

The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

August 2016

This month's meeting features a special presentation:

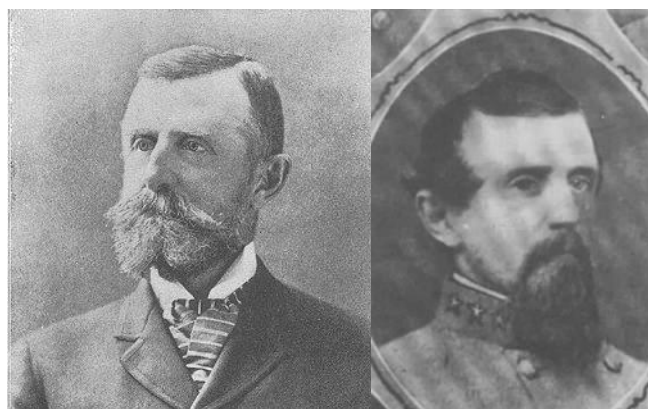
Old Bill – Confederate Ally And Open table discussion of National Reunion



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>

Commander in Chief on Twitter at CiC@CiCSCV

Our Next Meeting:

Thursday, August 4th: 7:00 pm

La Madeleine Restaurant

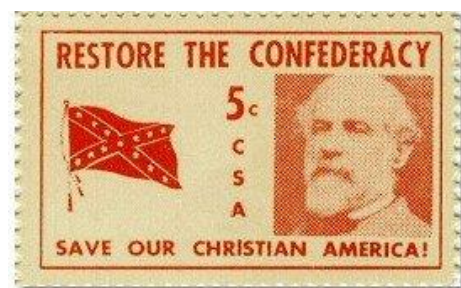
3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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

Have you paid your dues??

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



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



COMMANDER'S REPORT



Dear BELO Compatriots,

Greetings. Hope to see each of you this Thursday the 4th at la Madeleine for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:01p.m.

The national convention is now behind us. It was enjoyable seeing all of the BELO Camp members out and about at the convention. Lots of interesting events and interesting meetings. Thanks to all the camp members that were there for the business meeting on Saturday. BELO Camp cast its votes for Rudy Ray. While Rudy lost to Mr. Johnnie Holley, it was a pleasure and honor to support Rudy for the position of Commander of the Army-of-the Trans Mississippi. I really enjoyed the information shared by the Texas Vindicators in presenting "CONFEDERATE DALLAS" at their table in the vendor room.

DUES! DUES! DUES! DUES! –Please bring your dues /paperwork to the meeting and give to Jim Echols! This may save Jim a little time if presented to him directly at the meeting. The address on the notice is still Stan Hudson's address, so Stan has to forward to Jim.

As always, bring a friend or a potential new member since we welcome all to our meetings. Mark Brown will report on how the SAM DAVIS Youth Camp went this year.

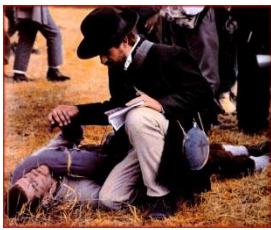
Please as always bring those dollar bills for the book raffle (unless you need to save some money to pay your PAST DUE dues)!!

Please come out and support Belo Camp this Thursday.

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





Chaplain's Corner

Our Kind Of People

One of the churches I pastored was the second oldest Baptist Congregation still meeting in it's original location in the state of Texas. It was organized in 1848, and had it's own state historical marker. The cemetery next to the church contained many of the area's earliest settlers, and many of the church members were their direct descendants. Being an avid history buff, I was delighted to have been called to serve this distinctive old church.

I'd been pastoring the church for a year or so, when one Sunday a young couple visited our morning service. They were not very well dressed, but they were clean and presentable, and were probably dressed as best they could. I was told that he was a member of the church but hadn't been there for a while, and had spent a few years in prison. I was also told the girl he was with had been in some trouble.

The next Sunday they returned and took a seat in the back row. At the conclusion of the morning message, I offered the invitation. Then as the congregation stood singing a hymn, this young girl stepped out and came forward. Upon reaching me, she said she had been saved, loved the Lord Jesus Christ, and wanted to be baptized. I couldn't have been more pleased. After all, to a minister and preacher, this is what it's all about. However, as the people were leaving, the deacons came to me and said they were unhappy about this decision. The reason they gave was, "They're not our kind of people." I decided that I wasn't their kind of people either, and didn't stay with the church long after that.

There's the story of the shabby old man sitting in front of a big beautiful church crying. Jesus comes up to him and asks what's wrong. The old man explains that he's sad because they won't let him in the church. To this Jesus replies, "Don't feel bad, they won't let me in either." In the Gospel according to John, Jesus says, "All the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37)

Now I think about the Sons of Confederate Veterans. Perhaps we should consider these questions, as we seek to recruit new members. Are we being "selective" as to who we talk to about our Cause? What do we look for in new members for the SCV? Who are "Our kind of people?"

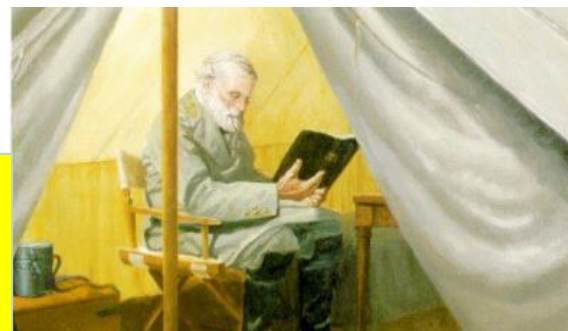
We all know the qualifications for membership in the SCV. But, there's more. Our kind of people have respect for their brave Confederate forefathers and want to see them honored. Our kind of people believe in and love our Southern Cause and heritage and wish to protect it. Our kind of people know the truth about the War for Southern Independence and want every one else to know it. Our kind of people have a deep regard for the Confederate Battle Flag and love to see it wave. Our kind of people are sons of the Confederate South . . . and proud of it!


It's not the clothes they wear, the car they drive, or the money in their wallet that makes someone "our kind of people." It's what's in their heart.

May God bless the SCV and each member as we seek to serve Him and our most worthy Cause.



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

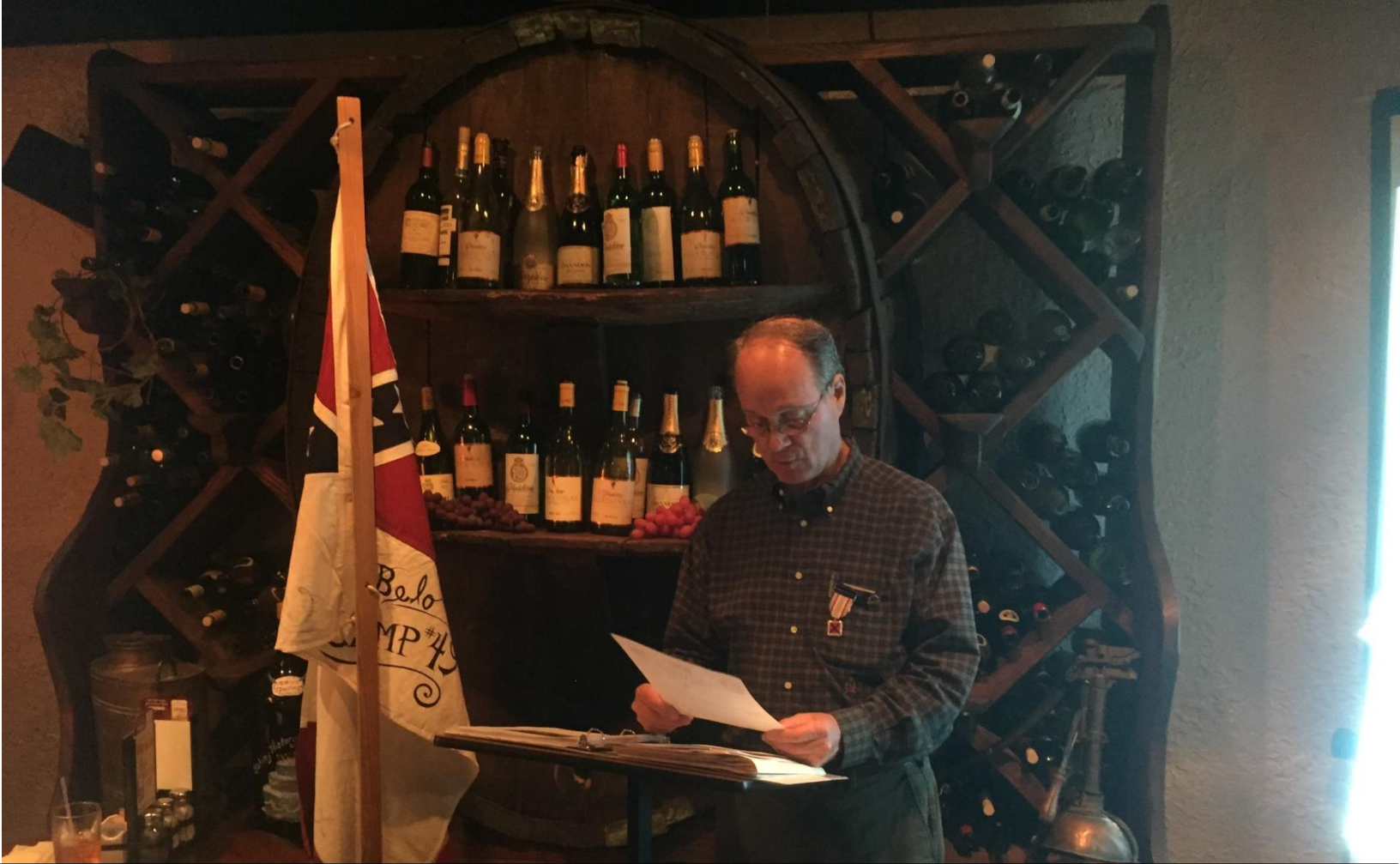


 Please be in prayer for the family Sam Davis Youth Camp Director Bruce Cunningham, whose father recently crossed over the river.

 Please be in prayer for Belo Friend, Jody Wise, and her son, who is in stage four cancer.

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

-GENERAL ROBERT E. LEE



Commander David Hendricks covered business at our July meeting as we voted on delegates and selected Rudy Ray as our Candidate for the Army of Trans-Mississippi candidate. A resolution in honour of Belo member Mike Smith was presented by Camp Adjutant Jim Echols to the camp and will be sent to the family.





Past Commander Mark Nash presented a well-researched and interesting program on the Initial Confederate Cabinet.





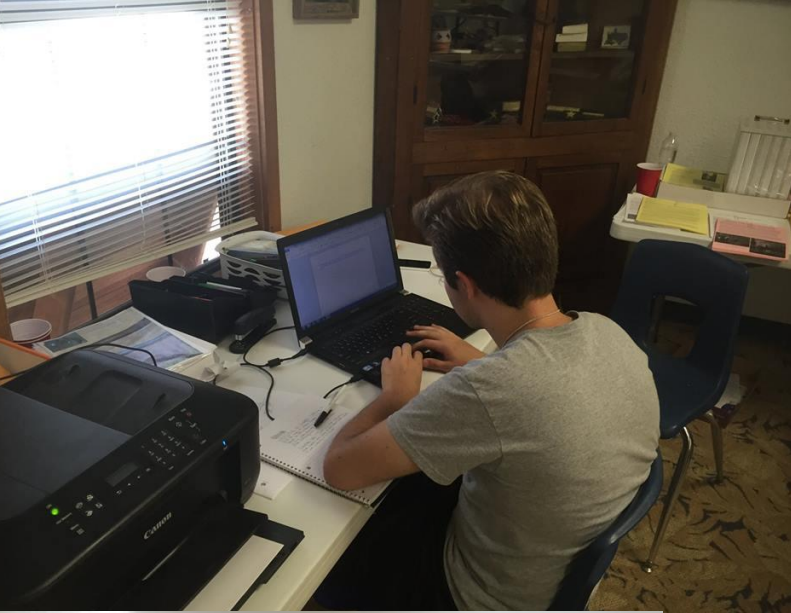
Belo Compatriot Marcus Black sold some of his Confederate art at the National Reunion. If you are looking for some excellent Confederate and Historical art, be sure to ask him about what he has available.

Belo Compatriots Garrett Gore and Mark Brown were Campers at the Sam Davis Youth Camp in Clifton Texas. Below, Garrett stands beside the cannon that Belo Camp helped acquire for SDYC. The cannon is from the parapet of Ft. Wagner in the movie "Glory", that blew the yankees to smithereens after they reached the top. The final scene in the movie is of the Stainless Banner being raised above the fort, which was never captured during the war.

This movie, Glory, was a bad movie with a happy ending! Following are some photos of Garrett in camp.

See more pictures of camp at <https://www.facebook.com/SCV-Sam-Davis-Youth-Camp-Texas-216704998474/>







Not to miss in this issue!

Our new website is up! www.belocamp.com

CONFEDERATEBROADCASTING.COM

A Heroine among Texians!

SC Secessionist Party to Sue Nikki Haley

Does your Camp need a first rate speaker? Mark Vogl!

This Is Not "One Nation" and Never Was

The NeoCons' Confederate Problem—And America's

'The end of slavery led to hunger and death for millions of black Americans'

The Myth of Marbury v Madison

CORNERSTONE SPEECH

OUR ANTI-CHRISTIAN COURT RULINGS

Destroying Dixie: Mainstream Media Explains Southern Genocide

Emanuel AME cemetery home to Black Confederate soldier

Nathan Bedford Forrest By Andrew Nelson Lytle

Pro-Southern Heritage Candidate Roiling Political Elites

Virginia Flaggers Help Keep the Spirit of Dixie alive!

In The Wake of the Battle Flag - Answering the Critics in Danville

700+ Gather to Dedicate Our Largest Confederate Battle Flag

Shaking Off the Haters... ...and Keepin' the Skeer On

Virginia Flaggers Introduce Newest Weapon in Flagger Arsenal

How the United States preserves the history of its prisons for Confederates

The Tariff and Other Tales from Alabama

The Unionist Davis vs. The Radical Lincoln

American Culture: Massachusetts or Virginia

Do Motives Matter?

Musings of a Southern Antifederalist on the Presidential Election

House GOP leaders block votes to restrict Confederate flag

R.M. Gano: A Christian Confederate General

Louisiana residents oppose Confederate monument removal by a wide margin

Group seeks to make removal of Capitol's Jefferson Davis statue tougher

Remembering Mary Surratt; Marylander and Southerner

Missouri-Kansas Civil War 1854-1865

Do Confederate flags belong in military cemeteries?

Never Forget: The Devil's Punchbowl – 20,000 Freed Slaves Died

The Plausible Lie

THE HISTORY OF THE CONFEDERATE MEMORIAL AT ARLINGTON NATIONAL CEMETERY

The post-war Jefferson Davis: The famous trial that never was

The Theology of Secession By M.E. Bradford

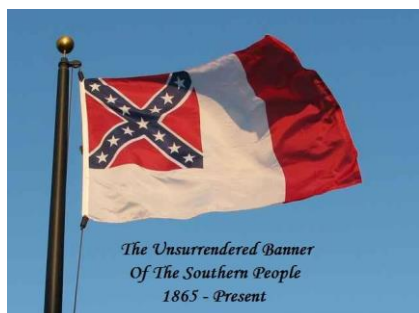
The American Indian And The "Great Emancipator"

Was Hitler Inspired by Lincoln's Army?

Uncooperative Federalism: State Resistance and Noncompliance is Essential

The Confederate War College

And MUCH MORE !



Belo Camp 49 Upcoming Meetings:

August 4th - Summer Business Meeting

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.

[Rudy Ray](#)

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.



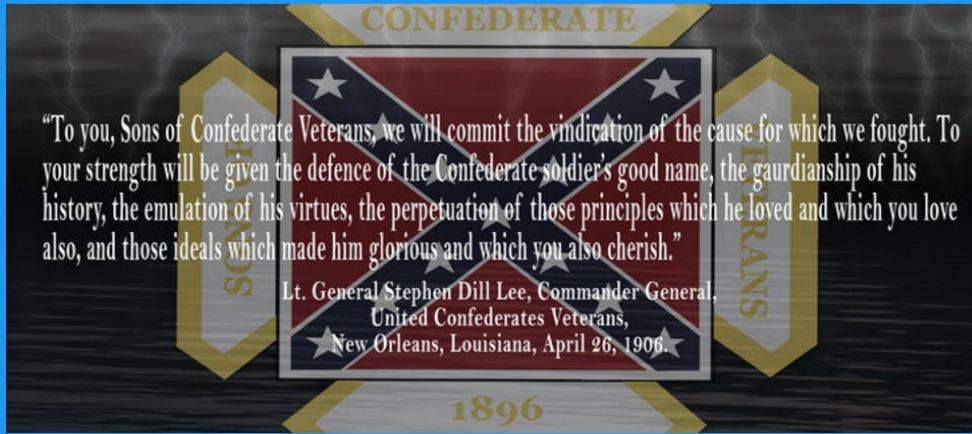
Join Us !

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!!!



Yeehah - a good Southron station!



Confederate Broadcasting

Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

CONFEDERATEBROADCASTING.COM

A Heroine among Texians!



From [Susan Frise Hathaway](#)

First day back from a great trip to Dallas for the 2016 SCV Reunion. Had a blast catching up with old friends and making a bunch of new ones. Absolutely overwhelmed by the outpouring of support for the Va Flaggers I received throughout the reunion.

This photo is from the ball. I really did have a nice dress, but I don't think there are any photos because I had to leave early to get up at 3:30 the next morning to catch a plane home. 😊

But...this photo says a lot about my friend [Kyle Sims](#). Not only did he roll out the red carpet of TEXAS hospitality by chauffeuring us around for site seeing, arranging meals, and introducing us to some great folks during our visit, he went and got this shell coat for me when the frigid temperature in the banquet hall had me shivering.

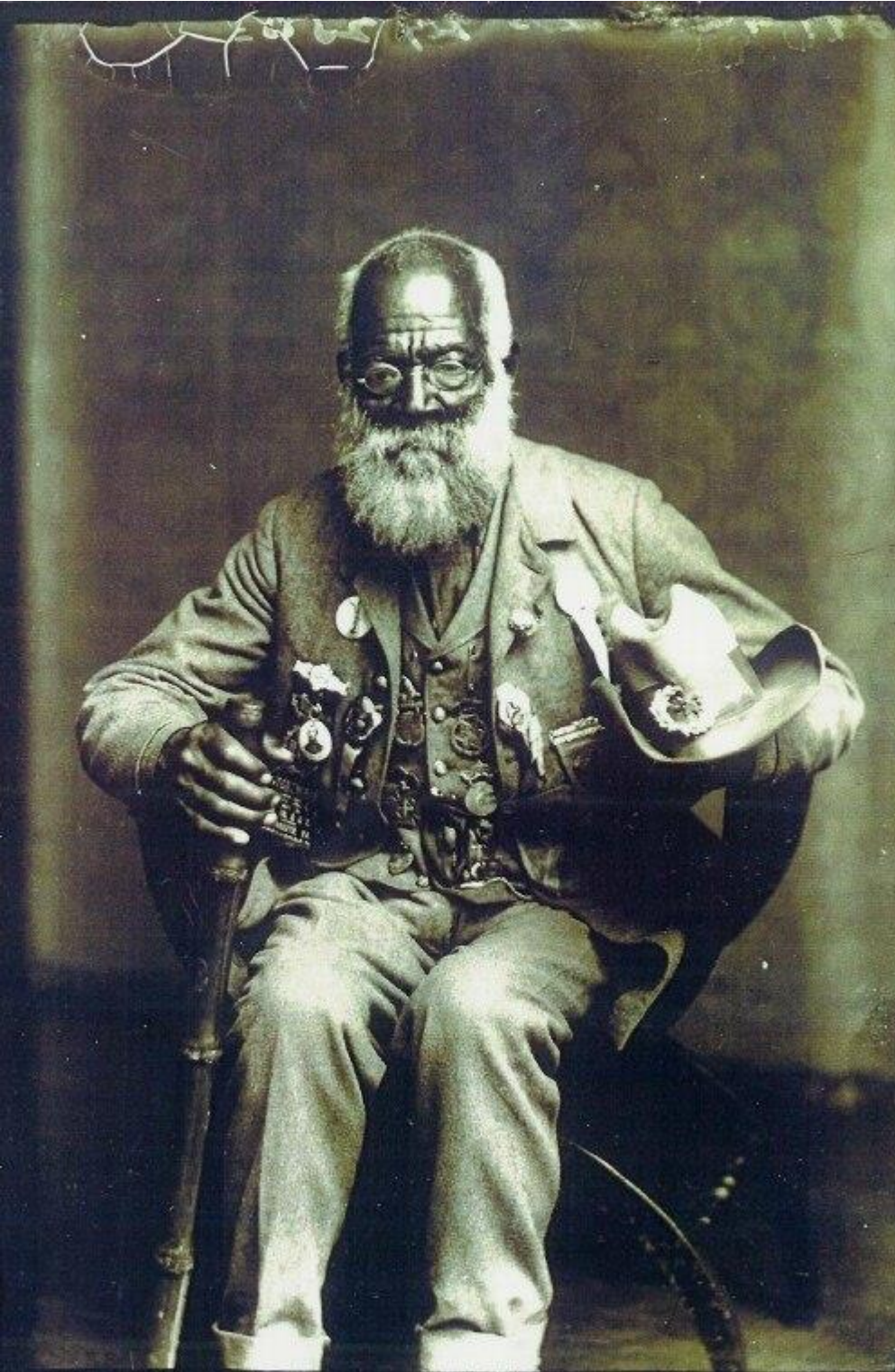
Lifelong, real friendships like this one started with an introduction and sealed by common core beliefs and convictions are one of the many perks of joining in this fight to save our heritage. Thank you, Kyle, and the host of UNRECONSTRUCTED Texans who made this trip extra special. 😊

— with [Calvin Allen](#), [Mark Brown](#), [Rocky Sprott](#), [Rudy Ray](#), [Kyle Sims](#), [Kirt Barnett](#), [Frank Bussey](#), [Frank Harley Krawiec](#), [Joey Hernandez](#), [Clarence Pope](#) and [Preston Furlow](#).



Commander David Hendricks, with Kyle Sims, Frank Harley Krawiec and Dan Hays accompanied Virginia Flagger Susan Hathaway To Lee Park and other CONFEDERATE DALLAS sites!

Black Confederates from Petersburg, Virginia



Defending the Heritage

On April 25, 1861 over three hundred free Blacks, and a few slaves "volunteered" by their owners, left Petersburg by train for labor service on the fortifications of Norfolk with their own Confederate flag, and leader."

"We are willing to aid Virginia's cause to the utmost of our ability. There is not an unwilling heart among us, not a hand but will tell in the work before us, and we promise unhesitating obedience to all orders that may be given us."

-- Charles Tinsley, Free Black, Pocahontas, Petersburg, Va.

"Realizing that many free Black households would be in want following the departure of their husbands on voluntary work, the Petersburg City Council voted family assistance funds for wives and children left behind. Such assistance continued for the length of the war."

~ † Robert † ~

Mayor Dodson presented them with a Confederate flag and promised the men that they would "...reap a rich reward of praise and merit from a thankful people."



South Carolinians booted out a number of turncoats this election cycle. This is just the beginning, we will overcome! [#SaveOurSouth](#)

S.C. Secessionist Party To Sue Nikki Haley

By **FITS** -

July 6, 2016



FLAG FLAP HEADED TO COURT

S.C. governor **Nikki Haley** is being sued by the South Carolina Secessionist Party over her recent decision to raise an athletic team's flag from the dome of the S.C. State House. According to the party, Haley violated state law when she raised the banner without the assent of lawmakers.

Haley ordered the flag of the Coastal Carolina University athletics department raised from the dome last week after the school's baseball team [won the College World Series](#).

The flag-raising was initially controversial due to the [poor condition](#) of the United States and South Carolina flags ... but Secessionist Party leader **James Bessenger** quickly [pointed out another problem](#).

"Governor Haley had no qualms about calling a special session of the S.C. General Assembly in order to launch an unprovoked, politically calculated and treacherous assault on the Confederate Battle Flag which flew next to the Confederate Soldiers monument last year," Bessenger wrote in a letter to the editor. "Our governor was willing to go through all of that to get a law put on the books removing the Confederate Battle Flag."

This website has written extensively [about that fight](#) ... and about Haley's, um, "[leadership](#)" on the flag issue.

Now a court case over the Coastal Carolina flag (of all banners) is looming ... the latest installment in what appears to be a [bigger battle](#) between Haley and the group.

"After lengthy debate between the members of our legal team, the South Carolina Secessionist Party has been advised, and decided, to move forward with a lawsuit following Governor Nikki Haley's violation of the Heritage Act last week," read [a statement](#) from Bessenger posted to the party's Facebook page.

Bessenger's party is also contemplating legal action against Haley's Department of Public Safety (SCDPS) in the event it forces party members to rally alongside members of the Ku Klux Klan (KKK) and neo-Nazi organizations.

According to Bessenger, his group supports neither the neo-Nazis nor the KKK – whose most prominent regional leader is actually an [informant for the federal government](#).

The Secessionist Party's flag case has yet to be filed in state court, however we look forward to bringing our readers a copy of the pleading as soon as we receive it.

Obviously this isn't the only high-profile lawsuit involving Haley. Earlier this year she was sued over her administration's taxpayer-subsidized [refugee resettlement](#) program.

<http://www.fitsnews.com/2016/07/06/s-c-secessionist-party-to-sue-nikki-haley/>

Does your Camp need a first rate speaker?

Update from Belo friend, Mark Vogl:

Hi all,

I have been on the road speaking and seem to be well received. Had the pleasure of doing my play Dick Dowling and the Boys from Erin, at Trapnell Hall in Little Rock, Arkansas for a family gathering. What a beautiful site. As you probably know, the musician Jed Marum wrote a song about Dick Dowling and Sabine Pass...and we have worked together to produce my play.

I already have bookings in 2017 including the Arkansas Civil War Round Table.

I have developed some new talks including:

The Battle of Chancellorsville

Technology in the Confederacy - used with power point

The Battle of Gettysburg - a multi - hour presentation complete with large, full color three dimensional map of the battlefield

The Citadel, the Military College of South Carolina and it's traditions and heritage.

I also do a talk, Christianity and the founding the nation, the Southern version.

With Christmas coming, remember that I offer "Christmas in the Confederacy". Last Christmas I did a presentation for Beauvoir, and we are now working to develop a Command Leadership Re-enactment for October.

The Confederate Night Before Christmas has been well received.

Ofcourse all my other talks are still available, if you would like a promotional flyer listing them, let me know.

And, I will create a unique talk for your camp, of given sufficient time.

So if you are in need of a speaker I hope you will consider me for your event.

God Bless the South,

Mark Vogl

THE CONFEDERATE WAR COLLEGE

REBEL MOUNTAIN ENTERPRISES

P.O. BOX 825

GILMER, TEXAS 75644

JOHNYREB43@YAHOO.COM

This Is Not “One Nation” and Never Was

Politicians at the federal level always try to sell the United States as a singular nation. Hillary Clinton peddled this myth during her speech at the Democratic National Convention:

When representatives from 13 unruly colonies met just down the road from here, some wanted to stick with the king. Some wanted to stick it to the king, and go their own way. The revolution hung in the balance. Then somehow they began listening to each other ... compromising ... finding common purpose. And by the time they left Philadelphia, they had begun to see themselves as one nation.”



Federal government officials have to sell this idea of “one nation” governopoly in order to justify their meddling in virtually every area of our life. The concept of state sovereignty dilutes their power and makes it more difficult for them to impose all of the crap they want to impose. So, they do everything within their power to erase state lines and subjugate the “unruly” states to federal authority.

Quite simply, this is bovine scat.

The founding generation never conceived the United States as a “nation.” A nation implies a single, unified political society. When they declared independence, the colonies became 13 sovereign nations in their own right. They did quickly ban together in a confederation, but this is not the same thing as a “nation.”

Under the Articles of Confederation, the Continental Congress had virtually no authority over the states. In fact, the loose nature of the confederation eventually led to the Constitution delegating more authority to the general government.

But even under the Constitution, the United States are not “one nation.” It’s not the United State.

Now, this is not to say some individuals in the founding generation didn’t envision America as “one nation.” Alexander Hamilton in particular dreamed of a single nation with the states merely functioning as corporations. But this was not the system eventually created by the Constitution. Even Hamilton conceded this in *Federalist #32*.

An entire consolidation of the States into one complete national sovereignty would imply an entire subordination of the parts; and whatever powers might remain in them, would be altogether dependent on the general will. But the plan of the convention aims only at a partial union or consolidation, the State governments would clearly retain all rights of sovereignty which they before had, and which were not, by that act, exclusively delegated to the United States.”

The United States exist as a federal republic. The government has some national characteristics, but the country was never consolidated into a singular entity. The states maintain their sovereignty, giving up only a few powers that were specifically delegated to the general government – retaining all the rest.

Black’s Law Dictionary describes the difference between a nation and a federal republic.

A national government is a government of the people of a single state or nation, united as a community by what is termed the ‘social compact,’ and possessing complete and perfect supremacy over persons and things, so far as they can be made the lawful objects of civil government. A federal government is distinguished from a national government by its being the government of a community of independent and sovereign states, united by compact.”

James Madison, in [Federalist #39](#), did perhaps the best job describing the American polity. First, in order to ascertain the real character of the government, it may be considered in relation to the foundation on which it is to be established; to the sources from which its ordinary powers are to be drawn; to the operation of those powers; to the extent of them; and to the authority by which future changes in the government are to be introduced.

On examining the first relation, it appears, on one hand, that the Constitution is to be founded on the assent and ratification of the people of America, given by deputies elected for the special purpose; but, on the other, that this assent and ratification is to be given by the people, **not as individuals composing one entire nation, but as composing the distinct and independent States to which they respectively belong.** It is to be the assent and ratification of the several States, derived from the supreme authority in each State, the authority of the people themselves. The act, therefore, establishing the Constitution, will not be a national, but a federal act.

That it will be a federal and not a national act, as these terms are understood by the objectors; the act of the people, as forming so many independent States, not as forming one aggregate nation, is obvious from this single consideration, that it is to result neither from the decision of a majority of the people of the Union, nor from that of a majority of the States. It must result from the unanimous assent of the several States that are parties to it, differing no otherwise from their ordinary assent than in its being expressed, not by the legislative authority, but by that of the people themselves. Were the people regarded in this transaction as forming one nation, the will of the majority of the whole people of the United States would bind the minority, in the same manner as the majority in each State must bind the minority; and the will of the majority must be determined either by a comparison of the individual votes, or by considering the will of the majority of the States as evidence of the will of a majority of the people of the United States. Neither of these rules have been adopted. Each State, in ratifying the Constitution, is considered as a sovereign body, independent of all others, and only to be bound by its own voluntary act. **In this relation, then, the new Constitution will, if established, be a federal, and not a national constitution.**" [Emphasis added]

Many members of the founding generation would be appalled to hear federal government officials talking about one nation. They viewed this kind of consolidation – governopoly – one of the gravest threats to liberty.

During the Massachusetts ratifying convention, delegate Fisher Aims argued for the inclusion of what would later become the Tenth Amendment.

A consolidation of the States would subvert the new Constitution, and against which this article [the Tenth Amendment] is our best security. Too much provision cannot be made against consolidation. The State Governments represent the wishes and feelings, and the local interests of the people. They are the safeguard and ornament of the Constitution; they will protect the period of our liberties; they will afford a shelter against the abuse of power, and will be the natural avengers of our violated rights."

When politicians like Hillary Clinton or Donald Trump start talking about America as one nation, they reveal their ignorance of the American constitutional system and history.

More importantly, talk of "one nation" reveals a mindset rooted in a lust for power. It's certainly easier to rule over and control "one nation" than it is 50 unruly states. They want governopoly. We should resist them.

Michael Maharrey [\[send him email\]](#) is the Communications Director for the Tenth Amendment Center. He proudly resides in the original home of the Principles of '98 - Kentucky. See his blog archive [here](#) and his article archive [here](#). He is the author of the book, [Our Last Hope: Rediscovering the Lost Path to Liberty](#). You can visit his personal website at [MichaelMaharrey.com](#) and like him on Facebook [HERE](#)

<http://tenthamentendmentcenter.com/2016/07/30/this-is-not-one-nation-and-never-was/>

[Rudy Ray](#)

July 1, 2015

Neo-Cons, ie today's Republican Party is the right wing of the Progressive/Statist Movement/Ideology. They are globalists and egalitarians just like their left wing cousins, They are man-centered and exalt man's reason above God's revelation just like their left wing cousins, Indeed without the Neo-Con Progressives the Leftist Progressives would have little power. And yet grassroot, ordinary everyday conservatives keep backing them and voting them into office and the few, perhaps, politicians who are not in bed with the real Neo-Cons soon learn, SOON, that they must go along with them or be marginalized.

Ron Paul, one of the few modern Politician who would not go along with the Neo-Con Progressives was marginalized by them and their political machine when he ran for President. Well his son Rand learned from that and so Rand Paul has jumped in bed with them in his bid for power.

And the beat goes on.....



The NeoCons' Confederate Problem— And America's

[Paul Gottfried](#)

June 28, 2015, 11:55 pm

Since the Charleston shootings, [GOP officials have been scrambling to comply](#) with [Leftist demands](#) that Southern Whites be stripped of visible signs of their Confederate heritage. The GOP has actually been downplaying the [Confederacy](#) for years—[Jeb Bush](#) conspicuously removed Confederate banners and insignias from the Florida statehouse back in 2001. [[Jeb Bush Ordered The Confederate Flag Removed From Florida Capitol 14 Years Ago](#), By Scott Conroy, Huffingtonpost.Com, June 19, 2015] (But the [GOP's efforts](#) to dump the [Mississippi state flag](#) including the Southern Cross

were [frustrated](#) when a [majority of the population](#), including almost a quarter of the black population, voted to retain it).

Party operatives are stupid enough to believe that black votes are there for the taking if they run down the Confederacy ferociously enough; and that [white Southerners](#) will remain Republican no matter what. Plus of course the GOP's whorish Big Business backers have [capitulated](#), as when they withdrew support from the Boy Scouts of America for not accepting openly homosexual scoutmasters. But it is [not so much blacks who seem offended by the Battle Flag](#) (in South Carolina [as much as 40%](#) of the black inhabitants are [content to leave it at the Capitol](#)) as it is the national Main Stream Media—and above all the neoconservatives.

[Neoconservatives](#) have long stood out from other Republicans and members of Conservatism Inc. by virtue of the intensity of their loathing for the white South. And, as I demonstrate in my [books](#) on the [American Conservative Movement](#), they have an almost total lock on the Conservative Establishment. The [funding](#), media access, and all the leading publications of the movement are now controlled by neoconservatives. Other branches of conservatism survive, but they are either marginalized, like paleoconservatism, or merely tolerated dissent, like the [Catholic Straussians](#) and the socially leftist Libertarians—especially the ones, like the Randians, who [vociferously support Israel](#).

Although neoconservative anti-Christian broadsides continued through the 1980s, with such *Commentary* contributors as [Ruth Wisse](#) and [Hyam Maccoby](#), the Christian enemy took a back seat to other *bêtes noires* after the neoconservatives began to cultivate the Religious Right as part of a [pro-Israel alliance](#).

But the neoconservatives were still in the forefront of South-bashing for decades, from their organized defamation of [Mel Bradford](#), the conservative Southern candidate for the directorship of the National Endowment for the Humanities in 1981, through the [crusade](#) to remove Mississippian [Senate Majority leader Trent Lott in 2002](#) after he had too fulsomely praised (former segregationist, former Democrat) South Carolina senator [Strom Thurmond](#) on his [hundredth birthday](#), to the bile they are now pouring on the already-isolated defenders of the [Southern cause](#).

None of this need surprise us. The persistent neoconservative prejudice against the South sprang from the [ethnically parochial culture](#) in which the older generation of neoconservatives grew up. In my youth, I was struck by the malice with which New York Jewish visitors to Florida described their road trips through the land of "rural bigots." Next to the Germans, whom they assured me—the child of Austrian Jewish immigrants—were all Nazis, these Southern "anti-Semites" were the most unpalatable humans they were forced to share the planet with.

Neoconservative beneficiary *National Review* Editor [Rich Lowry](#) referred in a recent column to "[institutionally racist backwater](#)" that was the white South before both government reconstruction efforts and the influx of Northern suburbanites redeemed it. That is a polite way of expressing the [anti-Southern bigotry](#) that I heard [from New York Jews in the 1950s](#), before the South ceased to be the South.

In what looks like a staggering effort to outdo the media Left, the quintessentially neoconservative *New York Post* ran a column by Lou Lumenick ([email him](#)) on June 25, demanding that we retire “this much-loved but undeniably racist artifact,” the movie *Gone with the Wind*, from TV and movie theaters. [[‘Gone with the Wind’ should go the way of the Confederate flag](#)]. Although Lumenick and his patrons do not find this film classic to be as much in need of censorship as other more [offensively](#) pro-Confederate movies like *Birth Of A Nation*, what makes *Gone with the Wind* particularly “insidious” is its “subtle racism”—disguised by the fact that its black co-star received an [Academy Award](#).

Subsequently, the *New York Post* uncovered more insidious evidence of pro-Confederate pollution, this time in the Big Apple. It seems that the German Jewish press magnate [Adolf S. Ochs](#), who moved his operations to New York from Chattanooga, Tennessee, had “strong ties to the Confederacy.” His mother Bertha Levy Ochs was a [charter member of the Daughters of the Confederacy](#), and Bertha’s son, who set up the *New York Times*, brought her illiberalism to the neocons’ home base on the Hudson. Ochs even managed to have a mosaic with a design allegedly resembling the Battle Flag inserted in a wall in the subway station at Times Square. (See above)[[Confederate flags adorn this Times Square subway station](#), By Georgett Roberts and Amanda Lozada, June 25, 2015]

(This is an interesting inadvertent reminder that there were [Confederate Jews](#)).

Perhaps the most colossal display of anti-Southern bigotry was produced by the *Wall Street Journal-Weekly Standard* luminary [Max Boot](#). Writing in *Commentary*, Boot expressed impatience that the war against Southern symbols has stalled at halfway measures. According to Boot, we should not at this very late date just be getting rid of Confederate flags. Years ago, enlightened Americans should have followed “conservatives” like him in calling for the renaming of every landmark or street located in the former Confederacy that bears the name of a Confederate leader:

Remembrance does not require public displays of the Confederate flag, nor streets with names such as Jefferson Davis Highway — a road that always rankles me to drive down in Northern Virginia. Such gestures are designed to honor leaders of the Confederacy, who were responsible for the costliest war in American history — men who were traitors to this country, inveterate racists, and champions of slavery.

[[Rightfully Reversing Decades of Secessionist Rehabilitation](#), June 24, 2015]

Boot implicitly compares the [slaveholding South to Nazi Germany](#). And while he thinks we cannot prevent the descendants of German or Confederate soldiers from honoring the memories of fallen ancestors, he believes no public space can be conceded to those who revere what he considers to be a “vile cause.”

As I read this call for further humiliating the Southern whites, who have been the cannon fodder in so many neoconservative-incited wars, I thought about the strange situation that has made Boot, a Russian Jewish immigrant, a towering figure in American “conservatism.” He has ascended so high in our weird society that he is now dictating the unconditional surrender of Southern white goyim to the [Cultural Marxist](#) Zeitgeist.

This grotesque act begs for comparisons. It might be like a Palestinian activist who is mysteriously acclaimed as a spokesman for the Israeli conscience and then orders Israelis to take down all monuments to their Jewish past.

Needless to say, Israelis would never oblige such an impudent poseur—unlike our Southern white Republicans.

Still, to their credit, neoconservatives do not bleed all over the floor confessing their own past racist insensitivities. They simply speak as the conscience of the world. Whether we have [Charles Krauthammer](#) reproaching Trent Lott for his “[historical blindness](#)” in not vibrating to the greatest moral event in American history, the successful Civil Rights movement personified by MLK, or the entire neocon press coming down on the hapless [Professor Bradford in 1981](#) for not appreciating the [achievement of Lincoln](#) in making us all more equal, or the stragglers in the crusade against Southern symbols, neoconservatives specialize in imposing their selective morality.

Thus Southern whites are excoriated for their past sins of racism—but Jews living in New York City are allowed to complain about blacks and even describe them with belittling epithets when they misbehave in Jewish neighborhoods.

For example, neoconservative progenitor [Norman Podhoretz](#) in February 1963 published in *Commentary* a thoughtful essay [My Negro Problem—and Ours](#) in which he expressed very frank feelings about blacks, miscegenation, “Negro anti-Semitism” and Negro “paranoid touchiness.” No-one did a [Mel Bradford](#) or Trent Lott on him. But in era when even [Hilary Clinton is questioned](#) because her [husband’s campaign used Confederate symbols](#), perhaps they will now.

Here’s a quote:

The hatred I still feel for Negroes is the hardest of all the old feelings to face or admit, and it is the most hidden and the most overlarded by the conscious attitudes into which I have succeeded in willing myself. It no longer has, as for me it once did, any cause or justification (except, perhaps, that I am constantly being denied my right to an honest expression of the things I earned the right as a child to feel). How, then, do I know that this hatred has never entirely disappeared? I know it from the insane rage that can stir in me at the thought of Negro anti-Semitism; I know it from the disgusting prurience that can stir in me at the sight of a mixed couple; and I know it from the violence that can stir in me whenever I encounter that special brand of paranoid touchiness to which many Negroes are prone.

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'The end of slavery led to hunger and death for millions of black Americans': Extraordinary claims in new book

- President Abraham Lincoln's Emancipation Proclamation gifted freedom to four million black Americans in 1863
- Former slaves struggled to begin their free life and up to one million died or got sick
- Challenges the accepted wisdom of the Unionist North being sympathetic to the cause of freed slaves
- Whole families returned to work on the plantations they had escaped because there was no work and no food

By [James Nye](#)

PUBLISHED: 20:05 EST, 16 June 2012

in the United States led to anarchy and the deaths of hundreds of thousands of black Americans claims a new revisionist history of the Civil War.

Instead of a granting former slaves a glorious moment of freedom, President Abraham Lincoln's Emancipation Proclamation condemned millions to a life of disease and hunger says historian Jim Downs in his new book, 'Sick from Freedom'.

Scouring through obscure records, Professor Downs has revealed that freed slaves were subject to outbreaks of cholera and smallpox as they attempted to start new lives for themselves and that thousands starved to death.





Slave Family In Cotton Field near Savannah, Georgia in 1860: A new book has shed new light on the struggles of freed slaves in the U.S. after the end of the Civil War

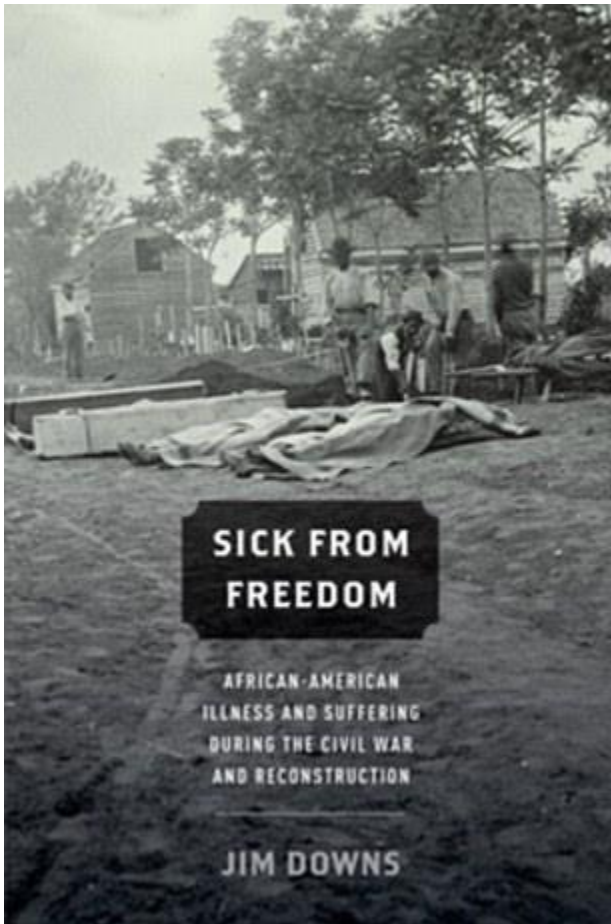
Writing about the period of 1862 to 1870, Professor Downs claims that one million of the four million slaves freed by Lincoln's 1863 executive order died or got sick.

This number includes at least 60,000 who lost their lives in a smallpox epidemic that started in Washington and spread to the south as black Americans left their former slave-masters in order to find work.

More...

- [Stunning pictures of men and women who were born into slavery and photographed more than seventy years after being freed](#)
- [The 'white' slave children of New Orleans: Images of pale mixed-race slaves used to drum up sympathy among wealthy donors in 1860s](#)

Calling this 'the largest biological crisis of the 19th century', Downs states that this tragedy has failed to be acknowledged because it does not match with the rosy view of the Civil War being a fight between the Unionist North and Confederate South for God-given rights.



Professor Jim Downs new revisionist history of the Civil War and Emancipation Proclamation claims that a million black Americans suffered hunger and died following the end of slavery

'The freed people we want to see are the ones with all their belongings on the wagon, heading towards freedom,' said David W. Blight, a professor of history at Yale to the [New York Times](#).

'But the truth is, for every person making it there may have been one falling by the way.'

As the anniversary of President Lincoln's order approaches, Mr. Downs, 39, is part of new school of thought re-addressing commonly held beliefs about the history of emancipation.

'We're getting ready to celebrate 150 years of the movement from slavery to freedom,' said Professor Downs to the [New York Times](#).

'But hundreds of thousands of people did not survive that movement.'

In fact in the years following 1863, the public health problems that freed slaves experienced attempting to set up their own homes, getting jobs and feeding their families seemed so

intense that some historical observers wondered whether all black Americans might die.

In 1863, one white religious figure wrote, 'Like his brother the Indian of the forest, he must melt away and disappear forever from the midst of us.'

While the accepted view is that the Unionist North was sympathetic to the plight of all southern slaves, Professor Downs feels that there was in fact an element of turning a blind eye to the problems the newly freed people experienced.

'In the 19th century people did not want to talk about it,' said Professor Downs to the [Observer](#).

'Some did not care and abolitionist, when they saw so many freed people dying, feared that it proved true what some people said: that slaves were not able to exist on their own.'



Harriet Tubman (far left), was an American abolitionist and she is photographed with a group of slaves she helped escape in the 19th century



A family of former slaves outside their ramshackle house in Fredericksburg, Virginia in 1865



A group of freed slaves gather on the plantation of Confederate General Thomas F. Drayton in Hilton Head, South Carolina, during the Union occupation of the property in 1862



Professor Jim Downs has written 'Sick from Freedom' which takes a fresh look at the continued racism which freed black Americans encountered in the U.S. in the years following the end of the Civil War

Professor Downs paints a desperate picture of freed families staggering away from southern plantations and finding themselves in Union run 'contraband camps' struggling for food and living in unsanitary conditions.

His book points out the irony that these camps were sometimes no better than the freed slaves previous living conditions and that the only way out was to offer to return to the same plantations from which they had escaped.

In 'Sick from Freedom' Professor Downs recounts the tragic story of one former slave, Joseph Miller, who arrived at a union camp in Kentucky with his wife and four children in 1864 and watched them all die within months, before he died in 1865.

During his research, Professor Downs discovered the horrific conditions within what were essentially refugee camps dotted around the south.

A military official with the Union army wrote that life for the former slaves was so appalling that they were: 'dying by scores - that sometimes 30 per day die and are carried out by wagon-loads without coffins, and thrown promiscuously, like brutes, into a trench.'

Not wishing to cast aspersions on the Emancipation Proclamation, for which Professor Downs still holds its true moral value, he nonetheless wants to bring a fuller picture to the public.

'I've been alone with these people in the archives,' said Professor Downs. 'I have a responsibility to tell their stories.'

Read more:

- [the Guardian: How the end of slavery led to starvation and death for millions of black Americans](#)
- [Sick From Freedom](#), by Jim Downs, About Freed Slaves



Fugitive slaves in Virginia in about 1863. Photograph: Andrew J. Russell/Medford Historical Society Collection/CORBIS

<http://www.dailymail.co.uk/news/article-2160484/The-end-slavery-led-hunger-death-millions-black-Americans-Extraordinary-claims-new-book.html#ixzz1y5oLQ1fJ>



Learn True History



The Myth of Marbury v Madison



The common understanding of the famous *Marbury v. Madison* case is that it established the authority of the Supreme Court to determine what the Constitution says. From there, it's held that the Court gets to determine the limitations placed on the federal government as well as the states. In short, the rest of the federal government, and the states, are bound by what the Supreme Court decides.

But is that the truth? A paper from Northwestern University School of Law Constitutional Theory Colloquium Series seeks to clear up the myths associated with the *Marbury* decision. In the first sentence of his 2004 paper, "[The Irrepressible Myth of Marbury](#)," Michael Stokes Paulsen sets the mood for the rest: Nearly all of American constitutional law today rests on a myth.

"A long, long time ago — 1803, if the storyteller is trying to be precise — in the famous case of *Marbury v. Madison* the Supreme Court of the United States created the doctrine of 'judicial review.' Judicial review is the power of the Supreme Court to decide the meaning of the Constitution and to strike down laws that the Court finds unconstitutional."

This myth, he continues, allows the Supreme Court to dictate what the Constitution means via "opinions," i.e. ex cathedra pronouncements. Though those rulings are supposed to be binding and create a firm precedent, this doesn't stop them from being overruled by future courts.

"Nearly every feature of the myth is wrong," Paulsen writes. "For openers, *Marbury v. Madison* did not create the concept of judicial review, but (in this respect) applied well-established principles. The idea that courts possess an independent power and duty to interpret the law, and in the course of doing so must refuse to give effect to acts of the legislature that contravene the Constitution, was well accepted by the time *Marbury* rolled around, more than a dozen years after the Constitution was ratified."

Alexander Hamilton addressed this in [Federalist No. 78](#), writing that the Constitution itself was supreme over any law or ruling.

The interpretation of the laws is the proper and peculiar province of the courts. A constitution is, in fact, and must be regarded by the judges, as a fundamental law. It therefore belongs to them to ascertain its meaning, as well as the meaning of any particular act proceeding from the legislative body. If there should happen to be an irreconcilable variance between the two, that which has the superior obligation and validity ought, of course, to be preferred; *or, in other words, the Constitution ought to be preferred to the statute, the intention of the people to the intention of their agents.* . . . (emphasis added).

Yet, Paulsen says, the power of judicial review was "never understood by proponents and defenders of the Constitution as a power of judicial supremacy over the other branches, much less one of judicial exclusivity in constitutional interpretation."

Incidentally, nowhere in the Constitution is the court given supreme authority over the other two branches. The Constitution itself, instead, was declared to be supreme, *not the will of individuals holding federal office tasked with enforcing it*.

Additionally, the Paulsen states that [Chief Justice Marshall's opinion on the *Marbury*](#) case makes no claim of judicial supremacy. Taking Marshall's statements out of context misrepresents what he and others considered the power of judicial review, which Paulsen defines as:

A coordinate, coequal power of courts to judge for themselves the conformity of acts of the other two branches with the fundamental law of the Constitution, and to refuse to give acts contradicting the Constitution any force or effect insofar as application of the judicial power is concerned."

In other words, what Marshall and other justices were arguing in *Marbury v. Madison* wasn't the idea of judicial supremacy, that the Supreme Court was the highest authority in the government. Their argument was that the judicial branch of the federal government derived its authority to interpret and apply the provisions within the Constitution from the Constitution itself. It did not derive its powers from the other two branches, but from the same document from which they received theirs.

Within the historical context of political science, this was a new and revolutionary idea.

Marshall states that the Supremacy Clause "confirms and strengthens the principle, supposed to be essential to all written constitutions, that a law repugnant to the constitution is void; and that courts, **as well as other departments**, are bound by that instrument" (emphasis added).

"The logic of *Marbury* implies not, as it is so widely assumed today, judicial supremacy, but constitutional supremacy — the supremacy of the document itself over misapplications of its dictates by any and all subordinate agencies created by it," Paulsen writes.

As an example of distorted statements, he cites an oft-quoted statement from Marshall's opinion that "It is emphatically the province and duty of the judicial department to say what the law is."

Taken by itself, it may sound like he is arguing for judicial supremacy. But, Paulsen claims, not only does this quote ignore relevant statements in the same paragraph, but it is just paraphrasing Hamilton from Federalist No. 78 in which he says "[t]he interpretation of the laws is the proper and peculiar province of the courts."

Marshall goes on to write "Those who apply the rule to particular cases, must of necessity expound and interpret that rule. If two laws conflict with each other, the courts must decide on the operation of each."

Paulsen argues that this concept of judicial independence is wholly separate from judicial supremacy, in which the Supreme Court's opinions are considered binding on all other branches of government, including the states.

"This is a far cry from a claim of judicial supremacy," Paulsen writes. "It is merely a statement that, when performing the judicial task calls for deciding whether an act of Congress departs from the Constitution, the courts are up to the task. It is within the judicial province to make such a determination, and to make it independently of what Congress has determined."

If this is the case, it bears little resemblance to the modern Supreme Court, which has joined hands with the other two branches of the federal government in violating the Constitution by issuing rulings that not only uphold their unconstitutional behavior, but go beyond even its own authority.

And this is defended under the concept of judicial review, in which the Supreme Court gets to decide the legality of any legal decision regardless of what the Constitution itself says and all branches of the government are bound to enforce their decision.

Almost all of these problems plaguing constitutional law, Paulsen believes, are the result of "the fundamental betrayal of *Marbury's* premises and *Marbury's* logic."

Correctly read, *Marbury* stands for constitutional supremacy rather than judicial supremacy," Paulsen states. "And constitutional supremacy implies strict textualism as a controlling method of constitutional interpretation, **not free-wheeling judicial discretion**" (emphasis added).

While Paulsen's critique of the *Marbury* Myth is insightful and refreshing, it also indirectly demonstrates a fatal flaw in the federalist system *without the power of the states to check unconstitutional authority via nullification*: What if the Supreme Court, or any branch of the federal government, go beyond their constitutional authority and simply issue rulings based on their own beliefs and consider them binding on the whole nation? What if all three do so simultaneously or fail to check the others?

The fear of a tyrannical courts was expressed by anti-federalist "Brutus" (likely Robert Yates, a politician and judge) who wrote in [Anti-Federalist 78-79](#) that there was nothing to prevent judges from supplanting the plain meaning of the text with their own misinterpretation.

There is no power above them, to control any of their decisions. There is no authority that can remove them, and they cannot be controlled by the laws of the legislature. In short, they are independent of the people, of the legislature, and of every power under heaven. Men placed in this situation will generally soon feel themselves independent of heaven itself.

Fortunately, Jefferson and Madison foresaw this problem arising, as well. They understood that the obvious problems with giving the federal judiciary the exclusive authority of enforcing the limits of the Constitution. It was on this basis they crafted the Kentucky and Virginia Resolutions. In those resolutions, they declared that the states, which had created the federal government, were "duty-bound" to resist unconstitutional acts no matter which branch they originated from.

As Jefferson stated in the Kentucky Resolution:

That the several States composing, the United States of America, are not united on the principle of unlimited submission to their general government; but that, by a compact under the style and title of a Constitution for the United States, and of amendments thereto, they constituted a general government for special purposes — **delegated to that government certain definite powers, reserving, each State to itself, the residuary mass of right to their own self-government;** (emphasis added)
[T]hat the government created by this compact was not made the exclusive or final judge of the extent of the powers delegated to itself; since that would have made its discretion, and not the Constitution, the measure of its powers.(emphasis added)

If the judiciary failed to defend the Constitution, Jefferson wrote, nullification was the "rightful remedy," and the Myth of Marbury, which Paulsen's paper attacks, is a perfect example of why.



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<http://tenthamendmentcenter.com/2015/03/08/the-myth-of-marbury-v-madison/>



CORNERSTONE SPEECH



That argument can be made intelligently, and has been made, but the lazy debater wants to treat it as a settled proposition above discussion. Any objection to it, or any suggestion of Southern legitimacy, is automatically dismissable because it amounts to a defense of the Confederacy, and even if someone who is not an outright racist or slavery-apologist would defend the Confederacy, the debater on the other side has the option to not be bothered with that distinction. Far easier to dismiss the opposition as crypto-racist.

It's the old fallacy of arguing in a circle. Yet people choose this tactic, perhaps in part because they find it frustratingly difficult to pin down American history or any part of it to such a simplistic idea as "it was all about slavery."

Naturally, some people do want to regard all this as settled before they plow into their opponents. The easy expedient is to go in search of one zinger of a quote that will seem to prove the case. In Internet debates, those willing to be convinced will look no further, and those who disagree will be required to build up the cathedral of context, a tedious process. By the time they finish, the audience will have wandered off with the zinger lodged in their heads.

So they pick through the sources. Any quote will do, by anyone remotely prominent in the Confederacy, saying, more or less, "it was all about slavery." [Jeff. Davis's inaugural speech?](#) No, it makes nary a mention of slaves or slavery. [Robert Toombs' report](#) to the Georgia legislature in 1860? No, that outlines how anti-slavery agitation in the North was exploited by political powers there to disguise economic motives.

The ["Cornerstone Speech"](#) by Alexander Stephens is the usual bludgeon of choice. Stephens, a Georgian who had served in Congress, was the new vice president of the CSA in the spring of 1861, and in this speech he explained the new Confederate constitution and the prospects of the new nation, as he saw them, to an audience in Savannah. Here is how one commentator cherry-picks the usual cherries from it:

Stephens said that the American Revolution had been based on a premise that was "fundamentally wrong." That premise was, as Stephens defined it, "the assumption of equality of the races." Stephens insisted that, instead, "our new

[Confederate] government is founded upon exactly the opposite idea. Its foundations are laid, its cornerstone rests upon the great truth that the Negro is not equal to the white man. Slavery — subordination to the superior race — is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great and moral truth."

Stephens's post-war writings downplayed the importance of slavery in the sectional conflict, and they formed much of the foundation of the first generation of defense of the Southern nation -- the so-called "Lost Cause" view of the war. That reasonably can be dismissed as a convenient revisionism.

The Savannah speech exists in transcripts. There is no original version of Stephens's speech, because he spoke extemporaneously. His words were jotted down and printed in the Savannah newspapers. Stephens sometimes complained of the inaccuracy of such reporting, and singled out Savannah reporters in at least one instance, "who very often make me say things which I never did" [speech to the Georgia Legislature, Nov. 14, 1860]. But I have not found that he said at any time after the Cornerstone Speech that they got any part of it fundamentally wrong.

Stephens was educating the people of his state and preparing them for a fight he had tried to keep them out of. In the state legislature in July 1860, he fought hard against Georgia's call for a secession convention, then at that convention Stephens spoke out against secession so vehemently that the North circulated copies of his speech as propaganda during the Civil War.

The "Cornerstone Speech," in its praise of slavery, is a personal justification of Stephens's career. His post-bellum history book that downplays slavery's role ("Constitutional View of the Late War Between the States") is another. They both are public, political rhetoric. Yet commentators tend to treat the one as an utter lie and the other as absolute truth. To see the offhand paragraph in the speech as some defining Genesis moment of the Confederacy, out of the mouth of the eternal spirit of the nation instead of one political man, is a gross exaggeration.

A brief glance at Stephens's life and career shows how far this remarkable man stood from being representative of the leaders, or the common citizens, of the Confederacy. Even his position as the Confederate vice president was a matter of old-fashioned ticket-balancing, not a proof of his centrality in the Southern cause. He was, in most ways, an eccentric.

