



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

October 2016

This month's meeting features a special presentation:

Rudy Ray THE TRUCE



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, October 6th: 7:00 pm

La Madeleine Restaurant

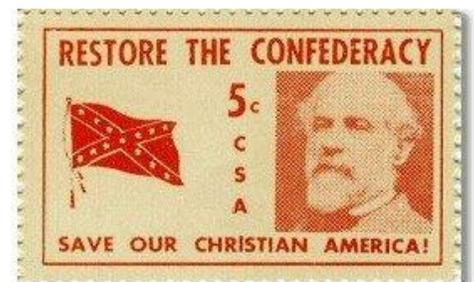
3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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

Have you paid your dues??

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



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



COMMANDER'S REPORT



Dear BELO Compatriots,

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

Looks like James and I are taking turns on who can be at the meetings. I was out of town last month and it looks like James may not be back in time from a convention to make it to the October meeting. I know our scheduled speaker will be Mr. Rudy Ray. Mr. Ray is well known within the SCV and a good friend/ally of the Belo Camp. Mr. Ray is also a very eloquent speaker. Once again, to be with like-minded people in a very comfortable environment helps to counter-act the negativity we seem to hear almost daily about the Confederacy and/or the Confederate soldier. THAT'S WHY WE HAVE THE CHARGE! And you will also enjoy Mr. Ray's spirit!

We should not have to talk politics this meeting since we have another month before we get a new president, so next month we talk Donald or Hillary (I am so excited!). Bring them dollars for the books and other money you have laying around for things like Sam Davis Youth Camp.

As always, bring a friend, spouse or a potential new member since we welcome all to our meetings.

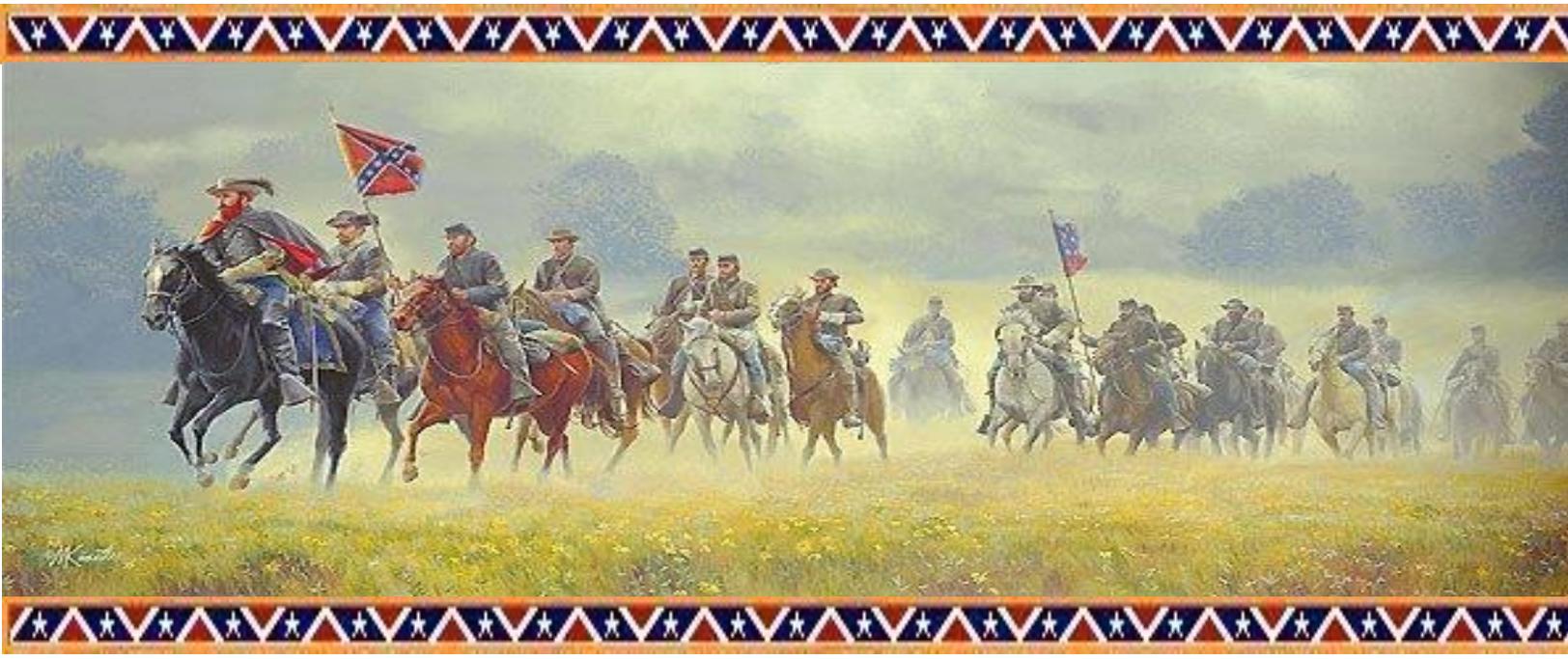
Please come out and support Belo Camp this Thursday.

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 Photographs

I have an interesting photograph. It is the picture of a group of children, about six to ten years old, standing in front of a school building with their adult teachers on each side. I don't know any of the youngsters or adults in the photo. I know nothing about them at all, except that they're all dead. This photograph, you see, was taken about a hundred and twenty-five years ago.

Most, if not all of us enjoy looking at old photographs. We realize the people we are seeing in these pictures were real, just as we are. They were alive and active. They were doing something before the camera snapped, and they continued doing something afterwards. After the camera snapped, the children in my photograph grew up, got married, raised children, worked, played, and eventually died. But, I have one instant in their lives that is forever frozen in time. That's what makes this, and all old photographs, so interesting.

There were a lot of photographs taken during the War for Southern Independence. Many of them were done after a battle, and since they were taken by photographers with the Yankee invaders, they quite often showed the bodies of Confederate soldiers. We've all seen them, and these photographs of our Confederate dead should give us a very clear perspective of the work and mission of the Sons of Confederate Veterans.

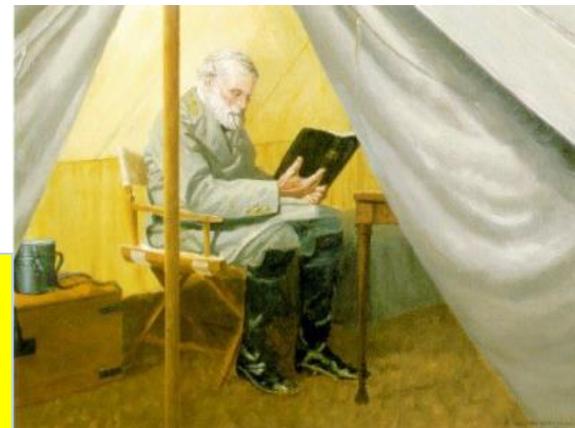
There is one photograph of a young Confederate lying dead in a muddy ditch. He had a mother, a father, brothers, sisters, and other family members that loved him. They cared about him and worried about his welfare. Now he was dead and they didn't know it. They may never know what happened to him. They may only know he, like so many other brave Confederate soldiers, just didn't come home.

It is their honor that is at stake. It is the respect they are rightfully due, that is being viciously attacked. It is the Cause for which they fought and died that is being maliciously twisted to suit the agenda of the Unionists. It is their homes, country, and heritage, as well as ours, that is being subjected to ridicule by the willfully ignorant. It is their flag that is being made a symbol of shame and bigotry, by bigots who have no shame.

And who is going to speak for them? Who is going to be their voice? Who is going to defend their honor? Who is going to stand up and say, "I am the proud descendant of a brave Confederate soldier. The South was right and their Cause was just." Who? We are! It is our duty. It is our mission. Because, we are the Sons of Confederate Veterans, and that's what we do.



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



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

-GENERAL ROBERT E. LEE

Please be in prayer for the family of Trevor Hugh Krisch, who went to be with our Lord on September 9, 2016. - See obituary [HERE](#). He was a member of Alamo Camp 1325 in San Antonio.

Please prayerfully remember those SCV members who have suffered from flooding in Louisiana and Texas. Support the SCV Disaster Relief Fund. Information can be found [HERE](#).

Not to miss in this issue!

Visit our website! www.belocamp.com

Jack Hinson's One Man War

CANNON FIRING DEMONSTRATION @ CALVIN ALLENS RANCH 11/11-12/2016

Ole Miss has become the UNIVERSITY OF NOWHERE

US Invasion of Texas

Rudy Ray's Texas Division Speech

Can We Please Get Rid of the Pledge?

What's Conservative about the Pledge of Allegiance?

Texas officials: Schools should teach that slavery was 'side issue' to Civil War

Obama Bans the Confederate Battle Flag without Congress's Approval!

Confederate Flags to Be Banned From VA Cemeteries

Add Camp Douglas to the National Register of Historic Places

Hood's Texas Brigade Assn, Re-activated Seminar Nov 18-19 "The Faces of Hood's Texas Brigade

War Department Collection of Confederate Records

Taking a ban on Confederate flag displays to an absurd extreme

SECESSION: THE ISSUE THAT IS JUST NOT GOING AWAY

Stonewall Jackson and the Black Flag

The Theology of Secession

Midnight Battle at Fort Lancaster

Texas State Quietly Removes Confederate Monument

Confederate flag images quietly removed from National Cathedral

New flag goes up at Orange Confederate monument

Have You Forgotten...?

Deo Vindice: Motto of the Confederacy

The Stupid Empire

John C. Calhoun: Anti-Imperialist

Reestablishing a Family Economy: A Biblical Imperative

A Southern Political Economy vs. American State Capitalism

Secession without Civil War

Confederate Events

And MUCH MORE !



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



Belo Camp 49 Upcoming Meetings:

October 6th - Rudy Ray - The TRUCE

November 10th - David Moore - Battle of Val Verde

December - Christmas Party



GOT CONFEDERATE HERITAGE?

THE SONS OF CONFEDERATE VETERANS
NEEDS YOUR HELP TO PRESERVE THE
TRUE HISTORY OF THE SOUTH AND THE
MEN WHO FOUGHT TO PROTECT HER!

CLICK HERE FOR MORE INFORMATION
ON HOW TO JOIN THIS HISTORIC
ORGANIZATION.





For our September Meeting, **1st Lt. Cmdr. James Henderson** did a great job filling in for **Cmdr. David Hendricks**, who was out of town on business. We had a full house and a great program.





1st.Lt. Cmdr. Henderson presented **Steven Barnes, Lee Norman, and Adjutant Jim Echols** with their Texas Division Life Membership Certificates. Below, Sam Davis Youth Camp Director Mark Brown Presented **Cadet Garrett Gore** with SDYC-Texas Camper of the Year Award.





Cadet Member **Garrett Gore** gave an account of his experiences at Sam Davis Youth Camp in Clifton, Texas. Garrett was selected **Camper of the Year** by the camp adult staff and youth leadership. Belo Camp provided a scholarship to Garrett and we are proud that he represented us at camp. This young man is a true Confederate Scholar and our newest member!





Compatriot James Alderman gave an intriguing presentation on Confederate Sniper Jack Hinson. Compatriot Alderman's personal knowledge of the area where the story occurred helped us better understand this fascinating story. Pictures of Jack Hinson and of his famous rifle follow this report.



Jack Hinson's One Man War

WINNER of the General Nathan Bedford Forrest Southern History Award
AWARD-WINNING FINALIST, History, National Best Books Awards, USA Book News

Jack Hinson never planned to become a deadly sniper. A prosperous and influential plantation owner in the 1850s, Hinson was devoted to raising his growing family and working his land. Though a slave-owner, Hinson was opposed to secession. But after a unit of Union occupation troops moved in on his land and summarily captured, executed, and placed the decapitated heads of his sons on his gateposts, Hinson abandoned his quiet life for one of revenge.

Equipped with a rifle he had specially made for long-range accuracy, Hinson became a dreaded enemy to the occupying army. By 1865, Hinson had likely killed more than one hundred men and had single-handedly taken down an armed Union transport in his one-man war against Grant's army and navy. By the end of the War Between the States, the Union had committed infantry and cavalry from nine regiments and a specially equipped amphibious task force of marines to capture Hinson, who was by that time nearly sixty years old. They never caught him. Since then, the story of Jack Hinson has evaded astute historians, and until now, he has remained invisible in the history of sniper warfare.

In this new biography, Jack Hinson's One Man War ([Pelican Publishing](#), 2009), Lt. Col. Tom C. McKenney masterfully recounts Hinson's extraordinary feats as a lone Confederate sniper.

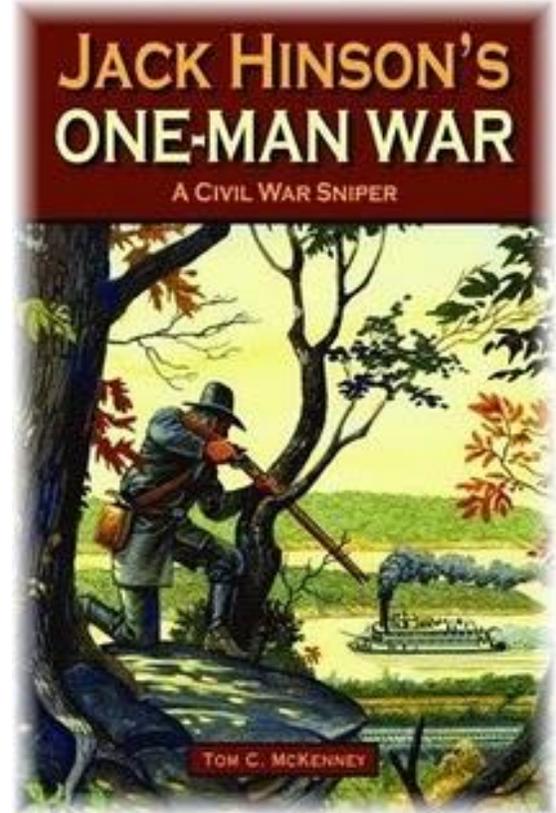
I recently had the opportunity to interview Mr. McKenney . . .

RW: First of all Colonel, tell us a little bit about yourself, where are you from, family, schooling, etc.

TM: I was born and reared in Lexington, Ky. Graduated from the University of Kentucky and the University of North Carolina (Chapel Hill). My ancestors came to KY in the late 18th century from Virginia and South Carolina. I am a retired Marine, Korea, Vietnam, infantry, parachutist, and special operations. I'm retired for a disability incurred in Vietnam.

RW: What drew you to the story about Jack Hinson and how did you first become aware of it?

TM: I love history and read all historical markers. About 1965 I stopped to read a marker at the site of Golden Pond in the Land Between the Lakes National Recreation Area (on the TN & KY border & depopulated by the United States Government in the 1940s). It spoke of a Confederate sniper whose sons were murdered by Union troops, causing him to seek vengeance. I never forgot that, and never lost the desire to pursue the story, but was unable to do so until about 15 years ago.



The true story of one man's reluctant but relentless war against the invaders of his country. A quiet, wealthy plantation owner, Jack Hinson watched the start of the Civil War with disinterest. Opposed to secession and a friend to Union and Confederate commanders alike, he did not want a war. After Union soldiers seized and murdered his sons, placing their decapitated heads on the gateposts of his estate, Hinson could remain indifferent no longer. He commissioned a special rifle for long-range accuracy, he took to the woods, and he set out for revenge. This remarkable biography presents the story of Jack Hinson, a lone Confederate sniper who, at the age of 57, waged a personal war on Grant's army and navy. The result of 15 years of scholarship, this meticulously researched and beautifully written work is the only account of Hinson's life ever recorded and involves an unbelievable cast of characters, including the Earp brothers, Jesse James, and Nathan Bedford Forrest.



RW: What was the most intriguing thing about Jack Hinson?

TM: Jack Hinson was an amazing man. Perhaps the most interesting thing about him is the combination of his unique neutrality as a peace-maker before the murder and mutilation of his sons, and the relentless, expert, killing machine that he became after that. My original title for the book was "Reluctant Warrior, One Man's War against Grant's Army and Navy."

RW: What were your primary sources?

TM: At first, my only resource was that historical marker at Golden Pond. I went back there and noted the serial number. Then I drove to Frankfort, KY the State Archives, and read the file on that marker. It was a huge disappointment--there was almost nothing in that folder but some correspondence. Eventually I attended reunions of vanished communities in the LBLNRA, ran ads in county newspapers asking for information, and made the rounds of county libraries, combing their collections. Informal, privately published county histories had little about Hinson. One 19th Century history of the Army of Tennessee had a paragraph with a physical description of Hinson and the only quotation of a statement known to exist. The rest came from digging, travelling and asking a lot of questions. I found the [sniper] rifle and developed a chain of possession. Then I spent hundreds of hours in rare book and document collections at Duke, Chapel Hill, the Filson collection, the TN and KY archives and the National Archives. I would have to say that there were no "primary sources"; my primary sources were all of the above. It was rather like sorting through document fragments from the Dead Sea Scrolls; all I had were fragments, from dozens of sources--mostly

obscure--and it took a long time to put them together. One important thing I have learned about sources: Everywhere I went in the rural counties throughout the area I found zealous, local, unknown, amateur historians, who go about in obscurity, doing tireless research, people without a lot off education, who usually self-publish their work in fold-and-staple booklets or spiral binding at Office Depot. These people, and their publications, are priceless, largely unknown, treasures. There is not one of the five rural counties where most of the story took place that doesn't have an active, vital, county historical society.

RW: Are there any descendants still living?

TM: When I first began the research there were 4 living great grandchildren of Jack Hinson. During the research and writing the two great grandsons have died; the two great granddaughters are living, one in Montana and one in Tennessee.

RW: What do they think of your book?

TM: Both great grandsons were enthusiastic about the book and helpful; it is very sad that neither lived to see the final result. One great granddaughter was at times enthusiastic and at times unresponsive. The other great granddaughter has never been interested. My right arm, however, has been the widow of one great grandson, Frances Hinson; she is a zealous amateur historian, and was collecting information before I met her, but had very limited means to pursue it. We have been a team of two. As I say in the acknowledgements, she could qualify as co-author, but must not be held responsible for my mistakes.

RW: How long did it take you to write the book?

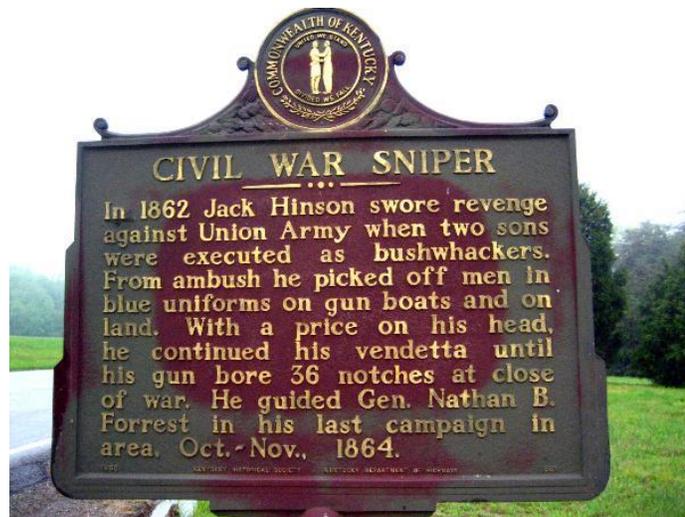
TM: The research and writing began with a stroke--not of the pen, but the kind that happens in the brain. **In a very angry conflict with a publisher (over an index), I had a slight stroke. I decided to give myself a month off to recover, but didn't want to be idle. It occurred to me that I could finally begin to search for the Hinson story. In that month I found the rifle and made other progress, then went back to the regular schedule. Three years later I had another little stroke, so I gave myself another month to pursue the story, and much progress was made. Then about 5 years ago I decided that the project had languished long enough and gave it top priority. Altogether, it took about 15 years.

RW: Did Jack Hinson teach you anything and is there anything in particular you'd like for readers to learn from the story?

TM: The Jack Hinson story includes at least three important lessons in life: 1. It takes two to make peace, but only one to make a fight; he didn't want the war, but the war came to him. 2. A brother offended is harder to be won than a strong city (Prov 18:19). The bitterest enemies are friends whom we have betrayed. 3. Vengeance has a high price. It cost him at least 6 of his children, his plantation, businesses, and life as he had known it before the war. Additionally, in a military sense, guerrilla warfare works. By the end of the war, the Union had committed elements of 9 regiments and an amphibious task force of Marines against that one old man, and they never got him.

RW: Thank you Colonel.

<http://oldviriniablog.blogspot.com/2009/02/jack-hinsons-one-man-war.htm>





More great pictures of the rifle at http://www.flickr.com/photos/scott_fam_pics/sets/72157614976106266/





Here is a photograph of Hinson's pistols and a whiskey flask that belonged to Nathan Forrest.

<http://www.pelicanpub.com/proddetail.php?prod=9781589806405>



Justice Delivered! The circles on the barrel represent dead, that is, *good yankees* !



Jack Hinson, Confederate Sniper - SermonAudio.com - Opera
File Edit View Bookmarks Tools Help
Jack Hinson, Confeder... x SermonAudio.com - M... x
Web www.sermonaudio.com/sermoninfo.asp
sermonaudio.com Sermons mobile members, click to sign in.
faith cometh by hearing
biocast/member
ID weaver
2,656 active users
My Favorite Things
TUESDAY MAY 8, 2012
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Events & Blogs
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Broadcasters *
Local Church Finder
Live Webcasts
Sermons by Bible
Sermons by Topic
Sermons by Speaker
Sermons by Date
Staff Picks
Comments, ALL -3 hrs
Top Sermons
Videos, PDFs
Daily Log
Freedom Ministries
home about sermons series videos blog events albums comment guest links store edocs
Jack Hinson, Confederate Sniper
8/16/2009 (SUN) | Bible: Ezekiel 45:9
ID 105091215367 Event: Sunday Service Upload Media edit
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Christian Separation
Laurence Justice
Text! Featured add more
Guy Walker
Two Servants Contrasted
Elijah: The Prophet
Oakdale Missionary Baptist
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Steve Reynolds
Staying Focused
One Life
Capital Baptist Church
Transcript! | Play! | MP3
Shawn Reynolds
A Samaritan for the Backslider
Grace Particular Baptist
Sunday Service
Transcript! | Play! | MP3
Dr. Andy Bloom
2600 Years Ago, We Were Warned

Hear Pastor John Weaver tell Jack Hinson's amazing story in his sermon: Click [HERE](#) to listen:

<http://www.sermonaudio.com/sermoninfo.asp?SID=105091215367> (67 min. long).



Only known photograph (above).

Drawing by Robert DeWolfe (left).



Larry Ray sits in the cave on a bluff on the east side of the Tennessee River at the mouth of Hurricane Creek where Confederate Sniper Jack Hinson was able to hide.

http://www.parispi.net/lifestyles/features/life_styles/article_72eafb4e-c4ae-11e3-a8e3-001a4bcf887a.html





PAT BAUGHMAN

Pat is a great speaker for your Camp. To arrange a program or to get his music contact Pat at jpatb70@msn.com or phone him at **409-787-1560**

Southern Heritage Music Association presents the music of J Pat Baughman. Mr Baughman writes and performs songs of southern inspiration. He is also the producer, supervising an ensemble of professional talent to create recordings of the highest quality.

Click on links below to listen to his songs!

[01 Introduction](#)

[02 Dixie](#)

[03 Cheer Boys. Cheer](#)

[04 The Bonnie Blue Flag](#)

[05 Southern Anthem](#)

[06 The Battle Cry Of Freedom](#)

[07 Flight Of The Yankee](#)

[08 The Starry Cross](#)

[09 Red Dirt Roads](#)

[10 Put The Skeer On Um Boys](#)

[11 Bedford, Bill, and Willie](#)

[12 Hurrah For Davis and Lee](#)

[13 Deep In My Heart](#)

[14 Commentary On CSS Alabama](#)

[15 Here Comes The Alabama](#)

[16 Commentary On Isham Seale Family](#)

[17 Mama's Tears](#)

[18 Commentary On Reconstruction](#)

[19 Dear Son, I Will Tell You](#)

[20 Red Shirts](#)

[21 They'll Never Get The Seed](#)

[22 St Andrews Cross](#)

[23 Valor Forever](#)

<http://scvcamp176.org/audio.aspx>

Come see our website!

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.

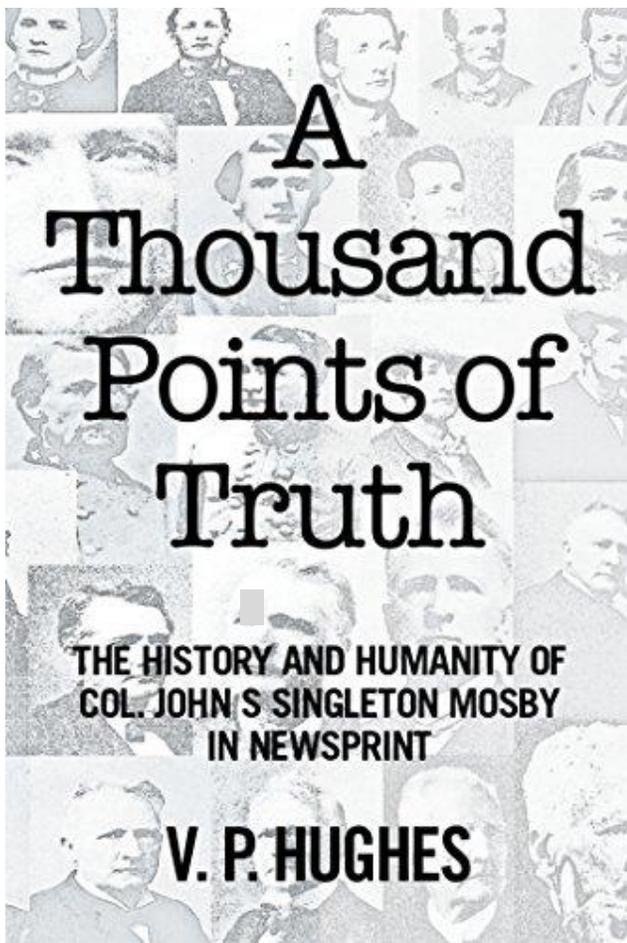
Sic Semper Tyrannis!!!



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

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

1896



The Definitive
NEW book on
Col. John S. Mosby
is now available!
Order **HERE!**

“A Thousand Points of Truth presents a more realistic, more intimate and more human portrait of John Mosby than has been available through official records.”

My interest in Colonel John Singleton Mosby began in 1950. However, it wasn't until 2002 that it led to extensive research on the subject, centered upon newspaper reports on the man begun during the Civil War and continued throughout—and even after—his life. And while I rejected Virgil Carrington Jones's observation on Mosby, contained in the preface of this work, I did not contemplate writing this book until an even more disparaging observation came to my attention during my research.

The comment was contained in an article in the Ponchatoula Times of May 26, 1963, as part of a six-article series written by Bernard Vincent McMahon, entitled *The Gray Ghost of the Confederacy*. Mr. McMahon, in turn, based his comment upon General Omar Bradley's judgment of what might have been the postwar life of General George Patton:

“Now substitute Mosby for General Patton in the book ‘A General's Life,’ by Omar Bradley . . . ‘I believe it was better for General Patton [Mosby] and his professional reputation that he died when he did . . . He would have gone into retirement hungering for the old limelight, beyond doubt indiscreetly sounding off on any subject anytime, any place. In time he would have become a boring parody of himself—a decrepit, bitter, pitiful figure, unwittingly debasing the legend’” (emphasis mine).

McMahon, however, only proffered in his writings the widely accepted view of John Mosby held by many, if not most. However, like General Ulysses S. Grant, **I have come to know Colonel Mosby rather more intimately through the testimony of countless witnesses over a span of 150 years, and I believe that it is time for those who deeply respect John Mosby the soldier to now also respect John Mosby the man.**

A century ago, the book of John Singleton Mosby's life closed. **It is my hope that this book will validate the claim he made during that life that he would be vindicated by time.**

V. P. Hughes



**"TRAIN UP A CHILD IN THE WAY HE
SHOULD GO, AND WHEN HE IS OLD, HE
WILL NOT DEPART FROM IT"
PROVERBS 22:6**

SAM DAVIS YOUTH CAMPS

Clifton, Texas <http://samdavis.scv.org/> Thaxton, Virginia



2nd ANNUAL

MIDDLETON TATE JOHNSON CAMP #1648

CANNON FIRING DEMONSTRATION

NOVEMBER 11-12, 2016

CALVIN ALLEN'S RANCH

4010 OLD AGNES ROAD 76088

(10 MILES N.W. OF WEATHERFORD)

FRIDAY NOON TILL DARK

PLENTY OF ROOM TO CAMP OVERNIGHT IF YOU WANT

SATURDAY 10:00 AM TO 4:00 PM

POSTING OF COLORS AT 10:00 AM

- CANNON FIRING DEMONSTRATION
- MUSKET FIRING DEMONSTRATION
- PISTOL FIRING DEMONSTRATION
- MOUNTED CAVALRY DEMONSTRATION
- LIVING HISTORY DEMONSTRATION

ALL CAMP FLAGS WELCOME

IF YOU HAVE A CANNON -- BRING IT!

IF YOU HAVE A MUSKET -- BRING IT!

IF YOU HAVE A PISTOL -- BRING IT!

IF YOU HAVE A UNIFORM -- WEAR IT!

IF YOU HAVE A LAWN CHAIR -- BRING IT!

LUNCH: CHILI -- CRACKERS -- SOFT DRINKS

\$10.00 REGISTRATION FEE - PAY AT THE GATE - (LUNCH INCLUDED)

FREE TO CHILDREN 10 AND UNDER

For additional information call Joe Wade at 817-688-3867

SONS of CONFEDERATE VETERANS

Col. Middleton Tate Johnson

Camp # 1648

Ole Time Homecoming, Pioneer Rest Cemetery in Fort Worth

12:00 noon, Oct 30th - Ole Time Homecoming, Pioneer Rest Cemetery in Fort Worth. This is a potluck dinner (remember until about 20 - 30 years ago the noon meal was called *dinner* and the evening meal *supper*).

We will also place a Cross of Honor on Tim and T.J. McClung's ancestor's grave site. This event will be held at Pioneers Rest Cemetery (the oldest cemetery in Fort Worth), 620 Samuels Avenue, Fort Worth, TX 76102. Those that can will meet at **11:00 AM** to do some **minor cleaning of the Confederate Graves** and start setting up for the dinner. **The Cross of Honor Ceremony will start about 1:30 with the meal following immediately thereafter.** Everyone is asked to bring some type of food to share and whatever drink you prefer. (Due to the day of the week, location and nature of the event, alcoholic beverages would probably be in poor taste.) Those who have folding tables, folding chairs and coolers (with ice) are encouraged to bring them. Every member of SCV, and their families, is invited to attend and we hope you will do so. **Period dress is encouraged but certainly not required.** For more details, please contact Jack Dyess at jplsail@earthlink.net or 817-946-2099.

Jack G. Dyess
Commander,
Col. William H. Griffin Camp #2235
Sons of Confederate Veterans
817-946-2099



BATTLE AT FORT WASHITA



**FREE
ADMISSION**

OCTOBER 14 & 15, 2016

FRIDAY 9AM-2PM

SCHOOL DAY: Living historians at Education Stations will give a glimpse into the rich history of Civil War Oklahoma's past.

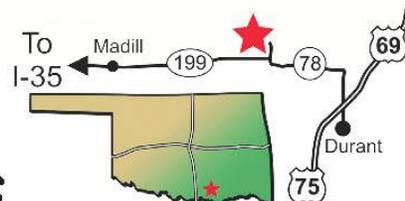
SATURDAY 9AM-5PM

Civil War Reenactors will converge at historic Ft. Washita near Madill to present a reenactment of a Civil War battle.

BATTLE-1:30



FORT WASHITA
580-924-6502
ftwashita@okhistory.org





Defending the Heritage

Dateline: September 9, 2016 – The Daily Mississippian

Subject: Ole Miss has become the University of Nowhere -



by Andrew Soper, senior - University of Mississippi

On a symbolically cold and rainy October morning in northern Mississippi, the beautiful and stubborn state flag was torn down from its post in the Circle. In a direct insult to the state of Mississippi, its people and tens of thousands of students and alumni, the university's senior "leadership" chose to capitulate to the racist, extremist forces of the "Black Lives Matter" movement. Defying his opportunity to show leadership and extol the virtues of the University Creed, Interim Chancellor Morris Stocks instead decided to further divide the university while ignoring the traditions and unifying associations of Ole Miss.

So be it. If the university wishes to have nothing to do with its history and proud Confederate heritage, then why stop at the state flag? Let's bring down the American flag, as it has flown over racial injustice and oppression many times over the duration of the Confederacy. In the spirit of destroying our Southern identity, let's strike the name Ole Miss and its antebellum

connotations. Tear down the Lyceum and any building with antebellum styling as they could only represent the society built on the backs of enslaved Africans. Topple the statue of the Confederate soldier, exhume the bodies of Confederate dead behind the Tad Smith Coliseum, as Black Lives Matter activists have suggested cities across the South do with other Confederate graves.

If it sounds ridiculous, it is. It's embittered, petty and nonsensical. But it's the full extension of the "logic" spewed by our school's identity-obsessed racial provocateurs. Some of these suggestions have already been made as looming targets to strike after the flag. These efforts, led by the likes of the College Democrats and the NAACP (who still, in this day and age, cling to the offensive phrase "colored people") and continually propagandized by The Daily Mississippian, are hypocrites of the utmost degree. While calling for reconciliation, they incite strife on campus, driving a wedge into the community by demeaning Ole Miss and using institutional power to remove tangible elements of its culture.

In tearing down the state flag in the name of adherence to the UM Creed, they commit the most egregious violations: rejecting civility and fairness by falsely calling whole groups of people or things racist, denying peoples' dignity by ridiculing their heritage and destroying communities through their divisionary tactics. All of this done to further a larger liberal agenda, each step an experiment into how far they can push decent people to buy into their particular brand of lunacy. If these destructive miscreants represent the university's greatest cancer, the school's administration would be akin to a doctor preferring leaches over chemotherapy.

While a diversity of political opinions and worldviews is expected and encouraged on a college campus, university leaders – including its deans and chancellors – should maintain a campus where all who wish to integrate can be supported and defended when challenged, including the symbol of the very state that provides for the school's existence. Lacking a mandate to even consider action, the university leadership chose to kowtow to radical, fringe elements within the university and censor yet another beloved and unifying university symbol: Mississippi's official voter-approved banner. If the administration truly believed that taking the flag down and bowing further to the willfully ignorant would improve the racial division on this campus, they were painfully mistaken.

As sad a day as this was for Ole Miss and all who love her, this serves both as a painful lesson and dire warning to those not yet infected with the pestilence of racial prejudice or guilt: that nothing is sacred. Self-loathing liberals and red-in-the-face race baiters have done more to destroy our beloved university than the Union soldiers who once burned it down could ever hope to. Hateful agitators, despite apparently being "oppressed" to the point of tears, terror, and rally by inanimate objects, voluntarily chose to attend this school. Yet they have no desire to integrate into nor reconcile their issues with it. Instead, they submit the rest of us to their twisted will.

If we as students, faculty, staff, alumni and appreciators of the University of Mississippi and the state of Mississippi stand by apathetically while our school is torn down bit by bit, we'll continue to watch as what was a great university becomes an embarrassment, a shell of its former self. If we cease speaking truth to power, we can only expect to lose more tangible and nostalgic icons and symbols. Meanwhile, we should all hold dear to what makes Ole Miss special. Despite the rainy day, despite the ill-will, despite the sadness of attending a university that rejects its own home and its history, good and bad. No longer the University of Mississippi, but a University of Nowhere.

Becky ~*~

Houston mayor pushing to rename Dowling Street, now in Confederate officer's memory

Brett Barrouquere

Published 1:40 pm, Friday, September 16, 2016

Photo: Joe Holley

Dowling Street, named for a Confederate officer, in the Third Ward leads to Emancipation Park, named for the freeing of slaves after the Civil War. [Black] Houston Mayor Sylvester Turner is looking to change the name.

While the actual fighting with weapons ended more than 150 years ago, it almost appears as if the Civil War is still going on.

Only now, instead of bullets, the fight is over names associated with the War Between the States and whether - and where - they might be appropriate. The latest volley comes in Houston, where Mayor Sylvester Turner is renewing a push to rename Dowling Street, a prominent thoroughfare in a predominantly black part of the city and a road that leads to Emancipation Park.

For the record, Dowling Street is named for Richard

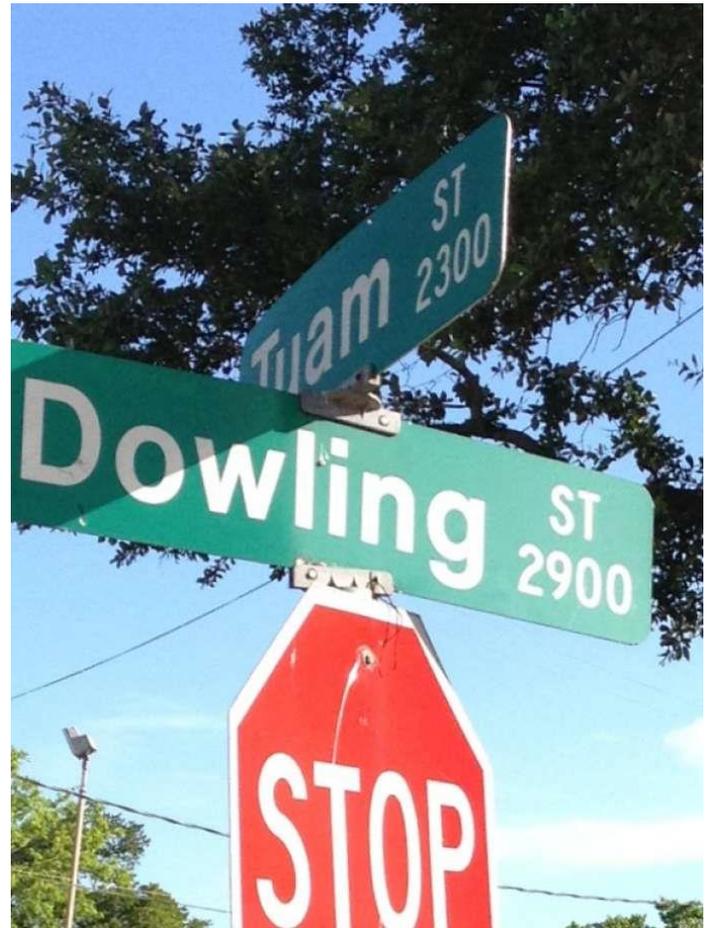
Dowling, who served as a lieutenant in the Confederate Army and led Texas troops. He also was a businessman in Houston after the war.

Emancipation Park, a historic landmark, came into being about five years after the shooting ended, when it was purchased and named to honor the freeing of the slaves.

The civil war over the Civil War took off after a South Carolina man linked to neo-Confederate ideologies walked into a Charleston, S.C., church and proceeded to gun down eight people in June 2015. Since then, that state has taken down the Confederate battle flag from the state capitol, and cities across the country have changed street names and moved monuments.

It hasn't always been easy. The city of New Orleans is fighting a lawsuit in its effort to remove several Confederate monuments, and protesters this week pledged to use ropes and chains to pull down a statue of President Andrew Jackson standing in the city's iconic Jackson Square in the French Quarter.

What's happening in Houston, though, is much more peaceful and leaves the heavy lifting to city officials.



In this case, Turner wants the authority to change street names without seeking the approval of the street's residents. That would allow him to unilaterally give Dowling Street a new name.

Prior attempts to rename the road haven't gone far.

Fans of the late radio DJ and Houston hip-hop champion Anthony "Zin" Mills floated a petition earlier this year to rename part of the street for him. And, in 2015, state Rep. Garnet Coleman, D-Houston, waged a crusade to change the name.

Other Confederate names in Houston have gone by the wayside, with the Houston Independent School District dropping eight such labels from schools earlier this year.

But, Dowling Street has hung on.

Can it beat back another move to rename the street, much like the real Dowling's troops held off a Union offensive at Sabine Pass?

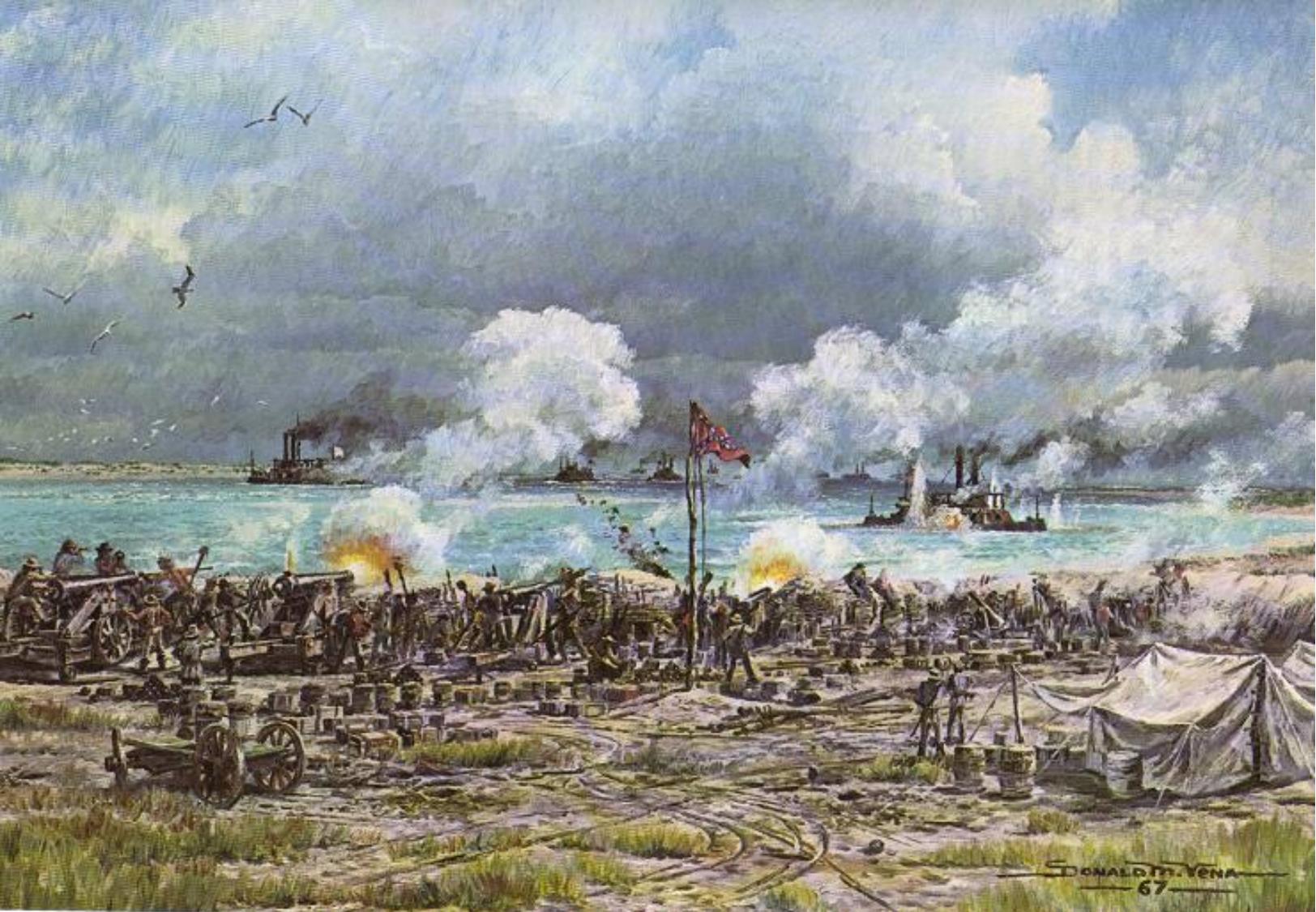
The future of Turner's push will determine what becomes of the past.

READ MORE: [HISD drops Confederate names from eight schools](#)

READ MORE: [Houston schools with Confederate names](#)

<http://www.chron.com/houston/article/Name-Game-Houston-mayor-pushing-to-rename-street-9227301.php>





US Invasion of Texas

Chris Conrad

Texans have fought and died alongside Americans in wars around the world for over a century. The wars were not necessarily to defend the homeland against invasion, but to align with other nations of corresponding principle (or go it alone) in order to preserve justice and the principles of freedom around the world. When Texas secures her own freedom she surely will align with her American cousins in future wars – But, this time the Texan people will have the ‘say so’ before they put their soldiers in front of the bullet.

The Republic of Texas did its part to deal with invasions from Mexico. Most of these banditos were swiftly dealt with by the Texas Rangers. Small units of Rangers were known to annihilate large groups of them that continued to raid Texas during the 1840's. These troops were known around the world as some of the greatest light infantry that world has ever seen. Only one country since the amalgamation dared to invade Texas, ironically it was the United States

Battle of Sabine Pass:

During the War of Northern Aggression, the battle of Sabine Pass, on September 8, 1863, turned back one of several Union attempts to invade and occupy part of Texas during the Civil War. The United States Navy blockaded the Texas coast beginning in the summer of 1861, while Texans fortified the major ports. Union interest in Texas and other parts of the Confederacy west of the Mississippi River resulted primarily from the need for cotton by northern textile mills.

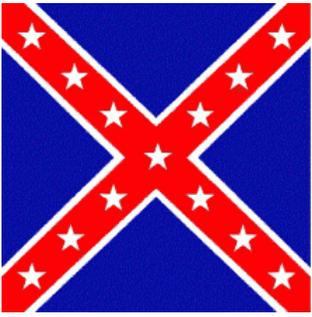
In September 1863 Gen. Nathaniel P. Banks sent by transport from New Orleans 4,000 soldiers under the command of Gen. William B. Franklin to gain a foothold at Sabine Pass, where the Sabine River flows into the Gulf of Mexico. A railroad ran from that area to Houston and opened the way into the interior of Texas. The Western Gulf Blockading Squadron of the United States Navy sent four gunboats mounting eighteen guns to protect the landing. At Sabine Pass the Texans recently had constructed Fort Griffin, an earthwork that mounted six cannon, two twenty-four pounders and four thirty-two pounders. The Davis Guards, Company F of the First Texas Heavy Artillery Regiment, led by Capt. Frederick Odlum, had placed stakes along both channels through the pass to mark distances as they sharpened their accuracy in early September. The Union forces lost any chance of surprising the garrison when a blockader missed its arranged meeting with the ships from New Orleans on the evening of September 6. The navy commander, Lt. Frederick Crocker, then formed a plan for the gunboats to enter the pass and silence the fort so the troops could land. The Clifton shelled the fort from long range between 6:30 and 7:30 A.M. on the 8th, while the Texans remained under cover because the ship remained out of reach for their cannon. Behind the fort Odlum and other Texan officers gathered reinforcements, although their limited numbers would make resistance difficult if the federal troops landed.

Finally at 3:40 P.M. the Union gunboats began their advance through the pass, firing on the fort as they steamed forward. Under the direction of Lt. Richard W. Dowlin the Texan cannoneers emerged to man their guns as the ships came within 1,200 yards. One cannon in the fort ran off its platform after an early shot. But the artillerymen fired the remaining five cannon with great accuracy. A shot from the third or fourth round hit the boiler of the Sachem, which exploded, killing and wounding many of the crew and leaving the gunboat without power in the channel near the Louisiana shore. The following ship, the Arizona, backed up because it could not pass the Sachem and withdrew from the action. The Clifton, which also carried several sharpshooters, pressed on up the channel near the Texas shore until a shot from the fort cut away its tiller rope as the range closed to a quarter of a mile. That left the gunboat without the ability to steer and caused it to run aground, where its crew continued to exchange fire with the Texan gunners. Another well-aimed projectile into the boiler of the Clifton sent steam and smoke through the vessel and forced the sailors to abandon ship. The Granite City also turned back rather than face the accurate artillery of the fort, thus ending the federal assault. The Davis Guards had fired their cannon 107 times in thirty-five minutes of action, a rate of less than two minutes per shot, which ranked as far more rapid than the standard for heavy artillery. The Texans captured 300 Union prisoners and two gunboats. Franklin and the Union army turned back to New Orleans. The Davis Guards, who suffered no casualties during the battle, received the thanks of the Confederate Congress for their victory.

Don't mess with Texas

www.texasnationalist.com





AN INDEPENDENT BLOG
MAINTAINED BY A MEMBER OF THE
Sons of Confederate Veterans
KANSAS DIVISION
ARMY OF THE TRANS-MISSISSIPPI



This is Texas Camp Member Rudy Rays Candidacy for the Commander of the Army of the Trans Mississippi speech to the National SCV Reunion 2016, regarding who to vote for for our SCV leadership. It is a **WONDERFUL** speech, filled to the brim with the passion that our fathers of the United Confederate Veterans fought for in the war, and which they expected us to carry on as bearers of their torch.

Give me fifty men like him (*one heading a division in each state*), and I could take the SCV from 30,000 members to a couple million. The fact is that between fifty and eighty MILLION Americans descend from Confederate soldiers. Assuming only a third of these to be male, and that's eighteen to twenty-six million people that are potential members. The estimate assumes 500,000 as the number of

Confederate veterans who had children. This reflects half of the actual number of Southerners who served, close to one million. And though 300,000 died during the war, many could have had sizable families before the shots fired at Ft. Sumter were fired. Then one must estimate the number of children each veteran had. This estimate is six in the first post veteran generation; from here to the next generation, and so on. We are presently in the sixth generation after the war. But, if you only use five generations and the numbers of children per generation are as follows, six x five x four x four you come up with eighty million! Again, these numbers are based on half the number of men who fought for the south, and one generation shy of what is living. So the estimate is fairly conservative. There is absolutely no reason on earth why we should only have 30,000 members. What we need is more leaders like Rudy Ray. We could raise an ARMY of men to fight for our cause against the desecration of our flag and monuments.

If anybody is waffling on who to vote for, I'm going to help you out. I'm going to make it very very clear, very plain. Johnny won't even need to say anything; you'll know who to vote for, hopefully; when I get through.

If you're wanting a lawyer, a banker, or a politician as Commander of the Army of the Trans Mississippi, don't vote for me.

If you're wanting a clawer, and a scratcher, and a biter, and a gouger, and a kicker, and a whip the other son of a bitch before he whips you, a fighter, yes a street fighter; then vote for me.

If you're highly concerned about our image, and looking right, and how this godless Yankified society perceives us; do not vote for me.

But if you're looking for someone that is highly concerned about doing right, about faithfully fulfilling our charge, about vindicating our glorious cause, about doing our duty and being faithful; then vote for me.

If you want someone that thinks this war is going to be won in the Yankee courts with the Yankee and sellout Southern politicians, and by the almighty Yankee dollar; don't vote for me.

If you want someone that thinks this war is going to be won on the streets; and I'm not talking about what the other bunch does on the streets, but I'm talking about in the hearts and minds of the people. Our people! Then vote for me.

If you want someone that laps up the bones the Yankees throw us; don't vote for me.

But if you want someone that chucks those bones right back at the Yankees; then vote for me. You say what are you talking about? Well I'll tell you. And I know this may have a place, but I get tired of hearing it. In fact, it just plumb pisses me off. When I hear about the fact that the U.S. Congress made our Confederate veterans American veterans. I don't get that. I'll tell you what made my great great grandfather who fought in the Army of the Trans Mississippi and kept the damn Yankee out of Texas for a long time anyway, until after the war was over with.

Sadly we've got them amongst us now, but if you want somebody that thinks our veterans were made American veterans by the U.S. Congress; don't vote for me.

If you want somebody who believes that our veterans were made American veterans because they fought for the Confederate States of America; then vote for me.

I'll tell you another bone they throw at us. And I have no interest in their bones. I have no interest in the sons of the veterans who invaded, murdered, raped, pillaged, burned, and subjugated our land. I don't want their mutual respect, I have none for them.

If you're wanting someone who will be careful to make sure they're never accused of being too Confederate; don't vote for me.

If you're wanting someone who thinks he's not Confederate enough and yet gets accused of being too Confederate; then vote for me.

If you're interested in somebody primarily as a celebrator of the Confederacy, don't vote for me.

I do celebrate, but that's not what I primarily do. I vindicate. We weren't told to celebrate our cause. We weren't charged with remembering our cause. We weren't charged with memorializing our cause. We were charged by our veterans, by our fathers, with vindicating the cause.

If you want somebody who believes the Federal flag should have a prominent place in the SCV symbolizing our subjugation to the Yankee empire; do not vote for me.

If you want somebody who believes in the SCV, the battle flag of the third national should have the prominent place symbolizing our continued defiance to the invaders, murderers and occupiers of our country; vote for me.

If you want somebody who believes that a pledge is diametrically opposed to the vindicating of the cause that we've been charged with doing, and has no place in the SCV; vote for me.

If you believe it has a place [the Pledge of Allegiance to the United States Flag], don't vote for me.

If you believe you can be too Confederate; don't vote for me.

If you believe you cannot be too Confederate; vote for me.

If you want someone who will unite the SCV around our charge; vote for me.

If you want someone who will unite them around compromises, do not vote for me. Thank you

<http://scvkansas.org/speech-rudy-ray-national-scv-reunion-2016/>

Response from Joan Hough:

Obviously, unless one is a Donald Trump one must tell gaboodles of lies to get elected. Rudy Ray tells it like it is.—guess that's why he was not elected—this time, anyway. What a man! Surely he is a vindicator! And he is one who pulls no punches about even the U.S. flag. If more Southerners who love their folks would read the truth about what the Republican Yankee army—especially those imposing martial law on folks in the deep South states- did with their American flag— the Southern people were tortured with the flag itself— it would be enough to make us all forget that our own family members fought in the American Revolution for that flag—and that our Southerners have literally dominated every U.S. battle fought anywhere in the world— under that very flag—that is until the enemy within managed to hand our troops over to the United Nations and make our boys obey

UN orders. I wish our South's war had actually been a Civil War instead of one of defense against Republicans killing our people in order to stop them from getting independence and freedom from a tyrannical government-. I wish it had been a Civil War and we had won. To think our Christian flag might fly over the land from sea to shining sea.

Can you just imagine a female leader giving such a speech? Can you even imagine a chapter's female spokesman defending the Battle flag or letting members vote whether or not to defend the Battle flag—and whether or not the flag is “political” because the NAACP and the Anti-Poverty folks and the politicians say it is—or some hired lawyer declares it is —when we know it isn't unless WE say so—and we declare that DISPLAYING THIS flag is nothing more and nothing less than FREE SPEECH—and completely guaranteed to us as our Constitutional right. . The Battle flag is the “real flag” our guys fought and died under. The State flags are all lovely and we love them—but who died with one flying over the battle field? The Flag of secession is really pretty—all those little stars in a circle, but I doubt my ancestors would recognize it if they saw it—but they'd know the one with St. Andrews Cross on it— that one was theirs! They fought under it when they were trying so bravely to protect the very dirt under their homes, and in their gardens—and all of their babies, their ladies, their children, their neighbors, etc.

