



The Belo Herald

Newsletter of the Col. A. H. Belo Camp #49
January 2012

Kevin Newsom will speak on Confederate Col. Santos Benavides, as well as The Camp Plan for 2012.

Members are encouraged to attend to have their voice heard for the direction of Belo Camp this coming year.

Col. A. H Belo Camp #49

Commander - Paul Hamilton
1st Lt. Cmdr. - Kevin Newsom
2nd Lt. Cmdr. - Mark Brown
Adjutant - Stan Hudson
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest



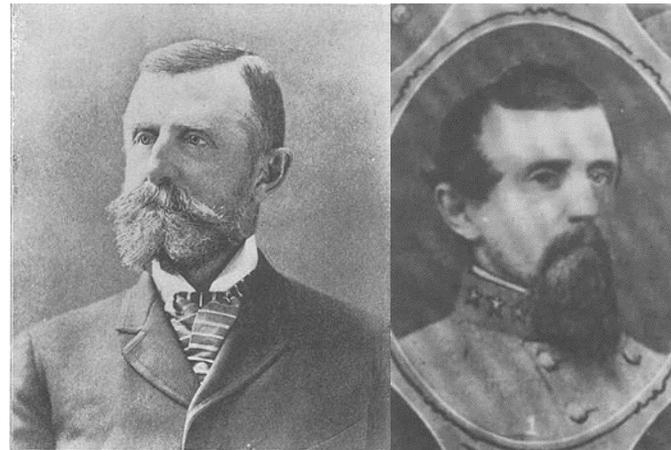
<http://www.facebook.com/BeloCamp49>

Texas Division: www.texas-scv.org

National: www.scv.org

<http://1800mydixie.com/>

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



Have you paid your dues?? Come early (6:30pm), eat, fellowship with other members, learn your history!

Thursday, January 5th: 7:00 pm

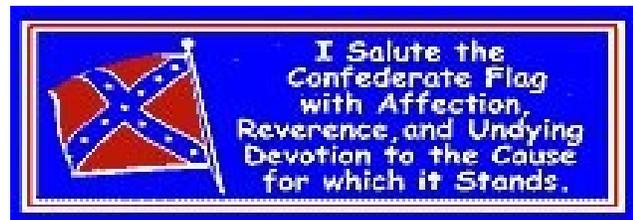
La Madeleine Restaurant*

3906 Lemmon Ave near Oak Lawn

Dallas, TX

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

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



COMMANDER'S REPORT

Gentlemen,

Happy New Year. Its 2012! Officers were voted in at the December meeting (party). We welcome officers: Kevin Newsom as 1st Lieutenant Commander, Stan Hudson as Adjutant, Mark Brown as 2nd Lt. Commander, and myself as Camp Commander. Our first 2012 event on the horizon is a Lee-Jackson dinner to take place at the revised location of Arthur's in North Dallas for Saturday January 21st. Reservations for this event are due by January 7th and the fee for the dinner portion can be brought to our next meeting this January or mailed to Stan Hudson (see flyer in this newsletter). Also planned for the Lee-Jackson dinner is a 'Silent Auction' and we are asking for any donations in the form of books or objects pertaining to the War Between the States. Any donations need to be brought to this month's meeting so we'll have them for setup at the dinner. We always need new ideas and are searching for volunteers to help with upcoming events, so get involved to help our camp be more active!

Respectfully,

Cdr Paul Hamilton





Chaplain's Corner



Stonewall's Last Command

Brothers and fellow Compatriots, we are all aware of the sad event at Chancellorsville during the spring of 1863. One of the greatest heroes of the Confederacy, General T. J. "Stonewall" Jackson was severely wounded, and after having his left arm amputated, would later die. As he was being carried from the field, General Pender saw Jackson, and after expressing concern for his wounds, said his men were in such confusion that he feared he would not be able to stop the enemy. General Jackson, in a weak but determined voice instantly replied, "General Pender, you must keep your men together, and hold your ground." This was Stonewall's last command. (Ref. The Great Revival in the Southern Armies pg. 291)

Today, we are also at war. But, it is not a war we started or wanted any more than our Confederate forefathers did. They fought because they were being attacked, just as we must fight because we are being attacked. And, just like the Yankees 150 years ago, those who attack us will not be satisfied until our Southern heritage and the memory and honor of our fine Confederate history is totally destroyed. We cannot afford complacency. Our just and worthy Cause is under attack by unrighteous foes. We are being oppressed and ridiculed by those who fear us and resent our proud Southern heritage. We are being opposed by forces of darkness who will stop at nothing to stamp out the memory and honor due our brave Confederate ancestors.

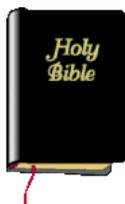
There are those who would deliberately and maliciously take from us what is rightfully ours. They would steal away our fine Southern heritage. They would loot and pillage the pride we have in our Confederate ancestors. They would empty us of our history and leave us with a legacy of shame and in a condition of disgrace. They are in fact assaulting our land and all we hold dear.

Being Southerners and more particularly descendants of the Confederacy is our birthright, and something to be militantly proud of. We must draw a line in the sand and stand defiantly in defense of our proud Confederate history and those who lived it, and passed it on to us. But, unfortunately, many Southerners, Like Esau in Genesis 25: 27-34, are willing to trade their birthright for a bowl of pottage. They seem more concerned with the comforts, pleasures, and tasks of today. They seem to say, as Esau did in verse 32, "What profit shall this birthright do to me?" They are being robbed of their past and don't seem to care.

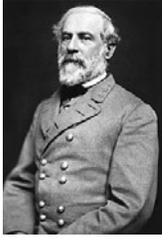
Ours is a history of respect, dignity, and concern for our fellow human beings, and I believe the Lord is on our side. The Scripture says, in Isaiah 41: 11, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." Then in the next two verses, "They that war against thee shall be as nothing, and a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

As members of the Sons of Confederate Veterans, we need to unite as Confederate Brothers and resolve to place our faith and trust in Almighty God and seek His guidance. We must also follow our elected SCV leaders, as our forefathers followed Generals Lee and Jackson. In so doing, we will defeat those who seek our destruction, accomplish the task set before us, and fulfill the mission with which we are charged.

I'm sure General Pender heeded Jackson's words and Chancellorsville was a Confederate victory. Let us do the same today. Let us be mindful of Stonewall's last command. Let us, as the historic Sons of Confederate Veterans, pull together and hold our ground.



Bro. Len Patterson, Th.D.
Chaplain, Army of Trans-Mississippi
Sons of Confederate Veterans



Lee-Jackson Dinner

January 21st, 2012



Camp#49 –Colonel A.H.Belo

PLACE : Arthur's Prime Steaks & Seafood in Addison, TX **TIME :** 6:30pm

Arrival with Dinner starting at 7pm

DRESS : Business Casual or Period Dress (optional)

Dinner Menu : (1st) Salad, (2nd) Salmon, Chicken, or Filet Mignon, (3rd) Cheesecake or Crème Brule (all entrees include a side of potato dauphin Oise & mixed vegetables).

RSVP by January 7th : \$40 per person for Camp members (and their guest) and \$45 per person for all other SCV members (and their guest).

Mail all checks made out to **“Camp #49 Col A.H. Belo”**

to: Stan Hudson
3233 Lovers Lane
Dallas, TX 75225

Contact E-mail & Cell phone : Kevin Newsom - Kevin.newsom@hotmail.com 214-422-1778

*** Private VIP Room *** Silent Auction *** Live Music (not Period) ***

*** **Speaker: Charles Heard** ***

Program : Post-War Southern Outlaws in Texas

Website for the Restaurant: <http://www.arthursdallas.com/>



Our Belo Camp Christmas was a wonderful event as we celebrated another year of fellowship, friendship and brotherhood. Camp Adjutant Stan Hudson and his lovely wife opened their beautiful home for an olde time Confederate Christmas. Despite rainy weather, we gathered to honour our Southern Heritage as a Christian people. Our night kicked off in high spirits as we watched the LSU Tigers triumph over rival Georgia. (Geaux Tigers !) and reminisced around a cozy fire. Following our opening prayer, we dined on Turkey and Country Ham, corn pudding and all kinds of fixins, including some of Rev. Jerry Brown's own peach pie! Camp elections were finalized and plans made for our upcoming Lee-Jackson Day celebration. Afterwards, the gentlemen enjoyed discussions of Southern books and issues in the Adjutant's study while enjoying Columbian Cigars; and the ladies graciously tended to their own efforts to make our evening one to be remembered. To them we are most grateful.

Merry Christmas!
CAMP 49 COL. A.H. BELO



Cmdr. Paul Hamilton enjoying a Columbian Cigar.

A beautiful tree highlighted the setting and created a festive mood for our time together.

Our Camp flags reminded us of many Christmases past and of the heritage for which we are so thankful.

God bless Dixie!





We want to separate from them, to be rid of Yankees forever, at any price; and they hate us so. Yet they would clasp us - or hook us, as Polonius has it - to their bosoms with hooks of steel. We are an unwilling bride. I think incompatibility of temper began when it was made plain to us that we get all the opprobrium (criticism) of slavery while they, with their tariff, get the money there is in it.

Mary Boykin Chesnut from her diary June 28 1861

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

How Do I Join The Sons of Confederate Veterans?

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

*Membership in the **Sons of Confederate Veterans** is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.*

*Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.*



<http://www.scv.org/genealogy.php>



Upcoming events

January 21, 2012 Belo Camp Lee-Jackson Day Dinner- [Arthur's Steakhouse in Addison](#)

January 16, 2012 - Stock Show and Rodeo Parade - Ft Worth, Texas.

The Stock Show and Rodeo Parade are right around the corner on January 16th. This parade is open to everyone who registers, and as the 13th has registered, we're all welcome to participate. The parade is free to march in. We always march in formation, as the parade is non-mechanized. In fact it's the largest non mechanized parade in the U. S. You'll see more horses there than anywhere else. It's quite a sight. We normally form at 9:00 and are done around noon. The parade starts in front of the old court house and goes to the stock show arena and back, about a total of 3 miles. Parking is free at LaGrave field, 301 N. E. 6th Street, Ft Worth, Tx 76106. That's right down the street from the old courthouse. Some good directions can be found by following this link: <http://www.fwcats.com/info/7>

As of this time plan on Confederate uniform. Bring canteens and water, your muskets and holsters, but no side arms. No ammunition or knives will be allowed Hope to see y'all there! So, please meet up in the southwest corner of the LaGrave field parking lot at 8:00 and the men can head up the hill together. The ladies will be meeting up at the little park by the courthouse to save that hike up the long hill.

Hang Gliding

A few Virginia boys were up in the Blue Ridge hang gliding one day when a couple of yankees came along.

"What are youse guys doing," they asked.

"Hang gliding," replied one of the Southern boys. "Want to give it a try?"

"Well maybe... but I've never done it before," volunteered one of the yankees.

The Virginians assured the yank that there was nothing to it. So they hooked him up, waited on the right wind, and off he went, sailing over the valley just as pretty as you please.

About this time a couple of good ole boys were in the valley hunting. One of them looked up and exclaimed, "Sam, look up yonder at that thing!"

Squinting against the sunlight Sam saw it and then let go with a couple rounds.

"Did you get em?" asks the first hunter.

Sam squirted out a stream of tobacco juice. "Naw, but I made it drop that damnyankee."

Monday Night Bluegrass Jam

EVERY Monday Night (except National Holidays) at the EMMET EVANS CIVIC CENTER in Mesquite. 6:15pm to 8:30 pm FREE Coffee, Snacks, Donuts – No charge to get in! Covered dish dinner 4-6 times per year.

Directions: Take IH 635 to Gross Rd. exit. Go East on Gross Rd (toward old downtown Mesquite Square) one traffic light at Hillcrest Blvd (Hillcrest Mesquite NOT Hillcrest Dallas). Pass Hillcrest continuing east. Evans Park and Center on Left (North). Enter at road at back of the center (East End). – Drive passes baseball diamonds, soccer fields and several parking areas. Enter at back of building at sliding door and enter through double doors.

Contact Mike Smith for information. 214-941-4965

Happy Confederate Heroes Day!

Bet that's a holiday most of you weren't aware of. Well, down here in Texas we're all celebrating the legacy of our heroic Confederate forbearers, at least as much as we celebrate San Jacinto Day or LBJs Birthday (also official holidays in Texas). State workers get the day off - well, some do - and the rest of us who've actually heard of the holiday have something historical to think about - or more likely we'll just brush it off as a peculiar and slightly amusing leftover of a past era.

I imagine that in the famous 'blue states' they find the idea of having a holiday for confederate heroes at the least quaint and at the most somewhat distasteful. After all, we all know the confederacy fought to preserve slavery and oppression against the progressive policies of freedom and equality favored in the north.



Of course the real causes of the Civil War are much more complex and the real attitudes of the two regions towards slavery and equality aren't as cut and dried as people would like to believe. Just like today the divisions between good and evil weren't always clear cut and it was possible for brave men to make a noble sacrifice in what they believed was a good cause, even if by our modern standards their cause was in the wrong. But it is the victors who write the history and determine who the heroes are and decide which of the many causes of the war will be remembered through the generations.

Whatever your opinion on the issues, the men who fought for the confederacy were heroes by any standard. They fought when outnumbered, poorly armed, starving, without coats or proper uniforms or even shoes. The vast majority of the enlisted men did not own slaves and lived in conditions not much better than slaves did. They lived in a society where opportunities for education, advancement and even travel beyond their own neighborhood were virtually non-existent even for most white men. They were ignorant, illiterate and impoverished, scratching for a living on marginal land working client farms at the whim of a small class of wealthy landowners. At a time when the north was moving forward with industrialization and a growing middle class they lived in a stratified, agricultural society with no public education, virtually no newspapers or colleges, and almost no industrial base. At a time when the northern states were building up to make America one of the most powerful nations in the world the southern states remained in a colonial condition equivalent to that of 'third world' colonies in South America or Africa.

The actual slave owning class in the south was small and becoming smaller as the Civil War approached. In 1860 only 254 out of 8 million southerners owned 200 or more slaves and only 46,000 owned 20 or more slaves. The British had shut down the slave trade in the 1830s and no new slaves were coming into the southern states. As a result the price of slaves had tripled in the 1850s and cotton profits had declined to the point where plantations were already falling on hard times and going through a process of consolidation which

squeezed the smaller plantations out of business and made it less and less necessary for them to have slaves. The expense of maintaining slaves and the decline in cotton prices meant that even the largest and best run plantations returned a profit of no more than 10% and they were increasingly vulnerable to fluctuations in the economy, with the rate of bankruptcies rising dramatically and a lot of failed plantations ending up in the hands of northern banks. The vast majority of white southerners lived on small farms of fewer than 200 acres on marginal land and owned no slaves at all. Those small farmers who did own a slave or two lived little better than the slaves did, often housing the slaves in the same room of their single-room shack as their family and eating the same food at the same table.

The one thing which these rebels did have was an awareness of their legacy as free Americans. They believed in freedom and the right to live their lives the way they chose to, however miserable those lives might be. In their minds they were not fighting for slavery, they were fighting to preserve liberty. They didn't own slaves and the war wasn't going to get them slaves. If anything slavery was symbolic of the system which kept them poor and oppressed, splitting its profits between a tiny class of wealthy landowners and the plutocratic northern banks and investors who grew fat off of the cotton trade like John Murray Forbes who decried the institution of slavery at the same time he profited from the cotton industry. Slavery was a failing economic system which had already lived two generations beyond its viability, a failure demonstrated by the South's loss of control of the federal government which they had dominated for almost 40 years.

If the average confederate soldier thought of slaves he thought of them as a symbol of wealth he would never have. Despite this the majority of them volunteered to fight, in many cases paid their own expenses and provided their own weapons. They left their families behind to tend farms which could not be managed effectively without them and later many of them lost the land they had fought for and ended up as renters or sharecroppers on their own farms in the aftermath of the war. Despite these hardships they volunteered in great numbers and marched off to fight for a cause they were sure was righteous.

There were two things which the pundits in the newspapers of both the North and the South agreed on at the time of the war. The first was that it was a "poor man's war and a rich man's fight", in the sense that the poor would pay the price in blood for rewards which would mostly go to the wealthy classes. The other was that on the issue of moral principles alone the south was probably in the right. Many northern politicians admitted that on the precedent of the Revolutionary War the South had some validity to its claim that it had the right to secede from the union just as the colonies had been entitled to separate themselves from Great Britain. But at the same time they argued from the perspective of Liberalism which was the powerful new political movement of the era, which said that the general welfare of all the states and all of the people was best served by preserving the union and that the "greatest good for the greatest number" was the best way to protect the rights of individuals, through a stronger federal government directly defending the rights of citizens against abusive state governments. They argued that the south had dominated the government for decades on the basis of captive slave votes and corrupt slave money and that the election of 1860 was a revolution against that "slave power conspiracy." In truth those wealthy bankers and land owners had held southerners as much in thrall as northerners and the real struggle was between economic systems more than geographical regions, but most of those who fought on both sides had very little awareness of this. Despite the romantic view which many hold of the South, the war they embarked on was doomed from the very beginning, not because of the weakness of their troops or the flaws of their society or the fact that they

owned slaves, but because the north outnumbered them, out produced them industrially and could outspend them by an enormous factor. Because of the emphasis on cash crops like cotton in the south the northern states even produced more food than the south did. As William T. Sherman said at the outbreak of the war "in all history no nation of mere agriculturalists has ever made a successful war against mechanics," and he was dead on the mark. The South was a failed society fighting for a lost cause with inadequate resources and nothing to sustain them but an unshakable belief in liberty because that liberty was all they really had.

In the end, what is more noble than fighting against impossible odds in the worst conditions for principles which you believe in? It does not matter that they were largely ignorant of the real causes of the war. By the measure of their sacrifice and their suffering for a cause they did not entirely understand beyond the awareness that they fought to keep their freedoms as Americans, the soldiers of the Confederacy can only be called heroes. They did not fight for greed or lust or hatred. They fought for freedom against a government they believed had betrayed, abandoned and oppressed them. Hate slavery and hate the exploitation of the southern states and their people, but keep and speak only respect for the forgotten heroes who fought for the rebel cause.