Stephens was a small, sickly, prickly, brilliant man, perhaps impotent, in a time and place where leaders were expected to be strong, handsome and virile. He stood barely 5 feet tall and never reached 100 pounds weight in his life. He was a poor orphan in a time and place where wealth and family mattered.

From the start of his career, he identified himself with the Whig party, and their platform was his natural ideology. But this set him apart from most Southerners, who were Democrats. By nature and necessity he partook of the values of the people in his community, and he had to wrestle his broad ideology into alignment with the local realities.

Yet as far and as long as he was capable of it, he kept his political convictions. Stephens "defended slavery apologetically where it already existed, in much the same manner as [Henry] Clay" [Daniel Walker Howe, "Political Culture of the American Whigs," p.244]. Clay was Lincoln's ideal, too, and they shared the same view of American slavery. Stephens also vehemently opposed the war on Mexico, which most Southern slavery-advocates supported, and denounced it as illegal and unjust.

In the 1850s, as North and South grew increasingly bitter toward each other, the bridges between Stephens's ideals and the South's realities stretched and broke. The Whigs fell apart over sectional issues, and many of Stephens's party friends from the North, including Lincoln, gravitated into the new, radical, sectional Republican Party. The Southern Whigs were hopeless, paralyzed by the limp, drifting quality that always seems to infect a party that has accepted its minoritarian status. Stephens refused to drift with them. He cast his lot with the Democrats.

One result of the sectional rift was that the South gradually hardened in its defense of slavery. Stephens followed it, and became, for a time, among the most strident proclaimers of slavery as ordained by nature and a "positive good" to both races. In this he outran the bulk of Southerners. This is the face he showed in the Savannah speech. And his digression into slavery apologetics there was the result of his need to reconcile his embrace of slavery with his essential Whig ideology.

That moral contortion required him to fit slavery into a social context based on order and philanthropy. The "cornerstone" passage is a reflection of his internal struggle to maintain consistency of social thought. He spoke extemporaneously, as

the words flowed, and the tumult in the lecture hall must have been matched by inner turmoil. Here was a man who had publicly reversed most of his earlier political positions. He seemed to be talking of himself, primarily, when after justifying slavery he said, "Many who hear me, perhaps, can recollect well, that this truth was not generally admitted, even within their day. The errors of the past generation still clung to many as late as twenty years ago."

The "cornerstone" image is hardly original to Stephens. "Corner-stones" (as it generally was spelled then), are sprinkled like Greek ruins throughout slavery and anti-slavery rhetoric between 1835 and 1860. The National Anti-Slavery Society convention in Philadelphia on Dec. 4, 1833, declared: "More than fifty seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone which they founded the TEMPLE OF FREEDOM was broadly this -- 'that all men are created equal; that they are endowed by Creator with certain inalienable rights; that among these life, LIBERTY, and the pursuit of happiness.' "

But it was most common as a trope in defense-of-slavery rhetoric. New York lawyer and abolitionist Alvan Stewart called it the slavery defenders' "favorite maxim" in an 1838 speech to the Vermont Legislature. ["Writings and Speeches of Alvan Stewart on Slavery," 1860, p.167]. In 1845, James M. Hammond wrote, "I endorse without reserve the much abused sentiment of Governor M'Duffie, that 'Slavery is the corner-stone of our republican edifice' " ["Letter to an English Abolitionist"]. M'Duffie, governor of South Carolina, a true secessionist fire-eater in his day, had said in a message to his legislature in 1835:

"Domestic slavery, therefore, instead of being a political evil, is the corner-stone of our republican edifice.

Most of the printed references to slavery as a "corner-stone" between 1835 and 1860 directly cite M'Duffie, but he is forgotten today.

Of course, Hammond and M'Duffie, and the others who used the phrase between 1835 and 1860 meant the American republic.

They were writing and speaking in both economic and social terms; slavery was widely understood to be a necessary adjunct of a republican form of government, as it had been in Greece and Rome, because it freed a class of men from pursuit of money by labor or commerce and allowed them to devote time and energy to political life and, as Hammond put it, to "preserving a reasonable and well ordered government. ... Hence, Slavery is truly the 'corner-stone' and foundation of every well-designed and durable 'republican edifice.' " As appalling as that is now, Hammond, at the time, had the partial evidence of history on his side.

After the Revolution, one of the images foremost in the minds of the Founders was how republics die. All the classical republics, then knew, had come to an end in anarchy and then tyranny. Classical and modern writers had taken up the theme of the death of a republic so often and so minutely that by the 18th century the process could be described in almost clinical terms. The Founders knew it from their classical educations, and the common people knew it from the popular plays of the day, such as "Julius Caesar" and Addison's "Cato" (which Washington had ordered performed for the troops at Valley Forge, notwithstanding a Congressional ban on theaters).

The vital principle in keeping a republic alive was public virtue. This was virtue in the classical, not the Christian, definition. The Christian, seeking to be not of this world in Roman times, turned pagan virtue on its head. Classical virtue was not in the least bit meek, but it strove to be first in doing good for one's country and coveted the glory that comes with unrelenting devotion to the good of the people. It expressed itself in endurance, industry, frugality, and probity -- many of which were consistent with Christianity. Gertrude Himmelfarb has ably condensed the classical idea of virtue as "the will and capacity to put the public interest over the private."

This was the pulse and ichor of a republic. Washington said it plainly in his Farewell Address, "It is substantially true that virtue or morality is a necessary spring of popular government." His successor, John Adams, wrote, "There must be a positive Passion for the public good, the public Interest, Honour, Power and Glory, established in the Minds of the People, or there can be no Republican Government, nor any real liberty."

It was obvious to the Founders that public virtue could be the province of free men only. One who was bound by debt or loyalty to other men was not free to give himself totally to the good of the public. That accounts for the Founders' general horror of debts, banks, lenders, and mortgages. It accounts for the requirement in many states that voters or office-holders be men of a certain income or property. That was at heart a republican, not an aristocratic, principle.

But North and South diverged on how best to keep the tree of public virtue well-watered and flowering. The puritan republicans upheld personal morality as the solution: A virtuous people could not help but be a virtuous republic. The agrarians looked to the structure of a limited government and to an ordered, hierarchic society to keep the republic healthy.

Historians' views of the political philosophy of the South during the Revolution tend to miss the mark because the writers are dazzled by the twin stars of Jefferson and Madison. The two friends had a potent impact on America, but as Southern men they were exotics. A more typical Southern view of the republican problem is represented by John Taylor of Caroline, who wrote, "The more a nation depends for its liberty on the qualities of individuals, the less likely it is to retain it. By expecting publick good from private virtue, we expose ourselves to publick evils from private vices."

Like the puritans, the agrarians had a battery of writers at their fingertips, such as Bolingbroke and the authors who published under the title "Cato's Letters." To them, the ownership of property, unencumbered by debt, was the rock foundation of republican independence, virtue, and liberty. New Englanders believed in this, too, but the Southerners made it a dogma.

This led them to see the hierarchy which already existed among them as a bulwark of the republic: In their vision, the masses of slaves did the labor, and the citizens -- by definition free white males -- thus stood on a republican equality. As DeBow wrote, "No white man at the South serves another as a body servant, to clean his boots, wait on his table, and perform the menial services of his household. ... He is a companion and an equal."

At least ideally, and socially. But there was a class of men at the top of the social order whose plantations gave them such independence and leisure that they could devote themselves wholly to public virtue without regard for keeping food on the family table. John C. Calhoun was the epitome of such a man. One reason Southerners so dominated the republic in its early generations was that the leading Northern men in Congress frequently had to drop government business or retire from office for a time and go home to make money or plow their fields. The Southern senators did not.

As odious as much of the old South is to modern attitudes, it had the approval of history. The Spartan, Athenian, and Roman republics -- the principal examples available to the Founders -- were built on essentially the same social and economic model, with a mass of slaves at the bottom. Indeed, the very fact of slavery among them made the Southern men more zealous about protecting liberty. Edmund Burke, looking to the Southern colonies, guessed it right in 1775, answering the question that puzzled so many Englishmen: Why the love of liberty was so strong among those who held slaves.

Where this is the case in any part of the world, those who are free are by far the most proud and jealous of their freedom. Freedom is to them not only an enjoyment, but a kind of rank and privilege. Not seeing there, that freedom, as in countries where it is a common blessing and as broad and general as the air, may be united with much abject toil, with great misery, with all the exterior of servitude; liberty looks, amongst them, like something that is more noble and liberal.

As in the Athenian democracy, the people were to be consulted directly only upon the most dangerous and important questions -- such as secession. South Carolina still chose its presidential electors in the state government in 1860. Rigorous private moral virtue was not necessary in the agrarian republican model -- and was little esteemed among men in the South. Instead, jealousy of power and careful attention to governance would keep the flame of public virtue alive. Govern well, put men of pure virtues and total leisure in power, guard against demagogues and tyrants, and live as well as you please. Instead of the New England ideal of a government that put its thumb down on every amusement and vice, the Southerners favored a minimal government on every level, with few restrictions and coercions.

In light of all that, Hammond's "cornerstone" passage is worth quoting at some length:

It will scarcely be disputed that the very poor have less leisure to prepare themselves for the proper discharge of public duties than the rich; and that the ignorant are wholly unfit for them at all. In all countries save ours, these two classes, or the poor rather, who are presumed to be necessarily ignorant, are by law expressly excluded from participation in the management of public affairs. In a Republican Government this cannot be done. Universal suffrage, though not essential in theory, seems to be in fact a necessary appendage to a republican system. Where universal suffrage obtains, it is obvious that the government is in the hands of a numerical majority; and it is hardly necessary to say that in every part of the world more than half the people are ignorant and poor. Though no one can look upon poverty as a crime, and we do not here generally regard it as any objection to a man in his individual capacity, still it must be admitted that it is a wretched and insecure government which is administered by its most ignorant citizens, and those who have the least at stake under it. Though intelligence and wealth have great influence here, as everywhere, in keeping in check reckless and unenlightened numbers, yet it is evident to close observers, if not to all, that these are rapidly usurping all

power in the non-slaveholding States, and threaten a fearful crisis in republican institutions there at no remote period. In the slaveholding States, however, nearly one-half of the whole population, and those the poorest and most ignorant, have no political influence whatever, because they are slaves. Of the other half, a large proportion are both educated and independent in their circumstances, while those who unfortunately are not so, being still elevated far above the mass, are higher toned and more deeply interested in preserving a stable and well ordered government, than the same class in any other country. Hence, Slavery is truly the "cornerstone" and foundation of every well-designed and durable "republican edifice." [Hammond, reprinted in Drew Gilpin Faust, ed., "The Ideology of Slavery," 1981, LSU Press, pp. 176-7]

Stephens gave the trope a particular twist. He took it one step further and put it into the Biblical image of "The stone which the builders refused" which "is become the head stone of the corner" [Psalms CXVII:22]. Stephens's friend and rival, Toombs, in urging secession on Georgia in November 1860, [had placed the national "cornerstone" elsewhere](#): In states' rights. "The basis, the corner-stone of this Government," he said, "was the perfect equality of the free, sovereign, and independent States which made it." But, we are told, states' rights was a smokescreen for racism. Evidently some cornerstones are more important than others.

As late as the 1860 election, Stephens had backed the moderate Douglas, not the South's hard-line choice, Breckenridge. He considered secessionists "demagogues," and he defended Lincoln, with whom he had served in the House. Lincoln, he wrote, "is not a bad man. He will make as good a president as Fillmore did and better too in my opinion." Lincoln, still trying to pretend he led a national government, considered inviting Stephens to join his cabinet.

But Stephens cast his loyalty with his section, not his principles. If he could not correct the South, he would try to guide it and, by compromising some, attempt to save the rest. He failed, and the South failed.

The Savannah speech is a sad affair, not just because of the blunt racism of that one passage -- the racism itself, it ought to be noted, would hardly have offended any white audience in 1861 America, North, South, or West, outside a few abolitionist circles. But sad because it shows a politician who has so twisted himself to try to hold the reins of a revolution that he has got tangled in them and they now rule him. He embraces what he once scorned, and he mocks positions he once held. He has thrown away his ideals, and the "cornerstone" passage, to me, reads so much more accurately as an odd eruption of a warped and very personal ideological struggle.

It has no place in the overall speech, which is essentially a practical laying-out of the political and military situation the Deep South faced in March 1861. The "cornerstone" rhetoric doesn't deserve such prominence in a treatment of the Confederate Constitution, which pretty much was a carbon copy of the U.S. Constitution except that it stipulated the government could not impose protective tariffs, grant subsidies, or finance internal improvements. On the matter of slavery, it specifically asserted the inviolability of that institution. This was more clear than the U.S. Constitution, but not at odds with it, and Lincoln and many in his camp publicly declared they were willing to amend the U.S. Constitution to make it say the same, if doing so would end the rebellion.

Other than that, you can read the two constitutions side by side for long stretches and not be sure which is which. The CSA Constitution banned slave imports from Africa, proscribed international traffic in slaves, kept the three-fifths clause, and even allowed non-slave states the option of joining the new nation.

No one can deny the importance of slavery to the feud that split the United States, or that the CSA states made protection of slavery one of its central purposes. But the secession of 1860-61 and the shooting war that followed were the climax of a long interplay. Like a couple heading into divorce, the regions fought often, in the open and in secret. But they nursed grudges, and what they argued out loud was not always the real issue. During the 1840s, slavery became the symbol and character of all sectional differences. It was the emotional gasoline on the sectional fires. Its moral and social implications colored every issue in terms of right and rights. William Seward, the Republican leader, recognized the fact: "Every question, political, civil, or ecclesiastical, however foreign to the subject of slavery, brings up slavery as an incident, and the incident supplants the principal question."

So far from slavery being the cause of secession, the fact is many thinking men in the South knew that secession would be the doom of slavery. Slavery could not be economically viable or legally enforceable where freedom was just a river away. They had pushed the North so hard to enforce the Fugitive Slave Laws for just this reason. Stephens was among those who judged "slavery much more secure in the union than out of it."

Capture of Union Gunboats

Richmond, Aug. 25. 1863.

My dear Lola

I have just received a note from your husband dated Aug. 23d on board C.S. Steamer "Satellite". He says: "I take great pleasure & pride in reporting to you the capture of the Yankee gunboats Satellite and Reliance, each 2 guns & 40 men with slight loss on our side. Unfortunately they are both short of coal. I am well & grateful for our success."

I hope we shall soon see him & that he will then be able to give you a fuller account of his adventures. Love to yourself and the little ones. Truly yours, Jefferson Davis

Letter, signed "Jeffn. Davis" as President of the Confederate States, 1p., Richmond, to Lola MacKubin Wood, wife of Confederate Naval hero John Taylor Wood. In full: "I have just received a note from your husband dated Aug. 23d. on board the C. S. Steamer 'Satellite.' He says 'I take great pleasure & pride in reporting to you the capture of the Yankee gunboats Satellite and Reliance, each 2 guns & 40 men with slight loss on our side. Unfortunately they are both short of coal. I am well & grateful for our success.' I hope we shall soon see him & that he shall be able to give you a fuller account of his adventures. Love to yourself and the little ones." Wood's father was a son-in-law of President Zachary Taylor. Davis, too, prior to his wife's premature death from yellow fever, was a son-in-law of Taylor. Davis, therefore, was an uncle-by-marriage to Wood. At the day this letter was written, Wood captured the Yankee schooner "Golden Rod", laden with coal, along with two cargo ships. Wood was an officer on board the C.S.S. Virginia during the Battle of Hampton Roads. He held simultaneous commands in both the Confederate Army and Navy. He commanded the C.S.S. Tallahassee, a raider and blockade runner. He managed to capture 33 Union ships during a ten-day period off the New England coast. When Richmond was evacuated, he escorted Jefferson Davis and his staff prior to Davis's capture at Irwinsville, Georgia. He managed to elude capture, eventually traveling to Canada where he remained until his death in 1904.

Destroying Dixie: Mainstream Media Explains Southern Genocide

by Hunter Wallace



Mainstream Media explains how the Left intends to wipe out the White South

By *Hunter Wallace*

The American Left has a plan to deal with White Southerners, [who have long been the biggest demographic thorn in the side of the progressive agenda](#), and the leftwing media has recently gone on record to articulate its plan to marginalize and destroy Dixie in order to seize absolute power in Washington.

In *The Washington Post*, Michael Lind writes in his July 4th article [“How The South Skews America”](#):

“The United States would be much less exceptional in general, and in particular more like other English-speaking democracies such as Britain, Canada, Australia and New Zealand were it not for the effects on U.S. politics and culture of the American South ...

Minus the South, the rest of the U.S. probably would be more like Canada or Australia or Britain or New Zealand—more secular, more socially liberal, more moderate in the tone of its politics and somewhat more generous in social policy. ...

The northern progressives who joke about the U.S. jettisoning “Jesusland” and merging with Canada will not get their wish. But there is hope: A combination of demographic change and generational change is weakening the ability of the old-fashioned South to skew American politics and culture in the future. Peripheral Southern states like Florida and Virginia are increasingly competitive, and the Deep South may join them in time. In Texas once-reactionary cities like Houston and Dallas are competing with Austin as tolerant meccas for transplants who prefer the Sun Belt to the Old South. Immigration into the South from other countries and American regions is breaking down local oligarchies and old folkways.

The decline in Southern exceptionalism in time may lead to more of a convergence among the U.S. and other modern democracies. Let us hope so. We have had enough of the wrong kind of American exceptionalism.”

The plan articulated by Michael Lind here is straightforward: flood the South with Northern transplants and foreign immigrants in order to weaken the social fabric, target symbols of Southern distinctiveness like the Confederate Battle Flag or Confederate monuments for eradication, and demographically change the composition of the Southern population to make the troublesome region more politically amenable to “progressive” Democratic candidates.

In *The Atlantic*, Peter Beinart writes in his article [“How Views Like Trump’s Became Socially Taboo”](#):

*“If cultural elites helped render certain left-wing views unacceptable in the 1940s, 1970s, and 1980s, economic elites are helping render certain right-wing views unacceptable today. David Brooks foresaw this phenomenon fifteen years ago when he wrote *Bobos in Paradise*, arguing that corporate America was embracing the liberal-cultural ethos of the 1960s. In 2003, Intel, Merck, and Boeing all filed briefs urging the Supreme Court to uphold affirmative action in college admissions. Earlier this year, Goldman Sachs, Google, and Coca-Cola urged the Court to legalize same-sex marriage. [In South Carolina, the state’s chamber of commerce and manufacturer’s association lobbied Governor Nikki Haley to remove the Confederate flag](#). And since Trump’s comments about undocumented Mexican immigrants, he’s faced harsher retribution from many of the corporations he does business with than from the Republicans he’s running against. If Democratic Party leaders once needed liberal intellectuals to marginalize Wallace and McGovern’s views about communism, Republican leaders need corporate America to marginalize the anti-gay rights, anti-Mexican, pro-Confederate flag wing of their party today.*

Eventually, they’ll probably succeed. By 2020, it’s hard to imagine a Republican nominee who doesn’t back gay marriage, comprehensive immigration reform, and an end to government displays of the Confederate flag.

So what happens to the millions of Americans who have suddenly found their views deemed beyond the pale by America’s political, economic, and cultural elites? If history is any guide, they’ll go underground. In the late 1940s and 1950s, the Old Left that had sympathized with the USSR crumbled. But a clandestine-radical tradition remained. And when the New Left erupted during Vietnam, it included many “red-diaper” babies—children from families that, quietly, had always opposed the Cold War. Something similar happened after the invasion of Iraq, when a new generation of progressive “netroots” activists began looking admiringly at the McGovernites who had turned the Democratic Party against the Vietnam War.”

As David Brooks wrote in [*Bobos in Paradise: The New Upper Class and How They Got There*](#), the key to transforming the South and politically and culturally marginalizing the millions of conservative White Southerners who live there is to appeal to the cartel of New South economic elites who control the Republican Party to “render certain right-wing views unacceptable” like supporting the Confederate Battle Flag, opposing “comprehensive immigration reform,” opposing gay marriage, etc. This is why you have [this parade of Republican lapdogs attacking The Donald](#) for drawing attention to politically incorrect topics like violent crimes against Americans committed by illegal aliens. In the brave new world of the 21st century, White Americans will be expected to doff their hats and bend the knee before these [“Bobos in Paradise.”](#)

In *The New York Times*, disgraced former NY Times editor Howell Raines [penned the longest Op-Ed spelling out the details of the planned Southern genocide](#):

“But the more intriguing story is that Mr. Bentley is among the Southern Republican officeholders who, despite the smart occasional concession, do not fully understand that their dominance will not be a feature of the region’s two-party future. They still act as if tomorrow will be exactly like today, their tenure assured by unbendable evangelical Christians and testy white suburbanites.

But, as in the time of Henry W. Grady, the post-Reconstruction journalist who popularized the term “the New South,” inexorable forces will in a few decades reshape Southern society, this time in a more progressive direction. Witness the flood of gay weddings in Mobile and the mounting alarm of evangelicals across the region, the latter being the driving force behind the former Arkansas governor Mike Huckabee’s retro presidential campaign. ...

Even more dramatic changes in voter attitudes will shift the region’s party balance, to the detriment of the Republicans. This won’t come about because current Republican voters and their elected officials now in office will somehow be converted, but because they will be overwhelmed by new voters in the burgeoning Hispanic and Asian communities, who will join the black minority. Over half of the nation’s 40 million blacks live in the South.

For the time being, however, a traveler through the South can’t help but notice that its affluent, suburban whites remain myopic about the obvious signs, like the multiracial families to be seen among Walmart shoppers on any given day in any shopping mall. ...

A survey of demographic and polling data in what the Brookings Institution demographer William H. Frey calls a New Sunbelt, stretching across the Southern Rim from Miami to Los Angeles, makes an ironclad case for this huge recalibration in political and cultural attitudes. Yet, for example, in the Florida Panhandle the same whites who cheer the new Hispanic stars at high school soccer matches deliver a bloc vote for the most conservative-sounding candidates at local, state and national levels. Anecdotal evidence indicates that affluent Southern Republicans continue to believe that minority voters can be attracted with punitive policies based on the Paul Ryan model.

The statistical evidence shouts otherwise. “Demography is destiny” is the theme of Mr. Frey’s new book, “Diversity Explosion: How New Racial Demographics Are Remaking America,” and another recent book, “The Next America: Boomers, Millennials and the Looming Generational Showdown,” by Paul Taylor and his colleagues at the Pew Research Center. ...

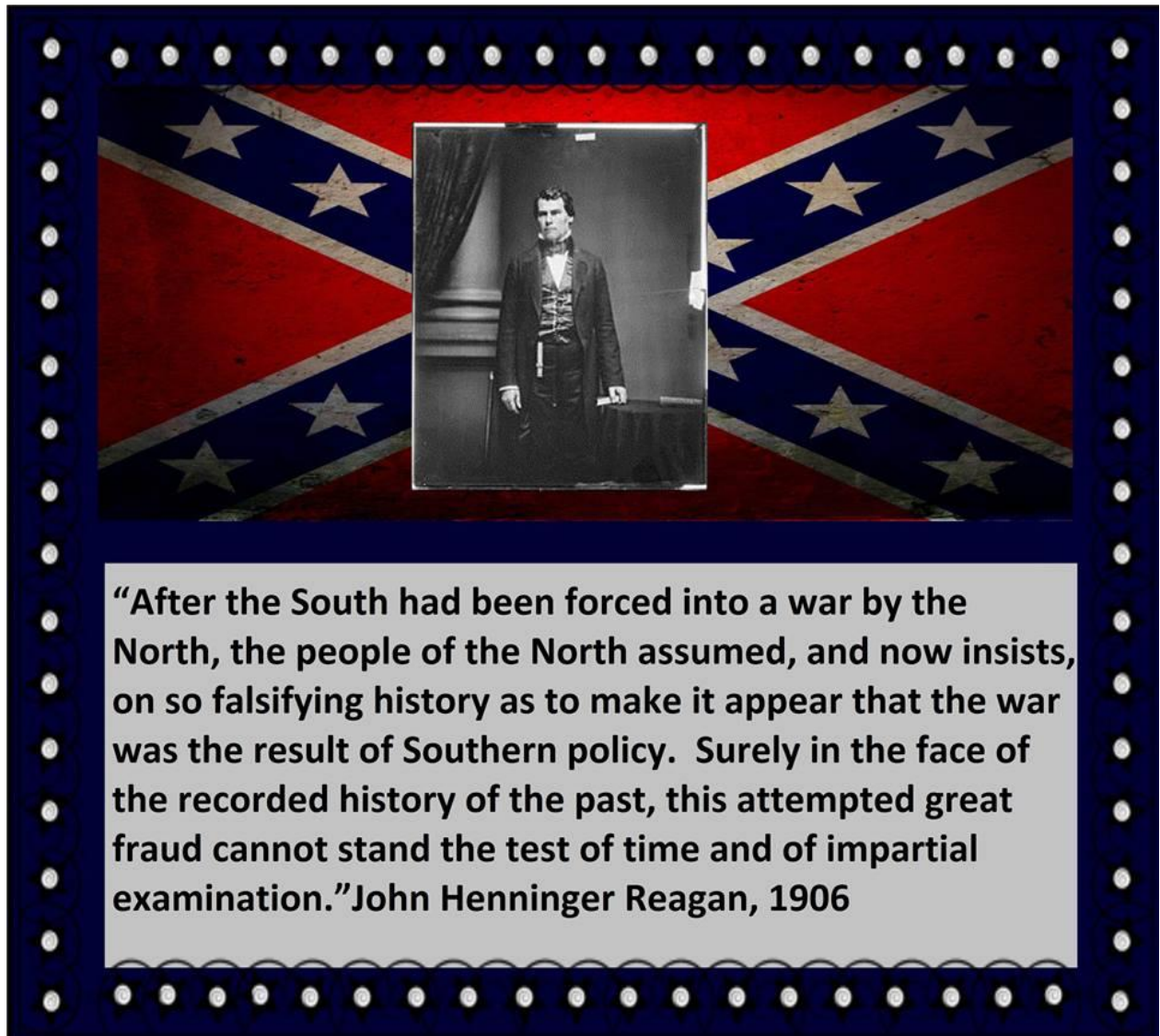
“Demographic transformations are dramas in slow motion,” Mr. Taylor writes, an implicit warning to Republicans who believe that all they need to do is reinforce the beliefs and prejudices of the suburban South ... It will take awhile for Southern and national Republicans to understand that, as Mr. Frey put it, “Demographics is destiny.” The longer they take to get it, the greater the odds that multiethnic Democrats will finally break the Republican lock on the solidly red South.”

I can’t find anything that I disagree with in Howell Raines’ analysis.

The American Left’s plan here is to wipe out the ethnic and cultural core of the White South with a tidal wave of Northern transplants and Third World immigrants, target symbols of Southern distinctiveness in the public landscape to wipe out Southern memory, politically neuter the conservative White South by appealing to New South economic elites to marginalize their voice within the Republican Party, and ultimately replace the Southern population as a whole at the demographic level in order to make the region more receptive to “progressive” Democratic candidates.

There’s a word for that ... it is called “genocide.” These attacks on Southern monuments and historical symbols, which are tolerated and encouraged by the ruling elite, are just proxy attacks on a distinct ethnic group. It hasn’t descended to the level of Zimbabwe or South Africa yet, but we know what to expect is coming down the pike.

<http://www.occidentaldissent.com/2015/07/13/destroying-dixie-mainstream-media-explains-southern-genocide/>



“After the South had been forced into a war by the North, the people of the North assumed, and now insists, on so falsifying history as to make it appear that the war was the result of Southern policy. Surely in the face of the recorded history of the past, this attempted great fraud cannot stand the test of time and of impartial examination.” John Henninger Reagan, 1906

Defending the Heritage

JOHN REAGAN - POSTMASTER GENERAL OF THE CSA...

John Reagan was a member of the Texas Secession Convention of 1861 and appointed as a delegate to the Convention of Southern States in Montgomery, Alabama. Here, he accepted appointment as Postmaster General of the Confederate States of America and became a trusted friend and confidant of President Davis, remaining in this position throughout the war.

After the war he returned to his farm and began rebuilding his life. In 1872 he was elected to the State Constitutional Convention. In 1874, he was elected to Congress for the 1st District for four consecutive terms and then in 1887 elected as US Senator. In 1891, the Governor appointed him head of the Texas Railroad Commission, a position he held until he retired in 1903. He then completed his “MEMOIRS” which was published in 1906.

In his “Memoirs” he made the following poignant observation regarding the Yankee myth of history... “After the South had been forced into a war by the North, the people of the North assumed, and now insists, on so falsifying history as to make it appear that the war was the result of Southern policy. Surely in the face of the recorded history of the past, this attempted great fraud cannot stand the test of time and of impartial examination.”

He died at Fort Houston on March 6, 1905. Unfortunately, we are still waiting for that “impartial examination.” Travis [><]

Source: Memoirs: With Special Reference to Secession and the Civil War, By John Henninger Reagan, 1906.

Link to free e-book: https://books.google.com/books?id=dXY7DF7D_4kC&printsec=titlepage&dq=John+H.+Reagan%2C+Memoirs._#v=onepage&q=John%20H+%20Reagan%2C%20Memoirs._&f=false

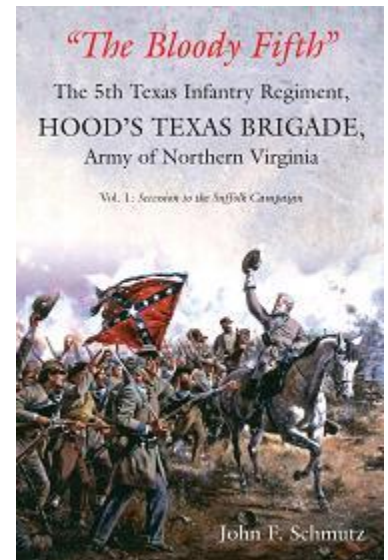
Photo: John H. Reagan, early years.

First Book in Schmutz's Definitive Two-Volume Study Explores History of Legendary Texas Regiment—"The Bloody Fifth"

Monday, June 20, 2016 13:32

EL DORADO HILLS, CA: June 20, 2016 - Savas Beatie recently announced the release of the first volume of award-winning author John F. Schmutz's magnificent two-volume work, *"The Bloody Fifth"—The 5th Texas Infantry, Hood's Texas Brigade, Army of Northern Virginia*, the first full-length study to document this fabled regimental command.

Volume 1: Secession to the Suffolk Campaign opens the regiment's rich history from the withdrawal of the Lone Star State from the Union and the organization of ten independent east and central Texas companies, through the spring of 1863 and its complex and often misunderstood mission around Suffolk, Virginia. The 5th's battlefield prowess was demonstrated early in its inaugural fighting on the Virginia peninsula in early 1862, but the regiment earned its enduring nickname later that year at Second Manassas by attacking and crushing the New York Zouaves. Flushed with victory, the Texans pushed through the disintegrating Federal lines and outdistanced not only the remainder of the brigade but also the rest of the Confederate army. The 5th Texas, boasted Gen. John Bell Hood in his official report, had "slipped the bridle." The undying sobriquet "The Bloody Fifth" was now part of American military history. Schmutz's definitive study is based upon years of archival and battlefield research that uncovered hundreds of primary sources, many never before used. The result is not only a lively account of the regiment's marches and battles but also a personal look into the lives of these Texans as they struggled to survive a vicious war more than 1,000 miles from home. The second installment, *Gettysburg to Appomattox*, will complete the history. "John F. Schmutz's '*The Bloody Fifth*' is, to date, the most comprehensive, thoroughly researched account of the 5th Texas Infantry and belongs in the library of every serious student of the Civil War," said John Michael Priest, author of *"Stand to It and Give Them Hell": Gettysburg as the Soldiers Experienced it From Cemetery Ridge to Little Round Top*.



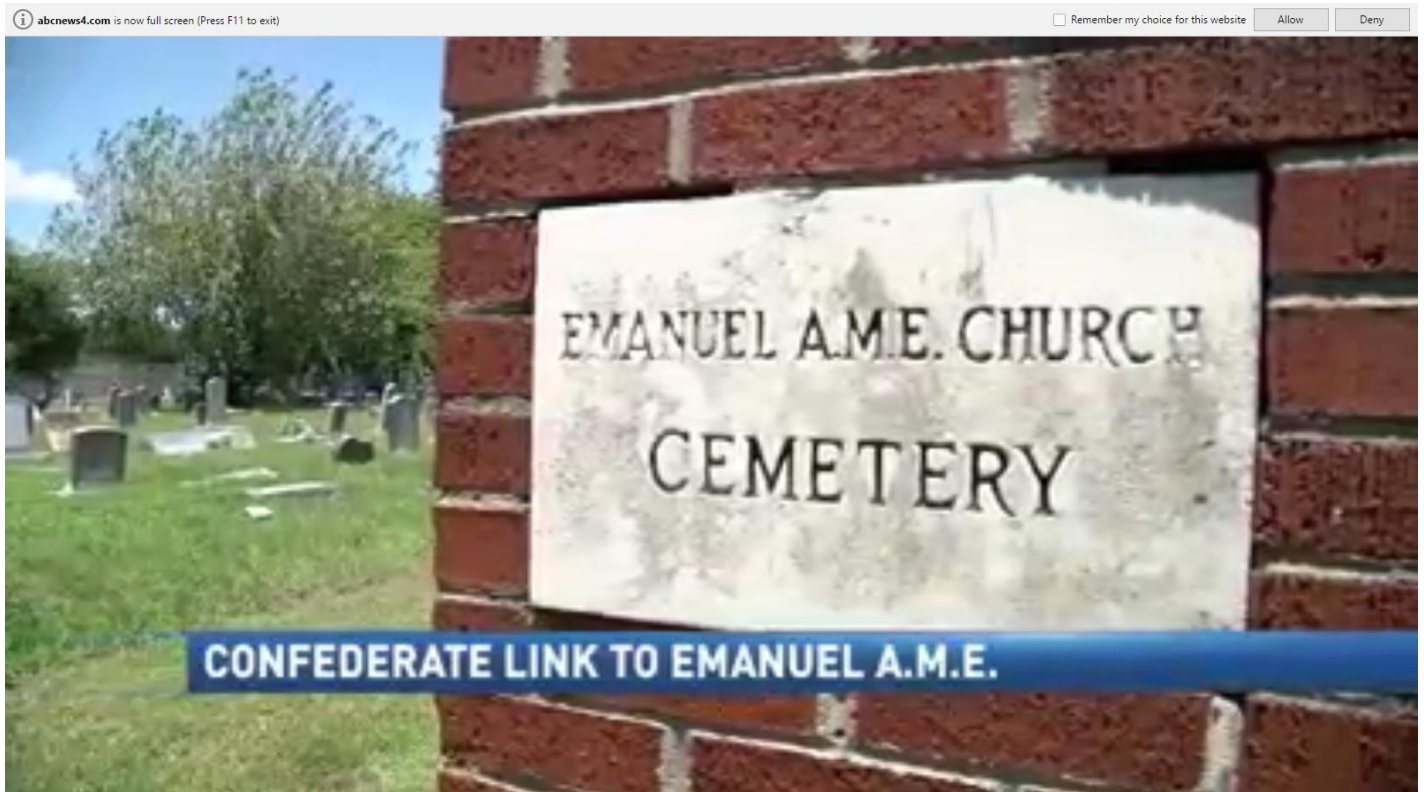
The author is pleased with the end result of his efforts. "The writing process has been a richly rewarding one," Schmutz stated, "and hopefully, its product will rightfully underscore the history of this courageous band of men whose complete story had remained untold."

About the Author: John F. Schmutz enjoyed a successful career as a corporate attorney and has maintained a lifelong fascination with all aspects of the Civil War. When he is not researching and writing, John enjoys playing golf and traveling internationally. A veteran of the U.S. Army and a native of Oneida, New York, he lives with his wife in San Antonio, Texas. His first book was *The Battle of the Crater: A Complete History* (2009).

About Savas Beatie LLC: Savas Beatie LLC is a leading military and general history publishing company. **Read more about "*The Bloody Fifth*," Volume I, including excerpts from the book: <http://tinyurl.com/z7ru674>.**

Emanuel AME cemetery home to Black Confederate soldier

BY BILL BURR FRIDAY, JULY 8TH 2016



WATCH VIDEO REPORT [HERE](#)

Louis B. Middleton is one of several soldiers buried at the Emanuel AME cemetery, but his story is a little different. He was a black Confederate soldier. (WCIV)

We're approaching the anniversary of the Confederate Flag's removal from the Statehouse grounds. Sunday marks one-year since the monumental event. We've learned of an unlikely irony between the Confederacy and the church where an act of hate took the lives of nine people.

SPECIAL SECTION | [Emanuel AME shooting and anniversary coverage](#)

Walking through tall grass and weeds, Polly Sheppard pays attention to historic headstones. Many of the 300 or so graves at Emanuel AME's cemetery are for veterans.

Sheppard showed us graves of veterans who battled in America's biggest conflicts, including a vet from the Civil War.

"This man, he was a soldier, a cook in the Confederate Army," the unofficial cemetery historian of Emanuel AME said as she pointed.

His name is Louis Middleton. For reasons unknown to church leaders, the black Confederate soldier was laid to rest in the sacred soil of Mother Emanuel.

"This is where he belongs," Sheppard said. "I think maybe he might have been a member, or maybe not. But, I'm fine having him here."

As an unofficial cemetery historian for Emanuel AME, Sheppard says she studies the nation's past. She's learning its a reflection of her own family roots.

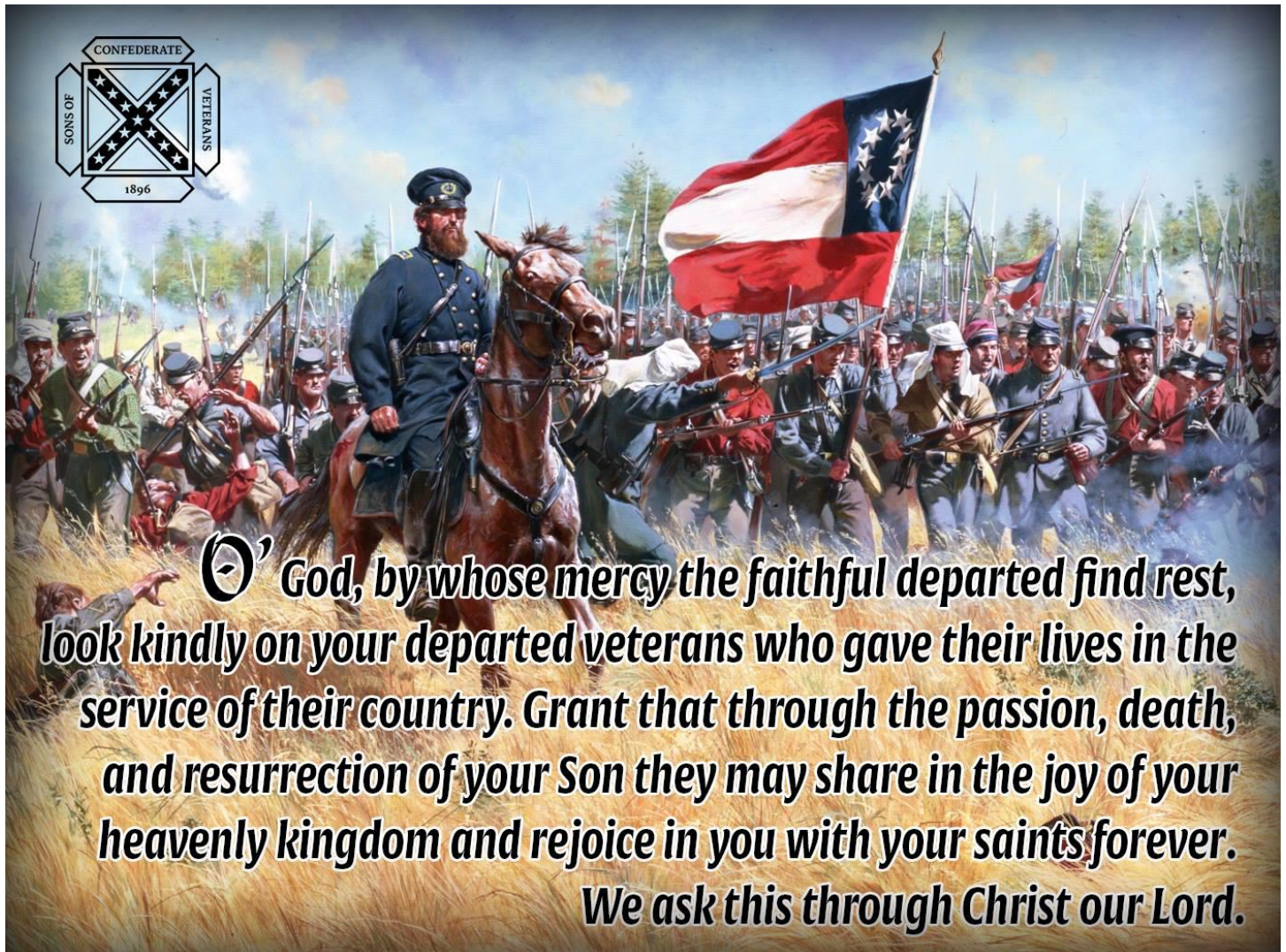
"I'm reading books now on black Confederates, Sheppard said. "So it was a lot of them. I think my grandfather, great grandfather was a water boy in the Confederate Army."

They're chapters of America's legacy with a local connection. A Confederate soldier buried at a cemetery owned by a Charleston church where slaves once sought refuge.

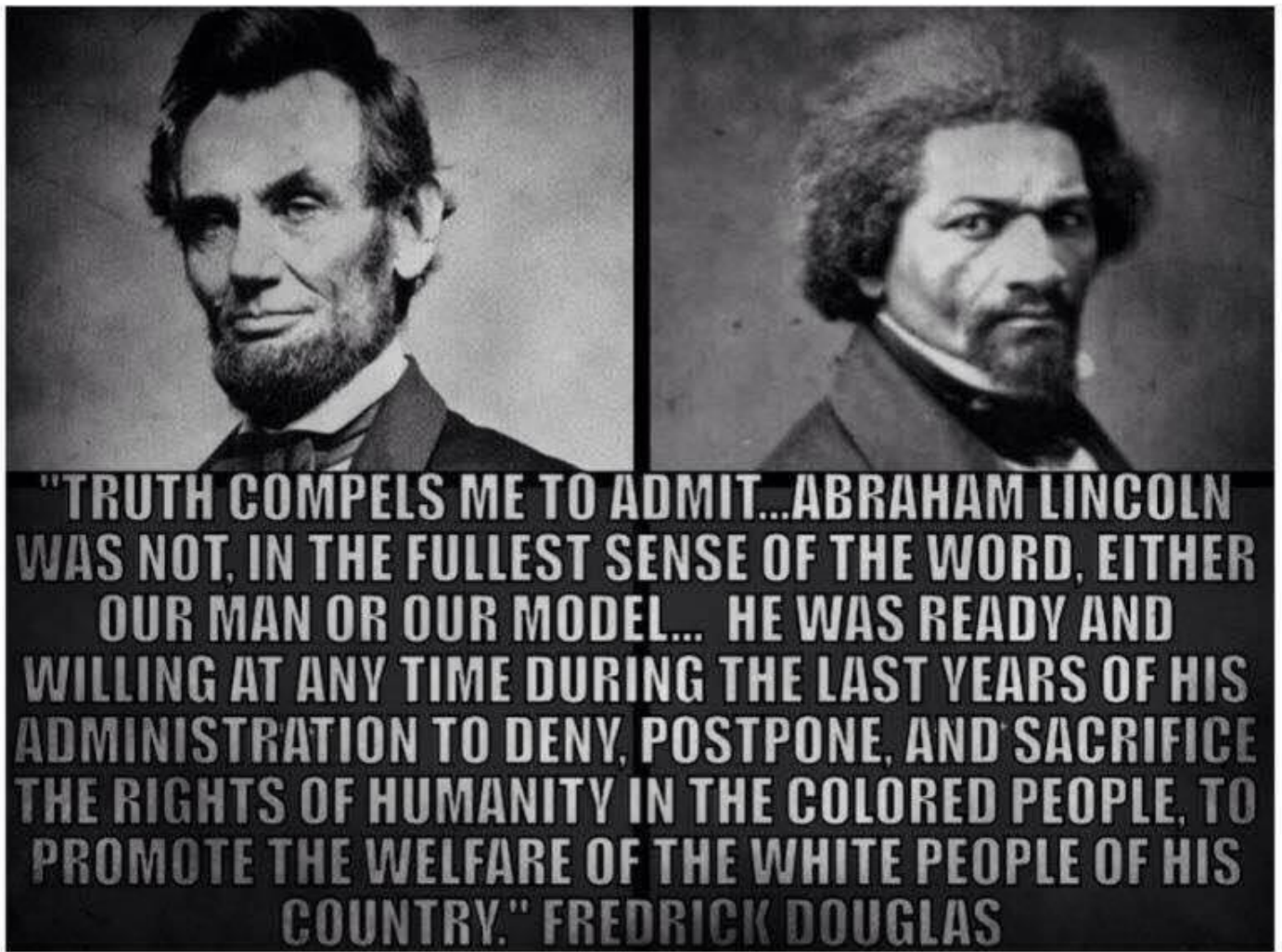
"This happened, and this is part of history. So, we have to face it as history. What it is," Sheppard said.

Polly Sheppard says Louis Middleton has surviving family members who live in Murrells Inlet.

<http://abcnews4.com/news/local/emanuel-ame-cemetery-home-to-confederate-soldier>



***O' God, by whose mercy the faithful departed find rest,
look kindly on your departed veterans who gave their lives in the
service of their country. Grant that through the passion, death,
and resurrection of your Son they may share in the joy of your
heavenly kingdom and rejoice in you with your saints forever.
We ask this through Christ our Lord.***



Fredrick Douglas' speech delivered on the unveiling of the Freedman's Monument in Memory of Abraham Lincoln in Washington, D.C. on April 14, 1876, included a critical observation of the 16th. President:

"Truth compels me to admit...Abraham Lincoln was not, in the fullest sense of the word, either our man or our model. In his interests, in his associations, in his habits of thought, and in his prejudices, he was a white man. He was preeminently the white man's president, entirely devoted to the welfare of white men. He was ready and willing at any time during the last years of his administration to deny, postpone, and sacrifice the rights of humanity in the colored people, to promote the welfare of the white people of his country."

Source: The Journal of Southern History: A Man but Not a Brother: Abraham Lincoln and Racial Equality by George M. Fredrickson, Vol. 41, No. 1 (Feb., 1975), pp. 39-58

Pro-Southern Heritage Candidate Roiling Political Elites

By [East Orlando Post](#) on July 18, 2016

Nancy Miller has won the Republican nomination for the Florida Senate, District 3, and will go against liberal Democrat Bill Montford in the November election.

By Jacob Engels

Florida's 3rd State Senate is a very large, rolling district in the Panhandle's big bend area, taking in eleven of Florida's counties.

Even though the district is more than two to one Democratic registration, many of these Democrats are the so-called "Southern Democrats" or "Reagan Democrats" that tend to vote more conservative in elections.

In the last presidential election, President Obama only carried this district with 55% of the vote.

So, why has a small businesswoman from the little fishing village of Steinhatchee raised so many eyebrows with her campaign?

Simple. [Nancy Miller](#) is all things Southern, most of all Southern Heritage, veterans, and keeping, yes keeping, all monuments and venues honoring the Florida soldiers who fought for the South during the war between the states. A very non-conventional stand for 2016.

Gone are the days when Florida politicians of both parties hailed Florida's participation in that war. Now, politicians of both parties are falling over each other to take down CSA monuments and flags. Senator Montford is one of those politicians.

A strong anti-CSA voting record in Tallahassee, which is ironic, given that one out of every two Ford pickups have the Confederate battle flag on their bumper in his district.

Miller is a member of every heritage and historical association that exists to promote the 'cause.' This makes her not only an anomaly, but a target for groups who seek to re-write history and erase that period of Florida.

So...why worry about Miller?

Overwhelming Democrat registration, a district that went for Obama, running against an entrenched incumbent who can generate hundreds of thousands of lobbyist and special interest dollars. No chance right? Wrong.

Miller will use the embattled CSA flags and monuments as a sword and a shield. Along with a solid platform of no new taxes, less government, more individual freedom, pro-life and pro- veteran, the First National Flag of the Confederacy will be one of those symbols on her literature and direct mail.

Some strategists say that this alone will garner significant Democrat votes from the Southern and Reagan Democrats. Basically, the path to victory requires a minimum shift of 5% or more of Democrats voting for her than usual numbers from past elections.



Helping Miller complete this task is veteran political consultant Doug Guetzloe, the anti-tax crusader for Florida. Guetzloe is also controversial and radioactive to the same interests that will oppose Miller.

On the flip side, Guetzloe is one of the best in helping underdog candidates over the line. Just some of those he has helped that weren't supposed to win; Paula Hawkins, Tom Feeney, Dan Webster, and many more local Central Florida politicians over the past forty years.

Guetzloe is a rock-ribbed conservative party operative who can help a candidate who is clearly not slated to win by conventional wisdom and insider thinking.

There is an additional bonus that will help propel Miller to the Florida Senate.

The most liberal pro-Montford area of the district is Leon County-Tallahassee, home to a lot of African American votes and liberal bureaucrats. Good fortune has shined on Miller in the form of a namesake popular Tallahassee city commissioner running for re-election, Commissioner Nancy Miller.

The Nancy Miller commission campaign will spend hundreds of thousands of dollars promoting who else? Nancy Miller.

Naturally voters will be either confused or go in the ballot box and vote for both Nancy Miller's, ballot titles notwithstanding.

Neutralizing the Montford vote in Tallahassee leaves the more conservative areas of the district determining the victor. For a variety of reasons, Nancy Miller... the Confederate Belle, stands a good chance of being Senator Nancy Miller from Steinhatchee come November.

This will be one of the campaigns to watch for sure come election day 2016. Learn more about her campaign by [clicking here](#).

Jacob Engels, is the Founder of East Orlando Post & Seminole County Post. He is a seasoned political operative who has led numerous statewide political groups and has worked on several high-profile local, statewide, and national races. Jacob has been interviewed on national television & radio programs, with his work having been featured in the Orlando Sentinel, New York Times, Washington Post, Miami Herald and other publications nationwide. He can be reached at info@eastorlandopost.com

<http://eastorlandopost.com/pro-southern-heritage-candidate-roiling-political-elites>

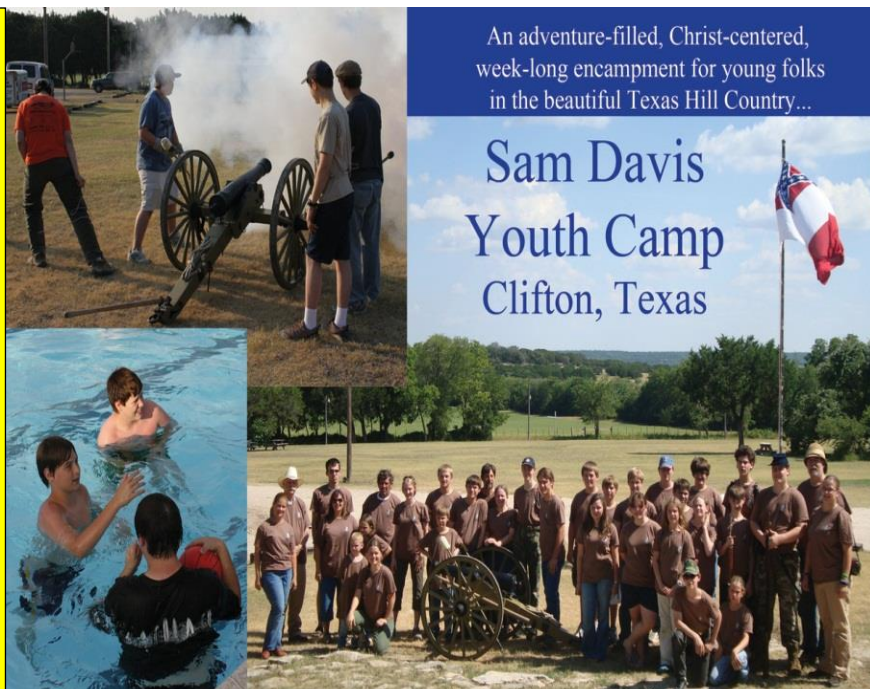
Do your kids and grandkids know the real reasons the war was fought? Has school taught them that Lincoln is their "favourite President?"

Send them to Sam Davis Youth Camp 2017 to learn the truth about their heritage and why it is important!

https://www.youtube.com/watch?v=gZtjM_smgbU

<http://samdavis.scv.org/>

July 9-15, 2017



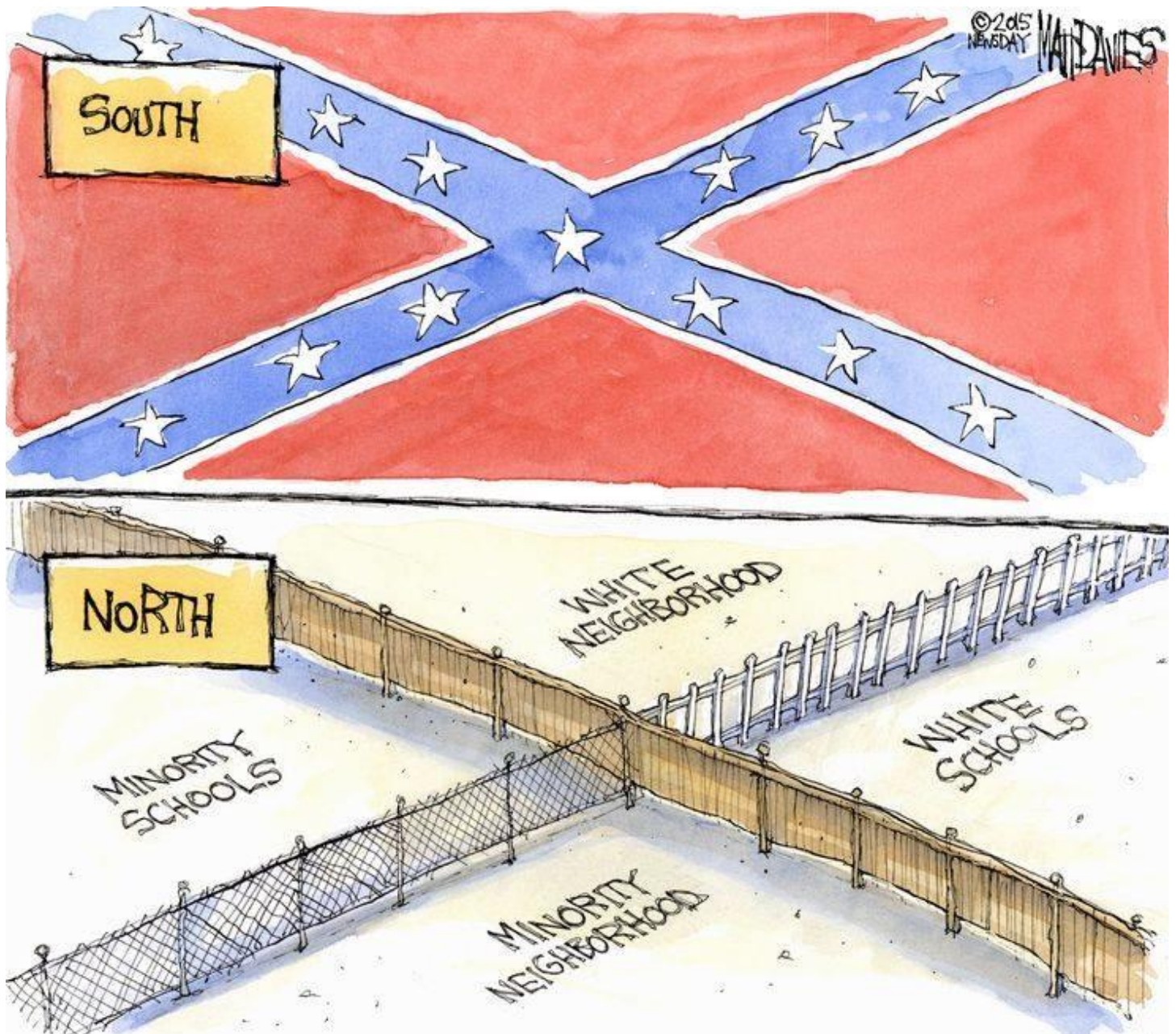
An adventure-filled, Christ-centered, week-long encampment for young folks in the beautiful Texas Hill Country...

**Sam Davis
Youth Camp
Clifton, Texas**

CONFEDERATE DALLAS!

Dallas has some Great CONFEDERATE Sites and Landmarks to see in the city. Find information and brochures with directions to these sites under the CONFEDERATE DALLAS section at

www.belocamp.com/library



Virginia Flaggers Help Keep the Spirit of Dixie alive!



The Virginia flaggers have been on the streets in front of the VMFA (The Virginia Museum of Fine Art) for over 5 years now. Initially, their goal was to restore some battle flags that were removed from the premises of the Confederate Memorial Chapel. In the process, they have also been able to save and restore history to honor our brave Confederate ancestors. It all started with the removal of the Confederate Battle flags from the Confederate Memorial Chapel. Built in 1887, the chapel was used to honor Confederate veterans and sits within the confines of the museum's property. Not long ago, a hasty decision was made to remove the flags from plain view. Instead, they placed a very ugly and unsightly flag pole on the property, (containing the American and Virginia flag), obfuscating the historical accuracy of the chapel and its grounds. Not only was this move a slap in the face to our heritage, it was also illegal! Now five years later, there is a resurgence of regional pride in Richmond's Confederate heritage and beyond! It started here in Richmond, Virginia - the bastion of The Old South, the most charming of cities along the East Coast. It started with a group of people who wanted to celebrate and also recognize its Confederate past, and not demonize it! The Virginia flaggers have been all over the map- in Lexington, Danville, Fredericksburg and other areas, showing their support for Lee, Jackson, Davis and all our Southern heroes. We look up to these brave folks to putting a hand up towards the intensity of political correctness sweeping the Commonwealth and elsewhere. Thanks to the flaggers, many of our fine Confederate monuments have been protected, and many flags have been raised to honor our fallen Confederate ancestors. If it were not for them, who else would do it? They stand up to these so-called "enlightened" individuals, who would probably rather see Richmond yet burned again, than encourage love of its history and culture.

Many responses have been positive. Although for whatever reason, local media, as well as national media, tend to focus on the "counter protesters"- in particular Mister Goad Gatsby, (a local Rapper), labeling them as some sort of heroes. The counter protesters claim that the Virginia flaggers create a "division", a general disturbance, and stir up contention within the city of Richmond. But if anything, its these counter protesters that are the annoyance. They are the ones making visitors to our fair city uncomfortable. The likes of them -which no mother has ever seen before, with their snarky comments and attitudes, are the complete opposite of the gentleness and integrity of the Flaggers. Virginia Flaggers are peaceful demonstrators. Sitting for many hours holding the flags steady- some times braving bad weather. These counter protesters are the media darlings of the left wing establishment. They fall all over these **HIPSTERS**, with their "Not My Flag" (how original?) signs, and their "too cool for school" outlook. The irony of it all, is that radical Muslims and the far left have much in common. Removal of Southern statues and flags is only the first in a bucket list of destroying the history and culture of the United States. First the Confederate flags, next stop is Old Glory! This is what radical Islam does. It destroys the past. But the joke is on them. The beautiful and brave lads of The South, who defended our soil in the name of freedom- against all odds, and against the relentless Federal invaders, these people were the good guys. Good always wins in the end. God Bless the Virginia Flaggers for all their efforts, and may they continue to do their good work on The Boulevard in Richmond and beyond! <http://truevirginia.blogspot.com/2016/06/virginia-flaggers-help-keep-spirit-of.html>

Friday, July 29, 2016

In The Wake of the Battle Flag - Answering the Critics in Danville



After Saturday's wildly successful flag raising ceremony in Danville, Va, where over 700 people gathered in the sweltering heat and red clay dust to dedicate and raise the largest battle flag ever flown in the Commonwealth, press reports quickly spread across the country. Over a half dozen news agencies came to record the event, most assuredly looking for any trace of the "hate" and "racism" that the media and leftists have tried to smear us with, especially over the last 12 months. Finding no indication of anything even close to these sentiments, the reports, while sometimes factually inaccurate, were almost universally positive in the portrayal of what the reporters witnessed that day.

