



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

DECEMBER 2016

This month's meeting features a special get-together:



A Confederate Christmas Gathering!



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.BELO CAMP.COM

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

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

National: www.scv.org

<http://1800mydixie.com/>

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

Have you paid your dues??

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



Commander in Chief on Twitter at CiC@CiCSCV

Our Next Meeting:

Thursday, December 1st: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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

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



COMMANDER'S REPORT



Dear BELO Compatriots,

Greetings. Hope each of you can make it this Thursday the 1st to **la Madeleine** for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:01p.m.

We will be at our old familiar location again to have an open meeting. No official program this time, just food and fellowship. We can install new/old officers and then bring something for “show and tell”. If you do not have anything CSA related maybe bring something that is near and dear to you at this time of year. I plan on bringing some Christmas presents for those attending (well the few of you that have been good this year). We can also talk about the “state of the Camp” and any remaining business/new business matters. One other matter: I have the Texas Division Life Member Certificates for: Marvin Sexton, James Stephenson and Hiram Patterson. I will bring these with me if any of you plan on attending.

Also 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



A Christian Holiday!

Since the early fourth century, Christmas has been a day set aside by Christians to commemorate and celebrate the birth of Jesus Christ. That's what it is, and that's all it is. If Christ and the Nativity are taken away from Christmas, then there is no Christmas. Of course, as we all know, there are those who would like to do just that. But, without Christ what would Christmas be a celebration of, and what would it be called?

Some malcontents who claim to be offended by a nativity scene might say, Why don't we eliminate Christ and Christianity and just have a holiday season to celebrate joy, peace, and love? We could have a holiday tree with holiday gifts, send out holiday cards and wish each other "Happy Holidays." This all may seem to make sense to some, but it really doesn't. You see, without Christ, there is no joy, peace or love.

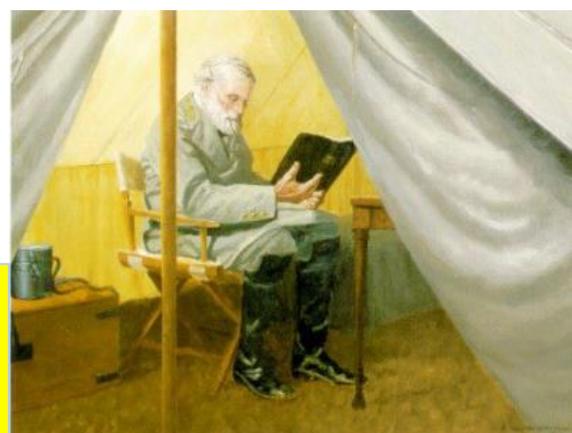
Jesus said, in John 15:11, "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." Then in John 16:33, He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And in John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." The Apostle John writes, "If we love one another, God dwelleth in us, and His love is perfected in us." (1 John 4:12) True joy, peace and love comes from knowing Jesus Christ and in our relationship with Him.

Perhaps it would be better if we eliminated all the hoopla and secular nonsense that has been attached to Christmas, and continue to celebrate the birth of Christ and the joy, peace and love He ushered into the world. After all, that is what the Christmas holiday has been all about since it was first celebrated by Christians, almost seventeen hundred years ago.

To all those who are not Christians, we invite you to join with us as we celebrate the birth of our Lord and Savior, Jesus Christ. Hopefully, in sharing our holiday with us you'll be blessed. To those who want to feel offended, or wish to cause trouble or in some way create a hostile atmosphere during our time of remembrance, we have only this to say: Go away and stay away, Christmas is a Christian Holiday!



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 continue to keep in prayer the family of Confederate agrarian Franklin Sanders, whose wife Susan went to be with the Lord on October 11th.

J.E.B Stuart IV is in failing health. If anyone wants to send a card or note to Col. Stuart, please do so care of Va Flagg's PO Box 547 Sandston Va 23150. We will make sure your correspondence is delivered. Let's flood Col. Stuart and the Stuart family with well wishes from the Southern people!

Please pray for the family of Tom Rainone of Middleton Tate Johnson Camp who passed away Monday. Our prayers are with the brothers and camp members Pete and Greg and the whole family. RIP

Not to miss in this issue! Visit our website! www.belocamp.com

Lee-Jackson Day in Lexington January 14th, 2017 Rally behind the Virginians!

What Does The Upturned Palm Salute To The Confederate Flag Symbolize?

Why Does The SCV Need to Be Reformed/Unreconstructed?

Nine Specific Reasons The SCV Needs To Be Reformed or Unreconstructed

An Oath for Swearing in new SCV Compatriots

Slavery was a drop in the ocean"

Confederate Voice: The Most Important Letter This Election Cycle

How Real Soldiers Live

Up at the Forks of the Creek: In Search of American Populism

Christmas with the 18th Mississippi Infantry

Last Minute gift idea? www.slrc-csa.org

Our Southern Heritage and History...How important is it to you?

Home Free

Memorial Day 2016 in Richmond – Priceless!

Crew begins dismantling Confederate monument in Louisville

Anti-racism groups pushes for changes to Confederate memorial

No push from Arlington to rename Jefferson Davis Highway

NEW BOOK: Punished with Poverty by the Kennedy Brothers

Sherman's March

TYPICAL CONFEDERATE SOLDIER

Add Camp Douglas to the National Register of Historic Places

Sons of Confederate Veterans replace 78 flags taken from graves in Brunswick cemetery

Trump Wins–Secession Back in Style

The bellicose Braying of an Ass: Director Rob Reiner: 'Moron' Trump Is Last Gasp Of The Civil War

After Donald Trump victory, Oregonians submit ballot proposal to secede from the union

Pro-Hillary state shocks with 'slavery' vote

California secession group to hold meet-up at State Capitol and #CalExit

Rebel Redux

Why California Secession (#CalExit) should help Christians rethink their approach to politics

STUNNER! TRUMP CITES 10TH AMENDMENT IN AGENDA

Why No Southern Nationalism?

The 15 States that should secede! Starting today!

Washington Post Calls For Abolishing States, Instituting Unitary Government

The General Welfare Clause is not about writing checks

Merry Christmas, General Lee

Why the Electoral College?

Cherry Picking James Madison

Isaiah T. Montgomery, 1847-1924

The symbols' keeper: Ole Miss' identity struggle

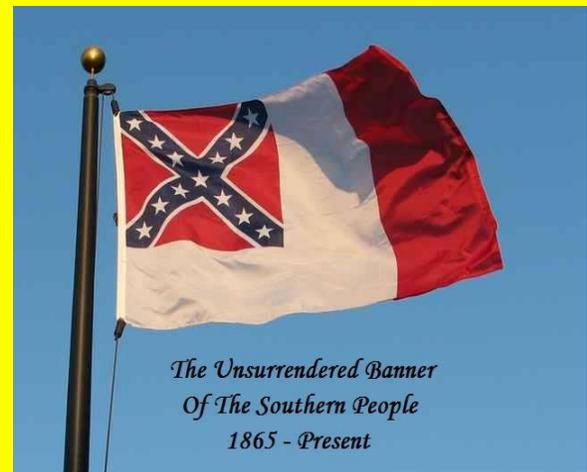
This is the stuff of which heroes are made.

RANGER FAREWELL

Virginia Flaggers Updates

www.CONFEDERATEBROADCASTING.COM

And MUCH MORE !



Belo Camp 49 Upcoming Meetings:

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.**



Col. A. H. Belo Camp #49



A Confederate Christmas Gathering

- Bring “Show and Tell” items you wish to share about our Confederate Heritage
- Share stories about your Confederate ancestors
- Hear stories and anecdotes about Christmas in the Confederacy
- Swearing in of Camp Officers for 2017

Thursday Evening, 1st of December, 2016 a.d.

LOCATION: We will meet at our regular meeting place at La Madeleine*

La Madeleine Restaurant - 7:00 pm
3906 Lemmon Ave near Oak Lawn, Dallas, TX

**we meet in the private meeting room.*



Sam Davis New Year's Ball 2017

Fifth Annual Ball

Benefiting Sam Davis Youth Camp



When:

Saturday, January 14th, 2016, 7:00 p.m. (Doors open at 6:30 pm)

Where:

Museum for East Texas Culture, 400 S Micheaux Ave, Palestine, Texas. A map can be found at the registration link below.

You will have a terrific time enjoying a score of different types of traditional southern dances ranging from waltzes to the Virginia Reel, all set to common 1800's tunes. **We will have live music furnished by the 3rd Texas String Band.** This will be a family event where you can enjoy the dancing or just listen to the music while visiting with friends. We will have finger foods for refreshments.

Tickets:

REGISTER BY **December 15:** \$12 adults/ \$6 children under 12 (**EARLY BIRD**)

(or)

December 16- Jan 10: \$20 adults/ \$10 children under 12

Additional donations are welcome. If you cannot attend but would like to make a donation, please feel free to do so.

Additionally, **we will be accepting items for a silent auction** to be held that evening. If you will be providing items for this, please let us know as soon as possible.