Article Author: Dave Nalle

Dave Nalle has been a magazine editor, freelance writer, Capitol Hill staffer, game designer and taught college history for many years. He is now a pro-liberty political activist and designs fonts for a living. ...

<http://blogcritics.org/politics/article/happy-confederate-heroes-day/>



Praise for Lee and Jackson



By Chuck Baldwin

January is often referred to as "Generals Month" as no less than four famous Confederate Generals claimed January as their birth month: James Longstreet (Jan. 8, 1821), Robert E. Lee (Jan. 19, 1807), Thomas Jonathan Jackson (Jan. 21, 1824), and George Pickett (Jan. 28, 1825). Two of these men, Lee and Jackson, are particularly noteworthy.

Without question, Robert E. Lee and "Stonewall" Jackson were two of the greatest military leaders of all time. Even more, the Lee and Jackson tandem is regarded by many military historians as having formed perhaps the greatest battlefield duo in the history of warfare. If Jackson had survived the battle of Chancellorsville, it is very possible that the South would have prevailed at Gettysburg and perhaps would even have won the War Between The States.

In fact, it was Lord Roberts, commander-in-chief of the British armies in the early Twentieth Century, who said, "In my opinion, Stonewall Jackson was

one of the greatest natural military geniuses the world ever saw. I will go even further than that-as a campaigner in the field, he never had a superior. In some respects, I doubt whether he ever had an equal."

While the strategies and circumstances of the War Of Northern Aggression can (and will) be debated by professionals and laymen alike, one fact is undeniable: Robert E. Lee and Thomas J. Jackson were two of the finest Christian gentlemen this country has ever produced. Both their character and their conduct were beyond reproach.

Unlike his northern counterpart, Ulysses S. Grant, General Lee never sanctioned or condoned slavery. Upon inheriting slaves from his deceased father-in-law, Lee immediately freed them. And according to historians, Jackson enjoyed a familial relationship with those few slaves which were in his home. In addition, unlike Abraham Lincoln and U.S. Grant, neither Lee nor Jackson ever spoke disparagingly of the black race.

As those who are familiar with history know, General Grant and his wife held personal slaves before and during the War Between The States, and even Lincoln's Emancipation Proclamation did not free them. They were not freed until the Thirteenth Amendment was passed after the conclusion of the war. Grant's excuse for not freeing his slaves was that "good help is so hard to come by these days."

Furthermore, it is well established that Jackson regularly conducted a Sunday School class for black children. This was a ministry he took very seriously. As a result, he was dearly loved and appreciated by the children and their parents.

In addition, both Jackson and Lee emphatically supported the abolition of slavery. In fact, Lee called slavery "a moral and political evil." He also said "the best men in the South" opposed it and welcomed its demise. Jackson said he wished to see "the shackles struck from every slave."

To think that Lee and Jackson (and the vast majority of Confederate soldiers) would fight and die to preserve an institution they considered evil and abhorrent is the height of absurdity. It is equally repugnant to impugn and denigrate the memory of these remarkable Christian gentlemen.

In fact, after refusing Abraham Lincoln's offer to command the Union Army in 1861, Robert E. Lee wrote to his sister on April 20 of that year to explain his decision. In the letter he wrote, "With all my devotion to the Union and the feeling of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hand against my relatives, my children, my home. I have therefore resigned my commission in the army and save in defense of my native state, with the sincere hope that my poor services may never be needed . . ."



Lee's decision to resign his commission with the Union Army must have been the most difficult decision of his life. Remember that Lee's direct ancestors had fought in America's War For Independence. His father, "Light Horse Harry" Henry Lee, was a Revolutionary War hero, Governor of Virginia, and member of Congress. In addition, members of his family were signatories to the Declaration of Independence.

Remember, too, that not only did Robert E. Lee graduate from West Point at the top of his class, he is yet today the only cadet to graduate from that prestigious academy without a single demerit.

However, Lee knew that what Lincoln was about to do was both immoral and unconstitutional. As a man of honor and integrity, the only thing Lee could do was that which his father had done: fight for freedom and independence. And that is exactly what he did.

Instead of allowing a politically correct culture to sully the memory of Robert E. Lee and Thomas J. Jackson, all Americans should hold them in a place of highest honor and respect. Anything less is a disservice to history and a disgrace to the principles of truth and integrity.

Accordingly, it was more than appropriate that the late President Gerald Ford, on August 5, 1975, signed Senate Joint Resolution 23, "restoring posthumously the long overdue, full rights of citizenship to General Robert E. Lee." According to President Ford, "This legislation corrects a 110-year oversight of American history." He further said, "General Lee's character has been an example to succeeding generations . . ."

The significance of General Lee's (and Thomas Jackson's) life cannot be overvalued. While the character and influence of most of us will barely be remembered two hundred days after our departure, the sterling character of these men has endured for two hundred years. What a shame that so many of America's youth are being robbed of knowing and studying the virtue and integrity of the great General Robert E. Lee and General Thomas J. "Stonewall" Jackson.

Chuck Baldwin is the founder of Crossroads Baptist Church in Pensacola, Florida. In 1985, the church was recognized by President Ronald Reagan for its unusual growth and influence.

While he originally planned on a career in law enforcement, Chuck "answered the divine call to Gospel ministry" and decided instead to attend Bible school. He ultimately earned his Bachelor's and Master's degrees in theology, and was later awarded two honorary doctorates in the field.

Chuck is the host of Chuck Baldwin Live. In 2008, he was the presidential nominee for the Constitution Party.

Lucky Black Eyed Peas - A Confederate New Year's Tradition

Article by J. Stephen Conn - Photo by Ranjit Bhatnagar on Flickr.com



New Year's day finds me in Ohio. Even though I would rather be in my home state of Tennessee, I did the next best thing and took my wife to lunch at Cracker Barrel, a Tennessee based restaurant which offers good down-home Southern cooking.

When giving the waitress our order I mentioned that eating Black Eyed Peas on New Year's day was customary, but none were on the menu. "Don't worry," she said. "Today everyone who eats here gets free Black Eyed Peas along with whatever else they might order. So I had Black Eyed peas, turnip greens, fried okra and corn bread, washed down with sweet iced tea. Yum, yum!!!

Eating Black Eyed Peas, also called Cow Peas, on New Year's day is a fine Southern tradition that started in the 1860's during the War Between the States. The story goes that during The War, Yankee invaders raided the food supply of a small band of Confederate soldier's

one New Year's eve and only left behind Black Eyed Peas. One version of the story says that the Northern soldiers burned all the crops in the fields except Black Eyed Peas because they did not recognize the Southern crop and thought it was just weeds.

Whatever the case, the brave Confederate volunteers awoke on New Year's morning and feasted on Black Eyed Peas in preparation for battle. That day, the out-numbered band of Southern boys fought with unusual vigor - pushing the Yankees out of the region.

Later, townsfolk asked the Confederate soldiers what was the key of their success. The grateful Confederates unanimously agreed it wouldn't have been possible without the lucky Black Eyed Peas. The story spread and with it the Southern tradition of eating Black Eyed Peas on New Year's Day for luck and prosperity.

When I was a kid growing up in East Tennessee, the old folks told me that story and I believed them. So for the past sixty years I've always made it my personal tradition to stuff myself with Black Eyed Peas on New Year's day.

<http://www.confederatedigest.com/2009/01/lucky-black-eyed-peas-confederate-new.html>

THE GREAT BLACKEYED PEA HOAX

by C. F. Eckhardt



Did you eat blackeyed peas for good luck on New Year's Day? Did you do so because it's a 'great ante-bellum Southern tradition?' If so, congratulations. You have been scammed by one of the most likeable con-artists in Texas history.

Blackeyed peas have been a Southern staple for centuries, it's true-but they were a staple food for 'po' folks' and animals. Traveler might have eaten blackeyed peas in his stall on New Year's Day, but you can bet they didn't grace the table of Marse Bob and family on that date. It was not, in fact, until World War I that blackeyed peas moved out of the sharecropper's shanty and into the landowner's house. They're a good source of protein, and what with things like 'Meatless Tuesdays' during the First World War, they were used primarily as a meat substitute.

In 1947 a feller named Elmore Torn, Sr. was hired as the flack for the Henderson County Chamber of Commerce. You probably won't remember Elmore Sr., but you might have heard of his son, Elmore Jr. He's an actor better known as 'Rip' Torn.

At the time Elmore Sr. was hired on, there wasn't much to promote in Henderson County. There was farming-and oil-and farming-and oil-and that was pretty close to it. There was a pottery manufacturing business, and there was a cannery. The cannery canned, among other things, blackeyed peas.

If you open a can of blackeyed peas these days, you've got a reasonably good product. It's not as good as shelling the peas themselves and cooking them up with hamhocks and spices in your own kitchen, but it ain't bad. The same could not be said for canned blackeyed peas in 1947. When you opened a can what you saw was something that looked like lumpy, grayish-brown library paste with dark brown spots scattered in it. What you tasted was, in essence, salty tin. The canning process picked up the taste of the metal the cans were lined with. In other words, that stuff was downright awful and it's a miracle anyone ate it at all.

Elmore Torn, Sr. was tasked with the job of creating a market for this all-but-inedible mess. He came up with an idea that caught on so thoroughly people now believe eating blackeyed peas on New Year's Day for good luck is a long-standing tradition dating to the ante-bellum South.

Blackeyed peas, Elmore wrote in a tract he had the Chamber publish, were a long-standing Southern culinary delight that graced the tables of high and low society all across the ante-bellum South, particularly on New Year's Day, when no proper Southern table would be without them. Eating blackeyed peas on New Year's Day brought good luck. Yankees, in the hated Reconstruction period, suppressed this fine old Southern tradition, and it was in danger of being lost. Even General Lee and President Davis ate blackeyed peas on New Year's for good luck, and because of that the Yankees tried to stamp out all memory of this time-honored Southern tradition. It was time this tradition was revived all across the South. And, of course, how better to revive it than to serve conveniently-packaged canned blackeyed peas from Henderson County, Texas?

Elmore had the Chamber print up several hundred of these fliers. Then he went to the cannery and had an equal number of 2-ounce cans of blackeyed peas made up. He sent the scam-and a 2-ounce can of blackeyed peas from Henderson County, Texas-to the food editors of every major daily newspaper in the South. The peas-and the story-hit the food editors' desks right after Thanksgiving.

At the time, there really wasn't a 'traditional' meal for New Year's. Thanksgiving-and sometimes Christmas-was turkey, and of course Easter was ham, the 4th of July and Labor Day were either hot dogs or burgers cooked outside, but beyond that there weren't any really 'traditional' holiday foods in the South. Exactly how many food editors bit Elmore's hook we don't know, but he continued mailing copies of his scam and the 2-ounce cans of blackeyed peas to food editors across the south for several more years. Each year more and more food editors got on the bandwagon. Elmore started the 'tradition,' not of eating blackeyed peas per se, but the specific 'tradition' of eating blackeyed peas for good luck on New Year's Day-a 'tradition' which had never existed before 1947.

He eventually retired and moved to Williamson County, where he became known as 'The Sage of Circleville.' Circleville, incidentally, is-or was, when I was a youngster chasing cattle on a little place about 30 miles west of it--a mostly-ghost town at the intersection of Texas 29 and Texas 95, between Taylor and Granger. At the time it had a dancehall frequented by girls from Taylor-not those girls, the other ones-and Granger, and an abandoned cotton gin, and that was about all there was to Circleville. Elmore was known for insisting that Circleville was a far more cosmopolitan place than New York City. After all, almost no one in New York had ever heard of Circleville, Texas-but might near everyone in Circleville had heard of New York City at least once.

Elmore's been gone a good many years now, but his 'tradition' continues. He's where all the good flacks end up, and no doubt he's having a good laugh over all the 'sophisticated' big-city-newspaper food editors he conned with that yarn and those 2-ounce cans of blackeyed peas. And, yep-I'll have blackeyed peas on my table come New Year's Day. Not because I think they'll bring good luck in the New Year, but to honor Elmore Torn, Sr.-the guy who parlayed 2-ounce cans of blackeyed peas and a tale cut from whole cloth into a 'time-honored Southern tradition.' Besides, I like 'em.

<http://www.texasescapes.com/CFEckhardt/The-Great-Blackeyed-Pea-Hoax.htm>

Editors Note: Now Ya'll can decide which one is so ! Maybe both are true !!

The Unquotable Abraham Lincoln:

The President's Quotes They Don't Want You to Know!

http://www.dixienet.org/rights/unquotable_lincoln.php

by *Lochlainn Seabrook*



If we're to believe the nearly 20,000 books that have been written about President Lincoln by pro-North historians, he was an ardent abolitionist, a Bible-believing Christian, and a Constitution-loving conservative who headed the most ethical administration in U.S. history, preserved the Union, ended American slavery, and **became the black man's greatest champion by granting him full civil and equal rights.** In fact, according to Lincoln's own words, nothing could be further from the truth.

After reading this eye-opening book, you'll be asking yourself the question: Why then does Lincoln continue to be annually voted America's "best," "favorite," and "most important" president by people of all ages, races, religions, and political persuasions? The answer—well-known to Southerners for the past 150 years—is that the real Lincoln has been carefully concealed from us by his faithful worshipers, the Lincolnites, some who are simply uninformed, others who will stop at nothing to keep you from learning the facts about our sixteenth chief executive and his unconstitutional, unnecessary, and unjustifiable war.

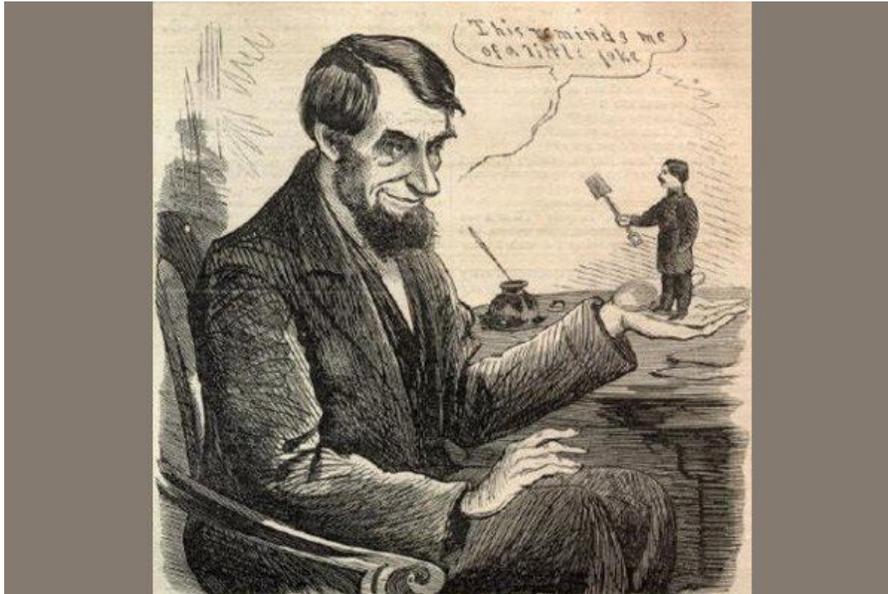
In this handy Civil War Sesquicentennial Edition of *The Unquotable Abraham Lincoln*, Southern historian Lochlainn Seabrook closely examines the politically incorrect statements they don't want you to know. Included here, among some 230 footnoted entries, are Lincoln's controversial, even un-American, views on his presidency, the government, the U.S. Constitution, states' rights, the Union, his war on the South, abolition, slavery, colonization, African-Americans, Mexicans, "mulattos," the Confederacy, the Southern people, his Emancipation Proclamation, Jesus, the Bible, Christianity, and more. This is an indispensable work for those interested in the American Civil War, for without a true and complete understanding of Lincoln one will never have a true and complete understanding of the conflict itself.

An attractive, unique, affordable, and popular tourist-friendly work that will appeal to both casual Civil War buffs and hardcore Civil War scholars alike, *The Unquotable Abraham Lincoln* is the perfect addition to any retail outlet, including not only bookstores, but Civil War sites, historic houses, museum gift stores, antique shops, B&Bs, tack shops, motorcycle shops, and gun stores.

148 pages, pb. \$13.95 + \$3.50 Shipping



SOME QUOTES FROM ABE THEY WOULD RATHER YOU DID NOT KNOW!!!



"The suspension of the habeas corpus was for the purpose that men may be arrested and held in prison who cannot be proved guilty of any defined crime." WHAT???

"Arrests," wrote President Lincoln to that Albany committee of Democrats, "are not made so much for what has been done as for what might be done. The man who stands by and says nothing when the peril of his Government is discussed cannot be misunderstood. If not hindered (by arrest, imprisonment, or death) he is sure to help the enemy." WHAT???

Under Lincoln's definition silence became an act of treason.

"Much more, if a man talks ambiguously, talks with 'buts' and 'ifs' and 'ands' he cannot be misunderstood. If not hindered (by imprisonment or death) this man will actively commit treason. Arbitrary arrests are not made for the treason defined in the Constitution, but to prevent treason."

Union General Benjamin Butler says in his book: "During the whole war the Lincoln Government was rarely aided, but was usually impeded by the decisions of the Supreme Court, so that President Lincoln was obligated to suspend the writ of habeas corpus in order to relieve himself of the rulings of the court."

Many are familiar with Lincoln's racist quotes regarding blacks but, how did he feel about our neighbors to the South...

"the people of Mexico are most decidedly a race of mongrels. I understand that there is not more than one person there out of eight who is pure white.

"But for the difference in habit of observation, why did Yankees almost instantly discover gold in California, which had been trodden upon and overlooked by Indians and Mexican greasers for centuries".

Other Lincoln accomplishments: Civil War Revenue Act of August 5, 1861, which became the nation's first income tax.