Even so, some of the local Danville flag haters and faux "news agencies", frustrated by the fact that the event turned out to be one of the largest events in the Danville area this year, and that 700+ people came together, peacefully honored their ancestors, and left without incident or any display of hate or animosity, took to their blogs and social media to try and discredit the effort with the same old tired talking points.

My favorite is the one directed at me, personally, and is laughable. The reason, they say, that we (the Virginia Flaggers) have no business in Danville, is because we are not "from there". Sound familiar? It appears that these Neo-Yankees are sharing talking points. I have said it before and I will say it again. Danville is the Last Capital of the Confederacy. As a 9th

generation Virginian and the Great Great Granddaughter of FOUR Confederate Veterans who fought from, and for, Virginia, I have not only the right, but the RESPONSIBILITY to stand up and speak out when her Confederate history and heritage is under attack" in Danville, or WHEREVER it may occur across the Commonwealth and beyond. The double standard and hypocrisy is stunning. Civil Rights leaders are quick to travel across the country to any small town or big city where they perceive there has been injustice, and are welcomed with open arms and red carpet treatment, but Southerners are, apparently, only supposed to speak out about or protest injustice within the limits of the city or county in which they happen to reside....?

I even heard one "news reporter" comment that almost all the speakers at the event were from "out of town." Apparently, he has no clue as to how a typical Confederate Memorial or Flag Dedication services is held. This event was so big, so well supported, and so widely anticipated that we were able to have State and National leaders come and bring greetings on behalf of our heritage organizations. It was an HONOR to have the SCV National Commander of the Army of Northern Virginia, under whose command the Danville SCV camps reside, come from his home in North Carolina. It was an HONOR to have the State President of the Order of Confederate Rose and the leader of the ANV Mechanized Cavalry travel from their home near Petersburg. It was an honor to have the SCV North Carolina Division Commander travel from his home. We had heritage leaders from South Carolina and North Carolina bring greetings, in addition to numerous LOCAL residents from the UDC, SCV Mechanized Cavalry, and the HPA. In addition, Danville residents led the Invocation, led the salutes, spoke about the life of General William Lewis Cabell, assisted in the Color, Honor, and Artillery Guards, and were given the honor of raising the flag. All 14 flag projects have been financed almost completely by contributions from Danville area residents, who also have done the lion's share of the work in constructing and maintaining the sites.

Finally, there is the sentiment by a few flag haters, that, when all is said and done, we are just mean spirited people trying to "get back" at City Council for what they did. They wouldn't really mind what we were doing (they say) if only we'd be "nicer" about it. Newly elected Danville Mayor Gilstrap echoed the sentiments of those who voted to remove the flag who continually tell us we all need to "move on", now that the decision was made. Apparently, those of us who refuse to do so, are held entirely responsible for any conflict that has arisen since the flag was ripped down almost a year ago. Curiously, the matter came up repeatedly over the last ten years or so, and every time it did, City Council voted to keep it flying... and yet the flag haters never "let it go" or "moved on", but kept continually pushing to have the flag removed.

Where were these council members and community leaders then? Why didn't they step up and tell everyone it was time to "move on" and leave the flag alone, when council voted to leave it alone as little as 9 months before the vote that FINALLY capitulated to the haters? As for the statements that we are "mean spirited" in our efforts...? Stuff and nonsense. Our behavior has been above reproach. If there were anything in our actions, words or deeds that was unacceptable or inappropriate, it would be front page news by now. There is nothing mean spirited about what we have done, but there is certainly, flowing within our veins, the same spirit of determination and refusal to back down that our ancestors carried into battle some 150 years ago.

I am utterly amazed at how our folks, who have a tendency to want to fuss and bicker among each other, have come together and stood shoulder to shoulder and pushed back to make all of this possible. I can't help but wonder -- to those who criticize our actions", what would you do, if City Council voted to take down a symbol of, or monument to, YOUR history and heritage"?

We stood in Council Chambers on August 6, 2015 and warned members that there would be serious consequences if they voted to desecrate our monument and break the agreement made with the HPA. Council members decided that

pandering and capitulating to a few agitators was more important than honoring their word, the history and heritage of Danville and the wishes of the majority of her citizens. .

12 months and 14 massive roadside Battle Flags in Danville later, we have kept our promise -- and we have not yet begun to fight.

Susan Hathaway
Va Flaggers

Thursday, July 28, 2016

700+ Gather to Dedicate Our Largest Confederate Battle Flag

General William Lewis Cabell Memorial Battle Flag dedicated and raised in Danville VA

The Virginia Flaggers are pleased to announce that the US 29 Bypass Gen William Lewis Cabell Memorial Battle Flag was dedicated and raised in a ceremony on leased property adjacent to the Rt. 29 bypass in Danville, VA on Saturday, July 23rd. The 30' x 50' Army of Tennessee Battle Flag was raised on a 119' pole, just north of Danville.

We started the day with an early morning trial run at the flag site to set the rope up for the ceremony and test the flag and rope ahead of the ceremony.





Afterwards, we joined the Heritage Preservation Association, who had over 60 Flaggers join them at the Danville Museum of Fine Arts and History, protesting the removal of the Third National Monument on the grounds of the Last Capital of the Confederacy.



When the gates opened at the flag site, temperatures were hovering just under 100 degrees. The area set aside for parking filled up quickly, and cars lined the entire 1 mile route out to the paved road and folks were still waiting to get in as late as 4:30. By the time the ceremony ended the headcount was over 700!



The ceremony began with the presentation of colors by the Stafford Light Artillery Camp #2247 Color Guard, Stafford, VA. After an invocation and salutes to the Virginia and Confederate Flags, Les Updike led the crowd in a stirring rendition of our State Song, "Carry Me Back to Old Virginny".



Those bringing greetings to the crowd included:

James Bessinger, Chairman, The SC Secessionist Party

Gary Williamson, Founder, ActBac, NC

Teresa Wells, President, Va Society, OCR

Wayne Bird, President, Heritage Preservation Association

Robert McDaniel, 2st Lt., 2nd Bat Co. A, SCV Mechanized Cavalry

Sharon Jennings, President, Anne Eliza Johns Chapter 164, UDC

Willie Wells, Major, Army of Northern Va Mechanized Cavalry

Ronnie Roach, Commander, Army of Northern Va, SCV

Kevin Stone, Commander, NC Division, SCV; General, Mechanized Cavalry, SCV; Deputy Chief of Heritage Operations, SCV National

Commander Roach also brought greetings from the North Carolina M.O.S. & B. and the crowd cheered with news that newly elected SCV Commander-In-Chief Tom Strain had called him and asked him to bring greetings and congratulations on his behalf.

The fourteen flags that have been raised in Danville over the past year, and the representation of nearly EVERY heritage organization at the event on Saturday are proof of what can be accomplished when we come together and work as ONE SWORD to defend our heritage and advance the flags of Dixie!

After a moving rendition of Amazing Grace on the bagpipes by Luke McDonald, and a biographical sketch of General William Lewis Cabell by Danville native Dianne McMahon, NC Division Chaplain Rev. Dr. Herman White delivered a stirring keynote address, challenging all those present to raise our banners high and to never back down, using Isaiah 59:19 as our battle cry...

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."



"The Bonnie Blue Flag" was played on the pipes as the flag was raised, and a gentle breeze appeared and lifted her high for all to see. A musket salute by the honor guard led by the Campbell Guard Camp #2117, and a magnificent artillery salute by the Orange Light Artillery 40th NC Troops, CSA Patterson's Battery echoed across the site to mark the occasion.

A benediction and a chorus of Dixie brought the ceremony to an end.





There is really no way we can properly thank everyone who helped make the flag raising in Danville such an incredible, inspiring, and successful event. Temperatures were at 100 degrees and we had planned for a couple hundred attendees. Programs and shade under tents ran out an hour before the ceremony, and hundreds of folks stood in the hot sun for several hours, without complaint.

From the heritage organization leaders who came to bring greetings, to the thoughtful local residents who brought gallons of water and lemonade to share, to the men who stood in wool uniforms to serve in the color guard, honor guard, or artillery units, to the folks who jumped in to help with parking, etc when the expected 200-300 turned into 700+, the devotion and dedication of Southerners never ceases to amaze me.

A message sent Sunday morning by a Danville resident spoke volumes...

"Hats off to all of you and each and every attendee. 2 prior commitments kept me away, but I had family in attendance. One of the best results was that unlike other groups that come together to protest, you folks didn't block roads, and didn't participate in hateful chants. You had a huge turnout, made your point, left the place better than you found it and moved on to the next. I was totally comfortable with my children being there, not something I can say about the other protests I've witnessed on TV lately."

Media coverage was plentiful and although not always accurate, VERY positive in its coverage, like this piece, which was on the front page of Sunday's morning edition:

http://www.godanriver.com/news/danville/in-protest-of-city-council-decision-virginia-flaggers-raise-largest/article_697fcd34-512c-11e6-a586-9771811a8afd.html

We will have more video and coverage to share later in the week.

The Virginia Flaggers wish to express our sincere gratitude to Tommy Goddard of Sky High Poles and his crew for their dedication and hard work...to the citizens of Danville for their generous support which makes these projects possible...and to the City Council of Danville Virginia, whose discriminatory flag ban spurred so many to rise up and work together for our Cause, and was the catalyst that led to the erection of 14 beautiful Confederate Battle Flags across Danville.

#NeverForget #DixieBurnsInMyHeart

Susan Hathaway
Va Flaggers

Friday, July 22, 2016

BREAKING NEWS! THE POLE IS SET!

On August 6, 2015, the City Council of Danville, Virginia voted to pander to the PC demands of a handful of agitators and passed an ordinance that prohibited the flying of any flags on city property, other than the Va State Flag, US Flag, Danville City Flag, and POW/MIA flag. Minutes after the ordinance was passed, and under cover of darkness, city workers cut down the Third National flag from the soldier's monument on the grounds of the Sutherlin Mansion, the Last Capitol of the Confederacy, where CSA President Jefferson Davis and his cabinet met for the last time. The tiny 3x5 flag had flown at the historical site for years, without incident.

One year later, to mark the anniversary of the cowardly decision, the Virginia Flaggers, with the generous support of Danville area residents, will raise our largest Battle Flag to date THIS SATURDAY, July 23rd on private land adjacent to the 29 Bypass in Danville. It will be the 14th massive roadside Battle Flag raised in Danville in the 12 months since the tiny 3x5 flag was ripped down, and the 27th raised in the Commonwealth since the fall of 2013.

Sky High Poles of Danville installed the 119' pole this afternoon, which will fly a massive 30' x 50' Confederate Battle Flag.

The 4:00 p.m. ceremony Saturday will include a Confederate Color Guard, Confederate Honor Guard and rifle salute, artillery fire, bagpipe music, and heritage speakers. The gates will open at 3:00 p.m. and guests are encouraged to bring a chair and plan to stay for supper/social time after the ceremony, with food vendors on site to serve BBQ and all the fixins. See below for site address/directions.





*Photo: View today from the 29 Bypass,
Danville, shortly after installation*

The flag site will be dedicated in honor of William Lewis Cabell, a Confederate Brigadier General born in Danville, who served the Confederacy with distinction and helped design the Confederate Battle Flag. After the war, he moved west and served three terms as the Mayor of Dallas, TX and was active and influential in the United Confederate Veterans. He oversaw several large veterans reunions, assisted in establishing pensions, veterans homes, and Confederate cemeteries in Texas, and served as commander of the Trans-Mississippi Department of the UCV.

While in Dallas at the National SCV National Reunion last week, I was honored to have the opportunity to visit General Cabell's grave, and place a flag on behalf of the Va Flaggers and the citizens of Danville.



The Danville 29 Bypass Gen. W. L. Cabell Memorial Battle Flag will fly as a living, breathing memorial to General Cabell and all of our Confederate soldiers and Veterans, and will serve as a 24/7 reminder that there are those of us who will never forget the dedication, sacrifice, and honor of our Confederate heroes, and NEVER forget the despicable action taken by Danville City Council on August 6, 2015.

DIRECTIONS TO FLAG SITE: 29 North Business, Right on State Route 719 (Lawless Creek Road) Go approximately ¼ mile and turn left at 333 Compton Road (gravel road), then go about 1 mile. Address for GPS: 333 Compton Road, Blairs, VA 24527

Please join us for this historic event, LEST WE FORGET!

Susan Hathaway
Va Flaggers

Sunday, July 10, 2016

Respect and Honor Where Due

For the record, and so there is no misunderstanding our position, the Virginia Flaggers stand unreservedly and and firmly with the brave men and women who serve in law enforcement across the Commonwealth and beyond.



While we absolutely advocate justice in the isolated cases of wrongdoing, we must not tolerate nor condone an all-out war on those who put their lives at risk every day to protect us. The violence and hate directed at our men and women in blue must end.

We are committed to showing you the respect and honor you deserve. We thank you for all that you have done to protect us and assist us when needed. We appreciate you. We are behind you 100%. May God bless and protect all those who serve and protect.

The Virginia Flaggers

Wednesday, July 6, 2016

Shaking Off the Haters... ...and Keepin' the Skeer On



In the (almost) five years since the Va Flaggers burst onto the Heritage scene, I have, sadly, come to expect a steady stream of slander, baseless personal attacks, defamation and libel from several leftist, amateur historian bloggers who just can't stand the fact that we won't sit down, shut up, and believe exactly as they say we should. Shamed by their own repeatedly incorrect predictions, childish accusations, immature posts, and utter failure to accomplish anything other than drive more and more folks to our side with their antics, they had, for a period of time, retreated and attempted to refocus their blogs on their twisted view of "history".

In recent months, a new crop of bloggers has made their presence known. These folks are made of leftist extremists of the "social justice warrior" nature. Their hate blogs, (or at least the ones we know of) are written anonymously, so there is absolutely no accountability, and are apparently authored by folks who have nothing else to do all day besides sit in their parents' basements and look for "gotcha" moments on social media... and finding none...choose to fabricate their own, all the while hiding behind a fake identity.

I have been accused of aiding and abetting kidnapping, of equipment theft, Klan membership, and planting flag poles on top of dead soldiers. All of the accusations, of course, proved to be false and none were based on our actions, words, or deeds, but rather on some 7th degree of separation connection to someone they believe is a BAD person (i.e. doesn't think like them). This new outlet has given the so-called "history" bloggers a way of continuing their assaults, without it having to come from THEM, which was, as you can imagine, causing them a lot of trouble in their "academic circle". Who wants to invite a speaker for an historical lecture, whose most recent post concerned the color of the dress of the head of the Virginia Flaggers? Now they can work WITH these "anonymous" bloggers and share the information they gather, without any direct liability. "I didn't say it, HE did...but here's the link. *Wink, wink."

The latest brouhaha involves the arrest of a man from northern Virginia on child pornography charges. Although this individual was never a Virginia Flagger, never organized any events for the Virginia Flaggers, nor was ever a "regular fixture" at our events, this is exactly what was "reported" in one of their faux news stories. By my calculations, in 2015, the Virginia Flaggers, organized and held over 150 events, including the bi-weekly flaggings in Richmond. Multiply this by the almost five years that we have been in existence and that's over 750 events, attended by thousands of people and documented by thousands of photos posted online. The man accused of this heinous crime, by our best guess, and by a cursory glance at these photos, attended maybe 3 of those events, at most. We knew him, but certainly knew nothing of his illegal activity until someone alerted us of his arrest a few days ago. To try and somehow link him and his criminal activity to our organization and the good folks who forward the colors every week as Virginia Flaggers is laughable...and that's exactly how we react to every new attempt to "get us". We laugh out loud. Literally.

I stopped reading any of the blogs over a year ago. Every now and then a friend, or (God forbid) family member will stumble upon one of the posts, is shocked by the garbage they find, and will send me a link, wanting to notify me and warn me. I appreciate the concern very much, but even then I do not even click the link. We have folks who monitor the hate, and if there is something that I need to know about, that concerns the safety of me, my family, or any of our Flaggers, I am alerted, as are the proper authorities. Otherwise, I refuse to waste my time and attention on folks who deserve neither.

One year after Nikki Haley THOUGHT she was going to pander her way into the White House, and lead her party and the country in a cultural cleansing of our history and heritage, there are more flags flying now than ever before and more folks waking up to the TRUTH about our Cause and the flags under which our ancestors fought and died. So...when I'm asked what am I going to "do" about these people who continue to publish their filthy lies...the answer is NOTHING. Don't get me wrong, we are looking into hiring private investigators to unmask the cowards and allow us to properly serve them with applicable lawsuits, but I won't waste a minute of our time making statements about or reacting to their garbage. Our words, deeds, and actions speak for themselves. We will continue to press forward, not waste time looking back or losing focus on why God called us to stand up and step out in the first place. These people hate us...not because they believe we are "racists"...they know for a fact that is not true...but because we are the living, breathing embodiment of the righteous and Godly Cause for which our forefathers fought, bled, and died.

We refuse to go away quietly or stand down when threatened...and THAT scares them to death.

Susan Hathaway

Va Flaggers

"Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight." Psalm 144:1

Photo: Florida Division SCV First Annual Confederate Flag Day Ceremony, Confederate Memorial Park, Tampa, FL, March 5, 2016

Thursday, June 30, 2016

Virginia Flaggers Introduce Newest Weapon in Flagger Arsenal

On the Boulevard today, the Va Flaggers gathered for our weeknight flagging, and for the introduction of the newest weapon in our arsenal....

The M.F.R.U...MOBILE
FLAGGER RESPONSE UNIT!





This vehicle was a news station weather satellite truck in its former life.

Over the past several months, it has undergone a transformation, and has been outfitted to extend a 70' pole and fly a 10x15 flag!

There is still body, paint and detail work to be completed, but we wanted to give her a test run, and the results exceeded our wildest expectations.



This is a photo from the Boulevard, several blocks from the Virginia Museum of Fine Arts.

The possibilities are endless and we are excited about the opportunity to take flagging to new heights in our fight to RETURN the flags...and RESTORE the honor.

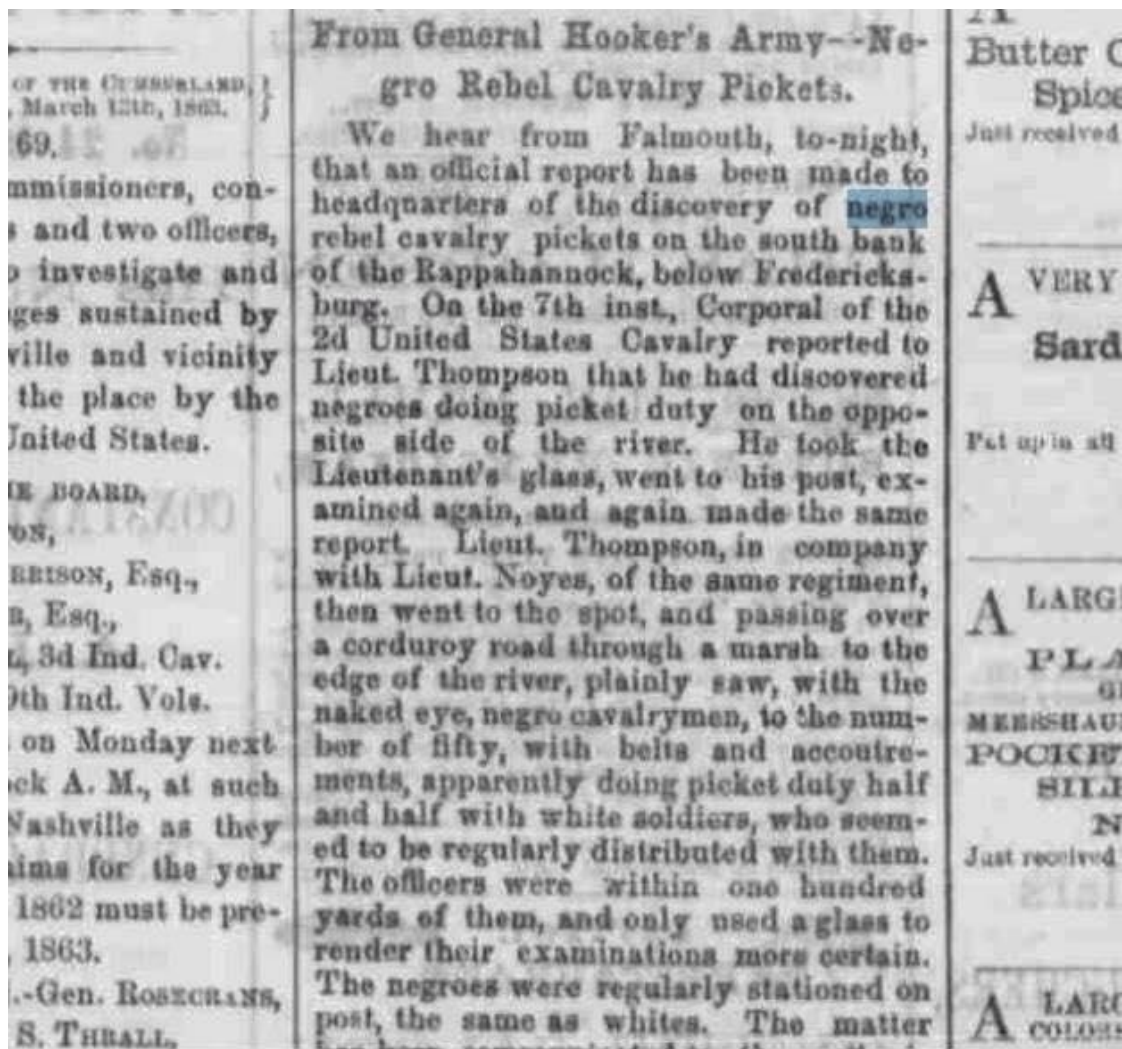
We had a meeting last night after flagging, and with the restaurant owner's permission, raised the flag behind the restaurant. Everyone got the chance to see the mechanics of the truck, and cars kept pulling in the parking lot to find the flag. This was the view from Krispy Kreme Donuts on Broad Street, a few blocks away...

Have we mentioned...that flagging is FUN?!?!



RETURN the flags!
RESTORE the honor!

Va Flaggers



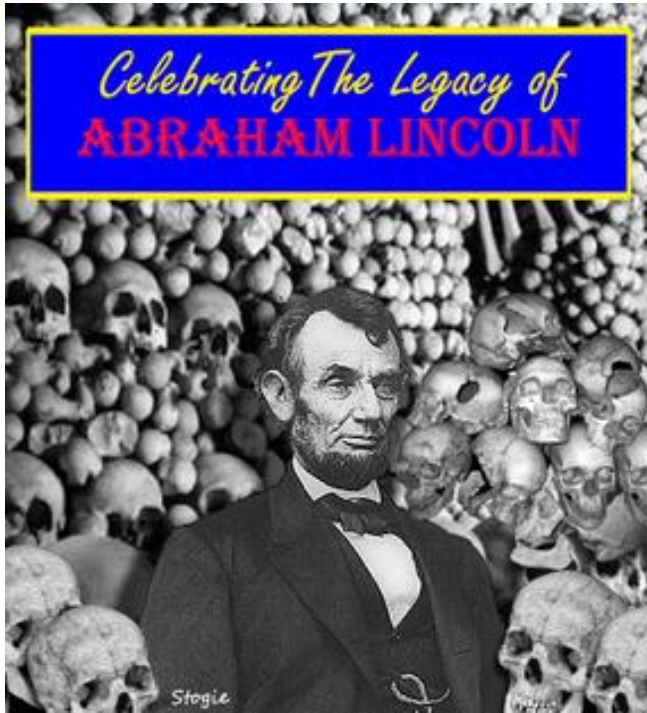
"From General Hooker's Army--Negro rebel Cavalry Pickets.

We hear from Falmouth, tonight that an official report has been made to headquarters of the discovery of negro rebel cavalry pickets on the south bank of the Rappahannock, below Fredericksburg. On the 7th inst, Corporal of the 2d United States Cavalry reported to Lieut. Thompson that he had discovered negroes doing picket duty on the opposite side of the river. He took the Lieutenant's glass, went to his post, examined again, and again made the same report. Lieut. Thompson, in company with Lieut. Noyes, of the same regiment, then went to the spot, and passing over a corduroy road through a marsh to the edge of the river, plainly saw, with the naked eye, negro cavalrymen, to the number of fifty, with belts and accoutrements, apparently doing picket duty half and half with white soldiers, who seemed to be regularly distributed with them. The Officers were Within one hundred yards of them, and only used a glass to render their examinations more certain. The negroes were regularly stationed on post, the same as whites. The matter has been communicated to the authorities at Washington. There cannot be the slightest doubt of the facts as reported. Washington Letter."

Nashville Daily Union
March 20, 1863

How the United States preserves the history of its prisons for Confederates

05/13/2014 By: Joan Hough and member of The Confederate Society.



Reports are surfacing that repairs are to be made on the only Memorial for Confederates who were murdered at Camp Douglas in Chicago.

Repairs are long overdue--should have been made years back. Why have they not been made? Taxpayers (including Southerners) keep the Yankee monuments and gravestones at Vicksburg US Military Park in tip top condition. Who takes care of the Confederate's only monument in Chicago? Although every original blade of grass is protected at Andersonville by the U.S. government, it has made sure every splinter of the horrific Camp Douglas US prison Confederates has been eliminated—that every bit of evidence of the prison's existence has been removed. Totally erased, even in the pages of American history, is the truth that a prison existed in Chicago, which made incarceration a confinement in Hell for every one of its Confederate prisoners.

Andersonville Prison, which housed Union soldiers, was a bit of Disney World compared to Camp Douglas. Confederates were deliberately, routinely murdered and starved at

Douglas—on the direct orders of the United States Congress and with malice for all and absolute approval of Abraham Lincoln and his Marxist-filled, Marxist-created Republican Party. The Confederate government, on the other hand, moved Heaven and Earth in an attempt to get the U.S. to send doctors, medicine, food to the U.S. prisoners at Andersonville.

Why are there no road signs to point the way to the Chicago monument and that Chicago Hell Hole Prison where defenseless Southerners were tortured and murdered? Signs marking the way to the prison's site have not existed in a century or more. Even native Chicago citizens are unaware that there was once in their city a revoltingly evil US prison wherein many thousands of helpless Confederates were tortured and murdered. The historians and the US government have lied to us about US perfidy for years. The presence of street signs alone might make Chicago folks learn the truth of the US cruelty toward helpless fellow Americans— a truth all Americans should learn.

Will somebody with human kindness please move or blow up the UGLY ROCK that is now located in front of the one Confederate monument in the Chicago Prison's swamp? The Ugly Rock is filled with words viciously insulting our Confederate dead. That rock of enormous ugliness was placed in front of the Confederate Memorial. My cousin's body disappeared from Camp Douglas. In fact, his name was omitted from all the prison rosters and is not on the memorial. He was in that prison. He died there. He was tortured before dying. This we know. His parents' suffering was increased by the 2nd Manassas kill of his brother.

The oh so moral folks of Chicago, seeking thrills, paid money to climb high into watch towers and observe much of the torturing done at Douglas.. They watched as Southern boys were stripped and forced to sit, with naked bottoms unmoving on ice—beaten mercilessly if they wriggled! They watched as Southern boys (some as young as 14) were forced to "ride the mule" high in the air and experience while "riding" tortures inflicted on their sexual organs. Death for some resulted from their ride. Well-fed Illinois citizens watched as guards shot sick Confederates. They watched

as, before their eyes, husky Southern males turned into starved, emaciated collections of bones. They watched as their own mayor, while in a fit of human decency, was arrested because he tried to slip some food to a few of the emaciated boys who were being deliberately starved to death on government order.

One year into the war, the folks in Mr. Lincoln's "Camp Douglas" state passed a state law prohibiting arrival there of any mulatto or black person. Black Confederates imprisoned at Douglas feared to be released. So much for the Yankee-Marxist lie that the war was begun to free slaves! So much for the inferior scholars called professors who continue to propagandize that lie. The monument in the swamp in Chicago is Chicago's single Confederate monument. It lists only a few of the Confederates who were murdered at Camp Douglas. The history of the birthday of the monument is clouded with Yankee speeches falsely claiming northerners responsible for it and attributing everything wonderful to martyred Abe Lincoln.

The Yankees have long pretended that Camp Douglas never existed. However, one honest northerner, Dr. George Levy, a professor of legal studies at Roosevelt University, became interested in Camp Douglas while he was a student at the University of Chicago —across the street from the site, which had been cleared of all evidence of the Camp's existence. Read honest Levy's truly honest report on his discoveries about the United States Hell Hole. His book *To Die in Chicago: Confederate Prisoners at Camp Douglas 1862-65* should make even the most brainwashed in the U.S. cease yapping about Andersonville being so terrible. It should cause them to halt prattling their programmed inanities about the nobility of the Republican invaders. The tortures at Camp Douglas not only had the approval of Mr. Lincoln and his U.S. Congress, but were congressionally mandated by the United States Senate. (Check the record.)

Andersonville's problems occurred despite President Davis' many efforts to get Lincoln to either exchange prisoners or send in his doctors, medicine and even food for the prisoners. Camp Douglas's horrors were UNION created, performed under the watchful eyes of Lincoln and his Republican Congress. After heinous tortures the Confederate dead in Chicago were frequently dumped into a hole in the swamp; their bones often arising in later built, adjacent parking lots. The Union torturers at Douglas ceased keeping rosters and all records when the deaths/murders of Southerners became enormous and US officially published numbers conflicted with those of the Chicago newspaper. Oddly, the first of the deaths was that of a tiny, 14 year old black Confederate youngster who was shot by his "great emancipators." Some of the Camp Douglas dead Confederates may still lie in Chicago's now filled-in swamp, but the whereabouts of many thousands is unknown. (Pigs ran free in the streets in New York in that time, did they do the same in Chicago?)

<http://deovindice.org/1/post/2014/05/how-the-united-states-preserves-the-history-of-its-prisons-for-confederates.html>



Elizabeth Avery

Meriwether

(Pseudonym, George Edmonds)

"Most of Lincoln's ministers were against the re-enforcement of Fort Sumter.

They opposed a re-enforcement because they knew a re-enforcement meant war. Mass meetings were held in Northern States denouncing war, and messages sent to Lincoln, warning him that if he sent an army South he would find a fire in his rear. Is it not marvelous that men of today seem to believe it quite a credit to Lincoln that he alone begun the war in opposition to the great body of the people? Morse and other Republican writers seem to believe it redounds to Lincoln's glory, that he made war on the South in opposition to the people's wishes. They seem to forget that the basic principle of this Government is that the will of the people shall rule, not the will of one man."

Elizabeth Avery Meriwether (Pseudonym, George Edmonds), *Facts and Falsehoods Concerning the War on the South, 1861-1865* (Memphis: A. R. Taylor & Company, 1904), 168.

The Tariff and Other Tales from Alabama

By James Rutledge Roesch on Aug 1, 2016



My friends, there is one issue before you, and to all sensible men but one issue, and but two sides to that issue. The slavery question is but one of the symbols of that issue; the commercial question is but one of the symbols of that issue; the Union question is but one of those symbols; the only issue before this country in the canvass is the integrity and safety of the Constitution [...] The South has aggressed upon no section. She asks no section to yield anything that is for her safety or for her protection. All that the South has ever asked of the Government is to keep its hands off us and let the Constitution work its own way. The South has been aggressed upon; the South has been trenched upon; four-fifths of her territory, in which she has equal rights, has been torn from her; and by the acts of Government she has been excluded from it. Revenues have been raised at the rate of two or three dollars in the South to one from any other section for the support of this great Government, but the South makes no complaint of mere dollars and cents. Touch not the honor of my section of the country, and she will not complain of almost anything else you may do; but touch her honor and equality and she will stand up in their defence, if necessary in arms.'

– Alabama Fire-Eater William L. Yancey, 'Equal Rights in a Common Government'

When it comes to the War of Southern Independence, it is forbidden to say anything about tariffs.

In January 2004, *North and South* magazine published a debate between the libertarian scholar Thomas DiLorenzo (most famous for his anti-Lincoln revisionism) and a Lincolnite carpetbagging in a Southern university. DiLorenzo has argued (as did many Northerners and Southerners back then) that Lincoln started the so-called 'Civil War' to preserve the system of tariffs by which got the North rich and the South got ripped off, so *North and South* invited the best-selling and Pulitzer-winning James M. McPherson to provide 'the truth about tariffs.' McPherson made what he called a 'fair guess' that it was the North which actually paid the bulk of tariffs, not the South.

Yet in his own *Battle Cry of Freedom*, McPherson showed that tariffs were important to the North and the South for the exact opposite reason:

The tariff issue provides an illustration of how political fallout from the depression exacerbated sectional tensions. In each of the three congressional sessions between the Panic [of 1857] and the election of 1860, a coalition of Republicans and protectionist Democrats tried to adjust the 1857 duties slightly upward. Every time an almost solid South combined with half or more of the northern Democrats to defeat them. With an economy based on the export of raw materials and the import of manufactured goods, Southerners had little interest in raising the prices of what they bought in order to subsidize profits and wages in the North.

In January 2011, the Civil War Trust, a battlefield-preservation organisation, published an article by the historian Gordon Rhea. Although Rhea is best-known for his series on the Wilderness Campaign, his article took up the topics of slavery, tariffs, and secession. 'Tariffs appear nowhere in these sermons and speeches,' Rhea argued of the secessionists, 'and "states' rights" are mentioned only in the context of the rights of states to decide whether some of their inhabitants can own other humans.' For good measure, Rhea pointed to the 'Cornerstone Speech' by Confederate Vice President Alexander H. Stephens.

In March 2014, *The Daily Show* held a debate dubbed 'The Weakest Lincoln' between the libertarian commentator Judge Andrew Napolitano and three Lincolnites (one of whom, Eric Foner, is actually a Communist infamous for calling on Mikhail Gorbachev to preserve the Soviet Union at all costs by crushing the seceding Baltic States). When Napolitano claimed that Lincoln 'wanted to preserve the Union, because he needed the tariffs from the Southern States, and because he resented the challenge to his authority,' one of the Lincolnites responded, 'No one was thinking about the tariff at the time. Let's just say this. They failed to mention it when they seceded from the Union.'

Yet the Communist Howard Zinn, at one time another guest on *The Daily Show* and no Lincolnite, provided some much-needed historical context in his popular *A People's History of the United States*:

Behind the secession of the South from the Union, after Lincoln was elected President in the fall of 1860 as a candidate of the new Republican Party, was a long series of policy clashes between South and North. The clash was not over slavery as a moral institution – most Northerners did not care enough about slavery to make sacrifices for it, certainly not the sacrifice of war. It was not a clash of peoples (most Northern whites were not economically favored, not politically powerful; most Southern whites were poor farmers, not decision-makers) but of elites. The Northern elite wanted economic expansion – free land, free labor, a free market, a high protective tariff for manufacturers, a bank of the United States. The slave interests opposed all that; they saw Lincoln and the Republicans as making continuation of their pleasant and prosperous way of life impossible in the future.

The official insistence that tariffs did not enrich the North at the expense of the South and that tariffs were irrelevant to why the South seceded and the North invaded is just factually untrue. Whether the experts are frauds or fools – and at least in McPherson's case, both are impossible – the fact is that in the Congress, the newspapers, the party platforms, the secession conventions, and the Confederate Constitution, the issue of tariffs remained divisive. In short, plenty of 'someones' were thinking about tariffs at the time.

Two of such 'someones' were Sydenham Moore and George S. Houston, two Representatives for the State of Alabama. Moore began his career with a law practice in Greensboro and eventually served as a judge for his local county and federal circuit as well as a captain in the Mexican War. Houston was a longtime Jacksonian (he had served in the Congress off and on since 1831) with a law practice and plantation in Athens.

On 30 April 1860, Moore spoke against the Republican Party's Morrill Tariff, a record-breaking tax increase which protected key industries in swing States from foreign competition – 'scarcely less oppressive than did the memorable tariff act of 1828, known throughout the South as the bill of abominations.' Moore admitted that the ongoing crisis of slavery – a 'question of far more perilous import' – was more absorbing at the moment, but held that so long as 'selfishness or avarice finds a lodgment in the human breast,' the issue of the tariff was 'never to be at rest.'

'Who introduces it here now, as it seems to me, so unnecessarily and so unseasonably?' Moore asked of the Morrill Tariff. 'Not those upon whom the taxes are most heavily imposed by the tariff laws, and who might be expected to be weary of bearing, like Issachar, their endless burden, but the manufacturers themselves, for whose support and profits nearly every individual and industrial interest in the country is not compelled to contribute,' he answered, adding that these moneyed interests had long-lobbied for such privileges. Moore rejected the Republicans' profession that they wished to raise taxes in order to pay down the national debt, pointing out that pushing taxes too high actually lowered revenue and that they were resistant to cutting spending on anything. 'From the manner in which the Republicans usually vote on all questions

involving the appropriation of money,' observed Moore, 'it really seems as if they designed to swell the expenditures of the government so highly as to create the necessity of higher duties.'

Moore rebuked the Congressmen of the swing States – particularly Pennsylvania – for auctioning off their votes. 'In the glowing pages of Gibbon we read that, when public and private virtue and true patriotism had become extinct at Rome, and liberty itself had sought a more congenial dwelling-place, far away from the corruptions of that imperial city, that Empire, the then-mistress of the world, was put up and sold to the highest bidder,' explained Moore. 'Have we so far degenerated that the chief honors of this great Republic, and the control of its destinies, are also to be offered to the highest bidder?'

Responding to the Republicans' call for 'protection for protection's sake,' Moore refuted the old mercantilist theory of protection and defended the classical-liberal theory of free trade. 'The honourable gentleman from Vermont endeavors to ridicule the doctrines of free trade,' explained Moore, referring to the bill's author, Vermont Republican Justin Morrill. 'The principles of free trade have been approved by the ablest statesmen and public economists in the world; by such men as Jeremy Bentham, Adam Smith, and Sir Robert Peel.' As an example, Moore cited the economic case of Great Britain, which had increased her prosperity and power by repealing her restrictive trade policy. 'Though sternly opposed by those interested in maintaining the system of protection, and despite the forebodings of ruin and disaster which were to follow, these principles were partially adopted by England years ago, and their success has vindicated the wisdom of those who first incorporated them into her legislation,' argued Moore. 'The monarchies of the Old World are abandoning these antiquated notions of monopoly and restriction, and are now opening wide their ports to the commerce and free exchanges of the world.' Free trade even cultivated peace between rival world powers such as Great Britain and France, noted Moore, replacing military conflict with economic cooperation. Moore cited the United States as another example, showing that the reduction of tariffs in 1846 was followed by an increase in imports and tax revenue – that is, as trade increased, so did the revenue collected from taxes on trade. Moore suspected, however, that the Republican Party's official position on protective tariffs was a 'sectional' question rather than a 'financial' question – that is, a form of rent-seeking for its section. 'The gentleman well knows that while the chief burdens will fall on the South, his constituents will be benefited by a high protective tariff,' Moore remarked of Morrill. 'No wonder, then, that self-interest has blinded his clear understanding, and made him so earnest an advocate of the protective policy.'

Hoisting the Republican Party (which called for higher internal improvements in addition to higher tariffs) on its own petard, Moore objected that protectionist tariffs, by increasing the price of coal and iron, in turn reduced the number of internal-improvements projects which could be undertaken – in particular, the railroads. 'Is it not enough that for every mile of railroad which may be constructed, over one thousand dollars have now to be paid to the iron manufacturers of this country?' asked Moore. 'Can gentlemen be so blind as to believe that the mechanics and agriculturalists of this country will be content to pay to the manufacturers more than twenty-four dollars of their honest earnings out of every \$100 expended in the purchase of iron?'

Moore denounced the Morrill Tariff's policy of levying 'specific duties' on particular items rather than a uniform duty, objecting that this concealed the tax burden from the people. 'Specific duties do very well in those governments where every expedient is resorted to to procure money from the people,' remarked Moore. 'Where their expenditures are upon a gigantic scale, and a certain amount is absolutely necessary to preserve the public faith and credit. Moore believed, however, that American representatives should not deal with their constituents through 'fraud,' but in 'an open and manly manner.' According to Moore, 'The laws ought to be so plain and simple that they may be comprehended by every individual, even of the commonest understanding.' Moore then highlighted the difference between direct and indirect taxation, the latter of which he considered 'at best a contrivance to tax the people, and, at the same time, keep them in ignorance of the amount that is levied on them.' Imagine, suggested Moore, if instead of the tariffs' 'invisible tax-gatherer,' a 'common tax-gatherer' demanded that each man pay to the industrialists a bounty of \$24 for every \$100 he spent. 'Yet this is the amount of tribute now levied on the consumers for that favoured class,' Moore pointed out, 'and still they clamour for more.'

'The people whom I have the honour to represent do not object to bear their full share of the taxation necessary to support this government,' explained Moore. 'They are also willing for the manufacturers to derive all the benefits which may accrue to them from the incidental protection afforded under a revenue tariff.' Moore made clear, however, that his constituents 'are not content to be taxed beyond what the wants of the government may require.' As examples of such illegitimate wants, Moore listed 'the ironmongers and manufacturers of the North,' 'the thousand and one cormorants who feed and fatten on public spoils,' 'marble palaces for custom-houses, court-houses, post offices, and light-houses,' 'New England seamen for catching codfish,' 'a large standing army in time of peace,' and 'printing and publishing costly books which few can get and none ever read.'

When Morrill accused Southerners of an 'ignorant impatience of taxation,' Moore protested that 'the taxing power has always been viewed with jealousy by every free people' and that 'no free people of the same intelligence and spirit ever submitted to such unjust and oppressive taxation.' According to Moore, taxation in the United States had always been unequal. 'While one section has contributed much the largest share of revenue, it has received back but little in the way of appropriations,' explained Moore. 'While it has been a heavy burden to one, it has been a bounty to the other.' If the 'onerous taxation' of the tariffs of 1816, 1824, 1828, and 1842 had 'been imposed by a monarch,' suggested Moore, then 'he would have shared the fate of Charles I of England: "the block would have drunk his gore and his head have saddened in the sun."' Moore traced the belief 'that taxation without consent was tyranny' from the Declaration of Independence to the Magna Carta, adding that 'the doctrines of passive obedience and unconditional submission' had fallen into disgrace after the Glorious Revolution rejected the despotic reigns of Charles II and James II. Moore denounced the 'system of iniquitous legislation' that produced the Morrill Tariff and lamented the South's minority status within the Union. 'Go on, then, gentlemen; pass this odious protective tariff bill; legalise the robbery of the South,' exclaimed Moore. 'We are in a small minority here, and therefore powerless to protect our constituents.' Moore warned, however, that despite the South's 'past forbearance,' the 'old revolutionary fire' may soon be rekindled. 'God grant,' prayed Moore, 'that the example of Hampden, in resisting the illegal tax on ship money, and of our fathers is resisting the illegal though trifling tax of threepence per pound on tea, and of all those who have periled life and fortune in the cause of liberty and independence, may not be lost upon the South; but that every son of hers may so set in the future as to prove to the world that they "know their rights, and knowing, dare maintain them."'

The next week, on May 8th, Houston also spoke against the 'exorbitant and unjust' Morrill Tariff. 'The taxing power of the government, and its duty growing out of the exercise of that power, in view of the constitutional grant, present questions which, in my judgment, are not surpassed in importance by any ever agitated in an American Congress,' declared Houston. Although Houston admitted that the 'fate of the government' depended on the resolution of the ongoing slavery crisis, he avowed that 'no question connected with the government can be of more interest or importance than those growing out of the bill under consideration.'

With sarcasm, Houston complimented the Ohio Republican John Sherman (brother of the Yankee warlord W.T. Sherman) for conceding that 'a duty levied upon imports is a tax upon those who consume such imports.' This concession, remarked Houston, clarified the question before the people: 'Whether they are willing to be thus taxed in their necessary consumption, not because the government needs to money, but to prosper and enrich the manufacturing interests.'

'An effort is now being made to increase the duties to a point much higher than they were under the law of 1846, upon the alleged ground that our receipts in the Treasury are too small,' claimed Houston. Specifically, Houston warned that the Republicans were facetiously arguing for a return to the tariff of 1846 over the tariff of 1857, the latter of which had reduced rates and been followed by a reduction in revenue. The reduction in revenue, however, resulted from the Panic of 1857. 'Under such circumstances, how could we expect the usual amount of imports or the usual amount of receipts into the Treasury?' asked Houston. 'A prudent man in a case like this, and at a time like this, would reduce his expenses and husband his means so as to be able to weather the storm and pass safely through the crisis.' Indeed, Houston found the idea of permanently raising taxes during a recovery from a recession in order to recoup a temporary shortfall in revenue to be perverse: the government should 'bring its expenditures to a point where they could be met by its income' and 'avoid an increase of taxation.'

Furthermore, continued Houston, revenue under the 1857 rates was growing each year and in 1860 was estimated to exceed the average revenue under the 1846 rates (\$56 million and \$50 million, respectively). By 1861, revenue was estimated to reach \$60 million. 'You can but discover,' noted Houston, 'that as the country recovers from the very disastrous effects of the crash of 1857, as confidence is restored, commerce and trade become more healthy and active, business of all kinds is becoming prosperous, and, of course, increasing largely the revenue from imports.' Moreover, under the rates of the Morrill Tariff, 1859's revenue would have totaled \$72,113,135.25 – over \$20 million the average revenue under the 1846 rates! 'Let me ask gentlemen what they propose to do with \$72,113,135.25 per annum?' Houston asked the Republicans. 'Why take it out of the pockets of the people?' To Houston, the answer was clear: 'Their object is not an increase of revenue, but protection.'

Houston defended the classical-liberal theory of free trade, which had taken deep root in the South due to her trade-based economy. 'The true policy of the United States is to have its commerce as free as possible and unshackled as may be consistent with a proper revenue tariff,' maintained Houston. 'The trade of nations consists in their interchange of products, and such trade should be encouraged instead of restrained by an unnecessary duty.' Houston answered some of the most persistent objections to free trade. Trade deficits? 'Who authorised Congress to say, by law, how much and what the people should wear or eat? That is their business to determine, not ours.' Foreign debts? 'I could wish the purchases

could have been made at home, yet I have no right to controul them as to the market in which they trade, nor has Congress such power.'

Houston welcomed protection from foreign competition which domestic industries naturally gained from tariffs – 'I would gladly see them all prosper' – but objected to tariffs which were erected to restrain trade rather than collect revenue. 'We all know that any duty upon foreign goods imported into the United States affords an incidental benefit to the manufacturers of like goods here,' explained Houston. 'All I ask, as a representative of the consumers, is that, while the present policy prevails, you make a fair and proper assessment of the duties in the true sense of the Constitution; and let the incidents be as beneficial to other interests as they may, if the duty is a fair one, the incidents are legitimate. Yet according to Houston, the Morrill Tariff was the opposite of this compromise between free trade and protection. 'The friends of this bill intend to compel the people to trade at home, at much higher prices, by driving away foreign competition,' concluded Houston, 'by fettering and restricting our trade.'

On 21 January 1861, after learning that Alabama has seceded from the Union, Moore and Houston resigned from the Congress. Earlier, when presented with a statement, which read, in part, that 'the Republicans are resolute in their purpose to grant nothing that will or ought to satisfy the South' and 'the honour, safety, and independence of the Southern people require the organisation of a Southern Confederacy,' Moore (who would soon enlist in the Confederate army) signed his name but Houston (who was a Unionist and a member of the compromise-seeking Committee of Thirty-Three) refused. 'The election of...a sectional party, avowedly hostile to the domestic institutions and to the peace and security of the people of the State of Alabama, preceded by many and dangerous infractions of the Constitution of the United States by many of the States and people of the Northern section,' declared the Convention, 'is a political wrong of so insulting and menacing a character as to justify the people of the State of Alabama in the adoption of prompt and decided measures for their future peace and security.' According to the Convention, Alabama 'is, and of right ought to be a sovereign and independent State.'

Alabama, along with other seceding States, dispatched commissioners to the States of the Upper South to convince them to join them. The Alabama commissioner to Kentucky, Stephen F. Hale, recounted how the North had 'waged an unholy crusade against our lives, our property, and the constitutional rights guaranteed to us by the compact of our fathers.' Hale then recounted how the South, by contrast, had not only 'freely conceded' to the North her constitutional rights, 'protected' the person and property of her citizens, and 'enforced' every law of the Congress, but also 'submitted, ever since the foundation of the government with scarcely a murmur, to the protection of their shipping, manufacturing, and commercial interest, by odious bounties, discriminatory tariffs, and unjust navigation laws, passed by the federal government to the prejudice and injury of their own citizens.' According to Alabama's two commissioners to North Carolina, 'The benefits that have been conferred upon them in the shape of tariff laws, navigation laws, fishing bounties, land laws [i.e. homestead laws], and internal-improvement laws, have been important aids to their mutual prosperity – a prosperity which is, in fact, to a great extent, the result of burdens upon the agricultural interests of the South.'

The Republican Party capitalised on the departure of the Southern Congressmen to pass the Morrill Tariff (along with the rest of their pro-North/anti-South agenda) into law. 'There is a manifest purpose of the Black Republicans in both Houses of Congress, to use the power they may have, when the Senators and Representatives of the Cotton States leave here, to enact every species of legislation which hate of the South and lust of power and plunder may suggest,' Alabama's U.S. Senator, Clement C. Clay, had warned his State's secession convention in an astonishingly prescient letter from Washington, D.C. 'Bills extending the districts for the collection of revenue, so as to authorise collections on board of war vessels in view of Southern ports – increasing the tariff and making it discriminate more against the South – increasing the army and navy – calling for volunteers and offering them bounties in land and money – employing the militia – authorising loans and issuing Treasury notes – indeed, every bill will be passed which they can pass, and may deem necessary to strengthen the arm of government, and to enable Mr. Lincoln to enforce payment of revenue at Southern ports or to blockade them, or to commence war upon the South, as soon as he is installed in office.'

As the Lower South reunited in Alabama's capital city of Montgomery as the Confederate States of America, the remaining States assembled in Washington, D.C. at a Peace Convention, the Congress scrambled to find a compromise, and commissioners from the Upper-South (especially Virginia) met with President Lincoln to advise against war. The Republican Party, aware that any compromise would weaken their power, rejected all of the solutions which Northern and Southern moderates such as Houston proposed. 'We have just carried an election on principles fairly stated to the people,' explained Lincoln, somewhat presumptuously for a candidate with only 39% of the popular vote and no electoral votes south of the Mason-Dixon Line. 'Now we are told in advance, the government shall be broken up, unless we surrender to those we have beaten, before we take the offices.' According to Lincoln, 'If we surrender, it is the end of us, and of the government.' Lincoln also balked at the prospect of losing Southern tariff revenue which accepting secession entailed. 'But what am I to do in the meantime with those men at Montgomery? Am I to let them go on and open Charleston, etc. as

ports of entry with their ten-percent tariff?' Lincoln asked one of the Virginians sent to persuade him of peace. 'What, then, would become of my tariff?' When another Virginia commissioner recommended the abandonment of Fort Sumter, Lincoln exclaimed, 'If I do that, what would become of my revenue? I might as well shut up housekeeping at once!' Accordingly, in his First Inaugural Address, Lincoln threatened 'invasion,' 'force,' and 'bloodshed' against any States which resisted federal laws – in particular, the Morrill Tariff.

After provoking the Confederates into firing the first shot at Fort Sumter – under the pretense of reinforcing federal forts and collecting federal taxes – Lincoln unilaterally declared war, driving the Upper South out of the Union and into the Confederacy. 'It is impossible to doubt that it was Mr. Lincoln's policy, under the name of reinforcing the laws, to retake the forts, to collect the revenue of the United States in our ports, and to reduce the seceded states to obedience to the behests of his party,' warned the former Alabama Unionist Robert H. Smith. 'His purpose, therefore, was war upon and subjugation of our people.'

Houston went home to Athens and took no part in the war, although two of his sons fought for the Confederacy. On 2 May 1862, his hometown was sacked in 'the Rape of Athens.' Homes and stores were ransacked and vandalised (whatever could not be stolen was destroyed); women were terrorised (slaves were gang-raped and a pregnant white lady miscarried and died); churches were desecrated (Bibles were torn to shreds and pews hacked into firewood). The Yankee commander – Ivan V. Turchaninov, a Russian-born colonel who had ordered his troops to collectively punish the townspeople for the actions of partisans in the area – was subsequently found guilty and dismissed from the army by a court martial under future President James A. Garfield. Public opinion in the North, however, demanded a new war of conquest as opposed to the old war of conciliation. Even Garfield, who initially commented that Turchaninov 'committed the most shameful outrages upon this country here that the history of this war has seen,' conceded that 'until the rebels are made to feel that rebellion is a crime which the government will punish, there is no hope of destroying it.' In the end, Lincoln overruled the verdict, reinstating and promoting Turchaninov to the rank of general. 'I don't see any use in trying them for what they did here,' sighed Mary Anne Fielding, a diarist from Athens. 'It will be done again all over the South, where they have the power.'

A colonel of the Eleventh Alabama Infantry, Moore was mortally wounded at the Battle of Seven Pines on 31 May 1862. The battle marked a turning point not only of the Peninsula Campaign, but also of the entire war: the Federal advance on the Confederate capital city of Richmond, Virginia, was stopped and the Napoleonic-level genius General Robert E. Lee took command. Like so many Southern officers, Moore had personally led an attack which beat back the enemy at the cost of his own life. According to Moore's commander, Brig. General Cadmus M. Wilcox, 'His loss is scarcely repairable.'

Moore, as he had hoped, proved himself a son of the South who had not forgotten the cause of liberty of independence was not lost and who had shown to the world that he knew his rights and dared to maintain them. Hundreds of thousands of other Southern men and boys just like him – and hundreds of thousands more Northern men and boys not too different, either – were killed in a war started over tariffs.

In 1866, Houston was elected to represent Alabama in the Senate, but the Republican Party (at this point, more of a revolutionary tribunal than a mere political party) refused to seat Congressmen from former Confederate States. Although they had submitted to President Andrew Johnson's conditions of readmission – abolishing slavery and repudiating secession – the Republican-controlled Congress decreed that they were no longer States at all, but rather 'military districts,' dissolving their civil governments, installing martial law, rewriting their constitutions, enfranchising their black populations, and disenfranchising their white populations. The conquered Confederate States were thus deprived of their Article IV right to a republican government, Article V right to representation in the Senate, and Fifth-Amendment right to due process. By 1874, however, Alabama whites overcame the corrupt Republican coalition of Northern 'carpetbaggers,' Southern 'scalawags,' and freedmen, electing Democrats to the General Assembly and Houston as Governor.

'Southern Congressmen were not being stupid or delusional in voting almost unanimously against protectionist tariffs in 1824, 1828, and 1860, or in outlawing protectionist tariffs altogether in the Confederate Constitution,' argues DiLorenzo. 'They were voting their economic self-interest, and the basic economics of international trade...bear this out.'

Indeed, the great Southern statesman, John C. Calhoun, was often exasperated with Yankees who lectured Southerners on economics while themselves clinging to tariffs for protection:

The case, then, fairly stated between us and the manufacturing States is, that the tariff gives them a protection against foreign competition in our own market, by diminishing, in the same proportion, our capacity to compete with our rivals, in the general market of the world. 'They who say that they cannot compete with foreigners at their own doors, without an advantage of 45 percent, expect us to meet them abroad under disadvantage equal to their encouragement.

We are told, by those who pretend to understand our interest better than we do, that the excess of production and not the tariff, is the evil which afflicts us [...] We would feel more disposed to respect the spirit in which the advice is offered, if those from whom it comes accompanied it with the weight of their example. They also, occasionally, complain of low prices; but instead of diminishing the supply, as a remedy for the evil, demand an enlargement of the market, by the exclusion of all competition.

The economic cost of tariffs was fairly straightforward: tariffs drove up the price of the European goods primarily imported by Southerners, which as a result drove down Southern exports to Europe and the exchange-value of Southern exporters' foreign-currency holdings. Jeffrey R. Hummel, in his groundbreaking libertarian-revisionist history of the Civil War, *Emancipating Slaves, Enslaving Free Men*, concurs with Calhoun and describes the futile efforts of historians and economists to prove otherwise. 'At least with respect to the tariff's adverse impact, Southerners were not only absolutely correct but displayed a sophisticated understanding of economics,' argues Hummel. 'The tariff was inefficient; it not only redistributed wealth from farmers and planters to manufacturers and laborers but overall made the country poorer.'

The crisis of slavery was certainly the main – yet oversimplified and 'presentised' – cause of secession. Secession was not an act of war, however, and thus the cause of Southern secession was not necessarily the cause of the war. In other words, why the South seceded was not the same as why the North invaded. While the South seceded to protect her way of life (of which slavery was the cornerstone), the North invaded not to abolish slavery, but to impose her agenda (of which tariffs were the cornerstone).

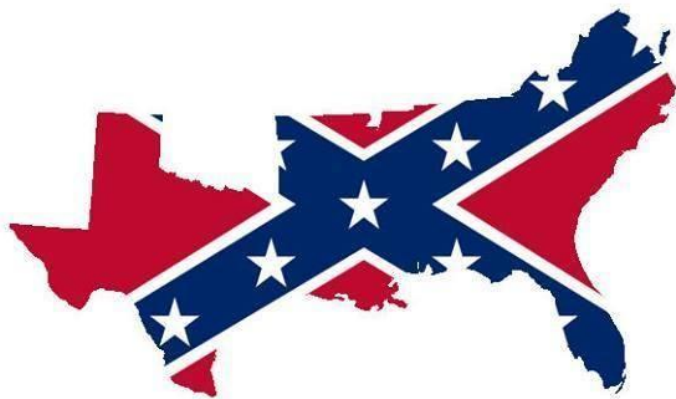
Acknowledging the role of tariffs in Southern secession and Northern invasion does not require denying the role of slavery – just some historical context and intellectual honesty.

About James Rutledge Roesch

James Rutledge Roesch received his Bachelor of Arts in Classics from Bucknell University and his Master of Business Administration from Claremont Graduate University. He lives in Florida, where he is an active member in the Sons of the American Revolution and Sons of Confederate Veterans. Despite his respect for Lee's character, he shares Longstreet's love of whiskey and tobacco.