Amazing, some folks are ever so proud that they have no enemies —they love Mr. Lincoln and Mr. Sherman—love the Yankee torturers and the criminal Yankee soldiers. That was all so long ago—let's just forget it. Oddly we never hear them telling the Jews to forget their holocaust—only we are told to forget ours.

To the peace at any price, kiss the Yankees, brainwashed scalawags of lineage mixed with Yankees, we must say:

You Have No Enemies - Poem by Charles Mackay

YOU have no enemies, you say?
Alas! my friend, the boast is poor;
He who has mingled in the fray
Of duty, that the brave endure,
Must have made foes! If you have none,
Small is the work that you have done.
You've hit no traitor on the hip,
You've dashed no cup from perjured lip,
You've never turned the wrong to right,
You've been a coward in the fight.

The Folly of The Numbers & Dollars Strategy and Hope or The Folly of Banking On *Nickels and Noses*

Rudy Ray

Strategy: *a careful plan or method for achieving a particular goal*

Hope: something on which hopes are centered, “our hope for victory”

I was introduced to this little phrase, “Nickels and Noses” as a young pastor. The exposure to such took place on a Monday at the first and last Southern Baptist Association Meeting that I ever attended. As myself and several other pastors were waiting for the meeting to start, one of the older pastors walked in and tossed a handful of coins on the main table and said- “OK. How many nickels and noses did you get?” Everyone laughed, everyone but me. I was not sure what to do. Was he serious? Was this a joke mocking the pastoral ministry? Yes, it was somewhat of a joke but as I listened to the various “church” reports I began to realize that though a joke it was very indicative of the attitude of many SBC pastors. Numbers and dollars were the marks of success and thus “ministerial strategy” was built around “nickels and noses”.

Years later I heard an old SBC pastor, one who did not worship at *the altar of nickels and noses*, state that what had brought on the apostasy of the Baptist churches was, when following WWII, the SBC “went crazy over numbers”- quantity rather than quality, show rather than substance. This old preacher had made this observation in the late 1960s. Today this *nickels and noses* thing has only gotten worse, much worse in all of our churches, SBC and otherwise. To put one’s labors and hope into numbers and dollars is for Churches utter folly. But seeing how the churches and the ministry is not my main concern in this article I will elaborate no more on the folly of this “strategy” as it applies to the Churches of our Lord Jesus Christ. Let it suffice to say for now that our Lord Himself when upon the earth utterly refuted and repudiated that entire “nickels and noses” mentality. Indeed He made efforts to weed out and sift the chaff away; indeed He ran men off with the Truth. His “purpose” was not to build big and “successful” churches full of people and their pocket books. (See John Chapter Six as well as the entire Gospel Accounts.)

I have recently heard several SCV Leaders from the Camp level all the way to the National level preach this numbers and dollars mantra as our main strategy and hope in the cultural war for our Southern Heritage. Oh I know that these men would never come right out and say that *nickels and noses* was their strategy and hope but out of the abundance of the heart the mouth speaks. When one hears this being repeated over and over when strategy is being discussed then one can be assured that this is what their main strategy and hope is. This strategy and hope of winning the war by numbers and dollars is as much folly for the SCV as it is for Churches and Ministers of the Gospel.

First, when you go that way, you invariably sell out principle. History is full of this. Men trade principle for “power” and “success” and *nickels and noses* buy “power” and “success”. Oh, I am all for all the dollars and all the members we can get; but not at the price of our principles; our principles that make up our Cause, which is our entire reason for existence, should be what drives us and not *nickels and noses*. And take it to the Bank, when leaders begin to constantly and repeatedly talk about the need for numbers and dollars, and as it were they begin to hang their hat on such, principles are already on the selling block.

Secondly, the purpose of “strategy” is to obtain the goal or mission. But when the strategy is *nickels and noses*; this, this strategy, inevitably becomes the mission and goal. The very nature of the thing itself combined with the nature of fallen man causes this to happen. How many Churches, who have boatloads of *nickels and noses* and thus are viewed by this world as highly successful churches, have completely apostatized from the Gospel, the Gospel that a true church is supposed to be all about. And oh, such apostasy may have begun with seemingly

sincere motives to “reach more people” with the Gospel and yet the strategy soon became “nickels and noses” and before long the numbers and dollars pushed aside the Gospel and Ichabod is now written across the doors of these Mega-Churches. The same will happen to the SCV if it continues to make *nickels and noses* its chief strategy and hope.

Lastly, for the SCV, a numbers and dollars emphasis simply will not work, it will not even produce *nickels and noses*! There is no way that the SCV can match its enemies, can even come close to matching our enemies in dollars and numbers. Such an attempt is a fool’s errand. AND to make this our #1 Strategy for winning the war for our Heritage is to set us up for failure and disappointment. Indeed it sets us up for the kind of disappointment that leads to men dropping out of the SCV. So the very mentality of making numbers and dollars a big issue in the SCV will in the long run eventually do just the opposite. When men have donated and donated, and hired lawyer after lawyer, and gone to court after court, and recruited and retained, and still get nowhere; indeed lose ground, they will be ready to throw in the towel.

So what should we hang our hope upon? What should be our #1 Strategy in this war? What should we be making a big deal over in the SCV? What should be our oft repeated mantra and our “key” to success?

“TO YOU SONS OF CONFEDERATE VETERANS WE WILL COMMIT THE VINDICATION OF THE CAUSE FOR WHICH WE FOUGHT.”

THIS is THE key to our success! Will THIS, will emphasizing and majoring on, and as it were being obsessed with our Charge, win the war? Bring us our desired success? Well the only way that we will win is for us to bring men and women to believe in and indeed to embrace our Southern Heritage, the Cause of the CSA. If we are successful at THAT then we will get an appropriate amount of numbers and dollars but it will not be numbers and dollars that win the day. It will be the vindication of the Cause that wins the day, indeed which wins men’s hearts and minds and thus wins their bodies and their pocket books!

But with that said, the cold, hard truth is that the odds in this war are greatly against us. We may not win- as such. We may be wiped out, exterminated, which is what our enemies are determined to do. Indeed we may *lose* no matter what we do; but, if we make the vindication of the Cause, THE thing that we are about; if we begin to hear our leaders thunder over and over the issue of vindicating the Cause; if we make THAT our business and our only business and thus we are faithful in fulfilling our Charge then even if we do not *win* this war we still will win!!!! Is this not what our Confederate Fathers did? They lost the war but they won the war! Nobody is passionate about being a yankee!!! There is no hearty singing of the Battle Hymn of the Republic like there is of Dixie. The SCV is small in numbers but the SUV is smaller. I am sorry but people do not love the Stars and Stripes as passionately and devotedly as they do the Southern Cross (Naw, I’m really not sorry.). There are no real Northern heroes like Lee and Jackson and Stuart. Who wants to emulate Grant or Sherman? Yankees are tolerated and used but never loved! Why do you think that our Southern men, even when fighting under the Stars and Stripes in WWII and Vietnam, etc. also flew the Southern Cross, the Battle Flag of the Southern Confederacy and its Cause? Our Fathers were faithful, many unto death, many were indeed exterminated as it was and yet by their being faithful even in death and defeat they won. Yes, we may go down but God help us to go down fighting and not compromising and not trying to win the war with the damned almighty, yankee dollar and the damned yankee “numbers/majority wins game”! If we are to go down let us go down with the Cause in our heart, hand, and mouth! Let us place all of our hope and all of our effort and indeed all of what little money and numbers we have in God and in the Cause that He and His Word gave us and let us hold tenaciously to Deo Vindice- *God will vindicate* rather than adopting a *nickels and noses* vindication that will never come and would not be worth much even if it did!

The vindication of the Cause of the Southern Confederacy is not only our purpose, mission, and goal but it is also our greatest weapon and our strategy must be built upon and around it and our hope must hang upon it. I will close with one of the maxims that both Lee and Jackson lived by- “Duty is ours, results belong to God.” As Sons of Confederate Veterans our duty, our ONLY duty is to faithfully fulfill our Charge and thus vindicate the Cause.

SEPTEMBER 2, 2016

Can We Please Get Rid of the Pledge?

by MIKE WHITNEY



The Pledge of Allegiance is not an expression of patriotism. It is a loyalty oath that one normally associates with totalitarian regimes. People who love freedom, should be appalled by the idea our children are being coerced to stand and declare their support for the state. This is the worst form of indoctrination and it is completely anathema to the principals articulated in the US Constitution and the Bill of Rights. I cannot imagine outspoken libertarians like Thomas Jefferson or Tom Paine ever proclaiming their loyalty to the state when they correctly saw the state as the greatest threat to individual freedom. Which it is.

Now I know that many people think the Pledge is simply an affirmation of their respect for the flag, their love for the country, and their gratitude to the men and women who fought in America's wars. But that's not what it is. The Pledge is an attempt to impose conformity on the masses and compel them to click their heels and proclaim their devotion to the Fatherland. That's not how it's supposed to work in a democracy. In a democracy, the representatives of the state are supposed to pledge their loyalty to the people and to the laws that protect them. That's the correct relationship between the state and the people. The Pledge turns that whole concept on its head.

Now I'd have no problem if our schoolchildren recited the Preamble to the Declaration of Independence before class every day:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

That's great stuff, unfortunately, the people who run this country would never allow it. They'd never allow our kids to recite an incendiary, revolutionary document like that every day for fear it would incite violence against the state. What they want is "good Germans", not revolutionaries, not freedom-loving populists, and not well-informed, critical thinking individuals who can see through the sham of their jingoistic propaganda. They want people who are going to follow the rules, do what they're told, fight the wars, and perform their worktime drudgery for 30 or 40 years until they're carted off to the glue factory. That's what they want. Reciting the Pledge fits perfectly with this dumbed-down version of permanent indentured servitude. It provides the ideological foundation for bovine acquiescence to the demands of the state and the crooks who run it behind the tri-color banner.

The fact that institutions like the Pledge are never challenged in a public format, points to deeper problems with the media and the way our kids are being educated. And while I don't have time to talk about that now, it makes me wonder where are the people to question these silly recitations that undermine democracy and personal liberty? Why are their voices never heard?

I can't answer that, but when I see the state deliberately eviscerating habeas corpus and locking away terror suspects for life with no evidence, no witnesses, no due process, no presumption of innocence, no way to defend themselves or claim their innocence in a court of law or before a jury of their peers—when I see the US state assuming the same unchecked, tyrannical powers as all of the dictatorships that went before them—I grow increasingly concerned that this lack of critical thinking is costing the country quite dearly. We are on the verge of losing what-little democracy we have left because people are incapable of looking around and asking 'what the hell is going on?'

Pulling your head out of the sand and asking questions is not a sign of disloyalty. It's a sign of intelligence, the kind of intelligence this country needs to stop the bloody wars and get back on track.

So next time you're in a situation where you're asked to stand up and recite the pledge, just pause for a minute and ask yourself what it really means. Is it really an expression of "love of country" or is it a vacuous and demeaning exercise in nationalism that should be done away with ASAP?

I'd say, it's the latter.

[Join the debate on Facebook](#)

MIKE WHITNEY lives in Washington state. He is a contributor to [Hopeless: Barack Obama and the Politics of Illusion](#) (AK Press). [Hopeless](#) is also available in a [Kindle edition](#). He can be reached at fergiewhitney@msn.com.

<http://www.counterpunch.org/2016/09/02/can-we-please-get-rid-of-the-pledge/>



COMMENTARY

What's Conservative about the Pledge of Allegiance?

By [Gene Healy](#)

November 4, 2003

It seems there's no escaping America's culture wars for the Supreme Court: On Tuesday, Oct. 14, the Court announced that it would hear *Elk Grove Unified School District v. Newdow*, a case on the constitutionality of the Pledge of Allegiance. *Newdow* arose out of a California parent's attempt to get the phrase "under God" stripped from the Pledge, on the grounds that it represents an establishment of religion.

The *Newdow* case is a Republican campaign strategist's dream. It gives G.O.P. candidates a grand old opportunity to position themselves as defenders of tradition against militant atheists and liberal judges. George Bush the elder used the Pledge to similar effect in his 1988 campaign against Massachusetts Governor Michael Dukakis, who had vetoed a bill requiring public school teachers to lead their classes in the Pledge.

It's probably too much to ask politicians to reflect a little before they lunge for a political hot-button issue. But any conservatives so inclined should think about what they're defending. What's so conservative about the Pledge?

Very little, as it turns out. From its inception, in 1892, the Pledge has been a slavish ritual of devotion to the state, wholly inappropriate for a free people. It was written by Francis Bellamy, a Christian

Socialist pushed out of his post as a Baptist minister for delivering pulpit-pounding sermons on such topics as “Jesus the Socialist.” Bellamy was devoted to the ideas of his more-famous cousin Edward Bellamy, author of the 1888 utopian novel *Looking Backward*. *Looking Backward* describes the future United States as a regimented worker’s paradise where everyone has equal incomes, and men are drafted into the country’s “industrial army” at the age of 21, serving in the jobs assigned them by the state. Bellamy’s novel was extremely popular, selling more copies than other any 19th century American novel except *Uncle Tom’s Cabin*. Bellamy’s book inspired a movement of “Nationalist Clubs,” whose members campaigned for a government takeover of the economy. A few years before he wrote the Pledge of Allegiance, Francis Bellamy became a founding member of Boston’s first Nationalist Club.

After leaving the pulpit, Francis Bellamy decided to advance his authoritarian ideas through the public schools. Bellamy wrote the Pledge of Allegiance for *Youth’s Companion*, a popular children’s magazine. With the aid of the National Education Association, Bellamy and the editors of *Youth’s Companion* got the Pledge adopted as part of the National Public School Celebration on Columbus Day 1892.

Bellamy’s recommended ritual for honoring the flag had students all but goosestepping their way through the Pledge: “At a signal from the Principal the pupils, in ordered ranks, hands to the side, face the Flag. Another signal is given; every pupil gives the Flag the military salute—right hand lifted, palm downward, to a line with the forehead and close to it... At the words, ‘to my Flag,’ the right hand is extended gracefully, palm upward, towards the Flag, and remains in this gesture till the end of the affirmation; whereupon all hands immediately drop to the side.” After the rise of Nazism, this form of salute was thought to be in poor taste, to say the least, and replaced with today’s hand-on-heart gesture.

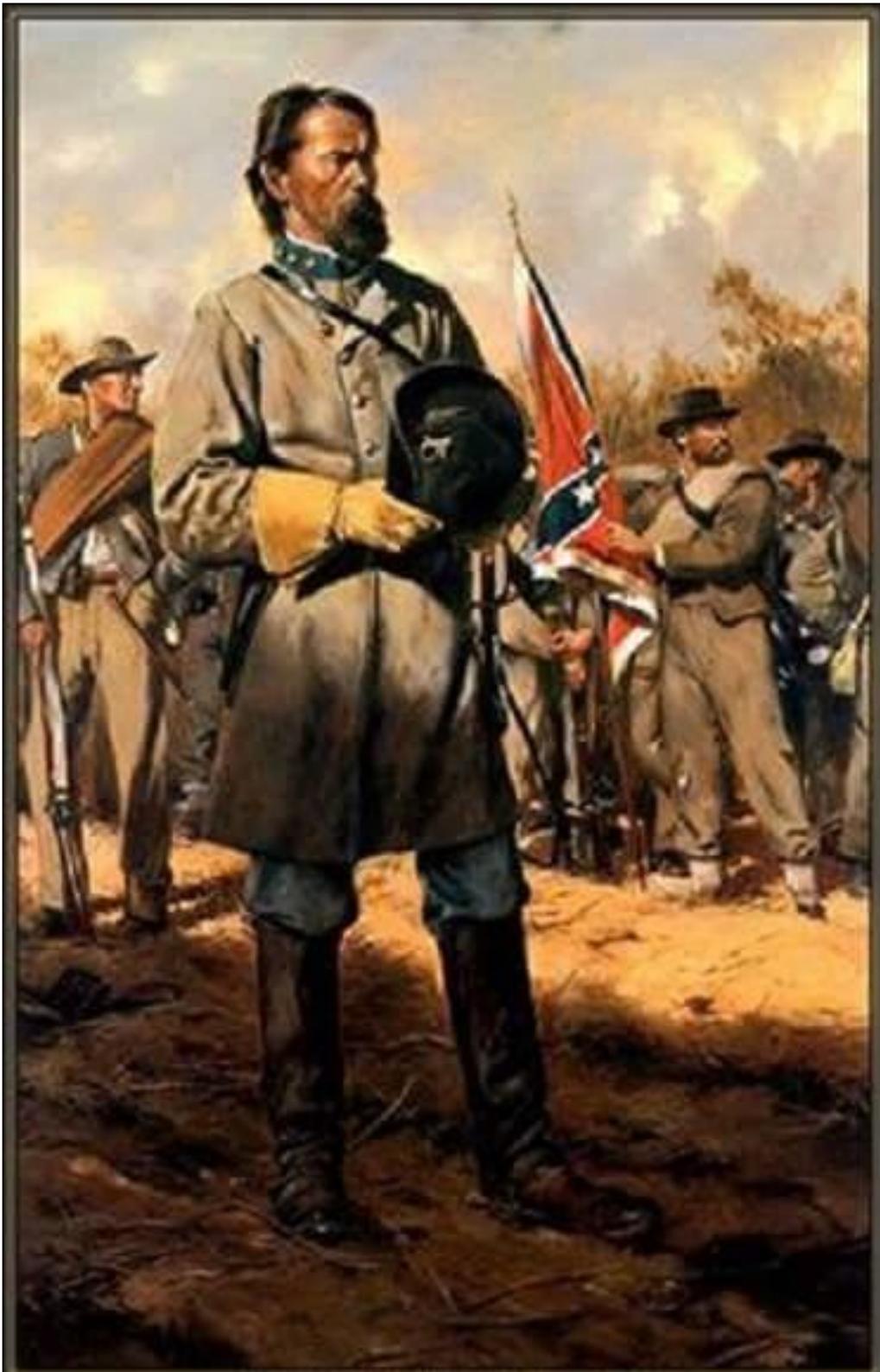
Hands on their hearts, more than 100 Republican members of Congress gathered on the steps of the Capitol to recite the pledge shortly after the Ninth Circuit Court of Appeals ruled for *Newdow* in June 2002. It was an effective photo-op, allowing the G.O.P. to cast itself as the defender of tradition. But not every tradition deserves defending. Though no one can be legally compelled to salute the flag, encouraging the ritual smacks of promoting a quasi-religious genuflection to the state. That’s not surprising, given that the Pledge was designed by an avowed socialist to encourage greater regimentation of society.

Regardless of the legal merits of *Newdow*’s case — which rests on a rather ambitious interpretation of the First Amendment’s Establishment clause — it’s ironic to see conservatives rally to such a questionable custom. Why do so many conservatives who, by and large, exalt the individual and the family above the state, endorse this ceremony of subordination to the government? Why do Christian conservatives say it’s important for schoolchildren to bow before a symbol of secular power? Indeed, why should conservatives support the Pledge at all, with or without “under God”?



Gene Healy is senior editor at the Cato Institute.

<http://www.cato.org/publications/commentary/whats-conservative-about-pledge-allegiance>



“When the South raised its sword against the Union's Flag, it was in defense of the Union's Constitution”

--Confederate General John B. Gordon

Texas officials: Schools should teach that slavery was ‘side issue’ to Civil War

The fight over a Confederate emblem



Flags have been removed from Alabama’s capitol grounds, and South Carolina’s governor has called for her state to do the same.

By [Emma Brown](#) July 5, 2015

Five million public school students in Texas will begin using new social studies textbooks this fall based on state academic standards that barely address racial segregation. The state’s guidelines for teaching American history also do not mention the Ku Klux Klan or Jim Crow laws.

And when it comes to the Civil War, children are supposed to learn that the conflict was caused by “sectionalism, states’ rights and slavery” — written deliberately in that order to telegraph slavery’s secondary role in driving the conflict, according to some members of the state board of education.

Slavery was a “side issue to the Civil War,” said Pat Hardy, a Republican board member, when the board adopted the standards in 2010. “There would be those who would say the reason for the Civil War was over slavery. No. It was over states’ rights.”

The killings of nine black parishioners in a South Carolina church last month sparked a broad backlash against the [Confederate battle flag](#), to some a symbol of Southern heritage but to others a divisive sign of slavery and racism.

There is also a call to reexamine a quieter but just as contentious aspect of the Civil War in American society — how the history of the war, so central to our nation’s understanding of itself, is presented in public school classrooms and textbooks.

The Confederate flag on display, from 1938 to today Click [here](#) to see Photos



“It’s the obvious question, it seems to me. Not only are we worried about the flags and statues and all that, but what the hell are kids learning?” said Dan Quinn of the Texas Freedom Network, a left-leaning advocacy organization that has been critical of the state’s academic standards in social studies.

If teaching history is how society shows younger generations who they are and where they came from, the Civil War presents [unique challenges](#), especially because of the fundamental differences in the way the cause of the war is perceived 150 years after its last battle.

[*\[Their campaign for student government was a joke, but they’re serious about removing campus Confederate statues at the University of Texas\]*](#)

Nowhere is the rejection of slavery’s central role more apparent than in Texas, where elected members of the state board of education [revised state social studies standards in 2010](#) to correct for what they said was a liberal slant.

Students in Texas are required to read the [speech](#) Jefferson Davis gave when he was inaugurated president of the Confederate States of America, an address that does not mention slavery. But students are not required to read a famous [speech](#) by Alexander Stephens, Davis’s vice president, in which he explained that the South’s desire to preserve slavery was the cornerstone of its new government and “the immediate cause of the late rupture and present revolution.”

Rod Paige, a Republican who served as education secretary under President George W. Bush, was among those who criticized the Texas board for minimizing difficult parts of the nation’s past.

“I’m of the view that the history of slavery and civil rights are dominant elements of our history and have shaped who we are today,” Paige told the board at the time, according to the [Texas Tribune](#). “We may not like our history, but it’s history.”

More than 500 activists cruised into Russellville, Ark., on Sunday to show support for the embattled Confederate flag, seen by many as a symbol of racism and slavery. (Reuters) [VIEW VIDEO HERE.](#)

Historians acknowledge that disagreements over states' rights played a role in the Civil War. But the states' rights issue was inseparable from slavery, they say: The right that states in the South were seeking to protect, after all, was the right to buy and sell people.

Southern states made that clear in their declarations of independence from the union, said James Grossman, the executive director of the American Historical Association. Slavery's primary role in driving the Civil War is a matter of scholarly consensus, he said.

"The War happened only because of the determination of the leadership of eleven states to defend the right of their residents to own other human beings," Grossman wrote in an e-mail. "The Civil War was fought over the issue of slavery."

Hardy, the Texas state board member who said the war was not about slavery, did not respond to requests for comment. The board's chair, Donna Bahorich, also did not respond to a request for comment.

Quinn, of the Texas Freedom Network, said the new textbooks that will arrive in Texas classrooms this fall manage to "thread the needle," meeting state standards while still acknowledging the importance of slavery.

"But the books muddy things by presenting sectionalism and states' rights ideas throughout," he said. "A lot of white southerners have grown up believing that the Confederacy's struggle was somehow a noble cause rather than a war in the defense of a horrific institution that enslaved millions of human beings."

[Texas's social studies standards](#) are more politicized than any other state, said Jeremy A. Stern, a historian who [reviewed state standards](#) for the conservative-leaning Thomas B. Fordham Institute in 2011. He gave Texas's standards a D and wrote that the board was "molding the telling of the past to justify its current views." Stern said the [social studies standards in South Carolina](#) — where the Civil War started, and where, in June, Dylann Roof allegedly gunned down nine black parishioners — deserve an "A" and honestly address slavery's role in the conflict while also nodding to states' rights as an important issue at the time.

"Are Southern states soft-pedaling the Civil War? By and large, the answer to that would be no," Stern said. But he said there is often a difference between state standards and what children actually learn.

For decades, some Southerners have emphasized states' rights as the cause of the war. Nearly half of Americans — 48 percent — believe that states' rights was the main cause of the war, compared to 38 percent who said the main cause was slavery, according to a 2011 [Pew Research Center survey](#).

Raul Cevallos, a 2015 graduate of Texas Tech University, said he was taught at his Dallas-area high school that the war was caused by slavery. But he said a group he founded to create political awareness last year found that many young people are ignorant about history.

The group asked students three simple questions about the United States, including "Who won the Civil War?" for a video that later went viral online. "The Confederates," answered one student. "The South," said another. Others said they're weren't sure. But the same students answered questions about pop culture — "Who is married to Brad Pitt?" — correctly.

"If you don't know about the Civil War, and you don't know about things like slavery, then you wouldn't really be able to understand why our society is the way it is today," Cevallos said.

[James W. Loewen](#), a sociologist who wrote the best-selling book "[Lies My Teacher Told Me](#)," says textbooks perpetuate myths about the Civil War in order to avoid offending state textbook-adoption panels. Nineteen states, including almost all of those in the South, adopt textbooks at the state level, according to the Association of American Publishers.

"I think we are at last seeing the de-Confederatization of America," Loewen said. "And I'm hoping that we will see some action towards de-Confederatizing our textbooks."

Loewen, who has reviewed many textbooks, said he has found many errors and omissions that help de-emphasize the role slavery played in causing the war. Among the biggest and most common problems, he said, is textbooks' failure to quote from key primary sources: the Southern states' declarations of secession, which made clear that they were leaving the union to protect white citizens' right to own slaves.

"Our position is clearly identified with the institution of slavery," reads [Mississippi's declaration](#), signed in 1861.

Loewen identified one textbook — "[American Pageant](#)," in print for more than half a century — that quoted directly from South Carolina's secession document. That's admirable, Loewen said, but the quotation leaves out the document's direct language about the role of slavery in driving South Carolina's decision.

History can be a "weapon," Loewen said, and it has been used "against all of us. It makes us all stupid about the past and thoughtless about the present."

[From the Post archives: Virginia textbook criticized over claims on Black Confederate soldiers]

[David M. Kennedy](#), a Stanford professor emeritus and Pulitzer Prize-winning historian who co-authored "American Pageant," said Loewen is nitpicking.

"I would defy anybody who read our text to conclude that we were unaware of slavery as the cause of the Civil War," Kennedy said. He added that he and his co-author have bade farewell in the past to states that found the textbook's content objectionable. Alabama has rejected the book for years because of what state officials consider derogatory portrayals of 19th century religious revivals, among other reasons.

"We're not in the business of compromising our view of history so some state school board will be happy," Kennedy said.

Publishers of other textbooks also pushed back against Loewen's criticisms.

"Current titles for middle and high school students clearly state that the Southern states' desire to preserve slavery was the primary reason for secession," said Laura Gamble, a spokeswoman for Pearson.

Critics of Texas's new history standards fear that their teaching about the Civil War will spread to other states via textbooks that cater to the Lone Star state; Texas is the second-largest market in the country.

But that narrative appears to be changing as digital books help publishers become more nimble, said Jay Diskey of the Association of American Publishers.

A spokesman for the publisher McGraw-Hill Education, asked whether the company changes Civil War-related passages in books used outside Texas, said the company provides "content that is tailored to the educational standards of states."

Stephen Wright, an eighth-grade teacher in Nacogdoches, a small and conservative East Texas town, said some Texas students undoubtedly leave their classrooms believing that slavery was not the primary cause of the Civil War. But not his students.

Wright said he has his students read the Southern state declarations of secession to learn for themselves what the war was about. He deals with the Civil War standards — he has to teach the standards, because they might show up on the state's history test — by explaining the reasons that "some people believe" the war happened.



"Man, it's all about slavery," he said. "The students know that."

Emma Brown writes about national education and about people with a stake in schools, including teachers, parents and kids.

https://www.washingtonpost.com/local/education/150-years-later-schools-are-still-a-battlefield-for-interpreting-civil-war/2015/07/05/e8fbd57e-2001-11e5-bf41-c23f5d3face1_story.html



Obama Bans the Confederate Battle Flag without Congress's Approval!

By [Michael Ware](#) September 1, 2016

With very little said about the decision, there has been a change to the rules concerning the Confederate Battle Flag. For many this is a superb thing. They hate the flag and all that it has come to mean. They wish for it to be removed so that its memory will be lost to the American conscience.

The Washington Times [reports](#)

The Veterans Affairs Department quietly moved this month to ban flying of Confederate flags from fixed flagpoles at the cemeteries it runs, striking yet another blow against the controversial emblem.

Congress had debated and rejected that change, but the Obama administration decided to move forward anyway, saying it was unilaterally imposing the restrictions.

“In particular, we will amend our policy to make clear that Confederate flags will not be displayed from any permanently fixed flagpole in a national cemetery at any time,” wrote Ronald E. Walters, under secretary for memorial affairs at the VA.

This change of policy is one that is based on perception rather than facts. The flag is not nor was it ever a symbol of hatred. It was the flag that thousands of our ancestors served under. It has religious symbols and serves as a reminder that there are causes for which men lost their lives to protect. But this is not how it is perceived by many.

The Times continues

Rep. Jared Huffman, a California Democrat who had pushed for the changes, declared victory after the move, and said it was a rejection of some of the sentiments seen at rallies for GOP presidential hopeful Donald Trump.

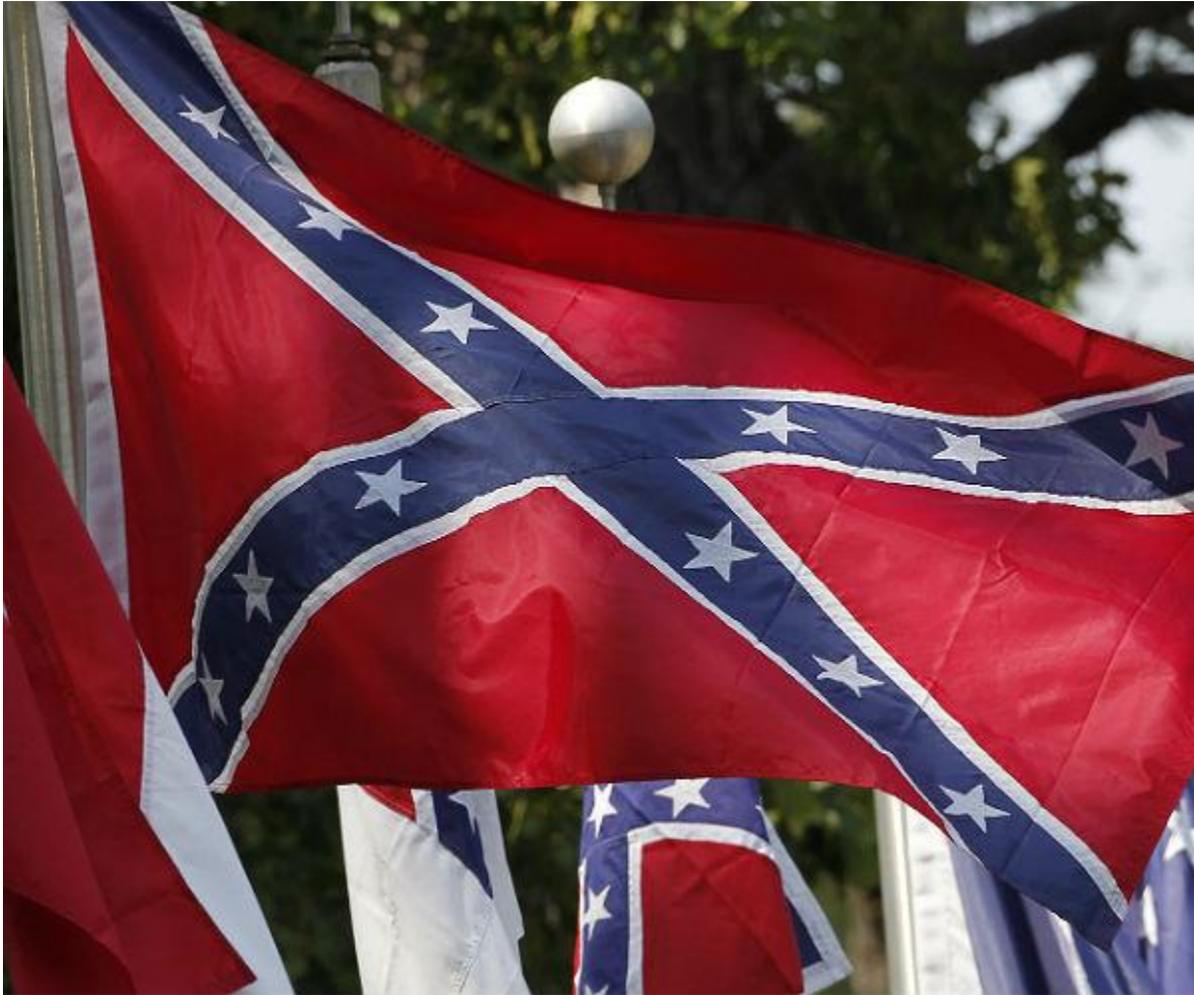
“While racist individuals and groups continue to embrace the Confederate battle flag, it has never been more clear that this anachronistic symbol of hatred, slavery, and insurrection should not be promoted or gratuitously displayed on federal property,” Mr. Huffman said in releasing the VA letter last week.

Rep. Huffman is right about one thing; the Battle Flag is out of time. It is dated and out of place. Not because of what he thinks that it stands for. Because of the cause that it stood for is long left the memory of the people it was fought for; America.

This flag, though often misused and misrepresented, was first flown by men who thought they were defending the legacy left them by the Founders, their fathers. Misguided or not, this flag is dangerous today because it reminds Americans of all backgrounds and heritage that tyranny cannot be tolerated, and that death is preferable to slavery.

<http://constitution.com/obama-bans-battle-flag-without-congresss-approval/>

Confederate Flags to Be Banned From VA Cemeteries



(AP Images) Thursday, 25 Aug 2016 12:03 PM

Confederate flags are to be banned from display at cemeteries administrated by the Department of Veterans Affairs.

The agency says it the ban comes under a new directive to restrict flags that represent the killers of U.S. government soldiers, [The Washington Post](#) reports.

"Confederate flags will not be displayed from any permanently fixed flagpole in a national cemetery at any time," the VA said.

Rep. Keith Ellison, a Minnesota Democrat, told The Post the Confederate Flag symbolizes "treason and racism."

"The people who raised that flag, they took up arms against the United States ... No matter what background you come from, no matter what color you are, that flag should be a deeply offensive signal," he said.

The Civil War, which was fought from 1861 to 1865, pitted the Union against secessionists in eleven Southern states called as the Confederate States of America. It ended with the surrender of the Confederate army.

<http://www.newsmax.com/US/Confederate-Flags-Banned-VA-Cemeteries/2016/08/25/id/745158/>

The Confederate flag is about to fade from the nation's veterans cemeteries

By: Leo Shane III, Military Times, August 26, 2016

Times, August 26, 2016 (Photo Credit: Bruce Smith/AP)

The Confederate flag is being blocked from positions of prominence at veterans cemeteries nationwide, but it won't be banned entirely.

In a letter to lawmakers made public this week, interim Veterans Affairs Undersecretary for Memorial Affairs Ronald Walters said officials will no longer allow the controversial flag to be flown on flagpoles at the federally funded cemeteries or allow other flag imagery to be prominently displayed there.

However, the department will not stop individuals from using smaller versions of the flag or items bearing its image on individual graves, as long as there is no cost to the government. Flags placed on gravesites will not be banned by local staff unless they conflict with other local rules on permitted displays.

Previous policy had allowed the Confederate Flag to be flown on Memorial Day and Confederate Memorial Day (which is celebrated on different dates depending on the state), or specially designated events by local administrators. It was also permitted for year-long use at cemeteries where Confederate soldiers are buried in mass graves.



[MilitaryTimes](#)

[House moves to ban Confederate flag in federal cemeteries](#)

The move comes after months of debate over use of the flag at VA cemeteries. In his letter, Walters called the new policy a compromise between respecting veterans' past and the flag's perceived racist overtones.

“We are aware of the concerns of those who wish to see Confederate flags removed from public venues because they are perceived by many as a symbol of racial intolerance,” he wrote. “We are also aware that the national cemeteries originated during the Civil War ... as such, flags of the Confederacy are also viewed by some merely as historical symbols.”



[MilitaryTimes](#)

[Should the military ban the Confederate flag?](#)

Democratic House members earlier this year attempted to ban the flag from cemeteries in a series of legislative moves, but were unsuccessful. In a statement this week, several of those advocates praised the new policy.

“While racist individuals and groups continue to embrace the Confederate battle flag, it has never been more clear that this anachronistic symbol of hatred, slavery and insurrection should not be promoted or gratuitously

displayed on federal property,” said Rep. Jared Huffman, D-Calif.

Iraq war veteran Rep. Ruben Gallego, D-N.M., said the flag “does not represent the values our veterans fought to defend, and we shouldn’t permit it to be displayed at all in places where we pay tribute to their sacrifices.”

The policy is expected to go into effect later this year.

Follow @LeoShane

Leo Shane III covers Congress, Veterans Affairs and the White House for Military Times. He can be reached at lshane@militarytimes.com.

<http://www.militarytimes.com/articles/confederate-flag-va-cemeteries-change>





FOR IMMEDIATE RELEASE:

SCV Response to the VA

(Elm Springs, TN) September 1st, 2016 - The Sons of Confederate Veterans are saddened to learn that, once again, the history of this great country has come under attack and on this occasion by our own government in Washington DC. After congress rejected a change in the policy which allows the display of Confederate flags on fixed polls in national cemeteries for Memorial Day, and Confederate Memorial Day, the President of the United States took unilateral legislative action- which Article II of the US constitution does not allow- and changed this policy himself. Given that Article I of the constitution delegates legislative authority only to congress, this action is a flagrant usurpation of undelegated power under our constitution.

Like their colonial fathers before them, the Confederate soldier fought to defend his home and his rights against an unlawful and unprovoked invasion by union forces. These men stood on the principals set forth in our Declaration of Independence from Great Britain which recognizes that "we are endowed by our Creator with unalienable rights", that government's only legitimate function is the protection of these rights, and that "whenever government becomes destructive of these ends, it is the right of the people to alter or abolish that government" and institute a new government more suiting to their safety and happiness. By any logical measure of American founding philosophy, the Confederate soldier must be regarded as a patriot in the same sense that titans of America's founding such as Washington, Franklin, Adams, Jefferson and Henry are regarded as patriots.

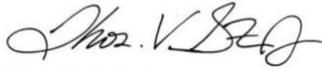
And yet, it has been unilaterally declared by a non-legislative office within our governing system that these men are no longer worthy of such recognition. Even worse, their hallowed memories are being insulted and besmirched to the extent that their sacred banner, the flag that they marched and died under, can no longer, according to new rules governing the VA, adorn their final resting place in our national cemeteries. This should be correctly regarded as an insult in the highest sense of the word to each of the millions of descendants of these venerable and patriotic men.

There was a time in our country when American history was revered, and when our heroes, both North and South, were paid their due respects. President Dwight D. Eisenhower, for one example, recognized that "we need to understand that at the time of the War between the States the issue of secession had remained unresolved for more than 70 years. Men of probity, character, public standing and unquestioned loyalty, both North and South, had disagreed over this issue as a matter of principle from the day our Constitution was adopted." He spoke of General Robert E. Lee saying that "From deep conviction, I simply say this: a nation of men of Lee's caliber would be unconquerable in spirit and soul. Indeed, to the degree that present-day American youth will strive to emulate his rare qualities, including his devotion to this land as revealed in his painstaking efforts to help heal the Nation's wounds once the bitter struggle was over, we, in our own time of danger in a divided world, will be strengthened and our love of freedom sustained."

From such a view, respect, unity and healing between the varying sections and peoples of our union can grow and prosper. But, when the ancestors of our Southern population are derided and scorned, when one demographic within our country is insulted with humiliating actions leveled against their forefathers, such behavior only serves to exacerbate and widen the very division our federal government was constitutionally enacted in 1788 to mend.

Moreover, our organization fears that attacks on our history, attempts to eradicate the last vestiges of American heroes from public view, will not cease with the Confederate dead or their banner. It is already apparent that the effort to erase American history is not limited to violating the Confederate Flag, as attacks on other long-recognized symbols of liberty and the rule of law, such as the Stars and Stripes have come under attack. Just this week it is reported by media outlets that the U.S. Flag was banned at a South Carolina High School due to the "potential" for offending some people. If reports are accurate, High School administrators actually denied students' display of the Stars and Stripes. Is it the mission of some in our government to strip Americans of their very identity? Are we being guided to a soulless, hollow non-culture reminiscent of the most depraved despotisms in world history? Are we even living in America any longer?

As our charter states, the Sons of Confederate Veterans is a patriotic organization. As such, we respect and revere the history and Heritage of our country and we undertake to see that history preserved for future generations. We ask that all patriotic Americans fly the Confederate Flags and the United States Flags in honor of the soldiers and families which have sacrificed so greatly for the rights afforded our citizens and the great republican form of government our founding fathers established under the U.S. Constitution. Moreover, we ask that our representatives in Congress exercise their power to correct this deplorable action taken against our ancestors. This undertaking stands in defamation of the memory of those of all generations who have served to uphold the founding principles that made our country a beacon of freedom and liberty. In a just society, such instances must be corrected.



Thos. V. Strain Jr.
75th Commander-in-Chief
Sons of Confederate Veterans

About the Sons of Confederate Veterans (www.scv.org)

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 armed forces.

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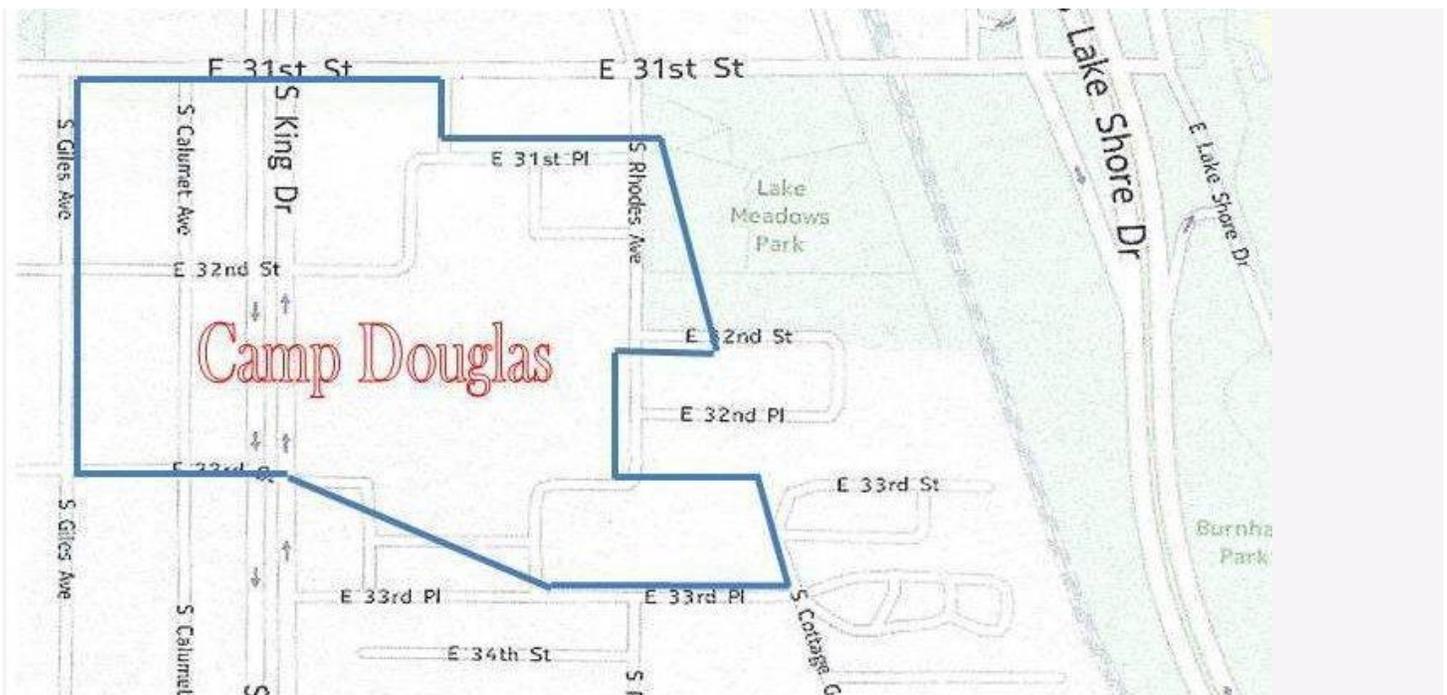
Petitioning Camp Douglas Restoration Foundation

Add Camp Douglas to the National Register of Historic Places



[**CLICK HERE TO SIGN PETITION**](#)

[Camp Douglas Restoration Foundation](#)



Operating from 1861 to 1865 in Chicago's Bronzeville neighborhood, Camp Douglas served as an important military base and prison for Confederate prisoners throughout the Civil War. In a city and state safely removed from the front lines of battle, Camp Douglas served as a physical reminder of the bitter Civil War in the heart of Chicago. Today, however, this site is under threat of being wiped from memory. In order to ensure the proper recognition of this important historic facility for generations to come, the Camp Douglas Restoration Foundation is applying to the National Register of Historic Places, the official list of the Nation's historic places worthy of preservation, in order to denote its historic status and the necessity of its preservation.

Camp Douglas is of incredible historic importance, and should be designated as such. Additionally, this is a unique opportunity to both add to the economic and historic vitality of the Bronzeville area, and ensure a lasting tribute to those who served or were prisoners in Camp Douglas, as well as celebrate the contribution of the African American community in the Civil War.

Camp Douglas was a Civil War camp that trained nearly 30,000 Union soldiers from Illinois, including some of the first African American Union soldiers, and was also one of the largest prisons holding Confederate prisoners during the war. This was a very significant location during the Civil War, and was a microcosm for the larger social changes that were taking place during the time period.

Through the work of the Camp Douglas Restoration Foundation, significant archaeological remains have been uncovered on the location of the camp, which demonstrate that this site is an important archaeological resource in both the State and Nation and should be protected and recognized as such.

Frequently Asked Questions



Camp Douglas Restoration Foundation

AUG 8, 2016 — What is the National Register of Historic Places?

- In short, the National Register of Historic Places is the official list of the Nation's historic places that are deemed worthy of preservation. Authorized by the National Historic Preservation Act of 1966, the National Park Service's national Register of Historic Places is part of a program to coordinate and support public and private efforts to identify, evaluate, and protect America's historic and archaeological resources.
- For more information on the National Register, please visit www.nps.gov/nr/national_register_fundamentals.htm

Why does Camp Douglas qualify for a listing when there are no standing structures left?

- The Camp Douglas Restoration Foundation and DePaul University have conducted seven archaeological investigations on the area of Camp Douglas between 2012 and 2016, and have found significant Civil War military artifacts from and evidence of the camp, which was the largest military installation in Illinois during the Civil War.
- Camp Douglas trained nearly 30,000 Union Soldiers from Illinois, including some of the first African American Union soldiers, and was also one of the largest prisons holding Confederate prisoners during the war. This was a very significant location during the Civil War, and was a microcosm for the larger social changes that were taking place during the time period.
- Criteria for listing in the National Register of Historic Places includes:
 - o Property associated with events, activities, or developments that were important in the past.
 - o Property that has the potential to yield information through archaeological investigation about our past.

What is the result of the listing?

- Listing in the National Register of Historic Places provides formal recognition of a property's historical, architectural, or archaeological significance based on national standards used by every state. Results include:
 - o Becoming part of the National Register Archives; a public, searchable database that provides a wealth of research information
 - o Encouraging preservation of historic resources by documenting a property's historical significance

- o Offers opportunities for Federal Grants and possible State and Federal tax benefits
- o Network with other historic property owners, tour historic areas, or chat with preservationists through conferences, workshops, and preservation organizations

What does this listing mean to property owners in the listed area?

- Listing on the National Register of Historic Places places no obligations on private property owners.
- The listing does not automatically invoke local historic district zoning or local landmark designation, but rather creates an opportunity to showcase the history of the community while still allowing economic progress.

Do others support the listing of Camp Douglas?

- Yes! A significant number of local organizations, historic societies, museums, and community leaders support the listing. Among these are the Bronzeville Community Development Partnership, the Bronzeville Historical Society, the Black Metropolis National Heritage Committee, the Stephen A. Douglas Association, and the Bronzeville Visitor Information Center.

A complete list of supporters can be found at www.CampDouglas.org/National-Register.

Who is involved in the approval process?

- The Illinois State Historic Preservation Office receives an application from a sponsoring source; in the case of Camp Douglas, they will receive an application from the Camp Douglas Restoration Foundation (CDRF). After their review and approval, the State of Illinois National Register Review Board makes a recommendation to the National Park Service in Washington, D.C.

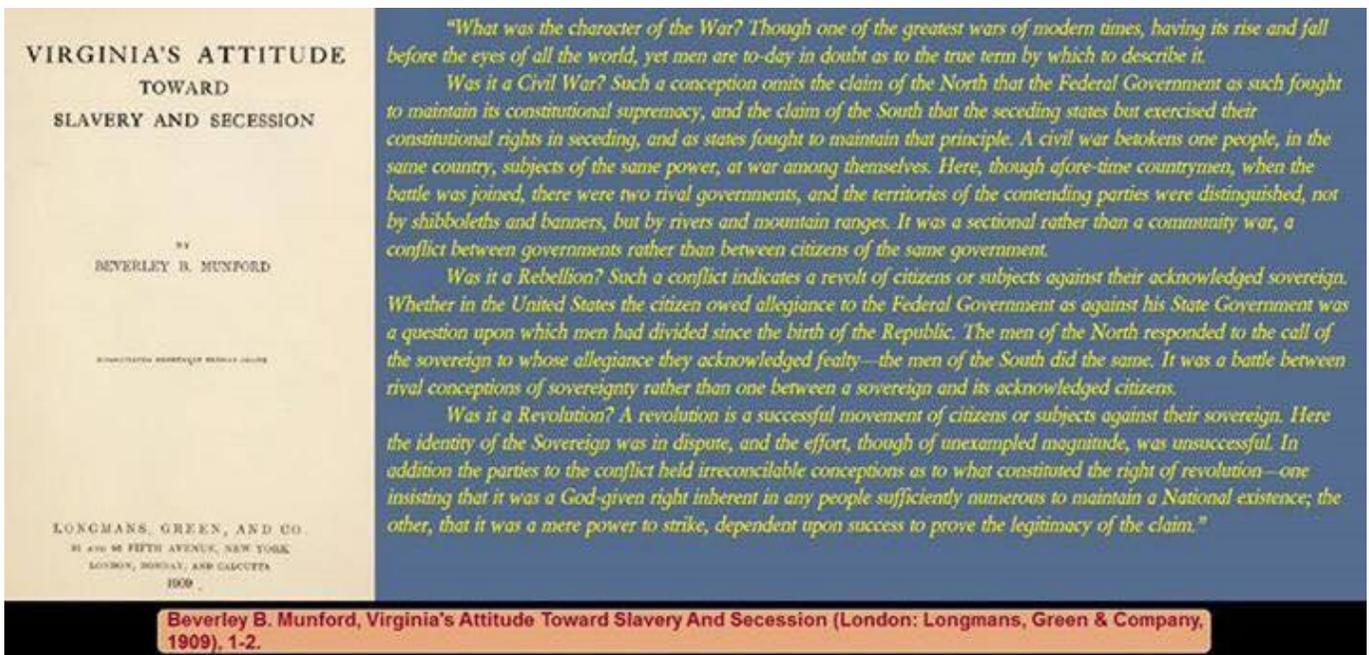
What can I do to get Camp Douglas listed on the National Register of Historic Places?

- First of all, thank you for your support! The Camp Douglas Restoration Foundation is preparing an application for listing. It would be most helpful if you could sign this petition and share with your friends.

Is there anything else that I should know about this process?

- We understand that this information can be confusing, but want to assure you that we have the best interest of both your private property owners and the historic preservation of Camp Douglas at heart. We love being a part of the vibrant Bronzeville community, and look forward to great things to come in the future. If you have any questions or concerns whatsoever, please contact the Camp Douglas Restoration Foundation at info@campdouglas.org or 312-751- 1693.

-<https://www.change.org/p/add-camp-douglas-to-the-national-register-of-historic-places>



LEST WE FORGET!



Alexandria City Council chose to ignore the advice of its own appointed commission, the will of the citizens, and Virginia State law, and has voted to move forward with plans to tear down the city's Confederate monument.

WANTED:

LAND suitable for a Confederate Flag Memorial in or near Alexandria, Virginia...to remind citizens, tourists, and city council of our rich Confederate history and heritage.

YOU PROVIDE THE ROADSIDE FOOTAGE... WE WILL ERECT THE POLE AND FLAG!

email info@vaflaggers.com
CALL (804) 901-4970
Virginia Flaggers

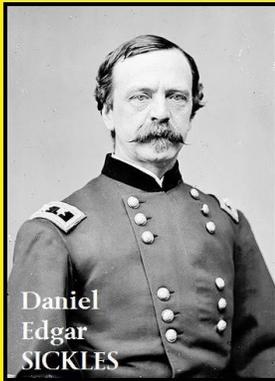


"It is the revered symbol of our martial life in the Confederacy, and a token of our everlasting comradeship. It is too dear to us to be furled, for it proclaims a Cause that was never lost."

-General Clement Evans

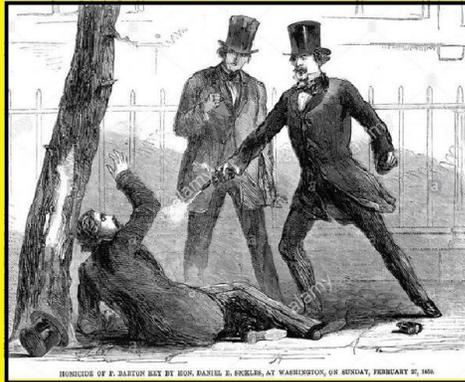


AH, THE TANGLED WEB 'JUSTICE DENIED' WEAVES

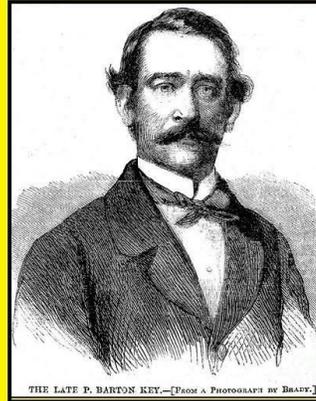


Daniel
Edgar
SICKLES

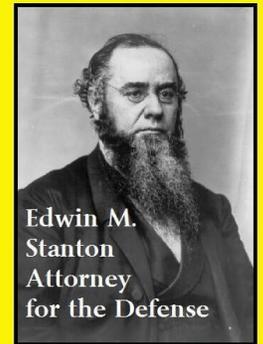
Battlefield guide James Hessler's book about Gen. DANIEL E. SICKLES is entitled "Sickles at Gettysburg: The Controversial Civil War General Who Committed Murder, Abandoned Little Round Top, and Declared Himself the Hero of Gettysburg"



MURDER OF F. BARTON KEY BY GEN. DANIEL E. SICKLES, AT WASHINGTON, ON MONDAY, FEBRUARY 9, 1859.



