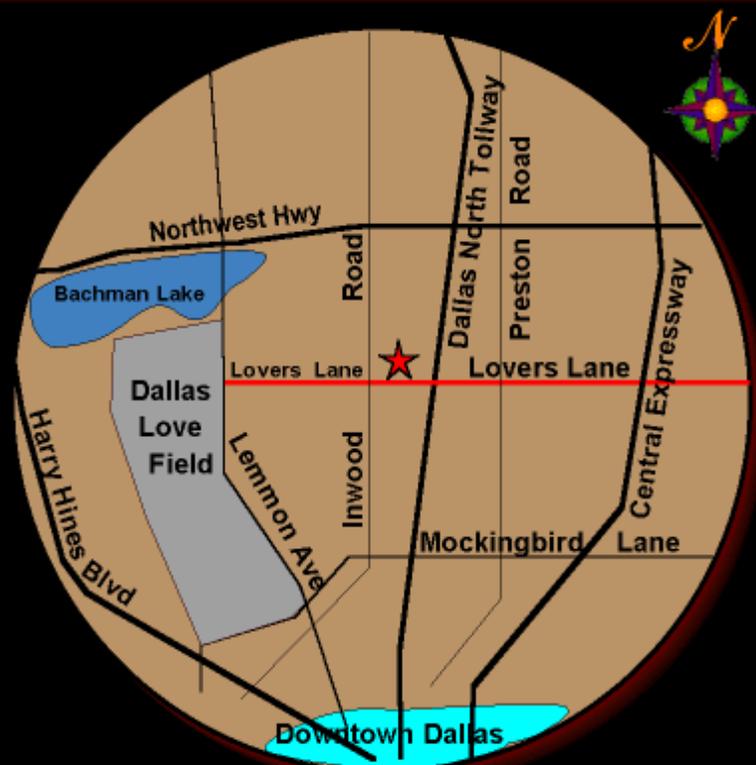
A.H. BELO CAMP 49 DECEMBER 11th (SECOND THURSDAY this month) meeting featuring

VIRGINIA FLAGGER SUSAN FRISE HATHAWAY!

7:00 PM at *DUNSTON'S* Steakhouse and Bar Meeting Room

Dunston's Steakhouse & Bar

5423 West Lovers Lane
Dallas, Texas
214-352-8320



From Downtown Dallas and areas South:

Take I-35E past Downtown or take Akard, Pearl or Field north out of Downtown and follow the signs for the Dallas North Tollway. Take the Tollway northbound to the Lovers Lane exit. Turn left (west) on Lovers Lane and continue about 1/4 mile. Dunston's Steakhouse & Bar will be on your right just past Preston Park and just before Inwood. There is ample parking in the rear which can be accessed from Inwood or Preston Park. Dunston's also has a rear entrance, a favorite of the regulars.

From North Dallas, Plano, or Northeast Dallas:

Take any feeder street, the President George Bush Turnpike or LBJ Fwy (I-635E) to the Dallas North Tollway. Take the Dallas North Tollway southbound to the Northwest Hwy exit and turn right (west). Continue about 1/4 mile to the second block on your left which is Devonshire. Turn left (south) on Devonshire and continue about 1 mile to Lovers Lane. Turn right (west) on Lovers Lane and continue about 1/4 mile. Dunston's Steakhouse & Bar will be on your right just past Preston Park and just before Inwood. There is ample parking in the rear which can be accessed from Inwood or Preston Park. Dunston's also has a rear entrance, a favorite of the regulars.



Dallas' favorite steak house for casual dining and homestyle cooking!



Miller
Lite
CELEBRATE
OUR
27TH ANNIVERSARY
WITH US

BUD LIGHT

For our October meeting, Belo Camp was treated to a very special program compliments of 1st Lt. Commander Mark Nash, as Celtic and Southern singer Jed Marum performed his original Confederate songs in concert at the Pastime Tavern. Though we endured storms and power blackouts across the metroplex, we braved the elements to hear Jed perform for us. Quite a few songs were original compositions he had done for a recent feature film. Jed Marum is a supporter of our Texas Sam Davis Youth Camp and comes and performs for our kids at no cost. For those who missed the concert, you can download his albums on iTunes or buy his music at www.jedmarum.com.





ANNUAL CHRISTMAS GALA

*Mid-Cities Bluebonnet UDC, Col M. T. Johnson SCU,
OCR and Nicola Marschall CoFC*

Saturday Evening, December 13, 2014

*Doors open at 5:00 p.m. 6:00 p.m. Dinner, Program following
(Barbeque Brisket, Sausage, and Smoked Chicken, Baked Beans, Cole Slaw, Rolls,
Desserts, and a cash bar)*

Arlington Moose Lodge,

3210 Pleasant Valley Rd Arlington, TX. 76015, (north of the Parks Mall)

*Featuring Holiday Fellowship, Guest Speaker: Susan Hathaway, with
Virginia Flagers, SCU Officer Installations, "Bears on Patrol" (bring
stuffed bears to donate), SCU Sales and UDC Silent Auction*

Make Checks Payable to: Col M T Johnson Camp 1648

Mail Checks/Reservation to: Allen Hearrean PO Box 821872 N. Richland Hills, Texas 76182-1872
817-821-8805 Late Reservations (after 12/1/2014), e-mail: ahearrean@sbcglobal.net

Name/s: _____ Group/s: _____
Number of Reservations: _____ Total Amt.: \$ _____

Not to miss in this issue!

From Rudy Ray –Follow Up DEC Letter – Pg. 14

Rocky Sprott Responds to the Charges – Pg. 22

Dereliction of Duty – Pg. 40

Let *Vindice* Be Aided by Me *By Joan Hough* – Pg.46

American Stalin: Abraham Lincoln – Pg. 60

Thanksgiving Sermon" November 29, 1860 - Pg. 65

Who led the CHARGE at Danville? - Pg. 78

What Happened to Gettysburg's Confederate Dead? – Pg.94

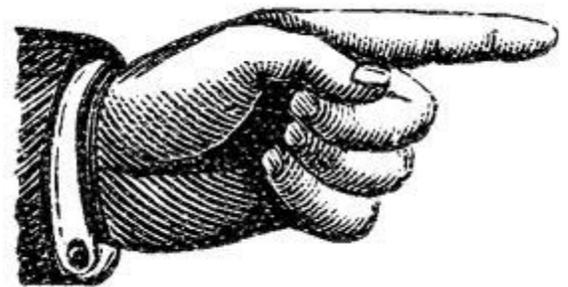
Ending the Slavery Blame-Game – Pg. 110

The Spiritual War between North and South – Pg 128

Understanding "The Battle Hymn of the Republic" Pg. 153

And MUCH MORE !

For Sale!



Miscellaneous Civil War re-enactor gear for sale (friend of Paul Hamilton's who retiring from re-enactments):

*Remington 44 pistols (three available) - price available upon request

*Goex - FFF black powder (suitable for pistol loads) - \$10 per can (several dozen available from private stock).

*Clothing - call for sizing and prices

-Paul Hamilton

817-891-3137 cell (text ok)



An Interview With the Commander

Newsom speaks on his time as camp commander, the state of the SCV, and what happens next.



Herald: You've received some criticism during your tenure as Commander of Belo Camp. Some people say that your leadership style is self-serving. What's your response to that?

Being a leader means being up front. And when you're up front and visible, people are going to react. Part of my mission as Camp Commander is to do what leaders are supposed to do; tell the truth, spread the word, and represent Belo Camp to the best of my ability. I've done all three of those.

Herald: Would you say that being Camp Commander in Dallas makes for a tougher job?

Being a Camp Commander in Dallas is a high-profile job. You've got to wear many hats; whether that's being interviewed by the Dallas Morning News, working the booth at cultural festivals and gun shows, or meeting a member in need late at night for coffee, it's a full-time job. It's hard to say that being Belo Commander is tougher than other locations...but I would say it's different. It's also a lot of fun!

Herald: So why did you decide not to stand for re-election?

Leadership in the SCV, both at the camp level and beyond, needs to be frequently refreshed and updated. The way I see leadership in this organization is like a relay. The runner takes the baton, runs as well as he knows how, and then hands his baton to the next man, who does the same.

Herald: That's interesting. Especially since you've been accused by some as wanting to take over the Texas Division...

(laughs) That's funny. Typically people who engineer coups don't walk away from power. I have zero desire to force my way into anything.

Herald: Why is your camp newsletter, the Belo Herald, so controversial?

The Herald is controversial because it tells the truth. And in times of universal deceit, telling the truth is a revolutionary act. People who tell the truth eventually end up getting a lot of attention. We've been fortunate to get that attention by sticking to the facts, saying our piece, and letting the membership decide for themselves.

So you take responsibility for the Belo Herald's explosion of popularity?

No. I am honored to help facilitate its growth. But the credit for the Herald goes to our editor. He puts a tremendous amount of effort into its production. This means gathering info, fact-checking, following leads, and researching stories and info every month. In my opinion it's the best newsletter in the Confederation. And the credit for that goes to the Editor.

Herald: During your time as Commander, you've been critical of Division leadership. Why is that?

My problems with Division leadership begin and end with their Unconstitutional actions and behavior. The SCV features a lot of different personalities and points of view. A lot of men who come from different backgrounds. So it's expected that there will be conflict and disagreement from time to time. But healthy conflict is very much different from ignoring the Constitution.

Herald: What changes would you like to see in the Texas Division?

First and foremost we need Division officers who follow the Constitution. An organization that refuses to follow its own rules will always destroy itself. Our Division is no different.

After that, the Texas Division needs to focus on getting ingrained in each community in the State. Each city or town that features a SCV camp needs to know who we are and what we're all about. One of the reasons for much of the opposition is ignorance; if each camp were to make a full effort to engage their community, much of that ignorance, and opposition, will go away.

Herald: What changes would you like to see in the SCV as a whole?

Increased visibility. First, I would invest funds into opening regional offices throughout and beyond the Confederation. This includes moving the Army of the Trans-Mississippi to Dallas.

Herald: Why would you do that?

Dallas is the biggest metro area in the South. We have nearly 7 million people in the Metroplex. That's a lot of potential members and business partners. We're also a gateway to neighboring regions, such as the West and Midwest. It makes sense to have a large and permanent SCV presence in the area.

Herald: Wouldn't that violate the "bottom up" organization of the SCV?

Not at all. The regional and Army offices would serve as a hub for camps, new members, and potential business partners. A place where information is shared and people informed of what the SCV is about. Camps would still enjoy the degree of autonomy they currently have.

Herald: Any other changes you'd like to see?

One more. And it's a big one. There are two primary points of view in the SCV. The first is the traditional. This means folks who enjoy tending to graves and monuments, marching in parades, attending ceremonies and dressing out in full uniform. The second point of view is the activist. These folks enjoy engaging in heritage defense; flagging, engaging our opponents, and participating in the public debate. For the SCV to reach its potential, we need both points of view to be well-represented.

Herald: During your time as Commander, Belo Camp has become known across the Confederation. The Belo Herald is the most widely-distributed camp newsletter in SCV history. Belo has also tripled its delegates, doubled its cash reserves, partnered with the North Texas Food Bank, etc. What's your secret?

All the credit for our success goes to God and Jesus Christ. I'll be happy to take the credit for any missteps or mistakes, though (laughs). I'm also blessed to be surrounded by the most talented camp members in the Division. There's so many great minds in this camp. It's truly amazing.

Herald: How do you think Belo Camp will do after your term as Commander is finished?

Belo Camp is going to do quite well. There are so many quality members, we just have to reload and keep moving. All the current officers are of the highest quality; any of them will make a great Commander. The membership is also quite strong. Honestly, the sky's the limit for Belo.

Herald: So what are your plans moving forward?

I'm going to take some time and see what the Lord has in store for me. You know, most of my compatriots are married with children. That's something I want to experience. I'm also going to pursue music and writing. It's going to be a lot of fun seeing what the next adventure's going to be! But I'll never be far from Belo Camp or the SCV.

Correction regarding Compatriot Phil Maynard

This editor unintentionally drew an incorrect conclusion regarding the reason for Ad Hoc Committee member Phil Maynard leaving the committee. After a constructive and congenial conversation with Compatriot Maynard, I wish to set the record straight. In the last issue of the Herald, it was incorrectly reported: “Phil Maynard...recused himself from the process this time around. This editor respects his sense of moral indignation for the dirty politics of this administration and refusal to have anything to do with this one sided sham against honourable men.” It is our intention to always fairly and accurately present the truth. **In fact, the reason Mr. Maynard chose to step down from the committee was in response to a concern for fairness, that a voting member of the DEC while also a member of the Ad Hoc Committee would constitute an unfair “double jeopardy”. In the interest of fairness, he chose to step down from his role on the committee and consider the facts as a member of the DEC.** Mr. Maynard is a minister of the Gospel, and seeks a fair and impartial hearing in this matter. I have no doubt that Compatriot Maynard is a man of integrity, will impartially consider the evidence and make an appropriate decision based on his understanding of the facts. That I can respect. I am pleased to make this clarification and appreciated the opportunity to discuss this matter and the issues at hand with him, and to set the record straight for our readers.

From Rudy Ray – Follow Up DEC Letter 10/19/14

Dear SCV Compatriot,

Almost three weeks ago (9/30/14) I sent out a letter addressed to Texas DEC members. In this letter I raised two questions that in my opinion demanded to be answered in regard to the Lubbock Affair that is threatening the wellbeing of the Texas Division.

Question #1- Who made the Charges against Rocky Sprott and the Lubbock men? Who are the “accusers”?

Who witnessed and then made these accusations? Was it SCV members? If so who? Members of the Lubbock Camp? Was it one or both of the Division Officers (David McMahon and

Michael Moore) who according to Rocky Sprott, Camp Commander Sam Cornelius, and Sam's wife attempted to physically impede their entrance into the Camp meeting where they had been invited and where they as SCV members had a right to attend? Was it Lt. Commander McMahon who, along with seeking to provoke Compatriot Sprott by wagging his finger in Sprott's face, then went in and disrupted the Lubbock Camp Meeting? Are these two Division Officers the accusers who the DEC voted their accusations into charges? Were these men in the DEC meeting when this vote took place? Is that not a conflict of interest? I wonder as that is all that I can do because apparently those who know think that us mere mortal SCV members don't need to know such things.

Or perhaps, as I continue to speculate, it was an OCR member or members? Was it one of the wives of anyone involved in this controversy? Perhaps one whose husband was voted out of Command in the Lubbock Camp (The same man who for some three years did not hold an election for a new Commander) or some other OCR Lady? Or for that matter was it an OCR man, perhaps an SCV member/OCR member who has membership in two separate organizations, one under the Command of women? (I wonder about that on several levels.)

Question #2- Why in this entire affair has Division Command, who has zealously pursued "Charges" against RS and the Lubbock men, failed to utter one single word about the *alleged* "conduct unbecoming" of the two Division Officers who are eyeball deep in the Lubbock Affair?

(I say *alleged* because that is all any of this is- alleged. That is all that the "charges" against RS and the Lubbock men are- *alleged*.) Division Command has zealously pursued the alleged charges of these men and at the same time has been deaf and dumb concerning the alleged actions of Division Officers David McMahon and Michael Moore which provoked the alleged conduct of RS and the Lubbock men. This both amazes me and deeply troubles me. So I inquired in the letter of 10/1/14 (I had also made these same inquiries of Division Officers on more than one occasion previously.) for answers to these highly relevant questions. After almost three weeks I have received two to three replies from other members who also want these questions answered and I also received a good reply from Inspector General Rob Jones telling me what he knew, which was no more, if as much, as I knew. This also amazes me and deeply troubles me that a man has been assigned to investigate charges against SCV members and he does not even know who or where these charges came from????? Maybe that is not his business to know such but it damn sure is my business and it damn sure is the business of every Texas SCV member, indeed of every SCV member everywhere who cares about our organization. Would anyone dare to declare that an issue that has already brought much

dissension to our Division and has damaged if not destroyed much of our fraternal relations and threatens the entire Division is not every SCV member's business????!!! Do you mean to tell me that anybody and everybody can go take accusations to the DEC and the DEC can vote charges against them and not even know who the hell made the accusations?????!!!! Do we want such things handled in such ways here in Texas or anywhere else in the SCV for that matter? Have we lost all sense of honor?

To date I have received zero replies from any of Division Command- **ZERO!** (I received a reply to a personal letter to COS Beal but nothing from him or any other Division Officer concerning my two questions.) Though this also amazes me and troubles me it does not surprise me for this complete ignoring of honest inquiries by an SCV Member and Camp Commander is evidently the modus operandi of our current Division Command. It is apparent that the current Division Command thinks that they owe nothing to the *Average SCV Member* or even to the *Average Camp Commander*. This elitist, arrogant attitude reminds me of the current Administration in Washington, DC and in Austin, Texas. I expect such an arrogant, elitist attitude from Austin and DC but not from my Texas Division SCV Leadership! I expect such from yankee and scalawag politicians but not from SCV men!

And that brings me to another question. **Why has the current Division Command been so uncooperative in communicating to concerned Texas SCV members and leaders about this entire affair?** I for one have respectfully, reasonably, and courteously sought information from Division Command over this Affair for over six months now. I directly and respectfully inquired, at the first knowledge that I received of the Affair, the input of Commander Holley. On that occasion along with several times after that I pleaded with him to be very careful on how he dealt with this affair as I saw it as a potential "divider" and "troubler" of the Division. At least, **at LEAST**, three other SCV leaders also pleaded with him to handle this Affair carefully lest he divide the Division over it. He has had ample opportunity to communicate with us and discuss with us the Affair and at least attempt to answer our concerns and questions (Questions such as McMahon's and Moore's part in the fiasco.). He has in essence utterly ignored our inquiries and pleas. Why? Who is he protecting? (When a party will not be forthright about an issue then another party is left with nothing but speculation.) Is he protecting his Division Officers, McMahon and Moore? Is he protecting the OCR, of whom his wife is second in Command of and the wife of his Camp's Commander is 1st in Command of? Again, we are left to speculation because Division Command refuses to be in the light with us.

I well understand that in many cases such affairs as the Lubbock Affair demand that those involved be careful who, when, and where any discussion of the issues takes place. This is at least somewhat the reason behind the Closed Sessions of the DEC. As the Division Command's

Chief of Staff Dennis Beal told me, the Closed Sessions are for the purpose of “protecting” the reputations of men who have had charges filed upon them or other similar things. But has the spirit of this “law” been followed here by the very ones who claim its use? The same COS Beal in a letter to myself in April communicated to me serious allegations against Rocky Sprott. In my one conversation with Commander Holley in early April he communicated to me serious allegations against RS and the Lubbock men and yet when I inquired of both of these men (Beal and Holley) along with Lt. Commander Bray of McMahan’s and Moore’s involvement they all became deaf and dumb and hid behind the “Closed Session” mentality. Seriously, protect the accused? Are you kidding me? The reputations of Rocky Sprott and of the Lubbock men has already been greatly damaged as slanderous accusations have been thrown around quite liberally for the past six months or so and the idea that the closed mouths of Division Command and the Closed Sessions of the DEC would be to protect the accused reputations is, in this situation, quite ludicrous. It would appear that, rather than the “secretive” workings of the Command and the DEC being for the protection of the accused, they are designed to “protect” someone else.

So here we are “investigating” these “charges” made by *who knows who* with many fraternal relations already greatly damaged if not destroyed and with threats of lawsuits hanging over us as well as a major division of our Texas Division. And here is my last question-**WHY? Who and/or what is behind this?** Commander Holley says (and that is just about all that he says and has said for at least six months) that he must do his duty. Well I, as a dues paying SCV member, must also do my duty. Evidently the DEC felt that it had to get to the bottom of the Lubbock Affair. OK. Then let us, the Texas Division itself, who the DEC represents, indeed get to the bottom of this fiasco. Let us in our “investigation”, in our “relentless pursuit” of this Affair have answers to these four highly relevant questions:

- 1. Who made these accusations against Rocky Sprott and the Lubbock men?**
- 2. What part did Lt. Commander McMahan and JAG Officer Moore play in this Affair?**
- 3. Why has Division Command made little to no effort to inform honest and respectful inquiries from concerned SCV members?**
- 4. Why did Division Command for at least six months plus doggedly pursue this affair putting the wellbeing of the entire Division at risk after repeatedly having opportunity after opportunity to end this in a fair and honorable way and spare the Texas SCV fraternity such anguish, anger, and trouble? WHY?**

It is my duty to pursue the answers to these questions and pursue them I will. Perhaps another SCV member will consider it their duty to take accusations to the DEC and seek charges against Commander Holley and other members of Division Command for numerous questionable

actions and conduct in this entire fiasco? It would appear to me that it could readily be considered “conduct unbecoming” of an SCV member for them to abuse their office in various ways behind some personal agenda or power trip. The DEC will also bear some responsibility for the continuing consequences of this unnecessary mess by their failure to once and for all put an end to the Affair on 9/27 which they had the golden opportunity to do. Pandora boxes are easily opened but not so easily shut.

If the current Division Command gets away with this railroading of Rocky Sprott and the Lubbock men than I fear that indeed our Texas Division is in danger of self-destruction. It is time for the light to shine on this affair and on all who are involved in it and that means it needs to shine on whoever the accusers are and on Division Officers David McMahon and Michael Moore. **LET IT SHINE! And let it reprove whatever and whoever needs reprovng.** Away with closed door meetings and arrogant elitists hiding and cloaking their activities and agenda.

“But all things that are reprovved are made manifest by the light: for whatsoever doth make manifest is light.” (Eph 5:13 AV)

It is time for all of this to come out into the open- ALL of it! If I was a DEC member I would advocate that there be no more closed door meetings and no more cover ups! The Texas DEC represents the Texas Division. They work for us, not vise-a- versa!

Concerned for the Well-Being of the Texas Division,

Rudy Ray

SCV #306857

Commander of the John H. Reagan SCV Camp #2156 Palestine, TEXAS



Lincoln: “Weeeeell, like I said, I can not tell a lie.....but my comrades, er, uh, the Texas Division Leadership.....”

McCoy: “My tricorder says he’s onto something.”

Kirk: “Phasers on STUN.”

Just my opinion

A Letter to Commander Holley

From: Tim Pettigrew
Sent: Sunday, September 28, 2014 3:06 PM
To: 'Johnnie Holley'
Subject: Just my opinion

Commander Holley, hope all is well with yourself, Ms. Norma, and family. I am worried about the outcome of the DEC meeting of the Texas Division of the SCV on September 27th, 2014.

We both love and care greatly about the SCV. My main objective of joining the SCV has been to protect my Confederate ancestors decision to guard their homeland against an invading force, as the colonist did against the British. So therefore, I feel like it is my duty to protect the SCV. What little that I do know about legal matters, I do believe that the Texas Division of the SCV is "setting" itself up for failure in the "Lubbock Issue". In what I mean, is more Legal expense that could be used to take care of monuments, graves. Heritage defense, recruiting, ect. Let me first say that I do not agree with all of the actions of these men that are involved in this investigation. As far as the "nazi like salute", there was a time in American history where THAT WAS the salute to the American flag. There are pictures to prove it. And there is no LAW what salute is to be used. In-matter of fact, school children do not even have to say the pledge in school. I personally think it is all of bunch of bull crap, but a law is a law, in this case there is NO law. So Alford, Polk, and Polk 3 SCV Texas Division 0.

The Physical threats, no Police department in the United States can do anything about it, until it happens, unfortunately. Alford, Polk, and Polk 6 SCV Texas Division 0.

The issue of "cussing in public", 1st Amendment right. Alford, Polk, Polk 9 SCV Texas Division 0. Sprott 1 SCV Texas Division 0.

So in my opinion, the only thing that could be done is to have Alford, Polk, Polk, and Sprott sign an agreement (contract form) that they will not, use the "nazi like salute"; make physical threats; use "cuss" words at any SCV event. This way the SCV Texas Division has a signed contract that IS legal binding.

As far as Mr. Polk representing himself as a 3rd Lt. Commander of the 1st Brigade, there is not any documentation in the SCV Texas Division Constitution or Standing Orders that the office of 3rd Lt. Commander at the Camp level exist. I would have Mr. Polk sign an agreement (contract form) that he will not represent himself as 3rd Lt. Commander of the 1st Brigade.

Let's move on to failure to comply with directives issued by the Commander-in-Chief of the SCV Texas

Division. Sorry Johnnie, the Commander-in Chief can only give advice on an issue at any time. If that person takes the advice ,great, if not, oh well, shame on him. Maybe he needs a little explanation.

My recommendation is to have Hernandez and Sprott take the leadership program so they can understand how the operation of the SCV Texas Division works.

The last issue is that of Mr. Hernandez conducting an illegal election. If the one person that allegedly brought his application to the meeting, and it was not processed at the SCV Headquarters, and took part of any election, has violated the Constitution of the SCV and the Constitution of the SCV Texas Division. The discipline, whatever it is, should be determined by the DEC of the SCV Texas Division.

Commander Holley, as I said before, I do not agree with these men, but the SCV Texas Division should use extreme caution. With all this said maybe the SCV Texas Division could in the future included a Code of Ethics in a Compatriot's Handbook. This way, once they sign up to be a SCV member they will know there are certain actions they cannot do if they want to be a member of the Sons of Confederate Veterans organization.

I personally want to thank both you and Ms. Norma for all the work the both of you have done for the CAUSE, and to thank the both of you for the kindness that you have shown me over the years.

Tim Pettigrew,
2nd Lt Cmdr, 9th Brig, TX Div



I hope this meme goes viral and I hope it ticks a lot of people off! and if they get ticked off I hope they vent their spleen on our page for all to see. I thought long and hard before criticizing Marse Robert's namesake, but my goodness can't Lee IV see the infamy of what he has done? By assenting to the desecration of his Great Grandfather's memorial in a chapel named after his Great Grandfather, by going along with the despicable act of Washington & ex-Lee University removing the Battleflags from the Chapel, Lee IV has disgraced and betrayed his ancestor, his family and the descendants of his Great Grandfather's veterans everywhere. Calling Lee IV a JUDAS may be bad manners - but the desperate times we Confederates live in call for brutal honesty over etiquette. Well fellow Southrons - are you made enough to do something about it yet? **Support www.slrc-csa.org**

Kirk D. Lyons



Southern Legal Resource Center
slrc-csa.org

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Rocky Sprott Responds to the Charges From the September DEC meeting

October 29, 2014
Wednesday

Frisco Creek
Sherman County,
Occupied Texas

Commander Johnnie Holley, Jr.
4115 County Road 3550
Hawkins, Tx 95765

Dear Johnnie,

As of October 24, I have been in receipt of your letter which includes charges proffered by the Texas DEC in their meeting on September 27, 2014

In considering the language of the charges proffered, I find the form of each charge to be vague and non-specific as to the words and actions which I can only suppose are the basis for the complaints lodged against me.

The ambiguous nature of the three charges are so glaringly insufficient that I am unable to know exactly what I am required to say in order to make a response.

Nonetheless, I have never failed over the last year to openly speak to the facts associated with what has commonly come to be called the "Lubbock Affair". In fact in the article entitled "Undermining the Charge – Reconstruction in the 21st Century Texas", which was published in the Belo Herald, I tried to bring out the truth associated with events in the High Plains Brigade and the Texas Division in connection with this ongoing controversy.

In the Belo Herald article, I sought a full disclosure of the actions of all parties which contributed directly or indirectly to the circumstances which framed the debate in the Colonel Thomas S. Lubbock Camp. This of course included that part I presumably played as Aide de Camp for the Panhandle Region and Adjutant and Chaplain for the High Plains Brigade. Also in response to an inquiry by the Texas Society of the Order of Confederate Rose, I made full disclosure of the said events and my own participation in the same. To each account were affixed affidavits by witnesses who affirmed the truthfulness of the record as I presented it.

As to the non-specific charges which were proffered by the DEC on September 27, 2014, I would like to emphasize that whatever actions on my part committed over the last year which in the mind of my accusers, whomever they may be, formed the basis of allegations and now charges against me, were not committed in the absence of a larger context involving the actions and words of particularly Mr. David McMahan, Mr. Mike Moore, Mr. Mike Walker, Mr. Johnnie Holley, Mr. Dennis Beal, Mr. David Moore, and Mr. Gary Bray.

The circumstances surrounding my actions will show that I have acted in good faith to benefit the peace and unity of the camps of the High Plains Brigade and Texas Division. I cannot claim that in every instance my response has been flawless, but then let him whose life is without such flaws cast the first stone.

A true record of events of the March 20, 2014 of the Colonel Thomas Lubbock Camp will show

that the words and actions of the Division Officers, Mr. McMahon, and Mr. Moore, to be foul and abusive; their actions certainly unbecoming and in violation of the National and Division Constitution.

The provocative and disruptive behavior of Mr. McMahon and Mr. Moore, their hostile, disrespectful and abusive attack on me and upon Camp Commander, Joseph Hernandez, and the Colonel Thomas S. Lubbock camp, set the stage for a confrontation that was entirely a result of these two Division officers unauthorized intrusion into the local camp's internal affairs in Lubbock, Texas.

I can honestly say for my part in the events of March 20, 2014, there was absolutely no anticipation of the kind of confrontation that we would encounter as we entered the place of meeting. I had consented to attend at the request of my camp commander, Sam Cornelius, and at the invitation of the Lubbock camp commander, Joseph Hernandez

My services as High Plains Brigade chaplain were required for the Invocation and Benediction, and to help officiate in the swearing in of new camp officers.

Upon entering the Red Zone Cafe, I was physically blocked from entering the place of meeting, by Mr. McMahon and Mr. Moore. Sam and Barbara Cornelius were following me, and our progress was halted by these men. Mr. McMahon stuck his finger in my face and upbraided me in an arrogant and demeaning tone saying that I was to leave because I had been ordered not to attend this meeting and that I knew it. (Implying that I was knowingly insubordinate to some such order from a legitimate authority, in this case, the Division Commander, Johnnie Holley.) I was not aware of any such directive, and turned to inquire of Commander Cornelius if he was aware of any such directive and he indicted that he was not.

I should point out that Mr. McMahon and Mr. Moore chose to confront us in the middle of the cafe, where customers were present. These gentlemen took into a public place, what should have been done in private. This was not our doing. I was forced to respond to their attack upon my person and their challenge to my rights as a compatriot to attend a camp meeting to which I had been invited.

It should be pointed out that in a meeting between Sam Cornelius and Johnnie Holley in June, Commander Holley admitted no such order was actually given. Nonetheless, Mr. McMahon and Mr. Moore have falsely maintained that such an order did in fact exist, and that Sam Cornelius was aware of it, and that I, also, had been in receipt of the same directive from Johnnie Holley.

So this whole confrontation was based upon two lies. This was the first.

The second point which was obviously apparent in the behavior of Mr. McMahon and Mr. Moore, is the false presumption of authority of Texas division officers to enter a local camp and execute directives from the Texas Division commander. This false presumption of authority was evidently shared by Commander Holley as his name was affixed to a set of charges sent to me dated August 18, 2014, which included the following:

“Failure to follow directives from the Division commander.”

No such authority for issuing directives to a member of the Texas Division exists in the National or the Division constitution, and therefore this particular charge was deleted from the list of charges proffered by the Texas DEC on September 27, 2014. This was the second lie.

At this point my response to David McMahon was to tell him, "Go to Hell and get out of my way.

This response convinced Mr. McMahon and Mr. Moore that they should end their physical blockade and allow us to proceed to the place of meeting.

After entering the meeting place, the OCR meeting convened, which included the salute and pledge to the U. S. Flag, neither of which I engaged in, but to which I remained standing silently with my hands at my side. I never spoke to anyone during this meeting but remained simply an observer.

The SCV meeting convened immediately afterward, led without objection from the floor by Commander Hernandez. I was called to offer the Invocation, which I did, ending my prayer with the words "in the name of Jesus Christ, our Lord and Savior. Amen." I then sat down, and Commander Hernandez called for swearing in of new officers.

At this point Mr. Moore and Mr. McMahon jumped up and started interrupting the meeting by hollering at Commander Hernandez.

Acting in my capacity of Aid de Camp from the Panhandle, I asked repeatedly for Mr. McMahon to stop interrupting Commander Hernandez and to sit down. The request was refused.

There was a call to close the meeting to any but camp members, so I left the room.

Subsequently, I was called back into the meeting to officiate at the swearing in of the new camp officers.

In my defense, I consider my actions justified, given the offensive and provocative behavior of Mr. McMahon and Mr. Moore, in and out of the Lubbock Camp meeting.

Mr. McMahon and Mr. Moore engaged in bullying tactics, inside and outside the meeting, and my response was effective in removing the physical threat presented to my person, in the cafe.

Also, as viewed in context, I believe that my conduct inside and outside the meeting reasonable and certainly commendable in the best tradition of a Confederate standing against tyranny.

Finally, I am not aware of any conspiracy to which I am a party or that I acted in combination with anyone to disrespect or violate either the National or Division Constitution.

Respectfully,

Rocky Jim Sprott

A handwritten signature in black ink that reads "Rocky Jim Sprott". The signature is written in a cursive style with a long horizontal flourish extending to the right.

Adjutant and Chaplain
High Plains Brigade

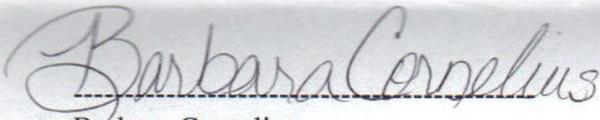
We the undersigned do hereby bear witness that the statement of events as presented in Rocky Jim Sprott's response to the charges proffered by the Texas DEC on September 27, 2014 is a true statement and that we were present and witness tot he said events which occurred at the March 20, 2014 meeting of the Colonel Thomas S. Lubbock Camp meeting in Lubbock, Texas



Samuel Cornelius

10-30-2014

Date



Barbara Cornelius

30 October 2014

Date

Letters from Rocky Sprott expressing significant concerns:

September 30th, 2014

Tuesday

Comp. Rep. Jones

Trisco Creek

Sher. Co

Occupied Texas

Dear Com Patriot Jones.

I have been informed by several of my compatriots of the proceeding in Laredo on Sept 27th.

That amid several irregular proceedings such as Cndr. Holley placing motions before the D.E.C. which he is not allowed to do. and the active voting and deliberation of questions by the complainants namely

1. Mr. Holley
2. M. Meete
3. M. Walker
4. D. Moore
5. D. McMahon
6. E. Boyd
7. D. Seal
8. J. Bray

charges were brought forward

by this body against myself
and several others in West Texas.

On two previous occasions
I wrote you expressing my
concern for the in-appropriate
access of the 8 men listed
to the DEC in this matter of
charges. In particular I object
to their failure to be removed
from any and all discussions
of these issues where we the
accused are not permitted
equal access and are able
to response to statements made
by our accusers. before the
DEC.

These men should not be
allowed in any closed session
of the DEC, unless we are
there to represent our interests.

Halley etc have shown no
regard for the rules of
proper procedure and have
abused their positions of
power to obtain our convictions.

We have been slandered
libeled and insulted. I am

anxious to see the good, decent, honest men of our Division stand up and bring Halley's reign of thuggery to an end.

In ^{my} opinion the errors in violation of due process set lined by the Texas Division Constitution which have been perpetrated to date by the Halley adm. are sufficient to make any further prosecution of the said charges irrelevant as the prosecution has been thoroughly and completely corrupted by will full violation of the rules by the Halley adm.

Ultimately the violations of our rights as compatriots may result in counter charges against the Halley adm. Nonetheless my personal concern is that this personal vendetta against the keep in West Texas be brought to an end for the good of the Texas

Division. But if this process
is further corrupted by the
inappropriate participation
of the said individuals
in the matter of access to the
DEC and resting on the question
of guilt or innocence there
the consequence to the Texas
Division will not be upon
ever heads but that of
the Holley Adm.

Respectfully, I remain your
obedient servant in the cause
of the South.

Rocky Jim Sprott
Adjutant & Chaplain
High Plains Bde.

September, 30th 2014

Trico Creek

Tuesday

Lhrⁿ Co

Comp. Jerry Nelson

Occupied Texas

Dear Jerry

I have been in receipt of several reports from several compatriots about the proceedings of the Sept 27th DEC meeting in Lorena, Texas.

I was particularly appreciative of the effort ~~by~~ several members of the DEC to bring to an end this whole corrupt process that is being pursued by probably the worst Texas Division leadership in my personal experience as a SCV member.

The Helley Cdm has demonstrated repeatedly a callous disregard for the Texas Division Constitution and have demonstrated a willingness to ignore any lawful restraint to seek a conviction of the boys in West Texas who have acted in defense of their camp and themselves against the

lies, slander and libel for
the last 9 months coming out
of the Texas Division leadership.
I would encourage you not
be fooled into believing that
there is one man in our current
Division leadership who deserves
your trust or should be regarded
in any sense as honorable.

Honorable men do not lie
honorable men are reasonable
and objective, honorable men
do not engage in personal vendettas
for the sake of destroying men
that do share their political
ideology.

If we were dealing with
honorable men who are interested
in fair dealing, I could accept
the outcome of a process that
seeks to establish the truth. But
the Holley Adm. has no interest
except in satisfying the complaints
of his cronies and their wives.

If this thuggery is not stopped
I fear for the consequences which
it may have for the Texas Division.

Once again I must thank you
for your continued encourage-
ment and assistance in dealing
with this rogue leadership
and their attempts to vilify
and discredit good men in
West Texas.

Respectfully, I remain your
servant in the Cause of the South

Rocky Jim Spruth
Adjutant & Chaplain
High Plains Ede.

P.S. Included is a copy of a
letter to Reb Jones.

As I said I regard this
whole farce of an attempt at
discipline to be absolutely
corrupt and the focal point
of my concern is that the
decisions of the D.E.C. Sept 27
and going forward will be
compromised by the participation
of those men listed in my
note to R Jones.

Oct. 1st 2014

Wednesday

Com Patriot Greg Manning Occupied Texas

Travis Creek

Phur. n. Co.

Dear Greg,

I am in receipt of several reports of compatriots who were at the DEC meeting in Lorena Sept 27.

I was particularly pleased hear of an effort of War so brave souls who did what should have happened. That is make a earnest attempt to bring this farce of a disciplinary process to an end. But I am not surprised ~~that~~ at the outcome.

But before I proceed I want to thank you for your letter of August 12. I have no concern that you will do anything but your very best to hold this rogue Helley Adm to the fire of our constitutional restraints and rules.

You may also be assured I will continue to fight the abuse

of power and the lies, slander
and trials which has been
hurled against the good men
of West Texas. What is at stake
is the future of the Texas Division
and the years of work and
fortunes we have poured into
what we all so earnestly
believe in, The Charge.

Included here is my letter
to Rab Jones, which identifies
an area of very serious
concern.

No reasonable person
should think it excessive
to ask that the man listed
in my letter to Rab should
be excluded from any session
of the DEC, particularly if closed
off from influencing the actions
or affecting the passage of
motions or rendering judgments
or making or hearing statements
relative to the Lubbock Affair.

The action of the DEC on
Sept 27 is totally invalid based
on the compromised nature of

the proceedings because of the presence, statements and vetting of these men in connection with the charges proffered against the boys in West Texas.

Once again Halley Cidm has should his distain for justice in the pursuit of a personal vendetta to obtain a judgement against his political opponents who disagree on the flag and pledge question. These men want to redefine the SCV and its mission they would gladly take "vindicate the cause" out of the charge and they are embarrassed by the fewly shit kicking true Confederates of West Texas who simply don't give a rat's ass what the Yankees, Scalawags, carpet baggers or any such vermin think. and that by the way includes those in and out of the TX Div and their wives.

You and I both know that in any appellate court of law if given the corruption of the process which is now being allowed in the Texas Division and in the event of a conviction the whole of the action of the lower court would be trashed by the court of appeals not because of the question of guilt or innocence but because of the violations of the basic rules of Anglo-jurisprudence and our civil rights.

For 7 to 10 months our accusers have enjoyed and taken advantage of a bully pulpit to exert undue influence and not once have we been afforded an opportunity to defend ourselves. Why? Because the Helley Colus is not interested in justice but a conviction that will eliminate this Confederate element in West Texas.

As far as I am concerned this last set of Charges are no more valid due to the compromised

vote than the last issuance
of Charges.

Please understand, Greg. I
have no problem with responding
to these or any other such
fauciful manipulations of
these men who hate and
despise True Confederate because
we won't kiss the damn bloody
rog and slavishly spit on
everything our fathers believed in
and fought for.

But I resent being drug into
a process that gives every advantage
to our enemies and leaves us
being judged and convicted
by a court made up of our
accusers. Greg, that ain't right!

I do not understand why
Bob Jones did not call for the
immediate recessal of those
men on my list once the
DEC went into closed session.
They should not have been
allowed there and certainly
not allowed to vote on any
motion. This process is rotten at
its core if that is how we are to

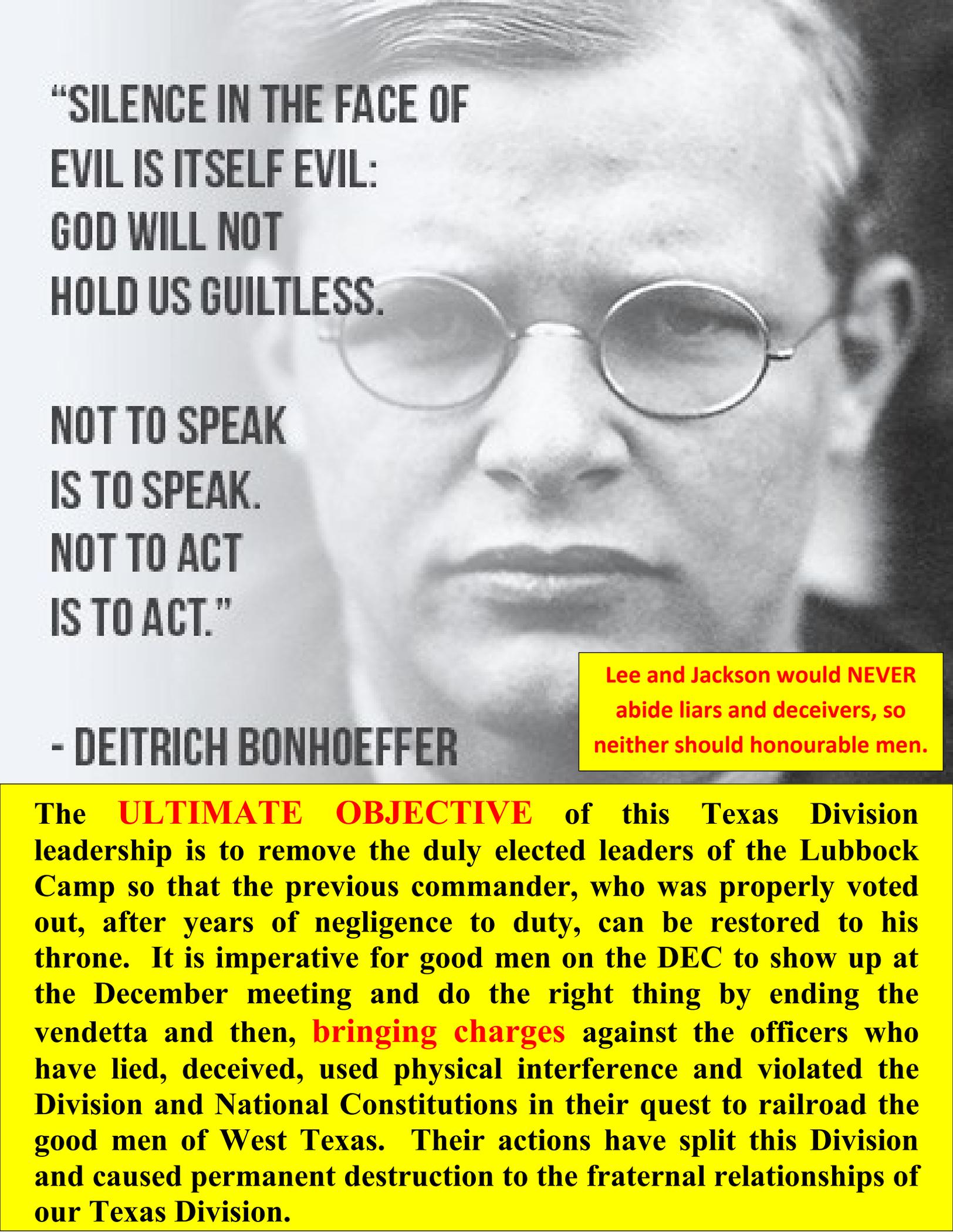
proceed.

I do not expect the Holley gang
to care about such particulars
as justice but I expect you to
and I expect the other good
men of the DEC to care and
to not fail to be vocal in
their opposition to the
participation of these principals of
the prosecution in these deliberations.

Respectfully, I remain your
obedient servant in the cause
of the South.

Forward the letters!