<http://www.abbevilleinstitute.org/review/the-tariff-and-other-theses-from-alabama/>

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To preserve what is true and valuable in the Southern tradition

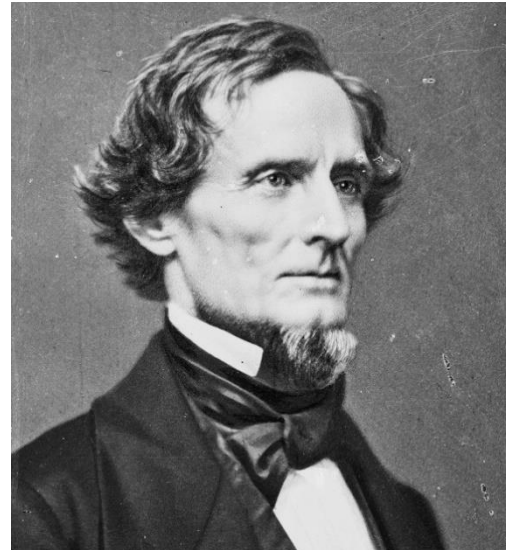
The Unionist Davis vs. The Radical Lincoln

By Bernard Thuersam on Aug 2, 2016

Jefferson Davis was the conservative who tried vainly to save the Union in the face of Republican attempts to pit North against South, and force the South to seek a more perfect union without the North. The greatest ironies of that era was Rhode Island being the slave trading center of North America by 1750; Yankee inventor Eli Whitney making cotton planting more productive and thus perpetuating slavery; and the cotton mills of Massachusetts with their ravenous appetite for slave-produced cotton – they could have ended slavery easily:

“Davis appeared as a politician in 1843, and, indeed, as leader of the Democratic [Conservative] party of Mississippi. We pass over the different phases of the internal political life of the Union, in which the chasm which separated North and South was growing wider.

We can refer to only one incident and two speeches, the first of which Davis made on the occasion of his defense of the new railroad line, Mississippi-still Ocean, and in which he with glowing patriotism praised the strength of the bond which held together States of the Union; and the other of which was made by a man who, as a genuine radical, had opposed the war against Mexico as unnecessary and unconstitutional.



This other speaker said in a certain way eloquently giving momentum for the secession of the Southern States: Every people who have the will and power for it possess also the right to rise, shake off their government and establish a new one which suits them better. This is an invaluable, sacred right which will at some time free the world.

And who . . . was this man who in a certain manner pressed into the hands of the Southern States the right of throwing off a hated government? It was Abraham Lincoln, who made this speech on the 12th of February, 1848 in the House of Representatives. The one who praised and invoked the concord of the Union was, by his contemporaries, stigmatized as a traitor. The other is esteemed and venerated to-day by many, as the defender and preserver of the Union!

Only as a curious fact for the superficial critics of the whole conflict, it may here be stated that at the beginning of the settlement of the country, the Southern States had a greater aversion to slavery than the Northern States.

From 1720 to 1760, South Carolina unceasingly protested against the introduction of slave labor. Georgia forbade it by law. Virginia decidedly opposed it and levied a tax of ten dollars on each Negro. They were originally forced to adopt this [labor] system through the avarice of English merchants, and the despotism of the English ministers which had later, certainly for the South, its demoralizing features.

It was the South also which at first prohibited the slave trade, and Virginia at the head. When Jefferson Davis was born, the slave trade was in the hands of only Northern merchants who had made terms with the slave planters of South Carolina.

Other curious facts may here be introduced. A statue of Lincoln was executed, which represented him as loosing the chains of the slave. What would the beholder say if the following words he wrote after the secession of South Carolina were chiseled on the pedestal:

“Does the South really fear that a Republican administration could directly or even indirectly interfere in its slave affairs? The South would in this matter be just as safe as in the time of Washington.” Or, that he wrote on the 4th of May, 1861: “I have not the intention of attacking the institution of slavery; I have no legal right, and certainly no inclination to do it, etc, etc.”

(Jefferson Davis, Southern Historical Papers, R.A. Brock, Editor, Volume XIX, 1891, pp. 409-410)

About Bernard Thuersam

Bernhard Thuersam is the Chairman of the North Carolina War Between the States Sesquicentennial Commission. <http://www.abbevilleinstitute.org/blog/unionist-davis-radical-lincoln/>

American Culture: Massachusetts or Virginia

By Clyde Wilson on Aug 3, 2016



Delivered at the 2016 Abbeville Institute Summer School.

A Frenchman has observed that the qualities of a culture may be identified by two characteristics—its manners and its cuisine. If that is so, then we can safely say that the United States, except for the South, has no culture at all. Aside from the South the only American contributions to cuisine consist of a few things imported by immigrant groups, like the hot dog and pizza. And a great many Americans outside the South either disdain good manners or have no concept of manners at all.

From earliest colonial times to the present, Southern manners have been noted by outsiders as an admirable exception to normal American behaviour. A Northampton, Massachusetts, newspaper says this in 1833:

“The manners of the Southern people we like far better than those of our own. They win confidence without effort, and create a feeling of sociality without ostentation, and throw around them a sentiment of kindness without affected display.”

The great Southern writer George Garrett has explained Southern manners as a function of the South’s continued purchase on Christianity in a post-Christian age. Garrett writes these profoundly wise words:

“In both life and art, the Southern emphasis upon manners and amenities derives chiefly from an assumed, a given view of the nature of Man. . . . All men are immortal souls, equally fractured by sin, equally and mysteriously loved by a loving God. Equally liable to enjoy grace and salvation Manners represent a formal obligation to one’s neighbor . . . and the ritual recognition of the love of God and for the presence of the Holy Ghost in all of one’s fellow creatures.”

For the Southerner a violation of manners is a serious matter, which is why the sense of personal responsibility for answering an insult and for self-defense remains stronger in the South than among other Americans.

These remarks follow Garrett’s discussion of the collapse of culture in New York City and the portrayal of American life in the works of Tom Wolfe. Wolfe’s books, like *The Bonfire of the Vanities*, *I Am Charlotte Simmons*, and *Hooking Up* hold up to ridicule most American institutions, attitudes, and conduct, almost every aspect of American life and culture.

But the Virginian Wolfe has become an icon of Manhattan. Garrett's point is that the Yankees are so wrapped up in their own virtue and so lacking in a sense of manners that they don't recognize a deadly insult when they see it.

If the South excels in manners and cuisine, the same can be said of American literature and music. Without Southern writers American literature in the past century would be on a par with minor European countries. Every distinctively American form of music has come out of the South. As the Agrarian poet and scholar Donald Davidson pointed out long ago, American "culture" is an artificial thing, "poured in from the top"—museums of European art and concerts of European music. Genuine artistic creation must arise from a living folk culture, Davidson argued, out of which a high culture (like Southern literature) can emerge. What a marvelous film industry could we have with a free South, compared to Hollywood comic books and pornography. "American culture" without the South has no roots and no high art. It consists only of technology, perishable middle-brow entertainment, and artificial avant-garde pretensions.

If that is so, then preserving what is left of the South is an indispensable civilizing mission.

Compare the high spirited love of homeland in "Dixie" with the vicious, domineering blasphemy of "The Battle Hymn of the Republic" and you will perhaps see what I am getting at. "Sweet Home, Alabama" "Georgia on My Mind," "Nothing Could be Finah than to be in Carolina," "The Arkansas Traveler," "My Old Kentucky Home," "Shenandoah." Who ever heard of a song about New Jersey, or Iowa, or Lake Michigan? Compare William Faulkner's deeply historical, communal, and faith-pervaded works with Hemingway's solipsist heroes.

The South is the American land of song and story. This was true from the beginning. The explorer Verrazano, cruising the coast of Carolina in 1524, observes: "Many fair fields and plains, full of mighty great woods with divers sorts of trees, as pleasant and delectable to behold as is possible to imagine."

Carolina—"as pleasant and delectable to behold as is possible to imagine"!

The Cavalier poet Michael Drayton wrote in 1606 an "Ode To the Virginian Voyage" for the settlers about to depart to found a new colony at Jamestown:

You brave heroic minds,
Worthy your country's name,
That honour still pursue,
Go and subdue!
Whilst loit'ring hinds
Lurk here at home with shame.
Britons, you stay too long;
Quickly aboard bestow you,
And with a merry gale
Swell your stretch'd sail,
With vows as strong
As the winds that blow you!

Your course securely steer,
West and by south forth keep;
Rocks, lee-shores, nor shoals,
When AEolus scowls,
You need not fear,
So absolute the deep.

And cheerfully at sea
Success you still entice
To get the pearl and gold,
And ours to hold
Virginia,
Earth's only paradise!

Where nature hath in store
Fowl, venison, and fish,
And the fruitful'st soil,
Without your toil,

Three harvests more,
All greater than your wish.

And the ambitious vine
Crowns with his purple mass,
The cedar reaching high
To kiss the sky,
The cypress, pine,
And useful sassafras;

To whose the golden age
Still nature's laws doth give;
No other cares that tend
But them to defend
From winter's age,
That long there doth not live.

When as the luscious smell
Of that delicious land,
Above the seas that flows,
The clear wind throws,
Your hearts to swell
Approaching the dear strand.

In kenning of the shore,
Thanks to God first given,
O you, the happiest men,
Be frolic then!
Let cannons roar
Frighting the wide heaven.

And in regions far
Such heroes bring ye forth,
As those from whom we came;
And plant our name
Under that star
Not known unto our north.

And, as there plenty grows
Of laurel everywhere,
Apollo's sacred tree,
You may it see
A poet's brows
To crown, that may sing there.

Virginia, the earthly Paradise! 1606! A land of plenty and of heroes who will make a poet sing!

As to poets, the first Southern poem dates from about 1676. It is also the first real American poem, written by an American with an American subject. I should not say "also." The first American and the first Southern are the same thing, because, as we have said, America and the South are the same thing. I should say the first Southern/American poem. The poem is "Bacon's Epitaph, Made by His Man." Nobody knows who wrote it, but it memorializes the leader of Bacon's Rebellion in colonial Virginia and his resistance to unjust authority.

Let's look at the first Southern/American book—the first written by an American about an American subject. THE HISTORY AND PRESENT STATE OF VIRGINIA, published in 1705 by Robert Beverley. Beverley was a contemporary of William Byrd II and writes in the same spirit as Byrd. His work may be usefully contrasted with Cotton Mather's Massachusetts scribbling as displayed by Richard Weaver in "Two Diarists." Mather and Byrd were both Englishmen born in the American colonies. There all likeness ends. They lived in different mental universes. And the difference had nothing to do with black slavery. At the time slavery and the brutal slave trade flourished in Massachusetts. Yet we have generations of supposed savants who have said there is nothing distinctive about the South except its defense of slavery. There is no bottom to the well of lies which pass for standard American history.

Robert Beverley loves his country, Virginia, and he knows it well. He lovingly describes everything about it: the flora, the fauna, the geography, the climate, the pursuits of the inhabitants and their economy and government. He even devotes many chapters to the Native Americans and their way of life. He considers them a part of Virginia and not, like the New Englanders do, as savages to be exterminated. Virginia holds a prospect for happiness. By hard work and honesty men may acquire land, independence, and honour impossible for them to achieve in the Mother Country. And Virginia gives us our first true Southern/American hero and heroine, Captain John Smith and Pocahontas. Jealous Yankee historians have repeatedly tried to discredit the Pocahontas story, but it is true.

When Thomas Jefferson writes his only book, *NOTES ON THE STATE OF VIRGINIA* eighty years after Beverley, his spirit and pattern of love and intimate knowledge of his homeland are the same as Beverley's. One hundred and twenty years after that, the great South Carolina classicist Basil Gildersleeve writes in the same vein in his *THE CREED OF THE OLD SOUTH*.

One can understand a great deal about American history by remembering some simple facts about the Founding. New England Puritans came to America to get away from a world of sinners, and, in John Winthrop's phrase, construct "a shining City upon a Hill" which would be an example to all the world of a superior commonwealth. They did not want to get away from religious persecution, as has been claimed. They wanted a society under their complete control so they could persecute everyone else. Their mentality was steeped in the Calvinist writings of Ramus in which reality could be endlessly divided into opposites. The Elect could discern the good, themselves, and identify the evil, who was the Other.

I ask you, is not American life and politics today dominated by a constant nasty campaign of the self-appointed progressive and enlightened good people against those of us who think that every latest demand for change might not be for the best?

By contrast to the Puritan "city upon a hill," the people who came to settle the South saw America as a promising garden to be cultivated, a place where a good life could be lived.

Defining the South has long been a parlour game. True, what we mean by Southern is debatable ground. Some say it doesn't really exist. Some say it is no more than ordinary America with a particular racist nastiness. Because of a long campaign of cultural imperialism and the successful military imperialism engineered by the Yankees, the South, since the War to Prevent Southern Independence, has been considered the problem, the deviation from the true American norm.

Historians have made an industry of explaining why the South is different and evil, for that which defies the "American" is by definition evil. Is the South different because of slavery? white supremacy? the climate? pellagra? illiteracy? poverty? guilt? defeat? Celtic wildness rather than Anglo-Saxon sobriety?

It is never asked: What is actually wrong with deviating from New Jersey and Ohio? Why is it automatically and unquestionably defined as a defect in need of remedy by the superior Yankee?

Let me quote a social science definition of a regional culture as a step toward defining what we mean by the Southern tradition:

"A culture area is characterised by a catalogue of traits and features —material, artistic, religious, ceremonial, social. . . but also by the way in which such features are associated, interrelated, colored by one another. Such culture complexes show a remarkable tenacity and chronological persistence."

Thirty-five years ago, with youthful presumptuousness, I ventured a definition of the South. Forgive me. I quote myself from 1981. I wrote:

"The South is all around us. People all over the world are studying it as if it is a reality. It has arrested the attention of countless observers. It has provided a compelling means of identification for millions of people over many generations. . . . I would define the South as an inherited way of life, expressed in a number of personality and cultural characteristics that are spontaneously shared . . . by a substantial number of inhabitants of the United States. This way of life correlates with a particular history and geography but has an independent existence."

The size of this substantial number of Southern Americans might be suggested by the fact that 70 million people today are descendants of Confederate soldiers.

In my opinion, the South has always been primarily a matter of values, of human attitudes and conduct, a peculiar repository of intangible qualities in a society peculiarly preoccupied with the material. That is what we mean by the Southern tradition. American society is in desperate need of those values.

Up until the War Southerners were the American mainstream and Yankees, meaning New Englanders, were the “peculiar” people. New Yorkers, Pennsylvanians, and Midwesterners despised Yankees as much as Southerners did. Young Abe Lincoln, courting popularity among his neighbours in Indiana and Illinois, told popular “Yankee jokes,” about dishonest peddlers from Connecticut.

It makes little sense to treat the South at any time before The War as deviant. In territory, population, political and cultural influence the South was the preponderant part of American development during all this period. Postulating a South to be explained as a deviation also leaves the standard of what is normally American undefined and undescribed. It is simply assumed without thought that the North that came into dominance in 1865 is a kind of universal and unquestionable norm against which everything else in the world is to be measured.

We might note that this is the attitude that Americans often take toward the people of other countries. Which causes a lot of trouble, to say the least. People of other countries, when they show insufficient enthusiasm for U.S.-defined global democratic capitalism, sometimes find themselves punished with high explosives dropped out of the sky. Think the bombardment of civilians at Vicksburg and Atlanta and the sack and destruction of Columbia.

Let me suggest that when it is announced that evil Southerners deviate from all that is good and American, we are being measured with an elastic yardstick. America changes so much and so quickly that it is a moving target. Who would have thought even a few years ago that a distaste for sodomite marriage would be un-American? It is a commonplace these days that the South has changed, and it most certainly has, and alas, far too much and in the wrong ways. But I take comfort that it has not changed as much or as badly as to keep up with that which is known as “America.” Many traditional values remain strong among Southerners.

In the 19th century the Yankee elite kept all their over-developed and self-centered righteousness after they lost their Christianity and replaced it with the imported German philosophy of Transcendentalism. Emerson went to Germany to study and came back to announce that “the American,” by which he meant the New Englander, the only one who counted, was “a New Man” who would lead humanity on an upward path. Waldo became a Unitarian and denounced the Christian sacraments as a relic of barbarism. A perfect example of the limousine liberal, he proclaimed a famous oration celebrating the manly “Self-Reliance” of New Englanders shortly after marrying the terminally ill daughter of a banker. He found time, also, to announce that the inhabitants of the Massachusetts penitentiary were superior beings to the leaders of the South. And that the black people would be eliminated by the unstoppable upward march of progress and become extinct like the Dodo. So much for the great righteous Yankee crusade against slavery.

Henry David Thoreau agreed with Waldo Emerson. Thoreau celebrated the great American outdoors from his little pond in sight of the smokestacks of Boston, from which he could always go home to his rich father for laundry and a hot meal. I have been to Walden Pond. It is not much bigger than a large classroom. Meanwhile Southerners like Boone, Crockett, Houston, Lewis and Clark, and countless others were risking life on the glorious mission of penetrating and conquering a dangerous wilderness—including the northern part of the West. An opportunity made possible entirely by Southern statesman and soldiers in the Louisiana Purchase, the battle of New Orleans, the Alamo, the war with Mexico, all of which were bitterly condemned by those great New England defenders of American nationalism. Thoreau found time in his “wilderness” retreat to liken the psychopath serial murderer John Brown to Jesus.

I believe we can see in Emerson the godfather of American rulers and American disturbances that flourish today. When George W. Bush from Connecticut decrees an American crusade for “global democracy” and Hillary Clinton from Chicago insists on the inalienable right to declare yourself whichever sex you want, we see revealed the offspring of that Boston “city on a hill.” The Elect are still at work, exterminating sinners as they did Quakers and Baptists.

The Yankees early on carried on a systematic campaign to give the impression that they were the true Americans. Their writers were American literature, they pretended. The War of Independence was their accomplishment, despite the fact that the war was won in the South by Southerners after it had reached stalemate in the North. Edgar Allan Poe, the Southerner who had more creative genius in his little finger than all the New England writers put together, wrote a very funny piece called “Boston and the Bostonians.” Invited to read in Boston he deliberately read some joke material. The Bostonians pompously condemned his inferior literary qualifications. Poe referred to the New England literary elite as “the Frogpondians,” croaking bullfrogs who thought their little pond was the world.

Compare Boston culture to the Southern variety. Anyone who will look closely at the Southern people during their desperate losing war against conquest will see that they remained incredibly chivalric and humane in conflict with those who were not. General Lee prayed for his enemies. Generals Grant and Sherman did not pray at all.

The Yankee seizure of American myth and history was a near complete success that lasts to this day. Awhile back I saw a docudrama on the Monroe Doctrine. All of the characters except John Quincy Adams were Southerners—Monroe, Clay,

Crawford, Jackson, Calhoun. The only one who had a Southern accent was the villain Calhoun. You see, whenever you can use a Southerner favourably, he is not really a Southerner at all but an “American.” He is only Southern if he is a bad image. Thus Southerners are absorbed into “American,” and become non-Southern, unless they are bad.

I saw a program about Washington’s crossing of the Delaware in which George Washington speaks and acts like he was from Ohio and the heroes are troops from Massachusetts, which is a very incomplete story. And a docudrama about the plain democratic John Adams has him antislavery in 1776, in contrast to a fop from South Carolina. The real John Adams wrote that Southern slaves were as well off as the lowest class of Northern workers, that the argument over “slavery” was about words rather than realities. And he told Jefferson, late in life at the time of the Missouri controversy, that he was willing to leave the issue of slavery entirely to Southern men whose concern it was. And in the noisy TV series “The Sons of Liberty” I do not think we will ever see Sam Adams as a slave owner who brought his people with him when he came to Philadelphia to sign the Declaration of Independence.

This Yankee conquest, distortion, and self-flattering of American history is an inexhaustible subject. There is vast evidence for what I am saying, much more than I can possibly present here. Let me recommend my little book **THE YANKEE PROBLEM: AN AMERICAN DILEMMA**, just published by Shotwell for more on this subject.

American government and society today are controlled by people who think that the ideas floating around in their heads can be imposed on reality. Somehow, we have a duty to transform ourselves into those fantastical pictures. And the federal government, which was conceived as a limited Constitutional power, somehow has the right to force us into this nightmare. It is an impossible delusion, but the effort to impose such always leads to coercion. We see more and more the intention to punish free thought and free speech that does not conform to the ideological fantasies of the moment. We are literally governed by the insane. What civilized and Christian society would think it a mark of progress to send women into war?

Contrast the Southern tradition which is reflected in Southern literature and in public opinion polls which show that Southerners, despite all the infiltration we have suffered, are still the only large group of Americans firmly traditional in their values. It would seem from recent trends, the success of candidate Donald Trump, that a good part of the ordinary people outside of the South are waking up to the insanity. Through American history, whenever there have been good times, it has been when there was unity of the South and the Northern plain folk against the Yankee elite. That is what is really meant by Jeffersonian Democracy and Jacksonian Democracy despite historians’ relentless labour to mischaracterize those good periods of American history.

Note that the lunatics I am describing, unlike Southerners, have no sense of humour. Can you imagine Bush minor or Ms. Clinton laughing at themselves or admitting guilt for a really serious mistake? Southerners still have a sense of humour, can still laugh at themselves, and have a Christian view of reality in a largely post-Christian society—that we are all sinners and there is no perfection to be had in this earthly realm. A sense of humour, including an ability to laugh at yourself, is a sign of mature and civilized people. The United States is desperately in need of what is Southern at the very time that the ruling powers are doing all they can to banish us from existence.

Abbeville needs to do a conference on the great creative genius of Southern humour as it shows up the shortcomings of what General Lee politely called “Those People.” We could also use a conference on Southern manners.

The brilliant Southern theologian Robert Lewis Dabney remarked during Reconstruction that Northern conservatives had never in the entire course of American history conserved anything. The conservative philosopher Russell Kirk observed that in the United States “an acquisitive instinct” had often been mistaken for a “conservative disposition.” The Northern-dominated Republican party has always represented that acquisitive instinct and has never been a force for the preservation of a healthy society. Preservation of Robert Beverley’s lovely land is what the South fought so fiercely and sacrificially for and what was lost at Appomattox.

John C. Calhoun, America’s greatest political thinker, said in 1838: “I have long regarded the South as the balance wheel of our beautiful, but complex system of government. . . indispensable to the working of the whole machine.” He had in mind the evident tensions between big capitalists and the rest of the population in the North, but also the fact that the Northern elite, from time to time, every other generation or so, goes crazy with vicious purifying zeal against the normal.

The Northern elite who dominate American society have no roots—which is why they can blithely ship American jobs and capital abroad for a marginally increased profit. They also have no real culture or religion. Thus their natural human search for meaning makes them prey to ideological fads like the rabid Federalism of the early Republic and the pseudo-religious abolitionist crusade. This has happened repeatedly in American history whenever the Southern tradition has been weak. We had such a period of insanity known as The Sixties. We are suffering through another regime of crazed

abstractions right now, when our rulers live under the delusion that they can manage the earth and that the fundamentals of nature such as male and female can be abolished at will.

Until recent times Southern Democrats filled the role of conservatism in the national agenda. Now there are no Southerners in Congress, only Democrats and Republicans. The South has become merely a rotten borough of both national political parties, and there is no preservative force left.

But only the Southern tradition can provide the base to restrain these empowered destroyers of society. It is past time for the Southern tradition, the last best hope of America, to rise again.

About Clyde Wilson

Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews. <http://www.abbevilleinstitute.org/review/american-culture-massachusetts-or-virginia/>



Perhaps the most dramatic of the war's first photographic views is this study of armed Confederate soldiers and top-hatted civilians celebrating the South's victory by draping themselves over the huge pivot guns that Confederate Brigadier General Pierre G. T. Beauregard had silenced at Fort Sumter. ~ Attributed to Alma A. Pelot (American, active Charleston, South Carolina, 1850s–1860s)

Do Motives Matter?

By Valerie Protopapas on Jul 25, 2016



A friend of mine is translating a book on Lincoln written by Karl Marx. Her first installment was a refutation by Marx of the European press's contention that the assault by the North on the South was not about slavery, but about economic and political power. Of course, one cannot divorce the issue of slavery from either consideration but Marx is either wrong or less than honest when he states that the conflict was "all about slavery," a matter that he saw in the context of the "Workers' Struggle."

I will not dispute Marx who, as noted, sees things from a particular viewpoint, but I have seen a great deal of opinion on this issue, opinion based solely upon motive. In other words, the validity of the act depended upon the cause that inspired it. In a debate in my local Roundtable about the constitutionality of secession, one of those who believed it was unconstitutional declared that he had searched diligently for a "smoking gun"—a cause that would have justified the secession of South Carolina and the Cotton States—but could not find one. Now, I disagreed! The ill-treatment of the States and People of the South not to mention the ongoing theft of their wealth by the rest of the nation, was "smoking gun" enough for me! But then, I realized that the entire argument was irrelevant! There was *nothing* in the Constitution about secession and that is why it cannot be considered *un*-constitutional! Since the document could not possibly list or make mention of all of those acts legitimate to its signatories—for to do so would have made it a library and not a document—the Framers determined *only* to define such acts as were *not* permitted! On the other hand, what *does* appear referable to secession is found in the ratification documents of three States—Virginia, New York and Rhode Island. In the case of the latter two, all that was required as a necessary motive was "the happiness" of the citizens of New York and

Rhode Island! Had my opponent used *that* criteria, he would have found more than a sufficient number of “smoking guns” for validation purposes!

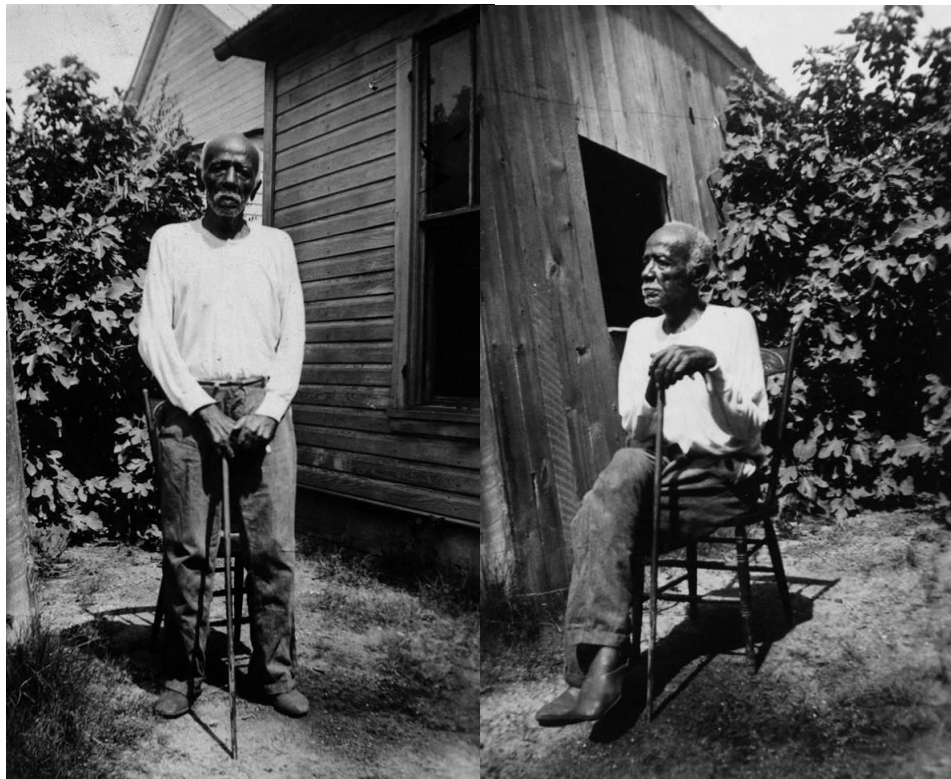
But the biggest problem is that the gentleman believed not only that a “sufficient motive” was *required* to validate secession but furthermore, *that motive had to be morally and intellectually acceptable by all the States!* But this is nonsense! Such a criteria would have nullified the option in the first place! The reason the Lincoln government and the rest of the States of the Union went to war against the South had nothing to do with their *motive* for secession. Lincoln declared “civil war” on South Carolina and the Cotton States because secession *would not be permitted* in the new American Nation. That which motivated those eleven states was inconsequential. Secession was the recourse of an earlier time—the time of the Republic of the Founders. An “indissoluble union”—a concept found in the defunct Articles of Confederation but *not* in the Constitution—was a *necessity* for the “nation” that Lincoln had defined in the Gettysburg address—a *nation that had not heretofore existed!* It was this “nation” that Lincoln and his “centrists” required to enable the United States to enter the Age of Empire as an important player on the world stage. The old-fashioned Jeffersonian relics found in the South—liberty, individualism, Christian values and self-government—had to be replaced by total submission to the New England vision of a City on a Hill, a “city” in which there was no place for “regional diversity” *or* the Constitution.

About Valerie Protopapas

Valerie Protopapas is an independent historian and the editor of The Southern Cavalry Review, the journal of The Stuart-Mosby Historical Society. <http://www.abbevilleinstitute.org/blog/do-motives-matter/>

The term ‘perpetual union’ was not intended by the Founders to infer a union that never ended, but one of no defined limit. Lincoln either did not understand this, or more likely, could have cared less. He wanted a nation that his people could control, and make into a commercial empire. He lied about the states not creating the union, which they obviously did. Nothing was to stand in the way of his empire.

-Brett Moffatt



This is Confederate Veteran Martin Jackson. He served in the 1st. Texas Cavalry. God bless him and his service to South!

Musings of a Southern Antifederalist on the Presidential Election

By John Devanny on Jul 8, 2016



The one consolation of the Antifederalist persuasion is telling everyone you meet “I told you so.” Granted, this does not go down well in most circles, be they progressive, socialist, conservative, neo-conservative, constitutionalist, *et al.* At best, some of these folk will agree that the Antifederalists were correct about the consolidation of power in the federal government, the excesses of a law making federal judiciary, and the eclipse of the states as political societies. They would also add a hearty, “Thank God” for all of these trends. These folks are also quick to remind me that my people have been beaten down horse, foot, and dragoons. The polite thing, I suppose, would be to keep silence about the emperor’s clothes, or lack thereof. To do so, however, means to ignore the real and present danger facing us.

This danger has been with us before the ink dried on the Constitution. This bundle of compromises was experimental, its best parts reflective of a substantial history of self-government in the colonial era, its worst features ambiguous, abstract principles buried in the document set to go off as time bombs of conflict. One example will suffice. The supremacy clause is hailed by nationalists as the stake through the heart of state sovereignty; states’ rights folks have argued that the supremacy clause only applies to those federal laws which are constitutional. The constitution itself is silent on who has the final authority regarding constitutional interpretation, after all Chief Justice John Marshall slipped judicial review in the back door in his decision in *Marbury v. Madison*. Let’s go a bit further down this row. How is it that the supremacy clause is not amended in some fashion by the ninth and tenth amendments? I once asked a dean of prominent law school this question, to which he replied that essentially these amendments are merely polite nothings. More importantly, the federal republic was not the most stable of political regimes. The funding and assumption debate pushed a number of New England congressman to contemplate secession, the Hartford Convention also contemplated this same path in 1814, the Missouri Crisis created a permanent north/south division in the country, the Nullification Crisis was next, Representative Abraham Lincoln called for secession as a protest to the Mexican American War, the crisis of 1850 had some Southerners

contemplating secession, and finally there was 1861. Six major domestic crises in seventy-two years and the grandchildren of the people who framed the Constitution locked in deadly combat by 1861 is a pretty good indication of political instability. Perhaps the greatest danger to the federal republic emerged from the Union's victory in the War Between the States. Secession as a viable political option was laid to rest (or so we are told), and consent of the governed was a one-time deal that occurred with the "people's" ratification of the Constitution. Thus, you and I dear reader are left with few to no alternatives to the current regime.

It is the current regime to which we should turn our attention. Whether you call the regime the "deep state" or "the military industrial complex," or perhaps John Taylor of Caroline's term, "the paper aristocracy," it is all one and the same. The regime we live under is a consolidated national regime under the control of career politicians, high ranking bureaucrats, financiers, and leaders of strategic industries. The regime is designed in its practices to enrich and enable the activities of these rulers, and does so through a system of finance that Richard Duncan has labelled "creditism." Creditism is simply another version of John Taylor's paper system. Instead of relying upon capital formation through savings and investment, central banks stimulate production by manipulating interest rates downward which lowers the borrowing costs for both government, banks and financial houses, and larger corporations. Private and public debt have ballooned under these practices, asset prices have been elevated and levitated by "carry trades" playing the spreads in loans and returns, and yet as of late the promised economic growth has not emerged. In fact, credit expansion is now entering its diminishing marginal return phase. In the first quarter of this year it took \$10.00 of debt to create \$1.00 of economic growth. The mega credit cycle which began at the end of World War Two looks to be getting long in the tooth. If that cycle ends and no new credit is created, look out below.

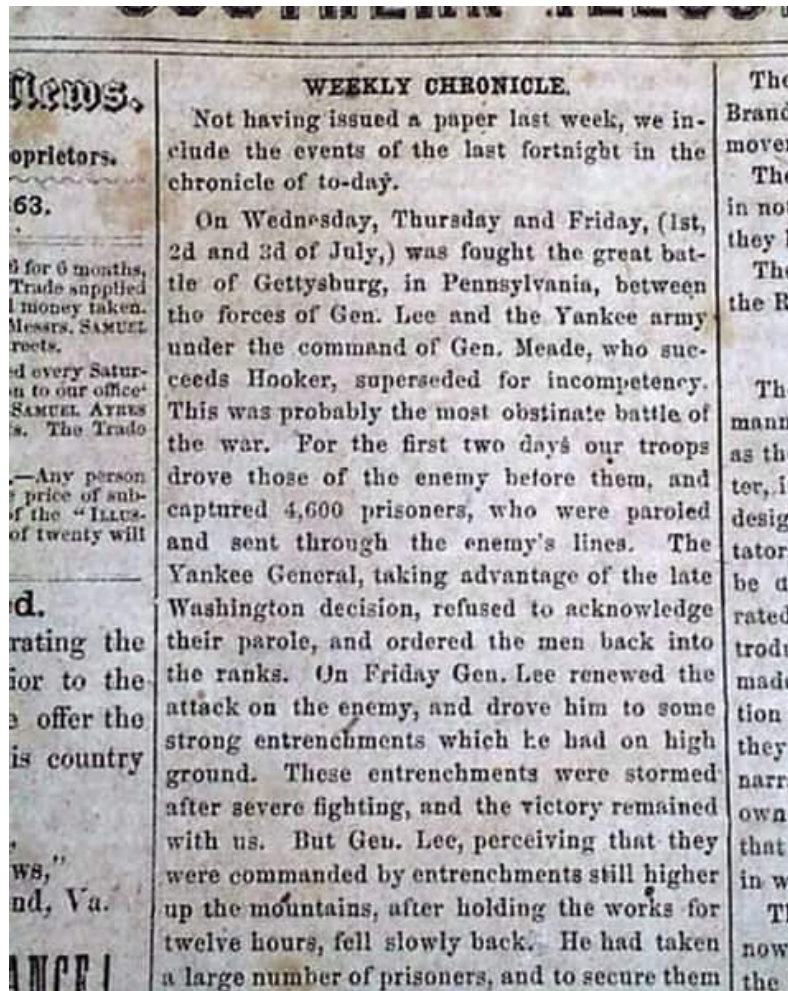
Enter our candidates for president. Mrs. Clinton is the veritable insider, a standing member of the deep state with considerable support from the important Wall Street banks. She is ambitious and reportedly ruthless, and completely lacking the political skills and even the political prudence of her husband. The deep state loves her which is why many Republicans will vote for her. Mr. Trump is not a standing member of the deep state and is a bit of a wild card. His appeals are to those who have been alienated or dispossessed by the policies of the deep state leadership, particularly the old Reagan Democrats who will have their last hurrah in this election. Neither is an enemy of creditism, nor does either candidate understand that the great credit cycle and demographic cycle that fueled much of the prosperity of the twentieth century is winding down. Curiously the battle between deep state Hillary and Donald the populist is part of a larger global trend where the various and sundry elites in Europe and associated global organizations are experiencing a crisis of confidence with the voting public, leading to a surge in populist and nationalist movements throughout the European Union. Thus the American trend and the crisis of the deep state in America is part of a larger global trend in western political de-stabilization.

Neither Mrs. Clinton or Mr. Trump have any policies which would even remotely return any authority to the states, not that many of the states would wish for it back. Indeed, the ascendancy of these two characters, who are both northerners, is more of a sign of the ills that afflict the body politic than of any cure on the horizon. Both gravitate to New York City as their cultural milieu. Neither candidate would even begin to understand the traditions, history or culture of the South, unless it was Houston or Atlanta. Both candidates are heavily invested in a status quo that seems to be running its course, and both candidates are blissfully unaware of this fact.

For Southerners who wish to see some recovery of states' rights and local governance the importance of this year's election is not in who wins. Neither candidate understands the crisis facing the country, and if they did it is doubtful they could formulate and implement effective policies to address the crisis. Both candidates are running on who can best preserve a status quo that is rapidly receding. The question for us is how do we pick up the pieces and build a more stable and just political order upon the organic remnants of the traditions and practices bequeathed to us. It is time to pull Patrick Henry and the other southern antifederalists off the shelf and give them a read. In the near future we will have need of their wisdom.

About John Devanny

John Devanny holds a Ph.D. in American History from the University of South Carolina. He is the Dean of Faculty for Forsyth Country Day School and resides in Winston-Salem, North Carolina.



The battle of Gettysburg
July 1 to July 3, 1863,

Much is said Much is written More what if and stories to shake a stick at
Many facts are still yet to be spoken

Approximately 45,515 people were wounded, died, or went missing during the battle.

What is quite clear Lee marched north with 72000 men. After days of fighting Confederate were left with a problem.

Feeding 5000 prisoners would of be costly
Releasing them on word was by war standards
A smart move on General Lee

Had the union kept to sacred bond of their own words
I think remains the biggest what if of this battle

Seems according to this
The word of honor was broken.

This is a forgotten piece of history Rarely spoken
That might of changed the outcome of this battle
I am sure history books left this part out....

[John Yokum Jr.](#)

House GOP leaders block votes to restrict Confederate flag

By Cristina Marcos



Getty Images

House GOP leaders opted against allowing votes this week on measures to restrict display of the Confederate flag in the aftermath of racially charged police shootings.

Two House Democrats, Reps. Jared Huffman (Calif.) and Hakeem Jeffries (N.Y.), submitted amendments to a 2017 Interior Department spending bill that would prohibit decorating graves in federal cemeteries with Confederate flags and would ban federal contracts within the National Park System to sell Confederate flags at any facility. Their proposals were not among the 131 amendments made in order by the House Rules Committee Monday night.

A fight over the Confederate flag has simmered in Congress since the racially motivated shooting last June at a historic black church in Charleston, S.C., that fueled a nationwide push to restrict displaying the symbol.

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Any vote this week to limit the Confederate flag would have come days after the deaths of two African-American men, Philando Castile and Alton Sterling, in confrontations with police that reignited national furor over excessive use of force against people of color. And during what started as a peaceful protest in Dallas against police brutality Thursday, five officers were killed by a gunman who allegedly was angry about the recent police shootings.

The Interior Department spending bill is expected to be considered on the House floor as soon as Tuesday.

Adoption of a similar measure by Huffman to limit showing the Confederate flag in federal cemeteries almost derailed last year's version of the Interior Department appropriations bill.

Almost exactly a year ago, Huffman's amendment passed quietly by voice vote without any opposition during late night floor debate on the Interior bill. But some Republicans, primarily those representing southern states, learned about the amendment the next day after it had already passed.

Those Republicans demanded that Huffman's amendment be stripped from the underlying spending bill. In the end, House GOP leaders opted to cast aside the entire Interior Department appropriations bill in order to avoid staging a vote in favor of displaying the Confederate flag as the nation was still reeling from the Charleston massacre.

House Republicans then ultimately decided to forgo consideration of any more individual spending bills after Democrats threatened to force more votes related to the Confederate flag. GOP leaders, under then-Speaker **John Boehner** were still allowing appropriations bills be considered under an unusually freewheeling process that allows members of either party to offer unlimited amendments without required notice to colleagues.

This year, Speaker **Paul Ryan** (R-Wis.) decided to clamp down on the amendment process for appropriations bills after Democrats forced votes on an amendment from Rep. Sean Patrick Maloney (D-N.Y.) to prohibit federal contractors from discriminating on the basis of sexual orientation or gender identity. Many conservatives bolted from supporting an underlying Energy Department spending bill in June after Maloney's amendment was adopted on a bipartisan vote, arguing that it would conflict with religious freedom rights.

The House Rules Committee, which acts as an arm of majority leadership in determining how legislation is considered on the floor, now cherry-picks which amendments to appropriations bills get votes. Most bills are considered in the House under a limited amendment process, but spending bills had been the exception until recently.

Before Ryan's decision went into effect, Huffman offered an amendment to a Department of Veterans Affairs (VA) spending bill in May to prohibit the large-scale display of Confederate flags in cemeteries run by the agency. His proposal would have still permitted people to place small Confederate flags on individual graves on two days of the year: Memorial Day and Confederate Memorial Day.

No one spoke in opposition to Huffman's proposal the second time around, either. But Republicans prevented it from passing by voice vote to avoid a repeat episode of last summer's chaos.

Huffman's amendment **passed** on a vote of 265-159, with 84 Republicans joining all but one Democrat in support. A majority of the House GOP conference, however, voted against it.

In the end, Huffman's amendment was **left out** of the final bicameral compromise measure that merges the two versions of the Veterans Affairs spending bill passed by the House and Senate.

Huffman and more than 80 other Democrats sent a letter to VA Secretary Robert McDonald last week to take "immediate action" so that displays of the Confederate flag are restricted in national cemeteries.

"We believe the Confederate battle flag has no place flying over U.S. property, especially not at VA national cemeteries, where families and loved ones go to pay respect to our nation's military heroes," they wrote.

House GOP leaders have taken action to limit displays of the Confederate image in the Capitol complex. Earlier this year, the House Administration Committee presented a compromise to remove the symbol from an underground subway tunnel connecting the Capitol and Rayburn House Office Building.

The tunnel had previously displayed the flags of the 50 U.S. states, which included the Mississippi flag that still contains the emblem. The committee announced that it would instead replace the flags with commemorative state coins.

<http://thehill.com/blogs/floor-action/house/287325-house-gop-leaders-block-votes-to-restrict-confederate-flag>

R.M. Gano: A Christian Confederate General

Monday, November 29, 2010



Today's political correctness would have many believe that one could not fight for the Confederacy and be a Christian.

But in fact, many of the officers who fought for the Confederacy were devout Christians, including Robert E. Lee and Leonidas Polk, who served as an Episcopal bishop.

The following is the story of one of those officers, a man not as famous as others, but a Christian who fought for what he believed in.

A Mild-Mannered Christian General

To some Civil War scholars and to many Civil War buffs, Brig. Gen. Richard Montgomery Gano remains one of the most unknown of all the Confederate generals.

However, that's probably the way Gen. Gano would have liked it. Soft-spoken and mild-mannered, this Christian man was known in the later part of the 19th century for his fighting ability -- and for his faith.

A Family of Preachers

Gano was born into a family of preachers, June 17, 1830 in Bourbon County, Ky. His great-grandfather [John Gano](#) had served as a chaplain in the Revolutionary War and had baptized Gen. George Washington in the Potomac River. He also pastored the First Baptist Church in New York.

Gano's father, [John Allen Gano](#), was also a preacher and elder in the local church known as the Disciples of Christ. It is claimed that during his lifetime, Gano's father baptized more than 10,000 people.

Young Richard Gano, or Dick as he was later called by his friends, was 10 years old when he was baptized by his father.

On to Texas

As a young man, Gano was very studious. At the age of 12, he attended Bacon College in Harrodsburg, Ky. By the time he was 17, he was admitted to what is now known as the University of Louisville's Medical School. He graduated under special dispensation in 1850 before he was 21. Gano first practiced medicine in Kentucky. He also practiced at the Louisiana State Penitentiary in Baton Rouge.

He married Martha Jones Welch in 1853. They would have 12 children together, but only nine reached maturity.

Seeking more adventure, in 1857 he moved his young family to Texas near Grapevine Prairie. He served as a state representative and an officer in the local militia, fighting Indians on the Texas plains.

Today, part of the old Gano homestead lies under the runways of the Dallas-Fort Worth International Airport.

An Example to His Men

At the outbreak of the Civil War, Gano used his connections to raise a Texas cavalry regiment for the Confederacy.

In the spring of 1862, he led his regiment of more than 200 men to Tennessee to join his friend Gen. Albert Sydney Johnson. However, Johnston had been killed at the battle of Shiloh, Tenn., so Gano and his Texas Cavalry Squadron reported to Confederate Gen. P.G. Beauregard's headquarters.

Gano and his men were assigned to Col. John Hunt Morgan's command in Kentucky, who appointed him colonel of the 7th Kentucky regiment. The men who came with him from Texas remained under his command and were known as "Gano's Guards" throughout the remainder of the war.

Col. Gano tried to treat all of his men fairly, but there were two things he could not tolerate in his command -- drunkenness and the use of foul language. Once after a successful raid on Harrodsburg, Ky., one of Gano's troopers became drunk, and whiskey was found in his canteen. Gano ordered all of his men to fall in to line.

He then told his officers to go down the line, smelling each of the men's canteens. Those who were found to have whiskey in their canteens were immediately ordered to pour it out. Later, many of the men recalled that a lot of fine Kentucky bourbon was wasted that day.

Trying to be an example to his men, Gano never smoked, drank alcohol, coffee or tea.

A friend of Gano's later said, "During the war he led his men, doctored them when they were wounded, and preached to them on Sunday."

Serving with Distinction

After the death of Morgan, Gano was promoted to the rank of brigadier general and assigned to Gen. Samuel Maxey's command in the Indian Territory where he served with distinction.

He participated in more than 70 battles during the war and had five horses shot out from under him. He was wounded in the arm at the battle of Poison Spring, Ark.

One of Gano's greatest wartime accomplishments was the capture of a Union wagon supply train of more than 300 wagons at [Cabin Creek](#) located in the Cherokee Nation, Indian Territory. He and Brig. Gen. Stand Watie had led their mixed command of 2,000 Texans and Indians on a raid far behind enemy lines to surprise, attack, and capture the wagon train in a rare night battle on September 19, 1864.

Watie, the only native American to attain a general's rank on either side during the war, is said to have led three cheers for "Gen. Gee-no" inside the Cabin Creek mule stockade with his Indian troops.

The captured supplies were estimated to have been worth more than \$1.5 million.

Gen. Edmund Kirby-Smith, commander of the TransMississippi Department, issued a congratulatory order calling the raid "one of the most brilliant raids of the war."

On January 19, 1865, both houses of the Confederate Congress passed a resolution recognizing Gano, Watie, and their respective commands for their capture of the wagon train.

Preacher & Cattleman

After the war, Gano returned to his native state of Kentucky to enter the ministry where he was ordained by his father. He preached his first sermon at Leesburg, Ky., in July of 1866 and continued for the next six years as a circuit-riding preacher for several churches in Kentucky.

Gano later wrote of his decision.

"At the close of the Civil War, I laid down my sword of steel and took up the Word of God as my weapon of warfare," he wrote in his journal.

The former Confederate general went back to Texas in the early 1870s to pursue his other interest - cattle ranching.

Gano and his sons bought and operated the G4 Ranch, consisting of 55,000 acres, which was located in what is now Big Bend National Park. By 1891, the herd was estimated at 30,000 head, making Gano a millionaire.

In his private journal, Gano recorded not only of his exploits as a rancher, but also as a minister.

"Surveyed three sections today, and saved four souls," he wrote.

The former warrior faithfully served as a minister in the churches of Christ in Texas for 45 years. He established many churches throughout the state of Texas, preaching at many meetings in Texas, Kentucky, and Tennessee. He personally baptized more than 6,800 people during his lifetime, keeping a record of the names of those he baptized.

However, he did not add those who answered the gospel call as a result of his preaching. Church historians estimate he was responsible for more than 16,000 people being led to Christ as a result of his ministry efforts.

"On all occasions I have tried to do my duty, and should all my converts remain faithful when I reach heaven I will meet an army of soldiers of the cross," Gano wrote, as recorded in Mamie Yeary's *"Reminiscences of the Boys in Gray, 1861-1865."*

Gano was instrumental in the formation of the United Confederate Veterans in Texas and held the office of Chaplain General in the state organization. He served as an elder at the Pearl and Bryan Church of Christ in Dallas for more than 30 years.

He died on March 23, 1913 at his home in Dallas at the age of 84. He was buried in [Oakland Cemetery](#) next to his wife Mattie.

Gano's Legacy

The small town of Gano, Texas, was named in honor of the former Texas general during his lifetime.

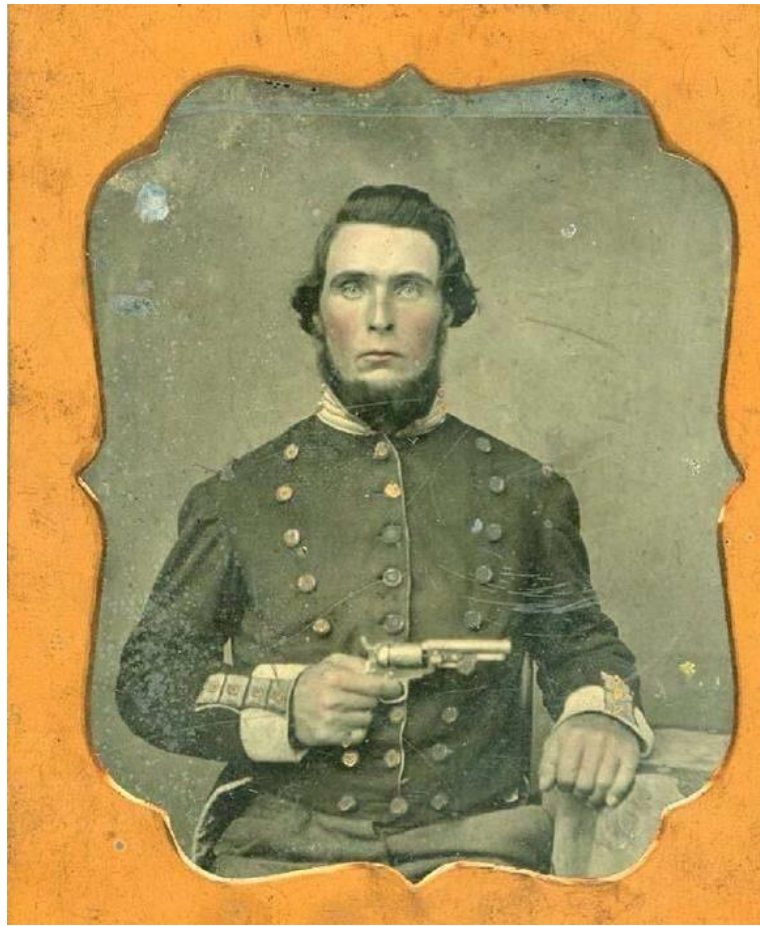
Gano's eldest son, William, completed his studies at Harvard Law School, returned to Texas to practice law with his two brothers. Gano, Gano and Gano became one of the most respected law offices in Dallas.

William later became one of the most respected judges in the Lone Star State. He served as chairman of the board of the Southwestern Christian College in Denton, Texas and also wrote the legal charter for the school that eventually became [Abilene Christian University](#) in Abilene, Texas.

His daughter Alene, married a young man with the surname of Hughes. Gano's great-grandson, Howard R. Hughes, Jr., would become the world's richest man with his investments from Hughes Tool Company, Hughes Aircraft and motion pictures.

Gano Street in Dallas was also named to honor the Confederate general, rancher, and preacher. The street borders the [Old City Park](#) where Gano's dogtrot-style house along by other buildings from Dallas history can be toured by visitors.

<http://www.cbn.com/cbnnews/us/2010/november/rm-gano---a-christian--confederate-general-/?mobile=false>



Defending the Heritage

SUPERB IMAGE OF A MEMBER OF HILLIARD'S LEGION, ALABAMA CAVALRY, 5TH BATTALION – their flag was shot through 83 times a Chickamauga alone...

His distinctive uniform is exactly like uniforms in identified photos of other members of Hilliard's Legion that will accompany this image from several sources. Henry Hilliard was sent as the Commissioner of the Confederate States to treat with Tennessee and persuade them to secede. On 24 April 1862, Hilliard was commissioned a colonel and authorized to recruit a "legion" of about 3,000 men for Confederate service.

The command was divided into a cavalry battalion, three infantry battalions, and one artillery battalion (which served mostly as infantry). Hilliard's principal service was in East Tennessee during the latter part of 1862. At Chickamauga (19-20 September 1863), the Legion was held in reserve the first day. On the second day, they followed the advancing army until about 3:30 when Gen'l Gracie ordered them to move forward, "double-quick!" against a Union log fortification. In earning an excellent reputation in that battle, the Legion lost something like 45% of the 902 men engaged.

The 1st Battalion carried 239 into combat and lost 169 killed or wounded, including Lt. Col. Holt whose wound was mortal. [Command of the 1st Battalion fell to Capt. George W. Huguley (Co. "C").] The 3rd Battalion lost 50 killed and wounded out of 219. Lt. Col. Hall and Capt. Walden, successively in command of the 2nd Battalion, were both wounded. Hilliard's Legion is claimed to have been the first among Gracie's Brigade to place its colors in the Union works, but the flag was shot through by 83 bullets, and the ensign, Robert Y. Hiett, was promoted to Lieutenant for his gallantry. The 3rd Battalion was complimented on the field by Gen'l William Preston. After Chickamauga, Major Daniel S. Troy commanded the Legion. It continued in Gracie's Brigade at Missionary Ridge, guarding the approaches to Chattanooga, until it was dissolved on 25 November 1863.

~ † Robert † ~



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

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OUR ANTI-CHRISTIAN COURT RULINGS

07/22/2016

By Joan Hough

First I must preface here the reason I claim that I am peculiarly equipped to defend the First Amendment rights of free expression of religion in the United States of America. I am not a “Born Againer.” I have not attended any Church service, other than a funeral, in seventeen years. I do not pray five times each day. I do not believe that my personal religious beliefs are important when it comes to making judgements about the way that people of deep religious convictions in American are being treated in our nation today because of the usurpation of “Law Making” by nine black-robed vulture-politicians thinking themselves “the Supremes.” I do not feel compelled to make others believe as do I about God, Jesus Christ, or the Holy Spirit. I do, however, deeply resent the constant attacks on Christians and Christianity that I have observed and continue to observe. I am knowledgeable that the original government of the United States was created by Christians for Christians and that government became great because of Christians.

In the crediting the effect of Christians on our American government, I force myself to ignore the anti-Christian horrors perpetrated on Southerners by the Republican government in the late 1800s. After a century and a half, the effect of the north’s genocidal, anti-Christian attacks has been ameliorated by the sweeping of Southern truths under the historical carpet. Readers doubting the credulity of the existence of “anti-Christian” attacks on the South during “the War of Northern Aggression” should read a chapter entitled the north’s “Infidelity of the Clergy.” Actions of the Yankee Men of God are castigated in a chapter in a book by northerner, Methodist-Episcopal minister Henry Clay Dean. The book is ***Crimes of the Civil War and Curse of the Funding System***. The anti-Southern Christian movements of the north are also revealed in much of its ugliness in two chapters in ***Northern Opposition to Mr. Lincoln’s War***, by D. Jonathan White: Joe Stromberg’s chapter “Blood on the Pulpit: Northern Clergymen, the Kingdom of God on Earth, and the Abolition of the South,” and i Richard M. Gamble’s chapter, “The Warfare of the World in the House of God.” The tragic thing about the north’s attack on Southern religion is that it was perpetrated by Unitarian influenced Christian preachers, fallen away from the belief in the Trinity and anxious to punish and kill the “real” Christians.

Today we are witnessing a greatly similar attack on religion, but on a national level—directly created by an unrestrained by Congress, Supreme Court. I am sickened and revolted by a seemingly national, governmental adoption of the Marxist-Communist-Critical Thinking cabal’s hatred for religions—especially for the Christian one. I am appalled at the sudden special preferences being accorded the Muslim religion by the Supreme Court and by our national and local politicians. A religion requiring the murder and rapes of infidels by its true believers is, for all practical purposes, being given not just protection by the Federal courts and the U.S. Congress, but preferential treatment. One must suspect that a similar treatment would be given any group claiming cannibalism as a religious ritual.

With all of the above in mind, I believe myself perhaps not intellectually equipped to do so—not clever enough to do so, and, perhaps, not allowed by the Court’s reinterpretation of the First Amendment to do so, but, no matter, I do so—I oppose the Supreme Court for their illegal law-making. I do so because I am aware that no matter the opinion of the Supreme Court, I absolutely possess the Constitutional right to cross swords with the Republican Party, the Democratic Party, the U.S. Senate, the U.S. House of Representatives, the U.S. President, the ACLU, the NAACP, the Anti-Poverty folks, the Muslim advocates, the Illegal-Invader Advocates and, in fact, all anti-Christian groups—including the Supreme Court. And yes, I do indeed consider the Court and the U.S. Congress, anti-Christian.

In the reading of a 1996 published book entitled ***Original Intent: The Courts, the Constitution & Religion***, authored by **David Barton**, I was horrified to read, in case after case after case of ridiculously ludicrous Supreme Court Anti-Constitutional rulings—the most anti-Christianity rulings the world has known since the Dark Ages. Who am I to judge? Someone who is one of those ordinary Americans the writers and men ratifying the U.S. Constitution considered capable of comprehending the U.S. Constitution—one of those people for whom the Constitution was written in words even we only English speaking folks can understand.

Contrary to what the U.S. Congress, lawyers and judges would have us believe, our nation’s Founding Fathers never intended that only judges, lawyers and the wealthy elites would be able to understand the U.S. Constitution.

Upon reviewing an overly large number of the religious cases Barton details—all dealt with by the “El Supremoz,” I can reach no other conclusion, but that the present Supreme Court’s actions demand the judges receive instantaneous replacement. Definitely the “good behavior” clause should be enacted against all of the Supreme Court justices and many, many of the Federal Judges scattered about all over the nation. The Supreme Court justices’ virtual re-writing of laws – their re-interpreting laws according to their own personal whimsies is unconstitutional. In short, they are all law breakers! A couple of the Supreme Court justices have even attacked the U.S. Constitution in public speeches and advocated junking it and replacing it—thus abjuring their oaths to God to defend the Constitution against all enemies, foreign and

domestic. These unelected members of the judicial system have joined numerous members of the U.S. Congress and are now the “domestics.” *One female justice has even stuck her snooty and biased nose into the current presidential election in an attack on the Republican candidate—her attempt to get a fellow Democrat elected. Such bad behavior requires punishment!* Not surprisingly, she was also the one who recommended replacement of the U.S. Constitution with an African one.

The Court’s justices need judgment passed on them. The Supreme Court is most certainly, no longer a court for “we the people.” It has become a lawmaking body—a virtual collection of dictators without any checks and balances, incapable of correctly interpreting the U.S. Constitution, it actually creates laws by redefining words and combining amendments. It does nothing according to the intentions of our nation’s founders. It has become the latest dispenser of the most prejudiced anti-Christian verbiage and laws in American history. It has, without the oversight of any higher authority, created a new law by twisting the old Laws and plopping them into a residue of anti-Christian, Marxist/Critical Thinking excrement. Its judges have reinterpreted and melted together Constitutional Amendments into something so foreign to the intentions of our U.S. Founding Fathers, that the result would be totally unrecognizable to Washington, Jefferson, Adams, Sherman and all of the other brilliant Americans involved in the creation and ratification of the original U.S. Constitution.

There has been no effort by anyone to slap the snooty faces and bloody the ever so superior noses of the judges on the Supreme Court or in the Federal Courts throughout the land. Most of the States, as the results of Abraham Lincoln’s divine redefinition of all things Constitutional, have been so neutered and weakened—their Constitutionally guaranteed states’ rights buried so deep in a mountain of political dung, that they are incapable of bloodying anybody’s noses except those of the police who dare defend themselves against ethnic criminals or forget themselves and happen to arrest an illegal, murderous border jumper. The states can no longer even dump their own garbage, much less that of the all-powerful central government’s “Supremes.” We, the common folks, can only hope that some of our states are sleeping lions we can awaken.