THE LATE P. BARTON KEY.—[FROM A PHOTOGRAPH BY BRADY.]



Edwin M.
Stanton
Attorney
for the Defense

It is doubtful if in the whole history of the United States there was any one year so full of excitement as that of 1859. John Brown had just been hanged, with some of his associates, at Harper's Ferry, the voters of the country were broken up into four distinct parties, and the verbal debates of more than half a century threatened to assume the last method of decision, which, among people cultured or savage, is an appeal to arms. The pulse of the republic was throbbing at fever heat. North & south the people were sensitive and on the alert; so sensitive, indeed, that they were ready to respond to any new sensation that promised to keep the national fever temperature up to the danger point.

Up to this time there had not been a murder in the United States that created such an intense sensation. At first an attempt was made to show that the cause was sectional, and that Sickles represented the north, as Key did the south; but, fortunately for the good sense of the people, this failed.

First successful use of "temporary insanity" defense in legal history. Jury selection took four days, as many already believed IT WAS MURDER & SICKLES OUGHT TO BE HANGED. Sickles resumed his congressional duties "as if nothing had happened."

THE 1859 "TWINKIE DEFENSE" ~ HE GOT AWAY WITH MURDER

Maeve Magdalen

The following is a bit sensational in style; but it is one story for which such a style is appropriate. The names are not changed so that the players may receive the reputation they so richly deserve. One wonders how much putting over such a scam "qualified" Stanton to be what he was in the Lincoln cabinet.

New York's Killer Congressman

(primarily excerpted from David Krajicek

@ the NYDailyNews.com, publ. 25 Mar 2008 & various sources, especially Alfred R. Calhoun, 1895 American Press Association)

In the spring of 1858, the federal prosecutor for Washington developed a curious habit while loitering in Lafayette Park near the White House.

Standing beside an equestrian statue of President Andrew Jackson, Philip Barton Key would whirl a handkerchief in a circular motion as he gazed toward a window in an adjacent apartment building.

Old Hickory may have wondered what the devil Key was up to. But most of Washington already knew. Key, a widower, was sneaking around with Teresa Sickles, wife of Dan Sickles, a Democratic congressman from Manhattan.

After giving his hankie signal, Key would hurry to a love nest he rented on 15th St "in the negro quarters." A woman bundled up to conceal her identity would scurry in after him. After a full year, the affair was the worst-kept secret in the city. Even President James Buchanan, a friend of Sickles, caught wind of it.

The New Yorker was finally clued in by an anonymous note: "There is a fellow ... by the [name] of Philip Barton Key ... who rents a house ... for no purpose than to meet your wife. ... He has as much the use of your wife as you have. With these few hints I leave the rest for you to imagine."

Sickles didn't need to imagine. He'd been in more than a few strange beds himself - a randy type even among the lady-crazy politicians in Washington.

Political partier

Born in 1819, Sickles was scion of an old Dutch New York family. He studied printing and the law, but proved most handy at seduction.

Among his conquests was Teresa Bagioli, daughter of a family friend. Sickles, then 33, was forced to marry Teresa when she got pregnant at age 15. [He shaved 5 years off his age publicly to make the age difference seem less.]

His father's Tammany Hall connections ushered Sickles into politics. He served briefly as corporation counsel in New York before accepting an embassy position in London. He was elected to the New York Senate in 1856, then with Tammany's sway won election to Congress the following year.

In Washington, Teresa Sickles became one of the most admired congressional hostesses, despite her age. With the benefit of a continental-style education, she was fluent in Italian and French. She was a skilled horsewoman, and she had a deep understanding of music - Her grandfather had been a librettist for Mozart.

It didn't hurt that she was blessed with "superior gifts of body and temperament," as one writer put it.

The Sickles' social clique in Washington included Philip Key, the city federal prosecutor ~ and the son of Francis Scott Key, who wrote the lyrics to the national anthem. They met in London, where Sickles was secretary of the legation to St. James.

Philip Barton Key was related to the Floyds, Lees, Calhouns, Pendletons & other famous Southern families. He was 42 years old, a widower with no children, over 6 feet tall, powerful & graceful. He was a great favorite with the men, and "he was the idol of the women of Washington."

Teresa Sickles and Key had an immediate affinity. When Secretary Sickles stayed in London and his wife and daughter returned to Washington, Key and she continued to meet.

They rendezvoused during long rides around the city in curtained carriages, and they occasionally spread a blanket in remote corners of Washington cemeteries before Key leased the love shack.

The affair was a year old by the time Dan Sickles was tipped off in February 1859. He spent weeks mulling a response, and he sought the advice of many friends, including the President.

Sickles, considering a face-saving duel, asked his wife to document the affair in ink. As she poetically put it, "I did what is usual for a wicked woman to do."

But on Feb. 27, a Sunday, Sickles stood at his office window at home, keeping a pistol nearby, and happened to see his rival down below in Lafayette Park, beckoning his wife with a whirling hankie.

Sickles grabbed the pistol and ran outside, catching Key on Madison Place. He shouted, "Key, you d_____d scoundrel, you have dishonored my house. You must die."

He fired a shot that went astray and hit Key in the hand. A second shot was right on target: Key's groin area.

Key fell back against a tree and slid to the ground. He begged, "Don't murder me!"

But Sickles fired a final, fatal shot at Key's chest that bisected his liver.

Early media circus

The murder trial six weeks later was the first American media spectacle. Newspaper scribes converged from around the world, and they portrayed the case as an emblem of the country's surging moral depravity.

The affair drew as much courtroom scrutiny as the slaying itself. Attorneys competed for serving the defense; Sickles selected three, and the lead defense lawyer was Edwin Stanton - two years later Lincoln's secretary of war - and made the case that Sickles had been authorized by "unwritten law" to protect his marriage from sexual compromise.

Also, for the first time in an American criminal trial, Stanton argued that his client was temporarily insane - caught up in a "transport of frenzy" after seeing Key signal with the hankie.

The jury bought it, and Sickles was acquitted. After all, Key had appropriated another man's property - his wife - and violated his home.

Eighteen months later the couple reconciled publicly, but behind closed doors her husband barely spoke to Teresa Sickles, who died of tuberculosis at age 31. The mores of the time were such that the public was scandalized when the Sickles' reconciled - but War drew the public's attention.

Dan Sickles enjoyed a long life. Had he been HANGED as he ought to have been for MURDER, the world would have been saved from his part in all that follows:

With no military experience, he commanded the 72nd New York Volunteer Infantry in the War. Lincoln soon made Sickles a Brigadier General, and he and Gen. Hooker served together most of the time - both notorious for their "ladies."

He disobeyed Gen. Meade's orders at Gettysburg when he impetuously moved his troops and left the Union flanks exposed to a Confederate assault. Half his unit was slaughtered as a result.

Sickles lost a leg in the fighting. The leg bones he lost there have been on display in Washington for nearly 150 years now - Sickles' idea - at the National Museum of Health and Medicine. He used to go visit them each year.

In March 1867, President Andrew Johnson appointed Sickles as military governor of the Carolinas during Reconstruction. Sickles and Philip Sheridan (Louisiana and Texas) were sacked for doing their work too enthusiastically.

He went on to serve as President Ulysses S. Grant's minister to Spain, where he was among the legion of Queen Isabella's lovers, sometimes called the Yankee King of Spain in U.S. newspapers. When he mishandled the Virginius Affair against orders, he "resigned" under pressure.

Sickles was appointed sheriff of New York City in 1889 and also served in the 53rd Congress (March 1893 to March 1895).

Sickles spent his dotage trying to repair his reputation as a Civil War buffoon, and in 1897 he persuaded Congress to award him the Medal of Honor for his questionable maneuvers at Gettysburg.

One good result for us - a benefit of Sickles' deep concern about his "legacy" - was his work to preserve the Gettysburg battlefields for posterity.

New York's killer congressman died in 1914, at age 94. He was treated to a hero's sendoff and planted forevermore at Arlington National Cemetery.



ENCYCLOPEDIA *of the* BATTLE OF FRANKLIN

A Comprehensive Guide

TO THE CONFLICT THAT CHANGED THE CIVIL WAR



LOCHLAINN SEABROOK

WINNER OF THE JEFFERSON DAVIS HISTORICAL GOLD MEDAL

Foreword by Michael Givens
Commander-in-Chief, Sons of Confederate Veterans

Civil War Sesquicentennial Edition

Interested in Franklin, Tennessee & the tragic conflict that took place there on November 30, 1864? Then pick up a copy of our popular 900-page work, "Encyclopedia of the Battle of Franklin: A Comprehensive Guide to the Conflict That Changed the Civil War," by the "new Shelby Foote," award-winning Tennessee author & unreconstructed Southern historian Colonel Lochlainn Seabrook, SCV. The only book of its kind, tourists, Civil War buffs, history students, & military scholars alike will find it an indispensable reference on one of American history's most significant political & military struggles. Written from the South's point of view, the book contains nearly 1,000 entries on subjects ranging from Confederate & Union regiments to biographies of important figures associated with the battle. Also included are hundreds of illustrations, maps, photos, eyewitness descriptions of the fight, a full list of the dead buried at the McGavock Confederate Cemetery, & a complete record of both the C.S. & U.S. forces present. The Foreword is by Michael Givens, former Commander-in-Chief of the Sons of Confederate Veterans. This tourist-friendly book is perfect for Civil War sites, historic house gift shops, & museums. Available on our Webstore. SEA RAVEN PRESS: The most influential pro-South bookstore in America! www.SeaRavenPress.com

**Hood's Texas Brigade Assn., Re-activated
Annual Scholarly Seminar**



The Faces of Hood's Texas Brigade

November 18-19, 2016

**Cook Education Center, Navarro College
3100 W. Collin St., Corsicana, TX 75110
& Chatfield, Texas**



*Capt. James Rogers
Loughridge*

*A photograph of David Loughridge
accessed online.*

Seminars

**November 19, 8a-5p
at the Cook Education Center
& Pearce Museum
Lunch included • \$60.00**

Featuring

- Featuring 3 main speakers, plus new author showcase • Docent-led tour of Pearce Collection • Lunch • Silent Auction & Raffle • Vendors and Exhibitors**
- **Dr. Susannah Ural**, Professor, Department of History, University of Southern Mississippi: Presentations on The Loughridge Family, whose extensive family letters reside at the Pearce Collection.
 - **Docent-led tour of Pearce Museum Collection** with special exhibit of Hood's Texas Brigade materials, including the Loughridge Papers, and other items.
 - **Rick Eiserman**, Historian for Hood's Texas Brigade Association, Re-activated: In-depth look at one company of Hood's Texas Brigade. There is no one better than Rick to go in deep with research on Hood's Brigade.
 - **Dr. Richard McCaslin**, Professor, Department of History, University of North Texas: The Dixie Blues, Company E of the 5th TX Infantry. It was Leonard Gee of the Dixie Blues that McCaslin portrayed in his famous painting as grabbing Traveler's bridle in the Wilderness as his comrades called "Lee to the rear."
 - **Showcasing New Authors:** Joe Owen: Texans at Gettysburg, Dr. Carlos Hamilton: A Rose Blooms in Texas, John F. Schmutz: The Bloody Fifth- The Fifth Texas Infantry

"Chautauqua at Chatfield" **November 18, 3-9pm**

Hosted by Robert N. (Rob) Jones, this special event will include a • 3:00pm Membership Meeting in the Community Center; • 4:00 pm Wagon Ride Tour with mule team with visit to a grave of a Hood's Brigade Soldier and a signer of the Secession Ordinance; a Reenactment of Shelby's Last Review of the Confederacy by the William H. Parson's Camp, SCV; a Presentation of the Colors to the Chatfield Rangers, May 1861; a display of historic sword commissioned by Francis Marion Martin, 20th Texas Cavalry, from a local arms maker; • 6:30pm "Dinner on the Grounds" (BYOB); • 8:00pm evening presentation by Dr. Susannah Ural on the NEW website on Hood Soldiers, a significant digital humanities project supported by Hood's Texas Brigade Association.



Chatfield is a small, rural community, located about 12 miles NE of Corsicana. It was the site of Jo Shelby's "Last Review of the Confederacy," before he and his men departed for Mexico. *Map to Chatfield is on p. 4 of this flyer.*

*Chatfield/Tupelo Community Center
pictured above*

**THE
PEARCE
MUSEUM**
AT NAVARRO COLLEGE

*Thanks to our Friends
at the Pearce Museum*

Hood's Texas Brigade Assn., Re-activated
Annual Scholarly Seminar • November 18-19, 2016

The Faces of Hood's Texas Brigade

Registration Deadline: November 6, 2015

Name: _____

Address: _____

City _____ State _____ Zip + 4 _____

e-mail: _____

Telephone: _____

I am officially representing the following organization(s): _____

***Friday Reception & Dinner (see Below*) @ \$35.00**

x No. Attending: _____

***Seminar: @ \$60 ea.**

x No. Attending: _____

***Student Discount for**

Seminar: \$25 _____

Total Enclosed: _____

Names of others attending: _____

Friday Dinner Choice: Fried Catfish Brisket & Sausage (PLEASE INDICATE YOUR PREFERENCE)

Where to Send Registration

Send this form, together with your check made payable to Hood's Texas Brigade Association, Re-activated to—

Charleen Mullenweg, Treasurer
406 Oat Meadow Drive, Pflugerville TX 78660
(Note: OAT NOT OAK)
(512-300-7567).

(indicate it is for the 2016 HTBAR Seminar).

For information on registration, contact Charleen Mullenweg at cmullenweg@gmail.com. Or telephone her at 512-300-7567.

Friday, November 18- 3:00-9:00 pm \$35.00

3:00pm— **Membership Meeting** at Chatfield/Tupelo Community Center (see map, p. 4)

4:00pm – **Wagon Ride Tour** of Chatfield by mule, with reenactment events

6:30pm – **“Dinner on the Grounds”** (Please indicate your choice of entrée). You may BYOB. Be ready for some “pickin’ n singin’.

8:00pm – Speakers: Rob Jones will discuss the history of Chatfield during the War Between the States and Dr. Susannah Ural will present information on the progress of the ground-breaking digital humanities project, which HTBAR has helped fund through its **Summer Stipend Program**.

Saturday November 18: 8 am to 5:00 pm: Seminar & Exhibits at the Cook Education Center – \$60

3 speakers, 3 new authors showcased

document-led tour of Pearce Museum & Archives;

Lunch included

exhibits/vendors

Ample parking *around the Center; handicap parking available.*

Vendors • Speaker Book Signings • Exhibits

Hotel Room Block

Hotel Block: A limited number of rooms have been reserved at Holiday Inn Express, Corsicana. They are available on a first-come, first served basis, so please book early. Call 903/874-7440, indicating it is for the Hood's Brigade Seminar. Address: 620 Bryant's Way, Corsicana, TX 75109

Deadline for the special rates is October 20th.

Available are:

- 8 Kings, \$89 + 13% tax = \$100.57
- 12 Doubles, \$89 + tax = \$100.57

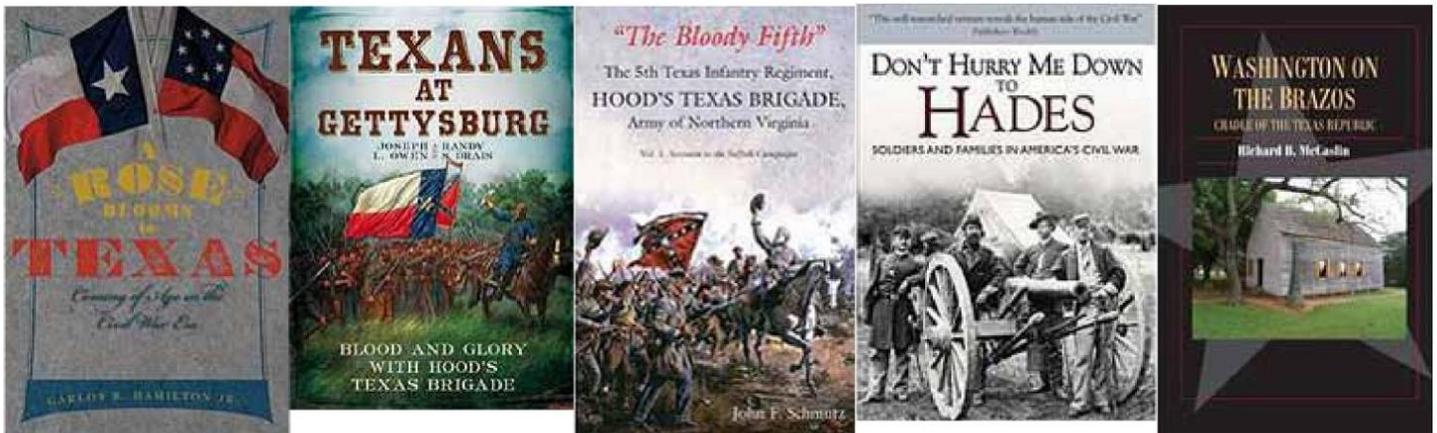
For information on the events, contact Martha Hartzog, President @ m.hartzog@mail.utexas.edu. 512/431-2682 (cell)



Vendors ~ Exhibitors ~ Friends

- Wright Books, Waxahachie, Texas: Chris Wright has a wonderful catalogue of books to offer and he often exhibits at Hood's Texas Brigade seminars.
- Mundie Books, Kenner, Louisiana: Jim and Sara Mundie have been bringing their books to sell to the Hood's Brigade Seminars since they were held in Hillsboro. We welcome them each year.
- Parsons Books, Luling, Texas: Chuck Parsons and his wife Pat bring his books on the West and especially on the Texas Rangers; pictured is *The Lawless Breed*. You will enjoy these.
- Stephanie Ford Fine Art (<http://stephanieford.com>): an expert in scratchboard art, you will find her renditions enchanting.
- Hood's Texas Brigade Association: We have information about the association, pins, and other items for sale.
- Rob Jones and Nansea Miller, Sweet Emily's Vintage, Fort Myers, Florida: featuring Rob Jones' trip to Mexico "In the Footsteps of Jo Shelby" and beautiful trinkets from Sweet Emily.
- Featured Authors at Seminar: John Schmutz, Joseph L. Owen, Carlos Hamilton, Jr.
- Curt Locklear, Author "Asunder"; Curt will be bringing his banjo and his endless enthusiasm; curtlocklearauthor.com.

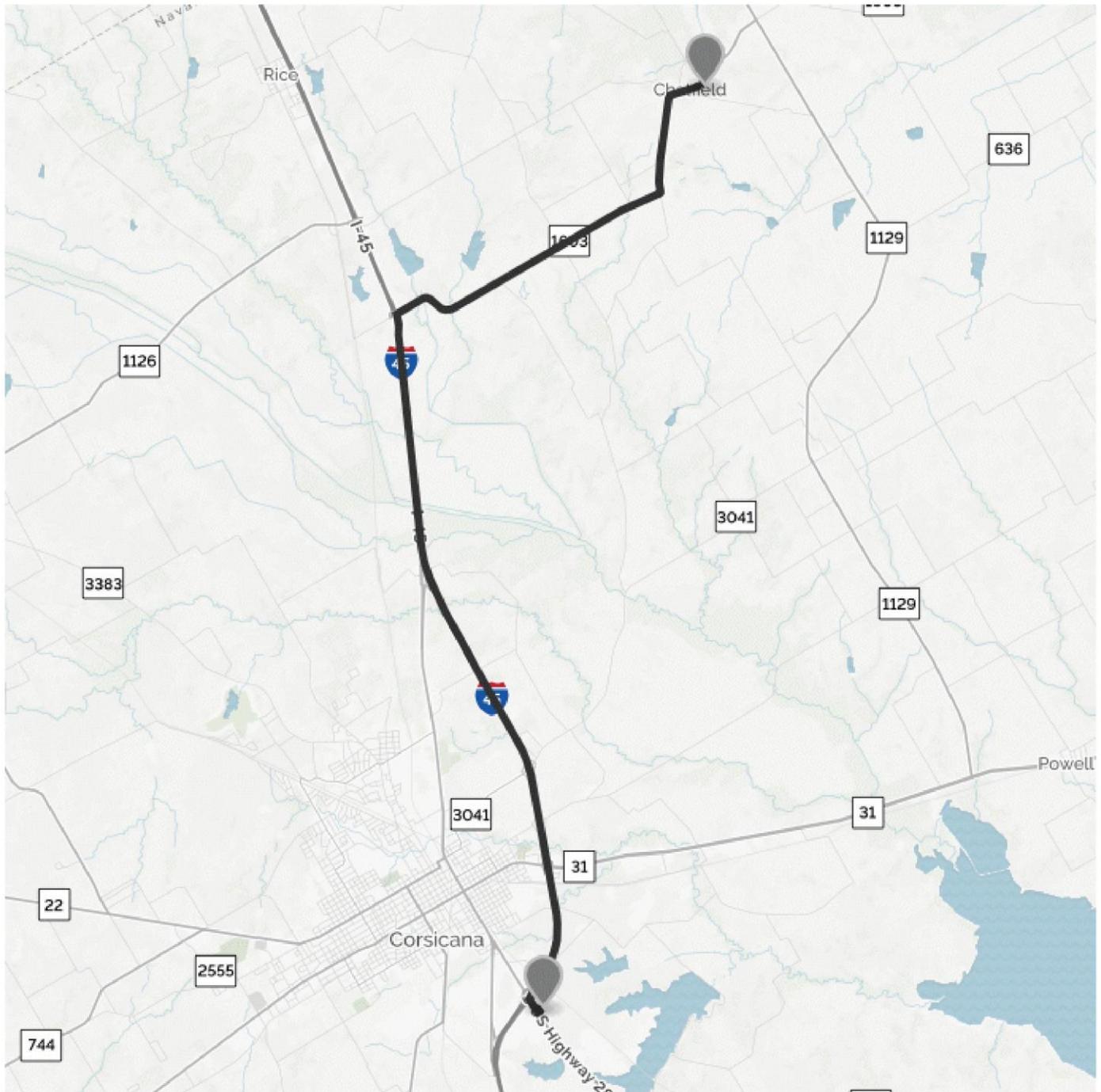
If you want to be added to the Vendors/Exhibitors Listing, please let Martha know. m.hartzog@mail.utexas.edu



Featured Authors

- John Schmutz: *The Bloody Fifth*, Vol. I —The 5th Texas Infantry, Hood's Texas Brigade by John Schmutz
- Joseph L. Owen: *Texans at Gettysburg: Blood and Glory with Hood's Texas Brigade*, 2016
- Carlos Hamilton, Jr. *A Rose Blooms in Texas: Coming of Age in the Civil War Era*, 2015
- Dr. Richard McCaslin: His most recent book is *Washington on the Brazos: Cradle of the Texas Republic* (Fred Rider Cotten Popular History Series)
- Dr. Susannah Ural: Her most recent book is *Don't Hurry Me Down to Hades*, a collection of letters that will move you deeply.

To Chatfield from Holiday Inn Express, Corsicana



Start out going southwest on Bryant's Way toward S US Highway 287/US-287 N/US-287 S.

Turn right onto S US Highway 287/US-287 N.

Merge onto I-45 N/TX-75 N toward Ennis.

If you reach SE County Road 0020 you've gone about 0.1 miles too far

Take EXIT 238 toward FM-1603.

Merge onto SE McKinney St.

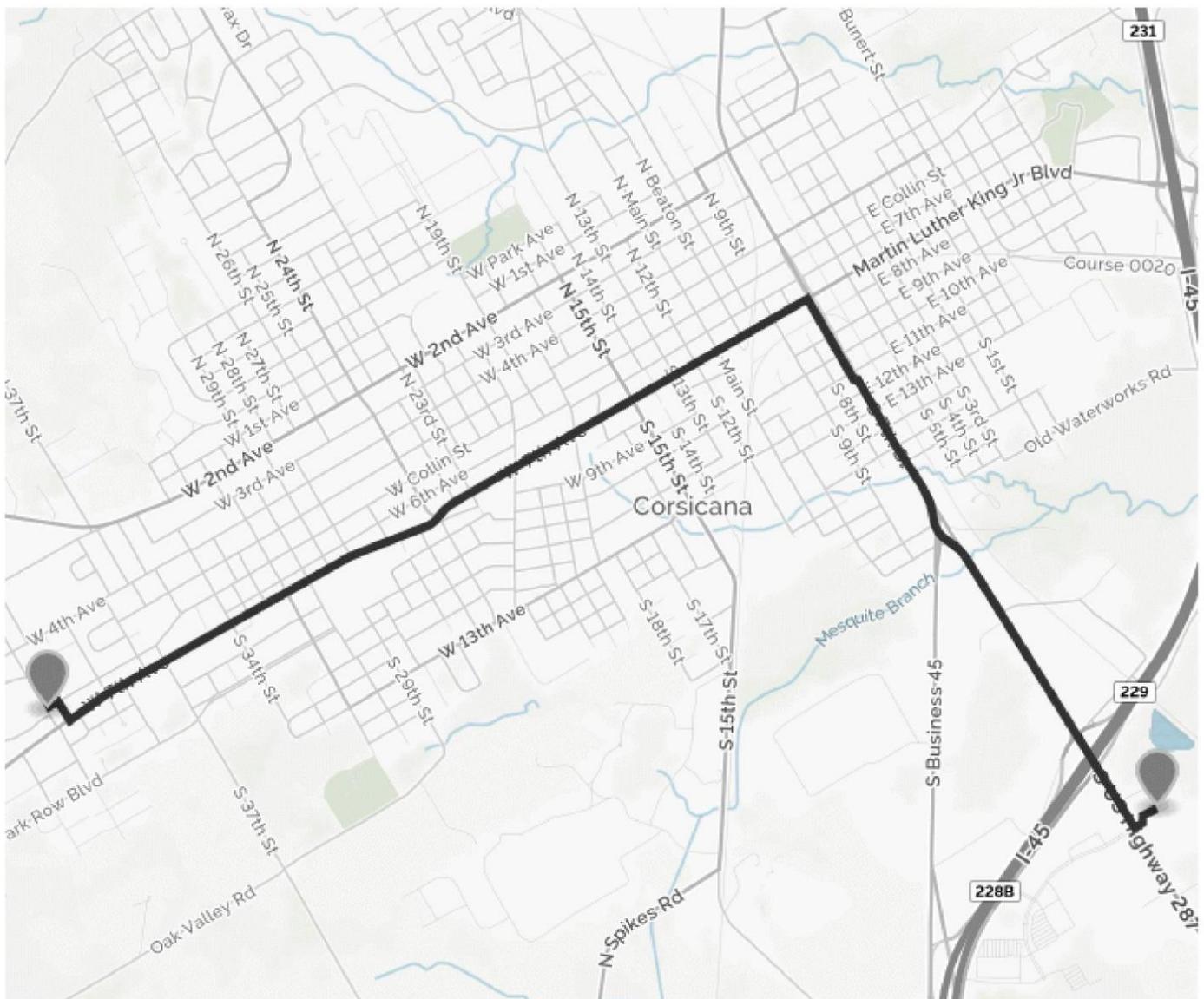
Take the 1st right onto FM 1603/FM-1603.

Turn right onto NE County Road 0250.

Welcome to CHATFIELD, TX.

If you reach NE County Road 0260 you've gone about 0.1 miles too far

To Cook Education Center & the Pearce Collection from Holiday Inn Express, Corsicana



Start out going southwest on Bryant's Way toward S US Highway 287/US-287 N/US-287 S.

Then 0.09 miles

Turn right onto S US Highway 287/US-287 N. Continue to follow US-287 N.

Then 1.83 miles

Turn left onto S 7th St.

If you reach N 7th St you've gone about 0.1 miles too far

Then 0.01 miles

Turn left to stay on S 7th St.

Then 0.03 miles

Take the 1st right onto Martin Luther King Jr Blvd/TX-31. Continue to follow TX-31.

If you reach E 9th Ave you've gone about 0.1 miles too far

Then 2.52 miles

Turn right onto S 41st St.

S 41st St is just past Dogwood Ave

If you reach S 42nd St you've gone about 0.1 miles too far

Then 0.06 miles

Take the 1st right onto W Collin St.

W Collin St is just past Albritton Rd . If you reach Waller Dr you've gone about 0.1 miles too far

3100 W Collin St, Corsicana, TX 75110-3904, 3100 W COLLIN ST is on the left. If you reach S 40th St you've gone a little too far



NATIONAL ARCHIVES

War Department Collection of Confederate Records

[Search this Record Group in the National Archives Online Catalog](#)

**Click on Section Numbers
below to go to those headings.**

(Record Group 109)
1825-1900 (bulk 1861-65)

OVERVIEW OF RECORDS LOCATIONS

Table of Contents

- [109.1](#) ADMINISTRATIVE HISTORY
- [109.2](#) COLLECTED BOUND RECORDS OF CONFEDERATE EXECUTIVE, LEGISLATIVE, AND JUDICIAL OFFICES ("REBEL ARCHIVES") 1860-65
- [109.3](#) GENERAL RECORDS OF THE CONFEDERATE GOVERNMENT 1861-65
- [109.4](#) RECORDS OF THE CONFEDERATE CONGRESS 1861-65
- [109.5](#) RECORDS OF THE CONFEDERATE JUDICIARY 1861-64
- [109.6](#) RECORDS OF THE OFFICE OF THE SECRETARY OF WAR 1861-65
- [109.7](#) RECORDS OF CONFEDERATE WAR DEPARTMENT STAFF DEPARTMENTS 1861-76 (bulk 1861-65)
 - [109.7.1](#) Records of the Adjutant and Inspector General's Department
 - [109.7.2](#) Records of the Engineer Department
 - [109.7.3](#) Records of the Quartermaster Department
 - [109.7.4](#) Records of the Subsistence Department
 - [109.7.5](#) Records of the Ordnance Department
- [109.8](#) RECORDS OF THE MEDICAL DEPARTMENT, CONFEDERATE WAR DEPARTMENT 1861-65
 - [109.8.1](#) Records of the Surgeon General's Office
 - [109.8.2](#) Records of Medical Directors

- **109.8.3** Records of Medical Purveyors
- **109.8.4** Records of hospitals
- **109.8.5** Miscellaneous records
- **109.9** RECORDS OF CONFEDERATE MILITARY ORGANIZATIONS 1861-65
- **109.9.1** General records relating to military commands
- **109.9.2** Records of armies and geographical commands
- **109.9.3** Records of the commands of individual general officers
- **109.9.4** Records of Confederate mobile units
- **109.9.5** Records of local commands
- **109.10** RECORDS OF THE CONFEDERATE TREASURY DEPARTMENT 1854-65
- **109.10.1** Records of the Office of the Secretary of the Treasury
- **109.10.2** Records of the Chief Clerk
- **109.10.3** Records of the Disbursing Clerks
- **109.10.4** Records of the Office of the First Auditor
- **109.10.5** Records of the Office of the Second Auditor
- **109.10.6** Records of the Office of the Comptroller
- **109.10.7** Records of the Office of the Register
- **109.10.8** Records of the War Tax Office and the Office of the Commissioner of Taxes
- **109.10.9** Records of the Treasury Note Bureau
- **109.10.10** Records of depositories of public funds
- **109.10.11** Records relating to Confederate Customs
- **109.10.12** Miscellaneous records
- **109.11** RECORDS OF THE CONFEDERATE POST OFFICE DEPARTMENT 1861-65
- **109.12** RECORDS OF THE CONFEDERATE NAVY DEPARTMENT 1861-65
- **109.13** MISCELLANEOUS RECORDS 1825-65
- **109.13.1** Records relating to states
- **109.13.2** Collections of papers of Confederate general officers
- **109.13.3** Other records
- **109.14** RECORDS OF THE U.S. WAR DEPARTMENT RELATING TO CONFEDERATES 1850-1900
- **109.14.1** Records of the Adjutant General's Office relating to military and naval service of Confederates
- **109.14.2** Records relating to prisoners, oaths, and paroles
- **109.14.3** Records of the Archive Office
- **109.14.4** Miscellaneous records
- **109.15** CARTOGRAPHIC RECORDS (GENERAL) 1861-65/////

<http://www.archives.gov/research/guide-fed-records/groups/109.html#top>

MORE SOURCES OF INFORMATION TO LOCATE CONFEDERATE ANCESTORS

Gentlemen,

These may be of some help to you but they are nowhere near complete. Just more sources of information to help us locate our Confederate Ancestors.

The following are listings of some of our Honored Confederate Dead and their resting places. This is for research Only, you will have to verify the information.

Alabama Confederate Grave Database

http://www.fightingjoewheeler.org/order_of_service/cdm_CSA_graves_page.htm

Arizona Confederate Grave Database

My link to this site is no longer working

Georgia Confederate Grave Database

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

Louisiana Confederate Grave Database

<http://www.lascv.com/burial.html>

Louisiana Confederate Burials

<http://csburials.homestead.com/>

Maryland Confederate Graves Registry

<http://www.mdscv.org/graves/>

Mississippi Confederate Graves Registry

<http://mscgr.homestead.com/>

Missouri Confederate Graves Master List

<http://missouridivision-scv.org/MasterGraves-v2.php/>

Sons of Confederate Veterans Confederate Graves Registry

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

This project is dedicated to the memory of George Ballentine, who was one of the first men to recognize the need for a comprehensive searchable database of Confederate Veteran gravesites. George started the first data collection in the Texas Division, and inspired others to join the team, but crossed over the river before he could finish his work. Others have picked up the colors, and the work continues.

Texas Confederate Graves Registry

My link to this site is no longer working see SCV above

Resources

Roster of Confederate Soldiers, 1861 - 1865

Grady Howell's: For Dixie Land I'll Take My Stand
"Confederate Roll of Honor" by Gary W. Webster

Beauvoir Soldier's List
My link to this site is no longer working

Mississippi Genealogical Resources Website
<http://www.msgw.org/>

Mississippi Genealogy Network
<http://www.msgen.net/>

USGS - Domestic Names Search
<http://geonames.usgs.gov/domestic/>

Ancestry.com
<http://home.ancestry.com/>

Find a Grave
<http://www.findagrave.com/cgi-bin/fg.cgi>
<http://www.findagrave.com/cgi-bin/fg.cgi?page=vcsr&GSvcid=154723>

Google Earth
<https://www.google.com/earth/>

Google Earth lets you fly anywhere on Earth to view satellite imagery, maps, terrain, 3D buildings

Fold3 (Formerly *Footnote.com*) has digitized millions of original documents never seen on the web before
<https://go.fold3.com/genealogyrecords/>

Our thanks to the Brig/Gen Benjamin G. Humphreys Camp #1625, Indianola, MS for their help.

"It is my philosophy that though the South lost all but honor to save that honor, it was better to have fought and lost than not to fight at all." ----- Brig/Gen Benjamin G. Humphreys

<http://humphreys1625.homestead.com/Index.html>

Frank Bussey
1st Lt. Commnander
7th Brigade

Editorial

Taking a ban on Confederate flag displays to an absurd extreme



A confederate flag is flown on a home along Beardsley Avenue in the Oildale, an unincorporated community in Kern County, on March 15. (Los Angeles Times)

The Times Editorial Board

When California legislators passed a law two years ago banning state government from selling or displaying Confederate flags, the measure seemed silly and not particularly meaningful.

The ancient and offensive battle flag of the Confederacy was not flown regularly, if ever, on state property. And why would it have been? But the Capitol gift shop was selling replica Civil War-era money depicting images of the Stars and Bars that was offensive to at least one lawmaker's mother. More significantly, legislators said a ban would send a powerful message that California has no tolerance for racist images used to perpetuate bigotry and violence.

If the law by Sen. Isadore Hall III (D-Compton) seemed innocuous then, that's because people didn't foresee all the ways it might be used. And now we have one disturbing example of its unintended consequences, courtesy of the Fresno County fair.

Last year Timothy J. Desmond, a retired schoolteacher and Civil War buff, submitted a painting to the Big Fresno Fair that depicted confederate soldiers just before the 1864 siege of Atlanta. As works of art go, “The Attack” is never going to be mistaken for a lesser-known piece by one of the Old Masters. It’s amateurish and even a bit cartoonish. But quality is not a requirement for the county fair’s fine art competition, which is open to anyone over 18 from Fresno County.

Nevertheless, fair officials barred Desmond’s work from being displayed because one of the soldiers in the picture carries a Confederate flag. Never mind that the image in question is just one element of many in the painting, and is certainly not its focal point. Never mind that it is historically accurate. And never mind that flags are often used in art to give visual cues as to when and where a scene takes place. The flag in that picture, officials decided, meant including the piece in the competition would violate the 2014 law.

This is an absurd application of a law that was not intended — at least not ostensibly — to police artistic expression or speech in a public forum such as the fair’s art show. Worse, it sets a dangerous precedent. How might this be interpreted for school art projects or works displayed in a library? The law specifically exempts books, works in museums and digital documents for historical or educational purposes, but not art in other forums. That’s nuts.

It also defies common sense. The state has every right to decide not to hang up Confederate flags in its own house. But extending that ban to individuals’ creative expressions is an ill-considered — and possibly unconstitutional — leap. Desmond is suing fair and state officials in federal court (the fair is state operated). We hope the state officials decide not to spend time or money to defend this attack on Desmond’s 1st Amendment right to paint Civil War scenes as he sees fit.

<http://www.latimes.com/opinion/editorials/la-ed-confederate-art-20160901-snap-story.html>

CORRECTION: In 1961, the S.C. Democratic legislature under Governor Ernest “Fritz” Hollings, a Democrat, raised the Confederate Battle Flag to mark the “Civil War Centennial,” NOT to protest integration.

Gov. Hollings presents
JFK with Battle Flag



SECESSION: THE ISSUE THAT IS JUST NOT GOING AWAY!

September 10, 2016 by Al Benson Jr.

When we lived back in Lincolnian Illinois I used to bring up the subject of secession here and there. Many of the people I worked with laughed (admittedly behind my back) because in their thinking the secession issue was only something I had wild delusions about and no one else was ever going to think seriously about it. After all, the “Civil War” settled all that didn’t it? Sorry folks, it didn’t. Nor did that Supreme Court decision in 1869 that supposedly made it illegal really settle anything either.

When the secession issue burst upon the scene again several years ago with many states sending petitions to Sodom on the Potomac stating that people in their respective states wanted to secede by the thousands, one man who had listened to what I said about it back in Illinois sent me an email and said “You’re a prophet.” Well, not hardly, nor even the son of a prophet, but it wasn’t hard to figure out that the secession sentiment, even after 150 years, was still out there. Just because some federal flunky informed us that “secession is illegal and you can’t do that” nothing changed.

There are two variations of the secession question that are out there today, not that you’d ever realize it if you were checking your Evening Fish Wrapper or listening to the Communist Broadcasting Service or the Communist News Network. These great purveyors of all the news that fits the agenda will barely admit to one. And when they do that they always seek to portray its adherents as “gap-toothed racists” who are all second cousins to Hitler and whose granddaddies were all Grand Dragons in the KKK. This sort of drivel is standard fare for our “news” media and most people should be able to recognize that by now, although if you were “educated” in public schools you might have somewhat of a problem figuring it all out.

One version of the secession question says that the original Confederate States that seceded do not have to do it all over again, that they are still seceded and, basically under federal occupation. In other words “reconstruction” never really ended in the South, we were just told that it did. They lied. Unfortunately many were persuaded to believe the lie. In the interim the federal government has stretched “reconstruction” so that now the entire country labors under it—they just haven’t bothered to tell anyone. A slight lapse in their “transparency” I guess.

Author Kirkpatrick Sale, formerly of Vermont but now living in South Carolina, noted in a recent column on <http://www.lewrockwell.com> that “There are the usual cries against secession: it’s illegal, unconstitutional, and pointless, and that it didn’t work the last time. But although there was a Supreme Court decision of shaky logic and narrow jurisdiction in 1869 that some have taken to have made secession illegal, there has never been any law passed by Congress against secession and indeed the one time when such a law was proposed it was voted down. As to what the Founding Fathers thought, the fact that they had no trouble with three states explicitly stating they would join the Union with the provision that they could withdraw anytime they wanted to suggests that originally secession was assumed to be a taken-for-granted right.” If Mr. Sale is correct in this it just may be that the folks who have said we are still seceded and don’t have to do it all over again have a valid point.

There are others, however, for one reason or another, that feel we do have to do it all over again. The purpose of this article is not to argue with them or to create even more division between the two groups, but to point out that, whichever position you take, there are lots of people out there today that view secession as about the only way left to get out from under the clutches of a tyrannical Marxist-oriented regime that seeks to run, literally, every aspect of our lives—even to how much water we can flush down our commodes when we use them or what kind of light bulbs we can use. They seek to leave no part of our daily lives untouched by their leftist beneficence (and the constant reminder that they have the power and will not hesitate to use it if we fail to tow their line).

Thus it comes as no real surprise that in Texas a Public Policy Polling survey in August of this year found that 61% of those who support Donald Trump have stated that if Hillary Clinton is enthroned in the White House (which is still the plan of the One World Government crowd) they plan to try to get Texas to secede from the Union. It would be interesting to see what percentage of the Trump supporters in other Southern states feel the same way. Personally, driving across the Texas State line from Louisiana into the Republic of Texas when we go there would not bother me all that much.

So we’ll keep our eye on the secession question that used to bring so much laughter to some folks I knew up North. It just may be that some of them are not laughing quite so much at its possibilities now as they did earlier. And after the Brexit vote in Britain—who knows? Is there the possibility of a “Texit?”

<https://revisedhistory.wordpress.com/2016/09/10/secession-the-issue-that-is-not-going-away/>



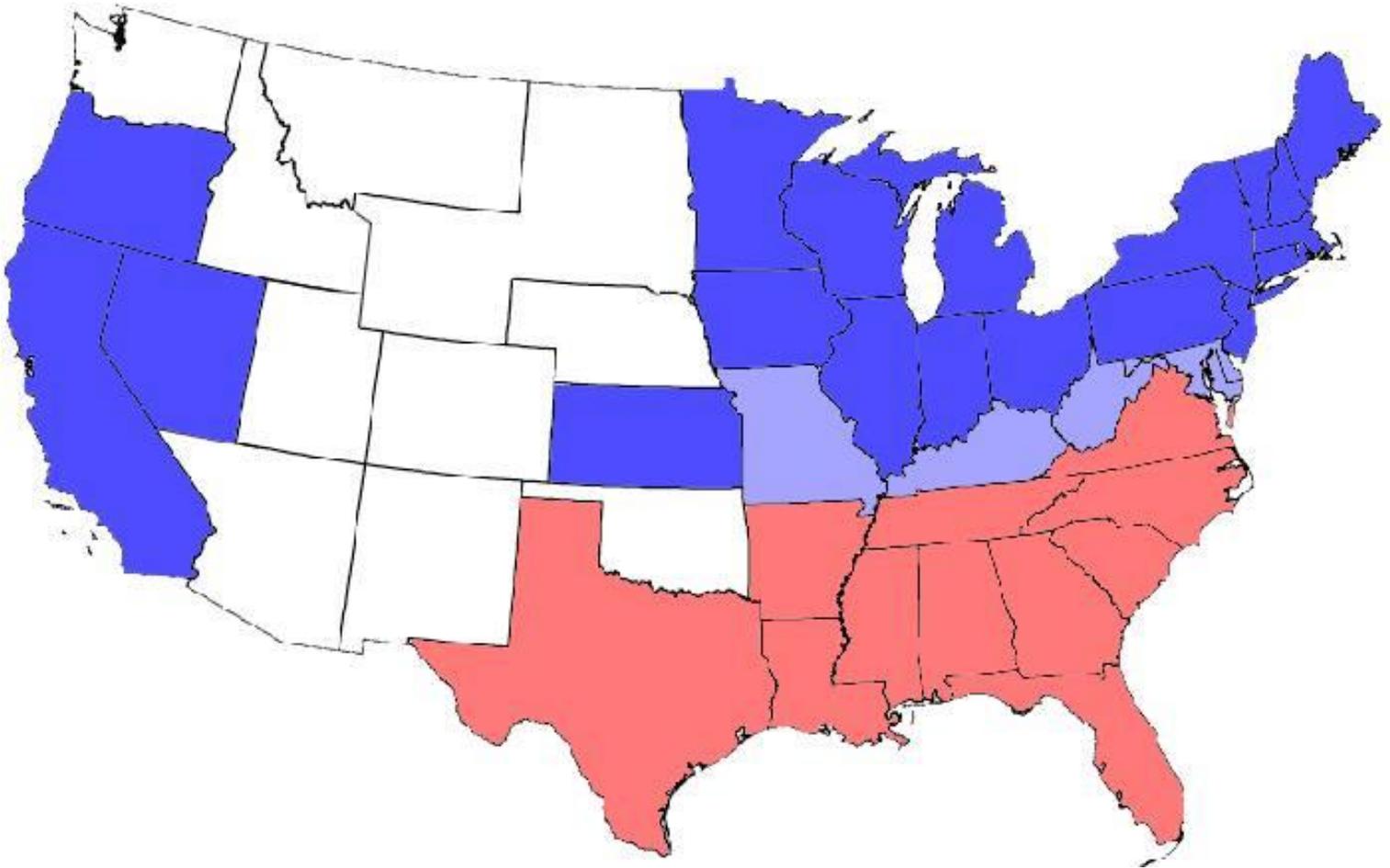
It was no true “Civil war”, which by definition is the overthrow of a government. Rather it was a war to gain Independence from an aggressive and tyrannical government.



Editor of the Richmond Examiner

Edward Alfred Pollard

“This war, on the part of the Yankee, is essentially a war of interest: hence its negation, on his part, of all principles and morals; hence its adoption of that coarse maxim of commercial casuistry, ‘The end justifies the means’ hence its treachery, its arts of bad faith, its ‘cuteness’ on all belligerent questions; hence its atrocities which have debased the rules of civilized warfare to a code of assassins and brigands. It is true that the North has affected in this war such sentiments as love of the Union, reverence of the American nationality, a romantic attachment to the old flag. But we repeat that the proof that the North has fought for coarse, material interests in this war is the conduct of the war itself.”



On October 31, 1864, Nevada became our 36th state, so a 150th birthday party is still going on (Nevada150.org).

How's this for history?

Congress usually required a population of 60,000 for statehood. Nevada had 40,000, but the Civil War was going on, Republicans controlled Congress, and—as anyone who has ever seen the rollicking 1940 Errol Flynn-Randolph Scott Western Virginia City knows—the Comstock Lode silver deposits were worth having.

Besides, Abe needed Nevada to pass that 13th Amendment and ban slavery. So Nevada's constitutional delegation sent the proposed state constitution—by telegram, at the time the longest ever—to Washington D.C. The bill on that wire? \$3,416.77.

During the Civil War there were 3 states that joined the Union, namely Kansas, West Virginia and Nevada.

There 17 Federal / Yankee Sates at the Beginning of the War

California Connecticut

Illinois Indiana

Iowa

Maine Michigan

Minnesota

New Hampshire New York

New Jersey Ohio

Oregon Pennsylvania
Rhode Island Vermont
Wisconsin

Kansas was the first state admitted to the Union during the war.

Later, West Virginia separated from Virginia and became part of the Federal States on June 20, 1863.

Nevada also joined the Union during the war, becoming a state on October 31, 1864.

Border States: These states were actually southern states which did not declare their secession from the United States

Delaware
Kentucky*
Maryland
Missouri*

*In Kentucky and Missouri pro-secession factions declared for the South and those states were claimed by the Confederacy, but had both Union and Confederate state governments claiming power.

The election of Abraham Lincoln in 1860 was the final straw for many southerners. In all 11 states seceded from the Union. Four of these (Virginia, Arkansas, North Carolina, and Tennessee) did not secede until after the Battle of Fort Sumter that occurred on April 12, 1861.

South Carolina December 20, 1860

Mississippi January 9, 1861

Florida January 10, 1861

Alabama January 11, 1861

Georgia January 19, 1861

Louisiana January 26, 1861

Texas February 1, 1861

Virginia April 17, 1861

Arkansas May 6, 1861

North Carolina May 20, 1861

Tennessee June 8, 1861

The US Civil War lasted from 1861 to 1865 and led to over 618,000 casualties. Its causes can be traced back to tensions that formed early in the nation's history. Following are the top four causes that led to the "War Between the States."

1. Economic and social differences between the North and the South.
2. States versus federal rights.
3. Growth of the Abolition Movement.
4. The election of Abraham Lincoln with only 39% of the vote due to a 3 man race for office of President.

Slavery was not an issue for the north until 1863 when Lincoln freed the slaves in the Confederacy (which he did not control) The slaves in the North were freed after the end of the War when the congress was controlled by the Radical Republicans and they amended the Constitution while they had the south under 10 years of Military Rule.

Stonewall Jackson and the Black Flag



Regardless of one's views on the War Between the States, an interesting historical fact is that the great Confederate General, Stonewall Jackson, believed that the black flag policy in the Old Testament still applies, and that it should be applied in particular to the Union army as a means to counter its brutality. This comes out in a conversation with his brother-in-law, Captain Barringer.

While Jackson does not specify any particular passages from Scripture, perhaps he had at least in mind [Deuteronomy 20:10-15](#). While some Old Testament war passages were commands unique to the promised land (as they dealt specifically with waging war with non-Israelites who lived in the promised land), this particular passage gives the Israelites conditions for implementing the black flag when involved in a just war with nations outside the promised land. As such, it is worth considering whether the principles of this passage do in fact apply today.

General Stonewall Jackson's comments to Captain Barringer:

I recall, Captain Barringer, the talk you and I once had at my table in Lexington in the heated party struggle of 1860. Though differing in politics, we happened to agree as to the character of this war, if it once began. We both thought it would be internecine in its results. Neither of us had any special concern for

slavery, but both agreed that if the sword was once drawn, the South would have no alternative but to defend her homes and firesides, slavery and all.

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

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

General Lee is now considering certain special features of my war policy as applicable to the present emergency, and as the only way to check Pope's dastardly system of warfare and plunder. Unfortunately, the Confederate authorities are fully committed to a different policy — in fact, to a very stilted style of waging war. In every aspect the situation is embarrassing. McClellan is nominally in command, and his mode of warfare is in strict conformity to the usages of civilized nations.

But here is Pope, right under the eye of Mr. Lincoln, violating all the so-called principles of modern warfare, and manifestly expecting to supersede McClellan and desolate the South. With McClellan on one side of Richmond, and Pope on the other, each with a vast army, and with their apparently opposing policies, it is impossible to choose your own special plan of campaign or to change your general military methods. But General Lee is equal to whatever emergency may arise, and I trust implicitly to his great ability and superior wisdom. All I can say is that he has (as I told you) heard certain suggestions of mine, and has promised me to consider their force and application, if circumstances permit.[1]

Notes

[1] Cited in Mary Anna Jackson, *Life and Letters of General Thomas J. Jackson (Stonewall Jackson)* (New York, Harper & Brothers, 1892), 309, 310, 312, 313. Comments are according to Barringer.

<http://theonomyresources.blogspot.com/2012/11/stonewall-jackson-and-black-flag.html>



This is the actual raincoat that General Thomas Jackson was wearing when he was mistakenly shot by his own men in Chancellorsville, VA. It was this wound that directly led to the General's premature death during the War.

Lambdin P Milligan



Southern Historical Society

Lambdin P Milligan was born and raised in Ohio. A citizen of the United States and lawyer who wound up practicing law and living in Indiana. Mr. Milligan had some pretty serious health issues and was forced to slow down in his older years as health care in that day was very primitive. However, slowly he got back to work and something energized him in 1861. It was the unfairness of Lincoln's illegal, and unconstitutional war on the South. He stated publicly that it was unconstitutional. However, citizens who DARED speak against King Lincoln and his cronies were arbitrarily arrested and placed in horrible conditions. Such was the case with Mr. Milligan.

In 1863, he addressed a meeting at Plymouth, Indiana, and with his speech and the logic of truth he was able to prove that the war was neither started nor prosecuted to preserve the Union, and that it was all a pack of lies. He referred to the antecedents of Lincoln, Seward, Stanton, et al, and their openly professed loathing for the United States Constitution-their public declarations of hostility to the Constitution (which are STILL in the public domain and easily searched online. Our words never leave us, you know).

Mr. Milligan laid out succinctly and clearly all of the many opportunities for a compromise with the South, consistent with the integrity of the Union, which had been spurned, by Lincoln and his ilk; and the war continued for the purpose of breaking down the influence of the Southern leadership being ensconced in agriculture, and elevating the moneyed and manufacturing interests, that the party in power might control the legislation of Congress.



In other words he was able to prove the war was for money and power, and he was arrested for it. The hell he suffered for his statement of facts to the truth and his own political opinion-which he was entitled to under the Constitution of the United States beggars description. We find it interesting that those people, still, defend the horrendous ILLEGAL arbitrary arrests of citizens in the North to the point it would be comical if not so serious. The places United States citizens were placed were horrible in the extreme and hence the name of a book that chronicles many of these gross miscarriages of justice. The book is entitled appropriately enough, AMERICAN BASTILE and here is a link. Read for yourself the hell Northern and border state citizens of the United States were forced to endure. And remember, history has a way of repeating...

[DOWNLOAD AND READ FREE:](#)

American bastile. A history of the illegal arrests and imprisonment of American citizens during the late civil war.

<https://archive.org/details/americanbasti00marsh>

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 Prevalled 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.