Attire and Civility:

1) This is a formal, War Between the States period event. Period attire is requested, but dresses or long skirts for women, and slacks and ties for men are acceptable. (If you do not have period attire, just make sure you follow the dress code.) Please no jeans for men, skirts above the knee or plunging necklines for the ladies.

2) Guests under the age of 18, shall be accompanied by their parents or come as the guest of another responsible adult. We will be in an auditorium that is part of a museum. So, please keep that in mind.

3) No heel plates due to original wood flooring in this historic building.

4) By registering for the event, you are indicating that you and your guests have read and will abide by the above standards.

To Register: Go to <http://www.oldwaysmadenew.com/sam-davis-ball.html>.

Would you be interested in overnight accommodations? We are working on room blocks. So, be sure to indicate that on your registration form.

Contact: Website above or you can email Deborah at oldwaysmadenew@outlook.com or call 903-549-3162.

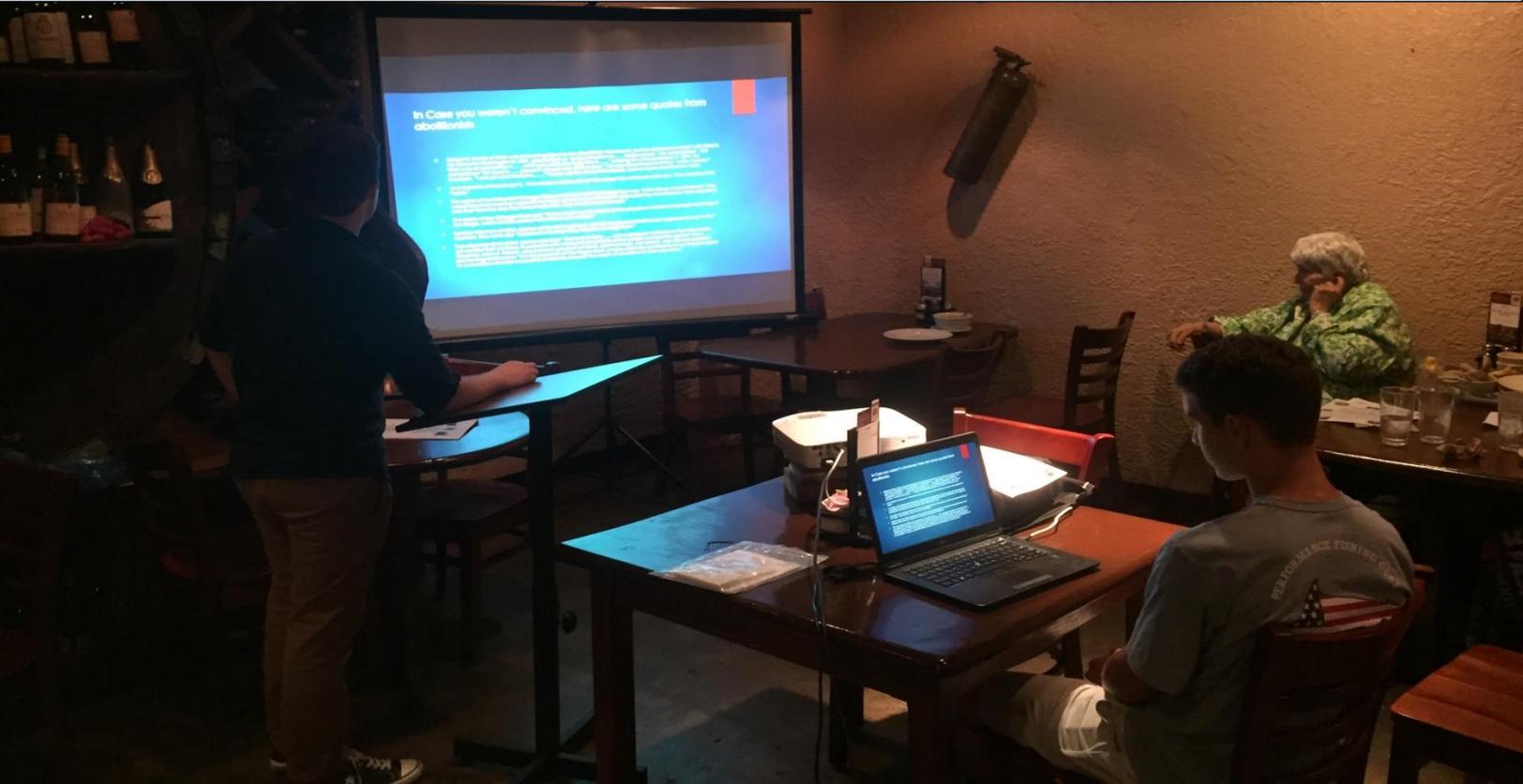


At our November meeting we held elections and all officers re-elected for second term. This team did an excellent job this year and their experience promises to make for an exciting and productive year ahead. Commander David Hendricks discussed upcoming events and our Confederate Christmas Gathering for December. Reverend Jerry Brown (below seated) announced he will be moving out of the area. We are grateful for his years of service as Belo Camp Chaplain.





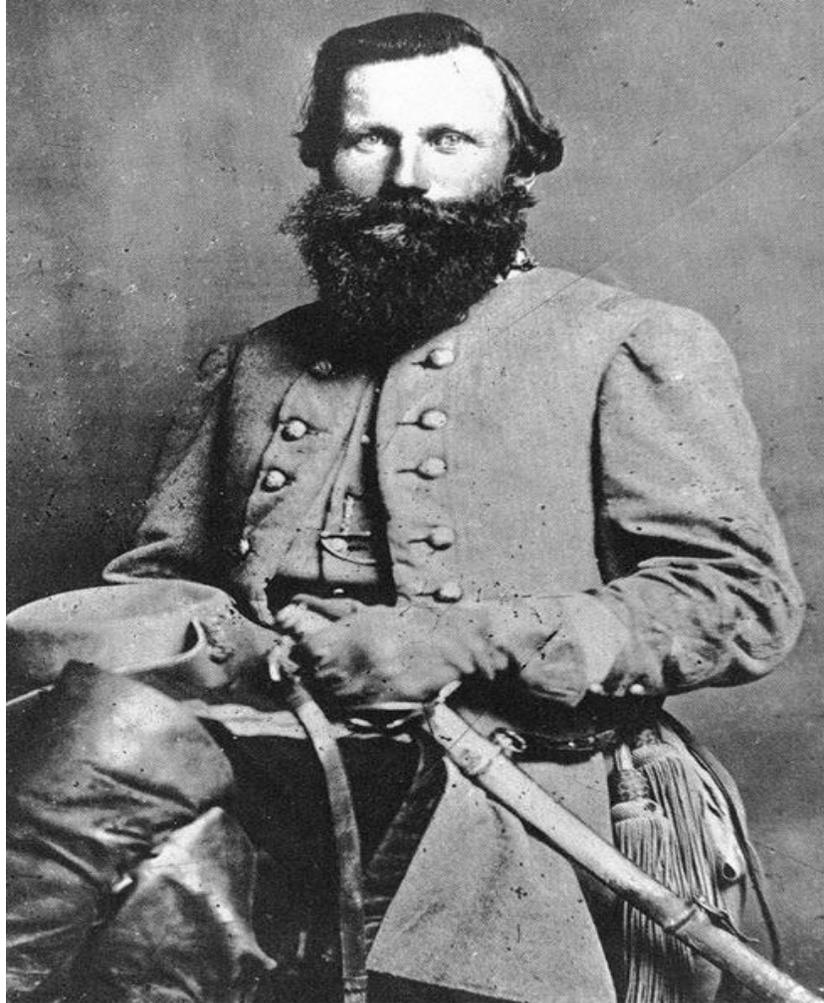
Our November program was entitled “The Oh-So-Innocent Abolitionists” presented by Cadet Member Garrett Gore. Garrett was our go to man when our scheduled speaker was unable to be with us due to illness. The well-researched program gave us an understanding of the aims of the Abolitionists and the views of an unlikely Confederate defender among the abolitionists, Lysander Spooner. Technical support was provided by Garret’s cousin, Michael Dorsey.





Commander David Hendriks and 1st Lt. Commander James Henderson presented Cadet Garrett Gore with a certificate for a job well done!





J.E.B Stuart IV is in failing health. If anyone wants to send a card or note to Col. Stuart, please do so in care of Va Flaggers, P. O. Box 547, Sandston, VA 23150. They will make sure your correspondence is delivered. Let's flood Col. Stuart and the Stuart family with well wishes from the Southern people!



Lee - Jackson Day 2017



Rally Behind the Virginians!

Friday, January 13 - Saturday, January 14
Downtown Lexington, Virginia

Lee-Jackson Day in Lexington

January 14th, 2017



For the FIFTH year, the Va Flaggers will gather in Lexington for the Lee-Jackson holiday. Friday, January 13th is the Virginia State Holiday for Lee-Jackson Day, and Saturday, January 14th is officially recognized as Lee-Jackson Day in Lexington. The Virginia Flaggers will flag the town of Lexington for action taken by City Council to ban ALL flags from city light pole flag stands, rather than allow the flags of Lee and Jackson to fly for the week leading up to the State holiday, AND Washington and Lee University for actions taken by President Ruscio to desecrate the LEE Chapel by removing battle flags from the Lee Mausoleum and refuse to allow the SCV to hold a Memorial Service in the LEE Chapel...all in response to the demands of 6 agitators/students.