The most numerous rulings of the U.S. Supreme Court are religious ones. If Americans were to become aware of the enormous clump of Supreme Court cases in which truth has suffered under bizarre, figuratively drunken rulings, there would be something that might be termed “a run of the Court.” Nine black garbed effigies might even be wreathed in smoke.

David Barton competently proves that the unelected paltry politicians, whom we honor with the title of “Justices,” now have complete control over how, when, where and if any public religious activities can happen in our America. The discerning eye of any wide awake American has noted that the Supreme Court justices function as if it is a necessity that Christians have all their historical, long possessed traditions and Constitutional rights taken from them and bestowed on Muslims and belligerent atheists.

Just how did the modern Court take control over religion? It did so by trashing the limitations of the religion clause of our Constitution’s First Amendment. The Judges did so, all on their little own, by deciding to add the words “**separation of Church and state**” to their every consideration of any and all things religious. The initial happening this began in the year 1947 in a Supreme Court decision in ***Everson vs. Board of Education***. It was then that the Court leaped on that wagon so loved by the anti-Christians; the court reinterpreted the First Amendment by including in it the new and incorrect AND ABSOLUTELY UNCONSTITUTIONAL “separation of church and state” metaphor. All judges since then have used that illegal term to justify their anti-Christian rulings. Somewhat later Supreme Court justices finagled a way to combine the First Amendment with the 14th Amendment and since then they’ve pushed us whole hog into the religious slaughter house they operate—but that combination will not be considered here and now.

The judicial men and women are, of course, not stupid—they well comprehend the meanings of words and fully realize that separation of state and religion is not now, has never been, and should never be a part of the U.S. Constitution. They know that the First Amendment says precisely what the nation’s Founding Fathers and all Americans believed when the Constitution was ratified—CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION OR PROHIBITING THE FREE EXERCISE THEREOF. It, of course, was clearly understood by all Americans that only Congress has the power to make laws—the Supreme Court cannot and the President cannot.

The Court has, in essence, written and installed a new anti-Christian law and propagandized their personal belief that there should be a separation of Church and state in all things, even the bright and beautiful. They have propagandized so successfully that even most ordinary Americans now accept the lie that the Founding Fathers believed in the separation of church and state. THEY DID NOT! THEY INSISTED THAT THE GOVERNMENT STAY COMPLETELY OUT OF ANY ASPECT OF RELIGION.

Practically since the ratification of the Constitution until recent years, the Court did not mention the “separation” idea in its decisions. All of a sudden, a recent judicial adoption. Barton informs us that in actual cases, it has since been cited in seemingly countless cases:

“In fact, in actual cases filed under the First Amendment’s religion clauses in recent decades, the First Amendment was cited by courts in less than three thousand cases while the separation metaphor was cited in over four thousand. Strikingly, in examining First Amendment controversies, courts are more likely to cite the separation metaphor than they are the First Amendment itself.”

Americans would be absolutely flabbergasted and dumbstruck if they ceased for a few hours assuming a potato-like, couch-football watching position and actually read a list of the cases the Supreme Justices have misjudged. The decisions the Justices have rendered are too bizarre to be anything other than the direct result of personal religious biases

Barton presents for our edification a lengthy listing of many of these very cases. He n provides for us a list of 38 unprecedented Court decisions that are mind-boggling to any American with e a smidgeon of “walking around” good sense and even a modicum of knowledge concerning the contents of the U.S. Constitution. For the details of these cases, consult Barton’s text.

It must be understood, that even for the most innocuous of things the court calls a crime, if one resists the arresting authorities, one can be killed. Barton reports the results (court rulings) of some most interesting cases criminalizing actions which Americans have always known as being our right. Those actions can now get us arrested.

1. While riding a public bus, we can be arrested for performing a Constitutionally illegal act, if we give a fellow rider a book containing Bible stories.
2. We can be arrested if our organization uses the word “seminary” or give a Bible degree unless the state pre-approves our Bible curriculum, your teachers, etc.
3. We can be arrested if we install a historic memorial for the dead that contains a cross—or if we continue to display such a memorial no matter if it is a hundred or so years of age.
4. We can be arrested if we display the Ten Commandments in a public courthouse or government building—no matter that it is so displayed throughout the U.S. Supreme Court and in other federal buildings. (Six Supreme Court rulings behind this arrest.)
5. We can be arrested if we display the Ten Commandments in a collection of other historic documents related to American law. (There are Four Supreme Cases creating this law.)
6. We can be arrested if our public cemetery has a planter in the shape of a cross, for if someone views that cross, it can cause emotional “distress.”
7. We can be arrested if our city seal includes one that depicts a religious element. (Six cases so declare this.)
8. We can be arrested if our nativity scene on public property is not “sufficiently” surrounded by non-religious secular displays able to make our religious one look less religious. (Judges for Five cases say so.)
9. We can be arrested if we or some other Christian, prays a public prayer that reflects personal faith and beliefs. (Judges say so in seven cases) [of course it is ok for Muslims to take over public streets in Yankee cities and blare their prayers and call to prayers over loud speakers, is it not?]
10. Even though a bill’s wording may be entirely constitutional, if the legislator’s INTENT is a religious one with a religious activity in mind, this is unconstitutional and somebody can be arrested. (Judges ruled so in one case.- *Mind reading is evidently also a judicial skill.*)

Riding the same judicial horse, we see judges scattered all over America telling us we are to be arrested if we:

1. Park on a state parking lot with a religious sticker on our bumper.
2. While presenting a military flag to the family of a fallen warrior say—even at the request of the family- God bless you and this family, and God bless the United States of America.”
3. Fail to obey the order of a Judge who in a DeFuniak Springs, Florida case, ordered that a copy of the Ten Commandments in the courthouse be covered so jurors will not be prejudiced against the defendant when they read “Do

not Kill.”

4. If you are a senior citizen in Balch Spring, Texas eating in a community center and say a prayer over your food.
5. If you are a school employee and wear a small cross on a necklace in Russellville, Kentucky.
6. You can be arrested in Texas, Indiana, Ohio, Georgia and Nebraska for handing out religious literature on a public sidewalk or for preaching in public areas.
7. Saying words from the Bible can cause you trouble. In York, Pennsylvania, a jury sentence was overturned for a man who brutally clubbed to death a woman in her seventies because the prosecuting attorney mentioned seven words from the Bible.
8. You are a criminal, a law breaker if you, a student, include a religious image in your artwork. (Four judges so decreed this in different cases concerning Schuylerville, Jefferson County, and Baldwinsville.)
9. In Palm Beach County, student artists whose artwork containing symbols such as a cross or a Bible are to be treated as supporter of gang symbols, profanity and satanic signs.
- 10. Odd, indeed, is that fact that courts have ruled in NINE WESTERN STATES that public school must REQUIRE THREE WEEKS OF INDOCTRINATION IN THE ISLAMIC FAITH. All students MUST PRETEND THEY ARE MUSLIMS AND PRAY TO ALLAH. They are to be encouraged to take Islamic names, call each other by those names, wear Muslim garb, participate in JIHAD GAMES and read the Koran throughout the three weeks. The same Court ruled it unconstitutional for those students voluntarily to say “under God” in the Pledge of Allegiance. (Two cases support these two laws.)**
11. You can be arrested if you use a school PA system during a national crisis and ask students to pray for victims, or if you allow students to engage in student initiated and led classroom discussions concerning religion. A federally appointed monitor must be provided to ensure religious speech prohibition compliance. (One case determined this.)
12. Just forget fine art in historic paintings, If they depict anything religious, they must not be publically exhibited. You can be arrested for exhibiting them. (Two cases on this. [I do remember when there was a infamous painting of Jesus Christ that was exhibited and despite public complaints was not removed from the exhibit despite the fact that it was openly declared to have been painted with urine.]
13. Ten Commandments may not be displayed in school because students on their own might read, mediate upon, respect or my goodness gracious me- obey them. [Five cases on this- ACLU is good at winning!]
14. Somebody can be arrested if a valedictorian mentions his own faith in his speech. That’s unconstitutional! That speech must be read and censored before it is presented (Four cases – four judges so order) .
15. No public school official can attend a Baccalaureate meeting in a religious building. (One case behind this law.)
16. No praying allowed in the opening or closing of a school graduation ceremony. (Six cases, six judges so ruled.
17. You can be arrested if you present to students the Declaration of Independence and other writings’ mentioning of the Creator. (Five judges have so ruled in five cases).
18. You can be arrested if you allow a classroom library to contain Christian books or a teacher to be seen with his personal Bible. (One judge so ruled in one case.)
19. It is unconstitutional for advertisers to include religious content in paid advertisements seen in school settings. (Three cases, three judges.)
20. It is illegal—unconstitutional—for anyone known as a Christian to deliver a secular speech in a public school—even if it an anti-drug speech and the speaker is a member of the President’s Drug Task Force.
21. It is illegal—unconstitutional—for a Kindergarten kid to ask what birthday is celebrated on Christmas. (Sioux Falls case- judge so ruled.)


22. You can be arrested if you display Christian holiday symbols. IT IS CONSTITUTIONAL FOR PUBLIC SCHOOLS TO DISPLAY ISLAMIC AND JEWISH RELIGIOUS HOLDAY SYMBOLS, BUT NOT CHRISTIAN ONES. (SKOROS VS. CITY OF NEW YORK, 2006). [The Christmas tree, centuries back, was made popular by a Christian monk. Guess the judge in this case is ignorant of that truth or Christmas trees would also be banned. Jewish merchants, knowingly or unknowingly, certainly display the Christmas tree in their stores.]

There has been a major transformation in the practice of traditional Christian behaviors —causing the punishment of little school children for saying a prayer over lunch, or wearing a shirt that has “Jesus Christ” on it, or bringing a Bible to school. In Texas Children and their parents were threatened with having the kid picked up by Child Protective Services --because the kids had Ten Commandments book covers. Even valentines are declared illegal if they have a Christian message. Students in Dickson, Tennessee high school can write a paper on any topic-witchcraft, the occult, etc., but not about Jesus Christ unless they desire a 0 grade.

Anything Christian is now unconstitutional—according to the Supreme Court lawmaking politicians. Their now politically correct wishes have had an almost allegoric bomb-burst into being since the Everson decision in 1947. Brought full steam ahead from Europe to the United States in 1848 was the Hate the Religion plan to kill Christianity. The Supreme Court justices are making sure, at long last, that plan is fully implemented. Will Christians and all Americans who believe in the U.S. Constitution sit passively by and let nine black scavengers murder Christianity—kill Jesus again in America? If so, then get ready for the circuses wherein the Christians are thrown to the lions in order to entertain the voters while our great Republican-Democratic One World Order leaders lead our sovereign U.S. into extinction via membership in their New World Order.

<http://deovindice.org/1/post/2016/07/our-anti-christian-court-rulings.html>





“If I had Stonewall Jackson at Gettysburg I would have won that fight and a complete victory which would have given us Washington and Baltimore, if not Philadelphia, and would have established the independence of the Confederacy.” General Lee to the Rev. Jones

IF ONLY...

Alexander Hunter was born in Norfolk Virginia, 4th of June 1843. His parent's plantation, Abingdon, is now D.C. National (Ronald Reagan) Airport. During the war he served in the Mosby's Rangers and the Black Horse Cavalry. After the war he wrote three books. In his book "Johnny Reb and Billy Yank," Alexander Hunter was repeating a quotation General Lee made that was reported by one of Lee's intimate friends, the Reverend J. Williams Jones....

“If I had Stonewall Jackson at Gettysburg I would have won that fight and a complete victory which would have given us Washington and Baltimore, if not Philadelphia, and would have established the independence of the Confederacy.”

General Lee to the Rev. Jones

Travis [><]

Source: "Johnny Reb and Billy Yank," by Alexander Hunter, 1905.

Photo: Art work of Donald Troiani: "Decision at Dawn." Early morning, Thursday July 2, 1863, General Robert E. Lee surveys the Union position from a tree line along Seminary Ridge. While in quiet thought as to his next move, Lt. Colonel Charles Marshall, Major John W. Fairfax and Lt. General A.P. Hill await his decision.

Nathan Bedford Forrest

By Andrew Nelson Lytle on Jul 13, 2016



This essay was published as a new introduction for Lytle's [Bedford Forrest and His Critter Company](#) and is published here in honor of Forrest's birthday, July 13.

This is a young man's book. To have anything more to say about a book you did fifty odd years ago brings you hard up against the matter of time. The young author shows a familiar visage, as enigmatic as the portrait of a great-grandfather "struck" in his youth, gazing into the close air of the parlor. You know you are kin, but *that* youth belongs to the ancestors. Therefore to redo or revise in any real sense would mean to make another book. Fifty years can change more than the use and control of language. The world may go on for a thousand years and, outwardly at least, be always the same. Then something appears out of nowhere, so sudden does it seem, and a shattering takes place; as for example when the stirrup was introduced into Russia by the Sarmations riding out of Siberia. They stopped with the conquest of Russia, but the stirrup did not stop there. The Goths took it into Rome. It ended the stalemate between the mounted archers of Parthia and the Roman legion. It had its long history in Europe. It came to an end as an instrument of military power about a hundred years ago in Alabama.

Everywhere east of the Mississippi the Confederacy lay in ruins. The great Lee had surrendered, and the Army of Tennessee, constant in defeat, workmanlike always, was stopped forever at Goldsboro. But Sherman had reported that "There will never be peace in Tennessee until Forrest is dead." His very name, so long as his troops were intact, made all these larger victories unsure. Reports had it Davis was fleeing Richmond to join him, cross over into the Trans-Mississippi department and there carry on the war with Kirby-Smith. And then the news. Forrest had *surrendered*. The Wizard of the Saddle had dismounted for the last time. He had been whipped in his last fight, the one general who had

always won and whose victories were always thrown away by others in higher places. The war was now indeed over. The Republic of the Founding Fathers was no more. A certain ideology used by a sectional group of new men and interests had usurped the name "Union" to undo the political union. The Numerical Majority, as Calhoun called it, had triumphed over the Federal system; and, since numbers never rule, indeed cannot, but are always manipulated by some active minority, such rule is never representative of the whole except in rare moments of pressure or emergency.

History has borne Calhoun out; it has also made his predictions seem too local and domestic. Wise as he was, it was not to be expected of anybody in the eighteen forties and fifties to foresee so quick an end to Britain's hegemony of the world. The tragic consequences of change, and so Calhoun viewed them, would therefore involve only the internal health of the union and not foreign entanglements. For the United States to be strong enough to intervene in the quarrels of Europe and emerge the dominant power in the West, would have seemed fantasy to those politicians who saw Senator Mason rise in the Senate to deliver the dying Calhoun's last words. And yet ten years later a war was fought and won, the ultimate consequences of which would be just this.

So in a very literal sense the Civil War was the first World War. It not only created a powerful nation of organized resources and potential military might, but the greater world wars took their pattern from the American one, even to the trench system Lee set up at Petersburg. These wars were internecine, all of them; but it was not in this that we find the crucial resemblances. In view of a common Christian culture wars within Europe would of necessity be internecine, but at least at one time there were Truces of God. What this country brought to Europe was unconditional surrender. The actual phrase was used by Roosevelt in the Second World War, but it was not his phrase. Grant had delivered it to the Confederate Command at Fort Donelson in February, 1862. Its implication is total surrender or total destruction, or slavery, or whatever. A strange alternative to be delivered by one Christian state to another; and yet it had precedent in Sherman's harrying the lands of Mississippi and Georgia, whenever Forrest was out of the way.

The result of these wars has been the self-exhaustion of Europe, the loss of prestige before the world, and another possible shift in power from West to East. We seem to accept this with a fatalism strangely foreign to us. The battle of Lepanto was fought and won by a Christian prince. Since that time Christendom, if we can still call it such, has been free of danger-, but there is a strange resemblance between that time and this. The Christian princes were divided among themselves as in our world wars; they were threatened by their own invention, the firearm, which the Turk added to the first use of the disciplined regiment. We have only to remember Spengler's warning as to the folly of teaching the techniques by which the West had overwhelmed the world and wonder. Will the time come when we will pray for another Lepanto? There is no Christian prince today strong enough to take a stand. This country is presumably strong enough at least to risk a defense, but to stand always on the defensive is to prepare for defeat. It was Davis' great failure of policy to which he committed the Confederacy.

So the great change in the world this time is not technological, although there are plenty of new tools. It is obviously spiritual. Yeats' trembling veil is at last rent. The nineteenth century abandoned God officially, and the faith of Christian communicants was absorbed into the powerful western will; and this will set out, openly at last, to know and control not only nature but the universe. In the late stages of any society there is always the aging form and the formlessness of the new *pistis*, but this is no new faith; it is a perversion of faith, the final and open acceptance of Machiavelli's science of politics, the politics whose end is absolute power, whose technique is reason without any theological restraint. This prince will do anything, assume any role, to bring about his ends. Certainly Stanton, Lincoln's Secretary of War, was the most ruthless and greedy of all the Machiavellians. There is strong circumstantial evidence that he had to do with Lincoln's assassination, when the Northern president set in motion a peace which would bring the country back to a status quo.* It took a while for this to dominate Northern policy; but after Grant and Sherman took over the command the entire strategy became Machiavellian; any means justified the end. In the Wilderness campaign and at Cold Harbor, Grant's slaughter of his own soldiers was not merely lack of imagination. It was the sacrifice of the individual, the humane, the personal to the force of abstract mass; for unconditional surrender, that is, absolute power was his end. And yet he was a kindly man. He almost pushed it too far, for excessive loss in an army's manpower comes in time to shatter morale. Forrest had all the energy of the western man, his terrific will; but he was fighting for the traditional element in our society. He was able to use against the enemy his own method. He, too, asked for unconditional surrender, and added or I will put every man to the sword. But he never lost the sense that an army is composed of individuals. Nothing threw him into a temper so much as the useless loss of men. It was his care of man and beast, the thorough inspections of harness and shoes and the possibilities of entry and exit, that turned his fighting force into the most efficient body of horsemen in the South. His soldiers would follow him anywhere and did, because they knew this. He always fed them, and he always brought them out, and usually stronger than they had entered the campaign. For this and other reasons he was the crucial figure in the crucial, the Georgia campaign, and the Northern high command knew it.

Sherman said "War is Hell," and by this he meant total war, openly carried out upon the civil population, with the shrewd understanding that if the source of supply was cut off, the armies would dwindle and perish. Partly due to Forrest he was unable to lay waste sufficient territory to dismantle the army before him, but his subordinates' attitude toward the civil population, as is always the case, brought home to the people of the South the meaning of this un-Christian policy. It placed Forrest in the role of avenger, for he never failed to punish the enemy. The outcry in the North when Fort Pillow was so savagely reduced by him comes from the fear that the very forces the new Machiavellians had released could be returned in kind.

A circumstance in my own family bears out how this dangerous power acted in a specific instance. My grandmother as a little girl was playing outside her house with other children. A Union soldier up the street shot into the crowd of children and she was hit in the neck just short of the jugular vein. When she ran into the house to her nurse, the blood was in her shoe and covered an apple she still held in her hand. Nobody ever knew why the man shot into the group of children. He got on his horse and galloped out of town and was never seen again, and was certainly not apprehended by his own officers.

Of course this incident could have happened at any time, in peace or war, and for any number of reasons. The point to be made is the official enemy attitude toward the incident. Though she was obviously bleeding to death, a doctor was forbidden, since her father had not signed the oath of allegiance. A young officer from Kentucky took the responsibility of getting her one; but later a squad of soldiers arrested her father and took him away cursing to make him sign the oath, and later still in the night she watched the soldiers troop by her bed, staring, enormous and dark, as their bayonets scraped the ceiling. This was the image she kept as an old woman. She must have got it from her mother's helplessness before this invasion of privacy at such a time. This was the change that was to come over the world: the helpless made to feel their helplessness. "It is well," General Lee said at the height of his success, as Pelham's small battery was holding up the attack of fifty thousand men at Fredericksburg, "It is well that war is so terrible. Were it not so, we should grow too fond of it."

As the wars grew even more terrible and world-wide, and the results more abstract and inhuman, we began to feel the abyss below us. We cry for peace, not for a life of peace but from the fear of annihilation. Yet the Christian dies alone. The fact that millions may die at the same time is meaningless, for it was Christ's promise that at world's end each separate person would find his own body and rise up his complete self. And he would be judged as an individual among a neighborhood of individuals. This was the intrinsic meaning of Christianity; and it was new, the promise of immortality for everybody. Before Christ's coming the East looked to some world cataclysm as we do. They feared utter annihilation, as we do, for they had no sense of the Christian individual. We have lost, although not completely, our sense of it. As our high priests, the scientists, feel they are conquering nature, the mass of individuals grows more ignorant about it and, therefore, about human nature. The public does not really comprehend the meaning of a rocket to the moon. They've already been there in the comic strips. This public is Calhoun's Numerical Majority with a vengeance. And the minority of rulers has shrunk to the Supra-individuals or supermen such as Stalin and Hitler — or Roosevelt and Churchill. They have become the sources of destiny, if not of salvation, since they have had to assume, willingly or not, the power and will which was once God's. Believing only in Machiavellian power, Stalin starved to death some millions of his countrymen. Henry II put on sackcloth and ashes and walked across England merely for his implication in the murder of Becket. But he was a Christian monarch who believed in damnation.

The world over which Forrest's men rode and fought was closer to Henry II's than it is to ours. They are centuries apart; yet those centuries knew the orderly return of the seasons, saw the super-natural in the natural, moved about by foot, by horse and at sea by the wind. We have put our faith in the machine. This is the concrete showing of the nature of our change. We view the technology of its laws as if they were as automatic as nature's. But the machine is not nature. It is man-conceived but not man-controlled; hence the monstrousness in serving it. The machine was meant to ease and speed up man's business a little, not change the look of nature. If it keeps up, it will change the nature of man, for we are moving so fast nobody is still long enough to see what is before him. The highways which are supposed to connect communities are becoming the community. In certain states the wilderness is growing again, but this time it is owned by paper corporations. The one image to clarify and define our state of being is the tons of trees growing, to be chewed up, to make paper, to advertise Lydia Pinkham's female tonic. In the beginning was the Word. Is it to end a flux of printed matter offering nostrums at a price?

It may, for we are losing that immediate and substantial sense of our surroundings which remind us of our humanity. Our last frontier is the heavens. Our pioneers are already there, and the world looks no more familiar than it does on a map. In the old wilderness a man was sometimes by himself, but he was never alone. He made a slow progress. To camp on the wilderness trail, compared to our travels, was almost to settle. And he did indeed settle each night; his eyes made the flora and fauna about him a familiar hiding place. He might go astray or become bewildered, but he was never lost. He knew

where he was, because he knew who he was and where he wanted to go. And this was always forward. Between stations he would “remove,” as he said, further on. His descendent wants to leave the world altogether. What a man hanging to a ball in space will learn remains to be seen. But whatever, he will be the man quite without location.

Location is that other force in our inheritance which balances our need for movement. It is the family which represents it and maintains it. The family does not flourish among abstract ideas. It is substantial, concrete, sensible. There was no Augustinian here separating psyche and physic. Flesh and spirit moved the one in the other, confined by the internal mystic form of belief. It was the basic unity of the Christian community, and hence the state. It carried authority. No matter what talents an individual might have, the family was always greater than he. It was this kind of a community that Forrest surrendered in 1865, but it was not delivered until over a hundred years later. It was the community into which I was born and in which memory called Forrest the great hero.

The hero saves not only by his prowess; he saves by the divinity within himself. Indeed his prowess depends upon this divinity. The hero's most perfect image is, of course, Christ the man-god. There is no hero unless the odds are overwhelmingly against the thing he stands for, or the rescue which takes him upon his quest. They are the powers of darkness; they show in the brutal weight of matter, the seemingly irresistible forces of mass. Since fear and desire make all of us tremble, the first quest of the hero is triumph over himself; and afterwards he follows the quest, a selfless and devoted individual on the way of becoming an archetype. Indeed because he is devoted, he is fearless. We do not know all the circumstance of Forrest's triumph over himself. We know it only in his actions and because of one statement; he bought a one-way ticket to the war; that is, he had committed himself without reservation of goods or person. This is of the very quality of heroism, because it is a triumph over death. It is also the secret of his triumph over great odds. Never thinking of himself, he is free to think of the enemy; and so he finds the weakness which will topple all the weight and mass. There was never a greater half-truth than the statement that God is on the side of the biggest battalions. Moscow and Napoleon's retreat stand for refutation of this.

But in the end the hero always fails. He either dies as Roland dies; or the cause for which he fought is lost; or he wins the fight and the calculators who take over gamble it away, as with Forrest. Never in the world are the powers of darkness finally overcome, for they inhabit matter; nor, without the conflict of the cooperating opposites of light and dark, good and bad, would life as we know it be. What the hero gives us is the image of his devotion and selflessness and the knowledge that he can save us from the powers of darkness — at times. Forrest had shown himself to be the hero who could save absolutely, or so the young man thought who wrote this book.

About Andrew Nelson Lytle

Andrew Nelson Lytle (1902-1995) was a celebrated author and poet whose contributions to Southern literature, history, and philosophy helped form the backbone of the Southern intellectual renaissance.



“I...was never either discharged or surrendered. I am still a confederate soldier so far as formal discharge, (sic) parol, or surrender are concerned.”

Sgt. Charles William Batsell, Company G, 16th
Texas Cavalry, C.S.A., October 5, 1914

Louisiana residents oppose Confederate monument removal by a wide margin



Alex, first name only, a 17 year-old student from Baton Rouge, waves a confederate flag protesting the removal of the Confederate monuments at Lee Circle in New Orleans Wednesday, February 10, 2016.

(Photo by David Grunfeld, NOLA.com | The Times-Picayune)

By Julia O'Donoghue, NOLA.com | The Times-Picayune on April 18, 2016

Almost three out of every four Louisiana residents oppose removing Confederate monuments and symbols from public space, according [to a poll taken by LSU](#) in February. Only 20 percent of people surveyed favored Confederate monument removal.

New Orleans city government has been trying to take monuments down from local public property for the better part of the year, in spite of several roadblocks being thrown up to their removal.

Read the LSU survey

Currently, a court has stopped the city from removing the monuments until litigation over the matter is resolved. On a more practical level, New Orleans hasn't been able to find a contractor to take down the monuments, because potential bidders have been threatened and intimidated.

Louisiana House doesn't move Confederate monuments bill

Legislation to make it hard to remove Confederate monuments failed to move because of a 7-7 vote

in a House committee that broke down along partisan and racial lines.

But LSU's survey shows 73 percent of Louisiana residents oppose monuments being removed. The scales are even more tilted among the white community. Eighty-eight percent of white people surveyed oppose Confederate monument removal. Just eight percent of white people polled supported taking them down.

The LSU survey also found that more African Americans opposed monument removal, 47 percent, than supported it, 40 percent. The margin of error for the whole poll is 3.1 percentage points.

LSU also asked people how they felt about the state issuing license plates with the Confederate flag on them. The results were much more mixed. About 49 percent of people polled supported the state issuing Confederate flag license plates, and 44 percent were opposed to it.

Confederate statue removal in New Orleans turns nasty

For now, at least, things have gotten so nasty the city hasn't found a contractor willing to bear the risk of tearing down the monuments.

In the African American community, far more people were opposed to Confederate flag license plates (66 percent) than supported them (26 percent). But white people polled were flipped on that issue. Sixty-one percent of white people supported Confederate flag license plates and just 33 percent opposed them.

The LSU poll also showed that most people don't have a rosy view of race relations in the state. Nearly half of people polled think race relations is about the same in Louisiana as they have been. About a third of people surveyed think race relations are getting worse. Just 16 percent think race relations are getting better,[according to the survey](#)

Click to [Read the LSU Survey](#)

***Julia O'Donoghue** is a state politics reporter based in **Baton Rouge**. She can be reached at jodonoghue@nola.com or on Twitter at [@jsodonoghue](https://twitter.com/jsodonoghue). Please consider following us on Facebook at [NOLA.com](https://www.facebook.com/NOLA.com) and [NOLA.com-Baton Rouge](https://www.facebook.com/NOLA.com-Baton-Rouge).*

http://www.nola.com/politics/index.ssf/2016/04/confederate_monuments.html

THEY WERE FATHERS, HUSBANDS, BROTHERS & SONS...



GRAY LIVES MATTER

Group seeks to make removal of Capitol's Jefferson Davis statue tougher

Military designation of the statue would create another government hurdle to decide its future NAACP leader opposes the designation

Panel trying to find ways to educate the public about history of Davis



Avery Tandy, age eight, and her brother Solomon Tandy, age six, examined the statue of Jefferson Davis after the Black History Month Celebration at the Capitol Rotunda in Frankfort, Ky, on Feb. 10, 2016. The siblings attended the celebration with their parents. **Pablo Alcala** palcala@herald-leader.com

BY JACK BRAMMER jbrammer@herald-leader.com FRANKFORT JULY 7, 2016 5:21 PM

A group known as The Friends of the Jefferson Davis State Historic Site is seeking a military designation for the controversial Davis statue in the Capitol Rotunda — a move that would make it more difficult to remove the statue from the Capitol.

State curator Leslie Nigels of Louisville and Steve Collins, chairman of the state Historic Properties Advisory Commission, said Thursday they do not know the group and are studying implications of giving the statue a military designation.

Ed Georgen, president of the citizens group from Lyon County, acknowledged in a telephone interview that the designation would require the advisory commission to get approval from the Kentucky Military Heritage Commission before ever moving the statue.

Currently, the advisory commission has sole legal authority in overseeing the statues in the Capitol. Last August, [it voted 7-2-1 to keep the Davis statue in the building](#).

A debate has raged in Kentucky for years about whether the statue of the president of the Confederacy in the Civil War should be displayed just outside the governor's office.

Nigels, who replaced David Buchta as state curator in February, informed the historic properties advisory commission Thursday that the Friends of the Jefferson Davis State Historic Site requested her to sign its application for registration to place the Davis statue on the Military Heritage Commission's list of Military Sites and Objects.

She said the request came recently and she needed time to study it and determine its implications. She said she did not know if the designation would give the military commission authority over the historic advisory commission.

The commission deferred acting on the request until its next meeting.

The military commission is an independent agency created in 2002 and is attached to the Kentucky Heritage Council for administrative and support services. It maintains a registry of Kentucky military heritage sites and objects significant to Kentucky's military history.

Its website says that once accepted to the registry, these sites and objects by law cannot be damaged or destroyed, removed or significantly altered other than for repair or renovation, without the written consent of the Military Heritage Commission. Its members include the adjutant general, the state historic preservation officer, the director of the Kentucky Historical Society, the director of the Commission on Military Affairs and the commissioner of the Department of Veterans Affairs.

The 14-member historic properties advisory commission oversees the maintenance, furnishing and repairs of the Governor's Mansion, Old Governor's Mansion, Vest-Lindsey House and state Capitol.

Georgen said the Davis statue should stay in the Capitol.

"Jefferson Davis had more to do with Kentucky than Abraham Lincoln, and Lincoln's statue is in the Rotunda," he said.

Asked about persons who find the statue offensive because the Confederacy broke away from the Union and promoted slavery, Georgen said “there were more reasons for the Civil War than slavery. Davis is part of our history.”

Georgen said his group primarily promotes the Davis historic site near Pembroke but it got interested in the Davis statue in the Rotunda last year when there were calls across the country to remove Confederate symbols after nine black people were killed at a church in South Carolina. The alleged shooter had an affinity for Confederate symbols.

Several Kentucky politicians, including now Gov. Matt Bevin, House Speaker Greg Stumbo and Senate President Robert Stivers, advocated moving the Tennessee marble likeness of Davis, who was born in Kentucky, to the Kentucky History Center in Frankfort or to the Jefferson Davis Historic Site in Todd County.

The issue never came up in this year’s state legislative session.

Raoul Cunningham, president of the Kentucky State Conference and Louisville chapter of the NAACP, said the commission “whitewashed” the issue and promised that debate about the statue’s location would continue.

Cunningham said Thursday it would be a mistake for the historic properties advisory commission to allow the military heritage commission to have a say in whether the statue should ever be removed.

“We would oppose giving the Davis statue the military designation this citizens’ group is seeking,” he said.

The statue was unveiled in the Capitol on Dec. 10, 1936, during the first administration of Gov. A.B. “Happy” Chandler.

After voting last year to keep the Davis statue in place, the advisory commission said it would develop a program to provide “historical context” for statues in the Capitol.

Collins, chairman of the historic properties advisory commission and son of former Gov. Martha Layne Collins, said a website is being created to “elaborate on the history of the statues in the Rotunda.”

Collins acknowledged Thursday that efforts to provide historical context for the statues have been slow to develop, noting the transition from one governor to another.

Read more here: <http://www.kentucky.com/news/politics-government/article88272002.html#storylink=cpy>

Remembering Mary Surratt; Marylander and Southerner

By [Calvin E. Johnson Jr.](#) — [Bio and Archives](#) *July 7, 2016*

The first woman to be executed in America took place on July 7, 1865. Her name was Mary Surratt.

President Jefferson Davis said;

“I love the Union and the Constitution, but I would rather leave the Union with the Constitution than remain in the Union without it.”

America had not yet celebrated her 85th birthday when the South seceded from the Union in the year of our Lord 1861. Secession was recognized as a God given right that was also exercised by the 13 American Colonies in their separation from Great Britain in 1776 to form the United States of America.



Some say America and the Constitution died a little with General Robert E. Lee and the South at Appomattox Courthouse, Virginia in April 1865.

The courtesy and respect shown by General Ulysses S. Grant and his men to General Robert E. Lee and his weary men at the surrender and Lincoln's wish for a peaceful re-uniting of the North and South would be short lived. The President's death would be replaced with a bitter hatred by some in the North toward the men and women of the former Confederate States of America.

It has been written that Maryland sided with the Union but the truth is The State Legislature of Maryland prepared to vote on secession in 1861 to join the Southern Confederacy but Federal troops were sent to squash their attempt. There is little doubt that many Marylanders resented this attack on their States rights and many were sympathetic to the cause of the South including the Surratts who

owned a boarding house and tavern. The home to the Surratts would be named Surrattsville and today is Clinton.

Mary Surratt's husband John H. Surratt died of a stroke while in Confederate service in 1862 and her son John, Jr. quit his studies at St. Charles College in July 1861 and became a courier for the Confederate Secret Service, moving messages, cash and contraband back and forth across enemy lines.

In 1864 Mary and her children John, Jr. and Anna moved into a townhouse in Washington, D.C.

The Reconstruction Era of 1865-1870 would forever change America.

July 7, 1865 was a dark day in America. On this day Mary Surratt, a Mother, Wife, Marylander, and Southerner would become the first woman to be executed by the United States Federal Government.

Mary Surratt was held at the Old Capitol Prison's annex and then at the Washington Arsenal. She was brought before a military commission on May 9, 1865, charged with conspiracy to assassinate President Lincoln. Her lawyer was United States Senator Reverdy Johnson.

Mary Surratt's daughter Anna Surratt pleaded for her Mother's life to Judge Advocate General Joseph Holt but he refused to consider clemency. She also attempted several times to see President Andrew Johnson, but was denied permission to see him.

Mary Surratt continued to assert her innocence but at noon on July 6th was told she would be hanged the next day. She wept uncontrollably. She was joined by two Catholic Priests (Jacob Walter and B.F. Wiget) and her daughter Anna. Father Jacob would stay with her almost to her death.

On July 7, 1865, at 1:15 P.M., Mary Surratt, Lewis Powell, David Herold and George Atzerodt were escorted through the courtyard and up the steps to the gallows as more than a thousand people looked on. Mary Surratt was wearing a black bombazine dress, black bonnet and black veil and either because of weakness from her illness or fear or both she had to be supported by two soldiers and her priest. She declared she was innocent up to her death.

From the scaffold, Powell said, "Mrs. Surratt is innocent. She doesn't deserve to die with the rest of us."

Was there a conspiracy against the South and those sympathetic to their cause or were these people guilty of the conspiracy to assassinate President Abraham Lincoln?

Dr. Samuel Mudd an American Physician was convicted and imprisoned for aiding and conspiring with John Wilkes Booth in the assassination of Lincoln. He was pardoned by President Andrew Johnson and released from prison in 1869. His prison record however still stands and his conviction has never been overturned.

To learn more about Mary Surratt read: Mary Surratt: An American Tragedy by Elizabeth Trindal.

<http://canadafreepress.com/article/remembering-mary-surratt-marylander-and-southerner1>

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A native of Georgia, Calvin Johnson, Chairman of the National and Georgia Division, Sons of Confederate Veterans, Confederate History Month Committee--- lives near the historic town of Kennesaw and he's a member of the Chattahoochee Guards Camp, Sons of Confederate Veterans. He is the author of the book "When America Stood for God, Family and Country."

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**Champion Chicken Thief of
Confederate Army, Now 92,
Sent 8 Sons to World War**

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These are the two proud boasts of "Colonel" Howard Divinity, who was the guest of the Graves Martin Post, of Hazelhurst, Miss., at the American Legion convention at San Francisco. As a chicken thief, he was a very valuable member of the commissary department. the "Colonel" declares. Divinity is 92 years old and his wife 70, and he says the way he feels now he 'will live 'most four thousand years moah."

ASSERTS GERMANY



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This is Howard Divinity, Co. D, 12th Mississippi Infantry. After the war he became a member of the United Confederate Veterans and attended Reunions. God bless him and his service to the South!

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



*And I will honor
my Confederate
Ancestor.*

Freed Blacks and Whites in 1852 Richmond

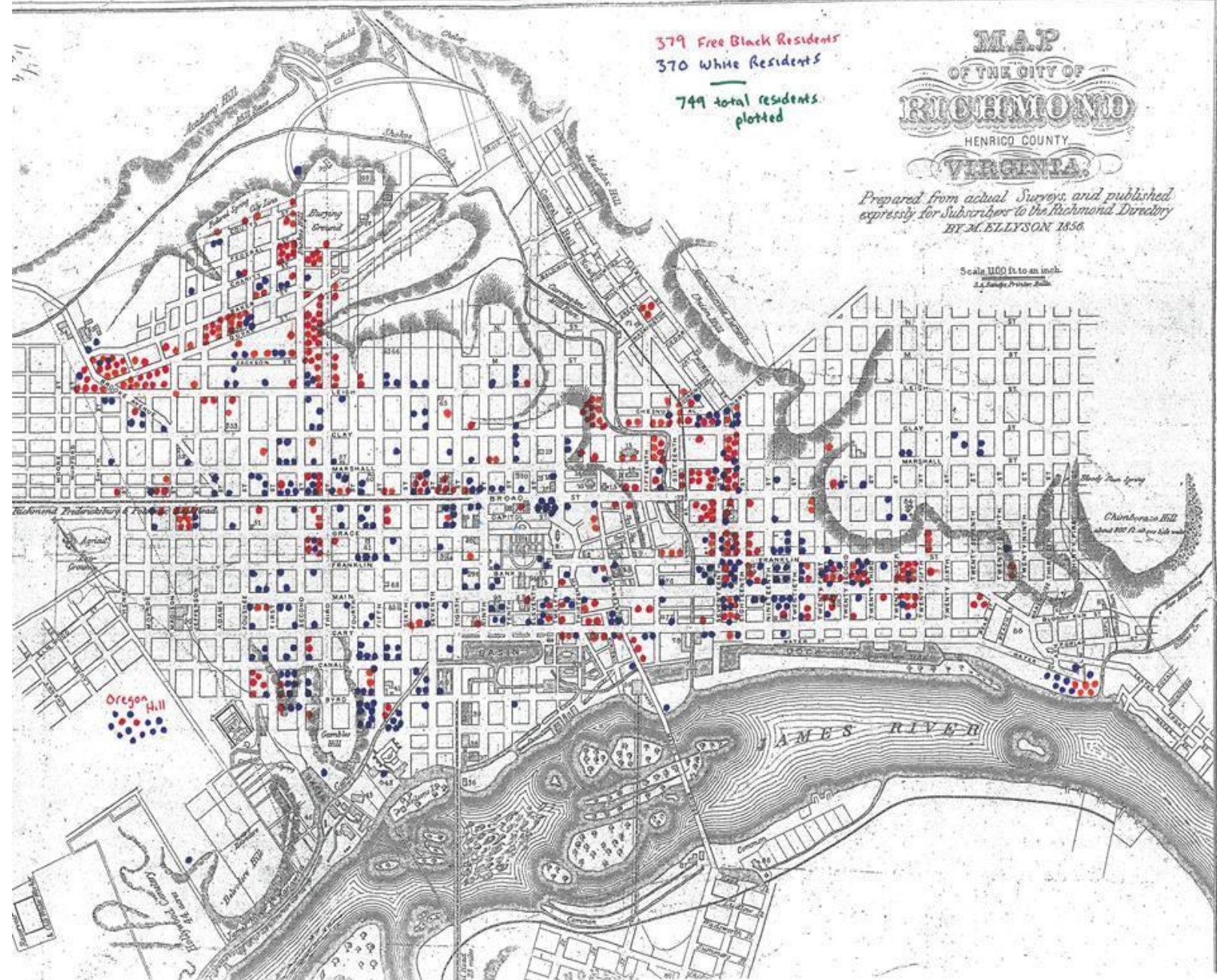
• = White Residents • Free Black Residents

379 Free Black Residents
370 White Residents
749 total residents plotted

MAP
OF THE CITY OF
RICHMOND
HENRICO COUNTY
VIRGINIA

Prepared from actual Surveys, and published
expressly for Subscribers to the Richmond Directory
BY M. ELLYSON 1856

Scale 1100 ft to an inch.
J. S. Hanger, Printer, Richmond



The Virginia Flaggers



In 1852, Richmond City Directory published the names of some of the free people of color. The most detailed map that I had at that time was from 1856. Several years ago, I asked an intern to mark their residences in blue. Then he randomly chose names of white people from the directory to plot on the map in red. As you can see from the map the city of Richmond was an integrated before the War Between the States. According to the 1850 census: White: 15,274, Slave: 9,927 and Free: 2,369. - Teresa Roane

Missouri-Kansas Civil War

1854-1865



[Donald Gilmore](#)

Lawlessness and violence characterized the territorial period in Kansas—the years from 1854 to 1861--and continued even more virulently after the outbreak of the Civil War. The earlier period is sometimes referred to as “Bleeding Kansas,” a description sympathetic to the abolitionist cause, in fact are words suffused with propaganda intent. The events of the period, despite current, common interpretations, demonstrate violent actions by the abolitionists in Kansas Territory so pronounced and profound that they were tantamount to treason against the U.S. Federal government. With the exception of Jay Monaghan’s book, *Civil War on the Western Border*, most works sidestep the territorial period and focus on the two periods independently. But when you do that, you are only telling half the *story*, and the meaning of the Border War, what the combined periods are referred to, becomes lost in the shuffle. How can you know why things are happening from 1861 through 1865, the way they do, unless you know about all the violence and contention that happened in the preceding seven years and how they are interrelated?



Curry mural with John Brown at State Capitol, Topeka

First, it’s important to note that what was happening in Missouri and Kansas in 1854 through 1865 was happening also in the northeast United States as well. There was a growing movement in this nation toward the disregard of law. The abolitionists who defended this lawlessness said they were regulating their behavior in accordance with what they called a “Higher Law” But from a rational, legal viewpoint, there was no higher law than the Constitution of the United States of America, which defines the nation’s laws. Thus, when you abandon the law, you begin to participate in anarchy, and that’s what happened in Kansas during the Territorial period. Aiding the abolitionist lawbreakers was a Northern press that through the 1850s and 1860s increasingly promoted the lawless behavior of abolitionists in Territorial Kansas and the nation in their newspaper articles and its propaganda tone and slanted views.

The Border War started in 1854 with the passage of the Kansas Nebraska Bill. Senator Stephen A. Douglas introduced the bill in Congress, and its intention was to form two, new territories, Kansas and Nebraska, that would eventually become states. The idea was to have the inhabitants of the two territories decide for themselves whether they would be slave-holding or free territories, whether you could have slaves in the new territories or not have them. But the real reason for the Kansas-Nebraska bill being passed was to forward the development of a transcontinental railroad through one or the other of these two new territories. And the terminus of this railroad would be Chicago. That town was Stephen Douglas’ hometown. Naturally, the enterprising Douglas wanted the railroad to benefit Chicago and Illinois.

But most Americans and their representatives thought the bill was a good one for the entire nation as well, and that is why they created two new territories. Passing the Kansas-Nebraska bill wasn’t a vast, evil Southern conspiracy, as abolitionists and many members of the press of the 1850s and 1860s proposed that it was.

In 1854, the abolitionists decided that they would oppose the settlement of Kansas by Missourians and Southerners. Because Kansas was along the natural migration route for Missouri, Kentucky, and Tennessee settlers, the abolitionists formed an organization titled the New England Company, and promoted the settlement of Kansas by Northern abolitionists and others

friendly to their cause. They did this by hiring guides to lead the Eastern settlers to Kansas and by paying part of the settlers' passages to the new territory and providing them with leadership and lodging when they got here.

The New England Company also hired Charles Robinson, a man with experience in a squatter's rebellion in California, to be their point man in confrontations with the Missouri settlers in Kansas. When he was involved in the "Squatter's Rebellion" in California, a landowner shot him close to his heart, and Robinson bashed the man's brains in with a steel bar, killing him. While he was in jail, indicted for murder, the squatters elected Robinson to the California legislature. He was just the sort of man the New England Company needed in Kansas. He was tough, cunning, brave, and he knew how to use power aggressively. And he wasn't beyond operating in an unscrupulous manner if he thought it was useful to him and the Company.

The abolitionists had a very hazy idea of law and order. Whenever a law got in their way, they invoked their so-called "Higher Law," and this allowed them to do just about anything they chose without having any moral qualms or scruples about it. In their minds, this "higher law" justified their trampling over the Federal laws that ruled the new territory of Kansas when it was useful to them. First, they used strong-arm tactics to obtain control of the town site of Lawrence. When the abolitionists got to Kansas Territory, they discovered a Missourian, John Baldwin, and his friends, had already staked out the Lawrence area. So the abolitionists pushed him off his land with armed force. But then Baldwin did something they hadn't counted on. He hired the law firm of Babcock, Stone, and Freeman to support him and threatened to challenge the abolitionists in court. Faced with the *real law*, the abolitionists finally capitulated and paid Baldwin for his land. Meanwhile, Robinson hired a thug named David Evans to pick fights with the Missourians in the area and to intimidate them with guns and his fists. Robinson called Evans his "California bully."

In the election of 1855 to determine a Territorial legislative assembly, Missourians, fearful that an abolitionist government in Kansas would threaten their expensive slave property, crossed the border into Kansas to vote in the election and stuffed the ballot boxes. Governor Reeder, an abolitionist, nonetheless validated the election, because it was clear that there were still more Missourians and proslavery adherents in Kansas at this time than freestaters, even when you kicked out the so-called illegal votes. That fact is uncontested and part of the public record. But the Eastern press went wild over the ballot box stuffing anyway, in order to discredit and demonize the Missourians. Horace Greeley called the Missourians "Border Ruffians" in his newspaper, and they've been called that propaganda term ever since in the history books. There was nothing Border ruffian-like about them at all. Among the so-called "Border Ruffians" were Missouri elites, like Missouri Senator David Rice Atchison and Attorney General Benjamin F. Stringfellow and their followers, and they went into Kansas in an orderly way. Northern-biased historians, however, still use this loaded term, "Border Ruffian" in their histories: It's their hallmark. When you read the term "Border Ruffian" in a history book, you've got a "Yankee historian" on your hands. Horace Greeley, the master abolitionist propagandist coined

the term, for propaganda purposes. And our current historians are still using it spuriously and affectively.

The reason Missourians stormed into Kansas to vote was because they were afraid the abolitionists would rig the elections and open up Missouri to one more state filled with abolitionists, who they were certain would cross into Missouri to raid them of their black work force, an absolutely critical, very expensive component of their farm businesses and economy. Missourians, at this time, had been raided by underground railroads for over twenty years from Iowa and six years from Illinois, and they simply couldn't afford more thieves raiding their labor supply from Kansas. Their worst fears were right on target: Abolitionist John Doy, who came in the very first party of settlers to Lawrence, immediately began stealing and funneling slaves out of Missouri and along the underground railroad until the Civil War ended.

In 1855, a propaganda campaign began in the East to picture Missourians as a crude, backward people. As part of this campaign, Sara Robinson, Charles Robinson's wife, called the Missourians, "de po' white folk," a racist epithet used by a prim abolitionist. Kansan abolitionists also called Missourians the "drunken rabble," "Pukes," and "White Trash." All these characterizations were propaganda ploys. In fact, Missouri elites were the match intellectually of the best of the abolitionists, and the Missourians, as a group, were *far, far* more affluent than the Kansas abolitionists ever were at this time. They were anything but "de po' white folk."

Kansas was a veritable wasteland all through the Territorial and Civil War periods, filled with mostly poor people from the north. Some of them dressed in the feed sacks given them as charity by Samuel Pomeroy, the New England Company's financial agent, from his flourmills. They called these people "Sam's Boys" because of their distinctive clothing, which said SAMUEL POMEROY in capital letters across the fronts or backs of their clothes, made out of Pomeroy's flour sacks.

If there was a rabble in the area of Missouri or Kansas Territory at this time, it was generally an abolitionist and freestater one. Missouri was a farming paradise during this period, filled with cattle, sheep, hogs, and fields of corn and hemp and tobacco. Part of the reason Missouri was invaded in 1861 and 1862 by Jennison, Lane, Anthony, and Montgomery and

plundered and burned was because of this poor Kansas rabble who were frantic to obtain Missouri gold, silverware, food, clothing, socks, candles, soap, and . . . *underwear, yes, they even stole their underwear*--anything they could steal and carry back to their poor farmsteads in Kansas. And if you got in the way of their marauding, they would kill you, as many Missourians understood.

When the Missourians gained control of the Territorial legislature in Kansas, the abolitionists began plotting its overthrow. They first sent to New England for Sharps rifles, 100 of them, the state of the state of the art assault weapons of the day, better rifles than most soldiers wielded. They sent them illegally through Missouri to Kansas in boxes marked "books." Horace Greeley sent along a howitzer, a type of cannon, for good measure. This was not going to be a peaceful settlement. Meanwhile, the abolitionists in Lawrence organized what they called the Lawrence Legion, an armed paramilitary group of guerrillas, to oppose the Territorial government. The abolitionists had their own army. And yes, they were guerrillas, although the history books never use that term for Kansans. You can easily surmise why not.

They then had James Lane concoct their own abolitionist territorial constitution, had it signed with a large number of signatures, and had Lane present it to the United States Congress for acceptance. When Lane did so, Senator Steven Douglas examined the document and said: "I find that the signatures *are all in one handwriting* . . . : I perceive on inspection various interlineations and erasures. All things are calculated to throw doubt on the genuineness of this document." Lane was forced to withdraw the document. Lane or some other abolitionist had signed every single fake name on this phony document.

Even after this deceitful overture, Lane became the most prominent leader in Kansas, who all the rest of the abolitionists had to defer to, for he was a natural leader, and people were impressed with his military knowledge and prowess and his drive and aggressiveness and his take-no-prisoner's attitude. One prominent Kansan, Webb Wilder, called Lane: "One of our things," with all that implies.

On May 11, 1856, during a war between abolitionist guerrillas led by James Lane and the territorial government in Kansas, the town of Lawrence was sacked by a federally sanctioned Missouri militia led by David Rice Atchison, United States Marshal Israel B. Donalson, and territorial Sheriff Samuel Jones. At about the same time, Chief Justice Lecompte of the U.S. District Court indicted a large number of Kansas abolitionists, including Charles Robinson, James Lane, Ex-Governor Reeder, and S. N. Wood for treason. Wood was called a "fightin' man" in those days. Many identified him as a thug.

Three months later, from August 12 through August 19, 1856, in a series of armed actions called the "Wakarusa War," free-state guerrillas led by James Lane and others attacked the proslavery strongholds at Franklin, Fort Saunders, Georgia Fort, and Fort Titus, in the area around Lawrence. Although these defensive positions were called "forts" by the freestaters, they were actually little more than fortified blockhouses, arsenals, and places of protection for the proslavery settlers. Because the freestaters had no such defensive forts of their own, it's clear who was under siege.

Meanwhile, at about the same time in 1856, John Brown was indicted for attempting to intimidate Judge Sterling G. Cato of the Territorial Supreme Court, and Cato presented warrants for Brown's arrest to James P. Doyle and his two sons William and Drury to serve. Days later, Brown assembled a force of men and killed all three of the Doyles, the men who held warrants for his arrest, as well as Allen Wilkinson and William Sherman. Brown and his men butchered some of the unarmed men with swords and shot the rest. Brown eventually fled prosecution and was harbored in the East by members of what has been called the Conspiracy of Six. These were wealthy New England financiers, businessmen, clergymen, and intellectuals of high prominence, all of which were involved in a widespread, treasonous conspiracy against the Federal government. They were the same men who bankrolled Brown's attack on Harpers Ferry by his company of men. Brown was penniless. He couldn't support anyone, not even himself! Brown was just a paid hack.

While events around Lawrence eventually calmed down, a new situation developed in Southeast Kansas, where two Jayhawkers, James Montgomery and Charles Jennison began guerrilla attacks against farmers in Cass, Bates, and Vernon Counties in Missouri. These attacks are virtually never mentioned in the history books. The attacks began in 1858 and continued for three years until the Civil War broke out in 1861.

I'll give you an example of just one of these raids among the many that occurred. A man name Clymer who lived near West Point, Missouri, wrote this account in a letter of complaint to the governor of Missouri: "On May 20, [1858] a large group of Kansans under Montgomery—estimated to be around 400 men—approached West Point, Missouri, reconnoitered the town, then sent one hundred men armed with Sharps rifles gallopin' into town at full speed. Then, they slowed down and rode their horses down the main street in "military style." Although there were only thirty citizens in town at the time, they were prepared to resist. After "drinkin' and eatin' what they wanted," however, Montgomery and his men rode two miles south of West Point to the home of Jack Clark, where they robbed him of his money and everything else of value, "even his and his wife's wearin'

apparel.” Clark’s furniture was wantonly destroyed also. These sorts of raids were repeated over and over in Missouri for three years until the Civil War broke out. Missouri militias had to be stationed along the Missouri border, sometimes armed with artillery, to protect Missouri citizens. The Civil War really broke out in Kansas in 1854 and continued till 1861 when it broke out everywhere else in America. This is not always emphasized.

Montgomery and Jennison called this raiding they did “jayhawking.” A Missouri historian, Hildegard Herklotz called Jayhawking: “a fancy name for horse stealing.” D. W. (“Webb”) Wilder, an abolitionist, epitomizes the Jayhawker interlude in Kansas history best. He was The editor of the Leavenworth, Kansas, *Conservative* newspaper. Wilder held the Franklin Medal from the Boston Latin School, the Bowdoin Gold Medal from Harvard, and a position in the Boston, Massachusetts bar. He’s a good example of the fanaticism and corruption of the Kansas abolitionists of this period. He said: “Jayhawking was got up in Kansas. It’s one of our things. It works well; we believe in it, and we are going to have it. It don’t make any difference whether the authorities, civil or military, believe in it or not. Kansas don’t care much for authorities; never did and never will.” An astonishing statement of lawlessness

Another incredible scandal appeared about this time as well. On October 16, 1859, John Brown attacked the United States Arsenal at Harpers Ferry and killed a number of people in an attempt to start a slave uprising and possibly a civil war. Again, the raid was financed by men called the Conspiracy of Six. After Brown was captured, convicted, and sentenced to hanging, a large group of Kansas abolitionists began a treasonous conspiracy to break him out of jail. This has remained generally unreported in the history books until the publication of my recent book. In the Kansas State Historical Society’s multivolume collection, there is recorded an address to the society on December 1, 1903, by O. E. Morse, an abolitionist from Mound City, Kansas, to the Kansas State Historical Society. In his talk, Morse spilled the beans! He listed twenty-two Kansas men involved in the conspiracy to break Brown out of jail, including Dan Anthony (Susan B. Anthony’s brother), Joseph Gardner, Silas S. Soule, J. A. Pike, S. J. Willis, Augustus Wattles. H.D. and Benjamin Seaman, James Montgomery, the Jayhawker, Henry Carpenter, Joseph Gardner, Benjamin Rice, J.C. Vaughn, J.W. Le Barnes, Edward Russell, John E. Stewart, a slave stealer and slave merchant from Lawrence, W. W. Thayer (the publisher), James Redpath (the radical journalist), Dr. David Thayer, Brachett the sculptor, Richard J. Hinton, and George Henry Hoyt. Hoyt, after the Civil War, became the future Attorney General of Kansas, Kansas Chief law office—a committer of treason, and, during the war, the field leader of the notorious Red Legs, a group of Union scouts who were some of the worst murderers and robbers on the Western border.

A group of the conspirators obtained free passages on the Hannibal and St. Joseph Railroad, owned by a New England consortium managed by Murray Forbes, who was friendly to Brown. The conspirators traveled to Charles Town, Virginia, free of charge naturally, but were unable to engineer Brown’s escape. They discovered that the Southerners expected a breakout and guarded Brown very well indeed. The men involved in this treasonous conspiracy were a “Who’s who of Abolitionism in Kansas Territory during this period.

When the Civil War broke out about a year later, Abraham Lincoln appointed James Lane to command a brigade of Kansans, a very large force. Lane immediately planned to invade Missouri. Who did he appoint as two of his regimental commanders? Why none other than James Montgomery and the infamous Charles Jennison, both Infamous Jayhawkers—the very men who had been making Jayhawking raids into southwest Missouri for at least three years. Now they were full colonels empowered by the Federal Government to make these raids legally! As Price moved northward toward Lexington, Missouri, after defeating Union forces at the Battle of Wilson’s Creek, Lane began to prepare his men to attack Western Missouri. About this time, Lane’s men were described by Captain W. E. Prince, the U.S. Army commander at Fort Leavenworth “as a mere ragged, half-armed, diseased, and mutinous rabble, who took votes as to whether any troublesome or distasteful order should be obeyed or defied”(Quotation from the U.S. Army’s official records).

As Sterling Price advanced on Lexington with the Missouri State Guard, the way was clear for Lane to move into virtually undefended western Missouri to burn and to plunder it at will. Lane now began implementing his planned projects. One was to destroy Osceola, Missouri, to be followed by the sacking of a string of towns as he proceeded north. On September 10, with an army of some 1,500 men, Lane started north on the military road (along the Missouri-Kansas state line), vowing to “pitch into” Butler, Harrisonville, Osceola, and Clinton, Missouri.” After arriving at Trading Post on September 12, Lane veered southeast toward Osceola, burning and plundering everything in his line of march and looting a wide swath on his flanks. Lane said, “We believe in a war of extermination. . . . There is no such thing as Union men in the border of Missouri. I want to see every foot of ground in Jackson, Cass and Bates counties [in Missouri] burned over--everything laid waste!” In a reference to marauding, he added, “Everything disloyal from a Shanghai rooster to a Durham cow must be cleaned out.”

By September 23, Lane's advance guard of skirmishers passed through Roscoe, Missouri, and reached Osceola. When Colonels Weer and Montgomery reached the outskirts of the town, they received sporadic fire from a small, token detachment of thirty Confederates commanded by Captain John M. Weidemere. The rebels, firing from the brush, were soon driven in, with one Missourian killed and several wounded. Lane claimed that more Southern men were holed up in the courthouse, and he ordered Captain Thomas Moonlight, his chief of artillery, to bombard the building to "shell 'em out." Soon, it became a roaring inferno. Within minutes, the entire business district of Osceola was put to the torch, as well as all the homes (except for a sprinkling of houses on the town's outskirts). Everyone was robbed, present or absent, Union or Confederate.