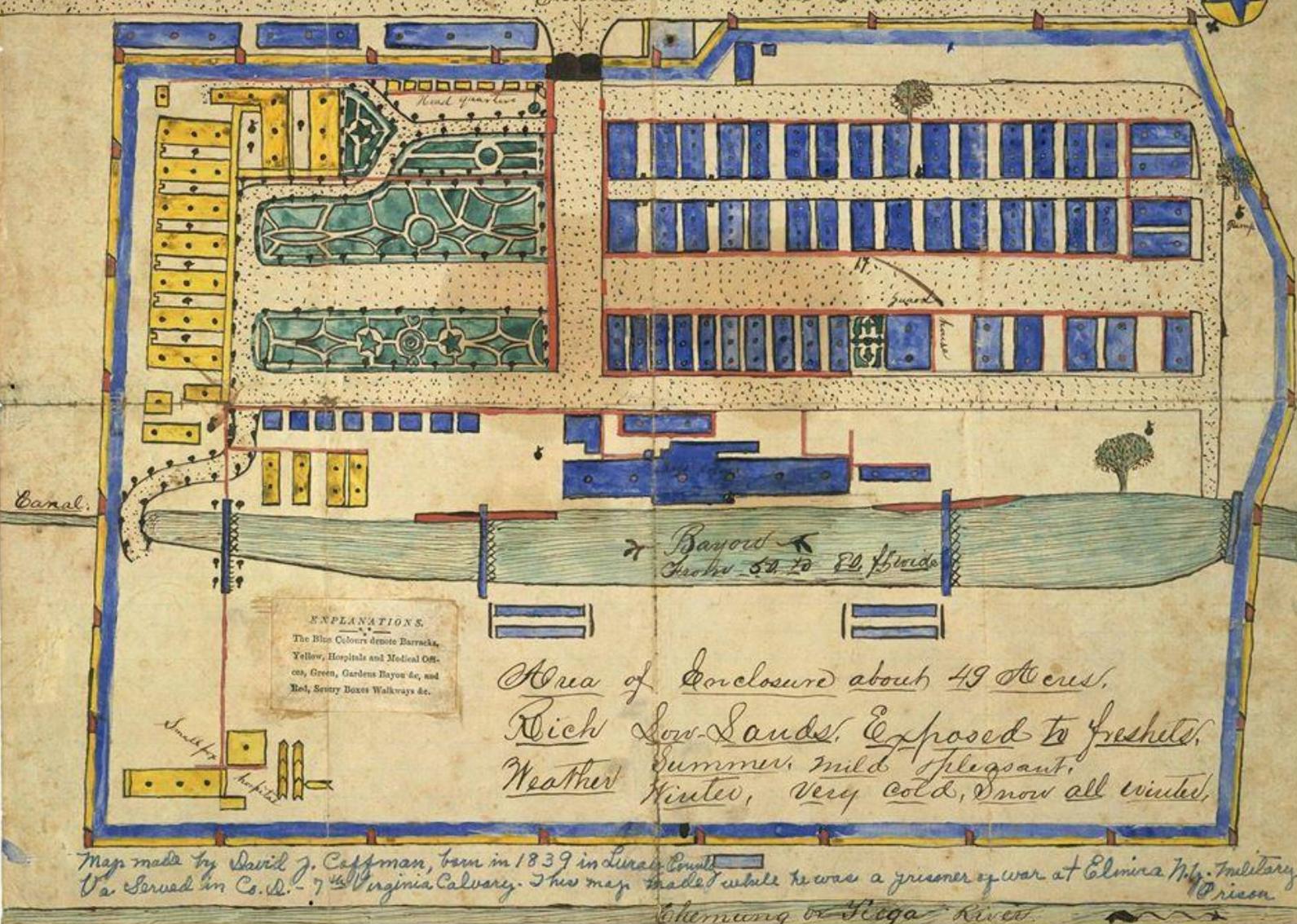
About M.E. Bradford

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/>

Map made by David J. Coffman, born in 1839 in Luray, Va. He served in Co. D., 7th Virginia Calvary (sic). This map made while he was a prisoner of war at Elmira, N.Y., Military Prison.

Plan of U.S. Military Prison, Elmira N.Y.



Plan of U.S. military prison, Elmira, N.Y. 1864

Elmira Prison was a prisoner-of-war camp constructed by the Union Army in Elmira, New York, during the American Civil War to house captive Confederate soldiers. Most of the 30-acre (120,000 m²) Union installation, known as Camp Rathbun, fell into disuse as the war progressed, but the camp's "Barracks #3" were converted into a military prison in the summer of 1864. The prison camp, in use from July 6, 1864, until the autumn of 1865, was dubbed "Hellmira" by its inmates.



Fort Lancaster ruins

Midnight Battle at Fort Lancaster

During the Civil War, several attempts were made by Union forces to invade Texas. One such attempt occurred near Fort Lancaster when, in March 1864, information reached Confederate headquarters in Texas that a considerable force of Union soldiers from California, estimated at 500 men, were in camp on the Pecos River near Fort Lancaster. Maj. J.M. Hunter was instructed to organize an expedition to stop the invasion.

Maj. Hunter issued instructions for approximately 550 rangers to assemble at D'Hanis, on the San Antonio–Eagle Pass Road in early April 1864. At daybreak on April 8, the command started westward on the 300-mile ride to the fort. They covered approximately 30 miles a day and arrived on April 17 at their camping place, a small, clear running stream 20 miles from Fort Lancaster. Not knowing the exact size of the Union force, the rangers were all heavily armed and anxious for a fight.

Maj. Hunter and three of his best scouts set off to locate the enemy position. Returning the next day, he reported that the Californians had gone so long without seeing the enemy that they had grown careless. "The trumps are in our hands, boys," he said. "And the game's as good as finished – if only we work it carefully and some darned fool doesn't scare them. Now for a good sleep, and have the command ready to march an hour after sundown. And see to all the rifles and six shooters in the meantime."

A full moon appeared in the sky on the evening they reached old Fort Lancaster. Maj. Hunter had resolved to make the most difficult and dangerous of all movements — a night assault. He

and his 100 men moved to the right, and he ordered Captain R.H. Williams with approximately 250 infantry and 150 cavalry to move left. One of the horses of the Californians neighed, and the Texans held their breath and clenched their teeth as the Union troopers came pushing through the brush. But at that instant a single pistol shot — the signal to open fire — rang out from the hilltop, where Maj. Hunter’s rangers had arrived, and the next moment their 100 rifles roared into action.

Captain Williams ordered the mounted men, who had been stationed on the left of the line, to pass to the left as soon as they cleared the brush and get around the Union horses. This space was between the hill and the horses, so they knew the Californians would try to cross it. As a mob of panic-stricken men — who sought only to get to their horses and escape — came into the space, Williams discharged his pistol and his 250 men fired a volley into the mass.

In the end, the Texans had four men dead and ten wounded. The Californians suffered 35 dead and approximately 75 wounded. About 250 mounts were recovered; the rest escaped. Four of the wounded Texans later died at Fort Clark, making eight casualties in all.

Adapted from: Frontier Times, Volume 21, No. 9, June 1944; “Midnight Battle at Fort Lancaster,” by J. Marvin Hunter, pp. 366–370.

See also, R.H. Williams, *With the Border Ruffians: Memories of the Far West, 1852–1868*, with historical notes by Arthur J. Mayer & Joseph W. Snell (pp. 363-372). Edited by E.W. Williams. University of Nebraska Press. Lincoln.1982.

<http://www.thc.texas.gov/historic-sites/fort-lancaster/history/midnight-battle-fort-lancaster>



Fort Lancaster, on the Confederacy's Western Frontier



Ruins of Historic Fort Lancaster in West Texas

Of all the places that comprised the Confederate States of America from 1861–1865, few were as remote as Fort Lancaster, on the high, arid plains of west Texas.

Established in 1855, Fort Lancaster was one in a series of forts erected along the western Texas frontier. It was located on 82 acres in the Pecos River Valley of Crocket County, 33 miles west of the small county seat town of Ozona. The fort's purpose was to guard the mail, supplies, and immigrants moving along the lower San Antonio–El Paso Road.

Fort Lancaster housed approximately 150 men and 3 officers. In 1856 a United States Army Inspector visited the fort and found that the soldiers were so untrained, he didn't want them to demonstrate rifle firing. He also discovered 76 prisoners in the guardhouse, 15 of them there for drunkenness. The Inspector reported, "they desire nothing better than to get drunk and lay in the guardhouse." The problem stemmed partly because of lack of officers and also poor conditions at the fort. The men were living in what was called "hackadales," portable frames covered with canvas. The living quarters were soon improved.

The fort saw little action, but in 1857, a wagon train was ambushed by Indians about 25 miles away. The soldiers were able to defeat the Indians, with the loss of only one sergeant.

Fort Lancaster was surrendered to the Texans in 1861, at the beginning of the War Between the States. The fort became a part of the Confederate far western frontier line. It played a role in protecting the supply line from Arizona in the New Mexico Campaign of 1861-62. The campaign was intended to make the Confederacy a nation which would have stretched from the Atlantic to the Pacific.

Confederate "Minute Men" from the 2nd Texas Cavalry occupied this lonely post. The fort was inspected by Confederate General Henry Hopkins Sibley in the fall of 1861. Regular patrols guarded supply trains and checked Indian activities. When things became dull, the troops entertained themselves by putting out a camp newspaper and spiced things up with the nightly sport of shooting pesky coyotes.

The fort was abandoned in 1867, only to be reactivated briefly as a sub-post during the Kiowa-Comanche troubles of 1871. Today Fort Lancaster is a State Historical Site, operated by the Texas Historical Commission. A handful of graves on the property contain the remains of those who died at this remote, windswept outpost. One of them was a Confederate soldier, Private J. H. Norris, whose tombstone is a silent reminder of the War for Southern Independence.



The lonely grave of Confederate Private J. H. Norris, Fort Lancaster, Texas

<http://www.confederatedigest.com/2009/09/touring-fort-lancaster-texas.html>



Carrie McGavock of Carton Plantation. The Widow of the South who reburied hundreds of dead soldiers from the Battle of Franklin upon her own land and tended their graves.



[Tim Manning](#)

SECESSION MINDEDNESS vs FASCIST AGGRESSION'S, Revised ~

Secession's in and of themselves inherently ARE PEACEFUL !!! and they are created and accomplished by a legitimate and peaceful democratic process called voting. Those who are suffering from "American Reconstruction" and subject to every indoctrinational whim that crosses the feeble minds of Court Historians and the apostate northern "Christians" are so heavily propagandised that they ALWAYS have a problem with this after I stated the obvious.

When I say things like the above almost immediately the anti-history anti-intellectual revisionist perps whence fearing they have just landed on a alien planet and have an extremely self-righteous uncontrollable URGE to want to discuss taxes, tariffs, slavery, secession, "State Rights", ask questions like "Who fired the first shot?", and the like rather than holding the political feet to the fire of those who actually created the yankee war against the Christian South. [Please read that first sentence of this paragraph again. You might want to reread this whole paragraph.]

War is not a natural consequence of voting or secession and Southerner's should stop trying to argue with unethical immoral people who have no absolute standard of personal or corporate moral behaviour and no solid foundation upon which to measure moral historical judgements. This is not such a deep and complicated truth, and even members of the National SCV Leadership should be able to get a mental handle on this concept.

Americans were not all the same people from the very beginning of the colonies and there were deep cultural and moral divides between New England and the rest of the north and those who settled Virginia and the Southern colonies. The initial union of these folks was founded on obtaining a separation and secession from England and her tyrannical king and parliament.

The attempt to blame the U.S. War to Prevent Southern Independence on those wishing and voting to be free and independent is intellectual and moral violence, and it is a powerful but feeble-minded and superficial attempt to blame the war on the newly independent Southern States. It is like the bully who says "But Johnny refused to give me his lunch money so I had to beat him up." Even the bully knows that a teacher will not make that trip to stupidity with him.

Blaming the war on Southern secession is nothing but a yankee historical piece of mindless propaganda and Southerner's fall for this as quickly as the conversation can get to this point. I reject the specious yankee attempts to control my views on what truly was the fascists aggression of the new aristocratic industrial oligarchs taking control of the U.S. government in order to maintain control of American wealth for the private benefit of a select group of northern businessmen.



In 1948 Sir Patrick Hastings, British barrister and writer, wrote "War is the creation of individuals not nations." This is a profound recognition that should be in the backs of our minds anytime modern warfare is being considered. [This quote can be found recorded by Captain Russell, R.N. on page 68 of his book "Unconditional Hatred: German War Guilt and the Future of Europe" published by Devin-Adair in New York in 1953.]



Defending the Heritage

PAT BUCHANAN writes...

The Sons of Confederate Veterans- What racist deeds have they perpetrated? - Why are they vilified?

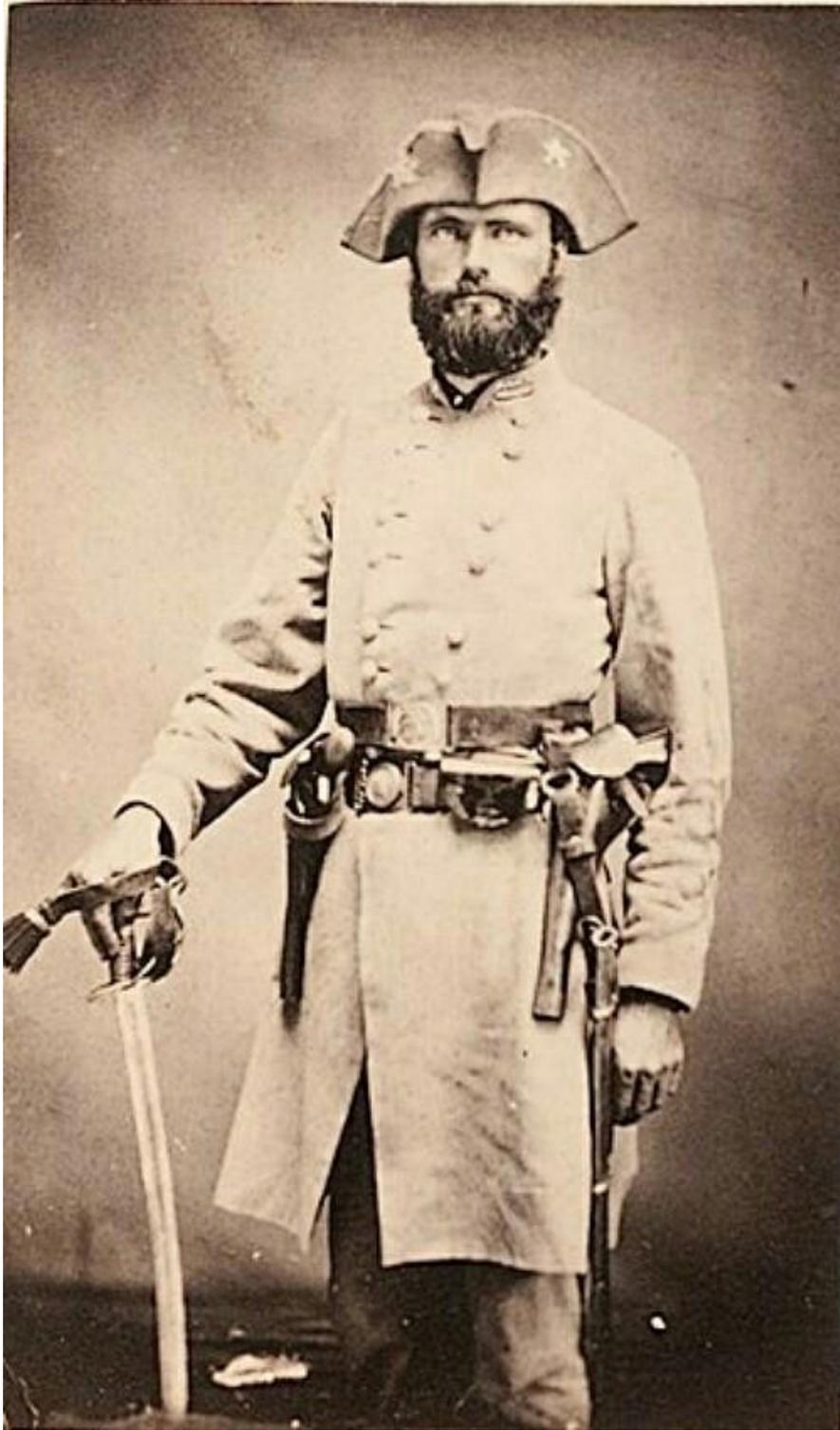
They tend the graves of Confederate dead and place flags on Memorial Day. They contributed to the restoration of the home of Jefferson Davis, damaged by Hurricane Katrina. They publish the Confederate Veteran, a magazine that relates stories of the ancestors they love to remember. They join environmentalists in fighting to preserve Civil War battlefields. They do re-enactments of Civil War battles with men and boys whose ancestors fought for the Union. And they defend the monuments to their ancestors and the flag under which they fought.

Why are they vilified?

Because they are Southern white Christian men—none of whom defends slavery, but all of whom are defiantly proud of the South, its ancient faith and their forefathers who fell in the Lost Cause.

~ † Robert † ~

Photo by: Judy Smith



Confederate General Richard Gano...did not tolerate drunkenness or the use of foul language in his command. After a successful raid in Kentucky, a trooper became drunk, and whiskey was found in his canteen. Gano ordered all of his men to fall into line and for his officers to go down the line, smelling each man's canteen. Those found to have whiskey in their canteens were immediately ordered to pour out. Later, many of the men recalled that a lot of Kentucky whiskey was wasted that day. Gen. Gano is buried in Dallas, Texas.

Texas State Quietly Removes Confederate Monument

Fri, Sep 30, 2016

Jordan Buckley

Texas State relocated a Jefferson Davis monument to nearby Hunter and made an attempt to scrub it of graffiti.

An 85-year-old monument to Confederate president Jefferson Davis on the Texas State University campus vanished without a peep last week.

Following a year of outcry from students, professors and community groups, the granite memorial along one of San Marcos' busiest roads was quietly uprooted on Friday and moved to a site seven miles away in Hunter, on land donated to the United Daughters of the Confederacy.

Texas State spokesman Jayme Blaschke told the *Observer* that although the monument sat on campus property, it technically never belonged to the university. The United Daughters of the Confederacy installed the roadside marker almost 90 years ago on federal land, as part of the proposed transcontinental Jefferson Davis Highway. The university later acquired the land, but the Texas Department of Transportation maintained the right-of-way where the marker was situated.

For that reason, Blaschke said that an official announcement was unnecessary.

“It is not an appropriate monument for a modern Texas university,” Blaschke said.

With no announcement, Texas State University removed a Confederate monument from campus in September.

Kathy Hillman, Texas division president of the United Daughters of the Confederacy, said she appreciated Texas State's generosity. “The university paid for everything: removing it, cleaning it of graffiti, moving it to Hunter and setting it there,” she said, calling it a “very good” collaboration.

The United Daughters of the Confederacy installed the monument with great fanfare in 1931, at a time of intense racial segregation in San Marcos. Just seven years before, the town proudly played host to 20,000 Klansmen for the statewide gathering of the Ku Klux Klan.

Efforts to purge the Confederate relic from campus gained traction last September when the faculty senate passed a resolution in favor of removal.



Shane Smith



Dr. Rebecca Bell-Metereau, an English professor and candidate for the State Board of Education in District 5, helped champion the cause. “It was offensive and insulting to a substantial portion of our student body,” she said.

After the faculty vote, Texas State sent a letter to the Texas Department of Transportation to officially request its removal.

In May, after a timetable for extraction had come and gone with no action, a coalition of San Marcos groups calling itself the **Cousins of the Confederacy** staged a bit of **political theatre** that went viral locally: Activists masquerading as Dixie diehards announced a change of heart and an immediate shutdown of the monument.

The Cousins concealed the memorial with a trash bag and posted a sign reading, “Temporarily Closed Pending Further Race Analysis.”

The removal of the Davis monument from campus comes during a time of vigorous black student organizing at Texas State. On Saturday, around 125 students engaged in a sit-in during the national anthem at the school’s football game — their fists in the air to protest impunity for widespread police killings of black citizens.

In September 2016, Texas State moved the Jefferson Davis monument from campus to a site near Hunter

Tafari Robertson, founder of the Pan-African Action Committee and an organizer of the Cousins of the Confederacy action, says that while he’s gratified by the monument’s removal, more work remains at Texas State to confront racial injustice.

His organization successfully urged student government this fall to embrace the creation of a Black Studies program and has been working with the Honors College to designate a multicultural lounge.

“It’ll be interesting to see what the future holds for the university, as it has yet to take a public stance on the development of programs such as Black Studies, Latin Studies or an institutionally recognized multicultural center,” Robertson said.

Jordan Buckley is a freelance writer in San Marcos.



“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



Commission Recommends Removal Of 2 City-Owned Confederate Monuments; 2 Others To Be Kept

Wednesday, September 14, 2016 WBAL NewsRadio 1090

Mayor Stephanie Rawlings-Blake on Wednesday announced what the future holds for four city-owned Confederate monuments on public land.

The announcement comes following a report submitted by the mayor's special commission on the issue. The four Confederate monuments that were evaluated were the Confederate Soldiers and Sailors Monument on Mount Royal Avenue near Mosher Street; the Confederate Women's Monument at Bishop Square Park; the Roger B. Taney Monument at Mt. Vernon Place; and the Lee & Jackson Monument at Wyman Park Dell.

[CLICK HERE](#) to read the report.

Listen to audio news report **[HERE](#)**.

"I would like to personally thank the Commission members and City staff who took on this important task. I also want to thank the citizens of Baltimore and other interested parties who attended hearings

and submitted testimony regarding these monuments,” Rawlings-Blake said in a statement. “This took great courage and skill. I hope that their efforts can become a model for other jurisdictions throughout the country on how to create an impartial, fair, and democratic process to address complex issues of history and race.”

The commission included seven mayoral appointees, who spent several months reviewing the monuments. The commission included four members of the Baltimore City Commission for Historical and Architectural Preservation and three members from the Baltimore City Public Arts Commission. They researched what other cities faced with similar concerns have done, and held four public meetings.

They recommended the Lee-Jackson monument be removed and offered to the National Park Service to be placed in Chancellorsville Battlefield, a Civil War historic site in Virginia. The soldiers and sailors monument, and the women's monument would be kept where they are, with added financial support and re-contextualization.

The Taney monument will be moved from Mount Vernon Place and away from public access, though its long-term future isn't clear. While Taney, a former chief justice of the Supreme Court, did not join the confederacy in the years before his death in 1864, he did pen the Dred Scott decision that some historians have linked indirectly to the start of the Civil War. A statue of Taney sits outside the Maryland State House, and similar discussions have taken place in the General Assembly about that statue's future.

“In the short-term, I am requesting that CHAP will work with stakeholders to install interpretive signage at all 4 monuments,” Rawlings-Blake said. “Furthermore, I am requesting that CHAP and [the Baltimore Office of Promotion and the Arts] consider any viable relocation proposals should such a proposal(s) be made.”

Nobody has yet stepped forward with proposed relocation sites or offers to take ownership of the monuments.





Steve Robinson



In the light of current events, we hear the word "slavery" brought up very often. It is a word heard over and over by those of us who defend Southern Heritage. Well, this article caught my eye and I thought I would share with my fellow historians. It was wrote by black columnist Walter Williams. Something to ponder next time you hear the word "slavery."

Black Americans.

In 1950, female-headed households were 18 percent of the black population. Today it's close to 70 percent. One study of 19th-century slave families found that in up to three-fourths of the families, all the children lived with the biological mother and father. In 1925 New York City, 85 percent of black households were two-parent households. Herbert Gutman, author of "The Black Family in Slavery and Freedom, 1750-1925," reports, "Five in six children under the age of six lived with both parents." Also, both during slavery and as late as 1920, a teenage girl raising a child without a man present was rare among blacks.

A study of 1880 family structure in Philadelphia found that three-quarters of black families were nuclear families (composed of two parents and children). What is significant, given today's arguments that slavery and discrimination decimated the black family structure, is the fact that years ago, there were only slight differences in family structure among racial groups.

Coupled with the dramatic breakdown in the black family structure has been an astonishing growth in the rate of illegitimacy. The black illegitimacy rate in 1940 was about 14 percent; black illegitimacy today is over 70 percent, and in some cities, it is over 80 percent.

The point of bringing up these historical facts is to ask this question, with a bit of sarcasm: Is the reason the black family was far healthier in the late 1800s and 1900s that back then there was far less racial discrimination and there were greater opportunities? Or did what experts call the "legacy of slavery" wait several generations to victimize today's blacks?

AUGUST 27, 2016 3:50 PM

Is it legal to wear a Confederate flag shirt for jury duty in South Carolina? Apparently, yes.

A prospective juror wore a Confederate flag with the words "If this flag offends you, you need a history lesson" on it to court this week in York County, South Carolina. A lawyer wanted her struck from service but a judge ruled she could stay, and a legal expert said that the flag itself doesn't disqualify someone wearing it from jury service.



Earlier this year, a Confederacy supporter showed his Confederate pride during a ceremony on the Statehouse grounds in Columbia. This week, a prospective juror in York County wore a similar Confederate flag T-shirt into the Moss Justice Center. She told a judge she would be a fair and impartial juror and was not disqualified from jury service. **C. Rush** The (Columbia) State

BY ANDREW DYS
adys@heraldonline.com

YORK - In South Carolina, the Confederate flag that so many see as the worst symbol of racism and hate in American history, and apparently some still see as heritage, is never too far away.

It flew above and next to South Carolina's Statehouse in Columbia for 54 years. That Rebel flag finally came down last year – to the applause of millions. It took the slaughter of nine black people in a Charleston church to prompt state leaders to move the flag off Statehouse grounds.

But the flag came back this week – to court in York County. It came on a shirt, worn by a woman who was a prospective juror.

She walked into the Moss Justice Center in York, after she was summoned for jury service, wearing a T-shirt with not just the Confederate flag on the front, but surrounded by a common saying among heritage not hate types: “If this flag offends you, you need a history lesson.”

ADVERTISING

The flag – offensive to so many millions, a reminder of racial hatred and a war waged to fight slavery, Jim Crow and segregation, co-opted by the KKK and other hate groups – is not illegal.

And the Confederate flag is apparently not grounds for juror disqualification – even if it shouts from a woman's chest.

When a judge was qualifying jurors for the week of court, many noticed – which likely was the reason she wore it. The woman was asked about the shirt by the judge but said she could be fair and impartial, court officials said.

Later, in a courtroom, a prosecutor and a defense lawyer readied for a drug trial. The lawyer, Monier Abusaft, a 16th Circuit assistant public defender, saw that the woman was part of the potential jury panel for the case.

Abusaft, who said he was the only person of color among the trial participants, including his client, made a motion that the woman be struck from possibly serving “for cause.” Abusaft said his reasoning, his “cause,” was even though the woman said she could be fair and impartial, the shirt with the flag, and the saying on it, should disqualify her.

“To me, it was problematic – not just the flag, but the message,” Abusaft said afterward.

As the lawyer for the defendant, Abusaft said that “I speak for my client” and he was concerned that the shirt and its message were potentially confrontational. The flag shirt and slogan meant to send a message to people, Abusaft said.

But the judge ruled that the woman had stated that she could be fair and impartial, and did not excuse the woman from the potential jury panel.

Abusaft then chose to use one of his juror “strikes” – both sides have the right to dismiss a certain number of potential jurors when picking a jury. The woman was dismissed from the case and never was seated as a juror.

The case ended with a plea deal – no jury needed.

The prosecutor on the case, Matthew Hogge, said he, too, finds the flag offensive. Hogge said he was prepared to use a juror “strike” against the woman in the flag shirt if he needed to.

Kenneth Gaines, a University of South Carolina law school professor and expert on criminal law and rules, said the Confederate flag on a shirt does not by itself disqualify someone from

jury service, as a “for cause” strike is a ruling toward someone who admits they can’t be fair and impartial, or is found not to be able to be fair and impartial.

The judge questioned the woman, and she claimed she could be fair and impartial, Gaines said. So the defense lawyer had to use one of his strikes, Gaines said.

“You can use a strike for anything except for race or gender,” Gaines said.

The Confederate flag’s role in an alleged white supremacist’s mass killing of nine blacks last year in Charleston soon will be the face of South Carolina to the world again. The trials for the alleged killer who hoped to start a race war to start loom. The Confederate flag, and what it means, will be part of those courtrooms for months. That trial will be all about the hate of a man who used that flag as an emblem for his alleged mass murder of those who are black.

No one knows if any of those potential jurors will arrive sporting a Confederate flag shirt with the words, “If this flag offends you, you need a history lesson.’ Or what the court will do if it happens.

Why the woman wore a Confederate flag T-shirt with that slogan on it to the Moss Justice Center courthouse in York County for jury duty this week is unclear. Maybe, said Gaines, the USC expert, she hoped the flag would have disqualified her from even being considered. Maybe she hoped the court would have sent her home.

“It didn’t work,” Gaines said.

<http://www.thestate.com/news/politics-government/article98342522.html>

The Camden chronicle., June 09, 1893,

STORY OF GENERAL FORREST.

How he was interviewed by a Woman in New York After the War.

Memphis Commercial.]

Captain Dinkins, of the Illinois Central, was much with General Forrest during the war, and a great admirer of the eminent cavalryman.

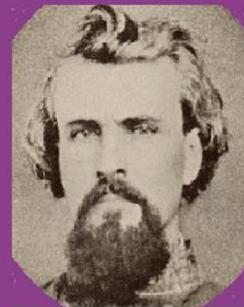
“Speaking of General Forrest,” said Captain Dinkins to an old comrade the other day, did you ever hear the story of the old lady who interviewed him in New York after the war? No?

“Well, he was stopping at the old St. Nicholas. He had gone to New York to negotiate the bonds of the Memphis, Southern and Brunswick Railroad. His son, Capt. William Forrest, was with him. They were occupying a suite of rooms on the third floor. The general had been greatly annoyed by people curious to see the famous cavalryman, and the proprietor, in order to relieve him of worry, had a policeman stationed at the head of the stairs to intercept all such visitors; but this officer did not go on duty until 8 o’clock in the morning.

“General Forrest was always an early riser, and on this occasion had gotten up, put on his trousers and shoes and was sitting on the side of the bed. He had a habit of running his fingers through his hair when he got up in the morning, and I have seen it at least a hundred times standing like the quills of the fretful porcupine.

“While sitting on the bed thinking over his business matters and engaged in the hair-raising pastime, the door was suddenly opened by a typical New England old maid. She had on a close-fitting jacket and wore a sunbonnet, was very tall, and slender, with the corners of her mouth drawn down, and very small eyes. She held the door open, fearing, no doubt, some harm might come to her.

“She asked: ‘Is this General Forrest?’



Forrests - Father & Son

The general answered: ‘Yes, my name is Forrest.’

“‘Well,’ she said, ‘I am going to ask you a question, and I want the truth. I do not want any evasion. I want to know if it is true, as stated, that you killed all the poor colored people at Fort Pillow. I want to know right this minute.’

“‘Yes,’ said General Forrest, ‘I killed all the men and women and ate the babies for breakfast!’

“The old lady fled, giving scream after scream, until she reached the street. The people in the hotel rushed to the general’s rooms to ascertain the cause, and found him and Captain Forrest in convulsions of laughter.”

Confederate flag images quietly removed from National Cathedral

By [Adelle M. Banks](#) | September 28, 2016



Andrew Goldkuhle of Goldkuhle Studios in Hanover, Va., inspects and replaces stained glass images of the Confederate battle flag at Washington National Cathedral. Photo courtesy of Danielle Thomas / Washington National Cathedral

WASHINGTON (RNS) Washington National Cathedral has quietly replaced its controversial panes of stained glass bearing the Confederate flag.

The two panes bearing the image of the flag were replaced last month with red and blue panes to match surrounding glass, said Kevin Eckstrom, chief communications officer for the cathedral. Adjoining panes honoring Confederate generals remain in place but “their long-term future is really very much up in the air,” he said.

Eckstrom said Wednesday (Sept. 28) that he learned of the change in the windows the day it occurred — Aug. 26 — when an architect met with members of a cathedral committee who quickly decided on the specific replacement glass.

“The decision was made, kind of on the fly, that they were happy with the replacement and just go ahead and put them in,” he said. “It wasn’t really a decision to do it under the cover of darkness. It was more the people were there on-site and they decided to just go ahead and make it happen.”

But Eckstrom acknowledged that cathedral officials chose not to make a public announcement after the replacement occurred.

“They decided, rather than further exacerbate tensions around the flag in the windows, to just do it and get it done and move on to the next phase,” Eckstrom said. “They didn’t want the flags themselves to become a distraction from the larger conversation that they’re having around race, which in the cathedral’s mind is much more important than the windows.”

RELATED: [National Cathedral to remove Confederate flag images](#)

There currently is no sign near the windows explaining the change but one is likely in the future, he said.

Since the cathedral [announced](#) in June that it would replace the flag depictions, it has begun a [series of events](#) focused on racial justice, including one on the role of the white church and another about black spirituals.

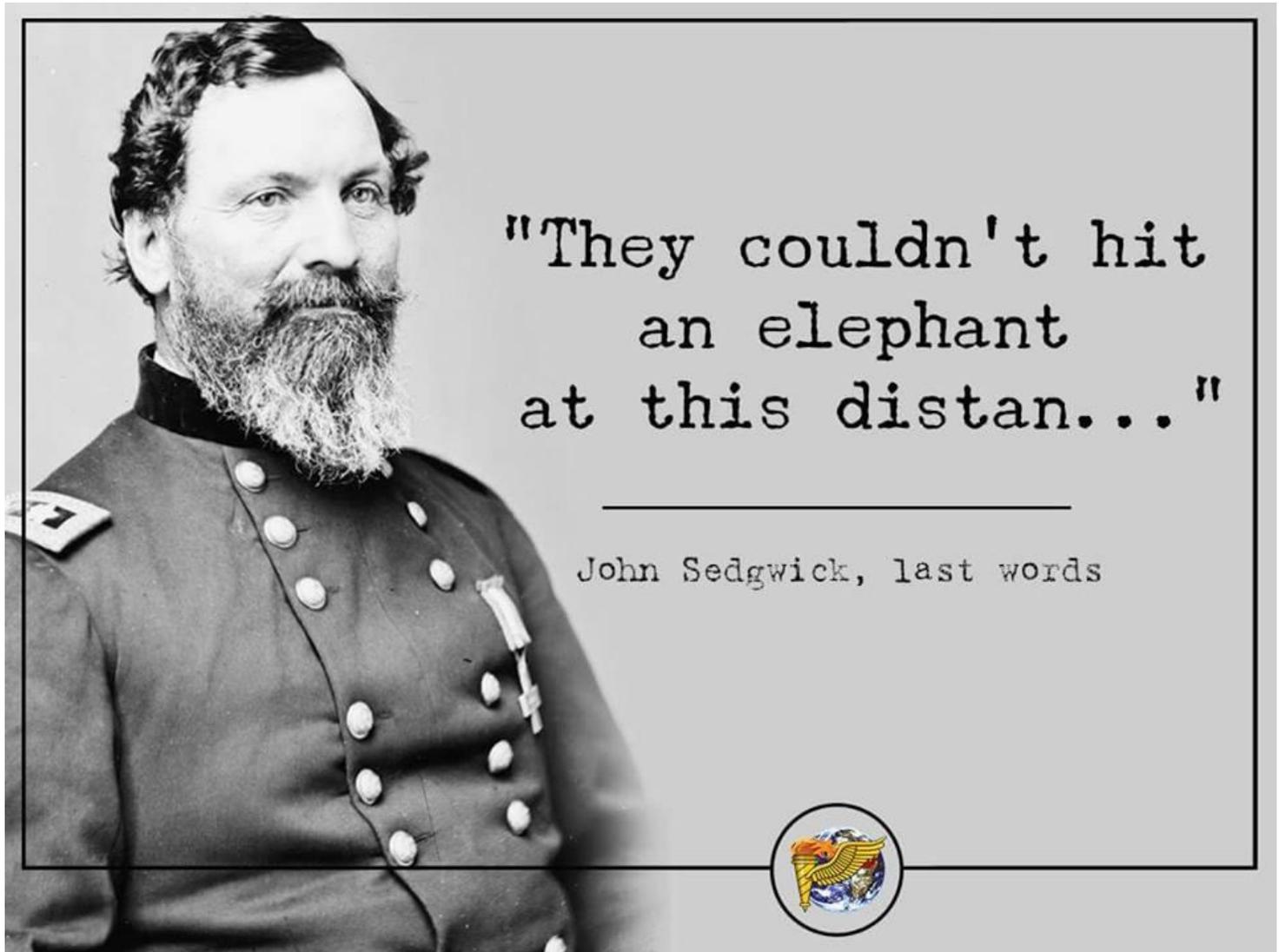
It has planned an Oct. 26 [event](#) on the history and context of the Confederate flag, including discussion of the removal of the panes and the current retention of the overall windows honoring Confederate Generals Robert E. Lee and Stonewall Jackson. The side-by-side windows were dedicated in 1953.



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



And then he was sucked into Hell...

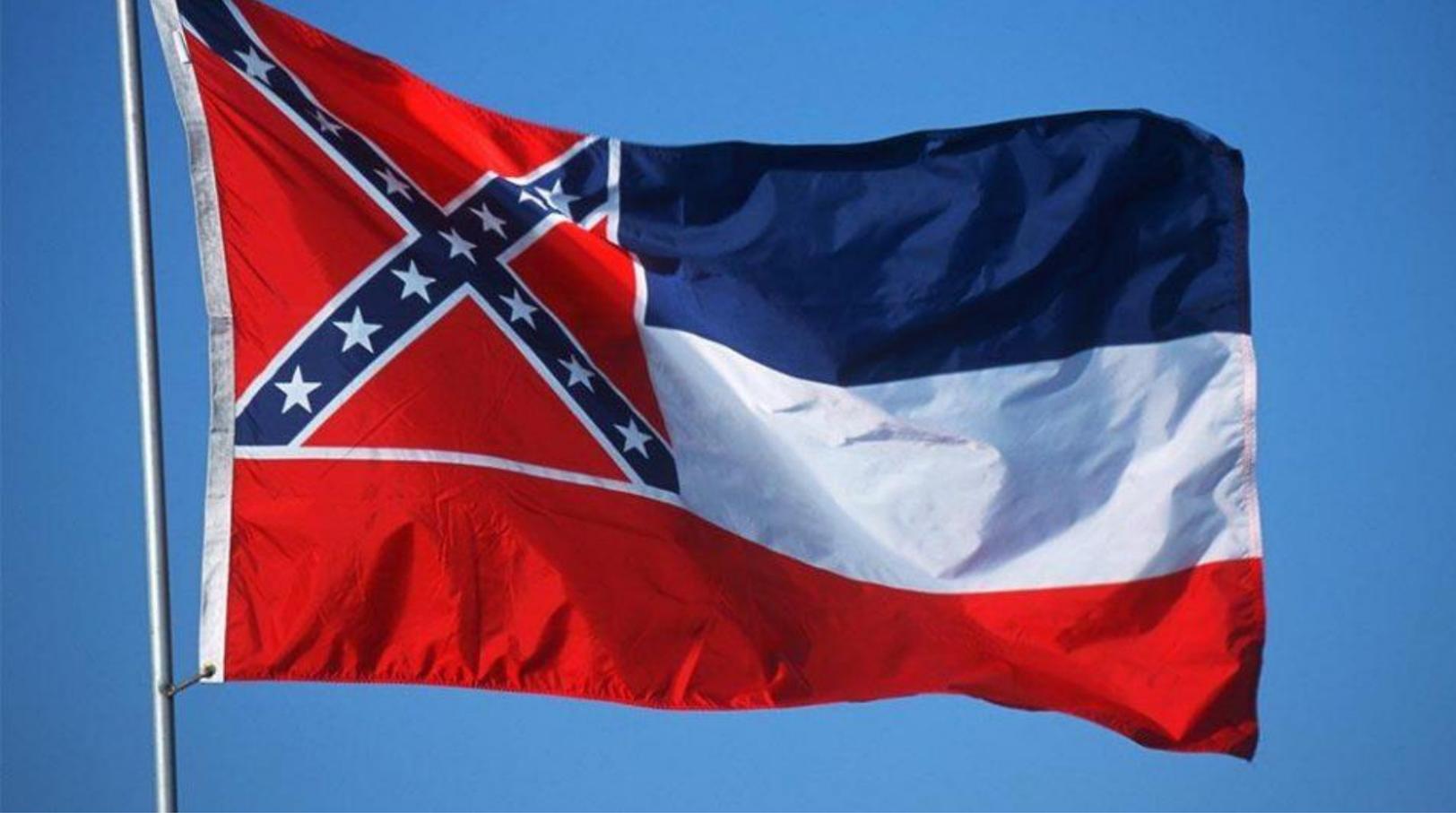


FAMOUS LAST WORDS AFTER A CONFEDERATE SHARPSHOOTER'S BULLET FINDS ITS TARGET

General John Sedgwick fell at the beginning of the Battle of Spotsylvania Court House, on May 9, 1864. His corps was probing skirmish lines ahead of the left flank of Confederate defenses and he was directing artillery placements. Confederate sharpshooters were about 1,000 yards (900 m) away and their shots caused members of his staff and artillerymen to duck for cover.

Sedgwick strode around in the open and was quoted as saying, "What? Men dodging this way for single bullets? What will you do when they open fire along the whole line? I am ashamed of you. They couldn't hit an elephant at this distance." Although ashamed, his men continued to flinch and he repeated, "I'm ashamed of you, dodging that way. They couldn't hit an elephant at this distance." Just seconds later he fell forward with a bullet hole below his left eye.

Sedgwick was the highest ranking Union casualty in the War. Although James B. McPherson was in command of an army at the time of his death and Sedgwick of a corps, Sedgwick had the most senior rank by date of all major generals killed. Upon hearing of his death, Grant, flabbergasted by the news, repeatedly asked, "Is he really dead?"



LAWSUIT AGAINST STATE FLAG DISMISSED

By: [Robert Davidson](#)

Submitted: 09/08/2016 - 6:36pm

JACKSON, Miss. (AP) – A federal judge has dismissed a lawsuit that sought to eliminate the Mississippi flag as a state symbol.

U.S. District Judge Carlton Reeves dismissed the case in a ruling Thursday, saying Carlos Moore had failed to show the Confederate battle emblem had caused a “cognizable legal injury.”

Moore, an African-American attorney from Grenada, Mississippi, filed the suit in February, asking Reeves to declare the flag an unconstitutional relic of slavery.

Mississippi has used the same flag since 1894. Its upper left corner has the Confederate battle emblem – a red field topped by a blue X dotted with 13 white stars. Voters chose to keep the banner in a 2001 referendum. It’s the last state flag in the nation to prominently feature the emblem.

Moore hasn’t decided whether to appeal.

[Here](#) is a link to Reeves ruling: [moore-versus-bryant](#)

Alexandria will seek to move Confederate statue and rename Jefferson Davis Highway



Thousands of cars in Alexandria pass by the statue of a Confederate soldier. The City Council wants to move it. (John McDonnell/The Washington Post)

By [Patricia Sullivan](#) September 17

In a town that once took considerable pride in its Confederate past, the Alexandria City Council voted unanimously Saturday to change the name of Jefferson Davis Highway and seek permission from the Virginia General Assembly to move a renowned statue of a Confederate soldier in historic Old Town.

The council's actions went beyond the recommendations of a task force that studied what to do about the city's controversial Confederate symbols, but not as far as some residents wanted.

After a lengthy public hearing, the council agreed to try to relocate the "Appomattox" statue from the busy intersection of Prince and Washington streets, where thousands of motorists pass it each day. The pensive and unarmed south-facing Confederate soldier would be moved to a local history museum on the same corner.

Relocating the seven-foot, bronze statue will be a heavy political lift. It cannot be moved without the agreement of the legislature, and the General Assembly passed a bill earlier this year further strengthening prohibitions against cities and counties removing war memorials. [The legislation was vetoed](#) by Gov. Terry McAuliffe (D) in March.

[\[City task force on what Alexandria should do about Confederate memorials\]](#)

The statue occupies the spot where a local regiment mustered to retreat from the city just before Union troops seized Alexandria in 1861. Erected in 1889 and owned by the local chapter of the United Daughters of the Confederacy, it bears

the names of Alexandria residents who died on behalf of the South. Once surrounded by an iron fence, grass and gaslights, its footprint has shrunk significantly, and vehicles have occasionally collided with it.

The United Daughters of the Confederacy did not appear at the public hearing, and it did not return requests for comment Saturday. But it earlier sent the council a book about the statue's history.

"If this were on Monument Avenue in Richmond, where it is clearly [celebratory], I'd say knock it down," said council member Timothy B. Lovain (D). But the statue is a reminder of the costs of war, he said. If it can remain at the same historic corner, with additional context explaining its significance, and be removed as a traffic hazard, the relocation might be politically possible.

The fate of the statue and the renaming of Jefferson Davis Highway, which honors the president of the Confederacy, have been discussed for years. The issue was resurrected last year after a white supremacist who posed with a Confederate flag was accused of killing nine people at a historic black church in Charleston, S.C. That state subsequently decided to remove [the Confederate battle flag](#) from its Capitol grounds, and other communities around the country have had similar discussions about Confederate symbols.

Opinions from the 18 speakers who lined up to testify Saturday in Alexandria were as heated as if the Civil War had just ended. They spoke in a chamber where a portrait of Robert E. Lee hangs opposite one of George Washington and where the painted backdrop behind the council is of Alexandria during its Union occupation.

Ellen Tabb decried the task force that recommended the changes to the council, noting that none of the members knew Southern history. She said native Virginians had been vilified at the commission's meetings as "racists, bigots and murderers."

Bernard Berne, who lives in Arlington, called Jefferson Davis a "tragic hero" who thought secession was legal and who should not be condemned for believing in slavery, which was part of the culture at the time.

The two African American council members, John Taylor Chapman (D) and Willie F. Bailey Sr. (D), repudiated that sentiment. Bailey later said that he was speaking not for himself but for his parents, grandparents, great-grandparents and other ancestors. "To try to say anyone even back then didn't realize it's wrong to own a person, that's not right," he said.

Others spoke with passion about the need for Alexandria to own up to its past.

"It's never too late to right a wrong," said Greg Thrasher, the director of a D.C. and Detroit-based think tank, Plane Ideas. "Yes, black lives matter right now in Alexandria. Black people have civil rights fatigue. How long does it take us to get to equality?"

The decision to rename Jefferson Davis Highway, also known as Route 1, which runs from the 14th Street Bridge over the Potomac River and south to Richmond, was less contentious.

Within the city's historically African American neighborhood of Parker-Gray, the road splits; the northbound portion is called Patrick Street, and the southbound Henry Street. That prompted Mayor Allison Silberberg (D) to suggest the highway should be renamed Patrick Henry. But she and others agreed that the city should set up a community process to find a new name.

Arlington does not have the power to change the highway's name without approval from the General Assembly. The Alexandria council asked the city manager to discuss name changes with Arlington in an attempt to keep the highway's name consistent if Arlington is willing and able to change the road's name in its jurisdiction.

[\[Will Alexandria stop flying the Confederate flag twice a year?\]](#)

The council also decided Saturday to consider on a case-by-case basis the renaming of Alexandria's 30 or more streets named after Confederate war heroes. Citizens will have to petition the city to get the street names changed.

It is unclear which streets are named after Confederates. Some, such as Forrest Street, were thought to be named for Nathan Bedford Forrest, a Confederate general who later became a founder of the Ku Klux Klan. But the city's director of historic sites said the street may have been named after an unrelated local Forrest family.

It was just a year ago that the city [decided to end its practice](#) of hanging three Confederate flags from traffic light poles at the "Appomattox" statue on Lee's birthday and on Confederate Memorial Day.

The statue is the only one of a number of historic Civil War-era monuments in town. The others include the Union's Fort Ward, which is now a park; the National Cemetery, where Union troops were buried starting in 1862; the Contraband and Freedman's Cemetery along the Capital Beltway on South Washington Street; the Edmonson Sisters memorial at 1701 Duke St., and Freedom House, the site of a former slave dealer and slave pen complex at 1315 Duke St.



Patricia Sullivan covers government, politics and other regional issues in Arlington County and Alexandria. She worked in Illinois, Florida, Montana and California before joining the Post in November 2001.

https://www.washingtonpost.com/local/virginia-politics/alexandria-will-look-to-move-confederate-statue-and-rename-jefferson-davis-highway/2016/09/17/fec35310-7b53-11e6-ac8e-cf8e0dd91dc7_story.html

New flag goes up at Orange Confederate monument

By [Dan Wallach](#) Updated 12:24 pm, Friday, September 16, 2016



Photo: Giuseppe Barranco, Photo Editor

Raised on Sunday by the Sons of the Confederate Veterans, the Army of the Trans-Mississippi is the first flag flown over the Confederate memorial in Orange. Photo taken Thursday, September 15, 2016

With little fanfare or publicity, the [Sons of Confederate Veterans](#) raised a flag at their memorial at Martin Luther King Drive in Orange on 9/11, but it wasn't the iconic battle flag, which has polarized the nation for more than a year.

The smallish banner that was raised for the first time at the otherwise-unmarked circular concrete monument features a diagonal red cross with 13 white stars on a blue field. It was flown by the [Army of the Trans-Mississippi](#), the last major Confederate command to surrender.

It's the visual opposite of the Confederate States of America's battle flag, which had a blue cross with white stars on a red background.

That flag was the one taken down to cheers and cries of "Take it Down!" at the South Carolina statehouse in July 2015, a month after the murders of nine black churchgoers, in what authorities said was a racially motivated attack.

The slayings sparked a series of protests about the display of the Confederate battle flag, which in many people's eyes has come to represent slavery.

The Sons of Confederate Veterans is an organization that seeks to honor the soldiers and sailors of the Confederate armed forces who served and those who were killed in battle, according to Marshall Davis, director of publicity for the Sons of Confederate Veterans' Texas Division.

On its website, the group asks its supporters for help.

"The SCV Texas Division's mission is to preserve and protect the history and heritage of the South and it's (sic) Confederate Soldiers.

"But, we need your help. Please consider donating to our cause today. Time is of the essence as we see our flags, our monuments, and our historical sights (sic) attacked on a daily basis by those that have much more funding and influence with local government."

>> See other Confederate monuments in Texas in the gallery above

Orange Mayor Jimmy Sims said the site's existence is legal, but the Sons of Confederate Veterans has not yet complied with the conditions of its permit by providing parking or access for disabled people.

"It's not about a flag," he said. "It's about their operation. They can't ignore their permit. If they do, we'll shut them down."

The memorial is not marked with any signs.

Related Stories



- [Confederate monument in East Texas 'not racially motivated,' planner says](#)



- [Orange Confederate monument will include 32 rebel flags](#)



• [Southern Baptists disavow Confederate flag](#)

However, there are five "No Parking" signs on 41st Street, a narrow, one-lane asphalt road, and a "No Parking" sign on the Interstate 10 service road on the construction's south side.

Orange Councilwoman [Essie Bellfield](#), an African-American, wonders what the group is trying to prove.

"The Confederate flag is a symbol of what went on. Anyone who is a student of history knows that," she said.

Asked about the less well-known flag flying at the memorial, she said, "I haven't seen it and I don't know if it would offend me or not."

The memorial at North 41st Street and FM 3247, also known as Martin Luther King Drive in honor of the slain civil rights leader, has 13 columns atop a circular concrete platform with three steps leading up to it. Each of the steps near a column shows cracking, and some of the concrete is peeling from the columns.

Davis, of the Sons of Confederate Veterans, said the group prefers not to publicize what it does because it draws detractors, whom the media will focus on instead of its organization.

"Our detractors have in their platform to remove all Confederate symbols," he said.

In South Carolina, after its Legislature passed a bill signed into law by Gov. [Nikki Haley](#), who supported the removal of the Confederate flag from the capitol, the banner was deposited in the Confederate Relic Room at the capitol's Confederate memorial.

On Sunday, the day the SCV's Orange Camp raised the flag, Americans observed Patriot Day, the 15th anniversary of the Sept. 11, 2001, terror attacks.

Patriot Day is distinguished from Patriot's Day, observed the third Monday in April for the American Revolution battles of Lexington and Concord on April 19, 1775.

"For Confederate veterans, it (Sept. 11) is Patriot's Day. We think anyone who fought and died were patriots," Davis said.

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<http://www.beaumontenterprise.com/news/article/New-flag-goes-up-at-Orange-Confederate-monument-9227007.php#photo-10934855>

Confederate Memorial Raises Flag

September 13, 2016 5:13 pm

September 11 will go down in history as the day the Sons of Confederate Veterans raised the first flag at their memorial park off Interstate 10 at Martin Luther King Jr. Drive.

On Sunday, the confederate group mowed the grass at the site and raised the flag of the Army of Trans Mississippi. The commander of the Orange County chapter of the sons said the ceremony was held because the members of the group had gathered for the commemoration of the Battle of Sabine Pass.

The flag at the site is similar but different colors than the common confederate battle flag. The flag on display has a black background with a red cross with white stars. The battle flag has a red background with a blue cross with white stars.

The website civilwar.org says the Army of Trans Mississippi was the last confederate group to surrender to the United

States. The Army of Trans Mississippi fought in the last battle of the war, Battle of Palmito Ranch near Brownsville, on May 12-13, 1865. General Kirby Smith surrendered to U.S. forces in Galveston on June 2, 1865 almost two months after General Robert E. Lee surrendered at Appomattox on April 9, 1865.

The Sons of Confederate Veterans took out a city building permit in January 2013 to build a \$50,000 park at the site, which is about a half acre. The original solicitation for the park described it as a "Confederate Flag Memorial" with a rotunda with 13 Grecian columns, plus sidewalks and benches. The park was supposed to have dozens of different flags from the Confederate States of America.

The Orange City Council then passed an ordinance restricting the size of flags that could be displayed in the city. Two car dealerships who already had oversized flags were allowed to keep theirs under a "grandfather clause."

The concrete rotunda and columns were soon moved to the site, but months passed before they were erected. The concrete was never painted and sidewalks were not installed.

Last year, the Texas Department of Transportation asked the city of Orange to prohibit parking, for safety reasons, along the memorial on the Interstate 10 access road and MLK Jr. Drive, which is a state farm to market road. The city also installed "No Parking" signs along 41st Street; so the triangular-shaped park has no parking along the streets that border it.

-Margaret Toal, KOGT-

<http://kogt.com/news/confederate-memorial-raises-flag/>



Man Who Wrote 14th Amendment Explains Who It Included... This Is Going to Devastate Liberals

September 4, 2015 ·



Following the release of presidential candidate Donald [Trump's proposed immigration policies](#), a national debate has been sparked regarding the 14th Amendment to the Constitution and the idea of birthright citizenship.

Many have argued that the 14th Amendment infers automatic citizenship upon any person born within the United States, even if the person's parents are in the country illegally.

This has led to the use of the term "[anchor babies](#)" to describe such persons, as the citizenship they are granted upon birth acts as an anchor to keep the family from being deported, despite their lack of legal status.

But that simply isn't what was intended by the 14th Amendment, as proven by the words of the very man who authored the amendment in 1866, Michigan Sen. Jacob M. Howard.