THIS YEAR, a group of agitators filed for, and Lexington City Council approved a permit to hold a parade on Saturday, the day set aside for Lee-Jackson commemorations, in an obvious attempt to disrupt our memorial observances and/or force us to cancel or reschedule our events.

That's not going to happen. Plans are still being finalized, but we will be in Lexington Friday AND Saturday, and we WILL have a memorial service, a flag raising, AND a march through Lexington on Saturday.

Join us, as we "take it to the streets" to let the folks in Lexington and Washington & Lee University know that there are still many of us who honor Lee and Jackson and will not go away quietly.

Tentatively plan to Meet at Stonewall Jackson Cemetery Friday at 10:00 a.m, Saturday at 9:00 a.m. for instructions

and information.

Suggested lodging, all outside of city limits, but minutes from downtown:

Super 8 Lexington

2.9 rating, 2-star hotel

Address: 1139 N Lee Hwy, Lexington, VA 24450

Phone:(540) 463-7858

Wingate by Wyndham

4.2 rating, 3-star hotel

Address: 1100 N Lee Hwy, Lexington, VA 24450

Phone:(540) 464-8100

Sleep Inn & Suites

4.2 rating, 2-star hotel

Address: 95 Maury River Rd, Lexington, VA 24450

Phone:(540) 463-6000

Best Western Plus Inn At Hunt Ridge

4.2 rating, 3-star hotel

Address: 25 Willow Springs Rd, Lexington, VA 24450

Phone:(540) 464-1500

Comfort Inn Virginia Horse Center

4.1 rating, 3-star hotel

Address: 62 Comfort Way, Lexington, VA 24450

Phone:(540) 463-7311

Motel 6

3.4 rating, 2-star hotel

Address: 65 Econo Ln, Lexington, VA 24450

Phone:(540) 463-7371

Country Inn & Suites By Carlson, Lexington, VA

3.8 rating, 2-star hotel

Address: 875 N Lee Hwy, Lexington, VA 24450

Phone:(540) 464-9000

Holiday Inn Express Lexington

4.0 rating, 2-star hotel

Address: 880 N Lee Hwy, Lexington, VA 24450

Phone:(540) 463-7351

Best Western Lexington Inn

3.9 rating, 2-star hotel

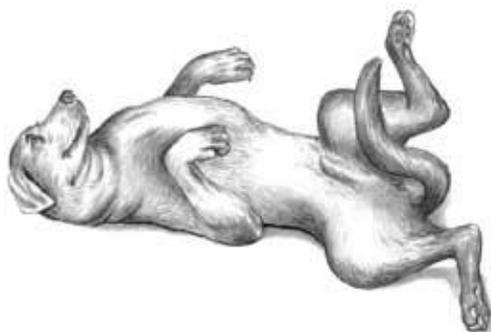
Address: 850 N Lee Hwy, Lexington, VA 24450

Phone:(540) 458-3020

The Va Flagger call for a TOTAL BOYCOTT of Lexington, Va and ask that participants take great effort and not spend ANY MONEY inside the city limits. The suggested lodging is outside of the town.

What Does The Upturned Palm Salute To The Confederate Flag Symbolize?

Answer:



The Salute to our Confederate Flag Should be done in Defiance and not compliance, which is in reality, **SUBJUGATION**.

Properly Done, our salute should be

Hand over heart =

Affection, Reverence and Undying Devotion



Why Does The SCV Need to Be Reformed/Unreconstructed?

The SCV Is Dominated by “The Truce” Mentality.

What is “The Truce “and “The Truce Mentality”?

“In the 1890s...A truce was called to which most Northerners and Southerners subscribed....The terms of the Truce went something like this. Northerners agreed to stop demonizing Southerners and to recognize that we had been brave...in the war, even though misguided...For our part, Southerners agreed, in exchange for a little respect, that we were glad that the Union had not been broken up and that we would be loyal Americans ever after....” Dr. Clyde Wilson

It was an unwritten truce between the former Confederates and the New Union. There was never anything official about it but it was very real nonetheless. It was a way of addressing the dilemma of a Union of the Bayonet. The heart of it went something like this- “If you Southerners will back off and quit emphasizing your *just Cause* and our illegal and *immoral invasion* then we Northerners will acknowledge your *good fight (be it for a bad cause)*. We will allow you to *celebrate* the Confederacy, if you will do that (at least mainly) rather than *vindicating the Confederacy*.”

The Truce, is now over, shattered by the Yankee Progressives; and yet much of the SCV still thinks and acts like it’s in place. It’s like one side has violated the cease fire and the other side still honors it or at the very least attempts to get the Truce reinstated while getting shot all to pieces.

In the late 1800s the Confederate Vindication was replaced by the Confederate Celebration, and while the SCV has for the last 100 plus years "celebrated" the Confederacy, the Progressive Yankees have been condemning it; and under this “Truce Mentality”, the SCV has failed to vindicate the Cause in spite of being charged to do so. The Truce helped produce a misguided USA Nationalism that was and is diametrically opposed to the vindication of the Cause. Our enemies know this but we for the most part are oblivious to it. And if the Cause is not vindicated our children and grandchildren are going to have no Heritage left to celebrate. It’s Vindicate the Cause of the Confederacy or lose our Confederate Heritage! The Celebrating itself will cease if the Vindicating does not become THE determined focus of the SCV. RR (conclusion below)

Nine Specific Reasons The SCV Needs To Be Reformed or Unreconstructed

- 1. The Ignorance of The Cause *In* The SCV**
- 2. The Failure of the SCV To Focus on The Vindication of the Cause As Evidenced By The Scarcity of Referring To The Cause and Its Vindication In & By The SCV, and The Reticence and Reluctance of SCV Leaders To Define The Mission of the SCV by the Charge of the SCV, By The Vindication of the CSA Cause, i.e. “The purpose of the SCV is to vindicate the CSA Cause”.**
- 3. The Deliberate Distinguishing of the Confederate Soldier’s “Noble Fight” From the Confederate States of America’s “Noble Cause”.**
- 4. The “Civil War Roundtable” and “Truce Mentality” of Giving Kudos 7to Both Sides in the War; i.e. The “Blue-Grey” BS.**
- 5. The Partnering With and Pandering To *The Sons of Union Veterans*, Who Despise The CSA Cause and Who Honor The Invaders of Our Southland.**
- 6. USA Nationalism, Which is Antithetical to the CSA Cause, Dominates the SCV and At Best Competes for the Hearts and Minds of SCV Members.**
- 7. The Preeminence of the US Flag at and in the SCV Symbolically Refutes the CSA Cause and Dramatically Symbolizes The Defeat and Subjection of the Southern Confederacy.**
- 8. The Upturned Palm Salute To The Confederate Flag Also Symbolizes This Subjection and Coupled With the “Real” Salute and/or Hand Over Heart Pledge To The USA Flag Dramatically Testifies To the Preeminence of the USA Over the CSA and The SCV’s Concurrence With This.**
- 9. The Presence & Reciting of the Lincolnian/Bellamy/Yankee Pledge of Allegiance to the Indivisible Yankee Republic Is A Direct and Blatant Refutation of the Cause of the CSA & A Slap In The Face of Our Ancestors.**

Rudy Ray

Major R.L. Dabney SCV Camp #2261

Canton, Texas

rudyray1951@hotmail.com

“UNCONQUERED, UNCONQUERABLE, AND FOREVER ALIENATED”

An Oath for Swearing in new SCV Compatriots

A pastor friend wrote an oath for his camp after teaching his camp on oaths. They loved it and so did their state chaplain. I think it is great. Wish all camps would use it.

Membership Oath

Sons of Confederate Veterans

In the name of God and before His presence and these witnesses, I hereby affirm my allegiance and devotion to Him and by His aid swear to loyally support the activities of the _____ Camp #XXXX and the Sons of Confederate Veterans, as it is pleasing to Him in accordance with His Word, and that I will Vindicate the Cause and faithfully defend the good name of our ancestors, the virtuous actions they took, and the righteous cause they fought unto death in seeking to preserve and protect the constitutional republic given us by our founders.