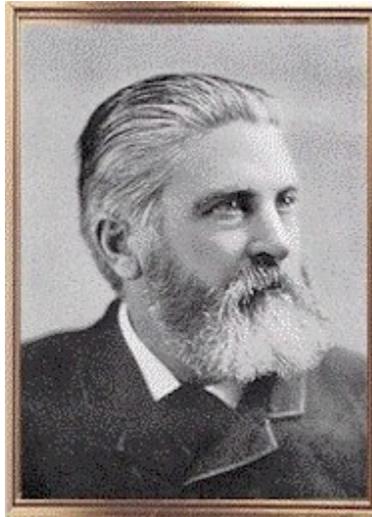
That didn't continue as long as originally designed, and on July 1, 1862, Lincoln signed the Revenue Act, creating the position of Commissioner of Revenue (tax Czar?), and including a whole variety of new taxes to be imposed on the people.

Someone had to administer this new program and Lincoln created the Bureau of Internal Revenue.

Federal employees increased by 4000, working in the field across the country, enforcing the new laws, prosecution of those who failed to pay and seizure of their assets as well.

Legal Justification of the South in Secession

..fifth in a seven part series..



BY HON. J. L. M. CURRY, LL. D.

States Must Decide. Sectionalism Produced Disunion.

The Federal government, as the representative and embodiment of the delegated powers, has no disposition, and, within itself or in its organization, no provisions to prevent the delegated from encroaching on the powers reserved to the several States. This government, neither through the President, the Congress nor the courts, having the right to determine finally whether the compact has been dangerously violated, or has failed to subserve the purpose of its formation, it follows irresistibly that where the forms of the Constitution prove ineffectual against dangers to the equality and essential rights of the States, the parties to it, these States have the sole right to interfere for arresting the progress of the evil and for maintaining within their respective limits the rights and liberties appertaining to them. The interposition of a State in its sovereign character, as a party to the constitutional compact, was the only means furnished by the system to resist encroachments and prevent entire absorption of the powers which were purposely withheld from the general government. Madison said: "Where resort can be had to no tribunal superior to the authority of the parties, the parties themselves must be the rightful judges in the last resort, whether the bargain made has been pursued or violated. The Constitution of the United States was formed by the sanction of the States, given by each in its sovereign capacity. The States, then, being parties to the constitutional compact, and in their sovereign capacity, it follows of necessity that there can be no tribunal above their authority to decide, in the last resort, whether the compact made by them be violated, and consequently that, as the parties to it, they must themselves decide, in the last resort, such questions as may be of sufficient magnitude to require their interposition." An assemblage of citizens of Boston in Faneuil Hall, in 1809, state, in a celebrated memorial, that they looked only to the state legislatures, who were competent to devise relief against the unconstitutional acts of the general government. "That your power is adequate to that object is evident from the organization of the confederacy." How the States were to exercise this high power of interposition, which constitutes so essential a portion of their reserved rights that it cannot be delegated without an entire surrender of their sovereignty and converting our system from a federal into a consolidated government, is a question that the States only are competent to determine. The reservation of powers is "the States respectively," that is, to each State separately and distinctly. The Constitution contains no provision whatsoever for the exercise of the rights reserved nor any stipulation respecting it. It does not seem reasonable to look to the government of the United States, in which the delegated powers are vested, for the means of resisting encroachments on the reserved powers. That would be to expect power to tie its own hands,

to relinquish its own claims, or to look for protection against danger to the quarter from which only it could possibly come. (1 Calhoun, 237.) Every sovereignty is the judge alone of its own compacts and agreements. Each State *must* have the right to interpret the agreement for itself unless it has clearly waived that right in favor of another power. That it has not been waived has been placed beyond refutation, for otherwise the powers of the government at Washington are universal and the enumerations and reservation are idle mockeries. And so a written constitution, however carefully guarded the grant and limitations, is no barrier against the usurpations of governments and no security for the rights and liberties of the people. Restrictions are contemptuously disregarded, or undermined by the gradual process of usurpation, until the instrument is of no more force, nor any more respected than an act of Congress. Constitutional scruples are hooted at, and suggested barriers of want of authority are ridiculed as abstractions or the theories of political *doctrinaires*. The Federal judiciary, the Congress, the Executive, the Constitution, the Union, are but emanations of the sovereignty of the States, and the States are not bound by their wishes, necessities, action, except as they have agreed to be bound, and this agreement was made, not with the Union, the Federal government, their agent and creature, but with one another. "Vicious legislation must be remedied by the people who suffer from the effects of it and not by those who enjoy its benefits." (Bryan.)

They made their compact as sovereign States, and as such they alone are to determine the nature and extent of that agreement and how far they were to be bound. Each State was grantor and grantee receiving precisely what it had granted. The Federal government was in no sense a party to the Constitution; it has no original powers and can exert only what the States surrendered to it, and these States, from the very nature and structure of the common government, are alone competent to decide, in the last resort, what powers they intended to confer upon their agent. The States were not so stupid as to confer upon their creature, the Union, the power to obliterate them, or reduce them to the relation of dependence which counties sustain to the State. This high, supreme, ultimate power of our whole system resides in its fullness in the people of the several States, the only people known to us as performing political functions. The general government is not superior to the States, and has no existence nor autonomy, outside, irrespective of, contrary to, the States. The Union could not exist a day if all of the States were to withdraw their cooperation. The President, the Senate and Representatives, with all their powers, are conditioned upon the action of the States. Hamilton, in Federalist, No. LIX. said: "It is certainly true that the State legislatures, by forbearing the appointment of senators, may destroy the national government." The Federal government, the Union, as a corporate body politic, does not claim its life, nor a single power, from the people apart from State organizations. In truth and in fact, there is not, nor ever has been, such a political entity as the people of the United States in the aggregate, separated from, independent of, the voluntary or covenanted action of the States. That anything is constitutional or admissible, simply because the judiciary or the Executive or the Congress, or the moral convictions of citizens approve, or the country will be benefited by it, is a modern invention and has no basis in our constitutional federal republic. To put it in the least objectionable form, the States, in their undelegated powers, are as important, as supreme, as the general government, and the theory of State subjugation, of provincial dependencies, is a pure afterthought to justify arbitrary and ungranted authority. It is indisputable that by far the greater part of the topics of legislation, the whole vast range of rights of person and property--where the administration of law and justice comes closest home to the daily life of the people--are exclusively or chiefly within the power of the States. The number of topics of legislation which lie outside the pale of national legislation greatly exceeds the number to which the power of State legislation does not extend. (Federalist, No. 14; Mich. Lect., 244; 1 Calhoun, 197, 204, 214-15.) If the Union be indissoluble, with equal or greater propriety we may affirm that the States are equal and indestructible.

When the adoption of the Constitution was under discussion before the State conventions, with an uncertain result, its enemies were alarmed en account of the magnitude of powers conferred on the general government and its friends were fearful because of alleged feebleness in comparison with extent of reserved powers; but neither party contended that an' increase or diminution of power could constitutionally be made by implication and inference so as to equip the central government with all the means it derived in the warfare with antagonists. The authors of The Federalist--the essays written to secure the acceptance of the Constitution--insisted that the apprehended inequality did not exist, and that should it be developed, the States would be able to control. Hamilton wrote: "The general government can have no temptation to absorb the local authorities left with the States. * * * It is, therefore, improbable that there should exist a disposition in the Federal councils to

usurp the powers with which commerce, finance, negotiation and war are connected. Should wantonness, lust of domination, beget such a disposition, the sense of the people of the several States would control the indulgence of so extravagant an appetite." This redundant exposition of the doctrine that there can be no tribunal above the authority of the States and that in them reside the ultimate decision, has been made because there is such a painful misunderstanding of the relation the Federal government sustains to the States, and of the comparative authority, power and value of the Union and of the States.

The forebodings of those who dreaded an undue enlargement of the powers of the central government--the increase of centripetal tendencies to the weakening of the centrifugal---have been more than realized. Instead of a rivalry between the general government and the States, between the delegated and the reserved powers, the antagonism has proved unreal and fallacious, and the strong trend has been and is to centralization, justifying the prediction of Jefferson that "when all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venial and oppressive as the government from which we separated." By an irresistible tendency the stronger has absorbed the weaker and is concentrating in itself unlimited and uncontrollable power. This usurpation has been carried so far that nothing short of an absolute negative on the part of the States can protect against the encroachments of a growingly centralized government. For a few years and naturally, States were superior in dignity, and two citizens of South Carolina declined positions on the Supreme court, one the chief-justiceship. The enlargement of territory, the multiplication of States, the glory resulting from successful wars, the enormous prosperity caused by varied climate and products, free interstate commerce, religious liberty, the stimulus of free institutions, extensive landed proprietorship, the immense Federal and subsidizing expenditures, government partnership in business, the building up of favored classes and interests by protective tariffs and bounties and discriminating fiscal policy, the vast number of Federal offices constituting executive patronage and conferred not as a trust for the public good, but as spoils of office and rewards for partisans, a huge pension system, destroying local patriotism of recipients and corrupting states--have magnified the government at Washington and given from exuberance of strength a resistless impulse, adverse to its federal and favorable to a consolidated character. This revolutionary change has been attended by the grossest inequality, because a majority has centered in one section, giving it absolute control on all questions which coincide with its views and interests. As the government has been centralized, nationalized, lost its original character as a constitutional federal republic, its power has grown by what it has fed upon and its patronage has become more tempting and wide spread. Proportionate with power and patronage, and increasing with their increase, will be the desire to possess the control over them, for the purpose of individual or sectional aggrandizement; and the stronger this desire, the less will be the regard for principles and the Constitution, and the greater the tendency, accompanied by increase of ability, to unite for sectional domination. (I Calhoun, 241, 371.) The tariff system, framed in the interests and at the dictation of classes and persons that contribute liberally in elections; the taxation practically of agricultural exports, grown preponderantly in one section; the partial, inequitable appropriations for rivers, harbors, public buildings, the concentration of the financial operations of the government in one quarter of the Union; the theories of the latitudinous interpretation of the Constitution which dominated parties and dictated political and legislative action at the North, investing Congress with the right to determine what objects belong to the general welfare; have been most potential in enriching one section to the prejudice of the other and in enlarging the power, prestige and influence of the Union. The power of Congress to levy duties on imports for specific purposes has been enlarged into an unlimited authority to protect domestic manufactures against foreign competition. The effect of this has been "to impose the main burden of taxation upon the Southern people, who were consumers and not manufacturers, not only by the enhanced price of imports, but indirectly by the consequent depreciation of the value of exports, which were chiefly the products of the Southern States." The increase of price was not always paid into the public treasury, but accrued somewhat to the benefit of the manufacturer. What revenues went into the treasury were disbursed most unequally, and the sectional discrimination, enriching one portion to the injury and inequality of the other, tended to direct immigration to the North and to increase the functions and influence of the Federal government. The majority, doing the injustice, claim to be the sole judges of the rightness of their action and whether or not the power is lodged in their hands. The minority have no rights which the majority are bound to respect, or if they have, there are no means of asserting and vindicating them. The majority, which are sectional, possess the government, measure its powers and wield them without responsibility. Enriched by their

own acts, becoming proud, insolent, greedy of power and gain, inflamed by cupidity, avarice, monopoly, they arrogate and usurp; and, with each succeeding day, what was very questionable becomes by force of unresisted precedent a principle, and self-conceit transmutes exercise of power into piety, and the judgment of parties and the interest of classes into a higher law, into the will of God. We find in England and other countries an aristocracy, the classes in the enjoyment of pensions, tithes, monopolies, vested rights, exclusive privileges until, with blunted sensibilities and beclouded intellects, they delude themselves into acquiescence in, and support of, such inequalities and wrongs. So in the United States, under powers granted in the Constitution, such as levying duties and taxes, regulating commerce, war, appropriating money, disposing of territory and other property, admitting new States, the government during the Confederate war incorporated banks, made fiat money or promises to pay a legal tender, constructed roads, granted bounties and monopolies, gave away the property of the people, prescribed State constitutions, emancipated slaves, fixed terms and conditions of suffrage, dictated manner of appointing and electing senators, assumed control over railways and industries and absorbed and exercised a sovereign power over interstate commerce, capital, labor, currency and property. We have seen an alliance between Congress and eleemosynarians, senators taking care of their private affairs in revenue bills, and manufacturers before sub-committees of ways and means and of finance dictating the subjects to be taxed and the amount of duties to be levied.

One wonders how these revolutions and iniquities have been accomplished. Governor Morris wrote to Timothy Pickering that "the legislative lion will not be entangled in the meshes of a logical net. The legislature will always make the power which it wishes to exercise." One of the ablest expounders of the Constitution deplors "the science of verballing," the artifice of so verbalizing as to assail and destroy the plainest provisions. The instrumentality of inference has sapped and mined our political system. Acuteness of misinterpretation and construction has accomplished what the framers of the Constitution exerted all their faculties, by specifications and restrictions, to prevent, so that constructive powers have been as seed-bearing of mischief and usurpation as the doctrine of constructive treason. Alexander Hamilton believed honestly that nothing short of monarchical institutions would prove adequate to the wants of the country, and in the convention of 1787 he sought to conform the new government, while in process of construction, to the model of the British, which he regarded as the best ever devised by the wit of man. He had not a single supporter, and afterward, ably and effectively, with marked patriotism, he threw his pen and voice in favor of ratification. But this he did avowedly as a temporary bond of union and as the only avenue of escape from anarchy. Appointed to assist in carrying the government into effect and sincerely believing that with no other powers than those he so well knew it was intended to authorize, it must prove a failure, and the government must go to pieces, he decided unhesitatingly to do under it whatever he, in good faith, might think would promote the general welfare, without reference to the intention of the authors of the Constitution. The discussions to show that his principal measures were authorized by the instrument, were in deference to the prejudices and ideas of the people--nothing more. The principle of construction he espoused was to make good all laws which Congress might deem conducive to the general welfare, and which were not expressly prohibited, a power similar to that contained in the plan he proposed in the convention. He desired, in short, to make the Constitution a tablet of wax upon which each successive administration would be at liberty to impress its rescripts to be promulgated as constitutional edicts. (Van Buren's Pol. Parties in U.S., 211, 213.) Hamilton laid the foundation of his policy so deep and with so much skill that it has been impossible to reverse especially under conditions so favorable to centralization. He invoked in support of his measures the selfishness, the cupidity, the ambition of classes, and sought to make the strength of the government depend, as in England, on the interested support of an intelligent and combined few. An impulse in accordance with his theory was impressed, and has since been constantly strengthened. It is not uncommon to hear the Constitution ridiculed as an abstraction, or an effete formula. The government has grievously departed from its federal character, and reserved powers are so far removed from possible application in case of controversy, that State rights, when seriously mentioned, provoke contempt or ridicule. In 1824 Jefferson wrote to Van Buren: "General Washington was himself sincerely a friend to the republican principles of our Constitution. His faith might not, perhaps, have been as confident as mine, but he repeatedly declared to me that he was determined' it should have a fair chance of success, and that he would lose the last drop of his blood in its support against any attempt which might be made to change it from its republican form."

Next Month: [WHY THE SOUTH RESISTED FEDERAL ENCROACHMENTS](#)

Learn True History

Harry S. Truman

2nd Confederate President

All history books readily and freely educate of the great President Harry S. Truman and his legacy left to the world. How he saved the world from the destruction of World War 2 as well as the heroic, monumental decisions he made to end that long war.

What isn't spoken of is that President Harry S. Truman was a card carrying member of the Sons of Confederate Veterans ! Yes, you read it correctly.

Not only was Harry S. Truman the thirty-third President of the United States (1945-1953) as well as the thirty-fourth vice president - Harry S. Truman he was a direct descendent of Confederate soldiers and was a staunch & loyal supporter of the history and glory of the Missouri Partisan Ranger movement in Missouri against illegal and cruel occupation by Federal forces during the War of Northern Aggression.



Most know the back story of President Truman from childhood and history books. To wit - Truman was born on May 8, 1884 in Lamar, Missouri, the oldest child of John Anderson Truman (1851-1914) and Martha Ellen Young Truman (1852-1947). His parents chose the name Harry after his mother's brother, Harrison Young (1846-1916), Harry's uncle. His parents chose "S" as his middle name, in attempt to please both of Harry's grandfathers, Anderson Shippe Truman and Solomon Young; the initial did not actually stand for anything, as was a common practice among Celtic / Scots-Irish.

During World War I Truman served as an artillery officer. After the war he became part of the political machine of Tom Pendergast and was elected a county commissioner in Missouri and eventually a United States Senator.

John Truman was a farmer and livestock dealer. The family lived in Lamar until Harry was ten months old. They then moved to a farm near Harrisonville, then to Belton, and in 1887 to his grandparents' 600 acre farm in Grandview. When Truman was six, his parents moved the family to Independence, so he could attend the Presbyterian Church Sunday School.

As a young boy, Truman had great interests in reading and most importantly in history. Both highly encouraged by his mother. He was very close to his mother for as long as she lived, and as president solicited political as well as personal advice from her. Truman also read a great deal of popular "spun" history.



What is not readily known nor is this taught to our children, is that Harry S. Truman was a Confederate son - through and through !! Truman and his family's unwavering support of the South and the Confederate States of America was immense, steadfast and allegiant.

Yes, Harry S. Truman had at least 2 ancestors, who were Confederate soldiers. First, William Young, son of Solomon and Hariette Louise (Gregg) Young, served under Upton Hayes. Solomon & Hariette were the grandparents of Harry S. Truman. Redlegs stole the family silverware, killed over 100 hogs, and burned his barns and haystacks. This

occurred after Hariette had fed the men. Young rode with Hayes, Virgil Miller, Cole Younger, Dick Yeager & Boon Muir in August of 1862. Sources: Joanne Eakin & Donald Hale, "Branded as Rebels" page 484; John N. Edwards, "Noted Guerrillas" page 94.

The other man was James J. "Jim Crow" Chiles. Actually, he was an in-law, his wife was a daughter of Solomon Young. Source: Joanne C. Eakin & Donald Hale, "Branded As Rebels" page 71.

Also highly probable, is that since Truman's grandmother Hariette was a Gregg, she may have been related to William Gregg, who rode with captain William Quantrill.

