

The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

July 2016

This month's meeting features a special presentation:

Mark T. Nash

Jefferson Davis' Initial Confederate Cabinet



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

Col. A. H Belo Camp #49

Commander - David Hendricks
1st Lt. Cmdr. - James Henderson
2nd Lt. Cmdr. - Charles Heard
Adjutant - Jim Echols
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest



Contact us: WWW.BELOCAMP.COM

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

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

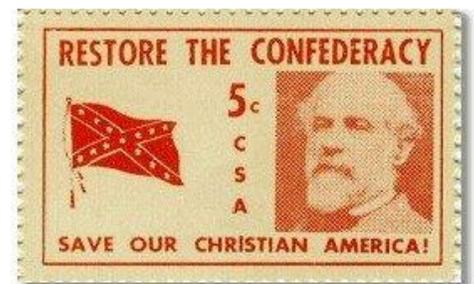
National: www.scv.org

<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!



Commander in Chief on Twitter at CiC@CiCSCV

Our Next Meeting:

Thursday, July 7th: 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.

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



COMMANDER'S REPORT



Dear Belo Compatriots,

Greetings. Hope to see each of you this Thursday the 7th at **la Madeleine** for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:01p.m.

Thanks to each and every one of you that is a member of Belo Camp. And even greater thanks to those that participate in our activities. We have gotten some housekeeping matters completed for the camp recently as we prepare for annual renewal of memberships. We are also “back in the saddle” – the BELO web-site is back up, bigger and better than ever before. We owe a special thanks to a dear friend of BELO camp, one that is true to the charge!

Again, the national convention is coming up here in Dallas/Richardson July 13-17, 2016. Please let me know if you have an interest in attending. Please keep in mind the convention to determine if we as a club want to participate in some of the activities and/ or the process of determining our delegates. We can have a final discussion/game plan at the meeting this Thursday.

Please as always bring those dollar bills for the book raffle (unless you need to save some money to pay your upcoming dues)!!

We welcome all to our meetings, so please come out and support Belo Camp.

So years later, I hope it can be said for each one of us, “*Decori decus addit avito*”.

Deo Vindice,

David Hendricks

adavidhendricks@gmail.com

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



*And I will honor
my Confederate
Ancestor.*



Chaplain's Corner

Look Up!

God's biggest events are associated with mountains. On Mount Ararat the Ark came to rest after the flood. On Mount Moriah Abraham was summoned to offer Isaac as a test of obedience. On Mount Sinai the law was given to Moses. On Mount Carmel Elijah prayed and fire fell and consumed his offering. On the Mount of Transfiguration Jesus was transformed and became as light. On Mount Calvary the Son of God died for the sins of a lost world. Then on the Mount of Olives, Jesus ascended into Heaven with the assurance that He would return. By this it would seem that to see God's greatness and glory we must look to the mountains, we must look up.

When the psalmist writes, "I will lift up mine eyes unto the hills, from whence cometh my help." (Ps. 121:1) he means that he will look up toward heaven so he can receive the strength, wisdom, and guidance that only God can give. A poet said, "Two men looked out through prison bars, one saw mud, the other saw stars." That's the trouble with so many of us today. We are looking down at the muck and mire of the world instead of looking up.

We often surrender to the things that drag us down. We buy and sell, work and play, strive and struggle. The great danger is that as we work, work, work, and worry, worry, worry, our eyes become glued on earthly things and we miss the abundant life God has promised. It may not sit well with some who think they are the captain of their own ship and in charge of their own life and destiny, but without God we are weak, powerless, and helpless. We may be able to chart our own course, but God is in control of the storms.

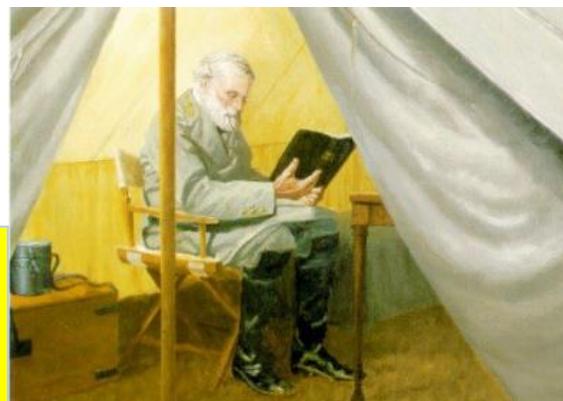
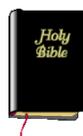
Of course it is important that we carry out our responsibilities. The Bible says, "If any would not work, neither should he eat." (2 Thess. 3:10) An Englishman came to America and asked the question, "Do you have any gentlemen here?" "What do you mean?" he was asked. "In England," he replied, "gentlemen are people who don't work for a living." "Yes, we have many of them," said the American, "but over here we call them tramps." Certainly there are things we must do, but through it all we must never stop looking up.

Looking up brings peace. Jesus said, "Peace I leave with you, my peace I give unto you." (John 14:27) Looking up brings joy. Again, Jesus said, "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11) Looking up brings hope. The Apostle Paul writes, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost." (Rom. 15:13)

So, when we are in fear, we must look up. When in sorrow, we must look up. When in despair, we must look up. When our lives seem to be coming unraveled and everything is going in the wrong direction, we must look up. We must lift our eyes to the hills, from whence cometh help.



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



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

-GENERAL ROBERT E. LEE

PLEASE BE IN PRAYER FOR THE FAMILY OF KIRK LYONS:

It is my sad duty to report the death of my Father, Lt Col Clarence Jay Lyons, Jr (USAF-ret) 22 JAN 1028 - 26 JUN 2016. Born in Wichita Falls, Texas died at the NC Veterans Home in Black Mountain, NC; the son of Clarence Jay and Agnes Marcella Blalack Lyons. Married Mildred Modena Morris on 03 OCT 1953 in Childress Texas. Four children Mark Reed, Kirk David, Matthew Jay & Karol Kimmayne. A brief Memorial service will be held in Black Mountain, with a subsequent service in Austin, Texas.

Memorial donations gratefully accepted to the SLRC, Inc PO Bx 1235 Black Mountain, NC 28711 www.slrc-csa.org

Not to miss in this issue!

Our new website is up! www.belocamp.com

SCV National Reunion Schedule – Richardson, Texas

CONFEDERATE DALLAS!

OPPORTUNITY OF A LIFETIME!

Musings On and From the 2016 Texas Division SCV Reunion by Rudy Ray

The Relevance of the Sons of Confederate Veterans but Rudy Ray

COMMUNISTS EFFECT ON AMERICA by Joan Hough

WHO WILL BE TODAY'S MONUMENTS MEN? By Lunelle Siegel McCallister

War Crimes: Southern Ladies in Chains

Go Away Dixieland

S. D. Lee's Speech 1906

Civil War subs: Lost no more?

July 4- What Exactly are We Celebrating?

A CONFEDERATE PERSPECTIVE ON INDEPENDENCE DAY – Henry Timrod

Why Vicksburg Cancelled the 4th of July for a Generation

The Nationalist Myth and the Fourth of July by Greg Loren Durand

Black Confederates, Political Correctness, and a Virginia Textbook

Southern Baptist Convention Controversy

SCV Press Release on Baptist Resolution

An Introduction to Abolitionism By Dr. H. Rondel Rumburg

National Cathedral to remove Confederate flag images

Confederate flag taken down at Pa. Capitol

Pennsylvania Lawmaker objecting to Confederate flag in war reenactments

Nullification: A 21st Century Remedy

RAMSEUR'S ELITE CORPS OF SHARPSHOOTERS

The Battle Flag and Christianity

The Emergence of Orwellian Newspeak and the Death of Free Speech

Battle of Gettysburg

House drops Confederate Flag ban for veterans cemeteries

Do Confederate flags belong in military cemeteries?

Petition calls for Muhammad Ali monument to replace Jefferson Davis in Capitol Rotunda
FREE BOOK: MOSBY DISCUSSES STUART'S MILITARY ABILITY

The Confederate War College

Want to see what it's like to crack enemy codes? Calls For Texas Independence Surge In Wake Of Brexit Vote

Gen. William L. Cabell

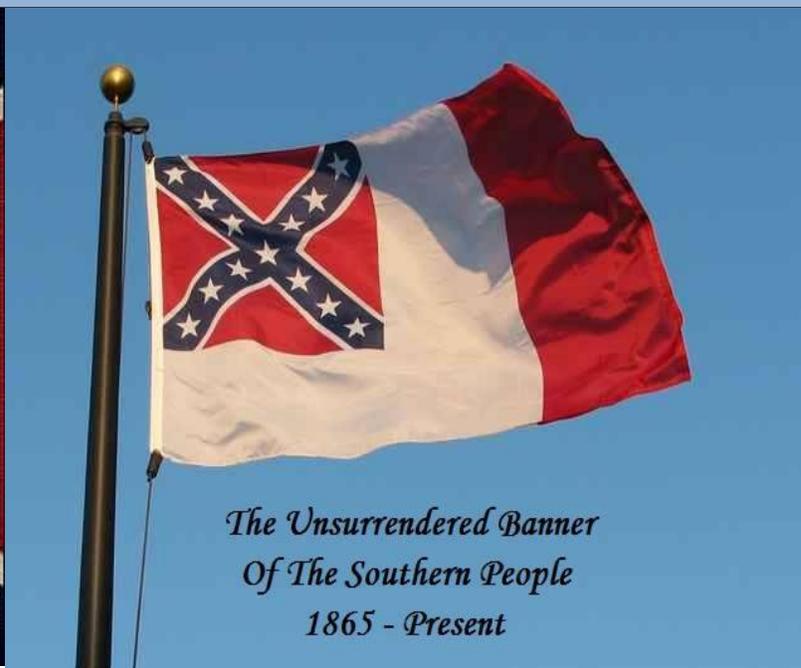
Jefferson Davis: A Judicial Estimate

The South Carolina Doctrine

What Lincoln's Election Meant to South Carolina

James Longstreet: Robert E. Lee's Most Valuable Soldier

And MUCH MORE !



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

Belo Camp 49 Upcoming Meetings:

2016

July 7th – Mark T. Nash – Jefferson Davis' initial Confederate Cabinet

August 4th – Joe Owen – Texans at Gettysburg

September 1st - James Alderman – Jack Hinson, Confederate Sniper

October 6th - Rudy Ray -

November 10th – David Moore – Battle of Val Verde

December - Christmas Party



I want to HIGHLY recommend a little booklet. It's called [**A Heritage of Resisting Tyranny**](#) by John L. Girardeau. Girardeau was one of those Southern Ministers that was very influential in the antebellum South and was very pro-Confederate and very Unreconstructed after the War. This little booklet is an address that he gave at the re-interment of the SC men who died at Gettysburg. They were re-interred in 1871. This book needs to be read by every SCV member. Here is a sample-

The heart of the address is Girardeau answering the grave question of whether these men died in vain. And his basic answer is that WE, those who survived the War and who come after even them, will be the ones who answer that question. **"Our brethren will not have died in vain, if we cherish in our hearts, and as far as in us lies, practically maintain, the principles for which they gave their lives."** The writer of the introduction to this booklet asks **"Are we doing so?"**

The booklet is inexpensive and can be obtained from [The Crossroads Country Store](#). You can google for that Web address. **We will also have several copies available at our Texas Vindicators table at the National Reunion in Dallas in July.**

[Rudy Ray](#)

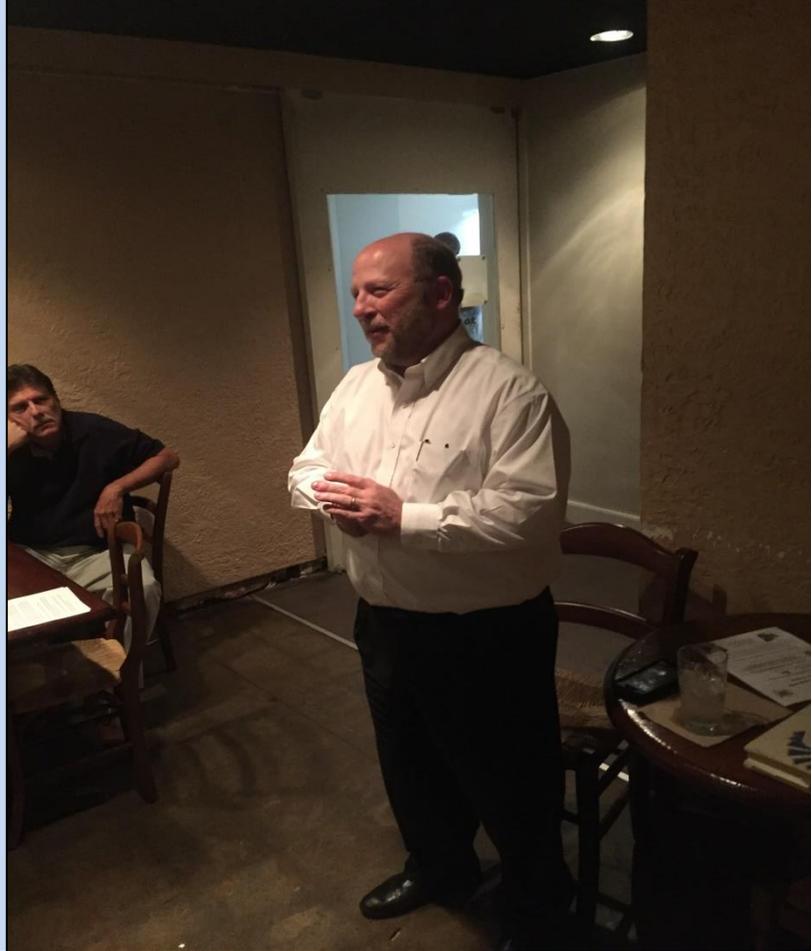


Commander Hendricks opened the June meeting with the Charge and updated us on Convention news, both Division and National. A moment of silence was held for Compatriot Mike Smith, who passed away last month. Our program was on Sam Davis, boy hero of the Confederacy, who demonstrated true Confederate Character and Honour, in defiance of federal treachery. His hanging was correctly described by a yankee witness as the MURDER of Sam Davis. Davis stated he would rather Die a Thousand Deaths, than betray a friend or be false to duty.



Immediate past Commander Mark Nash (right) updated us on amendments at the Division Convention. Mark will be on furlough to Florida, where he will be living for a few years. In the meantime, he will be coming back to visit as he can. We are fortunate to have him as our speaker this month.

Commander David Hendricks welcomes new member Greg Southerlin, whose ancestor fought with the Alabama infantry (below).



Our new website is up!

www.belocamp.com



Belo Herald

The Belo Herald is our camp newsletter and Journal of Unreconstructed Confederate Thought



Confederate Library

In the tradition of Col. Belo, we seek to inform our fellow Southrons about the truth of our history and heritage.



Join Us!

We welcome you as our guest and we would be honoured to have you become a member of our camp.

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

Col. A.H. Belo Camp 49 is an unreconstructed camp and this website and our facebook page are our unapologetic tributes to the Colonel as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history.

Sic Semper Tyrannis!!!



CONFEDERATE

"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 defence 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."

Lt. General Stephen Dill Lee, Commander General,
United Confederates Veterans,
New Orleans, Louisiana, April 26, 1906.

1896

SCV National Reunion Schedule – Richardson, Texas

Schedule of Events:

Wednesday July 13:

Vendor Sales -	5:00 pm - 8:00 pm	FREE
Reception -	5:30 pm - 8:30 pm	FREE

Thursday July 14:

Vendor Sales -	8:00 am - 6:00 pm	FREE
Chaplain's Breakfast - (Don Majors) --	7:00 am - 8:00 am	TICKET
Opening Ceremonies -	8:00 am - 8:30 am	FREE
*Business Session #1 -	8:45 am - 12:30 pm	REGISTRATION
Heritage Luncheon - (Sam Allen) --	12:30 pm - 1:30 pm	TICKET
Historical Presentation - (Scott Bowden) --	2:15 pm - 4:15 pm	FREE
Entertainment and Oratory Contest -	8:00 pm - 9:15 pm	FREE

Friday, July 15, 2016:

Forrest Cavalry Breakfast - (Dr. James Newsom)	7:00 am - 8:00 am	TICKET
Vendor Sales -	8:00 am - 6:00 pm	FREE
*Business Session #2 -	9:00 am - 12:00 pm	REGISTRATION
Awards Luncheon - (Jerry Patterson)	12:15 pm - 1:45 pm	TICKET
Historical Presentation - (Tom Cartwright)	2:30 pm - 4:00 pm	FREE

Saturday, July 16, 2016

General Hood Breakfast -	7:00 am - 8:00 am	TICKET
Vendor Sales -	8:00 am - 1:00 pm	FREE
Army Meetings -	8:00 am-9:15 am -	REGISTRATION
*Business Session 3 -	9:30 am - 12:00 pm -	REGISTRATION
Commander-in-Chief's Reception -	7:00 pm- 8:00 pm	FREE
Banquet, Debutante Presentation and Grand Ball -	8:00 pm-11:00 pm	TICKET

*Only SCV members are allowed to attend the business sessions.

One of our members asked me today which events I recommended he attend. The answer to that is, ALL OF THEM. However, as I said before I know that does not work for all of you so here is my recommended priority list based upon the assumptions that you are relatively new to the organization, have not attended a previous reunion and, for one reason or another, cannot attend everything:

1. Spend as much time as possible in the convention hotel visiting the vendors and just sitting around talking to the people you meet and soaking up the atmosphere. I have yet to attend a National Reunion when I did not make good friends with at least a dozen people I had never met before.
2. Historical Presentation by Tom Cartwright on Friday afternoon.
3. Wednesday night reception.
4. Saturday night reception.
5. Opening Ceremonies. Just remember that if you are not registered you must leave before the business session.
6. Awards Luncheon Friday.
7. Banquet and Grand Ball Saturday night.
8. Attend the Heritage Luncheon on Thursday
9. Forest Cavalry Breakfast Friday morning.

CONFEDERATE DALLAS!

Not on the schedule are some **great CONFEDERATE sites and landmarks** to see in the city. Find information and brochures with directions at the TEXAS VINDICATOR **vendor table** at the Convention, at <https://www.facebook.com/groups/texasvindicators/> or under the CONFEDERATE DALLAS section at www.belocamp.com/library.

OPPORTUNITY OF A LIFETIME!

Dear Compatriots and Friends:

Pay \$105.00 now for your lifetime SCV Texas Division dues BEFORE the rate-hike comes into effect August 1st 2016.

Texas Division dues are set to triple next month. This would be a great opportunity to secure your lifetime division membership while saving money over the long run.

It will pay for itself in 7 years @ \$15/year.

It is strongly recommend that you act quickly and send by registered return receipt requested mail to insure no confusion occurs at the division level.

USE FORM BELOW



TEXAS DIVISION
SONS OF CONFEDERATE VETERANS

***LIFE MEMBERSHIP
APPLICATION***

Member's
Name _____
(as it should appear on certificate)

Member # _____ Street Address _____

City _____ State _____ Zip Code _____

Camp Name _____ Camp # _____

Send this form and a check made payable to Texas Division SCV in the amount of \$105.00 to:

Cooper Goodson Jr.
Adjutant, Texas Division SCV
725 David Drive
Tyler, Texas 75703-4818

DIVISION ADJUTANT'S USE ONLY

Checklist:

Date Received	_____	Letter w/certificate & badge sent to member	_____
Fee Amount	_____	Confirmation letter to Camp Adjutant	_____
Check #	_____	Posted to Member's New Record	_____

Musings On and From the 2016

Texas Division SCV Reunion

By Rudy Ray

This year's Division Reunion in Kerrville was my fifth Texas Reunion to attend. Reunions are always good for getting to see some fellow SCV men who you do not often get to see. The Hill Country Camp did a good job in the putting on the Reunion. It was especially nice to see the large Battle Flag prominently displayed in the Hotel Lobby.

Several things struck me and struck me hard in regard to how the meetings were conducted; things that I have observed at previous Reunions. At least twice a point of order had to be called and both times they were called because of the "men on the platform" including the moderator being out of order. Another "violation", at the very least of protocol, was the failure to publicly have a roll call of the camps to see if there was a quorum or to confirm that there was one and then to publicly declare that there was such. This was called to the attention of the moderator during a break and he lamely declared that a quorum was obvious by the registration process of Friday night. At the least this is a very lame way to conduct business especially when there are controversial Constitutional Amendments to be dealt with. The Division Officers control the meeting and have much more input into the affairs of the Convention than anybody else. This in one sense is the way it must be in order to preserve order and time but it can be something that abuses a Republican type rule. The temptation for leaders to manipulate the meeting is tremendous and is usually to some degree or another succumbed to. Last Saturday was no exception to this. It is easy for leaders to think that they know best and thus to believe that a little manipulating of the membership is good for everybody. And sadly the membership often is very ready to be manipulated and again Saturday was no exception to this. An example of this was Commander Bray's manipulative appeals that were designed to make SCV men feel guilty and betrayers of their ancestors if they did not vote for an increase in dues. This appeal appeared to "work".

So our State dues/tax was increased threefold and according to our leadership and the majority of the delegates we should all be glad to honor our ancestors by giving up a burger or two. It was evident that most of us, myself included, need to eat a few less burgers anyway. However new prospects may not be so ready to give up a couple of burgers and I fear the increase will hinder our recruiting. I have always advocated a more stringent application of the Charge to prospects and thus have never been big on mere "numbers"; however with that said, I hate to run off prospects over the almighty yankee dollar rather than over their devotion or lack thereof to the Charge. I fear that we also can look forward to smaller Conventions as the "delegate only voting for Brigade Officers" that was foisted upon the Division last year was codified this past Saturday. It continues to amaze me how the practice of Camp Members voting in Brigade Elections was never an issue until last year when there was the issue of the Lubbock Affair still ripe in the Division. I suspect that the motive behind this Establishment Amendment is control, again a threat to our Republican form of government. More Kerrville Reunion musings later. RR



ON JULY 4TH, FLY THE CONFEDERATE FLAG

AND LET IT BE KNOWN

THAT WE ARE A FREE COUNTRY

AND YOU CAN NOT BAN OUR FLAGS,

OUR PAST, OUR HERITAGE OR OUR FREEDOM!

The Relevance of the Sons of Confederate Veterans

By Rudy Ray

I am often asked, either directly or at times indirectly, the following question or similar ones: "Why are you so interested in the Confederacy? Why spend so much time, energy, and resources on something that disappeared over one hundred and fifty years ago?"

Well, here is the short answer to that question- it, the Confederacy, did not disappear one hundred and fifty plus years ago and indeed the essence of the Southern Confederacy and the issues that it addressed are still very much with us today. In fact, the issues of the Confederacy and the war it fought are front-page news today. As President Jefferson Davis said after the War-

"The contest is not over, the strife is not ended. It has only entered upon a new and enlarged arena."

"The principle for which we contend is bound to reassert itself, though it may be at another time and in another form."

If my interest in the Confederacy was merely an historical interest, then its relevance would be limited significantly. As a member of the Sons of Confederate Veterans my interest in the Confederacy goes way beyond mere interest in history. There is no doubt that the Confederacy and the war for independence that it fought are indeed things of history, rooted in history; but they are much more than that. The whole and sole reason for the SCV is found in its Charge given to it by the Confederate Veterans themselves and the heart of that Charge is the vindication of the Cause for which the Confederate soldiers fought. It is in the Confederate Cause that the Confederacy still lives today and is still highly relevant for today.

So what was the Cause of the Confederacy and why and how is it relevant for today? Nineteenth Century South Carolina Theologian and Pastor JL Girardeau gives us great insight into the Confederacy's Cause:

"There are three great elements in the social constitution of man...the Domestic, the Political, and the Religious. Answering to these fundamental features of our nature there are three divinely ordained institutes independent of, but related to, each other- the Family, the State, and the Church. Taken together they constitute the trinity of human relations. Each of them is indispensable to the well being , if not the very preservation of the race. They are the pillars on which rests the stability of society...To injure any of them is to strike a blow at the root of human happiness; and so intimate is the bond between them...that to impair one of them is to imperil the integrity of them all." (A Heritage of Resisting Tyranny)

In one real sense, for those who know and understand the conflict of the mid 1800s and the issues in our land today, Girardeau has already answered the question as to what the Cause was and still is. The South in seceding from the Union was attempting to hold on to the traditional, “American” principles in regard to those three vital areas of life. As another prominent Southern leader stated in the 1860s-

“In this great struggle, we defend the Cause of God and religion. The abolition spirit is undeniably atheistic. The demon which erected its throne upon the guillotine in the days of Robespierre yet survives to work other horrors. The North was crying for a new Constitution, a new Bible, and a new God....” Benjamin Morgan Palmer

Girardeau weighs in on that which was behind the Lincolnian Republican Party-

“This ruthless, leveling spirit wages war against the Family, the State, and the Church. Hearth-stones, grave, altars, temples, all are borne down under its tempestuous irruption. Nothing is safe from it. There is no sanctuary which it will not invade, no just, holy, time-honored sanction which it will not violate.” (Now tell me that the same spirit that attacked the Old South and that the Confederacy fought against is not still alive and well today and still attacking anything and everything Confederate today!)

According to Palmer and Girardeau, and indeed the entire South, the North wanted a new Bible, a new God, and a new Constitution and what Southern secession meant was that the South was content with the old Bible, the old God of the Bible, and the old US Constitution. Secession declared that the South wanted no part of the new-fangled, modern, progressive, yankee idea(s) about Religion, the Family, and the State. And therefore the Southern States seceded and formed the Confederate States of America and then fought for four plus years in an heroic effort to be free from the yankee, Progressive ideology and ways.

But you say the South, the CSA lost. Yes, the CSA’s armies were forced by overwhelming numbers and resources to stack their military arms and cease their armed resistance. But what the Confederates did not do was stack their Cause. The Cause lived on in their hearts and they have passed that Cause on to their posterity and that Cause still lives in the hearts of many of us today. The SCV was officially and formally charged by the Confederates with vindicating that Cause. The SCV exists, not as just an historical association, not as merely another Veteran’s Association, but it exists to vindicate the Cause of the Confederacy and in doing so it preserves that Cause. The SCV is a worthy organization, worthy of time, effort, and money because of the Cause!

Our society has been slowly eroding and dying since Lee’s surrender at Appomattox Courthouse. It is on its last breath. Yankee Progressivism, born in this land in New England in the early 1800s and established over the entire land by the yankee bayonet in the 1860s now dominates the very atmosphere of America. It rules from the Federal Houses of Washington, DC, to the various State Houses, to the majority of the Church Houses, to the School Houses, to the houses of most Americans. Its doctrines are propagated by Politicians of every stripe, Government School Teachers, College Professors, Progressive Church Pulpits, Hollywood, the News Media, and even now to a great extent by Nashville! It is gutting our society on every hand. Those who do not actively join in with it cower down before it. If you do not go along with it then you will be maligned, demonized, marginalized, and worse. (Rev.13:16-17) The main hope of deliverance from such is the uncompromised and undiluted gospel of the Lord Jesus Christ but along with that hope is the hope of the Cause of the Confederacy. The Word of God can certainly be understood and is relevant apart from the Confederacy but just as certainly the Confederacy cannot be

understood and is not relevant apart from the Word of God. The Confederate soldiers fought for the family as defined and regulated by the Word of God, for true religion as taught in the Bible, and for a form of civil government informed by and shaped by the Word of God. And that my friend is the only hope of our society and that is worth fighting for! Indeed a greater interest is the Kingdom of God and it is our ultimate hope but as long as we are in this present life we must strive for the best earthly society that we can have.

Why be so interested in the Confederacy? Why be a member of the SCV and spend time and money and energy in vindicating the Cause? I will close with these thoughts from Girardeau on the Cause of the Confederacy- **“a cause which involved every earthly interest ... indispensable to the well being , if not the very preservation of the race.”** (*A Heritage of Resisting Tyranny*)

The Relevance of the Sons of Confederate Veterans

Part Two: The Relevancy of Unreconstructing the SCV

In Part One of this article we sought to answer the question of- “why be so interested in and devoted to the so-called Lost Cause of the Southern Confederacy?” The answer to that question was and is that the Cause of the Confederacy is not lost. It is still alive and well in the hearts and minds of those who embrace it. The Sons of Confederate Veterans was founded and exists primarily for the vindication of that Cause. The Cause of the Confederacy is what makes the Confederate soldier and the Confederate Flag relevant and worthy of honor; and the Cause of the Confederacy and its vindication is what makes the SCV relevant and worthy of joining and supporting!

But alas the SCV is in trouble. Its very existence is threatened because its relevancy is threatened. Oh yes it is under attack from every side of this yankeeized, Progressive society. But, such attacks cannot, CANNOT destroy the SCV. In fact the more relevant the SCV becomes the more today’s Progressives will attack it. (The Cause is not only what makes the SCV worth joining it is also what makes it hated.) Enemies from without, no matter how powerful, cannot destroy the Cause of the Confederacy or the organization charged by the Confederates themselves with vindicating and thus preserving that Cause. The yankee sobs in the 1860s could not destroy the Cause with their bayonets and cannons. The yankees and scalawags of the 1870s, with their bayonets, Union Leagues, Loyalty Oaths, and crooked Reconstruction politics could not destroy the Cause. And the modern yankee ilk with all of their Political Correctness, sons of Belial mobs, propaganda, illegal laws, and attacks upon the Confederate Flag and Monuments cannot destroy the Cause or the SCV today! So why does the SCV and the Cause it is charged with vindicating stand in jeopardy today?

The threat is not from the outside but is from the inside. To put it succinctly the SCV, much like the entire South, has been reconstructed in many ways. If the SCV is to survive and be a viable organization and a significant force today it must be unreconstructed.

In what way has the SCV been reconstructed? First and foremost it has strayed from that which it is charged with and that which makes it relevant- the vindication of the Cause. It has not done this overtly and abruptly but rather subtly and slowly. It has not done it completely but partially and increasingly. It fails to emphasize the vindication of the Cause and correspondingly it fails to emphasize the purpose of

the SCV as vindicating the Cause of the Confederacy. Yes, it will mention it from time to time but rarely will it clearly, plainly, and boldly declare that its purpose is vindicating the Cause. Rather it continually and habitually emphasizes the following-

“...the fight to defend the Confederate soldier’s good name.”

“The...Division’s mission is to preserve and protect the history and heritage of the South and its Confederate Soldiers.”

What is wrong with these and similar statements? Well there is nothing wrong with what these statements state about what the SCV is and does. What is wrong is not what is stated but rather what is not stated! Outside of when our Charge is quoted, the phrase “the vindication of the Cause” is seldom if ever used when our leaders describe who we are and what we are about. Even when our leaders and publications do *in essence* define us by our Cause and its vindication they rarely if ever use the wording of our Charge. Again, such ways of identifying the SCV have their place but seldom do we hear along with these other statements a clear and plain statement that we exist to vindicate the Cause. Rarely do we talk in such terms.

Another closely related telltale sign of the SCV being reconstructed is the repeated statement that the Battle Flag is the soldier’s flag. Is this not true? Oh yes it is the soldier’s flag but why do we repeatedly make this statement? I fear that we do so for the same reason the little phrase “Heritage, Not Hate” is being often used. Indeed the Battle Flag was the soldier’s flag and indeed the Flag does not represent any racial hatred but why do we say such things? We do so in an effort to appease and placate our Progressive enemies by trying to divorce ourselves and the Confederate Veterans we represent from the Cause of the Confederacy. In fact I have heard it said, in conjunction with that statement about the soldier’s flag, that the Flag is not political. What the hell does that mean? I will tell you what it means, it means that the Flag was, and in essence, we and the Veterans we represent, were and are not about the Cause of the Confederacy. This dovetails with that yankee bone thrown at Confederate soldiers that “they fought a good fight”. Oh, yes they fought one hell of a fight but that fight was for their Cause and their Cause was more than the *mere* defense of their homes from an invader. It was the Cause of the Orthodox Christian Faith, the Family as the Word of God defines it, and regulated and ordered Freedom! And that my friend in one real sense is political. The cold hard truth is that the reason that the Confederate soldiers fought such a good fight is found in what they were fighting for. And again, YES, they were fighting to defend their homes but not just to defend them from actual invasion by troops but also from the invasion of the anti-God, anti-Christ, yankee Progressive ideology! How ludicrous to attempt to distance the Confederate soldier and his Flag from the Confederate Government and its Cause. THIS is a mark of being reconstructed. Away with such thinking and dribble!

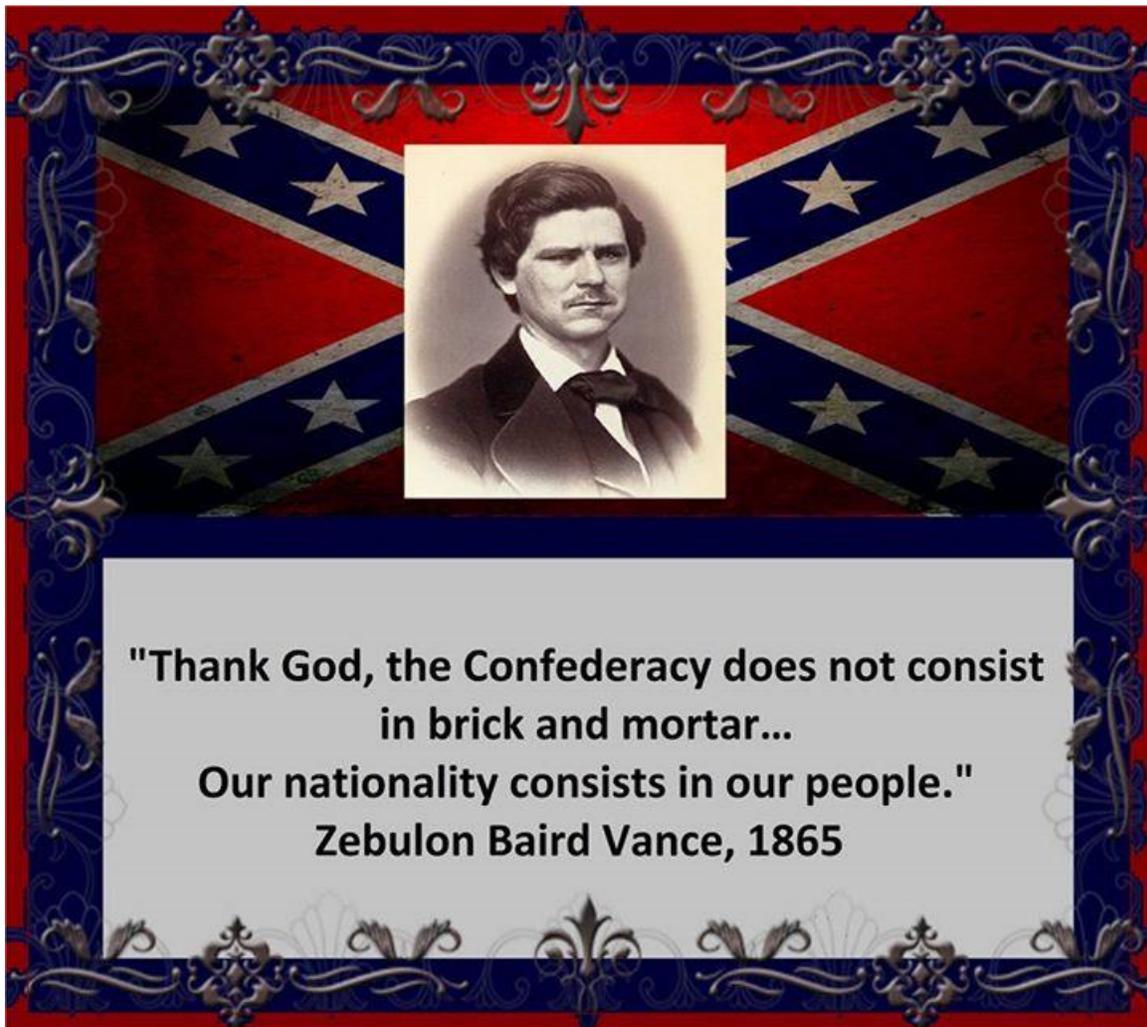
Perhaps the most profound and telling mark of the SCV being reconstructed is the presence and preeminence of the USA Flag in the SCV; and even more so, the reciting, in the SCV, of the anti-Confederate, Lincolnian, yankee, Progressive, Bellamy Pledge of Allegiance! THIS is a fruit of reconstructed, yankeeized thinking. Many SCV men have become more loyal to the indivisible yankee ‘Republic’ than they are to the Confederate Cause, a republic that waged an all-out war against the South and all she stood for and that continues to this day to systematically militate against every principle and ideal that our Confederate Veterans cherished and which we say that we cherish; a republic that promotes all kinds of evil that our Confederate Fathers would have utterly abhorred. Our

Fathers were horrified at the thought of a semi-civilized, irresponsible race of men being unleashed upon their society but how much more horrified would they be at the sodomites and transvestites and God only knows what other evils being unleashed by Lincoln's indivisible republic today! And yet we, in our Camp Meetings and Conventions, read the Charge to vindicate the Cause, salute the Confederate Flag that stands for the Cause, and then pledge allegiance to a flag and a "Republic" that made and continues to make war upon that Cause and its Flag??? Another word for reconstructed is repatriated. Sadly, many SCV members have been repatriated. They have been indoctrinated with yankee Progressive thinking and allegiances. Or as Major Dabney would say- "They have been yankeefied."

In summary- the SCV exists for and by its charge which first and foremost charges us with vindicating the Cause and everything we say and do including our use of symbols/flags and our conducting of ceremonies needs to be in line with and supportive of the vindication of the Cause. If the SCV fails to unreconstruct itself, it will be irrelevant for today and will, if not completely ceasing to exist, become a mere historical society. The SCV is worth the time, effort, and expense to unreconstruct it because the Cause that it is charged to vindicate is relevant for today and for everyday in this present age; and the timeless relevancy of this Cause is what most honors the soldiers, who fought, suffered, bled, and far too often died for it.

Rudy Ray

"I WON'T BE RECONSTRUCTED AND I DO NOT GIVE A DAMN."



COMMUNISTS EFFECT ON AMERICA

by Joan Hough



Their influence from then to now—How did it all begin? Did they leave their footprints on our nation?

Why did Lincoln and his Republicans insist on attacking the sovereign nation, the Confederate States of America? Why did Lincoln and his Republicans refuse to compromise with the South?

Perhaps the following may set you on the pathway to truth and aid you in answering both questions.

All that follows comes to us through the courtesy of Walter D. Kennedy and Al Benson, from their explosive, iconoclastic history text entitled *RED REPUBLICANS AND LINCOLN'S MARXISTS: MARXISM IN THE CIVIL WAR* (obtainable online at <http://www.iuniverse.com/bookstore/>). If you think what you o read here is something----“you ain't seen nothin' yet!” Do read the book. My impression of the contents in just one of its chapters follows.

IMPORTANT REPUBLICAN POLICY- INSTIGATORS, “FRIENDS IN HIGH PLACES,” --APPOINTED THERE BY ABE LINCOLN --

1. Brigadier General Joseph WEYDEMEYER of Lincoln's army was a close friend of Karl MARX and Fredrick Engels in the London Communist League. Marx wrote Weydemeyer's letter of introduction to Charles A. DANA—an editor of New York Times Tribune. Weydemeyer was an escapist from the Socialist/Communist Revolution. He fled to the U.S. and became very active in the just-beginning Republican Party. He supported Freeman in the Republican Party's first election and Lincoln in its second. He was described in a Communist publication as a “PIONEER AMERICAN MARXIST.” He wrote for and edited several radical socialist journals in the U.S. (p. 200)

2. Assistant Secretary of War Charles A. DANA ---close friend of Marx, published with Joseph Weydemyer a number of Communist Journals and, also “The Communist Manifesto,” commissioned by Karl Marx. As a member of the Communist/Socialist Fourier Society in America, Dana was well acquainted with Marx and Marx's colleague in Communism, Fredrick Engels. Dana, also, was a friend of all Marxists in Lincoln's Republican Party, offering assistance to them almost upon their arrival on the American continent. This happened often after receiving introductory letters from Karl MARX, himself. (p. 196).

“Prior to the Bolshevik Revolution in Russia, no other American did more to promote the cause of communism in the United States than did Dana.” (p. 141). It was due to Dana's close friendship and work with the New York Tribune editor, Horace Greeley, another dedicated socialist, that Greeley employed Marx as a correspondent/contributor to the U.S. newspaper. Dana became the first high-level communist in an American administration---which was the FIRST REPUBLICAN ADMINISTRATION in the United States of America.

3. Brigadier General Louis BLENKER, Lincoln's army—radical socialist/Communist from Germany—was remarkably successful in encouraging German immigrants to join Lincoln's army and the Republican party. He promised Lincoln that he could get “. . . thousands of Germans ready to fight for the preservation of the Union.”(p. xiv). He was a leader in the Revolution in Germany and fought in several battles there. When the Revolution failed, he went to Switzerland where, along with other Marxists, he was ordered to leave the country. His life in the U.S. was markedly grander than it had been previously—on a much higher social level. As a General, he offered a refuge to all Marxists. If unable to obtain a commission for them, he made a place for them as “aide-de-camp.” Great food, great drinks, great entertainment and

servants were available for one and all obtained, largely by looting defenseless civilians. This practice was so flagrant, civilians who were looted, were considered “Blenkered.” Later, Blenker, under accusations of graft, resigned his commission. (p. 118)

4. Major General August WILLICH—often called “The Reddest of the Red ‘48ers” was a member of the London Communist League with Karl MARX and Fredrick ENGLES. (p. xiv) Before seeking refuge in the U.S. Willich was a personal acquaintance of Karl MARX. In fact, Marx referred to Willich as “A communist with a heart.” Willich was a Captain in the Prussian army when he met Karl Marx and became a Socialist/Communist. The Prussian Army court martialled Willich and kicked him out of the army. He, then, participated in the Socialist Revolution in Germany. He fled the nation when the revolt was crushed, and eventually wound up in the U.S. and became an editor of a newspaper in Cincinnati written in the German language. He raised volunteers from the Germans in his area and became their Captain. Eventually he became a general and was, actually, a competent commander. He never ceased indoctrinating his troops with the Socialism message. He did not like Lincoln’s ties with big business, but supported him, nevertheless. (p. 200) In Germany, he was involved with fellow radicals, Gustav Struve, Frederic Hecker, and Franz Siegel in presenting demands for the creation of a socialist government to the Frankfurt Parliament, and in Socialist Revolutionary efforts.

5. Major Robert ROSA, of Lincoln’s Army, was a proud member of the New York Communist Club. (p. xiv)

6. Colonel Richard HINTON, of Lincoln’s army was one of the Charterist Socialists who fled England. The British police raided several London places of known Chartist connections and discovered ammunition and weapons. Some Chartist followers were arrested and tried. Others made it to America where, as radical socialist/Communists they were supporters of Lincoln and involved in propaganda via writing for newspapers and other publications. Hinton was an associate of the terrorist, John Brown and after the war was a correspondent for a Boston newspaper. (p. 106)

7. Spy chief Allan PINKERTON, head of the Republican Ohio Department “spy service” under General George B. McClellan. Pinkerton was the most famous of the Charterists, a radical socialist group pursued by British agents. Pinkerton fled to the U.S., settled in Illinois where he became an operator of the Underground Railroad conveying escaped slaves to Canada. (Illinois citizens would not allow free blacks to live in their state.) Pinkerton was one of the big backers and among the financiers of John Brown and Brown’s fellow terrorists. Later Pinkerton served as Lincoln’s guard. Lincoln and Pinkerton became acquainted while Pinkerton was a detective for the Illinois Central Railroad, when Lincoln was its lawyer. It has been reported that Pinkerton’s inept intelligence gathering during the war was responsible for General McClellan always considering himself outnumbered by Confederates when he was not. (pp. 107-109)

8. Brigadier General Carl SCHURZ—as a young socialist, was noted for helping Gottfried Kinkel of Bonn escape from Spandau while imprisoned there for his socialist activities in the ‘48 Revolts. Schurz came to America in 1848. He was a forty-eighter who became very active in the development of the Republican Party and in politics. He was given a high position by Lincoln in the Republican army. A great admirer of Karl Marx, Schurz was cognizant of Marx’s abrasive personality and made an effort to avoid imitation of that. He was an unsuccessful candidate for Lt. Governor in Wisconsin, and became a member of the Wisconsin bar in 1859. In 1860, he became he became a friend of Abraham Lincoln and a delegate to the Republican National Convention. Lincoln appointed him Minister to Spain in 1861. Schurz became a brigadier general in the Union Army in 1862, and was assigned to a command under John C. FREMONT and then under Franz SIEGEL. Schurz’s Republican career continued under Rutherford B. Hayes who appointed him as Secretary of the Interior. It is believed that Schulz was a competent soldier. (p. 11). He, also, served as U.S. Senator from Missouri. (p. 198)

9. Brigadier General Alexander Von Schimmelfenning, like most of the other MARXISTS /Socialist/Communists who came to the U.S. after their failed uprising in 1848, fled Germany, and escaped retribution for his part in the attempted overthrow. Schimmelfenning’s history as a Socialist Revolutionary was no secret in Pittsburg when the Committee, headed by Republican J. Siebnick, recommended Schimmelfenning for Colonel of the new regiment of Pittsburgh German volunteers for Lincoln’s army. Schimmelfennig was well known in the German community because of a letter of his appearing in a well known socialist- abolitionist U.S. newspaper. Schimmelfennig recruited two former Prussian Army officers to help him recruit more Germans, especially Revolutionary Socialists. Schimmelfenning was effective as a commanding officer and became a brigadier general after Carl Schurz interceded for him by contacting the Pennsylvania

congressional delegation which then lobbied Edwin M. Stanton and Stanton spoke to Lincoln. Schimmelfenning will always be remembered for hiding in a ditch under a makeshift culvert during the early part of the most pivotal battle of the war, the Battle of Gettysburg.

10. Major General Franz SIEGEL, thought to be one of Lincoln's most controversial and the poorest of his generals, was deeply involved in the German 1848 revolts as a commander of socialist troops in the failed 1849 German Revolution. A graduate of the German Military Academy, he served in the German army and the Socialist efforts to overthrow the German government. For a brief period while the overthrow was temporarily successful, he served the new Germany as minister of war. After the fall of the revolutionary government, he fled to Switzerland and on to England, then to New York and on to St. Louis, Missouri, where he became the superintendent of the public school system. One might correctly say that when socialists gain power, "the three Rs become: Red, Radical and Revolution." (work cited p. 112) Republican "...General Hallek stated: 'It seems little better than murder to give important commands to men such as Siegel.'" (p. 113)

11. Commander Friedrich Karl Franz HECKER, (exact military title not known) known as "Red" and "Flagrant Friedrich." (work cited, p. 113) Educated in Germany, received his doctor of law degree in Munich. He was expelled from Prussia. Arriving in the U.S., he took part in the creation of the Republican Party, encouraged the proliferation of German newspapers carrying the Socialist propaganda, aided in the election of Lincoln, and propagandized heavily among German immigrants for volunteers for the Republican Army. He was named Commander of a regiment he raised of Germans.

12. Captain Gustav von STRUVE was born in Germany to a woman of nobility and her Russian diplomat mate. Struve was one of the leaders, along with HECKER in the uprising in Germany in 1848. After the uprising Struve tried to succeed in a second uprising, but was arrested, found guilty of high treason, and awarded solitary confinement for five years, but was freed by fellow revolutionaries from prison, went to Switzerland where authorities there expelled him. After time in France and England, he arrived in New York with his radical wife. He became a Captain in Lincoln's New York Infantry. Resigned his commission at the urging of Louis BLENKER and not long after, returned to Germany when a general amnesty became available.

13. General John C. FREMONT was noted for his close association with all of the socialist/communists whom Lincoln placed in positions of command in his army. Fremont was the first Republican candidate for president. He was considered to be the "darling" of the most radical socialists. His chief of staff, early in the war, was Hungarian socialist revolutionary,

14. Chief of Staff (rank not identified) Alexander ASBOTH, Socialist revolutionary born in Hungary.

15. Brevet Major General Frederick Charles SALOMON, one of a group of four radical socialist brothers, with highly similar names-- three of whom were in the group of Socialist 1848ers. Frederick began his career in Lincoln's army as a Captain in MO, wound up as a Colonel in the Ninth Wisconsin Volunteer Regiment, then a brigadier general and a brevet major general.

16. Brevetted Brigadier General Charles E. Salomon, also started his American military career with a bunch of MO volunteers. Born in Prussia, he, also, was one of the radical socialists arriving in the U.S. after the 1848 Socialist uprising failure and was a brother to Frederick Charles.

17. Governor Edward Salomon, a third Salomon brother, also born in Prussia, did not do military service, but ran for political office in Wisconsin, was elected lieutenant governor, becoming Governor of Wisconsin when the elected Governor drowned.

18. Sergeant Herman Salomon, the fourth Salomon brother, was markedly younger than the other three Salomon, but it is thought that he, besides sharing their surname, shared their family- devotion to Communism.

19. Colonel Fritz ANNEKE/ANNECKE was a Forty-eighter, with a strong leftward tilt. He was a Communist League member and a Baden Revolt veteran. He and wife, Mathilde Franziska Anneke, were a team of European communists. Fritz was a highly skilled artillery officer in the Prussian army where his equal skill as a socialist ideologue caused him to lose his commission and to be confined in jail. He was later tried and condemned to death “in contumaciam” for his leadership in the Baden rebellion. One of Anneke’s adjutants during that rebellion was Carl Schurz. Both of the Fritzes wrote for newspapers and journals. Both were strong abolitionists and supporters of Lincoln’s Union. Colonel Fritz received and then lost his U.S. military commission due to his difficult Prussian personality. He and his wife went their own separate ways later with his wife, Mathilde starting her own school for girls, continuing to preachy the glories of socialism, joining with Elizabeth Cady Stanton and Susan B. Anthony in their feminist cause—even lobbied in Washington D.C. for the feminist cause. She was a bird of the same feathers with that particular group of women because most of them were apostates from various division of the Christian religion, while she, a “free thinker” was a fallen away Catholic—converted to Communism by her husband Fritz Anneke.

20. General William Tecumseh SHERMAN. A list of “approved” socialist’ communists published by the press of the Communist Party of the United States included General Sherman’s name among other leading socialists/communists. “The editor of this communist book noted that Sherman was an “outstanding” general of the Union Army.” It should be noted that the co-founder of modern-day communism, Fredrick Engels, also saw Sherman as one of theirs. Both Gen. William Sherman and Sen. John Sherman, his brother, believed in a strong indivisible central government (p. 199) with every bit as much passion as did the announced Marxists and the still-in-the-closet Communists who, also, viewed it as a necessity for Communism (Marxism) to achieve its goal, so one can draw one’s own conclusions about the Shermans’ philosophy of government and of life.

[Although the Marxists added abolition as one of the new arrows for their bow, their true goal was not a humanitarian one, but to use slaves as a means of destroying the Christian South, which was resistant to their own religion--- Communism.]

{The following is from William Tecumseh Sherman’s formal dispatches; see reference at end of quote.} “the Government of the United States hasany and all rights which they choose to enforce in war—to take their lives, their homes, their lands, their everything....[W]ar is simply power unrestrained by Constitution To the persistent secessionist, why, death is mercy, and the quicker he or she is disposed of the better.” (p. 54). (William Sherman in official Records War of the Rebellion Vol. XXXII, pt. II, pp. 280-81).

p. 54: “There is a class of people [Southerners], men, women, and children, who must be killed or banished before you can hope for peace and order. (141; Sherman, *ibid.*)

<http://deovindice.org/begin-to-connect-the-dots.html>

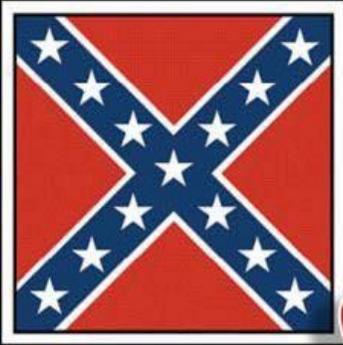


Two tyrants admiring each other!



Fidel Castro, Communist

**I Voted To
Take Down
Your Flag**



Running for
United States
House
District 1

Vote
**June
14**

**SOUTH CAROLINA
TRAITOR DEFEATED!**

**Jenny
Horne**

SOUTH CAROLINA SCALAWAG DEFEATED!

Jenny Horne, the woman who **lied** about her ancestry to Confederate President Jefferson Davis, resigned her seat in the South Carolina House of Representatives only a few days before the primary where she ran against former Governor Mark Sanford for his seat in the U.S. House of Representatives.

WHO WILL BE TODAY'S MONUMENTS MEN?

By [Lunelle Siegel McCallister](#)



The 2014 movie “Monuments Men” exposed a little known aspect of the horrors of Hitler’s Aryan supremacist totalitarian regime – the looting of priceless historical treasures and cultural purge of peoples he viewed as inferior.

In the years leading up to American involvement in WWII, art historians around the world were in an uproar, concerned about systematic theft and destruction of the world’s cultural treasures by the Third Reich. They lobbied the Allies to create an organization affiliated with the military to identify and protect European monuments and art in danger of becoming casualties of war, and in 1943 President Roosevelt set a tone from the top, establishing the Monuments, Fine Arts, and Archives Section. Commanding General Eisenhower stated that *“the good name of the Army depended in great measure on the respect which it showed to the art heritage of the modern world”*.

An elite team of 350+/- soldiers and civilians were assembled from Allied Countries, led by the United States. The ranks included grey haired museum curators, art scholars, architects, archivists, artists and historians. But the geriatric brigade set about to intercede in the cultural purge on statues and art that Hitler and his Third Reich would wage on all but the “pure race” as defined by Hitler.

The Monuments Men engaged in a protection action in Europe to safeguard historic and cultural monuments from war damage, and then, as the conflict came to a close, engaged in a treasure hunt to find and return works of art and other items of cultural importance that had been stolen. Two Americans would die in the effort under the Monuments Men Czar portrayed by George Clooney in the film which dramatized the story.

In a portrayal of an actual post-war event, in the final scene of the film, President Truman's character asked Clooney "was it worth it?" I.e. was saving the cultural history of Europe worth the cost of the lives of two of Clooney's men? Clooney's character responded with an emphatic "yes".

This was something that had never been done before in war; an organized effort to protect symbols of European culture that were in jeopardy of being erased by an organized effort by a regime backed up by its armed forces. The Allies (not including Russia) realized that the preservation of art and culture was part of what they were fighting the war for...not just stopping the advance of totalitarianism, but the elimination of cultures targeted for obliteration. To make a better future, they wanted to save, protect, and preserve the culture as portrayed in its art.

The 350 +/- Monuments Men were successful, recovering tens of thousands of irreplaceable paintings, sculptures, and historical documents stolen by Hitler and his thugs, not only from the Jews but all through the path of Hitler's European invasions.

Hitler had plans to build a museum to end all museums, the Führermuseum, and was stockpiling his plunder in secret repositories. The art that didn't extol Hitler's views....honoring or portraying "degenerate" cultures, was either destroyed, or derided with graffiti and put on exhibit for the 'survivors' of the subjugated population of the Hitler regime to be intimidated and 're-educated' on what culture is acceptable.

The "Monument Men" understood the significance of art. Clooney's character in the movie said *"You can wipe out an entire generation, you can burn their homes to the ground and somehow they'll still find their way back. But if you destroy their history, you destroy their achievements and it's as if they never existed. That's what Hitler wants and that's exactly what we are fighting for"*. Sadly, the irony is not lost on many Holocaust survivors, that the US seemed more concerned about saving the art than the lives of those it was stolen from, but I digress.

After 70 years in near obscurity, on U.S. Memorial Day 2014, the men and women of the "Monuments Men" were awarded the Congressional Gold Medal. During the last year of the war, and during the post-war years, they recovered more than 5 million artistic and cultural treasures stolen by the Nazis.

Ironically, at the same time the Monuments Men are being recognized by US Congress, another totalitarian regime, the Islamic State of Iraq and Syria (ISIS) was engaged in a mission to erase the memory of the culture and peoples before them. ISIS uses a unit called the Kata'ib Taswiyya (settlement battalions), tasked with selecting targets for demolition. The United Nations Educational, Scientific and Cultural Organization ("UNESCO") World Heritage Site Director-General Irina Bokova branded the ISIS' activities as "a form of cultural cleansing" and UNESCO launched a Unite4Heritage campaign to protect heritage sites threatened by the extremists.





The ancient city of Palmyra, Syria, a (“UNESCO”) World Heritage Site, has been ground zero for wholesale elimination of cultural symbols of people not to ISIS' liking. In fact UNSECO states Heritage Destruction has become an act of War [against past civilizations].

Khaled Mohamad al-Asaad an 81 year old Syrian archaeologist and expert on the cultural artifacts targeted by ISIS, was publicly beheaded by ISIS on 18 August 2015 for refusing to reveal locations of hidden cultural sites to the ISIS 'eracists".

In a recent interview Monuments Men star Clooney disclosed that a special unit in the State Department is leading similar efforts to those of the WWII Monument Men in the Middle East.

“It’s a funny thing, one of the scenes that when we were writing, we wrote about, we said if you take their culture away, you can kill them. You can murder their families, but if you take away their culture, that’s when society breaks down. I spent a lot of time going through these villages in Sudan and in Darfur where it wasn’t enough that you killed them and killed their children. You had to destroy the things that they had created generations before. You had to destroy what made the village theirs. That was as important as the raping and the murdering of these families. You start to understand. We started to understand how, when we didn’t protect the art during the beginning

of the war in Iraq – we didn’t protect those museums and those artifacts and a lot of those things are lost forever – how that can actually affect the community in a very deep way. We learned that lesson again, and we keep relearning how important those things are, how important these pieces are. What are you fighting for if it’s not for your culture and your life? It’s a hard thing when you’re doing a movie, if we’re going to write a script about saving art, it doesn’t really sound all that fun. You have to remind people that what we’re talking about isn’t just these paintings on a wall that some people can look at and get and some can’t, but it’s also about culture. It is about these monuments and these sculptures. It’s also just about the fabric of our culture, and that’s what was in our history. It is mankind’s way of recording history. So that’s a very important part, and that’s why the people at the State Department are working very hard at this.

Meanwhile, on its own homeland, the United States, is tolerating Nazi- and ISIS- like acts against the culture and history of a segment of its own people. The National Association for the Advancement of Colored People (“NAACP”) and #blacklivesmatter, in collusion with other groups, have convinced local and state entities to purge statues, art and flags of the South from the civil landscape. Monuments from Florida to Texas to the Southern Veterans and heroes have been targeted by extremists for removal from the civic landscape. Even the Southern historical icon Stone Mountain has been threatened in the Georgia legislature.

Clamors to put flags and monuments in museums and “they’ve got to go” are the slogans of the cultural cleansers. Clooney’s words in the interview relating to the current cleansing by ISIS could be quickly reworded for application against the current efforts to purge American culture, especially culture of people who resided in the historical South

So who is leading the protection against American Culture at home? Is it the State Department, is it the Art Historians? Is it the armed forces?