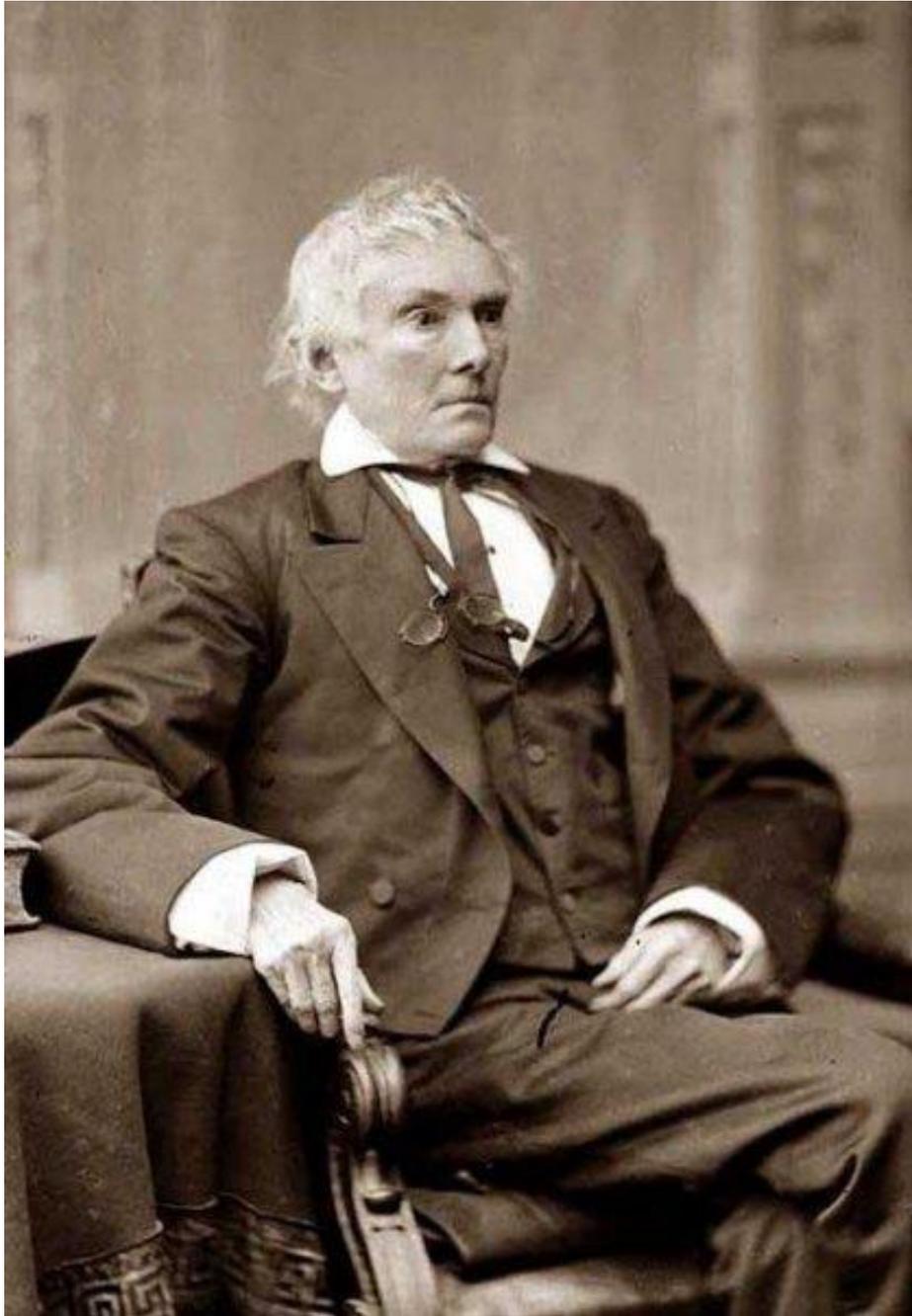


Charge to the Sons of Confederate Veterans

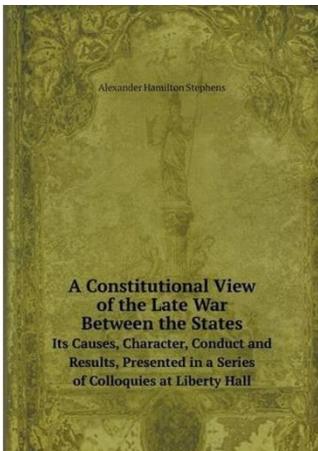
"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved 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, United Confederate Veterans, New Orleans, Louisiana, April 25, 1906.

Slavery was a drop in the ocean”



In 1868, former Confederate Vice-President Alexander H. Stephens wrote a two volume work titled [*A Constitutional View of the Late War Between the States: Its Causes, Character, Conduct and Results*](#), in which he stated that **slavery was “a drop in the ocean”** compared to other reasons for **secession**. There was no motive for Stephens to lie.





The Most Important Letter This Election Cycle

*Nathanael D. T. Lyons -
Editor*

By Dr. Neil H. Payne - Chairman of the Board of Directors



Dear friends and supporters:

We face an election that is perhaps as pivotal as the election that brought the tyrant and war criminal Lincoln to power. If the "evil party" wins, what we have seen so far has been only the beginning of our sorrows. When Chief Trial Counsel, Kirk D. Lyons, Larry A. Salley, Carl Barrington, and I launched the Southern Legal Resource Center in 1995, we in those early days clearly foresaw the very events that now unfold in our beloved Southland.

We said, "First the Flag, Then Our Monuments and Then Our Heroes." That meant that, if we who love the principles of Liberty that our ancestors fought for do not fight against the attacks on our right to display the Confederate flag, it would not stop there. The enemies of decency would go on a roll and topple our memorial monuments

and trash the very memory of our noble heroes.

With your help we did fight. We've had victories and defeats, but we never stopped. We faced giant opposition, slick corporate lawyers with big expense accounts and thousand dollar suits. Your money helped us to get there in our old cars, sleep on borrowed couches and show up in court with our cardboard brief cases to argue for the right of our people to continue to exist and honor the memory of our ancestors. By God's help we have done more than could be expected when we have been so out-spent by the other side.

Maybe you are burned out? After all we have been at this for years. It is hard sometimes to continue the struggle with so many forces arrayed against you, with no sound of Jeb Stuart's or Nathan Bedford Forrest's cavalry coming to the rescue.

Maybe you are disillusioned? The propaganda of the enemy is very powerful and they can make you think our cause is more hopeless than it really is. Turn off the TV and tune out the "nattering nabobs of negativity."

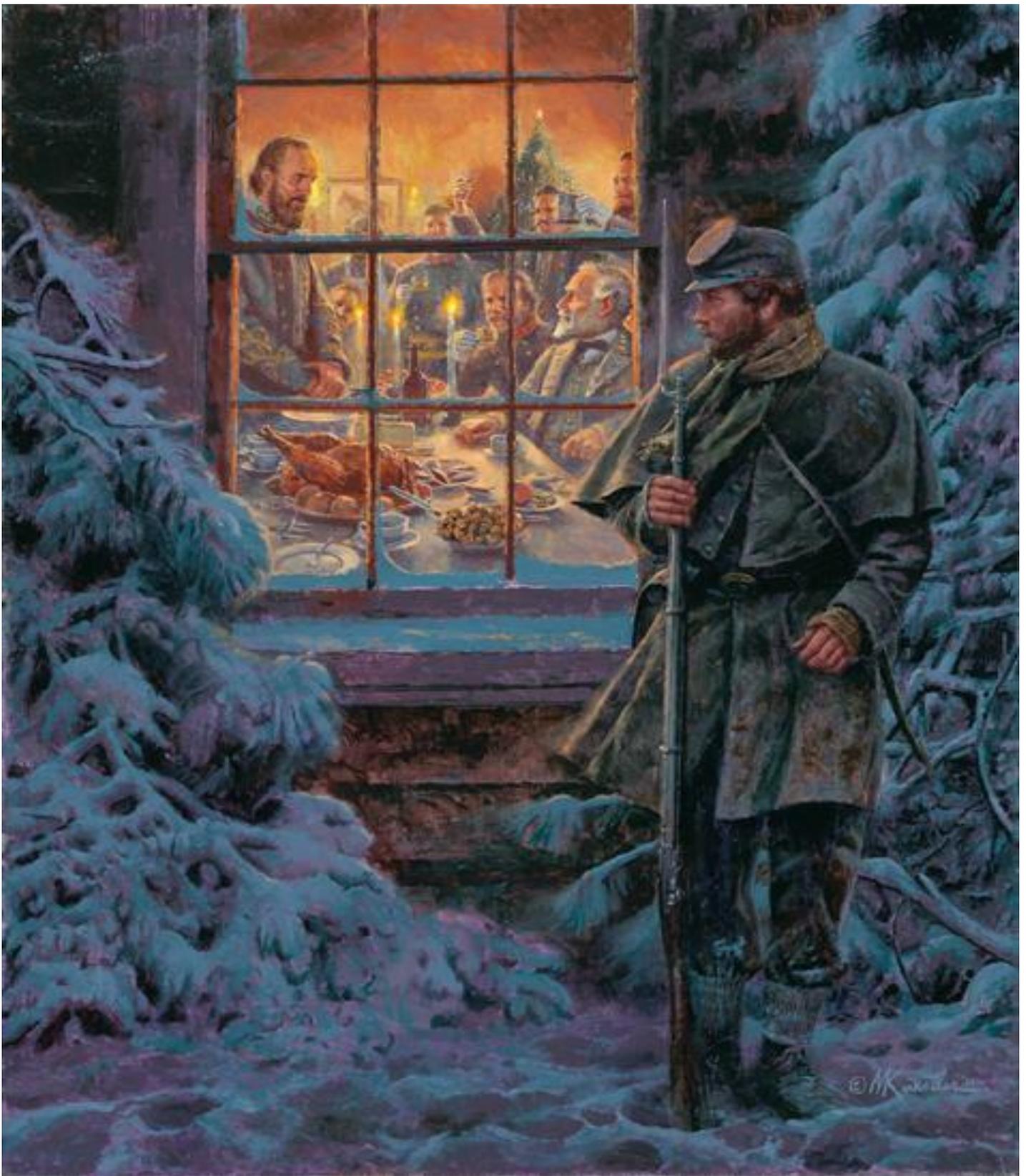
Maybe you are tired and just feel like giving up? My study of the history of war shows me that many defeats happened when the good guys gave up right before the dawn of victory. Unseen aid was only a day or two away and if they had just held out a little longer, victory would have been theirs.