Of additional resource is an excellent article in the July 2007 edition (Volume 10, Number 2) of "North & South" magazine titled, "Border State Son: Harry S. Truman and the War Between the States" by David D. Schafer. The author is a former staffer at the Harry S. Truman NHS in Independence, Missouri, and former member of the Civil War Round Table of Kansas City. The article is about how the War of Northern Aggression highly influenced Truman's life.

President Harry Truman's grandmother Hariette (Gregg) Young was put in a "prison camp" due to [Ewing's General Order #11 \(see article below\)](#). Harry's mother was Martha Ellen Young. She, from childhood, remembered her home being burned, following Order #11. In

1861, when Kansas "Redlegs" made their first raid on the Truman's family's property, the Youngs were living southeast of Kansas City near Hickman Mills.

At this time, the Redlegs tried to make Harrison Young, Harry's uncle, an informant and reveal information on Missouriian's loyal to the South. Harrison refused and was repeatedly "mock hanged" and his neck stretched to torture and make him talk. Harrison Young never broke to this torture !

During Harry's WW1 service, Harry never wore his "Dress Blues" when visiting home, as Momma "...didn't like the damned Yankees..." As well - because of the burning of the family's farm and destruction by yankee predators, when Truman's mom Martha Ellen, came to visit him at the White House, she refused to sleep in the Lincoln Bedroom !

In closing, the true & complete history of our beloved Harry S. Truman, our thirty-third President of the United States was of a true Confederate son, proud of his family and very adamant of the preservation and memory of the atrocities committed against Missouri by Lincoln and the savage Kansas scurf that pushed this nation into war.

Something the spin doctors and revisionists will never allow to come to light. For how could one of the greatest president ever have been of Confederate extraction and loyal to the South ! That can't come to light... Especially that before during and after his term as President Of The United States, that Harry S. Truman was a proud, bona-fide, card carrying loyal member of the Sons of Confederate Veterans ! Plain & simple.

So proud was President Truman, that he actually attended some of the Quantrell Reunions of survivors of Captain Quantrill's command and other Missouri Partisan ranger heroes..

We leave you with 2 quotes directly from Harry S. Truman that puts all into perspective. The truth can not be denied. As follows...



"But Quantrill and his men were no more bandits than the men on the other side. I've been to reunions of Quantrill's men two or three times. All they were trying to do was protect the property on the Missouri side of the line..."

~ President Harry S. Truman



"...They tried to make my uncle Harrison into an informer, but he wouldn't do it. He was only a boy... They tried to hang him, time and again they tried it, 'stretching his neck', they called it, but he didn't say anything. I think he'd have died before he'd said anything. He's the one I'm named after, and I'm happy to say that there were people...around at the time who said I took after him."

~ Truman speaking about what the Kansas "Red Legs" did to his 13 year old uncle, during the War Of Northern Agression.

<http://www.rulen.com/partisan/truman.htm>

General Order Number 11

Headquarters
District of the Border
Kansas City, Missouri
August 25, 1863

First, ___ All persons living in Jackson, Cass and Bates Counties, Missouri, and in that part of Vernon included in this district, except those living within one mile of the limits of Harrisonville, Hickman Mills, Independence and Pleasant Hill and Harrisonville, and except those in the part of Kaw Township, Jackson County, north of Brush Creek and west of the Big Blue, embracing Kansas City and Westport, are hereby ordered to remove from their present places of residence within fifteen days from the date hereof. Those who, within that time, establish their loyalty to the satisfaction of the commanding officer of the military station nearest their present places of residence will receive from him certificates stating the fact of their loyalty, and the names of the witnesses by whom it can be shown. All who receive such certificates will be permitted to remove to any military station in the district, or to any part of the State of Kansas except the counties on the eastern border of the State. All others shall remove out of the district.

Officers commanding companies and detachments serving in the counties named will see that this paragraph is promptly obeyed.

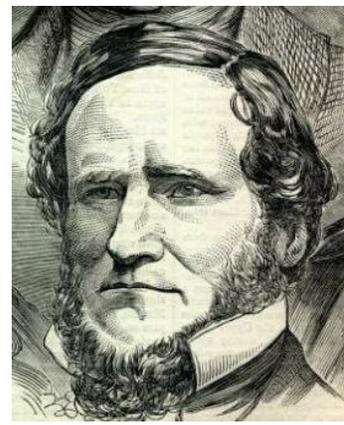
Second, ___ All hay and grain in the field, or under shelter in the district, from which the inhabitants are required to remove, within the reach of the military stations, after the 9th of September, next, will be taken to such stations and turned over to the proper officers there; and reports of the amounts so turned over made to district headquarters, specifying the name of all loyal owners and the amount of such produce taken from them. All grain and hay found in such district after the 9th of September, next, not convenient to such stations, will be destroyed.

Third, ___ The provisions of General Order No. 10 from these headquarters will be at once vigorously executed by officers commanding in the parts of the district, and at the stations not subject to the operations of paragraph first of this order, especially in the towns of Independence, Westport and Kansas City.

Fourth, ___ Paragraph 3, General Order No. 10, is revoked as to all who have borne arms against the government in the district since August 20, 1863.

By order of the Brigadier General Ewing,
H. Hannahs, Adjutant

Confederate Generals of Gettysburg: The Leaders of America's Greatest Battle



**CONFEDERATE FIRST CORPS,
MCLAWS'S DIVISION,
BARKSDALE'S BRIGADE 1,616 men
BRIGADIER GENERAL WILLIAM BARKSDALE**

Even in an army full of fire-eaters, William Barksdale stood out. "The fiery impetuous Mississippian," was how division commander Maj. Gen. Lafayette McLaws referred to him. Large and heavy, Barksdale did not present a classic figure on a horse--when he rode he leaned forward as if trying to push his horse faster out of sheer eagerness to get at the Yankees. "He had a thirst for battle glory," said one of his men. Many noticed that Barksdale achieved a kind of incandescence when he was about to go into a fight. He helped create this effect by his habit of leading his brigade from the front, on horseback, with his hat off--he had a light complexion and thin, wispy white hair, and it shone like a beacon to his men during a charge, "like the white plume of Navarre," according to one captain.

Born in Tennessee and graduated from the University of Nashville, Barksdale moved to Mississippi to practice as a lawyer, but left his practice to edit the *Columbus Democrat*, a pro-slavery newspaper. He took part in the Mexican War as a quartermaster, but frequently appeared, coatless and with a big sword, in the front when the fighting started. After that war he entered Congress, where in the 1850's he attained national prominence as a hot-headed states' rights Democrat. He was alleged to have stood by the side of his friend and fellow Representative Preston S. Brooks when Brooks, in an infamous incident, nearly killed Massachusetts abolitionist Senator Charles Sumner in the Senate Chamber by beating him repeatedly over the head with a gutta-percha cane. In one shoving match in the House, Barksdale lost his wig.

When the South seceded in the spring of 1861 congressman Barksdale resigned his seat in the House to become quartermaster general of Mississippi's forces. In May, however, he was made colonel of the 13th Mississippi, and took his regiment to First Manassas that summer, arriving on the Federal flank at the moment of decision. That fall, however, Colonel Barksdale got so drunk that his superior, "Shanks" Evans (himself a notorious tippler), brought him up on charges. Barksdale escaped punishment by giving "a solemn pledge" not to touch a drop for the duration of the war.

He devoted the following months to training his regiment and learning the ropes himself. He took his regiment to the Peninsula the following spring. When brigade leader Brig. Gen. Richard Griffith was killed by a stray shell at Savage Station on June 29, Barksdale took over command of the brigade, then led it two days later at Malvern Hill. Lee himself wrote of Barksdale there: "seizing the colors himself and advancing under a terrific fire of artillery and infantry" he displayed "the highest qualities of the soldier." He was made brigadier general in August 1862.

In the Maryland Campaign, where Barksdale was acting for the first time under the divisional leadership of McLaws, the Mississippians, along with Kershaw's brigade, pried a Yankee regiment off the rugged Maryland Heights and thus sealed the doom of the Union garrison at Harper's Ferry below. A few days later at Sharpsburg, McLaws's division rushed onto the field and crushed Sedgwick's division in the West Woods, ending the Federal threat on the Confederate left.

At Fredericksburg in December 1862, Barksdale and his brigade won lasting renown with their solitary, gritty defense of the waterfront, where they repulsed Federal attempts to bridge the Rappahannock River by firing from cellars and rifle pits in the riverfront buildings of the town. Barksdale's men clung to their position even after a concentrated Yankee artillery bombardment that pounded the buildings into rubble.

One facet of Barksdale's leadership style was on display the night before fighting started in earnest at Chancellorsville in May 1863. Barksdale's brigade had a prayer service and pep rally. Mississippi ex-governor Albert Gallatin Brown and other politicians delivered speeches, and Barksdale himself gave "a very interesting 'family talk,'" one of his soldiers wrote. "He is very much attached to the boys, as the boys are to him." Barksdale's assignment in that campaign was to hold the heights above Fredericksburg with his brigade alone. When they were overrun by Sedgwick's 23,000-strong Sixth Corps, Barksdale showed pluck and resilience: "Our center has been pierced, that's all," Barksdale announced cheerfully;

"we will be all right in a little while." He managed to evacuate his survivors, rally his brigade, and take back the lost ground the next day.

Forty-two years old, Barksdale was one of the Confederacy's most inspirational brigadiers, and his brigade of big, rangy, straight-shooting Mississippians was second to none. Barksdale was a political general, and couldn't be asked to achieve anything tactically sophisticated, but as a charismatic leader of a brigade of fellow Mississippians, he could work wonders in either attack or defense. Marching into position at Gettysburg, the general wore trousers trimmed with gold braid, a short round jacket trimmed with gold braid on its sleeves and closed by Mississippi buttons bearing a star. The jacket's collar had three stars. The general's shirt was of cotton or fine linen, and Barksdale fastened it with studs bearing Masonic emblems.

At Gettysburg

Barksdale's brigade was with the two lead divisions of Longstreet's corp, which moved east over South Mountain on the night of July 1-2 and camped at Marsh Creek about 3_ miles west of Gettysburg.

At noon on July 2, Barksdale's men marched with the rest of McLaws's division on a long, frustrating, back-and-forth route from Herr Ridge to a line facing east from Pitzer's Woods, their jump-off position for the attack on the Union left flank--a flank thought to be somewhere north of the Wheatfield Road. The brigade arrived in place at about 3:30 P.M.. Barksdale could see through the trees that the Peach Orchard immediately opposite his men's line--supposed to be empty--was instead bristling with Yankee infantry and artillery.

Plans were changed, and all McLaws's brigades waited for Hood's division to attack first, from McLaws's right. Then, at about 5:30 P.M., Longstreet gave the order for McLaws's division to charge. Kershaw's brigade, on Barksdale's immediate right, burst forward, but Barksdale was for some reason delayed in getting started.

Barksdale made a short speech, then shouted, "Attention, Mississippians! Battalions, Forward!" and the brigade exploded from the woods. It was, by all accounts, an irresistible tide, one of the most breathtaking spectacles of the War. One Confederate called it "the most magnificent charge I witnessed during the war." A Northern colonel was quoted as saying, "It was the grandest charge that was ever made by mortal man." Barksdale's tightly packed line surged forward, not stopping while the Union muskets and cannon tore at the line. It swept up and over the Federal front, and smashed Graham's brigade manning the Peach Orchard line, wounding and capturing Graham himself. Still the charge hurtled ahead. Some of the regiments turned to the north and caused Humphreys's division to crumple and fall back--eventually a full half-mile, to Cemetery Ridge. Other Mississippi regiments went straight ahead. Barksdale kept urging the men on: "Brave Mississippians, one more charge and the day is ours."

But the attack was slowed by shredded, disordered lines and fatigue. Barksdale's men had gone about a mile, as far as Plum Run, when they were counterattacked by Willard's "Harper's Ferry" brigade. Barksdale was first hit by a bullet above the left knee but stayed in command. Next his left foot was hit by a cannonball and nearly taken off at the ankle. Then he was hit by another bullet in the left side of the chest which knocked him off his horse, never to rise. Left for dead, he was later taken on a litter to a Union hospital, where he died before dawn the next morning.

For further reading:

Hawley, Steve C. "Barksdale's Mississippi Brigade at Fredericksburg." *Civil War History* 40, Mar 1994

Humphreys, Benjamin G. "Recollections of Fredericksburg." *Land We Love* 3, 1867

McKee, James W. "William Barksdale: The Intrepid Mississippian." Ph.D. diss., Mississippi St. Univ., 1966

McNiely, J.S. *Barksdale's Mississippi Brigade at Gettysburg: "Most Magnificent Charge of the War."* Gaithersburg, MD, 1987

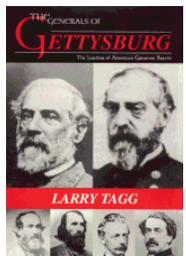
Rand, Clayton. *Men of Spine in Mississippi*. Gulfport, Miss., 1940

Winschel, Terrence J. "Their Supreme Moment: Barksdale's Brigade at Gettysburg." *Gettysburg Magazine* 1, Jul 1989

Excerpted from ["The Generals of Gettysburg: The Leaders of America's Greatest Battle"](#) by Larry

Tagg <http://www.rocemabra.com/~roger/tagg/generals/>

NEXT MONTH: Major General John Bell Hood



~ONLY A SOLDIER'S GRAVE~

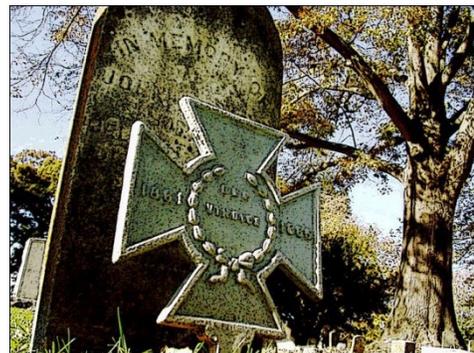
by Major Sidney Alroy Jonas
(?-1915)

Only a soldier's grave! Pass by,
For soldiers, like other mortals, die.
Parents had he -- they are far away;
No sister weeps o'er the soldier's clay;
No brother comes, with tearful eye;
It's only a soldier's grave -- pass by.

True, he was loving, and young, and brave,
Though no glowing epitaph honors his grave;
No proud recital of virtues known,
Of griefs endured, or triumphs won;
No tablet of marble, or obelisk high;
-- Only a soldier's grave: -- pass by.

Yet bravely he wielded his sword in fight,
And he gave his life in the cause of right!
When his hope was high, and his youthful dream
As warm as the sunlight on yonder stream;
His heart unvexed by sorrow or sigh;
-- Yet, 'tis only a soldier's grave: - pass by.

Yet, we should mark it -- the soldier's grave,
Some one may seek him in hope to save!
Some of the dear ones, far away,
Would bear him home to his native clay:
'Twere sad, indeed, should they wander nigh,
Find not the hillock, and pass him by.



What It Really Means

By Michael Dan Jones

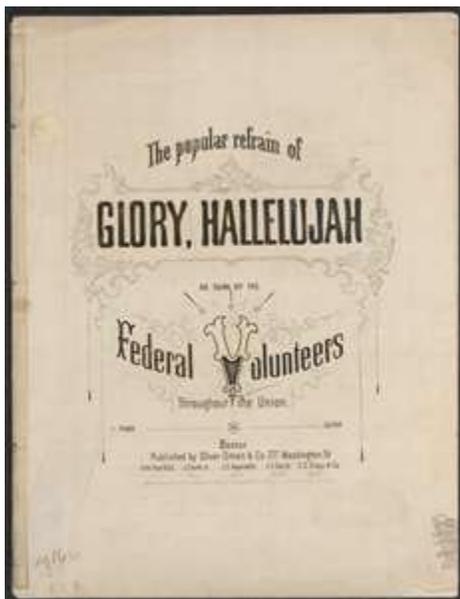
One of the most enduring traditional American hymns and patriotic songs is Julia Ward Howe's "The Battle Hymn of the Republic." It is a staple with many Christian church choirs and hardly a patriotic holiday passes without this song being sung and played at ceremonies nationwide. But is "The Battle Hymn of the Republic" truly appropriate for religious hymnals and patriotic ceremonies? Who was the author? What motivated and inspired her? What message was she trying to convey? What do the words mean? What meaning do they have for us today?

The author, Julia Ward Howe, was born in 1819 in New York City. She married a prominent physician, Dr. Samuel Howe Gridley (1801-1876) in 1843 and they lived in Boston, Mass., where they raised five children. She was a much celebrated author, a tireless supporter of the anti-slavery movement, preached in Unitarian Churches, and was a zealous worker for the advancement of women, prison reform, world peace and other humanitarian movements. She died October 17, 1910 at her summer home in Oak Glen, Rhode Island.



News reporters of her day delighted in describing this unusual woman. She was diminutive in stature, barely over five feet; invariably wearing a white trimmed, black dress and lace cap and had the habit of peering over her silver-rimmed glasses as she read her lecture in a crisp Boston-Yankee accent.

But her literary works had dark themes, such as murder, suicide and betrayal, perhaps reflecting her own unhappy marriage with her domineering and unfaithful husband. Her church, the Unitarian Church, although it claimed to be Christian, denied the divinity of Jesus Christ, the Doctrine of the Holy Trinity.



And although she was devoted to the anti-slavery movement, like many other Northern radicals of her time, such as Abraham Lincoln, her own words reveal her to be a hypocrite on the subject of race. Julia Ward Howe believed and wrote the "ideal negro" would be one "refined by white culture, elevated by white blood." She also wrote "the Negro among Negroes, is coarse, grinning, flat-footed, thick-skulled creature, ugly as Caliban, lazy as the laziest brutes, chiefly ambitious to be of no use to any in the world...He must go to school to the white race and his discipline must be long and laborious." Her own disgusting words expose the kind of hypocrisy that was rampant in the abolitionist movement.

Mrs. Howe and her husband, Samuel Gridley Howe, were supporters of the most radical and violent wing of the anti-slavery movement. These "disunion abolitionists" wanted to tear apart the American republic of sovereign, independent states, and reconstruct it along their own radical political, cultural and religious ideals. History records only how too well they succeeded with their treason.