Rocky Jim Spott
Adjutant & Chaplain
High Plains Bde



**“SILENCE IN THE FACE OF
EVIL IS ITSELF EVIL:
GOD WILL NOT
HOLD US GUILTLESS.**

**NOT TO SPEAK
IS TO SPEAK.
NOT TO ACT
IS TO ACT.”**

- DEITRICH BONHOEFFER

**Lee and Jackson would NEVER
abide liars and deceivers, so
neither should honourable men.**

The **ULTIMATE OBJECTIVE of this Texas Division leadership is to remove the duly elected leaders of the Lubbock Camp so that the previous commander, who was properly voted out, after years of negligence to duty, can be restored to his throne. It is imperative for good men on the DEC to show up at the December meeting and do the right thing by ending the vendetta and then, **bringing charges** against the officers who have lied, deceived, used physical interference and violated the Division and National Constitutions in their quest to railroad the good men of West Texas. Their actions have split this Division and caused permanent destruction to the fraternal relationships of our Texas Division.**

Dereliction of Duty

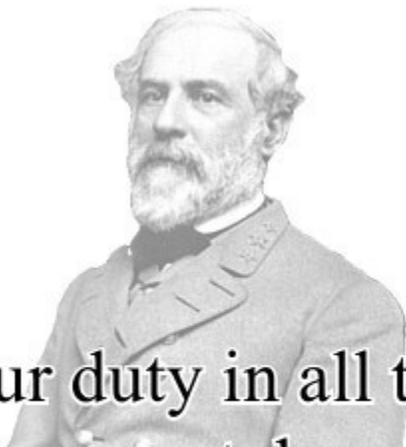
The situation in Lubbock is about an inefficient camp commander who can't understand why his camp felt it was time to bring in new Leadership. Commander Walker was negligent in his duties as a camp commander by the following actions.

1. Allowed the Lubbock camp to lose its 5013c status and it took Rocky Sprott providing assistance (meddling again) to Troy Simpson, the camp adjutant, in getting their non-profit status compliant.
2. Did not allow camp officer elections in the year 2013 for the following year.
3. During his tenure, he did not upgrade or make sure the Camp had a legal and current Camp Constitution. He had been Commander for several years and had plenty of time to get this accomplished.
4. He allowed members into his camp who had deserters as ancestors thus disqualifying them from membership. Therefore, no due diligence was done to clarify proper documentation for membership as outlined by SCV Constitution.
5. After leaving the Lubbock camp he failed to turn over camp records that he has no ownership or right to keep. This included Camp flags, membership pins and other items that were paid for by camp funds.
6. Commander Walker failed to entertain motions from the floor by his camp members.

His dereliction of duty and non-compliance to properly run a camp gave credence to the camp members wishes to pursue the passing of a new Camp Constitution, and to hold elections for officers who wanted things done right, with the goal of growing a camp that has something to offer prospective members.

No wonder, there was such an upheaval, when you have camp commanders who are neglecting their duties to keep the camp in good standing and have some sort of responsibility to its members.

This horrendous lack of leadership should eliminate such a person from holding any kind of leadership position on any level within the SCV. The Texas Division Commander should never have signed off on such poor leadership to gain control of another camp when he had so badly neglected doing his duties as Commander of the former camp. Former Commander Walker's dereliction of duty resulted in his losing control of the Lubbock camp.



Do your duty in all things...
You cannot do more;
you should never wish to do less.

Robert E. Lee

1807 - 1870

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How DARE They Adulterate Our Nationalist Idolatry?!

William Norman Grigg



Hey, they weren't speaking Arabic, so it's all good.

Nearly every weekday morning in this supposedly free country, schoolchildren are forced to make “Islam” – that is, submission – as part of a mandatory religious ritual.

Oh, sure, in some jurisdictions they are promised that there is “no compulsion in religion,” and non-believers are told that their decision not to participate will be respected. Owing to the intangible but often irresistible influence of peer pressure, those assurances are generally useless, and often specifically ignored by school officials who punish non-conforming children for refusing to submit.

Declaring one's “allegiance” is a proclamation of servitude. One who makes that pledge is recognizing the object of the ritual as a “Liege,” which is to say a lord or a ruler. Granted, American schoolchildren who repeat the Pledge of Allegiance aren't required to prostrate themselves, nor are they still instructed to render the fascist-style salute that was once integral to the ritual. The vile essence of the ordinance remains, however.

The chief purpose of the Pledge was to compel those who took it to repudiate the heresy of federalism, in which the “union” was understood to be a constitutional confederation of independent states. That matter, we are told, was settled in blood by the

triumph of the political monotheists, who insisted that there was but one Divine State, and Abraham Lincoln (peace be upon him) was its prophet.

The Pledge is also intended to teach the participant to subordinate himself on behalf of the collective and to venerate its symbol as a nationalist totem, and to cultivate the idea that killing and dying in “holy wars” waged on its behalf is the highest and holiest calling.

GOP propagandist Rick Wells, expressing the pious outrage of the true believer, is scandalized that students at Rocky Mountain High School in Fort Collins, Colorado were recently invited to recite the Pledge of Submission in Arabic.

Principal Tom Lopez denied the predictable accusation that this was an “attempt to push an Islamic agenda,” but rather an effort to “destroy the barriers [and] embrace the cultures” that are found in the local community.

“That would translate into `destroy the barriers to Islam and embrace it, correct, Mr. Lopez?” Wells wrote archly, in a rejoinder worthy of a sinister music cue.

How dare such people defile this compulsory pagan ritual by having the victims perform it in an unfamiliar language? When our children utter the Pledge of Servitude, **they should do it in English, just as Lincoln (peace be upon him) intended!**

If Principal Lopez and his associates are genuinely interested in breaking down artificial barriers and encouraging mutual respect for cultures, they should jettison the statist doxology altogether and encourage students to learn and practice the Golden Rule – which, unlike nationalist creeds, is of universal legitimacy. It should also be remembered that while the state’s educational cartel exists, there will always be “compulsion in religion.”

12:51 pm on October 15, 2014 [Email William Norman Grigg](#)

<http://www.lewrockwell.com/lrc-blog/how-dare-they-adulterate-our-nationalist-idolatry/>



November 17, 1860

At a mass-rally near the Charleston Hotel, a 100-foot “Liberty pole” is erected and a white Palmetto flag raised to its peak, amid the cheers of thousands and fired salutes by the Washington Artillery. The Marsellaise is played as a jubilant accompaniment, followed by the dirge “Miserere” from the opera *Il Trovatore* — to mock the passing of the Union — after which many speeches are delivered that extol South Carolina’s upcoming secession. People vow that the Stars-and-Stripes shall “never wave again in Charleston,” and none can be seen on any of the anchored ships, only a single one still flying over distant Fort Moultrie.

And as the Charleston-based steamship *Columbia* departs New York Harbor this same day on its scheduled run back toward its home-port, Captain M. Berry hauls down its Stars-and-Stripes and substitutes his own design of a South Carolinian flag, which displays fifteen stars on a vermillion background — the same number of states that still have pro-slavery laws on their books.



Contemporary wood-engraving of South Carolina’s new Palmetto flag being ceremoniously hoisted in Charleston on November 17, 1860. (New York Illustrated News)
<http://moultrie.battlefieldsinmotion.com/General-Timeline.html>



01 Oct 2014

Vincent Sheheen Wants Confederate Flag Off Of State House Grounds

DEMOCRAT: TIME TO MOVE FLAG FROM STATE'S "FRONT LAWN"

By [FITSNEWS](#) || Democratic gubernatorial candidate **Vincent Sheheen** joined a group of South Carolina mayors in calling for the removal of the Confederate flag from the grounds of the S.C. State House.

"Today, we are charting a new path for South Carolina focusing on the future, not the past," Sheheen said. "Leadership matters, and we must speak up for things that are right and abandon the divisive politics of the past. To compete in the global economy we must welcome and keep the best and the brightest, so we must fly a flag that brings us all together. We must be a state that looks forward, towards a future of possibilities not backwards to discord. To honor our forebears and to promote unity, it's time to move the Confederate Flag from the front lawn of our Statehouse."

Joining Sheheen was S.C. Rep. **Bakari Sellers** (D-Bamberg), who is running for lieutenant governor.

A group of eight mayors – including scandal-scarred Columbia, S.C. mayor **Steve Benjamin** – joined Sheheen and Sellers in arguing for the flag's removal.

"We agree with you: South Carolina should fly the American flag instead of the Confederate flag in front of the Statehouse," the mayors wrote in a letter to Sheheen. "The Confederate flag should be reverently moved to a museum where it will honor the soldiers who fought and died for South Carolina."

For those of you keeping score at home, Sheheen's opponent – S.C. Gov. **Nikki Haley** – is on the record [supporting the flag's presence](#) on the State House grounds.

Worth noting? Sheheen's move comes as one recent poll shows Haley enjoying a [10-point lead](#) in their rematch of the 2010 gubernatorial election, which Haley narrowly won.

"It's the definition of a Hail Mary," one political observer told FITS.

The Confederate flag dominated headlines during the 2000 Republican presidential primary in South Carolina – resulting in the Palmetto State receiving literally months of bad press. In April 2000, the S.C. Senate voted 33-7 to remove the flag from the dome of the S.C. State House – and from inside the House and Senate chambers.

As part of the compromise, though, a smaller version of the flag was raised behind a Confederate soldiers' monument on the north lawn of the State House complex.

“Off the dome and in your face,” supporters used to say.

Despite the compromise, the [NAACP](#) is still enforcing a totally ineffective tourism boycott against South Carolina, while the NCAA is refusing to hold collegiate athletic tournaments in the Palmetto State. Meanwhile some Democratic lawmakers have attempted to discourage football recruits from attending the University of South Carolina and Clemson University as a result of the flag's presence.

In the fall of 2009, we asked our readers what they thought of the Confederate flag's current location on the State House grounds. According to our survey, forty-one percent of FITS readers (723 votes) wanted the flag to stay [right where it is](#). Thirty-four percent (599 votes) wanted it to go [back on top](#) of the State House dome. Finally, twenty-six percent (458 votes) want it to be [removed from the State House grounds](#) altogether and placed in a museum. We'll run another poll at the end of this article to see where people stand today.

What do we think? As we've noted previously, this issue strikes us as pointless. We believe symbols like the Confederate flag – or any other flag – are [utterly meaningless](#). How come? Because they can be used by anybody to advance anything ... just like [political labels](#).

“State leaders can leave it, move it, burn it or use it as a bath towel for all we care,” we wrote back in 2011. What do you think? Vote in our poll and post your thoughts in our comments section below.

THE CONFEDERATE FLAG SHOULD BE ...

- ... LEFT WHERE IT US
- ... MOVED BACK ON TOP OF THE STATE HOUSE
- ... MOVED TO A MUSEUM

[Go here to **VOTE** and View Results](#)

<http://www.fitsnews.com/2014/10/01/vincent-sheheen-wants-confederate-flag-state-house-grounds/>



**Mary Bayard
Devereux Clarke**

The Guard Around the Tomb

*What is this solemn sound we hear?
It breaks upon a nation's ear
Like Ocean's sob upon the shore,
The wail of storms whose wrath is o'er.
From proud Virginia's mountains grand
It swells through all our Southern land.*

*A country mourning o'er its slain,
Who gave their lives, and not in vain,
Since in its heart their mem'ry blooms
Fresh as these flowers upon their tombs.
Their toil is o'er, their labors cease.
In war they died, but died for peace.*

*They bravely fought and nobly fell,
And Fame their glorious deeds shall tell,
When she decrees a crown of bay
No power on earth her hand can stay,
And on these graves a wreath is laid
No storm can change, no time can fade.*

*Where she has placed this deathless crown
Let woman cast her roses down,
And Love and Fame forever stand
A guard of honor, hand in hand,
Around these graves where heroes lie
Who fought for right nor feared to die*

May 10, 1872



Southern Historical Society

This explains why they are trying to wipe out the Confederacy. Are you sick of it yet?

" A land without ruins is a land without memories ;
a land without memories is a land without liberty. A
land that wears a laurel crown may be fair to see; but
twine a few sad cypress leaves around the brow of any
land, and, be that land barren, beautiless, and bleak, it
becomes lovely in its consecrated coronet of sorrow, and
'it wins the sympathy of the heart and of history. Crowns
of roses fade; crowns of thorns endure. Calvaries and
crucifixions take deepest hold of humanity; the triumphs
of might are transient, they pass and are forgotten ; the
sufferings of the right are graven deepest on the chronicle
of nations.

FATHER RYAN
Nashville TN
Winter 1878

Taken from
HISTORIC SOUTHERN MONUMENTS
1911
Photo-Courtesy Carl W. Roden

DEO VINDICE

Saturday, June 16, 2012

*The following is a speech delivered in September 2011 by **Betty Joyce Hough Davis** before the Vicksburg, Mississippi Chapter of the United Daughters of the Confederacy.*

The speech, written by Joan Hough, was based on her essay “Confederate Truth” which was published in the Archives of The Southern Partisan Reader: The Institute for the Study of Southern History and Culture (Executive Director, Timothy D. Manning.) The essay was also published by C. Demastus’ in his Southern Heritage New and Views.

DEO VINDICE

VIA the Telling of Confederate Truth

I must begin our time together by defining a couple of Latin words for you “Deo” means “God,” “Vindice” means avenge, revenge, and defend. “Deo Vindice,” then means God will revenge; He will avenge, He will defend.

There is scarcely a thing you will hear from me today that did not come from the printed word of some truly great, politically incorrect, new historians who dare to write the truth—men such as Al Benson and Walter Kennedy without whose words this speech of mine could never be delivered. . And there are others. References are available for anyone interested. Please take a quick look later at the photos exhibited of some of the books containing my references and pick up a hand-out if you promise to read it. If you failed to view all of the table exhibits, do that also.

And now it is necessary that I tell you why the sharing of our Confederate truth is of such vital importance to me that I dare stand before you and quake as I speak.

A few verses from a wee poem published by the Georgia Heritage Council explain my reasons perfectly:

Let Vindice Be Aided by Me

By Joan Hough

Heavy, heavy is my heart, Tears course down-down this Southern face, Yes, I weep because I know, Oh, God, do I know!

On anguish! I know the truth, It strikes me with its too sharp point—strikes deep in the heart of me. It tears my soul, it clouds my reason: Lying enemies accused my kin of treason.

That enemy of my kin is mine –always and forever, as the Cross is my sign.

How long must what was remain an is?

How can what was and still is

hurt so much?

I hear a long dead whisper;

Feel a long dead touch—“

“Is this too much?

Seek vengeance, seek it for me. At last make liars forsake the lie and with truth, testify.”[1].

I, Betty Joyce Hough, am a descendant of noble, long dead Confederates, still being attacked by enemies. Horrific wrongs were done to all of our Confederates and are still being done today. I've worried over this, prayed over it, and concluded that I know how to correct at least some of these great wrongs.

*“How can this be done? By me telling you and all who will listen, the real truth about our South and the War of Northern Aggression. I know the real truth and I am compelled to tell it, then, if you tell it too, **Deo Vindice!***

Even Confederate descendants have been brainwashed [2] to accept the Lincoln cult myths as truth. Slavery, we have been taught, was the cause of the war. We have been conditioned with a giant, horrific lie to believe a humongous fairy tale.

Time does not allow the presentation of the entire proof why slavery was neither the reason our South seceded nor the motive for Mr. Lincoln's invasion of our sovereign nation. For now I'll simply say “a war was not necessary to free the slaves, but it was necessary to destroy the most significant check on the powers of the central government: the right of secession.”[3] War was necessary in order for Lincoln to abolish constitutionally guaranteed states rights. Why was the destruction of States Rights

so important? Without States Rights, Americans have no real protection from an all powerful central government.

Proof that slavery was not the reason for Lincoln's Constitutional treason, lies in the very words Lincoln uttered in his first Inaugural speech; he said he "had no intention to interfere with Southern slavery, and that even if he did, it would be unconstitutional to do so." [4] Proof also lies in the Corwin Amendment, which was supported by Lincoln and passed in 1861 by **both** houses of Congress. It promised forever slavery—that is slavery in perpetuity. [5] Proof is, also, found in the details and timing of the Emancipation Proclamation—not at the beginning of the war, but in its middle when the north was losing. It freed slaves neither in 12 Louisiana parishes, nor anywhere in the north—and actually nowhere in the Confederate States. [6]

Southerners must learn that part of the real truth is that the War against Southern liberty started when the north insisted that the South become its milk cow, and instead of saying "moo," the South said "no." Our South was already paying up to 90 percent of the tariffs, paying nearly the entire support of the central government and getting nothing out of it. [7] But finances were not the real reason the South was attacked.

Vindice will be ours when we plant the real truth in the minds of all Southerners and other Americans. Vengeance is ours when the legality of secession is understood and we have elected leaders with more honesty than greed and they tell our truth. Deo Vindice will be achieved when enough Americans learn that the right of secession was taught [8] at West Point [9] and that the Constitution never held any state in bondage to the Central government—that the Union was not constitutionally created to be "indivisible" [10]—that Lincoln and his Republicans lied when they claimed it was. [11]

There was a dark and sinister motive for that invasion of our South—a motive recognized but not associated with a title by our Confederate leaders. That motive has finally been identified [12]—and is being unveiled.

Vindice will be ours when enough of us realize the truth—that a long hidden cause of the war was that there existed a hideously malignant influence on Lincoln and his northerners. [13]

Ah, truth! It is so easy to convince people ignorant of the true developmental history of the USA that secession was and still is illegal. Most Americans believe every word chanted in the Pledge of Allegiance—the words of one of Lincoln's greatest admirers, Francis Bellamy, the kicked out of the pulpit for Socialism, Baptist preacher. [14] [15]

The word "**indivisible**" in Bellamy's Pledge of Allegiance is a direct insult to you and me and to every one of our Confederate ancestors. [16] Indivisible, as you know, means "cannot be divided." This one word supports the lie that the Confederate States of America was created by traitors who denied the Constitution and the Declaration of Independence-based indivisibility of the Union. The truth the liars do not want us to know is that indivisibility (perpetual union) was never mentioned in either document—that States Rights, protected by the Constitution, was guaranteed only by the right of secession. [17]

Too many Americans believe that our ancestors were evil, that war on civilians, and its horrors if any really existed, and the woes of Reconstruction were well-deserved. Our own Southerners are

unaware that holocausts did not originate in a World War Two Europe, but in America [18] with the Republicans' treatment of Southern civilians and imprisoned Confederate soldiers. The politically correct historians contend General Sherman was right when he declared that even Southern women and their children should be killed and when he and Generals Sheridan and Grant deliberately murdered thousands of civilians with fire, bullets, bombs, exposure and starvation.

Americans are ignorant of the truth—that our people experienced not only a holocaust,[19] but also genocide and cultural genocide.[20] Too many people think that whatever the Yankees did was all for the good of America, because as everyone should know—“the end justifies the means.” (Do you recognize that little Communist slogan? It should be as familiar to you as another Commie one—“From each according to his ability to each according to his need.)

Ignorance always holds hands with the enemies of truth. We Southerners have suffered long because of excruciating ignorance of our own history and that of our U.S. Government. We are the victims of politicians, judges, writers, preachers and teachers seduced into believing the lies of ignorant, or lying historians, Political Party controllers, and sycophants.

Those of our blood have been falsely accused, smeared and vilified—originally by Lincoln, by his Republican Party members and by addled Democrats. The enemies' lies, occasionally altered, have continued as brainwash[21] splashed on Americans for nearly two centuries. From cradle to grave from kindergarten enrollment through doctoral degree acquisition, Americans have been deluged with lies told over and over—*ad infinitum, ad nauseam*.

And so I tell you now why my family's horror and yours really began in our South; I share with you a proved truth—one our Republican Party itself has kept from all of us so many long years, it has been almost forgotten.

In the 1800s there existed in Europe and then in America, a force so evil that it destroyed an entire Southern culture, inflicted absolute real and cultural genocide[22] on Southern people and almost prevented the very presence on this planet of you and me.

This force altered the meaning of the U.S. Constitution and even years after the war added a couple of illegally passed amendments to it. It turned the Constitution into either a “dead document”[23] which is completely ignored or a “living document” [24] to be interpreted according to the whims of Republican and Democrat politicians including Presidents and Supreme Court justices—who tell us how smart we are when we are putting them into office, but once there declare us too dumb to interpret the real meaning of our Constitution or to know what is best for ourselves, our families and our land.

This force turned our entire U.S. Government from one of law, from a Republic, **into something loathed by the founding fathers**— a Democracy.[25] &[26]

We have all been taught that a Democracy is the ideal type of government—the very one our forefathers gave us! What an enormous lie! The word “Democracy” appears nowhere in the Declaration of Independence, the Articles of Confederation or the U.S. Constitution. Oddly, we have been informed that Communists fighting in the Socialist Revolution in Europe in 1848—fought “for Democracy.” [27]

Even as I speak, this force of evil is still here in our United States, as malevolent now as it was in the 1800s. It controls Southerners by keeping us ignorant of its existence. It keeps us guilt-ridden and constantly attacks the remaining remnants of pride we hold in our ancestors and our Confederacy.

To negate any influence we may have on other Americans this force labels us uneducated, ignorant, racist “red necks,” white supremacists, and anti-Semites. (Never is it admitted that Lincoln and most northerners were violently opposed to black people. A year after their war started, it was citizens of Illinois who amended their constitution to prohibit blacks or mulattos from immigrating to or dwelling in their state.)[28]

This force strives to kill the Constitution perhaps in a “Con Con,” a Constitutional Convention, to be taken over by those who will rewrite the entire U.S. Constitution and turn us into the North American Union as another step on the way to the New World Order.[29]

This force is using our political parties to remove Christianity from our nation. It is replacing morality with hedonism and is giving us a new god to worship—the god of all powerful government—a U.S. government without States Rights, on its way to becoming part of a World government, [30]a New World Order.[31]

This evil has infiltrated the fields of medicine and psychiatry and every American institution—the courts, schools, churches, labor unions, the military, and every portion of our government. It has slyly altered the true history of the U.S. It has caused Americans to turn from religion to hedonism and from heterosexual normality to “learned” sodomy. It has moved Americans from self-reliance to dependence on cradle-to-grave government care. It has caused Americans to value security above freedom.

What is this force? My dear fellow Confederate descendants, this force so evil is COMMUNISM.

Some call it Socialism, some, call it “Progressivism,” some call it the New World Order,[32] some call it State Capitalism, some call it “Communitarianism,” [33] and some call it Democracy. Whatever the name applied, it remains that old enemy from the 1800’s, Communism.[34] Its proponents, exceedingly clever and out to rake in the money and power given its elites, have created an atmosphere making folks, who recognize its existence, unwilling to identify it publically or name its leaders.

Karl Marx declared it important to Communism for Democracy to be established. He understood Democracy paved the way to revolution—when private property could be abolished as well as other goals accomplished, as detailed in the Manifesto.[35] Democracy of our time is expected to mutate into Socialism and then into New World Order Communism using the army of the United Nations to control the world.[36]

Another champion of Democracy was Communist Mao Tse-tung who declared it a stage of Communism. Communist Mikhail Gorbachev said “according to Lenin, socialism and democracy are indivisible.” [37]

The real, unrecognized motive for the United States' attack on our South was one that a multitude of Marxists brought with them in 1848 and 1849 direct from Europe to the United States. It was, quite simply, the continuation in America of the SOCIALIST REVOLUTION[38] that Communists began and lost in Europe.[39] Their goal back then was to rule the world. They failed to win their Revolutionary War in Europe, but they succeeded beyond their wildest dreams in their continuation of it in America— and they gained their first foothold on world control.

According to a present day German author, Professor Wolfgang Hochbruck, his hero-Germans in the Union Army had declared their European War in 1848, a war for “union, freedom” and “republican revolutionism.” [40]

Hochbruck wrote that the Germans viewed the American Civil War as a mere continuation of their Socialist European revolution.

Hochbruck reported that out of the 180,000 Germans who fought for the Union, an estimated five thousand fought earlier in Europe in the [Socialist] Revolution. Hochbruck declared “The failure of their revolutionary hopes in Europe did not prevent them from taking arms again in 1861 [in America] to defend the very principles they had fought for in 1848 and 1849: Union, freedom, and **DEMOCRACY.**” [41]

Redistribution of wealth, of property, was one of the Communist Germans' war goals in Europe [42]so, in America when they invaded our South; they seized all Rebel property and all Southern wealth. General Sherman's acceptance of Communist goals is obvious in his redistribution of the home and land of President Davis to the Davis slaves[43] and by Sherman, Sheridan, Grant and other Yankees' theft of Southerners' property.

Sherman acted on his belief that all Southerners should be replaced with Republicans. The Marxist Republicans' taxation policy carried that out—allowing carpetbaggers and Union soldiers to buy Southerners' property for pennies.[44] Northerners came South by train loads to buy and haul off almost six million acres of virgin southern forests—for a price as low as 25 cents an acre.[45]Yankees soon occupied all the land “moneyless” Southerners lost to the victors because of stolen dollars and slapped-on taxes.[46]

A progressive Income tax was another Communist goal. [47] Lincoln liked it so much, he gave it to Americans[48] as the first United States Income tax. [49] That very tax was brought back in 1913 and is now the law of our land. Some Constitutionals contend its ratification was unconstitutional; at least one federal Judge declares income tax should be abolished.[50]

How sad it is that none of us knew long ago of the 2000 Communists called the 1848ers who, in the 1860s took over the United States. We did not know of the presence of Communists in high places in Lincoln's government and his military [51]. We knew nothing of their influence on the laws of our land. We knew not of their role in the U.S. military, in Congress, and in Reconstruction

If you think “Marxist” and “Communist” just words in the 21st century, irresponsibly used to describe Obama and his Tsars, you have not learned of one of America's leading Communists — one of our Confederacy's most formidable foes--- a man who fought with the pen, rather than with the sword — Mr. Charles Anderson Dana.[52] Lincoln called Dana, “the eyes of the Administration.” [53] It seems obvious—Dana was, also, “the Pen of the Marxists. “

An unrelenting enemy of the U.S. Constitution, Dana was a man who is still one of the Republican Party's biggest and best-kept secrets. His support of Communist goals during the "Uncivil" war and its Commie-planned Reconstruction facilitated the destruction of our family members, and our Southern world. He did this by spearheading the writing of the most revolting COMMUNIST PROPAGANDA ever created. His anti-South propaganda, much of which came out of Secretary of War Stanton's office, made reluctant U.S. soldiers wild to kill all white Southerners.

He set in motion a type of brainwashing including even anti-Confederate cartoons designed to turn fellow Americans and imported hired guns—men straight from European jails, into mass murderers. Propaganda made them, their Generals and their power-greedy President, perpetrators of a monstrous Southern holocaust.

As the major propagandist before the war, during the war and during Reconstruction, Dana was a man who set the stage so today's historians refer to Lincoln's sadistic, Socialistic-Marxist U.S. Senators as merely "Radical Republicans."

CHARLES ANDERSON DANA was a man largely responsible for horror's arrival in America. His influence covered all of the Union—the Abolition nuts, the Republican Party, Lincoln's office, the Republican-controlled U.S. Congress, and every U.S. Prisoner of War Camp. He was even involved with Secretary of War Stanton in efforts to prove President Davis guilty of Lincoln's death.[54]

Dana was a high powered, New York journalist, a co-owner and managing editor of the great **New York Tribune and one of the first Communists ever to be placed into a high position in the United States government; Lincoln made Dana the United States Assistant Secretary of War.**[55]

As a young man Dana, an American born, second generation Socialist, left the New England based Communist Brook Farm commune [56] and went to work for the New York Tribune. He became its foreign correspondent to Europe and covered the Socialist Revolution of 1848. It was in Europe that he developed some "forever friendships" with two dedicated fanatics by name of **Karl Marx and Friedrich Engels.**[57]

Dana had vast persuasive powers. He and all who harkened to him caused more battle front related deaths of Americans than occurred in BOTH World Wars and all police actions since- including Korea and Viet Nam. Battlefield related deaths during the "Uncivil" War reached 620,000—equivalent to about **five million deaths today** [58] a number not including hundreds of thousands of murdered civilians.

When Dana became intimates of Marx and Engels, they were employed by an elitist group of Europeans called the Illuminati to write a treatise explaining the principles and plans of that group. After the book was written and entitled THE COMMUNIST MANIFESTO, the Illuminati adopted the title "Communists" and their creed became "Communism." [59]

Upon Dana's return to America, he became a co-owner of the New York Tribune and its Managing Editor and hired his good buddy Karl Marx as the Tribune's European Foreign Correspondent.[60] He gave Karl the paid opportunity to spread the Communist philosophy and venom throughout Europe and our northern states.

Dana served Communism not only with his own writing expertise, but as a skillful procurer of jobs for incoming 48ers. His was a virtual employment office for Communists. He gave propaganda opportunities to an immense number of Communist newcomers to America who arrived here in late 1848 and in 1849— men whose thoughts mirrored his own. They infiltrated magazines, newspapers, labor unions, and abolition groups and were in on the birth of the Republican Party.[61] Dana and his bunch put Lincoln into office. This surely was one of the reasons so many of them were given some of the highest of high places [62] in Mr. Lincoln's Army.

When 2000 of them[63] arrived on the shores of New York, many of them may have been wagging along copies of the Manifesto. No matter its method of arrival, the thing published in 1848 in Europe, was published in America shortly thereafter. Lincoln, himself, must have read it and liked it because once they elected him; **he not only named many Communists to top ranks in his military**, [64] but placed the first Communist into a high position in the U.S. government. [65] He adopted a number of the Communist planks and made them the law of the land---Income tax, public education, and redistribution of property, were just three of those dreadful planks.

Communists fabricated "proof" for what today purports to be history and is taught in every American institution of learning.

As master psychologists, Communists remain without peers in the manipulation of human desires and emotions. Two of the hot buttons they know just how to push are those of heterosexual and homosexual sex. The Marxists in cahoots with the abolitionists taught northerners that our South "was a great brothel [66] filled with sexually depraved Southerners who inflicted physical horrors on poor black slaves. Marxists inspired imaginative novels such as Uncle Tom's Cabin. Intellectually limited or brain-washed Americans still believe such to be truthful accounts of Southern happenings. The propagandists reported that Confederate soldiers cut heads off Union soldiers and kicked them about as footballs and performed a multitude of other hideous atrocities. [67]

Dana became so powerful, he played footsies with a few crazed abolitionists and he and his 48ers used them to create the Republican Party.[68] [69] On a second try for U.S. control, Dana and his collection of 48ers were able to put Lincoln in office. Lincoln, in turn, made Dana, the Assistant Secretary of War, giving him the ability to rove anywhere the north's military traveled. While Southern leaders refused to propagandize, Dana's written expertise influenced and aided Secretary of War Edwin Stanton's propaganda efforts; Stanton rolled out an immense quantity of anti-South propaganda, even hired a staff to do so.

Dana and Grant saved Sherman from being booted out of the army for mental illness; Dana and Sherman kept Grant from being dumped for drunkenness; Sherman and Dana later made the Presidency possible for Grant.

Dana had great influence over Secretary of State Edwin Stanton, Radical Republican Senators Benjamin Wade of Ohio, Henry Smith Lane of Indiana, and Morton Wilkinson of Minnesota. These gentlemen and Mr. Lincoln, hearing from Dana of fictitious episodes of Confederate cruelty to Union prisoners, had the U.S. Senate officially declare all Confederates guilty of treason and deserving of torture.[70] The Senate passed the U.S. SENATE RESOLUTION #97 WHICH PRESCRIBED TORTURE FOR ALL CONFEDERATE PRISONERS and DESCRIBED STARVATION as one of the methods to be used.[71]

Had I more time, I would speak about the north's mass murderers who were rewarded while innocent Confederate Captain Wirz at Andersonville was hanged after a great farce of a trial [72] I would tell you about a young Confederate Cavalry soldier of Claiborne Parish, Louisiana, my cousin Samuel Mullinax, who was tortured and murdered with thousands of others at the USA's Camp Douglas, [73] [74] [75] and I would tell you about my Great. Great Uncle, John C. Hough of Alabama imprisoned at Rock Island, Illinois and left blind, and my Great, Great grandfather David W. Sedberry, held captive with thousands of our boys [76] in two U.S. torture-camps.—the last one—Point Lookout. I wish that I could share with you and the whole world the content of a number of recent discoveries of the planned horrors at U.S. prison camps for Confederates,[77] but now is not the time. Official Reports (vol.2.73) tell us that tortures of Confederates were “increased in 1864.” Torturing became rampant in '65 as the direct result of U.S. Senate approval.

There is absolute, undeniable proof of grotesque Republican- approved tortures of our Confederates— the very same types of tortures our American military boys went through when tortured by the Communists in Korea and Viet Nam. At Camp Douglas after 748 of our boys died in just three months, the authorities stopped all death reports. This was not even discovered until 1997. [78] So the death counts are all inaccurate.

To summarize— Our Southern truth to be told is that Communists, pursuing their goal of world domination infiltrated the U.S. government, its military, the nation's communications media, and destroyed the South because Communists feared Southerners' deep religious convictions, our leadership abilities, our devotion to the U.S. Constitution and our absolute belief in States Rights. Northerners owned slaves even after the end of their war—slavery was not the reason the Republican Party committed treason against the Constitution, invaded our sovereign Confederate nation, and brought in thousands of foreign fighters to murder Southerners.

The sharing of this long hidden truth will not only give us the vengeance our ancestors call out for, but will help halt the slide of our America into the New World Order[79] of Communism. The truth shall make us free.

Let now be the Confederate hour, let now be ours the power to force truth from mouths of government liars, and light their consciences with heaven's own fires.

Let us make the people of the world aware that Confederates' truth fills America's air.[80]

Deo Vindice!

[50 foot banner listing names o Lincoln's high ranking U.S. communist officers rolled out by two ladies.]^{2}***

[1] Joan Hough, “Let Vindice be Aided by Me” parts I. II and III: [http://georgiaheritagecouncil.org/site2/commentary/hough vindiced_aided_pt2-042910.phtml](http://georgiaheritagecouncil.org/site2/commentary/hough_vindice_aided_pt_1-042810.phtml) http://georgiaheritagecouncil.org/site2/commentary/hough Vindice_aided_pt3/commentary/043010.pht

[2] Edward Hunter, *Brainwashing from Pavlov to Powers* (Linden, New Jersey: The Bookmailer, 1956).

[3] Thomas J. DiLorenzo, *The Real Lincoln: A New Look at Abraham Lincoln, His Agenda, and an Unnecessary War* (New York: Three Rivers Press, 2003), p. 9.

[4] Thomas J. DiLorenzo, *Lincoln Unmasked* (New York: Crown Forum, 2000), p. 24.

[5] Clint Johnson, *The Politically Incorrect Guide to The South and Why It Will Rise Again* (Washington, DC: Regnery Publishing, 2006) pp. 143-144.

[6] Walter D. Kennedy, *Myths of American Slavery* (Gretna, Louisiana, 2003), pp 172-173.

[7] James E. Stallings, Sr., *Georgia's Confederate Soldiers Who Died as Prisoners of War-and angels did Attend and Comfort Them* (Saline, Minnesota, : McNaughton & Gunn, 2008), p. xix.

[8] Thomas J. DiLorenzo, *The Real Lincoln* (New York: Three Rivers Press, 2003), p. 5. `and`

[9] Walter D. Kennedy and Al Benson, Jr., *Red Republicans: and Lincoln's Marxists: Marxism in the Civil War* (New York: iUniverse, 2007) p. 62.

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[11] Kennedy and Benson, 32, 23, 36, 70, 81, 82, 90, 126, 161, 173, 176, 179, 189, 190, 199, 217, 133.

[12] *Ibid.*

[13] Kennedy and Benson.

[14] *Ibid.* p. 195.

[15] Thomas J. DiLorenzo, *Lincoln Unmasked*, pp. 156-160.

[16] *Ibid.*

[17] Thomas j. DiLorenzo, *The Real Lincoln*, p. 9.

[18] James Ronald Kennedy and Walter Donald Kennedy, *The South Was Right* (Gretna: Pelican, 1998), p. p. 278.

[19] *Ibid.* p. 278.

[20] Kennedy and Kennedy. *Ibid.*, pp. 271-303.

[21] Hunter, *Ibid.*

[22] Kennedy and Kennedy, pp. 201-203.

[23] Thomas E. Woods, Jr. and Kevin R.C. Gutzman, *Who Killed the Constitution?* (New York: Crown Forum, 2008.)

[24] Al Gore, - from the News Hour with Jim Lehrer, Public Broadcasting Service, March 14, 2000.

[25] John E. McManus, *A Republic If You Can Keep It* (Appleton, WI : The John Birch Society, 2010)

[26] Kennedy and Benson, *Ibid.* p. p. 6-7.

[27] Hochbruck, *Ibid.*

[28] James Ronald Kennedy and Walter Donald Kennedy, *The South Was Right* (Gretna: pelican, 1998), p. 55.

[29] Bush Speech to Congress, March 6, 1991.

[30] Daniel Estulin, *The True Story of the Bilderberg Group: North American Union Edition.* (Chicago, Illinois: Independent Publishers Group, 2009), p. 48.(paper presented to U.s. Ari Command Staff College, March 1947), <http://www.bibliotecapleyades.net/sociopolitica/espsociopolnwo72.htm>

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[33] J.A. Davis, "Liberty Lost, Part : Evaporation of the Republic" Georgia Heritage

Council,, http://georgiaheritagecouncil.org/site2/commentary/davis_liberty_lostVIII_110707.phtml

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[35] John E. McManus, *A Republic If You Can Keep It* (Appleton, WI: The John Birch Society, 2010), pp. 6-10.

[36] Daniel Estulin, *The True Story of The Bilderberg Group* (Walterville, OR: Trineday, 2009), p.. 106.

[37] John E. McManus, *Ibid*, pp 6-10.

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[46] *Ibid.* p. 167.

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[55] Kennedy and Benson, *Ibid.*, p. 140, 196.,

[56] Kennedy and Benson, *Ibid.* p. 20, 26. And Gale Encyclopedia of Biography: Charles Anderson Dana.

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[61] Kennedy and Benson.

[62] *Ibid.*

[63] Hochbruck, *Ibid. and Kennedy and Benson.*

[64] Kennedy and Benson, pp. 109-157.

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[66] Walter Kennedy, p. 35.

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[68] Kennedy and Benson, p.

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[69] Clyde Wilson, "The Gettysburg Speech: Clyde Wilson on the Gettysburg Fraud," www.LewRockwell.com November 2003

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[71] *Ibid.*

[72] Kennedy and Kennedy. *Ibid.* pp. 45-47.

[73] George Levy, *To Die in Chicago*, (Gretna, Louisiana: Pelican, 2008).

[74] Joan Hough, "Chicago, A City of Our Dead" *Palmetto Partisan* South Carolina Division of the Sons of Confederate Veterans, November 2008, p. 5.

[75] Roger Pickenpaugh, *Captives in Gray: The Civil War Prisons of the Union* (Tuscaloosa: The University of Alabama Press, 2009).

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<http://joan-hough.blogspot.com>



M
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Montgomery County's only locally owned newspaper...

Montgomery County News

Montgomery, Texas

"Southern Charm"

The Confederate Thespians group presents plays with "Southern Charm"!



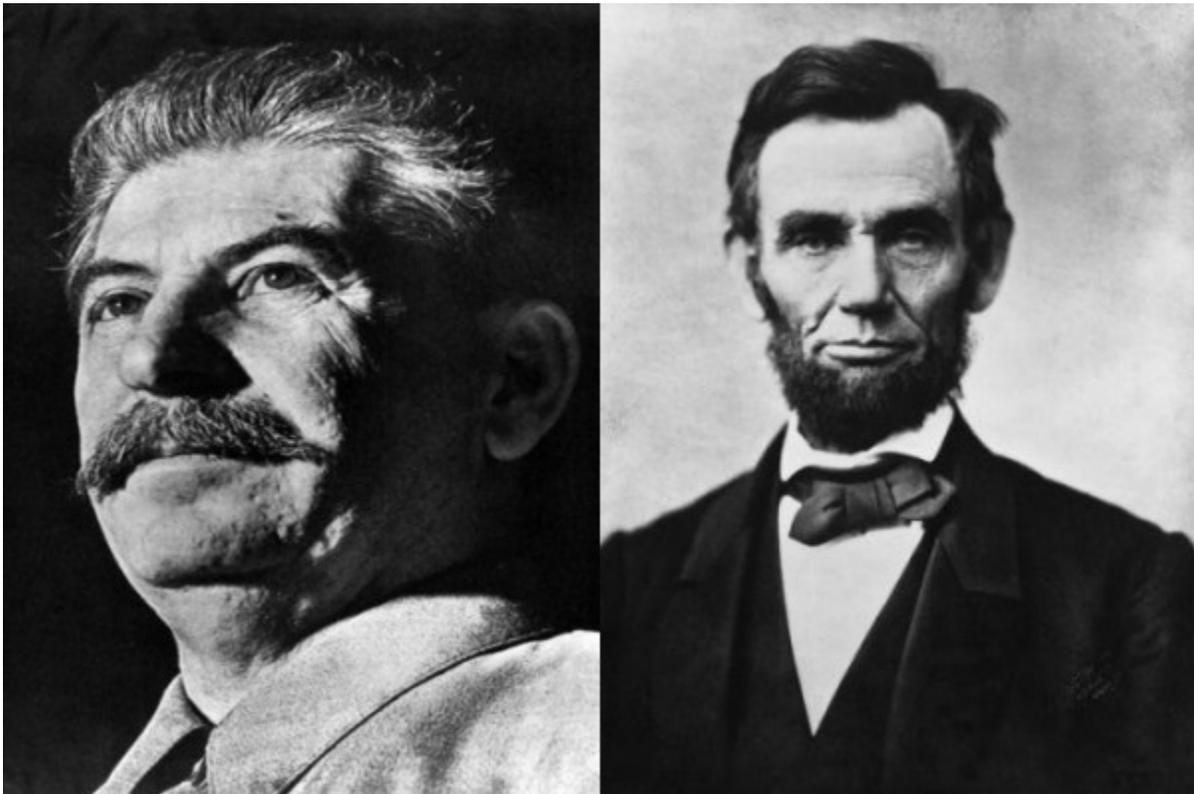
The Confederate Thespians is a spirited group of performers in the Thomas Jefferson Stubbs 2523 Conroe chapter of the United Daughters of the Confederacy. The Confederate Thespians also consists of members of The Woodlands Rose 53 chapter of the Order of the Confederate Rose. This exciting group of performers is lead by a gracious, but fearless leader of Southern Historical Truth, Joan Hough Tomlinson of Spring, Texas. Joan is Georgia born, Louisiana educated, and now Texas rooted. Joan's love of history and research is obvious in her new play that she has written and

directed - "Hellzapoppin". This comic opera: a parody, a farce, a satire, and a melodrama, is a One Act Play, and presented in a modified Readers Theatre style. "Hellzapoppin" was greeted with howles of laughter and applause from the audience. The audience also received Joan Houghs Playbills and artwork containing a short blurb about each actor, but also listing the 21 books of reference she used to research for the foundation of "Hellzapoppin". The play "Hellzapoppin" by Joan Hough is being requested to perform, not only in Texas, but in other various states that have heard about it, and for many conventions. Joan Hough is an amazing multi-talented lady and has been labeled "The original Steel Magnolia" by Jeff Davis, chairman of the Georgia Heritage council. Hough is a play-wright, a paid researcher for government, a prize-winning poet, sold her large paintings, directed numerous (unpublished) plays in Louisiana and Mississippi, and written scripts performed on Louisiana radio. She has written dozens of plays in the area of educational theatre. Her education degree also shows emphasis in theatre. Joan Hough played numerous roles in college and university theatres, Little Theatre, and Shreveport's Theatre in the Round. She has been writing for almost a decade under her maiden name. Hough has authored articles for various confederate organizations, i.e the Georgia Heritage council, the Confederate Society of America, Southern Heritage News and Views, the South Carolina Sons, and others. Her children's direct ancestor was Louisiana's Brigadier General Leroy Augustus Stafford who died most bravely at the Battle of the Wilderness. Houghs own Confederate ancestors are numerous because her DNA has been southern since the 1600s in Virginia. Joan is a member of the Daughters of the American Revolution; United Daughters of the Confederacy; The Order of the Confederate Rose; and a proud associate member of the Sons' Dixie Defenders' camp in Florida. The actors in "Hellzapoppin" presented "Miss Joan" with an iron plaque "Deo Vindice" (from lines in the play) in great appreciation, admiration, and gratitude for her countless hours of hard work and dedication. "Texas and our area is indeed blessed to have Joan Hough Tomlinson's many talents and courageous devotion to Historical Truth and education" said Elaine H. Collings, publicity chair for the groups

For information about the Thomas Jefferson Stubbs 2523, Conroe chapter of the United Daughters of the Confederacy and The Woodlands Rose 53 chapter of the Order of the Confederate Rose, Contact Elaine Collings, Publicity chair, at 936-582-0978

<http://montgomerycountynews.net/southern-charm-p2182-1.htm>

American Stalin: Abraham Lincoln



The Politically Incorrect Guide to the Real Abraham Lincoln

They didn't teach you this in school...