No, similar to the Monument Men, the outcry is coming from thousands of volunteers who are witnessing the efforts to cleanse Southern heritage and culture from the civil landscape. They are speaking at public meetings, writing letters to the editor, and filing lawsuits to protect the culture of one of America’s cultures.



ourselves “ is it worth it?”

About Lunelle McCallister

Lunelle McCallister, a native Floridian, is a noted speaker on the history of the Confederacy and her people in multiple states for historical organizations, museums and genealogical societies including William Breman Jewish Heritage & Holocaust Museum in Atlanta

Justifiably so, many are concerned that even museums will not be safe havens for cultural treasures. Caving to the pressure of one anonymous complaint, St. Augustine’s Potter’s Wax Museum’s historical exhibit of Confederate President Jefferson Davis was on the chopping block. And public museums would be off limits as well if bills like the one filed by Florida legislator Geraldine “Taliban” Thompson were enacted, which would remove all observances to Southern Veterans from public property.

Despite the work of the Monuments Men, hundreds of thousands of plundered documents and artworks—including pieces by Monet, Van Gogh, Cezanne, Rodin and Botticelli—remain at large. The Monuments Men Foundation is continuing the search for the lost treasures in addition to its work in keeping alive the legacy of an unlikely band of war heroes.

“Prior to this war [WWII], no army had thought of protecting the monuments of the country in which and with which it was at war, and there were no precedents to follow.... All this was changed by a general order issued by Supreme Commander-in-Chief [General Eisenhower].”

—Lt. Col. Sir Leonard Woolley, Monuments, Fine Arts, and Archives Officer

The lesson here is that extremists of all ilk are ready to destroy the culture of those they disagree with, and the civilized world, has acknowledged that is not acceptable. Today historical sculptures to the heroism and suffering of Southern Americans are being spray painted with words “Racist” and “#blacklivesmatter” repeating the re-education and intimidation tactics utilized by Hitler. Will today’s extremists be looked upon with the same disdain as ISIS and Hitler? Or has civilization accepted the cleansing of history as acceptable.

Who will be Monuments Men in the war on Southern Culture? Assad’s willingness to suffer and even die for the sake of the cultural legacy and the Monuments Men precedent sets a high standard to what must be done to protect history heritage and culture. We must decide for

War Crimes Against Southern Soldiers & Civilians

The yankees Murder, Rape, Looting, starvation, & Destruction of Dixie

"Until we can repopulate Georgia, it is useless to occupy it, but the utter destruction of its roads, houses, and PEOPLE will cripple their military resources....I can make the march, and make Georgia howl."

Gen. W.T. Sherman

Ladies in Irons

RICHMOND [VA] WHIG, January 4, 1864, p. 2, c. 1

Yankee Atrocities—Ladies in Irons.

The Yankees under Gen. Wild made a raid into Camden and Pasquotank counties, North Carolina, with white and negro troops. He caused a Confederate soldier to be hanged near Elizabeth City under the plea that he was a guerilla, notwithstanding the latter are commissioned and recognized by Gov. Vance as a part of the State force of North Carolina. One of his negro soldiers was captured by our men, and he took two ladies, Mrs. Weeks and Mrs. Munden of Elizabeth City, and held them as hostages for the safety of this African.—Capt. Elliott, of the guerillas, was notified by Wild that the ladies would be treated as the negro was treated, even to hanging. They were kept in handcuffs until taken to Norfolk, where they are kept in prison, under a negro guard. We state, on the authority of a member of Congress from North Carolina, that when the ladies were taken to Norfolk, the arms **of one of them was bleeding from the tightness of the cords with which they were bound.** Is there no means by which the cowardly monster can be captured, and no measure by which the abolition demons may be made to regard the ordinary usages of civilized warfare?

<http://yankeewarcrimes.blogspot.com/>

Vintage Schutze: Go Away, Dixieland

FRIDAY, MAY 27, 2016 AT 4 A.M.

BY JIM SCHUTZE



Way back in 1999, Dallas actually debated whether to name a school for the leader of a bloody war in defense of slavery or courageous civil rights leader Barbara Jordan. Those were primitive times — much better now.

Wiki Commons

Editor's note: Jim Schutze will be back in action next week. In the meantime, we're reaching into the archives for some columns of his that deserve another look. Today's was originally in July 1999, which given [this week's news out of South Carolina](#), isn't as long ago as it sounds.

The campaign to rename Jefferson Davis Elementary School in Oak Cliff seemed to reach a decisive conclusion when the school board voted 7-1 recently in favor of changing the name. But partisans in the Confederate camp hint the Jeff Davis fight was but a skirmish in what could become a long and uncivil war.

"Just wait for Chapter Two," Mark Mueller, a member of the Sons of Confederate Veterans, said after the June 24 school board meeting.

During debate on renaming the school for the late U.S. Rep. Barbara Jordan, of Watergate fame, the eerie sense that old Confederates might be stirring in their graves was heightened by the uncanny resemblance some of the speakers bore to old Confederates. Jim McNabb, who spoke for the Sons of Confederate Veterans, looked as if he might have come to the meeting directly from a skirmish with the blue-bellies, gray hair and beard cut in an antique style designed to lend authenticity, no doubt, to his role in Civil War re-enactments.

On the other side of the aisle from the rebels was at least one person who thought the Civil War haircuts weren't remotely cute. "The public face is historical sentimentality" researcher Ed Sebesta said afterward. "But the private reality is increasingly radical."

The school board meeting seemed at first as if it might become a pretty good Civil War re-enactment in itself. When McNabb and other representatives of the Sons of Confederate Veterans rose to speak against the renaming, catcalls and other denunciations rang out from the chamber, especially from black people in the audience.

Jefferson Davis Elementary, named for the president of the Confederacy, serves a student population that is 98 percent black and Hispanic. Parents have been lobbying for years to get the name changed, arguing that a slave-holding champion of the rebellion is not an uplifting icon for African-American and Hispanic kids to see every day on their way to class.

But in these complex times, not even the catcallers at the recent school board meeting could get their story straight: Some of the most persistent booing by black members of the audience came when a parent rose to thank school board member Se-Gwen Tyler, who is black, for helping them. At one point boos for Tyler threatened to disrupt the proceedings. Some people in the black community are mad at Tyler for helping elect a white board president recently. But Ed Sebesta thought he saw even deeper scores emerging in the evening's acrimony.

Sebesta, who is white, has made a personal crusade of expunging the Confederate aftertaste from Dallas schools and monuments. Seven years ago, Sebesta wrote to the late Yvonne Ewell, then a member of the school board, to plead that she lead the way to getting Jefferson Davis renamed. "I never heard a word from her," he says. In his voluminous files, Sebesta keeps Ewell's front-page *Dallas Morning News* obituary of last year. The story was accompanied by a photograph of Ewell, who was black, standing in her apartment in front of a large mural depicting the antebellum South, with bales of cotton piled by a river in the background. Of her smiling expression in the photograph, Sebesta says, "What that means is, 'I've got mine, now you get yours.'" Sebesta was not surprised when it was Tyler who finally stepped forward to help the parents at Jeff Davis, precisely because Tyler is not tied to the old Dallas black establishment. By taking on the school name fight, Tyler tackled an issue the black establishment in Dallas has long been strangely content to ignore — the legacy of slavery and the Confederacy in the public life of the city.



"Se-Gwen wanted this," he says, "which certainly defangs her opposition. She's 100 times more militant than the whole lot of them put together."

Sebesta, who led an unsuccessful fight in the early '90s to have the statue of Robert E. Lee removed from Lee Park, is perhaps better known away from home than here. He is mentioned in the acknowledgments for Peter Applebome's book, *Dixie Rising*, as well as in Tony Horwitz's *Confederates in the Attic*. *The Washington Post* named him last year as the principal source for its story revealing that Senate Majority Leader Trent Lott, contrary to his denials, had consorted with

the Council of Conservative Citizens, a group with strong ties to the old white Citizens Councils.

An engineer with a major high-tech company, Sebesta carries out his researches into the "neo-Confederate movement" after work from an office in his home in Dallas. He has provided information to the Anti-Defamation League and the Southern Poverty Law Center in Montgomery, Alabama. Mark Briskman of the Dallas office of the ADL and Mark Potok at the SPLC both say Sebesta's research has proved solid.

The main case Sebesta tries to make with his research is that the Civil War re-enactors, local history buffs and sword-collectors who show up on the surface of issues like the Jefferson Davis school-renaming often are tied, whether they know it or not, to much darker themes and even to organizations that promote racism.

As so many of the people who spoke against the renaming were members of the Sons of Confederate Veterans, Sebesta went home and devoted his weekend to digging out what he had in his files on that group. Some of the materials Sebesta produced for the *Dallas Observer* reached way back, including clippings from *The Dallas Morning News* and *Times Herald* in the 1950s, when the SCV was campaigning against integration. Some were more recent, as in the 1980s when the local SCV ran the following ad in its journal: "The journal has available

for immediate shipment a small supply of signs to display Early American-Southern tradition. They read 'White Only' and are professionally done."

Perhaps more unsettling are the more recent materials, including copies of the SCV's newsletter, *The Rebel Rouser*, and other publications which seem to show a pattern of affiliation or support between the SCV and a magazine called *The Southern Partisan*. The magazine has been a principal vehicle for expression of ideas and ideology associated with the League of the South.

Klanwatch, a project of the Southern Poverty Law Center, has denounced the League of the South for promoting religious and racial intolerance. A number of groups, including the ADL, have found the League of the South especially worrisome because it appears to have a much better educated, more middle- and upper-class constituency than groups like the Ku Klux Klan, but, according to its critics, espouses similarly racist ideas.

William Murchison, a columnist for the *Morning News* and one of the incorporators of the League of the South in Texas, paints it as an entirely harmless historical debating society. "The league is an agglomeration of people," Murchison says, "some of whom are pretty highly educated, some of whom are probably just more sentimental Southerners, who hate to see the dying of the light, the fading of the flag.

"They're really nice people," he says. "Their agenda probably has more to do with inculcating a taste for chicken-fried steak than instigating another war between the states."

Denne Sweeney, a software engineer who is an officer of the SCV in Texas and who attended the school board meeting, said afterward that he knew absolutely nothing about the League of the South. His organization is strictly non-racist, he says, and their only purpose is to preserve certain truths and traditions in the history of the South. "Our charter is to preserve the true history of the South and to protect the Southern soldier's good name," he says. He says the group, according to its bylaws, can't be involved in direct political activity. To the extent there is any larger political philosophy, he suggests it probably has to do with the 10th Amendment and the protection of states' sovereignty from federal intrusion.

Mark Mueller, an attorney who is also an SCV member and who spoke at the meeting, says the school board's vote in favor of the renaming and against the SCV in no way spells the end of the debate on renamings. Four more schools in Dallas as well as many more in the North Texas area still bear the names of Confederate heroes. "This isn't over," Mueller says. But neither Mueller nor Sweeney would say what the Confederate camp's next move might be. "We're still studying that," Sweeney says.

Jim McNabb, the SCV member with the re-enactor mutton chops, says the real mission people should be talking about is "taking back America, not just the South but the whole country, and making it a God-fearing nation under the Constitution.

"We haven't lived under constitutional law since 1862," he says. "Lincoln did away with that."

Digging through his mountains of material, Sebesta produces a photograph of a T-shirt marketed by *Southern Partisan* in its 1995 Christmas catalog. On the front is a portrait of Abraham Lincoln over a Latin motto which, loosely translated, says, "The Way of All Tyrants."

"The disconnect in all this is the public hypocrisy of these groups," Sebesta says. "They always have an interesting sort of cover story, but when you go to the real issues, it's pretty ghastly."

Linda Wilson, PTA president of the newly renamed Barbara Jordan Elementary School in Oak Cliff, really doesn't have time for any of it. "We don't have any desire to slam Jefferson Davis or even talk about him to the kids," she says. "We just want them to have somebody's name up there, Barbara Jordan, that we can talk to them about and be positive." <http://www.dallasobserver.com/news/vintage-schutze-go-away-dixieland-8338585>



William Mack Lee -- Body Servant of General Robert E. Lee.

He stayed with General Lee throughout the war and until the day Lee died in 1870. Mack said of General Lee after his death "I was raised by one of the greatest men in the world. There was never one born of a woman greater than General Robert E. Lee, according to my judgment. All of his servants were set free ten years before the war, but all remained on the plantation until after the surrender."

General Lee left Mack \$360 in his will, which Mack used to go to school and started 14 churches. He became an ordained Missionary Baptist minister in Washington, DC



***DON'T AGREE WITH SECESSION?
WHAT ARE YOU CELEBRATING
EVERY JULY 4TH?*** ★★★★★★

S. D. Lee's Speech 1906

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

GENERAL STEPHEN D. LEE REPLIES TO THE WEL-COME WITH ELOQUENCE, PATRIOTISM AND FEELING.

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

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

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

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

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

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

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

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

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

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

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

The second thing is this, let us pass the remainder of our days in such wise that nothing we shall do will bring shame and regret; that we also were Confederate soldiers. As we shared with them the glory of their sufferings, the fame of their victories, the tragedy of their overthrow, and that sympathy of their countrymen which covered the defeated as with a mantle of imperishable love; let us also share as best we may their simplicity of heart, their scorn of all ignoble actions, their dignity of soul, that our descendants may say of us, with swelling hearts, "He also followed Johnston; he also fought with Lee. To this day there stands carved upon the graves of our English ancestors the symbol of the crusader. Their names are forgotten, but the cross remains. So let it be with the Confederate soldier. In the great muster day, he of the lion heart will take the hand of the kingly man who sleeps at Lexington, and say, "Brother, my cause was also lost."

And is there any message we would give to the States we loved, and on whose behalf we drew swords, more than a generation ago? As we have sorrowed over your devotion, we now rejoice in your prosperity. We chose for you the fortune of war, rather than a shameful peace. We battled for your principles, rather than yield them, not to conviction, but to force. With breaking hearts we bowed beneath the stroke of fate. We chose the only course worthy of Americans. Better defeat than dishonor; better the long, bitter story of reconstruction than tame surrender of the convictions we received from our fathers, the principles which we cherished as the basis of our liberties. We leave our motives to the judgment of posterity. In the choice we made we followed the dictates of conscience

and the voice of honor. We sacrificed all that men hold dear for the land of our birth, and, while we have no fear that history will record our deeds with shame, we do not regard even the verdict of posterity as the equivalent of a clear conscience; nor ought we to have been false to our convictions, even to win the eternal praises of mankind. If our children shall praise us, it is well; if our own hearts tell us we have fulfilled our duty, it is better.

Last of all, let us remember our less prosperous comrades not fortunate even in their death or in their survival; denied wealth and good fortune; alas! too often, even the blessing of health, without which all others avail 'but little. If we can perhaps sweeten the last years of these old men, bring back, maybe, the light of other days in their fading eyes, awake in their hearts the great memories, they shall bless us in receiving more than we in giving. Many of the States whom they have so nobly served have begun to gather them in soldiers' homes, institutions which combine the beauty of charity with the grace of gratitude. But there are many other old veterans who will never be brought within such hospitable walls, and who are left to our personal charge for such sympathy and assistance as are honorable alike to them and to us. Let each camp continue its special care for this beneficent labor, and let us see to it that true comradeship shall cease only when the last old soldier has passed beyond human power.

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

To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of 'his virtues, the perpetuation of those principles which he loved, and which you love also, and those ideals which made him glorious, and which you also cherish.

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

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

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

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

Civil War subs: Lost no more?

[John Andrew Prime](mailto:jprime@gannett.com), jprime@gannett.com 4:44 p.m. CST January 24, 2015

Urban archaeologist tackles mystery of missing subs



(Photo: Courtesy Marty Loschen)

A local historian and urban archaeologist thinks he's solved a mystery: What happened to four Confederate submersibles known to be in Shreveport the last two years of the Civil War, but missing in action since then.

Marty Loschen, director of the Spring Street Museum in downtown Shreveport, thinks he's found remnants of the hand-propelled craft in the banks of a branch of Cross Bayou about a half-mile west of where the Confederate Navy had a shipyard. At Cross Bayou's mouth on Red River it was home to the leaky ironclad CSS Missouri and a fast packet, the Webb, whose presence overshadowed the humbler underwater vessels.

Several months ago, before recent rains raised water levels on Cross Bayou and its feeder streams, Loschen and his brother found decades-old rusted metal and some oddly formed tree roots whose shape suggested they had grown over something curved that had long rotted or rusted away. The site was on a

bank revealed by low water on Bowman's chute, near Bowman and Dowling Streets in Allendale north of the Canaan Village apartments.

"It's breathtakingly beautiful out there," says Loschen, who spends much of his time exploring the more remote, forgotten and forbidding parts of old Shreveport. He points to the 1864 Venable Map of the defenses of Shreveport which shows several small buildings near where he found the artifacts.

"There's your sub base," he said. "On the Venable map there's an island out there. My theory is if you're going to have a clandestine sub base, you're going to put it out there. Look, there are structures out there, near what I found out beached — it has to be."



Researcher Marty Loschen found this ancient rusted iron on the drought-exposed lower reaches of Bowmans Inlet off Cross Bayou, and more intriguing, found old roots, upper left corner, that had grown around something curved that has long rotted or rusted away. He thinks their shape suggests the rounded hull of Confederate submarines (inset illustration) that official documents show were here in Shreveport the last months of the Civil War. What actually happened to the five submarines built in Shreveport remains a mystery. (Photo: Courtesy Marty Loschen)

He's waiting for another period of low water.

"It's under at least 10 feet of water now," he said. "I'm trying to wait for the water to go down to go see those subs."

Famed diver Ralph Wilbanks, who found the wreck of the submarine CSS Hunley off Charleston Harbor in 1995, visited Shreveport twice in the last 15 years to search for the local submarines at the behest of best-selling author Clive Cussler, who also drove the search for the Hunley.

Wilbanks and a team of well-known fellow diver-researchers performed sonar and magnetometer searches of Red River and parts of Cross Bayou and Cross Lake, finding traces of old trucks from the flapper era, a dock that once served as a ferry link between Shreveport and Bossier City before bridges were built across the Red, and the remains of a Civil War gunboat, the Iron Duke.

But Wilbanks never went as far back into the murkier and shallower waters of Cross Bayou near where it traces its way through Ledbetter Heights and Allendale on its way to Cross Lake. Loschen's sub site is just west of where Wilbanks' surveys stopped.

Loschen is a former student and protege of LSU Shreveport history professor and author Gary Joiner, who worked with Wilbanks and whose research over the last three decades revealed official records of the submarines' existence. Joiner thinks while Loschen might have stumbled onto something, it isn't the lost subs.

"He's wrong," Joiner says, noting that metal straps aren't stiffening ribs. He pointed to the Hunley, predecessor to the Shreveport subs, built by the same engineers but incorporating improvements.

"(The local subs) had the same everything except they had one hatch instead of two on the Hunley," Joiner said. "They didn't have ribs. They were done in the fashion of a boiler."

There's evidence the Shreveport subs existed. Reports of Union spies in Shreveport, as well as Confederate reports, detail the appearance and dimensions of the submarines as well as operations to put mines in Red River for a Union invasion that never came. Five submarines were built, with one sent to the Houston/Galveston area in Texas, and lost in transit. The late historians and authors Eric Brock and Katherine Brash Jeter did considerable research on the subs and the Confederate Navy Yard and found documentation a number of machinists and engineers who had built the Hunley and other submarines for the South were in Shreveport the last year of the conflict.

There have been similar significant archaeological discoveries in area waters.

Several decades ago, a fisherman on Red River in north Caddo Parish noticed something sticking out of a crumbling bluff. It turned out to be a wooden dugout canoe many centuries old, and one of the area's richest historical finds.

Known wrecks of Civil War-era vessels include the transport Kentucky, just south of the LSU-Shreveport campus, and the Union ironclad USS Eastport, sunk during the Red River Campaign of early 1864 near Montgomery, in Grant Parish.

That Civil War artifacts wound up in Cross Bayou also is a matter of historical record. Just over a century ago a newsletter of the predecessor of SWEPCO related a first-hand account from an older retiree at the time who had been a youth at the close of the conflict and had been part of a human chain of people tossing rifles, saddles, swords and other war contraband into the bayou prior to the occupation of the city by victorious Union units. That was based on an edict that any private property used for war purposes would be subject to confiscation. The trove of artifacts has never been found.

Joiner thinks the lost subs are still under land or mud, probably in good condition, much like a Union ironclad that was in the Yazoo River for eight decades only to be salvaged in pretty good condition.

"If the subs are still around they'll be closer to J.S. Clark (School) or they're under Margaritaville, take your pick," he said. "And they would be in perfect condition if they have not been interfered with. Sandy mud is one of the best preservatives. Go over to Vicksburg and look at the USS Cairo."



Ancient rusted iron, including straps used to reinforce containers such as boilers, on the drought-exposed lower reaches of Bowmans Inlet off Cross Bayou, north of downtown Shreveport. The site is now under at least 10 feet of water. (Photo: Courtesy Marty Loschen)

<http://www.shreveporttimes.com/story/news/local/2015/01/23/civil-war-sub-lost/22232231/>

Great Summer Reading Special!

HISTORICAL FICTION

"The battle narratives are so fascinating you can almost smell the gun smoke."

—C. Maus, President, The Confederate Society of America

In the late summer of 1862, after a series of victories culminating in the Union Army's rout at Second Manassas, General Lee and his commanders meet with President Davis and Secretary of State Judah Benjamin near that blood-soaked battleground to arrange a highly controversial and risky campaign for the fall. General Lee agrees to divide his Army of Northern Virginia by sending his most trusted general, Thomas "Stonewall" Jackson, to Kentucky with three Divisions by railcars to Knoxville, Tennessee. Jackson's Corps is ordered to march into Kentucky and meet with two other Confederate armies, those of Braxton Bragg and Kirby Smith, to secure that state for the Confederacy.

In *1862 The Confederates Strike Back*, author Kevin Carroll offers a fictional work of military history that envisions what might have happened if commanders at the time had made other choices. The story journeys through a series of hypothetical historical events once the Battle of Second Manassas is complete.

Laced with military strategy, tactical maneuvering, and unforeseen complications caused by the fog of war, *1862 The Confederates Strike Back* is complete with details on orders of battle that were accurate in late summer of 1862. It presents a realistic and plausible alternative to the historical events as they occurred. Can General Lee hold on and buy the time Jackson needs to complete his mission and return to Virginia? Will the risky strategy backfire on the South? Will the Confederacy achieve Independence?

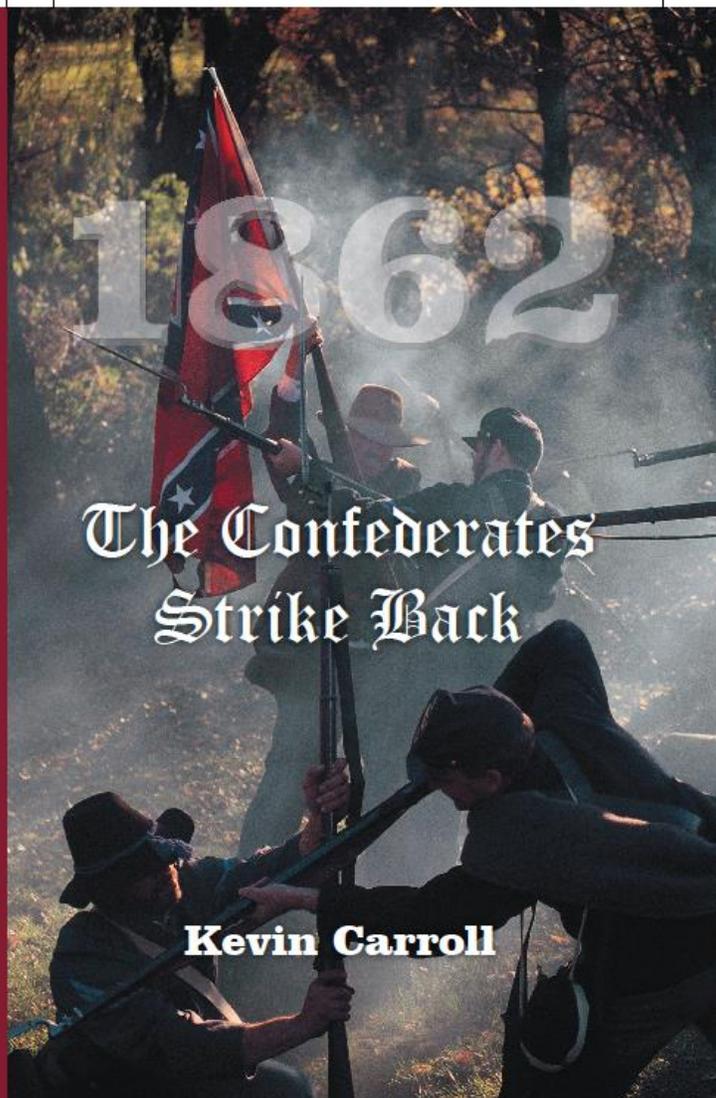


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1862

The Confederates
Strike Back

Kevin
Carroll



Here's a great book for the summer! You can get a copy in stock as hard cover copies with color battle maps and can send out for \$25 each which is below the listed price!

Contact:

Kevin Carroll

Kcsa61@gmail.com

561-371-4521

July 4- What Exactly are We Celebrating?

By Carl Jones



On July 2, 1776 the Continental Congress voted to declare independence from the English Crown. A committee of five men was selected to put an ordinance of secession into written form, and on July 4 of that year, the Congress voted to approve what would be known as the Declaration of Independence. Interestingly, and largely unknown, as **Kevin Gutzman notes** is the fact that Virginia had already declared its independence nearly two months earlier, on May 15, 1776.

Contrary to popular modern opinion the Declaration was not a “revolutionary” document. The rights of the colonials, as well as the notion that the Creator was the origin of these rights, were already codified into English law- the English Crown and Parliament were no longer observing these rights and were in fact using the force of government to curtail them. Thus it was they, not the Colonials, who were acting in a “revolutionary” capacity. The Crown was failing to abide by their own law, while the Colonials were fighting to uphold it for themselves as well as their posterity. George Mason observed this when he said “We claim nothing but the liberty and privileges of Englishmen in the same degree, as if we had continued among our brethren in Great Britain.”

After establishing in the Declaration’s preamble the basis for the existence of government, and then enumerating the manner in which the Crown had violated these tenants, the resting place of the Declaration is found in its final paragraph. It states:

We therefore, the representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the Authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are and of Right ought to be Free and Independent States.

Notice as well, that it goes on to equate these “Free and Independent States” with the “State” of “Great Britain” and declares that-

as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do.

A “colony” is subject to the authority of a parent government. In this case that parent government was the English Crown. The 13 American Colonies wished to be “absolved from all allegiance to the British Crown” and established that “all political connection between them and the State of Great Britain ought to be totally dissolved.” They were no longer “colonies”, but “States.”

Stated another way, they were now in fact “Independent Nations” free to form their own governments, independent not only of England, but of each other as they were “unified” solely for the purpose of defending themselves against invasion by the British.

Reflecting on this, the notion that “The United States”, or what some now call “this great nation”, was born on July 4, 1776 is a historical farce. While declaring independence ultimately led to the creation of a “union” under, first the Articles of Confederation, and later the Constitution, the Declaration itself created nothing- it merely established a separation of the colonies from England, and each of these would go on to form their own “nations”. Virginia did so even as the Declaration of Independence was being penned in Philadelphia, as it was at that time in the process of enacting its own Constitution. Future States would enter the union on the same footing as the original 13. (Sorry Texas, you were therefore not the first sovereign “Republic” to enter the union. There were 27 others before you).

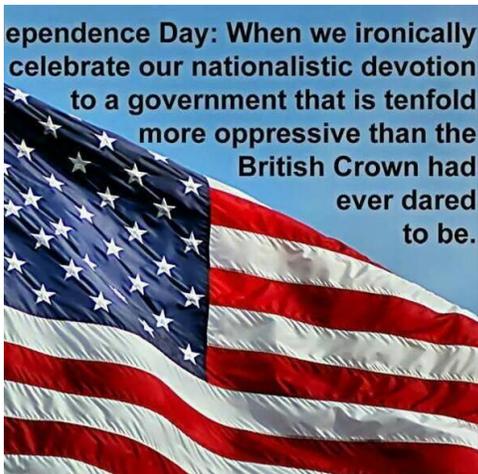
Neither the Articles of Confederation, nor the US Constitution of 1787 changed the relationship between the States in this regard. As James Madison, Alexander Hamilton, James Wilson, Charles Cotesworth Pinckney and numerous other proponents of the Constitution would assure, the Constitution ratified in 1788 would delegate only specific enumerated powers, dealing primarily with defense, foreign commerce and regulating trade among the several States. All other powers, as was insisted on by the States, were to be “reserved to the States respectively”. This was acknowledged in what would become the 10th Amendment of the Constitution. The 13 States created themselves, and went forward to become a plural “union” not a singular “nation” under the constitution.

Prior to the defeat of the South by Lincoln’s invading armies the people of the united States would refer to the union in the plural, as in “The united States were” or “The united States are”, rather than “The United States is” or “The United States was”. This changed only after Lincoln’s bloody crusade to undo the constitution of our Founding generation.

With the South’s defeat in 1865 the constitution was thus effectively annulled. The right as recognized in the Declaration of Independence to “alter”, “abolish” or “throw off” a government that was no longer desired was crushed under heel and the precedent was set establishing that the government in DC is now, by virtue of the mere notion that “might makes right”, “Supreme” in all things. It was no longer relegated to what Alexander Hamilton, in referring to the 17 specific powers delegated under Article I, called a specific “sphere” of authority. Today, the States refrain from challenging Federal authority which necessarily means that they have lapsed from their prior existence as “Free and Independent States” united for mutual protection, to being, once again, “provinces” subject to an all-powerful parent government- the very thing that July 4th is remembered for dissolving. This “parent” government resides in Washington, DC, rather than London.

On July 4 of every year Americans gather to shoot fireworks, eat barbecue, listen to “patriotic” speeches and celebrate the birth of their country unaware that the union of our Founders was laid to rest at Appomattox Court House in 1865. The Founder’s union was altered through an act of violence, bloodshed and subjugation, and its stated purpose for existences in 1788, when the constitution was ratified, was dealt a death blow. In all reality, we are celebrating a country that no longer exists.

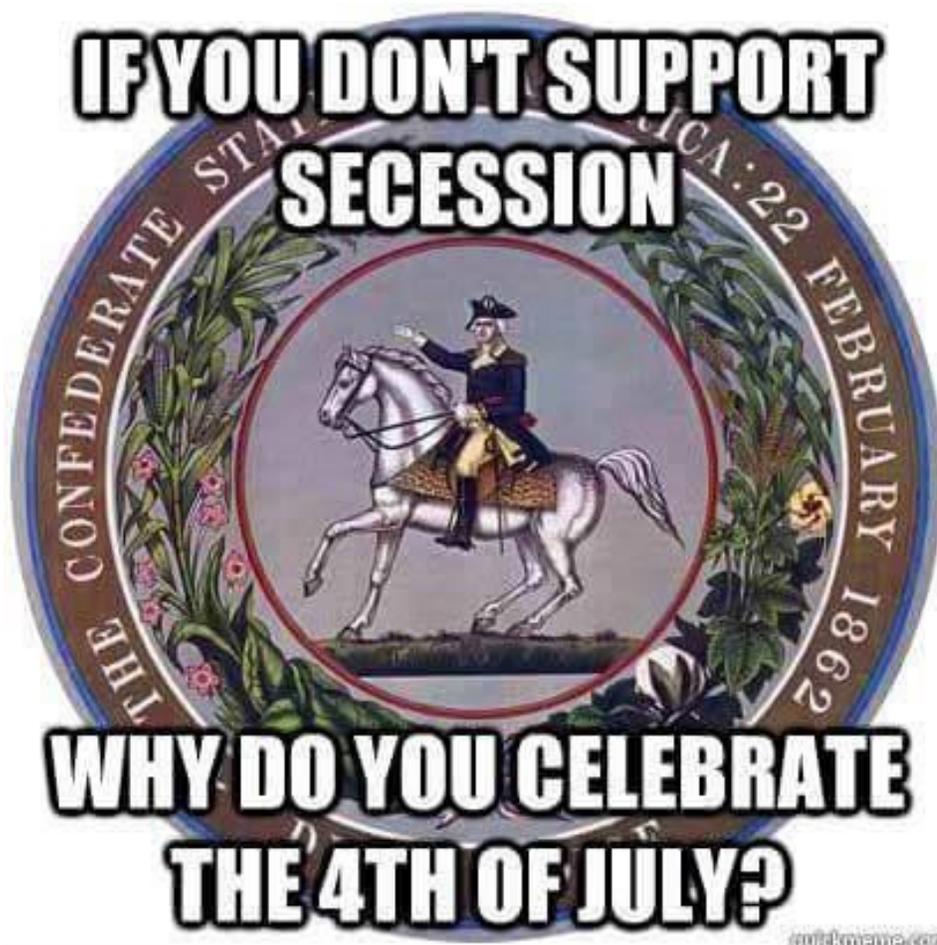
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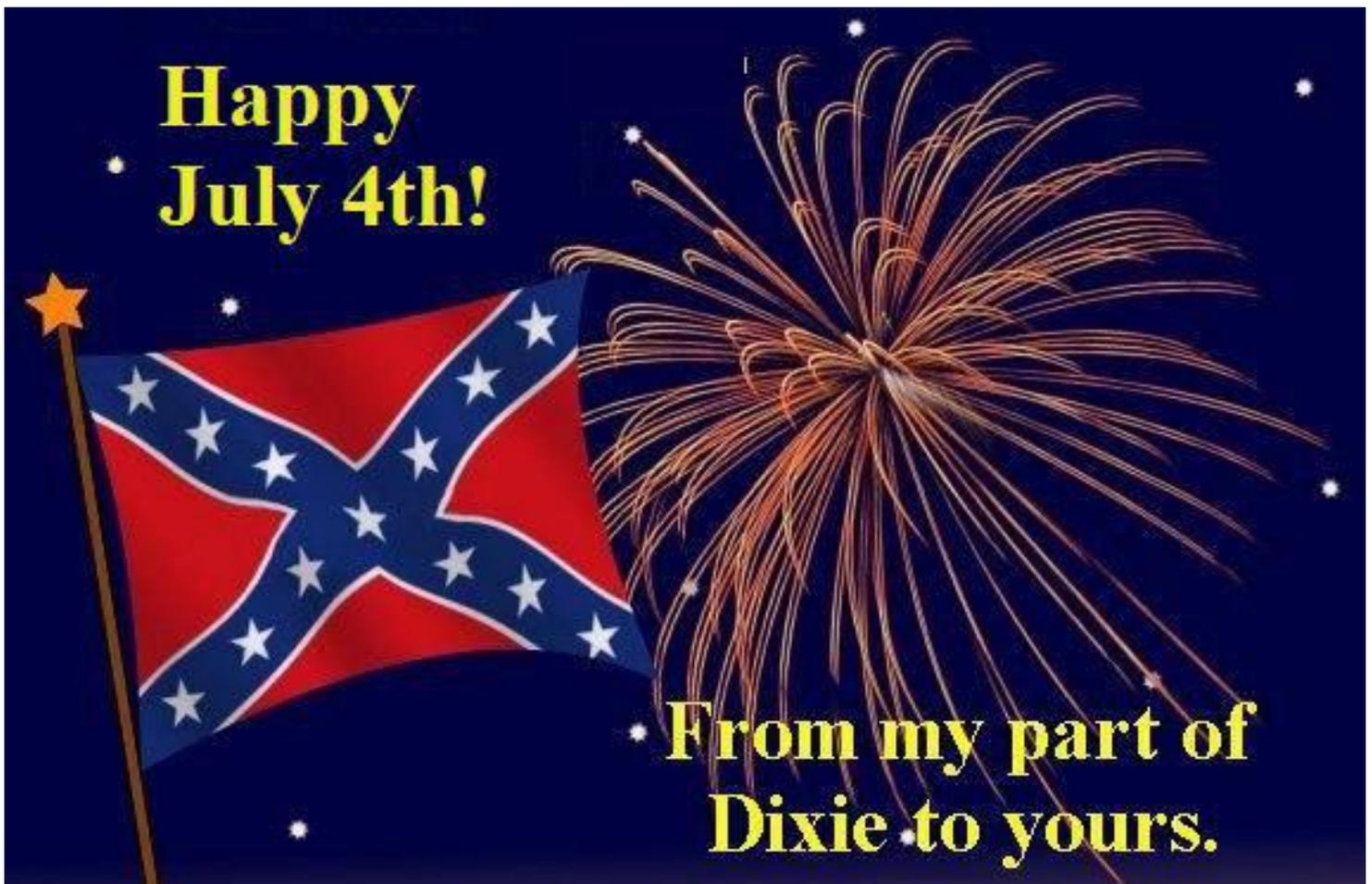




"Happy SECESSION Day America!

Today we celebrate the secession of 13 sovereign states from their union with Great Britain--all America celebrates; 86 years later, 13 sovereign states secede from their union with Yankees and are called traitors. Makes perfect sense if you have never read the Declaration of Independence!" - Donnie Kennedy





A CONFEDERATE PERSPECTIVE ON INDEPENDENCE DAY:

"We have no inclination to deprive that day of its just honors on which was, for the first time, effectively and solemnly enunciated - 'the right of the people to alter and abolish a form of Government, deriving it's just powers from the consent of the governed.' This is the principle for which we are even now contending, and which we have never violated; and, therefore, whatever associations are connected with that mid-summer day in the year of our Lord 1776, ought to be peculiarly and perpetually cherished by the citizens and citizen-soldiers of these Confederate States...

"When the time and our means permit, we shall be glad to see renewed, with every return of the occasion, the bonfires and rejoicings with which it used to be celebrated, and we shall read, with hardly less pleasure than in the season of our boyhood, the familiar but ever fresh truths appropriate to the day written by the art of the pyrotechnist in letters of emerald and crimson against the dusk evening sky.

"Yet while we advocate the celebration of the 4th by ourselves, we don't know what right the Yankees have to regard it with like respect. It is one of the most remarkable proofs of their effrontery as a nation that they would dare to take the name of that day in vain. The impudence of the thing almost surpasses belief. But it is a piece of the bold hypocrisy of a people who represent themselves as the philanthropists of the world while they are engaged in a crusade of extermination against another."

~Henry Timrod, Southern Poet, July, 1864

Why Vicksburg Canceled the Fourth of July – For a Generation

By Karen Stokes

Jul 2, 2014

From May through early July 1863, Vicksburg, Mississippi, a strategically important city on the Mississippi River, was besieged by Federal forces under the command of General Ulysses S. Grant, and by a flotilla of gunboats in the river commanded by Admiral David Porter. The city was surrounded by outlying Confederate lines of defense, but the Union forces also shelled the city itself, which was full of civilians, who dug caves into the clay hills of Vicksburg for protection from the artillery bombardment. The siege lasted 47 days, until the city and its Confederate defenders were at last starved into submission. The Confederate commander, Gen. John C. Pemberton, surrendered on July 4, 1863. So bitter were the feelings and memories of the people of Vicksburg afterward that they did not officially observe the Independence Day holiday for the next 81 years (not returning to its observance until 1945).

In his book *Vicksburg 1863*, published in 2010, historian Winston Groom noted the following: “From the river, Porter’s mortar boats kept up a regular bombardment of the city’s environs, while from landward Grant’s artillery relentlessly threw barrages of shells into the town. The shocking part of it was that much of the naval firing was deliberately aimed at the civilians.” (emphasis added)

Mary Longborough, a resident of Vicksburg, kept a diary that was later published as *My Cave Life in Vicksburg*. Her eyewitness accounts attest to many poignant incidents that occurred during the siege of the city:

“A young girl, becoming weary in the confinement of the cave, hastily ran to the house in the interval that elapsed between the slowly falling shells. On returning, an explosion sounded near her—one wild scream, and she ran into her mother’s presence, sinking like a wounded dove, the life blood flowing over the light summer dress in crimson ripples from a death-wound in her side, caused by the shell fragment.”

“One afternoon, amid the rush and explosion of the shells, cries and screams arose—the screams of women amid the shrieks of the falling shells. The servant boy, George...found that a negro man had been buried alive within a cave, he being alone at that time. Workmen were instantly set to deliver him, if possible; but when found, the unfortunate man had evidently been dead some little time. His wife and relations were distressed beyond measure, and filled the air with their cries and groans.”

“A little negro child, playing in the yard, had found a shell; in rolling and turning it, had innocently pounded the fuse; the terrible explosion followed, showing, as the white cloud of smoke floated away, the mangled remains of a life that to the mother’s heart had possessed all of beauty and joy.”

“Sitting in the cave, one evening, I heard the most heartrending screams and moans. I was told that a mother had taken a child into a cave about a hundred yards from us; and having laid it on its little bed, as the poor woman believed, in safety, she took her seat near the entrance of the cave. A mortar shell came rushing through the air, and fell with much force, entering the earth above the sleeping child—cutting through into the cave—oh! most horrible sight to the mother—crushing in the upper part of the little sleeping head, and taking away the young innocent life without a look or word of passing love to be treasured in the mother’s heart.”

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

The Fourth of July

DAILY CONSTITUTIONALIST [AUGUSTA, GA],

July 3, 1864, p. 2, c. 1

The Fourth of July.

Eighty-eight years ago to-morrow our ancestors pledged their lives, their fortunes and their sacred honors to achieve the Independence of their country. The misrule and despotic policy of the mother country forced them to publish to the world the celebrated Declaration of Independence. Appealing to the God of battles and the justice of nations to aid them in the righteous cause which they advocated, it was resolved to prosecute the war to a successful termination or gloriously perish in the struggle. Valor, endurance, fortitude and patriotic self-sacrifice crowned their efforts with victory. Southern statesmanship and Southern heroism combined brought the Revolutionary over to a successful termination and achieved the Independence of the States.

The 4th of July 1864 dawns upon the people of the Southern States battling for the rights bequeathed by the men of '76. The same motive—the right of self government—that produced the Revolutionary War inaugurated the revolution of 1861, and the result will inevitably crown our arms. Harmonious action, unity of purpose, and zealous perseverance in the cause of freedom will accomplish the Independence of the Southern States just as certain as night follows day.

*“For freedom’s battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won.”*

Reverses may befall us, and greater sacrifices may be exacted, but we must prepare to meet them, and if we are but true to ourselves and the noble examples of our forefathers, the cause of justice and freedom must triumph over that of wrong and tyranny. Already the history of our young Republic is written in blood, and its pages are resplendant [sic] with the heroic deeds of the martyred dead who have fallen in freedom’s cause. But thank God, they have not fallen in vain. The wisdom of our rulers, the sagacity and skill of our Generals, the bravery of our soldiers, and the patriotism of our people will soon be rewarded with peace and independence.

The 4th of July 1865 will, we firmly believe, dawn upon the Confederate States as one of the acknowledged powers of the earth, for we see through the smoke of battle the eagle perched on our victorious standards.

<http://thesouthernamerican.blogspot.com/>





After The War Between the States, thousands of former slaves and white farmers forced off their land by the bad economy lacked the money to purchase the farmland, seeds, livestock, and equipment they needed to begin farming. Former planters were so deeply in debt that they could not hire workers. They needed workers who would not have to be paid until they harvested a crop.

Many of these landowners divided their lands into smaller plots and turned to a tenant system. A newly married couple would most times start out working on someone else's farm. The more children the couple had the better, as children were needed to eventually become farm hands.

The landowner usually furnished the land, plows, mules, and fertilizer, and the tenant farmer and his family did the work. The money from the sale of the crops was shared by the landowner and the tenant.

Although he had to share the proceeds of the crop with the landowner the word "Sharecropper" did not come into use until much later, probably made popular by authors who wrote novels about the South.

The word "Sharecropper" ultimately became to represent a picture of a group of people considered low class or common which, of course, was totally false. The tenant farmer did not consider himself poor or low class. He was just an employee in the biggest industry in the South. He had a job and got paid by sharing the money from the crop, a honest profession.

PHOTO: July 1936. Hill House, Mississippi. Tenant farmer families gathering needs for their **Fourth of July** celebration (photo taken by Dorothea Lange for the Farm Security Administration)

The Nationalist Myth and the Fourth of July

Greg Loren Durand

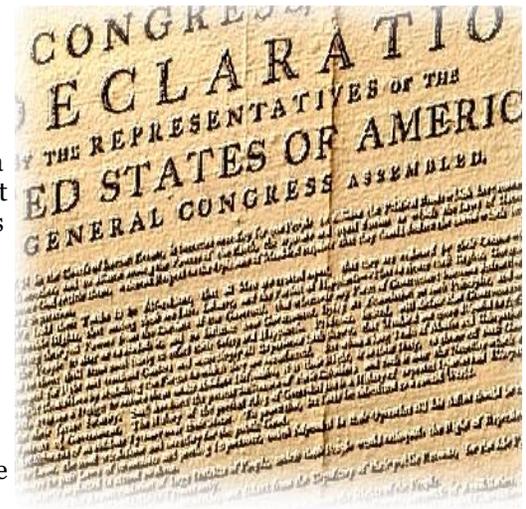
Millions of Americans will soon gather in stadiums across the country to celebrate a myth — one that has been carefully constructed over many years to elicit the highest levels of emotion and devotion, while just as carefully concealing the historical facts which undermine it. The myth: we commemorate the birth of our nation on the Fourth of July.

The truth is that there was no birth of an American nation on 4 July 1776. Instead, there was merely a joint declaration of independence of thirteen States from their former allegiance to the British Crown — an allegiance that each, while in their colonial character, owed separately, not collectively, to the King via their individual charters. The official title of this declaration was "The unanimous Declaration of the thirteen united States of America." This was a shortened form of "The unanimous Declaration of Georgia, New York, Virginia, Massachusetts, *etc.*" According to the rules of English grammar, the lower case letter in the word "united" rendered it an adjective rather than a part of the proper noun which followed, thus identifying their association with each another as one of purpose, not of a political nature. Prior to 1781, the closest the several States had ever come to establishing a common political bond between themselves was the First Continental Congress, which met briefly in Philadelphia in 1774 and consisted of delegates from twelve of the colonies (Georgia was not represented), chosen to consider an economic boycott of British trade and to petition King George III for a redress of their grievances. The Second Continental Congress was simply a reconvening of the First, for the purpose of organizing the defense of the colonies against British invasion and whose power was limited to issuing resolutions which had no legally binding authority whatsoever over any of the thirteen colonies. In fact, the resolutions of the Congress and its requests for funding for the Continental Army were frequently ignored.

Another misconception that requires correction is that the independence of the States from Great Britain is legally dated from the signing of the Declaration on 4 July 1776. However, this is an inaccurate understanding of the purpose of that document, which was merely to serve as a notice and justification to the world of what had already transpired. For example, Virginia had declared its independence and adopted a State constitution on 29 June 1776, five days before the Declaration was signed. The people of each colony, separately and for themselves alone, determined that "as Free and Independent States," they should have "full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do." In other words, sovereignty had passed from the King to each new State separately, and not to the thirteen States as a collective body. Consequently the allegiance of each individual man, woman, and child was now owed to their own State as its Citizens rather than to the King as his subjects. This is how patriotism was understood at that time.

The thirteen States were again separately recognized as sovereign in the Articles of Confederation of 1781, in the Treaty of Paris of 1783, and again in the Constitution of 1787, particularly in the Tenth Amendment. Calling to mind the former title of the Declaration of Independence, the original wording of the Preamble to the Constitution read, "We, the people of the States of New Hampshire, Massachusetts, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia do ordain and establish this Constitution..." This wording was later shortened to read, "We the People of the United States," but the meaning remained the same: the Constitution was being "ordained and established" by distinct States, each acting for itself in its own sovereign capacity. This fact is clearly seen in Article VII, which states, "The ratification of the conventions of nine States, shall be sufficient for the establishment of this Constitution between the States so ratifying the same." In other words, the constitutional bond would exist only between those States ratifying it, therefore excluding the non-ratifying States from the political compact known as "The United States of America." As it turned out, two of the thirteen States — North Carolina and Rhode Island — did remain outside of the Union for several months and in the case of the latter, were treated with by the newly-established federal Government as a foreign nation during that time.

It is noteworthy that the terms "nation" and "national" do not appear in the Constitution, except when referring to foreign nations. In fact, the term "federal" was deliberately chosen by the framers over "national" to describe the government created by the Constitution, thereby defining it as the creation of the Union and the common agent of the ordaining sovereignties. The compacting States agreed to surrender certain enumerated powers to this common agent for the general welfare of all, while reserving to themselves the continued exercise of all other powers not so enumerated. One of the reserved rights of any sovereign when entering into political compact with other sovereignties is that of withdrawal should the agreement fail to answer to its purpose. We find this reserved right expressly stated in the ratifications of three of the original thirteen States — Virginia, New York, and Rhode Island — and accepted without question or objection from the other ten States. Declarations of sovereignty were also embodied in many of the State constitutions, such as that of Massachusetts, and the reserved right of secession was proclaimed numerous times throughout the first several decades



following the ratification of the Constitution by both Northern and Southern States. Thus, it is beyond dispute that the United States of America were legally a confederacy, not a nation, and were repeatedly described as such in the writings of the earliest political commentators.

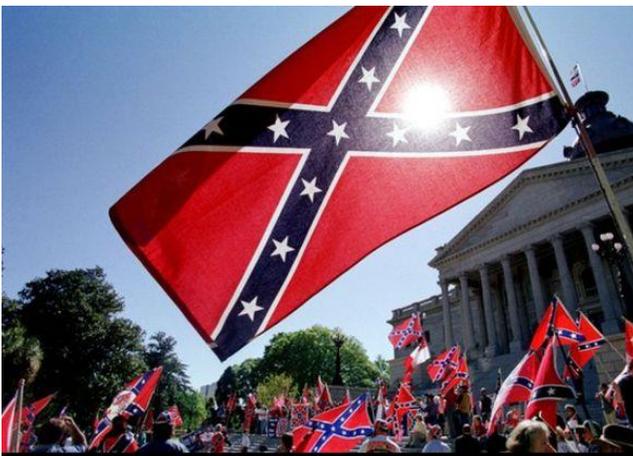
The theory of a unified American nation was not popularly advanced until 1833 when Joseph Story of Massachusetts published his *Commentaries on the Constitution*. In this extensive work, Story argued that the "people of the United States" in the preamble of the Constitution referred to the "people in the aggregate," rather than the people constituting several States, and that the States were therefore dependent upon the Union for their existence. Daniel Webster, also of Massachusetts, relied on this fallacy in his congressional debate with South Carolinian Senator John C. Calhoun that same year. Calhoun so soundly refuted this theory that it nearly completely vanished from the political scene only to be resurrected thirty years later by Abraham Lincoln in his first inaugural address on 4 March 1861 and his address to Congress on 4 July 1861. In the latter speech, Lincoln declared the absurdity that "the Union created the States," rather than vice versa, and that therefore, secession by any State or States was tantamount to treason. He further expounded this theme in his celebrated Gettysburg address on 19 November 1863, wherein he dated the now-familiar idea of the "nation's birth" in 1776 and claimed that Northern soldiers had shed, and were shedding, their blood so that this imagined entity "would not perish from the earth." Finally, during the Reconstruction period, the Republican radicals in Congress admitted that the war had been fought against the Southern States to overthrow "the pernicious heresy of State sovereignty" and to consolidate forever the American people into a single nation under an all-powerful central Government.

Unreconstructed Southerners refused to observe the Fourth of July for several decades after the War Between the States because they saw it as a day of mourning rather than one of celebration. Not only had Lincoln chosen that day to deliver a virtual declaration of war against the founding principles of American constitutionalism, but it was also the anniversary of the fall of Vicksburg in the West (by which Lincoln's Government gained control of the Mississippi River, effectively cutting the Southern Confederacy in half) and of the defeat of Robert E. Lee's army at Gettysburg in the East (which marked the point of decline for Confederate military strength). Moreover, they saw the terrible irony of celebrating the independence of the original thirteen States from an oppressive central government in 1776 when their own States had just been so unjustly denied their own independence and their people subjugated to an even greater tyranny than that from which their forefathers had fought to free themselves.

That there is an American nation today is obvious; in fact, it can more accurately be described as an empire. Not only does the central Government in Washington, D.C. claim ultimate sovereignty over the American people, but it also asserts the prerogative of controlling every aspect of their lives. In addition, it seeks to militarily impose its own ideas of democracy and freedom on other nations and people around the globe. However, the question remains: just when was this modern nation born, if not in 1776? In his book entitled, *Abraham Lincoln and the Second American Revolution*, historian James M. McPherson gave the answer:

[After the war] the old decentralized federal republic became a new national polity that taxed the people directly, created an internal revenue bureau to collect these taxes, expanded the jurisdiction of federal courts, established a national currency and a national banking structure. The United States went to war in 1861 to preserve the Union; it emerged from war in 1865 having created a nation. Before 1861 the two words "United States" were generally used as a plural noun: "The United States are a republic." After 1865 the United States became a singular noun. The loose union of states became a nation (page viii).

Tyrants throughout history have understood that in order to keep a subjugated people under control, they must be cut off from their own history and provided with an alternate view of reality that is constantly reinforced through its symbols, ceremonies, and fabricated traditions. "[The conquered] must at least retain the semblance of the old forms," wrote Niccolo Machiavelli, the renowned political philosopher of the early Sixteenth Century, "so that it may seem to the people that there has been no change in the institutions, even though in fact they are entirely different from the old ones. For the great majority of mankind are satisfied with appearances, as though they were realities, and are often even more influenced by the things that seem than by those that are." Such is the power of this myth-making that the people will not only automatically react negatively against dissent from the accepted view, but they will also be willing to die, or to kill, for it. The ancient Grecian and Roman empires, and the more recent Nazi and Soviet regimes of the Twentieth Century, all relied on the power of propaganda and pageantry and are standing testimonies to the truth of Ecclesiastes 1:9: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."



On July 4th, fly the confederate flag and make it known that we are a free country and you cannot ban our flags, our past, our heritage or our freedom.

Nothing's more patriotic than flying the Confederate flag on the 4th of July.



Francis Key Howard wrote a book on his experiences as a political prisoner completed in December of 1862 and published in 1863 titled *Fourteen Months in the American Bastiles*. Howard commented on his imprisonment;

"When I looked out in the morning, I could not help being struck by an odd and not pleasant coincidence. On that day forty-seven years before my grandfather, Mr. Francis Scott Key, then prisoner on a British ship, had witnessed the bombardment of Fort McHenry. When on the following morning the hostile fleet drew off, defeated, he wrote the song so long popular throughout the country, the Star Spangled Banner. As I stood upon the very scene of that conflict, I could not but contrast my position with his, forty-seven years before. The flag which he had then so proudly hailed, I saw waving at the same place over the victims of as vulgar and brutal a despotism as modern times have witnessed."



President Jefferson Davis arrived in Toronto aboard the steamer *Champion* on May 30th, 1867, met by several thousand well-wishers at the foot of Yonge Street. He boarded the *Rothsary Castle* at 2PM for the journey across Lake Ontario to Niagara on the Lake. He was met there by the Town Council along with General Breckinridge and Mason.

Upon leaving the wharf, Davis looked across the river to Fort Niagara with the Stars and Stripes floating over it. He turned to his former commissioner and exclaimed:

“Look there Mason, there is the gridiron we have been fried on.”



Zoom In

Armed and Uniformed BLACK Confederate soldier just left and forward of Dry Good sign.

Confederate Troops in Frederick, Maryland

Confederate infantrymen, members of the Army of Northern Virginia, pause at the corner of Market and Patrick streets (an intersection known as the Square Corner) in Frederick, Maryland. This candid image was probably taken on September 12, 1862, two days prior to the Battle of South Mountain, by an unknown photographer who was perched on the second floor above Jacob Rosenstock's Dry Good & Clothing Store. This is believed to be the only extant photograph of Confederate soldiers marching in columns.

Original Author: Unknown

Created: Probably September 12, 1862

Medium: Photograph

Courtesy of [the Historical Society of Frederick County](#)



http://www.encyclopediavirginia.org/media_player?mets_filename=evr5741mets.xml

Black Confederates, Political Correctness, and a Virginia Textbook

Michael T. Griffith

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Third Edition

In 2011 a Virginia textbook titled *Our Virginia: Past and Present* came under heavy criticism in the news because it claimed that thousands of blacks fought for the Confederacy in the Civil War. There are errors in that textbook, as there are in many other textbooks, but this claim is not one of them.

There is credible evidence that thousands of blacks did in fact fight for the Confederacy, quite possibly around 4,000, and maybe as many as 6,000 or 7,000. This is documented in Union army reports, in letters written by Union soldiers, and in Northern and Southern newspapers, among other sources. Slaves fought for two reasons: (1) they were offered freedom in exchange for their military service, and (2) they were loyal to their masters and/or to the South. Free blacks fought for the South as well.

The Confederate government did not officially authorize the recruitment of slaves as soldiers until early 1865, shortly before the war ended. However, some Southern state governments and individual Confederate commanders began using slaves and free blacks as soldiers early in the war.

Some of the evidence that thousands of blacks fought for the South is as follows:

* The chief inspector of the U.S. Sanitary Commission, Dr. Lewis Steiner, reported that he saw about 3,000 well-armed black Confederate soldiers in Stonewall Jackson's army in Frederick, Maryland, and that those soldiers were "manifestly an integral portion of the Southern Confederate Army." Jackson's army was part of Robert E. Lee's Army of Northern Virginia. Said Steiner,

Wednesday, September 10--At four o'clock this morning the rebel army began to move from our town, Jackson's force taking the advance. The movement continued until eight o'clock P.M., occupying sixteen hours. The most liberal calculations could not give them more than 64,000 men. Over 3,000 negroes must be included in this number. These were clad in all kinds of uniforms, not only in cast-off or captured United States uniforms, but in coats with Southern buttons, State buttons, etc. These were shabby, but not shabbier or seedier than those worn by white men in rebel ranks. Most of the negroes had arms, rifles, muskets, sabres, bowie-knives, dirks, etc. They were supplied, in many instances, with knapsacks, haversacks, canteens, etc., and were manifestly an integral portion of the Southern Confederacy Army. They were seen riding on horses and mules, driving wagons, riding on caissons, in ambulances, with the staff of Generals, and promiscuously mixed up with all the rebel horde. (*Report of Lewis H. Steiner*, New York: Anson D. F. Randolph, 1862, pp. 10-11)

Anyone can Google Steiner's report and read it for themselves (it's usually in PDF format). Some critics argue that Steiner was wrong about the total number of troops in Lee's army—Steiner put the number at about 72,000 (he said he saw about 64,000 on September 10, and another 8,000 the next day). For one thing, it's hard to estimate the size of a group that numbers in the tens of thousands, whereas it's a lot easier to estimate the size of a group that's only a few thousand in number. Even assuming Steiner was off by 50%, that would still mean he saw around 1,500 black soldiers in Jackson's army. However, there is evidence that Steiner was not wrong about the size of Lee's army (see, for example, Joseph Harsh, *Taken at the Flood: Robert E. Lee and Confederate Strategy in the Maryland Campaign of 1862*, Kent State University Press, 1999, pp. 37-39; Gene Thorp, "[In Defense of McClellan at Antietam](#)," *The Washington Post*, [September 7, 2012](#)). So Steiner may indeed have seen 3,000 black Confederate soldiers in Jackson's force.