Her husband and her pastor, **Unitarian** Rev. Theodore Parker, were conspirators in the treasonous group known as “The Secret Six.” These wealthy Northeasterners financially supported terrorist and murderer John Brown in his insane Harpers Ferry raid, and advocated slave rebellion that would destroy the original American republic.

Brown’s Anti-Southern terror campaign started in Kansas in the mid-1850s. There, on May 23, 1856 Brown and his murderous band descended on a settlement of Southerners at Pottawatomie Creek. They carried with them newly sharpened swords, an image that played a prominent part in Mrs. Howe’s song (her hero and his fellow terrorists literally hacked to death five innocent men). Northern historians try to excuse this crime by saying Brown was exacting revenge for atrocities committed by pro-slavery “Border Ruffians.” This is a lie!



The first three victims, James P. Doyle and his sons, Drury and William, were Catholics from Tennessee who moved to Kansas to get away from slavery. They never had a thing to do with the institution. But because they spoke with a Southern drawl, and possibly because they were Catholic, Brown marched them to a clearing where their heads were split open with the sharpened swords. Drury’s arms were chopped off. Mrs. Doyle was later asked why her husband and sons had been so brutally murdered. She replied, “Just because we were Southern people, I reckon.”

The other victims of Brown’s murderous rampage were Southern settlers Allen Wilkinson, executed while his wife and children stood by in horror, and William Sherman, whose mutilated body was found floating in the creek with his left hand hanging by a strand of skin and his skull split open with “some of his brains” washed away.

When she got word of the massacre, Julia Ward Howe’s own words reveal her to have been perversely thrilled and inspired by this grisly crime. The “terrible swift sword” in her song was terrible indeed, but hardly reflecting Christian values. Mrs. Howe and Brown mutually admired one another, as their own words demonstrate. Mrs. Howe wrote Brown was “a Puritan of Puritans, forceful, concentrated, and self-contained.” Brown wrote of Mrs. Howe, in a letter to a friend, that she was “a defiant little woman” and that her personality was “all flash and fire.” After the failure of Brown’s bloody raid on Harper Ferry, her husband, who was deeply involved in the treasonous conspiracy, like a coward in the night, fled to Canada until he was assured he was safe from prosecution in Massachusetts.

Mrs. Howe, in a letter to her sister at the time, made it clear she was in complete sympathy with the attempt to start a slave rebellion in the South, and tear the nation apart. She wrote, “I have just been to church and hear [James Freeman] Clarke (another Unitarian minister) preach about John Brown, whom God bless, and will bless! I am much too dull to write anything good about him, but shall say something at the end of my book on Cuba; whereof I am at present correcting the proof-sheets. I went to see his poor wife, who passed through here some days since. We shed tears together and embraced at parting, poor soul... [Brown’s] attempt I must judge insane but the spirit heroic. I should be glad to be as sure of heaven as that old man may be, following right in the spirit and footsteps of the old martyrs, girding on his sword for the weak and oppressed. His death will be holy and glorious--the new saint awaiting his martyrdom, and who, if he shall suffer [execution], will make the gallows glorious like the cross.

What “martyrs” could Mrs. Howe have been speaking of in her letter? Surely she could not mean the early Christian martyrs who were slain in many perverse, cruel and cold-blooded ways by the ancient Romans, just as

her hero, John Brown, slew the Southern martyrs in Kansas. Her fascination with his sword is also revealed in the letter. This grotesque and warped view of Christian values is reflected in her violent and bloody war song.

Here we have the author of the much revered “The Battle Hymn of the Republic” condoning murder and treason by a ruthless and brutal killer. Her dark fascination with Brown’s bloody sword and the killer’s unbridled violence seemed to thrill the diminutive author. Clearly, the seeds of inspiration for her “The Battle Hymn of the Republic” had been planted in the poisonous soil of murder, rebellion and treason.

But what was the final inspiration for the famous lyrics? In November 1861, after the start of the tragic war that the Howe’s had for so long worked to instigate, a party which included the Unitarian Rev. James F. Clarke and Mrs. Howe, visited an outpost of the invading Union troops in Northern Virginia. However an unexpected Confederate attack cancelled the review. Mrs. Howe and her party were waiting in a buggy while Northern troops came marching by, returning from the skirmish. The camp visitors heard the Yankees merrily singing an obscene version of “John Brown’s Body.”

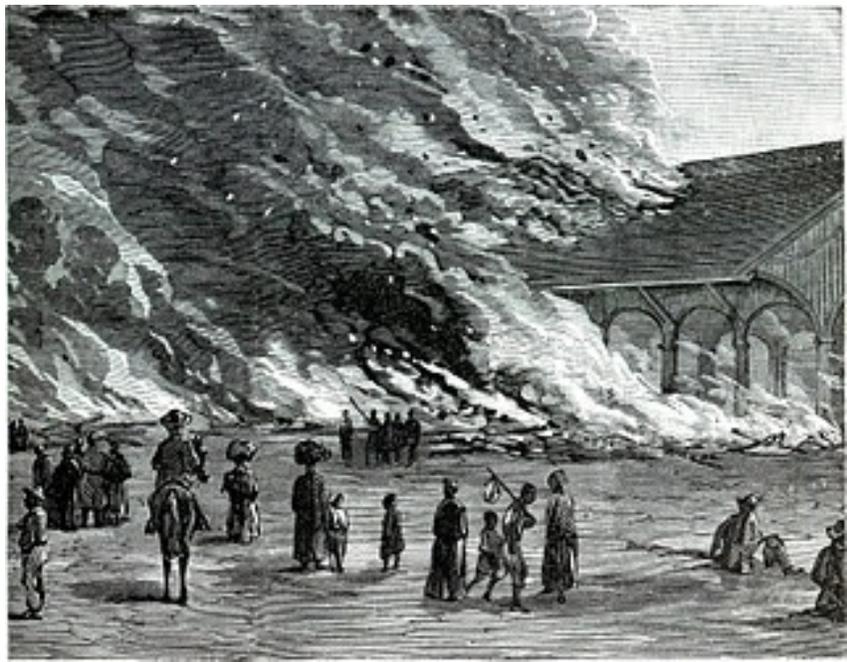
When the party returned to Washington, D.C., the Rev. Clarke asked Mrs. Howe if she could supply more dignified words for the popular tune. So, inspired by the memory of her late, “martyred hero” John Brown, and the skirmish that so rudely interrupted her review of her beloved invading Northern vandals, she wrote the words for the famous Anti-Southern abolitionist anthem, “The Battle Hymn of the Republic,” by candlelight in the middle of the night at the Willard Hotel.

James T. Fields, the editor of the Atlantic Monthly, accepted the song and published it as a poem in the February 1862 issue. This bloody, hate-filled song has been marching on ever since. The “hymn” sung by so many church and school choirs, was inspired not by the Bible or a stirring religious sermon, but by a dastardly killer, John Brown, and by the march of Northern invaders trampling over Southern soil, Southern lives and Southern rights, in quest of subjugating or killing the Southern people. And what horrible crime was the South guilty of to warrant its extermination?

The people of the South were guilty only of wanting independence for a government of their own choosing, a pro-Christian, God-based government that safeguarded states’ rights, individual liberty and put strict limits on the national government. This was the type of government the founders established in 1776, and the South was trying to preserve it as handed to them.

It was Abraham Lincoln, who is said to have cried the first time he heard the abolitionist war song, and radicals like Mrs. Howe who were the real revolutionaries. It was their forces who, by brute force of arms, destroyed the original voluntary union of sovereign, independent states at the cost of 620,000 dead Americans, and changed the nations into an involuntary union of defeated, militarily occupied, captive states.

In 1863, Mrs. Howe recited, “The Battle Hymn of the Republic” at a gathering of fanatical abolitionists. One of those who saw and heard her commented that she had a “weird penetrating voice.” Considering the bloody, ungodly history of her war song, what a chilling experience that must have been.



In summary, here is a “hymn” celebrating the killing of Southerners on Southern soil, written by someone involved in the most radical causes of her day, who supported the most extreme and violent response to the South, who wrote the song after being inspired by the murderous career of John Brown and her northern vandal invaders of the South. Whenever “The Battle Hymn of the Republic” is played, five innocent men hacked to death by the “terrible swift sword” of John Brown should be remembered. It is also a dirge for the 620,000



Americans who died in the War for Southern Independence and which war transformed America into a despotic centralized state with practically unlimited powers.

What meaning does the song have for the South today?

It is, in effect, a "stealth" heritage attack. It is conditioning Southerners to accept the Yankee myth of history: that their Confederate ancestors were wrong, and their Northern “betters” were right and they should be glad 260,000 Southerners were slaughtered in the War for Southern Independence. The message of the song is, “Believe in Mrs. Howe’s almighty centralized government to tell you what is right and what is wrong.” Don’t listen to the founders of 1776 or 1861, is the message of this hymn. Yes, Mrs. Howe’s abolitionist hymn is still doing her work, quietly and covertly, of destroying Southern heritage by conditioning Southerners to accept her fanatically leftist cultural and religious philosophy.

How ironic that such a joyous traditional

Southern song as “Dixie” is now all but banned throughout the South, while a vicious Anti-Southern war song such as “The Battle Hymn of the Republic” is sung by churches and patriotic ceremonies all over the Confederate states.

What meaning does it have for the Church?

Did Jesus Christ teach that God is a vengeance seeking, sword-wielding maniac that slaughters innocents and tramples people under His wrathful feet, as Mrs. Howe’s violent and bloody lyrics would have you believe? No, such lyrics don’t fit in with any Christian liturgy I’m familiar with. They do fit in the theology of radical egalitarianism which says everyone must be equal in all aspects of life, or the full force and power of the federal government will destroy you. It also fits in the philosophy of giving to the government god-like powers to declare a whole segment of humanity as non-persons, such as the unborn, who can then be legally slaughtered by the millions at the whim of the mother and abortionist.

If Americans truly care about individual liberty, limited, constitutional government, and the sacred right of self-government of the people in their assembled states, then all such false icons as “The Battle Hymn of the Republic” **must be exposed and rejected.**

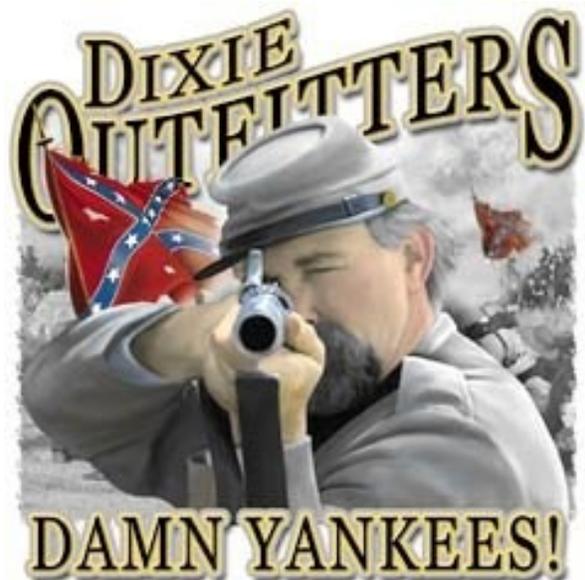
<http://www.confederateamericanpride.com/battlehymn.html>



FIGHTING TERRORISM SINCE 1861



I
Will Not
Apologize



Remembering Sam Watkins

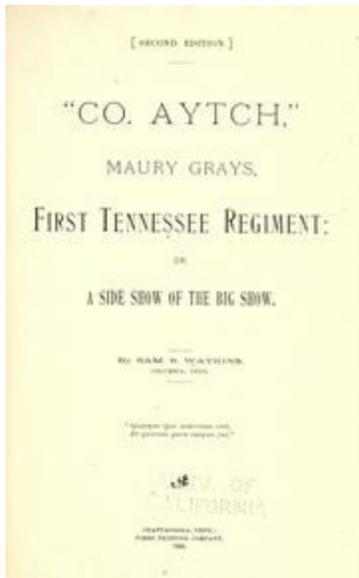
Columbia, Tennessee

This year marks the 111th anniversary of the passing of Samuel Rush Watkins. I suppose that most people have no idea who he is. Sam Watkins? Did he play in the major leagues? Maybe for the Braves? Was he the city manager back in the 60's?

It really does not matter if most people don't remember him because there are some people who will never forget him. People who are interested in the Civil War almost invariably have his little book on their shelf. They have read through it several times. Their copies are thumb-worn and usually have lots of toothpick, coffee-stirrer, paper scrap, yarn or post-it note bookmarks denoting favorite passages.



Several years after the war Mr. Sam began to write his story for his children to read. Someone showed it to the *Herald* editor and they began to run it as a serial. Finally Mr. Sam bundled it all together and published it as a book. He called it **Company Aytch – A Side Show of the Big Show**. It was his memoir of service in Company H (Aytch – sound it out), First Tennessee Infantry that fought throughout the war.



DOWNLOAD FREE COPY HERE:

<http://ia600201.us.archive.org/9/items/maurygrays00watkrich/maurygrays00watkrich.pdf>

His little book is just as remarkable for what it is *not* as for what it *is*. In a day when writers delighted in painfully stilted writing styles and florid (often sappy) prose, Sam Watkins was plain spoken and direct. He did occasionally include a few passages of torrid language but only as quotes from the chronically self-important. Mr. Sam was a simple and uncomplicated man who wrote plainly and openly about the war.

There is no "snow-job" or "axe-grinding" within the pages of *Company Aytch*. He wrote simply of his friends and their adventures. He avoided discussions of tactics or grand strategy as he avoided lauding syrupy praise upon the "Big Bugs" as he called them.

In terms of the scope of the Civil War, Sam Watkins is a nobody and he delights in his low station. He refers to himself as a "high private" and terms his comrades "Webfoots" for all the marching they did. His book should be read aloud as it is written in a conversational style that has to be pure "Sam Watkins".

Mr. Sam's memoirs are funny sometimes and occasionally painful. In speaking of the fighting he tried to describe the indescribable. He reported on the battles that were fought by his unit and tried to convey a sense of the experience. This is as close as he ever came to stilted language.

Company Aytch is in its umpteenth reprinting since he published the first 2,000 copies all those years ago. No civil war student's education is complete without a thorough reading of it. If you can manage to read the last few pages without a tear in your eye and a lump in your throat then you must have a very strong constitution. It is as beautiful a passage as I know of in American literature.

They come every year. They never fail to show up. They come from all over the country and sometimes from overseas. They are young and old, women and men. They come looking for Mr. Sam's last resting place. He lies in the lovely old Zion Churchyard next to his beloved wife Jenny. When time permits, I try to take them myself. It is interesting to observe people who are so moved by one slim volume of memories.

If you have not read *Company Aytch* it is way past time for you to enjoy the wonderful experience of fighting the war at Mr. Sam's side. You will meet his friends, share his privations, thrill at his hair-breadth escapes, laugh at his shenanigans and share the overwhelming sadness of all that was lost during those terrible days.

Sam Watkins belongs to all of us here in Maury County. He returned to Maury County at the end of the war to find the area devastated. He rolled up his sleeves and, like others, worked to restore the area and his life. He was an ordinary citizen who spoke with an extraordinary voice in the telling his story.

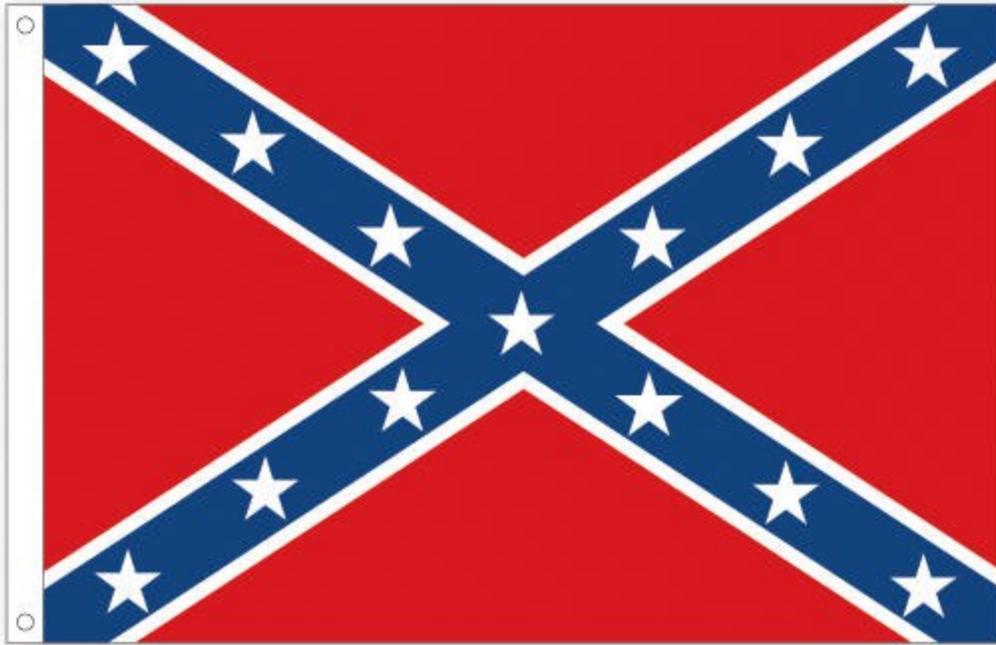
The years of privation and suffering both in the army and in the years of Reconstruction worked its evil upon his body. He was crippled and prematurely old when he passed away on July 20, 1901. Mr. Sam was only 62 years old and he knew well beforehand that he was dying.

It has now been an even hundred years since he passed on into eternity but as long as his little book occupies the shelves, hearts and minds of Americans, his memory shall be ever green.

[Article by: Bob Duncan] <http://www.tennessee-scv.org/srw.htm>



The Christian Banner



St Andrew is crucified upon a saltire cross (from a Flemish Book of Hours).

The St Andrew's Cross was adopted by the Kings of Scotland as the Scottish flag and banner and later adopted by the Confederate States of America for its battle flag.