A published economist's comments on Abraham Lincoln...

"Lincoln was a master politician, which means he was a consummate conniver, manipulator, and liar." --**Economist Murray Rothbard**, "America's Two Just Wars: 1776 and 1861," in "The Costs of War: American's Pyrrhic Victories," ed. John Denson (New Brunswick, N.J.: Transaction, 1997), p. 131

The Editor of Ebony Magazine comments on Abraham Lincoln...

"On at least fourteen occasions between 1854 and 1860, Lincoln said unambiguously that he believed the Negro race was inferior to the White race. In Galesburg, he referred to 'the inferior races.' Who were 'the inferior races'? African Americans, he said, Mexicans, who he called 'mongrells," and probably all colored people." -- **Lerone Bennett, Jr., Editor of Ebony Magazine**, "Forced into Glory: Abraham Lincoln's White Dream" (Chicago: Johnson Publishing Co., 2000), p. 132

How Honest Abe really felt about slavery... which begs the question: Was the Civil War really fought because Honest Abe was sympathetic to slaves, and wanted to free slaves? Let's see what Honest Abe himself says about the subject...

"Negro equality? Fudge!" -- **Abraham Lincoln**, Fragments: Notes for Speeches, Sept. 1859 (Vol. III)

"If I could save The Union without freeing any slaves, I would do it" -- **Abraham Lincoln**, in a letter to Horace Greeley

"I am a little uneasy about the abolishment of slavery in this District [of Columbia]." -- **Abraham Lincoln**, 1862

"The whole nation is interested that the best use shall be made of these [new] territories. We want them for the homes of free white people." -- **Abraham Lincoln**, October 16, 1854

"I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality; and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in the favor of the race to which I belong having the superior position. I have never said anything to the contrary." -- **Abraham Lincoln**, "Lincoln's Reply to Douglas, Ottawa, Illinois, August 21, 1858," in "Abraham Lincoln: His Speeches and Writings, ed. Roy P. Basler (New York: Da Capo Press, 1990), p. 445

"I will say, then, that I am not nor have ever been in favor of bringing about in any way the social and political equality of the black and white races---that I am not, nor ever have been, in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with White people; and I will say in addition to this that there is a physical difference between the White and black races which will ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the White race." -- **Abraham Lincoln**, "Fourth Lincoln-Douglas Debate, September 18, 1858, Charleston, Illinois," in "Abraham Lincoln: Speeches and Writings" (New York: Library of America, 1989), p. 636, and in *Collected Works of Abraham Lincoln*, Volume 5, page 371

"Free them, and make them politically and socially our equals? My own feelings will not admit of this.... We cannot, then, make them equals." -- **Abraham Lincoln**, "Lincoln's Reply to Douglas," p. 444

"What I would most desire would be the separation of the white and black races." -- **Abraham Lincoln**, Spoken at Springfield, Illinois on July 17th, 1858; from *Abraham Lincoln: Complete Works*, 1894, Volume 1, page 273

"We know that some Southern men do free their slaves, go North and become tip-top abolitionists, while some Northern Men go South and become most cruel masters. When Southern people tell us that they are no more responsible for the origin of slavery than we are, I acknowledge the fact. When it is said the institution exists, and it is very difficult to get rid of in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I should not know what to do as to the existing institution. My first impulse would possibly be to free all slaves and send them to Liberia to their own native land. But a moment's reflection would convince me that this would not be best for them. If they were all landed there in a day they would all perish in the next ten days, and there is not surplus money enough to carry them there in many times ten days. What then? Free them all and keep them among us as underlings. Is it quite certain that this would alter their conditions? Free them and make them politically and socially our equals? My own feelings will not admit of this, and if mine would, we well know that those of the great mass of whites will not. We cannot make them our equals. A system of gradual emancipation might well be adopted, and I will not undertake to judge our Southern friends for tardiness in this matter." --**Abraham Lincoln** in speeches at Peoria, Illinois

"I acknowledge the constitutional rights of the States, not grudgingly, but fairly and fully, and I will give them any legislation for reclaiming their fugitive slaves." -- **Abraham Lincoln** in speeches at Peoria, Illinois

"The point the Republican party wanted to stress was to oppose making slave States out of the newly acquired territory, not abolishing slavery as it then existed." -- **Abraham Lincoln** in a speech at Peoria, Illinois

"I have no purpose directly or indirectly to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." **Abraham Lincoln's** inaugural Address on the Capitol steps, 1861

"Do the people of the South really entertain fear that a Republican administration would directly or indirectly interfere with their slaves, or with them about their slaves? If they do, I wish to assure you as once a friend, and still, I hope, not an enemy, that there is no cause for such fears. The South would be in no more danger in this respect than it was in the days of Washington." -- Letter from **Abraham Lincoln** to A.H. Stephens, *Public and Private Letters of Alexander Stephens*, p. 150

"My paramount object, is to save the Union, and not either destroy or save slavery. If I could save the Union without freeing the slaves, I would do it. If I could save the Union by freeing some and leaving others in slavery, I would do it. If I could save it by freeing all, I would do that. What I do about slavery and the colored race, I do because it helps save the

Union." -- **Abraham Lincoln** in a letter to Horace Greeley

"Judge Douglas has said to you that he has not been able to get an answer out of me to the question whether I am in favor of Negro citizenship. So far as I know, the Judge never asked me the question before. (applause from audience) He shall have no occasion to ever ask it again, for I tell him very frankly that I am not in favor of Negro citizenship. (renewed applause) If the state of Illinois has the power to grant Negroes citizenship, I shall be opposed to it. (cries of "here, here" and "good, good" from audience) That is all I have to say." -- **Abraham Lincoln**, Speech at Springfield, Illinois, June 1857

"You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffers very greatly, many of them by living among us, while ours suffer from your presence.... It is better for us both, therefore, to be separated." -- **Abraham Lincoln**, speech to a group of black freedmen in Washington D.C., August 1862

Mr. Wendell Phillips said that Lincoln was badgered into issuing the emancipation proclamation, and that after it was issued, Lincoln said it was the greatest folly of his life. President Lincoln in his Emancipation Proclamation evidently had in mind to colonize or segregate the slaves if freed:

"It is my purpose to colonize persons of African descent, with their consent, upon this continent or elsewhere, with the previously obtained consent of the government existing there."

Abraham Lincoln later said, in discussing the options of colonizing them with segregated areas of Texas, Mississippi and South Carolina:

"If we turn 200,000 armed Negroes in the South, among their former owners, from whom we have taken their arms, it will inevitably lead to a race war. It cannot be done. The Negroes must be gotten rid of."

Ben Butler responded to this by saying: "Why not send them to Panama to dig the canal?" Lincoln was delighted with this suggestion, and asked Butler to consult Seward at once. Only a few days later, John Wilkes Booth assassinated Lincoln and one of his conspirators wounded Seward.

Actually, Honest Abe brought up the slavery issue to gain sympathy only after he was losing the war. It worked, and the tide turned. However his true character is revealed in his words.

How Honest Abe really felt about Christianity:

"My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures have become clearer and stronger with advancing years, and I see no reason for thinking I shall ever change them." -- 1862 letter from **Abraham Lincoln** to Judge J.S. Wakefield, after the death of Willie Lincoln

Comments made by Abraham Lincoln's friend and former law partner, William H. Herndon, shortly after Lincoln's death:

"Mr. Lincoln was an infidel, sometimes bordering on atheism."

"He never mentioned the name of Jesus, except to scorn and detest the idea of a miraculous conception."

"He did write a little work on infidelity in 1835-6, and never recanted. He was an out-and-out infidel, and about that there is no mistake."

In 1834, while still living in New Salem and before he became a lawyer, he was surrounded by a class of people exceedingly liberal in matters of religion. Volney's Ruins and Paine's Age of Reason passed from hand to hand, and furnished food for the evening's discussion in the tavern and village store. Lincoln read both these books and thus assimilated them into his own being. He prepared an extended essay--called by many a book--in which he made an argument against Christianity, striving to prove that the Bible was not inspired, and therefore not God's revelation, and that Jesus Christ was not the Son of God. The manuscript containing these audacious and comprehensive propositions he intended to have published or given a wide circulation in some other way. He carried it to the store, where it was read and freely discussed. His friend and employer, Samuel Hill, was among the listeners and, seriously questioning the propriety of a promising young man like Lincoln fathering such unpopular notions, he snatched the manuscript from his

hands and thrust it into the stove. The book went up in flames, and Lincoln's political future was secure. But his infidelity and his skeptical views were not diminished. -- Herndon's biography of Abraham Lincoln titled The True Story of a Great Life.

How Honest Abe really felt about secession:

"Any people anywhere, being inclined and having the power, have the right to rise up and shake off the existing government and to form one that suits them better. Nor is this right confined to cases in which the people of an existing government may choose to exercise it. Any portion of such people that can, may make their own of such territory as they inhabit. More than this, a majority of any portion of such people may revolutionize, putting down a minority intermingling with or near them who oppose their movement." --**Abraham Lincoln** on the floor of Congress, January 12, 1848, Congressional Globe, Appendix 1st Session 30th Congress, page 94

"Only a despotic and imperial government can coerce seceding states" - **William Seward, U.S. Secretary of State under Abraham Lincoln** on 10 April 1861 to Charles Francis Adams, Minister to the Court of St. James (Britain)

Honest Abe's Emancipation Proclamation did not free a single slave.

Did you know that Abraham Lincoln practically imposed a dictatorship on the Northern states, closed down nearly 300 Northern newspapers, had thousands of Northerners arrested, invaded the Northern states of Maryland, Kentucky, and Missouri and took over their legislatures, all because those three sovereign states didn't want to participate in his war which they considered unconstitutional.

The Writ of Habeas Corpus was suspended by Abraham Lincoln during the Civil War, during which tens of thousands of antiwar Northerners were imprisoned for voicing their views. Lincoln issued an arrest warrant for the Supreme Court Chief Justice when he correctly ruled that according to Article I of the Constitution, only Congress, not the president, could suspend the Great Writ of Habeas Corpus.

Most Americans do not know that the American Civil War started out as a kind of coup. While Congress was in recess the Lincoln warmongers had multiple provocations in the works to resupply and land troops in the Southern forts that were under a truce. At the time that was clearly an act of war. But their plan was to get the Confederates to fire on the resupply ships and then accuse them of starting the war. It worked very well. In the end Lincoln killed more Americans than Hitler and Tojo combined. Yet, he is still revered in the land of the free. The Red Chinese, when defending their treatment of Tibet, use Lincoln as their hero. Our press never reports that interesting twist over here.

At the beginning of the Civil War, Lincoln and his little coup of Northern Industrialists wanted a nice short six month war to get them out of a depression. The federal government was dead broke and 10,000 businesses had gone bankrupt in the North. They had agreed to pull out of the Southern port forts and a truce was in effect. Confederate peace negotiators in Arlington, Virginia were assured that the North had no military intentions toward the seceded South. 'We just have some hot heads we have to contend with up here before we can do a non-aggression treaty'.

To get the war started Lincoln launched multiple resupply missions to several of the forts, an act of war at the time, to get the Confederate States of America forces to fire on them which they did at Sumter in Charleston. Lincoln claimed that an innocent food supply convoy had been attacked. The archives showed they were landing troops, artillery and munitions. To this day we hardly ever meet a soul who knows this real history despite it's being right in our archives.

It is rare to find a military officer, especially a Yankee, that knows that the loading manifests for the Fort Sumter ships have been open in the archives for a hundred years. They clearly show the troops and cannons on the manifests. But these inconvenient facts are ignored by the professional historians...it has something to do with hurting book sales.

Lincoln killed more Americans than Hitler and Tojo combined.

Here's a little known fact about "Saint Abraham": When General Benjamin "Beast" Butler issued an order declaring all the women of New Orleans to be prostitutes because they refused to genuflect to his occupying soldiers on the streets, Lincoln refused to rescind the order despite international pressure to do so. The order was a license to rape. - Dr. Thomas J. DiLorenzo

Gettysburg Address Farce

By H.L. Mencken

The Gettysburg speech was at once the shortest and the most famous oration in American history...the highest emotion reduced to a few poetical phrases. Lincoln himself never even remotely approached it. It is genuinely stupendous. But let us not forget that it is poetry, not logic; beauty, not sense. Think of the argument in it. Put it into the cold words of everyday. The doctrine is simply this: that the Union soldiers who died at Gettysburg sacrificed their lives to the cause of self-determination — that government of the people, by the people, for the people, should not perish from the earth. It is difficult to imagine anything more untrue. The Union soldiers in the battle actually fought against self-determination; it was the Confederates who fought for the right of their people to govern themselves.

And that, folks, is a brief, politically incorrect, observation of the indisputable facts.

[Pastor John Weaver's booklet: Honest Abe Wasn't Honest](#)

[Abraham Lincoln's Religious Views](#)

[Worst President Ever?](#)

[Lincoln's Tariff War video by Dr. Thomas J. DiLorenzo](#)

[Dr. Thomas J. DiLorenzo on Abraham Lincoln](#)

Thomas DiLorenzo is the author of *The Real Lincoln*, *Lincoln Unmasked*, and *Hamilton's Curse*. Dr. DiLorenzo is today's foremost critic of Lincoln.

Dr. DiLorenzo is a professor of economics at Loyola University Maryland and a senior fellow at the Ludwig von Mises Institute, he has written for the Wall Street Journal, USA Today, the Washington Post, Reader's Digest, Barron's, and many other publications. He is widely published in the academic journals, including the American Economic Review, Economic Inquiry, International Review of Law and Economics, Public Choice, Quarterly Journal of Austrian Economics, and many others. He holds a Ph.D. in Economics from Virginia Tech.

[Lew Rockwell's King Lincoln Archive](#)

[Lincoln's Inversion of the American Union](#)

[De-Mythologized Lincoln](#)

[Debunking Old Civil War Myths Long Proven Wrong](#)

Suggested Books

[The Real Lincoln](#) by Thomas DiLorenzo, Ph.D.

[Lincoln Unmasked](#) by Thomas DiLorenzo, Ph.D.

[When In The Course of Human Events](#) by Charles Adams

[Abraham Lincoln: Was He A Christian](#) by John E. Remsburg

[The Real Lincoln](#) by Charles L.C. Minor

[Facts and Falsehoods Concerning The War On The South](#) by George Edmonds

[America's Caesar](#) by Greg Loren Durand

[Red Republicans and Lincoln's Marxists: Marxism in the Civil War](#) by Walter Kennedy

[Empire of the Owls](#) by H. V. "Bo" Traywick, (VMI '67), a very impressive compendium of research on the subject

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Benjamin Morgan Palmer's "Thanksgiving Sermon"

November 29, 1860

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

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



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

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

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

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

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

During the heated canvass which has just been brought to so disastrous a close, the seal of a rigid and religious silence has not been broken. I deplored the divisions amongst us as being, to a large extent, impertinent in the solemn crisis which was too evidently impending. Most clearly did it appear to me that

but one issue was before us; an issue soon to be presented in a form which would compel the attention. That crisis might make it imperative upon me as a Christian and a divine to speak in language admitting no misconstruction. Until then, aside from the din and strife of parties, I could only mature, with solitary and prayerful thought, the destined utterance. That hour has come. At a juncture so solemn as the present, with the destiny of a great people waiting upon the decision of an hour, it is not lawful to be still. Whoever may have influence to shape public opinion, at such a time must lend it, or prove faithless to a trust as solemn as any to be accounted for at the bar of God.

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

In determining our duty in this emergency it is necessary that we should first ascertain the nature of the trust providentially committed to us. A nation often has a character as well defined and intense as that of an individual. This depends, of course upon a variety of causes operating through a long period of time. It is due largely to the original traits which distinguish the stock from which it springs, and to the providential training which has formed its education. But, however derived, this individuality of character alone makes any people truly historic, competent to work out its specific mission, and to become a factor in the world's progress. The particular trust assigned to such a people becomes the pledge of the divine protection; and their fidelity to it determines the fate by which it is finally overtaken. What that trust is must be ascertained from the necessities of their position, the institutions which are the outgrowth of their principles and the conflicts through which they preserve their identity and independence. If then the South is such a people, what, at this juncture, is their providential trust? I answer, that it is *to conserve and to perpetuate the institution of domestic slavery as now existing*. It is not necessary here to inquire whether this is precisely the best relation in which the hewer of wood and drawer of water can stand to his employer; although this proposition may perhaps be successfully sustained by those who choose to defend it. Still less are we required, dogmatically, to affirm that it will subsist through all time. Baffled as our wisdom may now be in finding a solution of this intricate social problem, it would nevertheless be the height of arrogance to pronounce what changes may or may not occur in the distant future. In the grand march of events Providence may work out a solution undiscoverable by us. What modifications of soil and climate may hereafter be produced, what consequent changes in the products on which we depend, what political revolutions may occur among the races which are now enacting the great drama of history: all such inquiries are totally irrelevant because no prophetic vision can pierce the darkness of that future. If this question should ever arise, the

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

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

This duty is bound upon us again *as the constituted guardians of the slaves themselves*. Our lot is not more implicated in theirs, than their lot in ours; in our mutual relations we survive or perish together. The worst foes of the black race are those who have intemeddled on their behalf. We know better than others that every attribute of their character fits them for dependence and servitude. By nature the most affectionate and loyal of all races beneath the sun, they are also the most helpless; and no calamity can

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

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

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

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

Against this institution a system of aggression has been pursued through the last thirty years. Initiated by a few fanatics, who were at first despised, it has gathered strength from opposition until it has assumed

its present gigantic proportions. No man has thoughtfully watched the progress of this controversy without being convinced that the crisis must at length come. Some few, perhaps, have hoped against hope, that the gathering imposthume might be dispersed, and the poison be eliminated from the body politic by healthful remedies. But the delusion has scarcely been cherished by those who have studied the history of fanaticism in its path of blood and fire through the ages of the past. The moment must arrive when the conflict must be joined, and victory decide for one or the other. As it has been a war of legislative tactics, and not of physical force, both parties have been maneuvering for a position; and the embarrassment has been, whilst dodging amidst constitutional forms, to make an issue that should be clear, simple, and tangible. Such an issue is at length presented in the result of the recent Presidential election. Be it observed, too, that it is an issue made by the North, not by the South, upon whom, therefore must rest the entire guilt of the present disturbance. With a choice between three national candidates, who have more or less divided the votes of the South, the North, with unexampled unanimity, have cast their ballot for a candidate who is sectional, who represents a party that is sectional, and the ground of that sectionalism, prejudice against the established and constitutional rights and immunities and institutions of the South. What does this declare—what can it declare, but that from henceforth this is to be a government of section over section; a government using constitutional forms only to embarrass and divide the section ruled, and as fortresses through whose embrasures the cannon of legislation is to be employed in demolishing the guaranteed institutions of the South? What issue is more direct, concrete, intelligible than this? I thank God that, since the conflict must be joined, the responsibility of this issue rests not with us, who have ever acted upon the defensive; and that it is so disembarrassed and simple that the feeblest mind can understand it.

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

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

It is softly whispered, too, that the successful competitor for the throne protests and avers his purpose to administer the government in a conservative and national spirit. Allowing him all credit for personal integrity in these protestations, he is, in this matter, nearly as impotent for good as he is competent for

evil. He is nothing more than a figure upon the political chessboard—whether pawn or knight or king, will hereafter appear—but still a silent figure upon the checkered squares, moved by the hands of an unseen player. That player is the party to which he owes his elevation—a party that has signaled its history by the most unblushing perjuries. What faith can be placed in the protestations of men who openly avow that their consciences are too sublimated to be restrained by the obligation of covenants or by the sanctity of oaths? No: we have seen the trail of the serpent five and twenty years in our Eden; twined now in the branches of the forbidden tree, we feel the pangs of death already begun as its hot breath is upon our cheeks, hissing out the original falsehood, "Ye shall not surely die."

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

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

position which it held in the early days of the Republic, and in the view of the founders of the Government."

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

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

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

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

Thus, with restored confidence, we may be rejoined a united and happy people. But, before God, I believe that nothing will effect this but the line of policy which the South has been compelled in self-preservation to adopt. I confess frankly, I am not sanguine that such an auspicious result will be reached. Partly, because I do not see how new guarantees are to be grafted upon the Constitution, nor how, if grafted, they can be more binding than those which have already been trampled under foot; but chiefly, because I do not see how such guarantees can be elicited from the people at the North. It cannot be disguised that almost to a man they are anti-slavery where they are not abolition. A whole generation has been educated to look upon the system with abhorrence as a national blot. They hope, and look, and pray for its extinction within a reasonable time, and cannot be satisfied unless things are seen drawing to that

conclusion. We, on the contrary, as its constituted guardians, can demand nothing less than that it should be left open to expansion, subject to no limitations save those imposed by God and nature. I fear the antagonism is too great, and the conscience of both parties too deeply implicated to allow such a composition of the strife. Nevertheless since it is within the range of possibility in the Providence of God, I would not shut out the alternative.

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

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

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

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

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

Letter to the Editor:

Should Christians Love the Confederate Battle Flag?

By: Lunelle Siegel, Temple Terrace, Florida

First they banned prayer in schools. Then they removed nativity scenes on courthouse grounds.

Then they removed the Ten Commandments from the Alabama Supreme Court. Next came the “War on Christmas” involving the omission of the word “Christmas” from office and Government calendars to be substituted with “Holiday”. According to Wikipedia *“The expression ‘War on Christmas’ has often been used to denote Christmas-related controversy in the media. The term gained notability due in part to its use by conservative commentators such as Peter Brimelow and Bill O'Reilly beginning in the early 2000s.*

The claim among Brimelow, O'Reilly, and some other prominent media figures and personalities was that any specific mention of the term "Christmas" or its religious aspects was being increasingly censored, avoided, or discouraged by a number of advertisers, retailers, government (prominently schools), and other public and secular organizations.”¹

Rightfully, these attacks have enraged and equally neutered Christians throughout the Country. Just when you think they've gone as far as they can...but wait - there's more. Today I read that the Freedom From Religion Foundation (www.ffrf.org) agreed to defend a Pennsylvania teenager who is facing criminal charges after posting pictures to Facebook of himself thrusting his pelvis into the face of a praying statue of Jesus Christ, supposedly simulating fellatio. ²

The criminal charge, which will be heard in family court, consists of “Desecration of a Venerated Object.” Pennsylvania law defines desecration as “Defacing, damaging, polluting or otherwise, physically mistreating in a way that the actor knows will outrage the sensibilities of persons likely to observe or discover the action.”

In fact, the group, with spokesman Ron Reagan, son of President Ronald Regan, is calling all non-believers to come forward and challenge the so-called ‘privileges’ granted to Christians.

It seems the attackers have won the argument in blurring the lines between the 'establishment' of religion by the Federal Government and the freedom to worship with the spin sound bite of *'freedom from religion'*.

This is an example of where ignorance of history is allowing the revision of it. The founders simply believed that it would not be a good idea for government to create, or establish, a faith. They clearly believed that was not a responsibility of the Federal Government and wanted to limit that potential power.

Have you noticed that these attacks on other Christian symbols have been with the same force and velocity of the attacks on the Confederate Battle Flag (“CBF”)? First it was t-shirts in schools, then it was flags in County Seals and State Flags. Next came removal of Confederate Veteran monuments.

What do these attacks on Christians and the Confederate Battle Flag have in common? **One simple thing. Christ.**

Let me repeat that. **Christ** is the common element. The Confederate Battle Flag nicknamed the “Southern Cross” is a Christian symbol. So it doesn't surprise me that it, too, is being attacked.

This concept first entered my consciousness by words used in a speech I heard HK Edgerton make in Tampa, when he referenced the CBF as the “Christian Cross of St. Andrew”.

Later I heard a sermon by former Sons of Confederate Veterans Chaplain-in-Chief Rev. John Weaver entitled *“The Truth About the Confederate Battle Flag”*. I was so impressed by this sermon that I purchased duplicates of it and provided a copy of it to all the members of my lineage society.

The evidence is overwhelming. First, the population of the South was prominently Scottish. The patron Saint of Scotland was St. Andrew, one of Jesus disciples, who was crucified on a diagonal cross Patras, (Patrae), in Achaea. Use of the Cross in Scotland dates to 1180 in the Kingdom of William I. ³

Secondly, the Chi or “X” the 22nd letter in the Greek alphabet is often used to abbreviate the name Christ, as in the holiday Christmas (Xmas). When fused within a single typespace with the Greek letter Rho, it is called the “labarum” and used to represent the person of Jesus Christ ().

Thirdly, documentation at the origin of the flag itself states the connection. Confederate States of America Congressman Porcher Miles, of Chairman of the Standards Committee in Congress wrote in a letter to Samuel Barrett of Georgia, upon completion of the design in the summer of 1861, *“The flag should be a token of humble acknowledgment of God and be a public testimony to the world that our trust is in the Lord our God.”*

According to Encyclopedia of Arkansas *“After the Battle of First Manassas, Virginia, on July 21, 1861, General P. G. T. Beauregard ordered a new design for a battle flag to avoid confusion of the Stars and Bars with the Stars and Stripes. Confederate representative William Porcher Miles of South Carolina is credited with designing this new flag, which became the standard battle flag for Confederate troops. This flag was patterned after the national flag of Scotland, which consisted of a field of blue with a white saltire; however, the color of the field was changed to red with a blue saltire bordered in white. The Southern states, being a common destination for Scottish immigrants, easily accepted this design as a Confederate battle flag”.* ⁴

So why do Christians not wince with the CBF is disparaged? Some say non-confrontation. Others say *‘its not my problem’*. Others buy into the misguided belief that the CBF was a flag that represents the perpetuation of slavery. Personally, I believe its ignorance, plain and simple.

Most contemporary Christians and are unaware that this embattled emblem is a Christian symbol. Remember the Ru Paul CBF dress controversy at the Museum of the Confederacy? Most people didn’t even know it was happening, or that they should be upset.

Surprisingly many critics of the CBF, themselves are descendants of Confederate military or civilian officials and don’t understand the link to their heritage and history.

But either way, I’m reminded of the words of Benjamin Franklin on the momentous day that he and the other patriots penned their signature on the Declaration of Independence from King George and the British Empire. *“We must all hang together, or assuredly we shall all hang separately.”*

Pastor Theron Chewing of Fowler Avenue Baptist Church in Tampa, FL frequently lectures about the 'nasty now 'and how evil surrounds us constantly. I believe Satan is working constantly using ignorance to his advantage...even the ignorance in good, God-fearing Christians allowing them to unknowingly persecute Christ. By judging the CBF to be a hate symbol they are themselves attacking their brethren in Christ and Christ himself.

The Bible says Christ and his followers will be persecuted. It also says we will be acknowledged for defending Christ. 1 Peter 4:16 states *“Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”*

I don’t know about you, but on Judgment Day, I want to have a CBF in my hand showing my love and respect for my Lord and Savior, Jesus Christ.

I would like to commend to you Rev. Weaver’s sermon which can be obtained at <http://georgia12thbrigade.scvcamp.org/>. Listen to it and become empowered with knowledge and information.

I was able to convince three ministers of music that the *"Battle Hymn of the Republic"* should not be considered a Christian hymn by simply directing them to information on Julia Howe and her humanist views and the history of the so called "hymn".

Let us replicate this success by educating our clergy and help them understand that an attack on the Southern Cross is more serious than that pious disdain for those supposedly seeing to perpetuate slavery based on ignorance....it is an attack on Christ himself.

Deo Vindice

¹ http://en.wikipedia.org/wiki/Christmas_controversy

² <http://ffrf.org/news/blog/item/21351-christian-privilege-and-the-desecration-of-a-jesus-statue>

³ http://en.wikipedia.org/wiki/Flag_of_Scotland

⁴ <http://www.encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=5783>



Our Confederate ancestors faced death to fly the Battleflag in the face of tyranny. The least we can do is to fly it proudly in the face of "political correctness."

Who led the CHARGE at Danville?

It has been reported by sources at Danville that the Va. Division and Nat'l SCV leadership did absolutely nothing about what was going on in Danville

It took the local SCV members without anyone SCV leadership's help to fight this battle and they won.

What has become of our Leadership?

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

From: Charley Wilson <charley.wilson@att.net>

To: undisclosed recipients: ;

Sent: Fri, Oct 24, 2014 10:34 am

Subject: Fw: SCV Telegraph- Press Release: Danville Flag

I'm thinking the SCV ought to move away from the "history club" mentality that's been creeping in over the years. Confederates are good citizens or should I say the best citizens and we shouldn't be thinking that we're just like all other Americans. We go by the Constitution, not the Pledge of Allegiance - don't we? The SCV ought to be unique and distinct.

Robert Howlett is a Virginian and Confederate. Here's his view of Danville.

Charley Wilson

On Thursday, October 23, 2014 9:46 AM, Robert Howlett <dogpatchvacsa@cox.net> wrote:

This is what I posted on another list.....

My Dear friends.... Lee Collins and Charles Lunsford were the ones who started the HPA in Ga. They needed a base to work from and seeing how "Storming" Norman Dasinger was trying to throw anyone out of the SCV that was getting more exposure than him.... he had Lee and Charles on his hit list.

When things went sour in Danville the local SCV camp sided with Dasinger and wasn't going to kick up a fuss. Wayne contacted Lee and started the first HPA chapter outside of Ga. as his base to work from. When Wayne held his first rally at the last capitol it was not sponsored by the SCV. The camp members of a bunch of camps were "told" not to

attend. The camp here in Roanoke was behind Wayne's..... but it only took one phone call from the HNIC and poof.....suddenly the camp no longer supported Wayne.

I received a call the morning of the rally.. before I had left to attend... and was "told" to tell "ALL" SCV members who attended not to wear their SCV badges and metals. I refused to do it. When other SCV members heard about it.... they just laughed.

Wayne was supposed to speak at a couple of SCV camps and tell what was going on.... they were canceled..... because of orders from on high. Several SCV officers even went behind Wayne's back and tried to negotiate with the city.

In other words..... Wayne had to fight the city..... and the SCV leadership at the same time. Isn't it funny that today those same men claim the SCV won the battle.

It wasn't until the SCV saw what a success the rally was that they came on board... and then tried to take over.. which Wayne wouldn't allow. Thank God.

What agreements was reached.... I don't know about. I wasn't part of it. I do know Fred was in on it and that later Wayne gave Al the key to the flag pole because he was pulling back from everything.

Tim, don't you now have the key? I know you worked hard down there.

I do know that it was a HPA victory..... not a SCV victory.

To all the men who worked so hard in Danville..... THANKS..... Ya'll did a good job.

Tubby

DANVILLE FLAG OUTCOME "A VICTORY FOR COMMON SENSE OVER POLITICAL CORRECTNESS"

In a major victory for Americans of Confederate heritage, the City of Danville today squashed the attempts by The Danville Museum of Fine Arts and History to remove the Third National Flag of the Confederacy from its grounds at the historic Sutherlin mansion.

"This is a huge victory for common sense over political correctness," said Kelly Barrow, the Commander in Chief of the 30,000 member Sons of Confederate Veterans, a heritage organization made up of direct descendants of those who fought for the Confederate States of America.

"The Sutherlin Mansion is called the Last Capital of the Confederacy because Jefferson Davis and his Cabinet stayed there after Richmond fell in 1865," said Barrow. "That flag flies there as a very significant part of American history. What the museum was proposing was nothing less than an unthinking insult to the more than 70 million Americans whose ancestors fought for the Southern cause. It amounts to an attempt to whitewash American and Virginian history."

In a brief statement, the City of Danville acknowledged that Virginia law prevents the removal of the flag. Attorney Fred Taylor, who represented individual citizens of Danville, said, "I am pleased to hear of the decision by the Danville City Council. Virginia state law is clear regarding the protection of the monument and the memorial, and it is reassuring to see the City Council honor its original 7994 agreement with the Heritage Preservation Association and the citizens of Danville, avoiding what could have been a needless and costly legal battle."

**Ben L. Jones
Chief of Heritage Operations
Sons of Confederate Veterans**

Confederate Flag to Fly at Danville

http://www.godanriver.com/news/danville/confederate-flag-to-stay-on-museum-lawn/article_fb83cf14-5a02-11e4-8fe4-001a4bcf6878.html

"City Manager Joe King announced today that the City Council will consider a resolution at its November 6, 2014 meeting stating that it has determined that under Virginia law, the City does not have the legal authority to remove the Confederate flag flying on the grounds of the Danville Museum of Fine Arts and History. The City Manager received a September 30, 2014 letter from Cara Burton, Executive Director of the museum, conveying her board of directors' request that the City of Danville remove the Confederate flag. The November 6th resolution directs the City Manager to notify the museum Board of Directors that it cannot consider its request."

Information we received indicates that YOUR contact with City Officials made a HUGE difference. We know that calls, emails, and letters were running 10-1 SUPPORTING the flag!

Last night, supporters filled the City Council Meeting, and spoke 10-2 in favor of leaving the flag.

http://www.godanriver.com/news/danville/city-still-talking-confederate-flag/article_241a849a-598b-11e4-8309-0017a43b2370.html

"By the time council members walked out of their closed meeting and entered council chambers for the regular meeting, every seat was taken — mostly by people holding Confederate flags."

<http://www.wdbj7.com/news/local/despite-no-vote-danville-city-council-hears-opinions-on-confederate-flag/29267372>

Truly a joint effort, the Va Flaggers were honored to be a part of a group that included the local Heritage Preservation Association, Danville SCV and UDC, OCR, Mechanized Cavalry, and concerned citizens from Danville, across Virginia and the South who came together to stand against the Danville Museum of Fine Arts and History's request to remove the flag from the Sutherlin Museum.

God bless all those who took the time to support the efforts in Danville...and God Save the South!

Susan Hathaway
Virginia Flaggers
P.O. Box 547
Sandston VA 23150
info@vaflaggers.com





FOUNDER
R. MARTIN LUTHER KING JR.

Southern Christian Leadership Conference

Danville/Pittsylvania County Chapter



Danville/Pittsylvania County Chapter
PRESIDENT
REVEREND WILLIAM AVON M.

The (SCLC) Southern Christian Leadership is here today to thank the Danville Museum of Fine Arts board for making a request to place the Confederate flag inside the Museum for educational purposes. The SCLC would like to help educate the community the true history of the confederate Ideology by all groups coming together to bring a united understanding of the symbolism of the confederate flag today. We cannot ignore the Corner Stone speech and fly the confederate flag. The confederate flag has become a symbol of hate in the world today. The confederate flag has become a gang or Klan sign that are subject to hate statutes by law. The confederate flag has been used by many in acts of hate in the process of hate crimes. The confederate flag is not the voice of all Danville Virginia's citizens. Some citizens are more concerned about the federal laws that protect rights to equality to all citizens than a questionable interpretation of a state law being used to make states rights statements.

There are a number of alternatives to flying the confederate flag an ensign of a defeated enemy to the United States of America. The tax paying citizens of the United States cannot stand quietly by while a confederate flag is flying on property own by the government of We the people. The citizens of Danville may have a legal claim under the first amendment to the Constitution of the United States of America and Hate statutes that could cost tax paying people a large sum of money. Citizens have a right not to be represented by symbols that have been adopted by hate groups. Our citizens do not have to be subjugated to symbols flying on government property that are linked to acts of terror by certain hate groups.

We should be concerned about the economic impact the flag is and will have on our community with high unemployment. Unity is not when one side try to overpower the voice of the voiceless!

NOT A DONE DEAL

SCLC letter about Confederate flag in Danville

DANVILLE, Va. - The Southern Christian Leadership Conference is questioning a law that's keeping the Confederate flag in Danville.

Cara Burton, the director of the Danville Museum of Fine Arts and History also expressed disappointment that the flag will not be removed. Burton says the museum still has plans for a Confederate flag museum inside.

City Manager Joe King announced previously said that the city does not have the authority to remove the flag.

City Council will take up a resolution about the flag at its meeting on Thursday (NOVEMBER 6TH).

William Avon Keen, who spoke about what the flag meant to him, said he would not rule out going to the attorney general in an attempt to get the flag removed.

The Southern Christian Leadership Conference agrees with museum staff that it should be taken down because of its hate crime connotations.

"Our citizens do not have to be subjugated to symbols flying on government property that are linked to acts of terror by certain hate groups," Keen said.

The flag flies on the front lawn of the museum owned by the City of Danville and was a gift to the city by the Historic Preservation Association 20 years ago and held in place by a carefully written resolution and Virginia code explaining that monuments and the flag can't be touched.

The museum director is disappointed. Burton and the board sent a letter to council last month for it to be removed.

"This is public property so it's a different legal situation and a different context," Burton said

Supporters of the confederate flag questioned the SCLC's reasoning. They believe it should remain in place.

"To me, it's an attack on America," Sons of the Confederate Veterans member Ed Clark said.

<http://www.wdbj7.com/news/local/sclc-letter-about-confederate-flag-in-danville/29501966>

Siege of Spite

By [Karen Stokes](#) on Oct 23, 2014



By October 1864, the city of Charleston, South Carolina had been undergoing a bombardment for over a year. The Federal forces were in full possession of nearby Morris Island, and had all but neutralized Fort Sumter's offensive capabilities. During the previous summer, Union batteries near Morris Island began sending their deadly fire into Charleston, the first attack on the city beginning in the latter part of August 1863. On August 21, 1863, the Union commander General Quincy A. Gillmore sent a letter to General P.G.T. Beauregard, the Confederate commander, demanding the "immediate evacuation of Morris Island and Fort Sumter." If this demand was refused, Gillmore stated that he would "open fire on city of Charleston from batteries already established within easy and effective range of the heart of the city."

Fitzgerald Ross, a foreign newspaper correspondent in Charleston at the time, wrote about the ultimatum sent to General Beauregard and the initial shelling of the city that began in the middle of the night (misspelling Gillmore's name):

Next morning we heard of the "fair warning" General Gilmore had given of his intention to shell the city. It seems that at nine o'clock in the evening a note had been sent to the commanding officer at Fort Wagner to forward to General Beauregard, in which it was demanded that Fort Wagner, Fort Sumter, and the other defences of the harbour, should be immediately given up to the Yankees; if not, the city would be shelled. Four hours were graciously given to General Beauregard to make up his mind, and to remove women and children to a place of safety. The note was entirely anonymous, no one having taken the trouble to sign it. It reached General Beauregard about midnight, and was of course returned for signature and without an answer. At half past-one the shelling commenced. No doubt General Gilmore wished that the effects of the bombardment should have their influence on General Beauregard before it was possible that he should give an answer to the summons...It is rather an extraordinary proceeding, to say the least of it, to bombard the city because the harbour defences, which are three and four miles distant, cannot be taken; and the attempt to destroy it by Greek fire is very abominable; but the spite of the Yankees against Charleston, "the hotbed of the rebellion," is so intense that they would do anything to gratify it.

Frank Vizetelly, a correspondent for the *Illustrated London News*, was staying at the Charleston Hotel when the first shells began falling into the city in the middle of the night. The guests began flying out of the hotel in a panic, and he made a sketch of what he witnessed in the street. He also commented on his drawing, stating that General Gillmore,

...thwarted in his attempts on Battery Wagner and smarting at his frequent repulses, has demanded the surrender of the last-named work or has threatened to shell the city; and, in violation of all rules of warfare, he has turned his guns on unoffending women and children.

On August 22, 1863, General Beauregard penned an angry reply to Gillmore's demand for surrender, accusing him of barbarity.

Among nations not barbarous the usages of war prescribe that when a city is about to be attacked timely notice shall be given by the attacking commander, in order that non-combatants may have an opportunity for withdrawing beyond its limits. Generally the time allowed is from one to three days—that is, time for a withdrawal in good faith of at least the women and children. You, Sir, give only four hours, knowing that your notice, under existing circumstances, could not reach me in less than two hours, and that not less than the same time would be required for an answer to be conveyed from this city to Battery Wagner.

With this knowledge you threaten to open fire on the city, not to oblige its surrender, but to force me to evacuate these works, which you, assisted by a great naval force, have been attacking in vain for more than forty days.

Batteries Wagner and Gregg are nearly due north from your batteries on Morris Island, and in distance therefrom varying from half a mile to two and a quarter miles. This city, on the other hand, is to the northwest, and quite five miles distant from the battery opened against it this morning. It would appear, Sir, that, despairing of reducing these works, you now resort to the novel measure of turning your guns against the old men, the women and children, and the hospitals of a sleeping city—an act of inexcusable barbarity...

Your omission to attach your signature to such a grave paper must show the recklessness of the course upon which you have adventured, while the facts that you knowingly fixed a limit for receiving an answer to

your demand which it made almost beyond the possibility of receiving any reply within that time, and that you actually did open fire and throw a number of the most destructive missiles ever used in war into the midst of a city taken unawares, and filled with sleeping women and children, will give you a bad eminence in history—even in the history of this war.

Gillmore's reply, also dated August 22, claimed that he "had been led to believe...that most of the women and children of Charleston were long since removed from the city." He agreed to suspend the bombardment until 11 P.M. the next day so that civilians could evacuate the city. From August 22 onward until mid-November 1863, only a few more shots were fired into Charleston. After that, the bombardment continued in varying degrees of intensity until February 1865. It lasted some 545 days, becoming the longest siege in the history of modern warfare up to that time.

Captain Charles Cotesworth Pinckney, a Confederate ordnance officer in Charleston, expressed the opinion that Gillmore's attack on Charleston was "without military significance," and recalled that an old black woman who sold nuts in the market was later blown to bits by a Federal shell. The bombardment, he said, was "absolutely without effect on the progress of the siege, and was clearly & purely spite!"

Beauregard's successor, General Samuel Jones, quickly grew frustrated with the relentless bombardment of non-military targets in Charleston. He corresponded with the new Union commander, General John G. Foster, who asserted that the whole city of Charleston was a target, since it contained an arsenal and military foundries, but in June 1864, Jones replied to Foster complaining that the bombardment was not accomplishing any military purpose. Jones argued:

The manner in which the fire has been directed from the commencement shows beyond doubt that its object was the destruction of the city itself...and not...to destroy certain military and naval works in and immediately around it; for if [these] works...had been the marks, the fire has been so singularly wild and inaccurate that no one who has ever witnessed it would suspect its object...The shells have been thrown at random, at any and all hours, day and night, falling promiscuously in the heart of the city, at points remote from each other and from the [military and naval] works...They have not fallen in or been concentrated for any time upon any particular locality, as would have been the case if directed on a particular fixed object for night firing; but they have searched the city in every direction, indicating no purpose or expectation on the part of those directing the fire of accomplishing any military result, but rather the design of destroying private property and killing some persons...most probably women and children quietly sleeping in their accustomed beds...We direct our fire only on your batteries, shipping and troops.

In her book *Charleston, The Place and the People*, published in 1912, Charlestonian Harriott Horry Ravenel wrote about the effects of the initial bombardment in the city:

[O]n the twenty-second of August, at half after one A.M., a screaming shell flew over the sleeping town, and burst in a yard beyond the Battery. In a moment the town awoke ; another and another ! The alarm and horror were indescribable, for at first people thought the city was taken...

On East Battery a boy, brought home from camp, was lying desperately ill. The shells fell about the house. An ambulance was sent for, the lad's sister got in and took his head on her lap. A gentleman rode ahead to seek a refuge. They drove at a foot's pace — their way lighted by the bursting bombs, until out of range. There a kind friend took them in; the boy died next day. There were cases of women in dire distress...

It need hardly be said that this proceeding did not advance by one hour the progress of the siege or the fall of the city. There was at the moment much individual suffering. A few unhappy women and new-born infants died of it. This was the sole advantage gained by the Federal commander.

About Karen Stokes

Karen Stokes is an archivist and writer in Charleston, S.C. She is the co-editor of *Faith, Valor and Devotion: The Civil War Letters of William Porcher Dubose* (USC Press, 2010), and *A Confederate Englishman: The Civil War Letters of Henry Wemyss Feilden* (USC Press, 2013). She is also the author of *South Carolina Civilians in Sherman's Path* (History Press, 2012), and *The Immortal 600: Surviving Civil War Charleston and Savannah* (History Press, 2013). *Belles: A Carolina Love Story* (Ring of Fire, 2012), was her first venture into historical fiction, and her newest historical novel is *The Soldier's Ghost: A Tale of Charleston* (Ring of Fire, 2014).



On the eve of the public memorial service for Mrs. Mattie Cleyburn Rice, a Real Daughter who passed away in September, the AP published an article about the planned service, that included a quote from the following blogger/secondary school teacher, whom they label an "historian"...

"It's unfortunate that we can't remember these men for who and what they were," said...the historian. "They lived through the end of slavery. Now imagine being dragged into war. Because they were enslaved, they were forced to deal with the horrors of war. These were men forced to comply with their master's wishes as they had always been forced to do."