Believe me, I share all of these sentiments. But I also share with you that heritage of heroes that says, "Never say die." We owe it to our ancestors and to our posterity to continue. How will we face our heroes in heaven if we quit now? What will we say when they ask, "Did you fight 'til the last bullet? Were you starving? Had you no money left? Had they burned down your house, killed your animals, committed outrages on your women?"

We must have more supporters and financial support. Stir up the Southern blood of your kin folks. Dare them to take these insults to their family's honor and good name lying down. We must recruit more of the sons and daughters of Dixie to stand with us in the breach, shoulder to shoulder against the black tide that threatens to sweep away our memory and very existence.

We may be burned out, disillusioned and wanting to give up, but we aren't spent yet. We still have life and resources and we haven't yet done all we can do to press on. We must replenish our arms and munitions. Our stores of supplies are very low. We must be able to respond quickly and forcefully to current battles and new attacks that are sure to come. Please be generous and give so we can continue to be there for you.

- Dr. Neil H. Payne
Board Chairman, SLRC



How Real Soldiers Live

Jackson and Lee, Moss Neck, December 25, 1862

Artwork by Mort Kunstler

In December of 1862, Robert E. Lee's Army of Northern Virginia bedded down for winter quarters in and around the town of Fredericksburg and Spotsylvania County. After defeating their Federal adversaries in one of the most lopsided victories of the entire Civil War, the victorious but weathered army looked to the Christmas season as a welcome reprieve. Celebrations around the campsite were especially joyous during this time, as the daily stress of combat was put aside in favor of high spirits.

The officers expressed this sentiment as well and they often held private holiday dinners for their senior commanders. One such meal was hosted by General Thomas "Stonewall" Jackson, who was staying in nearby Caroline County. Although he was not the most socially adept of Lee's lieutenants, Jackson extended a warm invitation to his commander and staff to enjoy an evening of hospitality at his headquarters at Moss Neck Plantation.

Upon his arrival, General Lee was treated to a traditional holiday meal, as well as the welcome company of his most trusted subordinates. The evening went well as conversational merriment replaced the usual discussions of tactics and attrition. Laughter filled the room and, for a few brief hours, the war in Virginia was but a distant memory. For this Christmas night, it was a group of Southern gentlemen, not seasoned soldiers, who came together to celebrate and share a taste of home.



Defending the Heritage

Just give us the truth about black Confederates...said no revisionist ever!

"The forces attacking my camp were the First Regiment Texas Rangers [8th Texas Cavalry, Terry's Texas Rangers], Colonel Wharton, and a battalion of the First Georgia Rangers, Colonel Morrison, and a large number of citizens of Rutherford County, many of whom had recently taken the oath of allegiance to the United States Government.

There were also quite a number of Negroes attached to the Texas and Georgia troops, who were armed and equipped, and took part in the several engagements with my forces during the day." — Federal Official Records, Series I, Vol XVI Part I, pg. 805, Lt. Col. Parkhurst's Report (Ninth Michigan Infantry) on Col. Forrest's attack at Murfreesboro, Tenn, July 13, 1862.

~ † Robert † ~...

Photo: This flag is one of two known flags of the Eighth Texas Volunteer Cavalry Regiment, Terry's Texas Rangers. This colorful banner was handmade from silk dresses by Misses Robbie Woodruff and Mary McIver, young ladies of Nashville, Tennessee.

Up at the Forks of the Creek: In Search of American Populism

By Clyde Wilson on Nov 16, 2016



Editor's note: With the rise of "populism" around the world, we should revisit the history and origins of American populism.

In "Populism" we are confronted with a term that raises so many different connotations in different minds that we well may wonder if the term is usable at all. It is not quite as bad, in this respect, as democracy—a word so abused that no honest thinker employs it any more. Every regime in the world has been declared democratic, with the possible exception of the Vatican and the Sultanate of Muscat.

"Populism" implies "The People." Thus it is, in most quarters, a favorable sign or symbol, a sought-after asset in the public forum. Its fate is similar to that of "liberalism," a favorable term that has come in the 20th century to cover a very-different set of phenomena than it did in the 19th, to the point that its use can be extremely misleading. A few years on the hustings can destroy any political label. Consider the straightforward old Anglo-Saxon term Whig. Even at its clearest point of meaning, Edmund Burke had to appeal from the Old Whigs to the New. And it meant something different in America than it did in England; and something different in 18th century America than it came to mean in 19th century America.

Populism has suffered similar abuse, and my paper will be in large part an extended essay in definition and precise description. I am a historian, not a political theorist, and I am an Americanist. I do not profess to know enough about Europe to know which movements are "populist." For instance, I do not have the slightest idea whether, in the Spanish Civil War, one side had "populist" tendencies and the other did not; or whether both or neither did. Just possibly my freedom from European assumptions and theoretical baggage will be an asset here in focusing on what American Populism is, or has been.

My impression of European history is that since the 17th century there has been a struggle between various interests and ideologies to control the central state, and that the central state has been a given. But as I understand American Populism, from its beginnings to the present moment, it is an expression of hostility to state power and those who exercise it or seek to exercise it. It is no surprise then that most Populists have looked to Thomas Jefferson, the great original American critic of consolidated power, as their patron saint, and that the history of true Populism is closely connected to the concept of the

American Constitution as a restraint on power rather than a grant of power. Populists regard state power as always corrupt and corrupting, which is an inheritance, I believe of the English “Country ideology” or opposition value system which the Americans absorbed deeply in the colonial period and which underlay the American War of Independence.

Populism in the strictest historical sense refers to the People’s Party which flourished in the later 19th century, in certain regions of the American Union. Which brings us to another part of my definition of Populism. It has always been, in this country, a regional and not a class phenomenon. I take this idea, as well as my title “Up at the Fork of the Creek,” from an early essay of the late M.E. Bradford.

The People’s Party is often spoken of as a Midwestern phenomenon. Midwestern is actually a vague term. “Heartland” is a little better perhaps. But Populism was not a phenomenon of the “Heartland.” It was a phenomenon of the far western fringes of the Heartland, and equally or more so of the rural South. (And also of the mining regions of the Far West, which gave it the peculiar counter-productive tangent of the Free Silver movement.) There were no Populists in Ohio and they were a minority in Iowa. In the Heartland one has to go west of the Mississippi to find a Populist and even all the way to the Missouri to find very many.

And in the South, contrary to what Left historians have assumed or claimed, we do not find Populists in the impoverished “poor white” regions. We find them chiefly in the upcountry plantation belt among the small planters and larger yeomen—the same regions, exactly, that had been most in favor of secession in 1861. The Georgia Populist leader Tom Watson was tutored in politics by the Confederate statesmen Robert Toombs and Alexander Stephens. I call to witness Leonidas Lafayette Polk of North Carolina, who was national president of the Farmers Alliance and was thought by many to be the frontrunner for the Populist presidential nomination in 1892, when he died suddenly. In earlier life Polk had been sergeant-major of the 26th North Carolina Regiment, Confederate States Army, famous for its two charges at Gettysburg. In both cases, he had the same enemy. (And it may be relevant to add that Senator Jesse Helms was born and raised in the county directly adjacent to the one from which Polk came.)

As Robert McMath has shown in his fine recent book, *American Populism: A Social History*, the People’s Party flourished chiefly in market agricultural regions of grain, cotton, and tobacco, which were undergoing severe economic and social dislocation. And which were undergoing enough “modernization” to bring forth forms of organization that had not been seen among American agriculturalists before.

The greatest barrier to a proper understanding of American Populism lies in the confusion that has been spread, wittingly and unwittingly, by Liberal historians. Those who have professed to like Populism have been guilty of more distortion than those who dislike it. The Liberal establishment is always in search of respectable ancestors. This is why Arthur Schlesinger and Robert Remini have written their historical fantasies about Jacksonian democracy, portraying it as something that it clearly was not in order to make precedents for New Deal liberalism. Historical interpretation very often, of course, has to do with the manipulation of symbols for their influence on present concerns.

Those who dislike Jacksonian Democracy—or Populism—have actually pictured it more accurately, if critically, than those who have claimed to favor it. A New York intellectual like Richard Hofstadter, allowing for his value system, was more honest in picturing the Populists as rural bigots than others have been in treating them as forerunners of various Left movements of later times. Of course one man’s rural bigot is another man’s chosen of God.