Howard explained in writing exactly what the scope of the law was when he introduced it, making it quite clear that it was referring to granting citizenship to the recently freed slaves only, not foreigners or even Native Americans.

According to [The Federalist Papers Project](#), Howard wrote, in part, "that every person born within the limits of the United States, and subject to their jurisdiction, is by virtue of natural law and national law a citizen of the United States."

But Howard continued, "This will not, of course, include persons born in the United States who are foreigners, aliens, who belong to the families of ambassadors or foreign ministers accredited to the government of the United States, but will include every other class of persons."

The 14th Amendment was created to confer citizenship upon **only the former slaves** who had recently been freed during the Civil War. It was not intended to be make a citizen of any person who just so happened to be born on U.S. soil to foreign parents in the country, legally or otherwise.

Donald Trump is right to call for an [end to automatic birthright citizenship](#) for the children of illegal immigrants born in this country, and he has the plainly written intentions of the man who wrote the law for evidence.

The man who wrote the 14th Amendment specifically declared that citizenship was not to be extended to any foreigners born in the United States.



[SAVE Southern Heritage Florida](#)

OH SAY CAN YOU SEE...

This is such an unsettled time in America. Very often disruption is the engine of positive change for us. But these days, it feels like disruption for the sake of disruption. It feels like we are under siege and the attackers have been masquerading as our friends. America seems to be gripped by an almost manic obsession in finding offense from every single thing. I used to think we were a thick-skinned and strong bunch. Not so much anymore. Even our men are weaker these days. Cliff Sims in Yellowhammer News reported that the grip strength of today's young men is about what a woman's grip strength was a few decades ago. And it shows. This incessant hunt for offense reminds one of the Dance Plague of 1518 where citizens in Europe for no discernible reason took to dancing in droves, often to the point of death. We sure are dancing a lot lately.

So what is the latest dance tune? Well, there's a couple of them and they're seemingly different, yet related. The first involves the hue and cry because a San Francisco 49er quarterback of some mixed racial heritage refuses to stand when the national anthem is played. Boy has this pissed people off. I happen to not be one of those angry people. Why? Well, this is a thorny issue that has several sides to it.

First of all, regardless of his rationale for not standing (which I find flawed by the way), I believe it is within his Constitutional right to not stand. The First Amendment affords him this protection. What is ironic is I bet there is many an SCV member and Southern Sympathizer (of which I am both) that have cussed him up one side and down the other. Hold the swearing for a moment. The irony lies in fact that our forefathers fought in defense of protecting the rights afforded to us by the Constitution which include his right to not stand. We don't get to pick the circumstances when the Constitution applies and when it does not. That is exactly what the North did and Congress and the President do to this day. Look where that has gotten us. If he does not want to stand, then that is his right. We may not like it or agree, but we do not deny him the right.

"But he is a public figure and is supposed to be a role model" you say. Agreed. It is up to the 49er organization how they choose to handle it. However, he's sporting a huge Afro, he's in San Francisco, and he's backing the flavor of the month outrage. I doubt they'll do anything. But I think they should. Football is not supposed to be a political forum. The NFL stopped the Dallas Cowboys from putting a sticker on their helmets in support of law enforcement. This guy is making a clear political statement and his employer should rein this in, and I think they can because they are paying him to reflect an image. If the Cowboys can't have a sticker, he should not be able to grab attention by ostentatiously refusing to stand. Leave him in the locker room until after the song; or permanently.

Let us contrast this with another lesser known dance tune. Vanderbilt University is going to sandblast the word "Confederate" off of one of their buildings. This is a story you should know about and you can find information about it on the Abbeville Institute web site by Philip Leigh. In Philip's article he described the whole distasteful ordeal. He also included a short note at the end about Clay Travis, a sportswriter who had voiced displeasure on Twitter at this move by Vandy. Clay was contracted to do a paid promotion by Jack Daniels Tennessee Whiskey. They cancelled his contract because of his comments on Twitter. Understandably he's pretty incensed and readers should really check out his comments on "OutkicktheCoverage.com"

Jack Daniels wastes no time axing their man for a small-time promo gig but the 49ers seemed paralyzed at what do with their QB who is making them look like a fool on national TV and national news sites. I guess if he waved a Confederate Battle Flag (CBF) they might act quicker.

But before we go, can you believe that Jack Daniels has joined the ranks of NASCAR and the Southern Baptist Convention in this great assault on all things Southern? Are these organizations clueless as to the demographics that made them great and havr supported them for decades? What they're saying is Southern Lives Don't Matter and they want newer, cooler friends. God Speed to the bunch of them. Let them know how you feel with your dollars.

Let's get back to our QB who refuses to stand. He says the national anthem was written by a slave owner (true) and that one of the almost never-sung stanzas references slavery (also true). Combine this with his sympathy to the BLM movement and Presto! it is all racist. I do not think the anthem or the flag promotes racism any more than I think the CBF does. However, this brings a point to light that CBF defenders have been making for years: slavery existed a whole lot longer under the Stars and Stripes than it did the under the CBF. That this idea has finally taken hold was covered in an article on Quartz.com that rants about racism but does highlight the fact of slavery long before the Confederacy. The article stops well short of identifying any Northern complicity in the institution and goes on to say that slavery caused "irrevocable forms of systemic racism". That hysterical statement pretty much sets the tone for the entire article.

So where did all this systemic racism come from? Shelby Foote said the "first great sin in this country was slavery and the second great sin was the way the slaves were freed." The racism we have today is a result of the way the North radically freed the slaves and then falsely empowered them during Reconstruction. After Reconstruction their Black Codes served as a blue print for all the discrimination that followed for 100 years. It didn't have to be that way and I don't think it would have been were it not for the self-righteous, vindictive intervention the South suffered at the hands of the North.

This QB refusing to stand issue has about as many sides to it as there were reasons the South parted ways with the north. Let us all hope that we're not about to witness another radical cleansing. Erasing history, good, bad, or ugly has to stop.

A SOLDIER'S REFLECTIONS

The following is an excerpt regarding Maryland Confederate soldiers taken from "A Soldier's Reflections"

We crossed the Potomac near Shepherdstown on Thursday about half past two. My chief, Gen. G. H. Steuart, and I rode side by side through the river, and our horses' feet touched the sacred soil of our native State at the same moment; but before I could guess his intention the general sprang from his horse, and dropping on his hands and knees, kissed the ground. This act of his was the expression of a feeling of love and loyalty which was deep and strong in the hearts of us all. We loved Maryland. We were proud of her history, of her traditions. We felt that she was in bondage against her Will', and we burned with desire to have part in liberating her. She had not seceded. There was no star in the Confederate battle flag to represent Maryland. But we believed, in spite of the division of sentiment in the State, that if she had been free to speak, her voice would have been for the South. At the very inception of the struggle, her Legislature had been invaded by the military arm, and a number of its members had been thrown into prison, but the last act of that Legislature, before it was deprived of its liberty, was to pass a resolution declaring coercion an unconstitutional act, subversive of freedom, and expressing its sympathy with the South and its desire for the recognition of the Southern Confederacy.

Marylanders who joined the Confederate Army are sometimes blamed for their act, on the ground that they had not the excuse which the men of Virginia and other Southern States had, that they were obeying the mandate of their native State in the course they pursued. But the State of Maryland, in its last free utterance, had in effect forbidden her sons to aid in the subjugation of the Southern States, on pain of partaking in the crime of subverting liberty. Had we then remained at home, we should have been liable to conscription in the armies raised for this very purpose—the subjugation of the Southern States. Were we not, then, justified by our loyalty to our State in exiling ourselves from Maryland to avoid having part in a service which she had branded as an assault on constitutional liberty? And if our State had declared by the voice of her Legislature that the Southern Confederacy ought to be recognized, did not loyalty to Maryland justify our act in giving what aid we could for the establishment of the independence of the Confederacy? In fact, as the case presented itself to our minds, we were compelled to choose between the love of the Union and the love of liberty. We could not feel ourselves blameworthy, because we preferred Liberty without Union to Union without Liberty. I speak now of what we believed — of our deep and solemn convictions. Those who differ with us may challenge, if they will, the correctness of our judgment; they cannot fairly impeach our patriotism.

Believing as we did that the war was a war of subjugation, and that it meant, if successful, the destruction of our liberties, the issue in our minds was clearly drawn as I have stated it, - *The Union without Liberty, or Liberty without the Union*. And if we are reminded that the success of the Federal armies did not involve, in fact, the destruction of liberty, I answer by traversing that statement, and pointing out that during all the long and bitter period of "Reconstruction," the liberties of the Southern States were completely suppressed.

Have You Forgotten...?

This past [month], our nation reflected on a dark day in it's history - September 11, 2001 - remembering the nearly 3,000 lives lost 15 years ago when Islamic terrorists hijacked airplanes and rammed them into the World Trade Center towers in New York, the Pentagon in Washington, D.C., and attempted to fly a plane into another target (probably either U.S. Capitol or the White House) before being thwarted by the plane's brave passengers who rammed the plane into the earth to save other lives.

An oft heard question each year around that date is "Have You Forgotten?"

While it is safe to say that no one of a certain age who was living in this country on that dark day has intentionally forgotten what happened, one day that event will become a factoid in a history book and no one who was alive then will still yet inhabit the planet to recall it's horrific events.

Here we are in 2016, more than 150 years after the conclusion of the War Between the States, the costliest conflict in this nation's history in terms of lives lost and blood shed, but I must sadly declare that many Southerners have forgotten not only it's causes and events but also they have forgotten about the lives of their ancestors who were killed for the cause of Southern independence from federal tyranny.

ADMIRAL RAPHAEL SEMMES
CAMP #1321
DEARBORN, MI



CONFEDERATE VETERANS
1896

GENERAL PATRICK CLEBURNE
CAMP #2257
GRAND RAPIDS, MI

THE SONS OF CONFEDERATE VETERANS
CAMPS OF MICHIGAN

LEST WE FORGET

... the more than 4,700 Confederate soldiers killed in the Battle of Gettysburg ~ July 1-3, 1863

... the more than 2,300 Confederate soldiers killed in the Battle of Chickamauga ~ September 19-20, 1863

... the more than 1,700 Confederate soldiers killed in the Battle of Shiloh April 1862

... the more than 1,700 Confederate soldiers killed in the Battle of Franklin ~ November 30, 1864

... the more than 1,600 Confederate soldiers killed in the Battle of Chancellorsville ~ April & May 1863

... the more than 1,500 Confederate soldiers killed in the Battle of Sharpsburg ~ Sept. 17, 1862

... the more than 1,500 Confederate soldiers killed in the Battle of Spotsylvania Court House ~ May 1864

... the more than 1,400 Confederate soldiers killed in the Battle of Gaines's Mill ~ June 27, 1862

... the more than 1,400 Confederate soldiers killed in the Battle of the Wilderness ~ May 1864

... the more than 1,200 Confederate soldiers killed in the Battle of Stones River ~ December 31, 1862 - January 2, 1863

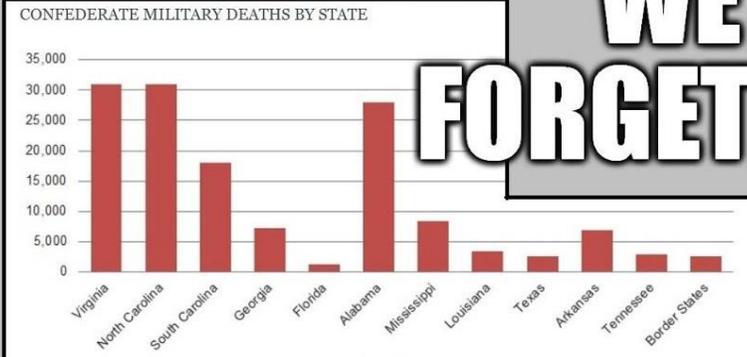
... the tens-of-thousands more Confederate soldiers who were killed or wounded at other battlefields across the South

... the additional tens-of-thousands who died from disease or complications, far from home, in hospital or in the field

... the civilian casualties of Lincoln's war on the South, which are estimated by historians to number into the tens-of-thousands

... the deaths from disease and starvation in the Reconstruction years which followed ~ incalculable.

CONFEDERATE MILITARY DEATHS BY STATE



State	Estimated Deaths
Virginia	31,000
North Carolina	31,000
South Carolina	18,000
Georgia	8,000
Florida	2,000
Alabama	28,000
Mississippi	8,000
Louisiana	4,000
Texas	3,000
Arkansas	7,000
Tennessee	4,000
Border States	3,000

This chart is based on research done by Provost Marshal General James Fry in 1866. His estimates for Southern states were based on Confederate muster rolls - many of which were destroyed before he began his study - many historians dispute those results. The estimates for VA, NC, AL, SC & AR have been updated to reflect more recent scholarship. [source www.civilwar.org](http://www.civilwar.org)

THAT WE LOST FAR MORE THAN A CAUSE

(Image Courtesy of Maeve Magdalen)

Have YOU, personally, forgotten that...

... more than 4,700 Confederate soldiers were killed in the Battle of Gettysburg between July 1-3, 1863?

... more than 2,300 Confederate soldiers were killed in the Battle of Chickamauga between September 19-20, 1863?

... more than 1,700 Confederate soldiers were killed in the Battle of Shiloh in April 1862?

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... more than 1,400 Confederate soldiers were killed in the Battle of the Wilderness in May 1864?

... more than 1,200 Confederate soldiers were killed in the Battle of Stones River between Dec. 31, 1862 - Jan. 2, 1863?

... the tens-of-thousands more Confederate soldiers who were killed or wounded at dozens of other battlefields across the South?

... the civilian casualties of Lincoln's war on the South, which are estimated by historians to number into the tens-of-thousands, maybe as high as 50,000+, the vast majority of whom were Southerners?

While it is good and right to remember those victims of terrorism from 9/11/2001, it is despicable that we sons & daughters of Confederate veterans cannot show the same respect & honor to our ancestors, who were no less victims of invasion & terrorism, without being vilified for it! Today it's the memory of our Confederate ancestors which is under attack; in 150 years it might be the memory of you or someone you personally know & love who served in the U.S. military after that dark September day.

We should never forget what happened to our ancestors and to our native Southland in the War of 1861-1865...

WE, THE SONS OF CONFEDERATE VETERANS, WILL NEVER, EVER FORGET!

DEO VINDICE!

Jonathan McCleese

2nd Lieutenant Commander

Admiral Raphael Semmes Camp #1321 (Dearborn, MI)

Army of Tennessee, Sons of Confederate Veterans



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.



Another reminiscence from Mrs. Jesse (Annie K.) Kyle, of Fayetteville, N.C.

"The Yankees went into homes that were beautiful, rolled elegant pianos into the yard with valuable furniture, china, cut glass, and everything that was dear to the heart, even old family portraits, and chopped them up with axes - rolled barrels of flour and molasses into the parlors, and poured out their contents on beautiful carpets - in many cases set fire to lovely homes and burned them to the ground, and even took some of our citizens and hung them until their life was near extinct, to force them to tell them where their money was hidden; when alas! they had none to hide."

Deo Vindice: Motto of the Confederacy

March 5, 2013



Confederate Great Seal

Soon after its formation, the new Confederate government took upon itself the task of choosing a seal and motto for itself. The seal deserves a post in its own right, but the motto is of special interest. The final motto agreed upon was *Deo Vindice*, meaning “With God, our Defender” or “Under God as our Vindicator.”

However, this was not the first motto proposed. The motto under consideration in the House was *Deo Duce Vincemus*, meaning “under the leadership of God we will conquer.” But that was changed after a speech given by Thomas Semmes from Louisiana, reporting to the Senate on the actions of his committee. By now it was April 27, 1864, the government having been slow to move in this matter. Semmes said this:

The committee are dissatisfied with the motto on the seal proposed by the House resolution. ... The word ‘*duce*’ [lead, command] is too pagan in its signification, and is degrading to God, because it reduces him to the leader of an army; for scarcely does the word ‘*duce*’ escape the lips before the imagination suggests ‘*exercitus*,’ an army for a leader to command. It degrades the Christian God to the level of pagan gods, goddesses and heroes, as is manifest from the following quotation; ‘*Nil desperandum Tenero duce.*’ [Never despair, if Teucer leads]¹ This word *duce* is particularly objectionable because of its connection with the word ‘*vincemus*’—(we will conquer). This connection makes God the leader of a physical army, by means of which we *will* conquer, not *must* conquer. If God be our leader we *must* conquer, or he would not be the God of Abraham, and of Isaac, and of Jacob, nor the God of the Christian. This very doubt implied in the word ‘*vincemus*’ so qualifies the omnipotence of the God who is to be our ‘leader,’ that it imparts a degrading signification to the word ‘*duce*’ in its relations to the attributes of the Deity.²



Virginia Capitol, 1865

The Committee thought that by saying “under the leadership of God we will conquer,” they were insulting God by making him equal to the weak pagan gods, who were not always successful in their wars. They also did not like that the motto implied that they would always be at war:

The word ‘*vincemus*’ is equally objectionable because it implies that war is to be our normal state; besides, it is in the future tense — ‘we will conquer.’ The future is always uncertain, and, therefore, it implies doubt. What becomes of our motto when we *shall have* conquered? The future becomes an accomplished fact, and our motto thus loses its significance. ...

Having discarded the word ‘*duce*,’ the committee endeavored to select in lieu of it a word more in consonance with the attributes of the Deity, and therefore more imposing and significant. They think success has crowned their efforts in the selection of the word ‘*vindex*,’ which signifies an assenter, a defender, protector, deliverer, liberator, a mediator and a ruler or guardian. ‘*Vindex*’ also means an avenger or punisher.

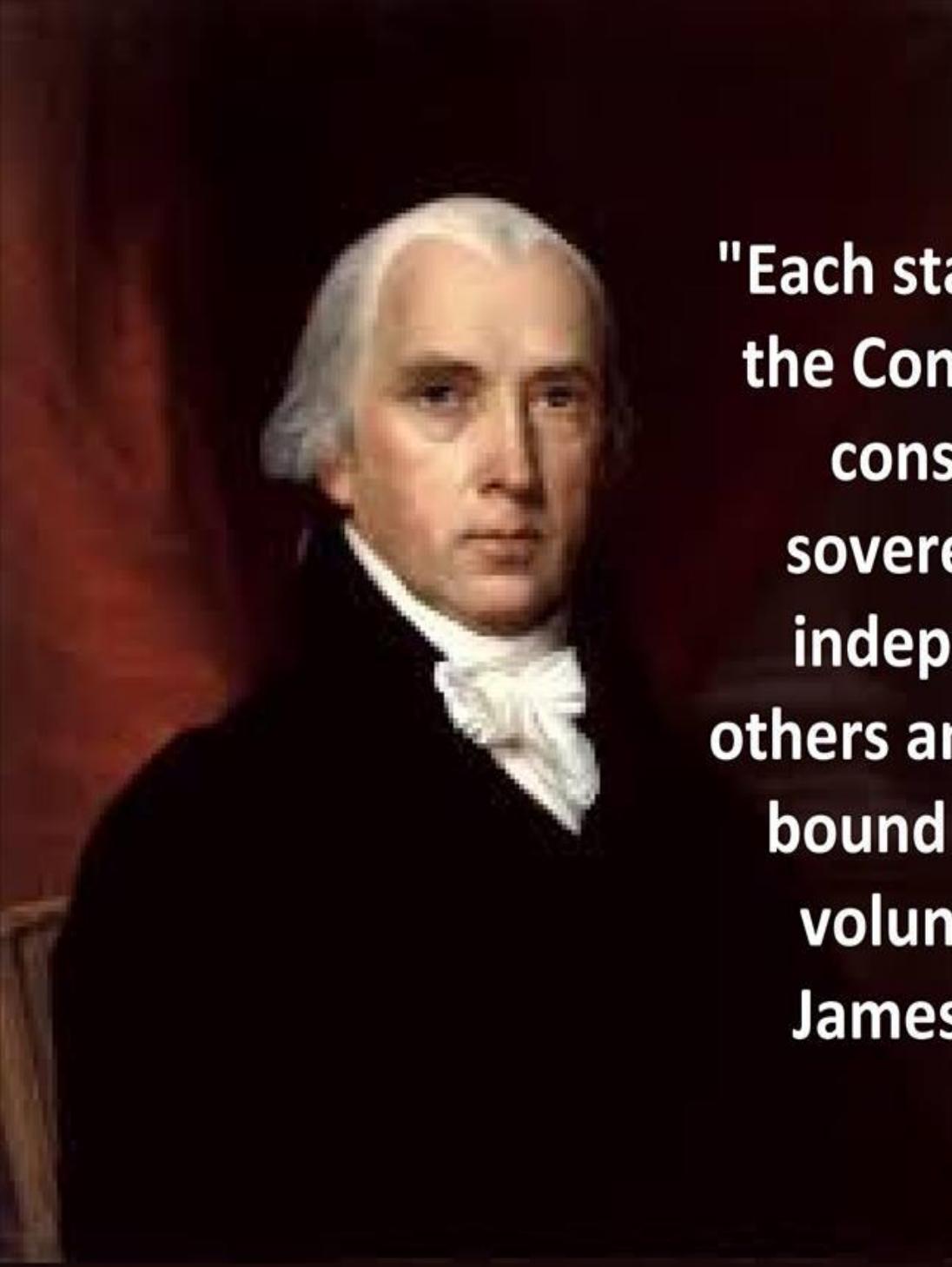
No word appeared more grand, more expressive or significant than this. Under God as the asserter of our rights, the defender of our liberties, our protector against danger, our mediator, our ruler and guardian... What word can be suggested of more power, and so replete with sentiments and thoughts consonant with our idea of the omnipotence and justice of God?³

In this short speech we can see how the Confederate were being very careful to explicitly acknowledge God in a meaningful way. In this they were setting themselves apart from the original War for Independence, where “Nature’s God” is mentioned in the Declaration of Independence, but no reference to the deity appears in the Constitution other than “In the Year of Our Lord.” When the Confederates wrote their Constitution they added a reference to God in the preamble, and their chosen motto was equally Christian in intent.

1. From Horace’s Odes, Book I, Ode VII.

2. *The Louisiana Book: Selections from the Literature of the State* by Thomas M’Caleb (New Orleans: B. F. Straugham, 1894) p. 161.

3. *Ibid*, p. 162.



**"Each state, ratifying
the Constitution, is
considered a
sovereign body,
independent of
others and only to be
bound by its own
voluntary act."
James Madison**



Defending the Heritage

**IT DOESN'T GET MUCH CLEARER THAN THIS...
by the Author of the Constitution..**

~ † Robert † ~

We are in a **CULTURE WAR!**

Our Confederate Heritage is being Obliterated



"Yes, they [the Washington Empire] fear us because history and timing (this time around) is on our side, not theirs. They know it and we know it. The Constitutional right of secession and Southern independence in a 21st century world filled with secession and independence movements all around the globe puts the fear of God into our enemies in Washington and New York. Our success means the end of their rule, domination, control and gravy train of high federal taxes paid for by each one of us. This is why, 'that Rebel Flag' and our movement are hated so much. This is why so many lies and so much irresponsible reporting goes on about the defenders of Southern heritage."

-- Ron Holland

U.S. owes black people reparations for a history of 'racial terrorism,' says U.N. panel

By [Ishaan Tharoor](#) September 27 at 12:45 PM



Slave shackles on display at the new National Museum of African American History and Culture in Washington. (Kevin Lamarque/Reuters)

WATCH VIDEO NEWS REPORTS [HERE](#)

The history of slavery in the United States justifies reparations for African Americans, argues [a recent report](#) by a U.N.-affiliated group based in Geneva.

This conclusion was part of a study by the [United Nations' Working Group of Experts on People of African Descent](#), a body that reports to the international organization's High Commissioner on Human Rights. The group of experts, which includes leading human rights lawyers from around the world, presented its findings to the United Nations Human Rights Council on Monday,

pointing to the continuing link between present injustices and the dark chapters of American history.

"In particular, the legacy of colonial history, enslavement, racial subordination and segregation, racial terrorism and racial inequality in the United States remains a serious challenge, as there has been no real commitment to reparations and to truth and reconciliation for people of African descent," the report stated. "Contemporary police killings and the trauma that they create are reminiscent of the past racial terror of lynching."

Citing the past year's spate of police officers killing unarmed African American men, the panel warned against "impunity for state violence," which has created, in its words, a "human rights crisis" that "must be addressed as a matter of urgency."

The panel drew its recommendations, which are nonbinding and unlikely to influence Washington, after a fact-finding mission in the United States in January. At the time, it hailed the strides taken to make the American criminal justice system more equitable but pointed to the corrosive legacy of the past.

"Despite substantial changes since the end of the enforcement of Jim Crow and the fight for civil rights, ideology ensuring the domination of one group over another, continues to negatively impact the civil, political, economic, social and cultural rights of African Americans today," it said in [a statement](#). "The dangerous ideology of white supremacy inhibits social cohesion amongst the US population."

In its report, it specifically dwells on the extrajudicial murders that were a product of an era of white supremacy:

Lynching was a form of racial terrorism that has contributed to a legacy of racial inequality that the United States must address. Thousands of people of African descent were killed in violent public acts of racial control and domination and the perpetrators were never held accountable.

The reparations could come in a variety of forms, according to the panel, including "a formal apology, health initiatives, educational opportunities ... psychological rehabilitation, technology transfer and financial support, and debt cancellation."

To be sure, such initiatives are nowhere in the cards, even after the question of reparations arose again two years ago when surfaced by [the groundbreaking work of American journalist Ta-Nehisi Coates](#).

Separately, a coalition of Caribbean nations is [calling for reparations](#) from their former European imperial powers for the impact of slavery, colonial genocide and the toxic racial laws that shaped life for the past two centuries in these countries. Their efforts are fitful, and so far not so fruitful.

When asked by reporters to comment on the tone of the American presidential election campaign on Monday, the working group's chairman, Ricardo A. Sunga of the Philippines, [expressed concern](#) about "hate speech ... xenophobia [and] Afrophobia" that he felt was prevalent in the campaign, although he didn't specifically call out Republican candidate Donald Trump.

"We are very troubled that these are on the rise," said Sunga.

What did the 13 original states say about Christianity?

August 29, 2016 by Mark Vogl



The Culture War rages in the United States. The Supreme Court has taken the atheist pledge since about the 1950's. It has taken the position of god, deciding who lives and dies, whose rights are supreme, and who can marry. The Ten Commandments, which interestingly faces the nine justices as they sit to hear cases...is now no more than a Sunday comic strip to the top Court in America.

But what did the founders think about Christianity? What role, if any, did Christianity play in the selection of office holders?

For the purposes of this article, the term founder refers to all Americans who were involved in the governance of America, creating public opinion, fighting in the revolution for America, the broadest segment of citizens. I am not referring to the 250 men usually associated with the term founder, but with tens of thousands, if not hundreds of thousands of Americans who participated, over scores of years to colonize and build the separate colonies and work towards what became the United States of America.

To evaluate what the people, through the 13 sovereign states, thought of the role and place of Christianity within the governance of their states... let's look at their Constitutions. (The source for this information is a must have book for those interested in the issue of Christianity and the founding of the United States: ***The Christian Life and Character of the Civil Institutions of the United States*** by Benjamin F. Morris, and published in 1864. Strongly recommend you contact American Vision to purchase a copy.)

This is a small portion of what **Massachusetts** Constitution said about Christianity:

"And that every person "chosen governor, lieutenant governor, senator, or representative and accepting the trust, shall subscribe a solemn profession that he believe in the Christian religion, and has a firm persuasion of it's faith."

The Constitution of **South Carolina** speaks extensively to the place and role of Christianity, but we will look here only at what it says about the selection of those who can be elected to office:

"They should chose by ballot from among themselves, or from the people at large, a governor and commander – in – chief, a lieutenant governor, and privy council, all of the Protestant religion; that no person should be eligible to a seat in the Senate unless he be of the Protestant religion, that no person should be eligible to sit in the House of Representatives unless he be of the Protestant religion."

The **Virginia Constitution** had felt the intellectual impact of Thomas Jefferson. But interestingly, the foundation for this is based on the liberty of conscience of Christianity, ie. the 1776 Declaration states: "Its free government could be preserved but by a firm adherence to justice, moderation, benevolence, frugality, and virtue, and by frequent recurrence to fundamental principles and the manner of discharging it. Religion is the duty we owe our Creator, and can be directed only by reason, not force and violence, and therefore all men are equally entitled to the free exercise of it according to the dictates of conscience; and it is the ***mutual duty of all to practice Christian forbearance love and charity towards each other.***

Interesting that the entire logic is based on "...Christian forbearance love and charity..."

Let's look at **New Jersey's** Constitution formed in 1776:

"That there shall be no establishment of any one religious sect in this province in preference to another, and that no Protestant inhabitant of this colony shall be denied the enjoyment of any civil right on account of his religious principles; but that all persons professing a belief in the faith of any Protestant sect, and who should demean himself peaceably under the government, should be capable of being elected unto any office of profit or trust, or of being a member of either branch of the legislature."

The **Georgia** Constitution stated: "...all members of the Legislature shall be of the Protestant religion."

Rhode Island's Constitution continued with the phrase below until 1843:

"The object of the colonists is to pursue with peace and loyal minds, their sober, serious and religious intentions of godly edifying themselves and one another in the holy Christian faith and worship, together with

the gaining over and conversion of the poor ignorant Indian natives to the sincere profession and obedience of the same faith and worship.”

New Hampshire stated within the Constitution: “That morality and piety, rightly grounded on evangelical principles, would give the best and greatest security to government, and would lay in the hearts of men the strongest obligation to due subjection; and that the knowledge of these was most likely to be propagated by the institution of public worship of the Deity and instruction in morality and religion.”

Maryland’s commitment to Christianity was cited in two Articles of its Constitution:

Article XIX “That it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons professing the Christian religion are equally entitled to protection in their religious liberty.”

Article XXXV ” That no other qualification ought to be required on admission to any office of trust or profit than such oath of support and fidelity to this State, and such oath of office, as shall be directed by this Constitution or the Legislature of this State, and a declaration of belief in the Christian religion.”

To hold office in **Delaware** an individual was required to give this oath: “I do profess a faith in God the Father, and in the Lord Jesus Christ his only Son, and in the Holy Ghost, one God blessed and evermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration.”

And **Pennsylvania** required of its legislators this oath: ” I do believe in one God the Creator and Governor of the universe, the Rewarder of the good, and the Punisher of the wicked, and I acknowledge the Scriptures of the Old and New Testament to be the given by Inspiration.”

The great state of **North Carolina** declared: “That no person who should deny the being of a God, or the truth of the Protestant Religion, or the Divine authority of either the Old or New Testaments, or should hold religious principles incompatible with the freedom and safety of the State, should be capable of holding any office or place of trust in the civil government of this State.”

Part 7, Section One of the **Connecticut** Constitution stated in part: ‘It being the duty of all men to worship the Supreme Being and great Creator and Preserver of the Universe ... And each and every society or denomination of Christians in this State shall have and enjoy the same equal powers, rights and privileges ...’ and outlined how each church could lay a tax on their local society to pay church costs.

New York’s Constitution is the sole exception, to the spirit of those above. The Constitution does “...ordain, determine and declare that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind;” But, the Constitution also prohibits ministers from holding office, stating that their position of saving souls was too important to be diverted from. Interestingly it would be Bishop Samuel Provoost of the Episcopal Dioceses of New York who would be selected as the first Chaplain of the United States Senate, and would give the Sermon at George Washington’s First Inauguration...a Sermon to all Federally elected office holders required by a Congressional Resolution passed just days before the ceremony.

This very broad acknowledgement of Christianity, and only Christianity across the colonies demonstrates its unilateral position of sole and supreme faith in the nation. It was this common Christian bond across the colonies that provided one of the deepest cultural ties for a nation coming together. Remember that the above reports the actual Constitutions of the time, thus reflecting the majority will in each State, The declarations are, for the most part, bold and unequivocal. There can be little obfuscation of the intended meaning of the founders.

This defining faith was identified by the Frenchman Alexis De Tocqueville and commented on several times in his *Democracy in America*. And the most renowned of Founders including Washington, Jefferson, Franklin, Adams, and Henry all commented more than once on the importance of Christian faith in the making of the United States.

The debate which rages in America about our national character and whether we are or are not a Christian nation is real enough. But the evidence concerning whether we were a Christian nation at birth is overwhelming supportive of a declaration that this was a Christian nation.

We Need Secession and Nullification



Tom DiLorenzo

lewRockwell

Published : September 04th, 2016

1589 words - Reading time : 3 - 6 minutes

In his new book [*Nullification: Reclaiming Consent of the Governed*](#), Clyde Wilson pinpoints the folly and futility of “presidential politics” – of hoping against hope that some Great Savior will somehow restore American liberty. Only those who are almost completely ignorant of American history could be fooled by such a farce. Unfortunately, that seems to include most Americans.

Early Americans were never so naïve as to believe that national politicians could preserve their freedom; that was *their* job. *They* are the ones who, acting through their state-level political societies, created and gave authority to the Constitution. The government was to act *as their agent* and was delegated by them only a few specific powers. Moreover, the government itself could never be the judge of its own powers, for that would lead to “nothing less than a government of unlimited power, a tyranny,” writes Wilson. Of course, that is what Americans have now lived under for generations with the “black-robed deities” of the “supreme” court announcing for all of us what freedoms we shall have.

A monopoly or “national” government was always understood to be the greatest threat to liberty by such American statesmen as Thomas Jefferson, author of the Kentucky Resolution of 1798 that enunciated the concept of nullification. (He was invited to author the Resolution by friends in the Kentucky legislature). It was a response to the first totalitarian power grab by the New England, leftist establishment led by John Adams who enforced the Sedition Act, an abominable law that outlawed free political speech in America. “Resolved, That the several States composing the United States of America, are not united on the principle of unlimited submission to their General Government,” Jefferson wrote in the Resolve. “[A]nd that whensoever the General Government assumes undelegated powers, its acts are unauthoritative, void, and of no force.” Kentucky would not allow the enforcement of the unconstitutional Sedition Act within its borders. James Madison authored the Virginia Resolution of 1798 that said the same thing. If “consent of the governed” were to have any real meaning, that consent would have to be enforced through such political vehicles as nullification and secession.

The leftist New England establishment first invented the lie that Jefferson was not the author of the Kentucky Resolve – until the great man’s grandson produced a copy of it in his grandfather’s own handwriting. They then invented a second lie that Jefferson was only defending free speech and not states’ rights. Jefferson himself denied this all throughout his life, Wilson points out, by insisting that in the American system of government, states’ rights and liberty could not be separated. If Americans were to have a constitution that protected their freedoms, they would have to enforce it through political communities organized at the state and local level.

The central government itself could never be trusted – especially through its “supreme” court — to do so. Jefferson understood that if the day ever came that five government lawyers with lifetime tenure would decide what everyone’s liberties were to be, then the American Revolution would have failed and Americans would live under a tyranny. That day arrived in 1865, when the U.S. government finally destroyed federalism and states’ rights and consolidated political power – including the power of constitutional interpretation – in

Washington, D.C.

Once empowered by a monopolistic, consolidated, centralized government used to enrich its operators, there would be no logic that could overturn it, said Jefferson, for “you might as well reason and argue with the marble columns” in the Capitol, he said in a letter. He was well aware during his lifetime that the New England “consolidators” wanted a highly centralized government that would subsidize their business enterprises with cheap credit through a bank run by politicians; protect them from international competition with protectionist tariffs, and lavish canal- and road-building corporations with tax dollars. Jefferson’s nemesis Alexander Hamilton, the intellectual leader (of sorts) of the New England/New York/Philadelphia leftist establishment, gave this *British-style* mercantilistic corruption scheme the Orwellian label of “The American System.”

As Wilson points out, Hamilton praised the American ideals of federalism and states’ rights in *The Federalist Papers*, and then spent the rest of his life doing everything he could to undermine and destroy those ideals. This included inventing a false history of the founding in which he claimed that the citizens of the states, who ratified the Constitution in state political conventions, were never sovereign, and that Americans’ real “original intent” was to create a highly centralized, monopolistic government like the one in England. Hamilton’s theory, Wilson correctly points out, “always rested upon coercion, chutzpah, and lies.” It was also the theory of the American founding that was embraced by Abraham Lincoln who used it to “justify” waging war on his own fellow citizens, killing them off by the hundreds of thousands with the self-proclaimed objective of “saving the union.”

One of the sillier arguments fabricated against true federalism, which includes the rights of nullification and secession, is the slogan that “states don’t have rights, people do!” Duh. As Wilson points out, it was John Taylor of Caroline who actually first said this in the context of explaining the Jeffersonian dictum that “States are *instruments* by which the people may assert their rights against usurpers and oppressors” (emphasis added). At least they were in Taylor’s day. Today they are appendages of Washington, D.C.

In a chapter on “The Real Constitution” Wilson states the obvious fact that the fabled “system of checks and balances” has been a complete failure in limiting governmental powers to those delegated to it by the Constitution. In reality, all three branches of the federal government work *in tandem* to limit *our freedoms*. It is “we the people” who are limited and controlled, thanks to the state’s judicial monopoly of constitutional interpretation. “The real Constitution did not belong to lawyers, who obfuscate for a living,” writes Wilson, who points out that most of the participants at the constitutional convention were *not* lawyers, unlike today’s political class. The people do not need lawyers to tell them what “THEIR” constitution says, Wilson proclaims.

The fatal mistake of conservatives and libertarians who call themselves “constitutionalists” is their belief that the federal government can somehow be persuaded to begin enforcing the Constitution and thereby limiting its own power, prestige, remuneration, and perks. “The peoples of the states have not delegated to federal judges the power to decide what their rights are. This is a power they have reserved to themselves.”

By “the people” Wilson, like Jefferson, does not mean a majority of the electorate. “By people, do we mean that if a million Chinese wade ashore in California and outvote everybody else, then they are sovereign? I think not.” If “consent of the governed” has any meaning at all, writes Wilson, then it means what it was always intended to mean: the people of the free, independent, and sovereign states. “The right to self-government rests on the right to withdraw consent from an oppressive government,” says Wilson, and in the real American system that has historically been achieved by the people acting through their state-level political communities. It is how they decided to fight the Revolution; it is how the Revolution ended, with King George III signing a peace treaty with each individual state; it is how the Constitution was ratified; and it is how the Constitution can be amended. This is why, in all the founding documents, “United States” is always

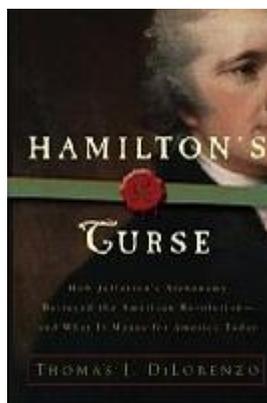
in the plural, signifying that the free and independent states are united. It never meant some Leviathan called “the United States government.” That was the lying fabrication of Lincoln in his Gettysburg address in which he invented the strange notion that the founders created a “new nation” instead of a confederacy of free and independent states, as is clearly stated in the Declaration of Independence, among other places.

Real federalism or states’ rights is all but nonexistent today, says Wilson, because “it presented the most powerful obstacle to the consolidation of irresponsible power – that consolidation which our forefathers decried as the greatest single threat to liberty. For that reason, states’ rights had to be covered under a blanket of lies and usurpations by those who thought they could rule us better than we can rule ourselves.” After the “Civil War,” writes Wilson, “the American idea of consent of the governed was replaced by the European idea of obedience.”

The destruction of the Jeffersonian, states’ rights tradition, with the elimination of nullification and secession as the essential ingredients of the consent of the governed, allowed the rotten Hamiltonian system of government by crony capitalists, for crony capitalists, and of crony capitalists to become cemented into place. This is what Lincoln and the Republican Party of his day meant when they said they were “saving the union,” Wilson observes. It was NOT the *voluntary* union of the states they wanted to preserve; they utterly *destroyed* that and replaced it with a Soviet-style, *compulsory* union held together by violence, mass murder, mayhem, and plunder. Their “union” was a large, centralized government that would dispense corporate welfare and protect the party’s corporate political supporters from international competition while showering them with cheap credit through a government-controlled banking system. As Wilson himself explains: “With the Lincoln revolution the Hamiltonian program triumphed. Indeed, that was the purpose of the Lincoln revolution. Thus today, all the politicians of both parties rally around so that the taxpayers and posterity can reward the Banksters, *Too Big to Jail*, for their evil deeds” (emphasis added).

Source : www.lewrockwell.com

Tom DiLorenzo



[All his articles](#)

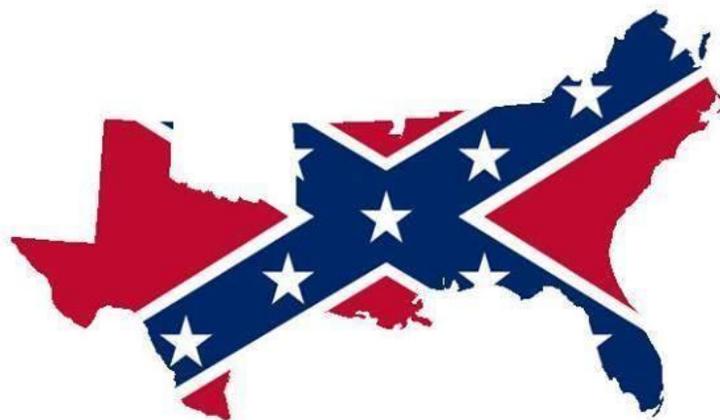
Buy his book

Thomas DiLorenzo is professor of economics at Loyola College, Maryland, and a senior fellow at the Ludwig von Mises Institute. He is the author or co-author of ten books, on subjects such as antitrust, group-interest politics, and interventionism generally.



Julia Laura Jackson Christian; the only daughter of Confederate General Thomas “ Stonewall “ Jackson; as an infant she was brought to the bed of her dying father at Guinea Station, south of Fredericksburg, VA.

The South is America.



www.AbbevilleInstitute.org

To preserve what is true and valuable in the Southern tradition

STARR COUNTY, TX

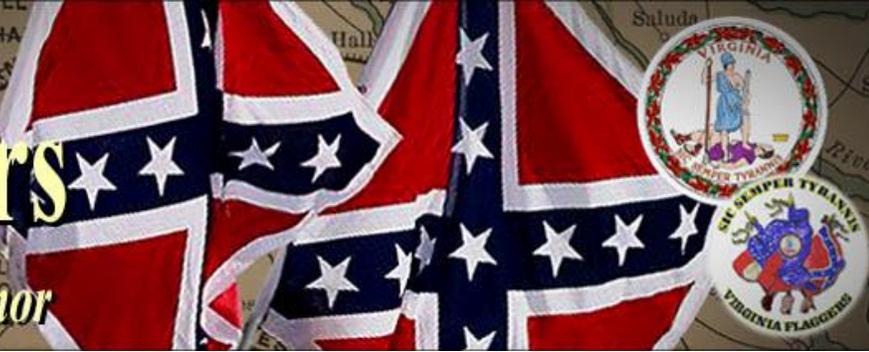
Dr. James Harper Starr (December 18, 1809 – July 25, 1890) served as a commissioner of the Texas General Land Office and later Secretary of the Treasury of the Republic of Texas and also as director of the postal service of the Trans-Mississippi Department of the Confederate States of America during the American Civil War as well as the namesake of Starr County in Texas.

After the defeat of the Confederacy, Starr was barred from serving in public office, as were most Confederate officials. His home in Marshall, Texas, "Maplecroft", was designated a state historic site in the 1970s and is open to the public. He was known for his diminutive stature. Starr County was established on **February 10th, 1848**

Rio Grande City, Texas Local Historical Quick Notes #1a

The Virginia Flaggers

Return the Flags ~ Restore the Honor



Thursday, September 29, 2016

Fallout From The Va Flaggers Anniversary Celebrations - Changing Hearts & Minds

Last week was a big one for us in many ways. We have already reported on the great turnout and successful fund raising at our picnic on Sunday, but it turns out that there are more far reaching effects than can be measured by head counts and calculator totals, and we wanted to share a couple of things with our friends and supporters.

On Saturday, the day before the picnic, we held our regularly scheduled flagging of the Virginia Museum of Fine Arts. On October 1st, we will mark FIVE years of (twice weekly) protests on the sidewalk on the Boulevard, and since we had friends and supporters coming in from out of town, we had a pretty good crowd, with over a dozen flaggers out forwarding the colors, lining the sidewalk in front of the VMFA.



There was a lot of traffic out that afternoon, and we had a very special visitor. Corporal Charles Bacon (AKA “Crosby”, a pet pig, joined the Flaggers and was an instant hit. Adults and children were drawn to us and our little four legged ambassador served to open the door to MANY more conversations than we typically experience.



One Flagger filed this report:

“Barry and I talked to a few people and I'm just amazed of just how uneducated some people...especially the college kids are. We talked to these two and the one said she was surprised how nice we were. She made the comment that we didn't seem to be the "norm" when it came to those who carried the flag. We let them know that we ARE the "norm" and that we're not hateful or racist people. We explained that the vast majority of us are just honoring our heritage and that we're tired of the attacks on our heritage, monuments etc...”



It was a FANTASTIC afternoon on the Boulevard with many, many good conversations, and opportunities to advance the flags of Dixie, and educate folks about our history, our veterans, and the flags under which they fought and died. It would be enough if that were the end of the story, but there's more...it gets even better...

We found this post on Instagram:



Looks like a couple of guys saw our Flaggers on the sidewalk at the VMFA and decided to come to the picnic Sunday. On social media, they talk about wanting to take photos and do interviews, looking to expose the hate and “racism” within our group. Our greeter remembers them well and took extra time to welcome them and share literature and information since they appeared to be visiting.

In the end, they found NOTHING to report. Several hours with over 300 Confederate Heritage Supporters, and NOT ONE trace of anything objectionable to report. All they found was nice folks and some cool auction items. Oh yeah...and “less seething than expected”. :)

When asked what he expected to find, his friend reports *“I expected a crowd just out for something to do on a Sunday afternoon. The allegations of extreme racism weren’t validated.”*

They came searching for hate...and left with TRUTH. How cool is that?

Have I mentioned how proud I am to be a Va Flagger?
#winning

Barry Isenhour

Wednesday, September 28, 2016

Va Flaggers 5th Anniversary Picnic/Auction - Celebrating and Giving Thanks!



Thanks to our wonderful supporters, guests, and Flagger family, our 5th Anniversary picnic and auction was our best ever! We had the Mobile Flagger Response Unit set up for display and tours and it was a HUGE hit. She has been outfitted with a 55" screen TV and sound system. We debuted this Sunday at the picnic and the response was overwhelmingly positive. This is going to be a great tool for reaching folks with videos and other media that teach and recruit!



There was something for everyone, but the the theme of the day was FAMILY and our first ever "Little Rebels Boot Camp" was a GREAT success! Many thanks to the men of the Capt. William Latane Camp 1690 SCV for all of your hard work in making this happen. The kids loved it and I've had parents already asking if we are going to do it again next year.



Everyone enjoyed the excellent music by Virginia Dare, and our friends from the Virginia Scots Guard Pipes and Drums.



Thanks to a large, generous crowd, and the wonderful donations received from across the country, we surpassed our fund raising goal for the third straight year!





Photo Courtesy Jeff Seymour

We were honored to meet many folks for the first time, have the chance to visit with old friends and family, and get the opportunity to share some of our history as well as our plans for the future.

Message received Monday:

I would like to sincerely thank the [The Virginia Flaggers](#) organization for such a great anniversary event. This is the first time attending one of your events, and my family and I felt very welcome, there was such a family atmosphere that we felt right at home even though we were meeting people for the first time. Clearly this is a group of individuals with class and honor, and I look forward to supporting your group and attending events in the future.

Thank you again. -DC Ward



The Virginia Flaggers with to thank everyone who contributed in ANY way to make this day possible. We could never have made the event come together so well, with so much success, without the generous support and hard work of so many dedicated people.

We are already looking forward to next year!

With a grateful heart,

Susan Hathaway
Va Flaggers

Thursday, September 22, 2016

Kevin Levin Comes Unhinged as Va Flaggers Celebrate 5 Years of Success



Well folks, it appears that on the eve of the celebration of our fifth anniversary, we have, seriously, gone and done it this time. We have REALLY ticked off the anti-Confederate, leftist, pseudo-historian bloggers. I received several messages yesterday from supporters and friends letting me know that one of them, frustrated by the lack of audience on his own blog site, had submitted the contents of his most recent blog post to one of the liberal news outlets, who reprinted it word for slanderous word.

This is the same man who, a few years ago, falsely accused us of fabricating a story when Washington & Lee initially denied reports of a young man being asked to take off an SCV cap and turn an SCV t-shirt inside out before being allowed to visit LEE Chapel.

<http://mybacksass.blogspot.com/.../kevin-levin-owes-vaflagger...>

Once again, he uses the same old, tired “7 degrees of separation” theories to try and link us (and me, especially) to anyone and anything they think will FINALLY turn the public against us. It appears these neo-yankee bloggers seem to have been heavily influenced recently by a relatively new blogger who hides behind anonymity and tries to out-SPLC the SPLC with his fraudulent “links and ties” method of character assassination. Nothing new here, folks. Just another re-hash of the same old “gotcha” claims that have failed repeatedly over the past five years.

Why the obsession with the Va Flaggers and with me? Why the anger? What drives these men to spend so much of their time attacking decent, God-fearing people who have never done anything that should have the least relevance to them?

The answer is simple...

We. Are. WINNING.

Yes, winning. 14 months after Nikki Haley pulled her little politically motivated stunt in Columbia (how's that working for ya, Nikki?) and the whole country seemed to lose its collective mind and jump on the "everything Confederate's GOT TO GO" bandwagon, the fact is that there are now MORE Confederate flags flying than ever, MORE Confederate monuments standing, and MORE folks waking up every day and taking a stand against what has been exposed as nothing more than the left's attempt to silence us by destroying our history and heritage. It is no coincidence that this slanderous article appears on the eve of the celebration of our FIFTH anniversary, and three years after the author's infamous and embarrassing FAILED prediction:

"Prediction: There will be no Confederate flag on I-95 near Richmond" ... Kevin Levin Aug 18, 2013.

This, of course, turned out to be as completely inaccurate as did their NUMEROUS failed predictions over the past five years of the imminent and pending doom of the Va Flaggers.

In fact, we have experienced quite the contrary. Since the first flag was raised on I-95 a little over a month after his failed prediction, we have raised 25 MORE flags in the Commonwealth. We have several flag sites currently under construction, and if everything goes according to schedule, hope to have at least 30 roadside Memorial Flags flying in the Commonwealth before the end of the year.

Our numbers and support are growing daily, not shrinking. Our social media audience just surpassed 41K over the past 24 hours, and we get new requests to join our email list on a DAILY basis.

Requests for speaking engagements are coming in so fast that I can barely keep up with getting them scheduled. I have been blessed with the privilege of traveling across the country to share the inspirational story of the Va Flaggers, and the TRUTH about our Confederate ancestors. Along the way, I have had the honor meeting some of the finest folks in this country. For every hate filled tirade like his, we receive dozens of notes like this one, from a visit last week:

Hi Susan,

I cannot express how much we all enjoyed your informative presentation.

We always learn something at these meetings however your presentation was the best we have ever experienced. Your spirit and enthusiasm was absorbed by all of us. Remarkably, no one was sleeping thru your entire presentation! A first for our Camp!

Take care and keep up the Amazing work that you and the Virginia Flaggers do!

Sincerely,

Joe W.

Adjutant

Turner Ashby Camp 1567

While these bloggers may find a photo of one of our folks, in a public venue, standing next to someone they find objectionable...or an inappropriate comment on a social media site, made by someone with whom we have some sort of connection... the fact of the matter is that they STILL, after 5 years have found NOTHING to prove ANY kind of claims of "hate" within our group...because it simply DOES NOT EXIST.

And the REAL issue here...what REALLY puts a bee in their bonnet... is that ordinary Americans are getting sick and tired of listening to these people continue to spread the lie that we, our ancestors, and even the flags they fought under are somehow "racist", or that monuments erected to honor our

veterans have ties to “white supremacy”, and using these lies as an excuse to attempt to completely annihilate our history and heritage. Citizens are finally starting to rise up and push back against the nonsense, and they are (naturally) rallying to the Battle Flag and its symbolism of freedom and resistance to tyranny...and to folks like us who have never put it down.

The tide is turning folks, and they cannot stand the fact that we will not sit down, shut up and “get over it”. I count it all gain when it comes to being the target of personal attacks from folks like this. We must be doing something right if we’ve got them spending so much time consumed with our every move. At the very least, it means less time spent influencing others with their social justice laced brand of “history”.

Earlier today, we shared a letter from John Hall, and offer this thoughtful response from Carl Roden: <http://southernfriedcommonsense.blogspot.com/2016/09/the-moral-difference-between-susan.html?m=1>

Thank you both...and thank you ALL for your continued prayers and support. We are fully committed to continuing the work of advancing the flags of Dixie, defending the good name of the Confederate soldier, protecting our monuments and memorials, and raising more beautiful flags across the Commonwealth and beyond.

When it comes to these hateful personal attacks, just remember folks, they hate us... because they AIN'T us.

Susan Hathaway
Va Flaggers

They Smear Us Because They Fear Us



Mr. Levin,

Your hit piece on Susan only encourages we Southerners.
More flags will go up.

From my upcoming book on Captain Corker

Captain Corker headed a group of the boys to visit the “Crater”**. This “spot presented special interest to the survivors of the Third as they had helped to drive the enemy back from the “Mine” on the terrible day of the “Blow up,” and in the charge lost their intrepid ensign. Mayor Gregory (Petersburg, Va.) took the old battle flag of the Veterans and planted it amidst wild cheers upon the ramparts at the “Crater” and again it fluttered in the wind where more than eleven years before it had blazed defiantly in the face of the foe and was followed into “the jaws of death, into the mouth of hell” as cannon “bellowed and thundered.”

“The Augusta Chronicle, August 15, 1875”

The South was Right

John C. Hall, Jr.

Sunday, September 18, 2016

Dixie Rising - Ole Miss Students Protest State Flag Removal In a BIG Way

Hotty Toddy, Gosh Almighty! Students Flagging Ole Miss!



A few months ago, the Virginia Flaggers raised money to purchase (2) massive 20' x 30' Mississippi State Flags, and sent them to Oxford in preparation for a roadside battle flag project there. It appears that on Saturday, one of the flags somehow made its way to the student section, and was unfurled as a show of support for the great state of Mississippi, and as a protest to Chancellor Vitter's decision to cave to the PC demands of leftists and remove the state flag from campus.

The results were phenomenal. The crowd cheered and shouted in appreciation and awe as the massive flag waved and was seen by thousands!