It should not be surprising that Stonewall Jackson would have had blacks fighting in his army. Jackson was known for his respectful, courteous treatment of slaves and free blacks alike. Before the war, Jackson skirted the law and taught slaves how to read in his Sunday School class. During the war, Jackson sent money back to his church to help fund the church's black Sunday School class. And, Jackson was heard to voice the hope that slavery would be abolished.

* Union colonel Peter Allabach, commander of the 2nd Brigade of the 131st Pennsylvania Infantry, reported that his forces encountered black Confederate soldiers during the Battle of Chancellorsville:

Under this disposition of my command, I lay until 11 o'clock, when I received orders from you to throw the two left regiments perpendicular to the road, and to advance in line of battle, with skirmishers in front, as far as to the edge of the wood bordering near the Chancellor house. This movement was explained to me as intended to hold the enemy in check long enough for the corps of Major-Generals Couch and Sickles to get into another position, and not to bring on an action if it could be avoided; and, should the enemy advance in force, to fall back slowly until I arrived on the edge of the wood, there to mass in column and double-quick to the rear, that the artillery might fire in this wood. I was instructed that I was to consider myself under the command of Major-General Couch.

In obedience to these orders, at about 11 o'clock I advanced with these two regiments forward through the wood, under a severe fire of shell, grape, and canister. I encountered their skirmishers when near the farther edge of the wood. *Allow me to state that the skirmishers of the enemy were negroes.* (Report of Col. Peter H. Allabach, 131st Pennsylvania Infantry, commanding Second Brigade, in *Official Records*, Volume XXV, in Two Parts, 1889, Chap. 37, Part I – Reports, p. 555, emphasis added)

Stonewall Jackson's army played a major role in the Battle of Chancellorsville. The black Confederate soldiers whom Colonel Allabach saw there may have been some of the same black Confederate soldiers whom Dr. Steiner saw in Jackson's army in Maryland.

* None other than African-American abolitionist Frederick Douglass complained that there were "many" blacks in the Confederate army who were armed and "ready to shoot down" Union soldiers. He added that this was "pretty well established":

It is now pretty well established, that there are at the present moment many colored men in the Confederate army doing duty not only as cooks, servants and laborers, but as real soldiers, having muskets on their shoulders, and bullets in their pockets, ready to shoot down loyal troops, and do all that soldiers may. . . . (*Douglass' Monthly*, September 1861, online copy available at http://radicaljournal.com/essays/fighting_rebels.html)

* In 1895 a former black Union soldier, Christian A. Fleetwood, who had been a sergeant-major in the 4th U.S. Colored Troops, acknowledged that the South began using blacks as soldiers before the Union did:

It seems a little singular that in the tremendous struggle between the States in 1861-1865, the south should have been the first to take steps toward the enlistment of Negroes. Yet such is the fact. Two weeks after the fall of Fort Sumter, the *Charleston Mercury* records the passing through Augusta of several companies of the 3rd and 4th Georgia Regt. and of sixteen well-drilled companies and one Negro company from Nashville, Tenn. *The Memphis Avalanche* and *The Memphis Appeal* of May 9, 10, and 11, 1861, give notice of the appointment by the "Committee of Safety" of a committee of three persons "to organize a volunteer company composed of our patriotic freemen of color of the city of Memphis, for the service of our common defense."

A telegram from New Orleans dated November 23, 1861, notes the review by Gov. Moore of over 28,000 troops, and that one regiment comprised "1,400 colored men." *The New Orleans Picayune*, referring to a review held February 9, 1862, says: "We must also pay a deserved compliment to the companies of free colored men, all very well drilled and comfortably equipped." (Christian A. Fleetwood, *The Negro as a Soldier*, Washington, D.C.: Howard University Press, 1895, pp. 5-6, emphasis added)

* In a Union army battle report, General David Stuart complained about the deadly effectiveness of the black Confederate soldiers whom his troops had encountered. The "armed negroes," he said, did "serious execution upon our men":

Col. Giles Smith commanded the First Brigade and Col. T. Kilby Smith, Fifty-fourth Ohio, the Fourth. I communicated to these officers General Sherman's orders and charged Colonel Smith, Fifty-fourth Ohio, specially with the duty of clearing away the road to the crossing and getting it into the best condition for effecting our crossing that he possibly could. The work was vigorously pressed under his immediate supervision and orders, and he devoted himself to it with as much energy and activity as any living man could employ. It had to be prosecuted under the fire of the enemy's sharpshooters, protected as well as the men might be by our skirmishers on the bank, who were ordered to keep up so vigorous a fire that the enemy should not dare to lift their heads above their rifle-pits; but *the enemy, and especially their armed negroes, did dare to rise and fire, and did serious execution upon our men*. The casualties in the brigade were 11 killed, 40 wounded, and 4 missing; aggregate, 55. Very respectfully, your obedient servant, D. STUART, Brigadier-General, Commanding. (Report of Brig. Gen. David Stuart, U. S. Army, commanding Fourth Brigade and Second Division, of operations December 26, 1862 - January 3, 1863, in *Official Records*, Volume XVII, in Two Parts. 1886/1887, Chap. 29, Part I - Reports, pp. 635-636, emphasis added)

* In a letter published in the *Indianapolis Star* in December 1861, a Union soldier stated that his unit was attacked by black Confederate soldiers:

A body of seven hundred [Confederate] Negro infantry opened fire on our men, wounding two lieutenants and two privates. 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 [Confederate] 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. (*Indianapolis Star*, December 23, 1861)

* Union soldier James G. Bates wrote a letter to his father that was reprinted in an Indiana newspaper in May 1863. In the letter Bates assured his father that there were black Confederate soldiers:

I can assure you [his father,] of a certainty, that the rebels have Negro soldiers in their army. One of their best sharp shooters and the boldest of them all here is a Negro. He dug himself a rifle pit last night [16 April 1863] just across the river and has been annoying our pickets opposite him very much to-day. You can see him plain enough with the naked eye, occasionally, to make sure that he is a "wooly-head," and with a spy-glass there is no mistaking him. (*Winchester Journal*, May 1, 1863)

* A few months before the war ended, a Union soldier named James Miles of the 185th N.Y.V.I. wrote in his diary, "Saw several Negroes fighting for those rebels" (Diary entry, January 8, 1865).

* A Union lieutenant colonel named Parkhurst, who served in the Ninth Michigan Infantry, reported that black Confederate soldiers participated in an attack on his camp:

The forces attacking my camp were the First Regiment Texas Rangers, a battalion of the First Georgia Rangers . . . and quite a number of Negroes attached to the Texas and Georgia troops, who were armed and equipped, took part in the several engagements with my forces during the day. (Lieutenant Colonel Parkhurst's Report, Ninth Michigan Infantry, on General Forrest's Attack at Murfreesboro, Tennessee, July 13, 1862, in *Official Records*, Series 1, Volume XVI, Part 1, p. 805)

* In late June 1861, the *Illinois Daily State Journal*, a staunchly Republican newspaper, reported that the Confederate army was arming some slaves and that in some cases slaves were being organized into military units. Interestingly, the newspaper also said that the North was not fighting to abolish slavery, and that the South was not fighting to protect slavery:

Our mighty armies are gathering for no purpose of abolition. Our enemies are not in arms to protect the peculiar institution [slavery]. . . .

They [the Confederates] are using their Slave property as an instrument of warfare against the Union. Their slaves dig trenches, erect fortifications, and bear arms. Slaves, in some instances, are organized into military companies to fight against the Government. ("Slaves Contraband of War," *Illinois Daily State Journal*, June 21, 1861)

No wonder Frederick Douglass said it was "fairly well established" that "*many*" blacks were serving in the Confederate army as combat troops, as troops with guns and bullets who were ready to kill Union soldiers.

* Confederate general Nathan Bedford Forrest had dozens of slaves serving in units under his command; he offered them freedom in exchange for their service (Robert Selph Henry, "*First with the Most*" *Forrest*, Indianapolis, Indiana: Bobbs-Merrill, 1944, p. 14). In an interview given shortly after the war, Forrest said of them,

These boys stayed with me . . . and better Confederates did not live. (*Cincinnati Commercial*, August 28, 1868; cf. Richard Rollins, *Black Southerners in Gray*, Redondo Beach, California: Rank and File Publications, 1994)

* After the Battle of Gettysburg, Union forces took seven black Confederate soldiers as prisoners, as was noted in a Northern newspaper at the time, which said,

. . . reported among the rebel prisoners were seven blacks in Confederate uniforms fully armed as soldiers. (*New York Herald*, July 11, 1863)

* During the Battle of Gettysburg, two black Confederate soldiers took part in Pickett's charge:

Color Corporal George B. Powell (14th Tennessee) went down during the advance. Boney Smith, a Black man attached to the regiment, took the colors and carried them forward. . . . The colors of the 14th Tennessee got within fifty feet of the east wall before Boney Smith hit the dirt ---wounded. Jabbing the flagstaff in the ground, he momentarily urged the regiment forward until the intense pressure forced the men to lie down to save their lives. (John Michael Priest, *Into the Fight: Pickett's Charge at Gettysburg*, White Mane Books, 1998, pp. 128, 130-131)

* During the Battle of Chickamauga, slaves serving Confederate soldiers armed themselves and asked permission to join the fight—and when they received that permission they fought commendably. Their commander, Captain J. B. Briggs, later noted that these men “filled a portion of the line of advance as well as any company of the regiment” (J. H. Segars and Charles Barrow, *Black Southerners in Confederate Armies*, Atlanta, GA: Southern Lion Books, 2001, p. 141). Interestingly, these slaves were organized by the personal servant of the regimental commander:

One of the last Confederate charges of the day included the Fourth Tennessee Calvary, which participated dismounted in the assault. Among the troopers of the regiment were forty African Americans who had been serving as camp servants but who now demanded the right to participate in the last combat of the day. Captain J. B. Briggs gave his permission for them to join his command on the front line. Organized and equipped under Daniel McLemore, the personal servant of the colonel of the regiment, the black troops had collected dropped weapons from battlefields during the regiment's campaigns. . . . (Steve Cottrell, *Civil War in Tennessee*, Gretna, Louisiana: Pelican Publishing Company, 2001, p. 94)

* There are numerous accounts of slaves assisting Confederate soldiers in battle and helping them to escape capture afterward (see, for example, Francis Springer, *War for What?*, Springfield, Tennessee: Nippert Publishing Company, 1990, pp. 172-183).

* After the war, hundreds of African Americans received Confederate veterans' pensions from Southern state governments (Segars and Barrow, *Black Southerners in Confederate Armies*, Atlanta, GA: Southern Lion Books, pp. 73-100).

* Photos of reunions of Confederate veterans show African Americans in attendance (some of these can be seen in Segars and Barrow's book, *Black Southerners in Confederate Armies*).

* Civil War scholar Robert Broadwater discusses accounts of Union troops seeing black Confederate soldiers during the Peninsula Campaign in 1862:

Several reported incidents show that black Confederates actually took an active part in the combat along the Yorktown line. One black sniper took refuge in a chimney in Yorktown, shooting at any exposed target he could find in Camp Scott. He picked off several Union soldiers from his position, despite the pleas of the Northern men for him to desert and join them. In the end, a regiment was marched forward to fire a volley at the sniper's hiding place, resulting in the black soldier being shot through the head. Two more black soldiers were reported by Alfred Bellard, of the 5th New Jersey. The two had been firing at Bellard and his comrades from the cover of a hollow tree. One of the snipers was killed when he left his cover, presumably to relieve himself, and the other was wounded. Bellard reported that two white Confederates later tried to retrieve the body, but were driven off by Union fire. Still more black Confederates were seen serving a cannon at Yorktown, loading and firing the gun at the Federal lines. Both men were eventually felled by a Yankee sharpshooter. These incidents were but the first reported glimpses of armed black soldiers serving within the Confederate army during the

Peninsula Campaign. Northerners would come face to face with greater numbers of black Confederates when they drew nearer to Richmond. . . .

After the battle [the Battle of Fair Oaks/Seven Pines], Union soldiers would claim that a large number of black troops had fought on the Confederate side. It was alleged that as many as two full regiments of Colored Troops were in the Southern ranks. . . . (*The Battle of Fair Oaks: Turning Point of McClellan's Peninsula Campaign*, Jefferson, North Carolina: McFarland & Company, Inc., 2011, pp. 56, 116).

Some scholars dispute this and other evidence of black Confederates on the grounds that the Confederate government did not authorize the recruitment of slaves as soldiers until March 1865 and that therefore it was illegal for blacks to serve as Confederate soldiers before that time. This argument seems rather weak on its face, since it requires that we assume that all the reported sightings of black Confederate soldiers were either fabrications or misidentifications, which is unlikely given their number and sources. Many individual Confederate commanders ignored the Confederate government's policies or directives when they felt they needed to do so, just as some Union commanders did not always follow federal policies and directives. So it's not hard to believe that some Confederate commanders opted to ignore government policy and to increase their manpower by using slaves and free blacks as soldiers.

Furthermore, as politically incorrect as it may sound, and as strange as it may seem to most people in our day, many Southern slaves and free blacks felt loyalty to the South and viewed Union troops as invaders. Says Civil War scholar Walter Brian Cisco,

Down in Charleston, free blacks . . . declared that "our allegiance is due to South Carolina and in her defense, we will offer up our lives, and all that is dear to us." Even slaves routinely expressed loyalty to their homeland, thousands serving the Confederate Army faithfully. (*Taking A Stand: Portraits from the Southern Secession Movement*, Shippensburg, Pennsylvania: White Mane Books, 2000, p. 112)

Christian Fleetwood, the above-mentioned black Union sergeant-major, made an interesting comment about the loyalty of Southern blacks. After raising the issue of what would have happened if the Confederacy had increased its use of black troops earlier, he stated that, except for slavery, the heart of Southern blacks was with the South:

It is not in the line of this paper to speculate upon what would have been the result of the war had the South kept up this policy, enlisted the freemen, and emancipated the enlisting slaves and their families. The immense addition to their fighting force, the quick recognition of them by Great Britain, to which slavery was the greatest bar, and the fact that *the heart of the Negro was with the South but for slavery*, and the case stands clear.

But the primary [early] successes of the South closed its eyes to its only chance of salvation, while at the same time the eyes of the North were opened. In 1865, the South saw, and endeavored to remedy its error. On March 9, 1865, the Confederate Congress passed a bill, recommended by Gen. Lee, authorizing the enlistment of 200,000 Negroes; but it was then too late. (*The Negro as a Soldier*, p. 6, emphasis added)

In the July 1919 issue of *The Journal of Negro History*, Charles S. Wesley discussed the issue of blacks in the Confederate army:

The loyalty of the slave in guarding home and family during his master's absence has long been eloquently orated. The Negroes' loyalty extended itself even to service in the Confederate army. Believing their land invaded by hostile foes, slaves eagerly offered themselves for service in actual warfare. . . .

At the outbreak of the war, an observer in Charleston noted the war-time preparations and called particular attention to "the thousand Negroes who, so far from inclining to insurrections, were grinning from ear to ear at the prospect of shooting the Yankees." In the same city, one of the daily papers stated in early January that 150 free colored men had offered their services to the Confederate

Government, and at Memphis a recruiting office was opened. In June 1861 the Legislature of Tennessee authorized Governor Harris to receive into the state military service all male persons of color between the ages of fifteen and fifty and to provide them with eight dollars a month, clothing, and rations. . . . In the same state, under the command of Confederate officers, marched a procession of several hundred colored men carrying shovels, axes, and blankets. The observer adds, "they were brimful of patriotism, shouting for Jeff Davis and singing war songs." A paper in Lynchburg, Virginia, commenting on the enlistment of seventy free Negroes to fight for the defense of the State, concluded with "three cheers for the patriotic Negroes of Lynchburg."

Two weeks after the firing on Fort Sumter, several companies of volunteers of color passed through Augusta, Georgia, on their way to Virginia to engage in actual war. . . . In November of the same year, a military review was held in New Orleans, where twenty-eight thousand troops passed before Governor Moore, General Lowell, and General Ruggles. The line of march extended beyond seven miles and included one regiment comprised of 1,400 free colored men. (In Segars and Barrow, *Black Southerners in Confederate Armies*, pp. 2-4)

Another incident that suggests many slaves felt loyalty to the South involved the Confederate president, Jefferson Davis. During a trip through the western part of the Confederacy, Davis got off his train at Griswoldville, Georgia, in order to meet with a group of slaves who had gathered in the hope of seeing him. These men worked at a local pistol factory and had come to the train station because they wanted to meet Davis. Informed of the gathering, Davis got off the train and circulated among the group, shaking each hand and speaking to each man individually (William Cooper, *Jefferson Davis, American*, Vintage Books Edition, New York: Vintage Books, 2001, p. 494).

We should keep in mind, too, that we have undeniable evidence that about 5,000 Hispanics and at least one brigade of Cherokee Indians fought for the Confederacy (see, for example, John O'Donnell-Rosales, *Confederates*, Clearfield Company, 1999). The Confederate Cherokee brigade was commanded by a Cherokee Indian named Stand Watie, who was given the rank of general in the Confederate army. These facts are additional reasons that, modern political correctness notwithstanding, it should not be surprising that thousands of blacks fought for the Confederacy.

Suggested Reading:

[Black Confederate Warriors of Dixie Blog](#)

[Did Blacks Serve in the Confederate Army as Soldiers?](#)

[The Forgotten Black Confederate Soldier](#)

[Black Involvement with the Confederate Military](#)

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<http://miketgriffith.com/files/blackconfederates.htm>

Southern Baptist Convention: Christians should stop displaying Confederate flags



Pastor Ronnie Floyd, center, president of the Southern Baptist Convention, conducts a discussion on race with fellow religious leaders during a meeting of the Southern Baptist Convention Tuesday, June 14, 2016, in St. Louis. (AP Photo/Jeff Roberson) (Jeff Roberson)

By The Associated Press on June 14, 2016 at 7:40 PM, updated June 14, 2016 at 9:17 PM

The Southern Baptist Convention on Tuesday urged Christians to stop displaying the Confederate battle flag, recognizing that it is perceived by many as a "symbol of hatred, bigotry and racism" that offends millions of people.

The resolution, originally presented by African-American Pastor Dwight McKissic, had stirred debate and led to at least one call to withdraw it. The version presented to thousands of delegates to the denomination's annual meeting in St. Louis was less strongly worded.

Despite some opposition on Tuesday from delegates who thought even the more conciliatory version was divisive and political, delegates voted by a wide margin to strengthen the language. They removed a sentence saying that the flag serves for some as a memorial to loved ones who died in the Civil War and not as a racist symbol.

They also changed the call for Christians to "consider prayerfully whether to limit, or even more so, discontinue" the flag's display. The final version approved by delegates simply asks Christians to discontinue its use.

The vote followed an earlier address by convention President Ronnie Floyd, a white pastor who has made racial unity a priority of his presidency. He told the audience in St. Louis, "I believe the issue of racism is from Satan and his demonic forces of hell. It is an assault on the Gospel of Jesus Christ."

The nation's largest Protestant denomination was founded in a split with northern Baptists over slavery, has a history of complicity with Jim Crow laws and is still 80-90 percent white. But with 15.3 million members, that translates to at least 1.5 million non-white members in the Nashville-based denomination. And while membership at white churches is decreasing, membership at churches that Southern Baptists identify as predominantly "non-Anglo" is on the rise.

That emergent diversity was on display as Floyd convened a group of pastors who were African-American, Hispanic, Asian, Native American and white to discuss racial unity along with Jerry Young, the president of the largest historically black denomination, the National Baptist Convention U.S.A.

Southern Baptists also passed a resolution condemning the recent shooting in Orlando. Southern Baptists consider same-sex marriage and sexual relations to be sinful, but the resolution says "we regard those affected by this tragedy as fellow image-bearers of God and our neighbors."

At the same time, the thousands of delegates to the meeting also adopted a resolution seeking protection for the religious liberties of those who oppose gay marriage and transgender bathroom access.

"We stand in solidarity with those whose jobs, professions, businesses, ministries, schools, and personal freedoms are threatened because their consciences will not allow them to recognize, promote, or participate in activities associated with unbiblical marriage," the resolution states.

Delegates also approved a resolution of support for Israel that criticized the boycott, divestment and sanctions movement. Resolutions on drafting women into the military and affirming "In God We Trust" as the national motto were postponed until Wednesday.

All Southern Baptist churches are independent and the resolutions are not binding on them, but resolutions are an expression of the opinions and concerns of the delegates who represent those churches. http://www.al.com/news/index.ssf/2016/06/southern_baptist_convention_co.html

**RESOLUTION 7:
ON SENSITIVITY AND UNITY REGARDING THE CONFEDERATE BATTLE FLAG**

WHEREAS, SBC President Ronnie Floyd has rallied Southern Baptists to “rise up and cry out against racism that still exists in our nation and our churches,” recognizing we are in a “desperate hour” that calls us to “replace these evils with the beauty of grace and love”; and

WHEREAS, In 1995, the Southern Baptist Convention repudiated “historic acts of evil, such as slavery,” and committed “to eradicate racism in all its forms from Southern Baptist life and ministry”; and

WHEREAS, In more recent resolutions the Southern Baptist Convention called “all Christian men and women to pray and labor for the day when our Lord will set all things right and racial prejudice and injustice will be no more” (2014) and expressed continued grief “over the presence of racism and the recent escalation of racial tension in our nation” (2015); and

WHEREAS, More than 20 percent (nearly eleven thousand) of our cooperating Southern Baptist congregations identify as predominately non-Anglo and for the last two years more than 50 percent of Southern Baptist new church plants are predominately non-Anglo; and

WHEREAS, We recognize that the Confederate battle flag is used by some and perceived by many as a symbol of hatred, bigotry, and racism, offending millions of people; and

WHEREAS, We recognize that the Confederate battle flag serves for some not as a symbol of hatred, bigotry, and racism, but as a memorial to their loved ones who died in the Civil War, and an emblem to honor their loved ones’ valor; and

WHEREAS, We recognize that, while the removal of the Confederate battle flag from public display is not going to solve the most severe racial tensions that plague our nation and our churches, those professing Christ are called to extend grace and put the consciences of others ahead of their own interests and actions (1 Corinthians 8:9–13, 10:23; Philipians 2:3–4); and

WHEREAS, The state of South Carolina, with the support of state Baptist leaders, responded to the tragic slayings on June 17, 2015, of nine precious believers at Mother Emmanuel AME Church in Charleston by removing the Confederate battle flag from their Capitol grounds and placing it in preservation at a military museum in Columbia; and

WHEREAS, Oklahoma Baptist University recently removed an image of the Confederate battle flag from its campus chapel; now, therefore, be it

RESOLVED, That the messengers to the Southern Baptist Convention meeting in St. Louis, Missouri, June 14–15, 2016, commend the governmental officials of South Carolina, Baptist leaders in that state, and the Oklahoma Baptist University administration for their sensitivity and for fostering unity; and be it further

RESOLVED, That we acknowledge both the importance of remembering family heritage and sacrifice, as well as the urgency of pursuing a unified Body of Christ and racial healing in America; and be it further

RESOLVED, That, with full respect for the autonomy of the local church, we call brothers and sisters in Christ who display the Confederate battle flag as a memorial to loved ones and families to understand the undeniably painful impact of the flag’s symbolism on others, including fellow believers in Christ, and, for the sake of conscience, love, and unity, to consider prayerfully whether to limit, or even more so, discontinue its display; and be it finally

RESOLVED, That we urge fellow Christians to exercise sensitivity so that nothing brings division or hinders the unity of the Body of Christ to be a bold witness to the transforming power of Jesus.

(resolutions continue on next page)



GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

15 June 2016

Press Release on Southern Baptist Convention's Anti-Confederate Resolution

The history of the Southern Baptist Convention (SBC) has been inextricably tied to the Confederacy and her heirs for over a century and a half. Great pulpit expositors, as well as seminary professors that left their mark in the area of Biblical thought and world view offered service to the Confederacy, as chaplains and men of arms, as well. Therefore, it was a profound disappointment and excruciatingly disheartening to hear the anti-Confederate Battle Flag resolution that was approved by SBC messengers meeting in St. Louis on June 14.

The resolution offended on several levels -- first of all, simply put, it did not adequately deal with the Truth of the nature of the Flag, particularly disappointing as Christians should place a premium on the Truth. The 800,000 men that served the Confederacy held, and always will hold, full title to that banner -- it is a soldiers' flag and their political agenda was nothing more than defense of their home. Furthermore, as the Fifth Commandment compels us to "honor father and mother", those of us who enjoy Confederate ancestry are bound to tell the Truth of our ancestors fight and flag. Finally, the tone of the resolution has the effect of intimidating the consciences of Southern Baptists into holding a terribly negative opinion of Confederate symbols.

All that said, the SBC is not a hierarchy; local congregations are in no way bound to the resolution. They may continue on as they have done, in some cases, for many years, in helping their community to retain its history and honoring the men that rebuilt their community after a tragic war and devastating reconstruction. Today, we call upon the great SBC congregations throughout the South to do just that, ignore this distraction and get on with the priorities of Gospel proclamation, building up of the fellowship of Faith and pursuing a witness of goodwill in the community. Untold numbers of these SBC churches, over the years, have cultivated great relationships with SCV camps by opening their facilities for regular meetings and special occasions, not to mention the cemeteries owned by SBC churches where the remains of legions of Confederate heroes lie -- these are sites for numerous memorial services.

Of course, in addition to the historical ties of the Confederacy and SBC, thousands of SCV members are also members of SBC churches. In closing, we call on our camps to pursue "peace with all men" (Heb. 12:14) by cultivating good relationships with all organizations in their community, particularly houses of worship, be they SBC, other Christian denominations or Jewish Synagogues.

Commander in Chief
Sons of Confederate Veterans

HEY BAPTISTS:



**SAVE SOUTHERN
HERITAGE**

WEAR YOUR BATTLEFLAG TO CHURCH

Are you angry / disappointed that the Southern Baptist Convention Trowned on your Family and your Heritage?

Use this Sunday as an opportunity to express your displeasure in a polite and respectful way. Wear your battle flag to church. It will be an opportunity to share how this action is disrespectful to you and your family. And if you feel that way, that it is making you consider your continued support of the Church.



115 Fairway Dr.

Olney, TX 76374

Dear Dr. Jeffress,

It is with sadness that it is time we withdraw from the First Baptist Church, Dallas and the Southern Baptist Convention. We do not support the action taken this past week, concerning the Confederate Flag. My great grandfather served the Confederacy as a First Lieutenant in Lee's Army of Northern Virginia. I cannot sit here and support my church and the SBC, when they vote against the men who stood for our Constitution and against those who supported an all-powerful central government. We are now reaping the results of Mr. Lincoln's government impressed upon us by the sword.

Brother Jeffress, what happens next, removal of the Christian Flag due to the possibility of offending some Muslim? It's the same principle.

Sincerely,



Sue Brown

Dennis and Sue Brown

This article is placed in advance of the one from the *Baptist Press* on the repudiation of the Confederate Flag

An Introduction to Abolitionism

[By Dr. H. Rondel Rumburg](#)

BOOKS: http://www.biblicalandsouthernstudies.com/ci_4.html

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The purpose of this essay is to introduce the subject of Abolitionism. The aim is not to rub salt in old wounds or to encourage sectional strife. Factionalism is not the intent. What is needed to understand this subject? There is urgency for truthfulness, which is usually the victim when it comes to this subject. John L. Dagg^[1] set forth the spirit in which he wrote an article on the subject in 1859, prior to the War Between the States. Dagg reflected, “Since many of our Northern fellow-citizens consider it opprobrious to be styled Abolitionists, I desire to say that I have nowhere employed the terms *abolitionism* and *abolitionists* for the sake of reproach, or designed to apply them to any to whom they are unwelcome or to whom they do not properly belong.”^[2]

The primary aim of this introduction is to present historical evidence, provide philosophical understanding, endorse sectional justice, and redress fallacies against the South. Sadly many today view abolitionism with a jaundiced eye. Even so-called evangelicals seem to think it is Biblical to side with atheistic abolitionism because they consider that system corrected great wrongs. The great question is, “Are they right in their assumptions?”

Dr. R. L. Dabney in an editorial written prior to the War of Northern Aggression said in 1856, “It is no longer the narrow and comparatively impotent principle of *Abolition*, the war cry of a frantic fragment; but the grave, pervading, national question of *Free-soil*.... Meantime the strife is fanned by reckless faction-mongers, and by more guilty fanatics invoking the holy name of Christianity; and who that knows man’s history does not know, that when national passions once clothe themselves in the garb of religion, they are as ungovernable as a storm and as implacable as death?”^[3] Dabney called abolition an “impotent principle” of a “frantic fragment.”

Abolitionists were using Christianity as a covering to give their movement a much-needed legitimacy. The movement was radical, and sought to exact revenge on those they viewed as their enemies. Their aim was to use the name of God to purge out the existence of those they opposed. Many of these marked for death were the very ones who served God. The Lord said, “*Vengeance is Mine; I will repay, saith the Lord*”(Rom. 12:19).

The noted Baptist minister James C. Furman in his November 22nd, 1860 address to his fellow Greenville citizens remarked candidly, “And we *abhor* Abolitionism for its atrocious impiety. It stigmatizes as a gross sin what God guards in the very Decalogue^[4] as a sacred right. ‘*Thou shalt not covet thy neighbor’s ... man servant, nor his maid servant.*’ It assumes to understand religious duty better than an inspired Apostle. He sent a runaway slave back to his master. *The Abolitionists* encourage him to run away.... The tirades against slaveholders—not for the abuse of their relationships as masters, but for the relationship itself—is an outrage on the authority of God’s word. Southern Christians have honored the authority of the Bible, in withdrawing from such bodies as have (been) infected with Abolitionism. Here is the Divine injunction—‘*Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*’ See 1 Tim. 6:1-5.”^[5]

John Brown was heralded as the redeemer.^[6] Otto J. Scott recorded, “Dr. Samuel Gridley Howe had earlier spoken to Julia about ‘a very remarkable man ... who seemed to intend to devote his life to the redemption of the colored race from slavery, even as Christ had willingly offered his life for the salvation of mankind...’ and then added sternly, that she ‘should not mention to anyone this confidential communication.’”^[7]

This is the same John Brown that murdered and mutilated families in their sleep in Kansas. He was armed and supplied by the Boston six, Rev. Theodore Parker, George L. Stearns, Franklin B. Sanborn, Dr. Samuel Gridley Howe (Julia Ward's husband), Gerrit Smith, and Rev. Thomas Wentworth Higginson (wife Mary Channing). Smith wrote Rep. Joshua R. Giddings, "The slave will be delivered by the shedding of blood—and the signs are multiplying that this deliverance is at hand."^[8] Slavery was ended everywhere else in this hemisphere without bloodshed, but these abolitionists wanted the blood sacrifice of the Southern people for an atonement to their false god.

Scott also pointed out, "All of the Secret Six—including Parker, who once argued that utter war was right and Christianity wrong, or Christianity was right and war always wrong; Smith, a former leader in the peace movement; Howe, who had plunged into the care of the handicapped and the ignorant; the impassive George Stearns; and the poetically inclined Sanborn—had grown absolutely bloodthirsty. Yet they knew, as did the nation, that the overwhelming majority of Southerners (over 90%) had no slaves. What was astonishing, therefore, about their enthusiasm, was that they cheerfully contemplated the shedding of innocent blood."^[9]

When John Brown was brought to trial for his murders and revolt against the United States government, Rev. Henry Ward Beecher rose in his Brooklyn, NY pulpit and said, "Let no man pray that Brown be spared. Let Virginia make him a martyr. His soul was noble, his work miserable. But a cord and gibbet will redeem all that and round up Brown's failure with a heroic success."^[10] What a bizarre statement in the light of all the facts.

On December 2, 1859 Brown wrote some last minute letters and set a marked Bible aside for an admirer. Rev. Abner C. Hopkins examined Brown's underlings and said, "No pencil mark distinguishes or emphasizes a single passage that is distinctly Christian."^[11] He was religious but not Christian; religion was the crutch on which his fanaticism walked."^[12] Brown was a radical who used the Bible as a means to an end rather than seeking the saving benefits of God's eternal Son Jesus Christ the Lord, and then falling down in worship of the Triune God of the Bible. He set himself up as the final authority. Brown was an anarchist.

Truthfully stated, "Religion was the crutch on which the fanaticism of the abolitionists walked!" Transcendentalists headed the abolition movement. Transcendentalism believed that "Christianity was not recognized as a specially revealed or authoritative religion. Inspiration is not limited to the men of the Bible; the soul has voices within it which reveal eternal truth: let the individual hearken for these utterances of the universal spirit, and no longer lean on the crutches of authority. The maxim 'Every man his own prophet.'^[13] This heretical view denigrated God's Word, and made abolitionists the standard by which all must be judged."^[14] They had no qualms about twisting or perverting God's sacred Word, the Bible, if it could be used in their quest and then it could be abandoned. Each transcendentalist considered himself the word of truth thus he rejected God's inspired truth as though he needed no other authority outside himself. The transcendentalist made his own atonement as he saw fit, and he chose his own sacrifice to kill. The Lord Jesus Christ God's holy Son was not acceptable to these radicals. The Calvinistic South was the lamb chosen as the proper sacrifice to atone for the supposed sins.

Slavery was their tool of choice to gain power, to press for centralized government and to ensconce secular humanism. They were even then fashioning the chains of socialism and they would use men like John Brown and the central government to do the dirty work. C. Gregg Singer pointed out their destructive impact upon America.^[15] Their evil genius spawned the radical reform movements, proliferated many new cults and attacked the constitutional Republic. They were the New Agers before the "New Age Movement." They practiced a form of oriental mysticism. One of their primary aims was the destruction of Biblical Christianity. The South represented everything that they hated both religiously and politically.

The South had essentially purged its institutions of those radical and unbiblical views. "Dr. J. H. Thornwell declaiming in 1850, the year before his countrymen were to call him to the presidency of the College of South Carolina, from which he had some time ejected Dr. Cooper for his 'infidel' views: 'The parties in this conflict are not merely abolitionists and slaveholders—they are atheists, socialists, communists, red republican, Jacobins on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battleground—Christianity and atheism the combatants; and the progress of humanity the stake.'^[16] Thornwell had some very pungent remarks about this radicalism that he called "unscriptural dogma." He warned, "What a position for Churches of Jesus Christ—aiding and abetting on the one hand the restless and turbulent designs of agitators, demagogues and radical reformers, and

giving countenance on the other to a principle which, if legitimately carried out, robs the Scriptures of their supremacy, and delivers us over to the folly and madness of Rationalism! Are our country, our Bible, our interests on earth and our hopes for heaven to be sacrificed on the altars of a fierce fanaticism?"^[17] These were words that he addressed to Northern churches supposedly claiming to hold the same truths as himself, but his words were not a wakeup call. Men like Rev. Albert Barnes, the Northern Presbyterian, made outlandish and unbiblical remarks. Barnes said, "Show me that the Bible sanctions slavery and the Bible is no Bible to me."^[18] Passages such as: Philemon; Colossians 3:22-24; Eph. 6:5-9; Titus 2:9-10; 1 Peter 2:18 and a multitude of others were distorted or banished from the belief of abolitionists.

Anyone knowing the gravity of being Biblical, historically honest, and personally informed would greatly profit from reading *A Defence of Virginia and the South* by Robert L. Dabney.^[19] The Lord God reminds us, "*We ought to obey God rather than men*" (Acts 5:29). Anarchy against God and man is never the way to correct supposed wrongs! That certainly applies to *abolitionism* in all its radical and destructive policies.

Furman closed his address, "The Abolitionists are not our masters, and though they have 'assumed the Government,' yet they cannot exercise it over you without your *submission*. Men of Greenville, *will you submit!*"

SBC repudiates display of Confederate flag

Rebuttal comments in red are by Pastor Ron Rumburg. Here, in the SBC, we have a social experiment under the guise of reconciliation. We are in the midst of the disintegration into the abyss of what is left of the American culture. It is ironic that the people who stood for Biblical Christianity, Biblical inerrancy, Biblical morality, Biblical ecclesiology, Biblical theology, Biblical holiness etc. should be repudiated during the same time that all kinds of perversions are being unconstitutionally legalized by government and apostate religion. Just to think this is being done by a denomination that in the past believed in the inspiration of the Scripture.

by Tom Strode, posted [Tuesday, June 14, 2016 \(13 hours ago\)](#)

Tags: [2016 SBC annual meeting](#)

ST. LOUIS (BP) -- Messengers to the 2016 Southern Baptist Convention renounced display of the Confederate battle flag in a historic, overwhelming vote Tuesday (June 14).

All who honor their Confederate ancestors know where these people stand now so you may quit supporting them or join them in the rejection of the "honoring your fathers and mothers."

Southern Baptist Convention Parliamentarian Barry McCarty explains the resolution amendment process after a messenger complained about not being allowed to speak after time expired during the afternoon session of the annual meeting of the Southern Baptist Convention on Tuesday, June 14 in St. Louis.

The convention adopted late in its afternoon session a resolution that urged "brothers and sisters in Christ to discontinue the display of the Confederate battle flag as a sign of solidarity of the whole body of Christ, including our African American brothers and sisters."

In this solidarity are you going to ask the Black Muslims to quit using their flags and symbols and uttering their anti-Christian diatribes? Will you renounce the American flag under which slavery existed for over 80 years? The resolution was one of seven adopted by messengers, but time for the report concluded before five other measures from the Resolutions Committee were able to be considered. The convention is to act on the remaining resolutions during Wednesday morning's session.

The Confederate battle flag resolution was another step in the convention's effort to address its past actions regarding slavery and racism. The SBC, which began in 1845 in part in support of slaveholding missionaries,

approved a resolution in 1995 repenting of racism and asking for forgiveness from African American Christians.

It also has acted in a variety of ways in an attempt to bring about racial reconciliation and involve African Americans and other minorities in leadership roles in the convention.

If you believe the repudiation of thousands of dead Christians in the past and their symbols is the stuff reconciliation is made of; WHAT IS YOUR RECONCILIATION! What is the Biblical basis of such reconciliation when you must denounce the commandment to honor your father and mother in order to have reconciliation with someone you suppose hates your father and mother because of their beliefs and symbols!

The Resolutions Committee brought a proposal to the messengers calling for "sensitivity and unity" regarding display of the Confederate battle flag. Its resolution called for Christians who display the flag "to consider prayerfully whether to limit, or even more so, discontinue its display" because of the "undeniably painful impact of the flag's symbolism on others."

Everything in some degree touches the sensitivity of a nation padded with pagans and perverts. You are on an endless quest of reconciliation without Scriptural grounds. Where are the grounds for what you have done besides the feelgoodism?

After two messengers spoke against the resolution, former SBC President James Merritt offered an amendment that went beyond the committee's proposed language. His two-fold amendment deleted a paragraph that said the flag "serves for some not as a symbol of hatred, bigotry, and racism, but as a memorial to their loved ones who died in the Civil War, and an emblem to honor their loved ones' valor." It also removed language about prayerful consideration and called for a halt to displaying the flag.

Former President Merritt repudiates all who will not kowtow to his position. He obviously has a personal agenda. Did he have your heart more than the care of your ancestors?

Merritt, lead pastor of Cross Pointe Church in Duluth, Ga., said he offered the amendment not just as a pastor but as the great, great grandson of two men who fought in the Confederate Army.

This is an obvious rejection of his ancestors to whom he wishes to dishonor.

"[N]o one can deny" the Confederate battle flag is "a stumbling block" for many African Americans to the witness of Southern Baptists, Merritt told messengers.

The Bible and the Gospel of Jesus Christ is "a stumbling block" to many so your basis for action does away with the Word of God and the Gospel as well. The SBC is an organization of "blind leaders of the blind." The 1995 resolution of apology, confession of sin for the dead or whatever it was, rejected the inspiration of God's Word by rejecting "slavery" because the Bible regulated slavery but did not condemn it. Like the abolitionists of old you all have played fast and loose with God's sacred Word. Why should non-Christians, agnostics or atheists believe anything you all say? You have rejected God's Word, so where is the Bible correct and where is it in error to you who are politically correct, spiritual cowards? You have sold out the Lord for less than 30 pieces of silver. You have intimated that God is wrong and the Bible is wrong on this subject!

The Ten Commandments were repudiated in 1995 for twice they include slaves: What of the remembrance of the Sabbath Day to keep it holy. You are not to make your manservant or maidservant, cattle or stranger work (Ex. 20:10). What about not coveting your neighbor's house, wife, manservant, maidservant, ox, ass or anything that is your neighbors (Ex. 20:17).

I suppose out of consistency you have rejected the Bible because Abraham, Isaac, Jacob and multitudes of other Biblical personages owned slaves. The NT gives guidelines for Christians when dealing with slaves. Paul sent Onesimus back to his owner Philemon.

I suppose that out of consistency you have rejected the Biblical words for redemption for they are taken from slavery (exagoraze, lutroo, etc.)

Where did the Lord Jesus Christ ever condemn slavery, for example? He certainly was against doing evil and died to save His people from their sins, whether they were bond or free. This writer would not want the responsibility of owning a slave before God. It would be too overwhelming but I will not condemn those whom God did not condemn!

With the so-called apology for the actions of the dead I suppose the SBC has no problem "baptizing for the dead" or acting as surrogates in salvation for dead unconverted family members.

In a comment that produced a partial standing ovation, he said, "[A]ll the Confederate flags in the world are not worth one soul of any race."

Where is your condemnation of the American Flag under which for eighty some years, slavery was practiced. Where is your condemnation of the Islamic flags? Oh, no, you might hurt their feelings. You must accommodate them but you turn and condemn Confederate Christians who died for Christ while you placate those who have sworn to kill you.

Calling it "a seminal moment in our convention," Merritt said, "This is not a matter of political correctness. It is a matter of spiritual conviction and biblical compassion. We have a golden opportunity to say to every person of every race, ethnicity and nationality that Southern Baptists are not a people of any flag. We march under the banner of the cross of Jesus and the grace of God.

Every kind of reprobate in the world likes to hide behind Christ's cross. Oh, that you could honorably exalt His cross without dishonoring those He told you to honor. Perhaps obedience to the Scripture, "it is better to obey than sacrifice," might lend some wisdom to the situation.

"Today, we can say loudly and clearly to a world filled with racial strife and division that Southern Baptists are not in the business of building barriers and burning bridges," he said. "We're about building bridges and tearing down barriers."

You are about destroying history and condemning those who have served God faithfully. You are about destroying the Word of God. You are about compromise and cowardice. The people you have repudiated in the old SBC, who died long ago, you have repudiated when God said "honor your father and mother" you have said "No!" Many in the Confederacy and the Confederate army were the last people in this hemisphere who experienced true biblical revival. You do not have God's true revival! Apologize all you want for your own sins but leave God's people of the past alone. Their ministries were greatly blessed by being owned by the Holy Spirit. They did not practice psychobabble evangelism. Quit desecrating the tombs of our ancestors and their symbols for we have their record in writing regarding their honor of the Lord and His Word.

Messengers approved both the amendment and the amended resolution by wide margins.

Broad is the way that leadeth to destruction and many there be that go in thereat.

SBC leaders gratefully and warmly welcomed the convention's latest action in support of racial reconciliation.

Did this action support or bring racial reconciliation?

Kevin Smith, the new executive director of the Baptist Convention of Maryland/Delaware and an African American, told Baptist Press he was "very thankful and very moved by his clarity [Merritt] brought to the issue today."

He was "pleasantly surprised" by the convention's adoption of Merritt's stronger language and believes it will help the SBC in the future, said Smith, who has been assistant professor of church history and Christian preaching at Southern Baptist Theological Seminary.

Smith expressed gratitude to the Resolutions Committee and Dwight McKissic, who submitted the original version of the resolution. McKissic, an African American, is pastor of Cornerstone Baptist Church in Arlington, Texas.

Calling it "an extraordinary moment," ethics leader Russell Moore told BP, "We watched a denomination founded by slaveholders vote to repudiate the display of the Confederate battle flag in solidarity with our African American brothers and sisters in Christ.

"I can't recall ever seeing anything like it," said Moore, president of the Ethics & Religious Liberty Commission. "And my hope and prayer is that we will work together in our churches toward modeling for the rest of the world what it means to be brothers and sisters in the kingdom of God."

After the vote, Paul Pressler, a leader in the SBC's conservative resurgence and a messenger from Second Baptist Church in Houston, protested in a point of order he was unfairly prevented from addressing the resolution, apparently in opposition.

Chief parliamentarian Barry McCarty explained that the electronic microphone ordering box for recognizing messengers is a 'blind' system and Pressler had not been treated unjustly. He advised SBC President Ronnie Floyd to rule the point of order not well taken, which Floyd did.

Tom Strode is Baptist Press Washington bureau chief.

And what now? Did this nation suddenly become a more honorable land where infants are safe in their mother's wombs, where Christians are free to practice their faith, not baking cakes for, or taking photos of those they morally disapprove? Will this act retrieve the freedom of religion that we have lost?

^[1] Dagg was a Baptist minister and educator. He was president of what is now Mercer University.

^[2] *The Elements of Moral Science* by J. L. Dagg, New York: Sheldon & Company, 1859, p.373.

^[3] *Discussions* by Robert L. Dabney, Vol. II, Harrisonburg, Sprinkle Publications, 1982, pp. 393, 394.

^[4] Or the Ten Commandments.

^[5] From *Against Abolitionism* the document that follows this introduction.

^[6] There is an excellent book on John Brown titled *The Secret Six* by Otto J. Scott, Times Books, New York, 1979. Another publisher has recently reprinted this volume.

^[7] p. 263.

^[8] p. 261.

^[9] p. 262.

^[10] p. 303.

^[11] "Distinctly Christian" must mean passages giving an emphasis on salvation by grace and grace alone.

^[12] P. 304

^[13] *History of Christian Doctrine*, George Park Fisher, Edinburgh, T. & T. Clark, 1949, p. 433.

^[14] One must remember that all judgment is in the hands of the Lord Jesus Christ and not men. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). God has "appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31).

^[15] See Chapter 3 of *A Theological Interpretation of American History*, C. Gregg Singer, p. 51 ff.

^[16] *The Mind of the South*, W. J. Cash, p. 80.

^[17] *The Collected Writings of James Henley Thornwell*, Vol. 4, p. 395.

^[18] *Hebrew Institutions, Social and Civil*, J. B. Shearer, p. 164.

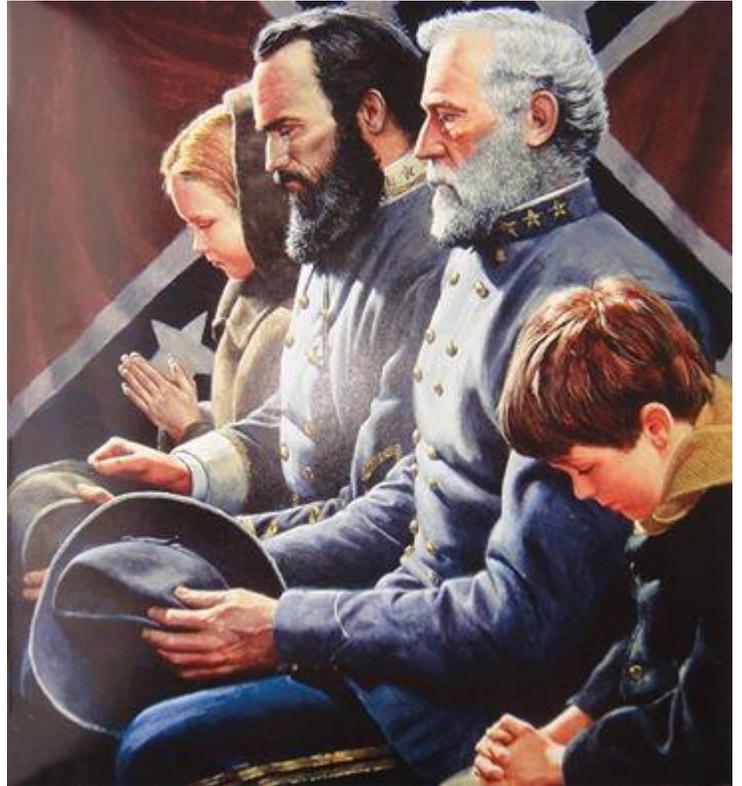
^[19] Published by Sprinkle Publications, PO Box 1094, Harrisonburg, VA 22801.



[SAVE Southern Heritage Florida](http://www.sshfl.org)

WHERE IS THE "SOUTHERN" IN THE SOUTHERN BAPTIST CONVENTION?

The latest organization to abandon its Southern roots and jump onto the liberal PC express is none other than the Southern Baptist Convention. From an organization that fueled and supported the spirit of secession and defiance of northern meddling, the SBC now takes a seat alongside a motley crew of spineless pseudo-Southern sellouts. And they are in grand company with the likes of Alabama's Governor Bentley and South Carolina's Nikki Haley. The hits keep on coming as what many Southerners have long considered the bedrock of all things Southern: Alabama, South Carolina, and now the Southern Baptist Convention, have all folded like so many cheap suitcases.



The real shame in this latest cave-in to correctness is the utter futility of the measure. What each of these Southern sellouts is absolutely desperate for is to be liked and accepted by the rest of the country and liberal media. It's like a sad playground scene where a good kid grovels before what he perceives as the cool kids. The shame lies in the fact that the folks that don't like us now are never going to like us. But they sure get great pleasure at watching us jump for their carrot, all the while giving up what we hold dear, and knowing they'll never let us in their snobby little club. Things aren't that different from 150 years ago, except back then we stood up for ourselves and our governing officials had some semblance of pride.

Now, lest we forget our SBC friends, they took a play straight out of the PC game plan where they try to paint you into corner so you are forced to agree with them. Using the flavor of the "do you still beat your wife" question, the SBC in their final resolution called "upon our brothers and sisters in Christ to discontinue the display of the Confederate battle flag as a sign of solidarity of the whole body of Christ, including our African-American brothers and sisters." Holy crap. Literally. What the SBC is in effect saying is that if you display the flag, not only are you racist, but you're against Christ.

So what are we as good God-fearing Southerners to do? Keep the colors flying for starters. Not an "in your face" display, but tastefully as most of us have always done. Second, you can find some scriptural solace in the Book of John (12:3-8) where Jesus scolds Judas for being critical of how someone gave glory to Him. God is the only judge and you should not be shamed by the SBC for flying your flag. On a final note, the SBC showed an enormously poor sense of timing with their measure. Membership is down by over 200,000 people and once the Confederate flags have been cleansed away,.....well the symbols they hold dear will likely be the cool kids' next target.

-Jerry Smith
Save Southern Heritage - FL

If you're ready to get serious about Saving Southern Heritage join us today at www.sshfl.org

Sons of Confederate Veterans (Official)

An Open Response to an SBC Pastor in Regards to the SBC's Anti-Confederate Flag Resolution (Pastor's email first).

To the executive director,

I am a pastor of a small struggling Southern Baptist Church. I too have a rich heritage in the Confederate Army, Union Army, and the Revolutionary War. I'm not a SCV. but I had three great-great-granduncles fight for the 25th Virginia Cavalry in the Civil War. I also had a Great-great-grandfather fight for the 9th New Hampshire Regiment co. F. He fought at Burnside bridge at Antietam, South Mountain, and was captured near the end of the war where he was imprisoned as a POW. I am proud of my heritage--extremely. I "had" a son who succumb to the devastating effects of P.T.S.D. after his service in Iraq during the big push in Fallujah. He committed suicide 2 years ago. I'm proud of him. He was a mighty man of valor. I too am a U.S. citizen and will readily defend my neighbors (ones I like and don't like) from both enemies foreign and domestic.

However, I have something far more precious, far more enduring, and way more authoritative; I'm firstly a kingdom citizen. My home and allegiance is in heaven. My marching orders come from on high, and I'm never to conflate the two. Scripture speaks of me as I journey here while holding citizenship in heaven as an alien. This in reality is foreign land to those who belong to Christ. While here I want to do all that I can so that others may join me, even you, and according to Scripture I'm to remove any offense, or stumbling block that will prohibit someone from knowing my Savior. Scripture tells Christians to, "never place a stumbling block or hindrance in the way of a brother." (Rom 14.13) "But take care that this right of yours does not somehow become a stumbling block to the weak." (1Cor 1.8-9)

If I were your neighbor, and I were asked to stop anything that was rightful for me to do yet legitimately offensive to you or your family, that would prohibit you, your wife, or your children from inheriting eternity, I'd gladly do so. The Bible teaches that "all of this" will eventually be done away with, and a new more meaningful order awaits. I'm sure you can see how a proud CVS person who proudly display his heritage could be misunderstood by the black family down the street. Certainly.

If our attitudes is "this is my heritage, I have a right, I'm not trying to offend anyone, and if they can't get that, to hell with them." Inadvertently that may be a place reserved for the unsuspecting according to all the "loving the neighbor" stuff Jesus tells us. "By this all people will know that you are my disciples, if you have love for one another." (John 13.35) and Jesus also said this, " Scripture likewise said this, "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law." "Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you." (Rom 13.8 & 2Cor 13.11)

I'm heartbroken. Your resent email to one of your CVS members has caused him to sever fellowship with a church that he has attended for 20+ years because he thinks (due to your email) that the 2016 SBC resolution is about being PC; it's not-honestly. I'm sure at a time when each member is greatly valued that I suspect at least six more people will follow his lead. As Christians we want to be effective at reaching everyone with the gospel of Jesus Christ as we can. Is this wrong? Am I wrong in what I have stated? Who do you take your marching orders from? Where is your greatest allegiance? Does tradition and heritage take precedence when eternity hangs in the balance? Do you think it reasonable that if Jesus were here and your exercised freedom was an offense to someone getting to know Him that He'd ask you to remove the offense? Do you know him.

Bewildered, Pastor_____

Pastor _____,

Thank you for the email and your perspective on this issue. I, too, am a devout Christian who has spent my life with God's hands on my shoulders in both peace and during war. It is through His almighty favor alone that I live today for I have surely walked through the Valley of the Shadow of Death and I feared no evil for He was and still is with me. I fear no man for I was supposed to die and I didn't – nothing else matters except my duty to perform His tasks for me for the glory of Him and the fulfillment of His will. I am sorry to hear about your son – we are losing way too many good people who faced evil over there – for I truly believe we are fighting Satan's demons there and this war will last for generations.

I share in your understanding of the Gospel and a sincere love of my fellow man. I wish to offend no one, but I also understand who and what we are facing because I have been fighting this for a very long time. You see, we Christians are a loving people and we forgive and try to forget. We turn the other cheek. But there are a lot of people out there who use our religion against us for the advancement of their political objectives. I am an expert in counterinsurgencies and I have researched 20th Century conflicts, especially the Nazis and the Marxists. If you were to read *The Rise and Fall of Nazi Germany*, you would see what is happening in America in real time. I've studied it so that I could fight it. If you study Communist Russia and all the wars that they have instituted throughout the world to advance their tyrannical dictatorships and how they used the rules of the institutions against their own people, as well as their sincere desire to see everything at face value, then you would truly understand the conflict we face as a people and as a civilization. The Marxists are trying to destroy our nation and Western Civilization and these are the people behind these attacks. Why? Because the South is the last real bastion of freedom and original American thought in the country. They are trying to remove us from our past, our family, our institutions, and everything that binds us to who we are. Southerners are the last people who cling to Christ, our guns, our Constitution, our families, etc. and we are also the only people other than the American Indians who have ever stood up to the full force of the US government when it was wrong. These are dangerous ideas for people who have swapped God as their savior for an over-intrusive government which dictates everything to the people. Satan is surely behind all of this and we are so deceived as to the true nature of what we face. Everything Christian is being attacked to destroy it, especially organized religion, so that they may institute a Godless state where sin is glorified and God is outlawed. The world has seen this before and God's wrath is awaiting us.

The SBC did not attack the KKK, the Neo-Nazis, or the Aryan Brotherhood, let alone the Black Lives Matter, Occupy Wall Street, Black Panthers, etc. who all advocate hatred and violence. Where are those resolutions? In the SBC's rush to bring communion with their black brothers and sisters, it didn't attack those who hate, but rather the SBC attacked a Christian symbol – the Confederate Battle Flag, which led brave men into battle. I've attached an eBook for you which discusses the flag and I hope you will take the time to educate yourself on this matter. There are those who will say that the Confederate flag has been hijacked by the Klan – once they have changed the meaning of that symbol from one of "defiance against tyranny" to "racism, bigotry, and murder", then they will do the same thing to our precious Christian Cross. They are already doing so...it is next, Pastor. What else is next? The Gadsden flag, the US flag, the Christian flag – all of these stand in the way of their political objectives. The problem is that the SBC is being led by the scapegoat down the chute and y'all have no idea that you are being used to advance their broader objectives. Saul Aulinsky (in his book *Rules For Radicals*) called such people "useful idiots" because they naïvely advance the Marxist's cause without even knowing that they are doing so. Y'all are men of God, why would y'all be interested in the work of Satan's minions here on Earth? I wish I didn't know, but I've been fighting them for a very long time, sir.

The SBC's resolution has many problems – the greatest is that it violates 2 of God's most holy Commandments: Honor your father and your mother and Do not bear false witness against your neighbor. The whole basis of this resolution is that the South fought to deprive people of freedom and fought a war to preserve slavery and the North fought to destroy it. This is a great story, but it is not the truth – it is the Northern version of the war to justify an illegal invasion of the South and the subjugation of a whole section of the country. The South had a completely different version from the outset and it is now suppressed; anyone who states this version is attacked and demonized, yet it has been the same story from the start and is readily available in their own words. If the South really did fight to preserve slavery, then I would rejoice with you, clasp hands, and fight to destroy the vestiges of evil amongst us. However, if this is not the truth, then you have two options: 1) bury your head in the sand and accept that Satan, the father of all lies, has deceived you and you are an instrument of his doings or 2) stand for the truth against the whole world, because God is truth and the truth will set you free.

The reason the South is the Bible Belt today is because of the great revivals which swept through the Confederate Armies during the war, predominantly in 1863 and 1864 (a great book on this is Christ in the Camp). So many conversions to real Christianity occurred that these men went home after the war and became ministers and founders of churches. It included both black and white – for these men not only fought together, but they prayed together. I am sure you've never served in our military, but the rigors of war create bonds amongst men that few understand outside of the real conditions that it creates. Every church of the SBC after the war was pastored by Confederate soldiers – these are your forebears and the fathers of your own church! If the SBC today thinks they are more holy than those men, then the SBC has real moral problems and will be judged not only upon death, but by future generations of SBC pastors, if y'all last that long. The precedence has been set...