<http://romanchristendom.blogspot.com/2007/11/tales-from-old-south-jefferson-davis.html>



This is the grave of Agnatius F. Brooke, the only known confederate soldier buried in the General



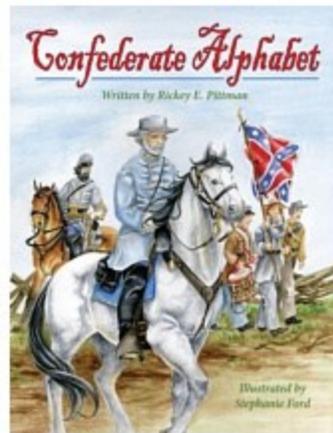
Patrick R. Cleburne cemetery in Jonesboro, Ga. His story began At the Battle of Ezra church on July 28, 1864, where he was mortally wounded. Placed on the train going south, he arrived in Jonesboro on August 01, 1864, where he was buried after dying aboard the train. He was buried in the field behind the train station. His father was notified of his son's death and came to Jonesboro where he had a grave marker erected on his son's grave. In this field Brooke would eventually have somewhere between 600 and 1,000 comrades buried around him, removed from the battlefield around Jonesboro. Here Brooke would rest for the next 78 years all but forgotten. But then in 1942 a class that was from Carrollton Ga.

had come to Jonesboro to participate in a school spelling contest, the class visited the cemetery including a little girl who later remembered the long strange name on the grave marker. The little girl's name was Marjorie Marion Walker; she was already interested in Confederate soldiers and Robert E. Lee. It seems her teacher was a great admirer of General Lee and spoke to the class often about him. I guess that was also the reason the class was visiting the cemetery that day. Marjorie Walker would one day marry Joseph M. Smallwood just 150 yards away from where she stood at that grave, at the Warren house that was there during the battle, and used as a hospital. But my connection with Agnatius F. Brooke does not end here. In 1985 I was a member of the General Patrick R. Cleburne Camp #1361 in Jonesboro, and had been working on marking graves in the cemeteries that needed replacing. I at the time had a friend who worked for the Veterans administration in the department of cemetery grave marking. I knew the condition of Brookes grave marker, it was in terrible condition after 121 years, the stone was nearly erased of all information from weathering, as well a large chunk of stone broke off. So I went to work ordering a new marker, but at the time was faced with having to prove he was a confederate soldier just from the dates provided on the stone. It would take over a year to persuade the VA to grant the marker, including a flight to Washington by my friend here in Atlanta. But finally the request was granted and the marker was shipped to me at home. But during that year a strange turn took place that I had never counted on happening, it seems that young Brooke was also married and had children. After much searching I found his great great Grandson, who had known he was buried somewhere in Georgia and that was all. I found out from him the family had known who he fought with, and sent copies of some things to me on him that had remained in the family. The marker as you see has on it Army of Tennessee, I hope to one day change that and put all his information on a new stone. If I had just had the letters then I would have had all the information needed. The day I went out to place the marker was a beautiful spring day, at the time I had a friend in the camp who promised to help me, he came but I had already dug the spot and measured the depth, then I started try to get the marker up and level into the hole, when Tim showed up right in time to help me finish. We got it set and filled the hole back in around it. I bought fresh bags of white marble chips to cover the grave, it was at this point that blood was spilled one more time on the Jonesboro Battlefield; I ripped my hand open on broken glass as I smoothed out the chips. But I was so happy, I made sure this soldier would never be forgotten, and I did it for a little 12 year old girl who had never forgotten Agnatius F. Brooke.

By Terry Smallwood

Confederate Alphabet

by Rickey E. Pittman



\$17.00 + Shipping
CLICK TO ORDER

Confederate Alphabet:

by Rickey E. Pittman Illustrated by Stephanie Ford

This educational alphabet book captures the confederate soldier's experience during the War Between the States. Children will learn historical facts and about the spirit of the South and what inspired these men to fight for what they believed in. In the midst of war, soldiers and civilians alike found inspiration in simple things, such as the songs they sang and the food they ate.

Young southerners will travel back in time with songs sung by the Confederates themselves. Lyrics to two popular period tunes are included and the book provides further information about terms such as "goober peas" (peanuts) and "vivandieres" (nurses of the Louisiana Zouave company).

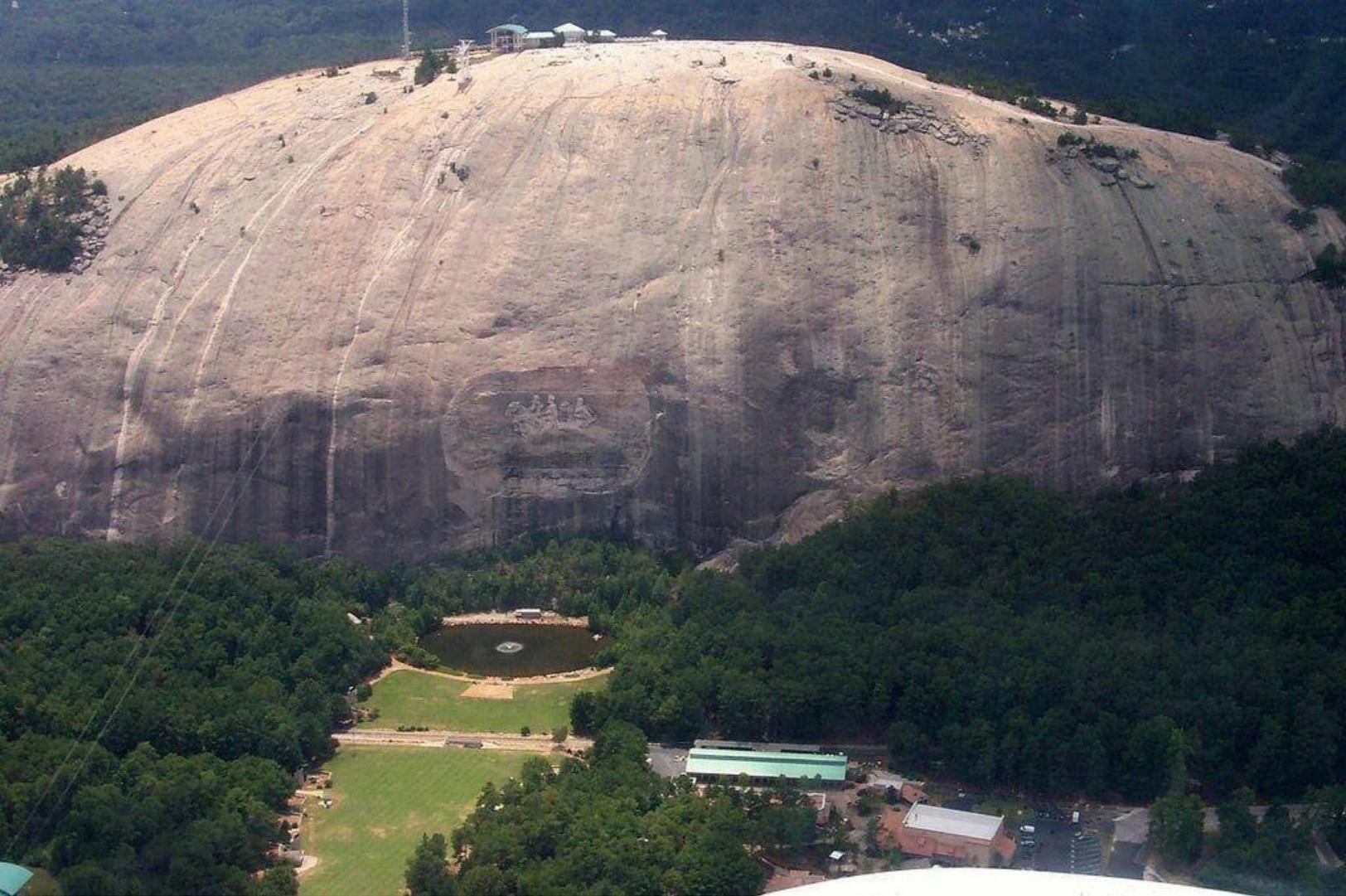
About The Author

Rickey E. Pittman is a Civil War reenactor, public speaker on issues and topics related to the War Between the States, and musician who travels and performs original and Civil War-period music. His goal is to provide reading audiences with an "accurate book written from a Southern perspective" instead of "the politically driven and often historically inaccurate materials currently available on the Civil War." Pittman is the author of *Jim Limber Davis: A Black Orphan in the Confederate White House*, *Stonewall Jackson's Black Sunday School*, *Stories of the Confederate South*, *Scottish Alphabet*, and *Irish Alphabet*.

About The Illustrator

Stephanie Ford has been involved in Civil War reenactments since she was a teenager. A high school art teacher, she is a member of the Society of Children's Book Writers and Illustrators and the Twelfth Texas Artillery: Val Verde Battery. She lives with her husband and daughter on a farm in Texas.

For more information: http://dixienet.org/rights/confederate_alphabet.php
32 pp. 8 1/2 x 11 31 color illus. \$17.00 + \$4.00 Shipping



Stone Mountain is located about ten miles northeast of downtown Atlanta, in the Piedmont Region. It was formed during the formation of the Blue Ridge Mountains. It is 1,683 feet above sea level at its summit and more than five miles in circumference at its base. It is said to be the largest piece of exposed granite on earth.

It is also known as the largest carving in the world. The images of Stonewall Jackson, Robert E. Lee, and Jefferson Davis are carved on the face of the mountain. Before the 1800's the Native Americans held meetings and ceremonies at Stone Mountain. European Americans settled around the base of the mountain in the late 1820's. Soon railroads were built and in the 1850's Stone Mountain became a popular tourist area.

Stone Mountain granite was mined and used for building stone for a while. This destroyed a geological feature known as the Devil's Crossroads which was located on top of the mountain. In 1996, Stone Mountain Park was the site of three events during the summer Olympics.



Take a quick visit here: <http://www.stonemountainpark.org/>

The Battle of Stone Mountain in Georgia

Southern Humor

It is little known that Sherman, when arriving at the front to see what was holding up his march to the sea, found a Confederate on top of Stone Mountain waving signal flags and hurling curses at the enemy below. He immediately ordered his adjutant to send his best man up that mountain to "throw that Reb off of it."

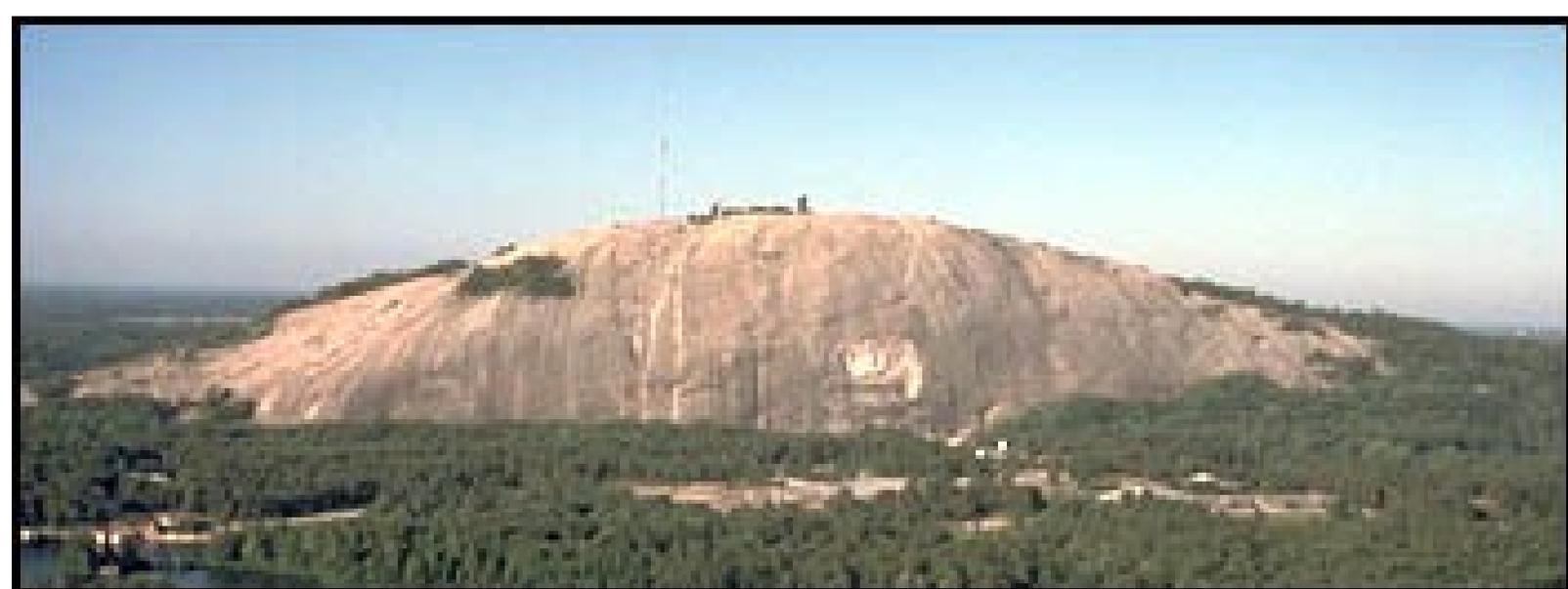
Up went Sgt. McGurk, an 8'-2" Irishman, after "the Reb." After a slight lull in the signaling, a loud "thump" was heard at the base of the mountain. There laid McGurk, never to move an inch more to the sea. Sherman then ordered the best 10 men in the regiment to clear that "no good murdering, signaling and shouting Reb" off of "his" mountain.

Up went the 10 Yankees, armed with swords, bayonets, revolvers and rifles. Again the signaling and shouting paused. A few minutes later, another 10 blue clothed Yankees bounced one by one down the mountain. Never would they taste the salt of the ocean.

Well Sherman was really steamed! He then sent 150 handpicked soldiers up the mountain. This time they took a howitzer with them in addition to every small arm available. The signaling hardly paused before the figures of 149 troopers were seen to be running down from the mountain. The 150th soldier limped back down the mountain, bloodied, weak and near to breathing his last. Sherman rushed over to him, dismounted, and put his ear to the soldier's mouth to catch his words.

The soldiers words were " Go around the mountain, General, it's a trap. There are two of them up there!"

A seldom told story about the Battle of Stone Mountain in Georgia as found in the July 1865 issue of Reader's Digest.



Wilmington, Abolition and the Underground Railroad



Overview:

Most Americans are familiar with the term “underground railroad” and understand it to be the extensive network of planned escape routes with secret stations and coded messages along the way that assisted black slaves in the American South in escaping to freedom and a better life in the North and in Canada. The same is believed about North Carolina regarding slaves longing to escape northward, and awaiting a signal that might help them to find liberty in the

“Free States.” But how true is this romantic image of high drama, and how much is the stuff of legend? While there is no question that many antebellum slaves might have departed their plantations with the intention of discarding slavery, there is little if any hard evidence that there was an active “underground railroad” in existence in the Cape Fear region either before or during the War Between the States.

For many years Wilbur Seibert’s 1898 “The Underground Railroad From Slavery to Freedom” was a staple for researchers, though it was written many years after the War and depended greatly on the memoirs of white abolitionists who put themselves at the center of slave escapes northward. Another book about this legend is William Still’s “The Underground Railroad” (1872) which was written by an African-American in Philadelphia, though he relied upon stories and what is best termed hearsay to illuminate his book. His approach differed from Seibert’s as he made the slaves the initiators of the quest for freedom and minimized the white abolitionists claims of great accomplishment.

An “Underground Railroad” In Wilmington?

A port city like Wilmington might seem to offer an easier way for a slave to find passage elsewhere---as slaves who lived along the coast were given much freedom to move freely and pilot boats on the rivers and sounds. It was very possible that slaves could have been attracted to a passing ship and thoughts of a better life, but this was also dangerous since the runaway slave could be easily impressed into slavery as a deck hand, or sold and re-enslaved in Cuba or the West Indies by the crew eager for profit. More often, slaves would leave a plantation and live among others in the many swamp communities of Negroes and Maroons along the coast and in impenetrable forests. This had been common since the 1760’s and many times white militia was sent to destroy these refuges that harbored runaways. A Connecticut visitor to the South wrote in 1818 that traveling without a pistol was dangerous given “the great number of runaway Negroes” that would hide in the camps by day and plunder neighboring plantations by night. One of these camps holding about 80 runaway slaves was said to be located in northern Onslow County, about 50 miles above Wilmington in the early 1820’s.

It should be remembered that the plantation was not a walled prison and slaves could easily walk away, though unsure of a better life awaiting them elsewhere. If they ventured northward, they could easily find a living environment less hospitable than the one they left as Northerners were commonly unfriendly toward free blacks and ostracized them. In the case of William Riley who came to Niagara (Canada) in 1802, his daughter related that “My father...was a slave. No he did not run away. He came with his master all the way from Fredericksburg, Virginia, driving the carriage with six horses” and staying at Niagara Falls. Riley met a gentleman from Niagara and walked across the Niagara Gorge to what he envisioned as freedom, but what were usually poverty and a bleak future. More on the reality of Canada below.

While slaves running away from their owners is not known to be widespread in the Cape Fear region preceding the War Between the States, one of the few mentioned is Abraham Galloway from Brunswick County. Galloway is claimed to have left his owner in 1857 and traveled to Philadelphia, then to Canada and finally settling in Ohio and becoming an abolitionist, (Strength Through Struggle, Bill Reaves). At that time, Ohio was a dangerous place to proclaim oneself an abolitionist after Elijah Lovejoy was murdered there in 1837 for simply printing abolitionist literature. Galloway did not linger long in Philadelphia, a city described by Frederick Douglas as “a city in which prejudice against color is...rampant.” During the War Between the States, recruiting blacks in Philadelphia for Northern military service had to be done clandestinely and gathering places held in secret so as not to alarm white citizens, and those black soldiers could not be armed until they left the city.

During the War Between the States, 2 Wilmington-area slaves did turn themselves over to Northern officers on a blockading ship on June 14, 1862. Both Peter Smith and Jack Rutledge of Smithville (now Southport) were taken aboard and put to work on the USS Victoria.