There are reports that the flag was confiscated by the police shortly thereafter, who also carried out orders to harass students wearing a state flag sticker, carrying a sign, or carrying a state flag (without stick!)

BREAKING: "Police Confiscate Flags, 'Dixie' signs at game. Threaten Arrest." University of Mississippi - 9/17/2016

"Students attending the Ole Miss v. Alabama football game this Saturday at the University of Mississippi reported police confiscating Mississippi State flags and 'Let the Band Play Dixie' posters within Vaught-Hemmingway Stadium. University Police Officers were quoted by students as saying they were, 'ordered to take all state flags and ['Let the Band Play Dixie'] posters,' that their orders came, 'from the top,' and that they would use their, 'right to arrest,' those who did not comply. United States flags and non-Mississippi State flag or Dixie related posters were not confiscated.

Video here:

<https://www.youtube.com/watch?v=YPIkRczBq5I&feature=youtu.be>

Mississippi State flags, 'Let the Band Play Dixie' posters, and stickers resembling the Mississippi State flag are increasingly being seen on campus in protest against the University's October 26th, 2015 decision to remove the Mississippi State Flag from campus as well as the school's decision to have the school marching band no longer play 'Dixie.'



"Today at the game, my younger brother had a (Mississippi State) flag in his pocket walking in. A woman saw it, asked him if it was an American flag, then made him unravel it and took it when she saw it was a state flag. That's absolutely ridiculous, but not as ridiculous as the fact that we have to smuggle the state flag into home games. Welcome to the dream school of Jeff Vitter, the University of Nowhere." ~ Jack Vincent

Our friends at the "Our State Flag Foundation" report that while they have no clue who organized the giant flag unveiling, it has led to a HUGE spike in on-campus membership, which has been steadily growing in the weeks since they were admitted as an official student group and were allowed to set up a table at the Student Union.

In addition, students are starting to speak out, with TWO excellent letters published recently in the DAILY MISSISSIPPIAN:

<http://thedmonline.com/ole-miss-become-university-nowhere/>

<http://thedmonline.com/letter-editor-stewart-parks/>





The news from Ole Miss is encouraging, as seen in photos below from the Grove on Saturday, but the folks at "Our State Flag Foundation" need your support. For more information on how Ole Miss students can join the group or how you can help fund the purchase of more flags, stickers, and posters, please visit their website: <http://www.ourstateflag.com/>

You can also donate directly to the student-led effort here: <https://www.gofundme.com/olemissflag>



Friday, September 16, 2016

In Virginia, Confederate Monuments and Flags Are On The Rise

A little over a year after Nikki Haley used an unrelated tragedy for political gain, kick starting an all out war on our heritage, the Confederate monument count in Virginia is now...PLUS one!

<http://wset.com/news/local/group-constructs-private-confederate-monument>

Tomorrow, Saturday, September 17th, the Campbell County Confederate monument and flags will be dedicated ON PRIVATE PROPERTY in a ceremony at 1:00 p.m. 2196 Red House Rd., Rustburg VA 24588



Thanks to the men of the Campbell County Guard, SCV, EVERY county in Virginia now has a Confederate monument. The Virginia Flaggers are honored to have had a small part in assisting with this project and will be present tomorrow for the dedication ceremony.

Well done, Commander Reggie Bennett, whose vision and leadership made this possible. God bless the men of the Campbell Guards!

Thursday, September 15, 2016

CALL TO ACTION: Alexandria City Council to Consider Future of Our Confederate Memorials

As we reported earlier, Alexandria's Ad Hoc Advisory Group on Confederate Memorials and Street Names has issued its final report to City Council. You can find the details here: <https://www.alexandriava.gov/Confederate>

Summary of the report:

Regarding the Appomattox statue:

The **good news** is that there is no recommendation to remove the statue. This is due largely to the fact that

Virginia State Law, in spite of Governor McAuliffe's veto of a clarification bill, STILL protects ALL veterans' monuments and memorials. The **bad news** is that there is a recommendation to add "context" to the monument. We are ADAMANTLY OPPOSED to adding any context. The meaning of the monument is CLEAR as told by the inscriptions:

"They died in the consciousness of duty faithfully performed."

"Erected to the memory of Confederate dead of Alexandria, Va. by their
Surviving Comrades, May 24th 1889"



NO ADDED CONTEXT IS NEEDED and we need to make this perfectly clear. Anyone who thinks that this will appease the monument haters is WRONG. Even though public opinion through the entire process was overwhelmingly against ANY changes, several members of the commission task force were disappointed in the final recommendations:

"The task force was divided in its decision; the two African Americans who served on the group said the advice should have gone further in clamping down on Confederate symbols."

https://www.washingtonpost.com/local/virginia-politics/alexandria-mayor-promises-to-keep-tight-rein-on-confederate-discussion/2016/09/14/ff19aade-79fb-11e6-ac8e-cf8e0dd91dc7_story.html

Jefferson Davis Highway:

The committee recommended to change the name, but thankfully, this cannot be done without the approval of the General Assembly.

Street Names:

The good news is that they did not recommend any name changes...the bad news is that they suggest letting individuals make recommendations to do so and suggested City Council evaluate them on a case by case basis.

CALL TO ACTION!

Contact members of Alexandria City Council and ask them to deny the ad hoc committee's recommendations to add context to the Appomattox Statue and/or change the name of Jefferson Davis highway within the city.

To reach the Mayor and Members of City Council, call 703.746.4500, or [send a group e-mail to the Mayor and Members of City Council](#).

You can also reach the council members using the individual links at the bottom of this page: <https://www.alexandriava.gov/Council>

Make plans to attend the public hearing on September 17th. During the ad hoc meetings, the speakers were OVERWHELMINGLY in support of leaving the monuments and memorials as is. We need to make sure we have another strong presence and showing on Saturday.

The public hearing will be held on THIS Saturday, September 17, in the Council Chamber in Alexandria City Hall, 301 King St. It will begin at 9:30 a.m. with public comments regarding items not on the docket, and City Council will then discuss and take public comments on docket items, including the Advisory Group's report. Once the docket order is finalized several days before the meeting, it will be available at www.alexandriava.gov/Dockets. A form to sign up to speak at the hearing will be linked from the top of the docket.

If you are an Alexandria resident, let your councilman know that you will be watching to see how they vote, help spread the word, and rally the troops to the defense of our Confederate veterans!

In the meantime, we will be sending City Council our own communication, warning them that they may want to keep in mind how quickly the landscape changed in Danville when City Council there voted to remove one tiny 3x5 Third National Flag.

"They died in the consciousness of duty faithfully performed."

Will our grandchildren be able to say the same about us?

Rise up, Dixie!

HUMORS OF SOLDIER LIFE

CHARGING A GUNBOAT WITH THE BAYONET

In the fall of 1861 I was at Fort Donelson, on the Cumberland River, where there were several companies of Confederate soldiers waiting to be organized into a regiment. At Fort Henry, on the Tennessee River, twelve or fifteen miles distant, the Tenth Tennessee was stationed. At both places we were busy fortifying, especially against gunboats, of which we had heard dreadful accounts.

The Tenth Tennessee was made up of Irishmen, as brave and witty a set as ever entered the service; with characteristic impetuosity, they were equally ready for a fight or a frolic, or to turn one into the other as occasion served. They were known as the "Bloody Tinth."

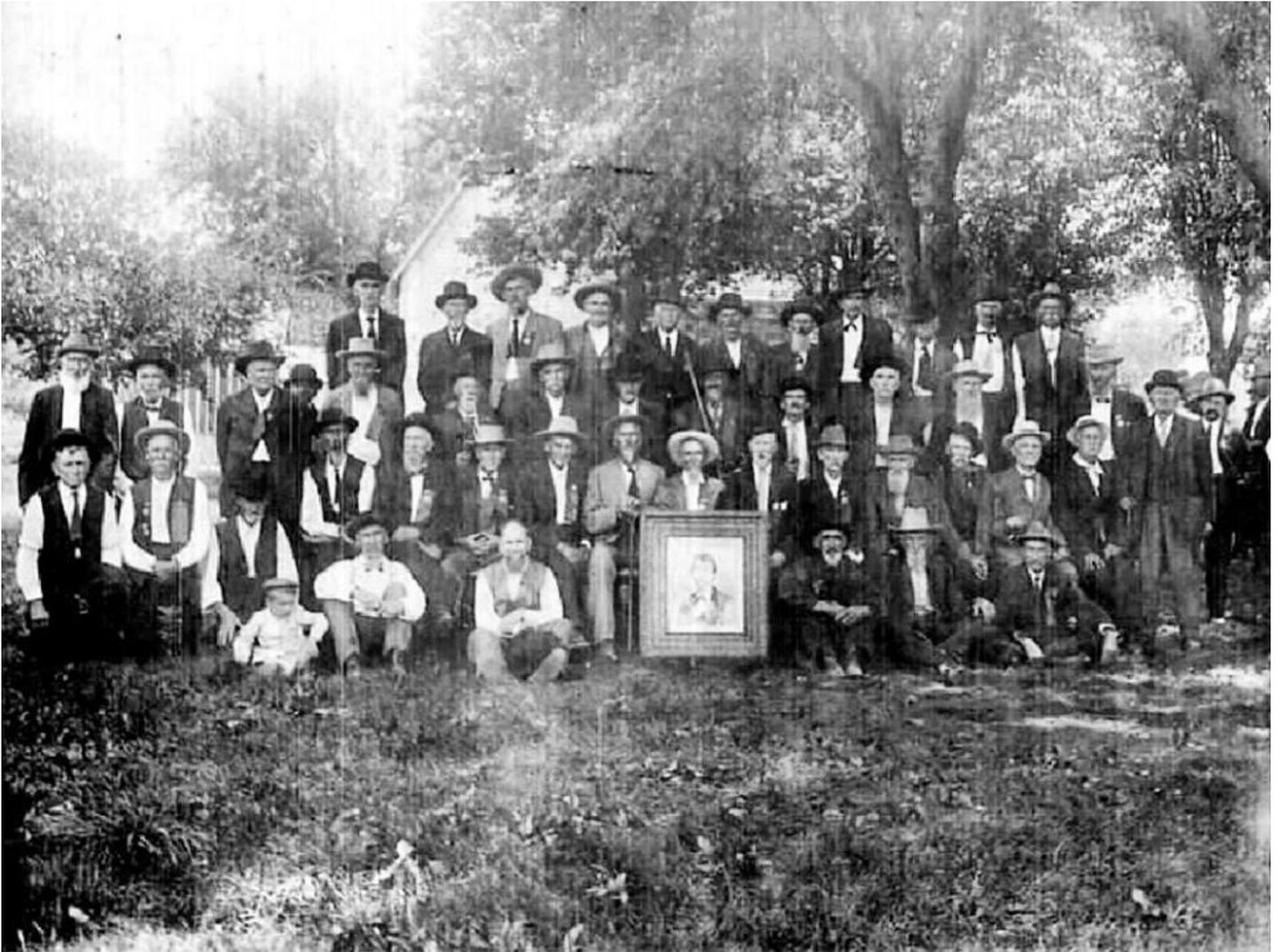
I remember a story about this regiment that went the rounds at Fort Donelson, and I tell it as it was told to me:

One day while they were busy digging and fortifying, a report came to them from a breathless picket that a gunboat was just around the bend, coming up the river, and would blow them all into "smithereens" in a jiffy. At once there was immense excitement.

There was not much order nor discipline in those days, so the whole regiment at once dropped pick and shovel and rushed to the colonel's quarters to know what to do. They had muskets and bayonets, but not a round of ammunition. The commander was Col. A. Heiman, a fine old soldier, a German, quiet, cool and deliberate. He was busy writing, and as the crowd came clamorously about his tent he took in the situation. He knew that the river was too low for a gunboat to get in cannon shot of the fort, so he merely looked up from his papers, saying, "Oh, take 'em mit to payonet, poys; take 'em mit to payonet," and went on with his writing, while they went back to their quarters. In a couple of hours, having finished his work, and almost forgotten the incident, he strolled down to the bank of the river, and there was the "Tinth," drawn up in line, with set faces, shoes off and trousers rolled up, and bayonets fixed, ready to charge the gunboat as soon as she appeared. And they were sadly disappointed that she didn't come, for "they'd have got her sure, bedad, if she had shown her nose".

MONEY VALUES

In these days of financial stringency and monetary discussion, this may illustrate the depreciation of currency. In January, 1864, we were in camps at Dalton, Ga. I had just been paid off, and, a great deal of my money was in one dollar bills. The dollar bill of the Confederacy was a red-backed piece of paper about six or eight inches long and about three inches wide. Of course, when a soldier is paid he wants to buy something to eat; so, as I heard of a man who was selling ginger-cakes in a camp about a mile away, I went at once. I resolved to spend a whole dollar in gingerbread. My memory recalled with delight the generous square that I used to buy for five cents from the old cake woman when I was a boy. I found my man. He had constructed an oven on a hillside, and he baked bread in one cake about three feet square. I imagined that my dollar would about buy a Whole square—would probably exhaust his stock. So, with an air of riches, I handed him my red-back and said, "Give me the worth. of that." He Wasn't disconcerted, but just took my dollar and laid it on his square of cake and cut out the exact size of my dollar and handed it to me. I never realized before that money is a *measure* of value.



Confederate

This picture appeared in a 1911 newspaper article about that year's reunion. Frank James is near the center of the photo seated just to the left of the Quantrill portrait.

[X]~yokum~[X]

Declaration by the People of the Cherokee Nation of the Causes Which Have Impelled Them to Unite Their Fortunes With Those of the Confederate States of America.

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 of 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 their 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.

Conscious that they were a people few in numbers compared with either of the contending parties, and that their country might with no considerable force be easily overrun and devastated and desolation and ruin be the result if they took up arms for either side, their authorities determined that no other course was consistent with the dictates of prudence or could secure the safety of their people and immunity from the horrors of a war waged by an invading enemy than a strict neutrality, and in this decision they were sustained by a majority of the nation.

That policy was accordingly adopted and faithfully adhered to. Early in the month of June of the present year the authorities of the nation declined to enter into negotiations for an alliance with the Confederate States, and protested against the occupation of the Cherokee country by their troops, or any other violation of their neutrality. No act was allowed that could be construed by the United States to be a violation of the faith of treaties.

But Providence rules the destinies of nations, and events, by inexorable necessity, overrule human resolutions. The number of the Confederate States has increased to eleven, and their Government is firmly established and consolidated. Maintaining in the field an army of 200,000 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 founded, 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 the 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 the 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 has displaced the civil power and the laws became silent amid arms. Free speech and almost free thought became a crime. The right to 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 set 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 cities and the inmates of prisons were enlisted and organized into regiments and 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 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 in prisons, and even women were imprisoned by the arbitrary order of a President and Cabinet ministers; while the press ceased to be free, the publication of newspapers was suspended and their issues seized and destroyed; the officers and men taken prisoners in battle were allowed to remain in captivity by the refusal of their 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.

Whatever causes the Cherokee people may have had in the past, to complain of some of the Southern States, they cannot but feel that their interests and their destiny are inseparably connected with those of the South. The war now raging is a war of Northern cupidity and fanaticism against the institution of African servitude; against the commercial freedom of the South, and against the political freedom of the States, and its objects are to annihilate the sovereignty of those States and utterly change the nature of the General Government.

The Cherokee people and their neighbors were warned before the war commenced that the first object of the party which now holds the powers of government of the United States would be to annul the institution of slavery in the whole Indian country, and make it what they term free territory and after a time a free State; and they have been also warned by the fate which has befallen those of their race in Kansas, Nebraska, and Oregon that at no distant day they too would be compelled to surrender their country at the demand of Northern rapacity, and be content with an extinct nationality, and with reserves of limited extent for individuals, of which their people would soon be despoiled by speculators, if not plundered unscrupulously by the State.

Urged by these considerations, the Cherokees, long divided in opinion, became unanimous, and like their brethren, the Creeks, Seminoles, Choctaws, and Chickasaws, determined, by the undivided voice of a General Convention of all the people, held at Tahlequah, on the 21st day of August, in the present year, to make common cause with the South and share its fortunes.

In now carrying this resolution into effect and consummating a treaty of alliance and friendship with the Confederate States of America the Cherokee people declares that it has been faithful and loyal to its engagements with the United States until, by placing its safety and even its national existence in imminent peril, those States have released them from those engagements.

Menaced by a great danger, they exercise the inalienable right of self-defense, and declare themselves a free people, independent of the Northern States of America, and at war with them by their own act. Obeying the dictates of prudence and providing for the general safety and welfare, confident of the rectitude of their intentions and true to the obligations of duty and honor, they accept the issue thus forced upon them, unite their fortunes now and forever with those of the Confederate States, and take up arms for the common cause, and with entire confidence in the justice of that cause and with a firm reliance upon Divine Providence, will resolutely abide the consequences.

Tahlequah, C. N., October 28, 1861.



**Junaluska Zouaves - 69th NC, Thomas' Legion
- Last known reunion of Cherokee Confederate veterans
of the Thomas Legion at the 1901 annual reunion.**

THOMAS PEGG,
President National Committee.

JOSHUA ROSS,
Clerk National Committee.

Concurred.
LACY MOUSE,
Speaker of Council.

THOMAS B. WOLFE,
Clerk Council.

Approved.
JNO. ROSS.

The Stupid Empire

By **Brion McClanahan** on Sep 27, 2016



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As the first leg of the American invasion force rolled through Iraq in 2003, Sergeant Brad Colbert of the 1st Reconnaissance Battalion of the United States Marine Corps leaned out the window of his Humvee and urged the Iraqi people to “vote Republican.” This moment was captured by the embedded reporter, Evan Wright, and made famous in a series of articles that appeared in *Rolling Stone* magazine and later in the HBO mini-series *Generation Kill*. (I recommend this series to anyone who wants a realistic view of the early stages of the war in Iraq. It is not for the faint of heart, however. The vulgarity and violence may turn some viewers off, but it also helps explain why people in other parts of the world hate the United States.) Wright later recounted that Colbert was not making a joke; he firmly believed what he was saying. While this surprised Wright, it typifies the “stupid empire” of the Republican Party and progressives in general.

From the war to “end slavery” to the war to “liberate Iraq,” the United States has been waging war for the last one-hundred and fifty years to theoretically bring “liberty and democracy” to “heathen” parts of the world. These are, rhetorically, wars for “humanity’s sake,” but more than anything they bring a perverted form of empire, one in which United States taxpayers are on the hook for trillions of dollars with nothing to show for it except more war, higher taxes, inflation, and resentment from many of the people the military sought to “liberate.” Liberation becomes a relative term, and most of the people “freed” by the United States become dependents of the federal government or are betrayed by the loose promises of “freedom and democracy.”

On 18 December 1865, the Radical Republican Thaddeus Stevens of Pennsylvania made the following remark before the House of Representatives: “The future condition of the conquered power depends on the will of the conqueror. They [the Southern states] must come in as new states or remain as conquered provinces.” In one sentence, Stevens clearly articulated the intent of the Republican Party during the War Between the States. Southerners were a conquered people subject to the will of the Republican Party. Former slaves, the “liberated,” were the pawns by which to keep the South “loyal” to the Union.

It is easy to imagine a Union soldier insisting that Southern blacks “vote Republican,” just as Colbert called on Iraqis to “vote Republican.” And, of course, most freedmen and their descendants did vote Republican until the 1960s. Grant would have been hard pressed to win the 1868 presidential election without them and the concurrent disfranchisement of most “evil” Southern whites through the illegally passed 14th Amendment. The Republican war machine spent four years destroying homes, property, lives, and infrastructure and now planned on rebuilding, or more accurately remaking, the South with the help of the “liberated.” As Radical Republican Lot Morrill of Maine said following the war, “The ballot in the hands of the negro became as much the necessity of reconstruction of the republican States and their restoration as the bayonet in his hands was the necessity of the war.”



Abraham Lincoln made the war a “humanitarian” effort with the pithy though incorrect Gettysburg Address in 1863, but where was the humanitarianism of William T. Sherman’s army as they plundered their way to the sea in 1864 or Philip Sheridan’s army as it commenced with the burning of the Shenandoah Valley in the same year? And how was the

Republican Party being “humanitarian” when it used the military to enforce carpetbag rule, higher taxes, and both direct and indirect confiscation of property following the war? It seems the blueprint for the United States Empire was written in the years after the unnecessary carnage of the War Between the States: “liberate” a group of people and make them dependent on your continued rule; disfranchise those who oppose you and destroy their property and culture, but tell the world you are doing this for the good of the “liberated.” The South, personified as the woman in the following political cartoon, could easily be any other culture who has faced the burden of the American empire in the last 150 years.

As the Democrats consistently pointed out during the years following Reconstruction, the Republican Party did not change. Without evil Southerners to fight, the Union army turned its attention to the West, and under the direction of Sherman and Sheridan, the western Indian tribes faced the onslaught of the new American foreign policy of “liberty and equality.” Tribes that supported the Confederacy during the War Between the States felt the hammer of the federal government or were intentionally deceived in order to secure land for the railroads. Others who opposed the “blessings” of the Republican Party and the Union army were often slaughtered. Lincoln, in fact, ordered the largest mass execution in American history. 38 Dakota warriors were executed in 1862 after a Sioux revolt against Minnesota residents who continually breached treaties between the tribes and the federal government. Republican benevolence had limits, particularly in regard to those who could not help the Party win elections.

The frontier was “closed” during the administration of Republican Benjamin Harrison with the land runs in Oklahoma beginning in 1889. Again, the government, under Republican leadership, mainly through the corrupt Radical Republican Henry L. Dawes of Massachusetts, reneged on promises to the Five Civilized Tribes and seized their land through “re-allotment.” The Dawes Act of 1887 divided Oklahoma into small homestead farms, often too small to be productive. Dawes and other Republicans insisted that the re-allotment process would “help” the tribes and provide them with the blessings of liberty and prosperity, but without question, the Act destroyed tribal culture and through corruption and intimidation, most of the tribal members who received land eventually sold it for less than what it was worth or lost it. Dawes had shown a propensity for scheming before—he had been part of the infamous Credit Mobiler Scandal of 1872—and his actions toward tribal lands did him no justice. This should not have been a surprise, however. It was the M.O. for the Republican Party, the same men who pillaged the South following the War in the name of humanity and who ran roughshod over the Constitution during Radical Reconstruction.

The election of Republican William McKinley in 1896 ushered in a new age of American imperialism, but one directly tied to the ideas of Reconstruction. Less than two years after taking office, McKinley asked congress for a declaration of war against Spain. This “Splendid Little War,” known as the Spanish-American War of 1898, netted the United States Cuba, the Philippines, Guam, and Puerto Rico. The United States went to war, in part, to “liberate” the Cubans and the Filipino people from evil Spanish rule. Without question, Cuban revolutionaries fighting for independence from Spain before the war began were harshly treated by the Spanish governor of Cuba, but opponents wondered whether that justified American involvement. And, since the United States occupied Cuba after the war and inserted the infamous Platt Amendment into the Cuban Constitution in 1901, what had Cubans gained by cozying up to the United States? Authored by Connecticut Republican Orville Platt, the Amendment made Cuba a virtual protectorate of the United States, and the big brother to the north could intervene at any time to “save” Cuba from itself.

In the Pacific, the United States became involved in a guerrilla war against Filipino insurrectionary forces after they refused to submit to American rule. Teddy Roosevelt, as Assistant Secretary of the Navy, had instructed Admiral George Dewey to invade the Philippines once war was declared in 1898 (How that related to the poor, downtrodden Cubans no one could answer). Dewey steamed into Manila Bay, defeated a larger Spanish Fleet, and helped protect the American expeditionary force led by Wesley Merritt, a Union War veteran and participant in Sheridan’s burning of the Shenandoah Valley in 1864. The Philippines were placed under an American military governor—at first all Republican Civil War vets starting with Merritt—in an effort to bring the blessing of “liberty” their “little brown brothers,” but not all of them accepted American gestures of “humanity” and “liberty.”

Filipino Emilio Aguinaldo harassed American combat forces for three years. This was the first American Vietnam. William H. Taft was eventually appointed governor of the Philippines by McKinley, and to his credit reluctantly accepted

the position because he did not support the acquisition in the first place, but Taft did oversee some of the fiercest combat of the Philippine-American War and ultimately supported American occupation.

Republicans trumpeted American military successes (sound familiar?) and claimed that the war was merited to help the pitiful Cuban and Filipino people. This campaign poster says it all:



By the time Teddy Roosevelt assumed the presidency in 1901, the Republicans had firmly established themselves as the Party of international empire, and no better articulation of this principle can be found than Roosevelt's 1904 annual address. In this message, Roosevelt rolled out the principles of the Roosevelt Corollary to the Monroe Doctrine: "Any country whose people conduct themselves well can count upon our hearty friendship. If a nation shows that it knows how to act with reasonable efficiency and decency in social and political matters, if it keeps order and pays its obligations, it need fear no interference from the United States. Chronic wrongdoing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, and in the Western Hemisphere the adherence of the United States to the Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of such wrongdoing or impotence, to the exercise of an international police power." So, the United States determines good conduct and "decency in social and political matters," and if you fail, the United States will become an "international police power" to keep you in line. This has since been extended to the globe. Ask the people of the Middle East.

Successive presidents used Roosevelt's logic to intervene in Latin American affairs, and interventionism found new flavor under Democrats Woodrow Wilson and Franklin Roosevelt. Imperialism was no longer confined to the Republican Party; progressives had co-opted the message and used it to bring "liberty and democracy" to "unenlightened" or "hopeless" people around the globe. Wilson re-organized Europe after World War I (to the detriment of many cultures in Europe),

and Roosevelt helped jump start fifty years of American “police power” by involving the United States in World War II, by appeasing Josef Stalin at Yalta and by insisting on a United Nations. This led to the loss of hundreds of thousands of lives during the Cold War.

All of these actions had their roots in the Radical Reconstruction of the South. Republicans conquered and subjugated the South and found new votes in the Freedmen. They extended their “humanitarian” efforts by crushing the Plains Indian tribes and in the process opened thousands of acres for their railroads. The Party brought “liberty” to the Cubans and Filipinos and became the police force of the Western Hemisphere under Teddy Roosevelt. “Vote Republican!” Of course, by World War I, you no longer had to vote Republican; voting for either major party sufficed.

So, why is the United States the “stupid empire?” Simple. Unlike other empires in history, the United States expects the conquered to love the conqueror. The Romans did not expect their conquered subjects to love them. They ruled and the conquered accepted. The Athenians crushed several attempts to jettison their rule during the height of their empire, and the British did not care for the plight of their “subjects.” A subject in each case was part of the best and most free state in the world. Resistance was preposterous (and deadly). Americans, however, believe that our efforts are the result of a simple dichotomy of good vs. evil. We freed you from evil and “gave” you your country back (conditionally), so love us! Reconstruction is taught that way, so is the American push to “liberate” other parts of the world. Certainly, the hypocrisy of the Spanish-American War and the misfortunes of the Plains Indian tribes have been documented, but no one connects the dots between the Republicans who looted the South during Reconstruction and the Republicans who raided the West, the Pacific, and Latin American during the late-nineteenth and early-twentieth century.

History has been unjustly kind to the conquerors and many mainstream historians have defended the conquering under idiotic moralistic pretenses. Slavery was bad so white Southerners deserved a beating; the railroads and western homesteaders needed property and Indians were vicious, so the tribes (somewhat) deserved a beating; the Spanish brutalized the Cubans and the Filipinos so the Spanish deserved a beating; Saddam was bad so he deserved a beating. Of course, Hitler, Stalin, Saddam, and others were brutal madmen, but it had never been American foreign policy to make “corrections” in the name of “liberty and democracy” until after the War Between the States. Like grizzly bears, the Republicans tasted human blood and had to continue their feeding. It has never stopped. Unfortunately, now voting for either major party perpetuates the “stupid empire.” Love us or die! [But we’ll give you everything back anyway with our strings attached because Americans are the “good guys.”]

About Brion McClanahan

Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson’s last doctoral student. He lives in Alabama with his wife and three daughters.

<http://www.abbevilleinstitute.org/review/the-stupid-empire/>



THE THIN GRAY LINE

Union Leagues

By **Philip Leigh** on Sep 29, 2016

The Union League is one of the most cryptic of Civil War and Reconstruction era topics even though it was a wellspring of tyranny. Together with the Loyal League identical twin, Southern chapters prompted the Ku Klux Klan (KKK) to evolve from an obscure social club into a violent anti-Republican, and therefore anti-black, vigilante group.

The first Union Leagues lodges were formed in the North to support Republicans after Democratic gains in the 1862 wartime elections. According to historian Christopher Phillips the Leagues “demanded undiluted loyalty to the wartime polices of Abraham Lincoln.” They believed there was no such thing as a loyal opposition. Voters either supported Lincoln, or they were traitors. “Western Loyal Leaguers fought dissent with more than words. In central Illinois, one woman claimed that Republicans ‘were forming Vigilance committees to...[identify] every man and woman...not loyal to Lincoln.’” Even non-voters were not exempt from violence. In 1863 Leaguers tarred and feathered seven Ohio women, including one who was a widow of a recently deceased Union soldier.

At the end of the war, League chapters opened in the South to serve as rallying points for whites that had opposed the Confederacy. After Southern blacks were permitted to vote for state constitutional conventions by the dubious authority of the 1867 Reconstruction Acts, most Southern whites dropped out as blacks flooded into the Leagues. The remaining whites became Scalawags and were soon joined by Northern Carpetbaggers.

The new goal for the Southern leagues, which was shared with the Freedmen’s Bureau, was to make sure that blacks registered to vote and voted Republican. By terms of the Fourteenth Amendment, blacks composed a majority of voters in five of the eight former Confederate states permitted to vote in the 1868 presidential election. They composed a sizeable minority in the other three.

Reconstruction Era Southern Paramilitary Organizations		
	Union and Loyal Leagues	Ku Klux Klan
Leadership	White Carpetbaggers	Ex-Confederates
Members	Ex-Slaves and Former Union Black Soldiers	Southern Whites
Meetings	Secretive, Ritualistic, Political and Social	Secretive, Ritualistic, Political and Social
Political Choice	Republican	Anti-Republican
Year Formed	Came South in 1865	1865
Reason Formed	Elect Carpetbag Regimes	Social
Ended	1869: Evolved into Black Militias	1871*

*Anti-Defamation League estimates present renegade versions have less than 5,000 members.

The Union League recruited members with a cult of secrecy and exaggerated promises. Members were indoctrinated to believe that their interests were perpetually at war with Southern whites that were falsely accused of wanting to put blacks back into slavery. Ex-slaves were told their continued freedom depended upon the supremacy of the Republican Party. Accordingly, they voted Republican like “hordes of senseless cattle.”

One member explained that the Union League was the “place where we learn the law.” Another member said that he always voted Republican because “I can’t read and I can’t write...We go by instructions. We don’t know nothing much.” One North Carolina chapter was told that if Republican Ulysses Grant won the 1868 Presidential election, lodge members would be given public offices, farms, and mules. The state voted for Grant.

Black female supporters vowed that they would not consort with, or marry, men who were not League members. Ex-slaves who were reluctant to join because of friendship with their former masters were beaten and some were murdered. A number of lodges organized military units that trained regularly and inevitably clashed with armed whites.

Often lodge organizers were employees of the federally funded Freedmen's Bureau, which held the loyalty of most Southern blacks by spring 1866. Consequently, the Bureau failed at what should have been its primary objective: to promote understanding and tolerance between Southern blacks and whites. Unfortunately, its political tactics and racial agitation redounded to the detriment of blacks as the KKK evolved into an even more violent and stronger counter-force, especially after Union Leaguers became the backbone of the Carpetbag state militias.

Two years after the end of the Civil War, the one million-man Union Army dwindled to about 50,000. Although 20,000 federal troops remained deployed in the South to enforce martial law and prevent a restart of the rebellion—a much feared in the North—Congress wanted an even stronger force in place after the region once again held elections. The parsimonious Republican-controlled Congress settled on a two-step approach.

First, in 1867 it effectively abolished the white militias of the unreconstructed Southern states. Second, after the 1868 elections put Carpetbag regimes in place a number of Southern states created new militias composed almost entirely of former black Union League members. As with all militias, they were funded by revenues from the respective states thereby obviating the need for a federal subsidy.

Author John Chodes writes, “[These] militia [were] to be used as the private armies of the carpetbag governors...In addition to insuring that voting by terror kept them in power, these militia forces defended against other ambitious carpetbaggers who attempted to usurp illegal power with illegal force.” Such Republican Party splits led to the demise Carpetbag governments in Arkansas, Tennessee, and Louisiana. Two opposing militia even fought one another during the Arkansas division, known as the Brooks-Baxter War.

The militias, however, may have done more to alienate Southern whites from the Carpetbag regimes than did the Union Leagues, *per se*. First, they had the authority of state government behind them, even when exercised in an irresponsible or racially discriminatory manner. Second, impoverished whites had to pay most of the taxes required to fund them.

Although less potent—and far less notorious—than the KKK, the Union Leagues and Carpetbag militias warrant more scrutiny by present-day historians. Always a good measure of political correctness, the [Wikipedia article](#) for example provides nothing about the Union League's darker side

My Civil War Books

[The Confederacy at Flood Tide](#)

[Lee's Lost Dispatch and Other Civil War Controversies](#)

[Trading With the Enemy](#)

[Co. Aytech: Illustrated and Annotated](#)

About Philip Leigh

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. Westholme Publishing released three of Phil's Civil War books to date: *Lee's Lost Dispatch and Other Civil War Controversies* (2015) *Trading With the Enemy* (2014) *Co. Aytech: Illustrated and Annotated* (2013) Phil has lectured at various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University.

<http://www.abbeyvilleinstitute.org/blog/union-leagues/>



No Confederacy, No Republicans, But a Pale Horse

By **Paul H. Yarbrough** on Sep 26, 2016



The Republican party is no more republican then the Democratic party is democratic. Both are oligarchies promoting their namesakes as if those in charge (power) have the interests of the people firmly in their hearts (with their pocketbooks in their hands).

They are both corrupt, though the Democrats have taken fraud and debasement to levels (down) not seen since Thaddeus Stevens et al. This comparison falls flat to the Republicans since if they used it they would lose their connection with “The Party of Lincoln.” So, they, the Republicans, proclaim they are the conservatives and the Democrats are the liberals. Horse dung! Neither is either. However, the affectation about avuncular, old, Honest Abe is not going to be dispelled anytime soon as long as pseudo historians like Bill O’Reilly, Rich Lowery, et al can find a publisher.

But such a proclamation is necessary to garner the Southern voters (their base as they say) while at the same time reminding Southerners how evil they have been and how such malicious and sinful conduct needs to be completely eradicated by the destruction of Confederate monuments and heroes. I take a brief aside to mention that no one has been more dutiful of this than the Bush family.

Southerners are conservatives by nature, conjoined with their tarrying to the land and the God who created it all in the first place. Needing conservative votes (what they call conservative since they are not themselves), the Republican chargers praise the South, though reminding them always of their misled attempt at destroying the “country” so they could keep slavery intact for a free source of labor, and could pass the time by bullwhipping blacks into “Yas Suh, Mr. Confederate.” They need to repent so all conservatives can join together harmoniously in singing *The Battle Hymn of the Republic* when Ole Miss plays Alabama.

I, as many Southerners, have watched with dismay at the removal of various monuments, name plates and flags while (not so Ron Paul) our Republican representatives stood by and timidly acquiesced (yes Rand Paul) and in many cases openly

supported such conduct. It was an especially pitiful moment to read Vanderbilt's Chancellor Nicholas S. Zeppos's comments about apparently some great struggle for the myriads of people who have cast their eyes on Confederate Memorial Hall; this while his home town of Milwaukee (that's up north) was being burned and looted. Apparently once the name "Confederate" was dispatched, the fires would be put out and racial comity would return to Wisconsin. All lives matter— except Confederate ones.

All of this is to say to the Republican anointed ones, whether they be Mitt Romney, George Bush, Donald Trump or Donald Duck: you will never see my vote as long as you refuse historical truth—at least honest effort to seek it. As long as you promote the happy-slap-history nonsense of Rush and the Pilgrims or Sean and his juvenile twaddle such as (paraphrasing) *Lincoln arrested everybody without charge because he had to save the country and the National Anthem and Pledge of Allegiance and all that American stuff*, I will not vote for you. As far as I'm concerned you belong in a death struggle with the Clintons, and the Obamas and the Bidens and the rest of the villainy of oligarchs whom you are all vested in.

So I don't see myself voting because I don't think you will change. You are like oysters, patiently waiting at the bottom of your world, without spine, keeping pearls to yourselves. It takes a man to do the right thing and that doesn't seem to include *y'all*. After all, what kind of a man refers to his "gender" when he means his sex?

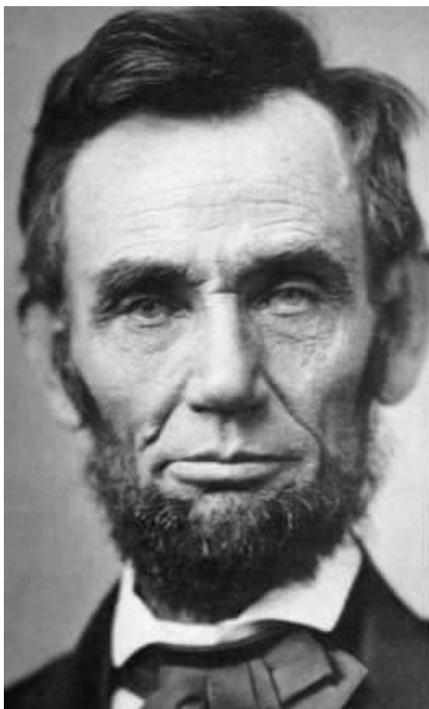
Democrats—mob rule. Republicans—fool rule. Final score: Oligarchs 2, republic 0

And Behold, a Pale Horse

About Paul H. Yarbrough

I was born and reared in Mississippi, lived in both Louisiana and Texas (past 40 years). My wonderful wife of 43 years who recently passed away was from Louisiana. I have spent most of my business career in the oil business. I took up writing as a hobby 7 or 8 years ago and love to write about the South. I have just finished a third novel. I also believe in the South and its true beliefs.

<http://www.abbevilleinstitute.org/blog/no-confederacy-no-republicans-but-a-pale-horse/>



“Abraham Lincoln once asked General Scott the question: ‘Why is it that you were once able to take the City of Mexico in three months with 5,000 men, and we have been unable to take Richmond with 100,000 men?’ ‘I will tell you,’ said General Scott. ‘The men who took us into the City of Mexico are the same men who are keeping us out of Richmond.’”

S. A. Cunningham, Editor and Proprietor, Index Confederate Veteran, Volume XXI (Nashville, Tennessee, 1913), 471.

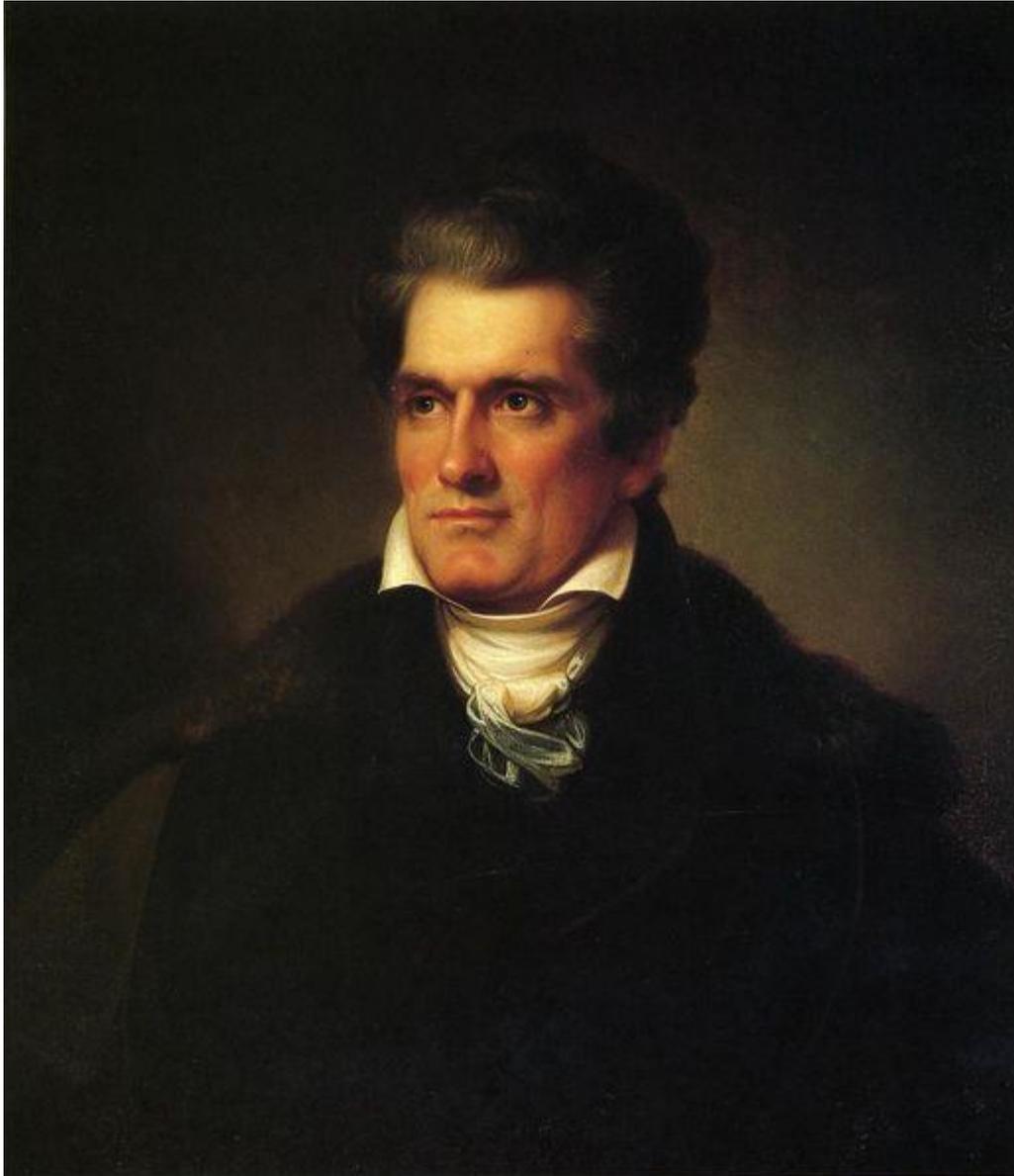


General Winfield Scott

Abraham Lincoln

John C. Calhoun: Anti-Imperialist

By [Clyde Wilson](#) on Sep 22, 2016



The mission of the Abbeville Institute, to redeem what is worthwhile in the Southern tradition, is an embattled one. The dominant powers in American discourse today have succeeded in confining the South to a dark little corner of story labeled “Slavery and Treason.” This is already governing the public sphere of the Civil War Sesquicentennial. Such an approach not only libels the South, it is a fatal distortion of American history in general, and, I dare say, even of African-American history.

The old Radical Republican propaganda that portrays John C. Calhoun as a scheming fanatic who brought on civil war by his determination to spread slavery has re-emerged. A little over a half century ago, the historiographical picture was quite different. Margaret Coit’s admiring biography won a Pulitzer Prize. A leading expert on the subject wrote that Calhoun understood the mysteries of banking and money better than anyone else at the time. Numerous scholars, mostly of a liberal and progressive disposition, praised Calhoun’s concurrent majority as a brilliant and useful concept. A United States Senate Committee chaired by John F. Kennedy named Calhoun one of the five greatest Senators of all time.

One is tempted to conclude that historical knowledge is not cumulative and to agree with Orwell that who controls the present controls the past, and who controls the past controls the future. Certainly the present discourse reflects not historical judgment but a political/ideological agenda.

In the Jacksonian era, so-called, I have learned that one must not only look for political bias, one must look for comic book versions of history. One noted historian of the period, who has appeared often on television as a savant, once asked me to verify a quotation about Henry Clay often attributed to Calhoun. Calhoun is supposed to have said something like “Henry Clay is a scoundrel, but, by God, I love him.” You don’t have to spend much time with Calhoun to understand that both the language and the opinion are phony. With much work I found the origin of the quotation. It was in a dubious book published in the 1890s by a social butterfly (male) who claimed to know everybody of importance. I provided the historian in question with three authentic remarks by Calhoun about Clay, all more interesting than the spurious one. When the book was published I found the same phony material used. I assume because it fits in with his imaginary version of the times that the author wished to portray.

This same writer, in another very well-received book, vividly describes John C. Calhoun grinding his teeth in chagrin because he has been out-witted by Martin Van Buren. How could he possibly know this? What possible benefit to historical understanding is conveyed? Martin Van Buren may have considered politics as a game of wits between different personalities, but Calhoun did not. Historians relentlessly purvey the charge, originating in demagoguery of the times, that Calhoun’s actions are explained by his thwarted ambition to be President. Does such ambition describe a man who broke with President Jackson over a matter of honour, resigned as Vice-President to defend his State, opposed Jackson without joining the opposition party that wanted to claim him, and raised a lonely voice against the Mexican War which threatened his popularity in the South and even in South Carolina? Calhoun understood the American political system better than most, and he knew perfectly well in the last 20 years of his life that he could never be President, and did not much care. If supporters wanted to keep his name out there, that was good, because it enhanced his weight in matters that he did care about.

Calhoun was a major figure very near the pinnacle of American statecraft for forty years. His influence, though never dominant, even in the South, was Union-wide. It was largely moral and intellectual and extended to many more subjects than the sectional conflict. Which is why ambitious politicians of all parties hated him and attempted to reduce his standing by cheap ridicule which some historians continue to retail. Several writers have put forth the proposition that a statesman differs from a politician in that a statesman perceives the long-range consequences of actions, lays out for a society its real alternatives, and, though he usually goes unheard, warns of future dangers. By this rule, Calhoun was indeed a statesman. All politicians and many historians imagine that nothing exists higher than a politician.

In an article in a collection in honour of Eugene Genovese I briefly described Calhoun’s knowledge and statesmanship in regard to economic issues. A perceptive reviewer was kind enough to say that the article “plowed new ground by the acre.” So far, nobody has appeared to plant the ground, and perhaps they never will.

This is my opportunity to do the same for Calhoun on diplomacy and war, where his wisdom, I think, will prove him to have been prophetic. He played a significant role in American diplomacy and war through his entire forty-year career, although a standard diplomatic history of the United States devotes only a half page to him in passing. His acts and words in regard to war are significant, and, since Calhoun is in many ways a definitive Southerner, will be seen to support our enterprise here significantly.

Let us begin with the “War Hawk” of 1811-1816. Calhoun’s first recorded political speech was at a public meeting in Abbeville in 1807 at which he presented and passed resolutions demanding a forceful response to the *Chesapeake* and *Leopard* affair. This was not what we are familiar with now—not a peevish demand that the government do something. It was an expression of the willingness of South Carolina to fight for American honour. He arrived at the House of Representatives in 1811, and after his first speech, at the age of 29, the leading Jeffersonian editor of the country called him “one of those master spirits who leave their stamp upon the age in which they live.” Calhoun spoke eloquently for firm and effective response to British hostility and insults. He drafted the resolution embodying the declaration of war when it came. His labour in the House to bring support to the army and morale to the country during the discouraging times that followed led an editor once more to praise him as “the young Hercules who carried the war on his shoulders.”

Calhoun's rhetoric as War Hawk is informative. He never appealed to desire for new territory or seldom even for commercial redress, though that was worthy of attention. He spoke often, and almost always he spoke of the war in terms of honour. The young country could not submit to a bully. To do so would be to forfeit respect and invite further affront. Americans must have the spirit and the means to repel dangers so they could go about their real business. Characteristic Southern attitude?

The war was far from a great success, beginning with the Connecticut Yankee, General William Hull, surrendering the Michigan Territory to the British without even firing a shot. Calhoun had his work cut out for him. Fortunately, the war ended on a high note with Jackson's victory at New Orleans, which was achieved by volunteers from nearby Southern States with no thanks due to the government in Washington.

The mess of the war was critical for Calhoun's later thinking. One recent biographer, of the comic book school, suggests that Calhoun was so badly shaken and scared by the failures in the war that his opposition to war thereafter was a matter of fear. This biographer also states that he ignores Calhoun's political thought, which he cannot understand and does not think is significant. This biography is so bad that it of course won a prize.

Calhoun's response was positive and constructive. In 1817 he accepted President Monroe's invitation to become Secretary of War. Everyone advised against it. Friends said he would lose his place in national attention, make enemies, and take on an impossible job that would surely end in discredit. Others said Calhoun was too philosophical to be an administrator. Calhoun applied his genius to the problems of the defense of a far flung and growing Union. He went to work to make things better. This is another way you can tell a statesman from a politician. A politician does not work. He spends his time posing for attention and on backstairs maneuvers for advantage.

While other ambitious men were posturing for position, Calhoun devoted his years from age 35 to 42 in a grueling but necessary job that would benefit every part of the Union. It is reasonable to say that Calhoun in his seven years in the War Department did more to create the peacetime U.S. Army than any other single individual.

The largest department of the government was literally in a shambles of accounts and accountability. Calhoun instituted a bureau system that is said to have been copied in Europe. The non-combat branches of the army—engineers, commissary, quartermaster, ordnance, medical, and Indian Affairs—became efficient. Incidentally, Calhoun acted upon the idea that most troubles with the Indians resulted from the corrupt and incompetent officials sent by the government to deal with them. Later, in the Senate, he vigorously opposed Jackson's Indian removals.

Most importantly, Calhoun provided a Jeffersonian solution to the problems of defense—the expansible army. Americans were hardy and patriotic men who could quickly become good soldiers in an emergency. A large, expensive, and possibly dangerous standing army was not required. What was needed was a core of logistical organisation and professional officers who could organise, supply, train, and lead volunteers when needed. An important key to this was West Point, the prestige of which dates from Calhoun's tenure. The institution was reformed with the best faculty and curriculum available. For a long time West Point was one of the best colleges in the U.S. and certainly the best technical college.

One of his arguments for West Point he had already presented while still in the House, in order to refute the common charge that such an institution would create an aristocratic, un-republican officer class. The military academy, rather, fit a Jeffersonian educational ideal—to rescue talent from the lower orders. The institution would attract young men who were able and ambitious but without family money. Not all the graduates would make a career in the small peacetime army. After a few years service they would enter civil life where their training would be of great value to a developing country, and from whence they could return to the colours when called.

While still in the House, Calhoun had drawn up a plan of “internal improvements.” This was a masterfully designed system of roads and waterways needed to get men and supplies quickly to threatened points, based entirely on the Constitutional right and duty to provide for the common defense. President Madison found it a good plan but said that a Constitutional amendment was needed to allow it. When Calhoun later opposed “internal improvements” legislation, petty politicians said he had reversed himself. There was no inconsistency because “internal improvements” legislation had devolved into log-rolling and patronage without any system or any relation to rightful federal powers.

Note that all of his plans contemplated a defensive policy only. He did not foresee that the Union would ever have any need for aggression.

Calhoun survived despite rocky conflicts with Congress and false accusations of fiscal misdeeds cooked up by his cabinet associate and presidential rival William H. Crawford. He emerged from the War Department to be easily elected Vice President in 1824 in an election which split the presidential results four ways—the youngest man ever put so near the White House. Despite all, he never overcame the suspicion of the Old Republicans that he was too much of a nationalist. They had already given up on the Union entirely while Calhoun was trying to promote fairness and harmony among its disparate parts. Not until he began to pay close attention to the tariff did he realise that fairness was not reciprocated by dominant Northern interests.

From assuming office as Vice-President in 1825 until his appointment as Secretary of State in 1844, Calhoun was most concerned with internal issues, but established a recognised position on diplomacy and war that was praised by some and deplored by others. In 1836, Jackson sent Congress a message bristling with sabre-rattling threats against France in regard to some long-standing unpaid claims. Calhoun's comments in the Senate showed that he knew a good deal more about the issue, and about French politics, than the President or Secretary of State, and described several missed opportunities for settlement. To threaten a major power was the surest possible way to guarantee non-compliance, he said. And one day of war would cost more than the entire sum at issue. The President was going about things all wrong.

Was this inconsistent with the War Hawk of earlier years, and merely expressive of venom against Jackson, as the prize-winning biographer would have it? I don't think so. In 1811 Great Britain was a genuine threat on our coast and our northern border. France in 1836 was not such a case. In fact, in 1811 Calhoun had told the House

A bullying menacing system has everything to condemn and nothing to recommend it—in expense it is almost as considerable as war—it excites contempt abroad, and destroys confidence here. Menaces are serious things, and, if we expect any good from them, they ought to be resorted to with as much caution and seriousness as war itself; and should, if not successful, be invariably followed by it.

Good Southern style, I think. If you have been injured, don't bluster about retaliation. Issue your challenge soberly and courteously, be open to an apology, and be ready to back up your words. Col. David Crockett, the frontier hero, supposedly had a rule: "Be sure you're right, then go ahead!" The "be sure you are right" part is important, the difference between a just man and a bully. You will never, ever, hear this anywhere else, but Col. Crockett was an admirer of Calhoun and not of Jackson.

In similar fashion, Calhoun supported ratification of the Webster-Ashburton Treaty in 1842. It settled most of the Canadian boundary and left in place the standing agreement for joint U.S.-British occupancy of the huge Oregon Territory that had been adopted in 1818. There were many in Congress and the newspapers who were making militant demands for immediate settlement of the Oregon question on American terms. These demands would lead two years later to the Democratic campaign slogan "54 40' or fight!"—a declaration of intent that all of the territory, including what is now British Columbia, up to the Russian border in Alaska, shall be American and not British.

In speeches on this question Calhoun described his vision of the American future. The British were not known to bow to threats. The world was growing more enlightened and comfortable. A war between two great powers would be retrograde for civilisation. He pointed out that a quiet delay was all to the American advantage. Our people were ever enterprising. Give them a little time and they would fill up all the North American territory we could reasonably want and make it de facto American. Was this not preferable to war with the greatest power in the world over a yet sparsely settled territory? Further, he said:

I am finally opposed to war, because peace—peace is pre-eminently our policy. There may be nations, restricted to small territories, hemmed in on all sides, so situated that war may be necessary to their greatness. Such is not our case. Providence has given us an inheritance stretching across the entire continent, from East to West, from ocean to ocean, and from North to South, covering by far the greater and better part of its temperate zone. It comprises a region not only of vast extent, but abundant in all resources; excellent in climate; fertile and exuberant in soil, capable of sustaining, in the plentiful enjoyment of all the necessities of life, a population of ten times our present number. Our great mission, as a people, is to occupy this vast domain; to replenish it with an intelligent, virtuous, and industrious population. . . . War

would but impede the fulfilment of this high mission, by absorbing the means and diverting the energies which would be devoted to the purpose. On the contrary, secure peace, and time, under the guidance of a sagacious and cautious policy, “a wise and masterly inactivity,” will speedily accomplish the whole.