There is no doubt that this Anti-Confederate blogger has read and knows the details of Ms. Mattie's own first hand accounts. Why he chooses to ignore it speaks volumes about his motives. Her father was 82 when she was born. He was too old to work...and she was too young to go to school, so she would walk to town with him, where he would gather with other Confederate Veterans and talk of their war experiences.

Like many little girls, she adored her Daddy, and hung on his every word. He spoke with pride about running away from home to find his friend on the Confederate lines and join him. He told her how he carried him from the battle field after he was wounded, to safety, most likely saving his life. He was proud of his service, and years later, she fought hard to have him recognized for it.

He was NEVER "forced into war", or forced to "deal with the horrors of war because he was enslaved". He ran away from home and could have very easily run in a direction that would have brought him "freedom". Instead, he ran to the front lines to stand with the Confederate Army.

Those who knew Ms. Mattie well, spoke of her kindness and unwavering desire to honor her Daddy and his service. How sad and disrespectful that there are those who choose to twist his story into something that it WAS NOT, simply to suit their version of "Civil War Memory", choosing to insult Ms. Mattie, her memory, and the honor and memory of a Confederate Veteran on the eve of her memorial service!

The service yesterday was a loving tribute to a Real Daughter. Ms. Mattie was a bridge builder, and the diverse crowd gathered in Monroe, NC was a testimony to her life and sweet spirit. Shame on those who seek to twist her story and use it to further divide us and create controversy and anger where it does not exist, and the mainstream press who is all too eager to print such garbage for its sensationalist value.

Weary Cleyburn was a Confederate Veteran. Period. For that fact, and no other reason, he deserves to be recognized and honored. God bless Ms. Mattie and all those who helped make sure that he will forever be remembered, and that the TRUE story of his life, as relayed by someone who knew and loved him will be forever preserved in historical record.





Ms. Teresa and Ms. Mattie

From [Lani Burnette Rinkel](#) October 23, 2014

My friend Ms. [Teresa Roane](#) was friends with Ms. Mattie, who recently went to be with the LORD. Ms. Mattie was a proud descendant of a Confederate soldier who happened to be a person of color. I'd like y'all to give a read to this letter Ms. Roane wrote to a reporterette who covered the memorial service for Ms. Mattie. And, as a friendly reminder, if we don't understand something, don't trash it. Ask questions:

"Ms. Waggoner,

I cannot begin to tell you how angry and disappointed that I am with your article. I could spend paragraphs explaining how you missed the mark, but I am not sure you would read it. You insulted the memory of Miss Mattie, her father and her family.

I attended the service and what I witnessed was genuine love and respect for Miss Mattie and her family. You created a backlash that caused separation of the races and her service did the opposite. As a Woman of Color who knew and respected Miss Mattie, I am glad that she did not see this article.

I am at a loss for words.

**Sincerely,
Teresa Roane**



The photo attached was a special day for Miss Mattie when she had the privilege of unveiling the Union County Confederate Pensioners of Color Marker which honored her father and nine other colored Confederate Veterans on December 8, 2012 at the Confederate Monument on the grounds of the historic Union County Courthouse in Monroe, North Carolina. There were approximately 80 descendants and relatives of the ten honorees present among the 300 or so attendees.

One of the keynote speakers that day was Jacquelyn Barrett who held the office of Sheriff in Fulton County, GA from 1993 until 2004. She was the first African American female sheriff in the United States of America. Mrs. Barrett was the great great-granddaughter of one of the men honored for his service that day. She had beside her, her son, whom she wanted to learn of the history of his ancestor.

(Photo courtesy of the Frazier SCV Camp 668)

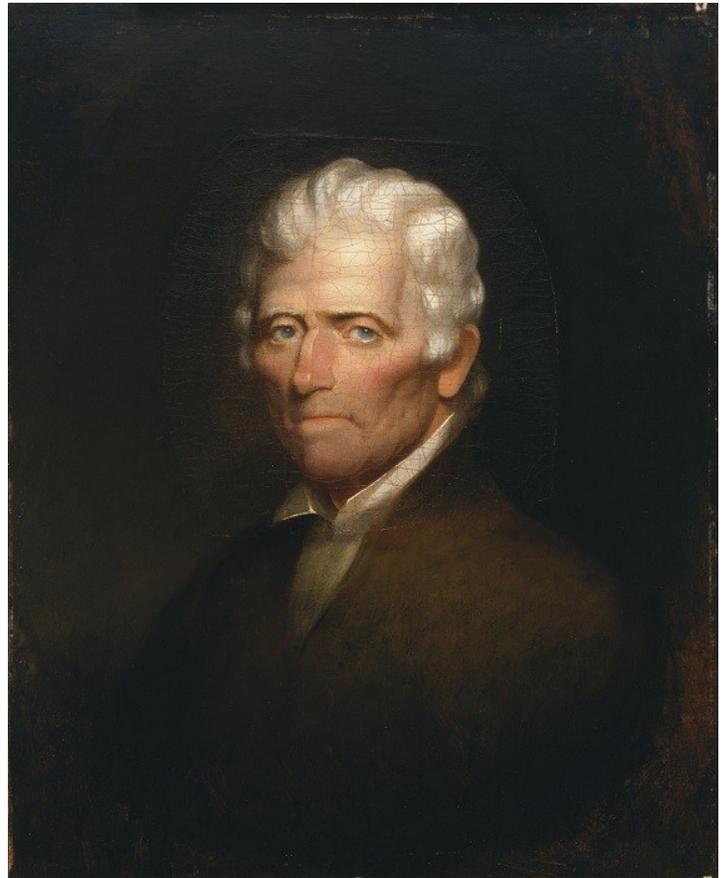


What Every Southern Man Should Be Able to Do

By Tom Daniel on Jul 14, 2014

I was killing time the other day in my office looking through human interest websites (because I'm human, and I was, you know, interested), when I found an article called "25 Things Every Man Should Know How To Do," or something like that. I forgot the exact wording because I didn't bookmark the article, and I didn't bookmark the article because it confused me. And it confused me because, at first, I thought the article was a joke. The entire list of 25 important manly things didn't include a single thing that I didn't already know how to do. And what was more important, the list was so basic and obvious, that pretty much every person I know also knows how to do everything on the list – including a lot of women I know, too.

It was almost like reading an article describing how important it is to breathe air if you want to stay alive. Duh. The list included things like changing a tire, changing the engine oil in a car, building a fire, reciting the military phonetic alphabet, fixing a toilet, chopping down a tree, reading an electric meter, jumpstarting a car, etc. Seriously? Who doesn't know how to do all that? I even know a doggone hairdresser that knows how to do all those things. And then it hit me. Yankees. Yankee men are the ones who can't do this stuff. I mean, for all their enlightened nosiness into other people's business, they really don't know much about anything that really counts. Or, as my daddy would have said, "Yankees ain't got no sense, y'all." I'm not even sure how Yankee men are even able to reproduce, because what woman would be attracted to any man who couldn't do all those things? Well, a Yankee woman, I guess. The only thing I can figure is that Yankee women must be swooned by socks with sandals.



So, the result of all that is my creation of a separate (and much more advanced list) of 10 Things Every Southern Man Should Be Able To Do.

#1 – Tan without burning. Face it. A lot of us have Celtic blood and that phosphorescent Irish skin to go with it, so sunburning is a valid threat. However, a good Southern man learns early in childhood that sunburns seem to occur only when you stop moving. If you sit or stand still under a Southern summer sun, you'll fry right on the spot. That's why you don't see Southern men lying down on the beach to get a tan (unless they're drunk and passed out, in which case they deserve the sunburn). Southern men get tanned by actually working outside (cutting the grass, washing the car, playing with the dog, etc.). Or, if they find themselves at the beach, they tan by walking down the beach or tossing a football.

#2 – Grow tomatoes. It's required. You can't call yourself a Southern man until you can grow tomatoes. And in the process, you have to become an expert on blossom rot, leaf fungus, cutworms, Sevin, Miracle-Gro, sunscald, skin cracking, etc. And most importantly, you're obligated to pass along that expertise to every other single person you meet that also grows tomatoes. That's required, too.

#3. Tolerate old people behind the wheel of a car. No matter how bad that driver is in front of you, you may not utter a single curse word as soon as you get close enough to realize it's an old person. At that point, you're required to smile, say "bless her heart," and go on about your day.

#4. Open and hold doors for women. Because if you don't, your daddy will be very disappointed in you. And if it's a Yankee woman who looks distressed over your gesture of good manners, then you can always let go of the door just a wee bit too soon.

#5. Rip out a good Rebel Yell at the right moment. No further explanation is required.

#6. Make the proper "yuck face" when someone suggests you watch a game of soccer. Soccer is a Yankee conspiracy perpetuated to emasculate the Southern superiority in the three major college sports – football, basketball, and baseball. Amen.

#7. Load, fire, and clean a weapon safely. Since Yankees get the willies at the mention of the word "gun," then it's up to us to know how to handle them. The guns, I mean. Not the Yankees. Well...

#8. Know how to tell a story. This is not in reference to being a liar, but in properly executing the difference between relating simple facts and telling a good story. Anything that begins with "Y'all ain't gonna believe this," or "Look a-hyeah," is bound to be good.

#9. Choose a parking place. When faced with three empty parking places, a Yankee will park in the first available spot closest to the next car, thereby infringing on the personal space of that car. It may be efficient to choose the next available space, but it's kind of rude, too. A Southerner will go for the spot in the middle every single time, and for two reasons. One, it leaves an empty space between you and the cars on either side, so everybody wins. Two, the wheelbase on your pickup truck is probably too long to maneuver properly without some space on either side.

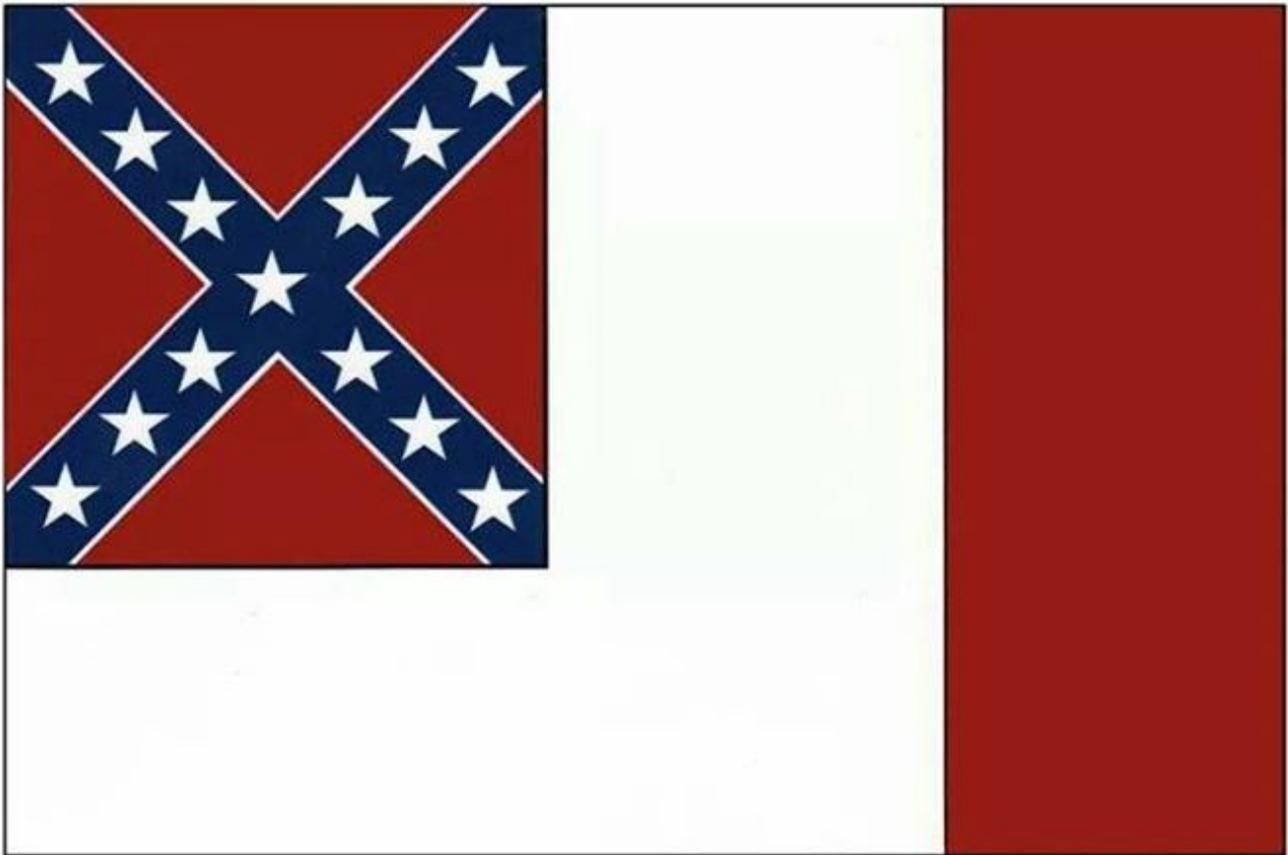
#10. Bow your head without getting offended. At any Southern public gathering, you can easily spot the Yankees by the ones who are outraged when the speaker says, "Before we begin, let's all bow our heads." From their way of thinking, it's intolerant to force people to pray in public. From our way of thinking, it's incredibly tolerant for a Baptist to willingly bow his head at the request of a Methodist.

About Tom Daniel

Tom Daniel holds a Ph.D in Music Education from Auburn University. He is a husband, father of four cats and a dog, and a college band director who lives back in the woods of Alabama with a cotton field right outside his bedroom window. His grandfather once told him he was "Scotch-Irish," and Tom has been trying to live up to those lofty Southern standards ever since. [More from Tom Daniel](#)

<http://www.abbeyvilleinstitute.org/blog/what-every-southern-man-should-be-able-to-do/>

PROUD TO BE



AN AMERICAN

What Happened to Gettysburg's Confederate Dead?



Gettysburg National Military Park Rangers, interns, and volunteers are frequently asked a series of questions by visitors starting with: Where are the Confederate dead buried? Many of these visitors have walked through the Soldiers' National Cemetery where they noticed the markers of more than 3,500 Union soldiers, known and unknown, who were killed during the bloody days of early July 1863, **yet they observed no burial markers for the approximately same number of Confederates who lost their lives on these identical fields.**

After learning from a National Park Ranger that the Confederates are not buried in the cemetery the visitors often ask a second, more concerned question: "Why aren't the Confederates buried in the national cemetery, aren't they Americans too?" While it is true that

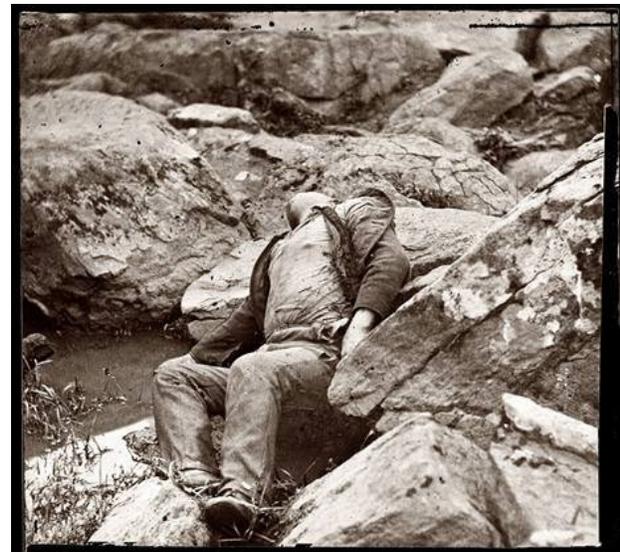
many of the Confederates felt they were still Americans, they were fighting against the United States after having seceded from it three years earlier. Hence when President Lincoln arrived to dedicate the Soldiers' National Cemetery in November 1863 **it was for the Union dead only.** The Soldiers' National Cemetery was set aside to be the final resting place for those who gave their last full measure to preserve the Union. There was to be no room for those trying to destroy it.

Shortly after the two warring armies retired from the Gettysburg, they left behind over 7,000 dead scattered around the battlefield. The sheer number of rapidly decomposing bodies posed an imminent health hazard, if not a ghastly scene. As one Confederate soldier recalled passing over the fields northwest of Gettysburg on July 4, "The sights and smells that assailed us were simply indescribable-corpse swollen to twice their size, asunder with the pressure of gases and vapors...The odors were nauseating, and so deadly that in a short time we all sickened and were lying with our mouths close to the ground, most of us vomiting profusely."

The majority of dead from both armies were buried in shallow graves, placed beneath the soil by those unconcerned with the individual's name or regiment and bent on completing this disagreeable task as quickly as possible. However in less than two months the journey to the final resting place for the Union dead would commence as they were disinterred from their temporary graves to a place more fitting. Not so for the men wearing butternut and gray. They would remain in their scattered, poorly marked graves for nearly nine more years.

Beginning in 1871, the first efforts to have Confederate remains removed to southern cemeteries was initiated by the Wake County Ladies Memorial Association in North Carolina. Similar associations in South Carolina and Georgia followed suit and Dr. Rufus Weaver was contracted to supervise the removal of the Confederate dead. This was a daunting task, given the forlorn condition of battlefield graves and the loss of grave markers, many of which had not been maintained or cared for by the farmers upon whose land the graves were located.

Using a journal of identified Confederate burials compiled by Dr. J.W.C. O'Neal (a Virginia-born physician who resided in Gettysburg), as well as his extensive knowledge of the locations of individual sites and mass graves, Dr. Weaver was successful in returning the remains of 3,320 soldiers, the vast majority of which were sent to Hollywood Cemetery in Richmond, Virginia. Fewer numbers of Confederate remains were delivered to cemeteries in Raleigh, North Carolina, Savannah, Georgia, and Charleston, South Carolina, where they were interred in town cemeteries.





On a side note, recent research has found that at least seven Confederate soldiers, through cases of mistaken identity, were buried in the Soldiers' National Cemetery where they remain to this day. Among them is Major Benjamin W. Leigh, the assistant adjutant general of General Edward Johnson's Division. Shot down in the final moments of the fighting at Culp's Hill, Leigh's bravery and courage in his final moments was witnessed by numerous Union soldiers, who provided the officer a decent burial on the hill side, going to far as to mark his grave with his initials and unit, though mistaken during the exhumation process for a Union soldier.

Then there is a final question. **“Are there still bodies in the fields that have not been found?” The answer to this is almost certainly yes.** Since the 1870's and throughout much of the 1900's remains have been uncovered. One noted historian stated that nearly 1,500 Confederate remains from the Gettysburg Campaign have been unaccounted for and there is a possibility that some are still buried at Gettysburg.

The most recent discovery occurred in 1995 near the Railroad Cut, the scene of bitter fighting on July 1, 1863. The identity of this soldier and the army in which he served could not be readily identified during the archaeological excavation of the remains, but some battle experts believe he fought for the Confederacy and was most likely a Mississippi soldier.

For further information on the Confederate dead at Gettysburg, we recommend the book *Wasted Valor: The Confederate Dead at Gettysburg* by Gregory A. Coco (Thomas Publications, Gettysburg, PA, 1990) For further information on the Soldiers' National Cemetery, refer to *Lincoln and the Human Interest Stories of The Gettysburg National Cemetery* by Jim Cole and Roy Frampton (Sheridan Press, Hanover, PA, 1995).

-Clyde Bell, Supervisory Park Ranger

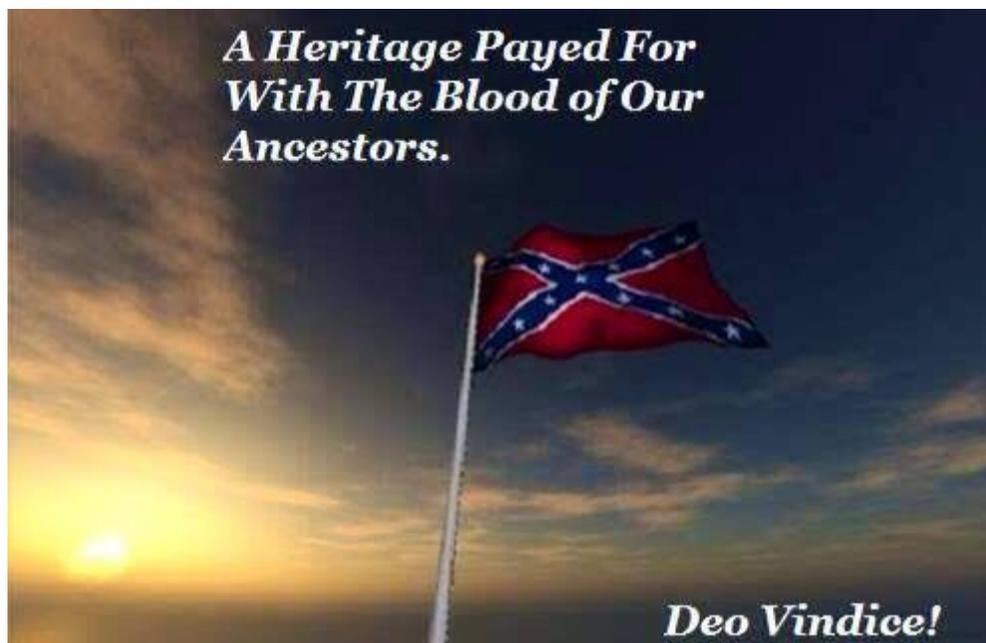


"When Bee's brigade was driven from the field a boy was shot in the forehead and died without a groan. He did not tell us his name but simply asked if he could fall in with our company. Poor boy, he died like a hero, among strangers."

BOY SOLDIERS OF THE CONFEDERACY

Susan Hull

1905



This Video Will Make It Punishingly Clear How The Union Won The Civil War



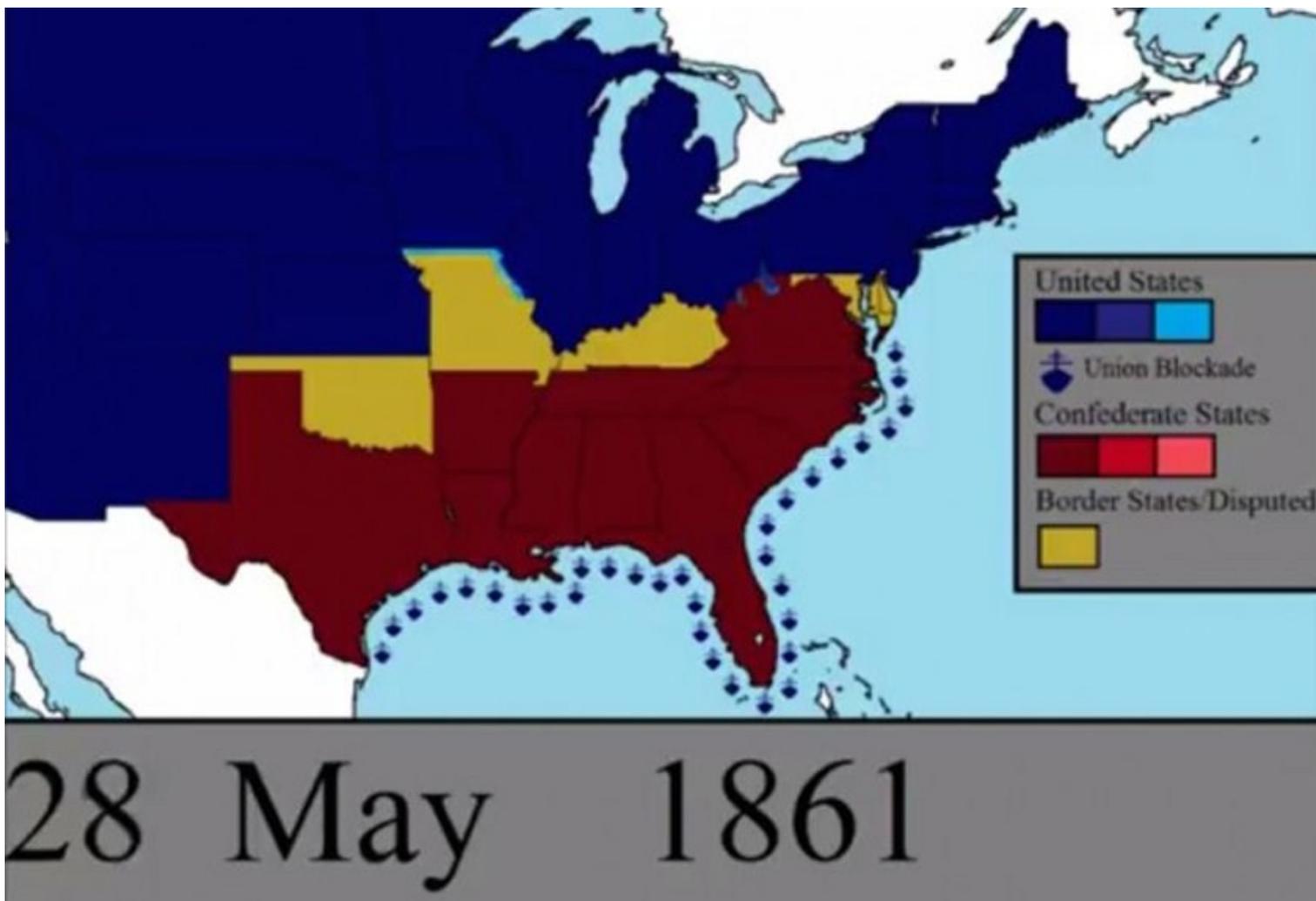
- ZACH NOBLE, THE BLAZE
- NOV. 1, 2014, 8:23 PM

Follow Business Insider:

The Civil War was a crucial moment in American history, a bitter struggle for the nation's future that, depending on how you look at it, was basically over before it began.

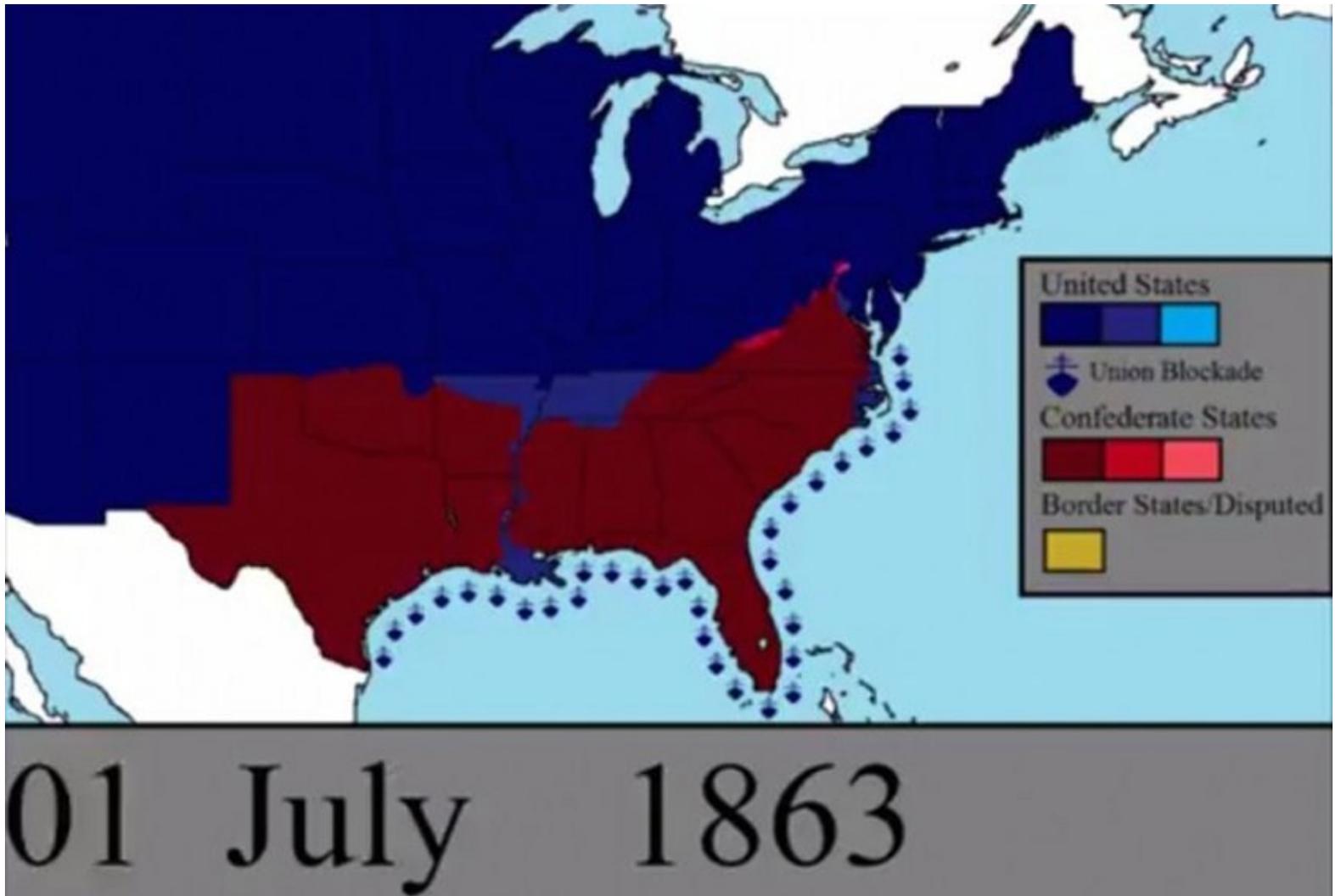
Looking at a dynamic map of the war shows just how hard-pressed the Confederacy was from the start — and how the Union attacked from all sides to crush the South.

A [video](#), posted to YouTube Friday and on [Reddit](#) early Saturday, shows the day-by-day progress of the war, and as a tight noose of Union ships form a blockade, it becomes clear that the Confederacy is facing a lopsided fight.



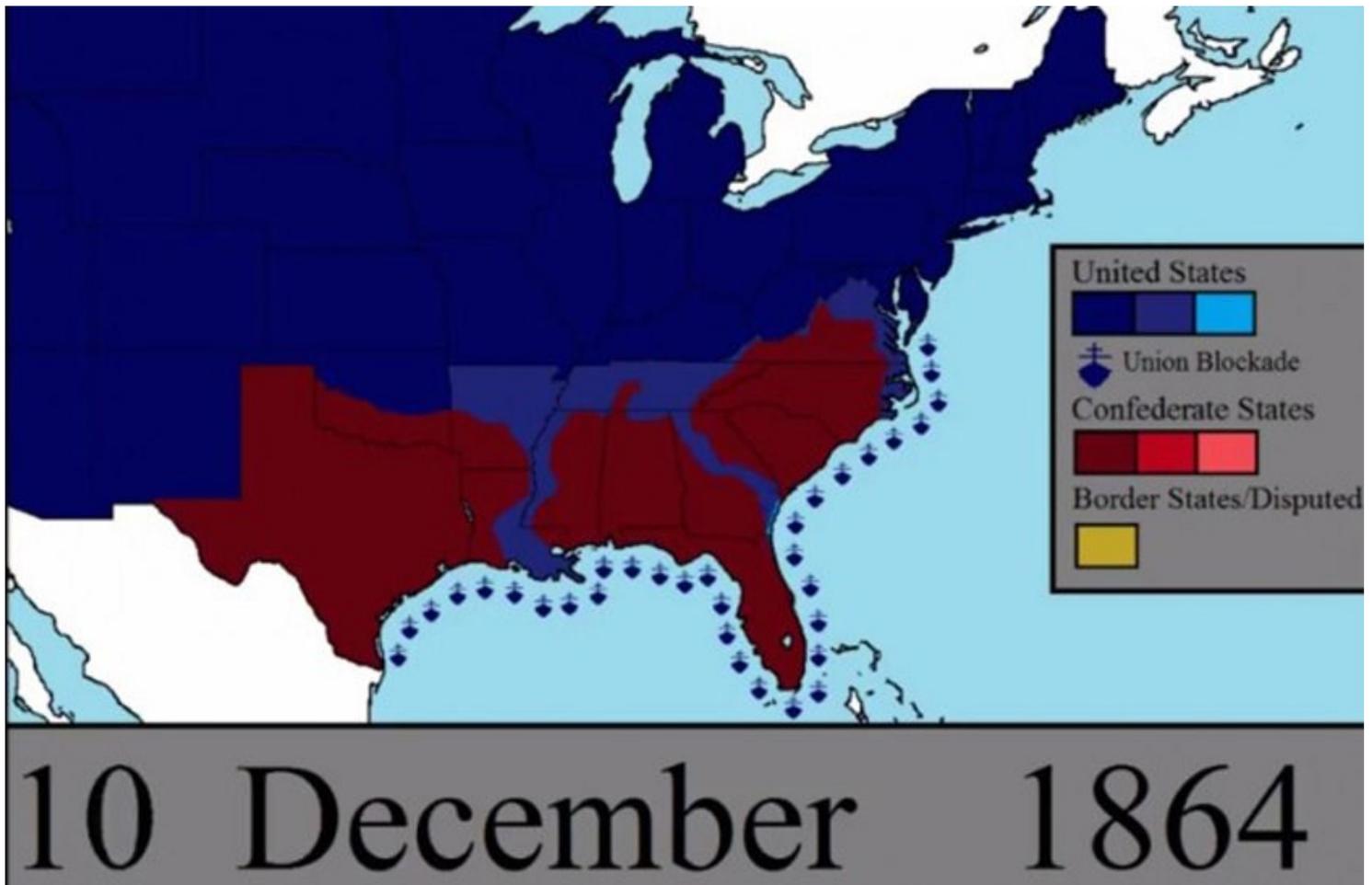
Before long, the Confederacy — which had a much smaller industrial base than the Union and was able to field **half as many soldiers** as the northern states — is split in two along the Mississippi River.

Confederate General Robert E. Lee's march into Pennsylvania, culminating in the "high water mark of the Confederacy" at the Battle of Gettysburg, is merely a blip on the shifting map. *via The Blaze*



“I didn’t realize the move into Pennsylvania to Gettysburg was so insignificant,” one commenter on Reddit noted. “It was a very narrow corridor that was quickly crushed.”

Little more than a year later, Union General William Sherman’s “March to the Sea” through Georgia — which features heavily in the classic American film “Gone With the Wind” — shows up as a brutal blue line splitting Virginia and the Carolinas away from the rest of the South.



via The Blaze

Watch the entire war unfold in the video below:

[The American Civil War: Every Day](#)

<http://www.youtube.com/watch?v=zBr3QeVPv2M#t=190>

More American soldiers died in the Civil War than in any other war (largely because, of course, both sides doing the fighting were Americans), with some studies estimating that as many as 850,000 soldiers perished in fighting and from diseases and other causes.

Read more: <http://www.theblaze.com/stories/2014/11/01/in-310-seconds-this-video-will-make-it-punishingly-clear-how-the-union-won-the-civil-war/#ixzz3I4egyNsp>

<http://www.businessinsider.com/this-video-will-make-it-punishingly-clear-how-the-union-won-the-civil-war-2014-11>

WHO CALLED THE 1ST REUNION OF SONS MEETING - July 1st, 1896?

From a May, 1922 Richmond Times Dispatch Article on an Upcoming Reunion, and Recruiting by Confederate Sons Groups - Some Insight of Who Called the 1st Meeting of Sons of Confederate Veterans.

Richmond Times Dispatch, May 21st - 1922 (Transcribed by Bobby Edwards)

Lee Camp, No. 1, Sons of Confederate Veterans, is the oldest in the entire country, having been formed several years before the general organization, which it helped to bring into being, thus the membership campaign now being conducted is regarded as of unusual interest. The Camp was organized February 28, 1890, and, in the early summer of 1896, it issued a call to all the camps in the South to meet at the Confederate Reunion held here in July of that year, when the general body became a reality.

The activities of Lee Camp have been as numerous as they have been varied, especially in the marking of historic spots sacred to the Confederacy, particularly army hospitals. One of these markers can be found on a building at Third and main Streets and another at Jefferson and Grace, while the site of old Libby Prison is pointed out to posterity by a tablet placed by the camp. It does not, however, confine its interest to inanimate objects, for, throughout its existence, practically, it has contributed liberally to the Home for Confederate Women and, when the Soldiers' Home was enlarged several years ago, one of the cottages was a gift from this group of Sons.

COLLECT MUSTER ROLLS:

Valuable work was done by these men in collecting muster rolls, and they turned over 26,000 names to the Virginia military records committee, in recognition of which the General Assembly appointed a committee to continue the undertaking, Now the records of the Virginia soldiers are as complete as it is possible for them to be made. A number of the oil portraits now the property of Lee Camp, Confederate Veterans, were gifts from Lee Camp of Sons, members of which also took an important part in the discussion regarding history textbooks to be used in the schools, which occupied public attention about seven years ago.

Horace Edwin Hayden Jr., is the present commander of the camp, and Henry C. Taylor is secretary, while George D. Morgan is chairman of the membership committee. One thousand members by the opening day of the reunion, June 19, is the goal, and indications are that it

will be reached. The sole requisite is that a man be either the son or the grandson of a wearer of the gray.

ROBINSON PROFFERS AID:

Morgan P. Robinson, State Archivist, whose office is in the Library Building, has offered to help any man find the record of his parent or grandparent, which must be produced. Individuals often have trouble in obtaining this information privately when the veteran is dead, but the records are so arranged that Mr. Robinson can ascertain in less than ten minutes in what regiment and company a man served. Communication with him may be either by letter or in person.

Stonewall Jackson Camp, Sons of Veterans, which also is conducting a membership drive in friendly rivalry with the other camp, will give a ball the night: of either June 8 or 9, at the Jefferson Hotel. It will be assisted by committees from all three local chapters of the Daughters of the Confederacy. Mrs. C. W. Morris will be chairman of the Lee Chapter group; Mrs. J. Edward Bauer will head Richmond chapter helpers, and Mrs. Leo Conrad will hold a similar position for Stonewall Jackson chapter.

These women will be responsible for decorations and other necessary details, which can be handled only by women. The Sons of Veterans will play an important part during the reunion in acting as hosts to the visiting sponsors, maids, matrons and chaperons, while they will assist the veterans and their families in every way possible.



*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*

Nov 21, 1861:

Judah Benjamin becomes Confederate Secretary of War

On November 21st, 1861, Confederate President Jefferson Davis names Judah Benjamin the secretary of war.

A Jew who was born in the West Indies in 1811, Judah Benjamin was an exception to the rule in the Protestant South. After growing up largely in South Carolina, Benjamin attended Yale Law School and went on to practice law and own a slave plantation near New Orleans. He married the daughter of a wealthy Catholic couple, but the marriage was distant--Natalie Benjamin moved to Paris soon after the birth of their daughter and the couple spent little of their 50-plus-year marriage together.

Benjamin became a representative in the Louisiana state legislature in 1842, and was elected to the U.S. Senate in 1852. While there, he became a close friend of Jefferson Davis, who was then a Mississippi senator. Benjamin resigned during the secession crisis of 1860 and 1861, even before Louisiana officially left the Union. Davis selected Benjamin as the Confederacy's first attorney general, and he quickly became the president's most trusted advisor. After the Battle of First Bull Run, Virginia, in July 1861, Secretary of War Leroy Walker resigned amid criticism that the Confederate army did not pursue the defeated Yankees. Davis appointed Benjamin to the position.

Although Benjamin had no military experience, his appointment allowed Davis to dominate Confederate military affairs. Placing his trusted friend in the position of secretary of war ensured that Davis would not be challenged on important military decisions. Benjamin efficiently managed the day-to-day work of the war department, but began to quarrel with some of the top generals who resented taking orders from a non-military bureaucrat. Benjamin also drew criticism because of his religion--many openly questioned his loyalty because of his Jewish faith.

When Roanoke Island fell to the Yankees in March 1862, criticism of Benjamin peaked. Many censured him for not sending men and supplies to the island's garrison. Furthermore, the war was going badly for the Confederates in the West. Davis recognized that the storm of complaints was crippling Benjamin's ability to perform his duty, so he appointed Benjamin secretary of state when Robert M. T. Hunter resigned that position. As the outlook for the Confederacy grew bleaker in 1863 and 1864, Benjamin floated the idea that the South could obtain foreign recognition only by promising emancipation. This radical concept fell on deaf ears until the last weeks of the war.

When the Confederacy finally collapsed, Benjamin fled with the rest of the Confederate government to Danville, Virginia. When President Abraham Lincoln was assassinated, it was discovered that Benjamin had ties to the Surratt family, who were implicated in the conspiracy to kill the president. Fearing capture and prosecution, Benjamin fled the country. He settled in England and practiced law there, often visiting his wife and daughter in Paris. During the rest of his life, Benjamin rarely spoke of his service to the Confederacy. He died in Paris in 1884.



<http://www.history.com/this-day-in-history/-judah-benjamin-becomes-confederate-secretary-of-war>

TUESDAY, OCTOBER 28, 2014

Annual Wirz Memorial Service Andersonville Georgia

Article by James W. King, Commander of the Albany Georgia Camp of the Sons of the Confederate Veterans organization. I assist the Americus SCV camp in promoting the Wirz memorial service. jkingantiquearms@bellsouth.net This article is scheduled to be printed in several Southwest Georgia newspapers.

The Americus camp of the Sons of Confederate Veterans (SCV) organization will host an annual Memorial Service for Civil War Andersonville Prison Commandant Capt. Henry Wirz on Sunday Nov. 9. The musical group, "A Joyful Noise," from Leesburg, will play and sing Southern Confederate songs and Gospel Hymns from 2 to 3PM followed by a formal memorial service. The public is invited to join SCV and pay tribute to a Southern hero and martyr.

The guest speaker will be Congressman Paul Broun from Athens. Dr. Broun, a native of Athens, practiced medicine in Americus many years ago. Confederate Reenactors "The Muckalee Guards" will provide Honor Guard duties during the Service.

When the War Between the States (Civil War) ended in 1865, Capt. Wirz was paroled. However, shortly thereafter, he was arrested and carried to Washington, D.C. where he was placed in the Old Capitol Prison. His trial before a military tribunal lasted several months, and included the perjured testimony of a Yankee soldier who was a deserter from a NY. Regiment who falsely claimed to be a great nephew of Lafayette of Revolutionary war fame. For his false testimony against Capt. Wirz, he was given a position with the U.S. Dept. of the Interior. It was later learned that this key witness whose perjured testimony contributed considerably to the conviction had never been at Andersonville. The vast Majority of defense witnesses for Capt. Wirz were not permitted to testify. Many historians call his trial a farce and travesty of justice. After the war, James Madison Page, a Michigan cavalryman, who had been a POW at Andersonville, wrote a book completely exonerating Wirz.

Capt. Wirz was found guilty of murdering 13 Union prisoners at Andersonville, although not a single body, nor even the name of any of the 13 was ever produced. He was also falsely convicted on a second charge of conspiracy with high ranking members of the Confederate government to

create the conditions that caused the high death rate. Wirz was made a scapegoat for the South. On Nov. 10, 1865, Capt. Wirz was hanged in the yard of the Old Capitol Prison. He declared his innocence to the end. The night before the hanging he was offered a commuted sentence if he would implicate Confederate President Jefferson Davis as a conspirator for Andersonville deaths. Wirz was an honorable man and would not lie to save his life.

After the hanging, the barbaric Yankees cut off his head and arms and other body parts, and exhibited them about the country. It took Capt. Wirz's attorney, Louis Schade, four years to collect enough body parts to have a Christian burial in Mount Olivet Cemetery in Washington.

The highly biased Northern version of Andersonville Civil War Prison (POW) Camp is well known however the true facts concerning Andersonville are not well known. The government of The Confederate States of America issued an order that a large POW prison should be constructed in early 1864 to alleviate crowding in existing camps in the South. The requirements were that it be constructed at a location further South away from the battle front and should be a healthy location with plenty of pure water, a running stream, close to grist and saw mills and if possible have shade trees. The location selected was in South Georgia in Sumter County and was officially named Camp Sumter although it became known as Andersonville. It was constructed to house 10,000 Union POW's however numbers increased to as high as 45,000 due to a policy by the Lincoln administration to discontinue exchanges.

The average death rate at other POW camps in the South was about 9% as compared to 12% for POW camps in the North where Confederate POW's were incarcerated. In contrast the death rate at Andersonville was approximately 29% due to causes beyond the control of Confederate authorities and was unintentional. Also in contrast were the similar death rates at several Northern POW camps notably Elmira New York and Camp Douglas Chicago where the high death rates have been proven to be intentional.

It is a well known fact that the victor of a war writes the history from a biased perspective. Immediately after the end of the war absurd war crimes claims were made by Northern politicians, military authorities, newspapers, periodicals, and citizens that the decisions and conditions that caused the human disaster at Andersonville were intentional on the part of Confederate authorities. Demands for War Crimes Trials were made and the Commandant of Andersonville POW camp, Capt. Henry Wirz, was arrested, tried, and convicted in a farce trial by a military tribunal who had predetermined that a conviction would result. No War Crimes Charges against Northern POW commandants were ever made and no Northern POW camp has ever been enshrined by the U.S. Government as a memorial to Confederate POW's. Only Andersonville in the South has been

enshrined and it has become a memorial to American POW's of all wars that have involved American veterans.