Meanwhile, Montgomery ordered the heads of 150 barrels of whiskey stored in a warehouse in the town busted, and the contents of the barrels surged down the street. Montgomery hoped to destroy the liquor before his men discovered it and became unmanageable. But he was too late. Many of the soldiers had already gotten hold of the whiskey, quaffed it, and now were staggering through the streets. As the liquor flowed toward the river, soldiers stooped and filled their canteens, then cupped their hands and gulped down more. Before long, most of Lane's army was roaring drunk. The whiskey soon became ignited, like everything else in the town, and a stream of flaming spirits rushed into the ravine leading to the Osage River. Later, 300 drunken and helpless Union soldiers were loaded aboard wagons and stolen carriages to be carried out of the town.

Reverend Hugh D. Fisher, one of Lane's chaplains, stole the altar furnishings from the local church, which he intended to use to complete his own church, now being built in Lawrence. Lane, not to be outdone, selected a fine carriage, a piano, and silk dresses for his wife and several girl friends. At the outset of the raid, the Osceola bank was robbed of some \$4,000 to \$8,000 (as much as \$100,000 in today's money)--a testimonial to the small town's wealth, now completely destroyed.

When Lane left town, a long train of wagons followed him filled with booty: camp equipment, boots, shoes, clothing, tons of lead, kegs of powder, percussion caps, supplies of cartridge paper, 3,000 sacks of flour, fifty sacks of coffee, slabs of bacon, barrels of brandy, 500 pounds of sugar and molasses, assorted pieces of furniture, and other pleasant knickknacks and baubles. Behind these wagons plodded 350 horses and 400 cattle formerly owned by the locals. Then, there was the long train of wagons filled with drunken soldiers. And behind them, near the end of Lane's ragtag procession, plodded a column of two hundred freed slaves--a situation that became a fixture in the plundering processions of the Lane Brigade. At the very rear of the column, a mile long stretch of stolen wagons was filled with slaves too young or old to walk and the blacks' belongings. The ex-slaves would be forced to travel in the dense dust cloud formed by the long train of wagons and horses. Lane had said earlier, "slavery would not survive the march of the Union Army"; This was precisely what he meant. He never said anything about the legality of freeing them. However, it wasn't legal. This was 1861, not 1865, when most Missouri slaves were freed and 1863 when Southern slaves were freed but out of control of enforcement.

Eventually, most of the "loot" Lane stole found its way to Lawrence, Kansas, his home base of operations, where it was periodically auctioned off. The citizens of Lawrence, had they thought on the matter, must have known that Lane and his men's booty was obtained through the pain, misery, and often death of their neighbors in Missouri, but few of them raised any cries of indignation at these depredations. But when their own town suffered a similar fate--when Quantrill stole some of the Missourians' looted property back in August 1863--then, their howls were carried in most of the newspapers in the East and to the United States Congress!

As Lane proceeded north, his troops burned and plundered their way through rich farm country, turning it into a veritable wilderness. On September 16, Colonels Montgomery and Hampton P. Johnson skirmished their Southern enemy near the town of Morristown, near Harrisonville, Missouri, and Johnson was mortally wounded. Responding to this misfortune, seven Confederate prisoners, according to Simeon M. Fox, a Jayhawker present, were subjected to what they called a "drum-head court-martial" and shot at the edge of their graves. Captain Henry E. Palmer, another Jayhawker present, said: "Their graves were dug, and they were compelled to kneel down by the edge of the graves, when they were blindfolded, and shot by a regularly detailed file of soldiers; the graves were then filled up and we marched away." This was an atrocity and war crimes by any standards.

When Lane's Brigade finally entered Jackson County, far to the north, it approached the farm of Solomon Young, the grandfather of Harry S. Truman. Young was a prominent man in Jackson County circles. Here, the Jayhawkers evidenced their normal mode of operation. But this time, it was performed--not against secessionists nor Southern sympathizers--but against a well-known Missouri Unionist family. Harriet Louisa Young, Harry Truman's grandmother, remembered well General Jim Lane's visit to the Young farm. When Lane's men reached the farm, the troops broke formation and circulated around the place, shooting some four hundred hogs, cutting out their hams, and "leaving the rest to rot." Harriet Louisa was forced to bake biscuits for the men "until her hands blistered." Some of Lane's Jayhawkers relaxed on her best quilts, she remembered, smearing them with mud from their boots. Other Jayhawkers amused themselves by "blasting away" with their revolvers "at her hens."

Lane's men then looked for the "man of the place." When Solomon Young couldn't be found, the Jawhawkers began their usual successful interrogation techniques on the best person available, Harrison Young, one of Solomon's young sons. Seizing the boy, they demanded to know where his father was. Harrison answered truthfully that his father was conducting a wagon train out West. This answer failed to satisfy the soldiers, and a noose was thrown around the boy's neck, and he was hoisted off the ground, the usual Jayhawker interrogation technique. Harrison was left suspended for some time in this state, gagging, reddening from loss of oxygen, and frothing at the mouth; then, he was dropped to the ground and the rope loosened. Again, he was asked the same questions, and the torture continued. (Usually, this torture was used by Lane's men to extract information about caches of money and jewelry.) After several suspensions, the soldiers finally decided that the exercise was useless—or they tired of an unprofitable game—and let poor Harrison loose. The Young's barn was then set ablaze. Finally, Lane's soldiers marched down the road toward Kansas City, chicken and geese feathers fluttering in their wake, carrying with them, among other things, the Young's "silver" and their "feather beds."

Later, after the war, because they were known Unionists, the Youngs made a claim against the U.S. Government for \$21,000 (more than a quarter of a million dollars in today's money)—not for just this encounter but for later appropriations of property by a Colonel Burris of "1,200 pounds of bacon, . . . 65 tons of hay, 500 bushels of corn, 44 head of hogs, 2 horses . . . and 30,000 fence rails." In addition, General Sturgis was responsible for taking some "150 head of cattle and a Captain Axline 13,000 fence rails, 1,000 bushels of corn, and 6,000 'rations.'" Eventually, the Youngs were paid for it . . . some thirty-five years later, likely with the aid of lawyers and litigation. Southern sympathizers in the area, of course, qualified for no claims, no matter what their losses were, and many of them were ultimately ruined in this way.

About this time, Lane had railed at his men: "You sneakin' thieves! what did you think of yourselves when you were invading; the premises of that widow in the north part of town, and stealin' her nightdress, her skillet and her chickens? Were you acting the part of soldiers then? Did you think we were at war with chickens and skillets? . . . So help me God, if the like occurs again, the guilty party, if found, shall suffer the extreme penalty of the law. All of this, of course, was just shoptalk and rubbish from a fellow who had just stolen an expensive piano, a carriage, and silk dresses in Osceola himself, and the men likely chuckled and sneered at Lane's insincere ranting behind his back.

Lane finally arrived in Kansas City on September 29, where he disputed with General Sturgis as to who was the ranking officer in the area. Lane was always better at political power struggles than he was at real fighting. Lane and his brigade's rampage through western Missouri in 1861 destroyed the towns of Osceola, Morristown, Dayton, Columbus, Papinsville, Westpoint, Harrisonville, and Butler, Missouri. What you generally hear from historians is about "Bleeding Kansas" and "Poor Lawrence." When Major General Henry W. Halleck became the new commander of the Department of the Missouri, he heatedly expressed his disapproval of Lane's behavior in Missouri, and the complaint reached the desk of Abraham Lincoln. Lincoln responded: "I am sorry that General Halleck is so unfavorably impressed with General Lane." That's all Lincoln had to say about these disgraceful operations, including the atrocities.

Fortunately, for the historical record, we have several extant diaries from this period giving us small glimpses of the outrages taking place in Western Missouri, one of which was kept by Willard Hall Mendenhall, a thirty-year old farmer and carriage maker from Lexington, Missouri, a town fully sixty miles east of the border. Mendenhall kept a diary, off and on, for three years and left a perceptive account of what occurred in his area. Here are a few of his entries:

January 13, 1862: I heard a rumblin' noise like the sound of many wagons. In a short time I found it was a train of army wagons accompanied by a file of men armed. They went as far as the Wallace haystacks, took the fence down, drove all the teams in. I thought they'd take all they had left to live on this winter . . . Nine teams went on, in a few hours, the nine teams came back loaded with corn, and hay, with two farm wagons loaded with meat, and seven horses tied behind their wagons . . . We are very much afraid the soldiers will get our mules.

Two Days later:

January 15: This is a reign of terror. [Charles] Jennison's Kansas [regiment] is in the neighborhood. I am told they have burned two hundred private residences and shot several men.

A month later;

February 14: I had not been in town long before a great number of my acquaintances in with complaints of outrageous depredations. At Mr. Sam'l Sawyer's they robbed them of bed clothin', all of his clothin', several bottles of wine, their horse, etc, and threatened to shoot Mrs. Sawyer if she followed them about the house. At Mr. Thos. Callaway's they demanded his

money with their guns pointed at him, took many things there, threw his surveyor's compass in the fire. Went to John Ewing's, broke their furniture, took his and his wife's clothes, then set the house on fire. At Thos. Shields's (they have nearly everything taken from them) they looked at their piano, said they had broken many of them since they left Independence. They must thank them if they did not break theirs, too. They forced Mrs. [Susan] Trigg to play for them while they danced, and as they left the house one of the men remarked to Mrs. Thos. Shields, (who is quite a fine lookin' young woman) that they liked her looks and would come back that night and stay with her. At Col. [Caleb] Bellis's they took his horse, gold watch, some money. I do not know how much, and abused his wife shamefully, felt of her person, and used insultin' language. The outrages are too numerous to write."

Around October 1, 1861, Andrew Walker, the son of a slaveholder near Blue Springs, Missouri, joined with William Clarke Quantrill in forming a local guerrilla force to stop the depredations by the Union Military and invading Kansans in western Missouri. Eventually Frank and Jesse James joined the band, too, and many other young Missouri men. Within a short time, the guerrilla ranks swelled to around 300 in number. When they operated, they usually worked in smaller bands, uniting only on big operations. Their average age was eighteen years old.

Soon, the Union Army in Missouri considered them a great threat, and on March 19, 1862, General Henry Halleck, commander of the Department of the Mississippi, issued an order outlawing guerrillas and commanding their extermination on capture. This order was passed down the chain of command to Brigadier General James Totten, who on April 21, 1862, published Special Orders No. 47. In the order, Totten stated that western Missouri had become the: "haunts of these outlaws and the farmers generally in these neighborhoods are said to be knowing to and encouraging the lawless acts of these guerrillas." Totten declared that henceforth guerrillas "will be shot down by the military upon the spot when found perpetrating their foul acts." A few months later, on July 22, 1862, this was followed by Brigadier General John M. Schofield's General Orders No. 19, specifying that all able-bodied men in Missouri were to be impressed into Missouri militia units: "for the purpose of exterminating the guerrillas that infest our state." As part of this campaign to exterminate the guerrillas, cavalry outposts were installed at ten to fifteen mile intervals all over western Missouri, in every direction, with the order to seek out and kill all guerrillas, which they attempted to do.

In response to these brutal orders, the guerrillas began reprisal killings of Union soldiers. When captured guerrilla Jim Vaughn was to be hung on May 29, 1863, by General James Blunt's men in Ft. Leavenworth, Colonel Ben Parker, a partisan leader from northwest Missouri, threatened to execute four captured Union soldiers if the execution took place. Blunt, however, followed a policy of no compromise and no communications with the guerrillas, and Vaughn was hung anyhow. Before the trap door opened, Vaughn said stoically, "This is my last look--let her slide." Later, Parker executed five Union prisoners, one more than his warning--the fifth . . . for good measure. Don Hale, the recently deceased Missouri historian was a descendant of the above-mentioned guerrilla, Jim Vaughn.

Clearly, the more severe the attempt to suppress guerrillas, the more virulent was their response. The application of extreme violence to subdue guerrillas, modern armies have discovered, is not a winning formula for destroying them. The U.S. Army doesn't do that today! In such situations, a sort of reciprocal chain of violence develops, and it often accelerates and intensifies over time, and that's exactly what happened in Missouri. This brutality turned the people against the Federal Army.

At first, in his confrontations with the Federal forces in Missouri, Quantrill attempted to exchange prisoners and to parole prisoners. Even in late 1864, late in the war, when Quantrill seized a Federal camp at Tuscumbia, Missouri, he paroled the entire camp of Federals. But the Federals consistently refused to exchange prisoners with the guerrillas, refused to parole guerrillas--in fact, outlawed guerrillas and sought to exterminate them in every single instance. This was an open invitation for the guerrillas to reciprocate. In such a situation of reciprocal violence, soldiers can begin to experience what is called Posttraumatic Stress Disorder, like our soldiers did in Vietnam and some are today in Iraq and Afghanistan, and thousands of soldiers in World War II did also although we didn't have a more accurate name for it at that time, which can produce extreme distress in soldiers but also can make some of them become very, very violent, like Audi Murphy, for instance. That's what happened in the Border War, where both sides eventually took scalps as trophies. If some of our so-called experts today cite Missouri guerrillas for being terrorists for taking scalps, then, what were the Union troops and their supporters who scalped guerrillas in 1863 during the guerrillas retreat from Lawrence and later in 1864, before the Battle of Centralia. And they also beheaded Bill Anderson in that same year, mounting his head on the top of a telegraph pole and later urinated on his grave? This talk of guerrilla terrorists is absurd. Besides that terrorist commit violence to obtain political concessions. The guerrillas were merely protecting Western Missouri farmers and disrupting Federal operations in any way they could in conjunction with the Confederate Army.

At the peak of American involvement in the Vietnam War, the Americans probably outnumbered the Vietcong guerrillas and North Vietnamese forces in South Vietnam by a ratio of 10 to 1. In Vietnam, American troops also had a

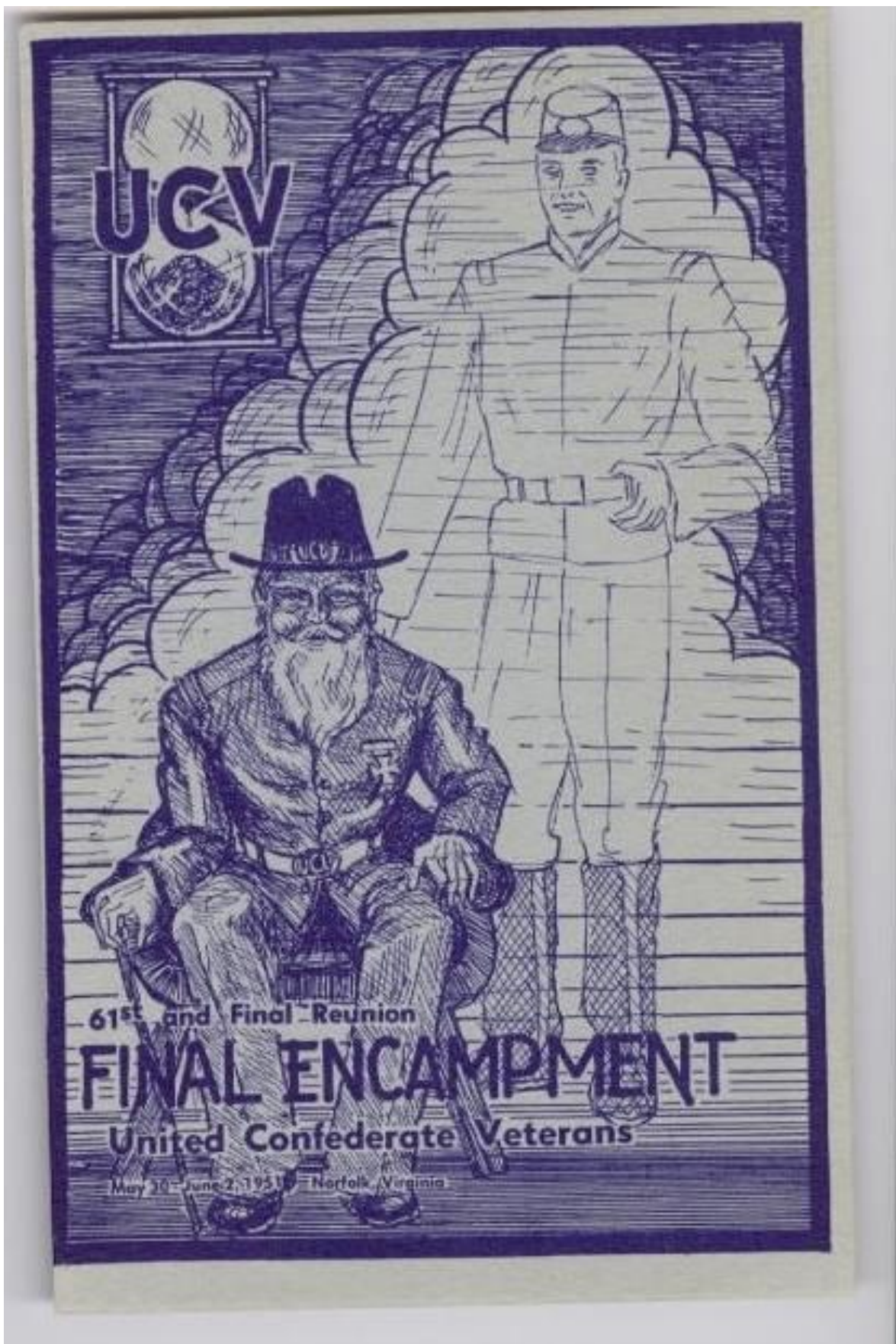
hugely disproportionate advantage in firepower. In contrast, in western Missouri, over the period of the Civil War, the Federal forces outnumbered the guerrillas, in the whole, by from 25 to 45 to 1. The guerrillas fought valiantly against these overwhelming odds, but not without great cost and mental and physical suffering. If American troops suffered posttraumatic stress disorders (PTSD) in Vietnam and committed atrocities when they had a distinct advantage in numbers, an overwhelming advantage in firepower, and participated in but one-year tours, Think what must have been the corresponding experience of Missouri's guerrillas from 1861 through 1865 when conditions were dramatically the reverse and they were hunted down for over four years like wild animals and executed upon capture. What does that do to men? What damage does it commit upon their minds? And yet academic historians never mention the Missouri guerrillas in reference to PTSD. Why not?

John Newman Edwards, Confederate General Jo Shelby's adjutant, described the situation best. He said: "Civil War might have made the guerrilla, but only the excesses of civil war could have made him the untamable and unmerciful creature that history finds him." Edwards went on to say, "man for man, the guerrilla put his life fairly on the cast of the war dice, and died when the need came as the red Indian dies, stoical and grim as stone." And finally, Edwards explained the guerrillas' motivation: "The guerrilla saw shining down upon his pathway a luminous patriotism, and he followed it eagerly that he might kill in the name of God and his country." His country was the South, of course. The guerrillas, seen from Edward's perspective, were not bandits nor demons nor terrorists. It is not irrational to consider them as the victims of a Northern-biased propaganda campaign that has tainted the history of the Border War for the last 150 years.

The Missouri guerrillas lived this violent reality during the Civil War, and it changed them. This is the face of war that most people don't understand but which often became the Missouri guerrillas' experience. It's a psychological realm, a dimension of feeling and being that everyday men and women haven't experienced, haven't imagined, and don't understand. But this is the fearful, dreadful reality, sometimes, in really bitter military struggles. Young, patriotic men sometimes must live and endure this terrible "reality" and hope they emerge from their experience alive and with a scintilla of sanity. Not all of the Missouri guerrillas succumbed to the stress of daily combat over the more than three years they fought against overwhelming odds, but many, understandably, did. The above-mentioned experiences of war need to be considered when discussing the Missouri guerrillas, especially in the years 1863 through early 1865. To call the Missouri guerrillas "terrorists" as some historians have done recently, with flimsy evidence, concocting this new, reckless charge after 150 years, is quite questionable.

When the Civil War ended, the people in Lawrence, Kansas, gathered to celebrate. Star Spangled Banners festooned stores, fireworks erupted, and great bonfires blazed. But across the border in western Missouri, conditions were miserable. The slave economy had been destroyed, and nearly all of the black workers had been removed or had fled to Kansas. The countryside, along rutted paths and roadways, was barren except for charred chimneys that pointed to the sky. Rank grass grew in the main streets of many of the former towns. There were almost no schools, no churches, no stores, no jobs, and very little hope. The situation was dismal. Nearly all of the homes in the border counties had been burned, outbuildings were ashes, many of the sheep, cattle, horses, and mules now grazed in Kansas fields, and Missouri stores of corn, oats, barley, and milo filled Kansas granaries. Missouri, a former farming paradise, was now a battered, bleak landscape called the "Burnt District." A generation of Missouri's young men lay beneath the sod, or their bones lay strewn in remote unhallowed woods and brambles. Those guerrillas fortunate enough to have survived the war showed the scars of multiple bullet wounds, the effects of which scarred their minds and their souls. Young men, like Fletcher Taylor, had lost arms, some guerrillas had no legs; others had various traumatic physical and psychological injuries. An entire way of life had been destroyed in Western Missouri.

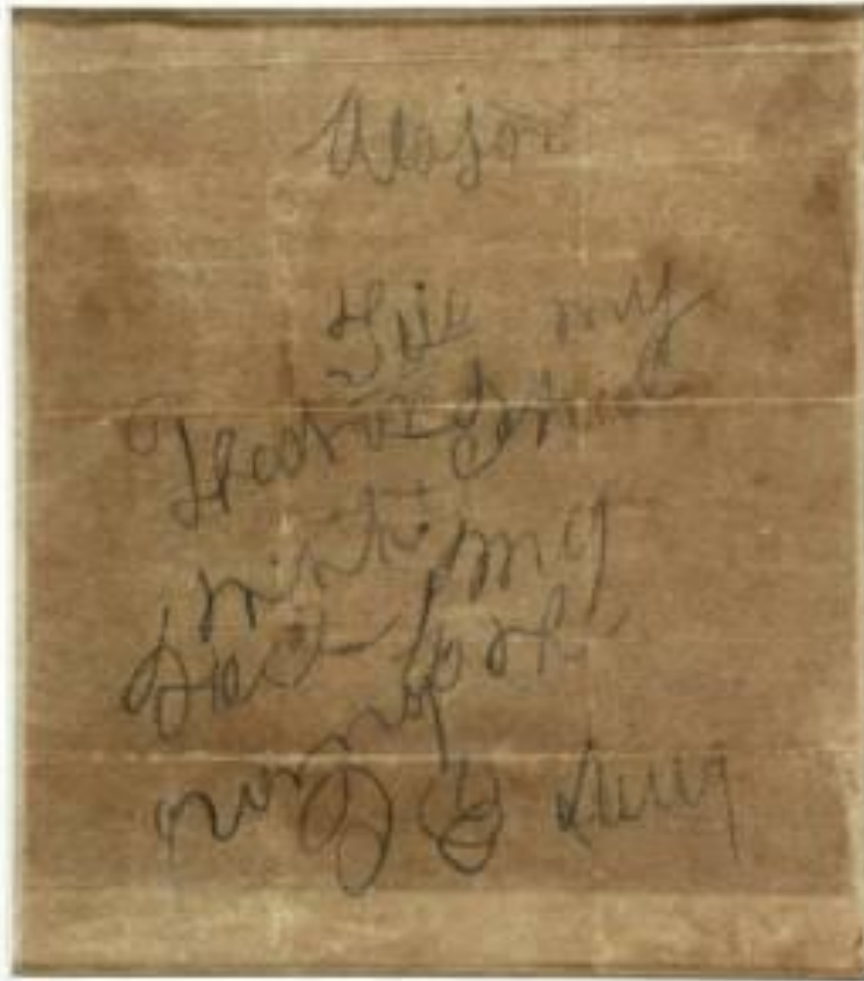
As early as August 10, 1863, C. M. Chase, a Unionist newspaper reporter for a Leavenworth, Kansas, newspaper said that the guerrilla occupation: "excited the mind, destroyed the moral sensibilities, created a thirst of wild life and adventure that will, on the restoration of peace, find gratification in nothing but highway robbery." He wasn't that far wrong in respect to some of the guerrillas. When the James boys and Younger brothers returned to civilian life after the war, they carried a lot of psychological baggage with them. They didn't deal that well with their problems. But we can envisage a variety of reasons behind their failures, and they didn't all lead to their own doorsteps. Many Missourians understood that in their day as well, and sheltered the boys, rightly or wrongly, for some time, from the law. But the preponderance of the Missouri guerrillas went back home after the war and led productive lives. For their courage during the Civil War, Missouri's Civil War guerrillas, in general, still stand as symbols of courage in adversity to many Missourians, whatever may have been their shortcomings.



Southern Historical Society

There were only 12 veterans left in the country and of the 12, 3 were able to attend this last reunion.

Isaac Avery's Dying Words at Gettysburg



The letter that Isaac Avery wrote to his father, now held by the **State Archives**

On **July 3, 1863**, 34-year-old Lt. Colonel Isaac E. Avery of the 6th North Carolina State Troops died from mortal wounds received the previous day. Shot in the neck and partially paralyzed during the Battle of Gettysburg, the Burke County native was unable to speak.

Avery fell alone while leading his men in an attack on Cemetery Hill. He had taken command of Hoke's brigade after Hoke, himself, was wounded at Chancellorsville. Avery was the only man mounted and, once found, was carried from the field. Clutched in his hand was a small bloodstained piece of paper which has become one of the treasures of the **State Archives of North Carolina**.

Though right handed, he was forced to write with his left because of paralysis. His letter said, "Major, tell my father that I died with my face to the enemy. IE Avery". Major Samuel McDowell Tate, a friend from Burke County to whom the message was addressed, remained with Avery until he died. The short letter contains words long on duty and sentiment and has been featured in many books and documentaries about the Civil War. It has become known as the "Letter from the Dead."



My response to Book reviews of new book on General Sherman

From: regenstein@mindspring.com

TO THE EDITOR:

Carl Rollyson's review of James Lee McDonough's book, "WILLIAM TECUMSEH SHERMAN, The Magnitude of His Achievement," ("Review" section, 18 June) lavishly praises Union General Sherman's Civil War military ability. But the fact is, in his murderous March to the Sea through Georgia and South Carolina, he was mostly not fighting the Confederate army, but rather waging a brutal war against innocent, helpless civilians, burning homes, businesses, farms, libraries, courthouses and entire cities, including my hometown of Atlanta.

Sherman also captured some 500 women mill workers from Roswell, Georgia, north of Atlanta, and shipped them north, many never to be heard from again.

As summarized by Brian Cisco, author of the superbly documented book "War Crimes against Southern Civilians":

"Women and children, black and white, were robbed, brutalized, and left homeless in Sherman's infamous raid through Georgia. Torture and rape were not uncommon. In South Carolina, homes, farms, churches, and whole towns disappeared in flames. Civilians received no mercy at the hands of the Union invaders. Earrings were ripped from bleeding ears, graves were robbed, and towns were pillaged. Wherever Federal troops encountered Southern Blacks, whether free or slave, they were robbed, brutalized, belittled, kidnapped, threatened, tortured, and sometimes raped or killed by their blue-clad 'liberators'."

The first hand experiences of my Mother's family, the Moses' of Sumter and other cities in South Carolina, were similar to these accounts, and they wrote of the rape, robbery, and murder of their neighbors.

Of the masses of freed slaves following his army, hoping for food and employment, Sherman was worse than just biased, as McDonough reports, believing them to be an inferior race. He once said, "Damn the [N word]. I wish they ... could be kept at work." Sherman wanted no part of them, especially as recruited soldiers. In December, 1864, at Ebenezer Creek in Georgia, a notorious incident occurred when Sherman's troops unexpectedly removed pontoon bridges they were using to cross the waterway. With rumors of Confederate troops approaching, many of the freed slaves drowned in the creek trying to get away.

Sherman openly expressed hatred and contempt for Jews, blacks, Indians, and Southerners in general.

A few months before Union General Ulysses Grant issued his infamous General Order # 11, expelling Jews from his conquered territory, General Sherman warned in an 11 August, 1862 letter to the Adjutant General of the Union Army that "the country will swarm with dishonest Jews" if continued trade in cotton is encouraged. Earlier, in a letter written in 1858, Sherman described Jews as "...without pity, soul, heart, or bowels of compassion..."

[Other instances of this widespread Yankee bigotry are described in detail by Bertram W. Korn in his classic work, "American Jewry and the Civil War"

(1951); by Robert Rosen, in his authoritative work "The Jewish Confederates"; and by other historians of the era. They recount how Jews in Union-occupied areas, such as New Orleans and Memphis, were singled out by Union forces for vicious abuse and vilification.]

And when the War ended, Sherman and other leaders of the Union army accelerated their war of near Genocide against the Plains Indians, massacring helpless old men, women, and children in their villages, in order to seize their land and secure the area to allow the expansion West of the railroads.

Sherman was well known for his hatred of the Indians, such as writing in 1866, "We must act with vindictive earnestness against the Sioux, even to the extermination, men, women, and children", and McDonough acknowledges that Sherman "advocated extermination, not co-existence."

Yet, despite all this, he concludes his review by he characterizing Sherman as a likeable person. True, perhaps, but only if you ignore his actions, beliefs, and character.

Lewis Regenstein
Atlanta, Georgia

The writer has over two dozen extended family members who fought for the South.

The Court Does Therefore Sentence...

March 10, 2016 by championhilz

I found the following letter in the correspondence of Mississippi Governor John J. Pettus, and thought it was very interesting, as it gives a detailed description of the punishment meted out by a court-martial to Private Henry Taylor of the 16th Mississippi Infantry. The hapless soldier was convicted of theft, and his sentence was both swift and sure:

Headquarters, Army Northern Virginia

23d January 1863

Gen. Order No. 8

Sentence

And the court does therefore sentence the said Henry Taylor Co. F, 16th Miss. Regt. to have one half of his head shaved immediately after the publication of his sentence, and thereupon be marched, his head so shaved, his hat off, wearing a barrel shirt on which shall be hung an overcoat and which shall be distinctly labelled "thief" and the Rogues March beaten on a drum, before him, up and down every regiment of his brigade when on any parade once, then to be sent to the Mississippi Penitentiary provided the Governor of Mississippi will receive him, and there to be confined for two years. But if the said Governor shall not receive the said accused, then to be sent to the Va. Penitentiary and there confined for the said two years, and to be kept on bread and water for fourteen days immediately after the publication of this sentence unless sent to the penitentiary.

By Command of General

R.E. Lee

R.H. Chilton

A.A. & I. General

Official

J.W. Pegram

A.A.G.

Headquarters, Dept. of Henrico

Richmond, Va., April 9, 1863



Civil War Soldiers Forced to Wear Barrel Shirts as Punishment – The soldier on the far right has a sign with the word “Thief” written on it. (www.wikimedia.com)

A copy of the court-martial was sent to Governor John J. Pettus, along with this cover letter:

*To his Excellency
The Governor of
The State of Mississippi
Sir*

I have the honor to enclose herewith a copy of an order from General Lee publishing the sentence of the Court Martial in the case of Henry Taylor, Co. “F” 16th Miss. Regt. He is now confined here awaiting your decision as whether he can be received in the State Penitentiary of Mississippi. I have the honor to request that you will let me know your decision.

*Very Respectfully,
Your Obedt. Servant,
Jno. H. Winder
Brig. Genl. Comdg.*

I did a little research on Private Taylor, and found him in the 1860 United States Census for Jasper County. The 18 year old was living with his mother, Elizabeth, age 36, his brother J.Z., age 8, and sisters E.A., age 11, and Elizur, age 5. Elizabeth Taylor listed her occupation as farmer, and Henry was described as a “day laborer.” In fact, the family was just barely making enough to keep body and soul together: Elizabeth listed the value of her personal estate at \$100, and the column for value of real estate owned was left blank, so the family may have been renting the plot of land they were working.

Henry Taylor enlisted in the "Jasper Greys," Company F, 16th Mississippi Infantry, on March 3, 1862, at Paulding, Mississippi. His service record shows nothing out of the ordinary until the muster roll for January-February 1863, when he was listed as "In arrest or confinement." In the next muster for March-April 1863, the private is listed as "In prison by sentence of court martial."

Although Confederate authorities attempted to turn Taylor over to the State of



Castle Thunder Prison in Richmond, Virginia. (Library of Congress)

Mississippi, apparently the transfer never took place. On September 22, 1863, Taylor was sent to General Hospital No. 13 in Richmond, suffering from constipation. After receiving treatment, there was a notation that he was returned to "Castle Thunder."

Castle Thunder was a notorious prison in Richmond that housed all manner of criminals. The facility was known for its brutality toward prisoners, so Taylor's time there was most likely very unpleasant.

There was one final notation made in Taylor's service record, giving a hint to his fate: "Released from confinement, Dec. 1, 1864." I did a little more research, and found the following concerning Taylor in the *General Orders and Circulars of the Confederate War Department, 1861 – 1865*:

**19. Private HENRY TAYLOR, Company F, 11th Miss. Volunteers.
Charged with theft.**

Sentence—To have his head shaved. To be labeled with the word "theft;" marched through camp, hat off, wearing a barrel—the rogue's march to be played during the time. To be confined in the penitentiary two years, and fed on bread and water fourteen days.

Sentence remitted.— Private Taylor will be released from confinement and transferred to some other army.

Tried by Court, convened under General Orders, No. 133, of Dec. 7, 1862, Army of Northern Virginia.

By the end of 1864, the Confederacy badly needed soldiers in the field, even those convicted of theft. I have not been able to find out where Private Taylor was transferred, but I do believe that he survived the war. I found a Henry Taylor, age 26, living in Jasper County, living with an Elizabeth Taylor, age 21, who may be his sister. The veteran was making his way just as he had before the war, scratching out a living on a small farm in Mississippi.

The letters concerning Henry Taylor's court-martial were found here:

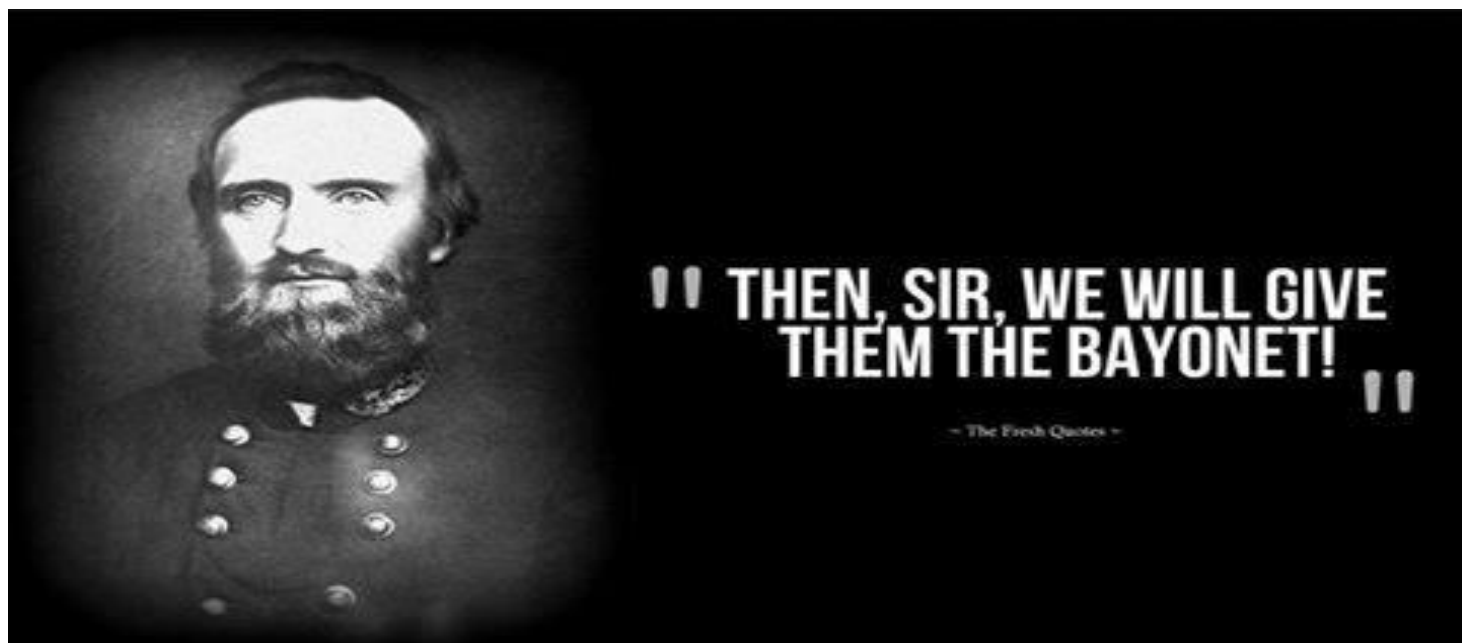
John J. Pettus Correspondence

Series 757

Folder 10, Box 944

Mississippi Department of Archives and History

<https://mississippiconfederates.wordpress.com/>



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.html

Never Forget: The Devil's Punchbowl – 20,000 Freed Slaves Died After Being Forced Into Post Slavery Concentration Camp



Watch Video News Report [HERE](https://www.youtube.com/watch?v=KgUG1K4ueSs)

<https://www.youtube.com/watch?v=KgUG1K4ueSs>

History has always made concentration camps to be synonymous with the atrocities of Nazi Germany. But, America has its own dirty secrets about the use of concentration camps. These camps were located in Natchez, Mississippi and were used to corral freed slaves during and after the American Civil War. As slaves were being emancipated from the plantations, their route to freedom usually took them in the vicinity of the Union army forces. Unhappy with the slaves being freed, the army began **recapturing the slaves** and forced the men back into **hard labor camps**. The most notorious of the several concentration camps that were established was located in **Natchez, MS**.

As the slaves made their way to freedom, the town of Natchez went from a population of 10,000 to 120,000 people almost overnight. In order to deal with the population influx of recently freed slaves, a concentration camp was established to essentially eradicate the slaves. The men were recaptured by the Union troops and forced back into hard labor. The women and children were locked behind the concrete walls of the camp and left to die from starvation. Many also died from the smallpox disease. In total, over 20,000 freed slaves were killed in one year, inside of this American concentration camp.

A researcher studying the existence of the concentration camps said, “The union army did not allow them to remove the bodies from the camp. They just gave ’em shovels and said bury ’em where they drop.” The camp was called the Devil’s Punchbowl because of the way the area is shaped. The camp was located at the bottom of a cavernous pit with trees located on the bluffs above.

Today the bluffs are known for the wild peach grooves but the locals will not eat any of the fruit because some are aware of what has fertilized the trees. One researcher has noted that skeletal remains still wash-up when the area becomes flooded by the Mississippi River. Even when America tries to bury its racist ways, we must force America to acknowledge what has occurred and not shy away from the truth. Let’s never forget all the freed slaves that died in American concentration camps at the Devil’s Punchbowl.

Other Articles on this topic:

- [The Devil’s Punchbowl: Concentration Camps for Black People](#)
- [7 Shameful Examples of Concentration Camps Created for Black People](#)
- [WAS THE DEVIL’S PUNCHBOWL A U.S. CONCENTRATION CAMP FOR BLACK SLAVES?](#)
- [During the Civil War authorities in Natchez, Mississippi forced tens of thousands of freed slaves into camps built in what’s known as “The Devil’s Punchbowl” of Natchez](#)

References:

- Researcher Paula Westbrook
- Don Estes, former director of the Natchez City Cemetery

<https://blackmainstreet.net/never-forget-devils-punchbowl-20000-freed-slaves-died-force>





The Davis' household in Richmond, Virginia consisted of immigrants, enslaved and free people of color. Many of the servants of color kept in touch with the Davis family. Here is a letter from George Johnson.

Cincinnati, Ohio Oct. 6th, 1866

Mrs. Davis, Hoping these few line may find, you Mr. Davis and all your family. It is better than a year since I was steward in Macon Georgia the time you was brought in by Wilson men. He had me captured and parole and I was then I was the Lanier house steward. Every day I read the proceeding of Mr. Davis welfare, and was rejoiced the other day to see that Mr. Davis would be paroled. The best wishes that I may see you all again and Mr. Davis may gain his freedom and liberty. I remain your truly—Geo W. Johnson No. 164 Race Street Cincinnati, God the almighty may be with you all, a friend.

The Plausible Lie

By John Taylor

Since the foundation of the Republic, two schools of interpretation of Federal powers have evolved. One school follows the rule of the great English jurist Lord Edward Coke: "*intentio legislatorum est lex*": the law means what the legislators intended it to mean. The salient characteristic of the debate over the Constitution was that Founders wanted to limit the extent of Federal power. Another school of thought came to the front immediately after the meeting of the government under the new Constitution in 1789. This school sought to expand Federal powers beyond the limits that the sovereigns, the peoples of the states, imposed on it. Alexander Hamilton was among the first of this school. In time, others followed: John Marshall, Joseph Story, Abraham Lincoln, Woodrow Wilson, FDR, LBJ, Nixon, Clinton, Bush & Obama. Each of these stepped beyond the limits imposed by the Constitution, and, each successor used the transgressions of his predecessors as precedence for further transgression.

The intentions of the Founders, however, are fairly clear to anyone with an honest and open mind. The drafters of the Federal Constitution felt that the general government was too weak. The Founders (defined as the members of the State Conventions that ratified the Constitution), wished to expand, in a very limited way, the powers of what they called "the general" government. The Founders, however, were willing to expand Federal powers, but only in a limited way, and the limits themselves were critical in gaining the acceptance and approval of these cautious advocates of ratification. And, what is more, there was a remarkable unanimity among the advocates of ratification that they wanted to increase Federal powers.

A brief review of the historical record will show that this is, in fact, the case. In the Massachusetts Convention, on 15 January 1788, Christopher Gore said, "in the proposed Constitution, the powers of the whole government are limited to certain national objects, and are accurately defined."^[1] In Massachusetts' ratification instrument, the Commonwealth declared that "all powers not expressly delegated by the aforesaid Constitution are reserved to the several states, to be by them exercised."^[2] In South Carolina, Charles Cotesworth Pinckney said, "The general government has no powers but what are expressly granted to it; ...For the same reason, we had no bill of rights inserted in our Constitution; for, as we might perhaps have omitted the enumeration of some of our rights, it might hereafter be said we had delegated to the general government a power to take away such of our rights as we had not enumerated: but by delegating express powers, we certainly reserve to ourselves every power and right not mentioned in the Constitution."^[3]

The South Carolina Convention reinforced Pinckney's point with the following words in the ratification instrument: "no Section or paragraph of the said Constitution warrants a Construction that the states do not retain every power not expressly relinquished by them and vested in the General Government of the Union."^[4] In other words, those powers delegated to the general government were expressly delegated. In doubtful cases, the burden of proof was on the general government or those who wished the general government to exercise a particular power. Silence meant the power was not the Federal government's to use.

Pennsylvanians had a similar debate and reached a similar conclusion. In the Pennsylvania Convention, James Wilson, an advocate of ratification, said this in regards to a Bill of Rights: "in this Constitution, the citizens of the United States appear dispensing a part of their original power in what manner and what proportion they think fit. They never part with the whole; and they retain the right of recalling what they part with. ... To every suggestion concerning a bill of rights, the citizens of the United States may always say, 'We reserve the right to do what we please.'^[5] Again, silence (in the Constitution) means the people retain the right, and the general government does not possess the power in question.

In North Carolina, advocates of ratification continued the same line of reasoning. James Iredell, an advocate of ratification, "The powers of the government are particularly enumerated and defined: they can claim no others but such as are so enumerated. In my opinion, they are excluded as much from the exercise of any other authority as

they could be by the strongest negative clause that could be framed.”[6] North Carolina’s ratification instrument proposed amendments to the Constitution which conveyed the understanding under which the Old North State had ratified. The first of these stipulated, “that each state in the union shall, respectively, retain every power, jurisdiction and right, which is not by this constitution delegated to the Congress of the United States, or to the departments of the Federal Government.” The Eighteenth Amendment North Carolina proposed stated, “those clauses which declare that Congress shall not exercise certain powers, be not interpreted in any manner whatsoever to extend the powers of Congress; but that they be construed either as making exceptions to the specified powers where this shall be the case, or otherwise, as inserted merely for greater caution.”[7] The Constitution declares the Federal government has certain powers, and then declares that Congress cannot exercise some other power. Some future constitutional scholar arguing that the latter prohibition means the former delegation was not all-inclusive. In other words, some might argue that there were in fact some unspecified Federal powers. Residents of the Old North State were apparently keen to get on record their view that this was not their intention. All legitimate Federal powers were expressly delegated. Silence means denial of any questionable Federal power.

Virginia advocates of ratification expressed the same ideas on the extent of Federal power. James Madison, on June 6th, 1788 assured his cautious peers that “the powers of the federal government are enumerated; it can only operate in certain cases; it has legislative powers on defined and limited objects, beyond which it cannot extend its jurisdiction.”[8] John Marshall on June 29th, 1788, echoed the theme: “If [the Congress] were to make a law not warranted by any of the powers enumerated, it would be considered by the judges as an infringement of the Constitution which they are to guard.”[9] The next day, Governor Edmund Randolph stated that “every exercise of a power not expressly delegated” by the Constitution would be a “violation.”[10] As ratification approached, Madison made one more plea that his peers adopt the Constitution. To those who said that the Federal government would try to exercise powers not expressly delegated and that the people would retain only those rights expressly protected, Madison said that “the delegation alone warrants the exercise of any power.”[11] Virginia explicitly included this idea in her ratification instrument. After declaring that every Federal power was the gift of the people of the United States and that Federal powers “may be resumed by them whensoever the same shall be perverted to their injury or oppression,” Virginia’s ratification instrument listed proposed amendments. The seventeenth of those stated this: “That those clauses which declare that Congress shall not exercise certain powers be not interpreted in any manner whatsoever to extend the powers of Congress. But that they may be construed either as making exceptions to the specified powers where this shall be the case, or otherwise as inserted merely for greater caution.”[12] In other words, this amendment at future interpretation of the Constitution, making plain that the people of the Commonwealth of Virginia intended that the Federal government would exercise only those powers expressly delegated to it, and that the people would retain all rights not expressly given away, or subjected to Federal power.

In the New York Convention, on June 28, 1788, Alexander Hamilton (of all people) said this: “The states have an undoubted right to lay taxes in all cases in which they are not prohibited, is a position founded on the obvious and important principle in confederated governments, that *whatever is not expressly given to the federal head is reserved to the members.*”[13] Later, after ratification was secured, Hamilton would change his tune, but when the document was up for debate, he assured his peers that the limited nature of the delegation meant the proposed Union would be safe. New York’s ratification instrument declares, “That the Powers of Government may be re-assumed by the People, whensoever it shall become necessary to their Happiness; that every Power, Jurisdiction and right, which is not by the said Constitution clearly delegated to the Congress of the United States, or the departments of the Government thereof, remains to the People of the several States, or to their respective State Governments to whom they may have granted the same; And that those Clauses in the said Constitution, which declare, that Congress shall not have or exercise certain Powers, do not imply that Congress is entitled to any Powers not given by the said Constitution; but such Clauses are to be construed either as exceptions to certain specified Powers, or as inserted merely for greater Caution.”[14]

Obviously, this is generally the same verbiage used in Virginia’s ratification instrument. It would appear that there was considerable coordination between the delegates of the several conventions on this question and these solutions.

Today, there are those who wish the Federal government to exercise some power beyond those enumerated in the Constitution. These people have staked their position on what one could call “the Plausible Lie.” Frequently, these people cite the general welfare clause, the necessary & proper clause, interstate commerce clause and various “penumbras” to buttress their arguments for some Federal power beyond those enumerated in the Constitution.

In the Virginia Convention, Patrick Henry opposed ratification because he felt that the Federal government would exercise powers beyond those enumerated, and would cite the “general welfare” clause as their warrant. Governor Edmund Randolph, a supporter of ratification, argued that this was strained logic and would not happen. Henry, and his supporters were perverting the meaning “to alarm our apprehensions,” Randolph said.

“The whole clause has not been read together. It enables Congress ‘to lay and collect taxes, duties, imposts, and excises; to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts, and excises, shall be uniform throughout the United States.’ The plain and obvious meaning of this is, that no more duties, taxes, imposts, and excises, shall be laid, than are sufficient to pay the debts, and provide for the common defense and general welfare, of the United States.”^[15]

George Nicholas, also of the Virginia Convention, was even more specific. [The general welfare clause] only empowered Congress to make such laws as would be necessary to enable them to pay the public debts and provide for the common defence; that this general welfare was united, not to the general power of legislation, but to the particular power of laying and collecting taxes, imposts, and excises, for the purpose of paying the debts and providing for the common defence, – that is, that they could raise as much money as would pay the debts and provide for the common defence, in consequence of this power. *The clause* which was affectedly called the sweeping clause *contained no new grant of power.*”

Those who said that the Obamacare law was constitutional because it was part of Congress’ taxation power are directly contradicting the understanding of the Founders. Despite this, Chief Justice Roberts of the United States Supreme Court made this argument, engaged in unbelievable mental gymnastics, in his decision to declare Obamacare constitutional.

Go to a high school civics class today and you will hear that Congress can adopt any law it feels is “necessary and proper.” This is a broad brush indeed, so broad in fact, that the Founders would be shocked to hear it seriously argued in a classroom. Advocates of ratification addressed the intended breadth of the necessary and proper clause. In the Pennsylvania Convention, Thomas M’Kean stated that the necessary and proper clause “gives to Congress no further powers than those already enumerated.” Further, in the relationship between the Federal and state government, this clause would be no cause for mischief. “Those that first said it gave to Congress the power of superseding the state governments, cannot persist in it; for no person can, with a tolerable face, read the clauses over, and infer that such may be the consequence.”^[16] In other words, the necessary and proper clause and the supremacy clause could not legitimately be used to “supersede” state governments, according to M’Kean.

The final plank in the nationalist school of constitutional interpretation is the interstate commerce clause. Georgetown University law professor Randy Barnett has dealt with this in detail. There are those^[17] who interpret the terms “regulate the value of interstate commerce” very broadly, and take them to mean that Congress has the power to regulate any meaningful economic activity. Others view the terms in more restricted way, meaning to make regular the exchange of merchandise across a state boundary.^[18] To try and find out what the Founders meant by the words Barnett decided to “survey the records of the Constitutional Convention and the ratification debates.” The results surprised Barnett. “When I did, I found to my surprise that the term ‘commerce’ was consistently used in the narrow sense and that *there is no surviving example of it being used in either source in any broader sense.*”^[19]

Since the founding of the Republic, over time, centralizers have sought to expand those things over which the Federal government has power. The steps were small at first. One great leap forward in Federal power was during the American Civil War, when there was little viable political opposition to Lincoln’s Republican program. Another came with the Progressives from both major parties, who generally sought to a more activist Federal government, and chafed against the restrictions the Constitution placed on Federal powers. One of the more remarkable points

in this trajectory was the law case of *Wickard v. Filburn*, in which the Federal government argued that the Federal government has the power to regulate any economic activity that has any effect on commerce.

This view is a far cry from the carefully limited Federal government envisioned by the Founders. Those today, who argue that the Federal government can exercise powers over whatever issue it wants, are wrong. They are violating the faith of the Founders. Further, those who argue that Federal authority trumps state authority whenever the two collide, so called “Federal pre-emption,” are also incorrect.^[20] Such people are either ignorant of the facts or deliberately being deceptive. If they are not aware of the record of the intentions of the Founders, they are not good candidates for public office. If they are aware of that record, but are deliberately deceiving the public, that is an even greater disability.

The above analysis suggests an authoritative hierarchy of interpretive sources. First comes the text of the document itself. Second, would be the proceedings of the state conventions as they debated the meaning of the Constitution. Third are the records or letters written by participants in the Federal and State Conventions. Fourth are the documents, speeches and letters of people not participating in those Conventions.

Those who interpret or comment on interpretations of the Constitution do not rely on such straightforward interpretive schools. They speak of “penumbras,” twisted logic or will say, “If you hold your mouth like this, you can see that this [obviously unconstitutional] exercise of Federal power is, in fact constitutional. Further, each misinterpretation of the Constitution gets used as a justification for the next misinterpretation.

The truth is that the Founders intended that the powers of the Federal government would be carefully limited to those powers enumerated in Article I, Section 8 of the Constitution. Beyond those, the Federal government cannot legitimately, and must not go. Whenever you here a politician today advance the idea that the Federal government has the power to enact a law over something beyond the enumerated powers, whether that is Obamacare or a ban on certain types of rifles, he or she is trying to get you to believe The Plausible Lie. Don’t believe them.

[1] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume II, pg. 16.

[2] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume II, pg. 131.

[3] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume IV, pg. 315-316.

[4] *Documentary History of the Constitution*, Volume II (1894), pg. 138-140.

[5] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume II, pg. 437.

[6] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume IV, pp. 219-220.

[7] *Documentary History of the Constitution*, Vol. II (1894), pg. 266-275, 276, 290

[8] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume III, pg. 95.

[9] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume III, pg. 553.

[10] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume III, pg. 576.

[11] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume III, pg. 620.

[12] Jonathan Elliot (ed.), *Elliot’s Debates*, Volume III, pg. 661.

[13] Jonathan Elliot, *Elliot’s Debates*, Volume II, (Washington: Jonathan Elliot, 1836), pg. 362-363. Emphasis added.

[14] Jonathan Elliot, *Elliot’s Debates*, Volume III, (NY: Burt Franklin, 1888), pg. 661.

[15] Jonathan Elliot, *Elliot’s Debates*, Volume III, (NY: Burt Franklin, 1888), pg. 207.

[16] Jonathan Elliot, *Elliot’s Debates*, Volume II, (NY: Burt Franklin, 1888), pg. 537-538.

[17] For example, Professors Grant Nelson and Robert Pushaw, Jr.

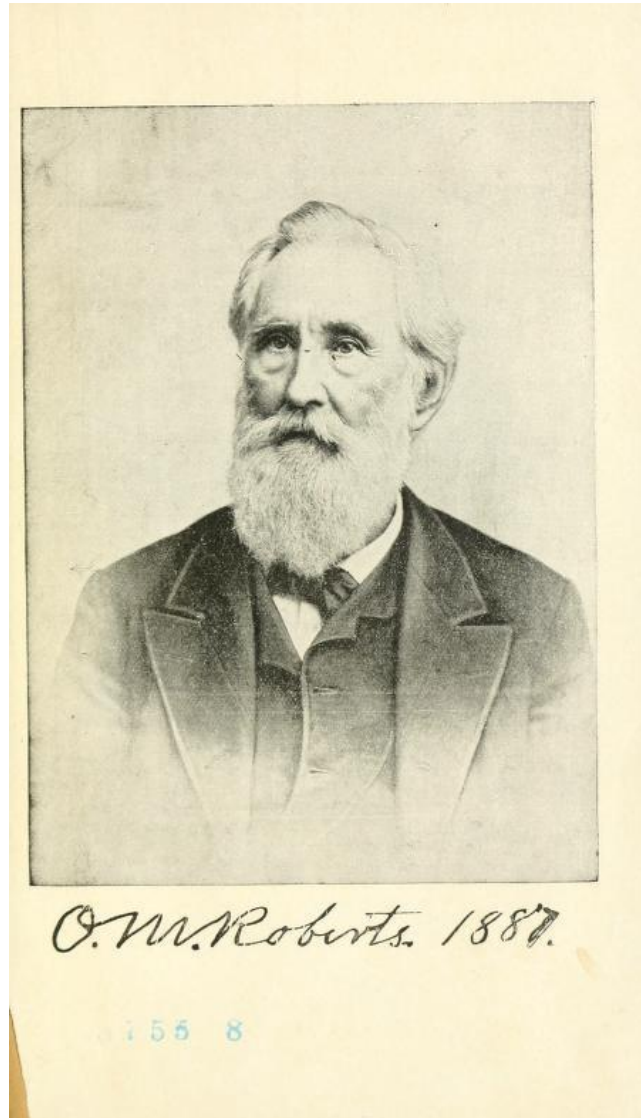
[18] For example, Albert Abel, Richard Epstein, and Raoul Berger, and Justice Clarence Thomas.

[19] Randy Barnett, “The Original Meaning of the Commerce Clause,” *The University of Chicago Law Review*, Vol. 68, No. 1. (Winter, 2001), pg. 101-147.

[20] The Justice Department has argued in favor of “pre-emption” over the immigration issue. The Federal Department of Justice says that the Federal government has exclusive power over regulating immigration and state laws that contradict their view are null and void.

The Danger to Governments, Founded on Written Constitutions, of Being Gradually Revolutionized by the Construction Placed on the Provisions of the Constitution by Those Who Administer the Governments

By Oran Milo Roberts



This may be done by enlarging and extending the powers conferred by a liberal construction, based upon the supposed reason and spirit of its provisions, so as to meet emergencies not anticipated and specifically provided for; by using the powers granted in such a manner as to accomplish objects incidentally, which were not embraced in the Constitution, and could not, therefore, be accomplished by direct action, and by not understanding the true meaning of its provisions, as they were designed to be understood by those who framed and adopted it, and thereby assuming powers never intended to have been granted.

The government of the United States has grown to gigantic proportions, reaching out in all directions.

The diversified objects to which its action is now devoted, would seem to justify the conclusion that its chief business is to promote the private pecuniary interests of persons, of classes of persons, and of corporations. Its greatest internal struggles are made, in its efforts to adjust and distribute its favors, both direct and indirect. The necessary result of this has been to facilitate the amassing capital in favored pursuits, which will inevitably engender the conflict between capital and organized labor. When that conflict reaches a crisis, and is settled, as it must be, then it may well be feared that our republican institutions will be changed, with a tendency either to anarchy or despotism, as the one or the other may be dominant.

Now the question is, did this direction, which has been given to the operations of the government, depend upon a proper construction of the provisions of the Constitution, in their application to occurring events from time to time, or did it result from such constructions as have been mentioned, as being calculated to produce the change in the government from its original design, as prescribed in the Constitution?

This result, in the objects to which its action is devoted, has been reached by a long series of measures, embracing the highest and most extensive powers of government. It has acquired additional territory, and largely extended its dominion, by conquest, and also by purchase, with money raised by transaction. It has furnished the people with a paper currency, by chartering banks, and by issuing treasury notes, and gold and silver certificates. It has furnished the people with inland transportation by the charter of and bounty to railroad companies. It has extended the field of commercial operation for the benefit of merchants, by bounties in money given to ship lines. It has given ship builders a bounty indirectly, in the monopoly given to them in furnishing vessels for the coast-wide trade. It has given a bounty in money to fishermen for exporting salted fish. It has caused a fish commission to breed and distribute fish of good quality throughout the country to supply the people with more abundant and cheaper food.

It gives a bounty by indirect protection to manufacturers, which is professedly intended to benefit the laborers employed, as well as the capitalists, who engage in manufacture. It gives a bounty by indirect protection to wool-growers and sugar planters. It has an educational bureau to promote the education of the people. It has a farming department to aid the farmers, horticulturists and orchardists. It is promoting the interests of stockmen, by employing veterinary surgeons to find out the causes of the diseases that kill their cattle and hogs. It applies money raised by taxation to give relief to sufferers from overflows of rivers, and epidemics within the States, and to establish quarantines to prevent epidemics from entering the country, by which the lives of the people will be endangered or destroyed. It promotes the intelligence, literary and scientific knowledge, and industrial skill of the people, by appropriating money in aid of great fairs, exhibited both at home and abroad. Nor has it been neglectful of the good morals and habits of the people, for it has taxed whiskey and tobacco an amount two or three times their merchantable values, to discourage the use of them. It gives pensions to persons after their services have terminated, both in the military and civil departments, and (to their widows also) without that compensation for the services rendered having been embraced in the contract of employment. Diamonds and some other tasteful objects are allowed to be imported under a comparatively low tariff, for the purpose, as it may be supposed, to elevate the people to an appreciation of the refinements and magnificence of the people in Europe and Asia. It has assumed the guardianship and education of the Indians, with all of its expensive and complicated consequences. It has proclaimed to the world what is called the Monroe doctrine, that no more monarchies, or greater monarchical influences are to be established, or tolerated on the American continent, which implies a right and a will to prevent them by the government of the United States. Without further enumeration this incomplete list may be closed by reference to its purchase of Alaska, in the Arctic regions of North America, for the benefit of the whalers and fur traders, and the expenditure of the people's money in aid of expeditions to find the North pole for the purpose of (I must be excused for not having inventive imagination sufficient to complete this sentence).