A great many blacks fought for the Southern Confederacy. I've enclosed a few pictures of black people who take affront to the SBC's resolution because it paints their ancestors in a horrible light when all they ever did was fight for their state, country, and homes against an invading army. You won't hear about it and you won't read about it unless you search on your own. If you are intellectually lazy, then believe what you wish, but I cannot and I will not allow others to blissfully be ignorant and, therefore, attack men who deserve our utmost gratitude rather than scorn. These black men fought under that flag; if it is embarrassing for some or inconvenient for others and it offends, well, then they do not seek the truth, but are rather blind to it and therefore will be blind to God.

When we accept lies, then we empower Satan. When we first seek the truth rather than political agendas, then we serve Christ for He is the way, the truth, and the light! Make up your own mind, but first open your heart to what is rather than what is not. In order to bring people to the church, is the SBC willing to foment lies and deceits? Does the perpetuation of lies to entice people to the church also bring people to Christ? Robert E Lee once said to neither be dishonest to gain a friend or to retain one. He was truly a great Christian by words and deeds, yet the SBC makes a mockery of themselves when they attack such men. These actions are NOT the way of Christ, but rather of Satan. Why not attack the organizations who foment hatred rather than an historical Christian symbol?

If the SBC truly desires to reach out to others and offend no one, then I suggest it has an open and honest discussion with them in the first place. However, how can you offend no one? If you stand for principles, even Christian principles, do you not offend atheists, deists, and others who refuse to accept Christ for who He is? Over 70 million Americans are descended from Confederate soldiers and many of these are black men and women – and not on their white side of the family. It also includes a great many Jews, Native American Indians, Latinos, and even Siamese and Chinese. This is the truth – and if the SBC wishes to turn its back on their fathers, then so be it. The SBC wishes to not offend anyone, yet in the political statement the SBC made, it offended every descendant of these men who know their history because they study it. When the SBC's perpetuates a lie, no matter how well intended or how innocent, it does the work of the evil one and that offends God. Offend no one is only political speak for not offending a targeted group – search your heart for you know this to be true. Your church member who left did not do so because of our actions, but by the SBC's. The SCV did not attack the SBC, but rather responsibly responded to a vicious attack on men no longer able to defend

themselves. The Southern Baptist denomination is losing members more than any other church in America; this is why it made this statement – in order to entice membership. Christ attacked the Pharisees and Sadducees for being those men appointed to bring His people closer to Him, but they were nothing but white sepulchers - all beautiful on the outside, but dead and rotting on the inside.

Pastor, you are a very intelligent and good man or you wouldn't be where you are. I know that your heart is with Christ and I hope that God gives you strength to do what is right. I also feel that you are deceived as to this issue, whether you know it or not. The bottom line is that the world is on fire and Satan is very strong right now. You'd be blind to not know this. As Christians, we are the most persecuted people in America – right behind the Southern soldier. I welcome this badge of honor because Christ said that we would all be persecuted for His name's sake because the world hates Him. If Satan is attacking these things, maybe ask yourself why. Is the SBC the modern day Sanhedrin– would it be like the Pharisees and Sadducees and crucify Christ because the rest of the world clamored for it? Just because the rest of the world says it is so, does it make it so? Does it make it right? Can you achieve salvation by living a lie, no matter how small? I've given you the truth – what you do to validate it or not is up to you, but whatever you believe, do so because you have at least discovered the truth yourself. Please don't just accept (nor reject) my view of it at face value.

I fear the end times are soon. What is right is wrong, what is wrong is right, what is good is bad, and what is bad is good. Evil is cheered and good is condemned. These are the ways of Satan and he is the great deceiver. We must live according to Christ's principles – and that means being honest to people. Yes, love all men and do good to your enemies, but Christ will bring the sword and separate the wheat from the chaff and throw the chaff in the fire. Christ said that homosexuality is a sin. You asked me if I would remove any offense if it stood in the way of my fellowship with another – would you wish for me to ignore Christ's message on homosexuality? Would you have me remove God's 10 Commandments because they would offend murderers, adulterers, thieves, false witnesses, etc. because they would offend those people? In attempts to bring people into your church, does the SBC advocate that it is OK? Does not God tell you to be honest with people, even if it doesn't meet their desires? Did not Christ Himself offend the moneychangers who made a mockery out of the Holy Temple? Did God remove that offense to them so as to bring them into the church? Isn't this the role of the pastor; to be honest and forthwith to God's people so as to lead them to salvation? If Christ be with us, who can be against us? If Christ is the way, the truth, and the life, do you fear man more than you fear God? Does the SBC seek man's favor or God's? God has given you the charge to be honest and forthright with people, not to bow to their political desires. If the SBC attacked those who hate, then I'd agree with them and stand with them, but it did no such thing – it made an easy political statement to gain favor with others. I am no politician, but I will stand for the truth, because I can't and won't live a lie. In the end, God's will be done, not ours. I try to offend no one, but I will not live a lie and I would expect others who love truth and liberty to do the same. It does no good to anyone other than Satan.to perpetuate a lie, no matter how small.

God bless you, Pastor, and your flock!

Michael L. Landree
LtCol, USMC, Ret
Executive Director
Sons of Confederate Veterans



A MEMORIAL WREATH: LEE'S VETERANS

by **GEORGE W. McDANIEL (1918)**

PASTOR FIRST BAPTIST CHURCH, RICHMOND, VA.

Devotion to the Confederacy was born in me. The first large gathering I ever attended was a reunion of Hood's Brigade in Texas, and I can still feel the thrill that went through my young soul as I heard the cheering of veterans and listened to the clarion voice of Roger Q. Mills, and the melodious tones of Norman G. Kittrell expounding the principles narrating the deeds and proclaiming the virtues "of the men who wore the grey." Richmond became in my boyish imagination a sort of shrine. The passing years and intimate acquaintance have made that shrine more sacred. The debates of Webster and Hayne, of Calhoun and Clay, of Davis and Douglas, are to me the masterpieces of American polemics. The years of '61 to '65 mellow my spirit and hold me with irresistible charm. Therefore, to accept an invitation to deliver the memorial address of Lee Camp for the second time is indeed a cherished pleasure.

Viscount Morley, in the most informing book of the past year (1917) makes a striking comment on the war between the states: It was "the only war in modern times as to which we can be sure: first, that no skill or patience of diplomacy could have averted it ; and, second, that preservation of the American Union and abolition of negro slavery were two vast triumphs of good by which even the inferno of war was justified."

As to the first statement: it is undoubtedly true that two conflicting ideas of government existed in the minds of the founders of the Republic, and persisted, without abatement on either side, to the outbreak of the war. They were incarnated in those two protagonists, Jefferson and Hamilton, whose debates across the cabinet table marred the harmony of Washington's administration and gave him many anxious moments. Ingenious statesmen, patriotic civilians and devout pacifists employed every known method of diplomacy to avert open conflict. All compromises and devices which postponed the final issue made its eventuality more certain and fatal. Clashing theories for seventy years presaged the glistening bayonets.

As to Lord Morley's second observation, that the results justified the war: we rejoice to agree that to-day we are one people, but I suggest the qualifying remark that slavery would have passed away had there been no war. It was a liability to our economic and social life, and scores of petitions were filed in the South for its discontinuance, and hundreds of owners had manumitted their slaves. If the fiery abolitionists had not lighted the match of civil war, Christianity would have settled the slavery question without bloodshed and slaughter.

On occasions like this it is deemed appropriate to discuss the merits of the Confederate cause more for the information of the present generation than for the encouragement of the veterans. You men of Lee's army know, better than I can tell, the principles for which you fought. Your consciences approve the course which you pursued. After fifty-six years' reflection, no one of you regrets his action. Under similar circumstances you would do the same thing again. Some of you bear in your bodies the scars of battle, and they are badges of honor. But in the bosom of no one of you does bitterness rankle. Time has healed the wounds and history is doing you tardy justice. In the Capital and heart of the Confederacy, of all places on earth, the lamps of true history should be kept trimmed and burning. What shall we say then of the ill-starred, but immortal cause, for which our fathers fought?

It was right morally. If three million people had the moral right to withdraw from the British government in 1776, why did not twenty million Southerners have the same moral right to withdraw from the American Union in 1861 ? If President Davis was a traitor, so were Patrick Henry, James Madison, Benjamin Franklin and President Washington; if General Lee was a rebel, so were Francis Marion, Thomas Sumpter, Nathaniel Green and Anthony Wayne. If all just governments derive their just power from the consent of the governed, who can deny the moral right of fifteen states to determine their form of government ? Wendell Phillips, never noted for Southern prejudice, pertinently said in a speech at New Bedford, Mass.,

on April 9, 1861: "A large body of people, sufficient to make a nation, have come to the conclusion that they will have a government of a certain form. Who denies them that right ? Standing with the principles of '76 behind us, who can deny them the right?" With him agreed Horace Greely, Salmon P. Chase, William H. Seward, President Buchanan, Edward Everett and Abraham Lincoln. As Charles Francis Adams remarked, "The difference was that, confronted by the overwhelming tide of events, Virginia adhered to it; they in the presence of that tide, tacitly abandoned it"

Imperialistic and despotic governments are maintained by force, but the United States was a government founded on fraternity. The voices of Lloyd-George and President Wilson eloquently proclaimed the rights of people to determine their own forms of government, and manage their own affairs, unawed by militarism. If we can interpret the jargon of articulations from Russia it is a demand for the right of people to determine for themselves their government and rulers. In other words, gentlemen, the moral strength of the Allies' cause to-day, and that which their leaders are anxious to have rooted in the minds of all men, is in essence the same as that for which you contended nearly sixty years ago.

It was right legally. The framers of our constitution had before them the British constitution. That document makes parliament a sovereign and omnipotent body with authority to change any law, even the administration of justice and the succession to the crown, and with unlimited power over property and person. But our constitution builders refused to follow the British

precedent, and framed a document which limits the competence of national authority and leaves ultimate sovereignty with the people of the states.

We have always and truthfully insisted that the Union was a voluntary compact of sovereign states ; that these states won their independence from the mother country, and never surrendered it upon entering the Union; that they were the creators and not the creatures of the Union ; that all rights not specifically delegated in the constitution were expressly reserved; that it was a Union of consent and not of force ; that the right of secession had been proclaimed by Northern states notably at Hartford in 1814, when Massachusetts, Connecticut and Rhode Island in convention assembled, declared "it is as much the duty of the state authorities to watch over the rights reserved as of the United States to exercise the powers delegated"; and that no authority resided in the Union for preventing secession or coercing a sovereign state. The only answer I have ever seen to this argument is by Bryce in his American Commonwealth, who says, "the knot was cut by the sword." That is not really an answer unless we subscribe to the dictum that "might makes right."

Upon the less important question of slavery the South held its legal rights. Slavery existed in all the states before the Revolution. Because of climatic and economic conditions the slaves gradually gathered in the South. In the Constitutional Convention held in Philadelphia in 1787, upon the proposal of Virginia, slavery lifted its black, kinky head, and precipitated long and warm debates. It was the cause of two of the three compromises of that immortal document. Be it understood, however, that these two compromises were a tacit recognition of slavery. First, in that three-fifths of the slaves should be counted in the census as the basis of representation in Congress ; and second, that the importation of slaves might be continued to 1808. The fugitive slave law of 1850 provided for the rendition of slaves who had escaped to free states.

The Supreme Court decided in the Dredd Scott case in 1859 that under the Constitution neither negro slaves nor their descendants, slave or free, could become citizens of the United States, and added as a dictum that the Missouri Compromise was unconstitutional and that, therefore, a slave did not become free by being carried to a territory where slavery had been prohibited under that compromise. President Lincoln's proclamation, Jan. 1, 1863, declaring that all slaves in states, or parts of states in rebellion, should be free, was as illegal and unconstitutional as if the President of the United States to-day should declare that all the horses in the west should be loosed on the wild plains.

The South, then, acted within its moral and constitutional rights in withdrawing from the Union. That act did not necessarily mean war. The Cotton States wanted no war and Northern statesmen advised: "If our sister states must leave us, in the name of Heaven, let them go in peace." But such was not to be. Gladstone's maxim, "those who could no longer co-operate with honor could at least part with honor," was unacceptable to the fire-eaters. The twice-repeated promise of Secretary Seward to Justice Campbell, that Sumpter would be turned over to South

Carolina, was broken as if it were not so much as "a scrap of paper." Confidence in the word of the Federal government was destroyed, for the Secretary knew when the promise was made that a relief expedition had been ordered to hold the fort. Coercion was invoked where persuasion failed. Militarists mounted the saddle and rode the charging steed of invasion. It was then that the Southern men flew to arms. Virginia, cautious and conservative, but self-reliant and courageous, had waited and worked, prayed and hoped to avoid fratricidal strife. President Lincoln called upon her to furnish her quota of 75,000 men to coerce South Carolina. The die was cast! Disregarding the consideration of interest and expediency, and with a supreme loyalty to honor and justice, she linked her destiny with the Confederacy.

"To arms! to arms!" was the cry, and these veterans, then young and gay, brave and strong, responded with alacrity and enthusiasm. What a scene! On the walls of history there hangs no more inspiring picture than that of the Southern youths hurrying from ranch and plantation, from store and bank, from mountain and plain, from college and home-all the way from the Rio Grande to the Potomac-to draw their swords and imperil their lives in defending a small state against a powerful enemy. One of our own women, Mrs. Kate Langley Boshier, has described the struggle in the soul of our incomparable chieftain at Arlington, as he decided the issue between his state and his country:

*A passion of conflict! Country or state,
Allegiance or loyalty, which clearer the call?
Man of the nation, a name blazoned on high,
On escutcheons of glory; should he part with the past
In which they-his people-had writ deep and fast,
Lee!
Harsh, bitter and cruel the struggle.
Then, white and undimmed,
The altar of duty shone out of the dusk,
And love burned away all dreaming of dross.
But he knew not when yielding one sword for another,
He had carved on the heart of his country forever,
Lee!"*

Your actions, my fathers, combined the virtues of little Belgium, who made her bosom a battle ground rather than break her word; of Great Britain, who risked her hegemony to protect a small nation; of heroic France, who bled to repel invasion; and of the United States, who unsheathed her shining sword to make obligatory international compact on sea and land. What if you did lose ? You saved your honor and preserved your star from tarnish. The principles you cherished are the hope of all democracies and the dread of all autocracies the world around.

The South was no more fighting for slavery than France was preparing to attack Germany through Belgium. The South fighting for negro slavery! What a travesty upon truth! Only one in

thirty-three of the people owned slaves, and half of these held only from one to four. Fitzhugh Lee, Joseph E. Johnston and A. P. Hill never owned a slave. Stonewall Jackson owned two, whom he purchased at their own request. He gave these the privilege of acquiring their freedom at the purchase price, by the use for the purpose of their wages. The man accepted the offer and became a freeman ; the woman preferred to remain a slave. Robert E. Lee, many years before the war, emancipated the few slaves inherited from his mother. The large majority of Lee Camp never owned a slave. The Confederate Constitution prohibited the importation of slaves. To say the South fought for slavery is not only to convict one's self of superficiality, but is also to fly in the face of unimpeachable history.

War at its best is bad, but there are other things worse. In your campaigns we see war at its best, not only, as Morley sees, in its issues, but in its actual events. Before Bernhardt wrote his book, "How Germany Makes War," he should have read "How Lee Made War." The darkest stain had been removed from Germany by following the precedent of Lee. Deeper than any wound which the Allies may inflict, more lasting than any defeat which she may sustain, is the wound, the wrong which Germany has inflicted upon herself by a war of atrocity and barbarity. A thousand years from now, if the world shall stand so long, impartial and untrammelled historians will record the crimes of Germany against the wounded, prisoners, non-combatants, and the helpless and defenseless women and children in Belgium, France, Poland, Servia, Montenegro, and Roumania, and posterity will condemn her to execration. In contrast they will set Lee and the Southern army, whose humanity and regard for military laws spoke a more civilized people a half century before.

Three notable instances illustrate how the Confederacy conducted war against its enemies. They are Lee's protests to General Halleck, his address to the people of Maryland, and his instruction to his own troops in Pennsylvania.

(1) Pope, who succeeded McClellan, inaugurated a program of rapine against the civilian population. General Lee earnestly protested to the Commanding General of the United States' army at Washington. He used, in part, this language: "Some of the military authorities seem to suppose that their end will be better attained by a savage war in which no quarter is to be given and no age or sex is to be spared, than by such hostilities as are alone recognized to be lawful in modern times. We find ourselves driven by our enemies by a steady progress, to a practice which we abhor, and which we are vainly struggling to avoid. Major General Pope and his commissioned officers are in the position which they have chosen for themselves -that of robbers and murderers, and not that of a public enemy, entitled after capture to be treated as prisoners of war. The President also instructed me to inform you that we renounce our rights of retaliation on the innocent, and will continue to treat the private soldiers of General Pope's army as prisoners of war."

He continues, using such expressions as, "until the voice of an outraged humanity shall compel the respect for the recognized usages of war," and, "a sacred regard for plighted faith which shrank from the semblance of breaking a promise." The protests of the Bishop of Malines may be

more fiery, but in military annals, there is nothing finer than the firm, dignified language of our Chieftain. It accomplished the desired effect, for General Pope's orders were changed so that, "no officer or soldier might, without proper authority, leave his colors or ranks to take private property, or to enter a private house for that purpose, under the penalty of death."

(2) On September 8, 1862, General Lee issued an address to the people of Maryland, which he was about to enter, from which the following is quoted: "No constraint upon your free will is intended-no intimidation will be allowed. Within the limits of this army, at least, Marylanders shall once more enjoy their ancient freedom of thought and speech. We know no enemies among you and will protect all of every opinion. It is for you to decide your destiny, free, and without control. This army will respect your choice, whatever it may be ; and, while the Southern people will rejoice to welcome you to your natural position among them, they will only welcome you when you come of your free will." That promise was conscientiously kept and no Marylander suffered a loss or an indignity from the Confederate army. There was no intimidation, no rod of iron, no coercive measures, but rather the sweet accents of friendship and persuasion.

(3) From Chambersburg, Penn., June 27, 1863, General Lee issued orders to his troops. They knew how General Pope had ravaged the county of Culpepper until that smiling land was well nigh a waste. They knew how General Milroy, with headquarters at Winchester, had cruelly oppressed the people of the surrounding country. It was human nature for them, now that they had the opportunity, to pay the enemy back in his own coin but Christian charity triumphed over Mosaic retaliation, as we may see in the orders to the troops: "The duties exacted of us by civilization and Christianity are no less obligatory in the country of the enemy than in our own. The Commanding General considers that no greater disgrace could befall the army, and, through it, our whole people, than the perpetration of the barbarous outrages on the innocent and defenseless, and the wanton destruction of private property, that have marked the course of the enemy in our own country. Such proceedings not only disgrace the perpetrators and all connected with them, but are subversive of the discipline and efficiency of the army.

* * *

It must be remembered that we make war only upon armed men, and that we cannot take vengeance for the wrongs our people have suffered without lowering ourselves in the eyes of all whose abhorrence has been excited by the atrocities of our enemy, without of fending against Him to whom vengeance belongeth."

How magnanimous, how charitable, how Christlike those sentiments of our Commander! He was made of finer stuff than the Kaiser. In General Lee there was no pharisaic pretense of piety, no contemptuous familiarity with God, no posing as the "predominant" partner and authorized spokesman of the Almighty ; but a splendid example of that religion summarized by the prophet as doing justice, showing mercy and walking humbly before God. Could the Kaiser rise to the sublimity

of Lee considering surrender at Appomattox, disregarding a staff officer's expressed fears of posterity's opinion, asking the sole question "is it right ? and if it is right, I take the responsibility," the world would be at peace within a week. But it is too much to expect a moral pigmy to reach the stature of a moral giant. It was such a character that Woolsey looked upon when he said, "I have met but two men who realize my ideas of what a true hero should be; my friend Charles Gordon was one, General Lee was the other," and it was our cause of which the same Lord Woolsey wrote:

***"Ah, realm of shades but let her bear
This blazon to the end of time!
No nation rose so white and fair,
Or fell so free of crime."***

As prudent people who are taught by experience, we should draw such lessons as we may from the failure of the Confederacy and apply their force to the present world crisis. We are told that the important generals of all the belligerents in Europe are studying the campaigns and strategy of Stonewall Jackson as they are no other man's, save, possibly, Napoleon's. The American people, lawmakers and civilians, may well ask what lessons the war between the states teaches them. Some are these:

1. Heroism without harmony is unavailing. Braver men than followed our generals never shouldered a musket or faced a foe ; but their daring and sacrifices came to naught when governors and editors and statesmen criticized and opposed the measures of the Confederacy. The conscript law was denounced, the President held up to contempt and the orders of the Confederacy were disregarded and defied when the tide of battle flowed against us. To some extent the same process is going on in Great Britain, France, Italy and Russia, and I pray that it may not be repeated in America.

2. The inability of civilians and congress to conduct a war. It is a painful memory that the attempt of civilians and law makers to determine military policies hampered President Davis and General Lee. They endeavored to control the appointment of military officers and delayed and debated important measures when decision and action were imperatively needed. A congress that should have employed every agency and strained every nerve to furnish Lee with all possible men and money, wasted precious sessions discussing alleged unfairness in the distribution of military offices.

Instead of accepting the advice of the Commanding General and the recommendation of the President for extending conscription from 35 to 45, congressional doctrinaires proposed a substitution of the volunteer system. To cure the ills resulting from straggling, General Lee asked for a competent and impartial court martial with power to inflict the death penalty, and the reply of congress was an investigation to see whether the officers of the army had imposed capital

sentences. Congress twice enacted legislation which would have depleted the army by allowing irresponsible physicians to grant furloughs, and the President, in vetoing the bills, reminded the law makers that "an army could not be administered by statute."

An astute historian has said, "If ever a people attempted to bridle their Executive, the Southerners did so by their choice of civil representatives during the war." I am almost ready to take the position that the small bickerings, selfish ambitions, personal favoritisms and spoken and unspoken disloyalty within the Confederacy did more than the Federal army to wreck our Southern hopes and break the heart of our President. The lesson for us to-day is so plain that "he who runs may read." Politics may provoke a war, but it has never yet won a war.

3. The necessity, in time of war, of subordinating every other expediency to military efficiency. The Confederate cabinet was not the first nor the last formed to compose political differences rather than to engage the ablest talent. President Davis himself was a West Pointer, a brilliant officer of the Mexican war, a successful Secretary of War, a man trained for his task. He began with the policy of employing experts as generals-Samuel Cooper, A. S. Johnston, Robert E. Lee, Joseph E. Johnston, P. G. T. Beauregard-every one of them from West Point. Immediately popular political orators and distinguished civilians began to criticize him and they never forgave him.

In the Commissary Department his appointment was not so fortunate. A man, notoriously slow, uncertain and impervious to suggestions, was appointed and retained over the repeated complaints of General Lee. Though in some sections of the country store houses were crowded with supplies, General Lee dined on a single cabbage head boiled in water, and his men and horses were emaciated for want of food. Bacon sold in Richmond for \$3.50 per pound, wheat for \$15.00 per bushel, boots for \$100.00 per pair, and wood for \$19.00 per cord. The railways, sometimes managed by incompetent and disloyal officials, were inadequately equipped, distressingly dilapidated and maintained miserable schedules. An abridged volume of the same acts may be read in the United States right now.

4. The peril of unpreparedness. The South was a country of merchants and planters, with few manufactories. She had a long unfortified battle front with exposed sides, and a territory easily penetrated. Having no adequate navy, the ports were blockaded and her staple, cotton, became unmarketable and valueless. Without munitions of war she grew weaker from day to day while her enemy became stronger. Until an international court is constituted to compose all differences and enforce peace, and until the great nations have agreed to disarmament, the surest way for our nation to preserve peace is to be prepared for protection, notably by a citizen soldiery.

5. War necessarily calls for sacrifices and entails suffering. The aristocratic women of Richmond denied themselves for their men in the field. They wore old patched bonnets and sewed until their arms were tired and their fingers stiff. The moist earth under many a Southern home was

dug up to obtain saltpeter, and the salt water of our coasts was evaporated to obtain a modicum of salt. The churches gave their pews to the hospitals and their bells to make cannon. Ah! my friends, war is a stern and cruel business! We have not yet begun to suffer. France, Great Britain and Belgium could understand better. You Confederates and your companions know. We have not yet "resisted unto blood, striving against sin."

***"The earth moves freedom's radiant way,
And ripens with our sorrow;
And 'tis the martyrdom to-day
Brings victory to-morrow."***

5. God can cause the wrath of man to praise Him. He is not a "War God," but He is a God of Providence. He makes "all things work together for good to them who love Him." His power is over all. He causes the bees to swarm and make honey in the lion's carcass. We now understand that He used, or over-ruled, two secessions to build a union, "one and indissoluble forever." No one of us would revoke His final verdict. Each of us would join with Cutter, paraphrasing the words of Henry Clay in his Bunker Hill oration:

***"You ask me when I'd rend the scroll our fathers' names are written o'er,
When I could see our flag unroll its mingled stars and stripes no more ;
When with a worse than felon hand or felon counsels I would sever,
The union of this glorious land, I answer, Never! Never!"***

Admonished by the lessons taught in the costly school of sectional war; united as brothers who understand each other better because we have tested, each the other's mettle ; conscious of the integrity of our motive and the righteousness of our cause ; loving our country better than ourselves and our God supremely:

***"As ne'er before, our troth we plight, to rid the world of lies,
To fill all hearts with truth and trust, and willing sacrifice,-
To free all lands from hate and spite and fear from strand to strand,
To make all nations neighbors, and the world one Fatherland!"***

National Cathedral to remove Confederate flag images

By Adelle M. Banks | June 8, 2016



A detail of the stained-glass window honoring Confederate General Stonewall Jackson installed at the Washington National Cathedral. Photo courtesy of Washington National Cathedral

WASHINGTON (RNS) The Washington National Cathedral will replace depictions of the Confederate flag in its stained-glass windows with plain glass but maintain adjoining panes honoring Confederate generals for at least two years while it fosters discussions about the church and race relations.

The board of the cathedral announced the decision Wednesday (June 8), almost a year after the South Carolina governor ordered the Confederate flag be removed from its Statehouse grounds. The governor's action followed the fatal June 17 shootings of nine members of Emanuel African Methodist Episcopal Church in Charleston, S.C., and revelations that the man accused in the killings had embraced the flag.

A task force spent six months determining what to do with the two windows after former cathedral Dean Gary Hall, responding to the murders, declared, ["It is time to take those windows out."](#) The cathedral's board concluded that the windows should remain up for now, minus the Confederate flag

panes, and serve as a stimulus for discussions, including one scheduled for July 17 titled “What the White Church Must Do.”



Stained-glass windows honoring Confederate Generals Robert E. Lee, left, and Stonewall Jackson, right, installed at the Washington National Cathedral. Photo courtesy of Washington National Cathedral

“(T)he windows provide a catalyst for honest discussions about race and the legacy of slavery and for addressing the uncomfortable and too-often avoided issues of race in America,” the task force stated in its report. “Moreover, the windows serve as a profound witness to the Cathedral’s own complex history in relationship to race.”

RELATED STORY: [A year after the Charleston church shooting, what has changed?](#)

In the letter announcing the decision, cathedral board members acknowledged that there are intense feelings about the best way to handle the controversial windows.

“We have heard from those who feel strongly that the windows should stay intact as uncomfortable reminders of our shared history, others who believe that the windows should be removed entirely, and some who feel that the windows are appropriate monuments to admirable American leaders,” they said.

Asked if removing the panels featuring the flag but keeping the depictions of the Confederate generals was a compromise, Kevin Eckstrom, the cathedral's chief communications officer, said, "The windows have prompted the questions and now we hope they're going to be part of the discussion that helps us get to the answers."

The cathedral is determining the cost and how soon the flag depictions will be replaced. Officials said private donors will cover the cost.

After the discussion process — during which cathedral officials said they will examine its other artwork that refers to its racial legacy — a decision will be made about the future of the windows honoring Confederate Generals Robert E. Lee and Stonewall Jackson.

"The Lee-Jackson windows are clear on their message of saluting heroism," the task force said in its 17-page report. "Yet, they also present an opportunity to tell additional stories of the lives oppressed by the institutions Lee and Jackson fought to preserve."

RELATED STORY: [Washington Cathedral dean on Confederate flags: 'It is time to take those windows out'](#)

The cathedral, which opened in 1912, was first approached about a window honoring Lee in 1931. Bishop of Washington James Lee, who served from 1922-1944, responded that a memorial to Robert E. Lee "should be as beautiful in character as was his notable life." The cathedral later decided to honor Jackson as well. The side-by-side panes were dedicated in 1953.

The decision comes as other congregations and religious groups are [re-examining race relations](#) and past support for Confederate flags.

A Dallas pastor has [proposed a resolution](#) for the upcoming annual meeting of the Southern Baptist Convention that would call on people and institutions to "discontinue displaying the Confederate Battle Flag" in honor of the nine Emanuel AME members.

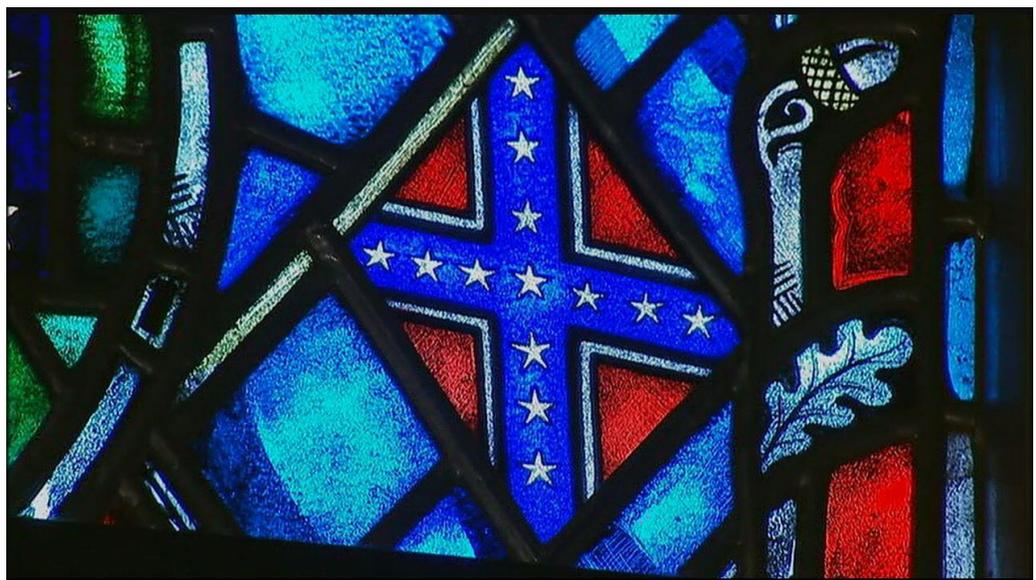
Response to the proposal, which will be considered by a committee, has been mixed, said Roger S. Oldham, spokesman for the denomination's Executive Committee.

"We've gotten a few emails and phone calls," he said. "Some have been affirming what some would call the heritage or tradition side of things and others affirming that the time for that flag has passed."

ABOUT ADELLE M. BANKS



Adelle M. Banks, production editor and a national reporter, joined RNS in 1995. An award-winning journalist, she previously was the religion reporter at the Orlando Sentinel and a reporter at The Providence Journal and newspapers in the upstate New York communities of Syracuse and Binghamton.



Confederate flag taken down at Pa. Capitol



State Rep. Vanessa Lowery Brown took a Confederate flag down from this display Tuesday night at the Pennsylvania Capitol. (DAN GLEITER / PennLive.com)

POSTED: JUNE 17, 2016

HARRISBURG - A Confederate flag that had been hanging inside the Capitol as part of a historical exhibit was taken down Wednesday after objections from a state representative from Philadelphia, officials said.

Rep. Vanessa Lowery Brown (D., Phila.) initially took the flag down herself late Tuesday and turned it in to House Speaker Mike Turzai (R., Allegheny), who gave it to Capitol police, legislative officials said.

Brown, who chairs the Pennsylvania Legislative Black Caucus, told reporters her problem with the flag's display was that the placard under it did not "properly say that this was a symbol of hatred, murder, and oppression."

"Displaying the flag without the proper context misses the opportunity to teach the true history," she said.

The flag was returned to the display Wednesday morning. Brown was threatened with arrest if she again attempted to remove it, the officials said.

But it didn't hang there for long.

Gov. Wolf learned about its inclusion in the exhibit late Wednesday morning and ordered it removed. So it was taken down for a second time. Two other flags used by the Confederacy were also removed from the exhibit, according to the Department of General Services.

"The governor believes the Confederate flag is a symbol of racism and hatred," said spokesman Jeff Sheridan, "and does not believe it should be on display in a state building or that it should be celebrated in any way."

The display had been organized by the Hanover Area Historical Society, according to a placard outside the area in the Capitol where several dozen flags hang. The exhibit, near a heavily traveled area inside the Capitol, is to run through July.

Debra Markle, a historical society board member, said the flags removed were part of a collection of flags sewn by Pennsylvania resident Wilfred Clair Clausen, who died in 1972.

According to the society's website, Clausen began making the flags in the 1960s as a response to the flag-burnings that were then happening as protests.

The collection includes 78 handmade reproductions of historical flags that trace back to important periods and events in American history, moving through the colonial period, the Revolutionary War, the Civil War, and both World Wars.

In an interview, Markle said it was unacceptable that a state representative believed she could take something that did not belong to her.

"She didn't just remove it - she stole it from the display," said Markle. "She had no authority and no right to put her hands on anything that did not belong to her."

Markle said some of the Clausen flags were displayed in both the Pennsylvania Capitol and the U.S. Capitol in 1966 for the 50th anniversary of Flag Day, and are being displayed again this year in the state Capitol for the 100th anniversary. The flags, she said, were chosen and displayed in chronological order to reflect the expansion of the United States.

Of the Confederate flags, she said, "It's history. We are a historical society. Did we mean anything by it? Of course not."

It was not immediately clear whether the remaining flags in the display will be allowed to hang. Two informational placards about the display were also removed around lunchtime.

Brown, who was elected in 2008, represents sections of West Philadelphia. She is awaiting trial on charges that she accepted money and gifts from an undercover operative as part of a long-running sting investigation by the state Attorney General's Office.

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Karen Langley of the Harrisburg bureau contributed to this article.

http://articles.philly.com/2016-06-17/news/73821887_1_u-s-capitol-confederate-flags

This is part of the problem of making the mere "history argument/apology". To truly defend our Heritage we must meet them head on taking on the Slavery/Racist accusation with "Thus saith the Lord", i.e. Ephesians 6:5-7, etc. Let's answer the attacks in a Confederate way and not in some Progressive way. Progressivism can never cast out Progressivism. Lincolnian USA can never cast out Lincolnian USA.

-- Rudy Ray

Pennsylvania Lawmaker objecting to Confederate flag in war reenactments



Re-enactors cross the field of Pickett's Charge ahead of a commemorative march at the Gettysburg National Military Park during ongoing activities commemorating the 150th anniversary of the Battle of Gettysburg in 2013. AP

GETTYSBURG, Pa. (AP) — A Pennsylvania lawmaker who got a Confederate battle flag removed from the state Capitol would like to see them removed from Civil War battle reenactments.

Democratic state Rep. Vanessa Lowery Brown, of Philadelphia, tells WHTM-TV (<http://bit.ly/299CDzX>) that she's "been to a lot of re-enacting and the re-enacting does not tell the stories accurately."

But state Rep. Dan Moul, a Republican who represents Gettysburg, says it doesn't make sense to not use the Confederate flag when re-enacting battles like Gettysburg's. The 153rd anniversary of that pivotal Civil War battle is being celebrated this weekend.

Moul says, "I'm not so sure that trying to rewrite history is where we want to go" adding, " Are we going to take all the Confederate soldiers off the battlefield and just have the re-enactment one-sided?"

Nullification: A 21st Century Remedy



August 13, 2016
Atlanta, GA

Topic: The general government in Washington D.C. is out of control. All three branches of government are complicit in the destruction of real federalism, what was once considered the cornerstone of the American polity. “States’ Rights,” in fact, were a recognized fact of the original Constitution, both North and South. As virtually every proponent of the Constitution insisted during the ratification process, the States were to be the pillars of the American federal republic with virtually unlimited power over the domestic concerns of their people. The general government had expressly delegated powers for the general purposes of the Union, namely commerce and defense.

If the general government violated its enumerated authority, “the States would be powerful enough to check it,” as Roger Sherman of Connecticut said.

States in the North and the South routinely dusted off the idea of “nullification” or “state interposition” before the War for Southern Independence. Since 1865, however, the idea of a State resisting unconstitutional federal authority has been branded “racist” or archaic, a relic of the past that should be buried along with any vestige of “disunion” sentiment.

But what if nullification *is* the remedy for what ails America? What if Americans firmly believed in the compact fact of the Constitution and could *legally* resist federal tyranny? What if the American polity rekindled the spirit of real federalism that dominated the early American federal republic? What if the founding tradition could save America and the Union? What if the people of the States could tell the general government, “No.”

News flash: this is already happening in several States.

Join us in Atlanta on August 13, 2016 for a discussion of how nullification can save the American federal republic and restore constitutional government in Washington D.C.

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Kent Masterson Brown, J.D. “The Compact Theory of the Constitution.”

Mike Maharrey, “Putting Nullification into Practice: Current Efforts in the States.”

Hon. Joseph S. Johnston, “Rolling Back Federal Judicial Tyranny: State Courts as the True Guardians of the Constitution of the United States and of Cases and Laws Arising Pursuant Thereto.”

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Defending the Heritage

~Robert Mestas~

RAMSEUR'S ELITE CORPS OF SHARPSHOOTERS

Yankee Captain James McKnight's regular battery had already been overrun once that foggy morning at Cedar Cree, losing a gun and several men. Now as part of Getty's Division they waited on a low hill outside Middletown, Va. As another Rebel attack materialized out of the mist, the gunners gaped at the Confederate skirmishers loping wolf-like up the hill, howling their trademark yell. "I could not believe they were actually going to close with us," said one "until the men on the remaining gun of the left section abandoned it and retreated toward the old graveyard wall.

Their front line was not in order, but there was an officer leading them and I distinctly heard him shout: Rally on the Battery! Rally on the Battery!" The Yankee gunners managed to fire off a last shot of double canister, "but as the Rebel veterans understood this kind of business they opened out so that the charge did not hit any of them." In a moment the Southerners fell in amongst the gunners, as one recalled, "amid smoke, fog, wreck, yells, clash and confusion...man to man, hand to hand, with bayonets and musket butt on their side and revolvers, rammers and hand spikes on ours!"

The gunner's confusion is understandable. Skirmishers were simply not supposed to close with a strongly defended enemy position, much less assault it. They did not know that they faced Ramseur's Division's elite Corps of Sharpshooters, the shock troops of the Confederacy. They were, as one former member put it, "the spike head of the Toledo Steel" that led both the advance and retreat of the army. The sharpshooters served not only as skirmishers in the usual sense, but instead as powerful combat units in their own right. As a tactical innovation, the Confederate sharpshooters were years ahead of their time, presaging both the "open order" of the late nineteenth century and the German Stosstruppen of World War I.



Defending the Heritage

POP QUIZ FOR THE HISTORICALLY CHALLENGED...(Otherwise known as Yankee revisionists, carpetbaggers and scalawags...)

Only three questions but number three is a bonus question. It's an open book quiz and you can take all the time you need. If you don't get it, just ask a loyal Southern friend to help ya out...here we go.

#1 If the South had NOT seceded from the Union, would the North have invaded the South to free slaves?

Here's a hint: ("I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so, I have no inclination to do so." A. Lincoln. 1st inaugural address)

#2 If the South had FREED ALL the slaves and then seceded from the Union, would the North still have invaded the South?

Here's another hint: ("there will be no invasion except to collect taxes." A. Lincoln 1st inaugural address)

#3 Now here's the bonus question: Tell me again why you think the North invaded the South to free slaves?

Here's your last hint: (July 25 1861, the U.S. Congress passed the Crittenden-Johnson Resolution, declaring that THE WAR IS BEING WAGED FOR THE REUNION OF THE STATES AND NOT TO INTERFERE WITH SLAVERY....)

Now then, don't you feel silly, spreading all those lies about the South? If the North was NOT fighting to free slaves, it is impossible that the South WAS fighting the North to keep them.

Thanks for taking our quiz...just one more thing, go ahead and say real loud, "THE SOUTH WAS RIGHT." Now, wasn't that easy?

~Robert~

The Battle Flag and Christianity

By Lunelle McCallister



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

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

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

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

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

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

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

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

And in most recent news, a Swedish Luthern priest feels the Christian Cross itself is offensive, and shouldn’t be displayed.

Have you noticed that these attacks on other Christian symbols have been with the same force and velocity of the attacks on the Confederate Battle Flag (“CBF”)? First it was t-shirts in schools, then it was flags in County Seals and State Flags. Next came removal of Confederate Veteran monuments, and most recently the obliteration of the Southern Cross on the Veteran’s monument in Columbia, SC, in the aftermath of the tragic shooting in Charleston.

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

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

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

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

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

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

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

According to Encyclopedia of Arkansas:

“After the Battle of First Manassas, Virginia, on July 21, 1861, General P. G. T. Beauregard ordered a new design for a battle flag to avoid confusion of the Stars and Bars with the Stars and Stripes. Confederate representative William Porcher Miles of South Carolina is credited with designing this new flag, which became the standard battle flag for Confederate troops. This flag was patterned after the national flag of Scotland, which consisted of a field of blue with a white saltire; however, the color of the field was changed to red with a blue

saltire bordered in white. The Southern states, being a common destination for Scottish immigrants, easily accepted this design as a Confederate battle flag”.

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

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

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

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

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

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

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

I would like to commend to you [Rev. Weaver’s sermon](#). Listen to it and become empowered with knowledge and information.

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

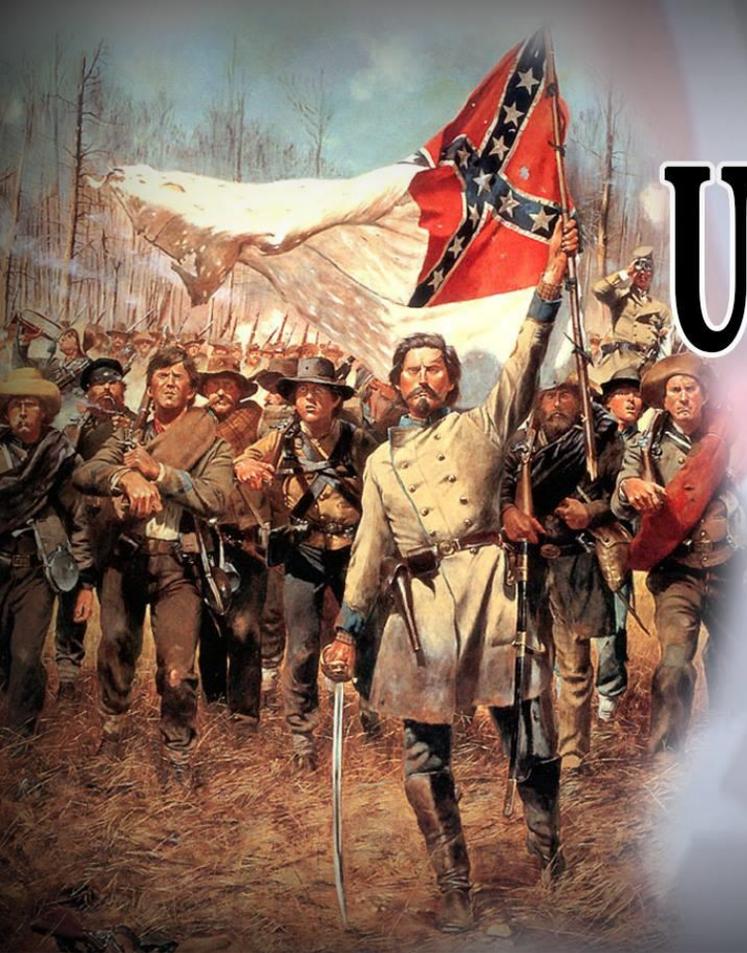
Let us replicate this success by educating our clergy and help them understand that an attack on the Southern Cross is more serious then that pious disdain for those supposedly seeing to perpetuate slavery based on ignorance....it is an attack on Christ himself.

Christians must unify or be exterminated, with their prayers and their symbols being relegated to only their homes and private property, with no public expression whatsoever.

About Lunelle McCallister

Lunelle McCallister, a native Floridian, is a noted speaker on the history of the Confederacy and her people in multiple states for historical organizations, museums and genealogical societies including William Breman Jewish Heritage & Holocaust Museum in Atlanta.

<http://www.abbevilleinstitute.org/blog/the-battle-flag-and-christianity/>



UNDEFEATED

WE WILL NEVER SURRENDER



Sons of Confederate Veterans, Louisiana Division

Our enemies may surround us and our neighbors may bow down to the princes of political correctness. Our community & religious leaders pray and worship at the altar of Karl Marx. But, we, as true Compatriots, march with heads held high as our flags fly in Southern skies. Our hearts are **UNDEFEATED!**

WE WILL NEVER SURRENDER!

"I am with the South in life or death, in victory or defeat."

- General Patrick Cleburne

Commentary

The Emergence of Orwellian Newspeak and the Death of Free Speech

By John W. Whitehead
June 29, 2015

“If you don’t want a man unhappy politically, don’t give him two sides to a question to worry him; give him one. Better yet, give him none. Let him forget there is such a thing as war. If the government is inefficient, top-heavy, and tax-mad, better it be all those than that people worry over it.... Give the people contests they win by remembering the words to more popular songs or the names of state capitals or how much corn Iowa grew last year. Cram them full of noncombustible data, chock them so damned full of ‘facts’ they feel stuffed, but absolutely ‘brilliant’ with information. Then they’ll feel they’re thinking, they’ll get a sense of motion without moving. And they’ll be happy, because facts of that sort don’t change.” — Ray Bradbury, *Fahrenheit 451*

How do you change the way people think? You start by changing the words they use.

In totalitarian regimes—a.k.a. police states—where conformity and compliance are enforced at the end of a loaded gun, the government dictates what words can and cannot be used. In countries where the police state hides behind a benevolent mask and disguises itself as tolerance, the citizens censor themselves, policing their words and thoughts to conform to the dictates of the mass mind.

Even when the motives behind this rigidly calibrated reorientation of societal language appear well-intentioned—discouraging racism, condemning violence, denouncing discrimination and hatred—inevitably, the end result is the same: intolerance, indoctrination and infantilism.

It’s political correctness disguised as tolerance, civility and love, but what it really amounts to is the chilling of free speech and the demonizing of viewpoints that run counter to the cultural elite.

As a society, we’ve become fearfully polite, careful to avoid offense, and largely unwilling to be labeled intolerant, hateful, closed-minded or any of the other toxic labels that carry a badge of shame today. The result is a nation where no one says what they really think anymore, at least if it runs counter to the prevailing views. Intolerance is the new scarlet letter of our day, a badge to be worn in shame and humiliation, deserving of society’s fear, loathing and utter banishment from society.

For those “haters” who dare to voice a different opinion, retribution is swift: they will be shamed, shouted down, silenced, censored, fired, cast out and generally relegated to the dust heap of ignorant, mean-spirited bullies who are guilty of various “word crimes.”

We have entered a new age where, as commentator Mark Steyn [notes](#), “we have to tiptoe around on ever thinner eggshells” and “the forces of ‘tolerance’ are intolerant of anything less than full-blown celebratory approval.” In such a climate of intolerance, there can be no freedom speech, expression or thought.

Yet what the forces of political correctness fail to realize is that they owe a debt to the so-called “haters” who have kept the First Amendment robust. From [swastika-wearing Neo-Nazis](#) marching through Skokie, Illinois, and underaged [cross burners](#) to [“God hates fags” protesters assembled near military funerals](#), those who have inadvertently done the most to preserve the right to freedom of speech for all have espoused views that were downright unpopular, if not hateful.

Until recently, the U.S. Supreme Court has reiterated that the First Amendment prevents the government from proscribing speech, or even expressive conduct, because it disapproves of the ideas expressed. However, that long-vaunted, Court-enforced tolerance for “intolerant” speech has now given way to a paradigm in which the government can discriminate freely against First Amendment activity that takes place within a government forum. Justifying such discrimination as “government speech,” the Court ruled that the Texas Dept. of Motor Vehicles could refuse to issue specialty license plate designs featuring a Confederate battle flag. Why? Because it was deemed offensive.

The Court’s ruling came on the heels of a shooting in which a 21-year-old white gunman killed nine African-Americans during a Wednesday night Bible study at a church in Charleston, N.C. The two events, coupled with the fact that gunman Dylann Roof was reportedly pictured on several social media sites with a Confederate flag, have resulted in an emotionally charged stampede to sanitize the nation’s public places of anything that smacks of racism, starting with the Confederate flag and ballooning into a list that includes the removal of various Civil War monuments.

These tactics are nothing new. This nation, birthed from puritanical roots, has always struggled to balance its love of liberty with its moralistic need to censor books, music, art, language, symbols etc. As author Ray Bradbury notes, “There is more than one way to burn a book. And the world is full of people running about with lit matches.”

Indeed, thanks to the rise of political correctness, the population of book burners, censors, and judges has greatly expanded over the years so that they run the gamut from left-leaning to right-leaning and everything in between. By eliminating words, phrases and symbols from public discourse, the powers-that-be are sowing hate, distrust and paranoia. In this way, by bottling up dissent, they are creating a pressure cooker of stifled misery that will eventually blow.

For instance, the word “Christmas” is now taboo in the public schools, as is the word “gun.” Even childish drawings of soldiers result in detention or suspension under rigid zero tolerance policies. On college campuses, trigger warnings are being used to alert students to any material they might read, see or hear that might upset them, while free speech zones restrict anyone wishing to communicate a particular viewpoint to a specially designated area on campus. Things have gotten so bad that comedians such as Chris Rock and Jerry Seinfeld refuse to perform stand-up routines to college crowds anymore.

Clearly, the country is undergoing a nervous breakdown, and the news media is helping to push us to the brink of insanity by bombarding us with wall-to-wall news coverage and news cycles that change every few days.

In this way, it’s difficult to think or debate, let alone stay focused on one thing—namely, holding the government accountable to abiding by the rule of law—and the powers-that-be understand this.

As I document in my book *Battlefield America: The War on the American People*, regularly scheduled trivia and/or distractions keep the citizenry tuned into the various breaking news headlines and entertainment spectacles and tuned out to the government’s steady encroachments on our freedoms. These sleight-of-hand distractions and diversions are how you control a population, either inadvertently or intentionally, advancing a political agenda without much opposition from the citizenry.

Professor Jacques Ellul studied this phenomenon of overwhelming news, short memories and the use of propaganda to advance hidden agendas. “One thought drives away another; old facts are chased by new ones,” wrote Ellul.

Under these conditions there can be no thought. And, in fact, modern man does not think about current problems; he feels them. He reacts, but he does not understand them any more than he takes responsibility for them. He is even less capable of spotting any inconsistency between successive facts; man’s capacity to forget is unlimited. This is one of the most important and useful points for the propagandists, who can always be sure that a particular propaganda theme, statement, or event will be forgotten within a few weeks.

Already, the outrage over the Charleston shooting and racism are fading from the news headlines, yet the determination to censor the Confederate symbol remains. Before long, we will censor it from our thoughts, sanitize it from our history books, and eradicate it from our monuments without even recalling why. The question, of course, is what’s next on the list to be banned?

It was for the sake of preserving individuality and independence that James Madison, the author of the Bill of Rights, fought for a First Amendment that protected the “minority” against the majority, ensuring that even in the face of

overwhelming pressure, a minority of one—even one who espouses distasteful viewpoints—would still have the right to speak freely, pray freely, assemble freely, challenge the government freely, and broadcast his views in the press freely.

This freedom for those in the unpopular minority constitutes the ultimate tolerance in a free society. Conversely, when we fail to abide by Madison's dictates about greater tolerance for all viewpoints, no matter how distasteful, the end result is always the same: an indoctrinated, infantilized citizenry that marches in lockstep with the governmental regime.

Some of this past century's greatest dystopian literature shows what happens when the populace is transformed into mindless automatons. In Ray Bradbury's *Fahrenheit 451*, reading is banned and books are burned in order to suppress dissenting ideas, while televised entertainment is used to anesthetize the populace and render them easily pacified, distracted and controlled.

In Aldous Huxley's *Brave New World*, serious literature, scientific thinking and experimentation are banned as subversive, while critical thinking is discouraged through the use of conditioning, social taboos and inferior education. Likewise, expressions of individuality, independence and morality are viewed as vulgar and abnormal.

And in George Orwell's *1984*, Big Brother does away with all undesirable and unnecessary words and meanings, even going so far as to routinely rewrite history and punish "thoughtcrimes." In this dystopian vision of the future, the Thought Police serve as the eyes and ears of Big Brother, while the Ministry of Peace deals with war and defense, the Ministry of Plenty deals with economic affairs (rationing and starvation), the Ministry of Love deals with law and order (torture and brainwashing), and the Ministry of Truth deals with news, entertainment, education and art (propaganda). The mottos of Oceania: WAR IS PEACE, FREEDOM IS SLAVERY, and IGNORANCE IS STRENGTH.

All three—Bradbury, Huxley and Orwell—had an uncanny knack for realizing the future, yet it is Orwell who best understood the power of language to manipulate the masses. Orwell's Big Brother relied on Newspeak to eliminate undesirable words, strip such words as remained of unorthodox meanings and make independent, non-government-approved thought altogether unnecessary. To give a single example, as psychologist Erich Fromm illustrates in his afterword to *1984*:

The word *free* still existed in Newspeak, but it could only be used in such statements as "This dog is free from lice" or "This field is free from weeds." It could not be used in its old sense of "politically free" or "intellectually free," since political and intellectual freedom no longer existed as concepts....

Where we stand now is at the juncture of OldSpeak (where words have meanings, and ideas can be dangerous) and Newspeak (where only that which is "safe" and "accepted" by the majority is permitted). The power elite has made their intentions clear: they will pursue and prosecute any and all words, thoughts and expressions that challenge their authority.

This is the final link in the police state chain.

Having been reduced to a cowering citizenry—mute in the face of elected officials who refuse to represent us, helpless in the face of police brutality, powerless in the face of militarized tactics and technology that treat us like enemy combatants on a battlefield, and naked in the face of government surveillance that sees and hears all—we have nowhere left to go. Our backs are to the walls. From this point on, we have only two options: go down fighting, or capitulate and betray our loved ones, our friends and ourselves by insisting that, as a brainwashed Winston Smith does at the end of Orwell's *1984*, yes, 2+2 does equal 5.

WC: 1909

https://www.rutherford.org/publications_resources/john_whiteheads_commentary/the_emergence_of_orwellian_new_speak_and_the_death_of_free_speech

Battle of Gettysburg

Aftermath of the Union Victory at Gettysburg

Edited by Gerald Boerner

Quotations Related to GETTYSBURG:

“My dead and wounded were nearly as great in number as those still on duty.”

— William C. Oates

“Up, men, and to your posts! Don’t forget today that you are from Old Virginia!”

— George E. Pickett

“It ain’t so hard to get to that ridge – The hell of it is to stay there.”

— Confederate soldier

“The truth will be known in time, and I leave that to show how much of the responsibility of Gettysburg rests on my shoulders.”

— James Longstreet

“After this urgent protest against entering into battle at Gettysburg according to instructions – which protest is the first and only one I ever made during my entire military career – I ordered my line to advance and make the assault.”

— John B. Hood

Aftermath of the Union Victory in the Battle of Gettysburg...



The **Battle of Gettysburg** was fought July 1–3, 1863, in and around the town of Gettysburg, Pennsylvania. The battle with the largest number of casualties in the American Civil War, it is often described as the war’s turning point. Union Maj. Gen. George Gordon Meade’s Army of the Potomac defeated attacks by Confederate Gen. Robert E. Lee’s Army of Northern Virginia, ending Lee’s invasion of the North.

After his success at Chancellorsville in Virginia in May 1863, Lee led his army through the Shenandoah Valley to begin his second invasion of the North—the Gettysburg Campaign. With his army in high spirits, Lee intended to shift the focus of the summer campaign from war-ravaged northern Virginia and hoped to influence Northern politicians to give up their prosecution of the war by penetrating as far as Harrisburg, Pennsylvania, or even Philadelphia. Prodded by President Abraham Lincoln, Maj. Gen. Joseph Hooker moved his army in pursuit, but was relieved just three days before the battle and replaced by Meade.

Elements of the two armies initially collided at Gettysburg on July 1, 1863, as Lee urgently concentrated his forces there, his objective being to engage the Union army and destroy it. Low ridges to the northwest of town were defended initially by a Union cavalry division under Brig. Gen. John Buford, and soon reinforced with two corps of Union infantry. However, two large Confederate corps assaulted them from the northwest and north, collapsing the hastily developed Union lines, sending the defenders retreating through the streets of town to the hills just to the south.

On the second day of battle, most of both armies had assembled. The Union line was laid out in a defensive formation resembling a fishhook. In the late afternoon of July 2, Lee launched a heavy assault on the Union left flank, and fierce fighting raged at Little Round Top, the Wheatfield, Devil's Den, and the Peach Orchard. On the Union right, demonstrations escalated into full-scale assaults on Culp's Hill and Cemetery Hill. All across the battlefield, despite significant losses, the Union defenders held their lines.

On the third day of battle, July 3, fighting resumed on Culp's Hill, and cavalry battles raged to the east and south, but the main event was a dramatic infantry assault by 12,500 Confederates against the center of the Union line on Cemetery Ridge, known as Pickett's Charge. The charge was repulsed by Union rifle and artillery fire, at great losses to the Confederate army. Lee led his army on a torturous retreat back to Virginia. Between 46,000 and 51,000 soldiers from both armies were casualties in the three-day battle. That November, President Lincoln used the dedication ceremony for the Gettysburg National Cemetery to honor the fallen Union soldiers and redefine the purpose of the war in his historic Gettysburg Address.