In defense of the Confederate government and Confederate prison officials in regards to Andersonville, a response was made in 1876, by the Southern Historical Society, consisting of 9 points that place the blame for deaths and suffering at Andersonville totally on Northern politicians and military authorities. Specifically President Lincoln, Sec. of War Stanton, Asst. Sec. of War Dana, and Gen. Grant shoulder the blame as noted in the following 9 points.

1. It is not denied that great suffering and mortality occurred but it was due to circumstances and conditions beyond CSA control.

2. If the death rate be adduced as "circumstantial evidence of barbarity" the rate of Confederate deaths was higher in Northern POW camps where there was an abundance of food, medicine, and shelter.

3. The Union POW's were given the same rations as Confederate guards and soldiers and equal treatment in hospitals as required by the CSA government and the death rate of CSA guards was the same as POW's. The Northern Federal government did not have this humane policy.

4. The exchange of prisoners was refused by the North before the issue of black Union POW's became an issue.

5. The CSA government requested that Northern doctors and medicine be sent to treat Northern POW's and the request was denied.

6. The CSA tried to buy supplies including bowls and other utensils to use in feeding the POW's. They offered to pay with cotton and gold but the offer was refused by the Lincoln administration.

7. The Federal Government under President Lincoln made medicine contraband causing suffering and death of Union POW's and all Southerners military and civilian.

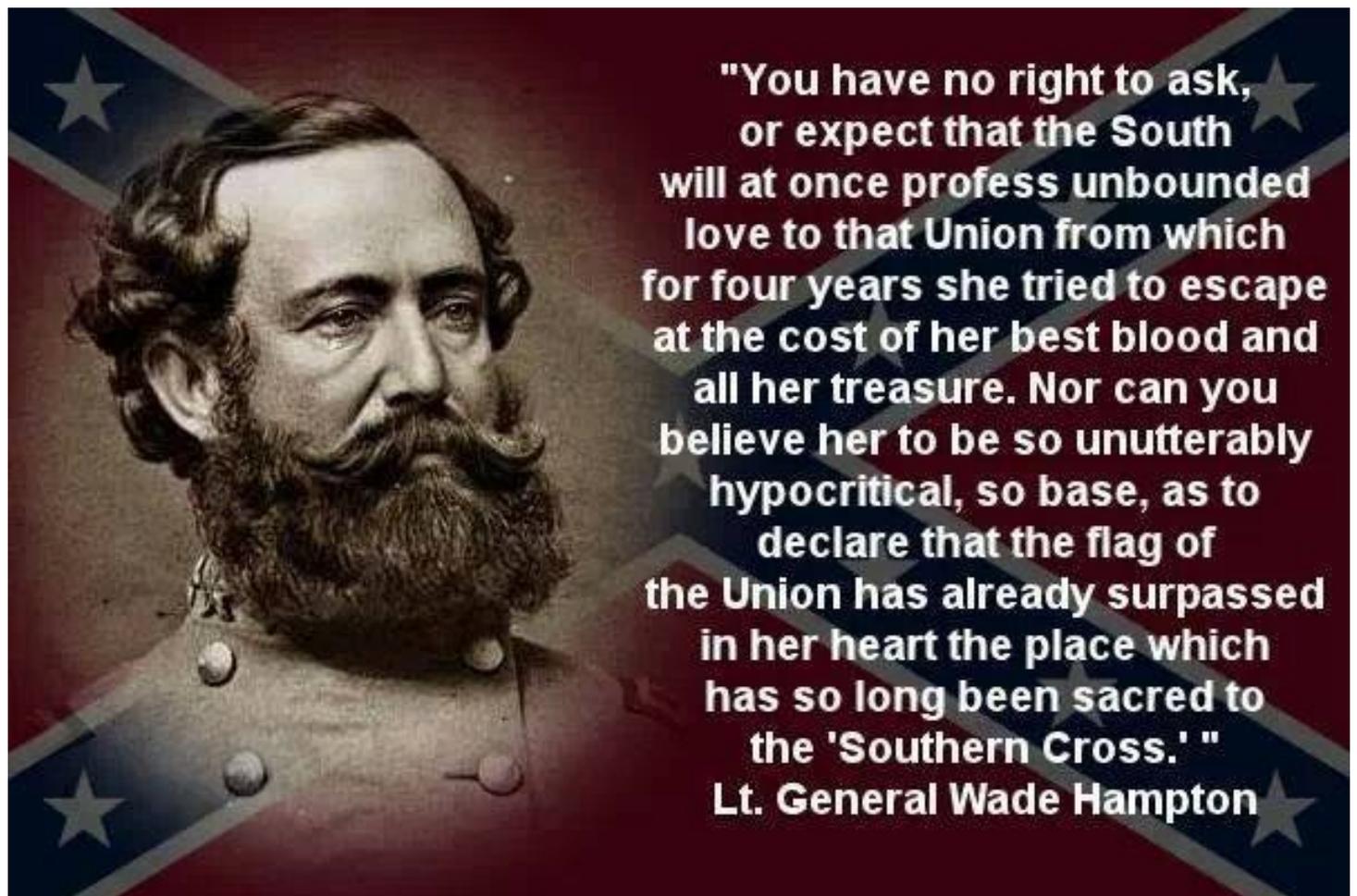
8. Prior to the period of greatest mortality the CSA authorities offered to release the Andersonville POW's without exchange but the offer was not accepted by the Lincoln Administration who was told by CSA authorities "we cannot feed or care for them-just come get them". Sherman's barbaric war crimes in Georgia consisting of stealing, destroying, and burning made food and supplies even scarcer and increased suffering and mortality.

9. The Northern press was furnished lies and propaganda by Union Sec. and Asst Sec. of war Stanton and Dana claiming deliberate cruelties and war crimes by the South. The control of Northern POW camps was transferred by Stanton and Dana to vindictive partisan criminal elements and deliberate war crimes of cruelty, torture, and murder were committed against Confederate POW's as proven by a joint resolution of the U.S. Senate and House SR97.

In 1906 former Confederate General Stephen D. Lee charged the Sons of Confederate Veterans (SCV) organization with the duty to defend the honor of the South and the Confederate Soldier:

“To you, Sons of Confederate Veterans, we will commit the vindication of the Cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.”

<http://shnv.blogspot.com>



Ron Paul Thinks There Should Be More Secessionist Movements in the U.S.

The former U.S. congressman and perennial presidential candidate tells National Journal that he's "real pleased" with American secessionist groups.

BY REBECCA NELSON



(Photo by T.J. Kirkpatrick/Getty Images)

'I think what is most important is we have a concrete right to secede,' said Ron Paul.

September 30, 2014 Secessionists across the world were inspired by Scotland's energetic attempt at independence from the United Kingdom earlier this month. Ron Paul, as it turns out, joined them.

In an [essay](#) on his eponymous institution's website Sunday, the former U.S. congressman from Texas wrote that any supporters of freedom should cheer secessionism because it allows for smaller

government—a constant mantra for the libertarian and perennial presidential candidate, who didn't previously realize there were more than a handful of secessionist groups in the United States.

"I was real pleased with that, and a bit surprised," Paul told *National Journal*. "But then, on second thought, you think, 'Why not? Why not more?' "

Fringe groups calling for states and regions to secede from the U.S., such as the Second Vermont Republic and the Alaskan Independence Party, gained more publicity in the weeks leading up to the Scottish referendum. As the outsized federal government continues to encroach on individual rights, Paul said, he thinks there will be a groundswell of these movements.

"It's something that I think is going to grow, because the failure of the federal government is going to get much worse," he said. "When the bankruptcy evolves, and maybe some of these pension funds are confiscated, and the wars never end, and bankruptcy comes forth, people [will say], 'Hey, we're getting a bad deal from this. Why don't we leave?' "

He added: "I think it's inevitable people wanting to leave will be there, and the numbers will grow."

Realistically, though, Paul said he doesn't think any of these groups could actually succeed. Despite the founders' own deep belief in secession—they gained America's independence from Europe, after all—he said the Civil War set the precedent that secession would carry "very, very bad" results.

"By our history, the heavy hand of the federal government would come down," Paul told *National Journal*. "They'd probably shoot 'em."

In typical fashion, Paul argued that the principle of secession was more important than what could actually happen in reality. It's the threat, he said, that's important to keep the federal government in check.

"I think what is most important is we have a concrete right to secede," Paul said. "Even if we never had any secession, or any state declare independence, we would be so much better off, because there would always be this threat. Once the threat of a state leaving was removed, it was just open-door policy for the federal government to expand itself and run roughshod out over the states because the states couldn't do much."

Given that his son, Sen. Rand Paul, R-Ky., will likely run for president in 2016 with a much better chance of winning than his father ever had, the elder Paul's willingness to share his reasonably radical views seem imprudent, if not unexpected. In an election cycle that has often equated the politics of Ron and Rand, this latest remark is sure to annoy the potential 2016-er's supporters.

For Rand's sake, it's fortunate that Ron didn't express his support for the **Texas Nationalist Movement** or any other secessionist groups in the U.S. Before he'd back Texan independence, he joked, "I better check out and see who's running Austin before we decide about that."

http://www.wnd.com/2014/09/ron-paul-calls-for-more-secessionist-movements/?cat_orig=politics



Defending the Heritage

The Confederate Battle Flag was designed by General P.G.T. Beauregard, a man that denounced slavery. Why would he design and fight under a flag that represented a cause he opposed.

You suppose maybe he wasn't fightin to preserve the institution?

~Robert Mestas~

Ending the Slavery Blame-Game

By HENRY LOUIS GATES Jr.

Published: April 22, 201



Cambridge, Mas. THANKS to an unlikely confluence of history and genetics — the fact that he is African-American and president — Barack Obama has a unique opportunity to reshape the debate over one of the most contentious issues of America's racial legacy: reparations, the idea that the descendants of American slaves should receive compensation for their ancestors' unpaid labor and bondage.

There are many thorny issues to resolve before we can arrive at a judicious (if symbolic) gesture to match such a sustained, heinous crime. Perhaps the most vexing is how to parcel out blame to those directly involved in the capture and sale of human beings for immense economic gain.

While we are all familiar with the role played by the United States and the European colonial powers like Britain, France, Holland, Portugal and Spain, there is very little discussion of the role Africans themselves played. And that role, it turns out, was a considerable one, especially for the slave-trading

kingdoms of western and central Africa. These included the Akan of the kingdom of Asante in what is now Ghana, the Fon of Dahomey (now Benin), the Mbundu of Ndongo in modern Angola and the Kongo of today's Congo, among several others.

For centuries, Europeans in [Africa](#) kept [close](#) to their military and trading posts on the coast. Exploration of the interior, home to the bulk of Africans sold into bondage at the height of the slave trade, came only during the colonial conquests, which is why Henry Morton Stanley's pursuit of Dr. David Livingstone in 1871 made for such compelling press: he was going where no (white) man had gone before.

How did slaves make it to these coastal forts? The historians John Thornton and Linda Heywood of Boston University estimate that 90 percent of those shipped to the New [World](#) were enslaved by Africans and then sold to European traders. The sad truth is that without complex business partnerships between African elites and European traders and commercial agents, the slave trade to the New World would have been impossible, at least on the scale it occurred.

Advocates of reparations for the descendants of those slaves generally ignore this untidy problem of the significant role that Africans played in the trade, choosing to believe the romanticized version that

our ancestors were all kidnapped unawares by evil white men, like Kunta Kinte was in “Roots.” The truth, however, is much more complex: [slavery](#) was a [business](#), highly organized and lucrative for European buyers and African sellers alike.

The African role in the slave trade was fully understood and openly acknowledged by many African-Americans even before the Civil War. For Frederick Douglass, it was an argument against repatriation schemes for the freed slaves. “The savage chiefs of the western coasts of Africa, who for ages have been accustomed to selling their captives into bondage and pocketing the ready cash for them, will not more readily accept our moral and economical ideas than the slave traders of Maryland and Virginia,” [he warned](#). “We are, therefore, less inclined to go to Africa to work against the slave trade than to stay here to work against it.”

To be sure, the African role in the slave trade was greatly reduced after 1807, when abolitionists, [first](#) in Britain and then, a year later, in the United States, succeeded in banning the importation of slaves. Meanwhile, slaves continued to be bought and sold within the United States, and slavery as an institution would not be abolished until 1865. But the culpability of American plantation owners neither erases nor supplants that of the African slavers. In recent years, some African leaders have become more comfortable discussing this complicated past than African-Americans tend to be.

In 1999, for instance, President Mathieu Kerekou of Benin astonished an all-black congregation in Baltimore by falling to his knees and begging African-Americans’ forgiveness for the “shameful” and “abominable” role Africans played in the trade. Other African leaders, including Jerry Rawlings of Ghana, followed Mr. Kerekou’s bold example.

Our new understanding of the scope of African involvement in the slave trade is not historical guesswork. Thanks to the [Trans-Atlantic Slave Trade Database](#), directed by the historian David Eltis of Emory University, we now know the ports from which more than 450,000 of our African ancestors were shipped out to what is now the United States (the database has records of 12.5 million people shipped to all parts of the New World from 1514 to 1866). About 16 percent of United States slaves came from eastern Nigeria, while 24 percent came from the Congo and Angola.

Through the work of Professors Thornton and Heywood, we also know that the victims of the slave trade were predominantly members of as few as 50 ethnic groups. This data, along with the tracing of [blacks’](#) ancestry through DNA tests, is giving us a fuller understanding of the identities of both the victims and the facilitators of the African slave trade.

For many African-Americans, these facts can be difficult to accept. Excuses run the gamut, from “Africans didn’t know how harsh slavery in America was” and “Slavery in Africa was, by comparison, humane” or, in a bizarre version of “The devil made me do it,” “Africans were driven to this only by the unprecedented profits offered by greedy European countries.”

But the sad truth is that the conquest and capture of Africans and their sale to Europeans was one of the main sources of foreign exchange for several African kingdoms for a very long time. Slaves were the main export of the kingdom of Kongo; the Asante Empire in Ghana exported slaves and used the profits to import gold. Queen Njinga, the brilliant 17th-century monarch of the Mbundu, waged wars of resistance against the Portuguese but also conquered polities as far as 500 miles inland and sold her captives to the Portuguese. When Njinga converted to Christianity, she sold African traditional religious leaders into slavery, claiming they had violated her new Christian precepts.

Did these Africans know how harsh slavery was in the New World? Actually, many elite Africans visited Europe in that era, and they did so on slave ships following the prevailing winds through the New World. For example, when Antonio Manuel, Kongo's ambassador to the Vatican, went to Europe in 1604, he first stopped in Bahia, Brazil, where he arranged to free a countryman who had been wrongfully enslaved.

African monarchs also sent their children along these same slave routes to be educated in Europe. And there were thousands of former slaves who returned to settle Liberia and Sierra Leone. The Middle Passage, in other words, was sometimes a two-way street. Under these circumstances, it is difficult to claim that Africans were ignorant or innocent.

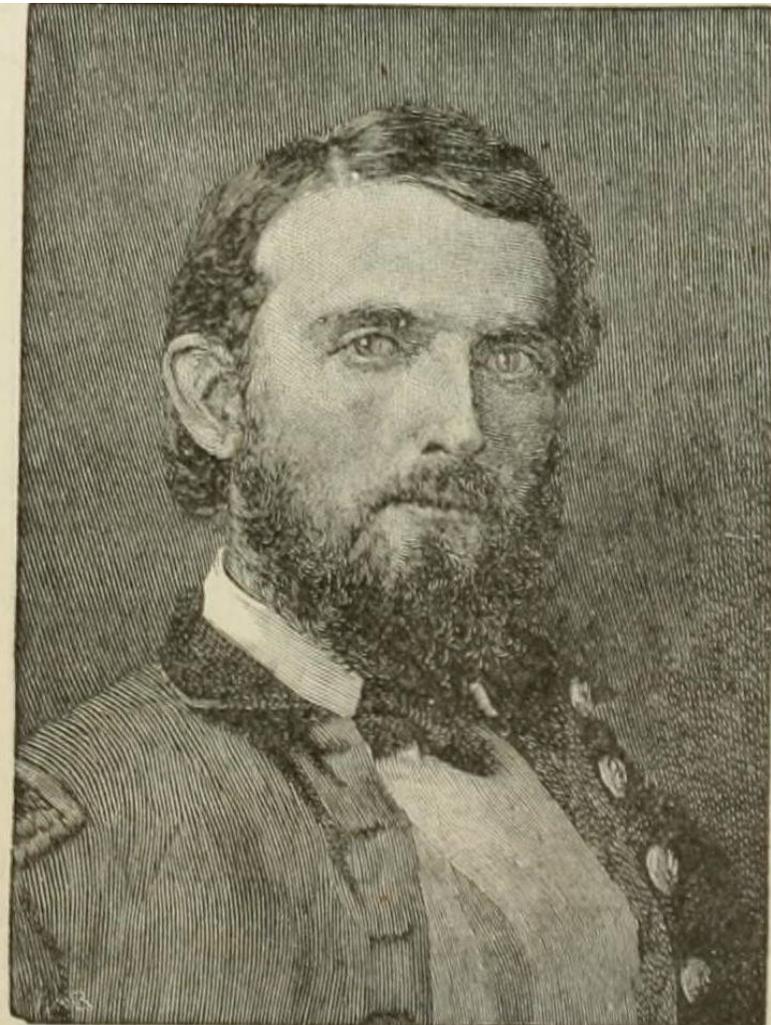
Given this remarkably messy history, the problem with reparations may not be so much whether they are a good idea or deciding who would get them; the larger question just might be from whom they would be extracted.

So how could President Obama untangle the knot? In David Remnick's new book "The Bridge: The Life and Rise of Barack Obama," one of the president's former students at the University of Chicago comments on Mr. Obama's mixed feelings about the reparations movement: "He told us what he thought about reparations. He agreed entirely with the *theory* of reparations. But in practice he didn't think it was really workable."

About the practicalities, Professor Obama may have been more right than he knew. Fortunately, in President Obama, the child of an African and an American, we finally have a leader who is uniquely positioned to bridge the great reparations divide. He is uniquely placed to publicly attribute responsibility and culpability where they truly belong, to white people and black people, on both sides of the Atlantic, complicit alike in one of the greatest evils in the history of civilization. And reaching that understanding is a vital precursor to any just and lasting agreement on the divisive issue of slavery reparations.

Henry Louis Gates Jr., a professor at Harvard, is the author of the forthcoming "Faces of America" and "Tradition and the Black Atlantic."

He absolutely was capable of bringing the North to its senses...



"I myself see in this war, if the North triumph, a dissolution of the bonds of all society. It is not alone the destruction of our property (which both the nation and the States are bound to protect), but it is the prelude to anarchy, infidelity, and the ultimate loss of free responsible government on this continent. With these convictions, I always thought we ought to meet the Federal invaders on the outer verge of just, right and defence, and raise at once the black flag, viz., "No quarter to the violators of our homes and firesides!" It would in the end have proved true humanity and mercy. The Bible is full of such wars, and it is the only policy that would bring the North to its senses.

But,' he continued, 'I see now clearly enough the people of the South were not prepared for such a policy. I have myself cordially accepted the policy of our leaders. They are great and good men. Possibly, too, as things then stood, no other policy was left open to us than the one pursued by President Davis and General Lee. But all this is now suddenly changed by the cruel and utterly barbarous orders of General Pope, who is not only subsisting his army on the people of Culpepper, and leavying contributions upon them, but has laid whole communities under the pains and penalties of death or banishment; and in certain cases directed that houses shall be razed to the ground, and citizens shot without waiting civil process."

LIFE AND LETTERS OF STONEWALL JACKSON
Mary Anna Jackson
1892



**Confederate General
Stonewall Jackson**



"Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time for my death. I do not concern myself about that, but to be always ready, no matter when it may overtake me. That is the way all men should live, and then all would be equally brave"

The Economic Causes of the War Between the States



The following essay is an excellent encapsulation and explanation of the economic causes of the War Between the States published in September 2001 by Dr. Donald W. Miller, Jr. Editor

The Economic Roots of the Civil War

“Union means so many millions a year lost to the South; secession means the loss of the same millions to the North. The love of money is the root of this, as of many evils. The quarrel between the North and the South is, as it stands, solely a fiscal quarrel.” Charles Dickens

In the schoolbook account of the American Civil War, Abraham Lincoln rose to the presidency and took the steps needed to end slavery. He led the country in a great Civil War against the slaveholding States that seceded, restored these states to the Union, and ended slavery. Accordingly, historians rate Abraham Lincoln as one of our greatest presidents.



People in the South, like my great-great-grandfather Louis Thomas Hicks, had a different view of the war. Louis Hicks fought in the Battle of Gettysburg in the Army of Northern Virginia, commanding the 20th North Carolina Regiment (in Iverson's Brigade of Rodes Division in Ewell's Second Corps). He led his regiment into action on the first day of the battle and was forced to surrender after losing eighty percent of his men (238 out of 300) in two-and-a-half hours of fighting. In his personal account of the battle, he wrote, "[As a prisoner] I lied awake, thinking of my comrades and the great cause for which we were willing to shed our last drop of blood."



His daughter, Mary Lyde Williams, echoed similar sentiments in her Presentation Address given at the Unveiling of the North Carolina Memorial on the Battlefield of Gettysburg on July 3, 1929. She began her address with the words, "They wrote a constitution in which each State should be free." Four children, including her granddaughter, my mother, who was then 10 years old, removed the veil that covered the statue.

Today's Standard View of the War

Today American children are taught in the nation's schools, both in the North and South, that it was wrong for people to support the Confederacy and to fight and die for it.

Well-intentioned, "right thinking" people equate anyone today who thinks that the South did the right thing by seceding from the Union as secretly approving of slavery. Indeed, such thinking has now reached the point where groups from both sides of the political spectrum, notably the NAACP and Southern Poverty Law Center on the left and the Cato Institute on the right, want to have the Confederate Battle Flag eradicated from public spaces. These people argue that the Confederate flag is offensive to African-Americans because it commemorates slavery.

In the standard account, the Civil War was an outcome of our Founding Fathers failure to address the institution of slavery in a republic that proclaimed in its Declaration of Independence that "all men are created equal." But was it really necessary to wage a four-year war to abolish slavery in the United States, one that ravaged half of the country and destroyed a generation of American men? Only the United States and Haiti freed their slaves by war.



America Not Alone in Slaveholding

Every other country in the New World that had slaves, such as Argentina, Bolivia, Brazil, Chile, Colombia, Cuba, Ecuador, Mexico, Peru, Uruguay, and Venezuela, freed them in the 19th century peacefully.

The war did enable Lincoln to "save" the Union, but only in a geographic sense. The country ceased being a Union, as it was originally conceived, of separate and sovereign States. Instead, America became a "nation" with a powerful federal government. Although the war freed four million slaves into poverty, it did not bring about a new birth of freedom, as Lincoln and historians such as James McPherson and Henry Jaffa say.

For the nation as a whole the war did just the opposite: It initiated a process of centralization of government that has substantially restricted liberty and freedom in America, as historians Charles Adams and Jeffrey Rogers Hummel have argued – Adams in his book, *When in the Course of Human Events: Arguing the Case for Southern Secession* (published in 2000); and Hummel in his book, *Emancipating Slaves, Enslaving Free Men* (1996).

Not a "Civil War"

The term Civil War is a misnomer. The South did not instigate a rebellion. Thirteen Southern States in 1860-61 simply chose to secede from the Union and go their own way, like the thirteen colonies did when they seceded from Britain. A more accurate name for themwar that took place between the northern and Southern American States is the War for Southern Independence. Mainstream historiography presents the victors' view, an account that focuses on the issue of slavery and downplays other considerations.

Up until the 19th century slavery in human societies was considered to be a normal state of affairs. The Old Testament of the Bible affirms that slaves are a form of property and that the children of a slave couple are the property of the slaves' owner (Exodus 21:4). Abraham and Jacob kept slaves, and the New Testament says nothing against slavery.

Slaves built the pyramids of Egypt, the Acropolis of Athens, and the coliseums in the Roman Empire. Africans exported 11,000,000 black slaves to the New World – 4,000,000 to Brazil, 3,600,000 to the British and French West Indies, and 2,500,000 to Spanish possessions in Central and South America. About 500,000 slaves, 5 per cent of the total number shipped to the New World, came to America. Today slavery still exists in some parts of Africa, notably in Sudan and Mauritania.

Britain Sets the Peaceful Abolition Example

Britain heralded the end of slavery, in the Western world at least, with its Bill of Abolition, passed in 1807. This Bill made the African slave trade (but not slaveholding) illegal. Later that year the United States adopted a similar bill, called the Act to Prohibit the Importation of Slaves, which prohibited bringing slaves into any port in the country, including into the southern slaveholding States.

Congress strengthened this prohibition in 1819 when it decreed the slave trade to be a form of piracy, punishable by death. In 1833, Britain enacted an Emancipation Law, ending slavery throughout the British Empire, and Parliament allocated twenty million pounds to buy slaves' freedom from their owners. The German philosopher Arthur Schopenhauer rightly described this action as one of the greatest acts of collective compassion in the history of humankind.

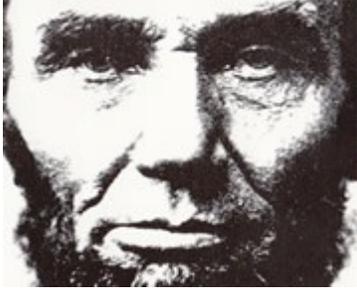
This happened peacefully and without any serious slave uprisings or attacks on their former owners, even in Jamaica where a population of 30,000 whites owned 250,000 slaves.

Confederate Constitution Forbids Slave Trade

The Constitution of the Confederate States of America prohibited the importation of slaves (Article I, Section 9). With no fugitive slave laws in neighboring states that would return fugitive slaves to their owners, the value of slaves as property drops owing to increased costs incurred to guard against their escape. With slaves having a place to escape to in the North and with the supply of new slaves restricted by its Constitution, slavery in the Confederate States would have ended without war.

A slave's decreasing property value, alone, would have soon made the institution unsustainable, irrespective of more moral and humanitarian considerations. The rallying call in the North at the beginning of the war was "preserve the Union," not "free the slaves." Although certainly a contentious political issue and detested by abolitionists, in 1861 slavery nevertheless was not a major public issue. Protestant Americans in the North were more concerned about the growing number of Catholic immigrants than they were about slavery. In his First Inaugural Address, given five weeks before the war began, Lincoln reassured slaveholders that he would continue to enforce the Fugitive Slave Act.

Lincoln's War Goes Badly



After 17 months of war things were not going well for the North, especially in its closely watched Eastern Theater.

In the five great battles fought there from July 1861 through September 17, 1862, the changing cast of Union generals failed to win a single victory. The Confederate army won three: First Bull Run (or First Manassas) on July 21, 1861; Seven Days – six major battles fought from June 25-July 1, 1862 during the Union army's Peninsular Campaign that, in sum, amounted to a strategic Confederate victory when McClellan withdrew his army from the peninsula; and Second Bull Run (or Second Manassas) on August 29-30, 1862.

Two battles were indecisive: Seven Pines (or Fair Oaks) on May 31-June 1, 1862, and Antietam (or Sharpsburg) on September 17, 1862. In the West, Grant took Fort Donelson on February 14, 1862 and captured 14,000 Confederate soldiers. But then he was caught by surprise in the battle of Shiloh (or Pittsburg Landing) on April 6-7, 1862 and lost 13,000 out of a total of 51,000 men that fought in this two-day battle.

Sickened by the carnage, people in the North did not appreciate at the time that this battle was a strategic victory for the North. Then came Antietam on September 17, the bloodiest day in the entire war; the Union army lost more than 12,000 of its 60,000 troops engaged in the battle.

Did saving the Union justify the slaughter of such a large number of young men? The Confederates posed no military threat to the North. Perhaps it would be better to let the Southern States go, along with their 4 million slaves. If it was going to win, the North needed a more compelling reason to continue the war than to preserve the Union. The North needed a cause for continuing the war, as Lincoln put the matter in his Second Inaugural Address, that was willed by God, where "the judgments of the Lord" determined the losses sustained and its outcome.

Lincoln: "Remain in the Union and Keep Your Slaves"

Five days after the Battle of Antietam, on September 22, 1862, Abraham Lincoln issued his Emancipation Proclamation. The Emancipation Proclamation was a "war measure," as Lincoln put it. Foreign correspondents covering the war recognized it as a brilliant propaganda coup. Emancipation would take place only in rebel States not under Union control, their State sovereignty in the matter of slavery arguably forfeited as a result of their having seceded from the Union. The president could not abolish slavery; if not done at the State level, abolition would require a constitutional amendment.

Slaveholders and their slaves in Missouri, Kentucky, Maryland, Delaware, Tennessee, and parts of Virginia and Louisiana occupied by Union troops were exempt from the edict. Slaves in the Confederacy would be "forever free" on January 1, 1863 – one hundred days after the Proclamation was issued – but only if a State remained in "rebellion" after that date. Rebel States that rejoined the Union and sent elected representatives to Congress before January 1, 1863 could keep their slaves. Such States would no longer be considered in rebellion and so their sovereignty regarding the peculiar institution would be restored.

As the London Spectator put it, in its October 11, 1862 issue: "The principle [of the Proclamation] is not that a human being cannot justly own another, but that he cannot own him unless he is loyal to the United States."

Lincoln: Emancipation and Deportation

Regarding slaves in States loyal to the government or occupied by Union troops, Lincoln proposed three constitutional amendments in his December 1862 State of the Union message to Congress. The first was that slaves not freed by the Emancipation Proclamation be freed gradually over a 37-year period, to be completed by January 1, 1900. The second provided compensation to owners for the loss of their slave property.

The third was that the government transport freed Blacks, at government expense, out of the country and relocate them in Latin America and Africa. Lincoln wrote that freed blacks need "new homes [to] be found for them, in congenial climes, and with people of their own blood and race." For Lincoln, emancipation and deportation were inseparably connected. Secretary of the Navy Gideon Wells wrote in his diary that Lincoln "thought it essential to provide an asylum for a race which he had emancipated, but which could never be recognized or admitted to be our equals."

As historian Leone Bennett Jr. puts it in his book *Forced Into Glory: Abraham Lincoln's White Dream* (2000), "It was an article of faith to him [Lincoln] that emancipation and deportation went together like firecrackers and July Fourth, and that you couldn't have one without the other."

Congress refused to consider Lincoln's proposals, which Horace Greeley in the *New York Tribune* labeled whales' tubs of "gradualism, compensation, [and] exportation." None of the Confederate States took the opportunity to rejoin the Union in the 100-day window offered and the war continued for another two years and four months. Eight months later the 13th Amendment was ratified, and slavery ended everywhere in the United States (without gradualism, compensation, or exportation).

Africans Unwanted in the North

Black and White Americans sustained racial and political wounds from the war and the subsequent Reconstruction that proved deep and long lasting. Northern abolitionists wanted Southern black slaves to be freed, but certainly did not want them to move north and live alongside them. Indiana and Illinois, in particular, had laws that barred African-Americans from settling. The military occupation and "Reconstruction" the South was forced to endure after the war also slowed healing of the wounds.



At a gathering of ex-Confederate soldiers shortly before he died in 1870, Robert E. Lee said, "If I had foreseen the use those people [Yankees] 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."

The North's Tariff War

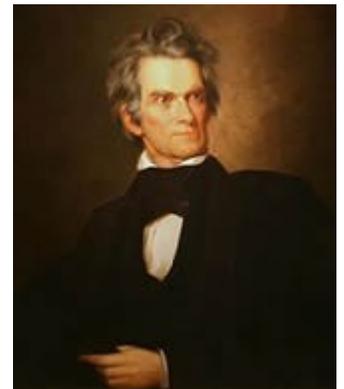
Why were business and political leaders in the North so intent on keeping the Southern States in the Union? It was, to paraphrase Charles Dickens, solely a fiscal matter. The principal source of tax revenue for the federal government before the Civil War was a tariff on imports. There was no income tax, except for one declared unconstitutional after its enactment during the Civil War. Tariffs imposed by the federal government not only accounted for most of the federal budget, they also raised the price of imported goods to a level where the less-efficient manufacturers of the northeast could be competitive.

The former Vice-President John C. Calhoun put it this way:

"The North had adopted a system of revenue and disbursements in which an undue proportion of the burden of taxation has been imposed upon the South, and an undue proportion of its proceeds appropriated to the North... the South, as the great exporting portion of the Union, has in reality paid vastly more than her due proportion of the revenue."

In March 1861, the *New York Evening Post* editorialized on this point:

"That either the revenue from duties must be collected in the ports of the rebel States, or the port must be closed to importations from abroad, is generally admitted. If neither of these things be done, our revenue laws are substantially repealed; the sources which supply our



treasury will be dried up; we shall have no money to carry on the government; the nation will become bankrupt before the next crop of corn is ripe. There will be nothing to furnish means of subsistence to the army; nothing to keep our navy afloat; nothing to pay the salaries of public officers; the present order of things must come to a dead stop."

Given the serious financial difficulties the Union would face if the Southern States were a separate republic on its border engaging in duty-free trade with Britain, the Post urged the Union to hold on to its custom houses in the Southern ports and have them continue to collect duty. The Post goes on to say that incoming ships to the "rebel States" that try to evade the North's custom houses should be considered as carrying contraband and be intercepted.

Observers in Britain looked beyond the rhetoric of "preserve the Union" and saw what was really at stake. Charles Dickens' views on the subject were typical:

"Union means so many millions a year lost to the South; secession means the loss of the same millions to the North. The love of money is the root of this, as of many other evils. The quarrel between the North and South is, as it stands, solely a fiscal quarrel."

The London press made this argument:

"The war between the North and the South is a tariff war. The war is further, not for any principle, does not touch the question of slavery, and in fact turns on the Northern lust for sovereignty."



The South fought the war for essentially the same reason that the American colonies fought the

Revolutionary War. The central grievance of the American colonies in the 18th century was the taxes imposed on them by Britain. Colonists particularly objected to the Stamp Act, which required them to purchase an official British stamp and place it on all documents in order for them to be valid. The colonists also objected to the import tariff that Britain placed on sugar and other goods (the Sugar Act).

After the enactment of what was called the "Tariff of Abomination" in 1828, promoted by Henry Clay, the tax on imports ranged between 20-30%. It rose further in March 1861 when Lincoln, at the start of his presidency, signed the Morrill Tariff into law. This tax was far more onerous than the one forced on the American colonies by Britain in the 18th century.



Usurping Congressional Authority

Lincoln coerced the South to fire the first shots when, against the initial advice of most of his cabinet, he dispatched ships carrying troops and munitions to resupply Fort Sumter, site of the customs house at Charleston. Charleston militia took the bait and bombarded the fort on April 12, 1861. After those first shots were fired the pro-Union press branded Southern secession an "armed rebellion" and called for Lincoln to suppress it. Congress was adjourned at the time and for the next three months, ignoring his constitutional duty to call this legislative branch of government back in session during a time

of emergency, Lincoln assumed dictatorial powers and did things, like raise an army, that only Congress is supposed to do.

He shut down newspapers that disagreed with his war policy, more than 300 of them. He ordered his military officers to lock up political opponents, thousands of them. Although the exact number is not known, Lincoln may well have arrested and imprisoned more than 20,000 political opponents, southern sympathizers, and people suspected of being disloyal to the Union, creating what one researcher has termed a 19th century "American gulag," a forerunner of the 20th century's political prison and labor camps in the former Soviet Union. Lincoln denied these nonviolent dissenters their right of free speech and suspended the privilege of Habeas Corpus, something only Congress in a time of war has the power to do.

Lincoln's soldiers arrested civilians, often arbitrarily, without any charges being filed; and, if held at all, military commissions conducted trials. He permitted Union troops to arrest the Mayor of Baltimore (then the third largest city in the Union), its Chief of Police and a Maryland congressman, along with 31 State legislators. When Supreme Court Chief Justice Roger Taney wrote an opinion that said these actions were unlawful and violated the Constitution, Lincoln ignored the ruling.

Error of Judgment

Lincoln called up an army of 75,000 men to invade the seven Southern States that had seceded and force them back into the Union. By unilaterally recruiting troops to invade these States, without first calling Congress into session to consider the matter and give its consent, Lincoln made an error in judgment that cost the lives of hundreds of thousands of Americans.

At the time, only seven States had seceded. But when Lincoln announced his intention to bring these States back into the Union by force, four additional States – Virginia, North Carolina, Tennessee, and Arkansas – seceded and joined the Confederacy.

Slavery was not the issue. The issue was the very nature of the American union. If the President of the United States intended to hold the Union together by force, they wanted out. When these four States seceded and joined the Confederacy rather than send troops to support Lincoln's unconstitutional actions, the Confederacy became much more viable and the war much more horrible.

Lincoln Continues Whig Policies

From the time Lincoln entered politics as a candidate for State legislature in 1832, he championed a political agenda known as the "American System." First advocated by his idol and mentor, Henry Clay, it was a three-part program of protective tariffs, internal improvements, and centralized banking. This program "tied economic development to strong centralized national authority," as Robert Johannsen puts it in *Lincoln, the South, And Slavery*. Lincoln believed that import tariffs were necessary, at the expense of consumers. He believed that American industries needed to be shielded from foreign competition and cheap imported goods. The "internal improvements" he advocated were simply subsidies for industry, i.e., corporate welfare. Abraham Lincoln was the first president to give us centralized banking, with paper money not backed by gold.

A More Perfect Union Created by the South

The Constitution of the Confederate States of America forbid protectionist tariffs, outlawed government subsidies to private businesses, and made congressional appropriations subject to approval by a two-thirds majority vote. It enjoined Congress from initiating constitutional amendments, leaving that power to the constituent states; and limited its president to a single six-year term. When the South lost, instead of a Jeffersonian republic of free trade and limited constitutional government, the stage was set for the United States to become an American Empire ruled by a central authority. In starting his war against the Confederate States, Lincoln was not seeking the "preservation of the Union" in its traditional sense. He sought the preservation of the Northern economy by means of transforming the federal government into a centralized welfare-warfare-police state.

Paroled from the prison camp at Johnson's Island, Ohio shortly before the end of the war, my grandparent Louis Hicks walked, barefoot, back to North Carolina to his home named "Liberty Hall" in the town of Faison. But instead of enjoying a new birth of freedom, he and his family, along with other people in the South, had to endure a twelve-year military occupation and an oppressive Reconstruction instituted by radical Republicans.

Reflecting on the War for Southern Independence let us hope that the Confederate Battle Flag that Louis Thomas Hicks' North Carolina regiment carried with it into battle at Gettysburg, with the cross of Scotland's patron saint emblazoned on it, will come to be viewed in the 21st century, not as an badge of slavery, which it is not, but as a symbol of opposition to centralized government power and tyranny."

End

Notes

The Confederate Battle Flag has 13 white stars superimposed on a blue Cross of St. Andrew, centered on a red backdrop. Each star represents a State that seceded from the Union, which includes Kentucky and Missouri, the last two states to be admitted into the Confederacy in late 1861. Throughout the war, however, they remained largely under Union control. St. Andrew was the younger brother of St. Peter and is the patron saint of Scotland.



The population of the United States in 1860 was 31,101,000, of which 21,244,000 lived in the North and 10,957,000 in the Confederacy. In the Confederate States 5,447,000 of these people were white, 133,000 free black, and 3,951,000 were slaves. There were 320,000 deaths in Union forces, 3.2 percent of the total male population; and 300,000 deaths in the Confederate forces, 9.7 percent of the (white) male population. This death rate, with the current population of the United States 284,050,000, would be equivalent to 6.5 million men being killed today. Most of those killed were teenagers and men in their 20s.

In his First Inaugural Address, for United States Lincoln uses the term Union. In his Gettysburg Address, however, instead of Union he uses the word nation, which implies a closer association of States under centralized control, as opposed to a looser association connoted by the word Union, of separate and sovereign States. Likewise, in his Second Inaugural Address Lincoln only uses the word Union when referring to the country as it was when he gave his First Inaugural Address four years earlier, before the war began; he uses the word nation for the country

it had become in 1865. In these two later speeches he says that the war was fought to preserve the "nation," that the "nation" shall have a new birth of freedom, and that we must bind up the "nation's wounds."

In a civil war the warring sides battle for control of the central government. The term "civil war" was coined in England in the 17th century to identify the war fought between supporters of Charles I and the Parliamentarians led by Oliver Cromwell for control of the government. The South had no designs on the federal government of the North, headquartered in Washington, D. C. It did not want to run that government. The breakaway Southern States asserted their independence, like the American colonies did from Britain eighty-five years before, formed their own Confederate States of America and placed their seat of government in Richmond, Virginia.

The American Republic was founded on the concept that all men are created equal, with inalienable rights to life, liberty and property. Black slaves, being sentient human beings, should therefore be as equally free and independent, with equality under the law, as White human beings; but, as slaves, they were also someone's property and subject to the due process of law in that regard. Federalist Paper No. 54 addresses the problem of counting slaves in the population with regard to legislative representation, concluding that slaves are divested as "two-fifths of the MAN" and three-fifths as capital, or property.

After the war Robert E. Lee also wrote, "The best men in the South have long desired to do away with the institution [of slavery], and were quite willing to see it abolished. But with them in relation to this subject is a serious question today. Unless some humane course, based on wisdom and Christian principles, is adopted, you do them great injustice in setting them free." (Thomas Nelson Page, Robert E. Lee: Man and Soldier [New York, 1911], page 38.) Lee did not own slaves (he freed his in the 1850s), nor did a number of his most trusted lieutenants, including generals A. P. Hill, Thomas J. "Stonewall" Jackson, J. E. Johnston, and J. E. B. Stuart.

The source references for these quotes can be found in Charles Adams' book When in the Course of Human Events: Arguing the Case for Southern Secession.

Colonists also objected to the search and seizure of their property without a specific warrant, and to being denied the right of trial by jury, which the British instituted to help them more easily catch and imprison smugglers who avoided paying taxes on imported goods.

The report of the History Committee below expressed concern that “tens of thousands of boys and girls are growing up into manhood and womanhood throughout the South, with improper ideas concerning the struggle between the States; and with distorted conceptions concerning the causes” of the war. They sought remedies for this deplorable state of affairs.

Bernhard Thuersam, Chairman

North Carolina War Between the States Sesquicentennial Commission

"Unsurpassed Valor, Courage and Devotion to Liberty"

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Report of the History Committee, United Sons of Confederate Veterans, July 1900:

“We have asked each member of our committee to urge upon each camp in his State the importance of gathering reliable data for the use of the future historian. This is a sacred duty that we owe to the living and to the dead and to those who are yet unborn. The establishment of truth is never wrong.

When we realize, as all of us must, that from the gloom of overwhelming defeat at the hands of superior numbers a righteous cause arises and appeals to posterity to render the verdict in accordance with the truth, loyalty to the memories of our dead, patriotism, and self-respect all urge us to go forward in our work till we are amply repaid for all of our labors by a glorious consummation of our undertaking.

Your committee has made an earnest effort to ascertain what United States histories are used in the schools of this republic. We have, so far, not found a single Southern history north of the Ohio and Potomac Rivers.

In the South thousands of schools use Northern histories. We do not condemn any work solely on the ground that it is a Northern publication . . . What we desire placed in the hands of the millions of American youth is a work that metes out exact justice to both sections of our great country; a work that tells the truth, and nothing but the truth.

Below, we give an extract from an article recently written by a man of Northern birth, Northern education, and Northern principles. The subject that he discusses is “Unfair School Histories.” In speaking of some recent Southern publications, he objects to them because they glorify the South rather than the whole Union. He says:

“It cannot be supposed that such histories will have a permanent place in any school of our land, but why are they adopted in preference to those hitherto in use? Because the books of Northern authorship exhibit an offensive and unfair sectional bias. Northerners may not see it, but it is there. Our school histories seem to need revision.

Do our [Northern] textbooks impress the fact that slavery existed in many of the northern States also in the early years of the century? That it was New England votes, combined with those of the extreme South, that prolonged the slave trade twenty years, against the protest of the middle South? Do our school children realize that secession was boldly and widely advocated in New England in 1814?