Keep the peace and allow American enterprise to flourish by keeping the federal government confined to “the few great objects for which it was instituted,” and “a scene of prosperity and happiness would follow heretofore unequalled on the globe.” Calhoun’s appeal for “a wise and masterly inactivity” came in for a good deal of ridicule from politicians and press. It is perhaps a natural human tendency to feel that aggressiveness is necessary for advancement. And military success exercises a strong appeal.

I can well imagine those numerous writers who blame the South for every bad thing in American history jumping to the conclusion that Calhoun by these remarks has declared in favour of American exceptionalism, and is therefore guilty of instigating our foreign expeditions to spread democracy. No. He makes an upbeat description of the American potential, but it is the potential for Americans, not for the world, and is spoken in the interest of peace. Compare these words written by the alleged conservative realist John Adams in his diary as early as 1765: “I always consider the settlement of American with reverence and wonder, as the opening of a grand scheme and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth.”

We have in the contrast an illumination of the Southern tradition and the real source of messianic American exceptionalism—New England.

Calhoun left the Senate in 1843 with the intent of staying at home and working on his farming and his treatise on government. In Washington, on 28 February, 1844, Secretary of State Upshur was killed in an accidental explosion during an excursion on a warship. A week later, without Calhoun’s knowledge, President Tyler sent his name to the Senate to be Secretary of State. The nomination was confirmed in a few hours without a single dissent, even from the antislavery Senators of Vermont. Most of the nominations made by Tyler, who was supported by neither party, were routinely rejected. This must tell us something about Calhoun’s standing as a statesman and his reputation as a peacemaker, for the country faced the most serious questions in foreign affairs since the War of 1812—Texas and Oregon.

Secretary of State Calhoun pursued a peaceful settlement of the Oregon question that would make a division of the territory along the present border. Later, in the Senate, Calhoun defended this approach, pointing out the lunacy of brinkmanship with the strongest power on earth, Britannia ruling the waves, over a territory where the U.S. could neither raise nor support an army. When Polk took over, after two years of blustering he was forced to face reality, give up “54 40’ or fight!,” and settle on a treaty along the lines Calhoun had laid out.

Some Northerners complained that while Calhoun was eager to bring the Southern territory of Texas into the Union, he was willing to give away Northern territory. But the questions were not the same. Texas had already shown the ability to defend itself, and Mexico, unlike Great Britain, could inflict little harm on the United States. The desire to have Texas in the Union had been thwarted for ten years because of fear of war and because an increasing number of people had been led to believe that when Northerners moved west it was a noble mission to civilise a continent and when Southerners moved west it was an evil conspiracy to spread slavery.

In 1843-44 Texas had agents in Europe talking with Britain and France about the possibility of an defensive alliance. We now know that this was less serious than it seemed at the time. Influential British forces were already moving to extend their worldwide emancipation campaign to Texas. British influence in Texas would give them a much-desired alternative cotton supply and make the Gulf of Mexico into a British lake, threatening American security and Southern society. Following a policy that Tyler had already initiated, Calhoun negotiated a treaty with the Texas Republic by which it would be annexed to the United States. The treaty failed the necessary two-thirds majority in the Senate. Historians have almost unanimously said the defeat came because Calhoun had described the treaty as a necessary measure against foreign abolitionism. This was probably a tactical mistake, but Tyler and Calhoun accomplished part of what they had intended, which was to illuminate British machinations. The conventional interpretation seems to miss the point. Rejection of the treaty was a party vote. The Whigs had a majority and all but one of them voted nay.

This business was naturally pertinent to the 1844 presidential campaign. The prospective Whig candidate Clay and the Democratic front-runner Van Buren happened to cross paths at Raleigh on the campaign trail. They colluded to deal with

the explosive issue of Texas by not discussing it at all. This was the kind of political gamesmanship that Calhoun despised and believed was undermining American republicanism. He always advocated putting the issues plainly before the people. This was one of the reasons he confronted abolitionism frankly when most politicians of both parties accused him of agitation because they wanted to pretend a serious issue did not exist.

By bringing Texas prominently into public attention, Tyler and Calhoun eliminated Van Buren from the running so that the Democratic nomination went to the dark-horse James K. Polk, expansionist. And when Polk won his slim victory Congress admitted Texas to the Union by a majority of both houses, avoiding the treaty process.

It was widely expected that Polk would continue Calhoun as Secretary of State. He was, after all, in the midst of dealing with two important questions. Calhoun had the measure of Polk and knew better. If such a Cabinet were to meet, wherever Calhoun sat would be the head of the table, something Polk was not about to accept. He offered Calhoun the post of Minister to Great Britain, which he knew would be turned down.

Texas now was part of the Union. Mexico did not acknowledge this, and further insisted that the southern border of Texas was not at the Rio Grande but at the Nueces a hundred miles further north. The area in dispute was semi-arid and occupied mainly by wild longhorns. Polk sent the army to the Rio Grande. Inevitably, American and Mexican patrols ran into each other and fought.

When the news finally reached Washington, Polk's message to Congress said that American blood has been shed on American soil and that a state of war existed. Two days of Congressional wrangling and reluctance followed until both houses adopted, instead of a declaration of war, a resolution recognising the existence of war.

I have said that Calhoun was a prophet. Judge for yourselves. I think you will find that what he has to say about the war with Mexico is just as significant today as it was a century and a half ago.

Calhoun was on his feet at once to criticise. The U.S. and Mexico were at war but there had been no declaration, though this was required by the constitutions of both governments. War should be a considered and deliberate commitment, backed by the people. There were no stated war aims, which made hostilities limitless. Further, what had happened, a border incident, did not necessarily call for all out war, and might be handled in ways short of that.

Worst of all, the President had in effect instigated armed conflict by his action. If this were allowed, then a precedent was set by which any future executive could provoke an incident and commit the country to war by his own decision. Sound familiar? Fort Sumter? "Remember the *Maine*?" Pearl Harbour? Gulf of Tonkin? "Weapons of mass destruction?" A basic distinction between American republicanism and the monarchical practices of the Old World had been obliterated. The war resolution passed with only a handful of dissenting votes in either house. Calhoun sat silent when his name was called and declined to participate in the fraud and folly. His contempt was further justified when over 60 Whig members of Congress, who had voted for the war resolution because they were afraid of being labeled unpatriotic, immediately voted nay to appropriations to carry out the war.

The Constitution had been thrust aside. Calhoun said to friends "that a deed had been done from which the country would not be able to recover for a long time, if ever. . . it has dropped a curtain between the present and the future" and "it has closed the first volume of our political history under the constitution, and opened the second . . . "no mortal could tell what would be written in it." To his closest confidante, his daughter Anna, Calhoun wrote: "Our people have undergone a great change. Their inclination is for conquest & empire, regardless of their institutions and liberty; or, rather, they think they hold their liberty by a divine tenure, which no imprudence, or folly on their part, can defeat."

As the war successfully proceeded, Calhoun opposed the Polk administration's campaign to invade deep into Mexico, capture the capital, and force a government that would negotiate away territory. He spoke again and again for limited and justifiable war aims. The Rio Grande was secured. New Mexico and California, which had never been more than marginal parts of Mexico, were ours. Be content with this, he argued, when many voices were being raised for decisive defeat of Mexico and occupation of more of its territory. Calhoun went unheeded. Military success was gratifying and Polk invaded all the way to Mexico City and seized it, involving Americans for the first time in occupation of a foreign people.

What Calhoun had to say in the Senate:

We have heard much of the reputation which our country has acquired by this war. I acknowledge it to the full amount, as far as the military is concerned. The army has done its duty nobly, and conferred high honours on the country, for which I sincerely thank them; but I apprehend that the reputation acquired does not go beyond this—and that, in other respects, we have lost rather than acquiring reputation by the war. It would seem certain, from all publications abroad, that the Government itself has not gained reputation in the eyes of the world for justice, moderation, or wisdom . . . and in this view it appears that we have lost abroad, as much in civil and political reputation as we have acquired for our skill and valour in arms. . .

Of the boundary to be drawn at the end of the war:

... it should be such as would deprive Mexico in the smallest possible degree of her resources and her strength; for, in aiming to do justice to ourselves in establishing the line, we ought, in my opinion, to inflict the least possible amount of injury on Mexico. I hold, indeed, that we ought to be just and liberal to her. Not only because size is our neighbour; not only because she is a sister republic; not only because she is emulous now, in the midst of all her difficulties, and has ever been, to imitate our example by establishing a federal republic; not only because she is one of the two great powers on this continent of all the States that have grown out of the provinces formerly belonging to Spain and Portugal—though these are high considerations, which every American ought to feel, and which every generous and sympathetic heart would feel, yet there are others which refer more immediately to ourselves. The course of policy which we ought to pursue in regard to Mexico is one of the greatest problems in our foreign relations. Our true policy, in my opinion, is, not to weaken or humble her; on the contrary, it is our interest to see her strong, and respectable, and capable of sustaining all the relations that ought to exist between independent nations. I hold that there is a mysterious connection between the fate of this country and that of Mexico; so much so, that her independence and capability of sustaining herself are almost as essential to our prosperity, and the maintenance of our institutions, as they are to hers. Mexico is to us the forbidden fruit; the penalty of eating it would be to subject our institutions to political death When I said that there was a mysterious connection between the fate of our country and that of Mexico, I had reference to the great fact that we stood in such relation to here that we could make no disposition of Mexico, as a subject or conquered nation, that would not prove disastrous to us. . . . you have looked into history, and are too well acquainted with the fatal effects which large provincial possessions have ever had on the institutions of free states—to need any proof to satisfy you how hostile it would be to the institutions of this country, to hold Mexico as a subject province. There is not an example on record of any free state holding a province of the same extent and population, without disastrous consequences.

But before leaving this part of the subject, I must enter my solemn protest, as one of the representatives of a State of this Union, against pledging protection to any government established in Mexico under our countenance or encouragement. It would inevitably be overthrown as soon as our forces are withdrawn; and we would be compelled, in fulfilment of plighted faith, implied or expressed, to return and reinstate such Government in power, to be again overturned and again reinstated, until we should be compelled to take the government into our own hands, just as the English have been compelled to do again and again in Hindostan, under similar circumstances, until it has led to its entire conquest. . . . I must say I am at a loss to see how a free and independent republic can be established in Mexico under the protection and authority of its conquerors. I can readily understand how an aristocracy or a despotic government might be, but how a free republican government can be so established, under such circumstances, is to me incomprehensible. I had always supposed that such a government must be the spontaneous wish of the people; that it must emanate from the hearts of the people, and be supported by their devotion to it, without support from abroad. But it seems that these are antiquated notions—obsolete ideas—and that free popular governments may be made under the authority and protection of a conqueror.

We make a great mistake in supposing all people are capable of self-government. Acting under that impression, many are anxious to force free governments on all the peoples of this continent, and over the world, if they had the power. It has been lately urged in a very respectable quarter, that it is the mission of our country to spread civil and religious liberty over all the globe, and especially over this continent—even by force, if necessary. It is a sad delusion. None but a people advanced to a high state of moral and intellectual excellence are capable, in a civilised condition, of forming and maintaining free governments; and among those who are so advanced, very few indeed have had the good fortune to form constitutions capable of endurance. . . . It is harder to preserve than obtain liberty. After years of prosperity, the tenure by which it is held is too often forgotten; and, I fear, Senators, that such is the case with us. . . . I have often been struck with the fact, that in the discussions of the great questions in which we are now engaged, relating to the origin and conduct of this war, the effect on free institutions and the liberty of the people have scarce been alluded to, although their bearing in that respect is so direct and disastrous But now, other topics occupy the attention of Congress and of the

country—military glory, extension of the empire, and aggrandizement of the country. . . . We have had so many years of prosperity—passed through so many difficulties and dangers without the loss of liberty—that we begin to think we hold it by right divine from heaven itself. Under this impression, without thinking or reflecting, we plunge into war, contract heavy debts, increase vastly the patronage of the Executive, and indulge in every species of extravagance, without thinking that we expose our liberty to hazard. It is a great and fatal mistake. The day of retribution will come; and when it does, awful will be the reckoning, and heavy the responsibility somewhere.

Calhoun did not believe in an American mission abroad and dreaded the consequences when so many of his fellow countrymen did.

When the war was nearly concluded, Polk asked Congress for authorisation to occupy Yucatan, where the white population was being decimated by war with the Indians. He justified this on humanitarian grounds and by the Monroe Doctrine. The Doctrine was directed against imperialists from beyond the New World, Calhoun said. It had never been intended to justify U.S. intervention in other American countries. He knew whereof he spoke: he was the last surviving member of the Monroe Cabinet which had vetted the doctrine. But his statement, did not, of course, prevent American imperialists later in the century from claiming the contrary.

About Clyde Wilson

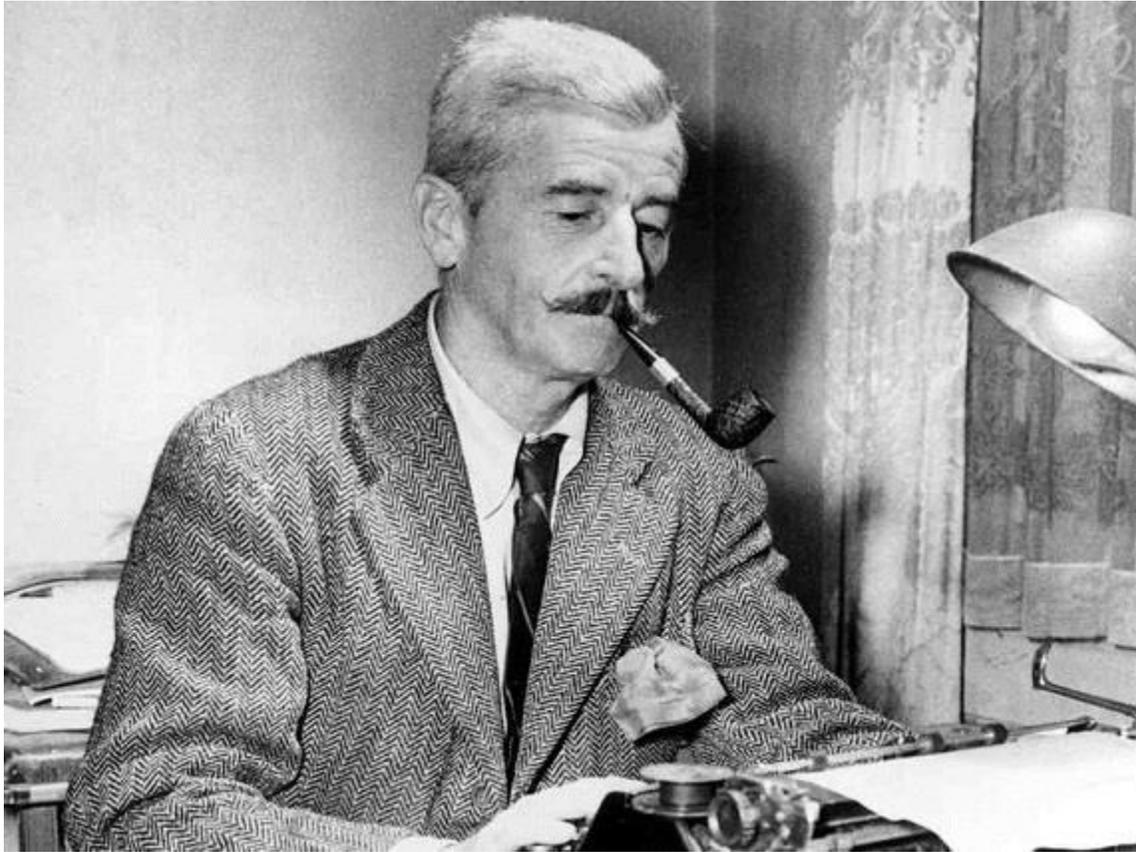
Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews.

<http://www.abbevilleinstitute.org/review/john-c-calhoun-anti-imperialist/>



Allegiances

By [Clyde Wilson](#) on Sep 28, 2016



William Faulkner of Mississippi was the greatest writer produced by the United States in the 20th century. His craft was fiction, but like any great writer he was a better historian and philosopher than most who wear those labels. I was reminded of a nonfiction piece of Faulkner's recently when the hoopla erupted about some of the pampered and petted gladiators of the commercial sports industry trashing the national anthem. This article was Faulkner's sole contribution to *Sports Illustrated* (January 1955) and was called "An Innocent at Ringside."

In this essay Faulkner writes about his first viewing of an ice hockey match, which he describes beautifully and inimitably. Then he reflects on the preoccupation of Americans with sports spectacles, viewed while sitting in rain-proofed and often cold-proofed comfort, in comparison with our ancestors' hunting, fishing, sailing. He (in the role of Innocent) wondered:

"just what a professional hockey-match, whose purpose is to make a decent and reasonable profit for its owners, had to do with our National Anthem. What are we afraid of? Is it our national character of which we are so in doubt, so fearful that it might not hold up in the clutch, that we not only dare not open a professional athletic contest or a beauty-pageant or a real-estate auction, but we must even use a Chamber of Commerce race for Miss Sewage Disposal or a wildcat land-sale, to remind us that that liberty gained without honor and sacrifice and held without constant vigilance and undiminished honor and complete willingness to sacrifice at need, was not worth having to begin with?"

Faulkner suggests that the need to blare out the anthem at every occasion reflects a dream-like state of denial, a cover-up for a loss of the real patriotism and courage of our forebears. This loss of human quality and purpose in the trivial and materialistic America of the Fifties was a theme repeated in various writings of his later years. In fact, when he passed away in 1962 Faulkner was working on a book to be called “The American Dream—What Happened to It?”

If there is some truth in the great observer’s view, then the gladiators’ refusal to stand for the anthem is just imposing one phony gesture on top of another. Why do Americans need this ritual at sports contests? And why does our society award wealth and adulation to athletes to the extent that we should care what they think? Athletic prowess attracts natural admiration, but such skills pursued exclusively are of very limited social usefulness. Unless governed by character they can become, indeed, social deficits. George Washington was a great horseman, but that is not the reason he was first in the hearts of his countrymen. Athlete-worship indicates that a large portion of the American public suffers from arrested adolescence, which disqualifies them for real citizenship, and points at a bit of imperial Roman decadence.

And what about this national anthem of the star-spangled banner? It has often been observed that it is not particularly inspiring, unlike other national anthems like “Dixie” and “The Marsellaise.” The undistinguished music comes from some European tune or other about “Anacreon.” As is well-known, the words were written by Francis Scott Key. Key watched while a British fleet bombarded Fort McHenry in Baltimore Harbor during the War of 1812. The Fort, a vital part of the defenses of one of America’s largest cities, held. Key was inspired to verse by the sight of the starry banner of the Union still flying after the attack.

Here is a part of the story not known. Francis Key Howard was Key’s grandson, and also the grandson of Col. John Eager Howard, Maryland’s foremost soldier in the Revolution. In September 1861 Francis Key Howard was held as a prisoner of the U.S. Army in that same Fort McHenry. He had been seized without warrant because of a newspaper editorial he had written criticising Abraham Lincoln for his suspension of the right of *habeas corpus*. (The Chief Justice of the United States had already declared Lincoln’s action illegal.) Lincoln’s army had seized and imprisoned the mayor, city council, and police commissioners of Baltimore, along with a Maryland Congressman and other citizens.

Howard had this to say about his prison experience:

“When I looked out in the morning, I could not help being struck by an odd and not unpleasant coincidence. On that day forty-seven years before, my grandfather . . . had witnessed the bombardment of Fort McHenry. . . . he wrote the song so long popular throughout the country, the Star Spangled Banner. As I stood upon the very scene of that conflict, I could not but contrast my position with his, forty-seven years before. The flag which he had then so proudly hailed, I saw waving over the same place over the victims of as vulgar and brutal a despotism as modern times have witnessed.”

After Lincoln had launched his ruthless war of invasion and conquest against fourteen States and their citizens, the song and the flag which it celebrates represented something quite other than what Francis Scott Key had in mind. They now stood for a supreme power in Washington rather than a patriotic Union. (The stars, remember, represent States.) The “Star-Spangled Banner” was captured property, appropriated for a phony national history. Yet another layer of unreality for that national anthem. Like putting the Southern republican statesmen Washington and Jefferson (more captured Southern property), on Mount Rushmore along with the blood-and-iron nationalists Lincoln and Theodore Roosevelt.

Officially-decreed national anthems are a product of 20th century militarism. Note that Howard refers to “The Star-Spangled Banner” as a popular song. It was used in a celebratory manner, along with other songs, not officially. National anthems and national flags before the 20th century were strongly associated with armies and navies and not seen or heard very often by ordinary citizens. The song was not made an official “national”

anthem until 1931! You might say that it represents the idea that all of us are potential cannon fodder for the power in Washington. That was not our forebears conception of patriotism. For them patriotism was a willing defense of one's people, not being an obedient and conscriptable government asset.

The official national anthem and the Pledge of Allegiance are symbols that we are no longer free men but property of the government. The ugly history of the fascist Pledge of Allegiance has been pointed out by several writers. It was invented in the early 20th century by Francis Bellamy, a "Christian Socialist" and advocate of compulsory and uniform government schooling. It represents the old New England Yankee drive for dominance and was intended particularly to combat the fear of people like Bellamy that immigrants would escape their control. Almost nobody knows that the Pledge made its first appearance with right arm raised and extended—the fascist salute—which tells something about its family resemblance. The Pledge did not become official until 1942. And not until 1954 were the words "under God" added by the lobbying of a Catholic group.

Myself, I will stand during the Pledge out of politeness to the as-yet unenlightened. No repeating the words or hands over the heart. Like our forebears, I do not owe unquestioning allegiance to a flag or a government and will not swear such. Like them, I will swear to "uphold the Constitution," which is what free men reasonably ought to do.

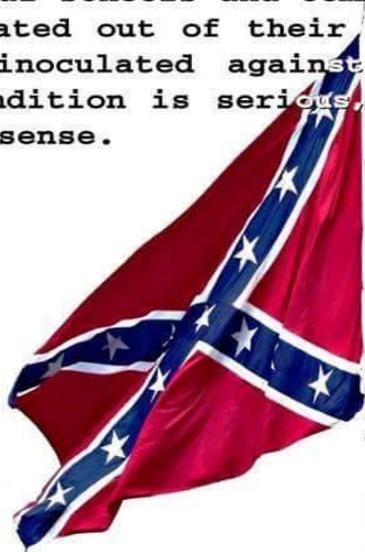
(More about Faulkner's view of his own times can be found in *Essays, Speeches, and Public Letters of William Faulkner*, ed. By James B. Meriwether. See also "Citizen Faulkner: 'What We Did in Those Old Days,'" in Brion McClanahan and Clyde N. Wilson, *Forgotten Conservatives in American History*.)

About Clyde Wilson

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<http://www.abbevilleinstitute.org/blog/allegiances/>

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.



Reestablishing a Family Economy: A Biblical Imperative, Part I

By [Herrick Kimball](#) on Sep 20, 2016



This essay was originally published at [The Deliberate Agrarian](#).

In [my previous blog post](#) I mentioned Allan C. Carlson's soon-to-be-published book, [The Natural Family Where It Belongs: New Agrarian Essays](#), and [Generations With Vision](#), a ministry that is working to bring about the reformation of strong Christian families by casting a vision for the establishment of vibrant family economies. The anticipation of Allan Carlson's new book has me thinking about the family economy as it relates to the Christian-agrarian worldview.

I feel compelled to add my 2-cents to this discussion because I care deeply about the well-being of Christian families (especially my own). I also understand the historical role that the family economy has played in God's plan for His kingdom and His people. And I can see the industrial revolution has nearly destroyed the family as God designed it to function.

I sense that there is some confusion among many who are new to the whole concept of the family economy. I'm also concerned that *Generations With Vision* may be presenting a vision for the family economy that is focused almost entirely on a family business and entrepreneurship. Without embracing the full traditional essence and understanding of what a family economy once was, and must needs be again, I fear that family reformation may not succeed. I'm hoping that Allan Carlson will inject this missing agrarian aspect into the discussion with his new book.

In any event, it occurred to me that I had written something about the family economy in my 2006 book, [Writings of a Deliberate Agrarian](#). I decided to read again what I had written. It turns out that I've already expressed my thoughts (most of them) on this matter, and I have decided to just publish the whole chapter. Here it is...

Returning To The Family Economy

We live in an industrial economy. Some say we are actually now in a service economy. If so, it is still a part of the industrial paradigm. In such an economy, the typical family is not a producer of goods. It is a collection of individual consumers. This is the way the industrial providers like it to be. They want everyone to be dependent on them. But that is contrary to the historical pattern. For hundreds of years prior to the industrial revolution, families were self-reliant, integrated units of efficient production. This historical model of family-based production is referred to as the *family economy*.

In a properly functioning family economy, every member of the family—father, mother, children, grandparents, and any extended family living under the same roof—plays a role in making the family as self-sufficient as possible. Everyone works for the good of the family. Everyone is needed.

This model is naturally suited to farming and homesteading. It was the norm in agrarian America prior to the mid-1800s. Many farm families tenaciously held on to some form of this lifestyle well into the 20th century. Today it is an anachronism, but that may be changing.

The family economy has, in times past, also included numerous cottage industries. Grain milling, candlemaking, tinsmithing, blacksmithing, coopering, carriage-making, and furniture-making are just a few examples of small-scale home businesses that contributed to the economy of many families. Each of these crafts and services was performed in, or just outside, the home. Such homes would also have gardens and some livestock. Even in the villages, it was not unusual to have a family milk cow. Again, self-sufficiency and thus, survival of the family, was the collaborative objective.

Within the family economy, mothers and fathers taught their children the many different skills associated with their way of life. The whole idea was to train children to be productive members of the family as children so they would become productive, self-reliant leaders (and teachers) of their own families one day. The virtues of thrift, hard work, family closeness, and religious faith, were integral elements of these families of yore and produced men and women of great character.

The primary objective of the family economy was not to make a lot of money. It was to sustain a way of life. Indeed, most farming was subsistence farming, which means the family produced just about everything they needed, bartered for what they did not have, and did not require a lot of money.

That kind of life is hard for us to imagine these days. We figure subsistence farmers must have been poor miserable beings, barely surviving. But these were people who knew how to make the land produce and, for the most part, they operated thriving farms and homesteads. They had what they needed to live a good and full life.

It is my firmly-held belief that in order to build strong families and reestablish a vibrant agrarian culture, individual families must rediscover and deliberately work towards reuniting the entire family into some sort of family economy.

Most agrarians clearly see the blending of family life and work into a more self-sufficient family economy is the ideal. It is something they dream of and work towards. I am one of those people.

But the reality of the situation is, unless you are born into an already-established family business, or you are independently wealthy, a true and complete family economy is not easily accomplished in this modern world.

Those families living prior to the mid-1800s did not have exorbitant property taxes extorted from them to pay for government schooling schemes. There was no federal income tax to support a bloated and oppressive federal bureaucracy. Spending on social programs was minimal. Life, health, auto, property, and unemployment insurances were, I'm guessing, not even around (certainly not auto).

Money was the real thing—gold and silver, not the fiat currency that governments so conveniently devalue through inflation. Huge stores full of manufactured goods, which we've been conditioned to think we must have, were not around back then either. Children were not being bombarded with messages to continually be buying the latest whatever.

For new agrarians of the 21st century to reestablish family economies, we need to, first, get out of bondage to debt. A key part of doing this is to simplify our needs and wants; we must tame our tendency toward materialism and consumerism. Then we must endeavor to supply as many of our family's needs as possible. And finally, we must also create family

businesses that generate enough actual money to pay the most necessary of living costs in our very expensive industrial economy.

All of this is an enormous challenge. It is not something that most people can do overnight. But it is something that most people can begin on a small scale and slowly, deliberately, bring to fruition.

There are some brave and innovative pioneers who are establishing wonderful examples of godly family economies. Joel Salatin comes to mind immediately. There are many others testing the waters and paving the way. If the task were easy, more people would be doing it. Nevertheless, the goal of bringing fathers home and reuniting families in life and work is noble and necessary. The difficulty of attaining an ideal is no excuse for not pursuing it.

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I wrote that essay with passion and conviction back in 2005 (it was originally posted to this blog). At that time I was working to establish a home-based business that would pay the bills and allow me to leave my industrial-world job. Since then, the business has been very blessed, and I was able to come home a year ago this month. My example should be an encouragement to others who see and desire the same thing. But my quest is not entirely successful. I have not fully “arrived” at some ideal. Mine is a family economy, on the land, that is still developing. I’ll have more to say about this subject in my next essay.

About Herrick Kimball

Herrick Kimball is a farmer living the agrarian life, but he also has a company dedicated to agrarian books, Planet Wizbang.

<http://www.abbevilleinstitute.org/blog/reestablishing-a-family-economy-a-biblical-imperative-part-i/>

Reestablishing the Family Economy: A Biblical Imperative Part 2

By [Herrick Kimball](#) on Oct 3, 2016



Reprinted from The Deliberate Agrarian.

We are not called to be slaves.

In [My Previous Blog Post](#) I wrote about the family economy and posted *Returning To The Family Economy*, a chapter from a book I wrote in 2005. My premise is, as the title of this essay states, that a family economy is the biblical imperative. An “imperative” is an essential or urgent thing.

I happen to think that how and where we live our lives and raise our families can make an enormous difference in how strong and vibrant our families will be. That seems like a self-evident statement. What might not be self-evident is that God’s ideal plan for families is for them to live on a section of productive land, and to establish family economies.

I’m sure that a lot of Christians will disagree with that last sentence. That’s because, for one thing, so few modern Christians live that way. Besides that, I don’t suppose anyone has ever heard a sermon preached on the biblical imperative of establishing family economies on the land. Pretty much nobody is talking about this. It’s virtually unheard of. There is a much larger focus in the modern evangelical church on “[cheap grace](#),” not multi-generational obedience to biblical imperatives.

Well, it wouldn’t be the first time in history that a biblical imperative was lost and unknown to God’s people. This brings to mind the Jewish King, Josiah, in the Old Testament. Josiah decided to renovate the temple. A lost scroll was uncovered in the process. It was the “law of the LORD.”

It’s hard to feature how God’s law, as given to Moses, could be totally lost and forgotten in an ancient Jewish Kingdom, but that’s what happened.

King Josiah read the document and realized that his kingdom had strayed far from God’s law. Josiah was a man who feared God, and he realized the kingdom would suffer God’s judgment. So what did Josiah do? 2 Kings 23 tells the story...

...[T]he king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

Then Josiah ordered that all the pagan altars and idols and priests be destroyed. He purged his kingdom of all idolatry. That’s the fear of God in action.

It’s a story worth reading and thinking about because all Christians should be like King Josiah in the “kingdom” of their own lives. But I digress. I want to return to this matter of the family economy. Keep reading and decide for yourself if what I’m trying to communicate rings true or not. I’m going to approach this in a roundabout way, beginning with the apostle Paul, in 1 Corinthians 7:23 ...

Ye are bought with a price; be not ye the servants of men.

In the above verse (and verse 21 before it), Paul says that it is best for Christians not to be servants to other men. Servant is another word for slave. What exactly is a slave or a servant?

A slave (or a servant) can be defined as someone who is told by a master what to do with their time and labor. Furthermore, the master also determines what amount a slave or servant is to be paid for his (or her) labor. In other words, a slave or servant does not decide for himself how he will spend his time, what he will work at, and what the return for his work will be.

Furthermore, a slave or a servant is someone who works to advance the goals and visions of other men.

Thus it is that any man who works for a modern corporation, the government, or any small business is a slave or servant. Yes, it is voluntary slavery, but slavery nonetheless. Most people who are employed by anyone other than themselves know that their work is a type of slavery.

Now, I need to make it clear that Paul says some men are called to be servants, and that they should be content in that, because, ultimately, they are the “Lord’s freeman.” But if they can be free, God’s people should be free.

When the nation of Israel was enslaved in Egypt, they cried out to God to free them from the bondage. If slavery is the best kind of lifestyle for God’s people to be in, God would have just left the Jewish nation in Egypt. But He heard their prayers and gave them their freedom.

However, once they had their freedom, the Jews longed for enslavement again...

We remember the fish, which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlic.

It so happens that freedom comes with a price tag of hardship (often harder than being a slave) and responsibility (much more than slavery requires).

Once the nation of Israel got over their fondness for slavery and trusted God to take them into a better place (of freedom), He did exactly that. And in the promised land God took them to, every family had a section of land to exercise their freedom and dominion. In Kings 4:25 we read...

Judah and Israel dwelt safely, every man under his vine and under his fig tree.

In other words, every man (with his family) were on a section of land, husbanding the land, making it fruitful and productive. They lived and worked close to, and dependent upon, the source of all prosperity—the land. The economic productivity of the nation was not in factories and enormous industrial farms. It was in individual families. And these people were free— as free as earthly men can be.

This decentralized, agrarian paradigm for life—family economies on the land—was God’s ideal for His people.

Another evidence that God does not like to see his people in slavery or servitude is the Jubilee found in [Leviticus 25](#). It was not uncommon for some Jewish people to lose their land and go into servitude as a result of poverty and/or unpaid debt. You borrow money from me, and you can’t pay me back, then you become my slave. That’s a simplification, but it is, essentially, the way it worked. But according to God’s instruction, every 50 years, on the Jubilee, enslaved Jews were given their freedom. More than that, any land that was lost or sold in the previous 50 years was returned. In addition to God’s feelings about slavery, we can see a clear connection between the ownership of land and freedom in the Jubilee.

Elsewhere in the Bible, Christians are warned to avoid debt. Proverbs 22:7 says that a borrower is a slave to the lender. Debt and slavery are synonymous. Debt is clearly not a good or desirable thing, and neither is slavery.

When we look at early American history, we see a nation that was much like the promised land of Old Testament Israel. We were an agrarian nation. Men did not leave their land to go work in factories. The center of economic activity in early America was the many families living on the land, deriving their sustenance from it. Then came industrialization with its factories and centralized production.

Believe it or not, factories were once not allowed in America. We were a deliberate agrarian colony of England. The factories came after we gained independence. But they didn’t come right away. There was resistance to the industrialization of this country. Thomas Jefferson, John Adams, James Madison, Benjamin Franklin and other lesser known founders of the nation were against the introduction of a factory economy.

Jefferson and Adams had toured the farms and cities of England together after the Revolution when they were there to try and work out a trade treaty. They saw firsthand how the industrial economy in that country adversely affected the people and the traditional culture. They identified industrialism as a danger to the American Republic.

But industrialization came and it brought the destruction of the agrarian-based family economies of this nation. The fabric of life that once knit families together was torn asunder as fathers left the home to work in factories and cities. Then, in the aftermath of two World Wars, mothers left to join the industrial workforce too. Marriage was no longer, as Allan Carlson puts it, “a union of the sexual and the economic,” (see below) and children became economic liabilities instead of cherished assets in the family economy.

Thus we see that, as dependence on the industrial systems increased, and the family economy has become a threadbare relic, few families today experience the fullness of family life as it once was—as God designed it to be. Also, with the rise of industrialism has come an alarming increase in apostasy and the widespread decline of Christian culture. These are the most wicked fruits of industrialism.

Industrialism, and its spawn (e.g., corporate capitalism and statism), needs to be recognized for what it is— a primary tool for the destruction of Christian culture, and the enslavement of mankind.

Once this is clearly seen and understood, individual Christians, and Christian families, face a profound choice. Do they continue to live a life of servitude to, and dependency upon, the industrial masters? Do they continue to conform to the industrial expectations? Do they willingly hand their children over to be indoctrinated in the ways of industrialism? Or do they carefully, deliberately take steps to free themselves from the industrial matrix?

Yes, you can (and may have to) be the Lord’s freeman while living as a servant to wicked industrialism. But I am inclined to believe that there is great wisdom in the words of the apostle Paul:

Be ye not the servants of men.

Before the rise of modern industry... virtually the whole of humankind lived in family-centered economies. The family was the locus of the most productive activity, whether it be on largely self-sufficient farms or in small family shops... Husbands and wives relied on each other, shared with each other, so their small family enterprises might succeed. They specialized in their daily tasks, according to their respective skills. Marriage was still true to its historic definition: a union of the sexual and the economic.

—Allan C. Carlson, Ph.D.

From the book, **Love is Not Enough**

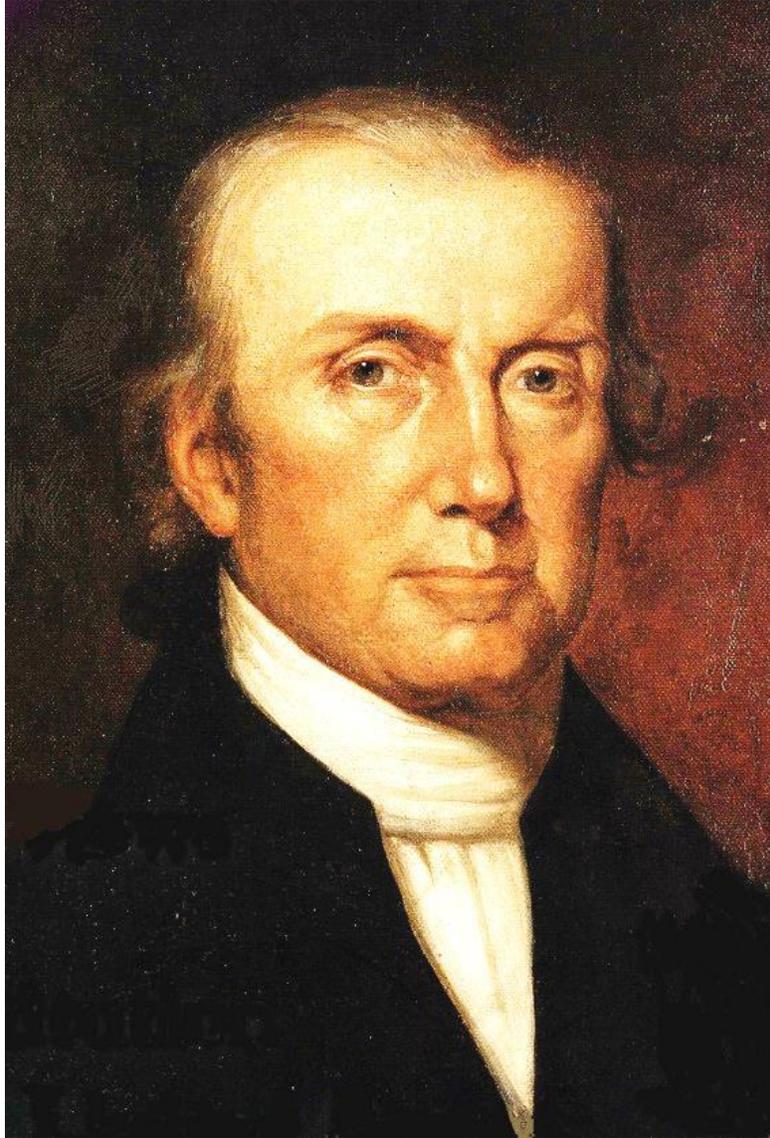
About Herrick Kimball

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<http://www.abbevilleinstitute.org/blog/reestablishing-the-family-economy-a-biblical-imperative-part-2/>

A Southern Political Economy vs. American State Capitalism

By [Clyde Wilson](#) on Aug 10, 2016



General Lee was a soldier and leader of men, not a politician. Although several of his decisions as soldier had an important political impact in American history, he seldom discussed such matters. An exception is his correspondence with the British historian Acton shortly after the war. Acton had spent a long career studying how constitutional liberty had gradually developed as an antidote to arbitrary central power. Writing sympathetically to Lee, Acton said that he regarded the defeat of the Confederacy as a setback in the progress of liberty. Lee replied:

“I yet believe that the maintenance of the rights and authority reserved to the states and to the people, not only essential to the adjustment and balance of the general system, but the safeguard to the continuance of free government. I consider it as the chief source of stability to our political system, whereas the consolidation of the states into one vast republic, sure to be aggressive abroad and despotic at home, will be the certain precursor of that ruin which has overwhelmed all those that have preceded it. “

The mission of the Abbeville Institute is to explore what is true and useful in the Southern tradition that may be of benefit to the United States today. I wish we could ask the reverse question: What can the United States do for the South? But that has never even been considered.

I think most of us would agree that the U.S. regime is today in a parlous condition and greatly in need of good advice. “Parlous” is a fine old word meaning risky or dangerous. Did not Lee get it right about that “aggressive abroad” and “despotic at home”? Is it not a far better analysis of the result of the WBTS than Lincoln’s much-celebrated folderol about “a new birth of freedom”? Can we not fairly call the American regime today imperialist? And history shows no example of an empire that did not fall of its own weight.

In political economy, the study of the proper relationship between government and the economy, the Southern tradition offers us a powerful and long-lasting body of thought, eloquently and convincingly expressed by a line of Southern thinkers—Jefferson, John Taylor of Caroline, Calhoun, the authors of the Confederate Constitution, the late 19th and early 20th century Populists, the Twelve Agrarians of I’ll Take My Stand, and most recently Wendell Berry.

From its beginnings, the U.S. government was regarded by Southerners as a matter of liberty, honour, and American mutuality. From its beginnings, the predominant class in the North regarded the government as their money-making machine. Southerners saw the Constitution as the people’s control over government power. Northerners saw it as an instrument to be manipulated to their advantage. This difference first came to a head in the struggle between Hamilton and Jefferson. Hamiltonians wanted a strong central government built on patronage to the wealthy. The patronage was to be paid through national debt, manipulation of the currency by a “national bank,” and various types of business subsidy, which were falsely claimed to be necessary and beneficial to all Americans.

No Philosophy has ever offered a more fundamental criticism of the American system of state capitalism than the Southern tradition. I deliberately use the term “state capitalism” to describe the regime in which the government does not operate in the interest of free enterprise, which is the comforting myth, but is the agent for protecting and adding to great private wealth. The Jeffersonian critique of capitalism is far more fundamental than the Marxist one. Marxists love and encourage state capitalism because it is a step towards government control of the economy. The Jeffersonian tradition upholds private property and freedom of enterprise against their enemies, socialism and big capitalism—the dominance of government-enhanced wealth over general well-being.

Let us start our lesson with a supper that took place in the very earliest days of the United States government under the Constitution—1790 or so when the government was a new and experimental thing. At this supper, among others, were Vice-President John Adams of Massachusetts, Secretary of State Thomas Jefferson of Virginia, and Secretary of the Treasury Alexander Hamilton of New York. What happened struck Jefferson so much that he made a record of it.

John Adams, who liked to exhibit his learning, was gassing on about his favourite hobby horse of “checks and balances.” The House and Senate could check each other and the President and Congress likewise. This would prevent anything hasty, ill-considered, and bad from happening—for him bad being too much democracy which would lead the majority poor to grant themselves the wealth of the minority rich. Fortunately the new government copied Great Britain in this system of balances, said Adams, because “purged of its corruption” the British government would be the best model in the world.

But that is not what arrested Jefferson’s attention. It was Hamilton’s response to Adams. No, said Hamilton enthusiastically, it is precisely corruption that makes Great Britain such a powerful and energetic government. What Hamilton meant, and what his agenda then being proposed was designed to construct for the United States, was that for a government to be as powerful and energetic as Britain’s, the rich had to have an economic stake in that government. Hamilton just a little later amplified his point by the assertion that “a public debt is a public blessing.” What? Debt, especially government debt that must be paid by the people who worked for a living a blessing? How can that be? Jefferson had seen the serpent in Eden. Was this why we fought to become free, to have wealthy Northerners our masters and parasites rather than the British?

The strongest element in the push for a new and stronger federal government came from the holders of the debts from the War of Independence. By 1789 this debt was not owned by those who had provided goods and services to the cause, but by monied men, chiefly in New York and Philadelphia, who had bought it up at cents on the dollar while it was “not

worth a Continental,” as the saying went. The centerpiece of Hamilton’s initiative was to pay off the debt to its current holders, a number of them Northern members of Congress, at face value in interest-bearing government bonds. Only in this manner he claimed could the “good faith and credit” of the government, which was said to be essential, be established. Thus would the wealthy and powerful be embraced in alliance with the government, guaranteeing the rulers the ability to act forcefully.

You now have the key to the great mystery of government debt.

The Lincoln Republicans pulled off a similar swindle after the War for Southern Independence. The war had been financed by the U.S. in part by paper money—greenbacks. The inflated greenbacks were all in the possession of money men who had bought them up when they had lost two thirds of their value. The U.S. government bought back the greenbacks at face value in gold. This is what I mean when I say that the American regime is not free enterprise but state capitalism.

The contest between the policies of Hamilton and Jefferson dominated national politics from their time to the WBTS. Each side had victories and defeats until the Republican party took power in 1861, and with the South not voting, implemented Hamilton’s policies with a vengeance—high expenditures, high tariff, perpetual government debt, and a “national” banking system.

Since 1861 the Southern tradition in political economy has been a very weak force—every principle that its spokesmen advocated has been crushed and everything they warned against has become catastrophically true. To regain it would require a massive increase in public virtue, a massive increase in public intelligence, and a massive restructuring of power. All we can do is bear witness to and seek inspiration from the better ideas of better men in better times, while we hope for a breakdown of the imperial government into more responsible structures.

The Southern position on the role of the government in the economy was succinctly stated by a newspaper in 1843:

FREE TRADE. NO DEBT. SEPARATION OF THE GOVERNMENT AND BANKS.

It was taken for granted that this included modest government expenditures, restricted to the clearly stated Constitutional powers and duties of the federal government as spelled out in Article 1, Section 8.

You are probably familiar with I’ll Take My Stand, the classic statement in favour of a Southern Agrarian way of life as alternative to industrial capitalism, which was published at the time of the crisis of the Great Depression. The Agrarians, joined by Northern and British writers, published a sequel to give more detail to their program. It was called Who Owns America? A New Declaration of Independence. Who owns America? Well might we ask. That is an important question to think about and answer. Young people especially: remember it when you contemplate political issues in the future.

Since 1861 the question has hardly been asked, and it has never been answered honestly by the prevailing political and economic powers of the United States.

But the Southern tradition of political economy starts with that question. After all, what is the purpose of an economy if not the well-being of society? If we ask today who owns America, here is what we get. The richest three per cent of families own 54% of the national wealth. The richest 10% of families own 75% of the national wealth. Most of the rest of us own nothing except mortgages. We are at the mercy of large institutions. We are not the independent citizens that Jefferson said were necessary for a free society and a healthy society. In fact, the inequalities of wealth are worse today than at any previous time in American history and have been getting steadily greater since the 1970s. Many observers have noticed with alarm that American society is taking on characteristics of the Third World—a few fabulously rich and an immense population of poor.

Thomas Jefferson said that the earth belongs to the living, that the present generation may enjoy the fruits of the earth but it cannot destroy the equal right of the next generation to such use and enjoyment. He said this was among the most important of his beliefs. To preserve the freedom of the people, he said, “we must not let our leaders load us with perpetual debt.” It is deeply immoral for a present generation to use up the earth so that it leaves the next generation with less than their just patrimony and burdened with debt from the consumption of a previous generation. The Jeffersonian

philosopher John Taylor of Caroline added to this thought: “The present age is cajoled to tax and enslave itself, by the error of believing that it taxes and enslaves future ages to enrich itself.” Of course, Jefferson’s insistence on the rights of the living generation caused his enemies to declare him a radical who was uninterested in tradition, continuity, and bequeathing to one’s descendants.

Jeffersonians tried to pay off the national debt and almost succeeded. The U.S. Bank was installed twice and each time allowed to expire after twenty years. When the Republicans got power in 1861, Wall Street urged on the war which would make a national debt. Lincoln and his party were able to install an advanced form of Hamilton’s dream that dominates the American economy right up to the present moment. America became devoted to capitalism, by which is meant not free enterprise but private wealth subsidized by government.

Jeffersonians were often quite intelligent and sophisticated men, but they did not seem to grasp the arcane mysteries of finance. In fact, to them it looked like a bit of a swindle. A public debt at best could only be an onerous necessity in wartime. Who was going to pay that interest to the privileged minority who owned those government bonds? Where else could it come from but the pockets of good folks who actually produced something? Such debt merely created what Taylor called a “paper aristocracy,” a class endowed by government with special privilege for which it contributed nothing in return.

After all, most of the people were farmers—they produced something real out of the earth with their capital and labour and supplied the overwhelming bulk of American exports that allowed trade with the world. The worthy merchant saw that the farmer’s produce was sold and transported and that those things the farmer could not produce for himself were acquired in exchange. The professional man and artisan gave necessary services for which a just compensation was due. Even the manufacturer, when he asked no government bounty and provided goods that could not be found more cheaply elsewhere, played a useful role. But what exactly did the bond-holder do for his profits? Nothing except enjoy politically-dictated privilege like the affluent British who put their wealth into the government “funds.”

Taylor made a clear moral distinction between the producer and the speculator, one whose occupation was to manipulate paper for the acquisition of wealth produced by other men. He made a very basic point getting toward the proper nature of a good regime. Could we learn anything useful for our present troubles by applying the distinction between producer and speculator? The American economy is now highly financialised. Most income goes to pay debt and interest on debt, not into productive investment. A little later, John C. Calhoun usefully restated the same thought: there are two antagonistic classes in society—the taxpayers and the tax consumers.

Taylor argued with length, breadth, and depth that the whole Federalist case was based on a false understanding of society. The masses preying on the wealth of the classes was fairly infrequent in history. The masses were generally content merely to enjoy their modest own. The norm of history was that the classes preyed on the earnings of the masses. This was done either by force or by fraud—and the British/Hamiltonian public debt was the latest fad in frauds, covering up extortion by the mysteries of finance. Throughout American history the Northern idea of conservatism has been protecting the rich from the poor. Southern conservatism is something very different—preserving the wisdom and values of the ages.

Southerners asked some very fundamental questions that have had no hearing since Lincoln, about things that have long now been taken for granted as normal.

The government has a great income. Why does it need to borrow money? Because rich people like government bonds. They are risk free, tax free and draw interest. The government used to finance itself that way even when it generally balanced the budget. Now it finances its tremendous deficit spending the same way. The U.S. Congress has long been spending beyond its means year by year, and not because of an emergency, but to buy elections. There is now a debt so tremendous that it can never be paid. To pay it would take all the earnings of you, your children, and your grandchildren to infinity. However, the holders of government bonds are so far quite happy. These bondholders now include foreign governments, something which the Founding Fathers would have unhesitatingly identified as treason. The Chinese hold 45% of the U.S. government debt. Merely paying the interest on the debt is now a major part of the budget.

The debt of the U.S. government at the moment is something around 19 trillion dollars, equal to more than a whole year’s Gross Domestic Product. In 2014 federal expenditures showed a deficit of 483 billion dollars above income, a deficit that

was covered by borrowing, adding that much more to the national debt. Note that the Constitutional purposes for federal spending have been obliterated as has the distinction between spending for public purposes and for private benefit. Do you want a Rock and Roll Museum in Cleveland, night basketball courts in Chicago, or talentless artists from New York to get grants? Put it in a bill that you know will pass. And what do military installations in over 100 countries and continuing Mideast wars possibly have to do with the Congressional duty to provide for the common defense of the United States? The Confederate Constitution opted for honesty in legislation: every bill could relate to only one subject that had to be clearly stated, and the President had a line-item veto.

John C. Calhoun foresaw it all in the 1830's. "A habit of profusion and extravagance has grown up utterly inconsistent with republican simplicity and virtue, and which was rapidly sapping the foundation of our government. . . . It was impossible to force the minds of the public officers to the importance of attendance to the public money, because we had too much of it."

Economics as practiced today is a utilitarian and materialistic study. It is concerned with maximizing profit, with describing the actions of man as an economic being, and explaining the allegedly inevitable results of supposed economic laws. Our Southern forebears did not practice economics. They practiced political economy—which is concerned with human well-being. Those old-time Southerners did not assume that man is to be understood wholly or chiefly as an economic being. They did not believe that the economic conditions they faced were entirely determined by abstract laws—but rather that they were the result of human decisions, some of them the product of corrupt politics.

Southerners did not believe that abstractly described maximum wealth was the proper goal of economic activity. There were such things to be considered as widespread and comfortable prosperity and stewardship instead of maximum exploitation of God's bounteous Nature. Man must eat, but he does not live by bread alone. Economics being the product of human acts and decisions, it was part of the moral realm and not merely technical knowledge. Most of all Jeffersonian political economy insisted that the health of society was not represented by great wealth but by widespread ownership of productive property. Without widespread ownership of real property, which made the great mass of men independent citizens, there could be no healthy society, and certainly no free society.

When I was a college undergraduate a half century ago, a professor asked a large class for a show of hands—who expected to be more prosperous than their parents? There was at least an 90% response rate. I doubt if it would be 20 percent today—even less among native white Americans. Unemployment and underemployment is now the settled lot of millions of people who once would have been solid members of the middle class—even among the skilled. The young remain longer dependent than they used to on the older generation, who were able to accumulate some wealth in better times.

Meanwhile, the rich have reached levels of wealth unprecedented in human history and are cosmopolitans rather than Americans, happy to ship abroad the livings of their fellow countrymen or import hordes of aliens to replace them. You can be sure that the optimistic 20% of young folks are not thinking in traditional terms about hard work leading to success. They are thinking that they are smart enough to get a cut out of the going racket. Some of them will be disappointed. And millions of hard-working Americans live on a dangerously small margin of survival. Millions more live off the books in a all-cash and barter economy.

Triumph of the Northern idea of political economy has been catastrophic, has it not? The consequences of this loss of social morale could in the long run be more serious than a revolution or world war.

The public debt was bound up with the question of banking and currency, as Hamilton well knew when he pushed for a "national" bank—actually a private corporation in which the government invested and to which the government delegated privileges. Although the Philadelphia Convention had voted down allowing the federal government to charter corporations, according to Hamilton the Bank was "necessary and proper" for carrying out his official functions. John Taylor pointed out that this was the first of countless instances in which mere verbiage was employed to subvert the plain intent of the Constitution.

Until Lincoln, politicians argued about national bank or no national bank, seldom touching the real question—that is, who would control the money supply. Secretary of the Treasury Hamilton quietly did something far more significant than the

national bank—he issued an executive order by which the government would accept as if they were gold the paper notes issued by private banks controlled by his friends and supporters.