There is little if any real evidence of an organized network of slave escape routes in North Carolina despite Quaker anti-slavery activity in central North Carolina, and the publications of editors like William Swaim of Greensboro who advocated the abolition of slavery in the late 1820’s. The form of abolition advocated then was not violent as the Northern

abolitionists promoted, it was emancipation and repatriation to the African homeland in order to right the wrongs of British and New England slave-traders who brought them as slaves to these shores. To this end Judge William Gaston, in his address to the Literary Societies in 1832, made his famous plea to the young men of North Carolina to “realize their duty of taking up that great problem and removing the burden of slavery which was depressing the influence, the development, and the best interests of the State.”

Moreover, the abolition of slavery “was being freely discussed in the State and was favored by many of our best and wisest men.” Unfortunately, this anti-slavery sentiment was brought to an unfortunate end by extreme northern abolitionists who encouraged slave uprisings which led to the 1831 Nat Turner brutal murder of 60 white men, women and children in Southampton County, Virginia. From that point on, Southerners lived in constant fear as abolitionists intensified their attacks on the slaveholding South and advanced no practical solution to slavery other than racial warfare. An irony exists here with the New Englanders who might have been sympathetic to the plight of the black slaves, being descended from the slave traders of Massachusetts and Rhode Island who grew wealthy selling slaves for labor on plantations. To underscore this irony, in his “Myths of American Slavery, author Walter D. Kennedy states: “during the life of the underground railroad (approximately forty years), it is estimated that about 75,000 slaves escaped...In just one year alone, the (New England) slave traders brought about 74,000 slaves from Africa to the Americas.” Would the slaves actually better their lives by fleeing to the people who enslaved them?

Emancipation Societies in the South:

The earliest American journals advocating emancipation and abolition were published, one by a Southern man and one on Tennessee soil. By 1824, the Tennessee Manumission Society had twenty branches and 700 members, and in 1825, William Swaim was publishing the Patriot in Greensborough, North Carolina, which contained much anti-slavery matter. By 1827, there were 130 Abolition Societies in the United States, of which 106 were in the then slave-holding States. Virginia had 8 of these societies, Tennessee had 25 with a membership of 1000, and North Carolina had 50 with a membership of 3000.

North Carolina's Early Efforts to End Slavery:

The voluntary emancipation of slaves was well in underway in antebellum North Carolina as the State counted 30,000 free blacks out of a total black population of 361,000 in 1860, and this was the result of manumission (emancipation) by slaveholders through deed and will, as well as slaves who purchased freedom from their owners. The Federal census of 1850 showed 434,495 free blacks in the U.S., and growing to 484,070 by the 1860 census and the vast majority living in the South. Interestingly, though Harriet Tubman is credited with guiding 300 runaway slaves into Canada, her humanitarian efforts are dwarfed by the voluntary manumission and emancipation of slaves in the antebellum South which created a steadily increasing free-black population of over 250,000 below Mason and Dixon's line by 1860. Tubman may be lionized as the “Black Moses,” but it was the slaveholders of the South who greatly increased the free-black population of the South by voluntarily freeing their slaves.



The anti-slavery efforts of North Carolinians began in earnest in the 1760's at the height of British importation of African slaves here. North Carolinians gave evidence of displeasure concerning the British (and New England) slave trade in August 1774, when colonial representatives resolved in convention “that we will not import any slave or purchase any slaves or slaves after the first day of November next”, which was modeled upon Virginia's anti-slave importation resolution of May 1769. In both cases, the Royal Governor refused to consider the ban on importing slaves and were simply following the dictates of the Crown.

The Revolution interrupted the slave trade into North Carolina, but in an effort to defeat the American independence movement Virginia's Royal Governor Lord Dunmore's proclaimed that on November 7, 1775, that “all indentured servants, Negroes, or others...are free, that all able and willing to bear arms, they joining His Majesties Troops, as soon as may be, for the more speedily reducing the Colony to a proper sense of their duty to His Majesty's Crown and dignity.”

Almost immediately some three hundred blacks joined Dunmore's forces and other bondsmen rushed toward Norfolk to fight for the British. With nearly two thousand men under his command, of whom half were black, Lord Dunmore posed a serious threat to the revolutionary movements in Virginia and North Carolina, and this was the origin of Jefferson's phrase in the Declaration of Independence regarding King George fomenting slave insurrection in the colonies. While not all

blacks fought for the British, it is known that free blacks were more likely to join with the patriots, and freed slaves would fight against American independence. Abraham Lincoln would later copy Dunmore's proclamation, and free blacks volunteered for Confederate service.

The end of the Revolution witnessed very strong anti-slavery sentiment and emancipation societies were becoming frequent in the South by 1800, with one-half the delegates to the American Abolition Conventions coming from the South between 1794 and 1809, after that date none came from beyond Tennessee and North Carolina.

It was in 1819, that Reverend William Meade organized a branch of the American Colonization Society in Raleigh, with Governor John Branch as President. By 1829, eleven branches of this Society existed in North Carolina, and they conveyed freed blacks to Liberia, Haiti, Indiana, Ohio and Philadelphia. The Quakers of North Carolina were involved in this project as well, thinking repatriation of black people as the best solution to the problem of slavery here. We know too that Eastern North Carolina sent many freed slaves to Liberia---in 1825, the former slaves of David Patterson of Orange County set sail, and Thomas Lassiter's freed slaves from Halifax sailed in 1845. In 1827, the brig "Nautilus" left Norfolk with 164 free born blacks aboard from Wayne, Pasquotank and Perquimans Counties, with the Carolina Observer newspaper remarking that the "good wishes of this State attend them."



The Underground Railroad: Legend, or Fact?

There are two well-researched books on the subject of the underground railroad legend and slavery in the North, which were published in 1961, both and serve as objective and scholarly investigations into the subjects.

Leon Litwack's "North of Slavery," uncovers the extreme antagonism toward the black man very common in the antebellum north; and in "The Liberty Line, The Legend of the Underground Railroad," Larry Gara found little evidence of any well-organized or widespread underground railroad in the North. Both books ably demonstrate that the facts do not support the legend or a widespread escape network we have come to believe existed.

The legend of the underground railroad "is a melodrama," claims author Larry Gara in *The Liberty Line*. "The villains are the slave catchers and their vicious bloodhounds; occasionally the master himself is depicted as the slave-hunter. The abolitionists...are idealists of fortitude and courage...possessing the traits of character which ennobled and dignified human nature." Gara continues, "The villain too is a stereotype.

He is a mean Southerner, a term synonymous in the popular legend with the slaveholder or defender of the slave system. He too, is something other than human, in this case something less. The whole antebellum South was a dismal swamp of slavery---a cesspool of vice---and the inhabitants lacked ethical principles or the rudiments of human decency...God-fearing and righteous New Englanders on the one side and the wicked Southerners on the other."

Where Did The Legend Originate?

Gara's conclusion is that "the underground railroad was primarily the creation of postwar abolitionists" embellishing their anti-slavery credentials, possibly to obtain well-paying posts in the radical Republican administrations, or for sheer vanity. The author points out that after examining the traditional sources, it seemed obvious that "the legend was a mixture of fact and fiction" as it was grounded in the memoirs and reminiscences of descendants and friends of white abolitionists. To underscore this reasoning, Gara states that in 1991 an archeology graduate student at the University of Akron conducted an archeological search of 17 historic Ohio houses said to have been connected with the underground railroad. The student's conclusion was that none of the homes he examined had tunnels or secret places of concealment. "If such constructions existed at all," he wrote, "they must be extremely rare." As Gara points out, "Most legends have many versions and the story of the underground railroad is not exception. Few people can provide details when asked about the institution (and) specific information is usually crowded out by vague generalizations. The underground railroad is accepted on faith as part of America's heritage."

Free Blacks in the North:

By 1800, some 36,505 northern blacks still remained in bondage, most of them in New York and New Jersey. By 1830, conditional emancipation had virtually eliminated slavery in former slave-trading States by legislative action, or selling slaves for labor in the South as Northerner Eli Whitney's invention made cotton production more profitable. Interestingly, the New England slave trade was still flourishing by 1861 with the ship "Nightingale" of Boston commanded by Francis Bowen, being captured "off the African coast with 961 Negroes on board and expecting more." Ironically, Captain John Newland Maffitt, a famous Confederate blockade runner was actively intercepting New England slave ships in the late 1850's as a US Navy captain.

Antebellum free-blacks in New York could not vote without minimum property ownership, and black New York minister Samuel E. Cornish saw New York City as tainted with "an ever-present, ever-crushing Negro hate."

Frederick Douglas saw Philadelphia in much the same way. As an example of free-blacks prospering in the South, in 1850 Buffalo free-blacks held \$57,610 in property, while in New Orleans free-blacks held \$2,354, 640.

It is important to note that freedom did not necessarily confer citizenship on free blacks in the North until the post-civil war era, and most Northern whites would maintain a careful distinction between granting blacks legal protection (which slaves also enjoyed in the South) and political and social equality. Despite the absence of slavery in the North, one observer remarked, "chains of a stronger kind still manacled their limbs from which no legislative act could free them; a mental and moral subordination and inferiority, to which tyrant custom has here subjected all the sons and daughters of Africa." If a slave running away from a North Carolina plantation thought his life would be better in the North, he would find that not much would change except he or she had no one to care for them.

The State of Massachusetts wanted no blacks, free or otherwise within their borders after the elimination of bondage. The legislature voted "to expel all Negroes who were not citizens of one of the States." Boston authorities sought to implement this measure in 1800 by ordering the immediate deportation of 240 Negroes in the State, most of them natives of Rhode Island, New York, Philadelphia, and the West Indies. This was the State which formed the famous 54th Massachusetts

Regiment, though the reason was to allow white citizens to avoid service while counting black soldiers against the general State quota of troops.

The black man was not welcome in Ohio as an aroused populace forcibly thwarted an attempt to settle the 518 emancipated slaves of Virginia's John Randolph. Defending that action, an Ohio congressman warned "the banks of the Ohio (River) would be lined with men with muskets on their shoulders to keep off the emancipated slaves." Ohio also provided a classic example of how anti-immigration legislation could be invoked to harass Negro residents. After 1829, when "the rapid increase of the Negro population alarmed Cincinnati...white mobs roamed through Cincinnati's Negro quarters, spreading terror and destruction." Subsequently, the Negro residents sent a delegation to Canada to explore emigration and returned with a cordial invitation from the governor of Upper Canada. An estimated 1100 to 2200 Negroes then departed from the city to settle in Canada.

Three States---Illinois, Indiana and Oregon---incorporated anti-immigration provisions into their constitutions. "The tendency, strong and irresistible, of the American mind," an Indianan declared, "is finally to accomplish a separation of the two races." In 1856, the Indiana State Supreme Court ruled "the policy of the State is...is to exclude any further ingress of Negroes, and to remove those already among us as speedily as possible." By 1840, some 93% of the Northern free-black population lived in States, which completely or practically excluded them from the right to vote. Only in Massachusetts, New Hampshire, Vermont and Maine (where most Negroes were deported) could blacks vote on an equal basis with whites.

After visiting New York in 1832, an English traveler assessed the Negroes position and concluded: "To be worth \$250 (the requirement of financial worth for blacks to vote) is not a trifle for a man doomed to toil in the lowest stations; few Negroes are in consequence competent to vote. They are in fact little better than slaves, although called free."

(Carl D. Arfwedson, *The United States and Canada in 1832, 1833 and 1834*. London, 1834).

Canada: Slaves and Free Blacks:

The legend of the underground railroad tells us that the terminus was in Canada where freedom could be realized for the escaped slave. This was the case since the Northern States, especially New York was not a hospitable environment for the black man, and the threat of capture and return to slavery would always hover over him. Also, life for the free black in Canada was little different than the free black in the North or South, and freed-black Nelson Moss said that he had suffered more from prejudice during three years in Pennsylvania than as a free-black in Virginia. The Canadians were not eager to allow unlimited numbers of ex-slaves in their country and an 1851 Toronto newspaper editorial wanted the government to impose "restrictive immigration measures to check the influx of Negroes" from the United States.

What was Canada's own experience with African slavery?

The history of slavery in Canada began in 1682 when British sea captain David Kirke brought to New France a native of Madagascar, selling him quickly as Canada's first slave (Slavery and Freedom in Niagara, Power & Butler, 1993). By 1760, it is estimated that 1100 black slaves lived in New France, mostly around Montreal and working as house servants or farm labor. In the treaties between France and England that ended warfare in 1760 and 1763, the victorious English guaranteed that African servitude would be protected in British North America. By 1784 there were over 4000 blacks in Canada with at least 1800 of them held in bondage. Additionally, many slaves were Indians, and many Indians held black slaves.

The British carried on an unofficial slave trade during the American Revolution as they captured black slaves from in New England and New York, and sold them on the Montreal slave market. Some Canadian military officers captured slaves in New York and continued to hold them in bondage on their own estates. The irony of this is demonstrated with the British policy of offering freedom to black slaves who would rise up against their owners in the American South in 1775 and flee to British lines.

The Slave Bill of 1793 in Canada did not free one slave, though it forbade the importation of slaves into the province. The children of slaves born after the date of the act would be free on their twenty-fifth birthday, and the children of these children would be born free. This was somewhat humanitarian, but the act made it difficult if not impossible to voluntarily free slaves. An unforeseen result of the 1793 act occurred in 1805 after the Michigan Territory was incorporated into the United States.

After 1805, local laws against slavery were strictly enforced in Michigan and the territory immediately became a haven for enslaved Canadian blacks escaping across the border. So many slaves fled Canadian slave owners that they demanded that Lt. Governor Francis Gore intervene to stop the exodus.

The 1793 Act's ban on importing slaves made American blacks free upon reaching Canadian territory, and this news traveled quickly after 1812. Faced with a swelling black population of runaway slaves in the Northern States, which threatened the white electorate, State legislatures began passing laws restricting the franchise of free blacks.

The life of free blacks and slaves in Canada was not comfortable, and in most cases the white social elite saw them as "pilferers, liars and thieves." After the War of 1812, most Canadian slave-owners preferred to free their slaves rather than provide for them, especially in infirmity and old age. With the very small number of free blacks in white-dominated Canadian communities, the electorate was not threatened as the blacks seemed to avoid voting in blocs and thus avoided any residency or financial worth requirements that disenfranchised Northern US free-blacks who would bloc-vote and swing elections. Canadian schools were rigidly segregated with the Common School Act of 1850 setting this into law, and like churches in the American South, Canadian congregations had blacks among them, but in 1839 according to Mary Ann Guillian, black Baptists took over the chapel and created a segregated congregation.

The New York Herald devoted an eight-column article on January 5, 1860 to the issue of runaway slaves and "described the settlements of escaped "servants" in Ontario, Canada, a terminus of the underground railroad. Its conclusion was that "the fugitive slaves go into Canada as beggars and the mass of them commit larceny and lay in jail until they become lowered and debased, and ready for worse crimes"(Weisberger). There was occasion when runaway slaves were returned to the US, which was the case if they were wanted for criminal prosecution.

The low esteem black British soldiers were held in was demonstrated by the "Colored Corps" veterans who served in the military and received only half the land promised to white veterans. Blacks in Canada performed menial labor and many joined the Colored Corps simply for a regular income. Most of the black men in the Corps in 1839 were illiterate with 40 out of 48 men making marks for their signatures. At the census of 1871, nearly 30% of Canada's black population was illiterate.



Conclusions:

The legend of the underground railroad has become an American institution, and believed despite facts to the contrary. As has been stated, black slaves left their plantations for many reasons that include a desire to be free, whatever that meant to them, though the North offered little better than the life they led as slaves. Being a free black in the North seemed better than an enslaved black in the South---but to understand the legend that might have connected the two, it was necessary to review the context of the early 19th century as it related to the black man in both sections. **The questions remain; If antebellum emancipation was an ongoing occurrence in the South, as it had been in the North, why was a fraternal war fought to end the institution? Was there not a better way to finally end African slavery in the United States?**

The solution to African slavery in the United States could have been found in a peaceful and continuing emancipation process, and the steadily increasing number of free blacks in the South was a testament to this preferable process. Had the extreme abolitionists of the North not agitated and politicized what remained of this unfortunate institution in the South, one million American lives lost in war could have been saved. As was clearly demonstrated later in Brazil as that country accelerated the emancipation of slaves, the growing numbers of free blacks would eventually speed the demise of slavery in their midst.

<http://dixieoutfitters.com/p/underground-railroad?ol=no&pi=2670&ri=2669>

No Friends Of The Negro Up North

The black families were not in need of help before the abolition armies descended upon the American South spreading destruction and devastation. Both the mayor and governor below were careful to not allow the emigration of cheap labor into their respective States. But it was Governor John Andrew of Massachusetts and his abolitionist friends who found it better to pay black mercenaries to fill Bay State regiments rather than resident whites; and since the impressed former slaves were not citizens of that State, they would not receive State assistance for their families. A good deal for Massachusetts.

Bernhard Thuersam
Cape Fear Historical Institute
Wilmington, NC
www.CFHI.net

No Friends of the Negro Up North:

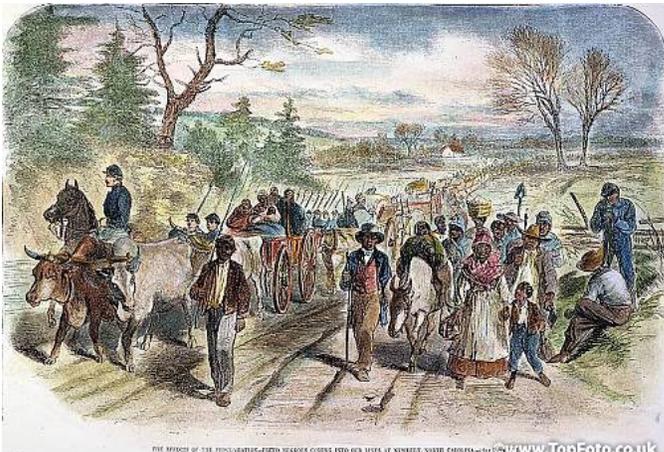
(A) large number of contraband Negroes had fled to Cairo, Illinois. Seeking help for them, Brigadier General T.W. Tuttle wrote to Mayor Sherman of Chicago, saying: *"I have a large number of applications from your city for Negro servants. Will you....see that they are properly put to work?"* Mayor Sherman seemed to be horrified at such a suggestion, and to Tuttle's letter he quickly replied: *"Your proposition to send Negroes to Chicago to work would be in violation of the laws of this State, and a great injustice to the laboring population. I cannot give my consent..."*

When the Boston Post on October 30, 1862, reported that five hundred families of contraband Negroes were to be sent to Massachusetts, Governor John Albion Andrew promptly refused to permit them to come. With regard to the governor's refusal to accept the Negroes into the State, the editor of the National Intelligencer wrote:

"It...seems that the introduction of members of this oppressed race into a State where they are supposed to have so many sympathizing friends is not regarded with favor by the people of Massachusetts. So unpropitious to "loyal blacks" is the social atmosphere that it is precisely because Governor Andrew does not wish their new freedom to become license, corruption and infamy," that he declines to aid or countenance their transportation to the North. The "African" is a "brother," but South Carolina, not Massachusetts, is left to be the "brother's keeper."