All of these things may be admitted to be good of themselves, and beneficial to the people of the United States; still the question under consideration would not be settled. For just such results have been accomplished in England by the action of its government, which is an absolute sovereignty, with unlimited powers to do any and every thing practicable to promote the private, as well as public interests of its people, and to extend its dominion, rule and influence. It might be difficult to discover a great many things done by England for a century past to promote the private material interests of its people, that the government of the United States has not done, by the direct or indirect action, for the same purpose notwithstanding it is not a sovereignty, does not exercise any general absolutely sovereign powers, but was created, exists, and acts by authority of governmental powers, delegated to it by the people of the States, which powers, with the object expressed or implied in them, are few in number, and defined in the Constitution of the United States.

This assertion, as to the nature of the powers exercised by the government of the United States, is based upon the American theory of our governments, both federal and State, that the people are sovereign, and not the governments, which they have instituted by the delegation of certain defined powers to be exercised by them, as prescribed in the organic law, the written constitutions. The people occupy the position of a principal, and the government that of an agent,

acting under a written power of attorney, which specifies the powers to be exercised by the functionaries of each department, and the objects, upon which the powers delegated are to be exercised. That the powers granted the different departments of the government of the United States were limited, might have been inferred, from the fact that they were delegated, and specifically set forth, but to leave no doubt about that, an amendment of the Constitution was very soon adopted, providing, that “the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.” The provisions relating to the organic structure of the government, by division into three departments, and those relating to restrictions upon the governments of the United States and of the States, may be passed over for the present, as they have not contributed in any great degree to produce the results pertaining to the private material interests of the people, that have been partially enumerated.

To find that the powers, that have so contributed, are few in number, reference may be had to those granted to the Congress under, and by virtue of which, the legislative powers therein granted to it should be exercised. So far as they are necessary to be referred to, they are the following:

Sec. 8. The Congress shall have the power,

1. To lay and collect Taxes, Duties, Imports and Excises to pay the Debts, and provide for the Common Defense and general welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States.
2. To borrow Money on the credit of the United States.
3. To regulate Commerce with foreign Nations, and among the several States, and with the Indian tribes.
4. To establish a uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies, throughout the United States.
5. To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures.
6. To provide for the Punishment of counterfeiting the securities of Current Coin of the United States.
7. To establish Post Offices and post Roads.
8. To promote the Progress of Science and useful Arts, by securing, for limited Times, to Authors and Inventors, the exclusive rights to their respective Writings and Discoveries.
9. To constitute Tribunals inferior to the Supreme Court.
10. To define and punish Piracies and Felonies committed on the high Seas, and Offenses against the law of nations.
11. To declare War, grant letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water.
12. To raise and support Armies, but no Appropriation of Money to that use shall be for a longer Term than two Years.
13. To provide and maintain a Navy.
14. To make Rules for the Government and Regulation of land and naval Forces.
15. To provide for the calling forth of the Militia to execute the Laws of the Union, suppress Insurrection, and repel Invasions.
16. To provide for organizing, arming and disciplining the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively the appointment of the Officers, and the Authority of training the Militia according to the Discipline prescribed by Congress.
17. To exercise exclusive Legislation in all cases whatsoever over such District, etc., (referring to places for the seat of government, Forts, Magazines, Arsenals, Dock Yards and other needful Buildings ceded by the States).

It will be seen that the objects, upon which the powers are to be exercised, are embraced in the specification of the powers themselves respectively, and are for the most part indicated by the words commencing with capital letters written here, as they were written in the original instrument, on file in the Secretary of State's office. (So certified by James Buchanan, when Secretary of State, in 1846.)

The objects specified, in declaring the powers granted, were exactly the things, and the only things intended to be accomplished by the execution of the powers respectively, which contained their appropriate objects. It may be truly asserted that there is not a single power granted to Congress, or to any department or officer that does not contain in plain

language, or by reasonable and necessary inference, the specific object designed to be accomplished by the power specially granted. And this is, emphatically the case as to each and every one granted to Congress.

The objects for legislative action are plainly expressed in the powers that have been granted, but not so definitely with extent and limits, as to prevent differences of opinion in the construction necessary to determine what was actually meant by the expressions used in regard to them. The terms used must be interpreted in the light of the existing and antecedent circumstances, relating to the objects, as they must have been known to those who adopted the Constitution, so far as it is practicable at all times subsequently to ascertain them. To appreciate this as a means of interpretation it is only necessary to mention the words used, without explanation of their meaning being defined, because it was well understood by those who used them, such as taxes, imposts, excises, debts, common defense, general welfare, commerce, money, coin, postoffices and postroads, militia, courts, etc. Here it will be seen that the purposes for which the powers are granted are not fully expressed, but indicated by the use of terms from which the purposes can certainly be inferred. In the clause giving the power to coin money the purpose is not stated. But the purpose for which money is coined was then well and universally known to be to furnish to the people a circulating medium of fixed value. That is a liberal though necessary implication in the construction given to the clause. That liberal implication, however, has a well defined limitation, from the use of the words “money” and “coin,” which requires the circulating medium to be coined gold and silver, and not iron, steel, or precious stones or paper. A like limitation must be applied to the other objects in all the other general powers from the words used to indicate the objects.

The powers given “to lay and collect taxes,” etc., “to provide,” “to regulate,” and the like, were indefinite as to the manner and means to be used in the execution of the general powers, thus granted for the objects specified, and opened a wide field of discretion to be exercised by Congress in that regard. For such general grants of power would imply the incidental power to execute them. To furnish a guide to this necessary implication, another clause was inserted in the Constitution as follows:

18. “To make all laws, which shall be necessary and proper for carrying into execution the foregoing powers and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof.”

This clause, instead of enlarging the powers of Congress, was intended as a limitation and restriction of the broad, and indefinite implication of powers, that would otherwise have arisen, in the passage of laws, to carry out the other powers that are expressed in general terms, and confined Congress to the passage of such laws only as were necessary and proper for carrying into effect those general powers vested in it, and in other departments, and officers of the government. The general discretionary implication of power to execute other powers are therefore superseded and abrogated, by this special grant with its limitation. Whatever discretion is left, is in the determination of what laws would be necessary and proper, to carry into execution the general powers—that is, what laws, in view of the nature and terms of the grant of general powers, and of the objects to be accomplished by them respectively, as indicated in the grants themselves, would reasonably be needed and appropriate to affect the objects contemplated and expressed, and those only. All of the powers granted, are granted only for the purpose of accomplishing the objects, expressed in connection with the grants of powers. The use of two words of limitation “necessary” and “proper” must have been for some useful purpose, having reference to the objects to be attained. Under this provision it was made the duty of Congress, first to determine exactly what was the particular object designed to be accomplished, by any one of the general powers granted to Congress, and with that object in view, and that alone; next, the law, under the auxiliary clause, should be shaped so as to directly effect that particular object; with a single purpose to that end, and no other, is a duty enjoined upon Congress, by the limitation, that it shall be only such a law as would be necessary and proper. If in any case any part of the law passed, under the auxiliary clause, was not necessary to effect the exact object expressed in the general power, it would be superfluous and unauthorized; and if it was not proper to effect such object alone, but was so shaped as to accomplish and with a design to accomplish some other object in addition to that expressed in the general power, thereby making it accomplish two distinct objects, one direct, and the other incidental, one expressed, and the other not expressed in the general power, then the law, so passed under this auxiliary power, would be unauthorized to the extent to which it was shaped and used to effect an object, not embraced in the Constitution.

If the main object accomplished was the one that was incidental and not expressed, and the law was so shaped as to show the design to effect the incidental object mainly, it would be a flagrant perversion of the powers granted, by which the objects of the governmental action might be indefinitely extended to all objects, limited only in their scope and diversity by the failure of adroit ingenuity to devise the perversions. This may be illustrated by reference to some of the general powers that have been quoted. (Part of the 5th.) The power “to coin money, regulate the value thereof,” etc.

Money meant coined gold and silver. Its value as coin being fixed, it would answer the purpose for which money is used. The objects embraced in the provision are money and its value when coined. The general power granted is to make money by coining gold and silver, and to fix a value to the money that is coined.

The use of the auxiliary power (clause 18 quoted), is to give authority for the passage of such laws as may be necessary and proper, to get charge of the gold and silver, establish a mint with its implements, and working force, and indicate the denominations, and the designs to be stamped thereon, and the values respectively of the money to be coined, together with the disposition of it when completed. If under the auxiliary power a law should be passed authorizing paper or parchment to be stamped, and a value to be fixed upon it as money, and requiring it to be used as money of the value fixed upon it, it would certainly be a flagrant perversion of the powers conferred on Congress in the clauses referred to (5th and 18th). This would follow from the words “money” and “coin” as used, which would limit the powers of Congress in providing for the people a circulating medium to the materials of gold and silver, coined into money.

Another general power is “To establish postoffices and post roads.” Here again the purpose is indicated by words descriptive of the necessary appurtenances, in carrying on the business contemplated, which was the receiving, transporting, and delivery of letters and other mail matter, for the convenience and benefit of the people, who might send or receive such letters or mail matter. This was the single and the only object of the grant of power, as indicated by the use made then and previously of postoffices and post roads. The words post roads were used to authorize the establishing of the routes between the postoffices, upon which the mail was to be transported. The word roads would convey the idea that the routes should be by the land, as doubtless was the practice previously. When afterwards steamboats plied between points in the country in which postoffices were established, it required a liberal interpretation of the word roads to establish a route as a post road on the water of streams and bays, navigated by steamboats or other craft. Suppose it should be convenient and beneficial to citizens of New York to send a few letters to Rio Janeiro, a port in South America. Congress would have to indulge in a most extravagant implication of power, in establishing a “post road” in the ship’s track in the Atlantic ocean, from a postoffice established in the city of New York to a postoffice, or some sort of substitute for it, in the city of Rio Janeiro. And suppose a ship line should be employed to carry the mail on that route, by giving in money a large bounty annually, amounting to hundreds of thousands of dollars, entirely disproportioned (as \$500 or perhaps five thousand dollars to \$1) to the value of the service rendered in carrying a few letters in the mail from one place to the other. The objects of the bounty are to pay for carrying the mail (which is comparatively a small consideration in the giving of it), and also an increase and promotion of the trade between the two parts, that being the leading object in giving the bounty. It would enable the ship line to force an increase of the trade by low freights, that would not of themselves be an adequate compensation for the voyage—the deficiency in which would be supplemented with the profit by the bounty money that it would get from the coffers of the government, raised by taxing the people. This is not “regulating commerce with foreign nations,” but it is making trade at the government’s expense to benefit the merchants of New York in their private pecuniary interests.

Here there are two distinct objects accomplished under the general power “To establish postoffices and post roads;” the one direct—to carry the mails, and the other indirect (badly disguised by being not named in the contract)—to increase foreign trade. The increase of foreign trade is not mentioned as an object in any of the powers; granted to Congress in the Constitution, nor can it be made one, by the broadest implication, and the most liberal construction, that can be indulged, in regard to any provision of the Constitution, when properly understood. The laws passed and so shaped with the design to increase foreign trade are therefore an unwarranted perversion of the powers granted to Congress to establish postoffices and post roads. A similar perversion of this power is plainly exhibited, by making postoffices broker establishments, to transmit money from one person to another in different localities, for compensation given to the government for service performed, the same as is given to banks for similar service.

Let us examine the Constitution to see if you can find any provision in it that gives to Congress the power “To encourage the manufacture of iron in the United States.” Upon the most exhaustive search, we will fail to find it by any sort of inferential construction. We do find, however, in part of the Sec. 8, Art. I, the power “To lay and collect taxes, duties, imposts and excises to pay the debts of the United States,” etc. To carry this general power into execution the auxiliary clause (18 of same Art. and Sec.) must be called into requisition; which gives Congress the additional power to pass such laws as shall be necessary and proper for carrying into execution the foregoing general power; in order of course to accomplish the object for which the general power is given, which is to pay the debts. Proceeding then to execute this general power, Congress passes a law for laying and collecting a duty (commonly called a tariff), of forty per cent, upon all iron imported from foreign countries into the United

States, to be paid into the custom house for the use of the United States, with which to pay its debts. That brings in a certain amount for that purpose—say one million of dollars. But statesmen know, and it is supposed, most of them would admit, that if a duty of twenty per cent, instead of forty, were laid it would have brought in double the amount of money,

with which to pay the debts—say two millions of dollars. If the object was to exercise the power in the manner necessary and proper to pay the debts, why was not the duty put at twenty per cent? The answer is, that Congress purposely so exercised the auxiliary power as to embrace in their legislative action in effect another power and object, not found in the Constitution, which was the one, in vain searched for awhile ago, “To encourage the manufacture of iron in the United States,” and by which they give a bounty to the manufacturers of iron in this country from three to five millions of dollars for every million of dollars collected to pay the debts under the duty of forty per cent. That amount, of from three to five millions of dollars, was paid to the home manufacturers by our own people, who bought the iron.

If the duty had been only twenty per cent, our purchases would have paid proportionately less for the iron bought by them, and the government would have paid twice the amount towards its debts.

It is hardly necessary to further point out that here there has been two objects accomplished under pretense of executing one power, one of which was to promote the private pecuniary interests of a particular class of persons, which as an object, either expressed or implied, is not to be found in the power granted (Art. I, sec. 8, clause I), nor in any other place in the Constitution.

Another mode of enlarging the powers granted to Congress may be noticed. One of the clauses gives Congress the power: “10. To define and punish Piracies and Felonies, committed on the Seas, and Offences against the Law of Nations.”

Piracy has been defined to be “robbery or forcible depredation on the high seas, without lawful authority and done *niamo furandi*, and in the spirit and intention of universal hostility.” Those who framed the Constitution doubtless well understood what piracy was, and that it was an offense equally against, and punishable by all civilized nations, as being against the law of nations. Several statutes were passed by Congress at an early day on the subject, and one in 1820 provided in substance, that if any citizen of the United States, being of the crew of any foreign vessel, engaged in the slave trade, or any person whatever being of the crew of any vessel armed in whole or in part, or navigated for or in behalf of any citizen of the United States, which was engaged in the slave trade, should be adjudged a pirate, and on conviction, should suffer death. This might well have been made a felony with the same punishment, but it could not be made piracy, according to the universal understanding of the ingredients of that offense at the time the Constitution was adopted. The objection to the statute is, not that the offense created by it was of less degree in turpitude, but that the law was not responsive, and correspondent to the grant of power to Congress to define and punish piracies, which in a limited government, guided in its action by the terms of a written Constitution, is a matter of first importance. Such a departure, under the laudable impulse to deter persons from the commission of what has become to be regarded as a heinous offense against the rights of mankind, makes a precedent, that, under similar impulses on other subjects, may be followed by another and another, until the guides for legislative action may become too little heeded in legislation.

Another mode of obscuring the distinctive organic rules of action may be in blending in laws upon the subject matters peculiarly pertaining to the different departments of the government; which may be illustrated by the law creating the tribunal styled “The Court of Claims,” under the clause which gives Congress the power: “9. To constitute Tribunals inferior to the Supreme Court.”

Without attempting to make a complete detailed statement of the various subjects embraced in the jurisdiction of that tribunal called a court, it will suffice to say, that it exercises jurisdiction in certain suits, brought by persons asserting claims against the United States, founded on certain laws of Congress, or on contracts express or implied with the government, claims of persons referred to it by Congress, in which legislative relief is sought; and claims referred to it by the heads of the Executive Departments, involving disputed facts, or controverted questions of law, dependent upon the amount in controversy, or the importance of the questions at issue.

An appeal to the Supreme Court of the United States is allowed on behalf of the United States, when the adjudication is adverse to it, and on behalf of the applicant or plaintiff, where the amount in controversy exceeds three thousand dollars, or where his claim is forfeited to the United States by the judgment of the court. The right to sue in this court is not dependent upon citizenship of the parties, or subject matter of the proceeding as it is prescribed by the Constitution for the federal courts generally. It is therefore a tribunal *sui generis*. The cases, in which the United States permits suits to be brought by persons against it, are pertinent to the judicial department of the government. The cases referred to it by Congress are pertinent to the legislative department, the adjudication of which by the court must be designed to relieve the committees from the labor and drudgery of investigating and deciding upon the merits of the claims presented for legislative relief, and the adjudications cannot be conclusively binding upon Congress, any more than the well a considered report of the committee; otherwise than upon the supposition, that it can and will submit its judgment of the merits of a claim to the judgment of persons, who are not members of Congress, and have no constitutional right to participate in their duties of legislation imposed on them by the Constitution. The cases referred to that court by the heads of the executive department of the government, it is the constitutional duty of its officers to investigate and decide

according to their own judgment of the merits of the claims unless indeed it is competent for Congress, the legislative department, to provide a tribunal in the judicial department to conclusively determine for and direct the executive officers how they shall perform their sworn duties, in matters pertaining peculiarly to the executive department of the government.

Upon certain contingencies also, the wisdom of the Supreme Court of the United States, the head of the judiciary, may be appealed for the correction of any error, that may be committed by the decision of this court upon such matters pertaining to the legislative and executive departments, as well as those pertaining to the judicial department.

The government of the United States was divided into three distinct and separate departments, so that the independent action of each one of them upon the subjects assigned to each, within the scope of its constitutional authority, would operate as a check upon the other departments, in any violation of, or excess of power assumed, under the Constitution by either one. This can be done only by such action on the part of each one as will maintain and strictly preserve the distinctive identity, as one separate part in the system of government. It was founded also upon the assumption, by those who devised and adopted it, that the offices in each department would be filled by persons competent to investigate and determine whatever of law or fact, however abstruse, diffuse, and complicated, that might be involved in the performance of their official duties, without any official advice, direction or compulsion, from the officers of the other departments, without shirking from responsibility by the creation of boards, courts, or commissions, instituted for the purpose; specimens of which we have of late years had instances, notably the returning boards and also commission, partly composed of justices of the Supreme Court, known vulgarly "as the commission of eight to seven," to which was assigned the duty by Congress to investigate and determine for it, the question then presented to Congress to decide under the Constitution and laws, as to who had been elected President of the United States.

This habitual practice of the courts in the States of issuing the writs of mandamus and of injunction to judicially dictate to the heads of the executive department what they shall and shall not do in the performance of their appropriate duties as executive officers, is on a par with the other things resorted to.

Such means adopted to aid or direct the persons, elected or appointed to fill the offices of the legislative or executive departments, by persons in the judicial department, or in boards, courts and commissions, not provided for in the Constitution, is a glaring recognition of the failure of the safe equipoise of the government, moved along within its limited and bounded sphere of constitutional action by co-operative action of the three departments, legislative, executive and judicial; or if not that, it is indubitable evidence that those who have administered those departments have been unmindful, or have not duly appreciated the action in each one, necessary to preserve distinctively their separate independence, and complete co-ordinateness, as was designed by the framers of the Constitution, and which was the boast of its admirers, as the great American improvement in the science of government. Speaking of departments, reminds me not to omit to refer to the agricultural department, which we may expect to be established in the regular course of events, judging from the progress agriculture has made gradually with increasing favor during forty years, being engrafted upon the government, as one of its objects, to which its power of collecting and expending money has been applied. Its history is interestingly curious. Congress was given power (8.) "To promote the progress of science and useful arts, by securing for limited times, to authors and inventors, the exclusive right to their respective writings and discoveries." The manner in which the progress of science and the useful arts was to be promoted is so specifically set out in this clause, that it would seem to be difficult to imagine beforehand how it could be made subserve the purpose of promoting agriculture also. A law was passed in pursuance to it providing for whatever was necessary and proper for carrying into execution the power granted, by having applications for discoveries examined and passed upon, patent rights granted, and publications made in book form, and distributed, exhibiting the models, and giving descriptions of the inventions that were patented. After a while it was noticeable that those books called "patent office reports" contained letters from farmers, planters and gardeners, and occasionally scientific disquisitions about raising crops and agriculture generally, and in the course of time entire books, marked on the back "Agriculture," were distributed by members of Congress to the people, their constituents. Seeds of grains, of the field and garden vegetables, of cotton, of flowers, of bulbs, of plants, of vines, of shrubs and of trees, both rare and common, were gathered up by the patent officers from the four quarters of the world, and sent through the postoffices free of charge to the people of the United States. The business became so extensive and important by its gradual growth, that it could no longer be sheltered under the wing of patent office, and it was made a separate bureau, "The Bureau of Agriculture." The business is still growing in proportions and favor, and if it is an object to which the powers of the government should be devoted in promoting the private pecuniary interest of the people its relative importance compared to other industrial products, would seem to require that it should be elevated into a separate department, with a secretary of agriculture; and, as that is yet by far the greatest industrial interest in the country, and as it is the substratum foundation of all the varied material developments from which wealth and civilization emanate, he should occupy the position of Premier in the cabinet of the President. Nothing further need be said on this subject than that the word agriculture is not contained in the Constitution of the United States.

Enough has been said to render it obvious that some other provisions, besides those that have been discussed, must be found in the Constitution, whose construction by the many good, conscientious, intelligent and patriotic citizens, who have participated in the administration of the government, could possibly justify the exercise of the powers granted, so as to produce the various results that have been adverted to. There must be provisions, that have been understood to vest in the government a competency in carrying on its administration, and in promoting the general and special interests of the people, as fully in every respect as an absolute sovereignty could, save and except only, so far as it is limited and restricted in its objects, and powers of governmental action, by the express restrictions and limitations of the Constitution. It is to be presumed, that such provisions are to be found in the preamble to the Constitution, and in the taxation clause, in both of which the expression, "the general welfare," is used. The taxation clause reads as follows: "The Congress shall have power to lay and collect taxes, duties, imposts and excises, to pay the debts, and provide for the common defense and general welfare of the United States; but all duties, imposts and excises shall be uniform throughout the United States."

It has been before stated, that for every object, intended to be accomplished by the government of the United States, as a limited government, there was expressed in the Constitution a delegation of power to be used in the accomplishment of such object, and no other object indirectly by the use of it.

The meaning, therefore, of this clause was and is, that Congress shall have power to raise money to be expended in providing for the "general welfare" of the United States as a government, by carrying into execution all of the powers granted to Congress, and all other powers vested by the Constitution in the government of the United States, or in any department or officers thereof.

Or in other words, the "general welfare" of the United States was to be attained as an object, which should result by the exercise of the taxation power in the collection and expenditure of money, in the execution of the powers, and those only which have been delegated to the government as specified in the Constitution. That this is the correct meaning of that expression is abundantly evidenced by the meaning attached to it, when the Constitution was adopted, and when previously it was used in the articles of Confederation, and when it was used by the Congress, held from the commencement to the end of the struggle of the colonies with the mother country.

To effect the various objects by the government, which have been adverted to, it must have been understood to mean, that Congress could raise and expend money for any and all objects and purposes whatever, that it should deem to be promotive of the general welfare of the *people* of the United States, unless there was to be found some clause of prohibition in the Constitution. Or in other words, the general welfare of the United States was understood to be tantamount to the general material and social prosperity of the people of the whole country, in all of their industrial pursuits, and that Congress could constitutionally exercise the powers granted to it in such a manner as to directly and indirectly accomplish those general objects. For instance, laws could be so passed in laying duties on importations as to indirectly give substantial aid and protection to persons engaged in home manufactures of various sorts, and thereby also give employment and adequate remuneration to labor, and by the same sort of indirection the general trade of the country could be extended and enlarged by laws passed to carry the mails by water to distant foreign countries, and as the promotion of agriculture would tend to produce those general results, by enlarging the production of the country, money could be expended to furnish the people, who followed that business, with information, and other more substantial aids, in protecting their employment of labor and capital in it.

That this could not have been the meaning of the term "general welfare," as it was understood by those who framed and adopted the Constitution, will be made evident by ascertaining its frequent use previously in the struggle with England, and its well established meaning, when then used, and by a proper construction of the taxation clause in which it is found, guided by the light of the circumstances, and purpose attending its use previously; and by reference to other clauses in the Constitution, which raise a violent presumption against any construction that such a meaning could reasonably have been attached to it, when used in the Constitution.

In the Congress of 1774, at Philadelphia, the delegates were commissioned, by each of the colonies there and then represented, by a written authority given to each of them, "to meet and consult together for the common welfare." The common welfare then consisted in seeking by argument and remonstrance, jointly made, to procure from England the recognition of the political right of each colony to tax itself, and to induce England to desist from claiming and exercising the right of taxing the colonies for the general revenue of the kingdom. The term "common welfare," related to the political rights of each of the colonies, as a local government, and to nothing else, for there was then nothing else in issue.

The Congress that met in May, 1775, were given by the colonies respectively additional authority to concert, agree upon, order and prosecute measures for the same purpose. This increase of authority was made necessary by the fact that hostilities had commenced near Boston.

Such was generally the tenor of the instructions of each of their delegates, until the adoption of the Articles of Confederation, on 1st of March, 1781, and during all that time the Congress was a mere agency, acting first for the colonies, and then for the independent sovereign States, into which the colonies had been converted. Whatever Congress did, had reference to the public defense, and to the general welfare of the associated local governments in respect to their political status, and not in reference to their internal government, or to promote the private pecuniary interest of their people. And the same may be said in regard to the federation of the States, formed by the Articles of Confederation, a draft of which was completed and submitted to the States the 15th of November, 1777, and adopted and put in operation March 1, 1781. The States did not, by those articles, confer upon the Congress a single power authorizing it to do anything to promote the private pecuniary interest of any person, or to encourage any private pursuit or business. The Articles of Confederation read as follows:

“Art. 3. The said States hereby enter into a firm league of friendship with each other, for their common defense, the security of their liberties, and their mutual and general welfare, and bind themselves to assist each other against all force offered, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretence whatever.”

Here the words “general welfare” were used to express the condition that the States would be in, if their joint power should succeed in preserving their political independence and power of self-government, for which they were then struggling.

“Art. 8. All charges of war, and all other expenses that shall be incurred for the common defense and general welfare, and allowed by the United States in Congress assembled, shall be defrayed out of a common treasury, which shall be supplied by the several States, in proportion to the value of all land within each State,” etc.

By the exercise of what *powers* could the general welfare of the Confederation be accomplished? The answer is, by such powers as had been delegated to it, for it could rightfully exercise none others. What *objects* could be accomplished by the federation as a means of securing and maintaining the general welfare? The answer is, that as the Articles of Confederation expressly indicate the objects within its jurisdiction, it could apply the powers alone which were delegated to it, to accomplish such objects, and none others. And as the promotion of the private pecuniary interests of individuals, or classes of individuals, were not indicated as objects to be promoted by it to secure the general welfare, it had no powers given to it to be applied to accomplish such objects, and therefore it never, while it existed as a government, attempted to accomplish such objects by its action.

This history of the frequent use of the term “general welfare,” exhibits two important considerations in relation to it, to-wit:

First, that it had a fixed and definite meaning, as expressive of the good condition, the successful operation, the general welfare of the government, the political safety and well-being of the States united, first under the Continental Congress, and afterwards under the Confederation.

Second, that the general welfare that was attainable at all, had to be attained by the exercise of such powers, and only by such powers, as were delegated to the Continental Congress first, and then afterwards to the federation.

It has been held in our highest courts, that a word, or an expression, that has been used in a constitution, in a statute, in a deed, or in a written instrument of any kind, must be held, when afterwards interpreted, to mean exactly what it meant at the time it was so used. It is important to notice the fact that in 1787, when the delegates were engaged in framing the Constitution, they were then living under the Confederation, and had been appointed with the express authority, by their respective States, to amend and reform the Articles of Confederation, so as to form a more efficient government. They must, therefore, have had a perfect knowledge of the meaning of “the general welfare,” as used in the Articles of Confederation, and also of the powers intended to be exercised and that had been exercised since March, 1781, by the Confederation, to attain to the condition of “general welfare” as an object. The fact that they used the term “general welfare” in the Constitution, that they then formed, in the same connection, that it had been used in the Articles of Confederation raises a violent presumption, that they designed it to have the same meaning, and to be attained in the same way. That connection was in the preamble and taxation clause of the Constitution, just as it had been used in the Articles of the Confederation, in the clause stating the objects of the Confederation, and in the taxation clause. It is an established rule of construction in courts, that where a word or expression has been used in a constitution, or statute, which has had its meaning defined by judicial interpretation, or by contemporaneous and continued action upon it, it will be presumed to have the same meaning, when it is afterwards used in the same connection, in the formation of a constitution, or in the enactment of a law upon the same subject, or in the enactment of the same law, changed only in other provisions. The fact that the Constitution provided for a government with more and greater powers for the same States in the Union, was no

reason why the words “general welfare” did not have the then usual and well-established meaning, that it had in the Articles of Confederation, especially as the Constitution provided for a limited government, with its powers and objects especially enumerated, just as it was done in creating the Confederation. There is an unanswerable objection to the position, that the “general welfare” of the United States included in its meaning the well-being of the people, in their private pecuniary interests, as well as the well-being of the government of the United States, in the administration of it by its departments and officers.

For the laying and collecting of taxes of some kind, and the disbursement of the money collected by the laws of Congress, embrace nearly everything that the government can do, either under its delegated or under its assumed powers. There are, indeed, very few objects of any kind, that the government has ever accomplished, that did not require for its accomplishment, the laying and collecting of taxes of some kind, in some manner, or the expenditure of money collected. It would have been useless, therefore, to have conferred upon Congress any other power than that in the taxation clause, “to lay and collect taxes, imposts, duties, and excises, to pay the debts, and to provide for the common defense and general welfare of the United States.”

And a part of this clause might have been omitted, for it would have been providing for the general welfare “to pay the debts,” and also “to provide for the common defense.”

It would have been for the general welfare of the United States to collect and expend money to establish a navy, and to raise an army, when needed, to establish post roads and postoffices, to establish federal courts, to coin money, and to execute every other power expressly or impliedly delegated to Congress or to any other department or officer.

The Congress might also deem it to be for the general welfare to collect and expend money to encourage agriculture, sheep raising for wool, the distribution and breeding of fish for food, the healing of diseased domestic animals, the establishment of agricultural and mechanical schools, and experimental stations, an educational bureau, and an agricultural department; to increase commerce by subsidizing ship lines, to send vessels in search of the north pole, and numerous other such objects, stated in the first part of this lecture, not provided for in the Constitution, otherwise than by their being considered to be for the general welfare, to aid in the establishment of factories in the country, which could be effectually done by an indirection, as may be seen by an examination of the law creating a tariff for their protection. By the same sort of indirection, national banks are given a monopoly in the banking business, by taxing State banks out of existence.

This limited and imperfect reference to what Congress has done suggests the query, what is it that Congress cannot do to provide for the general welfare of the United States?

Republicanism, a hundred years ago, was understood to be the control of the whole body of the people in a country, by their participation in the public affairs, relating to their government.

Democratic representative republics were then formed in America upon the theory, that by giving each man an equal voice in the enacting and execution of the laws, by which he would be governed, he would thereby be able to secure to himself equal rights, and to protect himself from unequal burdens, by the action of the government.

One hundred years experience has so far most signally failed to verify the correctness of that theory. It has been found, that the written Constitutions of a republic may be so construed, as to make the government administered under it an instrument for distributing benefits to the few favored persons, and for imposing unequal and depressing burdens upon the great body of the people, the same as it may be done, and most usually has been done, by tyrannical monarchies.

About Oran Milo Roberts

Oran Milo Roberts (1815-1898) was born in South Carolina and was graduated from the University of Alabama in 1836. He worked as a lawyer and served in the Alabama legislature. He moved to Texas where he served as district attorney, law professor and eventually on the Texas Supreme Court. He supported secession and was elected president of the Texas Secession Convention. He served as a colonel in the Confederate army and was then appointed Chief Justice of the Texas Supreme Court. After the war, he was appointed to the United States Senate but was refused a seat during Reconstruction. He then opened a law school and was later appointed to the Texas Supreme Court and then twice elected Governor of Texas. He helped found the University of Texas and later served as a professor of law at that institution.

THE HISTORY OF THE CONFEDERATE MEMORIAL AT ARLINGTON NATIONAL CEMETERY ~



Not for fame or reward Not for place or for rank Not lured by ambition
Or goaded by necessity
But in simple Obedience to duty
As they understood it These men Suffered all Sacrificed all
Dared all-and died

Enjoy this well-written history of Arlington as shared with us by one of our readers Bobby White:

The history of Arlington National Cemetery is steeped in the Civil War, for it was this great national struggle that necessitated the establishment of this cemetery to bury its many dead. For many years following the war, the bitter

feelings between North and South remained, and although hundreds of Confederate soldiers were buried at Arlington, it was considered a Union cemetery. Family members of Confederate soldiers were denied permission to decorate their loved ones' graves and in extreme cases were even denied entrance to the cemetery.

These ill feelings were slow to die but over time they did begin to fade. Many historians believe it was the national call to arms during the Spanish-American War that brought northerners and southerners together at last. In that war numerous Confederate veterans volunteered their services and joined their Northern brothers on the battlefield in the common defense of our nation. In June 1900, in this spirit of national reconciliation, the U.S. Congress authorized that a section of Arlington National Cemetery be set aside for the burial of Confederate dead.

By the end of 1901 all the Confederate soldiers buried in the national cemeteries at Alexandria, Virginia, and at the Soldiers' Home in Washington were brought together with the soldiers buried at Arlington and reinterred in the Confederate section. Among the 482 persons buried there are 46 officers, 351 enlisted men, 58 wives, 15 southern civilians, and 12 unknowns. They are buried in concentric circles around the Confederate Monument, and their graves are marked with headstones that are distinct for their pointed tops. Legend attributes these pointed-top tombstones to a Confederate belief that the points would "keep Yankees from sitting on them."

To further honor these citizens of the South, the United Daughters of the Confederacy petitioned to erect a major monument to the Confederate dead. On March 4, 1906 Secretary of War William Howard Taft granted their request. The cornerstone was laid on Nov. 12, 1912 at a ceremony featuring speakers William Jennings Bryan and James A. Tanner, a former Union corporal who lost both legs at the second Battle of Bull Run. He was commander in chief of the Union veterans group, The Grand Army of the Republic. That same evening, President William Howard Taft addressed the United Daughters of the Confederacy at a reception in the Daughters of the American Revolution's Centennial Hall.

Chosen to design the memorial was the world-renowned sculptor, Moses Ezekiel. Ezekiel brought more than just his artistic talents to this project for he was also a Confederate veteran who knew firsthand the horrors of the Civil War. He is now buried at the base of the famous monument which he created.

The Confederate Monument was unveiled before a large crowd of northerners and southerners on June 4, 1914, the 106th anniversary of the birthday of the president of the Confederacy, Jefferson Davis. President Woodrow Wilson delivered an address and veterans of both the Union and Confederacy placed wreaths on the graves of their former foes, symbolizing the reconciliation between the North and South, the memorial's central theme.

Ezekiel created a monument rich in symbols. Standing atop the 32-foot monument is a larger-than-life figure of a woman representing the South. Her head is crowned with olive leaves, her left hand extends a laurel wreath toward the South, acknowledging the sacrifice of her fallen sons. Her right hand holds a pruning hook resting on a plow stock. These symbols bring to life the biblical passage inscribed at her feet: "And they shall beat their swords into plow shares and their spears into pruning hooks."

The plinth on which she stands is embossed with four cinerary urns symbolizing the four years of the Civil War. Supporting the plinth is a frieze of 14 inclined shields, each depicts the coat of arms of one of the 13 Confederate states and Maryland, which did not join the Confederacy but supported the South in the war.

Below the plinth is another frieze of life-sized figures depicting mythical gods and Southern soldiers. At the front of the monument, the panoplied figure of Minerva, Goddess of War and Wisdom, attempts to hold up the figure of a fallen woman ("The South") who is resting upon her shield, "The Constitution." Behind "The South," the Spirits of War are trumpeting in every direction calling the sons and daughters of the South to aid their falling mother. On either side of the fallen woman are figures depicting those sons and daughters who came to her aid and who represent each branch of the Confederate service: Soldiers, Sailor, Sapper and Miner.

Confederate Memorial ~

Completing the frieze are six vignettes illustrating the effect of the war on Southerners of all races. The vignettes include a black slave following his young master; an officer kissing his infant child in the arms of her mammy; a blacksmith leaving his bellows and workshop as his sorrowful wife looks on; a young lady binding the sword and sash on her beau; and a young officer standing alone.

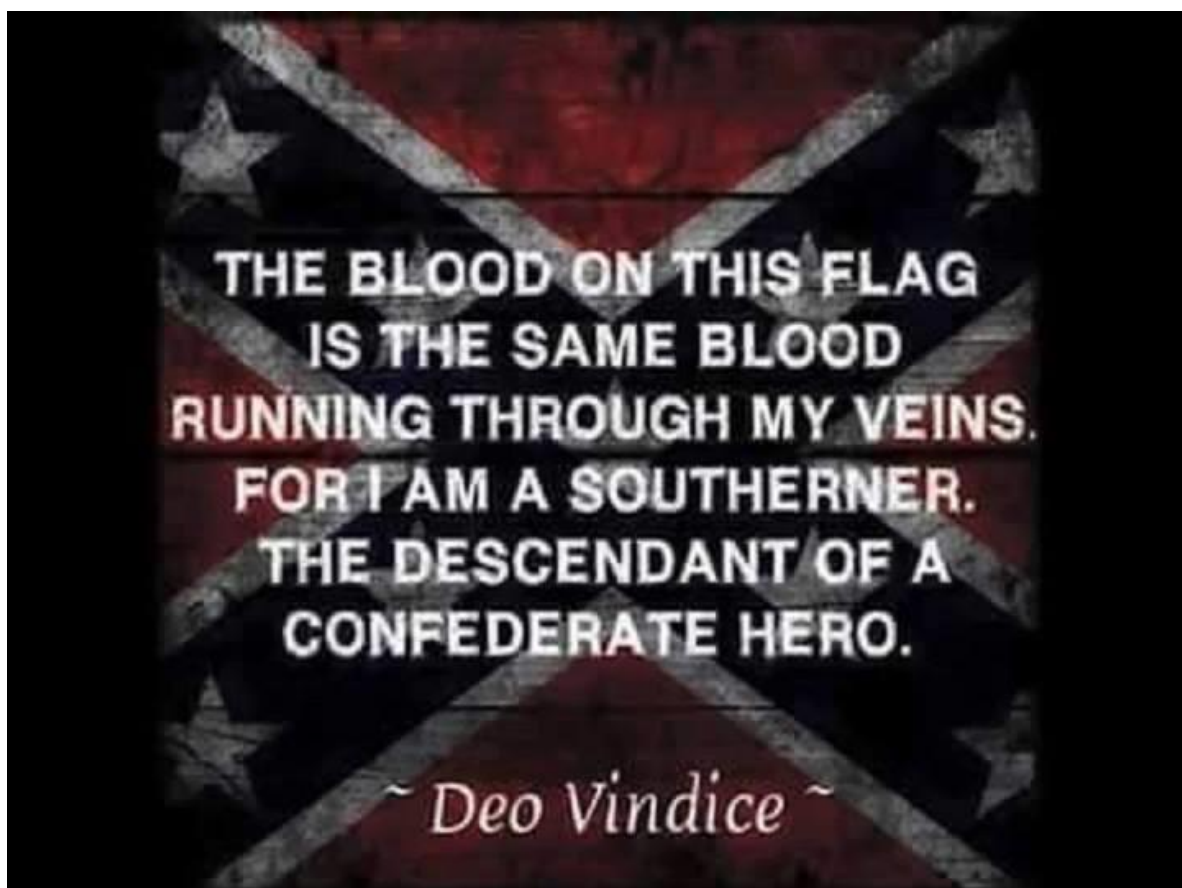
The base of the memorial features several inscriptions. On its front face are the seal of the Confederacy and a tribute by the United Daughters of the Confederacy, followed by the Latin phrase: "Victrix Causa Diis Placuit Sed Victa Caton." This phrase means: "The Victorious Cause was Pleasing to the Gods, But the Lost Cause to Cato." On the rear of the monument is an inscription attributed to the Reverend Randolph Harrison McKim, who was a Confederate chaplain and who served as pastor of the Epiphany Church in Washington for 32 years. It reads:

Not for fame or reward
Not for place or for rank
Not lured by ambition
Or goaded by necessity
But in simple
Obedience to duty
As they understood it
These men suffered all
Sacrificed all
Dared all-and died

In addition to Moses Ezekiel, three other Confederate soldiers are buried at the base of the monument. They are Lt. Harry C. Marmaduke who served in the Confederate Navy, Capt. John M. Hickey of the Second Missouri Infantry and Brig. Gen. Marcus J. Wright who commanded brigades at Shiloh and Chickamauga.

(Additional Reading: Peters, James Edward. "Arlington National Cemetery: Shrine to America's Heroes," Woodbine House, 1986.

<https://www.facebook.com/SouthernCultureOnTheRise/photos/a.1518557678397653.1073741828.1518541911732563/1630898197163600/?type=3&theater>





Southern Heritage **411.Com**

*Learn the Truth of Our
Shared Southern Heritage*

The post-war Jefferson Davis: The famous trial that never was

By Bill Ward

When the War Between the States ended, the victorious Northerners viewed Jefferson Davis, as the former President of the Confederate States of America, much differently than others who had served the Confederacy.

For example, when Robert E. Lee surrendered to U.S. Grant at Appomattox Court House, the meeting between the two generals was amicable. Lee was received and treated with courtesy as a senior officer. The terms were so apparently lenient, with Grant conceding to Lee's requests on behalf of his soldiers, the surrender was referred to as "a gentleman's agreement."

However, even after signing a loyalty oath, Lee and other former Confederate Army officers and members of the CSA government were later disenfranchised and treated as second-class citizens. But in the eyes of the northern public, Jefferson Davis was set apart for still a different kind of treatment.

On May 10, 1865, about a mile from the town of Irwinville, Georgia, Federal troops captured Davis. With his arrest on that spring morning, his government ceased to exist. His wife, Varina, and their children were sent to Savannah, where she was kept under virtual house arrest and forbidden to leave the city. Because the soldiers, carpetbaggers and Union supporters treated the Davis children so badly, Varina arranged for them to go to Canada along with her mother.

Davis had been taken back to Virginia and imprisoned in Fort Monroe, where he would stay for the next two years. At first, he was bound in leg irons. Guards watched him around the clock but were not permitted to speak to him. He was allowed no visitors; a light burned in his cell day and night; and his only reading material was a Bible. His treatment was a clear violation of the Bill of Rights.

Many Northern Congressmen and newspapers were nothing short of vicious in their public attacks of Davis. They wanted to see him tried for treason and hanged. In one article, and in one very long sentence, the New York Times referred to Davis by every insulting comment and offensive name that was fit to print. Rhetoric far outran legal reasoning.

But if Davis was in an unusual legal predicament, so was the United States government. The dilemma faced by Washington was how to handle the Davis case. The government under Lincoln had created its own major obstacles by spending four years proclaiming that secessionists were "traitors and conspirators." The U.S. military had silenced opposition to the administration by closing down newspapers that dared challenge the party line or to make the slightest suggestion that secession might be legal. Thousands of Northerners had been jailed for exercising their First Amendment rights, and those thousands had friends with long memories in the Northern bar.

Northern lawyers were angry for having their clients locked in prison with no civil rights as guaranteed by the Constitution; having civilians tried by military courts for non-existent crimes; having a government that ignored the Supreme Court, setting itself above the constitutional plan of checks and balances. They didn't like having to beg the president for justice for clients convicted by phony courts-martial or locked up for long periods

without any trial. Under Lincoln, the U.S. government had become tyrannical, and certainly anything but a free and constitutional society.

The best lawyers of the day were willing to volunteer to defend Jefferson Davis, because they were angry at the way Lincoln's government had trampled the Bill of Rights and the Constitution for four years. Even those who didn't believe in secession were repulsed by the conduct of the Republican administration and the U.S. military.

Charles O'Connor of New York, one of the most famous trial lawyers of the era and a man of great stature in the legal profession, volunteered to be Davis's counsel. Salmon P. Chase, Chief Justice of the Supreme Court, would be the trial judge.

But interesting things began to happen, and the government's dilemma became even worse. University of Virginia Law Professor, Albert Bledsoe, published a book, "Is Davis a Traitor?" Bledsoe methodically took apart the case against secession, delivering a solid blow to the prosecutors and dampening their zeal to try Davis. Prosecutors actually began to look for a way to avoid trying him without vindicating the South.

Then another method was decided on for prosecution. The attorney general would bring in outside, independent counsel, as we have seen in modern times, such as in Watergate or the Clinton scandals. The government needed someone of great standing in the legal community to be the lead prosecutor. It chose John J. Clifford. But after reviewing the case, Clifford withdrew citing "grave doubts" about the validity of the case. The government could "end up having fought a successful war, only to have it declared unlawful by a Virginia jury," where Davis's "crime" was alleged to have been committed.

President Johnson, Lincoln's successor, thought the easiest way out would be to pardon Davis, as he had pardoned many other Confederates. But Davis refused, saying, "To ask for a pardon would be a confession of guilt." He wanted a trial to have the issue of secession decided by a court of law — where it should have been decided to begin with — instead of on battlefields. Most Southerners wanted the same.

Northerners either forgot or were unaware of a great secessionist tradition in America. Southerners were not alone in their view that each state had the right to determine its own destiny in the Union. The procedure for joining the Union also applied to withdrawing from the Union.

That thought harkens back to an editorial by the Cincinnati (Ohio) Daily Inquirer, in the summer of 1861, after the "traitor" label was let loose by the North: "The Republican papers are great on treason. . . . It is treason to circulate petitions for a compromise or peaceful readjustment of our national troubles . . . to question the constitutional powers of the President to increase the standing army without authority of law . . . to object to squads of military visiting private houses, and to make search and seizures. . . to question the infallibility of the President, and treason not to concur with him. . . It is treason to talk of hard times; to say that the war might have been avoided. It is treason to be truthful and faithful to the Constitution."

A year after John Clifford withdrew, the government appointed another special counsel, Richard Dana of Boston, who had written the novel, "Two Years Before the Mast." But after reviewing the evidence, he agreed with Clifford; the case was a loser. Dana argued that "a conviction will settle nothing in law or national practice not now settled...as a rule of law by war." Dana observed that the right to secede from the Union had not been settled by civilized means but by military power and the destruction of much life and property in the South. The North should accept its uncivilized victory, however dirty its hands might be, and not expose the fruits of its carnage to scrutiny by a peaceful court of law.

Now, over two years after Davis's imprisonment and grand jury indictments for treason, the stage was set for the great public trial of the century. Davis had been released from prison on a \$100,000 bond, supported by none other than Horace Greeley, the leading abolitionist writer in the North and a former Lincoln supporter. Greeley and a host of others were outraged at the treatment Davis had received, being locked up in a dungeon for more than two years with no speedy trial.

Since two famous special counsels had told the government its case was a loser, finally, none other than the

Chief Justice, in a quirk of Constitutional manipulation, devised an idea to avoid a trial without vindicating the South. His amazing solution was little short of genius.

The Fourteenth Amendment had been adopted, which provided that anyone who had engaged in insurrection against the United States and had at one time taken an oath of allegiance (which Davis had done as a U.S. Senator) could not hold public office. The Bill of Rights prevents double jeopardy, so Davis, who had already been punished once by the Fourteenth Amendment in not being permitted to hold public office, couldn't be tried and punished again for treason.

Chief Justice Salmon P. Chase secretly passed along his clever argument to Davis's counsel, Charles O'Connor, who then made the motion to dismiss. The Court took the motion under consideration, passing the matter on to the Supreme Court for determination.

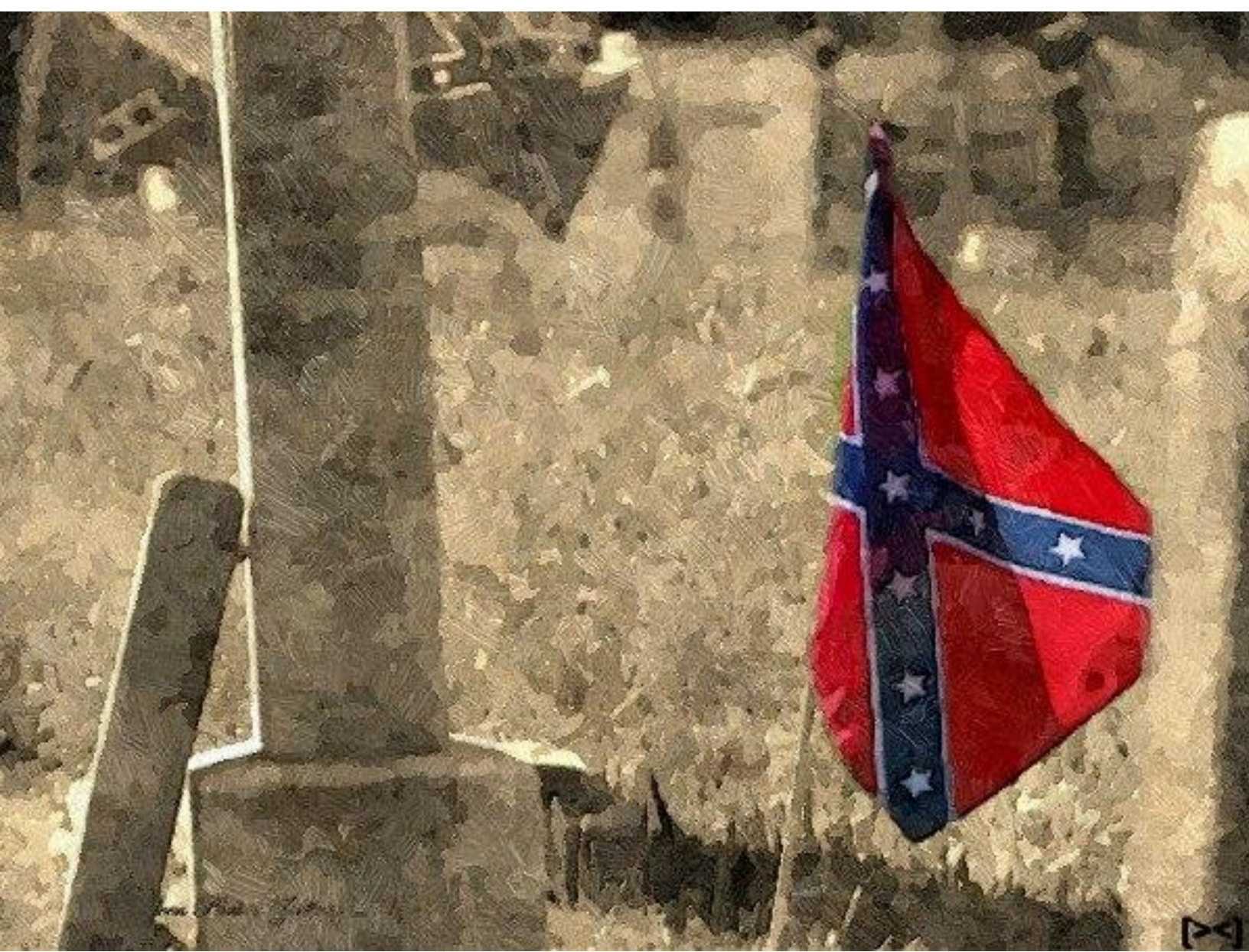
In late December 1867 while the motion was pending, President Johnson granted amnesty to everyone in the South, including Davis. But the Davis case was still on the docket. In February 1868, at a dinner party attended by the Chief Justice and a government attorney, they agreed that on the following day a motion for non-prosecution would be made that would dismiss the case. A guest overheard the conversation and reported what was on the minds of most Southerners: "I did not consider that he [Davis] was any more guilty of treason than I was, and that a trial should be insisted upon, which could properly only result in a complete vindication of our cause, and of the action of the many thousands who had fought and of the many thousands who had died for what they felt to be right."

And so, the case of United States versus Jefferson Davis came to its end — a case that was to be the trial of the century, a great state trial, perhaps the most significant trial in the history of the nation — that never was.

<http://southernheritage411.com/truehistory.php?th=065>

Flagophobia (phlag·uh·PHO'·be·uh) - n. Irrational emotional fear reflex triggered by sight of Confederate symbols and suffered by many Northern Americans old enough to know better. This chronic neurotic condition is caused by television, federal schools and common ignorance. Some victims may be educated out of their psychosis, but most have been further inoculated against sanity by college indoctrination. Condition is serious, but not contagious to anyone with good sense.





Defending the Heritage

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Here's the truth: The South had some 25,000 MORE FREE persons of color than the North according to the 1860 census. Here is one very successful man. Meet Richard Edward DeReef, one of the richest men in the South and a resident of Charleston, SC. Oh, and he was one of the largest 'slave-owners' in the state.

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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?

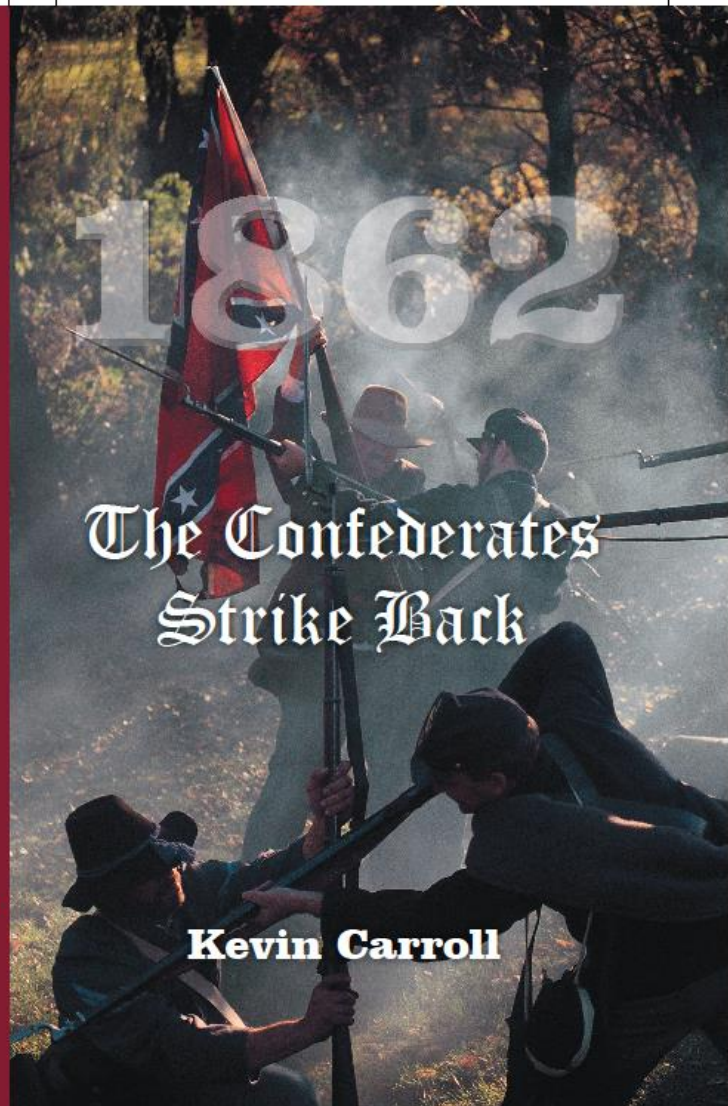


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1862

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

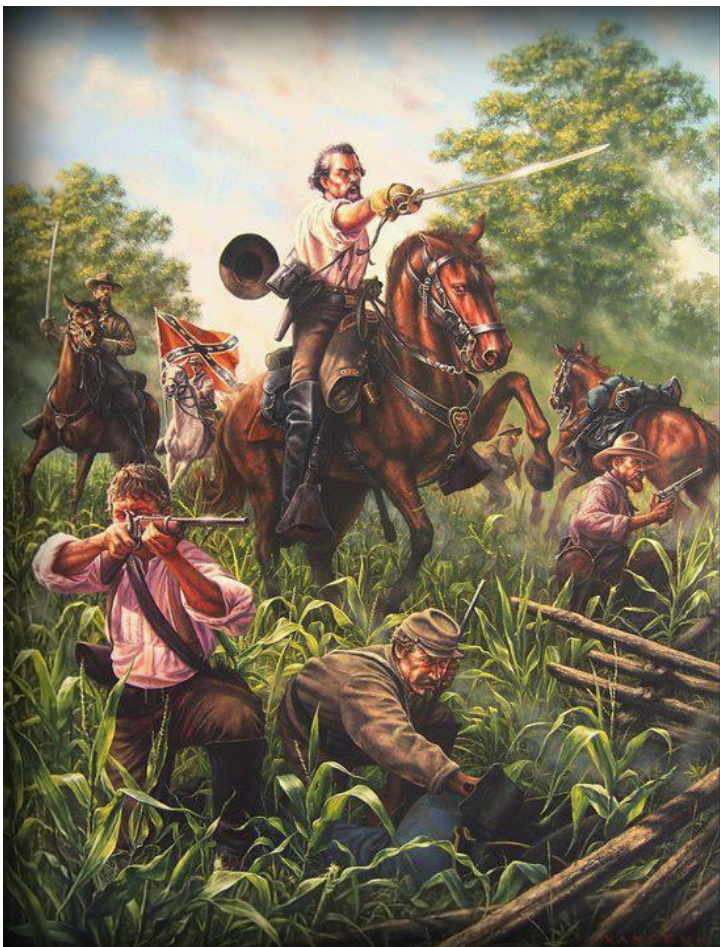
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DEFEND YOUR HERITAGE

**CONFEDERATE
“WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED.”**

VETERANS

Which Kind of SCV Do You Want?

This Kind



Or



This kind?

The truce is over, dead and gone. The yankee progressives have once again declared war upon the South and all things Confederate. We need a fighting back, no compromising, no apologizing, no dicker and dealing, thoroughly Confederate, charging and vindicating rather than pledging and celebrating SCV! Anything less will have disastrous results. In 2016 we need an 1861-65 styled SCV rather than a 1916 or 1956 styled SCV. RR

The Theology of Secession

By M.E. Bradford



At the very deepest level there is a central truth about the War Between the States which is now, even by the best of Southerners, almost never mentioned, although their forefathers had once spoken of its importance continuously. Indeed, they put emphasis upon it long after the War was over. From 1850 until 1912, this explanatory assumption was a commonplace component of one understanding of the meaning of that great conflict. And to most Southerners, it seemed almost as self-evident as did the equivalent formulations to their Northern counterparts—especially in the years of Antebellum dispute over the morality of slaveholding and other distinctions of “character” separating the two original versions of American civilization. When Confederate Southerners stood ready to face death in the place where the battle was joined or when they came to write apologia for their conduct, they saw themselves as part of a struggle between “powers and principalities,” alternative conceptions of the human enterprise—not merely as adjuncts to competing schemes for gathering political power. Southerners, of course, fought to defend themselves and their view of the Constitution. They fought out of a loyalty to “hearth and roof-tree,” and to what had been achieved by Americans in general between 1774 and 1791. Further, they were animated by a sense of personal honor and were therefore unwilling to continue association with their detractors within the federal bond once condemned by their erstwhile countrymen to live under the insufferable burden of high-handedness and effrontery. But that is not all of the story concerning their reasons for secession—not even the most interesting part.