Aftermath of the Battle of Gettysburg

Casualties

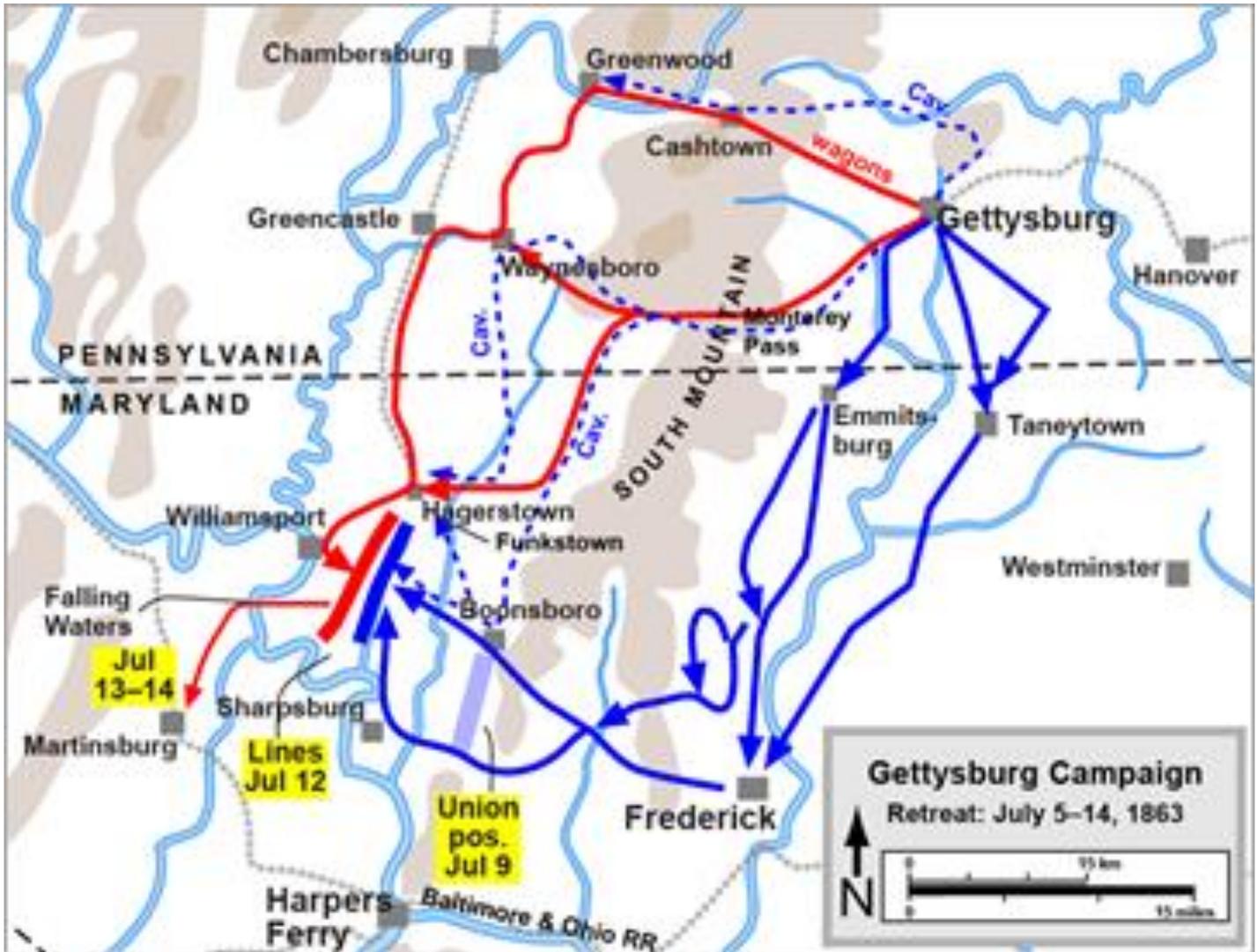
The two armies suffered between 46,000 and 51,000 casualties. Union casualties were 23,055 (3,155 killed, 14,531 wounded, 5,369 captured or missing), while Confederate casualties are more difficult to estimate. Many authors have referred to as many as 28,000 Confederate casualties, but Busey and Martin's more recent definitive 2005 work, *Regimental Strengths and Losses*, documents 23,231 (4,708 killed, 12,693 wounded, 5,830 captured or missing). Nearly a third of Lee's general officers were killed, wounded, or captured. The casualties for both sides during the entire campaign were 57,225.



"The Harvest of Death": Union dead on the battlefield at Gettysburg, Pennsylvania, photographed July 5 or July 6, 1863, by Timothy H. O'Sullivan.

Bruce Catton wrote, "The town of Gettysburg looked as if some universal moving day had been interrupted by catastrophe." But there was only one documented civilian death during the battle: Ginnie Wade (also widely known as Jennie), 20 years old, was hit by a stray bullet that passed through her kitchen in town while she was making bread. Nearly 8,000 had been killed outright; these bodies, lying in the hot summer sun, needed to be buried quickly. Over 3,000 horse carcasses were burned in a series of piles south of town; townsfolk became violently ill from the stench.

Confederate Retreat



Gettysburg Campaign (July 5 – July 14, 1863).

The armies stared at one another in a heavy rain across the bloody fields on July 4, the same day that the Vicksburg garrison surrendered to Maj. Gen. Ulysses S. Grant. Lee had reformed his lines into a defensive position on Seminary Ridge the night of July 3, evacuating the town of Gettysburg. The Confederates remained on the battlefield, hoping that Meade would attack, but the cautious Union commander decided against the risk, a decision for which he would later be criticized. Both armies began to collect their remaining wounded and bury some of the dead. A proposal by Lee for a prisoner exchange was rejected by Meade.

Lee started his Army of Northern Virginia in motion late the evening of July 4 towards Fairfield and Chambersburg. Cavalry under Brig. Gen. John D. Imboden was entrusted to escort the miles-long wagon train of supplies and wounded men that Lee wanted to take back to Virginia with him, using the route through Cashtown and Hagerstown to Williamsport, Maryland. Meade's army followed, although the pursuit was half-spirited. The recently rain-swollen Potomac trapped Lee's army on the north bank of the river for a time, but when the Federals finally caught up, the Confederates had forded the river. The rear-guard action at Falling Waters on July 14 added some more names to the long casualty lists, including General Pettigrew, who was mortally wounded.

In a brief letter to Maj. Gen. Henry W. Halleck written on July 7, Lincoln remarked on the two major Union victories at Gettysburg and Vicksburg. He continued:

Now, if Gen. Meade can complete his work so gloriously prosecuted thus far, by the literal or substantial destruction of Lee's army, the rebellion will be over.

Halleck then relayed the contents of Lincoln's letter to Meade in a telegram. Despite repeated pleas from Lincoln and Halleck, which continued over the next week, Meade did not pursue Lee's army aggressively enough to destroy it before it crossed back over the Potomac River to safety in the South. The campaign continued into Virginia with light engagements until July 23, in the minor Battle of Manassas Gap, after which Meade abandoned any attempts at pursuit and the two armies took up positions across from each other on the Rappahannock River.

Union Reaction to the News of the Victory

The news of the Union victory electrified the North. A headline in *The Philadelphia Inquirer* proclaimed "VICTORY! WATERLOO ECLIPSED!" New York diarist George Templeton Strong wrote:

The results of this victory are priceless. ... The charm of Robert E. Lee's invincibility is broken. The Army of the Potomac has at last found a general that can handle it, and has stood nobly up to its terrible work in spite of its long disheartening list of hard-fought failures. ... Copperheads are palsied and dumb for the moment at least. ... Government is strengthened four-fold at home and abroad.
— *George Templeton Strong, Diary, p. 330.*

However, the Union enthusiasm soon dissipated as the public realized that Lee's army had escaped destruction and the war would continue. Lincoln complained to Secretary of the Navy Gideon Welles that "Our army held the war in the hollow of their hand and they would not close it!" Brig. Gen. Alexander S. Webb wrote to his father on July 17, stating that such Washington politicians as "Chase, Seward and others," disgusted with Meade, "write to me that Lee really won that Battle!"

Effect on the Confederacy

The Confederates had lost politically as well as militarily. During the final hours of the battle, Confederate Vice President Alexander Stephens was approaching the Union lines at Norfolk, Virginia, under a flag of truce. Although his formal instructions from Confederate President Jefferson Davis had limited his powers to negotiations on prisoner exchanges and other procedural matters, historian James M. McPherson speculates that he had informal goals of presenting peace overtures. Davis had hoped that Stephens would reach Washington from the south while Lee's victorious army was marching toward it from the north. President Lincoln, upon hearing of the Gettysburg results, refused Stephens's request to pass through the lines. Furthermore, when the news reached London, any lingering hopes of European recognition of the Confederacy were finally abandoned.

[Henry Adams](#) wrote, "The disasters of the rebels are unredeemed by even any hope of success. It is now conceded that all idea of intervention is at an end."

The immediate reaction of the Southern military and public sectors was that Gettysburg was a setback, not a disaster. The sentiment was that Lee had been successful on July 1 and had fought a valiant battle on July 2–3, but could not dislodge the Union Army from the strong defensive position to which it fled. The Confederates successfully stood their ground on July 4 and withdrew only after they realized Meade would not attack them. The withdrawal to the Potomac that could have been a disaster was handled masterfully. Furthermore, the Army of the Potomac had been kept away from Virginia farmlands for the summer and all predicted that Meade would be too timid to threaten them for the rest of the year. Lee himself had a positive view of the campaign, writing to his wife that the army had returned "rather sooner than I had originally contemplated, but having accomplished what I proposed on leaving the Rappahannock, viz., relieving the Valley of the presence of the enemy and drawing his Army north of the Potomac." He was quoted as saying to Maj. John Seddon, brother of the Confederate secretary of war, "Sir, we did whip them at Gettysburg, and it will be seen for the next six months that *that army* will be as quiet as a sucking dove." Some Southern publications, such as the *Charleston Mercury*, criticized Lee's actions in the campaign and on August 8 he offered his resignation to President Davis, who quickly rejected it.^[74]

Gettysburg became a postbellum focus of the "Lost Cause", a movement by writers such as Edward A. Pollard and Jubal Early to explain the reasons for the Confederate defeat in the war. A fundamental premise of their argument was that the South was doomed because of the overwhelming advantage in manpower and industrial might possessed by the North. However, they claim it also suffered because Robert E. Lee, who up until this time had been almost invincible, was betrayed by the failures of some of his key subordinates at Gettysburg: Ewell, for failing to seize Cemetery Hill on July 1; Stuart, for depriving the army of cavalry intelligence for a key part of the campaign; and especially Longstreet, for failing to attack on July 2 as early and as forcefully as Lee had originally intended. In this view, Gettysburg was seen as a great lost opportunity, in which a decisive victory by Lee could have meant the end of the war in the Confederacy's favor.

Historical Assessment

Decisive victory?

The nature of the result of the Battle of Gettysburg has been the subject of controversy for years. Although not seen as overwhelmingly significant at the time, particularly since the war continued for almost two years, in retrospect it has often been cited as the "turning point", usually in combination with the fall of Vicksburg the following day. This is based on the hindsight that, after Gettysburg, Lee's army conducted no more strategic offensives—his army merely reacted to the initiative of Ulysses S. Grant in 1864 and 1865—and by the speculative viewpoint of the Lost Cause writers that a Confederate victory at Gettysburg might have resulted in the end of the war.

[The Army of the Potomac] had won a victory. It might be less of a victory than Mr. Lincoln had hoped for, but it was nevertheless a victory—and, because of that, it was no longer possible for the Confederacy to win the war. The North might still lose it, to be sure, if the soldiers or the people should lose heart, but outright defeat was no longer in the cards.

Bruce Catton, *Glory Road*

It is currently a widely held view that Gettysburg was a decisive victory for the Union, but the term is imprecise. It is inarguable that Lee's offensive on July 3 was turned back decisively and his campaign in Pennsylvania was terminated prematurely (although the Confederates at the time argued that this was a

temporary setback and that the goals of the campaign were largely met). However, when the more common definition of "decisive victory" is intended—an indisputable military victory of a battle that determines or significantly influences the ultimate result of a conflict—historians are divided.

Lee vs. Meade

Prior to Gettysburg, Robert E. Lee had established a reputation as an almost invincible general, achieving stunning victories against superior numbers—although usually at the cost of high casualties to his army—during the Seven Days, the Northern Virginia Campaign (including the Second Battle of Bull Run), Fredericksburg, and Chancellorsville. Only the Maryland Campaign, with its tactically inconclusive Battle of Antietam, had been less than successful. Therefore, historians have attempted to explain how Lee's winning streak was interrupted so dramatically at Gettysburg. Although the issue is tainted by attempts to portray history and Lee's reputation in a manner supporting different partisan goals, the major factors in Lee's loss arguably can be attributed to: (1) Lee's overconfidence in the invincibility of his men; (2) the performance of his subordinates, and his management thereof; (3) health issues, and; (4) the performance of his opponent, George G. Meade, and the Army of the Potomac.

Throughout the campaign, Lee was influenced by the belief that his men were invincible; most of Lee's experiences with the Army of Northern Virginia had convinced him of this, including the great victory at Chancellorsville in early May and the rout of the Union troops at Gettysburg on July 1. Since morale plays an important role in military victory when other factors are equal, Lee did not want to dampen his army's desire to fight and resisted suggestions, principally by Longstreet, to withdraw from the recently captured Gettysburg to select a ground more favorable to his army. War correspondent Peter W. Alexander wrote that Lee "acted, probably, under the impression that his troops were able to carry any position however formidable. If such was the case, he committed an error, such however as the ablest commanders will sometimes fall into." Lee himself concurred with this judgment, writing to President Davis, "No blame can be attached to the army for its failure to accomplish what was projected by me, nor should it be censured for the unreasonable expectations of the public—I am alone to blame, in perhaps expecting too much of its prowess and valor."

The most controversial assessments of the battle involve the performance of Lee's subordinates. The dominant theme of the Lost Cause writers and many other historians is that Lee's senior generals failed him in crucial ways, directly causing the loss of the battle; the alternative viewpoint is that Lee did not manage his subordinates adequately, and did not thereby compensate for their shortcomings. Two of his corps commanders—Richard S. Ewell and A.P. Hill—had only recently been promoted and were not fully accustomed to Lee's style of command, in which he provided only general objectives and guidance to their former commander, Stonewall Jackson; Jackson translated these into detailed, specific orders to his division commanders. All four of Lee's principal commanders received criticism during the campaign and battle:

- **James Longstreet** suffered most severely from the wrath of the Lost Cause authors, not the least because he directly criticized Lee in postbellum writings and became a Republican after the war. His critics accuse him of attacking much later than Lee intended on July 2, squandering a chance to hit the Union Army before its defensive positions had firmed up. They also question his lack of motivation to attack strongly on July 2 and July 3 because he had argued that the army should have maneuvered to a place where it would force Meade to attack them. The alternative view is that Lee was in close contact with Longstreet during the battle, agreed to delays on the morning of July 2, and never criticized Longstreet's performance. (There is also considerable speculation about what an attack might have looked like before Dan Sickles moved the III Corps toward the Peach Orchard.)
- **J.E.B. Stuart** deprived Lee of cavalry intelligence during a good part of the campaign by taking his three best brigades on a path away from the army's. This arguably led to Lee's surprise at Hooker's vigorous pursuit; the meeting engagement on July 1 that escalated into the full battle prematurely; and it

also prevented Lee from understanding the full disposition of the enemy on July 2. The disagreements regarding Stuart's culpability for the situation center around the relatively vague orders issued by Lee, but most modern historians agree that both generals were responsible to some extent for the failure of the cavalry's mission early in the campaign.

- **Richard S. Ewell** has been universally criticized for failing to seize the high ground on the afternoon of July 1. Once again the disagreement centers on Lee's orders, which provided general guidance for Ewell to act "if practicable." Many historians speculate that Stonewall Jackson, if he had survived Chancellorsville, would have aggressively seized Culp's Hill, rendering Cemetery Hill indefensible, and changing the entire complexion of the battle. A differently worded order from Lee may have made the difference with this subordinate.
- **A.P. Hill** has received some criticism for his ineffective performance. His actions caused the battle to begin and then escalate on July 1, despite Lee's orders not to bring on a general engagement (although historians point out that Hill kept Lee well informed of his actions during the day). However, illness minimized his personal involvement in the remainder of the battle, and Lee took the explicit step of removing troops from Hill's corps and giving them to Longstreet for Pickett's Charge.

In addition to Hill's illness, Lee's performance was affected by his own illness, which has been speculated as chest pains due to angina. He wrote to Jefferson Davis that his physical condition prevented him from offering full supervision in the field, and said, "I am so dull that in making use of the eyes of others I am frequently misled."

As a final factor, Lee faced a new and formidable opponent in George G. Meade, and the Army of the Potomac fought well on its home territory. Although new to his army command, Meade deployed his forces relatively effectively; relied on strong subordinates such as Winfield S. Hancock to make decisions where and when they were needed; took great advantage of defensive positions; nimbly shifted defensive resources on interior lines to parry strong threats; and, unlike some of his predecessors, stood his ground throughout the battle in the face of fierce Confederate attacks. Lee was quoted before the battle as saying Meade "would commit no blunders on my front and if I make one ... will make haste to take advantage of it." That prediction proved to be correct at Gettysburg. Stephen Sears wrote, "The fact of the matter is that George G. Meade, unexpectedly and against all odds, thoroughly outgeneraled Robert E. Lee at Gettysburg." Edwin B. Coddington wrote that the soldiers of the Army of the Potomac received a "sense of triumph which grew into an imperishable faith in [themselves]. The men knew what they could do under an extremely competent general; one of lesser ability and courage could well have lost the battle."

Meade had his own detractors as well. Similar to the situation with Lee, Meade suffered partisan attacks about his performance at Gettysburg, but he had the misfortune of experiencing them in person. Supporters of his predecessor, Maj. Gen. Joseph Hooker, lambasted Meade before the U.S. Congress's Joint Committee on the Conduct of the War, where Radical Republicans suspected that Meade was a Copperhead and tried in vain to relieve him from command. Daniel E. Sickles and Daniel Butterfield accused Meade of planning to retreat from Gettysburg during the battle. Most politicians, including Lincoln, criticized Meade for what they considered to be his tepid pursuit of Lee after the battle. A number of Meade's most competent subordinates—Winfield S. Hancock, John Gibbon, Gouverneur K. Warren, and Henry J. Hunt, all heroes of the battle—defended Meade in print, but Meade was embittered by the overall experience.

Please take time to further explore more about [American Civil War, Battle of Gettysburg, Cavalry Battles, Little Round Top, Culp's Hill, Cemetery Hill, Gettysburg, Pennsylvania, Robert E. Lee, George G. Meade, and Little Round Top](#) by accessing the Wikipedia articles referenced below. In most cases, the text in the body of this post has been selectively excerpted from the articles; footnotes and hyperlinks have been removed for readability.

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A Proud Table: **BATTLE OF GETTYSBURG** Quotes...

<http://www.aproundtable.org/tps30info/gettysburg.html>

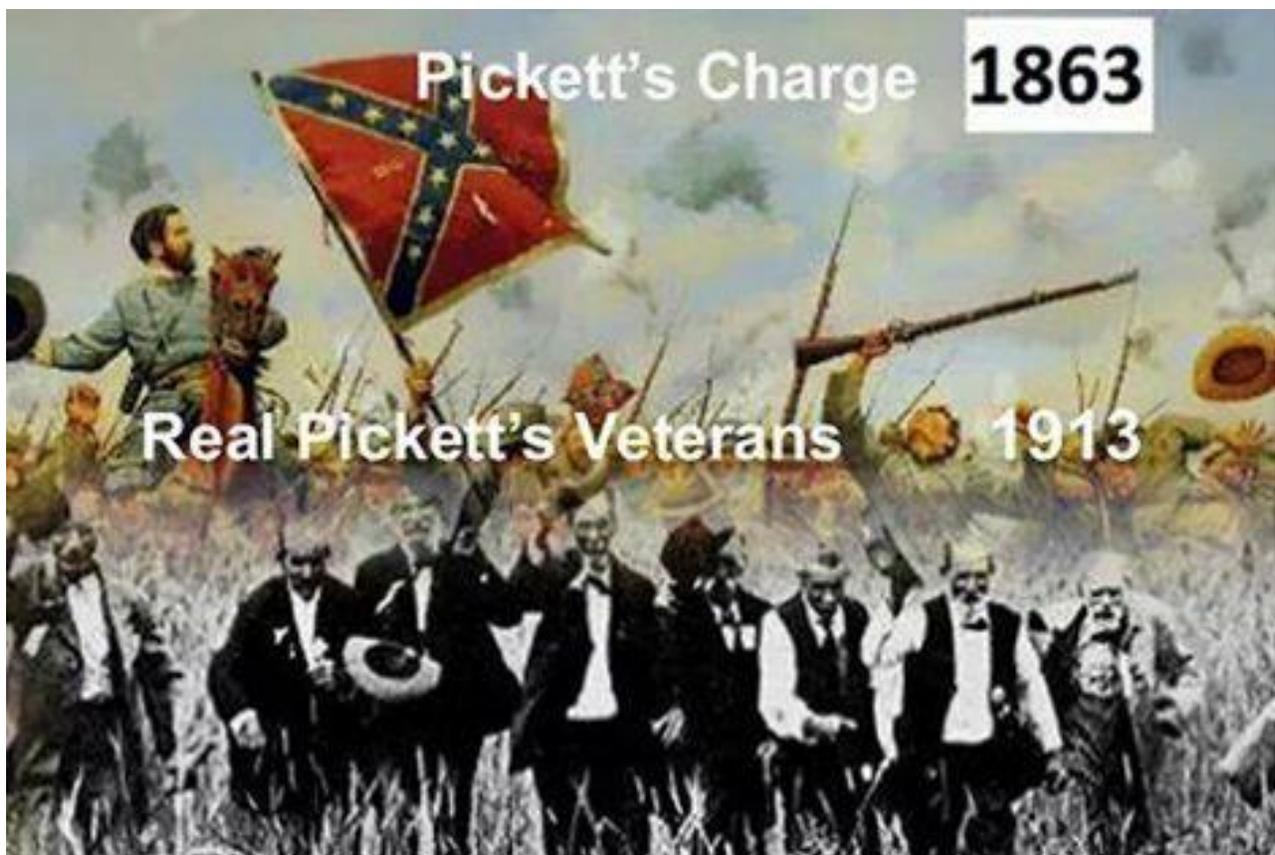
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How many times do we have to put the truth right in front of someone's face and they STILL claim Lincoln was trying to hold the country together??? Sigh....ONE-MORE-TIME...
Photo- Confederate artillerymen Dunker Church

"Stanton," said Piatt, "saw the absurdity of holding the Union by the rotten rail of a Virginia abstraction."

The "Virginia abstraction" meant the United States Constitution, concerning which Seward had given Piatt a lesson.

"We are bound to the tail of a paper kite," said Seward to Piatt, "called the Constitution. A written Constitution is dangerous to us of the North. The South is using it as a shield."



The flag ban was in a VA funding bill before being removed. | Getty

House drops Confederate Flag ban for veterans cemeteries

By **MATTHEW NUSSBAUM** 06/23/16 11:45 AM EDT

A measure to bar confederate flags from cemeteries run by the Department of Veterans Affairs was removed from legislation passed by the House early Thursday.

The flag ban was added to the VA funding bill in May by a vote of 265-159, with most Republicans voting against the ban. But Speaker Paul Ryan (R-Wis.) and Majority Leader Kevin McCarthy (R-Calif.) both supported the measure. Ryan was commended for allowing a vote on the controversial measure, but has since limited what amendments can be offered on the floor.

In negotiations to reconcile the House funding measure with the Senate bill, the confederate flag provision was dropped. The bill passed the House 239-171.

Of the eight House Republicans Ryan appointed to the conference committee that ultimately stripped the measure, four had voted against the ban on the floor.

A GOP aide declined to comment on the internal deliberations that led to the removal of the ban.

<http://www.politico.com/story/2016/06/congress-confederate-flag-ban-224727>

What a great day for the CSA! Here's how I think it went down... Last month, when Republican Rhinos caved to Dems and let the flag ban be added to that bill, they GREATLY underestimated the backlash. I think Senate Republicans told them they did not want to have to deal with it so they better do whatever it took to make it disappear. The meltdown of the Dems last night made them realize they had better pick a side...and they chose the right one. This time. Still don't trust them, and I'm sure we haven't heard the end of this, but this reversal was HUGE, and I believe a sign that the tide is turning, and will continue to do so, as long as we keep the SKEER on!

Susan Frise Hathaway

Do Confederate flags belong in military cemeteries?

• By Emily Zentner Cronkite News May 29, 2016



Sons of Confederate Veterans

North Carolina resident H.K. Edgerton, a black member of the Sons of Confederate Veterans, addresses members of the group that they insist is about defending history and heritage. Others are not so sure.

WASHINGTON – On Memorial Day, some Americans will head to local cemeteries to decorate the graves of fallen soldiers – in some cases, the graves of those who fought for the other side.

One of the most-cherished activities of the Sons of Confederate Veterans is the decoration of Confederate graves with that flag, particularly on Memorial Day.

But the tradition has come under attack by the House, which amended the Department of Veterans Affairs budget last week to include a ban on the display of Confederate flags in federal cemeteries.

That proposal, which would need Senate approval to take effect, was blasted this week as a “travesty” by Curt Tipton, commander of the Arizona Division of the Sons of Confederate Veterans.

“It is entirely proper that their descendants should mark their graves with the flag under which they fought, no matter where the graves are located,” Tipton wrote in an email peppered with words in all capital letters.

But supporters of the measure say Confederate flags have no place in U.S. military cemeteries.

“The Confederate flag represents hate and intolerance and is a painful reminder of a terrible time in our history,” Rep. Ruben Gallego, D-Phoenix, said in statement on the VA amendment.

“VA cemeteries should be a place where we honor war heroes – not a place where we preserve the symbols of slavery and Jim Crow,” his statement said.

Gallego, who cosponsored the VA amendment that passed the House May 19, also introduced a bill to ban Confederate flags on graves or flagpoles at VA cemeteries. That bill was introduced in July, but has yet to receive a hearing.

But the national executive director of the Sons of Confederate Veterans said “a soldier is a soldier,” and all should be recognized for their sacrifice.

“You don’t have to like it, but you have to respect it,” said Michael Landree, the executive director. “In a free society, we respect each other.”

Landree said the tradition of decorating graves was started after the Civil War by women on both sides, who agreed to keep up the graves of all veterans in their area.

“There was a reconciliation after the war, where ladies on both sides said, ‘We’ll take care of your graves if you take care of ours,’ since so many Confederates were buried up north and vice versa,” Landree said.

The VA currently flies the Confederate flag, separate from the U.S. flag, at cemeteries where Confederate soldiers are buried in mass graves.

Graves of individual Confederate soldiers in VA cemeteries can be decorated only on Memorial Day – or on Confederate Memorial Day in states where that is a holiday. The flags have to be provided by a private group or individual and must be removed by the end of the day, said VA spokeswoman Jessica Schiefer.

Tipton notes that Confederate veterans are currently given the same status as any other U.S. vet. They are eligible for VA headstones, grave markers and medallions, as well as for burial in Arlington National Cemetery.

Landree said proposals like the VA budget amendment or Gallego’s bill “sticks a knife in people that can no longer fend for themselves.”

“We say we respect veterans and then we turn around and do this,” he said. “Every war we have fought has reasons someone disagrees with.”

But critics, like the Southern Poverty Law Center, say it’s not the distant past that concerns them about Confederate groups.

Mark Potok, a senior fellow with the center, concedes that not everyone who wants to wave the Confederate flag “is some enthusiast for white supremacy,” but that there are “certainly some core principles of white nationalism” behind the display.

“I do think we would all be better off if people stopped the practice of displaying Confederate flags,” Potok said.

The Southern Poverty Law Center does not list the Sons of Confederate Veterans as a hate group, but it has written extensively about controversial actions of some chapters.

The Sons of Confederate Veterans keeps a record on its website of Confederate graves in each state. Of thousands it believes are buried in Arizona, only 196 rest in identifiable graves in cemeteries.

“Soldiering is a universal experience,” said Landree, a retired Marine Corps lieutenant colonel.

“Someday, people will say that I fought a war for political oil,” the Iraq War veteran said. “We need to recognize that soldiers are soldiers no matter if you agree what they fought for.”

http://azdailysun.com/news/local/do-confederate-flags-belong-in-military-cemeteries/article_38a0704f-dc3d-5a9b-be19-9be6f930fa7f.ht



House GOP blocks legislation to ban Confederate flag from Capitol

Associated Press

5:53 PM, Jun 9, 2016

11:44 AM, Jun 10, 2016



WASHINGTON (AP) — House Republican leaders have blocked a Democratic congressman from Mississippi from offering legislation to ban Confederate imagery from the House side of the Capitol complex.

Rep. Bennie Thompson had sought the opportunity to ban display of the Mississippi state flag and statues of Confederate icons such as President Jefferson Davis. Mississippi's state flag incorporates the Confederate battle flag in its top inner corner. A statue of Davis, once a Mississippi congressman and U.S. senator, is displayed in Statuary Hall, the former House chamber.

The move by House Republican leaders comes a day after House Speaker Paul Ryan said he would ban Democratic "poison pill" amendments from being offered to appropriations bills.

Imagery and icons of the Confederate States of America are offensive to some Americans, particularly those who are black, because of the Confederacy's support of slavery.

"I don't know how you honor the president of the Confederacy," said Thompson, who is black. "You can put them somewhere, but I just don't think they need to put in a place of honor."

A 237-182 procedural vote on Thursday ratified a decision by the House Rules Committee to deny Thompson an opportunity to offer his amendment to a spending bill funding House operations. The Rules Committee generally takes its instructions from top House leaders such as Ryan.

The Mississippi flag incorporates the Confederate battle flag in its top inner corner.

Last year, a dispute over displays of the Confederate flag derailed the appropriations process last year, but an amendment to a spending bill banning its display in cemeteries administered by the Department of Veterans Affairs earlier this year was easily adopted. Only four House Republicans voted against the bill after the amendment was added.

The Confederate flag issue was propelled to the forefront with the murder of nine parishioners last year at an African-American church in Charleston, South Carolina. In the aftermath, the South Carolina legislature ordered it removed from the state Capitol grounds.

Several House GOP leaders supported the effort to ban the display of the flag from VA cemeteries. Top Republicans also opted against returning the Mississippi flag to a tunnel between a House office building and the Capitol after a recent renovation.

The legislative branch appropriations bills typically is one of the few of the 12 annual appropriations bills to come to the House floor under restrictive debate terms. A Pentagon appropriations bill is slated for debate next week, and an amendment targeting display of the Confederate flag at The Citadel in South Carolina may be offered to that measure — if GOP leaders permit. The amendment could take away the military college's ROTC funds if it continues to fly the flag.

Rules Committee spokeswoman Sarah Minkel and Ryan spokeswoman Ashlee Strong declined to say whether amendments seeking to ban Confederate imagery would be permitted on future bills.

Petition calls for Muhammad Ali monument to replace Jefferson Davis in Capitol Rotunda

Posted: Jun 07, 2016 2:52 PM CDT Updated: Jun 07, 2016 3:42 PM CDT
By Lawrence Smith



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LOUISVILLE, Ky. (WDRB) -- It's an idea that will float like a butterfly for some and sting like a bee for others.

There's a new effort to make Muhammad Ali a permanent fixture in the state Capitol.

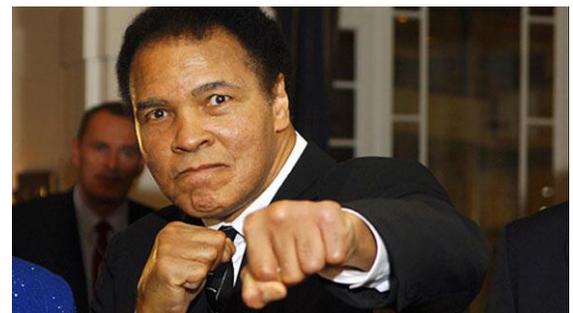
Former State Treasurer Jonathan Miller is once again pushing for an image of Muhammad Ali to be placed in the Capitol Rotunda, replacing the controversial statue of Jefferson Davis.

"There is this consensus among Democrats and Republican leaders in Frankfort that it's time for Jefferson Davis to go," Miller told WDRB News.

It's not the first time Miller has suggested replacing Davis with Ali.

The idea died last year when the state Historic Properties Commission voted to keep Davis in place.

Now, with Ali's death, Miller is once again using his popular Kentucky Sports Radio column to push for replacing what he calls a symbol of the Confederacy with a descendant of slaves.



"Who also happened to be a great civil rights leader and the most famous and, I believe, influential Kentuckian of the 20th century," said Miller.

Miller says he understands that Ali is also controversial, especially among some veterans, for his refusal to be drafted during the Vietnam War.

"By standing up for his convictions, by standing up for his faith, Ali was the voice of a generation. And it's critical that we recognize that voice," said Miller.

Capitol tourists WDRB spoke with agreed that Ali deserves a place of honor, but with regards to replacing Davis, that's where opinion splits.

"I'd like to see him moved to a place of historic importance, a museum or something. Ali, yes. I think we need some diversity in our Rotunda," said Karen Hatter.

"I have no problems with who's in this building now. I just have a problem with the idea of bringing others in, regardless of who they may be," said Russ Hatter.

Miller says any image of Ali would have to conform to Islamic law, which may mean a portrait as opposed to a statue.

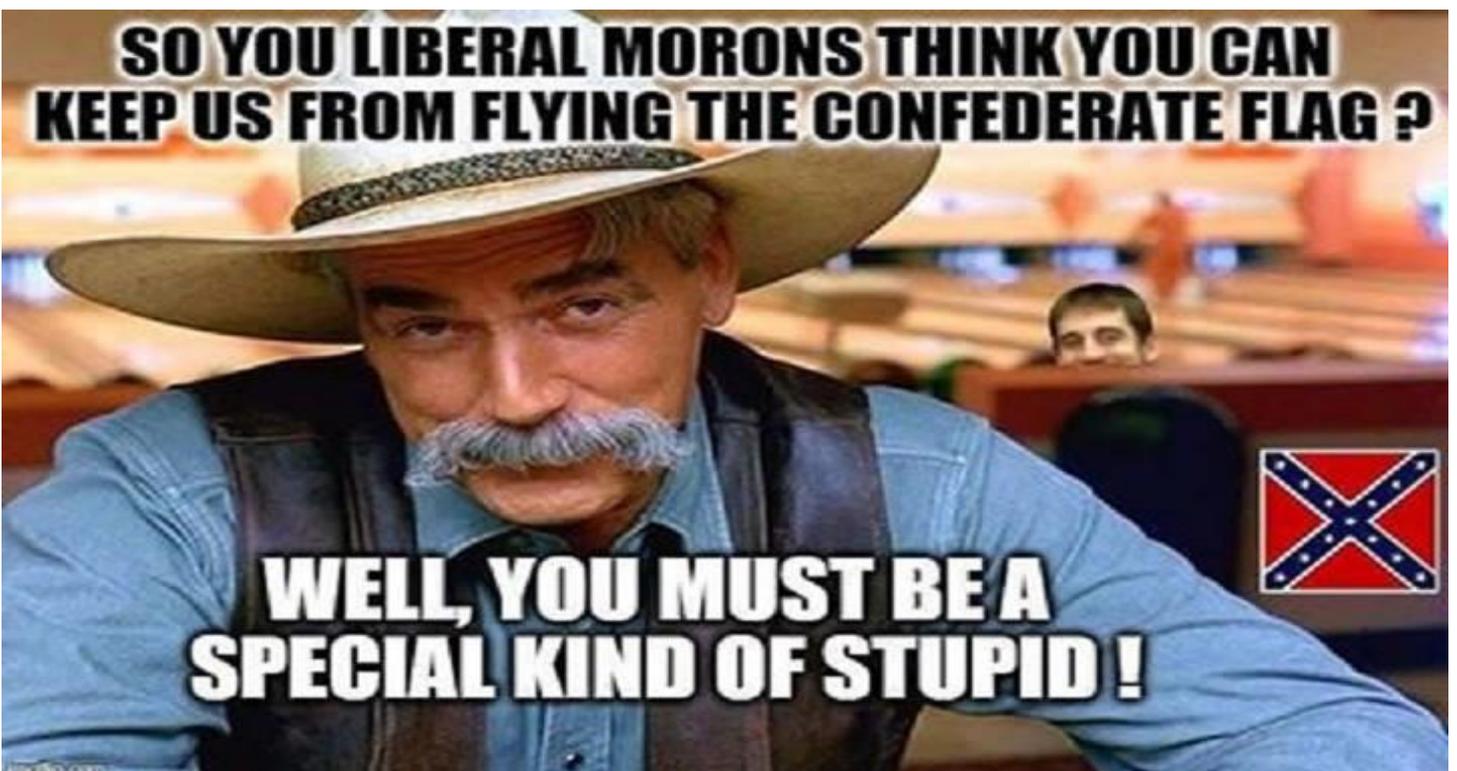
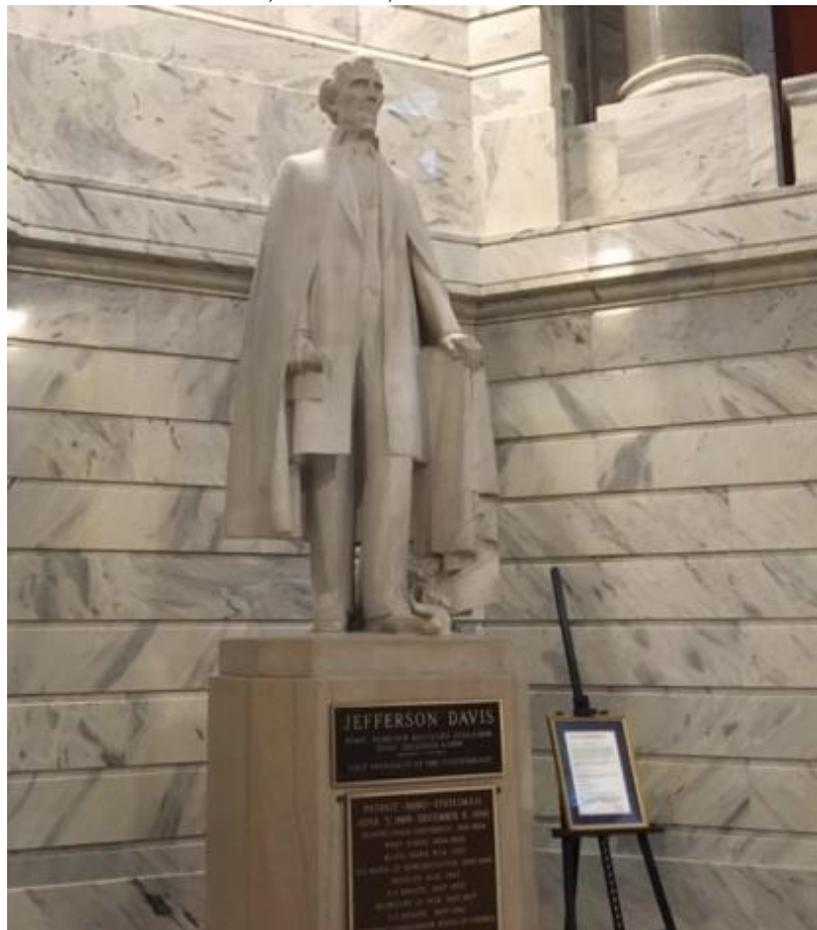
He has launched an online petition, and is hoping for bipartisan support.

"This is a way that we can physically commemorate what he did in a way that will educate future generations of politicians and school children," said Miller.

You can take a look at Miller's column [here](#) and his petition [here](#).

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<http://www.wdrb.com/story/32166768/petition-calls-for-muhammad-ali-monument-to-replace-jefferson-davis-in-capitol-rotunda>



ATTN: DESCENDANTS OF THE CONFEDERATE STATES OF AMERICA

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Silent Cal and the War

By **Brion McClanahan** on Jun 13, 2016



Calvin Coolidge is one of the more maligned presidents in American history. I rank him as one of the best in my [9 Presidents Who Screwed Up America](#). Coolidge should be commended for his executive restraint and homespun honesty, two character traits that have escaped the modern American executive. He was a throwback to the nineteenth century when the president (save Lincoln and Jackson) was expected to merely execute the laws of Congress. This was the correct position constitutionally. Coolidge himself believed he was a “dinosaur” who could not adapt to modern conceptions of executive power.

Coolidge should also be admired for his willingness to include Southern history into the fabric of the American story. Though Coolidge was a Vermont Puritan bred on New England history and sensibilities, he nevertheless believed that American history was a complex quilt of interpretations woven together in a “Union” of common interests. No speeches better exemplify this belief than two he made at Arlington National Cemetery in May 1924. Reprinted below are the texts of both addresses. Coolidge lavished praise on both Lee and the Confederate soldier for their heroism and determination, and he emphasized that the War did not destroy the constitutional role of the States within the American Union. To Coolidge, the Southern position of self-determination and federalism still had a place in the Union of the twentieth century.

If only our modern “politicians” would be so bold.

Address at the Confederate Memorial at Arlington National Cemetery: “The United Nation” May 25, 1924

If I am correctly informed by history, it is fitting that the Sabbath should be your Memorial Day. This follows from the belief that except for the forces of Oliver Cromwell no army was ever more thoroughly religious than that which followed General Lee. Moreover, these ceremonies necessarily are expressive of a hope and a belief that rise above the things of this life. It was Lincoln who pointed out that both sides prayed to the same God. When that is the case, it is only a matter of time when each will seek a common end. We can now see clearly what that end is. It is the maintenance of our American form of government, of our American institutions, of our American ideals, beneath a common flag, under the blessings of Almighty God.

It was for this purpose that our Nation was brought forth. Our whole course of history has been proceeding in that direction. Out of a common experience, made more enduring by a common sacrifice, we have reached a common conviction. On this day we pause in memory of those who made their sacrifice in one way. In a few days we shall pause again in memory of those who made their sacrifice in another way. They were all Americans, all contending for what they believed were their rights. On many a battle field they sleep side by side. Here, in a place set aside for the resting place of those who have performed military duty, both make a final bivouac. But their country lives.

The bitterness of conflict is passed. Time has softened it; discretion has changed it. Your country respects you for cherishing the memory of those who wore the gray. You respect others who cherish the memory of those who wore the blue. In that mutual respect may there be a firmer friendship, a stronger and more glorious Union.

When I delivered the address dedicating the great monument to General Grant in the city of Washington, General Carr was present, with others of his comrades, and responded for the Confederacy with a most appropriate tribute. He has lately passed away, one of the last of a talented and gallant corps of officers. To the memory of him whom I had seen and heard and knew as the representative of that now silent throng, whom I did not know, I offer my tribute. We know that Providence would have it so. We see and we obey. A mightier force than ever followed Grant or Lee has leveled both their hosts, raised up an united Nation, and made us all partakers of a new glory. It is not for us to forget the past but to remember it, that we may profit by it. But it is gone; we cannot change it. We must put our emphasis on the present and put into effect the lessons the past has taught us. All about us sleep; those of many different beliefs and many divergent actions. But America claims them all. Her flag floats over them all. Her Government protects them all. They all rest in the same divine peace.

Address at Arlington National Cemetery: “Freedom and Its Obligations” May 30, 1924

We meet again upon this hallowed ground to commemorate those who played their part in a particular outbreak of an age old conflict. Many men have many theories about the struggle that went on from 1861 to 1865. Some say it had for its purpose the abolition of slavery. President Lincoln did not so consider it. There were those in the South who would have been willing to wage war for its continuation, but I very much doubt if the South as a whole could have been persuaded to take up arms for that purpose. There were those in the North who would have been willing to wage war for its abolition, but the North as a whole could not have been persuaded to take up arms for that purpose. President Lincoln made it perfectly clear that his effort was to save the Union, with slavery if he could save it that way; without slavery if he could save it that way. But he would save the Union. The South stood for the principle of the sovereignty of the States. The North stood for the principle of the supremacy of the Union.

This was an age old conflict. At its foundation lies the question of how can the Government govern and the people be free? How can organized society make and enforce laws and the individual remain independent? There is no short sighted answer to these inquiries. Whatever may have been the ambiguity in the Federal Constitution, of course the Union had to be supreme within its sphere or cease to be a Union. It was also certain and obvious that each State had to be sovereign within its sphere or cease to be a State. It is equally clear that a government must govern, must prescribe and enforce laws within its sphere or cease to be a government. Moreover, the individual must be independent and free within his own sphere or cease to be an individual. The fundamental question was then, is now, and always will be through what adjustments, by what actions, these principles may be applied.

It needs but very little consideration to reach the conclusion that all of these terms are relative, not absolute, in their application to the affairs of this earth. There is no absolute and complete sovereignty for a State, nor absolute and complete independence and freedom for an individual. It happened in 1861 that the States of the North and the South were so fully agreed among themselves that they were able to combine against each other. But supposing each State of the Union should undertake to make its own decisions upon all questions, and that all held divergent views. If such a condition were carried to its logical conclusion, each would come into conflict with all the others, and a condition would arise which could only result in mutual destruction. It is evident that this would be the antithesis of State sovereignty. Or suppose that each individual in the assertion of his own independence and freedom undertook to act in entire disregard of the rights of others. The end would be likewise mutual destruction, and no one would be independent and no one would be free. Yet these are conflicts which have gone on ever since the organization of society into government, and they are going on now. To my mind this was fundamental of the conflict which broke out in 1861.

The thirteen Colonies were not unaware of the difficulties which these problems presented. We shall find a great deal of wisdom in the method by which they dealt with them. When they were finally separated from Great Britain, the allegiance of their citizens was not to the Nation for there was none. It was to the States. For the conduct of the war there had been a voluntary confederacy loosely

constructed and practically impotent. Continuing after peace was made, when the common peril which had been its chief motive no longer existed, it grew weaker and weaker. Each of the States could have insisted on an entirely separate and independent existence, having full authority over both their internal and external affairs, sovereign in every way. But such sovereignty would have been a vain and empty thing. It would have been unsupported by adequate resources either of property or population, without a real national spirit, ready to fall prey to foreign intrigue or foreign conquest. That kind of sovereignty meant but little. It had no substance in it. The people and their leaders naturally sought for a larger, more inspiring ideal. They realized that while to be a citizen of a State meant something, it meant a great deal more if that State were a part of a national union. The establishment of a Federal Constitution giving power and authority to create a real National Government did not in the end mean a detriment, but rather an increment to the sovereignty of the several States. Under the Constitution there was brought into being a new relationship, which did not detract from but added to the power and the position of each State. It is true that they surrendered the privilege of performing certain acts for themselves, like the regulation of commerce and the maintenance of foreign relations, but in becoming a part of the Union they received more than they gave.

The same thing applies to the individual in organized society. When each citizen submits himself to the authority of law he does not thereby decrease his independence or freedom, but rather increases it. By recognizing that he is a part of a larger body which is banded together for a common purpose, he becomes more than an individual, he rises to a new dignity of citizenship. Instead of finding himself restricted and confined by rendering obedience to public law, he finds himself protected and defended and in the exercise of increased and increasing rights. It is true that as civilization becomes more complex it is necessary to surrender more and more of the freedom of action and live more and more according to the rule of public regulation, but it is also true that the rewards and the privileges which come to a member of organized society increase in a still greater proportion. Primitive life has its freedom and its attraction, but the observance of the restrictions of modern civilization enhances the privileges of living a thousand fold.

Perhaps I have said enough to indicate the great advantages that accrue to all of us by the support and maintenance of our Government, the continuation of the functions of legislation, the administration of justice, and the execution of the laws. There can be no substitute for these, no securing of greater freedom by their downfall and failure, but only disorganization, suffering and want, and final destruction. All that we have of rights accrue from the Government under which we live.

In these days little need exists for extolling the blessings of our Federal Union. Its benefits are known and recognized by all its citizens who are worthy of serious attention. No one thinks now of attempting to destroy the Union by armed force. No one seriously considers withdrawing from it. But it is not enough that it should be free from attack, it must be approved and supported by a national spirit. Our prime allegiance must be to the whole country. A sentiment of sectionalism is not harmless because it is unarmed. Resistance to the righteous authority of Federal law is not innocent because it is not accompanied by secession. We need a more definite realization that all of our country must stand or fall together, and that it is the duty of the Government to promote the welfare of each part and the duty of the citizen to remember that he must be first of all an American.

Only one conclusion appears to me possible. We shall not promote our welfare by a narrow and shortsighted policy. We can gain nothing by any destruction of government or society. That action which in the long run is for the advantage of the individual, as it is for the support of our Union, is best summed up in a single word; renunciation. It is only by surrendering a certain amount of our liberty, only by taking on new duties and assuming new obligations, that we make that progress which we characterize as civilization. It is only in like manner that the citizens and the States can maintain our Federal Union and become partakers of its glory. That is the answer to every herald of discontent and to every preacher of destruction. While this is understood, American institutions and the American Union are secure.

This principle can not be too definitely or emphatically proclaimed. American citizenship is a high estate. He who holds it is the peer of kings. It has been secured only by untold toil and effort. It will be maintained by no other method. It demands the best that men and women have to give. But it likewise awards to its partakers the best that there is on earth. To attempt to turn it into a thing of ease and inaction would be only to debase it. To cease to struggle and toil and sacrifice for it is not only to cease to be worthy of it but is to start a retreat toward barbarism. No matter what others may say, no matter what others may do, this is the stand that those must maintain who are worthy to be called Americans.

But that great struggle was carried on by those whom this day is set apart to commemorate, not only for the preservation of the Union. The authority of the Federal Government had been resisted by armed force. They were also striving to restore peace. It must be remembered that our Republic was organized to avoid and discourage war, and to promote and establish peace. It is the leading characteristic of our national holidays that they are days of peace. The ways of our people are the ways of peace. They naturally seek ways to make peace more secure.

It is not to be inferred that it would be anything less than courting national disaster to leave our country barren of defense. Human nature is a very constant quality. While there is justification for hoping and believing that we are moving toward perfection, it would be idle and absurd to assume that we have already reached it. We can not disregard history. There have been and will be domestic disorders. There have been and will be tendencies of one nation to encroach on another. I believe in the maintenance of an Army and Navy, not for aggression but for defense. Security and order are our most valuable possessions. They are cheap at any price. But I am opposed to every kind of military aggrandizement and to all forms of competitive armament. The ideal would be for nations to become parties to mutual covenants limiting their military establishments, and making it obvious that they are not maintained to menace each other. This ideal should be made practical as fast as possible.

Our Nation has associated itself with other great powers for the purpose of promoting peace in the regions of the Pacific Ocean. It has steadily refused to accept the covenant of the League of Nations, but long before that was thought of, before the opening of the present century, we were foremost in promoting the calling of a conference at The Hague to provide for a tribunal of arbitration for the settlement of international disputes. We have made many treaties on that basis with other nations.

But we have an opportunity before us to reassert our desire and to lend the force of our example for the peaceful adjudication of differences between nations. Such action would be in entire harmony with the policy which we have long advocated. I do not look upon it as a certain guaranty against war, but it would be a method of disposing of troublesome questions, an accumulation of which leads to irritating conditions and results in mutually hostile sentiments. More than a year ago President Harding proposed that the Senate should authorize our adherence to the protocol of the Permanent Court of International Justice, with certain conditions. His suggestion has already had my approval. On that I stand. I should not oppose other reservations, but any material changes which would not probably receive the consent of the many other nations would be impracticable. We can not take a step in advance of this kind without assuming certain obligations. Here again if we receive anything we must surrender something. We may as well face the question candidly, and if we are willing to assume these new duties in exchange for the benefits which would accrue to us, let us say so. If we are not willing, let us say that. We can accomplish nothing by taking a doubtful or ambiguous position. We are not going to be able to avoid meeting the world and bearing our part of the burdens of the world. We must meet those burdens and overcome them or they will meet us and overcome us. For my part I desire my country to meet them without evasion and without fear in an upright, downright, square, American way.

While there are those who think we would be exposed to peril by adhering to this court, I am unable to attach great weight to their arguments. Whatever differences, whatever perils exist for us in the world, will come anyway, whether we oppose or support the court. I am one of those who believe we would be safer and that we would be meeting our duties better by supporting it and making every possible use of it. I feel confident that such action would make a greater America, that it would be productive of a higher and finer national spirit, and of a more complete national life.

It is these two thoughts of union and peace which appear to me to be especially appropriate for our consideration on this day. Like all else in human experience, they are not things which can be set apart and have an independent existence. They exist by reason of the concrete actions of men and women. It is the men and women whose actions between 1861 and 1865 gave us union and peace that we are met here this day to commemorate. When we seek for the chief characteristic of those actions, we come back to the word which I have already uttered; renunciation. They gave up ease and home and safety and braved every impending danger and mortal peril that they might accomplish these ends. They thereby became in this Republic a body of citizens set apart and marked for every honor so long as our Nation shall endure. Here on this wooded eminence, overlooking the Capital of the country for which they fought, many of them repose, officers of high rank and privates mingling in a common dust, holding the common veneration of a grateful people. The heroes of other wars lie with them, and in a place of great preeminence lies one whose identity is unknown, save that he was a soldier of this Republic who fought that its ideals, its institutions, its liberties, might be perpetuated among men. A grateful country holds all these services as her most priceless heritage, to be cherished forevermore.

We can testify to these opinions, not by our words but by our actions. Our country can not exist on the renunciation of the heroic souls of the past. Public service, from the action of the humblest voter to the most exalted office, can not be made a mere matter of hire and salary. The supporters of our institutions must be inspired by a more dominant motive than a conviction that their actions are going to be profitable. We can not lower our standards to what we think will pay, but we must raise them to what we think is right. It is only in that direction that we shall find true patriotism. It is only by that method that we can maintain the rights of the individual, the sovereignty of the States, the integrity of the Union, the permanency of peace, and the welfare of mankind. You soldiers of the Republic enrolled under her banner that through your sacrifices there might be an atonement for the evils of your day. That is the standard of citizenship for all time. It is the requirement which must be met by those who hold public place. That must be the ideal of those who are worthy to share in the glory which you have given to the name of America, the ideal of those who hold fellowship with Washington and Lincoln.

About Brion McClanahan

Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson's last doctoral student. He lives in Alabama with his wife and three daughters.

<http://www.abbevilleinstitute.org/blog/silent-cal-and-the-war/>



[Defending the Heritage](#)

MOSBY DISCUSSES STUART'S MILITARY ABILITY...

Stuart invited me to come to his headquarters and act as a scout for him. In this way I began my career as a partisan, which now, when I recall it through the mist of years, seems as unreal as the lives of the Paladins. I wish it to be understood that a scout is not a spy who goes in disguise, but a soldier in arms and uniform who reconnoitres either inside or outside an enemy's line. Such a life is full of adventure, excitement, and romance.

Stuart was not only an educated, but a heaven-born soldier, whose natural genius had not been stifled by red tape and the narrow rules of the schools. The history of the war furnishes no better type of the American soldier; as a chief of cavalry he is without a peer. He cared little for formulas, and knew when to follow and when to disregard precedents. He was the first to see that the European methods of employing cavalry were not adapted to the conditions of modern war.

Travis [><]

Source: Mosby's War Reminiscences – Stuart's Cavalry Campaigns by John S. Mosby, 1898.

Link to FREE e=book: <http://archive.org/stream/mosbyswarremini00mosbgooq#page/n6/mode/2up>

Photo used: Artwork of Robert Wilson, JEB Stuart

Free e-book [HERE](#)

The foundation for their Lies.

[Lani Burnette Rinkel](#)

There is stuff y'all NEED to know because it is the foundation for their lies. They had NO idea of technology and these tidbits are easily verifiable and can be found online at ORIGINAL SOURCES. Here is an example of an investigative journalist named Brion McClanahan and some of the things he recently uncovered. This is online now and in the New York Tribune archives.

"A Kansan writing to the New York Tribune in 1855 summarized the sentiment of most Northern Republicans and Democrats:

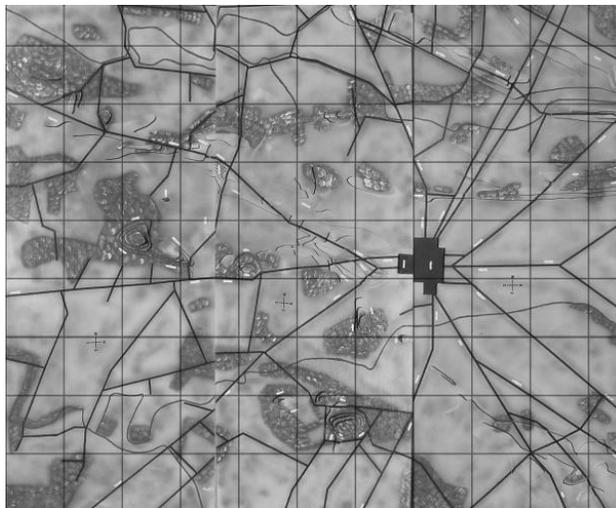
First, then be not deceived in the character of the anti-Slavery feeling. Many who are known as Free-State men are not anti-Slavery in our Northern acceptance of the word. They are more properly negro haters, who vote Free-State to keep negroes out, free or slave; one half of them would go for Slavery if negroes were to be allowed here at all. The inherent sinfulness of Slavery is not one thought by them. One-third of the Free-State party is made up of men who act from convictions of conscience—the remaining two thirds are Free-State men from conviction that the profits of Freedom, derivable in the shape of customers would be greater than if slavery existed."

The photo is Hagar Brown a 'slave' of THE OAKS plantation in Georgetown Co, SC.



The Confederate War College

Command Leadership Re-enactment



What is a Command Leadership Re-enactment?

The Command Leadership Re-enactment is an exciting leadership adventure where re-enactors portray the roles of commanders of brigades, divisions, corps and armies in actual campaigns of the American War for Southern Independence, 1861 -1865.

95% of re-enactors normally fill the roles of privates and junior grade noncommissioned officers experiencing the harsh realities of living and fighting in the mid19th century when air conditioning and mechanized movement were fantasy dreams. But in the Command Leadership Re-enactment re-enactors wrestle with the art and science of war, learning and using strategic and operational concepts to employ tens of thousands of soldiers in a fast paced battle environment that can last for days.

The re-enactment is highly competitive, fast paced, and complex. Decisions made by all participants have consequences which are immediate, changing the tide of battle and ultimately leading to victory or defeat.

Mark Vogl, the founder of the Confederate War College and the creator of Command Leadership Re-enactment is a Distinguished Military Graduate of The Military College of South Carolina, The Citadel. While at The Citadel, Mark focused his studies on the many and varied military history courses offered there. He entered the United States Army as an infantry lieutenant upon graduation from The Citadel where he spent nine years learning and practicing the trade of military command, 1977 - 1986. Author of five books, his first, "Military Lessons of the Civil War" earned the Jefferson Davis Gold Medal for History from the United Daughters of the Confederacy.

Mark's last assignment in the United States Army was as an Asst. Professor of Military Science at Fordham University. While on this assignment, Mark was directed to produce a tactical walking tour of the battle of Gettysburg which could be made available to the thousands of ROTC cadets on the east coast. He also did his first instruction using simulation to help teach military concepts in operations and leadership.