The pre-Hofstadter generation of Liberal historians who wrote about Populism were Progressives and largely small-town Midwesterners, though not from the Populist regions. They saw Populism and the historical phenomenon of Progressivism, which followed closely on its heels, as part of the same liberalizing, reformist era of American history. This confusion still largely reigns. Were not both of these movements reactions to political corruption, poverty, and the oppressions of capital? Did not both seek to restore democracy to the people and correct the abuses of the “Gilded Age”? Did not Progressivism rise to the fore just as Populism was declining?

In order to understand the conflicts and tendencies in American society from that time to the present moment, I think we need to clearly grasp the differences between Populism and Progressivism.

Populism was weighted toward the South and West, a product of the culturally most conservative parts of American society. It was backward looking, even reactionary, like most normal societies throughout history. New forces had brought new conditions which seemed unsettling and unjust—according to old dispensations. Populism was, and is, a defensive attempt to correct these new forces.

Progressivism was weighted toward the North and East. It was a phenomenon of the most educated, modern parts of American society—a philosophy of the urban professional. Far from rejecting modernism, Progressives embraced it as an opportunity. Its evils could be brought under control by Progressives—by planning, expertise, organization. Such

planning, of course, translated into wealth and power for the Progressives, what became the Liberal Establishment. The longterm result has been an endless series of expensive, unproductive social plans, like the “war on poverty.” Expensive and unproductive, except to their managers. Morality has almost come to be defined as holding the proper attitude toward Progressive programs, and it is bad form to point out the interestedness of their proponents.

Populism is not an agenda, but a reluctant impulse of self-defense. Seldom have real Populist leaders sought to make themselves into a new elite. What they have sought to do is to protect their people from oppressive officials. This certainly characterizes the American Revolution, and the history of political assertion that preceded it. It characterizes the much-discussed phenomenon of the Christian Right currently. According to alarmed Liberals, bigoted fundamentalists are out to construct a police state and break down bedroom doors to impose their morality on more enlightened thinkers.

But, of course, what has actually happened, is that millions of decent sincere, often simple Christians have been provoked into action by militant obscenity, blasphemy, and atheism (not to mention wholesale child murder) invading the public sphere and officially sanctioned by the ruling elite. They are quite right. Separation of church and state in American tradition has not meant banishing of all Christian values to the closet. All that is really desired is to restore the status quo ante.

Where the People’s Party put forward specific measures they were corrective—the direct election of Senators, cooperatives, free silver, regulation of railroads and banks in the interest of producers and consumers, income tax on great wealth—they were not forwarding a socialist society but reacting to abuses of state capitalism. The Republican party did not and never had favored an open economy. By free enterprise it meant private ownership with government support and subsidy. This is the only kind of free enterprise the Republican party has ever favored. And by charges of socialism levelled at the Populists, Republicans meant government acknowledgment of the complaints of agriculture and labor, which is the only kind of “socialism” the Republican Party has ever opposed.

To the extent Populism was ideological it rested not upon an agenda of the future but upon a vision of a past golden Jeffersonian age of widespread private property and limited government. It was simply old-fashioned American republicanism. Now it may be that this kind of thinking is merely nostalgic and sentimental and idealistic, as some of my socialist friends think and tell me. Sin we have always with us, and the price of liberty is eternal vigilance. But I do not think it is only nostalgic to believe that there was a time when America had a more honorable class of leaders and a higher sense of public ethics than we do now.

John Taylor of Caroline formulated the philosophy. It was not simply an idealization of agriculture, though that was part of it. And what is wrong with idealizing in favor of a healthier and more independent life for the mass of citizens? Taylor embodied the persistent and recurrent themes of American Populism as I define it. He represented both a conservative allegiance to local community and inherited ways and a radical-populist suspicion of capitalism (in the sense of abstract finance), “progress,” government manipulations, and routine log-rolling.

In many ways Taylor was a more authentic and representative Jeffersonian than Jefferson himself. Taylor’s opposition to federal power, judicial oligarchy, paper money, stock jobbing, taxation, and expenditure was based upon the belief—the essence of populism and the country ideology—that the world is divided between producers and parasites. The producers are decent folk, of whatever economic class, who labor for their daily bread and produce everything of real economic and moral value in society. They are subject, in the nature of the world, to endless depredations by people whose main occupation is manipulating the government for artificial advantages for themselves. The problem for the statesman was that these manipulators are eternal and come in many guises. They always appear plausible and public-spirited—whether it is Alexander Hamilton seeking national prosperity or the Great Society bureaucracy seeking an “end to poverty.” We have here the essence of populism. Taylor defines its instincts and its political program. It is still a deeply embedded folk attitude among the American people. In the simplest terms. Populism is the community defending itself against oppressive or inadequate agents of the state. “People” here is not a Marxist or even a particularly democratic term. It is a distinction between the body of the community and the wielders of state power and their beneficiaries.

In understanding the distinction between Populism and Progressivism, consider the difference between two third party presidential candidates of recent history. George Wallace came from the Black Belt of Alabama, laid the evils of American society personally at the doors of the establishment, and was supported by small town people, disaffected workers, and small businessmen. John Anderson came from the most rockribbed Republican and abolitionist district of Illinois and was supported by well educated upper middle class people who thought American problems were to be solved by turning over power to such clear-minded and honorably motivated persons as themselves. George Wallace is a Populist. John Anderson is a Progressive.

To bring it even closer to the present day—the campaign of 1992. Who was a Populist? Jerry Brown certainly enunciated certain populist themes. Yet, in the final analysis, it seems to me, he and his supporters are homeless progressives, who think if they get in power they can do better—that is, the social problems are solvable by the right sentiments and policies. Pat Buchanan also enunciated, even more clearly, certain Populist themes—which were successful as far as they went. But he suffered from a residual identification with the Republican party establishment which he was not willing to break—and thus fell short of thoroughgoing Populism.

And what of Ross Perot? Perot, I suggest, articulated various confused and undigested elements of both Populism and Progressivism—on the one hand, national direct referendum, on the other technology and management. Thus it was never clear whether he wanted to be a Populist or a Progressive. This mess perhaps explains why we all found Perot, in the end, somehow incomplete and unsatisfactory, even those of us who were disposed to be sympathetic.

The instincts of Populism are powerful enough in the American people still for there to have evolved on the part of the government-vested interests, the “court party” in terms of the country ideology, two distinct types of pseudo-populism to gull the people.

In the election of 1840, the Whig campaign managers of General William Henry Harrison put on a very “populistic” campaign, with torchlight parades, log cabins, coonskin hats, “Tippecanoe and Tyler, Too.” and no platform. Was this populism? No, merely demagoguery. Here began the real vulgarization and degradation of the American political process which has proceeded apace ever since. Here, on the part of conservative politicians whose main objective, to recharter the national bank, was hardly mentioned in the election. Here, and not, contrary to most historians, in the election in 1828 of the aristocratic Andrew Jackson.

In the election of 1860, Abraham Lincoln, an ex-Whig and corporation lawyer fronting for manufacturing and banking interests, campaigned, insofar as his ambiguous and oracular statements can be made to cohere, against an imaginary “slave power” of the South that was conspiring to enslave the Northern working man. He also went under the slogan, “Vote Yourself a Farm,” referring to the contemplated Homestead Act. Was this Populism? No, just demagoguery. Even the museum-specimen Progressive-conservative Herbert Hoover promised “A chicken in every pot and a car in every garage.” And a presidential candidate named Bush, from a notorious investment banking family, was compelled to blather on insincerely about “no new taxes” and “family values.”

The other common form of pseudo-populism practiced is that of modern bureaucratic Liberalism, which seems to address the concerns of the people but really uses them as an opportunity to push another agenda. The New Deal certainly drew much of its support from populist impulses. But it became the expression, under the great opportunist Franklin D. Roosevelt and his “Brain Trusters,” of welfare state and managerial state elites.

Consider what happened to the crime bill in the last session of Congress. The people clearly think criminals are a problem and that they should be locked up faster, more often, more surely, and longer. In Clintonian pseudo-populism this was subtly transformed into “crime” (a disembodied abstraction), being a problem. Therefore we need to spend more money on playgrounds in the inner city to keep the boys from going astray.

None of this, of course, represents any real populism. Leaders who actually believe that us yahoos should get what we want offer a real threat to the Establishment. They have to be relegated to the fringe, blitzed by the media, and, in the case of Huey Long and George Wallace, shot.

American history was for a long time written from the New England viewpoint, and many tend to think of localism and self-government, populism, in terms of the New England town meeting. This, too, leads us astray. The parts of the Heartland settled by New Englanders were least likely to support the People’s party, as I suggested earlier on in discussing its sources.

The New England town meeting did involve direct democracy, but within a very limited and closed society. It was not populist. It was always infused by a sense of religious communalism and collectivism and purposefulness in terms of social regimentation and improvement. In New England, only when you get beyond the core, up into the wilds of New Hampshire, do you begin to find real populism. At any rate. New England died, for all practical purposes, a long time ago, and offers no model for modern America.