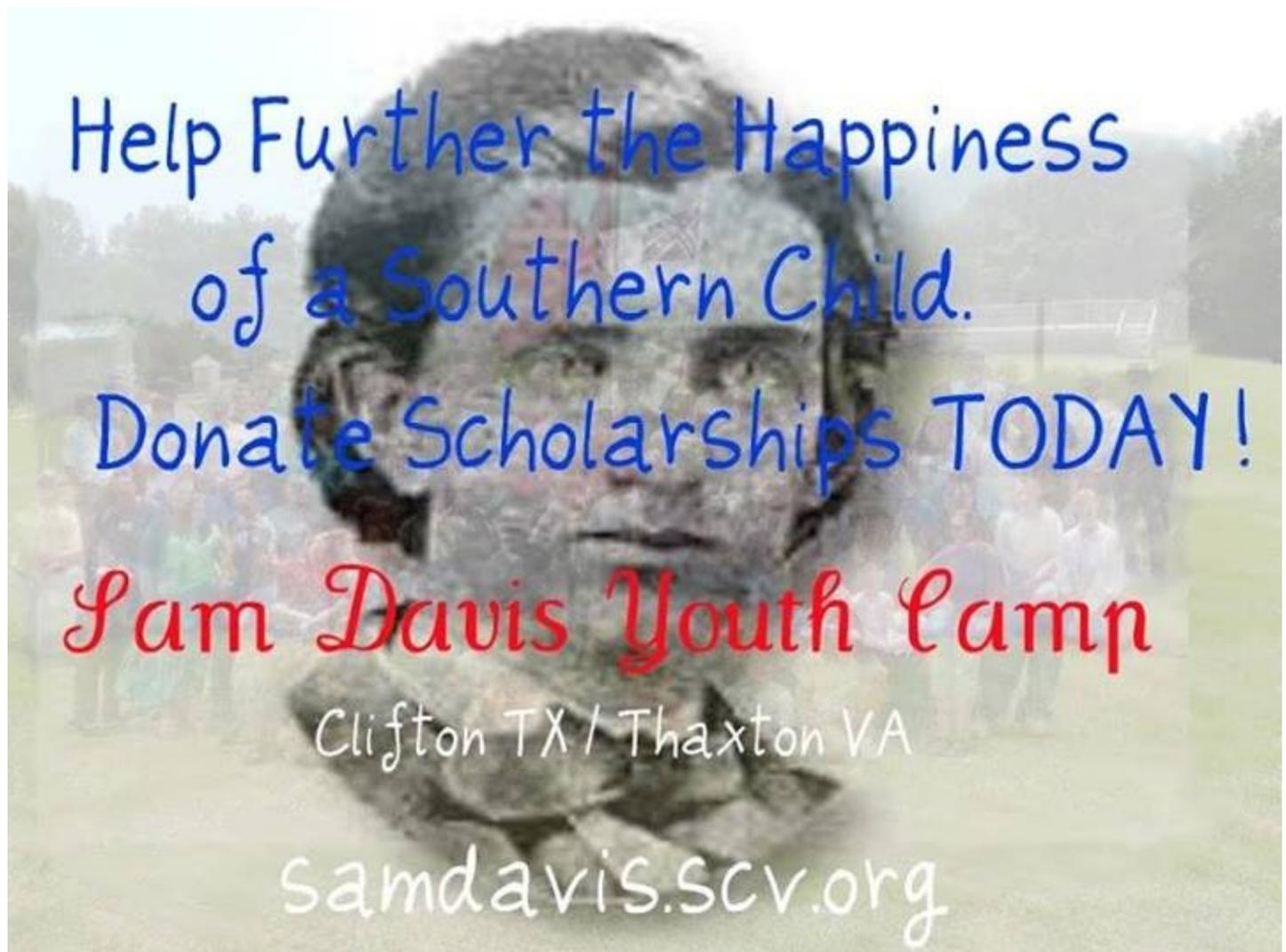
Do they think of the Southern leaders as high-minded, noble, and devout men, who fought with consummate bravery? Are we clearly taught that many of those leaders were in favor of the gradual abolition of slavery? That the questions involved were open to honest differences of opinion? That financial considerations unconsciously biased the views of both North and South on slavery?

The truest history, as well as the most patriotic, is that which gives great emphasis to the heroism and honesty, the manliness and Christian character, of the combatants on both sides. No history is worth a place in our schools that is not written in this spirit. [A recent Grand Army of the Republic resolution] is altogether praiseworthy [and] recommends that school histories use some designation like the "War Between the States," instead of the "War of the Rebellion," thus avoiding a needless irritation of Southern feeling."

We therefore recommend that there be a committee of three in each State to work in conjunction with similar committees from the Veterans and Daughters of the Confederacy. Let each committee find out what histories are used in the different counties; find out their inaccuracies, and point them out to the various county boards of education and to the people generally.

Patriots everywhere recognize the fact that the continued denunciation and misrepresentation of any part of a common people is a danger to all, and an infamy to all. Let the histories that our children study revere the truth, and we shall be satisfied. Let them record that . . . the South stood on lines of self-defense in battle and in doctrine . . . that the South fought honestly and fearlessly, and that when its banner was furled upon its folds not a stain was there to mar its beauty."

(United Sons of Confederate Veterans, Report of the History Committee, Confederate Veteran, January 1900, pp. 18-20)



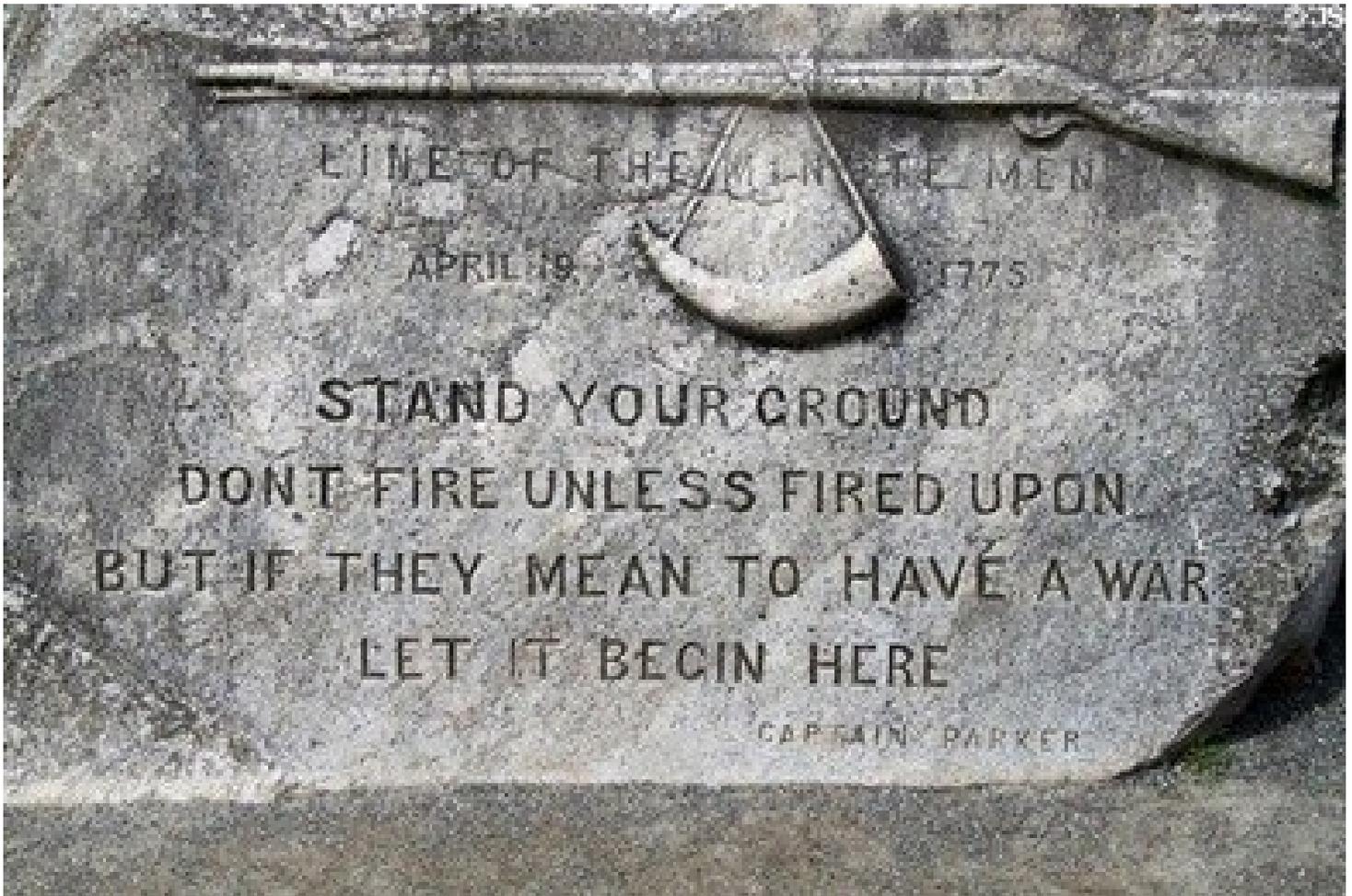
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THE PRINCIPLE FOR WHICH OUR SOUTHERNERS SECEDED FROM THE UNITED STATES OF AMERICA

by: Joan Hough

07/18/2014



“The principle for which we contend is bound to reassert its self, though it may be at another time and in another form.” (President Jefferson Davis)

“We were not rebels; we did not fight to perpetuate human slavery, but for our rights and privileges under a government established over us by our fathers in defense of our homes.” (Colonel Richard Henry Lee)

Southerners should know that knowledge of our past (its true history) is a prerequisite for the continuation of all we love in our civilization. In order to understand why our ancestors seceded from the United States, some knowledge of the way our nation’s government was designed and why it was so designed is an absolute necessity.

Most of us are well aware that the teaching and learning of true American history in our schools has become a “no no,” while the teaching of Southern history is now a most adamant “no!”

It is obvious that ignorance of Southern and national historical truth has become the rule rather than the exception. How can this be?

The answer is: somebody has long insisted that we give up our love for our South and accept the lies taught by the War’s victors and become generic Americans –ordinary, basic “Yankee” Americans of the type the New England Yankees tried to make us into during Reconstruction. Actually a “new world order dream” was energized into a concentrated effort to generate such “creatures” as Southerners transformed into generic Americans.

Now the dream has grown from the “convert them all into generic Americans” to “convert them all –those in the South and those in north—into generic global citizens.”

When thinking about this converting business—remember that for a long time our enemies have worked to make us forget we are Southerners—to make us forget that Texans are Texans and Louisianans, Louisianans, Georgians, Georgians—etc. but most important of all—forget that we are all Southerners—the only people who get a thrill when they hear Dixie played and shed a tear when Saint Andrew’s cross appears with bright stars on a piece of silk—and especially, when it is waved in the hands of an American soldier or Marine at war in a far away land.

Our enemies want to erase everything that makes us special—they would make us into a bunch of very ordinary, standard Americans- colorless, expressionless, obedient to government and boring.

The “global” dream was first formally expressed in writing in 1848 and brought to America in 1849 by thousands of men escaping punishment in Europe for their participation in a failed Socialist Revolution. (Al Benson, Jr. and Walter Donald Kennedy, *Lincoln’s Marxists*, and John Avery Emison, *Lincoln Uber Alles: Dictatorship Comes to America*.)

That European Revolution is rightly titled a “Socialist” rebellion. After their defeat in Europe, the participants restarted their rebellion on American soil in the form of “The Civil War,” brazenly calling it a continuation of the European Socialist Revolution.”

<http://shnv.blogspot.com/2011/07/48ers.html>

But there is not sufficient space to elucidate their tale here and now. Suffice it to say that the north’s leaders involved in the “GLOBAL MOVEMENT” knew their desire for world control could never be fulfilled unless the United States government was changed from a REPUBLIC into a Democracy. The 1848ers were well aware that in order for this to happen it was an absolute necessity to eliminate the national influence of the South’s men of intellect. This had to happen because the Southerners viewed Democracy precisely as did the nation’s founding

fathers--as an anathema.

To understand why Democracy as a type of government was viewed by the founders as horrifically objectionable, read *The Law*, a skinny little book authored in 1850 by one of the world's renowned thinkers, Frederic Bastiat.

Because of our indoctrination, most of us now believe the United States was designed to be a Democracy. **WRONG!** The word "Democracy does not appear in a single one of the nation's founding documents. It does not appear in The Declaration of Independence, the Articles of Confederation preceding the Constitution, or in The United States Constitution—nor does it appear in a single, original state constitution for each state went into the Union as an individual, sovereign nation giving only limited rights to that Union., maintaining the vast majority of the rights as their own—and each acknowledging God's existence and influence. There is an important reason for the deliberate avoidance of the word "Democracy."

The founding fathers had studied all the governments of the world; they understood and loathed Democracy. They knew that as a form of government Democracy inevitably becomes Mobocracy and inevitably leads to a form of horrendous control of once free people by an oligarchy or dictatorship. The level of control rivals that of any King's. The rulers in a Democracy, once it reaches its energized form, have the same Kingly degree of power and are able to say "Off with his head" and off falls a head, courtesy of some underling with a cleaver or a drone.

Communists however believe that Democracy IS Communism—or at least is its beginning.

In a Democracy habeas corpus, the mainspring in a Republic form of government, soon fails to exist. Abe Lincoln, in Kingly fashion, eliminated Habeas corpus in the United States during his term of office when he arrested thousands upon thousands of northern Democrats (the Copperheads) and imprisoned them without trial.

Habeas Corpus: Latin, You have the body--a writ (court order) commanding an individual or a government official who has restrained another to produce that prisoner at a certain time and place so that the court can determine the legality of custody and decide whether to order the prisoner's release. It may be issued for other reasons, but usually it is a response to imprisonment without a trial by jury. Following the execution of Lincoln (John Chandler Griffin, Abraham Lincoln's Execution) his policies were continued by his Republican government's imprisonment of Jefferson Davis for two years without trial.

The ignoring of this Constitutional right became widespread in the north when "Copperheads" (Northern Democrats supporting the Constitutional right of American states to secede) were arrested in the many thousands and imprisoned without trials. Often, the U.S. government took them away in the still of the night, leaving their families without the knowledge of why – and without even the location where the head of the family would be imprisoned. (Henry Clay Dean, *Crimes of the Civil War and Curse of the Funding System*)

The Republicans in the 1800s whose members contained some quite brilliant, highly educated, affluent Europeans, decided that:

1. **Southerners could not be allowed to influence northerners.**
2. **Southerners could not be allowed to use their intellect and keep their property and possess wealth because influence accompanied these three things.**
3. **Southerners had to be killed, shut up, or somehow caused to lose all their credibility.**
4. **Any action was justified in order to prevent Southerners from continuing to advocate the tenets of the Republic set forth by Washington and Jefferson.**

"It ought to be the very first object of our pursuits to have nothing to do with the European interests and politics. Let them be free or slaves at will, navigators or agriculturists, swallowed into one government or divided into a thousand . . . " Thomas Jefferson

The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop...George Washington

The Republicans were determined that the Constitution had to be either eliminated or reinterpreted—with the latter more desirable because it would be less troublesome to mislead the citizens of the north concerning the interpretation,. Many of the northerners were illiterate, many of them could not read English, and all of them were naïve about the original form of the U.S. government—both its history and its form.

Republicans, however, recognized that Southerners were the flies in the ointment that was to be used as their means of “take over control” of the United States—that Southerners were men who would never sit quietly by and allow anything bad done to “their” Constitution.

The Republican leaders judged the South correctly. Because Southerners had not been merely lackadaisical participants in the American Revolution, because their states had sent representatives to the Constitutional Convention and then their State Legislatures, in the name of the people in the state, had ratified the Constitution, Southerners felt the U.S. Constitution was their creation and a precious testament of American freedom. This, the Southern attitude, Republicans saw as prohibiting any future hope for the surrendering of national sovereignty and the acceptance by Americans of a future NEW WORLD ORDER in which all nations surrendered their sovereignty.

Southerners' influence had to be neutralized; an all-powerful central government managed entirely by Republicans, must control the United States. The new party of Republicans was dedicated to that cause—even if it took numerous generations for it to be attained.

And that was precisely what the War of 1861-1865 was all about.

Lincoln, as a U.S. Representative and then as a U.S. President (see his inaugural speech) was behind the first 13th Amendment— a Constitutional Amendment (passed by Congress) which offered to the South the legal right to forever slave holding if the South would pay the tariffs and shut the mouths of its leaders. The slave-holding right was already in the U.S. Constitution and had been from the beginning. The first 13th Amendment only sought to confirm that right forever, despite the fact that “in perpetuity” is impossible for anyone to guarantee.

Today's historians conveniently forget that New Englanders not only were the ones who brought the slaves to American, but for two hundred years northerners had slaves laboring in private homes and mistreated them in a manner never tolerated in the South,.Thousands of enslaved people who lived in the north remain in the shadows “ (Farrow, Lang and Frank, *Complicity: How the North Promoted, Prolonged and Profited from Slavery, pp. 61-62*.)

Lincoln reiterated the forever slavery deal again in his FIRST Inaugural speech. All the South had to do to stop the war was to pay the tariff and it could have held slaves till Hell froze over— or at least so said LINCOLN AND HIS CONGRESS. Had the war been about slavery, there would have been no “War Between the States,” War simply would not have occurred if slavery was the real cause of the war—the cause was much, much more broader than slavery. Slavery, viewed, as the cause is the much later results of Yankee propaganda designed to white wash the sins of the Republican -invaders.

The U.S. Congress passed the forever slave holding Law, The Corwin Amendment, and sent it to the states for ratification. It was signed by several northern states including Lincoln's Illinois. Virginia may have signed it, also, but the other Southern states refused to sign the Slavery Amendment because slavery was NOT the reason for their secession—and not the reason they defended themselves when invaded by the north. That amendment is still on the books and, one would assume, open for ratification.

It has been laughingly remarked that maybe we should sign it now and be amused by the frenetic reactions.

<http://www.deovindice.org/the-sentry-blog.html>

The Spiritual War between North and South

By R R Breaker

Many a historian has written a book about the actual *physical battles* of the Civil War in which they have theorized the political, cultural, and ideological reasons for that dreaded conflict. But very few, if any, have ever pointed out the *spiritual battle* which lead to that confrontation. But without understanding the spiritual aspect of what lead to that bloody hostility, one can never truly understand what that national political feud was all about.

The truth is the North and the South had to very different religions and two different methods of interpreting the scriptures. Even Abe Lincoln asked, "*How could such a travesty ensue when both sides read the same Bible?*" (I paraphrase, so this is not a direct quote). The answer is that they did not read it the same way. The South took a literal interpretation of the Scriptures, while the North "spiritualized" the Bible, and believed it was metaphorical, not literal. This eventually lead to division not only in the *country*, but first in the *Churches* within the nation itself.

The North had a majority of Churches which were either *Universalist, Unitarian, or Catholic*. The Southern majority of Churches were either *Baptist, Methodist, Presbyterian, or Episcopalian*.

To understand the views of the Northerners vs. the Southerners, one must understand the teachings of these various sects. For it was quite often the *Ministers* on both sides which preached either against or in favor of *slavery, state's rights, and secession*.

Preachers on either side were fervent in their preaching, and passionate about what they believed. Even to the point of becoming rabid, indignant, and even willing to fight and die for their cause. And both sides truly believed God was on their side. But which side was right?

The answer is easy to find by looking at their doctrine and their fruit. Unitarians believed that Jesus was not God. (Clearly an anti-biblical teaching). They further believed that man was inherently *good* and not *evil*, and thus had no reason for a Saviour. They finally taught then when a man did sin, that self-sacrifice and good works were the only way to appease the wrath of God, and secure pardon of their sins. Catholics also taught this doctrine of "working one's way to heaven." Finally, Universalists believed in *the unifying nature* of their cause, and desired others to join their ranks for the purpose of championing a cause in which people could rally together. They believed in preaching "issues" to support, rather than preaching doctrine from the Bible.

These three main Northern religions worked together in harmony to form radical groups of anti-slavery minions who eventually called themselves "Abolitionists." However, they not only didn't believe in Jesus Christ as their Savior, they further refused to accept and follow his teachings. They were, therefore, not truly Christians, accepting only the term *Christian* while denying the *person* who started Christianity.

The focus, then, of these radical religionists was on building an earthly kingdom, rather than focusing on the eternal destiny of man's soul. And because of this, many of them turned towards *politics*, rather than the *preaching of the Gospel*. And many of them turned towards *physical means* to right what they viewed as a great wrong in the eyes of God--Slavery!

Yet, their methods proved they were not Christians. One of their biggest supporters, John Brown, was a "Minister." (I use the term lightly, as a true minister would never be a *murderer* as he was). Yet he used physical force and even death to forward his kingdom, something Jesus would never condone! The well-known saying eloquently portrays such religious zealots, when it states: "*Kingdom builders are bloody killers!*"

Contrast this with the Southern people and their religious and doctrinal views, many of which were either Baptist, Methodist, Presbyterian, or Episcopalian. Although these denominations differ greatly, they all had one thing in common. They believed all men were Sinners who were inherently evil, and they needed a Saviour to forgive them their sins, as they could not save themselves. And although some of them had been snared into unbelief by the teachings of German Rationalism, the majority of them and their ministers believed in a literal reading and teachings of scripture. They further believed in the deity of Jesus Christ, and viewed Northern religious instruction to the contrary as not only apostate and dangerous but outright blasphemous and satanic in origin. Thus, they viewed the North as a great breeding ground for Satan's ever-increasing kingdom of evil, deception, mistrust, and even hatred and hostility.

Southern Ministers viewed slavery as not only acceptable, but Biblical. And they had verses to prove it. Some would run to Leviticus 25:44-46, which states:

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. 45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. 46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

But these verses spoke to Israel, and did not apply to them. Thus, others read the words of the Apostle Paul (that do apply to CHRISTIANS in the Church age), dogmatically stressing the LITERAL application of that passage to them, their servants, and to the Northerners who had no business trying to tell them how to live their lives. From 1 Timothy 6:1-5 we read:

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Taking this passage literally, most Southerners believed that the abolitionists were "blasphemers," and "apostates" preaching a doctrine contrary to the scriptures, and were "perverse" and "corrupt" and "evil" in their attempts at causing "strife." Thus, to a Southerner, a war against slavery was a war against God himself and what he taught in the scriptures.

Although God didn't institute slavery, it cannot be denied that he did allow it and wrote verses in the Bible of how Christian masters should treat their slaves. (Ephesians 6:5 and Colossians 4:1 are other examples of Biblical passages addressed to slaves and their masters).

Northerners, therefore, turned their attention from the scriptures towards tales of "mistreatment" by Slave owners against their slaves and tried to demonize Southerners, claiming they were all evil men who beat and whipped their slaves and raped their women servants on a regular basis. But as Christian gentlemen the majority of Southerners never practiced such horrible atrocities. Many even went to Church with their slaves and treated them with honor and respect. And even though some atrocities did happen by bad Slave owners (who most of the time weren't even Christians themselves), they were very few and far between. And they were often dealt with by the law and/or Christian Ministers who preached against such conduct.

Yet the North succeeded in their propagand and demonization of the South, and books like "Uncle Tom's Cabin" fueled the fires of outrage in the North.

Satan loved the division he had spawned with the liberal mindset in the North and their hatred toward Southern Bible-believing and Bible-practicing Christians. And he continued to preach *hate* toward the Southern people, stereotyping them, and lumping them all into the same basket as inhumane mongrels who abused their fellow human beings.

Because of such constant belittlement and disdain from the North toward the South, many Southerners sought succession, yearning to be free from those who lived only to deride, slander, and attack their character, beliefs, and culture. But the North would not let up. Believing they were righteous and the South was evil, Northern politicians began to justify their *hatred* and *disdain* against the South. This eventually led to their unanimous belief that God himself had called them to *punish* the South for what they viewed as wrong doing. And far before an army was called *physically* for that intended purpose, the Northern Politicians sought to debilitate the South *economically*. For this end they instituted the Morrill Tariff, which was nothing more than a TAX upon the South of up to 47% of their revenue.

Outraged, by such an action, Southerners despised the Yankees in the North even more, and rightfully so, for not even a generation before, they had fought a War for Independence over that very same issue. That is what gave birth to the United States. It was all because of a nationwide contempt towards "*Taxation without Representation.*"

Eventually, the South seceded from the Union, and it was mostly because Abraham Lincoln said if elected his priority in office would be to COLLECT the Morrill Tariff from the South. And that's exactly what he tried to do when he sent Federal ships to Fort Sumter in Charleston harbor. These ships were full of not only soldiers but Federal Tax Collectors who were to collect the Morrill Tariff with the help of the soldiers. (What? You never heard this story? Could it be because the radical abolitionists rewrote history?)

We all know what happened. War ensued. But what the war was about depends upon what you know, (or better stated what you've been taught) about history. If you believe the modern teaching, then you believe the war was started by the South when they fired upon Ft. Sumter. But if you look at it from the viewpoint of a Southerner, you see it for what it really was -- A second War of Independence.

Some call it to this very day by the deceptive term of the "Civil War." But it was anything but *civil*. In fact, it was atrocious! It was not about slavery, even though that played a key in justifying the war in Northern propaganda. Nay, it was rather about Southerners being left alone and being free from Northern taxation, Northern religious hatred, and Federal occupation. In short, the best way to label that war would be to call it what it really was -- A War of Northern Aggression.

But way before it was a *physical* war, it was a *spiritual* battle. The North began their *crusade* against Southern Christians and Southern Biblical doctrines many years before by attacking the deity of Christ, man's need for a Saviour, the Biblical mandates of God towards slaves and their masters, and much more.

Oh how Satan must have savoured the widespread *hatred* he instilled in Northern hearts and gloried in the savage *bloodshed* it produced as the ground was littered with the dead bodies of Christian soldiers from each side! (And yes, there were some true Christians in the North. And they fought without malice, rather only doing what they felt was their duty in the Northern Army).

But the joke was on the Devil, for during the Civil War something happened, that is very seldom mentioned to this very day. During the *physical* skirmish and amidst the ghastly slaughter and bloodshed, God upon his throne in heaven smiled as a *spiritual* fight took place in the hearts of men. And during the Civil War (better called the "Un-Civil War") in which the depravity of man was unleashed on a tremendous scale, God, the Holy Spirit, went forth convicting the souls of men with a mighty power. For during that war there was probably the greatest revival the United States has ever known, greater than even the first and second "Great Awakening" in the 1700's. And during that conflict the Gospel of Jesus Christ was preached everywhere by godly ministers, Honorable Generals, lowly privates, and even starving slaves. Spiritual campaigns and revivals broke out in towns, cities, villages, and even within the armies themselves on both sides. Men like D.L. Moody preached with such a furor that men cried and accepted Jesus as their Saviour by the thousands. The Gospel drenched the land deeper than the stain of the blood of the fallen. There are countless stories of men laying bleeding and dying on the battlefield, where one soldier begins singing "Amazing Grace" and then soldiers on both sides joined in. Witnesses tell us the singing of hymns were so loud by dying soldiers that it sounded like an angelic host of heaven had descended upon the earth.

It was the Christianity of the SOUTH which spread abroad and blessed the hearts of men, pointing them to Christ crucified, and not the religion of the North which sought only destruction, ruin, devastation, recompense, and chastisement.

Even to this very day the fruit of Southern Christianity is known world-wide, and has been given a term which endures to this very day -- "Southern Hospitality."

Yes, even though the battle was won by the North *politically*. And they are remembered as the *physical* Victors, the truth is a *spiritual* battle brewed for the souls of men, and many were turned to the grace and knowledge of God's wonderful salvation during such a terrible and dismal time.

Only heaven will reveal how many people came to Jesus during that dreadful and appalling awful conflict. But the war did not end there. After the *forced re-union* of the Southern states with the North, the Gospel was carried up into the land of the "apostate yankees" by countless soldiers, and even many chaplains and ministers who journeyed there after the war. They preached the Gospel message in the army of the Lord using the *sword* of the scripture with as much courage and determination as they fought with a *rifle* in their respective national armies. They were true soldiers of the cross!

Not only that, many went westward with the Gospel, preaching to Sinners in saloons, ranches, mining towns, cattle prairies, coastal towns, and schools. And their ranks swelled by leaps and bounds, as the true Gospel of Jesus Christ spread throughout the country, emboldened by the great revivals of the Civil War, and more people converted to true Christianity.

Today seldom is heard of a "universalist" or a "unitarian." But the entire country has heard of the words: Baptist, Methodist, Episcopalian, and Presbyterian. These denominations have endured to this very day, while the hateful Northern religions have proven themselves spiritually fruitless. (*Note: Many of these denominations today are now in complete apostasy. Truly we are in the last days as the Bible prophesied. But the fact that they still exist prove that after that great and awful Federal war against the South, God himself fought and won a spiritual battle and his truth prevailed and covered the country from sea to shining sea).

Let us therefore always remember the cost of War. Many died, and sadly many went to Hell because they were unsaved. But thankfully amidst a horrible, bloody, and ghastly war, a spiritual seed was planted in the hearts of men and even in the entire country. Those saved went to a much better place, and are there today. Many of their descendants preached to others of the same hope they had in Jesus. And the Gospel spread to every corner of the nation.

Many today remember only the *PHYSICAL* War of 1861-1865. I hope this small article will help to illustrate the *SPIRITUAL* battle that took place at the same time. It was not to build a kingdom on earth, rather to fill a kingdom in heaven with the souls of men.

<http://confederatebaptist.blogspot.com/2013/03/the-spiritual-war-between-north-and.html>



**ELIZABETH AVERY
MERIWETHER**

"Throughout the Northern States eminent and eager advocates of adhesion to the new Confederacy were well and widely heeded. It was understood that Governor Seymour, of New York, Judge Woodward, F. W. Hughes, of Pennsylvania, Price of New Jersey, all distinguished men, were among those who favored adherence to the South.

Not until after Lincoln and Seward held in their grip all the machinery of Government, and felt certain they could carry out their purpose of conquering the South, did the Republican party begin to use the words: Rebel! Rebellion! Traitor! Treason!

The great numbers of the North's people who opposed the war suddenly became traitors; any and every word of opposition became treason; arbitrary arrests and imprisonments began, and a pall of blackest despotism spread over the land. Greeley's Tribune, April 15, 1861, had this: 'The day before Sumter was surrendered two-thirds of the newspapers in the North opposed coercion in any shape or form, and sympathized with the South. These papers were the South's allies and champions. Three-fifths of the entire American people sympathized with the South. Over 200,000 voters opposed coercion, and believed the South had the right to secede.'

Think of this, men of America! Think how easy it is for an American President elected to serve and carry out the will of the people; how easy it is to make himself the master of the people, and force them to do his will, contrary to their own."

Elizabeth Avery Meriwether (Pseudonym, George Edmonds), Facts and Falsehoods Concerning the War on the South, 1861-1865 (Memphis: A. R. Taylor & Company, 1904), 180-181.



William Lea

This is one young man whom the miscreants at Ole Miss seek to dishonor. Your God is watching you Mr. "Missionary"...

"...on August 18th and 19th the University Greys suffered these casualties:

Wounded: Robert S Adams, William D Alley, W. F DeGraffenreid

Killed: Willis Monroe Lea

We have the following letter from Miss Lea's collection about his death:

My Dear Cousin Nat,

...May God strengthen and support you while you read and enable you to say, "It is the LORD, let Him do what seemeth Him good...On Saturday, September 24th, we received a telegram...written from Staunton...of the fall of your dear brother Willis-who in terrible clash of arms near Winchester on the 19th received a mortal wound, the ball entering the brain and causing almost instant death....we learned all the particulars-Willis was in command of his company and at the moment he received his death wound was cheering on his men in a desperate charge.

...Only the night before... conversation turned on the fate of those present in the coming battles Willis expressed his willingness to die...saying "Cousin John...I could ascend the scaffold with unfaltering step if my execution could free my bleeding country." ...one is almost tempted to doubt God's goodness and mercy when such bereavements come but we should remember that God says, 'What I do thou knowest not now'. Willis was a soldier of the cross, having on the whole armor of God. He has finished his course and now wears a crown of rejoicing....God's ways are not our ways..."

THE UNIVERSITY GREYS

Maude Morrow Brown

1940

Photo-Graduation picture Class of 1861 Ole Miss

William (Willis) Lea

Why the South Seceded

By Karen Stokes on Aug 5, 2014



Writing in 1913, historian Nathaniel Wright Stephenson explained the political situation in America thus: “It is almost impossible to-day to realize the state of the country in the year 1860. The bad feeling between the two sections, all came to a head, and burst into fury, over the episode of John Brown.”

In *The Declaration of the Immediate Causes* issued by the South Carolina Secession Convention in December 1860, one of the grievances put forth was the activity of Northern abolitionist organizations which “sent emissaries, books and pictures” into the South intended to incite the slaves to a violent uprising. Southerners well remembered a slave revolt in Virginia in 1831 in which fifty-seven white persons, many of them women and children, were massacred by slaves led by Nat Turner. A raid in Virginia in 1859 led by the abolitionist John Brown made Southerners even more anxious about their safety in the Union. Brown planned to capture weapons at an armory at Harper’s Ferry and to lead an armed slave rebellion, and it was soon revealed that his murderous raid had been funded by six wealthy abolitionists in the North. Newspaper reports described Brown’s maps of Southern states, including South Carolina, which were ominously marked to suggest the locations of more plotted uprisings.

Southerners were also alarmed by the phenomenon of the “Wide Awakes,” a paramilitary organization of young men that formed in the North in the late 1850s and became closely affiliated with the Republican Party and the presidential election of 1860. The Wide Awakes wore uniforms, marched in the streets of Northern cities with torches, and drilled as if preparing for military action. In September 1860, the *Richmond Enquirer* newspaper noted of them, “[T]he ‘Wide Awakes’ have their authority for believing that in the event of secession of Alabama or South Carolina it will be not only a pretext but a duty to march into Southern territory.”

In his study of the Wide-Awakes, *Young Men for War*, historian Jon Grinspan noted that their militarism “sent an ominous message to those already apprehensive about the Republican party’s antisouthern attitudes.” Southerners began to organize “Minute Men” militia as a “direct response to the Wide Awakes.” This movement was mentioned by delegate Edward McCrady during the Secession Convention in Charleston, and may have been a factor on the mind of the delegates who authored *The Address of the People of South Carolina*, which asserted of the Northern states: “They desire to establish a sectional despotism, not only omnipotent in Congress, but omnipotent over the States; and as if to manifest the imperious necessity of our secession, they threaten us with the sword, to coerce submission to their rule.”

The importance of economic grievances was also stressed in the Address of the People of South Carolina. Comparing the position of the South to that of the American colonists in 1776, the Address stated:

The Government of the United States is no longer a Government of Confederated Republics...it is no longer a free Government, but a despotism. It is, in fact, such a Government as Great Britain attempted to set over our fathers; and which was resisted and defeated by a seven years’ struggle for independence...The Southern States now stand exactly in the same position towards the Northern States that the Colonies did towards Great Britain. The Northern States, having the majority in Congress, claim the same power of omnipotence in legislation as the British Parliament...and the people of the Southern States are compelled to meet the very despotism their fathers threw off in the Revolution of 1776...

They [the Southern states] are a minority in Congress. Their representation in Congress is useless to protect them against unjust taxation...For the last forty years, the taxes laid by the Congress of the United States, have been laid out with a view of subserving the interests of the North...to promote, by prohibitions, Northern interests in the production of their mines and manufactures...The people of the Southern States are not only taxed for the benefit of the Northern States, but after the taxes are collected, three-fourths of them are expended at the North...

In an article entitled “The Morrill Tariff,” published in *All the Year Round* (Charles Dickens’ magazine), there was this observation in 1861:

Union means so many millions a year lost to the South; secession means the loss of the same millions to the North. The love of money is the root of this as many many other evils...the quarrel between the North and South is, as it stands, solely a fiscal quarrel.

In late 1860, the Morrill Tariff was working its way through Congress, and just such a protectionist tariff had been a key plank in the Republican platform of that year. It would raise the tariff rate to close to 40 per cent (later even higher) and greatly expand the list of taxed items. Clement Vallandigham, an Ohio Congressman who was eventually arrested and *deported* from the United States because of his speeches in opposition to the policies of the Lincoln administration, gave a speech in the U.S. House of Representatives on July 10, 1861, stating that the Morrill Tariff was the principal cause of Lincoln's decision to go to war against the seceding Southern states:

One of the last and worst acts of a Congress which, born in bitterness and nurtured in convulsion...was the passage of an obscure, ill-considered, ill-digested, and unstatesmanlike high protective tariff act, commonly known as "THE MORRILL TARIFF." Just about the same time, the Confederate Congress, at Montgomery, adopted our old tariff of 1857...fixing their rate of duties at five, fifteen, and twenty percent lower than ours. The result was as inevitable as the laws of trade are inexorable. Trade and commerce...began to look to the South....

Threatened thus with the loss of both political power and wealth, or the repeal of the [Morrill] tariff...New England—and Pennsylvania, too, the land of Penn, cradled in peace—demanded, now, coercion and civil war, with all its horrors, as the price of preserving either from destruction...The subjugation of the South—ay, sir, the subjugation of the South!...was deliberately resolved upon by the East. And sir, when once this policy was begun, these self-same motives of waning commerce, and threatened loss of trade, impelled the great city of New York, and her merchants and her politicians and her press—with here and there an honorable exception—to place herself in the very front rank among the worshippers of Moloch...

These, sir, were the chief causes which, along with others...forced us, headlong, into civil war, with all its accumulated horrors.

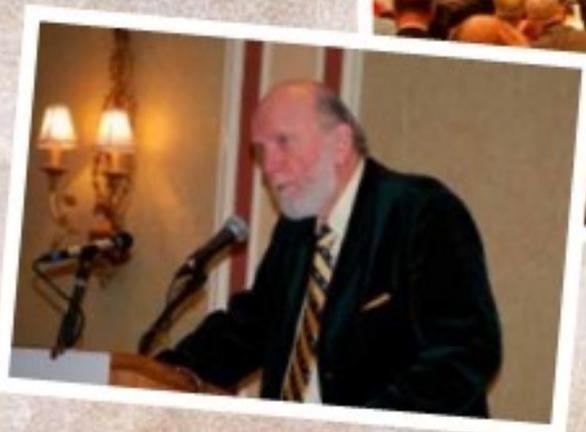
About Karen Stokes

Karen Stokes is an archivist and writer in Charleston, S.C. She is the co-editor of *Faith, Valor and Devotion: The Civil War Letters of William Porcher Dubose* (USC Press, 2010), and *A Confederate Englishman: The Civil War Letters of Henry Wemyss Feilden* (USC Press, 2013). She is also the author of *South Carolina Civilians in Sherman's Path* (History Press, 2012), and *The Immortal 600: Surviving Civil War Charleston and Savannah* (History Press, 2013). *Belles: A Carolina Love Story* (Ring of Fire, 2012), was her first venture into historical fiction, and her newest historical novel is *The Soldier's Ghost: A Tale of Charleston* (Ring of Fire, 2014).

<http://www.abbevilleinstitute.org/blog/why-the-south-seceded/>

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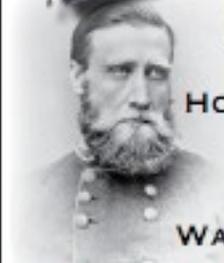
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DIE HARD

Hood's TEXANS IN 1864



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- Dr. Tom Cole, M.D. Dr. Cole is the great nephew of John W. Thomason, Jr., author of *Lone Star Preacher* (1941) and noted artist. Dr. Cole will discuss the career of his famous great uncle and family.
- Rick Eiserman, "Train Ride to the River of Death" — Hood's Texas Brigade Association Historian, Eiserman will set the stage for 1864, by following the Texans as they travel by train from Virginia to Chickamauga in Georgia, through East Tennessee and back to Lee's Army.
- Dr. Richard McCaslin, "Robert E. Lee and Hood's Brigade in the Wilderness, May 1864" Dr. McCaslin is Chair of the Department of History at North Texas University in Denton and an award-winning author.
- Dr. Richard Sommers, "Fury at Fort Harrison," covering Texans during the 1864 Campaign in and around Fort Harrison, Virginia. Dr. Sommers recently retired from a 44-year career at the US Army Heritage & Education Center in Carlisle, PA. His brand new updated edition of *Richmond Redeemed* will be available.
- Dr. Susannah Ural, "Hit Them Hard! Hood's Boys and Their Families in '64 & '65." Dr. Ural is Associate Professor and Director of Undergraduate Studies at the University of Southern Mississippi. Her most recent book is *Don't Hurry Me Down to Hades*.

Where to Send Registration

Send your check made payable to Hood's Texas Brigade Association, Re-activated to—

Pat Parsons

PO Box 469, Luling, Texas 78648

(indicate it is for the 2014 HTBAR Seminar).

Include your mailing address, telephone number and e-mail.

For information on registration, contact Pat Parsons at patdparsons46@yahoo.com. Or telephone her at (830) 875-2348. For information on the events, contact Martha Hartzog, President @ m.hartzog@mail.utexas.edu. (512) 431-2682.

Ample parking around the Education Center; handicap parking included. Access through the covered walkway on the side of the building for the Sam Houston Room on the lower floor.

We will also hear about

- A joint fundraising project with the Children of the Confederacy to conserve the three beautiful stained glass windows to Texas troops at the Museum of the Confederacy, Richmond
- HTBAR's support of the work being done at the Confederate Reunion Grounds in Mexia.
- Plans for the Sesquicentennial Celebration of the Battle of Palmito Ranch by the Texas Historical Commission scheduled for May 11-16, 2015.

Hotel Room Block

A limited number of rooms at a group rate of \$109 + tax available at the Holiday Inn Express, 148 IH 45 S. Tel: 936-295-4300; indicate reservation is for Hood's Texas Brigade Association. Rooms held until block is filled or 10-24-14. Note that half the rooms are 2 Queens and half are Kings. So if you need 2 Queens, book early!

Did Lincoln Want to Ship Black People Back to Africa?

100 Amazing Facts About the Negro: The Great Emancipator's original solution for America's race problem.



BY: HENRY LOUIS GATES JR.

Posted: Sept. 22 2014 3:00 AM



"Emancipation of the slaves, proclaimed [sic]," J. Waeschle, 1862.



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

Amazing Fact About the Negro No. 92: When President Abraham Lincoln met with free black leaders in 1862, what did he propose?

Today marks the anniversary of President Abraham Lincoln's “shot heard 'round the world.” I'm referring, of course, to the **Preliminary Emancipation Proclamation** he fired off from the White House on Sept. 22, 1862, five days after the real bullets had been fired 70 miles outside of Washington, D.C., at the **Battle of Antietam** (then and now the bloodiest day in American history, with close to 23,000 casualties).

What little Union victory there was in Gen. Robert E. Lee's withdrawal from Maryland gave Lincoln the opening he needed to issue the Confederacy his ultimatum: If it remained in a state of rebellion come Jan. 1, 1863, he would sign an executive order rendering “all” of its “slaves ... then, thenceforward, and forever free.”

For any student of American history, this is well-trod ground. But here's what you may *not* know about those crowded days of late summer 1862. While weighing emancipation, Lincoln also had a very different kind of ultimatum on his mind—for African Americans. For much of his first years in office, Lincoln was obsessed with solving America's seemingly intractable race problem by persuading free blacks to lead the way for an exodus that would wash the United States of the original sin of slavery—without having to live alongside those it had enslaved.

To help sell his plan, the president had a meeting convened with local black leaders in Washington. It was billed to them as a policy conversation, but Lincoln wasn't really eager to listen. He wanted to deliver a message about a mission, and they had been chosen to receive it.

The African-American Delegation

Historian Kate Masur helps recount the strange-but-true tale in her essay “The African American Delegation to Abraham Lincoln: A Reappraisal,” in the June 2010 issue of **Civil War History**. The chairman of the free-black delegation was Edward M. Thomas, messenger to the House of Representatives and a respected cultural leader in Washington's black community. He was known, Masur writes, “for his collections of fine arts, coins, and a personal library of almost six hundred volumes.”

Joining Thomas in the delegation:

- John F. Cook Jr., a local school leader who had studied at Oberlin College.
- John T. Costin, who, like Thomas and Cook, was a Freemason.
- Cornelius Clark, a member of the influential Social, Civil, and Statistical Association in Washington (Cook and Thomas also were members).
- Benjamin M. McCoy, a teacher and leader in the Asbury Methodist Episcopal Church in Washington.

Their steward was Lincoln's emigration commissioner, the white Methodist preacher James Mitchell, who had spread the word through the black churches of Washington that Father Abraham was interested in talking.

The delegates had been chosen the afternoon of Thursday, Aug. 14, 1862, during a meeting at the Union Bethel AME Church in Washington. The temperature in the room was lukewarm, for although the congregation was honored by the president's request, the members also were

wary. By way of prayer and vigorous debate, they counseled each other to refrain from acting with haste or from giving the impression that such a select group of leaders could possibly represent the black community as a whole. More important, they pledged to remain steadfast against colonization when it came up, even passing a resolution, historian Eric Foner reports in his Pulitzer-prize winning book, *The Fiery Trial: Abraham Lincoln and American Slavery*, “calling discussion of colonization ‘inexpedient, inauspicious, and impolitic.’ ”

With these warnings aired, the men then proceeded from Union Bethel AME Church to the executive mansion that very day. The tick-tock can be found in an editorial by the writer Cerebus (a pseudonym) in the *Christian Recorder* on Aug. 30, 1862:

“There was held in Union Bethel, on the 9th instant, a meeting of the several pastors of the city, which was presided over by Rev. James Mitchell, who styles himself (per advertisement) as the ‘Commissioner of Emigration.’ It was resolved at the said meeting that a delegation of five members of each church, headed by their pastor, be requested to meet in U.B. Church on the 14th instant, at 2 o’clock, P.M., to have a consultation with President LINCOLN. The President failing to appear, a committee of five were appointed to wait on him at the Presidential mansion, at 4 o’clock.”