After leaving the military, Mark and James Titone developed Virtual Civil Warfare, the simulation platform used for Command Leadership Re-enactments. This simulation occurs on a 94 square foot, three dimensional, full color representation of the Gettysburg battlefield. Hundreds or thousands of miniatures can be used to portray the one thousand regiments that fought at Gettysburg.

Virtual Civil Warfare was used at ROTC detachments at Hofstra University in New York, and University of Texas at Arlington, Texas to train hundreds of cadets in command and leadership functions.

How does Command Leadership Re-enactment work?



Participants are divided into two groups, one for each army, and then assigned roles as brigade, division, corps and army commanders. During the campaign, and any battles these re-enactors will be responsible for finding, fixing and destroying the opposing forces.

Instruction prior to the commencement of the re-enactment will familiarize re-enactors with the needed operational skills, such as battle analysis, introduction to the principles of war as taught by the United States Army, creating task organizations of available force, and formulation of operation's orders.

The "fog of war" is realized by allowing brigade commanders safe conduct on the battlefield. Communication and the passage of usable intelligence and situation reports passed up the chain of command is therefore vitally important to the conduct of the battle.

Higher officers are subject to sniper fire should they decide to personally visit the battle area. If killed are removed from their command position for the rest of battle. These players can be re-integrated into the exercise at the brigade level – while other participants are promoted to fill vacancies.

To add a sense of realism the re-enactment can be conducted by re-enactors in uniform and division

and above headquarters can be located in period tents, and or rooms decorated and furnished to the time of the 1860's .

While the Confederate War College presently uses the Gettysburg campaign as its re-enactment scenario, any campaign may be selected. Or, a fictitious scenario can be engineered to suit the training – entertainment – educational purposes of the contracting group/organization.



The actual rules for the conduct of the simulation are extraordinarily simple, and trained, experienced battle facilitators are provided to assist brigade commanders in the conduct of the fight.

Who can participate?

The contracting organization determines participants. In previous events members of both sexes and children as young as 14 have participated. Children are surprisingly adept at becoming part of a team and actively participating.

How long does a Command Leadership Re-enactment take?

When working with third year ROTC cadets a scenario and critique could be accomplished in three hours. Advanced tactical information was provided in advance and the chain of command was established prior to the event. Cadets were already familiar operational tools such as the Operations Order.



How long is really a matter of how much time do the participants want to invest in gaining the most from the training exercise. Some classroom time is required to insure a minimal knowledge of operational tools and expectations. Realistically, an abbreviated exercise could be done in one day.

Flexibility is a key characteristic to this type of event. Additional participants can be added, while others may leave, during the event. A multi – day event allows for the possibility of a resolution of the battle. A one day event does not allow for a battle resolution in that almost 200,000 Americans participated in the battle at Gettysburg and not half of the units arrived in the first day.

The Battle of Gettysburg itself took three days, July 1 – 3, 1863. However, to provide real alternative scenarios, it is best to start the exercise sometime around June 29th, offering

commanders on both sides means to alter their initial entry onto the field.

Alternative campaigns to Gettysburg can be selected.

Hints on preparation for a Command Re-enactment

Read the specially designed pamphlet for the Command Re-enactment you have pre-registered for. In this pamphlet are provided the strategic environment of the campaign, the rules for battle in the Re-enactment battle area and other information including suggested readings for the battle.

Study the Table of Organization and Chain of Command enclosed in the pamphlet for the respective armies.

Below is an example of a four day schedule

- Day – 1 Registration
- Begin to create respective command centers
- Create Event Control center and Battle area
- Day 1 Introduction – division of participants into armies and creation of the respective chains of command
- Assignment of mentors (former professional army officers) to army commanders
- Classes on the theory of war at the army level, basic organizational concepts, and elements of an operations order.
- Specialized training for brigade commanders – how to fight, division and corps commander, communications, intelligence, and orders prep, and Army commanders, guiding the battle
- Army Commander’s time
- Day 2 Commencement of movement by units towards Gettysburg
- Battle commencement
- Day 3 Continuation of the battle

THE CONFEDERATE WAR COLLEGE

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Want to see what it's like to crack enemy codes?

You Can Help Decode Thousands of Top Secret
Civil War Telegrams

Volunteers will transcribe and tease out the
messages of nearly 16,000 communiquees



USMT workers set up telegraph lines during the Civil War. (Wikimedia Commons/Public Domain)

By [Erin Blakemore](#) SMITHSONIAN.COM JUNE 28, 2016

When President Abraham Lincoln wanted to correspond with his generals and cabinet on top-secret Civil War business, he knew he could trust the United States Military Telegraph Corps. Using the era's most cutting-edge technology, the group transmitted tens of thousands of telegrams that helped dictate the very course of the war. But what exactly did those telegrams say? That's long been unclear—and now a new project wants you to help find out.

[Decoding the Civil War](#) is looking for citizen volunteers to help transcribe nearly 16,000 Union Army telegrams that Thomas T. Eckert, who headed up the War Department's Civil War telegraph program, saved. "It was at [Eckert]'s office that Lincoln spent so many anxious nights when the fate of the nation hung in the balance," [reads a 1910 obituary](#). And with good reason—not only did Lincoln trust Eckert, but he was in charge of a technological project that enabled an entirely new kind of warfare.

The U.S. was the world's first army to create its own communications branch in 1860, as Rebecca Robins Raines [writes in her book, *Getting the Message Through: A Branch History of the U.S. Army Signal Corps*](#). Until the mid 19th century, armies relied on messengers and things like bugles to communicate, but in the 1860s the Union brought newfangled telegraphy to the battlefield. There was just one problem: There weren't many telegraph lines in the U.S. when the war began. A public-private partnership called the Military Telegraph Corps was formed to help connect Washington and its army.

To get telegrams from officials to the field, the Army relied on something called a "telegraph train," Raines reports. The device wasn't an actual train: It was a kind of mini telegraph unit in wagons that let armies set up temporary telegraph lines and stations on battlefields. Permanent lines soon followed.

Though telegraph lines were vulnerable to attack and destruction by Confederates, they also represented a huge breakthrough for Lincoln and his officers. [An estimated 15,000 miles](#) of new telegraph lines were laid during the war. Important messages were sent using code, as [Daniel Stowell explains](#). Word substitutions and internally-used ciphers made it hard for Confederates to crack everything from battle plans to [letters to Mrs. Lincoln](#).

After the war, Eckert never got rid of the top-secret telegrams or the cipher books, [the Huntington Library notes](#). Now, members of the public can view digitized copies of both ciphers and coded messages, crack and transcribe them, or try their hand at uncoded telegrams. The hope is to help present a new view of the Civil War—one that recorded progress not just in terms of North and South, slave and free, but dot and dash.

Want to help out? [Click here to get started.](#)



Calls For Texas Independence Surge In Wake Of Brexit Vote

As Britain votes to leave the EU, thousands push for Texas to seize the day

By [Jacob Steinblatt](#) Jun 24, 2016 at 6:43 AM ET

After residents of the UK voted today to leave the European Union, the movement for an independent Texas may be gaining serious momentum, with thousands online calling for a “Textit.”

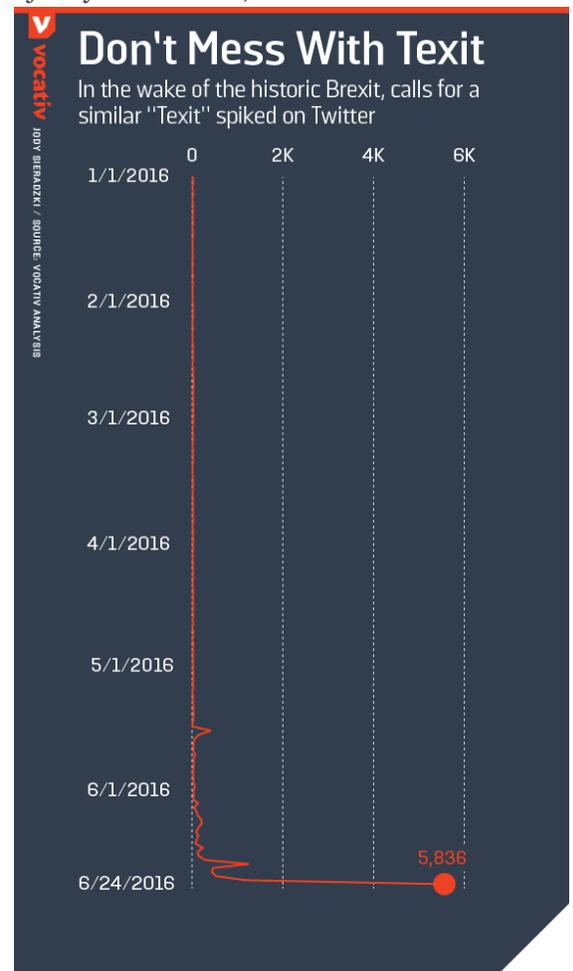
The largest group agitating for secession is the Texas Nationalist Movement, which has been promoting its own version of Brexit, called Textit, over the past several weeks. The group has [taken inspiration](#) from the pro-exit campaign in Britain, noting that the two movements share many of the same principles. Daniel Miller, president of the TNM, [told Australian website news.com.au](#), “The vast majority of the laws, rules and regulations that affect the people of Texas are created by the political class or unelected bureaucrats in Washington” — a sentiment which echoes the arguments made by the British Leave campaign.

Vocativ analyzed use of the phrase “Textit” since the beginning of 2016, finding that use of the phrase exploded when the Brexit results were announced on Friday, June 24. As of publication, more than 5,800 people on Twitter used the phrase, a five-fold increase from the day before. 1,745 people tweeted about Textit between 7:00 and 8:00 AM London time, the hour when the final results were announced, with more than 3,000 Textit tweets posted in the hours since.

Following the announcement, the group’s [official Facebook page](#), which has over 200,000 followers, updated its cover photo to the Texas flag overlaid by the hashtag #TEXTIT in big, bold letters.

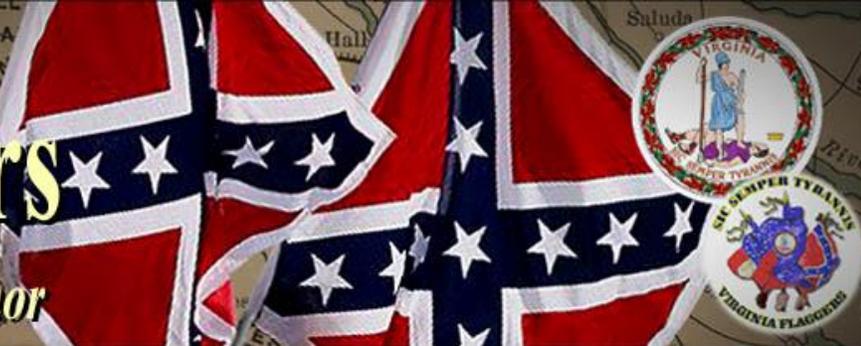
Other American secessionist movements also took heart from the Brexit results. [The Foundation for New Hampshire Independence](#) wished Great Britain a happy “Independence Day” while calling for #NHexit. Another group, [Yes California](#), released [a statement](#) applauding the referendum as “a shining example of the right of peoples to self-determination.” Yes California further declared its intention “to mimic that process here in California by putting an independence referendum on the ballot.”

<http://www.vocativ.com/333176/calls-for-texas-independence-surge-in-wake-of-brexit-vote/>



The Virginia Flaggers

Return the Flags ~ Restore the Honor



Monday, June 27, 2016

Commentary on BREXIT and Freedom

We received the following commentary from a supporter, and are sharing, with his permission...

We are living in a truly revolutionary time.

Despite all efforts by the MSM, by virtually all other establishment powers, and by all the Armageddon types, Great Britain and the UK have walked back their marriage to the EU. This is the peaceful version of what the South tried to accomplish in 1861. We were denied our wish for self-government, first expressed in Magna Carta, and the results have been nothing short of catastrophic for the entire world ever since.

Proponents of collectivists government would scorn me, but so what?

Government with the consent of the governed took a giant step forward in BREXIT. May lady liberty take many more steps, and not wait too long.

Lastly, as Jackie Gleason used to say, "How sweet it is!" • The BREXIT vote, 150 years later and on a global scale, vindicated Jefferson Davis when he said, "I am quite sure that the issues for which we contend will reassert themselves in future generations. The efforts to suppress this vindication are seen all around us, from the denigration of southerners, to the disregard for our traditions, our monuments, and especially in the vitriolic attacks on the Confederate Battle Flag and its praiseworthy supporters, the Virginia Flaggers.

BREXIT blows it all out of the water!

This is not the end of the conflict, but it may be the end of the beginning which started at Runny Meade, stepped forward at Yorktown, was temporarily crushed at Appomattox, but has now gathered up its skirts once again and stood tall at BREXIT.

I cannot believe (yes I really can!) that the headlines on our papers are not as bold as they were in declaring VE and VJ Days.

DEO VINDICE !

Jack Turner, Beaverdam

http://www.richmond.com/news/national-world/ap/article_32db2eb9-aa50-5689-b54c-211b8eda4b45.html

"It's a vindication of 1,000 years of British democracy," commuter Jonathan Campbell James declared at the train station in Richmond, southwest London. "From Magna Carta all the way through to now we've had a slow evolution of democracy, and this vote has vindicated the maturity and depth of the democracy in our country."



"A lot of people's grievances are coming out and we have got to start listening to them," said deputy Labour Party leader John McDonnell.

Indeed, the vote constituted a rebellion against the political, economic and social Establishment. All manner of groups -- CEOs, scientists, soldiers -- had written open letters warning of the consequences of an exit. Farage called the result "a victory for ordinary people against the big banks, big business and big politics."



Va Flaggers

Posted by [Connie Chastain](#)
Tuesday, June 21, 2016

Developments in Danville

We received word yesterday that the Virginia Supreme Court ruled that it will not hear the appeal of a Danville judge's decision that upheld City Council's removal of the Third National Confederate flag from a monument on the grounds of the Sutherlin Mansion.



http://www.godanriver.com/news/danville/supreme-court-rejects-flaggers-appeal/article_53ddb0a-3727-11e6-b38f-bbcc4b4f7e9e.html

A petition for re-appeal will be filed and we remain hopeful that one judge will see the validity of the case and the petition will be granted.

This is a minor setback, to be sure, but this fight is far from over. Justice will prevail and the flag will return. In the meantime, we are having all kinds of fun beautifying the landscape in Danville with Battle Flags!

Thanks to a generous gift from one of our supporters, we recently purchased SIX new custom-made Army of Northern Virginia Battle Flags!

We are proud to announce that the Danville flag crew has just raised the first 20x20 of these new flags at the Danville 58 bypass site, after completing some upgrades at the site, which included added security and the installation of lighting.

The Va Flaggers wish to thank all who made this possible, especially our special donor who helped provide the flag, and the flag crew in Danville who have worked so hard to install and maintain the 15 new flags that have been raised since the Danville City Council voted to remove one tiny Third National from the Confederate Monument on the grounds of the Last Capital of the Confederacy last August.



Stay tuned...more projects in the works...we have only just begun to fight!

Meanwhile, the Heritage Preservation Association (HPA) is in its fourth month of flagging the Last Capital. Support is growing each week, and the HPA invites you to join them THIS Saturday, at 10:00 a.m., as they forward the colors in at the Danville Museum of Fine Arts and History.



#NeverForget

Virginia Flaggers

Posted by [Connie Chastain](#)

Tuesday, June 7, 2016

A Happy Saturday Story

Four years and seven months after we began flagging the Virginia Museum of Fine Arts (VMFA), the Va Flaggers are still on the front lines twice every week, protesting the forced removal of Confederate flags from the portico of the Confederate Memorial Chapel, forwarding the colors, and changing hearts and minds. It has been a while since we brought you an update, and we thought we would share a story from this past Saturday.



We had a dozen Flaggers out on the Boulevard and the good weather meant heavy traffic and plenty of conversations, including this lady, who came by wanting a history of the battle flag.



We had a great conversation and she left with "ammo" (that's what we call the literature we distribute) including Rev. Weaver's "Truth about the Confederate Battle Flag" CD, and was very appreciative. We suggested she visit the UDC for more information, since the HQ was open to the public that day. Imagine our surprise when she came back by some time later and we learned that she actually went the extra mile and followed our suggestion to go the UDC. She found Teresa Roane there, had a great follow-up conversation with her, and seemed really excited to learn more!



This is just one example of the many opportunities we have to share the truth about the Confederate Veterans who lived and died on the grounds of the Old Soldiers' Home, and the flags under which they fought, each and every time we forward the colors on the Boulevard.

We also wanted to share this great comment , which was posted the FaceBook page post from flagging the VMFA on Saturday, by a resident of the museum district. We hope you enjoy it as much as we did. :)

"I live across the street and have been stuck at home sick for three days. At first I was angry because people kept honking their horns--until I realized that they were honking in support of the Flag! Long may it wave! (And for that guy whose car horn plays Dixie--you rule!!!) "

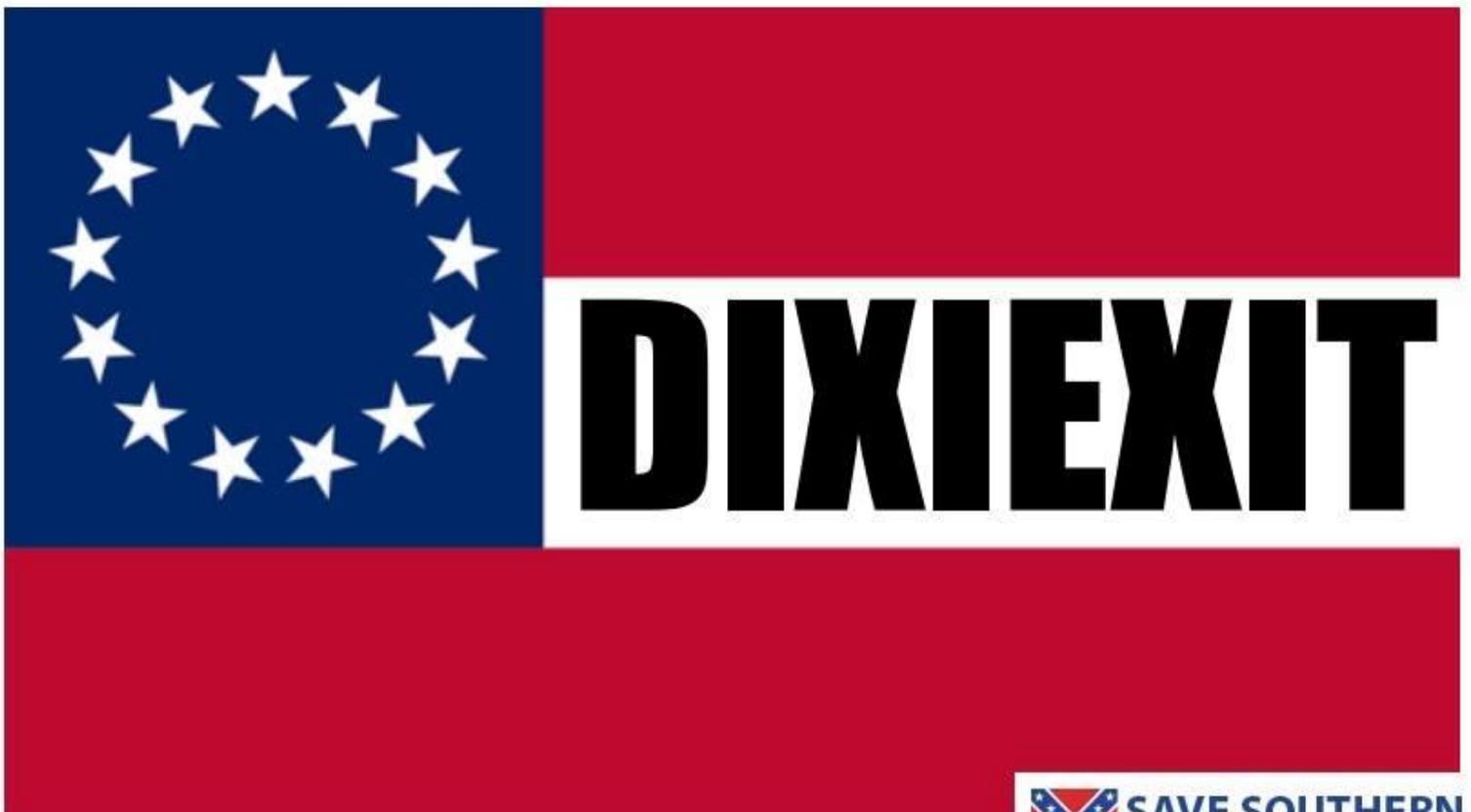
God bless those willing to open their hearts and minds to truth and reason, and God bless the Flaggers who forward the colors and provide the opportunity.

RETURN the flags! RESTORE the honor!



Barry Isenhour

Va Flaggers



VIOLENT AGITATOR ARRESTED FOR ASSAULT ON PEACEFUL PROTESTOR IN RICHMOND

On Saturday, June 18, the Va Flanners were forwarding the colors on the sidewalk outside of the Virginia Museum of Fine Arts ([#VMFA](#)) on a warm, but beautiful afternoon. The afternoon had been a fairly quiet one with some great conversations and more positive responses than negative ones.

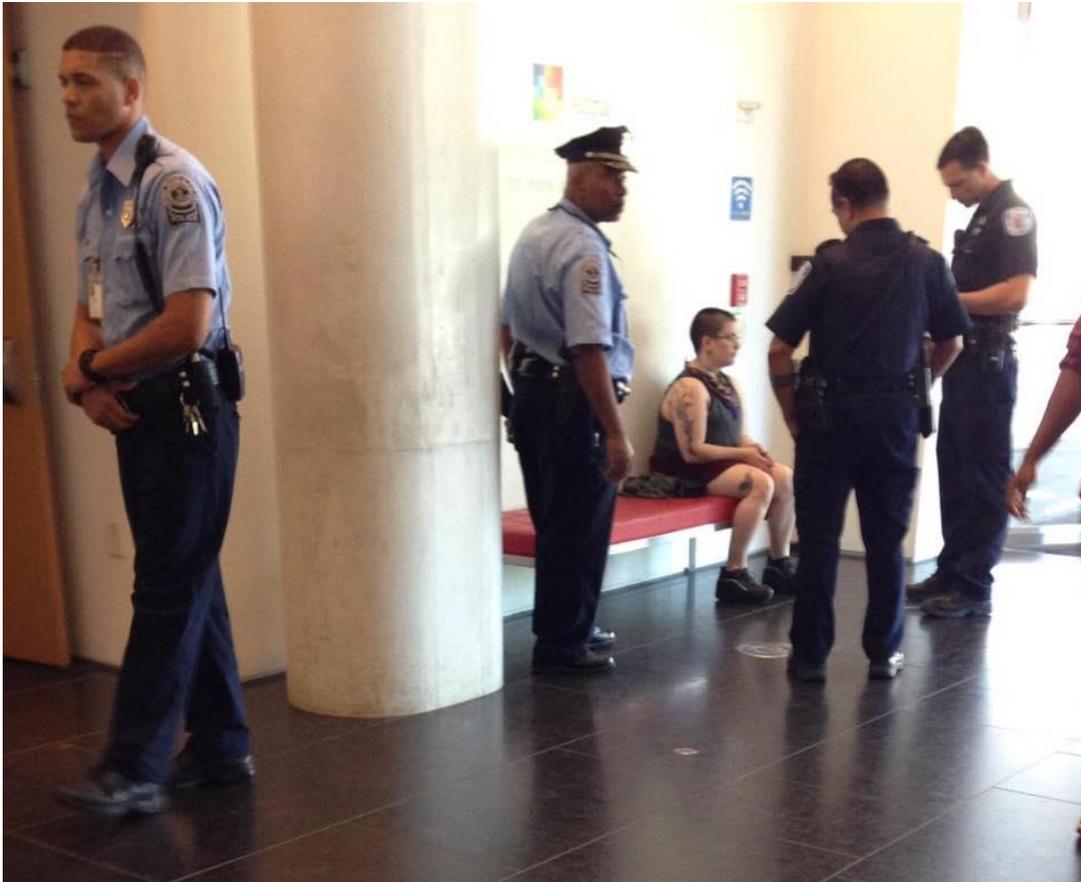


That all changed when a young woman walked by several Flanners who were seated in chairs due to physical disabilities. The woman suddenly turned to one female Flagger and proceeded to throw the entire contents of a beverage can she was carrying directly in the face of the female Flagger who was

seated quietly on the edge of the sidewalk.

The woman who was assaulted immediately got up and began to follow the assailant, while dialing 911, and VMFA security, having watched the incident on their security monitors as it occurred rushed out to assist.

Flaggers followed the assailant into the VMFA and pointed her out to VMFA security, who detained her until Richmond Police officers arrived.



They listened as the officers explained to the assailant that in this country, disagreeing with someone does not give one the right to assault them. The officers then explained to the victim that it was up to her as to whether charges would be pressed, to which the Flagger responded "charge her with the most serious applicable crime."

The victim went on to explain that the young woman was very fortunate that she was on the sidewalk today representing a Cause much bigger than any individual, which led her to exercise such extreme restraint. Had this happened to her individually, and had she not been representing the Va Flaggers, our ancestors, and the flags they fought and died beneath, the assailant would likely be taking a ride in an ambulance instead of a police car.

The woman was charged with assault and will have her first court appearance next week.

The Va Flaggers wish to thank the Richmond Police Department for their quick response and assistance in handling this matter.

RICHMOND'S RESIDENT ANTI-CONFEDERATE PROTESTOR CHARGED WITH MISDEMEANOR CRIME

The same day of the arrest at the VMFA, a warrant was served on our resident Social Justice Warrior/protestor Kristopher Goad, AKA "Goad Gatsby" for an incident which occurred the evening of the Trump Rally in Richmond.

Walking down the sidewalk after leaving the Trump rally early, one of our Flaggers came upon a group of Anti-Trump protestors marching down the street, screaming obscenities, and began to video them, when he noticed that Mr. Goad was among the group. When he approached him, "Toad" (as we affectionately nicknamed him) became unhinged and began screaming profanities directed at him personally, and inciting the mob to attack him. The Richmond Police immediately intervened, but not before Toad had violated several laws....on film. You can watch the video here... ****Warning: Graphic profanity****

<https://www.youtube.com/watch?v=0SeEkanZ3XY>

That weekend, a warrant was sworn out for misdemeanor curse and abuse, and was served the same day as the incident at the VMFA mentioned above. Mr. Goad is scheduled to be arraigned in Richmond tomorrow.

We will be in court to do everything in our power to see that justice is served in both of these cases, and send a strong message that while we will not be "goaded" (no pun intended) into reacting in kind to these attempts to incite, we are not going to tolerate these kinds of violent attacks on our Flaggers, and that every attempt to intimidate us only strengthens our resolve.

We cannot offer enough praise to both of the Flaggers involved in these incidents, who kept their cool, contacted law enforcement, collected crucial evidence, followed through to make sure charges were filed and that the assailants will be prosecuted, all in the same spirit and determination of the men we represent.

RETURN the flags!
RESTORE the honor!

Va Flaggers

Case/Defendant Information						
Case Number : GC16003758-00	Filed Date : 06/13/2016	Locality : COMMONWEALTH OF VA				
Name : GOAD, KRISTOPHER	Status :	Defense Attorney :				
Address : RICHMOND, VA	AKA1 :	AKA2 :				
Gender : Male	Race : White Caucasian(Non-Hispanic)	DOB : 12/18/****				
Charge Information						
Charge : ABUSIVE LANGUAGE TO ANOTHER						
Code Section : 18.2-416	Case Type : Misdemeanor	Class : 3				
Offense Date : 06/10/2016	Arrest Date : 06/12/2016	Complainant : LEWIS III, NORWOOD B.				
Amended Charge :	Amended Code :	Amended Case Type :				
Hearing Information						
Date	Time	Result	Hearing Type	Courtroom	Plea	Continuance Code
06/28/2016	09:00 AM		Arraignment			
Service/Process						



The Virginia Flaggers

Page Liked · 2 hrs ·

Note received with recent gift to the Virginia Flaggers:

Dear Virginia Flaggers,

Fly your flags high and proud. As Americans are subjected to a liberal attack on our beliefs, you are a shining light of what is good and right in our country.

Good luck in all you do.

Darrell L

Everett, WA

***To assist with our Interstate Battle Flags and ongoing Heritage Defense projects, please make checks payable to**

"The Virginia Flaggers" and mail to:

P.O. Box 547 Sandston VA 23150

***Or contribute through PayPal, here:**

<http://www.vaflaggers.com/i95flagdonate.html>

Photo: Savages Station Kershaw's Brigade I-64 Memorial Battle Flag, Sandston, VA



Defending the Heritage

...In July, 1891, when the impressive statue of Stonewall Jackson was dedicated over his grave, 30,000 people gathered in Lexington, Virginia. On the day before the dedication, survivors of the Stonewall Brigade, dressed in faded and tattered gray uniforms, were the center of attention in the town.

That night when citizens of the town wanted to ensure the old soldiers comfortable lodging, a diligent search of homes and hotels yielded not one of the men. Near midnight the Brigade was found, huddled in blankets around Jackson's statue in the cemetery. Urged to leave the damp ground and partake of the town's hospitality, none of the men stirred. Finally one said, "Thank you sirs, but we've slept around him many a night on the battlefield, and we want to bivouac once more with Old Jack." And they did.

The next day, 21 July, was the thirtieth anniversary of the memorable battle where Thomas Jonathan Jackson became forever "Stonewall". The day began with a procession featuring a brand-new Confederate battle flag made especially for the occasion. When the graveside ceremonies ended, the Stonewall Brigade fell into ranks and marched slowly to the cemetery gate. There one of the veterans paused and gazed around at the land he had defended with the general. When his eyes reached Jackson's grave, he removed his hat and shouted in a choking voice, "Goodbye, old man, goodbye! We've done all we can for you!"

~Robert~

Lexington doesn't allow the flying of Confederate flags on their streets anymore...SHAME ON THEM!



Gen. William L. Cabell

The preceding image, and the text that follows, are reproduced from (the report of the) *Forty-Fourth Annual Reunion of the Association of the Graduates of the United States Military Academy*, June 11th, 1913.

WILLIAM CABELL

No. 1482.^o CLASS OF 1850.

Died February 22, 1911, at Dallas, Texas, aged 84.

WILLIAM LEWIS CABELL was born at Danville, Virginia, January 1st, 1827. His father was Benjamin W. S. Cabell, whose wife was Sarah Doswell Eppes. The Cabells have ever been one of the most distinguished families of Virginia, their ancestor, a surgeon in the British navy, having settled at Jamestown soon after its founding in 1607. General Cabell was a lineal descendant of the famous Indian princess Pocahontas. General Cabell is survived by four children and as many grandchildren.

The children are Ben E. Cabell, of Dallas; Mrs. Katie Cabell Muse, wife of Judge J. C. Muse, of Dallas; [Lawrence Du Val Cabell](#), Captain and Quartermaster Tenth Infantry, and Lewis Rector Cabell.

General Cabell entered the U. S. Military Academy at the age of 19, graduating in 1850. Assigned to the Seventh Infantry as Second Lieutenant, promoted First Lieutenant in '55 and appointed Regimental Quartermaster.

In March, 1858, was appointed Captain in the Quartermaster's department and assigned to duty on the staff of general P. F. Smith then in command of the Utah Expedition. After General Smith's death General Harney assumed command and Captain Cabell remained on his staff till the close of the expedition. He was then ordered to rebuild [Fort Kearney, Nebraska](#).

In the spring of 1859 he was ordered to [Fort Arbuckle](#), in the Chickasaw Nation, and in the fall of the same year to build a new post •about ten miles west of Arbuckle in the Indian Nation. He remained on duty at his new post, which was called [Fort Cobb](#), until March, 1861.

When war between the States became inevitable, Captain Cabell removed to [Fort Smith, Arkansas](#), and from that place sent his resignation to the War Department, D. C. Then he went to Little Rock, Arkansas, and offered his services to the Governor of the State. On receipt of a telegram from President [Jefferson Davis](#) he left on April 12th for the seat of the Confederate Government at Montgomery, Alabama. Captain Cabell reached Montgomery on the night of April 19th, and there he found the acceptance of his resignation from the United States Army, signed by President Abraham Lincoln.

President Davis made him a Major and assigned him to the duty of organizing the Quartermaster, Commissary and Ordnance Departments at Richmond where he remained till June 1st, after which he was Chief Quartermaster of the Army of the Potomac under General Beauregard. He was present at the Battle of Blackburn Ford and Bull Run, July 18th and 21st where he rendered most efficient service.

He then served on the staff of General [Joseph E. Johnston](#) until January 15th, 1862, when he reported to General [Albert Sidney Johnston](#), commanding the Army of the West, for duty with General [Earl Van Dorn](#) in the Trans-Mississippi Department.

Soon after this he was promoted to the rank of Brigadier General and was assigned to the command of all the troops on White River, with the special and important mission of holding the enemy in check until after the Battle of Elk Horn.

After that battle, which was fought March 6 and 7, 1862, the army was transferred to the eastern side of the Mississippi River, and the task of transferring it developed^o upon General Cabell. Within a week Price's Missouri and McCulloch's Arkansas, Louisiana and Texas Troops and his own command were safely and successfully transferred from different points on the White River to the eastern bank of the Mississippi.

When General Van Dorn's Army marched from Memphis to Corinth General Cabell accompanied it in command of a Texas brigade with an Arkansas regiment attached. He commanded this brigade in the several engagements around Corinth and Farmington. In this responsible position he displayed the highest soldierly qualities.

When General [Bragg's](#) Army marched to Kentucky General Cabell was transferred to an Arkansas Brigade which he commanded in the Battle of Iuka and Saltville in September and at Corinth, September 2 and 3, and at Hatchie's Bridge on September 14.

He was wounded in the breast at Corinth while leading the charge of his brigade with conspicuous dash and courage, and was wounded again at Hatchie's Bridge.

His wounds having unfitted him for active field service, the remnants of his command were assigned temporarily to the First Mississippi Brigade under General Bowen, he was ordered to the Trans-Mississippi Department to recuperate and inspect the staff department of that army.

When sufficiently recovered for duty in Northwest Arkansas he was instructed to augment his command by recruits from every part of that section of the State. He was very successful and organized one of the largest

and finest cavalry brigades west of the Mississippi. He commanded this brigade at Backbone Mountain, Bentonville, Fayetteville, Knob, Rieves' Station, Franklin, Poison Springs, Jefferson, p38Poteau River, Antoine, Elkins' Ferry, Marks' Mill, Pilot, Mo., Garner's Mills, Currant River, Boonville, Lexington, Mo., Big Blue, Independence, West Point, Marie De Cygne and other places in Arkansas and Missouri.

On the raid into Missouri he was captured in the open field near Mine Creek on October 24, 1864, and taken to Johnson's Island, in Lake Erie, and from there to [Fort Warren](#), in Boston Harbor, where he remained until August 28, 1865.

Soon after the war General Cabell moved to Fort Smith, Arkansas, and engaged in the practice of law there with Major Wm. Glass as a partner. In 1872 he removed to Dallas, Texas, which has since been his home. He was three times elected Mayor of Dallas, 1874 to 1882. He was United States Marshal for the Northern District of Texas, during Cleveland's first administration, which office he very promptly resigned upon Harrison's election, with the characteristic comment, "To the victor belongs the spoils." He was sent as a delegate to the conventions that nominated Tilden at St. Louis in 1884 and Cleveland at Chicago in 1892.

General Cabell was Vice-President and General Manager of the Texas Trunk Railroad for four years. He was for years a member of Dallas Lodge No. 71, B. P. O. E.

At the meeting of the United Confederate Veterans in July, 1890, General Cabell was unanimously elected Lieutenant-General of the Trans-Mississippi Division — and was continuously re-elected to this high command by his comrades at every meeting of the Veterans. At their last meeting he was elected honorary Commander-in-Chief of the United Confederate Veterans — the highest office in the gift of the organization. For many years General Cabell devoted his great organizing abilities to the welfare of this beneficent organization of the survivors of the great war and was throughout the whole South recognized and loved as one of its main pillars.

So great was his devotion to the Lost Cause, to the surviving comrades of that mighty struggle, with their impoverished widows and orphans — so sympathetic with all their struggles to world once more the New South on the foundations of the Old that it was often said of him: "He lived in the past." In a great and true sense this was so; as he was ever ready to lay aside any business of his own, however pressing, to give his whole time and energy to helping those stricken by the disasters of the heroic struggle. The establishment of the Home for Confederate Veterans at Austin was largely due to the untiring efforts of General Cabell to better the condition of his comrades in arms.

He worked unceasingly to this end and was very happy when the institution was finally established.

Another great work for which he labored successfully was the creation of a fund in Texas for pensions for Confederate soldiers.*

Since 1872 General Cabell has lived at Dallas, Texas. There surrounded by his loving wife and children he led for many years the domestic life of a true Christian patriarch. To no other man came a higher reward of great love and intense devotion by his wife and children; nor has any family been more blessed in the constant example of a devoted husband and a loving father furnished by the pure Christian life he led. His beloved wife died in 1887 and from that day to the hour of his death, there was ever in the home the loving care of one or more of his children. The unremitting, constant, devoted care of his only daughter, Katie, during the long years after the death of his wife, is one of the priceless memories and the most cherished recollections to all of the thousands of his friends throughout the South. The love, the pride, the tenderness with which she so wholly

dedicated herself to the comfort and happiness of her father sets a new mark for all daughters for all time to come.

To inspire such love and devotion even in a daughter is a guarantee of greatness and goodness to which few mortals ever attain.

General Cabell died at his home in Dallas, Texas, about 9:30 P.M., February 22nd, 1911. Ten weeks before he had suffered a severe attack of bronchitis but rallied from this and became better. This left his heart very weak and told seriously on his vitality.

The evening of the 22nd his son, Ben., and daughter, Katie, were sitting in an adjoining room when the latter was moved to go to her father. She entered the room just as he drew his last breath.

There was no struggle, no evidence that death had come. Lying in an easy attitude, with arms folded across his breast, he seemed more to be sleeping peacefully than to have entered the realm of eternal rest. Beneath the flowing gray locks a half smile showed on the face.

The expression denoted contentment, almost a welcome to an end that he had expected and for which he was in all things prepared.

That he believed the end to be approaching was told in his actions when first stricken some ten weeks before. His children who had been called home were summoned to his bedside and he admonished them not to ask God that he might linger. He told them that the Great Father had been kind to him, and had given him in excess of the three-score years and ten allotted to mortals. For this he asked his children to offer up thanks to the Almighty. His last words to them on this occasion were "Strive all of you to keep yourselves and the government pure" — thus in a sentence emphasizing and confirming the great lesson of his noble life, the sanctity of the home and the stern integrity he demanded of all public officers.

As soon as the press announced General Cabell's death telegrams and letters of sympathy and condolence began to come in from every Southern State and many Northern ones; from Senators, Congressmen, Governors, Legislatures, Camps and Commanderies of Veterans, Confederate and Federal, individual veteran survivors of the great war, from men prominent in all walks of life, from surrounding daughters of veterans, from relatives and friends until it seemed that the universal sorrow must find in this way the immediate expression of its profound grief.

This great outpouring of the hearts of his thousands of friends will ever be cherished by his children as a precious balm in hour of their great loss. The body lay in state until the 26th, the casket draped with a large Confederate flag, surrounded by masses of flowers and watched over by a guard of honor from Confederate Veterans. At 8:30, the morning of the 26th, a funeral mass was said at the Sacred Heart Cathedral. At 1:30 P.M. the Catholic burial service began. In compliance with General Cabell's wish that all who desired might take one last look on his face, the casket was placed on the veranda. Those entering and those soon to leave life, little children who knew him only as their tender loving friend, old Confederate veterans who had followed him on many stricken fields and hundreds of heart-broken friends filed by in solemn procession saving their last farewell to one so greatly honored and beloved by them all.

While the band played "Nearer my God to Thee," the procession started. Following the caisson, draped in the two flags — the U. S. and the Confederate — came his riderless horse, remindful of the dead Cavalry Officer, then the Infantry and Artillery of the Texas National Guard, the Confederate Veterans, with them being mingled Veterans of the Grand Army of the Republic.

Following the members of his family came state, city and country officials, prominent men from all over the State, members of the Dallas Lodge of Elks, Sons of Confederate Veterans, Woodmen of the World, Spanish War Veterans and thousands of citizens, the procession requiring thirty-five minutes to pass a given point.

At the conclusion of the religious ceremony at the cemetery a salute of six guns was fired followed by three volleys of musketry fired by the Confederate Guard. Another salute of six guns followed by the sad, sweet strains of Taps — the soldier's last farewell.

In paying a tribute to a great man whom God has called to his Last Rest, after a long life of strenuous work the embarrassment is to select the few words most fitting to express concisely the great range of this work, its difficulties and hardships, its trials and its victories, the intensity and nobility of the efforts made and above all to estimate correctly the great and lasting influence upon posterity of a long and noble life.

From his boyhood to the day of his death General Cabell was a worker; whether as a student, a cadet, an officer of the U. S. Army, in the four years of war, as a lawyer, a mayor, a railroad man, a U. S. Marshall, a commander of United Confederate Veterans — the dominant traits of his character, industry, devotion to duty and the sternest integrity, marked his daily work. Love of humanity was part of his life; children adored him because he had that rare magnetism which attracted them.

While he was stern in war, exacting the utmost from his men, yet as he always led in times of danger and was sympathetic in times of distress his men idolized him.

Though his life work covered such a multitude of different occupations and though he shone in all, I think the welfare and happiness of his old comrades in arms and their p43suffering widows and children were closest to his heart and engaged his most earnest attention for the forty last years of his long life.

Always true, loyal to duty and patriotic in his devotion to his people, he embodied the highest type of the chivalry of the South; the flower of the entire nation.

A loving husband and father, a patriotic citizen, an official of the sternest integrity, a truly glorious soldier, a philanthropist with a heart of gold, in the truest sense a very great and good man, he has answered the last roll call and passed over the river to stand with Stonewall Jackson, [Robert E. Lee](#) and all that glorious immortal host of heroes of the Lost Cause, secure forever, in the deep love and admiration of all who knew him and an inspiration for years to come to the youth of this beloved South land.

Death came so softly, set its signet on his brow, kissed his soul away and left a smile upon his lips saying, "All is well. Yes; all is well."

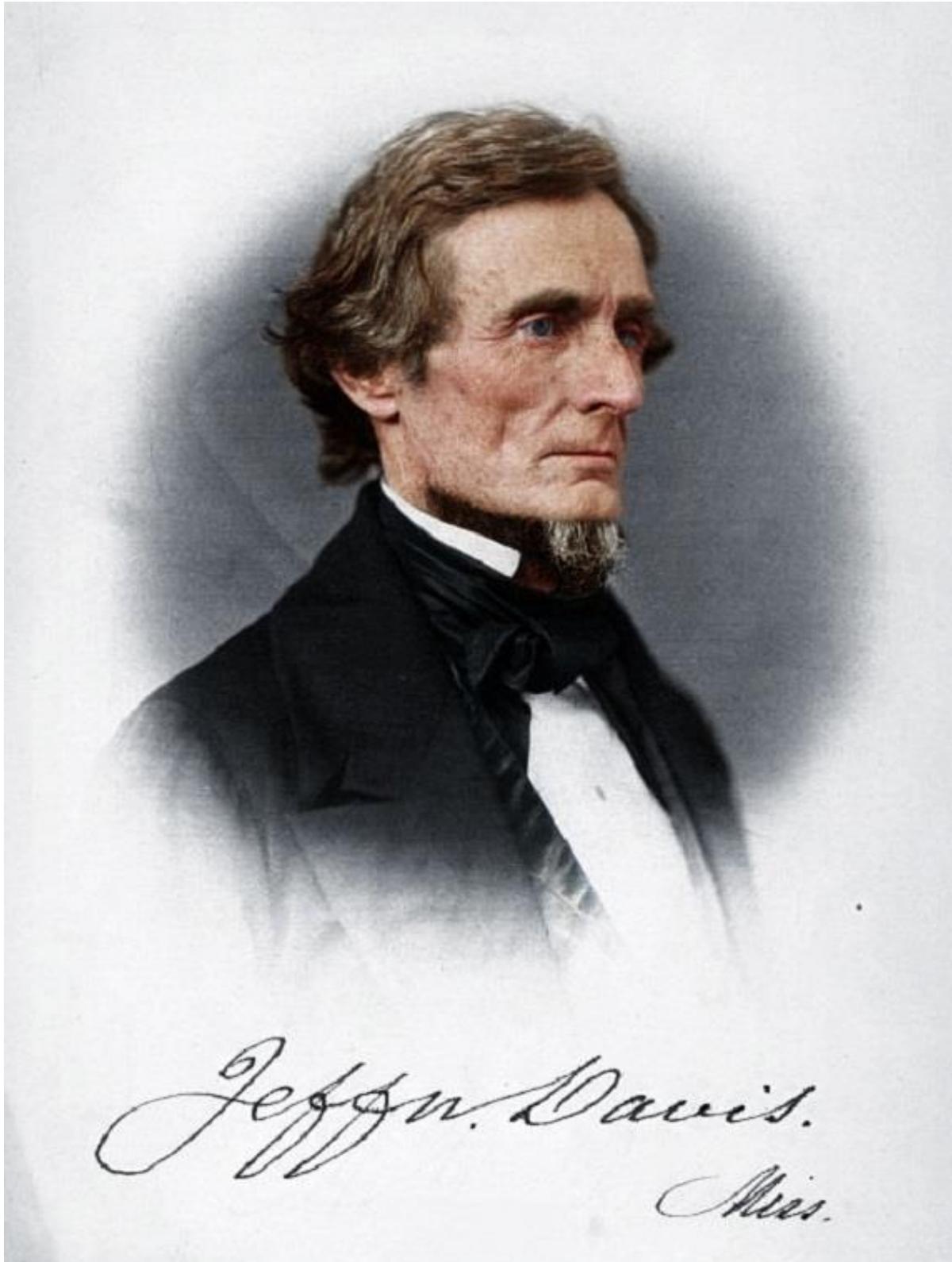
DR. R. C. CABELL.

Thayer's Note:

• Not suitable for an obituary was mention of the Louisiana State Lottery, of which he was the very well paid commissioner, but that eventually involved him in Federal prosecutions for fraud: see [Kendall, *History of New Orleans, Vol. 1, p489*](#).

Jefferson Davis: A Judicial Estimate

By Charles Betts Galloway on Jun 3, 2016



This piece is published in honor of Davis's birthday, June 3.

With unaffected distrust of my ability to meet the demands of such a great hour as this, I rejoice to be again on the beautiful campus of my alma mater, and have the opportunity of bringing a message to the young men of my country. And as this commencement day chances to be the one-hundredth anniversary of the birth of Jefferson Davis, the most illustrious citizen whose name ever adorned and enriched the annals of Mississippi, I have had the temerity to select his *Life and Times* as the theme of this hour's discussion. To paint, with skillful hand, the full length portrait of that majestic man, or adequately portray the qualities that gave him greatness and the virtues that make him immortal, I cannot; but, with you, I can reverently sit at his feet and listen to a story that will stir within us many a noble aspiration, and cause us to seek more diligently the old paths of manly honor and high endeavor. My purpose is not to indulge in extravagant or indiscriminate eulogy, but, if possible, give a judicial estimate of a great man who was the most commanding figure in a fierce and eventful national crisis. It shall be alike removed from unreasoning censure and unreasonable praise. We need not deify Mr. Davis, or disproportionately exalt the pedestal on which the Genius of History will surely place him, in order to show adequate appreciation of his noble character and splendid genius. On the other hand, the use of bitter invective and lurid superlatives about this man of destiny, may evidence literary ingenuity and partisan malignity, but can never any more command the respect of patriotic, thoughtful students of our national history. The days of malignant vituperation are gone, and the time of judicial interpretation has come. It is not necessary now to "measure all facts by considerations of latitude and longitude." The character and life work of Jefferson Davis were never so diligently and dispassionately studied as to-day. War-passions have sufficiently cooled, and war-clouds have so floated forth our national skies that even the most ardent and sentimental nationalist can study the man and his times in a clear, white light. A citizen whose moral and religious ideals were the most exalted, and whose daily conduct was sought to be modeled after the Man of Galilee, and whose life has in it as little to explain or apologize for, as any leader in American politics, can never be caricatured as a monster or condemned as a traitor, and have anybody really believe it.

The unanswered question in England for two hundred and forty years was, "Shall Cromwell have a statue?" It required nearly two and a half centuries for public opinion to reach a just estimate of the most colossal figure in English history. The great Lord Protector died at Whitehall and was laid to rest, with royal honors, in Westminster Abbey. But when the monarchy was restored, and Charles II ascended the throne, his body was disinterred, gibbeted at Tyburn Hill and buried under the gallows, the head being placed on Westminster Hall. Now, a magnificent statue of the great Oliver stands opposite where his head was exposed to the jeers of every passer-by — England's sane and final estimate of the mightiest man who ever led her legions to victory or guided the course of her civil history. "In the new world, events move faster, popular passion cools quicker, and calm judgment more speedily reascends its sacred throne. After forty years since the Civil War, the nation's estimate of Jefferson Davis—the Oliver Cromwell of our Constitutional crisis—has almost entirely changed, and points to the not far-off day when no place in our Federal capital will be too conspicuous for his heroic statue. Mr. Davis can no more be understood by reading the heated columns of the political newspapers and historical writers of the days immediately succeeding the Civil War than Oliver Cromwell could be judicially interpreted by the obsequious literature of the reign of Charles II.

Mr. Davis had his limitations, and was not without his measure of human faults and frailties: but he also had extraordinary gifts and radiant virtues and a brilliant genius that rank him among the mightiest men of the centuries. He made mistakes, because he was mortal, and he excited antagonisms because his convictions were stronger than his tactful graces; but no one who knew him, and no dispassionate student of his history, ever doubted the sincerity of his great soul or the absolute integrity of his imperial purpose. Let us, on his anniversary day, learn some patriotic lessons from the life-history of this greatest Mississippian, replight our faith to the unalterable principles of Constitutional liberty to which he was passionately devoted, and renew our fealty to the flag of our reunited country, which he never ceased to love.

I have read of a peculiar notion entertained by the ancient Norsemen. They supposed that, beside the soul of the dead, a ghost survived, haunting for awhile the scenes of his earthly labors. Though at first vivid and life-like, it slowly waned and faded, until at length it vanished, leaving behind no trace or memory of its spectral presence. I am glad that the ghosts of old sectional issues are vanishing and soon will cease to haunt and mock the fears of the most anxious and nervous of American patriots. It is a grateful fact, in which all rejoice, that this nation is more united in heart and purpose to-day than ever in its history.

While I would not needlessly stir the embers of settled strife or reopen the grave of buried issues or, by a word, revive the bitter memories of a stormy past, it is due the truth of history that the fundamental principles for which our fathers contended should be often reiterated, in order that the purpose which inspired them may be correctly estimated and the purity of their motives be abundantly vindicated.

If the condition of affairs in 1860 be thoroughly understood, and one has a clear and accurate knowledge of the nature and character of the Federal Government, together with the rights of the States under the Constitution, we need not fear the judgments that may be formed and the conclusions that will be reached. But unfortunately for the truth of history, up to recent years, we have been “confronted by dogmas which are substituted for principles, by preconceived opinions which are claimed to be historical verities, and by sentimentality which closes the avenues of the mind against logic and demonstration.”

But before studying the lessons of a great cause, a great leader, and a great era, I call attention to a rather singular historic fact. The most illogical and unreasoning sentiment—which yet lingers, but is fast fading—a sentiment universal in the North and more or less entertained in the South—is that which has persistently discriminated against Mr. Davis, holding him to vindictive account for the ever-to-be lamented war and all its terrible consequences, while others have been acquitted of blame, and many applauded as patriots and heroes. Upon his weary shoulders have been piled the sins of the South, and he has been execrated as the arch-traitor of American politics. Those who thus judge have taken counsel of their prejudices, and evidence an almost criminal ignorance of the facts of history. Was Mr. Davis more a sinner than Robert E. Lee and Stonewall Jackson, that he should be condemned and they so universally praised? Did he follow any flag, for which they did not draw their swords? Did he advocate any doctrine to which they did not subscribe, and write their names in blood? Did he avow allegiance to any government to which they did not pledge life and sacred honor? And yet, in some sections of our country, he has been gibbeted, and they have been applauded.

I know there is a certain glamour that gathers about a military hero which commands admiration and calls for extravagant laudation. One who braves the shout of battle and wins the chaplet of victory, is unconsciously invested with a halo more brilliant than the crown of any civilian, however marvelous his gifts or magnificent his achievements or immortal the results of his public labors. People will applaud the returning conqueror while they forget the founder of an Empire or the author of a nation’s Constitution. By virtue of his exalted position, first as the trusted political leader of a great party, and then as the President of a stormcradled nation, Mr. Davis invited antagonisms and could not escape the sharpest criticism. Having to deal with the rivalries of political leaders, the jealousies of military aspirants, the bitterness of the disappointed, the selfishness of the discontented, and indeed all classes, in every department of the civil and military service, he had to hear every lament and patiently bear every complaint. In the North, he was charged with everything, from the sin of secession to the “horrors of Andersonville” and the assassination of Mr. Lincoln. In the South he was held accountable for everything, from the failure to capture Washington after the first battle of Manassas to the unsuccessful return of the Peace Commission and the surrender of Lee’s tattered legions at Appomattox.

As this discussion will be more the study of an epochal man and his times, rather than the recital of personal history, I shall not repeat in detail the well known facts of an eventful career. The son of a gallant Revolutionary soldier, and with the finest strain of Welch blood flowing in his generous veins, Jefferson Davis was born in the State of Kentucky. In infancy he was brought by his father to Mississippi, and here his entire life was spent. At the county school he was prepared for Transylvania College, from which, at the age of sixteen, he passed to the United States Military Academy at West Point. In that institution he was distinguished as a student and a gentleman, and in due time was graduated with high honor.

Jefferson Davis began life well. He had a clean boyhood, with no tendency to vice or immorality. That was the universal testimony of neighbors, teachers and fellow-students. He grew up a stranger to deceit and a lover of the truth. He formed no evil habits that he had to correct,—and forged upon himself no chains that he had to break. His nature was as transparent as the light that shone about him; his heart was as open as the soft skies that bent in benediction over his country home; and his temper as sweet and cheery as the limpid stream that made music in its flow through the neighboring fields and forests.

Graduating from West Point in 1828, he was commissioned a Second Lieutenant in the regular army, and spent seven laborious years in the military service, chiefly in the middle Northwest, and had some conspicuous part in the Black Hawk War. In 1835 Lieutenant Davis resigned from the regular army, married the charming daughter of General Zachary Taylor, and settled on his Mississippi plantation, to follow the luxurious, literary life of a cultured, Southern gentleman. But the untimely death, in a few short months, of his fair young bride, crushed his radiant hopes and disappointed all his life-plans. After seven years, spent mostly in agricultural pursuits, and in literary study, especially the study of political philosophy and constitutional history, he entered public life, and almost immediately rose to trusted and conspicuous leadership.

In 1844 Mr. Davis was elected to Congress, and ever thereafter, up to the fall of the Confederate Government, was in some distinguished capacity or other connected with the public service of his country. When he entered the halls of Congress, the “Oregon question,” the reannexation of Texas, and the revision of the tariff were the stormy issues that

divided the nation into two hostile camps. The scholarly young representative from Mississippi soon appeared in the lists, and by his thorough mastery of the questions involved attracted national attention. The venerable ex-President, John Quincy Adams, the “old man eloquent,” at that time a member of the House, was greatly impressed with his extraordinary ability and predicted his brilliant parliamentary career. Referring to his first set speech in Congress, a recent biographer, makes this just and suggestive observation: “He manifests here, in his early efforts as a legislator, some of the larger views of national life and development which have been so persistently ignored by those who have chronicled his career.”

In that first great speech, which had all the marks and carried all the credentials of the profoundest statesmanship, Mr. Davis made this broad declaration from the principle of which he never receded: “The extent of our Union has never been to me the cause of apprehension: its cohesion can only be disturbed by violation of the compact which cements it.”

Believing, as he did, in the righteousness of the conflict with Mexico, Mr. Davis earnestly advocated the most liberal supply of means and men to prosecute the war, and announced himself as ready, should his services be needed, to take his place in the tented field. In June, 1846, a regiment of Mississippi volunteers was organized at Vicksburg, and Jefferson Davis was elected its colonel. He accordingly resigned his seat in Congress, hastened to join his regiment, which he overtook at New Orleans, and reported for duty to General Taylor on the Mexican border. At Monterey and Buena Vista, crucial positions of the war, his command rendered conspicuously heroic service. Our American knighthood was in fairest flower that day, especially on the plains of Buena Vista, when Colonel Davis, against overwhelming numbers, snatched victory from almost certain defeat, and won immortal fame for himself and his gallant Mississippi Rifles. By a brilliant tactical movement he broke the strength of the Mexican army and sent General Santa Anna southward with only half the force of the day before. Though severely wounded, he remained in his saddle, refusing to quit the field, until the day of glorious triumph was complete. General Zachary Taylor, Commander-in-Chief of the American forces, paid this eloquent tribute to the soldierly courage and genius of the distinguished Mississippian: “Napoleon never had a Marshal who behaved more superbly than did Colonel Davis to-day.”

Returning from Mexico, having won the highest honors of war, Colonel Davis and the brave remnant of his magnificent regiment, were everywhere welcomed with boundless enthusiasm. He was tendered the position of Brigadier-General of Volunteers by President Polk, but declined, on constitutional grounds, holding that such appointment inhered only in the State.

Within two months after his return from Mexico, crowned with immortal honor, Mr. Davis was appointed by the Governor to represent Mississippi in the United States Senate, a vacancy having occurred by the death of Senator Spaight. When the Legislature met he was elected unanimously for the remainder of the unexpired term, all party lines having disappeared in a universal desire to honor the brilliant young Colonel of the Mississippi Rifles. That was a position most congenial to his tastes and ambitions, and there his superb abilities shone with a splendor rarely equaled in the parliamentary history of America. He was an ideal Senator, dignified, self-mastered, serious, dispassionate, always bent on the great things that concerned the welfare of the nation. He was never flippant—never toyed with trifles—and never trifled with the destiny of his people. His was the skill and strength to bend the mighty bow of Ulysses.

When Jefferson Davis entered the United States Senate, the glory of that upper chamber was at its height. Possibly never at one time had so many illustrious men sat in the highest council of the nation. There were giants in those days. There sat John C. Calhoun, of South Carolina; Daniel Webster, of Massachusetts; Henry Clay, of Kentucky; Thomas H. Benton, of Missouri; Louis Cass, of Michigan; Salmon P. Chase, of Ohio; Stephen A. Douglass, of Illinois, and other men of lesser fame. In that company of giants Jefferson Davis of Mississippi at once took rank among the greatest, “eloquent among the most eloquent in debate,” and worthy to be the premier at any council-table of American statesmen. The historian, Prescott, pronounced him “the most accomplished” member of the body.