In fact, its inheritance offers the greatest obstacle to Populism; that overwhelming impulse for respectability and conformity which Tocqueville saw as characteristic of Americans. He looked mostly at New England and New England influenced areas. Populism is not respectable. The Bryans, the Wallaces, the Huey Longs are not middle-class respectable. This is the largest single limitation on their success, the best weapon of the vested interests in putting down genuine populism. This is why innumerable beleaguered Midwestern farmers could not bring themselves to abandon the

respectable Republican McKinley for the wild man Bryan in 1896. McKinley proved more “popular,” if not more “populist,” than Bryan.

One of the unnoticed aspects of the George Wallace campaigns was an attack on the immensely wealthy foundations. The suspicion of great wealth and unevenly distributed wealth is a normal and natural sentiment. It does not relate to socialism or to enmity to private property, but simply to the ancient conception that widely distributed property makes for the health and freedom of society.

The foundations, like Ford, Rockefeller, Carnegie, as Wallace pointed out, enabled great fortunes to escape taxes and use their wealth to inordinately influence public policy against the wishes of the people. From the point of view of democratic philosophy his position is unfaultable, and it will make a great platform plank for a future Populist leader, if one should appear. The Liberals, who picture themselves as radical critics of privilege, have always, always, gotten along comfortably with great wealth and made use of it. Great wealth is the initial stage of the concentration of power and an essential means for the manipulation of society by safe reforms—those reforms that enhance the state and its guardians. Thus the pseudo-Populist Clinton appointed a Wall Street operator as his chief economic adviser.

In America, as opposed to many countries in Europe, the question of minorities must always come up. Minorities are people and are a part of the polity. However, they are by definition, as minorities, not a part of the core people. It would be foolish to think that minorities could be enlisted on the side of populism. By their very status as vulnerable, minorities are the most pro-establishment part of the population. In the classic case of the African-Americans, they were first wards of the slaveholders; then of the Republican Party; and since the New Deal of the welfare state. As long as the status quo is reasonably good, and it has never been better for African-Americans in terms of benefits/burdens ratio, they are not likely to upset any apple carts. No group of Americans is more committed to the existing welfare state and more opposed to fundamental change.

American colonial society was the freest, most self-governing, and most minimally-governed society the modern world had seen, an inheritance that was continually reinforced by the frontier and that has remained a deep folk memory. There was never enough government force to rule against the community. Land and slaves could be acquired vastly more easily than in Europe, and skilled labor was vastly more independent and valuable.

Indeed, American colonial society was to a large extent made up of disinherited younger sons, displaced workers like the Scotch-Irish weavers, or in the case of the Washingtons a clergyman driven out of his parish by the Puritans— people unusually sensitive to abuses of power. Yet, though it had an always expanding edge, an escape valve of frontier opportunity, it was also a stable society. George Washington was the fifth generation of his family in America, as were many of his neighbors.

Indeed, the Revolution was brought on by American fear of official intent to end their de facto freedom from all government except the local: the arrival of troops, of taxes, of new courts to regulate trade, of a host of placemen fresh from Britain to fill public offices that Americans had and could fill ably, and the fear of the imposition of an ecclesiastical hierarchy. It was these signs which motivated American communities to resist, ultimately to the point of war. What they were resisting, as the list of indictments in the Declaration makes clear, was too much and too unresponsive government.

I do not want to downplay the importance of ideology. The structure of ideas in people’s heads, usually inherited except in diseased ages like our own when ideologies are taken up and put off like fashions, control their perception of events. The country ideology taught Americans to fear government, the court party, as potentially oppressive. This was populism, as I see it. The Americans were not a revolting proletariat seeking to reinvent society, but the people of a region of the British Empire seeking to defend themselves.

Not until the 19th century do we get thinkers who give us an abstract European view of the Declaration as a revolutionary program. This can only be done by filtering the Declaration, ahistorically, back and forth through the French Revolution and German transcendentalism. A philosophy which becomes as much a threat to the self-government and good sense of communities, as in the modern Liberal regime, as what was overthrown.

The populist instinct as I have defined it can be seen in the entire colonial period, more than a century and a half. There were, among the relative handful of Americans living on the edge of a wilderness, threatened by savages and hostile European powers, literally dozens of “rebellions” and “revolts,” so called, during the time of colonial life. No colony escaped them. A few of these were palace revolutions, factional disputes, and slave uprisings, but most of them represent exactly what I have called Populism, uprisings of the community of certain regions against official abuses. Class warfare was never raised and the legitimacy of proprietary or royal rule was never disputed. Bad officials were simply removed or thwarted by popular action.

As one historian has written:

Eighteenth-century uprisings were in some important ways different from those of today. . . . not all eighteenth century mobs simply defied the law; some used extralegal means to implement official demands or to enforce laws not otherwise enforceable, others in effect extended the law in urgent situations beyond its technical limits. Since leading eighteenth-century Americans had known many occasions on which mobs took on the defense of the public welfare, which was, after all, the stated purpose of government, they were less likely to deny popular upheavals all legitimacy than are modern leaders. . . . they could still grant such incidents an established and necessary role in free societies. . . . These attitudes . . . shaped political events of the Revolutionary era. . . .

British officials complained constantly that Americans were “accustomed to live without law or gospel.” and they sought to bring “chaos into form” and to reduce “anarchy into regular Government.” But Americans did not live without law. There was no anarchy—there was simply less obedience than English officials were accustomed to receive.

The colonial revolts used to be well-known and celebrated in American history. The fact that they are nearly forgotten tells us something perhaps about the heavy weight of authority in our own time. Bacon’s Rebellion in Virginia; the revolution of 1689 in Maryland; successful resistance of Massachusetts Bay colony against attempts to revoke their charter, 1635-1638; Leisler’s rebellion in New York, 1688; Culpeper’s rebellion in North Carolina, 1677-1680; the ejection of the proprietary government from South Carolina in 1721, the colonist’s reform of the proprietary regime in Georgia in the 1740’s; the revolt of the frontier Paxton boys in Pennsylvania in 1763. which led a reluctant government to adopt new Indian policies and expand the franchise: the Regulator movements in the two Carolinas just before the Revolution.

There were many more. Left historians have strained hard to find proletarian revolt, but without success. All of these actions were populist as I have defined the term, defensive uprisings of regional communities against sins of omission or commission on the part of officials. And all of them had a degree of success.

To characterize a few of the most important: Bacon’s rebellion in Virginia in 1675 came after the royal governor had failed to call elections for 15 years and failed to authorize action against the Indians demanded by the settlers furthest west. Bacon organized his neighbors in the teeth of the governor’s authority and put down the Indians. When the governor declared him an outlaw, he ejected the governor from the capital. The matter ended more or less when Bacon died suddenly and his forces dispersed. This was not a proletarian social revolution but a disciplining of official abuses by the people.

Even more interesting, perhaps, is the end of proprietary rule in South Carolina. There was a serious Indian war in 1715, which the settlers themselves won without help from their Lords Proprietors. When the proprietors’ agents pushed trade restrictions, the collection of quitrents, and attempted to control for themselves the lands that had been acquired in the Yemassee War, the militia simply gathered and threw out the proprietary agents, leaving the elected part of the government completely in place. The de facto regime was quietly recognized by the Crown.

If time allowed we might speak about Ethan Allen and the Green Mountain boys of Vermont who forced New York, New Hampshire, and the Congress to recognize them as a separate State; the “State of Franklin” in Tennessee, which though abortive, forced North Carolina and the Congress to confirm the land policies it had advocated.

Our times are remote from these assertions of popular power, of course, but it seems to me we need to recognize them to understand the populist instincts of the American people. Such assertions of regional popular power against bad government continued into the new Union.

Consider the Whiskey Rebellion, the outcome of the machinations of that evil genius Alexander Hamilton. Among many other measures designed to profit the rich and organized at the expense of the ordinary and unorganized, Hamilton put through a distillery tax. The tax was not really needed. Its purpose was to lay the heavy hand of the government on the most undisciplined part of the people and make them like it. It bore very unevenly, contrary to the spirit if not the letter of the Constitution, on the westward regions where, because of transportation problems, it was convenient to turn much surplus agricultural produce into whiskey for easier shipment.

It was an enormity, a gratuitous act of power very much like busing in a later time. Nobody likes it except the ruling elite who do not participate in it. It exists simply to prove that they can do anything they want to us and we have to take it. The regions affected by the whiskey tax understood perfectly what was afoot— all classes. No one could be found to enforce and prosecute except outside appointees—something Americans not long before had conducted a successful war against.

But what is most interesting is the contrast between the official story that has dominated the accounts of establishment historians since the time, and what actually happened, which was, indeed, a populist triumph. According to the official account, a riotous revolt against just federal law broke out in the backwoods of Pennsylvania. President Washington sent

out the army and dispersed the mobs and upheld the majesty of the government. According to John Marshall's biography of Washington and other Federalist accounts, the new Union was thus saved from anarchy and impotent government.

Here is what actually happened. The people in the affected areas simply refused to pay the tax. This was true everywhere from Pennsylvania to Georgia, not just in Pennsylvania, and their public officials backed them. In western Pennsylvania a few of the tax agents were roughed up slightly, had their horses' tails cropped or were doused with molasses, reminiscent of protests against British taxation.