The Lincoln Treatment

Ever since working on the PBS series *Looking for Lincoln*, and my companion book, *Lincoln on Race and Slavery*, in 2009, I’ve wondered what it must have been like to stand with those five free men of color when, arriving at the White House, they heard Honest Abe tell them that Congress had already set aside funds for a colonization scheme *he* supported and that he was counting on their support. A stenographer was there to take down the president’s words, Foner writes, and soon Lincoln’s words would be all over the press.

Here’s how he addressed the free black delegation: “You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them by living among us, while ours suffer from your presence. In a word we suffer on each side. If this is admitted, it affords a reason at least why we should be separated.”

This is the Abraham Lincoln they didn’t tell you about in school.

As the free black leaders soon discovered, Lincoln’s invitation to discuss policy was a pretext for a one-sided sales pitch.

“I do not propose to discuss this, but to present it as a fact with which we have to deal,” Lincoln continued. “I cannot alter it if I would. It is a fact, about which we all think and feel alike, I and you.”

Lincoln continued to unload on the delegates, even blaming their people for the Civil War at his doorstep: “See our present condition—the country engaged in war!—our white men cutting one another’s throats, none knowing how far it will extend; and then consider what we know to be the truth. But for your race among us there could not be war, although many men engaged on either side do not care for you one way or the other. Nevertheless, I repeat, without the institution of Slavery and the colored race as a basis, the war could not have an existence.”

This brought the president back to colonization, and his purpose for inviting the delegates to the White House in the first place—to get them to accept his trial balloon.

“I suppose one of the principal difficulties in the way of colonization is that the free colored man cannot see that his comfort would be advanced by it,” Lincoln reasoned. “You may believe you can live in

Washington or elsewhere in the United States the remainder of your life [as easily], perhaps more so than you can in any foreign country, and hence you may come to the conclusion that you have nothing to do with the idea of going to a foreign country. This is (I speak in no unkind sense) an extremely selfish view of the case.”

Then he pivoted: “But you ought to do something to help those who are not so fortunate as yourselves.” In Lincoln’s mind, if these free leaders stepped forward to lead the emigration of black people out of the United States, that would make it easier for white slaveholders to free the rest.

He explained: “If you could give a start to white people, you would open a wide door for many to be made free. If we deal with those who are not free at the beginning, and whose intellects are clouded by Slavery, we have very poor materials to start with. If intelligent colored men, such as are before me, would move in this matter, much might be accomplished. It is exceedingly important that we have men at the beginning capable of thinking as white men, and not those who have been systematically oppressed.”

Nothing like flattering some of the race by insulting the rest!

“There is much to encourage you,” Lincoln continued pitching. “For the sake of your race you should sacrifice something of your present comfort for the purpose of being as grand in that respect as the white people.”

Lincoln even laid a George Washington guilt trip on them, even though, based on what he was saying, they weren’t really American enough to claim the liberties Washington had secured. “In the American Revolutionary war,” he told them, “sacrifices were made by men engaged in it; but they were cheered by the future. Gen. Washington himself endured greater physical hardships than if he had remained a British subject. Yet he was a happy man, because he was engaged in benefiting his race.”

After reviewing the pros and cons of Africa as a destination, Lincoln started pushing Central America as his destination of choice. After all, he said, Liberia was far from African Americans’ birthplace in the United States, and even if they weren’t all that fond of white people, he could understand wanting to be close to their forcibly adopted “motherland.”

“It does not strike me that you have the greatest reason to love [white people],” he said, exempting himself. “But still you are attached to them at all events.”

As crazy as it sounds now, Central America fit the bill for Lincoln, because, as he explained, “[i]t is nearer to us than Liberia—not much more than one-fourth as far as Liberia, and within seven days’ run by steamers. Unlike Liberia it is on a great line of travel—it is a highway. The country is a very excellent one for any people, and with great natural resources and advantages, and especially because of the similarity of climate with your native land—thus being suited to your physical condition.”

Here was the old Thomas Jefferson canard with a Central American twist: Despite years of forced interracial mixing on Southern plantations, African Americans somehow were, in Lincoln’s estimation, more physically suited for certain geographies over white people—namely, hot places. Lincoln even had a specific industry in mind once the free black leaders and their families arrived in Central America: “rich coal mines.”

“Coal land is the best thing I know of with which to commence an enterprise,” Lincoln argued. And one thing white and black people had in common was that they “look to their self-interest.”

It’s odd to us, obviously, that Lincoln minimized the brutal conditions of coal mining (though, at that point, Charles Dickens’s *Bleak House* had been out for 10 years). Yet it was no more odd than Lincoln’s way of appealing to African-American leaders based on shared American values (steeped as they were in the teachings of Benjamin Franklin and others) in an effort to get them to quit the country on which those values were founded.

For his close, Lincoln told the delegates, “If you will engage in the enterprise I will spend some of the money intrusted [sic] to me. I am not sure you will succeed. The Government may lose the money, but we cannot succeed unless we try; but we think, with care, we can succeed.” Bottom line: Lincoln needed them to enlist.

“If I could find twenty-five able-bodied men,” he said, “with a mixture of women and children, good things in the family relation, I think I could make a successful commencement.” (What he didn’t tell them was that he had already been moving the pieces into place behind the scenes for a specific landing at Chiriquí, today a province of Panama but then part of Colombia. The plan had the potential to relocate more than 10,000 free blacks to a colony the U.S. government would purchase. You can read more about Chiriquí in Foner’s book.)

With that, the president left them to think about it ... “for the good of mankind.”

The Reaction

News of the meeting was met with both outrage and despair, and divided the community. On Aug. 16, 1862, Edward Thomas, leader of the black delegation, politely wrote Lincoln, “We were entirely hostile to the movement until all the advantages were so ably brought to our view by you and we believe that our friends and colaborers [sic] for our race in [Philadelphia, New York, and Boston] will when the subject is explained by us to them join heartily in sustaining such a movement.”

But this hardly reflected the views of the free black community. In fact, Cerebus was outraged that the black delegates had the gall to think they could represent anybody in the black community to the president of the United States: “We, for one, should like to know *who gave that committee* authority to act for us, the *fifteen thousand* residents of color in this District—and who requested them to represent the interests of the *two hundred and ten thousand* inhabitants of color in the Free States!”

Cerebus concluded: “The subject under consideration is one of vital importance, and directly applicable to every person of African descent in these United States. And it is high time for us to arise from this criminal lethargy and suicidal enervation which entralls us, for ostracism and expatriation under the new name of colonization as just ahead. Let us therefore, then, use every effort to defeat, contravene and oppose this most unreasonable edict that would forcibly eject us from the country for which our ancestors fought, bled and died.”

Others took Cerebus to task for jumping to conclusions. “Now this is the silliest part of the whole,” wrote H.M.T. in the *Christian Recorder* on Sept. 6, 1862. “I want Mr. Cerebus to remember that colored people have no representative yet in a political point of view; and, while the bogus committee was not authorized to represent the 15,000 of the District, or the 200,000 North, neither was one of these vast numbers authorized to represent the views and sentiments of the committee. And as representation is an individual thing, every man and woman is his or her own representative, and has the right of representing themselves. So let the 15,000 of the District, and the 200,000 North, all go to the President and represent themselves individually, and then they will be satisfied.”

Lincoln had lobbed a political bomb inside the black community, with Frederick Douglass, on one hand, lashing out at him for “assum[ing] the language and arguments of an itinerant colonization lecturer,” while two of Douglass’s sons voiced interest in joining the expedition to Chiriquí. Concludes Foner: “What Lincoln said on August 14 to the black delegation made the meeting one of the most controversial moments of his entire career.”

A Change of Course, and Yet ...

Then, after the Battle of Antietam, Lincoln surprised everyone by issuing his Preliminary Emancipation Proclamation. He also opened the door to the arming of black soldiers, a move he would formally ratify in the official Emancipation Proclamation on Jan. 1, 1863. Douglass's sons Lewis and Charles enlisted. Events were moving so quickly that some, including Lincoln, sensed divine forces at play.

Yet even then, amazingly, Lincoln wasn't through with his colonization obsession. In fact, if you read through the entire Preliminary Emancipation Proclamation of 1862, you'll find the president making provisions to compensate slaveholders for their losses and affirming "that the effort to colonize persons of African descent, with their consent, upon this continent, or elsewhere, with the previously obtained consent of the Governments existing there, will be continued."

In the aftermath, Foner writes, schemers for removing blacks from the country continued to approach Lincoln, and Lincoln continued to listen. Even *after* making good on his ultimatum to the South in the final Emancipation Proclamation, Lincoln supported one black minister's Liberian plan while funding another venture to Ile a Vache, off Haiti, which quickly turned into a humanitarian crisis when the contracted agent, Bernard Kock, made himself "governor" and swindled the 450 black men and women he had conscripted from Fort Monroe, Va., or Freedom's Fort, you'll **remember**. Instead of building them houses, Foner writes, Kock purchased shackles for their further oppression—planting cotton outside the country. Not surprisingly, the emigrants resisted and people died—"dozens," Foner reports—with a mortified Lincoln having to send a rescue ship for the survivors the following February, 1864.

History's Judgment

"Our truly great presidents were tortured deep in their hearts by the race question," the Rev. Martin Luther King Jr. observed in New York at the centennial of the Emancipation Proclamation in 1962. "Lincoln's torments are well known, his vacillations were facts." But, at least when it became clear that the only way to redeem the suffering of the country was to write freedom for all people, black and white, into law and, ultimately, the Constitution, Lincoln had come out on the right side of history. As King put it, "His hesitation had not stayed his hand when historic necessity charted but one course."

On this 152nd anniversary of Lincoln's famous proclamation, his *evolution* on race and slavery is what we should remember. That as the Civil War raged on in those first critical years, he obfuscated and obsessed until, more than midway through the war, he realized that colonizing black people out of the land of their birth—a country they fought and died for during the Revolution and every war since—was neither realistic financially nor logistically, nor it was an option that the African-American community would ever embrace. The only option black people would embrace was the immediate abolition of slavery. Period.

Yes, the Civil War changed many things in our country, not least the heart of the man at the center of the storm.

As always, you can find more "[Amazing Facts About the Negro](#)" on *The Root*, and check back each week as we count to 100.

*Henry Louis Gates Jr. is the Alphonse Fletcher University Professor and founding director of the Hutchins Center for African and African American Research at Harvard University. He is also editor-in-chief of *The Root*. Follow him on [Twitter](#) and [Facebook](#).*

http://www.theroot.com/articles/history/2014/09/lincoln_s_back_to_africa_solution.html

FOR PRESIDENT,
JEFFERSON DAVIS,
OF MISSISSIPPI.

FOR VICE-PRESIDENT,
ALEXANDER H. STEPHENS,
OF GEORGIA.

Electoral Ticket

FOR THE STATE AT LARGE.

JOHN R. EDMUNDS, of Halifax.
ALLEN T. CAPERTON, of Monroe.

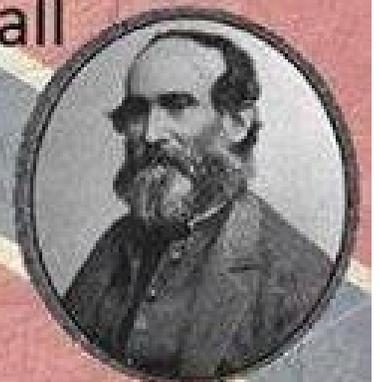
FOR THE DISTRICTS.

- 1st District—JOS. CHRISTIAN, of Middlesex.
- 2d District—CINCINNATUS W. NEWTON, of Norfolk city.
- 3d District—RALEIGH T. DANIEL, of Richmond city.
- 4th District—WM. F. THOMPSON, of Dinwiddie.
- 5th District—WOOD BOULDIN, of Charlotte.
- 6th District—WILLIAM L. GOGGIN, of Bedford.
- 7th District—BENJAMIN F. RANDOLPH, of Albemarle.
- 8th District—JAMES W. WALKER, of Madison.
- 9th District—ASA ROGERS, of Loudoun.
- 10th District—SAMUEL C. WILLIAMS, of Shenandoah.
- 11th District—SAMUEL McD. REID, of Rockbridge.
- 12th District—HENRY A. EDMUNDSON, of Roanoke.
- 13th District—JAMES W. SHREFFLEY, of Smyth.
- 14th District—HENRY J. FISHER, of Mason.
- 15th District—JOS. JOHNSON, of Harrison.
- 16th District—E. H. FITZBUGH, of Ohio.

Electoral ballot from Virginia in the November 6, 1861 election for President of the Confederate States of America. The ink stains are from the signature of the voter on the other side of the paper (pictured on the same store Web page: "Wm. P. Smith"). Store Web page states: "A Cast Ballot from Virginia for the 1861 Election of the Confederate States of America's leaders. As distinguished from the electoral tickets that were handed out as political flyers at the polling places, this is an actual cast ballot. It can be identified as such because of the tiny cancellation hole in the center and by the fact that it was signed on reverse by the voter. As unusual an invasion of privacy as this might seem to us today, it was frequently the practice in those days to have voters sign their ballots to avoid ballot box stuffing. [...] It measures 5 by 6 & 3/4 quarter inches. We believe the name is William P. Smith and we believe he was from Loudoun County, Virginia and may have served in the Confederate Army. There are a number of William P. Smith's on the roster of Confederate soldiers. This item is from a Loudoun County estate."

"The people of the United States will find that under the pretense of saving the life of the Nation and upholding the old flag, they have surrendered their own liberties into the hands of that worst of all tyrants, a body of senseless fanatics."

~ Jubal Early ~



High Flying Confederates

A reporter from Style Weekly contacted us today about a recent post on our FaceBook page, so we released the following statement, shared now with all:

"The Virginia Flaggers are pleased to present the following photos, taken during research, development, and testing of drones that were acquired recently to assist in our heritage defense operations.



In addition to assisting in heritage defense projects, we are excited about the prospects for their use in capturing and recording unique images and video at Confederate Memorial Services, ceremonies, parades, protests, and other events, which would be available to participants and as media releases. We believe that the drones will also be helpful in scouting possible sites for additional Interstate Memorial Confederate Battle Flags, assisting with research on battle fields, and helping to record and research information from previously undiscovered or inaccessible cemeteries.



As we do with any operation, we are carefully testing the units and training operators, while researching all applicable laws and regulations to ensure we operate within the existing guidelines, and to secure the safety of our Flaggers, as well as the protection of citizens and property.

As more testing and further development takes place, we will provide further updates and share additional information.

We hope you enjoyed these incredible photos from the Capital of the Confederacy, and invite you to consider lending your support to our heritage defense efforts.

Who are we? The Virginia Flaggers are citizens of the Commonwealth who have come together to stand AGAINST those who would desecrate our Confederate Monuments and Memorials, and FOR the honor of our Confederate Veterans."

See the article here: <http://www.styleweekly.com/richmond/high-flying-confederates/Content?oid=2138444>

Susan Hathaway
Virginia Flaggers

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BACKSASS!

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

Thursday, October 23, 2014

Disgusting. This man passes himself off as a historian. In reality, he is a secondary school teacher, Yankee by birth, who also happens to have a blog, where he claims that no person of color could have possibly served as a Confederate soldier, or have any affinity for the South. He has been allowed to "interpret" OUR history at the Crater, among other places, and has spent the last few days viciously attacking a woman and her family during their time of grief, and dishonoring a Confederate Veteran, simply because of the color of their skin. The ONLY people that have ANY say in how Ms. Mattie was laid to rest is her family, and THEY followed her final wishes, God bless them.

I don't usually link to his garbage, and do not encourage ANYONE to comment on his blog. He thrives off of the attention. But in this case, I think it is important that as many people as possible see this man for who he really is...

Susan Frise Hathaway, Richmond, VA ·

<http://mybacksass.blogspot.com/2014/10/the-one-man-westboro-baptist-church-of.html?m=1>

The One-Man Westboro Baptist Church of Floggerville



Cyber-picketing a grieving family because he doesn't approve of how they view history (it doesn't match his view).

Okay, Mr. and/or Ms. Anonymous. Consider yourself thwarted. Commenting policy: I will let through what I want to, and block what I want to based on whatever criteria or standards or whim I choose. Where Levin's behavior is concerned, whether Weary was a soldier or not isn't the issue. Levin's boorishness to a grieving family is the issue, capisce?

[Connie Chastain](#)

<http://mybacksass.blogspot.com/2014/10/the-one-man-westboro-baptist-church-of.html?m=1>

[Quoted in AP Article About Mattie Clyburn Rice](#)

[R.I.P. Mattie Clyburn Rice](#)

[Who Was This "White Man's Darkey"?](#)

[What Confederate Defeat Ought to Mean to One Family](#)

[Ben "Cooter" Jones Fires Up The General Lee](#)

[Video of Mattie Clyburn Rice Memorial Service](#)

Those who compare Confederate soldiers to Hitler should look at Lincoln



Abraham Hitler

By [Jack Hunter](#)

When President Barack Obama continued the presidential tradition of visiting the Confederate monument at Arlington Cemetery on Memorial Day, South Carolina NAACP president Lonnie Randolph likened Obama's honoring of Confederate soldiers to paying tribute to Adolf Hitler.

Randolph says he is disappointed that Obama would pay tribute to men who died trying to keep men like the president out of the White House.

Randy Burbage of the S.C. Sons of Confederate Veterans called the comparison "outrageous." Burbage is right. But I would also add that Randolph's comparison is ludicrous, laughable, and downright stupid — because it is so demonstrably inaccurate.

While it would be morally and historically absurd to suggest that Southern men who took up arms against President Lincoln's armies did so purely to oppress black people, it is true that virtually all white men in the 19th century, North or South, could not imagine a black president. Some simply wanted to get rid of blacks altogether, or as Lincoln told a delegation of black leaders he invited to the White House in 1862, "You and we are different races ... We have between us a broader difference than exists between almost any other two races ... This physical difference is a great disadvantage to us both ... It is better for us both, therefore, to be separated."

Lincoln constantly complained about "the troublesome presence of free negroes" and worked diligently with Congress on a plan to send American blacks to the African nation of Liberia. Lincoln also proposed a 13th amendment to the Constitution forever protecting the institution of slavery in order to pacify Southern secessionists. Needless to say, it didn't work.

Dissuading the South from seceding by promising to protect slavery didn't work, because the issue was secondary to the primary issue of constitutional government and states' rights. Southerners clung to the Founding Fathers' vision of a decentralized republic in which central planning, federal dictates, and permanent standing armies would have been impossible because the Constitution did not allow for a national government powerful enough to implement such measures.

In declaring secession illegal, and the U.S. a consolidated state, Lincoln enacted the first income tax and the first draft, and supported internal improvements and nationalizing banks. Such centralizing, socialistic, and militaristic restructuring of America was certainly more comparable to the fascism that defined Hitler's Germany

than the agrarian-based economies and loose-knit state militias that defined the Confederate States of America.

Today, it is quite popular to make comparisons between Southern secessionists and the Nazis. But Hitler himself wrote in *Mein Kampf* of the Old South: "[T]he individual states of the American Union ... could not have possessed any state sovereignty of their own. For it was not these states that formed the Union; on the contrary it was the Union which formed a great part of such so-called states." This was also Lincoln's argument, and Hitler was an admirer of the 16th president for all the obvious reasons.

Lincoln suspended habeas corpus and imprisoned thousands upon thousands of newspaper editors, judges, politicians, and any other citizens, public or private, who dared to get in his way. Conducting the first "total war" of the modern era — in which Lincoln's armies intentionally targeted innocent women, children, and old men in the South — was nothing less than an act of "genocide" against Southerners. There is nothing even remotely comparable in the actions of Confederate President Jefferson Davis or even Southern leaders like Robert E. Lee to the fascist tactics of Lincoln.

In his book *Forced into Glory: Abraham Lincoln's White Dream*, author Lerone Bennett Jr., the former editor of *Ebony* magazine, wrote the following of Lincoln's plan to repatriate American blacks to Africa: "deportation ... was the only racial solution he ever had ... Racial cleansing became, 72 years before the Third Reich, 133 years before Bosnia, the official policy of the United States." Obviously Bennett is comparing Lincoln to Hitler, based purely on the president's intentions for black Americans.

Hitler himself wrote, "National Socialism as a matter of principle, must lay claim to the right to force its principles on the whole German nation without consideration of previous federated state boundaries." Hitler's language and actions were similar to Lincoln's, who believed that state sovereignty was foolish compared to "saving the union."

My purpose here is not to say that Lincoln was on par with Hitler, but that if someone insists on making the comparison, the 16th president had far more in common with the Nazi dictator than the Southern soldiers who died fighting for their country's independence.

I don't expect Lonnie Randolph or his organization to understand such an important and drastic distinction. But then again, I never expect too much from the NAACP to begin with.

<http://www.charlestoncitypaper.com/charleston/those-who-compare-confederate-soldiers-to-hitler-should-look-at-lincoln/Content?oid=1209452>



THE GREAT CATTLE RAID AT HARRISON'S LANDING, SEPTEMBER 16, 1864.—SKETCHED BY A. R. WADE.—[SEE PAGE 541]

The Great Cattle Raid at Harrison's Landing

The Beefsteak Raid was a [Confederate cavalry](#) raid that took place in September 1864 as part of the [Siege of Petersburg](#) during the [American Civil War](#). Confederate [Maj. Gen. Wade Hampton](#) led a force of 3,000 troopers on what was to become a 100-mile (160 km) ride to acquire cattle that were intended for the consumption of the [Union Army](#) (which was laying [siege](#) to [Richmond](#) and [Petersburg, Virginia](#)).

Always lacking in supplies, the Confederate forces that were defending the capital of Richmond were beginning to run out of [food](#). A report by General [Robert E. Lee](#) on August 22, 1864, stated that corn to [feed](#) the Southern soldiers was exhausted.^[1] A scout, Sergeant George D. Shadburne, informed General Hampton on September 5, 1864, that there were 3,000 cattle behind Union lines, at [Edmund Ruffin](#)'s plantation on Coggin's Point, five miles (8 km) away from [Lt. Gen. Ulysses S. Grant](#)'s headquarters, which were lightly defended by only 120 Union soldiers and thirty civilians. Sensing an opportunity to increase the army's food stores, Hampton arranged for 3,000 troops to follow him. Some of these [men](#) included "several certified Texas cattle thieves".^{[2][3][4]}

Hampton led his men to the south of the cities, behind Union lines, on September 14. He chose to cross where the Cook's Bridge over the [Blackwater River](#) once stood, [knowing](#) that an attack from there would be unexpected. He had some engineers reconstruct the bridge. At 5 a.m. on September 16, Hampton's force attacked with a three-prong strike, with the center directed toward the cattle. Hampton's force captured more than 2,000 cattle, along with 11 wagons and 304 prisoners, leading them back to the Confederate lines at 9 a.m. on September 17.

The total losses for the Confederates, who saw some opposition, were 10 killed, 47 wounded, and 4 missing. The official count of cattle successfully reaching the Confederates for food was 2,468.^[5]

Despite the raid's success, its strategic impact was not as great as the large number of cattle taken might seem to indicate. For whereas the Union had the resources to replace its lost cattle, the Confederates lacked grain to spare for feed. They were therefore forced to slaughter

the cattle almost as soon as they had secured them. The ensuing "feast" on the Confederate side might be better described as a rush to consume the beef before it spoiled.

For days afterwards, the southerners would taunt the northern sentries, thanking them for all the food and inviting them over for dinner. There was so much beef available that Confederate sentries would sometimes offer it in unauthorized trades with Union sentries for certain luxury items of which the Federal soldiers had a plentiful supply, but the Confederates lacked.^[1] After the beef was eaten or spoiled, the Confederates reverted to their previous, dire food situation.

[Abraham Lincoln](#) called the raid "the slickest piece of [cattle-stealing](#)" he ever heard of.^[6] General Lee's adjutant [Walter H. Taylor](#) said it made up for [the loss of the Weldon Railroad](#), a claim most historians consider to be overstated.^[7]

A fictionalized depiction of the raid is featured in the 1966 film [Alvarez Kelly](#).

The [Prince George County](#) Historical Society holds an annual steak dinner on the anniversary of the Beefsteak raid to commemorate the event.

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The Yankees in the Valley — Diabolical outrages

Richmond Dispatch.

Saturday morning.....June 28, 1862.

The Rockingham Register gives a statement of the doings of the Yankees on their recent visit to that county, a portion of which we copy:

Among other sufferers, whose case has been brought to our notice, is that of Philip Cole, near Harrisonburg, upon whose farm the enemy were quartered during their stay in this vicinity. They "protected" Mr. Cole as follows: They took from him, without compensation, 225 bushels of corn, 25 bushels of oats, 3 tons of hay, all his straw, between 600 and 700 pounds of bacon, a firkin of lard, 5 hogs, (weighing about 150 pounds each,) a number of sheep, nearly all his fowls, (including setting hens,) and all his bees. In addition to all these robberies, they burnt a large number of rails that enclosed a wheat field, cut up his hornets, and broke up numerous articles of value that they couldn't conveniently steal and carry off with them. They made Mr. Cole's barn their headquarters, and did their best to ruin him by way of showing their wish to "protect" his property. Some of the officers told Mr. C. to make out a list of what they took from him, and if he was "a good and loyal citizen of the United States," and would take the oath of allegiance, they would give him a receipt (!) for his property. He told them he didn't do business in that way," and of course didn't get any receipt. Mr Cole's loss falls heavily upon a most worthy and excellent man, who has a large family to take care of. Some of the robbers told Mr. Cole, when he complained that they were taking all he had, that he would do well even if he lost all he had and got away alive! The cowardly rascals knew they had him in their power, and they added insult to the injuries they were perpetrating.

At Abraham Liskey's, in Mr. Cole's neighborhood, they stole nearly everything in the shape of bacon, lard, chickens, &c., &c., that could be found on the premises. They took hens that were setting on their nests, carrying off eggs and all. They left Mr. Liskey, who is a poor, hard-working man, nothing scarcely of his limited stock of provisions and poultry. At Franklin Liskey's, in the same locality, they took bacon, fowls, wheat, and shot his hogs.

In the neighborhood of Peale's X Roads, they committed numerous outrages, and stole and destroyed a great deal of property. They took 20 or 25 fat cattle from Wm. Eiler; 22 fat cattle, 2 negroes, and two of his best horses from Jonathan Peale, Esq, besides doing this last named gentleman other damage. Mr. Peale's loss is estimated at \$4,000 or \$5,000. Other farmers in the same neighborhood had their hay, grain, poultry, &c., taken.

But time and space fail us to record the innumerable wrongs and robberies committed upon our innocent people by these hirelings of a despotism to whose control we are unwilling to submit

The Register further says:

We understand the soldiers committed numerous outrages in Pendleton. They were very impudent, thrusting themselves into people's houses, and stealing whatever they could lay their hands on. They took off nearly all the negroes that were left in the county.--Esquire Stone, living on South Fork, was robbed by main force of nearly everything he had. They took his bacon, wheat, negroes, and all, compelling the negroes to leave.--They got about thirteen loads of Esquire Stone's property.

They ruined Wm. McCoy's property, destroying all the fences, &c.

Several rapes were committed: in one case a gentleman being compelled to witness an outrage perpetrated on his daughter, in his house, right before his own eyes!

Understanding “The Battle Hymn of the Republic”

By Howard Ray White on Jul 18, 2014

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

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



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

It was from this background that Julia Ward Howe had been inspired to write the lyrics to her “Battle Hymn of the Republic,” the previous day, while picnicking with her husband and others as they watched a review of Massachusetts troops, just outside of Washington City. During the review she was captivated by Massachusetts soldiers singing “John Brown's Body” to a lovely tune that had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. But, it seems the review of troops was disturbed by some Confederate soldiers

who opened fire on outlying pickets and sent the picnickers “scurrying back to the capital.” It is appropriate to now examine in detail the evolution of and the meaning of “The Battle Hymn of the Republic.”

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

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

When news arrived of the October 16, 1859 raid on Harpers Ferry Armory by Brown’s gang, like Howe, Franklin Sanborn and George Stearns fled to Canada for a while — Theodore Parker, who was very ill at the time over in Italy, hoping to recover, wrote letters praising John Brown’s attack and soon thereafter died — and Gerrit Smith became sick with fear and had himself committed to an insane asylum to avoid being implicated. These were the wealthy and influential supporters of John Brown’s earlier terrorist attacks in Kansas Territory and his last attack, that being against the Harpers Ferry Armory. And Julia Ward Howe was of the same persuasion and supportive of the efforts of her husband and the other 5 men, although she probably did not know the extent to which they were funding terrorist murderers.

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

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

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

Verse 1:

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

Refrain:

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

Verse 2:

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

Verse 3:

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

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

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

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

Verse 1:

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

The chorus:

“Glory, glory hallelujah!
Glory, glory hallelujah!

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

Remaining verses:

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

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

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

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

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

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

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

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

Sunday school and camp meeting song about 5 years earlier. It seemed to her that Massachusetts soldiers singing the John Brown song symbolized “the glory of the coming of the Lord.”

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

Verse 1:

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

The chorus:

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

Remaining verses:

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

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

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

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

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

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

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

Verse 1:

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

The Chorus:

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

Remaining verses:

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

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

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

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

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

The Howe’s and most of their friends were Unitarians and thereby embraced its free-thinking pretend-Christian theology. As was customary with Unitarians, the Howe’s belief in God and Jesus Christ as presented in the Christian Bible was rather confused with Transcendentalism, Rationalism and The Doctrine of Necessity. Such confused religious belief was commonplace among intellectuals who embraced the Republican Party. We need to understand this as we examine the lyrics. We also need to understand the remarkable extent to which Unitarians and northern States Christian leaders — from the

northeastern States westward along the Great Lakes — glorified John Brown after his gang’s rather foolish terrorist attack at the Harpers Ferry Armory in northern Virginia — made him into a heroic martyr — even likened him to Jesus Christ. You may want to review that history as told in my epic history from which this booklet is drawn: *Bloodstains, Volume 2, The Demagogues*.

Understanding What “The Battle Hymn” is Saying.

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

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

The words of the third verse suggest that Julia Ward Howe — again she is in first person, she is the “I” — has read the letters and proclamations of John Brown and is equating them to a “fiery gospel,” and seeing them written in “fiery” or “burnished rows of steel,” which reminds us of the 1,000 steel-tipped wooden spears that John Brown’s small gang had on hand during his terrorist attack on Harper’s Ferry Armory. The second line mentions “my contemners.” A “contemner” is a despiser and a scorner, who treats his adversary as if he is mean and despicable. So, the second line means this: “As ye (Federal soldiers) deal with my contemners (Confederate defenders), so with you (Federal soldiers) my (John Brown’s) grace shall deal.” You see, I find no evidence that she is invoking God’s Grace; she must be invoking a grace dispensed by John Brown’s spirit. Notice that nothing in that line was changed in the edit for publication. In the third line, “hero born of woman,” seems to mean John Brown, the hero, and “serpent” seems to mean the Confederacy and the practice of bonding African Americans. Of course, the Devil is often called the “serpent” in the Bible, but I do not see the Devil being invoked in this set of lyrics. We are also tempted to see John Brown in the third line because he would be removed from it during the edit prior to publication. The line would be changed to “Let the Hero, born of woman,” — the capitalization of hero serves to transfer the meaning from John Brown to Jesus Christ. Then the verse closes with, “Our God is marching on.” Perhaps it is Howe’s Unitarian thinking that claims “Our God” is different from the God to which many Confederates prayed. Prior to publication, “Our God” was changed to “Since God,” to complement the capitalization of “hero.” So we see in the third verse that there was clearly an initial attempt to glorify, even deify, John Brown, and that this was abandoned before publication.

John Brown is clearly the mover and shaker in the fourth verse. Surely it was John Brown who “Sounded out the trumpet that shall never call retreat” and “has waked the earth’s dull sorrow with a

high ecstatic beat.” Julia Ward Howe is crediting John Brown with starting the crusade that she sees unfolding before her eyes — the holy military crusade aimed southward. She equates the political and personal sins of southern States society to “earth’s dull sorrow” and John Brown’s assault upon it as “a high ecstatic beat.” Ecstatic is derived from ecstasy — pertaining to or resulting from ecstasy, being delightful beyond measure. Then Howe admonishes herself, and singers of the lyrics as well, to “be swift . . . to answer him,” that is, “be swift . . . to answer John Brown’s call to battle; and be “jubilant” over the opportunity to so crusade. She closes with reference again to “Our God” inferring that the people of the southern States have some other God. But this obvious calling to follow John Brown to battle would be seriously edited before Howe’s lyrics would be published in February. The second line would be completely rewritten to become, “He is sifting out the hearts of men before His judgment-seat,” and in the third line “him” would become “Him,” thereby removing John Brown and suggesting that God or Jesus Christ is “sifting out the hearts” and sitting in “His judgment-seat.”

As originally written, the fifth verse continues the deification of John Brown. “In the whiteness of the lilies he was born across the sea,” paints an image of a Christ-like John Brown being carried across a vast span, such as being carried from earth to Heaven. The reference is not to Christ because the “he” is not capitalized. “Born,” also sometimes spelled “Borne,” is the past participle of “bear” and has potentially far more meanings than giving birth to a baby. Anyway, what is the point of mentioning that Jesus Christ was born in Bethlehem, beyond the far shore of the Atlantic Ocean? Furthermore, John Brown is pictured as being carried from earth to Heaven, “With a glory in his bosom that shines out on you and me.” Clearly the terrorist leader is being carried to Heaven by angels, his soul being filled with a “glory” that shines its light down upon the people of the northern States, like a bright star, offering encouragement that they join his spirit in the holy crusade. Equating John Brown to Jesus Christ reaches a crescendo in the third line, where Howe had written, “As he died to make men holy, let us die to make men free.” Again we see “he” not “He.” Anyway, Jesus Christ did not die to make bonded people independent, he died for their sins, and other people’s sins, to symbolize God’s grace. Again the God that is seen “marching on” is “Our God,” somehow different from other people’s God. But before this verse would be published in February, the meaning would be inverted: Jesus Christ would replace John Brown. The wording would then seem strange and forced as it would become, “In the beauty of the lilies Christ was born across the sea, with a glory in his bosom that transfigures you and me.” This message now strikes me as silly and without pertinence. But did the editors also goof and overlook two capitalizations? Why did they not capitalize “his bosom?” and “he died?” Perhaps that was an oversight.

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

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

But what of the meaning? Whether the lyrics glorify John Brown or glorify Jesus Christ, the allegation is clearly that God — “Our God” — the God of the northern States — is in lock-step with the Federal army as it fights to subjugate Maryland, Kentucky and Missouri and then march on southward to

conquer the seceded States of the Confederacy. It clearly condemns the people of those States as being sinful and deserving of the wrath of God. It clearly adorns the Federal Army with the holy task of inflicting God's wrath upon its intended victim. It clearly advocates a holy crusade against the infidels.

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

Why Not Sing "Say, Brothers" Instead?

If we Americans today wish to ease the pain and suffering of that history, we ought not to be pouring salt into the old wounds! Performances of "The Battle Hymn of the Republic" ought to be banned as unfit for a nation that seeks a united citizenry. The lyrics and tune of "Say, Brothers", attributed to William Steffe of South Carolina, is wonderful. If folks want to sing that lovely tune, especially in full chorus when it is the most magnificent, then encourage them sing instead with those old words of brotherly love — encourage them to sing:

"Say brothers, will you meet us?
Say brothers, will you meet us?
Say brothers, will you meet us?
On Canaan's happy shore."

"Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah!
For ever, ever more!"

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

And Why Not Sing "Dixie," Too?

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

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

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

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

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

Concluding Remarks.

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

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

References for “Understanding ‘The Battle Hymn of the Republic’:”

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“John Brown’s Body Lies a Mould’ring in the Grave”, authors of lyrics is unknown, a Federal army inspirational song originating near The Great Lakes in 1861, the music and refrain, written by William Steffe, originated earlier in South Carolina.

“The Battle Hymn of the Republic,” Howe, Julia Ward, a poem printed in *The Atlantic Monthly*, February 1862, the music and refrain, added later, written by William Steffe, originated earlier in South Carolina.

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

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

About Howard Ray White

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

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



The University Greys suffered 100% casualties at Gettysburg. Every single soldier was either killed or wounded.

One of these young men was a student named Jeremiah Gage. As Gage was dying he asked to write his mother. Jere told her that he died like a man, and that he was sorry that she and his sisters were..".robbed of my worth, whatever that may be..." Gage's Dad died prior to the war, and that meant Jeremiah was the man of the family, and he would have been responsible for the care of his mother and sisters until they married. If Jere's sisters never married, Jere would have been their sole provider.

The University of Mississippi seeks to dishonor Jeremiah Gage and every other student-soldier by the blatant attacks on the honor of the those who bore the Confederate battle flag and died under the banner. The Confederate Battle flag was the soldier's flag, designed by them to differentiate them in battle because the First National looked too similar to the Betsy Ross US flag in the smoke.

The University of Mississippi has banned the playing of Dixie. The University of Mississippi has banned the Confederate Battle flag, and the University of Mississippi banned Colonel Rebel and replaced him with a stupid bear. And now the University of Mississippi is blatantly breaking the MS state law by renaming Confederate Drive. We think the University of Mississippi needs to be reminded that they are a STATE SCHOOL. Accountable to the VOTERS AND TAX PAYERS OF MISSISSIPPI!

The University of Mississippi dishonors all American veterans, as Confederate veterans were declared American veterans in 1958.

Hey, Mr. Missionary! Your God is watching you...and so are we.

Photo-Jeremiah S Gage before the war.



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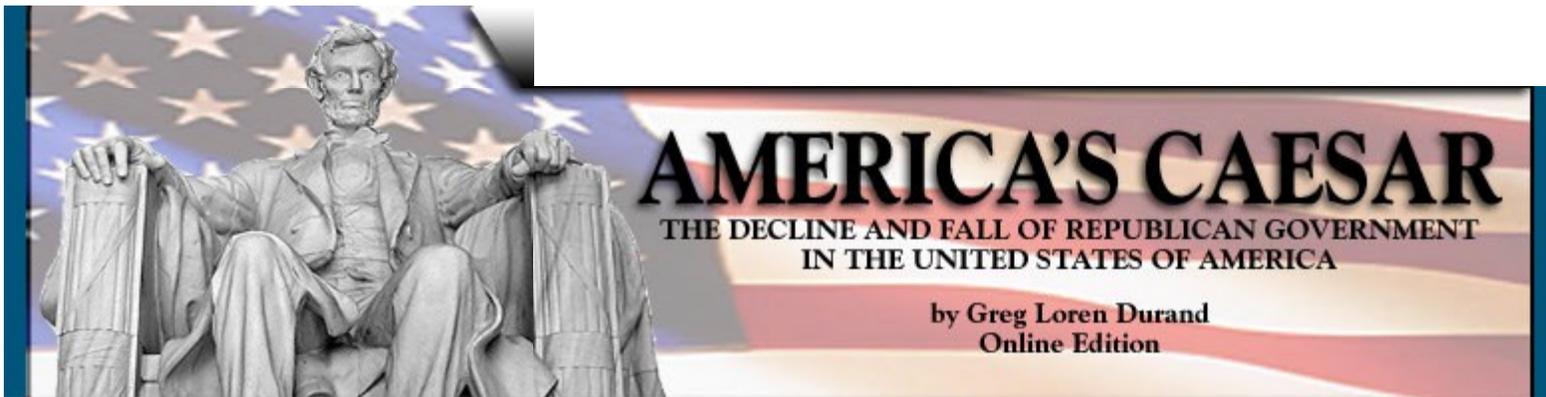


The right to this flag is ours by BLOOD. We don't have to charge on the scene to take it, it already belongs to us. It is our inheritance, bought by the precious blood and limbs of our Fathers. It doesn't belong to any except the flesh and blood descendants of the Sons and Daughters of Confederates. We've decided to pick it up and wash your filth off it, because it does not belong to you. It never has and it never will.

We are coming...

DEO VINDICE!

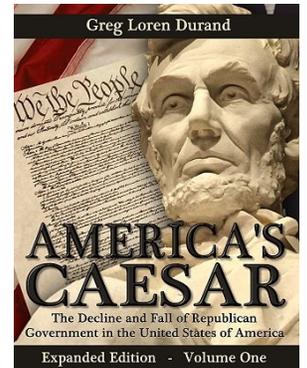
**Photo-Mrs. Susan Hathaway
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CHAPTER TWENTY-TWO: The Nature of the [Federal Reserve](#) System

The Establishment of a Central Bank in America

Franklin Roosevelt is reported to have said, "In politics, nothing happens by accident. If it happens, you can bet it was planned [that way](#)." In the preceding chapter, we have seen *what* happened during the banking emergency of the early 1930s; we will now take a look at *how* and *why* it happened. To do this, we will need to first go back in time to the late 1700s.

As discussed in [Chapter One](#), the Federalist faction present at the Philadelphia Convention was led by [Alexander Hamilton](#), who advocated not only a strong, centralized government, but also a large [public debt](#). In fact, he suggested that "a [national debt](#), if it is not excessive, will be to us a national blessing," and that "it will be a powerful cement to our nation."⁽¹⁾ It was also Hamilton's opinion that "no society could succeed which did not unite the interest and credit of rich individuals with those of the state."⁽²⁾ Necessary to the contracting of this debt was a central [banking system](#) of which Hamilton was the chief proponent.

In stark contrast to the Hamiltonian [economic school](#) was the Jeffersonian, which was wholly opposed to a central bank and an extended, multi-generational debt. In the words of Thomas Jefferson, who was Secretary of State under the Washington Administration:

It is a wise ruler never to borrow a dollar without laying a tax at the same instant for paying the interest and the principal within a given term.... The earth belongs to the living, not the dead.... We may consider each generation as a distinct nation, with a right to... bind themselves, but not the succeeding generations....

The modern theory of the perpetuation of [debt](#) has drenched the earth with blood, and crushed its inhabitants under burdens

ever accumulating.... We shall consider ourselves unauthorized to saddle posterity with our debts, and morally bound to pay them ourselves.⁽³⁾

Jefferson pointed out that Congress had not been delegated the authority by the *Constitution* to create a central bank, and that the ability to establish a bank was therefore reserved by the States under the Tenth Amendment. He insisted that the de-centralization of public credit was as essential to the well-being of the Union as was the de-centralization of political power. He also said, "A private central bank issuing the public currency is a greater threat to the liberties of the people than a standing army."⁽⁴⁾ Jefferson perceived Article I, Section 8, Clause 2 of the *Constitution* to be pregnant with grave danger for the country and therefore advocated a constitutional amendment "taking from the federal government their power of borrowing."⁽⁵⁾

By 1791, the Hamiltonian school had prevailed against the Jeffersonian school and the Bank of the United States, designed by Hamilton himself, was granted a twenty-year charter by Congress. The Bank had a monopoly in the issuance of notes, which could be used to pay taxes and duties to the Government. The Bank's charter required that these notes be redeemable in gold or silver (specie), but at the same time, it was not required to back 100 percent of its notes with specie – a fractional reserve loophole which would eventually lead to an inflation of the currency. The cause and nature of inflation will be explained in greater detail later in this chapter.

The Bank charter also provided that 80 percent of its capital would be held by private investors, with the Government contributing only 20 percent. However, this latter investment could be immediately loaned back to the Government at six percent interest. Furthermore, as noted by John Kenneth Galbraith, "Foreigners could own shares but not vote them."⁽⁶⁾ This seemingly innocent provision opened the door [to complete](#) foreign ownership over time of the institution through which the Government was to receive a large portion of its revenue. According to Gustavus Myers, "Under the surface, the Rothschilds have long had a powerful influence in dictating American financial laws. The law records show that they were powers in the old Bank of the United States."⁽⁷⁾ The Rothschild family would [play](#) a major role in a key event in American [history](#) seventy years later.

The Bank, of course, proved to be a disaster, just as Jefferson had predicted. With the creation of millions of unbacked notes, prices rose over 70 percent in just five years. Public dissatisfaction with the Bank rose steadily and when its charter was up for renewal in 1811, the measure was defeated by only one vote in each House of Congress. On 24 January 1811, the first Bank of the United States closed its doors and banking in America passed back exclusively into the hands of the several States. However, with the financial chaos caused by the second war with Great Britain of 1812, it was not long before a second central bank was proposed. In 1816, a twenty-year charter was granted by Congress to the Second Bank of the United States, which was nearly identical to the first. As with the first, a substantial amount of the stock in this second bank was provided by foreign investors – in the beginning, a full one-third.⁽⁸⁾ Immediately, the money supply was expanded over \$27 million in unbacked paper currency and prices again began to rise to dizzying heights:

Starting in July 1818, the government and the BUS began to see what dire straits they were in; the enormous inflation of money and credit, aggravated by the massive fraud, had put the BUS in danger of going under and illegally failing to maintain specie payments. Over the next year, the BUS began a series of enormous contractions, forced curtailment of loans, contractions of credit in the south and west.... The contraction of money and credit swiftly brought to the United States its first widespread economic and financial depression. The first nationwide "boom-bust" cycle had arrived in the United States....