One, who spoke by the authority of large experience with the upper chamber, thus correctly characterized our brilliant and accomplished young Senator: “It is but simple justice to say, that in ripe scholarship, wide and accurate information on all subjects coming before the body, native ability, readiness as a debater, true honor and stainless character, Jefferson Davis stood in the very first rank, and did as much to influence legislation and leave his mark on the Senate and the country as any other who served in his day.”

Senator Henry Wilson, of Massachusetts, afterwards spoke of him as “the clear-headed, practical, dominating Davis.”

That which pre-eminently signalized the public character and parliamentary career of Jefferson Davis was his sincere, unwavering devotion to the doctrine of State sovereignty, and all the practical questions that flowed therefrom. He held with unrelaxing grasp to the fundamental fact that the Union was composed of separate, independent, sovereign States, and that all Federal power was delegated, specifically limited, and clearly defined. The titanic struggles of his entire public life were over this one vital issue, with all that it logically involved for the weal or woe of his beloved country. The

Articles of Confederation declared, in express terms, that “each State retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which is not by this Confederation expressly delegated to the United States in Congress assembled,” and that principle was transferred intact to the Constitution itself. And as one function of sovereignty was the right to withdraw from a compact, if occasion demanded, he planted himself squarely upon that doctrine, and never wavered in its able and fearless advocacy;—a doctrine, by the way, that was never questioned by any jurist or statesman for forty years after the Constitution was adopted.

Having read and re-read, with great diligence and no less delight the whole history of the fierce controversies that culminated in the war between the States, including the ablest speeches of our profoundest statesmen on both sides, and with all my genuine pride in a restored Union, I am bound to say that the Southern position was never shaken, and that the overwhelming weight of argument was on the side of John C. Calhoun and Jefferson Davis. And further, it was by surrendering the Constitutional argument and resorting to what was denominated “the higher law” of political conduct and conscience that the North found apology or defence for its attitude toward the inalienable rights of the Southern States.

In order that you may appreciate the grounds of my confident assertion, I quote a few paragraphs from what seems to me an absolutely unanswerable argument by John C. Calhoun, the greatest logician and profoundest political philosopher in the nation: “In that character they formed the old Confederation, and when it was proposed to supersede the Articles of the Confederation by the present Constitution, they met in convention as States, acted and voted as States, and the Constitution, when formed, was submitted for ratification to the people of the several States. It was ratified by them as States, each State for itself; each, by its ratification, binding its own citizens: the parts thus separately binding themselves, and not the whole, the parts: and it is declared in the preamble of the Constitution to be ordained by the people of the United States, and in the Article of Ratification, when ratified, to be binding between the States so ratifying. The conclusion is inevitable that the Constitution is the work of the people of the States, considered as separate and independent political communities; that they are its authors—their power created it, their voice clothed it with authority: that the government formed is in reality their agent, and that the Union, of which the Constitution is the bond, is a Union of States and not of individuals.”

And it is an interesting and suggestive fact that the latest historians and writers on constitutional government sustain the fundamental contention of Southern statesmen.

The Hon. Henry Cabot Lodge, the accomplished scholar and distinguished Senator of Massachusetts, in his *Life of Daniel Webster*, makes this candid statement: “When the Constitution was adopted by the votes of the States at Philadelphia and accepted by votes of States in popular conventions, it was safe to say there was not a man in the country, from Washington to Hamilton on the one side, to George Clinton and George Mason on the other, who regarded the new system as anything but an experiment entered upon by the States, and from which each and every State had the right to peacefully withdraw—a right that was very likely to be exercised.”

And in a recent illuminating address, the Hon. Charles Francis Adams, abundantly and absolutely vindicates the contention of Mr. Davis and other Southern leaders, in this noble utterance: “To which side did the weight of argument incline during the great debate which culminated in our Civil War? The answer necessarily turns on the abstract right of what we term a sovereign State to secede from the Union at such time and for such cause as may seem to that State proper and sufficient. The issue is settled; irrevocably and for all time decided; it was settled forty years ago, and the settlement since reached has been the result not of reason based on historical evidence, but of events and of force.” And Mr. Adams further added: “The principles enunciated by South Carolina on the 20th of December, 1860, were enunciated by the Kentucky resolutions, November 16, 1798.”

The position of Jefferson Davis, though by his enemies often denied and persistently obscured, was this—that while consistently and unanswerably defending the right of a State to secede, he never urged it as a policy, and deplored it as a possible necessity. Or to use the language of the resolution adopted by the States Rights Convention of Mississippi in June, 1851, drawn by his own hand, “Secession was the last alternative, the final remedy, and should not be resorted to under existing circumstances.”

It may be interesting, in this connection, to inquire when the exercise of a State’s right to secede had its first and most threatening assertion. Alexander H. Stevens affirms that the right of a State to withdraw from the Union was never denied or questioned by any jurist, publicist or statesman of character and standing “until Kent’s Commentaries appeared in 1826, nearly forty years after the Government had gone into operation.” And it is historic truth to state, that the first threat to exercise this right, universally recognized in the early days of the Republic, was not heard in the South—it first sprang up in the North.” Not only so, but from 1795 to 1815, and again in 1845, there was an influential party in New England who favored and threatened the formation of a Northern Confederacy. Roger Griswold, a representative in Congress from the State of Connecticut, in 1804, declared that he was in favor of the New England States forming a republic by

themselves and seceding from the Union. Joseph Story, when in Congress, afterwards a Justice of the Supreme Court and Commentator on the Constitution, said: "It was a prevalent opinion then in Massachusetts * * * of a separation of the Eastern States from the Union."

In a famous speech delivered by Josiah Quincy, in Congress, January 14, 1811, against the admission of Louisiana into the Union as a State, these sentiments were defiantly uttered: "I am compelled to declare it as my deliberate opinion that if this bill passes, the bonds of this Union are virtually dissolved: that the States which compose it are free from their moral obligations, and that, as it will be the right of all, so it will be the duty of some, to prepare definitely for a separation, amicably, if they can, violently if they must." It must not be forgotten that these are not the words of Jefferson Davis. When he defended the doctrine of a State's right to sever its relation with the Union, he was denounced as a conspirator against the life of the nation.

On December 15, 1814, the Hartford Convention assembled, composed of delegates from all the New England States, to protest against the war then in progress between the United States and England. They had suffered immense loss by the destruction of their commerce and fisheries, and rather than endure more for the Nation's account, they preferred to withdraw from the Union. The report, adopted unanimously by the convention, contains this language: "In case of deliberate, dangerous and palpable infractions of the Constitution, affecting the sovereignty of a State, and the liberties of the people, it is not only the right, but the duty of such a State to interpose its authority for their protection, in the manner best calculated to secure that end. When emergencies occur, which are either beyond the reach of judicial tribunals, or too pressing to admit of the delay incident to their forms, States which have no common umpire, must be their own judges and execute their own decisions."

While that threat was never carried into execution—the treaty of Ghent having been signed in the meantime—there is the solemn assertion on the part of these New England delegates, of their sovereign right to withdraw from the Union, if occasion seemed to demand. I make no comment upon the fact that while New England was meditating withdrawal from the Federal compact, General Andrew Jackson and his heroic legions in the battle at New Orleans, were shedding their blood for the honor of our national flag. But I venture to ask this question, is there anything in the lapse of a few years to make the utterances of Roger Griswold and Rufus King and Joseph Story and Josiah Quincy and the Hartford Convention less disloyal than the calm, philosophic reasoning of John C. Calhoun and Jefferson Davis? And yet no one ever hears of New England as "the hot bed of secession," and her political leaders as conspirators against the life of the Nation. No fair-minded student of history can acquit Josiah Quincy and find fault with Jefferson Davis.

The Legislature of Massachusetts, in 1809, declared the embargo law "not legally binding on the citizens of the State." Now in New England that was simply the assertion of inalienable rights! If in South Carolina, it would have been, and was, denounced as the vilest nullification.

Now I come to the conditions and questions that immediately preceded, if they did not precipitate, the dismemberment of the Union. Slavery, which existed in all but one of the States when the Union was formed, and in fifteen of them when the war began, was the occasion, but not the cause of the lamented conflict. But as Mr. Davis well said, "In the later controversies, * * *, its effect in operating as a lever upon the passions, prejudices or sympathies of mankind, was so potent that it has been spread like a thick cloud over the whole horizon of historic truth."

The right or wrong of slavery we need not discuss, or attempt to determine who was most responsible therefor. The institution is dead beyond the possibility of resurrection, and the whole nation is glad. The later geographical limitations of slavery in the United States were determined, not by conscience, but by climate. It was climate at the North and the cotton gin in the South that regulated the distribution of slave labor. I have scant respect for a conscience too sensitive to own certain property because it is immoral, but without compunction will sell the same to another at full market value. Had the slave-holders of the North manumitted their slaves—and not sold them because their labor ceased to be profitable, there would have been more regard for their subsequent abolition zeal. It is a matter of pride with us, that no Southern colony or State ever had a vessel engaged in the slave trade. And several of the Southern States were the first to pass stringent laws against the importation of African slaves.

But apart from the ethical question involved, as we now see it, slave property was recognized by the Constitution and existed in every State but one when the Union was formed. And a clear mandate of the Constitution required slaves to be delivered up to their owners when escaping into another State. Congress passed laws to enforce the same, and their constitutionality was sustained by the Supreme Court in the famous Dred-Scott decision. Daniel Webster, too great to be provincial, and too broad to be a narrow partisan, in a noble speech at Capon Springs, Va., in 1851, made this emphatic declaration:

“I have not hesitated to say, and I repeat, that it the Northern States refuse, wilfully and deliberately, to carry into effect that part of the Constitution which respects the restoration of fugitive slaves, and Congress provide no remedy, the South would no longer be bound to observe the compact. A bargain cannot be broken on one side and still bind the other side. I say to you, gentlemen in Virginia, as I said on the shores of Lake Erie and in the city of Boston, as I may say again, that you of the South have as much right to receive your fugitive slaves as the North has to any of its rights and privileges of navigation and commerce.”

And yet Charles Sumner, speaking for a great party growing in strength and dominance, with the rising sun of every day, said the North could not and would not obey the law. Wm. H. Seward declared that there was “a higher law” than the Constitution which would be the rule of their political conduct.

Now the insistence of Mr. Davis and his compatriots was that the Constitution and laws should be obeyed: that the individual, sovereign States must regulate their own domestic affairs without Federal interference, and that their property, of whatever kind, must be respected and protected. They resisted any invasion of the State’s right to control its own internal affairs as a violation of the sacred Federal compact. Over that one fundamental question an “irrepressible conflict” was waged for many stormy years. The advocates of State sovereignty were charged with disloyalty to the Union, while the Federalists were denounced as enemies of the Constitution and usurpers of the rights of the States.

And, by the way, our present day political discussions are eloquently vindicating the patriotic jealousy of Mr. Davis for the rights of the States. The most significant fact of these strenuous times is the solemn warnings, in endless iteration and from both political parties, against the ominous encroachments of Federal authority. More and more the nation is seeing that Jefferson Davis was not an alarmist or an academical theorist, but a practical, sagacious, far-seeing statesman, when he contended so persistently for the rights and unconstrained functions of each member of the Federal Union.

Sectional agitation and alienation continued, with slight interruption and increasing violence, for many weary years. Every lover of the Union deplored it, and every patriotic American sought some common ground on which all could stand, and the rights of each be preserved. But with every Congressional debate and political convention and Supreme Court decision, this animosity was kindled into fiercer flame. On both sides the bitterness was intense. Political differences ripened into personal hates and hostilities. Encounters between congressmen over sectional issues were a daily dread in Washington. One Senator said: “I believe every man in both houses is armed with a revolver.” Fourteen of the Northern States passed so-called “Personal Liberty Laws,” designed to nullify the Constitution, and encourage the people to disregard the Dred-Scott decision of the Supreme Court. State officers were prohibited from assisting in the arrest of fugitive slaves, while State’s attorneys were required to defend them, and provision made for paying the fugitive’s expenses out of the State treasury. Charles Sumner openly declared that the North would not obey the fugitive-slave laws. Wm. H. Seward, it was said, contributed money to John Brown which was used for pillage and murder. John Brown’s midnight raid on Harper’s Ferry was applauded to the echo throughout the North. And when the old assassin was executed, according to law, bells were tolled in many places, cannon were fired and prayers offered for him as if he were the saintliest of martyrs. By fervid orators he was placed on the same canonized roll with Paul and Silas.

On the other hand the South was equally intolerant and aflame with intense excitement. Commercial conventions in Charleston, Montgomery, Memphis and elsewhere adopted retaliatory measures against the aggressions of the North. Southerners declared that nonintercourse in business was “the one prescription for Northern fanaticism and political villiany.” Southern parents were condemned for patronizing Northern colleges, and urged to enlarge and equip their own institutions and to use only Southern text-books. “If our schools are not good enough,” they said, “let them be improved by a more hearty support: if this is not enough, let them patronize the universities of Europe rather than aid and abet in any way the bitter enemies of the Southland.”

And as further evidence that Northern leaders had determined no longer to uphold the Constitution and give to the South what she considered her rights and equality in the Union, we have only to reread the extreme and inflamed utterances of their chief men. What could the nation hope for when men in authority declared that the Constitution under which we lived is no longer of binding force, and that there is a “higher law” for the guidance of a citizen’s conduct and conscience? Wm. H. Seward, the acknowledged head of the Republican party, and the author of that doctrine, uttered these words: “There is a higher law than the Constitution which regulates our authority over the domain. Slavery must be abolished, and we must do it.”

Horace Greeley, a most potential voice in the councils of his party, did not hesitate to say: “I have no doubt but the free and slave States ought to be separated— The Union is not worth supporting in connection with the South.”

William Lloyd Garrison, at first derided as a fanatic, but afterwards followed as the voice of an apostle, thus advocated the cause of disunion: "The union is a lie. The American union is an imposture, a covenant with death and an agreement with hell. We are for its overthrow! Up with the flag of disunion, that we may have a free and glorious republic of our own."

Wendell Phillips, the most eloquent, orator in New England, and whose leadership was commanding, fed the flames of sectional animosity with speeches such as this: "There is merit in the Republican party. It is this:—it is the first sectional party ever organized in this country—It is not national; it is sectional. It is the North against the South—The first crack in the iceberg is visible: you will yet hear it go with a crack through the center."

The *New York Tribune*, for many years the acknowledged and most influential organ of Republican opinion in the United States, thus bade the South a respectful adieu: "The time is fast approaching when the cry will become too overpowering to resist. Rather than tolerate national slavery as it now exists, let the Union be dissolved at once."

With such utterances, and the applauding echoes of a party flushed with political victory, ringing in their ears, the South had little occasion to hope for aggressions to cease and conditions to improve. But through all the years this storm was fiercely raging, the cool, sagacious Jefferson Davis never lost the clearness of his vision or allowed himself to be swept from his political moorings. He fought with all his superb skill and herculean strength for the rights of the States, and warned his opponents that continued Federal invasion might drive them from the Union, but at the same time he reiterated his undying love for the whole country and its organic law, and prayed that the day of disunion would never dawn.

In an eloquent speech, delivered at Portland, Maine, in 1858, Mr. Davis strikingly demonstrated the fact that State pride and devotion to State integrity strengthened, rather than weakened our attachment to the Federal Union; that the larger love we have for our national flag is fed by the passionate devotion we manifest in the welfare of an individual State. He said: "No one more than myself recognizes the binding force of the allegiance which the citizen owes to the State of his citizenship, but the State being a party to our compact, a member of the Union, fealty to the Federal Constitution is not in opposition to, but flows from the allegiance due to one of the United States. Washington was not less a Virginian when he commanded at Boston, nor did Gates and Green weaken the bonds which bound them to their several States by their campaigns in the South. In proportion as a citizen loves his own State, will he strive to honor her by preserving her name and her fame free from the tarnish of having failed to observe her obligations and to fulfill her duties to her sister States—Do not our whole people, interior and seaboard, North, South, East and West, alike feel proud of the Yankee sailor, who has borne our flag as far as the ocean bears its foam, and caused the name and character of the United States to be known and respected where there is wealth enough to woo commerce, and intelligence to honor merit? So long as we preserve and appreciate the achievements of Jefferson and Adams, of Franklin and Madison, of Hamilton, of Hancock, and of Rutledge,—men who labored for the whole country and lived for mankind,—we cannot sink to the petty strife which saps the foundations and destroys the political fabric our fathers erected and bequeathed as an inheritance to our posterity forever."

And a few weeks thereafter, when on a visit to Boston, addressing a great audience in Faneuil Hall, and speaking not only for himself but for the entire South as well, he uttered sentiments as broadly and loyally national as were ever spoken by Thomas Jefferson or sung in the battle hymns of the republic. "As we have shared in the toils," said he, "so we have gloried in the triumphs of our country. In our hearts, as in our history, are mingled the names of Concord, and Camden, and Saratoga, and Lexington, and Plattsburg, and Chippewa, and Erie, and Moultrie, and New Orleans, and Yorktown, and Bunker Hill. Grouped all together, they form a record of the triumphs of our cause, a monument of the common glory of our Union. What Southern man would wish it less by one of the Northern names of which it is composed? Or where is he, who gazing on the obelisk that rises from the ground made sacred by the blood of Warren, would feel his patriot's pride suppressed by local jealousy?"

As late as December 20, 1860, after the presidential election and when events were hastening to a crisis, on the floor of the United States Senate, Mr. Davis reannounced his passionate love for the Union and pathetically plead for a spirit of conciliation that would make unnecessary the withdrawal of the South from their national fraternity. He said: "The Union is dear to me as a union of fraternal States. It would lose its value if I had to regard it as a union held together by physical force. I would be happy to know that every State now felt that fraternity which made this Union possible, and, if that evidence could go out, if evidence satisfactory to the people of the South could be given that that feeling existed in the hearts of the Northern people, you might burn your statute books and we would cling to the Union still."

Instead of conspiring to disrupt the Union, as has been charged, Mr. Davis loved this great republic with passionate ardor and sealed that devotion with his richest blood. He served his country with a conscientious fidelity that knew no flagging. He went out at last in obedience to what he felt was imperative necessity, and the going almost broke his great heart. So reluctant was he to sever relations with the Union that some more ardent friends became impatient with his hesitation and almost suspected his loyalty. Despairing of any fair and final adjustment of issues that had agitated the nation for more

than a half century, and believing that the election of Mr. Lincoln would embolden his party to great aggressions upon the constitutional rights of the Southern States, he, at length, with many a heartache, yielded to the inevitable and joined his people in the establishment of a separate civil government.

On January 20th, in a letter to his special friend, ex-President Franklin Pierce, he thus expressed the grief of his patriotic heart: "I have often and sadly turned my thoughts to you during the troublous times through which we have been passing, and now I come to the hard task of announcing to you that the hour is at hand which closes my connection with the United States, for the independence and union of which my father bled, and in the service of which I have sought to emulate the example he set for my guidance."

As Mr. Blaine justly said of L. Q. C. Lamar, so will history say of Jefferson Davis: "He stood firmly by his State in accordance with the political creed in which he was reared; but looked back with tender regret to the union whose destiny he had wished to share, and under the protection of whose broader nationality he had hoped to live and die."

And so consistent was his entire public career, and so conspicuous the unstained purity of his motives, that when nearing the close of his eventful life, he could challenge the world and triumphantly say: "The history of my public life bears evidence that I did all in my power to prevent the war; that I did nothing to precipitate collision; that I did not seek the post of chief executive, but advised my friends that I preferred not to fill it."

Long after Yancey and Rhett and Toombs and others had thrown hesitancy to the winds, Mr. Davis still wrought with all his great ability and influence to preserve the Union. He favored and earnestly advocated the "Crittenden Resolutions" on condition that the Republican members accept them. Had they not stubbornly refused, and they did it on the advice of Mr. Lincoln, war would have been averted and the dissolution of the Union prevented, or postponed. All the undoubted facts go to prove that Jefferson Davis, at the peril of sacrificing the confidence of his people, exhausted all resources consistent with sacred honor and the rights of the States, to stay the fatal dismemberment of the Union.

Jefferson Davis's farewell to the United States Senate, in which he had so long towered as a commanding figure, and where he had rendered his country such distinguished service, was one of the most dramatic and memorable scenes in the life of that historic chamber. Mississippi, by solemn ordinance, and in the exercise of her sovereign right, had severed her relation with the Union, and he, as her representative, must make official announcement of the fact, surrender his high commission, and return home to await the further orders of his devoted people. It was a supreme—a fateful hour—in our country's history. The hush of death fell upon the chamber when Jefferson Davis arose. The trusted leader, and authoritative voice of the South, was about to speak, and an anxious nation was eager to hear. Every Senator was in his seat, members of the House stood in every available place, and the galleries were thronged with those whose faces expressed the alternating hopes and fears of their patriotic hearts. The fate of a nation seemed to hang upon that awful hour.

Pale, sad of countenance, weak in body from patriotic grief and loss of sleep, evidently under the strain of sacred, suppressed emotion, and yet with the calmness of fixed determination and settled conviction, the majestic Senator of Mississippi stood, hesitant for a moment, in painful silence. The natural melancholy in his face had a deeper tinge "as if the shadow of his country's sorrow had been cast upon it." His good wife, who witnessed the fateful scene, and felt the oppressive burden that almost crushed the brave heart of her great husband, said that "Had he been bending over his bleeding father, needlessly slain by his countrymen, he could not have been more pathetic and inconsolable." At first there was a slight tremor in his speech, but as he proceeded his voice recovered its full, flutelike tones, and rang through the Chamber with its old-time clearness and confident strength. But there was in it no note of defiance, and he spoke no word of bitterness or reproach. He was listened to in profound silence. Hearts were too sad for words and hands too heavy for applause. Many eyes, unused to weeping, were dimmed with tears. And when he closed with these solemn words, there was a sense of unutterable sorrow in the entire assembly: "Mr. President and Senators, having made the announcement which the occasion seemed to me to require, it only remains for me to bid you a final adieu." Senators moved softly out of the chamber, as though they were turning away from a new-made grave in which were laid their dearest hopes. Mrs. Davis says that the night after this memorable day brought no sleep to his eyelids, and all through its restless hours she could hear the oft-reiterated prayer: "May God have us in His holy keeping, and grant that before it is too late peaceful councils may prevail."

In this open, manly, but painful way, the Southern States withdrew, with never a suggestion of conspiracy against anything or anybody. The men of the South wore no disguises, held no secret councils, concealed no plans, concocted no sinister schemes, organized no conclaves, and adopted no dark-lantern methods. They spoke out their honest convictions, made their pathetic pleas for justice, and openly announced their final, lamented purpose if all efforts at a peaceful adjustment should fail. And at length, whether wisely or unwisely, feeling that nothing else would avail, they determined

to take the final step and fling defiance to the face of what they considered an aggressive, overbearing, tyrannous majority.

As Alexander H. Stephens admirably and correctly says, the real object of those who resorted to secession “was not to overthrow the government of the United States, but to perpetuate the principles upon which it was founded. The object in quitting the Union was not to destroy, but to save the principles of the Constitution.” And it is a significant fact, that the historic instrument, in almost its exact language, became the organic law of the Confederate Government. The Southern States withdrew from the Union for the very reason that induced them at first to enter into it; that is, for their own better protection and security.

Secession was not a war measure; it was intended to be a peace measure. It was a deeply regretted effort on the part of the South to flee from continued strife, feeling that “peace with two governments was better than a union of discordant States.” Hence Greeley himself said: “If the Cotton States shall decide that they can do better out of the Union than in it, we insist on letting them go in peace.” And, while fearing the direful possibility, the Southern States seceded without the slightest preparation for war. As Dr. J. L. M. Curry said: “Not a gun, not an establishment for their manufacture or repair, nor a soldier, nor a vessel, had been provided as preparation for war, offensive or defensive. On the contrary, they desired to live in peace and friendship with their late confederates, and took all the necessary steps to secure that desired result. There was no appeal to the arbitrament of arms, nor any provocation to war. They desired and earnestly sought to make a fair and equitable settlement of common interests and disputed questions.” And the very first act of the Confederate Government was to appoint commissioners to Washington to make terms of peace, and establish relations of amity between the sections.

Some days after his farewell to the Senate Mr. Davis returned to his home in Mississippi to await results and render any service to which his country might call him. He did not, however, desire the leadership of the Confederacy that was in process of organization. But the people who knew his pre-eminent abilities and trusted his leadership declined to release him. By a unanimous and enthusiastic vote he was elected to the Presidency of the young republic, and felt compelled to accept responsibilities from which he hoped to escape. It was the thought of his countrymen, voiced by the eloquent Wm. L. Yancey, that “the man and the hour have met.” He could well say, therefore, in his inaugural address, delivered a few days after, that “It is joyous in the midst of perilous times to look around upon a people united in heart, when one purpose of high resolve animates and actuates the whole; when the sacrifices to be made are not weighed in the balance against honor and right and liberty and equality.” His address was conservative and dispassionate, but strong and resolute, not unequal to the luminous and lofty utterance of Thomas Jefferson. If others failed to measure the awful import of that epochal hour, not so the serious and far-seeing man about to assume high office, who was at once an educated and trained soldier and a great statesman of long experience and extraordinary genius.

To rehearse in detail the well known story of carnage and struggle is not within the purpose of this discussion. Nor is it necessary to consider at length the many and perplexing problems which signaled the administration of the young nation’s first and only President. It is sufficient to say that he conducted the affairs of the stormy government with consummate wisdom, meeting the sternest responsibilities, awed by no reverses, discouraged by no disaster, and cherishing an unshaken faith that a cause could not fail which was “sanctified by its justice and sustained by a virtuous people.” Even after Richmond was evacuated and the sun of Appomattox was about to go down amid blood and tears, a final appeal was issued in which he said: “Let us not despair, my countrymen, but meet the foe with fresh defiance and with unconquered and unconquerable hearts.”

Mr. Davis was a great President. In administering the affairs of the Confederate Government he displayed remarkable constructive and executive genius. Considering the resources at his command, all the Southern ports blockaded and without the recognition of any foreign nation, with no opportunity to sell cotton abroad and import supplies in return, having to rely entirely upon the fields and strong arms of the home land, and constantly menaced by one of the greatest armies of the world, it was remarkable that the young nation could have survived a few months, instead of four memorable years. And much of that wonderful history is due to its Chief Executive. In answer to one who sought General Lee’s estimate of Mr. Davis as the head of the government, he thus replied: “If my opinion is worth anything you can always say that few people could have done better than Mr. Davis. I know of none that could have done as well.”

And on the other side harsh criticism is giving way to generous and discriminating judgment. The Hon. Charles Francis Adams in a recent review of the latest “Life of Jefferson Davis” which has issued from the press, pays fitting tribute to the extraordinary ability displayed by the Confederacy’s great President: “No fatal mistake,” says he, “either of administration or strategy, was made which can fairly be laid to his account. * * * He did the best that was possible with the means that he had at command. Merely the opposing forces were too many and too strong for him. Of his austerity, earnestness and fidelity it seems to me there can be no more question than can be entertained of his capacity.”

Mr. Davis has been charged with cruelty to prisoners and on his shoulders have been laid the so-called "horrors of Andersonville," a charge as utterly baseless as it is despicably mean. No more humane or gentle spirit ever walked this earth than Jefferson Davis. As a matter of fact there was no deliberate purpose on either side to maltreat prisoners of war, or fail to make proper provision for their care. The sufferings endured were only the exigencies of the awful days when great armies were in the death struggle for mastery. All that humanity could suggest and the meager resources of the South could provide were freely given for the brave men captured in battle. Mr. Davis said they were given exactly the same rations "in quantity and quality as those served out to our gallant soldiers in the field, which has been found sufficient to support them in their arduous campaigns." On the contrary, goaded doubtless by false reports from the South, the United States War Department, on April 20, 1864, reduced by twenty per cent the rations issued to Confederate prisoners.

"With 60,000 more Federal prisoners in the South," said Senator Daniel, "than there were Confederate prisoners in the North, four thousand more Confederates than Federals died in prison." If those figures are correct the very repetition of the charge is an insult to intelligence and blasphemy against the truth. The real reason for so much suffering and mortality among the men in Southern prisons was that the Federal Government refused to observe the cartel agreed upon for the exchange of prisoners. And General Grant boldly assumed the responsibility for such refusal in these words: "It is hard on our men in Southern prisons not to exchange them, but it is humanity to those left in the ranks to fight our battles. If we commence a system of exchanges which liberates all prisoners taken, we will have to fight on until the whole South is exterminated. If we hold those caught they amount to no more than dead men. At this particular time to release all rebel prisoners North would insure Sherman's defeat and compromise our own safety here."

If any unfortunate prisoner was not comfortably provided for it was not because the South would be cruel to a brother, but on account of her exhausted source of supply. During the last year of the war General Lee had meat only twice a week, and his usual dinner was "a head of cabbage boiled in salt water, sweet potatoes and a pone of corn bread." If the peerless Commander-in-Chief of the Confederate armies was reduced to such scanty fare, the government could not well provide very liberally for the gallant men in the ranks or behind prison doors.

Now, with this very imperfect sketch of a most remarkable career, I shall briefly refer to some of the qualities that made this heroic history a sublime possibility.

He was an accomplished orator and a magnificent debater. Having always complete mastery of himself and of the subject in hand, he became a veritable master of assemblies. He met Sargent S. Prentiss in debate, that inspired wizard of persuasive and powerful speech, and his friends had no occasion to regret the contest. Stephen A. Douglass found in him the mightiest champion with whom he ever shivered a lance. During an exciting discussion in 1850, Henry Clay turned to the Mississippi Senator and announced his purpose, at some future day, to debate with him a certain great question. "Now is the moment," was the prompt reply of the brilliant Southern leader, whose intrepid courage and diligent student—habits kept him fully—armed for the issues of any hour.

"He was an archer regal
Who laid the mighty low,
But his arrows were fledged by the eagle
And sought not a fallen foe."

One of Mr. Davis's biographers, well acquainted with his parliamentary career, who knew his mastery in debate and his superb power as a statesman and an orator, and who witnessed his brilliant gladiatorial combat in the Senate with Stephen A. Douglass, gives this discriminating estimate of the great Mississippian:

"In nearly all of Mr. Davis's speeches is recognized the pervasion of intellect, which is preserved even in his most impassioned passages. He goes to the very foundations of jurisprudence, illustrates by historical example, and throws upon his subject the full radiance of that light which is shed by diligent inquiry into the abstract truths of political and moral science. Strength, animation, energy without vehemence, classical elegance, and a luminous simplicity are features in Davis's oratory which rendered him one of the most finished, logical and effective of contemporary parliamentary speakers. * * * He had less of the characteristics of Mirabeau than of that higher type of eloquence, of which Cicero, Burke, and George Canning were representatives, and which is pervaded by passion, subordinated to the severer tribunal of intellect"

His sensitiveness to personal and official honor, and his exceeding conscientiousness in the discharge of public duties were among the chief characteristics of this serious and stainless man. "Great politicians," said Voltaire, "ought always to deceive the people." But such was not the sacred creed of Jefferson Davis, who held that public men should invariably and scrupulously be honest with the people, having no confidences from which they are excluded and no policies in which

they were not invited to share. Free from conscious sophistry and the very soul of candor, he never sought to conceal or obscure, but to make the truth so luminous that he who ran could read. His own eloquent characterization of President Franklin Pierce might be fittingly applied to Jefferson Davis himself: "If treachery had come near him it would have stood abashed in the presence of his truth, his manliness and his confiding simplicity."

In official life he knew no word but duty. When in Congress a rivers and harbors bill was pending on one occasion, and seeing that combinations had been formed to secure certain local, trivial appropriations, he opposed the measure with characteristic vigor. In the course of the debate he was asked if he did not favor appropriations for Mississippi, in response to which he retorted sharply and concluded: "I feel, sir, that I am incapable of sectional distinctions upon such a subject. I abhor and reject all interested combinations."

He was the very soul of chivalry. No plumed knight of the middle ages ever had higher regard for the virtue of woman or the integrity of man or the sacredness of a cause. Sensitive to wrong, cherishing above measure his stainless honor, he never in the least betrayed it nor allowed another to impugn it. Had he remained in the military service I doubt not that he would have been on the tented field what Sir Henry Havelock became to the chivalry of England.

His was a proud but a noble and affectionate nature. Some have thought him a cold, austere, severe man, lacking in the gentler elements and sympathies of a generous soul. But nothing could be further from the fact. His affections were most ardent, his friendships partook of the pathetic, and the tenderness of his heart often dimmed his eyes with tears. And he was at all times most approachable. No citizen was so poor, no soldier so humble, no man so obscure, as not to have ready access to his presence and sympathetic attention.

Mr. Davis was a statesman, with neither taste nor ability for mere political manipulation. He relied upon high argument, and not political management, to achieve the great ends for which his party stood, and for which this young republic was called into being. It was impossible for him to resort to questionable methods and demagogical appeal in order to win elections and carry out party or governmental policies.

He was a profound, philosophical statesman, with a thoroughly trained intellect and an exalted sense of moral responsibility. In his logical processes he quite resembled the illustrious John C. Calhoun, whose genius he greatly admired and with whose political creed he was in substantial accord. And when Mr. Calhoun passed away, amid the lamentations of the whole nation, the great party he had led with such consummate skill turned instinctively to Jefferson Davis as incomparably the ablest exponent of the basic principles for which they fearlessly stood. His superb and commanding leadership vindicated their generous confidence and vastly enlarged the strength and measure of his national influence.

As Secretary of War in the cabinet of Franklin Pierce, and by common consent he was the Premier in that body of statesmen, it is no disparagement of others to say that no abler or more accomplished Secretary ever sat at the council table of an American President.

Providence designed him for leadership and amply endowed him with gifts to meet its repeated exigencies and imperial responsibilities. And in every position to which he was summoned, the results of his labors and the splendor of his achievements gave eloquent attention to the prescience of his statesmanship and the grandeur of his character.! The verdict of history will be, notwithstanding the fall of the Confederate Government, that he was pre-eminently the man for a crisis. His genius was most resplendent when the clouds were darkest, and the tension was greatest and the danger was nearest. When passion swayed the hour he was in most perfect command of his highest powers, and seemed to exercise the coolest judgment. He was cautious without; timidity, intrepid without rashness, courteous with condescension, pious without pretence.

And no public man ever had more loyal support and a more enthusiastic following. The Tenth Legion of Caesar and the Old Guard of Napoleon never followed their leaders with more perfect assurance or thrilling ardor than did the friends of the superb chieftain whose one-hundredth anniversary we celebrate to-day.

"Courage that could dare and do,
Steadfast faith and honesty,
Were the only craft he knew
And his sole diplomacy."

Mr. Davis was a devout believer in the fundamental verities of our Christian faith, and sought to make them the inspiring rule of his daily life. He was acquainted with the Scriptures from a child, and knew the place and power of prayer. His unshaken faith gave him sublime courage for duty, a serene fortitude in calamity, softened the rigor of the cruel prison,

and made radiant the evening skies of life's long stormy day. His intimate friend, the eloquent Senator Benj. H. Hill, of Georgia, paid this heart tribute to the beauty and consistency of his Christian character:

"I know Jefferson Davis as I know few men. I have been near him in his public duties. I have seen him by his private fireside; I have witnessed his humble Christian devotions, and I challenge the judgment of history when I say no people were ever led through the fiery struggle for liberty by a nobler, truer patriot, while the carnage of war and the trials of public life never revealed a purer and more beautiful Christian character."

When after their capture his friend, the Hon. John H. Reagan, the Postmaster General of the Confederacy, was separated from him to be sent to a Northern prison, while he remained at Fortress Monroe, Mr. Davis said: "My old friend read frequently the Twenty-sixth Psalm; it has often given me the surest consolation." While enduring in agony and chains his imprisonment at Fortress Monroe, a cruelty that will ever be a blot upon our country's fair fame, he wrote thus cheerfully to his anxious and devoted wife: "Tarry there the Lord's leisure, be strong and He will comfort thy heart. Every day, twice or oftener, I repeat the prayer of St. Chrysostom." Again, from the dungeon he wrote to a friend: "Separated from my friends of this world, my Heavenly Father has drawn nearer to me."

And when his two pitiless years of imprisonment were ended, broken in health but unbroken in spirit, and when the short court proceedings were concluded in Richmond, which restored him to liberty and the bosom of his family, and a party of friends had joined Mrs. Davis at the hotel, the venerable Chief of the Lost Cause turned to his old pastor and said: "Mr. Minnegarode, you have been with me in my sufferings and comforted and strengthened me with your prayers; is it not right that we now once more should kneel together and return thanks?"

After his release, in shattered health and poverty, his fortune having gone with the cause he served and for which he suffered, but rich in the affectionate devotion of the people, who vied with each other in doing him honor, he returned to his beloved Mississippi and here spent the remnant of his heroic years. Out of fire and tempest and baptism of blood he came with an unfaltering purpose and an unclouded sky. There is something strangely beautiful in the old age of a great and good man. No sun sweeping through the opening gates of the morning has ever the radiant glory of his calm setting. Beautiful and buoyant as is the springtime, it fades before the color and splendor of the autumn. And so, there is a sweet serenity and chastened beauty about the evening of a cheerful, well spent life that far exceeds the brightness and bloom of its fair young morning.

The last days of Jefferson Davis were peaceful and beautiful. They were spent in dignified retirement, cultivating the sweet companionship of books, enjoying the association of friends, and in writing a masterly exposition of the great principles of government that had been the creed of his political faith and the ground of his people's hopes. This was his last will and testament to those "who have glorified a fallen cause by the simple manhood of their lives, the patient endurance of suffering and the heroism of death."

Though never an indifferent observer of passing events, he wisely took no part in public affairs and rarely ever appeared on public occasions. When occasionally one of the numerous invitations with which he was overwhelmed was accepted, it was to speak words of encouragement and hope to his people, urging them, with stout hearts and strong hands, to labor for the largest good of our reunited country.

In a notable address before the Legislature of Mississippi in 1884, when in age and feebleness extreme, standing in the old hall where in the days of his splendid prime he swayed enraptured audiences as with the wand of a mighty magician, he thus spoke to the people who had ever held the highest place in his affectionate heart: "Reared on the soil of Mississippi, the ambition of my boyhood was to do something which would redound to the honor and welfare of the State. The weight of many years admonishes me that my day of actual services has passed, yet the desire remains undiminished to see the people of Mississippi prosperous and happy, and her fame not unlike the past, but gradually growing wider and brighter as the years roll away. * * * Fate decreed that we should be unsuccessful in the effort to maintain and resume the grants made to the Federal Government. Our people have accepted the decree; it therefore behooves them to promote the general welfare of the Union, to show to the world that hereafter, as heretofore, the patriotism of our people is not measured by lines of latitude and longitude, but is as broad as the obligations they have assumed and embraces the whole of our ocean-broad domain."

And now, young men of our reunited country, sons of heroic sires, proud of the flag that floats over us, and jealous of its increasing and unfading glory, glad that there is a star on it that answers to the name of Mississippi, I commend to your emulation the words of solemn counsel and patriotic encouragement with which Mr. Davis concluded his masterly and monumental work, "The Rise and Fall of the Confederate Government": "In asserting the right of secession it has not been my wish to incite to its exercise. I recognize the fact that the war showed it to be impracticable, but this did not prove that it was wrong, and now, that it may not be again attempted, and the Union may promote the general welfare, it is

needful that the truth, the whole truth, should be known, so that crimination and recrimination may forever cease, and then, on the basis of fraternity and faithful regard for the rights of the States, there may be written on the arch of the Union, ‘*Esto Perpetua*.’”

By the sacred political convictions which had inspired his every public and patriotic service, he consistently lived to the end, and went down to his grave without laying any sacrifice of repentance upon the altar of his conscience or his country. Without compromise or modification, and with never a suggestion of contrition or concession, he died in the accepted faith of his fathers. And for that fearless and unshaken fidelity to his honest conception of truth and duty, the South will continue to adore him, the world will never cease to admire him, and with a wreath of unfading glory the genius of history will not fail to crown him. For the future he had no fear. In the last public paper that emanated from his pen, representing himself and his countrymen, he calmly reiterated his unfaltering faith in these words: “We do not fear the verdict of posterity on the purity of our motives or the sincerity of our belief, which our sacrifices and our career sufficiently attested.”

Had he ever recanted or even receded,—had he ever apostatised or even compromised,—had he shown in any way that his often reiterated doctrines were not the undying convictions of his sincere soul,—had he ever plead for pardon on the ground that he had misconceived the truth and misguided his people,—the South would have spurned him, the North would have execrated him, and the verdict of history would have deservedly and eternally condemned him. But, in the calm consciousness of having done what sacred duty and the cause of constitutional liberty seemed to demand, to the end of his days he walked with a steady step that knew no variableness or shadow of turning. The banner under which he fought went down in blood and tears, but was never furled by his hands.

And for us to be honestly and absolutely loyal to the whole country and our glorious flag, we need not and will not forget or cease to venerate the exalted character and splendid virtues and unsullied patriotism of Jefferson Davis and his compeers.

“Time cannot leach forgetfulness
When grief’s full heart is fed by fame.”

Over the portico of the Pantheon in Paris are these words in large letters, “to Great Men, The Grateful Fatherland.” Fellow Mississippians, I cannot repress the painful regret that it is not the proud privilege of Mississippi to be “the grateful fatherland” of the greatest Mississippian, and to keep holy watch and ward over the sacred dust of her most illustrious son. He was great to those who knew him best—those who were nearest to him in intimate, confidential companionship, and he will grow greater with the growing years. Caleb Cushing, in introducing him to a vast audience in Faniuel Hall, said he was “eloquent among the most eloquent in debate, wise amongst the wisest in council, and brave among the bravest in battle.” Senator Reagan, of Texas, the Postmaster General of the Confederate Government, said, “He was a man of great labor, of great learning, of great integrity, of great purity.” The great-hearted and marvelously eloquent Senator Benj. H. Hill, of Georgia, said: “I declare to you that he was the most honest, the truest, gentlest, bravest, tenderest, manliest man I ever knew.”

Greatest of Mississippians, the leader of our armies, the defender of our liberties, the expounder of our political creeds, the authoritative voice of our hopes and fears, the sufferer for our sins, if sins they were, and the willing martyr to our sacred cause,—we shall ever speak his name with reverence and cherish with patriotic pride the story of his matchless deeds. He died without citizenship here, but he has become a fellow citizen with the heroes of the skies.

Marvelous, many-sided, masterful man, his virtues will grow brighter and his name be writ larger with each passing century. Soldier, hero, statesman, gentleman, American,—a prince of Christian chivalry,—the uncrowned chief of an invisible republic of loving and loyal hearts, <—when another hundred years have passed, no intelligent voice will fail to praise him, and no patriotic hand will refuse to place a laurel wreath upon his radiant brow.

“Nothing need cover his high fame but heaven,
No pyramid set off his memories
But the eternal substance of his greatness,
To which I leave him.”

About Charles Betts Galloway

Charles Betts Galloway (1849-1909) was an American Bishop of the Methodist Episcopal Church, South. He was from Mississippi.

<http://www.abbeyvilleinstitute.org/review/jefferson-davis-a-judicial-estimate/>



Sons of Confederate Veterans (Official)

Court Martial Information –

“[He] allowed his commend to disperse and in his presence or with his knowledge and that of his officer to plunder and pillage the inhabitants.....They attempted an indecent outrage on a servant girl...destroyed a stock of...fine Bibles and Testaments.....Defaced, and kicked about the floor and trample under foot... A part of the brigade went to the plantation and...and quartered in the African huts for weeks, debauching the females “Raping and Beating”...Mrs.Hollingsworth’s house was entered and plundered...The alarm and excitement occasioned miscarriage and subsequently her death....Several soldiers.... Committed rape on the person of a colored girl... The court finds the accused [Guilty as charged] and does therefore sentence Colonel J.B. Turchin to be dismissed from the service of the United States.... It is a fact of sufficient notoriety that similar disorders.... Have marked the course of Colonel Turchin’s command wherever it has gone”

This information was released on August 6th 1862 Lincoln Promoted Turchin to Brigadier General Aug 5th 1862 Which Turchin accepted. Turchin then continued to serve in the US Military continuing these atrocities until October 4th 1864.

We will NEVER Forget – Garth McKinney.

The South Carolina Doctrine

By Robert Y. Hayne on Jun 7, 2016



Sir, South Carolina has not gone one step further than Mr. Jefferson himself was disposed to go in relation to the present subject of our present complaints; not a step further than the statesmen from New England were disposed to go under similar circumstances; no further than the senator from Massachusetts himself once considered as within “the limits of a constitutional opposition.” The doctrine that it is the right of a state to judge of the violations of the constitution on the part of the Federal government and to protect her citizens from the operations of unconstitutional laws was held by the enlightened citizens of Boston who assembled in Faneuil Hall on the 25th of January, 1809. They state in that celebrated memorial that “they looked only to the state legislature, who were competent to devise relief against the unconstitutional acts of the general government. That your power (say they) is adequate to that object is evident from the organization of the Confederacy.”

A distinguished senator from one of the New England states [Mr. Hillhouse], in a speech delivered here on a bill for enforcing the embargo, declared:

“I feel myself bound in conscience to declare (lest the blood of those who shall fall in the execution of this measure shall be on my head) that I consider this to be an act which directs a mortal blow at the liberties of my country; an act

containing unconstitutional provisions to which the people are not bound to submit, and to which in my opinion they will not submit.”

And the senator from Massachusetts himself (Daniel Webster), in a speech delivered on the same subject in the other House, said:

“This opposition is constitutional and legal; it is also conscientious. It rests on settled and sober conviction that such policy is destructive to the interests of the people and dangerous to the being of government. The experience of every day confirms these sentiments. Men who act from such motives are not to be discouraged by trifling obstacles nor awed by any dangers. They know the limit of constitutional opposition; up to that limit, at their own discretion, they will walk, and walk fearlessly.”

How “the being of the government” was to be endangered by “constitutional opposition” to the embargo I leave to the gentleman to explain.

Thus it will be seen, Mr. President, that the South Carolina doctrine is the republican doctrine of '98; that it was promulgated by the fathers of the faith; that it was maintained by Virginia and Kentucky in the worst of times; that it constituted the very pivot on which the political revolution of that day turned; that it embraces the very principles, the triumph of which at that time saved the constitution at its last gasp, and which New England statesmen were not unwilling to adopt when they believed themselves to be the victims of unconstitutional legislation. Sir, as to the doctrine that the Federal government is the exclusive judge of the extent as well as the limitations of its powers, it seems to me to be utterly subversive of the sovereignty and independence of the states.

It makes but little difference in my estimation whether Congress or the Supreme Court are invested with this power. If the Federal government in all or any of its departments is to prescribe the limits of its own authority, and the states are bound to submit to the decision and are not allowed to examine and decide for themselves when the barriers of the constitution shall be overleaped, this is practically “a government ‘without limitation of powers.’”

The states are at once reduced to mere petty corporations and the people are entirely at your mercy. I have but one word more to add. In all the efforts that have been made by South Carolina to resist the unconstitutional laws which Congress has extended over them, she has kept steadily in view the preservation of the Union by the only means by which she believes it can long be preserved—a firm, manly, and steady resistance against usurpation.

The measures of the Federal government have, it is true, prostrated her interests, and will soon involve the whole South in irretrievable ruin. But even this evil, great as it is, is not the chief ground of our complaints. It is the principle involved in the contest, a principle which, substituting the discretion of Congress for the limitations of the constitution, brings the states and the people to the feet of the Federal government and leaves them nothing they can call their own.

Sir, if the measures of the Federal government were less oppressive we should still strive against this usurpation. The South is acting on a principle she has always held sacred—resistance to unauthorized taxation.

Sir, if in acting on these high motives, if animated by that ardent love of liberty which has always been the most prominent trait in the Southern character, we should be hurried beyond the bounds of a cold and calculating prudence, who is there with one noble and generous sentiment in his bosom that would not be disposed, in the language of Burke, to exclaim, “You must pardon something to the spirit of liberty!”

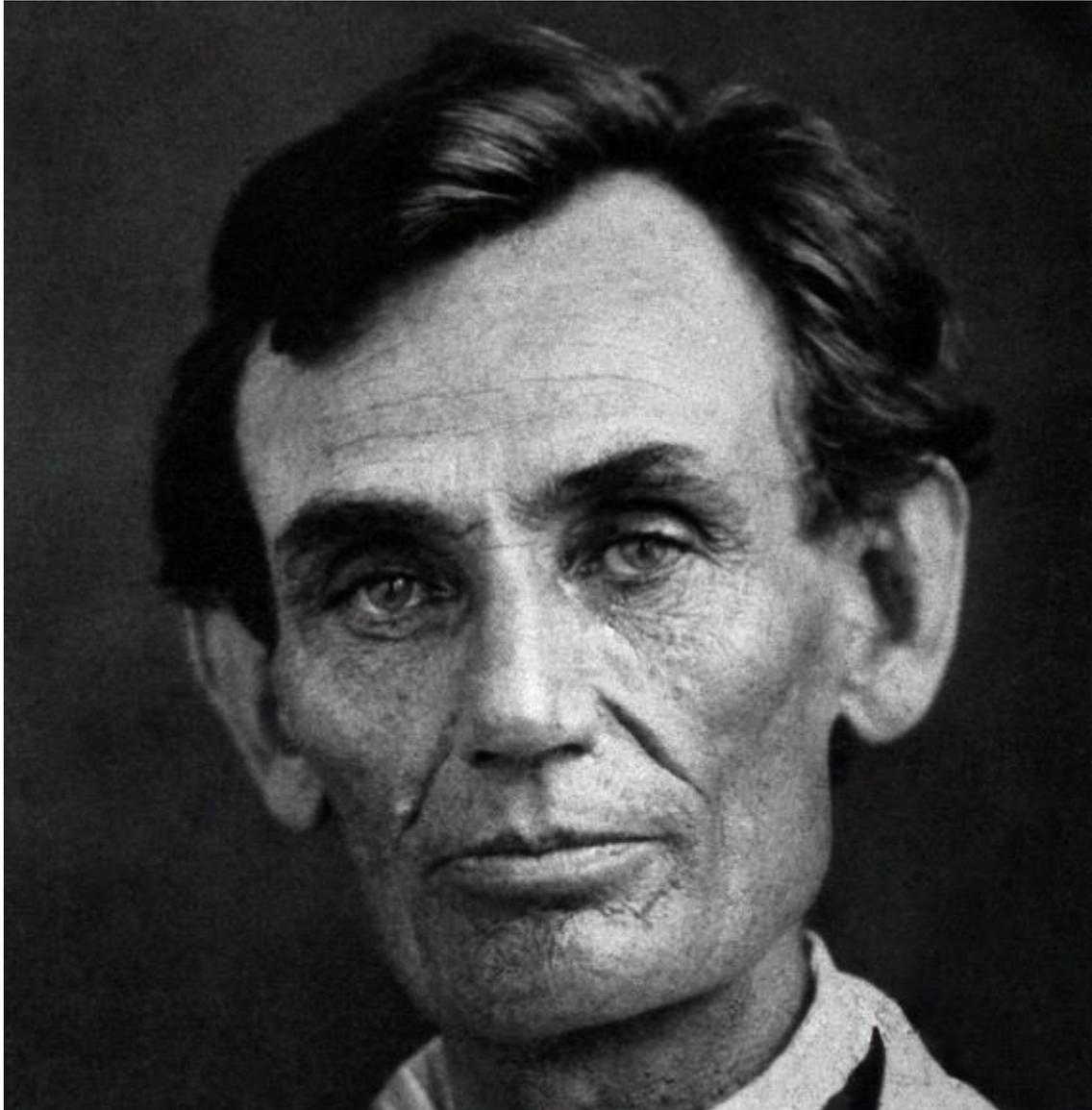
About Robert Y. Hayne

Robert Y. Hayne (1791-1839) was United States Senator from South Carolina, Governor of South Carolina, and Mayor of Charleston. He engaged Daniel Webster in the famous Webster-Hayne debate of 1832 over the nature of the Union.

<http://www.abbevilleinstitute.org/blog/the-south-carolina-doctrine/>

What Lincoln's Election Meant to South Carolina

By Bradley J. Birzer on Jun 16, 2016



This essay was originally published at TheImaginativeConservative.org and is republished here by permission.

The finest of gentlemen founded South Carolina, informants assured the famous *London Times* correspondent, William Howard Russell, upon his arrival in Charleston in April, 1861. “It was established not by witch-burning Puritans, by cruel persecuting fanatics, who implanted in the North the standard of Torquemada, and breathed in the nostrils of their newly born colonies all the ferocity, bloodthirstiness, and rapid intolerance of the Inquisition,” the South Carolinians assured him, shortly after their bombardment of Robert Anderson’s band of astoundingly brave Union men at Fort Sumter. Confusing its own bigotry with Christianity, Puritanism had birthed “impurity of mind among men” and “unchastity in women,” thoroughly enveloping the New England soul, the South Carolinians continued. Evil, corrupt, and dark, Northerners might very well “know how to read and write, but

they don't know how to think, and they are the easy victims of the wretched imposters on all the 'ologies and 'isms who swarm over the region." To a southerner, the North seemed nothing short of decadent, its freedom not standing for anything but a loss of purpose and direction, its people confused, running in many directions, chasing nothing of import. "The parties in this conflict are not merely abolitionists and slave-holders—they are atheists, socialists, communists, red republicans, Jacobins on the one side and the friends of order and regulated freedom on the other," a famous southern theologian, James Henley Thornwell, had written. "In one word, the world is the battleground, Christianity and atheism the combatants, and the progress of humanity is at stake." Another South Carolinian minister, Thomas Smyth, claimed the Yankees to be "Bible-haters, anti-christian levelers, and anarchists." If Puritanism had not caused enough trouble, its unholy allies, capitalism and immigration, had further corrupted the North. "We don't want to risk our handsome, genteel, educated young fellows against a gang of Irishmen, Germans, British deserters, and New York roughs, not worth killing, and yet instructed to kill to the best advantage," a South Carolinian worried in January 1861. "We can't endure it, and we shan't do it." Perhaps independence would cost too much, they admitted. "I would not fear so much were our troops to meet the fanatics of the North face to face, for we have truth, justice and religion on our side and our homes to battle for," Miss Emma Holmes wrote in her diary in February 1861, "but Fort Sumter is almost impregnable and to take it thousands of the best and bravest of Carolina's sons must be sacrificed."

South Carolinians had a sense of their own supposed superiority. Some criticized the institution of slavery for giving them this overconfidence. Masterdom made the man believe himself to be a god, the argument ran. A northern college student, E.G. Mason, visited South Carolina in 1860 and saw things differently, however. Several things struck him—the clean streets, the friendly people, and relatively good white and black relations. Mason considered South Carolina to be a true *res publica*, a place where the best gave their all for the betterment of the community. "The public institutions were admirably managed, and the best citizens gave to these their time and means without stint," Mason remembered in his 1884 memoir. "Their standard of duty in municipal and state affairs was lofty." Mason attributed this sense of superiority to the heroic behavior of their grandfathers in the American Revolution. "Their self-confidence was boundless," Mason wrote. "Their superiority to the citizens of other States was mentioned, not boastfully, but in a quiet and axiomatic way. This was curiously exemplified in their Revolutionary traditions, and in their accounts of the part which South Carolina played in that great struggle." In late June of 1776, the militia of South Carolina, protected by Palmetto logs, had defeated a British invasion of the harbor. On the same spot where Fort Moultrie stood as of the fall of 1860, a South Carolinian by the name of William Jasper had rushed into the heat of battle to pick up and replant a flag that had been shot down during the British fleet's attack. Embracing the legacy of Fort Moultrie and Jasper as well as their deeply honored martial traditions, South Carolina served, proudly, as the home to three military institutes.

To make matters unbearable to such a proud people, the supposedly hateful, ignorant, and inferior Yankees had recently elected Abraham Lincoln as president. The Republican reflected the worst of northern excesses, South Carolinians at almost every level of society feared. Governor Gist of South Carolina worried that the Republicans under Lincoln would "reduce the Southern States to mere provinces of a consolidated despotism." U.S. Representative W.W. Boyce claimed that acquiescing to the election of Lincoln would mean certain "death" for the South. Perhaps most electrifying for South Carolina, Federal Judge A.G. Magrath resigned when he received word of Lincoln's election. He resigned in a very public fashion, giving an address from his bench and departing dramatically from his court house. "We are about to sever our relations with others, because they have broken their covenant with us," he stated. "Let us not break the covenant we have made with each other. Let us not forget that what the laws of our state require become our duties, and that he who acts against the wish or without command of his State, usurps that sovereign authority which we must maintain inviolate." J.S. Black, President James Buchanan's Secretary of State, claimed that Magrath's resignation greatly shook the sitting president's confidence, as he believed the entire apparatus of federal patronage and control could collapse as a result of this one prominent and public act of resignation.

Less elite South Carolinians feared Lincoln's election as well. "'Old Abe' is on his way to Washington," one Charlestonian lamented. "He has been indulging in Sundry *Stupid*, Free love and coercive speeches." Lincoln, of course, never espoused "free love," and could be regarded, especially as of 1860, as a conservative and a constitutionalist. But the use of "free love" as symbolic for "radical" and "revolutionary" is certainly telling. Indeed, when many southerners looked north in 1860, they saw not Lincoln, but John Brown. Probably they heard not Lincoln's generally moderate and conservative words, but instead thought of the praise that well-known northern intellectuals such as Ralph Waldo Emerson had heaped upon Brown as a new saint who will "make the gallows as glorious as the cross." Emerson was not alone in comparing Brown to Christ. Thomas Wentworth Higginson, who had backed Brown financially as a member of the Secret Six, a New England group of abolitionist

ministers, admitted: “Why do you want to know of us? Did any historian ever bother to write down the name of the man who bought the donkey on which Christ rode into Jerusalem? We of the Six were as unimportant and incidental to the real story of John Brown as that ancient Judean is to the story of our Lord.” Further, Higginson argued, the Harper’s Ferry scheme had failed because it was not personal or radical enough. A counter-proposal to this Harper’s Ferry scheme should have been made, Higginson claimed.

While Abraham Lincoln was no John Brown, one can readily imagine why the South felt uneasy about the Republicans, when they were identified with men like Brown and the praise heaped upon him by prominent figures such as Emerson. When future Confederate Secretary of War James Seddon and Abraham Lincoln met during the late winter of 1861 Peace Convention, the former complained: “It is of your sins of omission—of your failure to enforce the laws—to suppress your John Browns and your Garrisons, who preach insurrection and make war upon our property!” The South Carolina government even went so far as to put one of Brown’s pikes on display in the state house in Columbia as a reminder of the fanaticism of the North.