It was ironic that two areas in the country which had been so hostile to slavery and opposed to enforcement of the Fugitive Slave Law were so reluctant to accept in their midst Negro families who were faced with disease and starvation and in need of help."

(The Slave Catchers, Enforcement of the Fugitive Slave Law, 185-1860, Stanley W. Campbell, W.W. Norton, 1968, pp. 193-194)





(Painting Photo Courtesy of Texas Civil War Museum)

Of all the Civil War fighting units, few obtained loftier status than the **Texas Brigade**. Under the command of General John Bell Hood, the brigade gained prominence after breaking the Union line at the Battle of Gaines Mill; a feat that helped force the Army of the Potomac from the outskirts of Richmond. At Second Manassas, the brigade's vicious flank attack almost led to the destruction of the Union's Army of Virginia. One moment at the Battle of the Wilderness would propel them into legend.

On the morning of May 6, 1864, a powerful Union attack, under General Winfield Scott Hancock, threatened to shatter General A.P. Hill's 3rd Corps. "We are driving them sir," Hancock told a fellow officer. "Tell General Meade we are driving them most beautifully." General Robert E. Lee was in a quandary; his troops were falling back in disorder and he desperately needed to reestablish his line. From out of the smoke, General James Longstreet's 1st Corps arrived after a forty mile march with no food for twenty four hours. They quickly began to rebuild a defensive front to hold off a blue tidal wave. At the Widow Catherine Tapp's farmhouse, the Texas Brigade (3 Texas Regiments and 1 Arkansas Regiment), under the command of General John Gregg, filed passed an overly excited Robert E. Lee. "Who are you my boys?" he asked. "Texas boys!" they replied. Lee waved his hat in the air and yelled, "**Hurrah for Texas! Texans always move them!**" Gregg proudly announced, "Attention Texans. The eyes of General Lee are upon you. Forward!!!!" To Gregg's astonishment, Lee was also going forward. He wanted to lead the charge. "Lee to the rear!" the Texans yelled. "Go back General Lee go back. We won't go forward until you turn back." A sergeant grabbed the bridle of Lee's horse "Traveler" and directed him back toward the Widow Tapp's farmhouse. Other hands grabbed the reins and moved Lee back.

The 800 man brigade opened a thunderous volley on Hancock's ranks, stopping them in their tracks. Two thirds of the Texas Brigade became casualties. The dead were gathered and buried en masse under a scrap of wood. Its simple carved heading consisted of only two words, "Texas Dead." The legend, however, was not buried with them.

<http://warriorsofthelonestar.blogspot.com/2011/01/lees-texans-at-wilderness.html>



Whose Union soldiers came face to face with 700 Black Confederates in 1861?

I submit to you Union General Joseph Mansfield, who was in command of seven companies of the 20th New York, German Rifles.

Quote from the news article:

"THERE IS NO MISTAKE ABOUT IT. The 20th German were actually attacked and fired on and wounded by Negroes."



yankee General Joseph Mansfield

A member of the Indiana Twentieth Regiment, now encamped near Fortress Monroe, writes to the Indianapolis Journal on the 23rd.

Yesterday morning General Mansfield with Drake de Kay, Aide-de-Camp in command of seven companies of the 20th New York, German Rifles, left Newport News on a reconnaissance. Just after passing Newmarket Bridge, seven miles from camp, they detached one company as an advance, and soon after their advance was attacked by 600 of the enemy's cavalry.

The company formed to receive cavalry, but the CAVALRY ADVANCING deployed to the right and left when within musket range and UNMASKED A BODY OF SEVEN HUNDRED NEGRO INFANTRY, all armed with muskets, who opened fire on our men, wounding two lieutenants and two privates, and rushing forward surrounded the company of Germans who cut their way through killing six of the negroes and wounding several more. The main body, hearing the firing, advanced at a double-quick in time to recover their wounded, and drive the enemy back, but did not succeed in taking any prisoners. The wounded men TESTIFY POSITIVELY that they were shot by Negroes, and that not less than seven hundred were present, armed with muskets.

This is, indeed, a new feature in the war. We have heard of a regiment of Negroes at Manassas, and another at Memphis, and still another at New Orleans but did not believe it till it came so near home, and attacked our men. THERE IS NO MISTAKE ABOUT IT. The 20th German were actually attacked and fired on and wounded by Negroes.

It is time that this thing was understood, and if they fight us with Negroes, why should not we fight them with Negroes too? We have disbelieved these reports too long, and now let us fight the devil with fire. The feeling is intense among the men. They want to know if they came here to fight Negroes, and if they did, they would like to know it. The wounded men swear they will kill any Negro they see, so excited are they at the dastardly act. It remains to be seen how long the Government will now hesitate, when they learn these facts. One of the Lieutenants was shot in the back part of the neck, and is not expected to live.

Actual Article Posted on Genealogy Bank:

http://www.genealogybank.com/gbnk/newspapers/doc/v2:1265083D0895B3D1@GBNEWS-127E6E715A05D998-127E6E7177DA0CC8-127E6E721F3472F8/?search_terms=attack%7Con%7Cour%7Csoldiers%7Cby%7Carmed%7Cnegroes&

Virginia Mourning Her Dead



Cadets from the Virginia Military Institute marched 20 miles from Lexington to New Market to fight for the South in the War Between the States. The battle occurred on May 15, 1864. Ten cadets lost their lives, either on the field of battle or dying shortly thereafter from wounds they received in the battle. This monument was erected on the VMI campus in honor of their sacrifice. The names of the entire corps are engraved around the base of the statue, and tributes to the fallen line the walk behind the monument. The monument is entitled "Virginia Mourning Her Dead", but it is a fitting tribute to all Southerners who fought in defence of justice and freedom against central tyranny.



Point Lookout. May 30 '65

Dear Father

You will no doubt be surprised to receive a letter from me from this place. I arrived here 14th April was captured on the 6th, near Farmville Va. I have signified my willingness to take the oath of allegiance. I wish you to go to work, and try to get me released as soon as possible. I think if you make an effort - you will be successful. I belonged to Co "H" 29th Va regt. If you can do nothing, get my brother in law Thompson to do what he can. I have five comrades in here. If you can get them released by vouching for them I would like to have you do so. Their names are Burdell Brewster, J. M. Pichem, D. C. Lewis, Isaac Puckett, & Jas Colston all of my regt. Do what you can for me & write

your aff son, David C. Whitt

Prisoner of war } Co "D" 7th Div. P. Lookout
Md

Notice that the Yanks were still holding our boys on May 30, 1865. David Crockett Whitt was released on June 22, 1865.

N.C. pair's Civil War letters tell of love in trying times

By Jeff Hampton
The Virginian-Pilot

Ann Bowen wrote her husband on Nov. 1, 1864, lamenting the Union's capture of their home town of Plymouth, N.C.

"It is trouble at heart that I write you the news," she wrote to Henry Bowen, stationed in South Carolina as a Confederate Marine. "Plymouth has fallen in the hands of the Yankees again, to my sorrow. What we are to do, Lord only knows. I expect to be stripped of nearly everything."

Before closing, she admonished Henry to write every week in case "I never see you again."

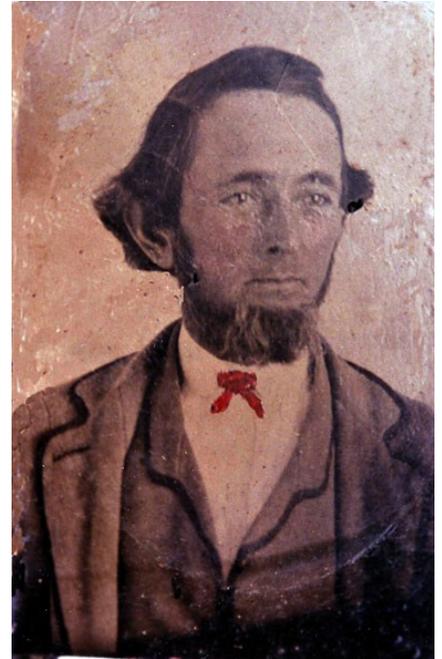
Henry and Ann Bowen did write each other often during the Christmas season of 1864, and the letters were saved and passed down through the family.

The letters are to be part of a Civil War exhibit called "Under Both Flags" that is planned for the Museum of the Albemarle in February in remembrance of the 1862 capture and subsequent Union occupation of northeastern North Carolina. The Oden family of Bath, descendants of the Bowens, donated the collection of letters to the North Carolina State Archives.

Plymouth sat along the Roanoke River and was a key location for supplies going to Gen. Robert E. Lee in Virginia. With help from the ironclad Albemarle, the Confederates retook Plymouth in April 1864. But when the Albemarle was destroyed in late October, the town and county fell again into Union hands.

In the winter of 1864, Ann was trying to watch over four children, maintain a household and run the farm. In her letters, she fretted over livestock and crops and whether enemy troops would raid the farm.

Meanwhile, stationed on a boat in Charleston, S.C., 41-year-old



Henry and Ann Bowen of Plymouth, N.C., wrote each other often during the fall of 1864 and through the New Year, sharing their love for each other and frustrations with life during the Civil War. Henry served as a Confederate Marine while Ann remained home to care for the farm and four children. (Courtesy of the Oden family of Bath, N.C., and the Museum of the Albemarle.)



Henry tried to answer her questions about the farm and ease her mind. Through the hardships, the couple consistently expressed their love for each other.

On Dec. 2, Ann wrote Henry that the children were well and the potato crop was good, and asked whether she should kill the white sow for meat since it was improving from a back injury and fattening again. Cousin Penny wanted to buy the "shoat" - a young, weaned pig - but she was not sure how much to charge her in Confederate money.

Henry replied on Dec. 15 that he, too, did not know how much to charge for the shoat. One silver dollar in U.S. money is worth about \$25 in Confederate money, he told her. She should kill that sow as soon it gets fatter, he said.

She told Henry of an injury to her thumb that kept her from sewing and knitting. She also went out to get firewood and dropped one of the logs on her "big toe and smashed it bad," but she was getting by.

Even though they had only been separated for two months, they both wrote about being together again and hoped he might come home for Christmas.

"I dreamed last night of being at home with you, and it revives me to think of it today," Henry wrote.

Ann returned, "And my dear, come if you can, for we have not forgot you, for it is the last thing at night and the first thing in the morning to think of you and how glad I should be to see you."

But Henry, expecting to be sent into action soon, was not able to get leave. He wrote on Dec. 25 that Christmas Day was just another day without his family.

Without having received his latest letter, Ann wrote him on Dec. 26 about how sorry she was that he did not make it home for Christmas.

But he did make it home.

Henry was at Appomattox when Lee surrendered in April 1865. Henry returned to his wife and his farm. They had eight children together and had been married 55 years when Ann died in 1903 at age 78. Henry died four years later, at 84.

<http://hamptonroads.com/2011/12/nc-pairs-civil-war-letters-tell-love-trying-times>

"General, unless he offers us honourable terms, come back and let us fight it out!"

--- James Longstreet, to Robert E. Lee as he rode off to discuss terms for surrender with General Grant at Appomattox.

Proud of Your Ancestors?

Make a Stand on I-10!

Honor your ancestor by helping the Texas Division SCV construct a Confederate Flag Memorial on Interstate 10. The Memorial is located 5 miles west of the Texas Louisiana state line on I-10. Your support will enable passengers in over 55,000 cars per day see Confederate Flags flying proudly in the Texas breeze.

Help us make this dream become a reality, become a sponsor with your tax deductible donation.

Please pick a sponsorship level and make your donation today.



Sponsor a Memorial Brick at \$50, \$100 and \$300, or a Memorial Bench at \$800 by check payable to "Texas Division-SCV". Or go to bricksrus.com/order/texasdivscv and use your Credit Card on our secure PayPal account. Memorial Bricks and Benches will be engraved with the inscription of the donor's choice.

Sponsor one of the 20 Memorial Flagpoles available at \$1,100 each, or one of the 13 State Memorial Column for \$2,000. Mail check payable to "Texas Division-SCV"

Flagpoles and Columns will bear a plaque with an inscription of the donor's choice.



Receive a "Texas Division Crest" for each \$10.00 donation to the memorial fund. Mail check payable to "Texas Division-SCV"

Make checks payable to "Texas Division-SCV" and mail to
Texas Division Sons of Confederate Veterans
c/o Lt. Commander Granvel Block
1604 Buckingham Dr
Orange, Texas 77632



Please contact Granvel Block Lt. Cmdr. Of the Texas Division
with questions and additional information by
Email: granvelb@gt.rr.com Cell Phone: (409) 779-6657

50 to 80 million Americans are descendants of a Confederate soldier!

by Mark Vogl)

Friday, June 17, 2011

150 years after the War for Southern Secession, a conservative estimate would say 1 in 6 Americans are southern by blood!

The numbers are stunning, but the formula to get them is pretty conservative.

To begin with, the estimate assumes 500,000 as the number of Confederate veterans who had children. This reflects half of the actual number of Southerners who served, close to one million. And though 300,000 died during the war, many could have had sizable families before the shots fired at Ft. Sumter were fired. Then one must estimate the number of children each veteran had. This estimate is six in the first post veteran generation; from here to the next generation, and so on. We are presently in the sixth generation after the war. But, if you only use five generations and the numbers of children per generation are as follows, six x five x four x four you come up with eighty million! Again, these numbers are based on half the number of men who fought for the south, and one generation shy of what is living. So the estimate is fairly conservative.

80 million Americans could be descendants of Confederate soldiers who fought for the South in the great war. If just one of your grandparents was born in the South the odds are in your favor that you are kin to a Confederate soldier!

Because of historical revisionism, the great tragedy of slavery, and the mobility of the American public interest in ancestry back to the time of the American war has faded somewhat. The Sons of Confederate Veterans, a heritage organization composed of lineal and collateral descendants of Confederate Veterans is the largest Southern heritage organization with about thirty thousand members. The comparable Union organization is only about one fifth the size!

But with the Sesquicentennial Anniversary interest is rising. And, as more people begin to study why the nation divided they may be stunned by the Southern accuracy in predicting the problems of America today. A study of the Confederate Constitution is worth the time. Why?; Because the Confederate Constitution is substantially different from the US Constitution in many ways. For example, in the Preamble the Southern nation called for the protection and guidance of Almighty God. Thus the Confederates included God at the table of governance. This combined with a much less powerful central government all but eliminates the chance of a Roe v. Wade decision in the South, and thus abortion would be illegal in the Southern nation. But other parts of the Southern Constitution prohibit bail outs for industry, and earmarks for Congressmen. And lastly, and most importantly, the Confederacy was caused by the third series of secession between the sovereign states and a higher government. The first secession came when the colonies left the British Empire. The second secession came when the original thirteen states individually withdrew from the Articles of Confederation to form the United States under the Constitution. And the third secession occurred when Southern states and territories formed the Confederacy. Secession would have been a recognized political act in a Southern nation, and thus would have placed a great restraint on over reach by the central government.

The issue of slavery has been an intellectual black hole in American schools when discussing the Causes of Secession. A study of early American politics and political theory, and the events which led to secession, combined with the Confederate Constitution point to many reasons for secession, not the least of which was a commitment to the original compact known as the Constitution. Limited government, the sovereignty of the states, and individual liberty were all fundamental to the Southern view of the Constitution. This constitution articulated an original view of the government;

1. where government did not control and redistribute wealth, but rather, sat as a neutral arbiter, concerned with fairness and providing opportunity to anyone willing to take it,

2. and a government where God was not only recognized but included in the decision makers process. Known as the Bible Belt, the South is still committed to the Christian God.

The Sesquicentennial Anniversary of the War for Southern Independence provides an opportunity to look at an alternative form of American democracy, one where the states retained the power position, the central government formed for defense and interstate commerce purposes only. And since so large a segment of the American population today are related to the men who served the South under arms, it might be time to take a look at what they were fighting for, and not be blinded by the one issue which certainly was a black mark for all involved: the Europeans and northerners who brought the slaves to America, and sold them to the South, and then purchased the products produced on Sothern plantations. There is enough fault for all when discussing slavery, but there are other issues which could help us find our way to the future.

About The Author

Mark Vogl is a Christian.

Mark is a Distinguished Military Graduate of THE CITADEL, the Military College of South Carolina, a former U.S. Army Infantry officer and Asst. Professor of Military Science at Fordham University, a political aide at the county and state levels in New York from 1990 to 2003, and author of several books including \"The Military Lessons of the Civil War,\" \"The Rebel Mountain Reader,\" and soon to be published \"Because of Him.\"",

Mark has been active in the Sons of Confederate Veterans since 1994, and currently holds the position of Lt. Commander, Texas Division.

Mark is married to Barbara, a retired Army. Lt. Col., and together they have five children, Jennifer, James, John, Kelly and Julie and ten grandchildren. They live on their ranch, Rebel Mountain in East. Texas.

http://www.nolanchart.com/article8748_50_to_80_million_Americans_are_descendants_of_a_Confederate_soldier.html



**I AM A PROUD
DESCENDANT
OF A CONFEDERATE
SOLDIER**