The result of this contraction was a rash of defaults, bankruptcies of business and manufacturers, and a liquidation of unsound investments during the boom.⁽⁹⁾

Andrew Jackson's Opposition to the Bank

The most formidable foe with whom the Second Bank of the United States had to contend was Andrew Jackson, who was elected President in 1828 on a strong anti-central bank Democratic platform. When Congress attempted to pass a bill granting the Bank an early renewal of its charter on 4 July 1832, Jackson promptly vetoed the bill with these words: "It is not our own citizens only who are to receive the bounty of our Government. More than

eight millions of the stock of this bank are held by foreigners. By this act the American Republic proposes virtually to make them a present of some millions of dollars.... It appears that more than a fourth part of the stock is held by foreigners and the residue is held by a few hundred of our own citizens, chiefly of the richest class."⁽¹⁰⁾ Foreign ownership meant foreign intrigue and interference in American affairs, said Jackson:

Is there no danger to our liberty and independence in a bank that in its nature has so little to bind it to our country?... [Is there no] cause to tremble for the purity of our elections in peace and for the independence of our country in war?... The course which would be pursued by a bank almost wholly owned by the subjects of a foreign power, and managed by those whose interests, if not affections, would run in the same direction there can be no doubt.... Controlling our currency, receiving our public monies, and holding thousands of our citizens in dependence, it would be more formidable and dangerous than a naval and military power of the enemy.⁽¹¹⁾

Jackson also argued, as did Jefferson before him, that the centralization of credit led directly to the centralization of political power, which was contrary to both the spirit and letter of the *Constitution*.

When Jackson was re-elected in 1832, four years remained to the Bank's charter. However, Jackson declared full-scale war against it by ordering the removal of most of the Government's deposits from the Bank and their diffusion throughout various State banks. The Government's expenses were then paid from the remaining deposits until they too were depleted. "You are a den of vipers," Jackson accused the Bank's supporters. "I intend to rout you out and by the Eternal God I will rout you out."⁽¹²⁾ It was not long before Jackson had paid off the debt incurred by the War of 1812, and for the first time in its history – unfortunately also the *last* time – the federal Government was nearly debt-free⁽¹³⁾ with a surplus in the Treasury of over \$37 million, which was to be distributed back to the States in four quarterly payments beginning on 1 January 1837.⁽¹⁴⁾ Not surprisingly, Jackson was the victim of an assassination attempt on the steps of the Capitol on 30 January 1835. Richard Lawrence, the would-be assassin whose two pistols both misfired, admitted privately to friends years later that he had been hired and promised protection by certain unnamed European persons.⁽¹⁵⁾

The Bank's charter expired in 1836 and was not renewed. Thus, the old Jeffersonian school finally defeated the Hamiltonian, and the central banking system in the United States was committed to the grave, where it remained until it was resurrected a quarter of a century later by the Lincoln Administration.

Salmon Chase's Scheme to Finance the War

As mentioned before, the U.S. Treasury was officially bankrupt when war erupted between the North and South in 1861. In addition, the year prior to the outbreak of the war saw the expenses of the federal Government at \$67 million. In only twelve months, this figure had risen to \$475 million, and by the end of the war, to \$1.3 billion. It was estimated that the war was costing the Government an astronomical \$2 million a day and by its end, the annual deficit had risen to \$2.6 billion. Having no central bank with the ability to print currency, Abraham Lincoln had nowhere to turn to finance his crusade against Southern secession. Lincoln authorized his Secretary of the Treasury to borrow money from private financiers at rates as high as 19 percent per year, but as these sources grew more and more costly, Lincoln finally turned to the printing of fiat currency himself – United States Bank Notes – to make up the shortfall. His rationale was as follows:

Government, possessing power to create and issue currency and credit as money and enjoying the right to withdraw currency and credit from circulation by taxation and otherwise, need not and should not borrow capital at interest as a means of financing government work and public enterprise. The government should create, issue, and circulate all the currency and credit needed to satisfy the spending power of the government and the buying power of consumers. The privilege of creating and issuing money is not only the supreme prerogative of government, but it is the government's greatest creative opportunity.⁽¹⁶⁾

Lincoln's assertions were clearly contradicted by the plain wording of Article 1, Section 8, Clause 4 of the *Constitution*, but as with other constitutional prohibitions, he saw this one as optional in times of "national emergency." Initially, \$150 million worth of these "greenbacks" were issued, but by the end of the war, over \$430 million were in circulation. Unlike those of the First and Second Banks of the United States which had to be borrowed by the Government before they were considered to be money, Lincoln's notes were declared "legal tender for all debts, public and private" by the Act of Congress of 25 February 1862. This Act was amended on the

eleventh of June of that same year, adding the phrase "except duties on imports and interest on the public debt, which from that time forward should be paid in coin." While it was a "Federal offense" punishable by imprisonment for private citizens to refuse to accept payment in greenbacks, the Government itself collected revenue from the people in gold. That same year, the Bureau of Internal Revenue was also created to collect a new income tax, which was also payable in gold. Later, the *Credit Strengthening Act* was passed by the Fortieth Congress and signed into law by President Ulysses S. Grant on 18 March 1869. This law required all Government obligations to banking institutions to be paid in gold, while its obligations to private individuals were to be paid in currency. Thus can be seen a subtle scheme to confiscate the gold from the Northern people which pre-dated a similar scheme instituted by Roosevelt seven decades later.

There were those individuals, however, who were not pleased with Lincoln's issuance of greenbacks. A memorandum entitled *The Hazard Circular*, which was distributed throughout the business world of New England in 1862, stated the complaint as follows:

Slavery is likely to be abolished by the war power and chattel slavery destroyed. This I and my European friends are in favor of; for slavery is but the owning of labor and carries with it the care of the laborer, while the European plan, led on by England, is capital control of labor by controlling wages. This can be done by controlling the money. The great debt that capitalists will see to it is made out of the war must be used as a means to control the volume of money. To accomplish this the bonds must be used as a banking basis. We are now waiting for the Secretary of the Treasury to make this recommendation to Congress. It will not do to allow the greenback, as it is called, to circulate as money any length of time, as we cannot control that. But we can control the bonds and through them the bank issues. ⁽¹⁷⁾

In [Chapter Eleven](#), the plan proposed by a New England financier to replenish the depleted Treasury was briefly discussed. After some coaxing from Lincoln, Secretary of the Treasury Salmon P. Chase took this proposal to Congress and the *National Banking Act* was thereafter passed into law on 25 February 1863. Basically, the Government would issue Coupon Treasury Notes, which drew 7.5 percent semi-annual interest payments, and were convertible after three years into six percent 5-20 and 10-40 gold-bearing bonds. These bonds were funded by pledging the property and future labor of the American people as security, and thus were admitted to be "a first mortgage on the property of the country." In addition, they were exempted from taxation.

In tandem with the issuance of bonds, the de-centralized banks of the several States in the North were consolidated into a national system and were given the ability to issue bank notes, backed 90 percent with these bonds with only a 10 percent specie reserve requirement. Thus, the banks were offered the opportunity to collect double interest – first, on the purchased bonds *and* second, on the issued currency. As would be expected, there was a mad scramble to purchase the Government's bonds and there was the appearance of sudden prosperity in the North. In reality, this prosperity was a thin covering of a massive public debt which could never be paid off "because to do so meant there would be no bonds to back the national bank notes. To pay off the debt was to destroy the money supply." ⁽¹⁸⁾ The Hamiltonian school of economics had once again triumphed over the Jeffersonian, and being embroiled in a full-scale sectional war, the people were in no position to complain.

Just as was the case with both incarnations of the Bank of the United States, one of the principal investors in this new banking system was the Rothschild family of Europe. The following letter was sent from the Rothschild investment house located in London to a banking firm in New York City:

Rothschild Brothers, Bankers,
London, June 25th, 1863 Messrs. Ikleheimer, Morton, and Vandergould,
No. 3 Wall St.,
New York, U.S.A.

Dear Sir:

A Mr. John Sherman has written us from a town in Ohio, U.S.A., as to the profits that may be made in the National Banking business under a recent act of your Congress, a copy of which act accompanied his letter. Apparently this act has been drawn upon the plan formulated here last summer by the British Bankers Association and by the Association recommended to our American friends as one that if enacted into law, would prove highly profitable to the banking fraternity throughout the world.

Mr. Sherman declares that there has never been such an opportunity for capitalists to accumulate money, as that presented by this act, and that the old plan of State Banks is so unpopular, that the new scheme will, by contrast, be most favorably regarded, notwithstanding the fact that it gives the National Banks an almost absolute control of the National finance. "The few who can

understand the system," he says, "Will either be so interested in its profits, or so dependent of its favors that there will be no opposition from that class, while on the other hand, the great body of people, mentally incapable of comprehending the tremendous advantages that capital derives from the system, will bear its burdens without complaint and perhaps without even suspecting that the system is inimical to their interest."

Please advise fully as to this matter and also state whether or not you will be of assistance to us, if we conclude to establish a National Bank in the City of New York. If you are acquainted with Mr. Sherman we will be glad to know something of him. If we avail ourselves of the information he furnished, we will, of course, make due compensation.

Awaiting your reply, we are
Your respectful servants,
Rothschild Brothers. [\(19\)](#)

The John Sherman mentioned in this letter was a Republican Senator from Ohio who was largely responsible for pushing Chase's national bank scheme and the later Fourteenth Amendment through the Senate. It was Sherman's belief that America should "nationalize as much as possible" and that "all private interests, all local interests, all banking interests, the interests of individuals, everything, should be subordinate now to the interest of the Government."[\(20\)](#) He was also the brother of the infamous Northern General, William Tecumseh Sherman, who literally blazed a wide trail through Georgia and the two Carolinas, thus destroying their economies and forcing them into massive debt and dependence upon the new national system.

According to a statement attributed to German Chancellor Otto von Bismark, the Rothschilds were also responsible, at least to some degree, for orchestrating the events which brought about the sectional war in the first place:

The division of the United States into federations of equal force was decided long before the Civil War by the high financial powers of Europe. These bankers were afraid that the United States, if they remained in one block and as one nation, would attain economic and financial independence, which would upset their financial domination over Europe and the world. Of course, in the "inner circle" of finance, the voice of the Rothschilds prevailed. They saw an opportunity for prodigious booty if they could substitute two feeble democracies, burdened with debt to the financiers... in place of a vigorous Republic sufficient unto herself. Therefore, they sent their emissaries into the field to exploit the question of slavery and to drive a wedge between the two parts of the Union.... The rupture between the North and the South became inevitable; the masters of European finance employed all their forces to bring it about and to turn it to their advantage.[\(21\)](#)

After [installing](#) the national banking system and firmly grafting the economy onto a perpetual, multi-generational public debt, Chase resigned from his position as Secretary of the Treasury and was, not long afterward, appointed by Lincoln to the Supreme Court, filling the position just vacated by the death of Chief Justice Roger B. Taney. This appointment was an ingenious strategic move on Lincoln's part; having designed the national banking system, Chase was now in a position to place upon it the judicial stamp of approval. He would later draft the Fourteenth Amendment, the fifth and last section of which placed the unconstitutionally contracted war debt, and hence, the new banking system erected upon it, beyond the scope of judicial review. This latter section was no doubt added to prevent the public repudiation called for by leading Democrats, such as Henry Clay Dean:

...[T]here is no fact in the history of this war debt more startling than this: that the great body of these bankers and bondholders were, at the beginning of the war, but poor men; many of them helpless bankrupts, and many of the pretended loans were mere collusions between bankers and government officers, entered into for the purpose of creating money for the one and power for the other, at the expense of the people, who would be required to raise standing armies from their children to support this power and contribute taxes from their labor to maintain the funding system.

This has always been the case in the history of paper money inflations; that the pretended benefactors of government have been simply swindlers, who have imposed upon the people their worthless promises to pay in lieu of specie as the pretext for their robbery.

This is true, with scarcely an exception, in every country, that the government is never assisted by paper in any war. Those who issue it amass fortunes by the issue. To this one our country has not been an exception.

In the history of insolvent estates, bankrupts, merchants, contested debts and repudiated obligations, which make up the assets of the last six years, it must not startle mankind that the honest people have thrown off the yoke rudely placed upon them by reckless and unscrupulous tyrants.[\(22\)](#)

The Federal Reserve System and How It Works

The nation operated under Chase's banking system for over fifty years, the only substantial change being the removal in June of 1874 of the 10 percent specie reserve requirement. Then, with the passage of the *Federal Reserve Act* of 23 December 1913, the alleged power of the U.S. Government to issue paper currency was delegated to a privately owned banking cartel – the Federal Reserve. It is a common misconception, generated no doubt by its name, that the Federal Reserve is part of the U.S. Government. However, as the Ninth District Court was forced to admit as recently as 1982, "...[W]e conclude that the [Federal] Reserve Banks are not federal instrumentalities... but are independent, privately owned and locally controlled corporations."⁽²³⁾ According to a 1964 report prepared by the House Subcommittee on Domestic [Finance](#), "the Federal Reserve is 'independent' in its policy-making. The Federal Reserve neither requires nor seeks the approval of any branch of Government for its policies. The System itself decides what ends its policies are aimed at and then takes whatever action it sees fit to reach those ends."⁽²⁴⁾ Furthermore, William P.G. Harding, a former Senator from Ohio and later Governor of the Federal Reserve Board, admitted in testimony during a Senate hearing in 1921, "The Federal Reserve Bank is an institution owned by the stockholding member banks. From a legal standpoint these banks are private corporations, organized under a special act of Congress, namely, the *Federal Reserve Act*. They are not in the strict sense of the word Government banks. The Government has not a dollar's worth of stock in it."⁽²⁵⁾ Instead, the owners of the Federal Reserve were, and are, the heirs to the bondholders and financiers of Lincoln's war against the South, whose right to collect payment from the United States Government and its citizens "shall not be questioned" under the alleged Fourteenth Amendment.

The Federal Reserve System (hereafter "the Fed") is made up of twelve regional banks, each presided over by a governor. Though it has the appearance of a diversified system, the New York Fed acts as the decision-making center and the other eleven banks are "so many expensive mausoleums erected to salve the local pride and quell the Jacksonian fears of the hinterland."⁽²⁶⁾ In other words, it is a central bank concealed by a thin disguise of de-centralization. In addition, while the Fed pays taxes on its real estate, its other financial assets are exempted from Federal and State taxes.⁽²⁷⁾

Section 16 of the original *Federal Reserve Act* of 1913 provided for the issuance of Federal Reserve Notes, but it did not make them "legal tender"; they were fully redeemable in either gold or "lawful money." That was all changed when the *Gold Reserve Act* of 1934 amended Section 16 to render Federal Reserve Notes (hereafter "FRNs") redeemable in "lawful money" only: "Federal Reserve notes are legal tender under 31 USC 5103, and are therefore 'lawful money'.... Federal Reserve notes have become practically the only form of paper currency in circulation. Consequently, if a holder of Federal Reserve notes presents them for redemption in lawful money at the Treasury or at a Federal Reserve Bank, he is most likely to receive in exchange lawful money in the form of other Federal Reserve notes."⁽²⁸⁾

The atrocious scam of the Fed system is seen clearly in how the "money" supply is made to expand and contract at the will of this private corporation. This expansion and contraction is known as inflation and deflation. When the Fed decides to inject more FRNs into circulation, it contacts the U.S. Government's Bureau of Engraving and Printing and orders the bills at a cost of less than two cents each, regardless of the denomination.⁽²⁹⁾ In reality, however, there is actually no cost to the Fed at all, for the printing job is merely paid for with a check behind which there are absolutely no funds on deposit anywhere. This was openly admitted by the Fed itself in the publication *Putting It Simply*: "When you or I write a check there must be sufficient funds in our account to cover that check, but when the Federal Reserve writes a check there is no bank deposit on which that check is drawn. When the Federal Reserve writes a check, it is creating money."⁽³⁰⁾ What is a crime for the average citizen to do, the Fed does on a routine basis and even boasts about it.



The Fed then uses the newly printed FRNs – which cost it nothing – to purchase securities (bonds, or T-bills) from the U.S. Treasury Department. These securities are interest-bearing debt instruments which themselves are unbacked by anything but the Government's promise-to-pay and its ability to make good on that promise by future taxation. The FRNs which are thus put into circulation are evidences of this debt which the citizens of the United States now owe to the Fed.

In other words, the U.S. Government prints paper money, but cannot use it until it borrows it, with interest, from a non-governmental, privately-owned banking cartel. However, it needs to be noted that FRNs only make up about 25 percent of the circulating funds in the United States. The bulk of the money supply is created by individual bank loans and by the writing of checks. How this works is also very simple: the individual banks in the system are required by the Federal Reserve to hold as little as ten percent of their deposits in reserve. That means that if someone deposits 100.00 into their local bank, that deposit, though now a liability because the bank must pay out the full 100.00 to the depositor on demand, is also simultaneously transformed into an asset of 90.00 which the bank may then loan out at interest. Every loan eventually itself becomes a bank deposit, which creates even more assets which the bank may again loan out at interest. These loans obviously cannot be made from the same funds which were deposited, because those funds are still owed to the depositors. Thus, every deposit merely serves as the basis for the creation of 90 percent more in "checkbook money." In other words, the banks not only have the ability to create money out of absolutely nothing, but they then are privileged to collect interest from those whose "credit history" qualifies them to borrow this imaginary money. Furthermore, as the process plays itself out, the money supply will be inflated many times the amount of the original loan, thereby driving the prices for goods and services up as well.

When the Fed decides to contract the money supply, as it did in the years just prior to the Great Depression, one of the ways it does this is simply by redeeming its T-bills or selling them on the open market. Another way is to curtail the availability of credit by raising interest rates for bank loans in the private sector, thereby reducing the amount of checkbook money in circulation. The people are caught in a hopeless "catch twenty-two" between a high level of debt and a "sound" economy, or a low level of debt and a crippling recession. Using either its power of inflation or deflation, the Fed, at absolutely no cost to itself, has become the financial master over approximately 300 million indentured servants.⁽³¹⁾ It should be obvious that since neither the Government nor the vast majority of the people have any money of their own which was not directly created by the printing and borrowing of FRNs, or indirectly created through a bank loan, it is entirely impossible to pay off the national debt, much less to even pay on the principle. In fact, every cent which is collected from the people through taxation is applied to the interest alone. Not only that, but every cent which the people pay the Fed was itself borrowed from a bank within the Fed system – with additional interest.

Federal Reserve Notes Are Monetized Debt

Most people today believe that Federal Reserve Notes are money and that they may be used to purchase goods or services, and to pay debts. However, we have just seen that FRNs are evidences of a debt owed to the Fed by the U.S. Government. By definition, money "does not embrace notes... [or] evidences of debt...."⁽³²⁾ Moreover, although FRNs are "in the likeness of noninterest bearing promissory notes payable [in money – *i.e.* dollars of gold or silver] to the bearer on demand," they are in reality nothing more than "direct obligations of the United States."⁽³³⁾ It is logically impossible to pay a debt with a debt, which is what actually is believed to have transpired when a FRN is used as if it were money in the modern financial world. According to Joint Resolution 192, also known as the *Abrogation of the Gold Clause* of 5 June 1933, "any obligation which purports to give the obligee a right to require payment in gold or a particular kind of coin or currency, or in an amount in money of the United States measured thereby, is declared to be against public policy." In other words, it is "public policy" that debts not be *paid*, but only *discharged*. The distinction between a "debt discharged" and a "debt paid" was explained in *Stanek v. White*: "When discharged the debt still exists though divested of its character as a legal obligation during the operation of the discharge. Something of the original vitality of the debt continues to exist which may be transferred, even though the transferee takes it subject to its disability incident to the discharge. The fact that it carries something which may be a consideration for a new promise to pay, so as to make an otherwise worthless promise a legal obligation, makes it subject of transfer by assignment."⁽³⁴⁾ Thus, when someone "discharges" their debt today with Federal Reserve Notes – or with a check or some other instrument denominated in FRNs – the debt still exists and is merely passed down the line to the next person, and ultimately to the following generation. It is therefore no more legally or mathematically possible to actually pay one's personal debts than it is to pay the national debt. In fact, if all debts – personal, corporate, and national – were extinguished, there would no longer be any "money" in circulation. The cliché "passing the buck" takes on a

sinister meaning when this tangled web of deception is understood. In the words of Robert Hemphill, former Credit Manager of the Federal Reserve Bank of Atlanta:

If all the bank loans were paid, no one could have a bank deposit, and there would not be a dollar of coin or currency in circulation. This is a staggering thought. We are completely dependent on the commercial banks. Someone has to borrow every dollar we have in circulation, cash, or credit. If the banks create ample synthetic money we are prosperous; if not, we starve. We are absolutely without a permanent money system. When one gets a complete grasp of the picture, the tragic absurdity of our hopeless situation is almost incredible – but there it is.⁽³⁵⁾

Furthermore, if there is really no limit to the amount of FRNs which the Government can print and then borrow from the Fed, one might justifiably wonder why it even needs to tax its citizens at all. The fact is, there is no such need on the Government's part. In 1946, Beardsley Ruml, then Chairman of the Federal Reserve Bank of New York, wrote an article entitled, "Taxes For Revenue Are Obsolete," in which he argued that "given control of a central banking system and an inconvertible currency, a sovereign national government is finally free of money worries and needs no longer levy taxes for the purpose of providing itself with revenue. All taxation, therefore, should be regarded from the point of view of social and economic consequences."⁽³⁶⁾ The "social consequences" are that continued taxation of the people has the effect of giving credibility to a system of fiat money which likely would not exist if its creation out of thin air were obvious to all. The fact that the fiat money can both be spent and must be surrendered to the Government in taxes, perpetuates the illusion that the Government is collecting something of value from its citizens without which it could not continue to operate. Periodic "shut downs" of the Government due to a "lack of money," are also useful tools to maintain this illusion.

Ruml went on to explain the "economic consequences" of taxation: "The dollars the government spends become purchasing power in the hands of the people who have received them. The dollars the government takes by taxes cannot be spent by the people, and therefore, these dollars can no longer be used to acquire the things which are available for sale. Taxation is, therefore, an instrument of the first importance in the administration of any fiscal and monetary policy."⁽³⁷⁾ Thus, the collection of taxes acts as a safety valve to relieve some of the pressure of an inflating currency and to keep prices rising at only a moderate rate rather than sky-rocketing out of control and causing a panic.

Does the Fed Cause War and Depressions?

Such is the tyrannical system which has been imposed on the American people by their supposed representatives in Congress. While the Federal Reserve System can be abolished by the same body of men who gave it life in 1913, it is not considered "in the public interest" to do so and every politician either goes to Washington, D.C. with this already fully understood, or quickly learns it after his arrival. Coming full circle back to the views of Alexander Hamilton, Lawrence C. Murdoch, Jr. of the Federal Reserve Bank of Philadelphia declared, "A large and growing number of analysts... now regard the national debt as something useful if not an actual blessing... and that the national debt need not be reduced at all."⁽³⁸⁾ Of course, the debt is "an actual blessing" only to the elite few who reap the bountiful harvest therefrom, but it certainly is a curse to those who suffer under the burden of perpetual debt and increasing taxation.

Not surprisingly, the Courts have refused to rule the Fed system unconstitutional. Whereas the *Constitution* prohibits the Government from emitting "bills of credit," it does permit the Government to "borrow money on the credit of the United States." Since FRNs do not *technically* become "money" until they are borrowed, it is reasoned that the letter of the *Constitution* is not *technically* violated by this arrangement. This was the same argument used to justify the issuance of bank notes by the first Bank of the United States back in 1791. Indeed, no other nation in the world has resorted to such chicanery in order to foist a central bank on its citizens. However, there is another and much darker side to the Federal Reserve which needs to be mentioned before we close this chapter – its instigation of economic depressions and war. According to John C. Redpath: "It has been the immemorial policy of the Money Power to foment wars among the nations; to edge on the conflict until both parties pass under the impending bankruptcy; to buy up the prodigious debt of both with a pail full of gold; to raise the debt to par; to invent patriotic proclamations for preserving the National Honor; and finally to hire the presses and pulpits of two generations to glorify a crime."⁽³⁹⁾

The Fed opened its doors on 16 November 1914. On that date, Europe had already been embroiled in war for three months, but the American people had refused to finance the U.S. Government's involvement by purchasing its savings bonds. "Keep the Boys Home" was a popular political slogan at that time. However, since the Government now had another lending source other than its citizens, it is not surprising that in April of 1917, only one month after his second inauguration as the President who "kept us out of war," Woodrow Wilson sent a message to Congress requesting the involvement of the United States in World War I. Congress responded by declaring war on the sixteenth of April and the *War Loan Act* was passed scarcely a week later which extended \$1 billion in credit to the Allied powers. During this time, nearly all of the Government's gold reserves were relocated to the vaults of the Federal Reserve. Lester Chandler explained what role the Fed played in the nation's war-time economy: "The Federal Reserve System became an integral part of the war financing machinery. The System's overriding objective, both as a creator of money and as fiscal agent, was to insure that the Treasury would be supplied with all the money it needed, and on terms fixed by Congress and the Treasury.... A grateful nation now hailed it as a major contributor to the winning of the war, an efficient fiscal agent for the Treasury, a great source of currency and reserve funds, and a permanent and indispensable part of the banking system."⁽⁴⁰⁾

During World War I, on 6 October 1917, Congress also passed the *Trading With the Enemy Act*, which would provide a convenient foundation for the massive power grab still to come. According to Alan Greenspan, former Chairman of the New York Federal Reserve, the Great Depression was caused when, in 1929, "the excessive credit which the Fed pumped into the economy spilled over into the stock market – triggering a fantastic speculative boon.... As a result, the American economy collapsed."⁽⁴¹⁾ Public confidence in the system also collapsed, resulting in massive runs on the banks by panicked depositors. Of course, there was not enough gold in the vaults to cover all the inflated currency which the Fed had been putting into circulation and the scam was in danger of discovery. In an effort to preserve the system, the Federal Reserve Board of New York sent the following recommendation, written by Eugene Meyers, to President Herbert Hoover on the last day of his term:

WHEREAS, In the opinion of the Board of Directors of the Federal Reserve Bank of New York, the continued and increasing withdrawal of currency and gold from the banks of the country has now created a national emergency, and

WHEREAS, It is understood the adequate remedial measures cannot be enacted before tomorrow morning,

NOW, THEREFORE, BE IT RESOLVED, That in this emergency the Federal Reserve Board is hereby requested to urge the President of the United States to declare a bank holiday Saturday, March 4, and Monday, March 6, in order to afford opportunity to governmental authorities and banks themselves to take such measures as may be necessary to protect the interests of the people and promptly to provide adequate banking and credit facilities for all parts of the country.

Proposed Executive Order

WHEREAS the nation's banking institutions are being subjected to heavy withdrawals of currency for hoarding; and

WHEREAS there is increasing speculative activity in foreign exchanges; and

WHEREAS these conditions have created a national emergency in which it is in the best interest of all bank depositors that a period of respite be provided with a view to preventing further hoarding of coin, bullion or currency or speculation in foreign exchange, and permitting the application of appropriate measures for dealing with the emergency in order to protect the interests of all the people; and

WHEREAS it is provided in Section 5 (b) of the Act of October 6, 1917, as amended, that "*The President may investigate, regulate, or prohibit, under such rules and regulations as he may prescribe, by means of licenses or otherwise, any transactions in foreign exchange and the export, hoarding, melting, or earmarking of gold or silver coin or bullion or currency * * **"; and

WHEREAS it is provided in Section 16 of the said Act that "*Whoever shall willfully violate any of the provisions of this Act or of any license, rule, or regulation issued thereunder, and whoever shall willfully violate, neglect, or refuse to comply with any order of the President issued in compliance with the provisions of this Act shall, upon conviction, be fined not more than \$10,000, or, if a natural person, imprisoned for not more than ten years, or both * * **"

If these words sound familiar, they should; right down to the deceptive rewording of Section 5 of the *Trading With the Enemy Act*, they are the very words of Roosevelt's proclamation of 4 March 1933, in which he declared a national banking emergency and prohibited the private ownership of gold. Hoover, who was no friend of the Fed, refused to issue this executive order based on the 1917 Act after his legal advisors pointed out that the "war powers were apparently terminated" at the close of World War I, and that "there was danger that action under such doubtful authority would create a mass of legal conflicts in the country and would incur the refusal of the banks to comply."⁽⁴²⁾ In his letter of response to Meyers, Hoover wrote, "...I am at a loss to understand why such a

communication should have been sent to me in the last few hours of this Administration, which I believe the Board must now admit was neither justified nor necessary." His confusion stemmed largely from the fact that President-elect Roosevelt had told him the [previous](#) night that "he did not wish such a proclamation issued." Immediately upon taking office, however, Roosevelt reversed his position and issued the proposed executive order in spite of its "doubtful authority." Consequently, by bailing out the Fed and covering up its misdeeds, Roosevelt instituted what was clearly a new deal for the bankers but a raw deal for the American people. As we will see in the next few chapters, we have lived under this banker-contrived national emergency ever since.

On 10 June 1932, Louis T. McFadden, Chairman of the House Banking and Currency Committee, stated:

Mr. Chairman, we have in this country one of the most corrupt institutions the world has ever known. I refer to the Federal Reserve Board and the Federal Reserve banks. The Federal Reserve Board, a Government board, has cheated the Government of the United States and the people of the United States out of enough money to pay the national debt. The depredations and iniquities of the Federal Reserve Board and the Federal Reserve banks acting together have cost this country enough money to pay the national debt several times over. This evil institution has impoverished and ruined the people of the United States; has bankrupted itself, and has practically bankrupted our Government. It has done this through the defects of the law under which it operates, through the maladministration of that law by the Federal Reserve Board, and through the corrupt practices of the moneyed vultures who control it.

Some people think the Federal Reserve banks are United States Government institutions. They are not Government institutions. They are private credit monopolies which prey upon the people of the United States for the benefit of themselves and their foreign customers; foreign and domestic speculators and swindlers; and rich and predatory are those who would cut a man's throat to get a dollar out of his pocket; there are those who send money into States to buy votes to control our legislation; and there are those who maintain an international propaganda for the purpose of deceiving us and wheedling us into the granting of new concessions which will permit them to cover up their past misdeeds and set again in motion their gigantic train of crime. [\(43\)](#)

The following year, McFadden went on to say:

Every effort has been made by the Federal Reserve to conceal its powers but the truth is – the Federal Reserve has usurped the government. It controls everything here and it controls all our foreign relations. It makes and breaks governments at will.

[The Depression] was not accidental. It was a carefully contrived occurrence.... The international bankers sought to bring about a condition of despair here so they could emerge the rulers of us all....

I charge them... with having brought repudiation of the national currency of the United States in order that the gold value of said currency might be given to private interests... with having arbitrarily and unlawfully raised and lowered the rates on money... increased and diminished the volume of currency in circulation for the benefit of private interests... with having brought about the decline in prices on the New York Stock Exchange... with the crime of having treasonably conspired and acted against the peace and security of the United States, and with having treasonably conspired to destroy constitutional government. [\(44\)](#)

McFadden, of course, need not have expended so much effort defending a *Constitution* and Government which had perished seventy-two years previous to his speech at the hands of the "party of Lincoln" – the Republicans. The twin tyrants of massive public debt and inflationary currency were already seated upon their imperial thrones and dissent in the chambers of Congress would not be tolerated. Representative McFadden was assassinated by poisoning not long afterward.

- Endnotes**
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 3. Thomas Jefferson, in Andrew Lipscomb and Albert Ellery Bergh (editors), *The Writings of Thomas Jefferson* (Washington, D.C.: Jefferson Memorial Association, 1903), Volume XIII, pages 269, 270, 272, 358.
 4. Jefferson, in Paul Leicester Ford (editor), *The Writings of Thomas Jefferson* (New York: G.P. Putnam and Sons, 1899), Volume X, page 31.
 5. Jefferson, letter to John Taylor, 26 November 1798; in Lipscomb and Bergh, *Writings of Thomas Jefferson*, Volume X, page 64.
 6. John Kenneth Galbraith, *Money: Whence It Came, Where It Went* (Boston: Houghton Mifflin Company, 1975), page 72.
 7. Gustavus Myers, *History of the Great American Fortunes* (New York: Random House, 1936), page 556.
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 9. Murry N. Rothbard, *The Mystery of Banking* (New York: Richardson and Snyder, 1983), pages 204-205.
 10. Andrew Jackson, veto of the Bank of the United States bill, 10 July 1832; in Richardson, *Messages and Papers of the Presidents*, Volume II, page 577.
 11. Jackson, in Richardson, *op. cit.*, page 581.
 12. Jackson, quoted by Herman J. Viola, *Andrew Jackson* (New York: Chelsea House, 1986), page 86.
 13. The total national debt in 1835 was \$351,289 and \$291,089 the following year (McHenry, *Cotton Trade*, page 174).
 14. The fourth installment of this sum was never distributed due to the financial panic of 1837, which sent the federal Government spiraling back into debt. By the end of the year, the national debt had risen to \$1.8 million, to \$4.8 million the following year, and nearly \$12 million the next. With the exception of the years 1840 and 1841, the national debt would never again be less than \$15 million, and by the outbreak of the war between the States in 1861, it had skyrocketed to over \$334 million (McHenry, *op. cit.*, pages 174, 183).
 15. Robert J. Donovan, *The Assassins* (New York: Harper and Brothers, 1952), page 83.
 16. Lincoln, quoted by Robert L. Owen, *National Economy and the Banking System* (Washington, D.C.: U.S. Government Printing Office, 1939), page 91.
 17. *The Hazard Circular*, quoted by Charles A. Lindburgh, *Banking and Currency and the Money Trust* (Washington, D.C.: National Capital Press, 1913), page 102.
 18. Galbraith, *Money: Whence It Came*, page 90.
 19. Rothschild Brothers to Messrs. Ikleheimer, Morton, and Vandergould, 25 June 1863; quoted by Owen, *National Economy*, pages 99-100.
 20. John Sherman, quoted by Heather Cox Richardson, *The Greatest Nation on the Earth: Republican Economic Policies During the Civil War* (Cambridge, Massachusetts: Harvard University Press, 1997), page 87.
 21. Otto von Bismark, quoted in *La Vielle France* (17-24 March 1921), Number 216, pages 13-16; cited by G. Edward Griffin, *The Creature From Jekyll Island* (Westlake Village, California: American Media, 1998), page 374.
 22. Dean, *Crimes of the Civil War*, pages 267-268.
 23. *Lewis v. U.S.* (1982), 680 F.2d 1239.
 24. U.S. House of Representatives, [Money Facts](#) (Washington, D.C.: House Banking and Currency Committee; Eighty-Eighth Congress, Second Session, 1964), Chapter One.
 25. William P.G. Harding, quoted by Eustace Mullins, [Secrets of the Federal Reserve](#) (Staunton, Virginia: Bankers Research Institute, 1984), page 157. Harding's term as Governor of the Board was cut short in 1923 when he mysteriously died from what many suspected was poisoning. His wife refused to allow an autopsy.
 26. Ferdinand Lundberg, *America's Sixty Families* (New York: Vanguard Press, 1937), page 122.
 27. Title 12, *United States Code*, Section 531.
 28. Russell L. Munk, Assistant General Counsel (International Affairs), Department of the Treasury, statement issued 26 October 1989.
 29. House of Representatives, *Money Facts*, Chapter Three.
 30. *Putting It Simply* (Boston: Federal Reserve Bank of Boston), page 17.
 31. United States Population Clock Projection: www.census.gov/cgi-bin/popclock.
 32. *Black's Law Dictionary* (Sixth Edition), page 1005.
 33. *Op. cit.*, page 613.

34. *Staneck v. White* (1927), 172 Minn. 390, 215 N.W. 784.
35. Robert Hemphill, "Foreword" in Irving Fisher, *100% Money* (New York: Adelphi Company, 1936), page xxii.
36. Beardsley Ruml, "Taxes For Revenue Are Obsolete," *American Affairs*, January 1946, page 35.
37. Ruml, *op. cit.*, page 36.
38. Lawrence C. Murdoch, Jr., *The National Debt* (Philadelphia, Pennsylvania: Federal Reserve Bank of Philadelphia, 1970), pages 2, 11.
39. John C. Redpath, quoted by George R. Kirkpatrick, *War — What For?* (West Lafayette, Ohio: self-published, 1910), page 66.
40. Lester V. Chandler, *Benjamin Strong, Central Banker* (Washington, D.C.: Brookings Institution, 1958), pages 101-102.
41. Alan Greenspan, essay: "Gold and Economic Freedom," in Ayn Rand (editor), *Capitalism: The Unknown Ideal* (New York: Signet Books, 1967), pages 99-100.
42. Herbert Hoover, *The Memoirs of Herbert Hoover, 1929-1941: The Great Depression* (New York: Macmillan Company, 1952), page 205.
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44. McFadden, *op. cit.*, 9 March 1933.

Part Two: **Abraham Lincoln and the Birth of a Modern Empire**

Chapter Twenty-Two: **The Deception of Roosevelt's "New Deal"**

SUPPORTING DOCUMENT:
Louis T. McFadden's Speech in the House of Representatives
Congressional Record - House, 10 June 1932

SUPPLEMENTARY ESSAY:
The Unconstitutionality of the National Debt
by [Henry Clay Dean](#)

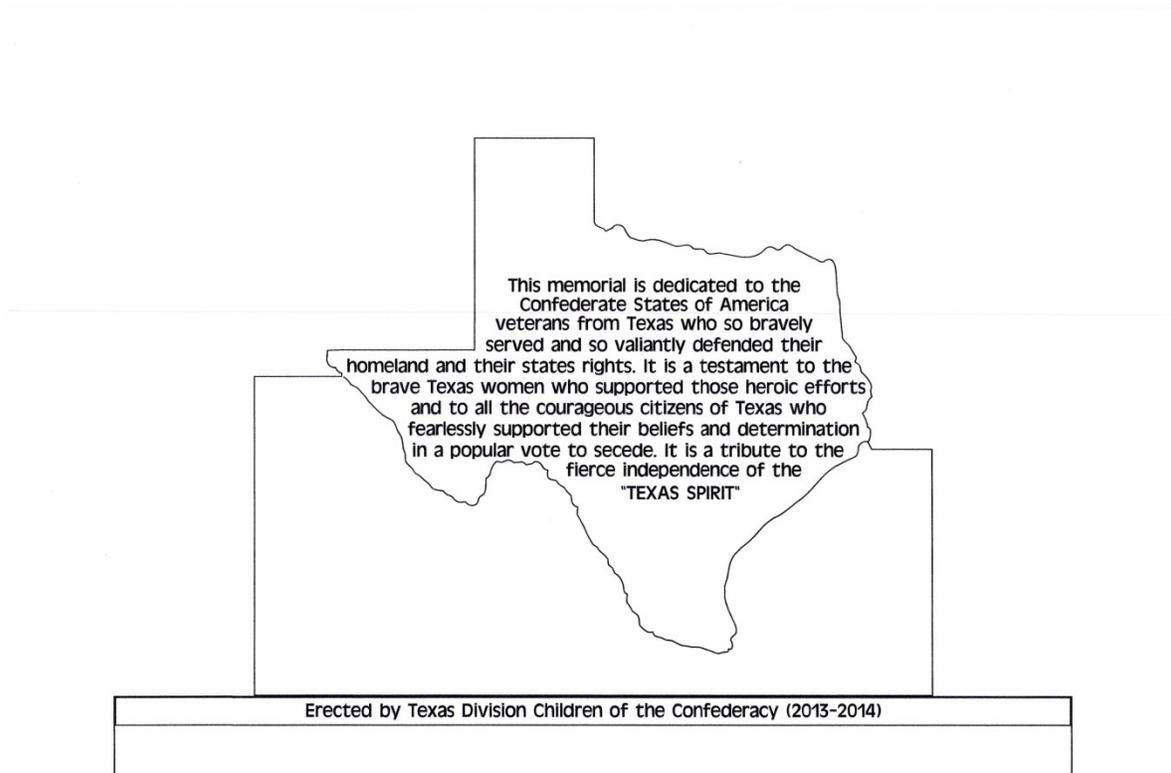
Children of the Confederacy President's Project 2013-2014

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').

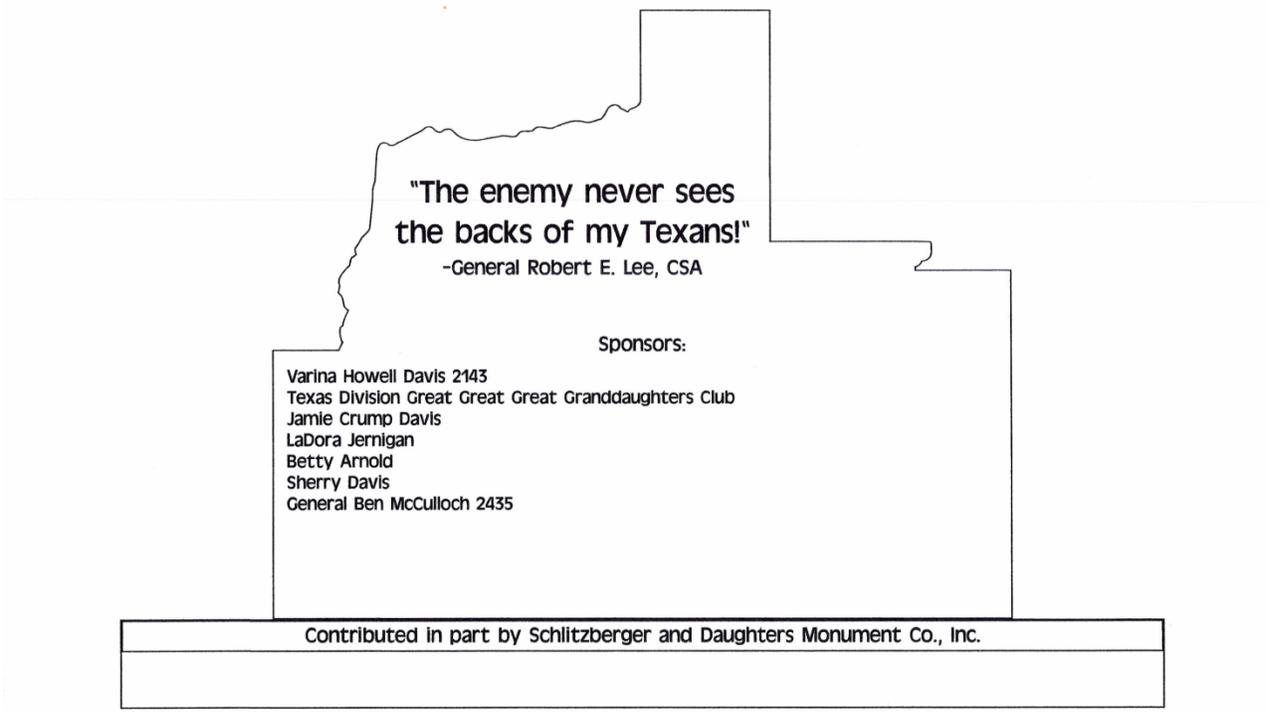
The proposed text reads:

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 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:



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Sesquicentennial Society
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Texas Division

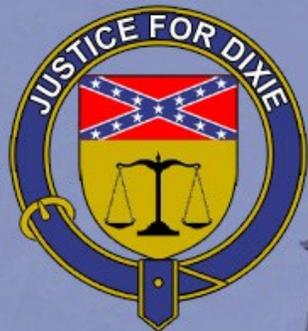
Calendar

Upcoming Schedule of Events

11/01/14 @ TBA	Camp 1479 Memorial Service	Montgomery County, TX
11/01/14 @ 11 AM	<u>Judge James Wallace McMaster Memorial Service</u>	Brandon, MS
11/08/14	<u>Grapevine Texas Veterans Day Parade</u>	Grapevine, TX
11/08/14 @ 9 AM	Weatherford Veterans Day Parade	Weatherford, TX
11/14/14 - 11/15/14	<u>Hood's Texas Brigade Association Symposium</u>	Huntsville, TX
11/15/14 @ TBA	Camp 1479 Memorial Service	Westfield, TX
12/06/14	<u>Weatherford Christmas Parade</u>	Weatherford, TX
02/06/15 - 02/07/15	<u>2015 Stephen Dill Lee Institute</u>	Dallas, TX

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





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

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

Company Overview

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



Mission

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

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

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\$35 for Liberty & SLRC membership is a bargain.

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Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!

Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"

www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



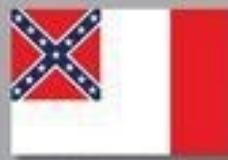
Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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