Even those who recognized Lincoln as a good and solid man believed his election to reflect little more than a northern hatred of the South. An anonymous correspondent for the *Atlantic Monthly* recalled a telling conversation with a Charlestonian. “Is Lincoln considered here to be a bad or dangerous man?” the *Atlantic* man asked. “Not personally,” the Charlestonian answered. “I understand that he is a man of excellent private character, and I have nothing to say against him as a ruler, inasmuch as he has never been tried.” The president-elect “is simply a sign to us that we are in danger, and must provide for our own safety.” The *Atlantic* writer pushed the Charlestonian a bit further: “You secede, then, solely because you think his election proves that the mass of the Northern people is adverse to you and your interests.” The response was simple and direct: “Yes.” The South feared northern hatred would turn to coercion at some point in the not-too-distant future. “We don’t trust in the platform; we believe that it is an incomplete expression of the party creed,—that is suppresses more than it utters,” another Charlestonian feared. “The spirit which keeps the Republicans together is enmity to slavery, and that spirit will never be satisfied until the system is extinct.”

Ex-president Franklin Pierce, a Doughface from New England, expressed this fear most articulately, claiming that the election of Lincoln was merely the logical conclusion to twelve years of northern arrogance toward the South. “By letters, by speeches, in private conversation, I have uttered for more than twelve years words of warning against the heresies which have swept over the North and culminated in the enactment of laws which are directly in the teeth of the clear provisions of the Constitution, in eleven states,” Pierce wrote from New Hampshire.

But when you ask me to interpose, then comes this paralyzing fact that if I were in their [Southerners’] places, after so many years of unrelenting aggression [sic], I should probably be doing what they are doing. It is not the election of Mr. Lincoln, per se, which has caused this emphatic movement at the South. That election in beyond all doubt Constitutional, but the people of the Southern States look beyond it to see, if they can, what it implies. They see the great and powerful state of Massachusetts electing by 35,000 majority a man who justified the armed invasion of Virginia last year; and they believe that the people of Massachusetts are acting deliberately. They see Mr. Lincoln elected and they take his election as an endorsement of his opinion that we cannot go on as we are, but must in the end be all free or all slave states. Foolish, absurd and groundless as this view is and will always stand, the South takes his election as an endorsement of resistance to the law for the return of fugitives from service of 1851, and of the other heresy broadly promulgated by him and Mr. Seward, referred to above, of an ‘irrepressible conflict.’

Pierce never sent the letter, but he assured his imaginary reader that though he was a Union man, he also believed that “If our fathers were mistaken when they formed the Constitution, if time has proved it, the sooner we are apart the better.”

About Bradley J. Birzer

Bradley J. Birzer is the co-founder of The Imaginative Conservative and Russell Amos Kirk Chair in History at Hillsdale College. He is a Fellow of the Ronald Reagan Presidential Library. Dr. Birzer is author of *Russell Kirk: American Conservative* (2015, University Press of Kentucky), *American Cicero: The Life of Charles Carroll, Sanctifying the World: the Augustinian Life and Mind of Christopher Dawson*, *J.R.R. Tolkien’s Sanctifying Myth: Understanding Middle-earth*, co-editor of *The American Democrat and Other Political Writings* by James Fenimore Cooper, and co-author of *The American West*.

<http://www.abbeyvilleinstitute.org/blog/what-lincolns-election-meant-to-south-carolina/>



[Defending the Heritage](#)

ANOTHER YANKEE LIE ...

Rev. William Malet was an Englishman visiting the South during the war. His memoirs include the following observation:

“At 7.30 in the morning the mail stage buggy was ready to take me to Conwayboro, South Carolina, a forty miles' drive through a country thickly wooded, and studded here and there with farms. In the fields the women were ploughing, for their husbands had all gone to the army. Other women were anxiously waiting for letters at the various post offices.

“I had been told in the North that it was only the rich planters who raised a cry for secession, but these women were from small properties, where no negroes were kept, and they all agreed that their husbands and sons should never come home till the rights of the South were gained, and independence secured. I am speaking now of women of both North and South Carolina, for my road at first lay through the former.”

Travis [> <]

Source: An Errand to the South in the Summer of 1862, by William Wyndham Malet,

Link to free e-book: <https://archive.org/details/anerrandtosouth01malegoog>

Photo: Artwork of Julien Dupre



Nullification: A 21st Century Remedy

August 13, 2016

Atlanta, GA

[Please Register HERE.](#)

Topic: The general government in Washington D.C. is out of control. All three branches of government are complicit in the destruction of real federalism, what was once considered the cornerstone of the American polity. “States’ Rights,” in fact, were a recognized fact of the original Constitution, both North and South. As virtually every proponent of the Constitution insisted during the ratification process, the States were to be the pillars of the American federal republic with virtually unlimited power over the domestic concerns of their people. The general government had expressly delegated powers for the general purposes of the Union, namely commerce and defense.

If the general government violated its enumerated authority, “the States would be powerful enough to check it,” as Roger Sherman of Connecticut said.

States in the North and the South routinely dusted off the idea of “nullification” or “state interposition” before the War for Southern Independence. Since 1865, however, the idea of a State resisting unconstitutional federal authority has been branded “racist” or archaic, a relic of the past that should be buried along with any vestige of “disunion” sentiment.

But what if nullification *is* the remedy for what ails America? What if Americans firmly believed in the compact fact of the Constitution and could *legally* resist federal tyranny? What if the American polity rekindled the spirit of real federalism that dominated the early American federal republic? What if the founding tradition could save America and the Union? What if the people of the States could tell the general government, “No.”

News flash: this is already happening in several States.

Join us in Atlanta on August 13, 2016 for a discussion of how nullification can save the American federal republic and restore constitutional government in Washington D.C.

[Please Register HERE.](#)

SPEAKERS:

Dr. Donald Livingston, “What is an American State?”

Dr. Brion McClanahan, “Conventions: The Voice of the People.”

Kent Masterson Brown, J.D. “The Compact Theory of the Constitution.”

Mike Maharrey, “Putting Nullification into Practice: Current Efforts in the States.”

Hon. Joseph S. Johnston, “Rolling Back Federal Judicial Tyranny: State Courts as the True Guardians of the Constitution of the United States and of Cases and Laws Arising Pursuant Thereto.”

Dr. Jeffrey Addicott, “Waving the Secede Flag – How to Regain States Rights.”

CONFERENCE LOCATION: Crowne Plaza Hotel Atlanta Airport, Atlanta, GA. (404)-768-6660.

CONFERENCE FEE AND INQUIRIES. The fee is \$99 which includes lunch. A limited number of scholarships are available for students who are encouraged to apply. For inquiries call (843) 323 0690.

CONTRIBUTIONS: If you cannot attend, be there in spirit by making a contribution. This will make possible more conferences of this sort. Send check to Abbeville Institute, P.O. Box 10, McClellanville, SC 29458 or contribute [ONLINE](#)

National Convention this Month!

RUDY RAY ANNOUNCES FOR COMMANDER OF THE ARMY OF THE TRANS-MISSISSIPPI

Fellow SCV Men,

My name is Rudy Ray and I am announcing my candidacy for the Commander of the Army of the Trans-Mississippi. I am currently the Adjutant of the Major R.L. Dabney Camp in Canton, Texas. My GG GF William Ray served along with two of his brothers in the Army of the Trans-Mississippi (16th Tx Inf). I am proud to say that they helped keep the damnyankee out of Texas during the War though sadly he is amongst us now. My other GG GF, David Reedy, served in the Army of Tennessee (18th Tx Cav) and was a POW in Chicago. My wife's GG GF Lloyd Holmes served in the Army of Northern Virginia (13th Ala Inf).

The SCV is defined and exists for the fulfilling of its Charge and the heart of that Charge is the "vindication of the Cause". THAT is what we are about! That is what we do! That is our mission and purpose! And everything we do should be done with an eye to that and governed by that, including how we conduct our events, meetings, and ceremonies; and the symbols we use. Sadly, I believe that we have in many ways strayed from the vindicating of the Cause. We, the SCV, have been reconstructed in many ways and we need, desperately need to be unreconstructed. The Lincolnian yankee Empire has once again declared war upon our Cause and a 1915 or 1955 style SCV will soon be a "gone and forgotten" SCV. Today we need an 1860-65 style SCV! THIS is what I, as an SCV man, am about and will be about, whether I hold an office or not. THIS is what I will work for and fight for.

Rudy Ray
"Occupied Texas"
Major RL Dabney Camp #2261
"UNCONQUERED, UNCONQUERABLE, AND FOREVER ALIENATED"
rudyray@hotmail.com
"I WON'T BE RECONSTRUCTED AND I DO NOT GIVE A DAMN."



Why I Am Running For ATM Commander: Pt.1

By Rudy Ray

I have been a lover of the Southern Confederacy since I was a little boy. As a boy I had a friend who lived two doors down from me. We would sometimes play War, including the so-called Civil War. I was always the Grey. I refused to galvanize even then. Dixie and the boys in grey have always stirred my heart. I love the Southern Confederacy and its Cause. It stirred my Southern blood as a small boy and still does to this day at the ripening age of sixty four.

About nine years ago I discovered and joined the SCV. The SCV has certainly been instrumental in continuing my education about the Confederacy and its Cause. It has been good to hook up with others who love the Cause. I love the SCV and am proud to be a member of the only organization directly charged with vindicating the Cause by the Confederate Veterans themselves. The SCV and its Charge stirs my Southern blood.

With that said, I am deeply concerned about my beloved Confederacy's Cause and about the organization charged with vindicating that Cause. Yes, the opposition from our enemies concerns me; but the Cause of the Confederacy has continued for over 150 years facing such opposition. The opposition of our enemies will not of itself destroy our Cause or the SCV. What concerns me are the problems *within* the SCV. These internal problems are what threaten our organization. I understand that all organizations, having its membership consisting of fallen men, will always have problems that it must face within its own ranks. There will not only be the weaknesses and poor decisions made by all of us at one time or another but there will also always be some bad characters among us. Such internal problems will always be with us and these problems will always have to be dealt with. But there are two major problems that are more threatening and more destructive than these other common ones and which if not dealt with, and dealt with decisively, will destroy the SCV and hinder the vindication of the Cause.

The first problem that threatens us is the one which was the *immediate* cause of my running for ATM Commander. Upon visiting the Texas Division Website and clicking on the National Reunion, I noticed that we had two major National Offices with only one candidate for each office and Two Army Commands (ATM) again with only one candidate for each office. This knowledge coupled with what I learned the last two years in the Texas Division made it clear to me that we have a very unhealthy organization in regard to leadership and specifically how we select our leaders and it appears to not be just a Texas problem but a National/Army problem as well. And let me state here that I am not a fan at all of finding fault with leaders. Such is an easy thing to do and an unhealthy one too. With that said we have a particular leadership problem that has come to the light.

So what did I learn the last two years in regard to and from the serious controversy here in Texas and the ensuing Texas Elections? Well, if not for a grassroots movement of "mere"

SCV men who banded together to address this serious issue that threatened the Texas Division there would have been four Division Offices that would have had only one candidate running for each office. THIS my friend is unhealthy and is indicative of a more serious problem and that problem is that the SCV, much like the Republican Party, has a small, elitist group of men deciding who will run for offices and of course who will win said offices. Whether they do so with good or bad motives is not the issue. The issue is that it is being done and we are allowing it. THAT is a problem, a big problem.

One reason I am running is to address that problem. My very running addresses it as I am not a part of this elitist group of men. I am, as it was plainly implied to me two years ago by one of the elitist leaders, a “mere” member of the SCV “who does not need to concern myself about the big issues in the SCV”. Well part of what he implied is accurate. I am indeed a “mere” member of the SCV; but the SCV, all of it, big, little, Camp, Division, Army, National, etc, etc belongs NOT to some elitist few who meet behind closed doors but rather to us “mere” members. Sadly the SCV has gone the way of the USA and I fear we now have career SCV politicians. Oh I am aware that they make no money at such but men have something more important to them than money and that is power and prestige. And as we all know far too well power corrupts. I am not at all saying that all or even most of our leaders are corrupt. Indeed most are good men serving a good organization. But with that said we have allowed a very unhealthy practice of elitist type rule to develop and even solidify in the SCV. It needs to stop. We need a “populist” movement in the SCV, a return to “mere”, ordinary SCV men leading us.

Along with this deciding who is going to run for and who is going to be elected to SCV leadership positions comes a corresponding failure by much of our leadership to communicate with the “mere” membership. Communication is a two way street that involves listening to as well as speaking to. And the vast majority, VAST MAJORITY of said two way communication should be out in the open for all to see. But what communication that there is seems to mainly take place behind closed doors in “smoke filled rooms”. This yankeeish, progressive, GOP way of conducting the SCV needs to cease. I am running to address this elitist, establishment rule problem in the SCV. My ancestor(s) fought for the Cause just as much as any of these elitist’s ancestors. And that can be said for every “mere” SCV member. The blatant fact that the SCV is in many ways being run by an elitist group of men who no longer represent the “mere” membership of the SCV also stirs my Southern blood.

In Pt 2 of “Why I Am Running” I will address the other serious problem that threatens the Cause and the SCV charged with vindicating that Cause.

Rudy Ray SCV #306857

“I won’t be reconstructed and I do not give a damn.”

Why I Am Running For ATM Commander: Pt.2 by Rudy Ray

The SCV is a great and unique organization founded by the Confederate Veterans themselves; however, I fear that our beloved SCV is in grave danger and that danger lies chiefly within her own pale. We are not only in danger from a small group of elitists controlling our organization, but we are also in danger of being so reconstructed that we will be unable to fulfill our Charge. It is indeed our Charge that defines who and what we are and what we are about. And the heart of the Charge is *the vindication of the Cause*. The main attack of our enemies is NOT upon the Confederate soldier or for that matter even upon the Confederate Flag as such; but rather, the primary attack upon the Confederate Flag, and upon the Confederate Soldier is upon them for THAT which the Flag stands for and for THAT which the soldier fought for- The Cause of the Confederacy! In order to defend the Confederate soldier's good name we must vindicate the Confederate soldier's good cause! The Heritage that the Confederate soldiers left us was and is the Cause of the Confederacy!!! We cannot preserve our Heritage without vindicating the Cause!

So in just what way(s) are we reconstructed and thus hindered from fulfilling our Charge? I am going to suggest three specific ways that reconstructed thinking and acting is hindering us from fulfilling our Charge, from vindicating the Cause. In this Pt.2 of *Why I Am Running* I will address the first way which is the most general way that we are being hindered.

The first way that is greatly hindering our fulfilling of our Charge is that we are failing to emphasize the Vindication of the Cause. I have sadly witnessed in my years in the SCV that many SCV members, especially leaders, rarely talk about "vindicating the Cause". Over and over I have witnessed SCV leaders in "defining" or "explaining" who and what we are, fail to mention, much less emphasize the vindication of the Cause. And even when they do in essence talk about the vindicating of the Cause many are reluctant to use the language that the Confederate Veterans deliberately and with much thought chose to use- *the vindication of the Cause*. THAT which is at the heart of our founding and defining document is rarely mentioned by SCV leaders! The following is a quote from a prominent leader in the SCV at the Division level. It is very typical of what many of our leaders say about the purpose of the SCV.

"Remember, we are the only organization holding the line on the truth about the War Between the States and the Confederate soldier. We continue our efforts to preserve the values and vindicate the honor of the Southland."

On the National SCV Website, in a video dated 6/15 and designed to answer the post SC shooting attacks upon our Heritage, one of our leaders closed the presentation with "...the fight to defend the Confederate soldier's good name."

I have heard and read this type of "defining" of our organization by leader after leader in the SCV. One of our Divisions' Web Page has the following "defining" statement- "The...Division's mission is to preserve and protect the history and heritage of the South and its Confederate Soldiers." I searched several Division Websites and found similar statements. What is wrong with these defining statements? Well there is nothing wrong with what these statements and other similar ones state about what the SCV is and does. What is wrong is not what is stated but rather what is not stated! Outside of when our Charge is quoted, the phrase "the vindication of the Cause" is seldom if ever used when our leaders describe who we are and what we are about. Even when our leaders and publications do *in essence* define us by our Cause and its vindication they rarely if ever use the wording of our Charge. This unfortunately is also true in many of our local camps and their monthly programs. After the Charge is read the vindication of the Cause is rarely addressed and even when it is the phrase itself is rarely used. An exception to this "rule" was in a recent CV article by one of our SCV Commanders who titled his article *Continue To Vindicate The Cause*. How refreshing it was to see this but the fact that such was an exception instead of the rule is indicative of the problem. And I am not ignorant of the fact that the issue of vindicating the Cause can indeed be addressed without using the actual phrase; it can be and should be done in various ways and using various language in doing so; but, the lack, the rather significant lack of using the phrase itself is indicative of a problem not just with the phrase but with the thing itself, the vindicating of the Cause.

So why is the SCV, especially many of its leaders so reluctant to define and explain the SCV as an organization dedicated to the vindicating of the Cause of the Southern Confederacy? WHY??? Well there may indeed be several reasons but I believe to the observant person it is clear that there is one big reason and that reason is where the weakness and potential downfall of our organization lies. We all too well understand that to use and especially to

emphasize, to major on vindicating the Cause and to do so openly, plainly, and clearly would be highly offensive to our critics. Our failure to use the language in our Charge concerning the vindication of the Cause; and indeed, far too often, our failure to flat out vindicate the Cause or even attempt to do so is because we are intimidated by our critics. We think that we can play some kind of PR game, some kind of “couch” who and what we are behind more acceptable language, to somehow convince men of how harmless we are, etc., etc., ad nauseam, ad nauseam. And we think that, by playing this PR and “couching” game, we are going to convince our enemies to let us alone in order for us to simply and innocently teach our history, celebrate our Heritage, and honor our ancestors; in other words to simply “preserve our harmless heritage”. I was hopeful, and still am to some extent, that the recent all out attacks upon anything and everything Confederate would wake some SCV men to the reality of the war we are in and deliver them from this obsession with PR, image, and attempting to be liked and approved by the Chamber of Commerce crowd. But alas I fear that such has not awakened a good many of our leaders. We still in many ways are trying to dicker and deal with those who hate us and want us wiped out and/or those who are so concerned about their own political reputation and/or business interest will sell us out in a heartbeat (example-Ft. Worth Stock Show).

Is our Heritage harmless? Well if you mean does our Heritage inspire terrorism and murder then the answer is a resounding no. There are no terrorists born of our Confederate Heritage. The South had no Shermans or Sheridans and still does not have such. That which our Heritage is not so harmless to is the predominate ideology of our day- it, when properly understood threatens Yankee born Progressivism, socialist democracy, Federal tyranny, Jacobin anti-God egalitarianism, the militant sodomite agenda, the murder of infants in the name of choice, the Progressive born confusion of the sexes etc., etc. And our enemies know this! They hate us and our Flag not because they do not understand us and our Flag, but because they damn well do understand us and our Flag! They understand our Cause and they hate it and they are afraid of it and rather than “couch it” and reword it with less offensive and less identifiable language in the hope that we convince people that we are harmless; we ought, indeed we must if we and our Cause are to survive; boldly, plainly, clearly and without equivocation, apology, or “dimming of the lights” declare who and what we are and what we are about- we are vindicators of the Cause of the Confederacy!! We are believers, whole hearted believers in the Southern Confederacy. We should shout such from the rooftops!!! And if any SCV member is not a whole hearted believer in the Cause then the sooner he leaves us the better for we want no traitors in our ranks.

Yes, we can vindicate our Cause in various ways and we can talk about such in various ways but we should do so while using, USING the very phrase the Confederate Veterans themselves chose- *the vindication of the Cause*. We should so boldly vindicate the Cause and so let everyone know plainly that such is what the SCV is all about that men will either love us or hate us. The way that some SCV leaders often operate appears to be an effort to get men to accept us and tolerate us if not outright like us. To hell with that! One of our publications declares that we are not confrontational! Well there lies the problem. We should not be confrontational just to be confrontational but our Cause is very confrontational, especially in and to a day like today; and we, if truly fulfilling our Charge, will be both confrontational and controversial! To in any way attempt, overtly or covertly, to make the Cause less offensive to this yankee dominated society is to gut our Cause of its meaning and its power. Its power to do good is what makes it offensive to those who do not embrace it. So be it. The Cause so confronts today’s run away and run amuck yankee progressivism that one would have to deliberately make an effort to somehow reduce its confrontational nature in order for it not to be confrontational! And alas I fear that this is exactly what some in the SCV, indeed too often many of the leaders of the SCV have done, whether deliberately or ignorantly.

The SCV needs to be unreconstructed- delivered from yankee thinking and cowardly compromise. We need to be reformed according to our Charge and in particular according to the heart of the Charge, the vindicating of the Cause so that we can fulfill our Charge and vindicate the Cause that our Fathers bled, suffered, and many of whom died for. We are THE PEOPLE, THE ORGANIZATION that has been entrusted by the Confederate Veterans themselves with vindicating their Cause, a Cause which is just as relevant today as it was 150+ years ago. If the SCV fails to emphasize the heart of the Charge then the SCV fails to fulfill that which we were founded to do and the sooner the SCV disappears, and it will disappear if we fail at this, the better. Reform and unreconstruct or perish!

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Why I Am Running For ATM Commander Pt.3

By Rudy Ray

“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1Cor. 14:8 AV)

In the military, especially in a time of war, it is vital that trumpets sound the right call and sound it clearly and plainly unless there be confusion in the ranks.

America is confused. We are confused about God, about the differences between a man and a woman and their God given place in society, about so-called rights, about the difference between a democracy and a republic; and about many other things too numerous to list. And one of the key things that Americans are confused about is the conflict of the mid 19th Century between the Northern and Southern States of the USA which led to the secession of 13 Southern States, a forming of those 13 states into the Confederate States of America, and then a war of aggression waged by the USA against the CSA. The average American is extremely confused about all of this, this which was, since the founding of the USA, the most dramatic and important event in American history and an event still producing repercussions to this very day.

We do not need any more confusion about anything and we certainly do not need any more confusion about this 1860s conflict. Just as the Church of the Lord Jesus Christ is THE People and THE Organization that is to educate man about God and therefore must sound a clear and plain message so the SCV is THE People and THE Organization that is to educate men about that conflict and therefore must sound a clear and plain and accurate message. Confusion in the ranks does and will have disastrous results. Consider the following:

Which one of these two statements in your opinion is most accurate?

- 1. The American War of 1861-65, which resulted in the death of 600,000 to 1 million Americans, was just a big misunderstanding between fellow Americans. There were only minor differences between the two sides and those differences are now resolved and so we can all be good Americans, waving both the U.S.A. Flag and the C.S.A. Flag, singing both the Battle Hymn of the Republic and Dixie, pledging allegiance to the “indivisible Republic” and “vindicating the Cause” that denied and resisted said “indivisible Republic”, etc.**
- 2. The War was a contest between two radically and fundamentally different ideologies, cultures, and ideas of government and the two sides are still at war (be it not with guns, yet; and hopefully never again) and nothing has been resolved.**

Are the following two things-

- a. Compatible with one another**
- Or**
- b. Contrary to one another**

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation, under God, indivisible, with liberty and justice for all.

To you, Sons of Confederate Veterans, we submit 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 he loved and which made him glorious and which you also cherish.

Is an “indivisible nation” compatible or contrary to “secession”?

The sad truth is that there is much confusion in the SCV ranks concerning the 1860s conflict. And such confusion is a hindrance to our fulfilling our Charge and vindicating the Cause.

The second and third way that our reconstructed thinking is hindering our vindicating the Cause is in the area of divided loyalties resulting from a pseudo USA Nationalism. Sometimes many SCV members act as if the War was just a big misunderstanding and that the issues of that war have all been resolved. Resolved by what? The yankee bayonet? Many act as if the USA that was born by Lincoln and his blue horde in 1865 was magically transformed into a legitimate Republic similar to the one before Lincoln was elected and launched his war. Many who do indeed seem to love the Cause of the CSA also seem to love the post-Lincoln USA with as much or perhaps more passion than the CSA. Two things in particular manifest this confusion of divided loyalties.

1. The Presence and Prominence of the Federal Flag In SCV Camps and Events

Okay, I get it. We lost the shooting War and we were forced back into the Union which we fought for four plus years to be free from. And in doing so we lost and perhaps let go of the independency we fought for and our right to address the slavery/negro issue ourselves. But does such a loss mean that we have lost the Cause- the principles, values, and beliefs that said Cause consisted of? Evidently this was very important to the Confederate Veterans as they charged us with precisely the preservation of those principles, values, and beliefs- the Cause for which they fought. Those original Confederates when they stacked their arms did NOT stack their Cause. Bayonets and cannons cannot accomplish such. And they charged us their sons with the task of preserving that Cause, indeed vindicating it.

Flags are powerful symbols that represent something. The USA Flag in 1861-65 represented the principles, values, and beliefs of the Yankee Nation, the Lincolnian yankee nation. After all it was the yankee nation that elected him as the South utterly rejected him. His cause and their cause and the cause that the Stars and Stripes stood for in the 1860s was the subjugation of the Southern Confederacy. So what has changed? Has the USA repented of its illegal and immoral invasion and subjugation of a people only wanting to be left alone? Not only have they not repented of their monstrous war they rather have gloried in it! For a number of years there were some in the post Lincoln USA who "let" Southerners "celebrate" their Southern Heritage including their "lost Cause". But did such "permission" from our yankee masters mean that they were in any way admitting that they were wrong and we were right? Again they were far from such an admission as they gloried even more in the victory of their glorious yankee union during those "years of celebration" and as they put into practice more and more of the yankee/progressive principles and values. Now of course we today are witnessing our "gracious" yankee masters not be so gracious anymore. After all they "won" and we need to "just get used to it" and "over it" and bow down and lick their yankee boots. That USA Flag stood against the CSA Cause in 1861-65 and ever since! So is it not confusing, CONFUSING to see the USA Flag that stands against the Confederate Cause not only being present in the SCV but in many instances prominent and preeminent in the SCV! And said presence and preeminence is not something mandated upon us by the USA Government but something that the SCV evidently voluntarily does on its own. Why? Perhaps in the 1880s with the Federal yankee government still fearful of a fresh Southern "rebellion"; perhaps it was necessary, perhaps. But today???? I understand the Federal Flag flying from Federal Buildings and or entities. Though it grieves me and I strongly disagree with it, I also understand the Reconstructed State of Texas flying the Federal Flag. Sadly our Southern States fly the Federal Flag giving it preeminence over our State Flags precisely because our States are reconstructed. So why does the SCV fly and give prominence to the Federal Flag? THAT I do not understand. But oh, yes, maybe I do understand such as I fear that our beloved SCV is also reconstructed and this issue reveals such. Again, flags are powerful symbols and must be used according to the truth. The presence and preeminence of the USA Flag in the SCV sends a powerful; and I might add, confusing, a powerfully confusing message about the War. To be reconstructed at the point of a bayonet (forced submission to some things) is one thing but to voluntarily, freely, and wholeheartedly be reconstructed is quite another thing. The SCV needs to be unreconstructed.

2. The Reciting of the Bellamy/Lincolnian Pledge of Allegiance in SCV Camps and Events is a powerful manifestation of our being reconstructed and our need to be unreconstructed. The Bellamy Pledge of Allegiance is diametrically and plainly contrary to the Cause of the Confederacy. Is it not utterly confusing to attend an SCV Camp Meeting and recite the Charge to vindicate the Cause and then to moments later Pledge Allegiance to the Flag of the Nation that made a terrible, deadly, and destructive war against that Cause of the Charge and seconds later to salute the Flag that stood

for that Cause and against that Indivisible Republic????? Again, why do SCV Members, Camps, Divisions, and the Headquarters do this? Answer- divided loyalties. Why the divided loyalties? Answer- successful yankee propaganda; in other words WE, the SCV has been reconstructed. Divided loyalties in war result in defeat. And my friend we are still at war. Though said war is now just a war of ideas, the truth is that it was always a war of ideas. And so in one sense nothing has changed; it is the ideas, values, principles, and beliefs of the USA vs the ideas, values, principles and beliefs of the CSA. Oh I am sadly well aware that the CSA as such no longer exists but the essence of it does exist. That essence is the Cause for which they fought. It is alive and well within the hearts and minds of those who own it and that Cause and its vindication deserve wholehearted support from the sons of those who fought for it with bayonets and bullets. Our Cause deserves to be sounded with a clear sounding trumpet and not with a confused sound, confused by the flags of our enemy and a pledge that strikes at the heart of our Cause. Our Cause does not deserve divided loyalties. The SCV needs to be unreconstructed or I fear it will perish and with its perishing the Cause will suffer. That is why I am running for Commander of the SCV Army of the Trans-Mississippi. But whether as said Commander or as "mere" SCV member I will work for the unreconstructing of the SCV. Rudy Ray

The following is taken from *A Heritage of Resisting Tyranny*, a memorial address in 1871 by John L. Girardeau, former CSA chaplain.

"...there were fundamental principles of government, of social order, of civil and religious liberty, which underlay and pervaded that complex whole which we denominated our Cause. And the question whether those who fell in it its support died in vain, as to those principles, must depend for its answer upon the course which will be pursued by the people of the South....our brethren will not have died in vain, if we cherish in our hearts, and as far as in us lies, practically maintain, the principles for which they gave their lives....Our principles were defeated, not necessarily lost. It behooves us to cling to them as drowning men to the fragments of a wreck. They furnish the only hope for our political future...Let us cling to our identity as a people! The danger is upon us of losing it- of it being absorbed and swallowed up in that of a people, which having despoiled us of the rights of freemen, assumes to do our thinking, our legislating, and our ruling for us. Influences are operating upon us...if we be not vigilant, will sooner or later wipe out every distinctive characteristic which has hitherto marked us. Are we prepared for that? In that event, nothing of the past will be left to the South...can we preserve our identity in the face of the difficulties which oppose us?..."

We may do it, by utterly refusing to participate in any measures...which require the slightest compromise of our innermost convictions...Even so must we hold to our identity, or as a people, we are undone. We may perish if we attempt it; perish we must...if we do not....Conservation of our peculiar principles is our great, paramount duty....If we yield...all is lost. If we tenaciously hold on to the fragments of a noble past...the very attitude we shall maintain may possibly inspire other lovers of liberty in this land to rally to a last, mighty effort to regain lost ground, or at least to arrest further strides to ruin, as the firm stand of a Colour-bearer, in the crisis of battle and danger of rout, sometimes recalls a discomfited and retiring host. "



Paul Gramling

Candidate For Lt. CIC

Paul Gramling Candidacy Announcement

Compatriots Of The SCV,

One hundred and twenty years ago, our Confederate Veteran Ancestors were faced with the realization the true history of the South and the cause for which they fought and died would be falsely portrayed. They knew there would come a time when someone they could trust, would take a stand against the eradication of all things Confederate. Their Sons and Grandsons were the men the Confederate Veteran put their trust in.....that's US and that time is NOW!!! Our current state of affairs is the exact reason the SCV was established. We must stand together and make our Ancestors proud!!!

Never before, during the history of our organization, is it more imperative for the Sons, and ALL Southerners, to uphold the Charge given to us by Gen. Stephen D. Lee. Now, more than ever, the SCV needs strong and decisive leadership to guide us through these perilous times. At our National Reunion in Dallas, TX this July, I will be standing for the position of Lt. Commander-In-Chief.

Within the past year, men have applied for SCV membership like we've never seen. Although we have Confederate descendants "knocking down our door" to join, there are present members walking out that same door. One of my foremost goals is to work with Camps, Brigades, and Divisions to increase our retention percentage. There are numerous Southern supporters that would give anything to qualify for membership in the SCV. We must instill in our members, who are thinking about walking out that door in which they joined, that they have done the work and are fortunate to have the blood of Confederates running through their veins. Now, more than ever, the South needs all of Her Sons.

As Lt. Commander-In-Chief, I WILL stand with you, just as I have in the past, to insure the defeat of those intent on the eradication of everything we hold dear.

Your support is greatly appreciated. If you have any questions or comments, please contact me by phone: 318-294-1563, email: paul1863@cs.com, visit my Face Book page or you can visit my website: gramling-scv.net.

In The Bonds Of The South
Fighting Phase 2 Of Reconstruction

Paul Gramling, Jr.

Photos:
Paul Gramling and wife Lynda, Temple Texas, June 8, 2015
Paul Gramling May 30, 2015
Paul Gramling May 03, 2015





James Longstreet: Robert E. Lee's Most Valuable Soldier

by Jeffrey D. Wert



The words resonate through Confederate history like an unwelcome truth. As General Robert E. Lee made preparations for an assault on the center of the Union line at Gettysburg on July 3, 1863, his senior subordinate, Lieutenant General James Longstreet, voiced objections. At one point in the discussion, Longstreet recounted his experience as a soldier and then stated, "It is my opinion that no fifteen thousand men ever arranged for battle can take that position."

Lee thought otherwise, and the attackers went forward that afternoon into a cauldron of hellfire and were repulsed. Longstreet's judgment had been correct. In the years after Appomattox, however, a group of ex-Confederate officers began shaping the history of the war. A tenet of their interpretation stressed the virtual infallibility of Lee's generalship. If Gettysburg had been the Confederacy's finest opportunity to achieve independence, the reasons for the defeat rested with others in the army, not Lee.

This "Lost Cause" interpretation of the Civil War made Longstreet a prime, if not primary, culprit. The former Confederates, mostly Virginians, invented a "sunrise order," alleging that Longstreet failed to obey instructions to attack at sunrise on July 2, 1863. They further charged him with insubordination for opposing Lee's offensive plans during the battle. It was an indictment that endured for decades.

Longstreet aided his critics during the postwar years by accepting positions within the federal government and joining the Republican Party — thus becoming a political apostate in the Democratic South. When he tried to defend himself in print, he misstated facts, enhanced his role in campaigns and criticized Lee's generalship. His defense of his conduct in the war was understandable. He had been arraigned, he would write, "before the world as the person and the only one responsible for the loss of the cause."

It was ultimately Gettysburg, the South's greatest might-have-been, that formed the core of history's judgment of Longstreet. His controversial performance there cannot be denied, nor can his failures at Seven Pines and Knoxville be dismissed. But he had been Lee's "old war-horse," a general who had directed four of the conflict's most striking attacks and counterattacks. He was a gifted tactician and arguably the Confederacy's finest corps commander.

Longstreet was 42 years old in the summer of 1863. A West Pointer, class of 1842, he had suffered a wound in the Mexican War and spent the remaining antebellum years on the frontiers of Texas and New Mexico Territory, attaining the rank of major. When he joined the Confederacy, he was appointed a brigadier general and assigned to the army at Manassas, Va. On July 18, 1861, his brigade repulsed a Union advance at Blackburn's Ford. Three days later, his troops maintained a reserve position during the First Battle of Manassas.

Shortly after the Confederate victory there, Longstreet was assigned command of the designated "Advance Forces," which lay closest to the Federal lines around Washington, D.C. The duty required him to maintain constant vigilance to prevent an enemy surprise attack and to gather intelligence on Union movements. He had authority over seven infantry brigades and cavalry units and daily control over their operations. Longstreet worked closely with Colonel J.E.B. Stuart, who was commanding the cavalry. Longstreet recognized Stuart's talent for reconnaissance and became quite fond of the fun-loving officer. He was instrumental in Stuart's promotion to brigadier general in late September.

Longstreet's conduct of operations impressed his senior commanders, Generals P.G.T. Beauregard and Joseph E.

Johnston. In mid-August, Beauregard inquired of the Confederate War Department, "Can it not be so arranged as to make General Longstreet second in command?" Several weeks later, on October 7, Longstreet and Thomas J. "Stonewall" Jackson were promoted to major general. Longstreet received command of a division, while Jackson was appointed commander of the Valley District, with headquarters in Winchester.

Johnston, who now held command of the army, withdrew it into lines around Centreville, where the troops spent the late fall and winter. During these months, Longstreet demonstrated the characteristics that would mark his generalship. He attended to details, conferred with and lectured to his brigade commanders and maintained strict discipline. He was the only major general to conduct drills with his division at Centreville. A staff officer, Thomas Goree, wrote to his mother that the general's "forte though as an officer consists, I think, in the seeming ease with which he can handle and arrange large numbers of troops, as also with the confidence and enthusiasm with which [he] seems to inspire them. If he is ever excited, he has a way of concealing it, and always appears as if he had the utmost confidence in his own ability to command and in that of his troops to execute."

During the long winter nights, Longstreet's headquarters served as a popular gathering place. Fellow generals and aides enjoyed dinners, music, poker games and whiskey. Frequently, he and former Regular Army comrades reminisced about their youthful days in Mexico and on the frontier. A soldier's life had always appealed to Longstreet. In January 1862, however, he and his wife, Louise, suffered a terrible tragedy when three of their four children died of scarlet fever within eight days. An aide noted his "grief was very deep," while others commented on his change in personality. He sought solace in religion and gave up gambling.

By late spring, operations in Virginia had shifted to the Peninsula and Richmond. As Maj. Gen. George B. McClellan's Army of the Potomac closed on the Confederate capital, Johnston, Longstreet and other senior generals attended meetings with President Jefferson Davis and cabinet members to discuss the city's defense. Johnston committed to an offensive strike against the Federals and assigned Longstreet to command of the main attack force of 30,000 troops. The resulting Battle of Seven Pines, or Fair Oaks, occurred on May 31-June 1, 1862.

Longstreet's direction of the offensive revealed his inexperience in handling so large a force. He misunderstood orders and misdirected units onto the wrong road, resulting in an hours-long delay. The muddy roads and wooded terrain hampered the attackers, and Longstreet relinquished control of the fighting to subordinates. It was a bungled assault, with Longstreet and Johnston bearing primary responsibility. Both commanders, however, shifted the blame onto Maj. Gen. Benjamin Huger in their reports, an act unworthy of either man.

Johnston fell wounded in the action, and President Davis assigned General Robert E. Lee to temporary command of the soon-to-be designated Army of Northern Virginia. Longstreet had never served directly under Lee, who had been Davis' military adviser at the time of his appointment to command. Later, Longstreet described his and Lee's wartime relationship as "affectionate, confidential, and even tender, from first to last." When Louise Longstreet gave birth to a son in October 1863, the couple named him Robert Lee Longstreet.

Lee's appointment marked a turning point in the war in the East. He possessed audacity, a trait lacking in Johnston's generalship. The Confederates struck McClellan's Federals during the final week of June. In a series of engagements — the Seven Days' campaign — the Rebels shoved the enemy back down the Peninsula. While Stonewall Jackson's lethargic performance during this fighting has been controversial ever since, Longstreet emerged as Lee's most reliable combat commander. After the campaign, Lee described Longstreet as "the staff in my right hand."

From the Peninsula, Lee moved the army into central Virginia to confront Maj. Gen. John Pope's Union Army of Virginia. The collision occurred on August 29-30, on the old killing ground at Manassas. Lee had divided the army into two wings, under Jackson and Longstreet. While Jackson's troops repulsed Federal assaults, Longstreet rolled up Pope's left flank in a powerful counterattack. Longstreet sent his units forward en echelon, in a series of hammerlike blows that nearly routed the Federals.

Second Manassas was a stunning Confederate victory. Longstreet later called the operation "clever and brilliant," giving the credit to Lee, who "displayed the most brilliant tactical ability" on the battlefield. Longstreet came to regard it as

Lee's masterpiece of the war — a blend of the strategic or operational offensive and the tactical defensive. In Longstreet's judgment, it was the preferred model upon which to conduct campaigns.

Lee seized the initiative after the victory at Manassas and crossed his army into Maryland. Misfortune and a Union advance led to a stand by the Rebels behind Antietam Creek near Sharpsburg. September 17, 1862, became the bloodiest single day of the war. A Yankee compared the combat to "a great tumbling together of all heaven and earth."

Time and again Confederate reserves plugged gaps in the beleaguered lines. At one point Longstreet personally directed the fire of a cannon, manned by his staff officers, slowing the enemy until infantry units re-formed. A Virginia captain who watched Longstreet on this day stated that he "was one of the bravest men I ever saw on the field of battle."

G. Moxley Sorrel, the general's chief of staff, wrote afterward: "Longstreet's conduct on this great day of battle was magnificent. He seemed everywhere along his extended lines, and his tenacity and deep-set resolution, his inmost courage, which appeared to swell with the growing peril to the army undoubtedly stimulated the troops to greater action, and held them in place despite all weakness." Longstreet was not alone in his performance, for the battle was, perhaps, the army's greatest day. That night when he rode to army headquarters, Lee greeted him with the words: "Ah! Here is Longstreet; here's my old war-horse! Let us hear what he has to say."

On September 18, President Davis signed into law an act that provided for the creation of army corps and for the appointment of lieutenant generals. Lee recommended Longstreet for the First Corps and Jackson for the Second Corps. Both men received promotion to the new rank — Longstreet to rank from October 9, Jackson from October 10. Longstreet became the senior subordinate in the army.

Two months later, on December 13, the Battle of Fredericksburg reconfirmed Longstreet's belief in the tactical defensive. In a series of forlorn assaults — a Union officer called it the Army's "saddest hour" — Maj. Gen. Ambrose Burnside's Federals bled and died before Longstreet's veterans on Marye's Heights. While watching the attacks, Lee expressed some concern. "General," replied Longstreet, "if you put every man now on the other side of the Potomac on that field to approach me over the same line, and give me plenty of ammunition, I will kill them all before they reach my line."

In his report Lee wrote of his senior officers: "To Generals Longstreet and Jackson, great praise is due for the dispositions and management of their respective corps....Beside their services in the field — which every battle of the campaign from Richmond to Fredericksburg has served to illustrate — I am also indebted to them for valuable counsel, both as regards the general operations of the army and the execution of the particular measures adopted."

Lee detached Longstreet and two infantry divisions to southeastern Virginia during the winter and spring of 1863 to garner badly needed supplies and to oppose a Union force at Suffolk. Longstreet besieged Suffolk for a few weeks, but the garrison's formidable entrenchments dissuaded him from making a frontal assault. Detachments of Confederate troops, meanwhile, roamed the countryside, gathering foodstuffs and supplies. Longstreet remained in the region during the Chancellorsville campaign. Lee had not expected Longstreet's divisions to return to the army in time for the battle.

En route back to the army, Longstreet conferred with Secretary of War James Seddon and Davis in Richmond. The president and secretary were concerned with situations in Tennessee and Mississippi. Longstreet advocated a concentration of Confederate forces in Tennessee, arguing that he and his two divisions could be sent there by railroad. Once the Union army was defeated there, the Rebels could invade Kentucky, which might force the Federals to abandon the campaign against Vicksburg, Miss. The matter was left unsettled when the general departed to join Lee.

Longstreet had proposed a "western strategy" of concentration months earlier. His support for it was, however, not as firm as he portrayed it after the war. When he rejoined Lee, the two generals met privately for three days, discussing future operations. On May 13, as Lee journeyed to Richmond to obtain approval for a movement across the Potomac River into Pennsylvania, Longstreet wrote to a confidant, Senator Louis T. Wigfall: "There is a fair prospect of forward movement. That being the case we can spare nothing from this army to re-enforce in the West. On the contrary we should have use of our own and the balance of our Armies if we could get them." He concluded, "I was under the

impression that we would be obliged to remain on the defensive here. But the prospect of an advance changes the aspects of affairs to us entirely."

Throughout the march north to Pennsylvania, Lee and Longstreet conferred almost daily. A fellow general later asserted that Longstreet was Lee's "confidential friend, more intimate with him than anyone else." Longstreet described their meetings as "almost always of severe thought and study." Contrary to Longstreet's postwar claims, Lee did not promise to fight a defensive battle when they met the Federals. At the time, however, it was understood not only by Longstreet but also by other senior officers and Lee's aides that the army would try to maneuver the Yankees into assailing it. Longstreet described it as "the ruling idea of the campaign."

Longstreet joined Lee on the battlefield at Gettysburg late on the afternoon of July 1, after the Southerners had routed the Union I and XI corps. When they talked, Longstreet proposed marching the army south in a broad turning movement and awaiting an attack from the enemy. Lee rightly rejected the idea, as he did not know where the other five Union corps were located, he had insufficient cavalry to screen such a movement and his veterans had given him the initiative on the battlefield. Lee's assertion that he would resume the offensive the next day disturbed Longstreet. Twice more, on July 2 and 3, Longstreet would present the idea, and twice more Lee would reject it.

Longstreet believed that Lee was committing a grave mistake by attacking the Union position instead of fighting a defensive battle. His opposition to Lee's plans affected his conduct. Moxley Sorrel noted that on July 2, Longstreet "failed to conceal some anger" and that "there was apparent apathy in his movements. They lacked the fire and point of his usual bearing on the battlefield." Longstreet knew early on the morning of the second day that his divisions would assault the Federal lines, and he did little to prepare for the operation. When Lee settled on a specific attack plan, Longstreet marched his two divisions of 14,500 men, despite delays and a countermarch, with reasonable celerity.

The infantrymen of Maj. Gens. John B. Hood's and Lafayette McLaws' divisions were among the army's finest shock troops. Their afternoon assault nearly collapsed the Yankees' left flank. Longstreet was conspicuous along the ranks, ordering in individual brigades. He declared later with justification that his veterans delivered "the best three hours' fighting ever done by any troops on a battlefield." Union reserves, shifted along interior lines, saved the Federal position. It was as one Rebel exclaimed to his comrades: "Great God! Have we got the universe to whip?"

Longstreet's worst mistake at Gettysburg might have been his failure to order Maj. Gen. George E. Pickett's Division to be on the field at daylight on July 3. Lee had evidently directed Longstreet to bring Pickett forward at that time. Lee intended to renew the offensive with all three First Corps divisions. When Pickett did not arrive as expected, Lee had to scrap his plans and fashion a new attack. The result was Pickett's Charge, directed by Longstreet. Once again, omissions occurred in the preparation for the attack for which both Lee and Longstreet bore responsibility. Other senior officers failed Lee at times during the campaign, but at Gettysburg he chose the bloodiest path.

When the army returned to Virginia, Longstreet wrote a "private letter" to Secretary of War Seddon, requesting a transfer to the West. Gettysburg haunted him. If Lee continued to use costly offensive tactics and sacrifice precious Southern blood, Longstreet preferred to be elsewhere. He told his friend Wigfall, "I am not essential here, on the contrary, and I am satisfied that it is a great mistake to keep me here."

Events in Tennessee intervened for Longstreet. Union forces had occupied Knoxville and Chattanooga, and General Braxton Bragg's Confederate army had retreated into northern Georgia. The situation demanded action, and with Lee's reluctant approval, Davis ordered Longstreet, with Hood's and McLaws' divisions, to the region. The troops boarded trains on September 9 for a circuitous journey west. Bragg, meanwhile, advanced against Maj. Gen. William S. Rosecrans' Federals, attacking them at Chickamauga Creek on September 19. Longstreet arrived on the battlefield about midnight, with the van of Hood's Division close behind. Bragg assigned him to command of the army's left wing.

The assault that Longstreet launched on the morning of September 20 demonstrated his abilities as a tactician. He stacked eight brigades in five lines to give the attack depth and power in the wooded terrain. The Yankees resisted fiercely, but the Southerners poured through a gap in their lines and scattered two Union divisions. Only a stalwart defense of Horseshoe Ridge by additional Federal units saved Rosecrans' army. Longstreet's presence on the battlefield

proved to be the decisive factor for the Confederates. He brought order to his command, and his tactical alignment of units was a superb formation for the terrain and conditions on the field. According to a newspaperman, it was a belief in the army that "never in the war has any General been found who was superior to General Longstreet in the art of what is here called 'putting in his men.'"

Ironically, the victory at Chickamauga rekindled long-standing dissension about Bragg's leadership among the army's senior officers. Although Longstreet was apparently not directly involved in the effort to oust Bragg from command, his relationship with Bragg deteriorated into acrimony and mutual dislike. When Longstreet failed to prevent a Union occupation of Lookout Valley, Bragg sent him and his troops to retake Knoxville. That operation ended in a bungled assault, with Longstreet preferring charges against McLaws and a brigade commander. His self-confidence had abandoned him, and he even tendered his resignation to the War Department, which was rejected. He and his men then spent a miserable winter in East Tennessee.

With the spring of 1864, Longstreet and his command returned to Virginia. On the morning of May 6, as the right wing of Lee's army streamed rearward before a massive Union assault, Longstreet's veterans arrived on the Wilderness battlefield. Although Lee stated after the war that Longstreet had been slow in coming up, his troops had marched 40 miles in less than 48 hours. Lee faced a crisis, and it appeared to him that Longstreet had been tardy in his arrival.

Longstreet reacted to the Federal attack with skill. He deployed his units in heavy skirmish lines — an excellent formation in the heavily wooded terrain — and sent them forward in a stunning counterattack. The Confederates broke the Northerners' momentum and then drove them rearward. As Longstreet was preparing for a flank attack against the final Union line, he was seriously wounded by a volley from his own troops. He fell not far from where Stonewall Jackson had been mortally wounded by similar fire at Chancellorsville a year before. The planned charge faltered without Longstreet's leadership.

The First Corps commander had been struck by a bullet in the throat that passed through his shoulder, severing nerves. He would not return to the army until October. By then the life of Lee's army was draining away daily in the trenches at Petersburg. The end came in April 1865. As Lee prepared to meet Lt. Gen. Ulysses S. Grant to surrender at Appomattox Court House, Longstreet said to Lee, "General, if he does not give us good terms, come back and let us fight it out." But Grant, Longstreet's best friend at West Point and in the antebellum army, offered generous terms, and it was over.

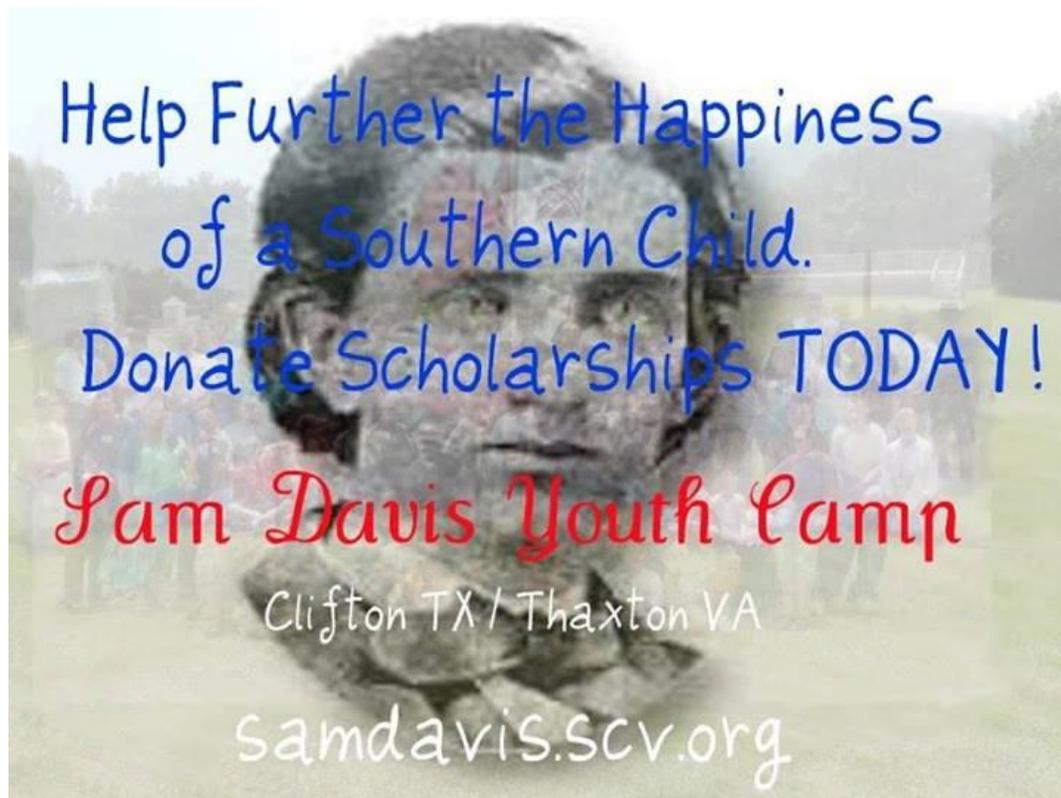
History might have been kinder to "Old Pete," as his men called him, if he had not survived the Wilderness wound. Instead, his postwar decisions to accept federal posts and to join the Republican Party made him an inviting target as fellow Confederates sought a scapegoat for the cause's defeat. He aided his enemies by his writings. He had had bad performances during the war, but to be charged as "the only one responsible for the loss of the cause" was unquestionably unfair.

A physically strong man — he stood 6 feet 2 and weighed about 200 pounds — Longstreet had worked tirelessly for the cause. An excellent organizer, he assembled arguably the finest staff in the army. A skillful tactician, he had directed four assaults that defined his ability on a battlefield. His personal courage was never questioned. He lacked Stonewall Jackson's prowess in independent command, but in other key respects he was Jackson's superior. Part of Lee's genius lay in using the best attributes of both of those exceptional lieutenants. It had been Lee's decision to appoint Longstreet by date of rank as his senior subordinate.

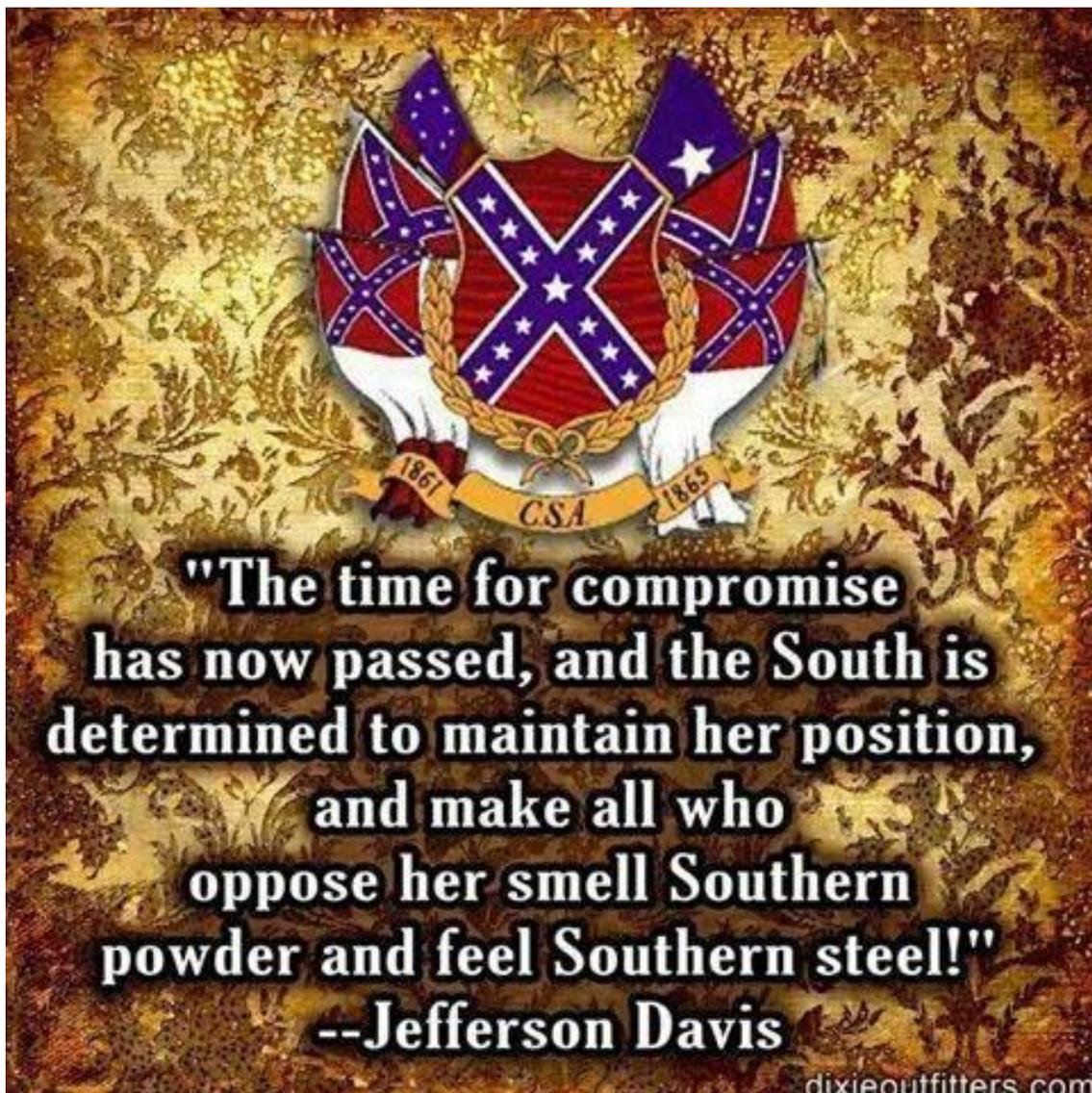
When the Army of Northern Virginia recrossed the Potomac River after Gettysburg, Longstreet wrote a letter to an uncle. In it he stated that he "would prefer that all the blame should rest upon me. As General Lee is our commander, he should have the support and influence we can give him."

He then added, "The truth will be known in time, and I leave that to show how much of the responsibility of Gettysburg rests on my shoulders." Unfortunately for him, he could not know at the time how heavy that burden would be. It would define his military career and history's judgment of him.

<http://www.historynet.com/james-longstreet>



Send your kids to Sam Davis Youth Camps!



"The time for compromise has now passed, and the South is determined to maintain her position, and make all who oppose her smell Southern powder and feel Southern steel!"
--Jefferson Davis

The Confederate Museum

Sponsored by:

Sons of Confederate Veterans *1896*

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

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



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

Get the form [HERE](#)

Stonewall Jackson Level



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



Robert E Lee Level

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



Confederate Cabinet Level

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

Additional

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



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





CLICK ON THESE LINKS:



Home
On Display
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Founders Program
Links



Texas Division

Calendar

Upcoming Schedule of Events

06/07/16 - 06/10/16	<u>HTBAR Tour To Chattanooga & Chickamauga</u>	Chattanooga, TN
06/25/16	<u>Rosston Cemetery Confederate Grave Marker Dedication</u>	Rosston, TX
07/04/16	<u>Burleson Parade (Pending)</u>	Burleson, Tx
07/13/16 - 07/17/16	<u>National Reunion</u>	Richardson/Dallas, TX
10/08/16	<u>Burleson Founders Day (Pending)</u>	Burleson, Tx
11/04/16 - 11/06/16	<u>Confederate Occupation Fort Chadbourne</u>	Bronte, Tx
11/17/16 - 11/20/16	<u>Pioneer Days</u>	Cleburne, Tx

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





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

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

Company Overview

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



Mission

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

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



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\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

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

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



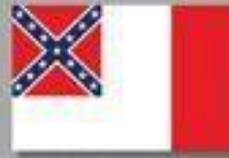
Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



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



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

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



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

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

CHARGE TO THE SONS OF CONFEDERATE VETERANS

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

Lt. General Stephen Dill Lee,
Commander General

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