In the 1830s the National Bank charter was about to expire and there was heavy pressure to renew it. America's greatest statesman, John C. Calhoun, from outside the two-party system, conducted a brilliant and successful campaign against this example of "modern ingenuity and dishonesty" which had deprived the country of a sound currency and caused great hardship by the fluctuating value of unbacked paper banknotes. A historian of banking has said that Calhoun was the only statesman at the time who actually understood the matter, much better than Andrew Jackson in his misguided attack on the national bank, which only caused the proliferation of paper money by dozens of other banks.

Said Calhoun: "We must curb the Banking system, or it will certainly ruin the country." "The banks have ceased to be mere moneyed incorporations. They have become great political institutions with vast influence over the welfare of the community" "It has been justly stated by a British writer that the power to make a small piece of paper, not worth one cent, to be worth a thousand dollars, was a power too high to be trusted to the hands of mortal man."

In 1863, Senator John Sherman of Ohio, brother of General Sherman, declared that establishing a national banking system was the most important Northern goal of the war. He would leave the slaves as they were rather than loose this system. This is even after the Emancipation Proclamation, and our brilliant historians still tell us that the war was all about slavery. There had been two so-called national banks when the Republican took over, both allowed to expire. Their national banking system followed the same plan except that it spread the loot around. The government chartered a series of national banks, endowing them with government bonds at a discount as their capital. These banks could issue money, giving them virtual control of the money supply and credit of the country. Theirs was the power to inflate and deflate the currency and to decide what credit there was to be in the economy and at what rate of interest.

Obviously, the granting of such charters was political and open to corruption. The Federal Reserve is simply a more centralized version of this system. Most people today think, I suppose, that the Federal Reserve system is a government institution. Actually it is an immensely powerful and profitable private banking cartel.

John C. Calhoun, laid it all out in 1834. After pointing out that the banking system had intolerable power over the property and earnings of individuals, that its power corrupted society, and that it inevitably grew worse and worse until it would wreck the country, he said:

"But its most fatal effects originate in its bearing on the moral and intellectual development of the community. . . . I object to the banking system, because it allots the honours and rewards of the community, in a very undue proportion, to a pursuit the least of all favourable to the higher mental qualities, intellectual or moral, to the decay of the learned professions, and the more noble pursuits of science, literature, philosophy and statesmanship, and the great and more useful pursuits of business and industry. With vast increase of its profits and influence, it is gradually concentrating in itself most of the prizes of life—wealth, honour, influence—to the great disparagement and degradation to all the liberal and useful and generous pursuits of society, The rising generation cannot but feel its deadening influence. The youths who crowd our colleges, and behold the road to honour and distinction terminating in a banking- house, will . . . no longer be pressed forward to mount up the rugged steep of science. . . ."

These words could have been spoken in Athens at its highest day. They describe what was really at stake at Appomattox—the Union as republican honour or as a money-making machine.

The Southern Jeffersonian conception of the good society did not completely disappear even after Lincoln and his party negated it, but long remained in Southern Democratic opposition to Big Business. I might mention the Clayton Antitrust Act of 1914, bearing the name of Representative Henry D. Clayton of Alabama, son of the Confederate general of the same name. The Georgia Populist Tom Watson wrote in 1916 words applicable to 2016: "Special privilege, corporate greed, concentrated wealth are divided throughout our Union between those who call themselves Republicans and those who call themselves Democrats Under the Banking and Bonded Systems, all roads of Produce lead to the Rome of the Imperial Plutocracy" The Agrarian Frank Owsley agreed 20 years later, condensing the truth to a short sentence: "The government is the executive committee of great wealth."

A Jeffersonian political economy as the ideal was implicit in the Southern classic *I'll Take My Stand*. As I have said, in 1936 the Twelve Southerners joined some Northern and British writers in the last formal defense of a humane economy—*Who Owns America? A New Declaration of Independence*. The Great Depression had generated much discussion about fundamental reform of the American regime. Communists and socialists were sure they had the answer—government control of property. Progressives thought capitalism could be preserved but the economy could be managed by expert planners like themselves, basically the New Deal approach.

Who Owns America? took a different stand. Both capitalists and socialists, these writers argued, were asking the wrong questions. Both took for granted the gigantic concentration of power over the economy in a few great corporations, only argued over who should exercise the power. There was little difference between them. Both were for preserving a system in which the mass of people were wage earners at the mercy of owners. This was the wrong kind of society. The U.S. had begun as and for a time had continued to be a society of wide-spread property ownership, of independent citizens. Free enterprise and private property are good things. We are all for them, they said. We reject socialism but we also question the existing domination of America by corporate capitalism. As John Taylor of Caroline had pointed out in his great exposition of Jeffersonian political economy, a rich country is not the same thing as a happy people. And certainly a rich government is not the same thing as a prosperous people.

The capitalists yell about threats to free enterprise and the evil effects of interference with the law of supply and demand. The trouble is, Big Business never has practiced free enterprise. It is too powerful to tolerate competition. There is a lot of small scale free enterprise in America, but not in Big Business which controls rather than participates in the free market. The authors pointed out that in the Depression prices of farm products declined by over 30%. But the prices of steel and automobiles did not decline at all. If the law of supply and demand was working, prices should decline with declining demand. Something was interfering with the free market. The large corporations preserved their profits because their foreign competition was excluded by government tariffs and their gigantism guaranteed their ability to stifle any potential domestic competition. The only real solution offered by the New Deal was to flood the economy with cheap money so as to increase demand, which might help unemployment but would also keep profits up. So much for free enterprise.

Further, giant corporations did not exist because concentration is economic law. Industry was not controlled by entrepreneurs or managers—it was controlled by bankers. Wealth had come to consist of entries on bankers' books. Such property is infinitely manipulable for private profit. John D. Rockefeller had never done a productive day's work in his life, but he controlled Standard Oil which controlled a large part of the market in the U.S. It was not socialists who hated the fabulously rich Rockefeller, who exhibited his Yankee charity by handing out dimes to Sunday school children. It was entrepreneurs who hated Rockefeller, the men who used their knowledge and risked their money to get the oil out of the ground. They found that Rockefeller capital had bribed state legislatures, rigged railroad rates, bought refineries, and acquired and suppressed new patents that would have cheapened production for small producers. The real producers of wealth were not able to sell their product except on Rockefeller's terms, which usually meant turning over control. I guarantee you that today, when Lawrence Rockefeller of the Chase Manhattan Bank (or whatever they call it now) calls, the President of the United States answers it as soon as he can. The power of the banks is almost never questioned in American public discussion. Now that is real power, when you can prevent yourself from even being mentioned.

And, the authors of *Who Owns America?*, as did those of *I'll Take My Stand*, asked: what is so great about concentration of industry into a few gigantic firms? Is a huge factory necessarily more efficient than many small factories spread through the countryside? It is certainly less humane and makes the workers even more insecure. No, we had giant corporations not because they are efficient but because that is what the bankers want. It makes their control easier and firmer. The bankers always get what they want. We do not want to do away with private property, the authors of this last gasp of Jeffersonian political economy said—we want to see policies that will spread it around, that will curb the corporations and increase the number of people who have enough property to make an independent living. Of course, the program of *Who Owns America?* was too humane, too lacking in money to buy politicians and media, too unappealing to the vast herd of petty intellectuals who dominate American discourse. It could not succeed, and America has paid the price.

Declining prosperity and vast inequality in wealth is now a settled fact of American life.

Economic health is not measured by the day's average of stock speculation, or the profits of bankers, or the munificence of government subsidies and salaries, or the consumption of luxury goods, or even by the Gross Domestic Product.

Economic health is when the great bulk of families have some property and a secure source of living, large or small. When nearly everybody has an abundance of necessities and access to some small luxuries and leisure. Naturally, debt, the ancient nemesis of prosperity, is minimal and temporary in a prosperous society for both government and people—it is a device for emergencies or starting up promising ventures. A healthy society is made up mostly of people of middling economic status, with relatively few very rich and very poor. Government apparatus is small, unobtrusive, and mainly local. Religion, charity, education, and the arts flourish, especially where there is cultural cohesion, through private patronage. Cultural cohesion would seem to be typical of societies with widely shared prosperity. The U.S. is catastrophically short of cultural cohesion today.

The Glass-Steagall Act of 1932 was a late reflection of Southern political economy. This law was designed to separate commercial and investment banking and correct some of the abuses that had led to the Great Depression. It carries the names of Senator Carter Glass of Virginia and Representative Henry B. Steagall of Alabama. The repeal of this law by the Reagan administration, according to many experts, caused the derivatives crisis of 2007—2008. The big bankers and brokers behaved unethically and illegally on an immense scale and the official watchdogs failed entirely. When the crash came it not only put the Big Fellows in peril of collapse, it also destroyed pension funds and small investors. America was desperately in need of some Jeffersonian insight.

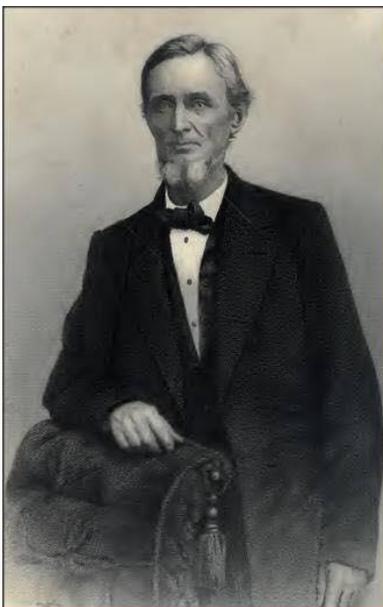
Note that the only solution to be found by either party was for the taxpayers to “bail out” the misbehaving bankers and brokers so they could continue to draw their multi-million dollar salaries rather than go to jail. State capitalism all the way! The malefactors were judged to be Too Big to Fail or Too Big to Jail. Timothy Geithner, Secretary of the Treasury, and Hank Paulson, head of the Federal Reserve, were hailed as heroes for finding a way for the taxpayers to bail out the offending banksters. Both were formerly officials of Goldman Sachs, one of the greatest offenders. We were told that a multi-billion dollar bailout was necessary to save “our economy.” The Economy, Stupid, has become a monstrous god without any interest in the well-being of his people. Now and then his priests inform us what sacrifices we must make to keep in his good graces. As John Taylor put it two centuries ago: “A crocodile has been worshipped, and its priesthood have asserted that morality required the people to suffer themselves to be eaten by the crocodile.”

In our Hamiltonian world nobody could think of anything except government bail-out. You can bet our Southern forebears would not have allowed such an atrocity to be perpetrated on the people.

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/a-southern-political-economy-vs-american-state-capitalism/>



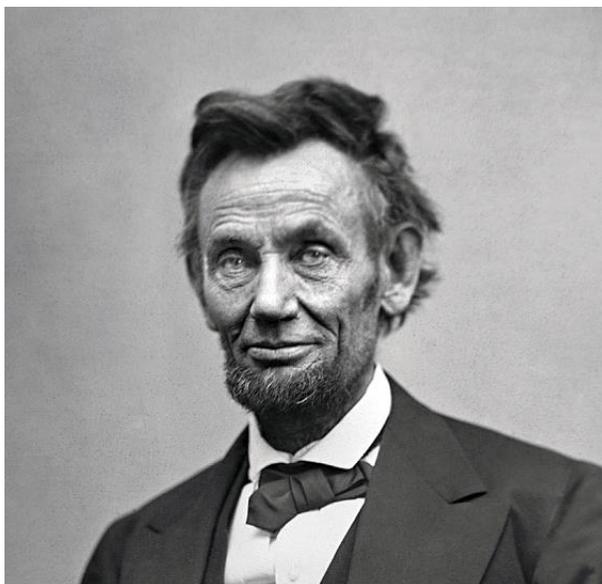
His Conviction
JEFERRSON DAVIS

“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.

Secession Without Civil War

By [Philip Leigh](#) on Sep 2, 2016



Since most modern historians agree that the South seceded to protect slavery they often conclude that the Civil War was “all about” slavery. The inference, however, overlooks the possibility that the Southern states could have been allowed to depart in peace. Within the lifetimes of most readers, for example, the Soviet Union peacefully disintegrated into its constituent countries as did Czechoslovakia.

Even though it was partly motivated to defend slavery, one secession example from American history demonstrates that secession need not have led to war. Moreover, it questions the underlying assumption that the immorality of slavery alone was sufficiently repellant to Northerners to prompt them into fighting secessionists for trying to maintain slavery.

In 1846 about one third of the District of Columbia seceded. Originally the District was a ten-mile-by-ten-mile square. About a third of the one hundred square miles were southwest of the Potomac River in what was originally—and presently—Virginia. Most of the sector’s residents wanted to secede from the District for two reasons. First, they were not treated fairly from an economic perspective. Public buildings, for example, could only be erected on the “Maryland” side of the Potomac. Second, they correctly anticipated that the District might someday outlaw slavery.

In February 1846 the Virginia legislature agreed to absorb the District’s southwest sector if Congress approved. Five months later Congress authorized that the region could be returned to Virginia if its voters agreed by referendum. The referendum vote was affirmative and the land returned to Virginia in September 1846.

The principal reason that the Virginia retrocession gained congressional approval and did not result in war is that the economic consequences to the Northern states were immaterial. Such was not the case fifteen years later after the first seven Gulf states seceded to form the Confederacy. The main reason that Lincoln and other Northerners wanted to “save the Union” lies in economics, not abolitionism.

If the Confederacy were to survive as a separate country, there is no doubt that its import tariffs would be much lower than those of the United States. President Jefferson Davis announced in his inaugural address, “Our policy is peace, and the freest trade our necessities will permit. It is...[in] our interest, [and those of our trading partners] that there should be the fewest practicable restrictions upon interchange of commodities.” Later Confederate Secretary of State Judah

Benjamin offered France a special tariff exemption “for a certain defined period” in exchange for diplomatic recognition. During the entire war Confederate tariffs raised less than \$4 million as compared to other war taxes of over \$120 million.

A low Confederate tariff presented the remaining states of the truncated Union with two consequences. First, the Federal government would lose the great majority of its tax revenue. Articles imported into the Confederacy from Europe would divert tariff revenue from the USA to the CSA. Additionally, the Confederacy’s low duties would encourage Northern-bound European imports to enter in the South where they could be smuggled across the Ohio River, or the other vast boundaries of the Northwestern states, to evade U. S. duties. Tariff compliance would become minimal thereby causing the Federal tax structure to collapse. Second, as a result of its lower tariff, residents of a Southern Confederacy would likely buy most of their manufactured goods from Europe as opposed to the Northern states where prices were inflated by protective tariffs.

Thus, after the opening shots at Fort Sumter the Northern states chose to fight to “preserve the Union” because they wanted to avoid the anticipated economic consequences of disunion. “Preserving the Union” as an abstraction is simply not a satisfying explanation. In January 1861 The Philadelphia Press editorialized, “It is the enforcement of the revenue laws, not the coercion of the state that is the question of the hour. If those laws cannot be enforced, the Union is clearly gone.” Author Charles Adams reasons:

If trade were to shift to the Southern ports because of a free trade zone, or extremely low duties relative to the North, then [the] great cities [of the Northeast] would go into decline and suffer economic disaster. The image painted by these editorials [from newspapers of Northeastern cities] is one of massive unemployment, the closing of factories and businesses, followed by unrest, riots, and possibly revolution. The inland cities of the North would also go into decline, like Pittsburg, where duty-free British steel and iron products would cripple the American steel industry.

Ward Hill Lamon who was Lincoln’s legal partner for five years before the war and his personal bodyguard during the presidency explained why Southern secession was such a frightening threat to Northerners:

[Cotton] formed the bulk of our exchanges with Europe; paid our foreign indebtedness; maintained a great marine; built towns, cities, and railways; enriched factors, brokers, and bankers; filled the federal treasury to overflowing, and made the foremost nations of the world commercially our tributaries and politically our dependents. A short crop embarrassed and distressed all Western Europe; a total failure, a war, or non-intercourse, would reduce whole communities to famine, and probably precipitate them into revolution.

On the eve of the Civil War New England based cotton textile manufacturing was America’s single biggest industry. In 1860 its goods were valued at \$115 million as compared about \$73 million for wool and iron, which were the number two and three ranking manufacturing industries respectively.

A valid study of the causes of the Civil War requires an examination of the reasons the Northern states chose to fight instead of letting the cotton states seceded peacefully. The North’s economic self-interest is too often minimized and even ignored by modern historians. If the chief explanation for the war was a non-negotiable moral opposition to slavery among Northerners, then they would not have permitted Virginia’s retrocession of one third of the District of Columbia...but they did.

About Philip Leigh

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. Westholme Publishing released three of Phil’s Civil War books to date: Lee’s Lost Dispatch and Other Civil War Controversies (2015) Trading With the Enemy (2014) Co. Aytch: Illustrated and Annotated (2013) Phil has lectured a various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University.

<http://www.abbevilleinstitute.org/blog/secession-without-civil-war/>

Yeehah - a good Southron station!



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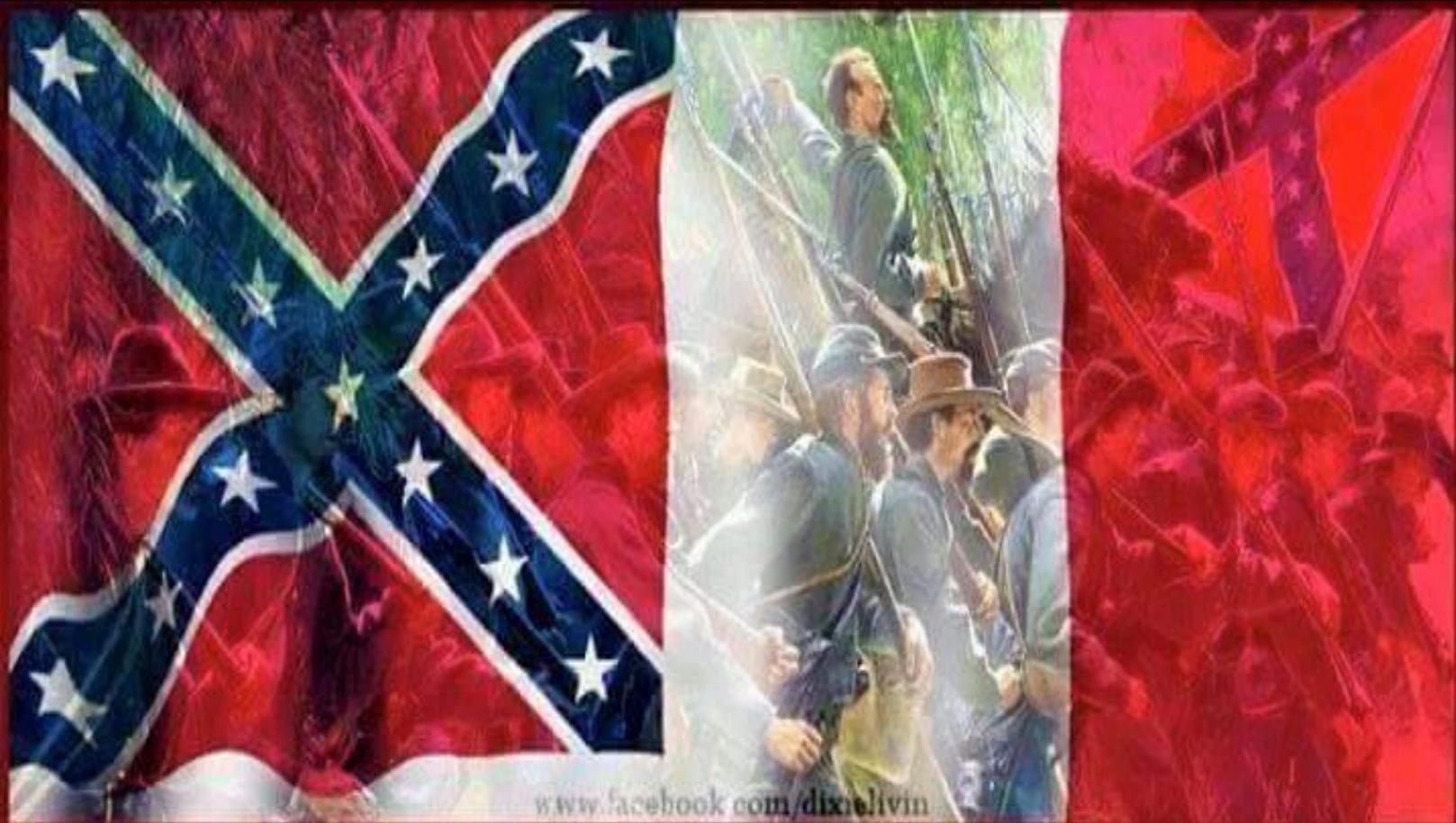
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*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's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



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

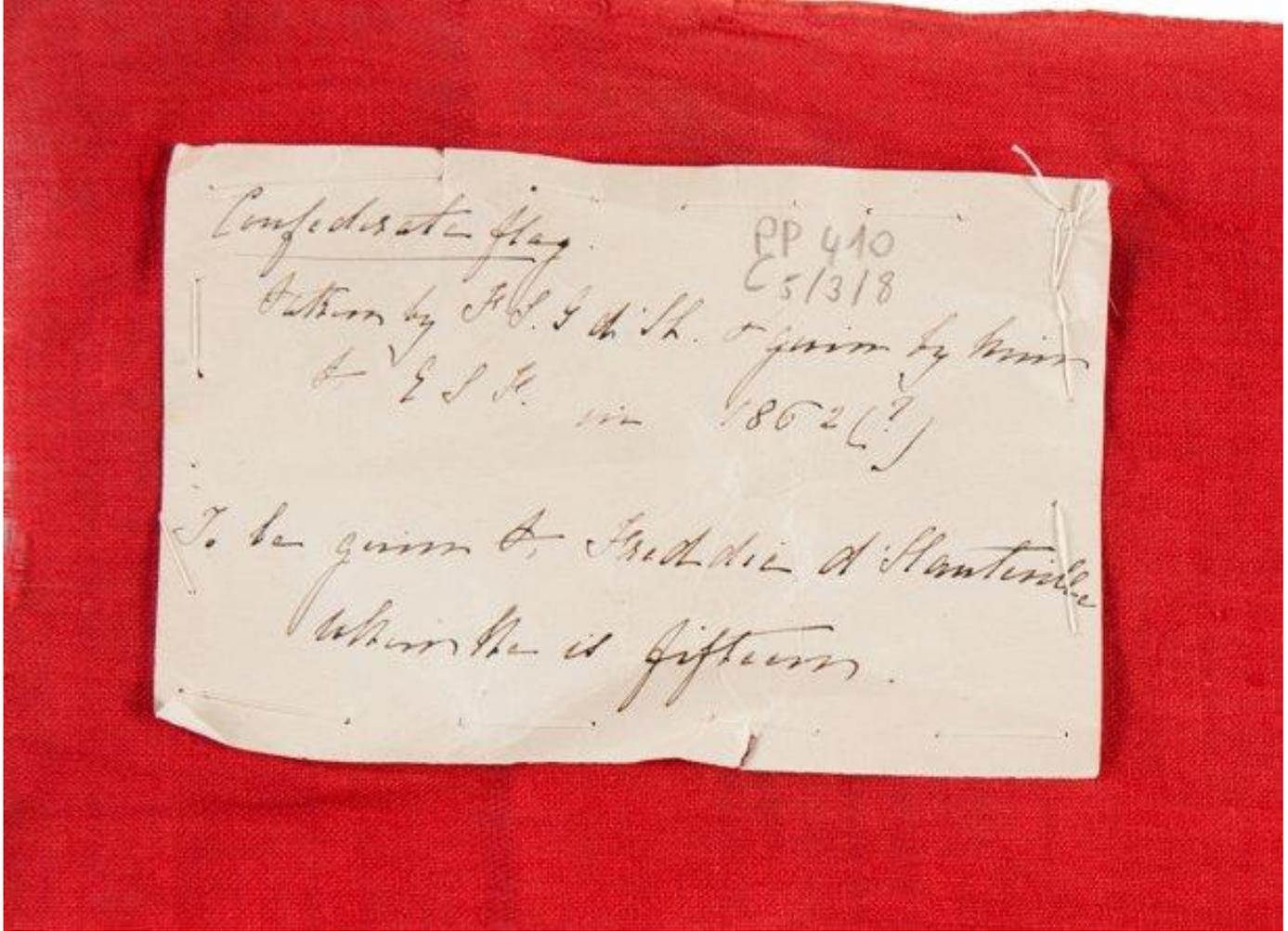
Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

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The Belle Boyd First National Confederate States of America Flag Presented by the "Siren of the Shenandoah" on June 10, 1862, at Front Royal,

(1861) Confederate States of America flag. First National pattern. Eleven stars on reverse canton, one star on obverse canton. 159 x 98.5 cm, or over 5 x 3 feet. Large and impressive, this pristine flag bears unparalleled provenance to one of the most remarkable figures of the Civil War. Before emerging from a Swiss castle in 2015, this flag descended among the family of Frederic Sears Grand d' Hauteville since 1862. D' Hauteville, then a captain on the staff of General Nathaniel Banks, was given this flag by the legendary Rebel spy Belle Boyd, the Siren of the Shenandoah, in Front Royal, Virginia, on June 10, 1862.

Born in Boston to a wealthy American mother and an aristocratic Swiss father, d' Hauteville graduated Harvard with the Class of 1862, but only after he had volunteered to serve on the staff of General Nathaniel Banks. "I enlisted as a private in the Fourth Battalion of the Massachusetts State Infantry ... at Boston Harbor, Fort Independence, in May 1861," d' Hauteville recorded in his diary of the war years. He stayed in Boston on garrison duty until November 1861, when he joined Banks' staff at Darnestown, Maryland, between the Potomac River and Gaithersburg. Appointed aide-de-camp with a rank of captain, d' Hauteville first saw the Confederacy in early March 1862, as Banks and the 5th Corps crossed at Harper's Ferry and marched to Winchester. According to d' Hauteville's diary, Winchester was occupied on March 10. Crossing what d' Hauteville called "lovely country," Banks and his men pursued Stonewall Jackson up the Valley of Virginia, finally meeting the General and his men at the Battle of Winchester on May 25. Following the engagement, the V Corps turned for Front Royal, where d' Hauteville met one of the most enchanting characters of the entire conflict, Belle Boyd.

"June 10. Reached Front Royal. I met then the famous and very handsome rebel spy, Belle Boyd, who

gave to me the rebel flag, waving which, she led the attack upon Kenly in May."

The mention in d' Hauteville's diary is corroborated in a letter written home by an even more famous officer under General Nathaniel Banks' command. Robert Gould Shaw, immortalized in bronze by Augustus Saint-Gaudens and on film in the movie *Glory*, wrote home to his mother in Boston on July 28, 1862 and described the flag his brother-in-arms had been given:

"Perhaps you have seen some accounts of a young lady at Front Royal, named Belle Boyd. There was quite a long and ridiculous letter about her copied into the 'Evening Post' the other day. I have seen her several times, but never had any conversation with her. Other men who have talked with her, tell me that she never asked for any information about our army, or gave them the slightest reason to suppose her a spy; and they were probably as capable of judging as the correspondent who wrote about her. She gave Fred. d' Hauteville a very pretty Secession flag, which she said she carried when she went out to meet Jackson's troops coming into Front Royal."

Shaw's choice of words, "which she said she carried when she went out to meet Jackson's troops," perhaps reveals some knowledge of the woman in question. While Boyd told d' Hauteville that she carried this very flag across the field of battle to meet Stonewall Jackson, the truth is more complex.

Belle Boyd (1844-1900) had just turned 18 when Frederic d' Hauteville came through Front Royal, where Boyd had been staying with relatives following the Union occupation of her hometown of Martinsburg (now West Virginia). Boyd's compelling story of how she became a Confederate spy starts there, on July 4, 1861, when her love for the Confederate flag was discovered by Union troops who had captured the town. She described the moment in her 1866 memoir:

"A party of soldiers, conspicuous, even on that day, for violence, broke into our house and commenced their depredations; this occupation, however, they presently discontinued, for the purpose of hunting for 'rebel flags,' with which they had been informed my room was decorated. Fortunately for us, although without my orders, my negro maid promptly rushed upstairs, tore down the obnoxious emblem, and, before our enemies could get possession of it, burned it."

Given the mix of plural and singular in Boyd's account, one wonders if she had multiple Confederate flags at that time, perhaps even including this one.

As the Union soldiers attempted to raise a Federal flag over Boyd's home, Boyd claimed she "drew out my pistol and shot him. He was carried away mortally wounded, and soon after expired." Like most of the stories Boyd told, as well as the stories the popular press told about her during the war, this one is nearly impossible to prove. Details shift and change, aided by Boyd's infatuation with her newfound fame and the Northern press that called her the "Siren of the Shenandoah," "Cleopatra of the Secession," and more as they described her daring exploits. Despite her exaggerations, Belle Boyd was honest about her central place among the war's most notable figures on both sides. Confederate officers sought her out for companionship and intelligence, and Union troops could not help but feel attracted to her passion, personality, and wiles.

Boyd's greatest fame came after Stonewall Jackson and his men appeared in Front Royal in May 1862. Boyd offered Jackson solid information about Union troop strength, helping him choose an appropriate time to meet his enemy at what became known as the Battle of Front Royal. Boyd claimed to have led

Jackson and his men across the field of battle, perhaps an exaggeration of the truth, though multiple contemporary sources do place her on the battlefield as Jackson and his men approached.

This flag was given to Frederic d' Hauteville under the guise of being the flag she waved as she met Stonewall Jackson; both d' Hauteville's diary and Robert Gould Shaw's letter say so. Meanwhile, other witnesses like Lt. Henry Kyd Douglas place Boyd on the field of battle waving her white bonnet, a tidbit that Boyd herself testifies to in her memoir, writing "As I neared our line I waved my bonnet to our soldiers, to intimate that they should press forward." Douglas' recollections, which came from his wartime diary but were compiled later as *I Rode With Stonewall*, echoed Boyd's words: "[Boyd] seemed, when I saw her, to heed neither weeds nor fences, but waved a bonnet as she came on."

Boyd was a savvy enough manipulator of men, both soldiers and journalists, to know the image of her waving a Confederate flag was far richer than that of her waving a bonnet. Clearly Frederic d' Hauteville was taken with her and her stories, just as was the national imagination.

Stonewall Jackson captured victory over Col. John R. Kenly (mentioned in the flag entry of d' Hauteville's diary) at Front Royal on May 23, 1862, barely two weeks before this flag was gifted by Belle Boyd. The battle was a Confederate rout, catapulting Jackson back into the national consciousness following the fame he found at First Bull Run and the setback to his reputation at Kernstown in March 1862. Boyd's actions at Front Royal, promulgated through the popular press, made her a nationally renowned figure and the foremost heroine of the Rebel cause.

With suspicions of her spying now taken as fact, Boyd was arrested in July 1862, less than a month after she gave this flag to Frederic d' Hauteville. Taken to Washington under orders from Secretary of War Edwin Stanton, her imprisonment was brief and she was soon exchanged. Boyd would be arrested again in 1863, spending several months in a Washington prison, and tried to escape the country on a blockade runner in 1864. When the ship she was on was stopped by Union forces, she was again placed in custody, but the officer charged with holding her instead fell for her and proposed marriage. They fled together to England, where Boyd remained until after the war. While abroad, she attempted to capitalize on her international notoriety by publishing a memoir that mixed truth and tall tales in equal proportion. When she returned, Boyd turned the book into a traveling one-woman show, enabling her legend to spread even further as she toured from coast to coast. Her mental capacity was questioned, and her veracity was often doubted, but her stories of flirtation, spycraft, and escape made her perhaps the most famous female character of the entire Civil War.

In August 1862, d' Hauteville survived a near-miss at the Battle of Cedar Mountain, though his saddle blanket "was pierced by one ball, making more than a dozen holes." He saw heavy fire at the front at Antietam while serving on the staff of General Samuel Crawford, who was severely wounded at the battle. Two months after resigning his commission, d' Hauteville married Elizabeth Stuyvesant Fish on June 4, 1863. Fish, the daughter of the former governor of New York and future Secretary of State, died precisely one year after d' Hauteville resigned his commission and just 10 months into their marriage. She was 24. Though he maintained a residence in Newport, Rhode Island, most of d' Hauteville's days were spent at the family chateau overlooking Lake Geneva, where this flag was stowed away until its sale in 2015.

Eleven star flags of this pattern are generally dated in the brief timespan from July 1861, when Tennessee and North Carolina joined the Confederacy, until November 28, 1861, when two additional stars were added to the flag to mark the establishment of Confederate governments in Missouri and Kentucky. Made

sometime in that timespan, perhaps even by Boyd herself, this flag was packed away and preserved before it was even a year old. The flag exhibits an unusual canton configuration. While one side features the eleven stars in a circle, typical of First National flags, the other side has but a single star in the center of the canton. Noted flag authority James Ferrigan has suggested that this was most likely a tribute to one of the first Confederate flags, the beloved "Bonnie blue flag that bears the single star." The tradition of the single star as a symbol of defiance and independence, however, goes back much farther.

In a little known episode of American history, English speaking residents of Spanish-controlled areas now known as Alabama, Mississippi and Louisiana rose up in rebellion in 1810, creating an entity they named the Republic of West Florida. While the Republic lasted only three months, it did adopt a flag--a single star on a plain field--as a symbol of their defiance. When Texans rose in rebellion against Mexico in 1836 their Congress adopted a similar design, known as the Burnet Flag, doubtless at least in part as a tribute to that earlier revolt. The Burnet Flag remained the official flag of the Republic until 1839, when a red, white and blue design--still featuring a single star in the center of the blue canton--was adopted. The design is strikingly similar to this First National Flag, doubtless not simply by coincidence. When Mississippi left the Union in 1861 it adopted a single-star flag patterned on the Republic of West Florida and Burnet flags. Small wonder that a Confederate patriot like Belle Boyd, or whoever hand-made the present flag, would be inspired to include a tribute to those earlier banners when designing it.

Its condition has remained immaculate, retaining the short ribbons along its hoist and showing no tears, holes, fraying, loss, or staining. A small handwritten note has been loosely stitched to the flag, testifying to its provenance. The note reads: "Confederate flag. Taken by F.S.G d'H. and given by him to E.S.F. in 1862 (?). To be given to Freddie d' Hauteville when he is fifteen." The handwriting is that of Frederic d' Hauteville, who has spelled out his name in initials. E.S.F. represents the initials of his late wife, Elizabeth Stuyvesant Fish. Freddy, his son by his second wife, was born in 1873, thus dating this note some years before his 15th birthday in 1888.

Accompanying this flag is Frederic d' Hauteville's war diary, including his firsthand account of receiving the flag from Belle Boyd along with other commentary on his service. The notebook is perfect bound in black leather, stamped in blind and gilt, with marbled endpapers and lined pages. Titled in manuscript "The War of Secession, 1861," this diary appears to have been assembled after the war from his various jottings during the conflict. Its appearance is essentially new, with the gilt decoration still bright, the leather still lustrous, and the pages still fresh. Several additional notes, including one on letterhead marked "Newport," are tipped in. Two are initialed F d'H in Frederic d' Hauteville's hand.

It is unlikely a finer condition First National Pattern Confederate flag exists. Few boast a provenance as fascinating or well attested. While J.E.B. Stuart's battle flag holds the record for a Confederate flag sold at auction, having brought \$956,000 in our sale of December 2006, this flag should set a new record for a flag of this pattern. Belle Boyd's position as the most famous Confederate spy has been unquestioned since she first commanded national headlines during the Civil War. As it was her dedication to this flag that made her famous, there can be no more important artifact to be associated with the legendary Siren of the Shenandoah. If one believes Boyd's claim that she carried this flag as she led troops into battle, it can be placed in the exalted company of Civil War battle flags.

<https://historical.ha.com/itm/military-and-patriotic/civil-war/the-belle-boyd-first-national-confederate-states-of-america-flag-presented-by-the-siren-of-the-shenandoah-on-june-10-1862-/a/6163-43473.s?ctrack=2108052&type=featured-5-hist--special-tslater-6163-preview--tem090916>



Defending the Heritage

YANKEES MAD ABOUT SLAVERY...GOOD, they should be mad at their ancestors who brought them here, sold them while making fortunes as a result!

"Just because one voted against admitting slave states and territories into the Union did not mean they had any moral motive of concern for the liberty and well-being of the slave.

One such man was, Senator James DeWolff of Rhode Island who vehemently opposed the admission of Missouri into the Union as a slave state in 1820. DeWolff was one of the richest men in the country and had gained his wealth through the New England slave trade.

His company had made some eighty voyages to Africa until the trade became illegal for Americans in 1808. He would however continue trading slaves in a foreign market. What was the purpose of his anti-slavery position? Simply to continue New England's policies of weakening Southern interests and not in the least a moral concern for the slave.

Another Rhode Islander John Brown (of Brown University in Providence), when criticized about his travels to Africa to buy slaves said, "There was no more crime in bringing off a cargo of slaves than in bringing off a cargo of jackasses."

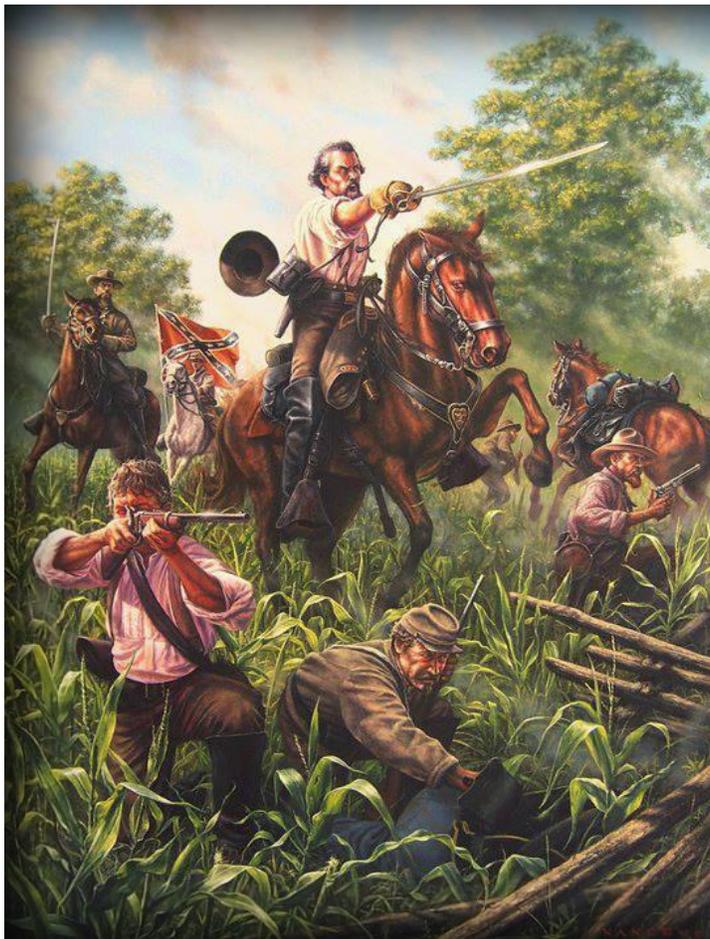
~ † Robert † ~

**ATTN: DESCENDANTS OF THE
CONFEDERATE STATES OF AMERICA**

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

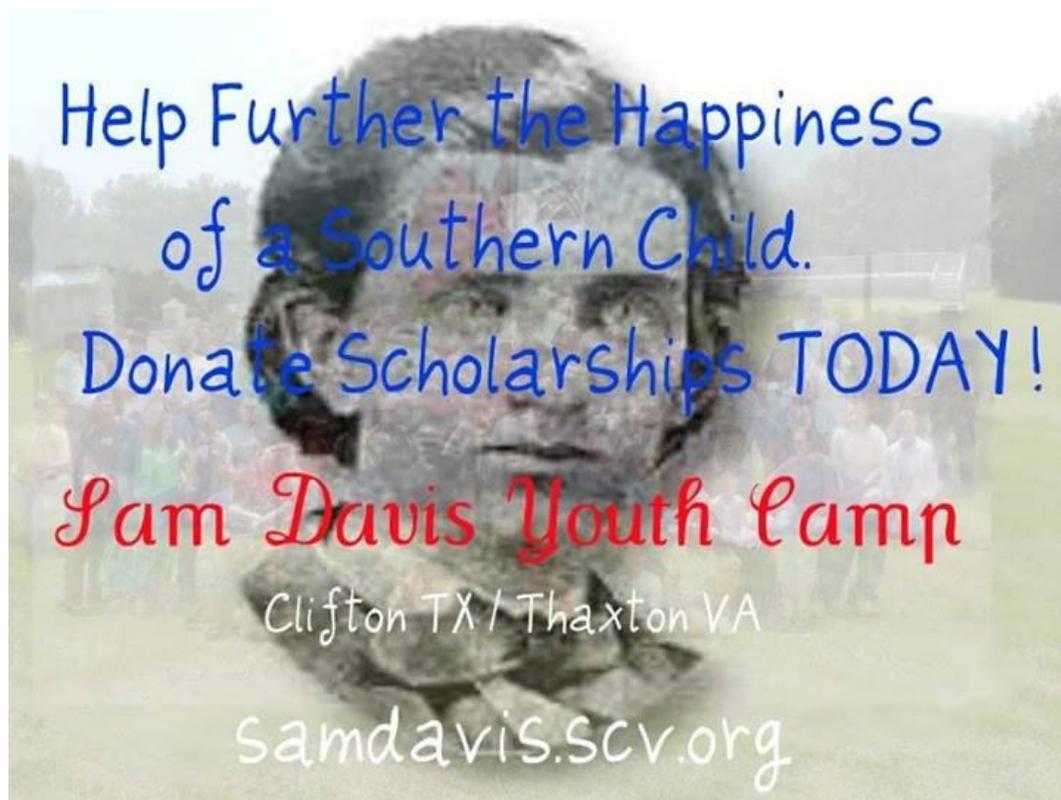
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



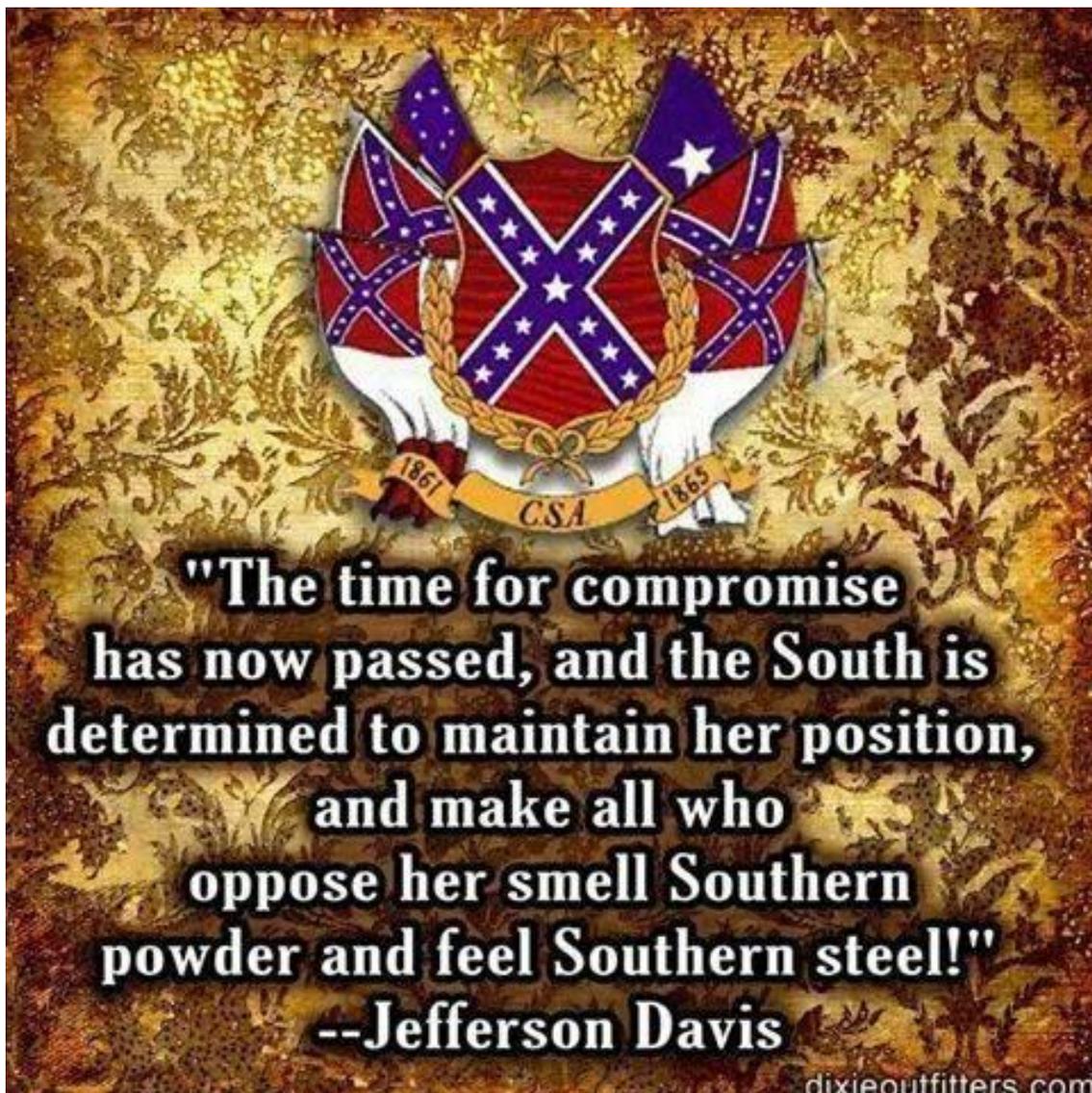
**DEFEND YOUR
HERITAGE**

**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



Send your kids to Sam Davis Youth Camps!



CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

February

3rd weekend: Grovetown, TX, CW Weekend

April

2nd weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

September

4th weekend: Battle of the Brazos (beginning in 2017), Yellow Brick Road Winery, Sealy, TX

November

weekend before Thanksgiving: Civil War Weekend at Liendo Plantation, Hempstead, TX

Detailed Listings **2016**

Texas Heroes Day

Saturday, Sep 17, 2016

9:00 am – 12:00 pm

Monument Hill & Kreishe Brewery State Historic Site, 414 State Loop 92, La Grange, TX 78945

Enjoy a day honoring our fallen Texas Heroes. Period craft demonstrations, reenactors, black-powder salutes, history presentations, memorial wreath laying ceremony, and much more. Admission is free.

<https://www.facebook.com/events/1599956406969896/>

33rd Annual Texian Market Days

Saturday, Oct 22, 2016

9:00 am – 5:00 pm

George Ranch Historical Park, 10215 FM 762, Richmond, TX 77469

Discover more than 150 years of Texas history with hands-on activities, battle re-enactments, music and entertainment, historic home tours, cowboys, food, artisan vendors and more!

<https://www.facebook.com/events/803768909751696/>

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

Civil War Weekend at Liendo Plantation

Friday-Sunday, Nov 18-20, 2016

NOTE: Friday is "School Day" and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.

Step back in time at Liendo Plantation for an up close and personal look at life during the period of the American Civil War. Held annually the weekend before Thanksgiving, Civil War Weekend is an event with something for everyone! Allow yourself to be educated and entertained by dedicated living historians who portray the many sides of life during a war that divided our nation.

Liendo Plantation, 38653 Wyatt Chapel Rd, Hempstead, TX 77445
979-826-3126

<http://liendoplantation.com/liendo/civil-war-weekend/>

Friday School Day: <https://www.facebook.com/events/532833666921194/>

Saturday: <https://www.facebook.com/events/1111800625560720/>

Sunday: <https://www.facebook.com/events/186227345111646/>

2017

Groveton, Texas CW Weekend

“3rd weekend in February”

<https://www.facebook.com/groups/437295103113598/>

Battle of Pleasant Hill (Louisiana)

Fri–Sun, Apr __ - __, 2017

Reenactment of the largest battle fought west of the Mississippi River and is on the ground hallowed those many years ago by the blood of Americans locked in mortal combat. The Battle of Pleasant Hill Committee (BPHC) and the host units, the 3rd Louisiana Infantry and the 3rd Texas Cavalry look forward to seeing you all there!

3 miles north of Pleasant Hill at 23271 Hwy 175, Pelican, LA 71063,
(318) 658-5785

<https://www.facebook.com/battleofpleasanthill/>

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

Battle of the Powder Mill

Fri-Sat, May 19-20, 2017

Harris County Precinct 4

Spring Creek Park, 15012 Brown Road, Tomball, TX

For more information, contact Monte Parks at 832-366-5141 (C), 713-274-4201, or mtparks@hcp4.net

Battle of the Brazos

Civil War living history event with battle enactment

The scenario is that after a failed attempt by the Union to split Texas from the rest of the Confederate States of America by seizing the Sabin River, the Union forces attempt to move up the Brazos River and break the lines of supply and communication in Texas.

Friday-Saturday, Sep 22-24, 2017

Details to be announced

Yellow Brick Road Winery, 3587 Ward Bend Rd, Sealy, TX 77474

Civil War Weekend at Liendo Plantation

Friday-Sunday, Nov 17-19, 2017

NOTE: Friday is “School Day” and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.

Step back in time at Liendo Plantation for an up close and personal look at life during the period of the American Civil War. Held annually the weekend before Thanksgiving, Civil War Weekend is an event with something for everyone! Allow yourself to be educated and entertained by dedicated living historians who portray the many sides of life during a war that divided our nation.

Liendo Plantation, 38653 Wyatt Chapel Rd, Hempstead, TX 77445

979-826-3126

<http://liendoplantation.com/liendo/civil-war-weekend/>

Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*

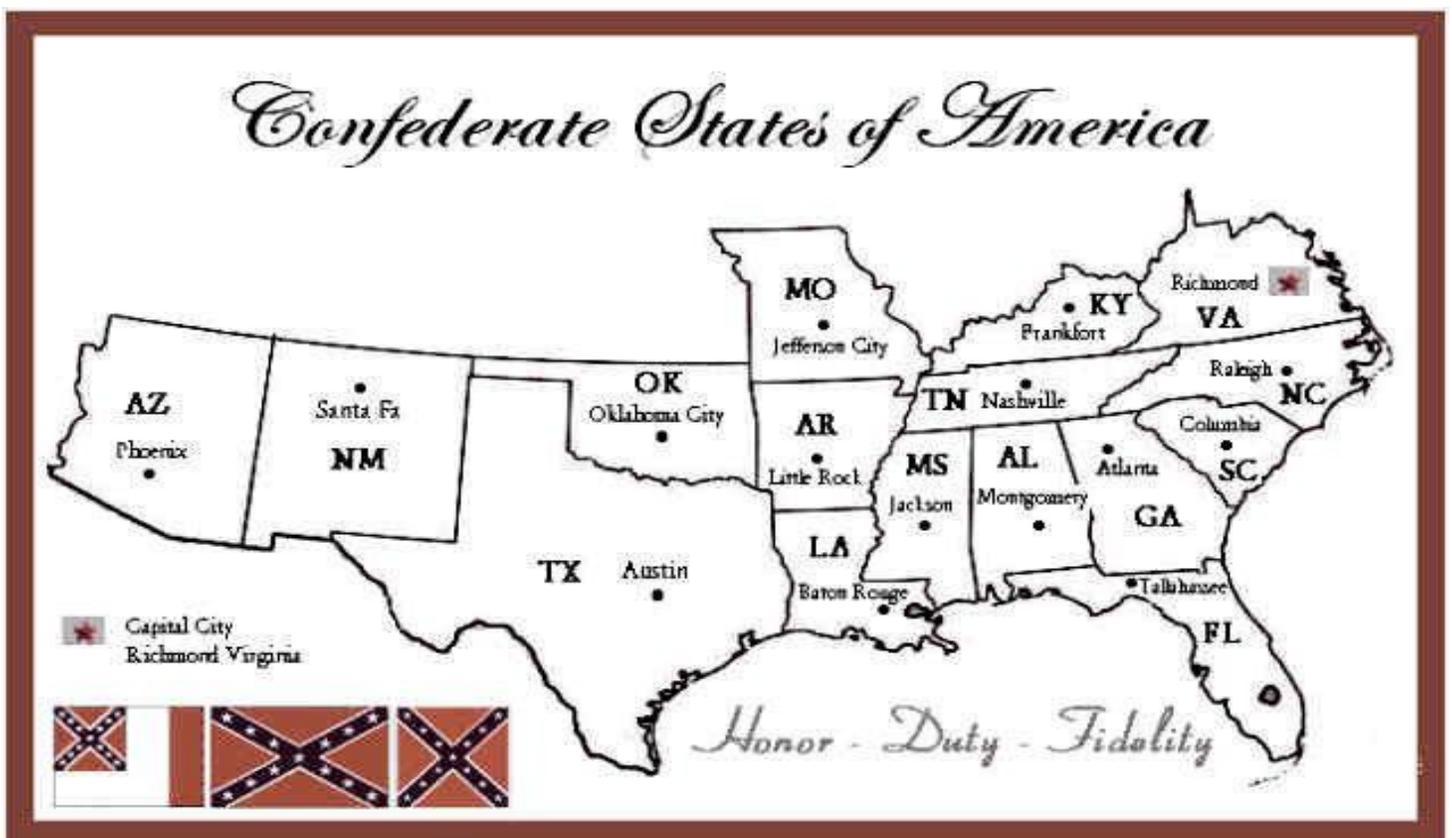


Calendar

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>



**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.



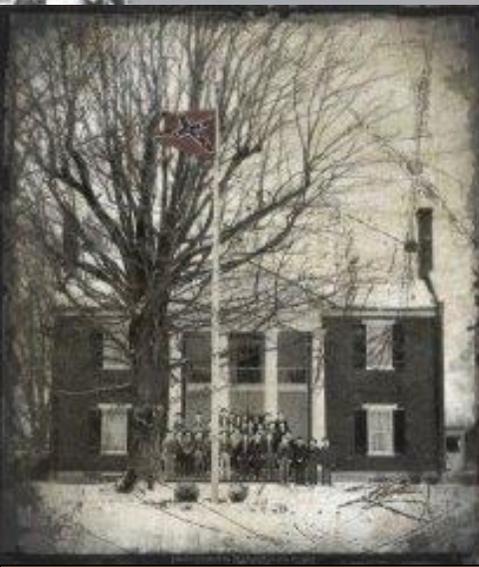
2nd National Flag.



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.

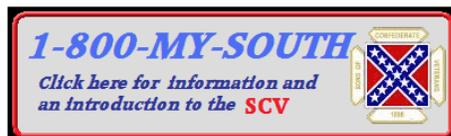
How Do I Join The Sons of Confederate Veterans?



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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<http://www.law.cornell.edu/uscode/17/107.shtml>