Southerners had, by the time they left the Union, serious doubts about what kind of country the United States was about to become. It was not only what the Yankees were attempting to do to the South but, even more important, what they were doing to themselves which made the moral and intellectual leaders of our region doubt whether they wished to leave their

children in any political or moral connection with the modern power state emerging above the Old Surveyors' Line. In the North was a regime whose primary faith was in the human will and intellect, in the ability of man through science and politics to subdue the entire Creation and reshape it according to his fondest dreams. The political form of this culture was that of a juggernaut, embodying a radical spirit, which, according to Admiral Raphael Semmes, "seemed to be now what it had been in the Great French Revolution, a sort of mad-dog virus," making "rabid" all who were touched by it. Writing in the same vein, the Virginia theologian William H. Hall, in his *The Historic Significance of the Southern Revolution* (1864), writes of his comrades in the Confederate army, "We are permitted to vindicate the supremacy of Jehovah's word and the purity of His government." The disposition of Northern clergy to divinize human nature and to glorify human reason Hall deplored. At some length he explained how they came to embrace such heresy. Then he used the same historical evidence to draw another line from enemies of the French Revolution to the Southern counterrevolution, coming thus to conclude that "this explains why the Southern Clergy, standing aside for the time from all their previous practice, have shown such an active sympathy with this political revolution." At Which point he quotes with approval the Rev. B. M. Palmer: "It is not only from the impulse of a lofty patriotism, grand as that sentiment may be, but out of loyalty to God against whose rightful supremacy a wicked infidelity has lifted its rebellious arms." This explanation of secession as holy war against the presumptions of modern thought recalls to our attention that the Confederate Constitution acknowledged the sovereignty of God over the political order. The Southern social and political philosopher Richard Weaver has described the Old South as "the last non-materialist civilization in the Western world"—a culture still immune to the ontologically aggressive spirit against which Semmes, Hall, and Palmer wrote. But the Antebellum North was a very different case.

In his Second Inaugural Address, President Abraham Lincoln raised the question of why war had occurred when Southerners "read the same Bible and pray to the same God." Since both parties "deprecated war" and were otherwise so well agreed, how was it that "the war came"? However, if we inquire closely into the regnant Northern myths of Speed and Mass, of Union and Progress, as these functioned in the cultural rhetoric of contemporary Northern commentary on what they called "The Rebellion," then we must ask whether the Great Emancipator was not in this instance (as in so much else) very much mistaken in his assumptions. For the generic Southerner, to quote once again from Professor Weaver, had a "deep, even frightening intuition of man's radical dependence." As Professor Bell Wiley observes, the Southern churches had always warned their communicants against "extreme confidence in human endeavor." The ordinary Southerner of 1860 did not approach the world as did those who had voted for Mr. Lincoln. They were, as Anne C. Loveland observes in her *Southern Evangelicals and the Social Order, 1800-1860*, "as dubious of human ability in social and political matters as in the matter of salvation. The belief in the sovereignty of God and dependence of man was the whole of their thinking." Nor did they change their minds about these things after Appomattox. According to the classic formulation of Oswald Spengler, modern man has his prototype in the figure of Dr. Faustus, the omniscient master of all the sciences, the alchemist who somehow summarizes the restless spirit of Western civilization since the beginning of the Renaissance. If Spengler's explanation is correct, the Antebellum Southerner was not modern, even though his adversary was. For that Southerner could not believe that engineering, medicine, and the popular ballot could cure all the ills the flesh is heir to. And therefore he was in the way.

The epitome of the religious spirit of the Old South was in the life of the Confederate Army, in the field or in encampment. E. Merton Coulter tells us that in the winter of 1863-1864 there were religious services almost every night when one of the major Confederate forces was not directly engaged in battle. Authorities on these events are William W. Bennett's *A Narrative of the Great Revival Which Prevailed in the Southern Armies During the Late Civil War Between the States of the Federal Union* (1876), and J. William Jones' *Christ in the Camp or Religion in Lee's Army* (1887). Most of these meetings, as Henry Lee Curry III tells us in his *God's Rebels: Confederate Clergy in the Civil War* (1990), were revival services assembled by the soldiers themselves and conducted either by clergymen in the army or ministers who journeyed to the front lines in order to reinforce the resurgent belief in the Christian promises there in evidence. The immediate motive of these shepherds was their hope (and determination) that the young men under their influence would not die outside the faith. But it was not only the young who were converted while under arms. Generals Braxton Bragg, Joseph E. Johnston, William J. Hardee, Dick Ewell, and John B. Hood (to mention only a few) were converted and/or baptized while in Confederate service, along with perhaps 150,000 men in gray. Soldiers in the Army of Northern Virginia formed the Army Christian Association which held prayer meetings three times a week. And a young officer in Bragg's headquarters in North Georgia wrote to his family that "thousands have professed religion and the work is still going on." One wag observed of Stonewall Jackson's command in the Valley of Virginia that it was more like a "protracted meeting" than an army on the march. And everyone knows that there was enough theological expertise on General Jackson's staff to form the faculty of a Presbyterian seminary, that the discussion of abstruse theological questions was the General's favorite occupation—that is, next to driving the Yankees before him, "the blue-coated hosts of Beelzebub." No equivalent religious activity went on in the Union Army. For many enlisted there, the nation itself was

a gathered church, and its cause a sacred creed—one of the many varieties of evidence supporting the opinion of Admiral Semmes that “no two peoples, speaking the same language and coming from the same country, could have been more dissimilar.”

To quote Coulter once more, the Confederate army was extraordinary among modern forces of its size—in this with no rival but Cromwell’s host—in being “free of vice.” Modern armies in Europe, in Mexico, or (during the American Revolution) in the Northeast were gathering places for speculators, sutlers, harlots, gamblers, and whiskey merchants. Americans had seen all of this in their earlier wars, the ancient definition of an army as including everything and everyone moving with its train. Such conglomeration was common with Northern armies. The Confederate soldier was, of course, no angel. All of the aforementioned preaching aimed at his immortal soul presupposes that, in matters covered by those exhortations, certain improvements were in order. But Johnny Reb, if he wanted to get into any serious mischief, had to go to town.

The armies of the Confederacy were not like a modern professional force but instead resembled a patriarchal Scots clan, an extended family made up of men connected by blood and marriage, common enterprises, and a common foe. How and why they fought consorted well together. And the importance of religion among them should be seen in the context of this larger characterization of the society they represented. According to the late Clement Eaton, “In 1860 there was little disagreement between the fundamental beliefs of the lower and upper classes of the South.” By this he meant that Episcopalians and “hardshell” Baptists were, in basic theology, similar. Moreover, their sense of the mortal danger threatening the very existence of their people, of the “mad fanaticism of the North,” made them astonishingly sober about the business of war. But to this theory we must add another ingredient to complete our analysis of their martial piety.

A great part of the explanation for this special and collective grace comes not from Northern malice or desperate military circumstances but from the unusual relationship of the Southern clergy to the effort made by their region to achieve its independence. As I noted earlier, almost to a man, the religious leaders of Antebellum Southern society called for secession and led the way in reconciling the people of the South to all the hardships secession would cost them: taught them that separation from the North was a “holy enterprise.” And in numberless sermons and religious publications, they explained their attitudes with commentary on what was wrong with Northern religion. The Reverend James A. Duncan, Methodist clergyman and editor of the *Richmond Christian Advocate*, declared that his Northern counterparts were “advocates of every semi-infidel notion which could be stated.” Northern reformers “confused politics with the Gospel of Christ.” Such argument was the common fare of Southern religious journalism. The number of Southern ministers who went forth to battle with the men of their congregations, either as chaplains or as men-at-arms, was astonishingly high; and, as we learn from the slightly modified story of the Reverend John Stevens, as reported by John W. Thomason in his *Lone Star Preacher* (1941), what began for many of them as an effort to give comfort and encouragement turned, once at the front, into a more inclusive kind of leadership—most often as junior officers, as the commanders of companies and regiments. And they did not change their minds about what they had done for Southern independence, not even after military defeat. Indeed, those who had served in gray, though gentle and modest Christians, were proud of that service for the remainder of their days.

To account for the secessionist unanimity of these men, from the humblest circuit rider to Bishop Leonidas Polk and such well-known ministers as M. P. Lowrey and William Pendleton (all general officers), we must look to the special features of their vocational experience in the years before the War. Charles Roland, one of our best Southern historians, has written that “the major buttress of the Confederacy was religion.” He is correct in this generalization because most Southern clergymen were, during the years of sectional conflict within their denominations, convinced that “apostasy” and “Infidelity” had become the dominant religions of the North. In national meetings and in religious publications, they had confronted the various “isms” infecting the New England mind—what Cushing Strout calls “the political religion of America.” They had come to understand that Progress was a substitute religion, in lieu of religion as di-vine revelation and the cure of souls: a substitute which commits its victims to an endless sequence of changes for the sake of worldly change; another version of that old standby, the golden calf, in recent years usually seen in disguise as the Goddess of Reason. Finally, they had listened when Theodore Parker, speaking for thousands of his kind, insisted on treating “each man as his own Christ,” declaring that “true religion was independent of the Revelation of the Bible.” And listened also when Ralph Waldo Emerson predicted that John Brown, once hanged, would “make the gallows as glorious as the Cross.” As the War approached, these clergymen more and more tended to view the sectional controversy as a dispute between those who acknowledged the authority of the Scripture and those who set their own moral sense above it—in other words, between Christians and infidels. What signified in Northern attacks on slavery was Yankee unwillingness to be satisfied with a Biblical case, not their personal preference for a free society. Southern criticism of Northern theologians, as Eugene Genovese demonstrates in his *“Slavery Ordained of God”: The Southern Slaveholders’ View of Biblical History and Modern Politics* (1985), made much of this distinction as to method or approach. In exalting their own religious sense

above the historic witness of the Church the abolitionists blasphemed. And if they behaved that way on one issue, using hieratic language to explore their own endlessly fresh revelation, they might well be expected to do the same in another context. This could not be suffered—or corrected by a continuous and corrosive appeal to reason. For as *De Bow's Review* observed a few months after Appomattox, “Every bloody revolution in Christendom, as well in Church as in State, for the last three hundred years, has been brought about by following the too often deceptive guide of reason.” The great Southern theologians, Robert L. Dabney, James Henley Thornwell, and B. M. Palmer, as much as the ordinary Southern soldiers, saw it as an error to put final confidence in the capacity of human agency to accomplish a moral revolution. To think that way was to put one's trust in “works”—an error about which they had been warned since childhood and against which, as good Christians, they were thoroughly persuaded. As mythopoeic men, they saw both nature and history as providential: saw them in operation, as an action, not a set of propositions. In other words, underneath their politics was a firm theological foundation, one recognized by Richard Weaver but ill understood in conventional works such as James W. Silver's influential *Confederate Morale and Church Propaganda*. This is the truth about this history that, under pressure from the resurgent theory of the War as the North's moral crusade, we have so often forgotten: misplaced to our own confusion and the comfort of those who are still our enemies, even as we argue about the past. For all of the great issues fought out in the 1860s are with us still, sometimes disguised, but in their fundamental character never changing.

We all know of the famous Confederate war cry, the ubiquitous “rebel yell” raised in battle from Wilson's Creek and Shiloh to Valverde and Brice's Crossroads. But the sound our forefathers made while rushing upon the enemy in hot blood was not always the old Celtic war whoop of men ready to kill or be killed. Sometimes the anthem, when Federal legions stood ready to receive their assault, when death was the probable (not the possible) consequence of what they were doing, was a more solemn music. Writes the Reverend S. M. Cherry from Georgia in May of 1864:

About the fifth instant, the soldiers were called from their camps to meet the enemy in the vicinity of Oakton—they literally went from the altar to their entrenchments—from their knees to the battle with their foes—still singing the songs of Zion and supplicating the throne of grace as they surrounded the fires of the bivouac, or waited to receive the fire of the foe.

Instead of a battle cry, they raised a hymn, probably in a minor key, one of the white spirituals preserved by the shape note singers, or music close akin (see Charles F. Pitt's *Chaplains in Gray*[1957]). We have many stories of such moments—from the field at Franklin, from Sharpsburg, Bentonville and Cold Harbor; but most memorably from the first day at Shiloh where, in the last of many charges against Prentiss' brigade, several units under the command of General John Breckinridge, weary and shattered by repeated encounters with the foe, were urged by a few of their officers to break out in the then familiar hymn “We Shall March Away to Battle” and, picking up the tune, rose as a man to follow those officers toward their apotheosis in sheets of flame. In that moment, they personified the Confederate South at a level of its experience and commitment which talk of constitutional punctilio and the rights of secession do not begin to explain—at a level where it could not be defeated unless or until it willingly agreed to its own ruin and distortion. When and whether that happened is a question for our time, not for the men who sang their way to death that spring afternoon in Tennessee in the woods, where the dogwood bloomed.

In such fierce and lovely moments, a “Solid South,” the “buried nation” of our ancestors, was born. For in defeat and in the bondage of enemy occupation, Southerners could think of themselves as a people called out to a special witness, a righteous nation surviving in the midst of modernity, sealed forever in its covenant by defeat and freedom from the besetting ambitions of the victorious, progressive North. Or so the soldier-clergymen, taught by the experience of the War, encouraged them to believe. The consequences of their admonition are among us still, setting most Southerners aside from the primary delusions of our place and time. Historians who wish to understand Southern persistence in character would do well to consider this evidence, and be less concerned with explanations of Southern particularity which derive from slavery alone.

About M.E. Bradford

Melvin E. “Mel” Bradford (1934-1993) was a conservative political commentator and Professor of Literature at the University of Dallas. He was the author of *A Better Guide than Reason: Federalists and Anti-Federalists*, *Original Intentions: On the Making and Ratification of the Constitution*, *Founding Fathers: Brief Life of the Framers of the Constitution*, and *The Reactionary Imperative: Essays Literary & Political*.

<http://www.abbevilleinstitute.org/review/the-theology-of-secession/>



The Chase

On April 12, 1862, the locomotive "General" was stolen from Big Shanty, Georgia, by Union agents in an attempt to block Confederate rail traffic from Chattanooga to Atlanta. The "General" was pursued by the southern engine, "Texas", and was captured north of Ringgold, Georgia.

After laying at rest in Chattanooga for 70 years, the "General" was given to the state of Georgia at the end of a 3-year U.S. Supreme Court battle. This historic locomotive is now on permanent display at the Kennesaw, Georgia Museum.

The "General" suffered damage during the war when an ammunition train was blown up in the Atlanta rail yards. Although different in appearance today, the "General" is in full running condition and made a commemorative run in 1962 under its own power.

<http://www.jordanart.com/thechase.html>

The American Indian And The "Great Emancipator"

By Michael Gaddy

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Perhaps the veneer of lies and historical distortions that surround Abraham Lincoln are beginning to crack. In the movie, "Gangs of New York," we finally have a historically correct representation of the real Abraham Lincoln and his policies. Heretofore, many socialistic intellectuals, politicians and historians have whitewashed these policies in order to protect Lincoln's image because of their allegiance to the unconstitutional centralization of power he brought to our government.

The false sainthood and adulation afforded Lincoln has its basis in the incorrect assumption he fought the war to free an enslaved people. To believe this propaganda one must ignore most everything Lincoln said about the Black race and his continued efforts at colonization. Lincoln's treatment of the American Indian has been very much ignored, though not exactly misrepresented.

One would find it hard to refute that Abraham Lincoln's political idol was Henry Clay. Lincoln would say of Clay; "During my whole political life, I have loved and revered Henry Clay as a teacher and leader." Lincoln delivered the eulogy at the funeral for Clay. When elected President, Lincoln set about implementing Henry Clay's political philosophies.

Throughout Clay's political life he was a strong believer in National Socialism and a complete racist in all references to the American Indian. As Secretary of State Clay would declare: "The Indians' disappearance from the human family will be no great loss to the world. I do not think them, as a race, worth preserving."

This mentality lead to the forced walk of all Cherokees from the mountains of Tennessee, North Carolina and Georgia to Oklahoma during the winter of 1838. Over 20,000 Cherokees were dragged from their homes, which were then plundered and burned. They were force marched most of them barefooted to Oklahoma during the dead of winter with the sky for their blanket and the earth for their pillow. Over 4,000 Cherokees died on this march and it became known as the "Trail of Tears."

Similar atrocities occurred all through the Lincoln Administration. In 1862, the Santee Sioux of Minnesota grew tired of waiting for the 1.4 million dollars they had been promised for the sale of 24 million acres of land to the federal government in 1851. Appeals to President Lincoln fell on deaf ears. What made this even more egregious to the Sioux was the invasion of this yet unpaid for land by thousands of white settlers. Then, with a very poor crop in august of 1862, many of the Indians were hungry and facing starvation with the upcoming winter.

When Lincoln outright refused to pay the owed money, remember he had a war to finance the Indians revolted. Lincoln assigned General John Pope to quell the uprising and he announced at the beginning of his campaign: "It is my purpose to utterly exterminate the Sioux. They are to be treated as maniacs or wild beasts, and by no means as people with whom treaties or compromise can be made." Lincoln certainly did not challenge this statement.

The Indians were quickly defeated in October of 1862 and Pope herded all the Indians, men, women and children, into forts where military trials were immediately convened. None of the Indians tried were given any semblance of a defense. Their trials lasted approximately 10 minutes each. All adult males were found guilty of murder and sentenced to death with the only evidence against them being they had been present during a "war" which they themselves had declared against the government.

The authorities in Minnesota asked Lincoln to order the immediate execution of all 303 males found guilty. Lincoln was concerned with how this would play with the Europeans, whom he was afraid were about to enter the war on the side of the South. He offered the following compromise to the politicians of Minnesota: They would pare the list of those to be hung down to 39. In return, Lincoln promised to kill or remove every Indian from the state and provide Minnesota with 2 million dollars in federal funds. Remember, he only owed the Sioux 1.4 million for the land.

So, on December 26, 1862, the Great Emancipator ordered the largest mass execution in American History, where the guilt of those to be executed was entirely in doubt. Regardless of how Lincoln defenders seek to play this, it was nothing more than murder to obtain the land of the Santee Sioux and to appease his political cronies in Minnesota.

Lincoln's western armies, using the tactics of murder, rape, burning and pillaging, simultaneously being used against Southern noncombatants by the eastern armies, turned their attention to the Navajos.

In 1863-64, General Carleton and his subordinate, Colonel Kit Carson, invaded the Navajo land, especially those concentrated in the Canyon de Chelly area. Crops were burned, innocents were murdered, women were raped and general chaos was rained upon these noble people simply because, like the Santee Sioux, they demanded from Lincoln what they had been promised; their land and to be left alone. General Carleton, believing there was gold to be found in the area, stated: "This war, will be pursued against you if it takes years until you cease to exist or move." Again, there was no protest of this policy from Lincoln, his Commander in Chief.

The Navajo were forced to march over 300 miles to Bosque Redondo in eastern New Mexico. Over 200 Navajos died on this march and, eventually, over 2,000 perished before a treaty was signed in 1868. While at Bosque Redondo, the Navajo suffered the vilest conditions; bitter water, no firewood and impossible growing conditions for crops. The soldiers and the Mexican guards subjected the women to rape and humiliating treatment. Children born at this "concentration camp" were lucky to survive their first few months of life.

As our Founding Fathers did in our Declaration of Independence from the British, the Cherokee Nation listed its grievances with the Union when they declared their unification with the Confederate States on October 28th 1861. These brave people had already observed the atrocities of Lincoln's war criminals and saw through any so-called war for liberation.

"When circumstances beyond their control compel one people to sever the ties which have long existed between them and another state or confederacy, and to contract new alliances and establish new relations for the security of their rights and liberties, it is fit that they should publicly declare the reasons by which their action is justified.

The Cherokee people had its origin in the South; its institutions are similar to those of the Southern States, and their interests identical with theirs. Long since it accepted the protection of the United States of America, contracted with them treaties of alliance and friendship, and allowed themselves to be to a great extent governed by their laws.

In peace and war, they have been faithful to their engagements with the United States. With much hardship and injustice to complain of, they resorted to no other means than solicitation and argument to obtain redress. Loyal and obedient to the laws and the stipulations of the treaties, they served under the flag of the United States, shared the common dangers, and were entitled to a share in the common glory, to gain which their blood was freely shed on the battlefield.

When the dissensions between the Southern and Northern States culminated in a separation of State after State from the Union, they watched the progress of events with anxiety and consternation. While their institutions and the contiguity of their territory to the states of Arkansas, Texas and Missouri made the cause of the seceding States necessarily their own cause, their treaties had been made with the United States, and they felt the utmost reluctance even in appearance to violate their engagements or set at naught the obligations of good faith.

But Providence rules the destinies of nations, and events, by inexorable necessity, overrule human resolutions. The number of the Confederate States increased to eleven, and their government is firmly established and consolidated. Maintaining in the field an army of two hundred thousand men, the war became for them but a succession of victories. Disclaiming any intention to invade the Northern States, they sought only to repel invaders from their own soil and to secure the right of governing themselves.

They claimed only the privilege asserted by the Declaration of American Independence, and on which the right of the Northern States themselves to self-government is formed, of altering their form of government when it became no longer tolerable and establishing new forms for the security of their liberties.

Throughout the Confederate States, we saw this great revolution effected without violence or suspension of the laws or the closing of the courts, The military power was nowhere placed above the civil authorities. None were seized and imprisoned at the mandate of arbitrary power. All division among the people disappeared, and the determination became unanimous that there should never again be any union with the Northern States. Almost as one man, all who were able to bear arms rushed to the defense of an invaded country, and nowhere has it been found necessary to compel men TO SERVE, or to enlist mercenaries by the offer of extraordinary bounties.

But, in the Northern States, the Cherokee people saw with alarm a violated constitution, all civil liberty put in peril, and all rules of civilized warfare and the dictates of common humanity and decency unhesitatingly disregarded. In states which still adhered to the Union, a military despotism had displaced the civil power and the laws became silent amid arms. Free speech and almost free thought became a crime. The right of the writ of habeas corpus, guaranteed by the constitution, disappeared at the nod of a Secretary of State or a general of the lowest grade. The mandate of the Chief Justice of the Supreme Court was at naught by the military power, and this outrage on common right, approved by a President sworn to support the constitution. War on the largest scale was waged, and the immense bodies of troops called into the field in the

absence of any law warranting it under the pretense of suppressing unlawful combination of men.

The humanities of war, which even barbarians respect, were no longer thought worthy to be observed. Foreign mercenaries and the scum of the cities and the inmates of prisons were enlisted and organized into brigades and sent into Southern States to aid in subjugating a people struggling for freedom, to burn, to plunder, and to commit the basest of outrages on the women.

While the heels of armed tyranny trod upon the necks of Maryland and Missouri, and men of the highest character and position were incarcerated upon suspicion and without process of law, in jails, in forts, and prison ships, and even women were imprisoned by the arbitrary order of a President and Cabinet Ministers; while the press ceased to be free, and the publication of newspapers was suspended and their issues seized and destroyed.

The officers and men taken prisoners in the battles were allowed to remain in captivity by the refusal of the Government to consent to an exchange of prisoners; as they had left their dead on more than one field of battle that had witnessed their defeat, to be buried and their wounded to be cared for by southern hands"

Lincoln's armies, after decimating and destroying the South in the War for Southern Independence, turned its war criminals loose on the Indians of the Great Plains and the Southwest. The tactics of murder, rape and pillaging, perfected in such places as Atlanta, the March to the Sea and the Shenandoah Valley, were repeated in places with names like Sand Creek and Wounded Knee.

Small wonder one of Lincoln's favorite Generals was William T. Sherman, who wrote to his wife in 1862 that his goal was the "extermination, not of soldiers alone, that is the least of the trouble, but the people of the South." He said while campaigning against the Indians: "The only good Indian I ever saw was dead," and lamented to his son shortly before his death that he had been unable to kill all of the "Red Sob's."

Abraham Lincoln's "American System," adopted from Henry Clay, brought about the necessity for the removal of the Indians from the west. This concept of government had been vetoed as unconstitutional by virtually every president, beginning with James Madison.

The system called for the subsidizing of the railroads with stolen taxpayer money. Lincoln had long been the primary attorney representing the railroads before being elected President. For the railroads to complete their lines into the west, the Indian had to be either "neutralized" or eliminated. Thus, Lincoln left his fingerprints on the campaign against the Indian well into the 19th century.

Lincoln's policies of taxpayer-supported railroads would lead, not only to the attempted annihilation of the Indian, but to tremendous scandals in the administration of another of Lincoln's war criminals, Ulysses S. Grant. Grant, like Lincoln, handed out his "political plum" appointments of Indian Agent to cronies who proceeded to gain tremendous wealth by selling supplies and stealing money that should have gone to the Indians.

Today, as we Southerners protest the conversion of the Battlefields of the National Park Service into "the beginnings of reparations for slavery," by Marxist politicians and journalists, and challenge the erection of a statue of Lincoln in Richmond, we might ask ourselves as the Indian has done for years: Why, in the most sacred land of the Sioux, is there a monument carved into the granite mountain, a figure of Lincoln, who promised the annihilation of a band of the Sioux to please his political cronies?

To continue to idolize Lincoln is to refute history and intellectual thought and to worship at the foot of Marxist government. Perhaps, in the not too distant future, Americans will be able to see the Lincoln Administration and its legacy of how we are governed today in the light of truth. We may even be able to see its consequences as clearly as the Cherokee Nation saw them in 1861!

<http://www.unitednativeamerica.com/issues/lincoln.html>



Defending the Heritage

THE TRUEST AND BEST OF SOLDIERS

"In all their motley array there was hardly a uniform to be seen, and then, and throughout all the brilliant campaigns on which they were about to enter there was nothing to distinguish their officers, even a general, from the men in the ranks, save a bit of red flannel, or a piece of cotton cloth, fastened to the shoulder, or to the arm, of the former.

But for all that, they were the truest and best of soldiers... Among them there was hardly a man who could not read and write, and who was not more intelligent than the great mass of American citizens; not one who had not voluntarily abandoned his home with all its tender ties, and thrown away all his possessions, and left father and mother, or wife and children, within the enemy's lines, that he might himself stand by the South in her hour of great peril, and help her to defend her fields and her firesides.

And among them all there was not a man who had come forth to fight for slavery." ~~ Thomas Snead

~Robert~

Photo: Brice's Cross Roads by Rick Reeve

UNITED CONFEDERATE VETERANS
39th ANNUAL U.C.V. REUNION
Charlotte, North Carolina
June 5, 1929



MR JOHN F WICKER
BOX 988
GREENSBORO N C



S.A. Hughey,
Captain of Cd E. 35th Mississippi Infantry
is pictured with his
former slave, Bill Harrison.
Bill remained devoted to his master
throughout the Civil War and refused to
leave him after he was given his freedom.

Southern Historical Society

There is a faction among "Confederate" supporters that are evil opportunists. They lust for our authority with 'that flag'. DON'T GIVE IT TO THEM!!!

A gap was created among Sons and Daughters during the 60's with the rise of the "Dixiecrats". Some "Southern-born" children of invaders appropriated 'that flag' for political purposes because 'that flag' was the flag of the South. We have found a few articles from Southern papers in the 1960's, carrying the outrage of Sons and Daughters from the use of 'that flag' by those who had no right. They had NO right! But by and large the organizations were silent and the invaders moved among us... again, and put their filthy hands on what did NOT belong to them. IT DOES NOT BELONG TO THEM! NEVER DID AND NEVER WILL!

Because of THEM our heritage is in danger. Because of the lethargic silence of prior generations of sons and daughters our heritage is being wiped away....and all along the outsiders stand like buzzards over a dying animal. Those people did not DARE touch 'that flag' until after the last Confederate veteran passed. The veterans would have gone 'ballistic' on those people so fast their heads would swim! The veterans would have put them in their place, and we would have LOVED to watch it. It would have been a thing of beauty to see how fast the veterans would denounce and emotionally, as well as verbally, assault those people. They aren't here to defend themselves, BUT WE ARE! We are.

If you possess Confederate DNA, and if the blood of Confederate patriots flows in your veins, we council you to check your friends list carefully. If you don't know-IN REAL LIFE-the people on your friends list, go to their walls and see what they post. If they have racist, hateful, white-supremacist, freaks in sheets junk on their walls, DUMP THEM! DUMP THEM and block them because YOU are coming up on their friends list, and they are using YOU and YOUR credibility to spread hate and spy on REAL Confederates...all the while dishonoring and trashing OUR fathers by using OUR flag. They have NO right to 'that flag'. NONE.

They invade pro-Confederate groups so they can steal your photos of events and all the while walk on the backs of our fathers to further their selfish, self-centered, self-aggrandizing political schemes.

It needs to stop now. But it won't stop unless WE stop it.

That flag is OURS, it belongs to US, not them.

We have plenty of supporters, PLENTY OF SUPPORTERS who love our flag and live to make sure our fathers are not dishonored. We don't speak of them. You know, very well, who we are talking about, Because those ones will complain about this post.

DEFEND THE HONOR AND GOOD NAME OF YOUR FATHERS AND THEIR FLAG. It's not too late to start now.

Was Hitler Inspired by Lincoln's Army?

Tom DiLorenzo

In my Fall 2010 *Independent Review* article entitled “The Culture of Violence in the American West: Myth versus Reality,” I noted the creepiness of the fact that General William Tecumseh Sherman referred to the U.S. Army’s twenty-five year campaign of genocide against the Plains Indians, which he was in charge of for the duration, as “the final solution to the Indian problem” (Cited in Michael Fellman, [Citizen Sherman](#), p. 260). It is creepy because it reminds one of Adolf Hitler’s “final solution” rhetoric. I did not claim in my article that Hitler literally plagiarized General Sherman or was even familiar with Sherman’s “final solution” rhetoric, but scholarship that has been brought to my attention suggests that he may well have been.

The scholarship is cited in a June 18, 2013 article in the *jewishjournal.com* Web site by Lia Mandelbaum entitled “Hitler’s Inspiration and Guide: The Native American Holocaust.” Citing the books [Adolf Hitler](#) by John Toland and *Hitler’s Rise to Power* by David A. Meier, Mandelbaum writes that “it shook me to my core” when she “learned that the genocidal mentality and actions of the U.S. policymakers [from 1862 to 1890] would find similar expression years later when the Nazis, under Hitler, studied the plans of [“The Long Walk of the Navajo”] to design the concentration camps for Jews.”

The “Long Walk of the Navajo,” also known as the Bosque Redondo, was the January 1864 deportation and ethnic cleansing of the Navajo Indians who were forced at gunpoint by the U.S. Army to walk more than 300 miles from their ancestral lands in northeastern Arizona and northwestern New Mexico to a concentration camp known as Bosque Redondo in eastern New Mexico. This took place in the dead of winter. Hundreds died along the way of the forced march, including many women, children, and the elderly. In the succeeding four years the U.S. Army would imprison almost 10,000 Navajo in concentration camps where they lived “under armed guards, in holes in the ground, with extremely scarce rations,” writes Mandelbaum. At least 3,500 of them died in the camps.

In his book, [Adolf Hitler](#) (p. 202), John Toland wrote that “Hitler’s concept of concentration camps as well as the practicality of genocide owed much, so he claimed, to his studies of English and United States history.” Hitler “admired the camps for Boer prisoners in South Africa and for the Indians in the wild west; and often praised to his inner circle the efficiency of America’s extermination – by starvation and even combat – of the red savages who could not be tamed by captivity.”

Hitler was apparently “very interested in the way the Indian population had rapidly declined due to epidemics and starvation when the United States government forced them to live on the reservations.” And the Nazis did force hundreds of prisoners in their concentration camps on death marches where many of them starved or froze to death.

Adolf Hitler was infatuated in his youth with tales of the American West. “His favorite game to play outside was cowboys and Indians,” wrote David A. Meier in *Hitler’s Rise to Power*. He read 70 of novels about the American West by the German author Karl May, who “had never been to America” and “invented a hero named Old Shatterhand, a white man who always won his battles with Native Americans.” Hitler “continued reading [May’s novels] even as Fuhrer,” wrote Mandelbaum, even referring to the Russians as “Redskins”

during the Nazi invasion of the Soviet Union and ordering his military commanders to read May's books.

The U.S. government's war of genocide against all the Plains Indians, not just the Navajo, would indeed be a "good" example for any psychotic, murderous tyrant like Adolf Hitler. It was prosecuted by all of Lincoln's generals, including Grant, Sherman, Sheridan, Custer, and various other "Civil War luminaries" such as John Pope, O.O Howard, Nelson Miles, Alfred Terry, E.O.C. Ord, Edward Canby, Benjamin Garrison, and Winfield Scott Hancock, wrote John Marszalek in [*Sherman: A Soldier's Passion for Order*](#) (p. 380). Sherman and Sheridan adopted the motto, "The only good Indian is a dead Indian" as their armies murdered at least 45,000 Indians from 1864 to 1890, including thousands of women and children (See Russell Thornton, *American Indian Holocaust and Survival*). The survivors were placed in concentration camps euphemistically called "reservations," where many of their descendants remain to this day.

Lincoln's generals were not shy about announcing their intentions to commit genocide. John Pope announced that "It is my purpose to utterly exterminate the Sioux They are to be treated as maniacs or wild beasts, and by no means as people with whom treaties or compromises can be made" (David Nichols, *Lincoln and the Indians*, p. 87). "All the Indians will have to be killed or be maintained as a species of paupers," General Sherman announced, calling his policy "a racial cleansing of the land" (See Michael Fellman, [*Citizen Sherman*](#), p. 264). "Sherman gave [General Phil] Sheridan prior authorization to slaughter as many women and children as well as men Sheridan or his subordinates felt was necessary when they attacked Indian villages," wrote Fellman (p. 271).

So it is not a stretch to believe that Adolf Hitler, who fancied himself to be a serious student and admirer of U.S. military history from the Lincoln regime to the end of the nineteenth century, would have been "inspired" by Lincoln's maniacal, murderous, genocidal generals like Grant, Sherman, Sheridan, and Custer, as the historians John Toland and David A. Meier maintain. Indeed, Hitler was a rabid admirer of Lincoln's compulsion to destroy state sovereignty and of the military tactics (i.e. waging total war on civilians) that he employed to achieve it. On page 566 of the 1999 Mariner/Houghton Mifflin edition of *Mein Kampf* Hitler repeated Lincoln's historically false and absurd argument from his first inaugural address that the states were never sovereign. "The individual states of the American union . . . could not have possessed any state sovereignty of their own," wrote Hitler, paraphrasing Lincoln. He did this to make his own case for the abolition of states' rights or federalism in Germany and the creation of a centralized, monopolistic state.

The arguments in favor of states' rights that were being made in Germany, wrote Hitler, were "propagated by the Jews" and should therefore be dismissed. "The mischief of individual federated states . . . must cease," the dictator bellowed. "A rule basic for us National Socialists," Hitler wrote in *Mein Kampf*, "is derived: A powerful national Reich." The only real difference between this statement and Lincoln's theory of the American union is that Hitler referred to a "national Reich" whereas Lincoln, ever the master of slick political rhetoric, called the same thing "the mystic chords of union."

Source : www.lewrockwell.com



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<http://www.24hgold.com/english/news-gold-silver-was-hitler-inspired-by-lincoln-s-army-.aspx?contributor=Tom+DiLorenzo&article=5158036194H11690&redirect=False>

Uncooperative Federalism: State Resistance and Noncompliance is Essential



Is the idea of federalism dead? Does the concept have no relevance in the modern world?

Not according to Ernest Young, who addressed the topic in an essay titled "[Federalism as a Constitutional Principle](#)." The essay was given as the William Howard Taft Lecture on Constitutional Law at the University of Cincinnati College of Law on October 28, 2014.

In fact, Young believes that federalism, and understanding its concepts, is needed more than ever.

"The need for federalism has radically increased as the world has become more diverse, complex, and interconnected," he said.

He starts off citing the 1995 Supreme Court case *United States v. Lopez*. The case concerned a man convicted under the federal Gun Free School Zones Act, which the man argued went beyond Congress's legislative power under the Commerce Clause.

During the oral argument, Justice O'Connor asked Solicitor General Drew Days that if the Gun Free School Zones Act were constitutional, would there be anything left that Congress could not regulate.

His response: He was "not prepared to speculate generally."

Such a response is alarming, Young said, because it displayed a disinterest in limitations on the federal government, a critically component of federalism. Also perturbing, he said, is the attitude that the Constitution's provisions can be ignored or followed based on preference.

"As a young lawyer, I just couldn't wrap my head around the notion that the principle of enumerated powers could simply be read out of the Constitution because it seemed inconvenient or outdated," he said. "We don't get to treat the Constitution the way a six-year-old treats a slice of pizza—picking off the good parts, like the Free Speech or Equal Protection Clauses—and throwing out the rest."

As Young sees it, the relationship between the states and the federal government under federalism offers numerous benefits for individual liberty and to protect against one entity gaining too much power. Two ways they can do this he cites are nullification and noncompliance by the states, such as the Virginia and Kentucky Resolutions, penned by James Madison and Thomas Jefferson in response to the Alien and Sedition Acts, and state laws prohibiting local law enforcement from assisting the feds in enforcing federal laws such as the Patriot Act.

Young notes that as he was taught in school, Andrew Jackson long ago squashed the idea that states could nullify federal laws, yet states like Colorado and Washington have successfully flouted federal drug laws on marijuana.

"The reason this works is that enforcement of national drug laws effectively depends, in most instances, on the cooperation and resources of state and local law enforcement," he said. "If a state opts out, there's not a whole lot the Feds can do without a massive commitment of federal resources. Whatever one thinks of legalizing marijuana, there is no doubt that federalism is, literally, ripped from today's headlines."

Preserving government authority within the states, Young argues, allows ideas and beliefs that are popular locally but in the minority on a national level a chance, such as marijuana laws and legal definitions of marriage. Another positive

outcome of this system is that it allows states with different values to have separate laws without forcing the other to comply, something that happens under federal law.

“Democracies lose their freedom when a particular party or group secures a permanent lock on power,” Young said. “...in America, the out-party in Washington will always be running any number of states, and politicians from those states can run for national office on a record of actual governing experience and achievement. It’s no coincidence that four of our last six presidents were governors of their states during a period when their party was out of power in Washington, D.C.”

Young believes that the Founding Fathers emphasized the structure of the federalist system as key to its success and placed less importance on individual rights and judicial review as a way of preserving federalism, something he believes is demonstrated in Federalist 10 and 51.

“They thought that if you get the structure of the government right, then government will be unlikely—even unable—to behave tyrannically. It’s easy to forget that nowadays, when the courts play a prominent role and we cherish legal rights like speech and religious exercise. But keep in mind that constitutions in the Soviet Union and other tyrannies purported to guarantee similar rights. Those guarantees weren’t worth the paper they were written on, because the structure of those governments neither permitted the People to control the Government nor obliged it to control itself.”

Young also holds that the “doctrine of enumerated powers” originally used for protecting state autonomy was flawed due to clauses in the Constitution such as the Necessary and Proper Clause, which led to the notion of implied powers. Aside from the implications made in Justice John Marshall’s majority opinion in *McCulloch v. Maryland*, the idea of implied powers wasn’t much of a problem until SCOTUS dealt with FDR’s New Deal legislation in the 1930s. Another problem, he claims, is that Congress could use grants or federal benefits to get the states to do their bidding when it went beyond their Constitutional bounds.

“We’re generally inclined to think of the Constitution as perfect, or at least highly successful,” Young said, “but I think the only fair conclusion is that the enumerated powers strategy for protecting federalism had failed.”

Nevertheless, the fact that the states are still necessary to enforce federal laws can preserve federalism by what Heather Gerken and Jessica Bulman-Pozen call “uncooperative federalism.” Under this, state officials “bend the rules, exercise their discretion in a way that federal officials may not like, and even force concessions from federal agencies,” according to Young.

While the feds can take over the program if they don’t like how a state carries it out, this isn’t practically feasible outside of a few instances, Young observes.

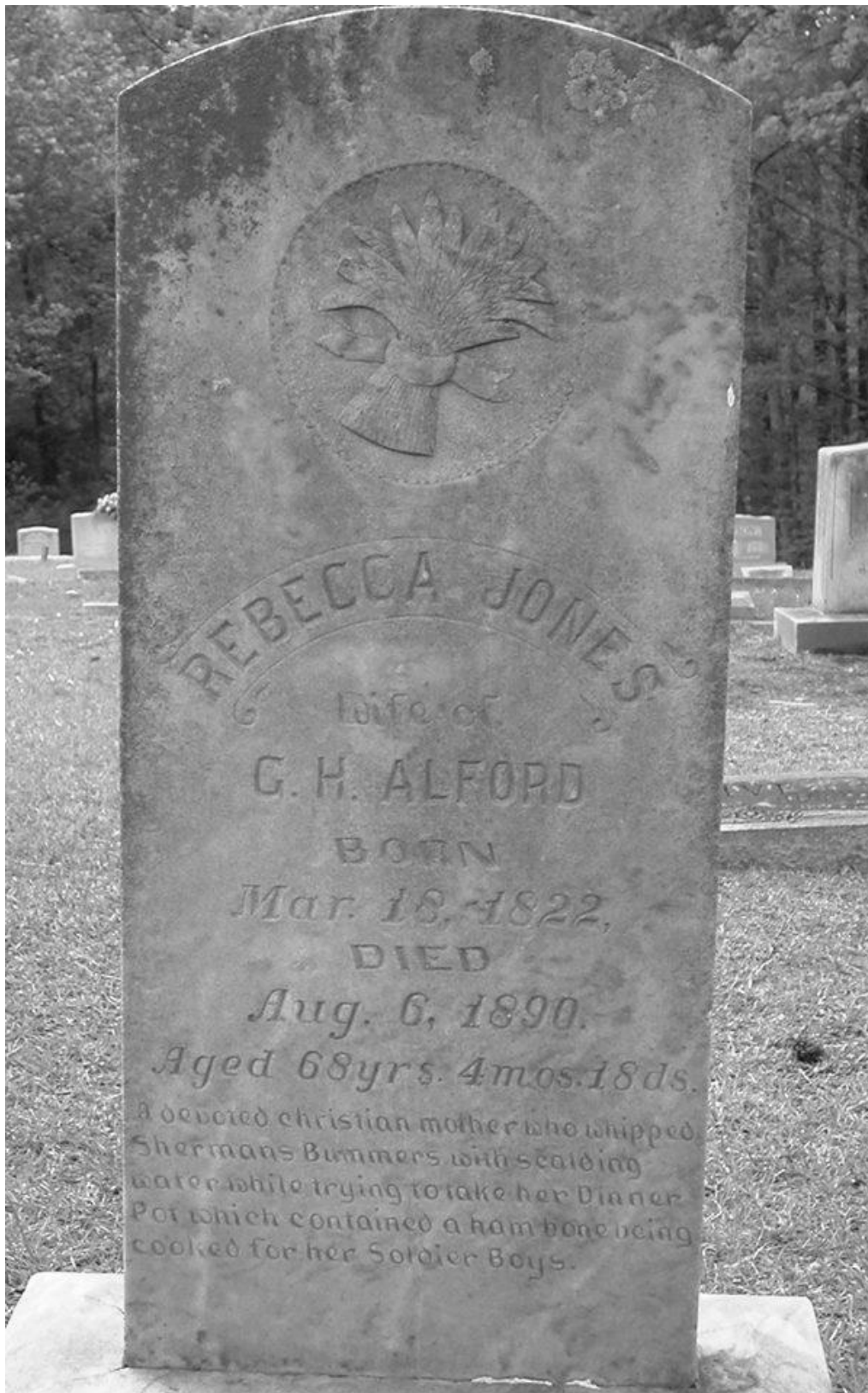
Young proposes another solution, albeit one he feels is incomplete, comes out of Federalist 51, where Madison discusses how the Constitution’s structure creates a set of checks and balances.

The importance of the states, Young argues, cannot be understated in preserving federalism. Without Americans maintaining an identity and loyalty distinct to their specific state, “federalism is unlikely to survive.”

“We do not need modern-day Robert E. Lees, who turned down command of the *Union* army in order to fight for his native Virginia—but we do need a significant number of people who care enough for their States for it to affect how they vote, which politicians they support, and, in some cases, to invest their time and attention in state governance.”

“Maintenance of a federal system requires, in other words, that Americans continue to care not just about results, but about the structure of government and the process by which it exercises power,” Young said.

<http://tenthamentcenter.com/2015/06/09/uncooperative-federalism-state-resistance-and-noncompliance-is-essential/>



The tombstone of Rebecca Jones Alford bears the story of this courageous and patriotic woman. In April of 1865, food was scarce in the war-ravished South. In Rebecca's kitchen a simmering pot of soup and its enticing aroma brought a scouting party of Yankee soldiers to her doorstep. Unknown to the Yankees, the soup was intended for a few Confederate "soldier boys" who were camped nearby. Rather than relinquish her soup pot, she scalded them with the boiling liquid.



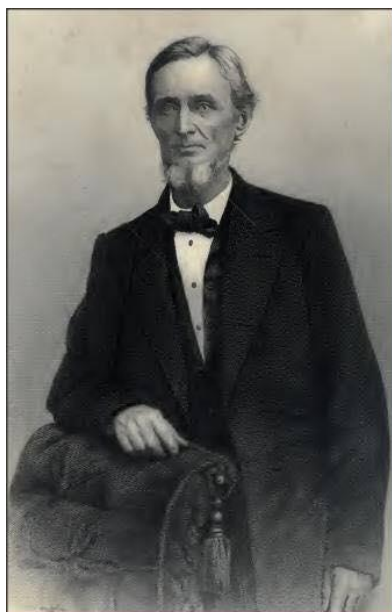
The Great Beefsteak Raid

by Mort Künstler

Confederate General Wade Hampton steals 2,468 head of cattle from the Union Army in late 1864.

"Slickest piece of cattle-stealing I ever heard of."

—Abraham Lincoln



His Conviction

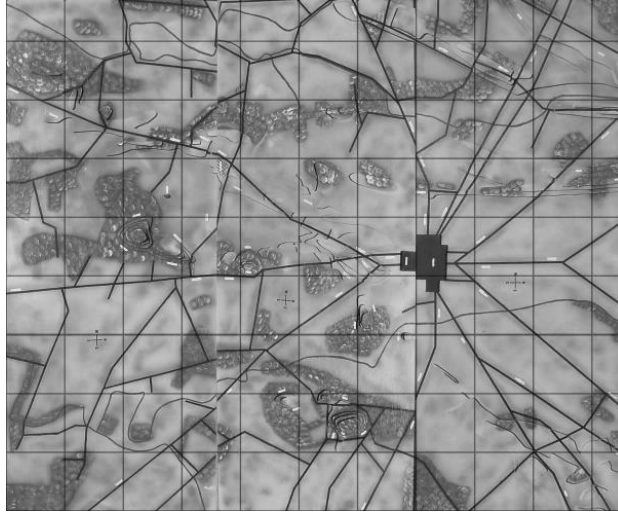
JEFFERSON DAVIS

"He believed most earnestly in States' Rights. That is, he claimed that at the close of the Revolutionary War, when England recognized the independence of the thirteen colonies, each was a free and independent government of itself, without bond or duty to the others. When the Constitution and the Union of the states came to be formed, there were various interests in the different states, and the interests of one section sometimes conflicted with those of another. In order to form the constitution, agreements had to be reached on these points of conflicting interests."

A. C. Whitehead, Two Great Southerners: Jefferson Davis and Robert E. Lee (New York: American Book Company, 1912), 63.

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.

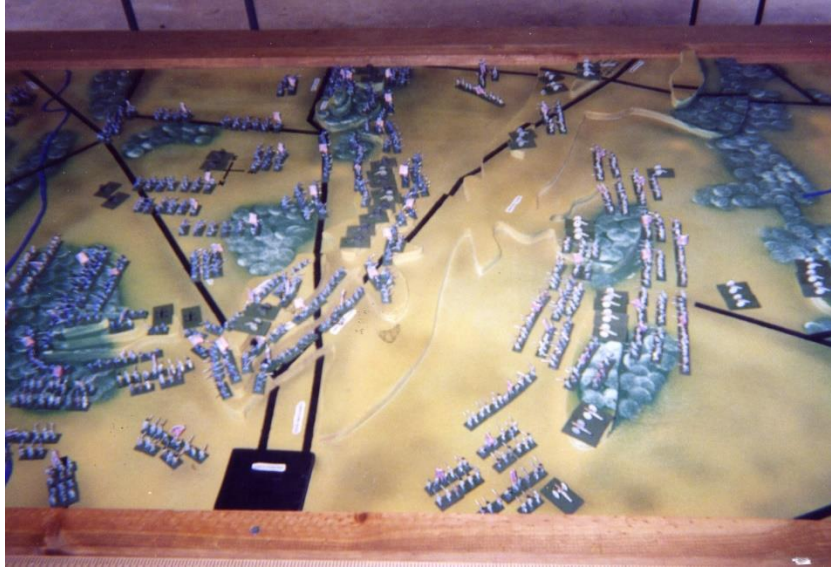
The "fog of war" is realized by allowing brigade commanders safe conduct on the battlefield. Communication and the passage of usable intelligence and situation reports passed up the chain of command is therefore vitally important to the conduct of the battle.

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
REBEL MOUNTAIN ENTERPRISES
P.O. BOX 825
GILMER, TEXAS 75644
JOHNYREB43@YAHOO.COM



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.”

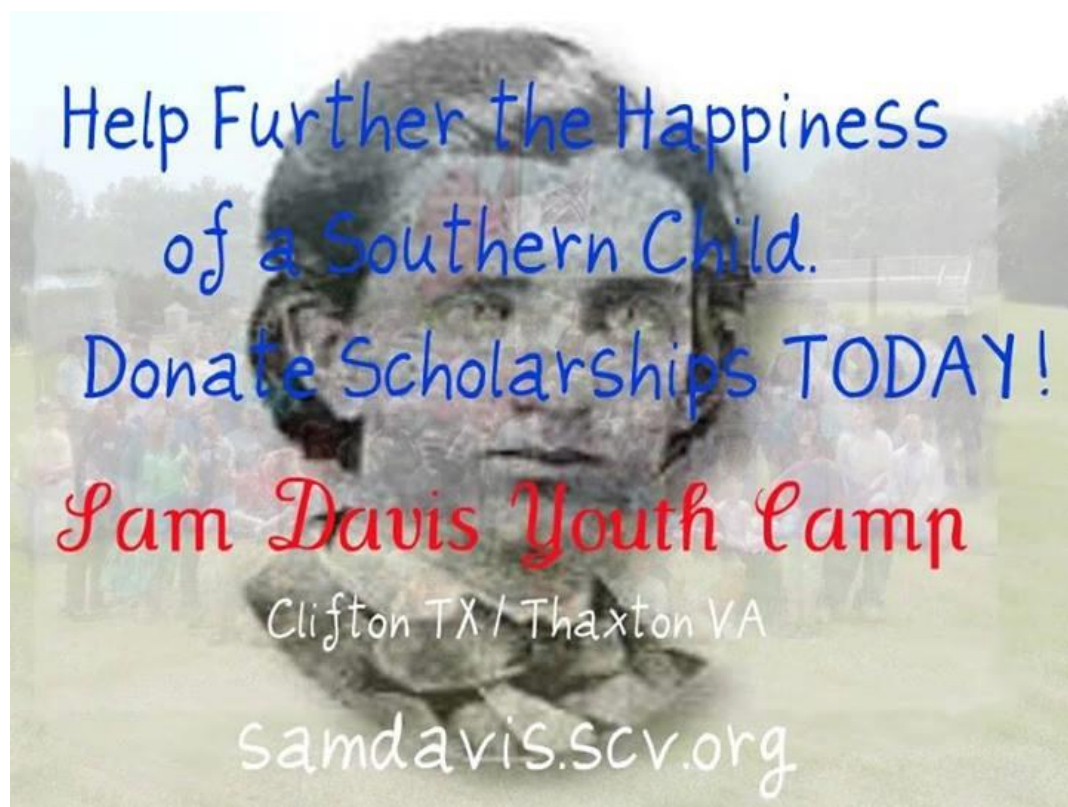
Hon. Joseph S. Johnston, “Rolling Back Federal Judicial Tyranny: State Courts as the True Guardians of the Constitution of the United States and of Cases and Laws Arising Pursuant Thereto.”

Dr. Jeffrey Addicott, “Waving the Secede Flag – How to Regain States Rights.”

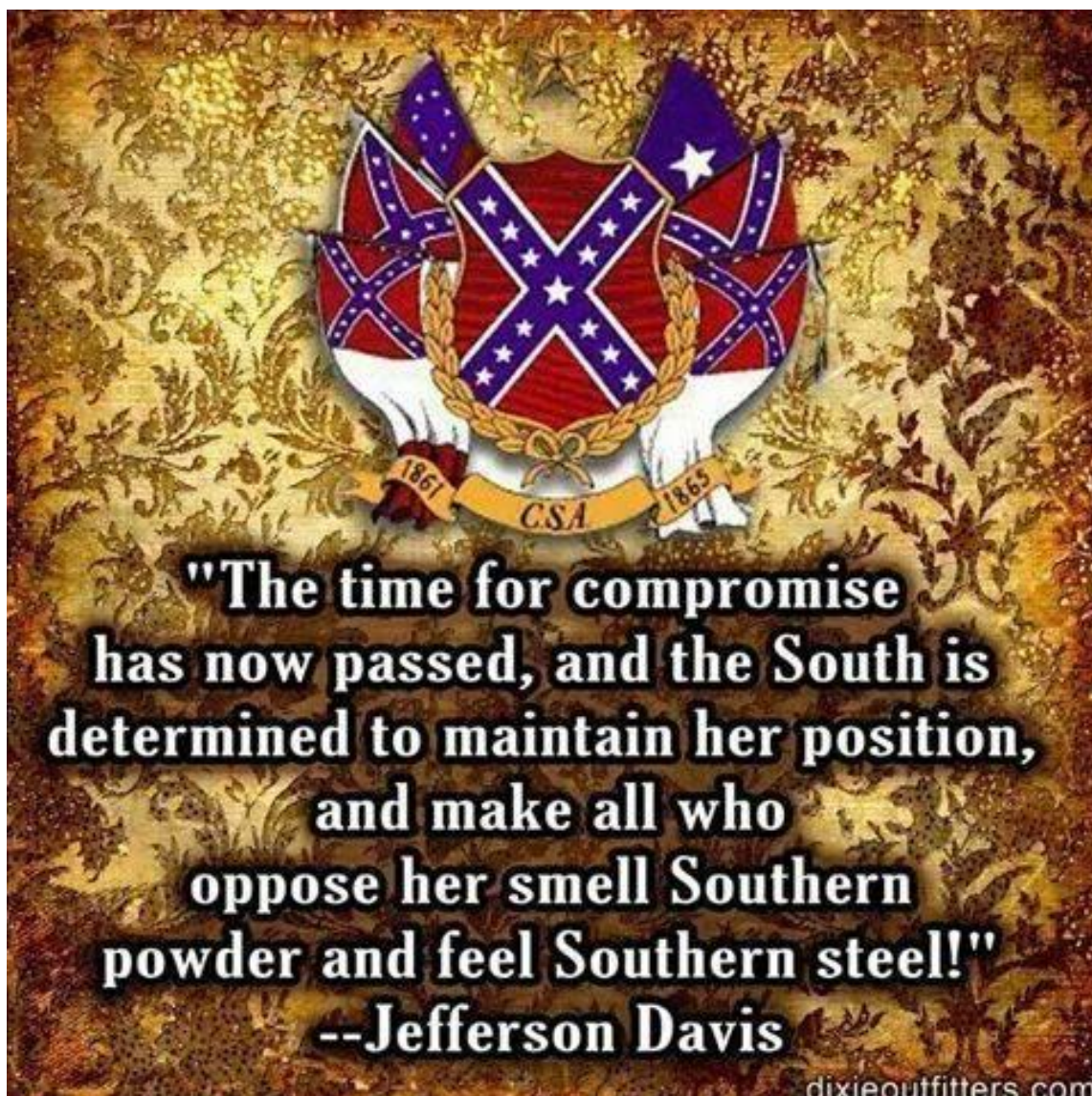
CONFERENCE LOCATION: Crowne Plaza Hotel Atlanta Airport, Atlanta, GA. (404)-768-6660.

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](#)



Send your kids to Sam Davis Youth Camps!



The Confederate Museum

Sponsored by:

Sons of Confederate Veterans *1896*

The time has come for us to step up our efforts toward the building of our Confederate Museum and new office building. At the GEC meeting on July 21, 2010 the GEC approved a new initiative to raise funds. There are three levels of donations/contributions. Each contributor will receive a pin designating them as a Founder of the Confederate Museum. Also in the Museum will be a list of names of all Founders. This can be a plaque on the wall or even names inscribed in brick depending on the construction design. Anyone can take part in this, they do not have to be an SCV member. Camps, Divisions, UDC chapters etc. can also take part.

Also donations can be made by multiple payments over a period of time. A form is being developed for Founders to list how they want their name listed. Those taking part will receive the form when it is finished. It will also then be available on the museum web site.



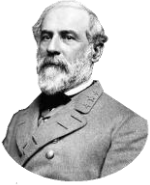
To make payment contact GHQ at 1-800-380-1896

Get the form [HERE](#)

Stonewall Jackson Level



Contributors make a donation of at least \$1,000. If they are already a member of the Sesquicentennial Society, that contribution will be taken into account and the minimum contribution for them would be \$850. For some one who is not already a member they can get both for \$1050 with the \$50 dollars going to the Bicentennial Fund.



Robert E Lee Level

Contribution of at least \$5,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level



Confederate Cabinet Level

Contribution of at least \$10,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level

Additional

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



This program got off to a resounding start. Several members have already become Stonewall Jackson level Founders. One Compatriot has even become a member of the Confederate Cabinet level Founders. Imagine that during the Bicentennial of the War for Southern Independence that your descendants can go to a museum where they can learn the truth about the Confederacy. Imagine also that they can look up on the wall of that museum and see your name and know that you did this for them.





**CLICK ON THESE
LINKS:**

| |
|--|
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| Sesquicentennial Society |
| Founders Program |
| Links |



Southern Born, Texas Proud!

"Learn About Your Heritage"

**Sons of Confederate Veterans
Texas Division**

Texas Division

Calendar

Upcoming Schedule of Events

| | | |
|---------------------|---|---------------|
| 10/08/16 | <u>Burleson Founders Day (Pending)</u> | Burleson, TX |
| 11/04/16 - 11/06/16 | Confederate Occupation Of Fort Chadbourne | Bronte, TX |
| 11/17/16 - 11/20/16 | <u>Pioneer Days</u> | Cleburne, TX |
| 02/04/17 - 02/05/17 | <u>S.D. Lee Institute Conference</u> | Knoxville, TN |

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





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans.

SLRC NEEDS OUR HELP !!!

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



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**Southern Legal Resource
Center**

P.O. Box 1235

Black Mountain, NC 28711

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

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

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history.

Sic Semper Tyrannis!!!

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

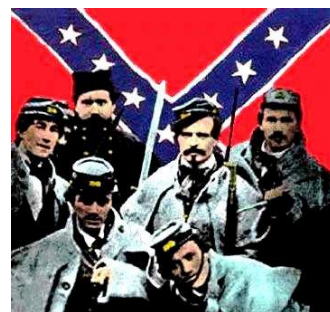
If you answered **"Yes"** to these questions, then you should **"Join Us"**

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

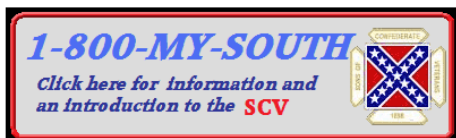
How Do I Join The Sons of Confederate Veterans?



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



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



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

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

CHARGE TO THE SONS OF CONFEDERATE VETERANS

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

Lt. General Stephen Dill Lee,
Commander General

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