There was no serious violence, but it gave Hamilton the opportunity to send armed marshals out to harass the people. The state of Pennsylvania called out the militia to defend itself from the federal gunslingers. There was an altercation in which two protesters and one federal marshal were killed. This was the pretext for Hamilton and Secretary of War Knox to send in troops—something vigorously opposed by the Virginians in the Cabinet, Jefferson and Edmund Randolph. The governor and the chief justice of Pennsylvania protested that the federal government was in violation of the Constitution, since such invasions could only be mounted at the call of the state, to suppress rebellion or repulse invasion. The state had not called and there was no rebellion and no invasion except by the federal government.

Hamilton mobilized the whole army, 13,000 men, and marched them into western Pennsylvania. They stayed a few weeks. Nothing happened. People waved politely from the fields as the soldiers marched by, the tax was paid quietly where the troops were, it still went uncollected everywhere else. The troops left and the tax ceased being paid. It was never paid again anywhere and when Jefferson and his friends got into office in 1801 it was not only repealed but refunded.

Meanwhile, Hamilton's official errand boys got warrants issued for "treason," against 150 citizens of western Pennsylvania, an extremely dubious constitutional proceeding. The grand jury dismissed two-thirds of the indictments immediately. Thirty-one people were brought to trial. The juries, against highhanded efforts by the federal judges to secure convictions, found not guilty in all but two cases. The two convictions were of a notorious drunk and a moron, men who obviously were not guilty of treasonable intent and who were later pardoned.

Thus ended perhaps the greatest populist triumph in American history, though it was subsequently reinterpreted to make the government oppressors look good. Whether this could happen now, given the federal establishment's near monopoly of heavy firepower, remains to be seen. There are some similarities, but a much more sinister scenario to the recent government massacre of women and children in Waco. Suppose the authorities of Texas had declined to go along with the federal invasion? Suppose the citizens to be suppressed had been more numerous or less odd? Would there have been a different outcome? In the court proceedings the judge was clearly partisan, as in the Whiskey Rebellion, yet the juries released many of the defendants. Will American populism have to take some such course in the future against entrenched and recalcitrant power that controls the courts, the communication media, and the police? Will the holders of power and privilege yield to persuasion and sentiment and political dialogue?

Populism, as I have defined it, is still deeply engrained in the American character, though it grows more diluted perhaps with each passing decade. It is always faced with John Taylor's dilemma, which means its successes will always be temporary and limited. If one bad agenda and establishment are defeated, there will always be others waiting plausibly in the wings to manipulate the state. This is an eternal dilemma of popular government. Such a dilemma is, of course, infinitely preferable to those presented by any other kind of government.

To be successful, populism does not need the established respectable leadership of a national political party. It needs wild men like Pat Buchanan who are ready to kick over the traces and call a spade a spade. It needs the support and assertion of at least some states, and some state authorities. The states are what we have got and the best instrument we have for checking federal power. It will take overwhelming populist sentiment, which is possible in the west and possible though less so, in the south, to begin to counter federal oppressions.

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 and is co-publisher of www.shotwellpublishing.com, a source for unreconstructed Southern books.

<http://www.abbevilleinstitute.org/review/up-at-the-forks-of-the-creek-in-search-of-american-populism/>



HERE IS A SOLDIER'S TALE OF STOLEN SHOES AND A SNOWY DAY...

I CAN'T IMAGINE WALKING TO THE MAILBOX BAREFOOT... LET ALONE WALKING SEVERAL MILES...

Here is a soldier's tale of stolen shoes and a snowy day...

On my guard detail was a young North Carolinian by the name of Hobbs. We reached Petersburg late in the afternoon, and I decided to camp on Boiling's Hill, near the city, for the night and get my prisoners early next morning. We built a good fire near a spring of water, ate our hard tack and lay down for our night's rest. It was very cold and snowing fast. Hobbs took off his shoes and placed them under his head as a pillow. When he awoke next morning someone had stolen his shoes. When he made the discovery his language was more forcible than elegant. In fact, he got so hot that he was not aware that the snow was six inches deep and he was shoeless. I made no effort to stop him, thinking it was warranted by the circumstances and provocation. When we reached Richmond on our return trip I succeeded in getting him another pair, after he had trudged all day through the snow, which was a pretty severe ordeal, though he was a "Tar Heel."

Travis [><]

Source: A Sketch of the War Record of the Edisto Rifles, 1861-1865, by William Valmore Izlar, 1914.

Link to free e-

book: <https://play.google.com/books/reader?printsec=frontcover&output=reader&id=Y7EdAQAAMAAJ&pg=GBS.PP7>

Photo used: CDV of Confederate shoes attributed to the State of South Carolina

Christmas with the 18th Mississippi Infantry

by [championhilz](#)

The following account of Christmas in the 18th Mississippi Infantry was taken from a letter published by the *Memphis Daily Appeal* on January 7, 1862. At the time this account was written, the 18th was camped at Leesburg, Virginia, and the men of the regiment were spending their first Christmas away from home:

While I now write, preparations are going on for 'winter quarters,' and the sounds of axes and falling timber are resounding through the weeds on every hand. Game cocks tied to the tent by one leg, are crowing defiantly in all directions – chicken-fights are progressing in every sunny spot, while violins and circles of dancers are scattered in every warm and dry location, while others roar out bachanalian and war-like strains from every tent. It is Christmas! Far away from friends and home, these brave and simple-hearted volunteers make the welkin ring with their boisterous mirth – huge logs are crackling and roaring on camp fires – pots are boiling and bubbling, and hissing for egg-nog, beef and pork are frying, and bread is baking – the regimental band has been imbibing, and is now playing away with great gusto, while some have formed sets for quadrilles to be danced by the fire light.



It is Christmas! Groups are reading the newspapers and deciding the fate and progress of the war, officers and men are hobnobbing over the social glass; negroes are busy and gaseous over a pyramid of pots and pans, while the ear-splitting laughter and incessant rolling of eyes gives positive assurance that they have made acquaintance with something stronger than water. Boxes, bales, and trunks, and parcels have come from 'home' – coats, and blankets, and boots, and hats are hawked about, and swapped, and sold, and tossed about, while long letters from the 'Governor,' and short ones from 'sweethearts' are read, and praised, and laughed at, while 'payday' coming on the morrow, cheers are given for the quartermaster, and stentorian groans for the inartistic or tardy cash.

“Christmas Boxes in Camp” By Winslow Homer – Harper’s Weekly, January 4, 1862

It is Christmas! Friends with mysterious bundles and parcels, hid under the coat, arrive from town, and dive therewith into the depth and recesses of the tent, and hide them under the straw – friends with turkeys and fowl, and a hundred other things, meet together and do hungry justice to the same, while songs and stories go the rounds of tents and camps, and everybody laughs, and everybody is 'jolly' except the poor and unfortunate frost-covered sentinel, who, with muffled form and a very red nose, walks his lonely rounds and grins at what he cannot then enjoy.



“Christmas Eve” by Thomas Nast, published in the January 1863 edition of Harper’s Weekly

It is Christmas time, and even the lean, lank, solemn looking parson unbends in dignity for the occasion, and while forming one of a circle round the blazing logs, cup in hand, essays to joke, but being ‘coughed down’ for the attempt, winks ominously at the egg-nog, and apostrophises largely on the vanity of things generally. The colonel too, and the lieutenant, and the shrill-toned, brisk and soldierly adjutant smoke their Havanas on the portico of ‘headquarters’ with solemn dignity, while the French band-master electrifies a knot of youngsters with all sorts of ‘impossibilities’ on the trombone.

It is Christmas time, and coming but once a year none care for expenses. The



Offering a toast with Egg Nog – <http://www.historicarkansas.org>

Yankees are the last persons thought of – cock-fighting and egg-nog, and egg-nog and cock-fighting interspersed with songs and egg-nog and story-telling are the prime order of things just now, and despite all the parson says, and notwithstanding the ‘starchiness’ of full-blown officials, rye and ‘egg fruit’ are decidedly in the ascendant, and more than that has no baneful effect, since it simply lends to revive old associations and strengthen those bonds of brotherhood which has indissolubly linked us for ever to the fortunes of our country.

The above letter was only signed T.E.C., but fortunately I was able to figure out these initials stood for Thomas E. Caffey, a private in Company D "Hamer Rifles," 18th Mississippi Infantry.

Caffey enlisted in the Hamer Rifles at Yazoo City in May 1861 for 12 months service. The 25 year old was a native of London, England, and listed his occupation as teacher. At the end of his year's enlistment, he applied for a discharge, stating he had to return to England to take care of the estate of his deceased parents. In 1864 Caffey published a book about his experiences in the war titled *Battlefields of the South From Bull Run to Fredericksburg*. This book is available for free download from the Hathitrust.org website.

On a personal note I would like to thank everyone who reads and enjoys my blog – your kind comments make it all worthwhile I hope you all have a very Merry Christmas!

<https://mississippiconfederates.wordpress.com/2015/12/24/christmas-with-the-18th-mississippi-infantry/>

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The Southern Legal resource Center staff and volunteers is made up of a diverse group of Southern Americans that have dedicated themselves to the preservation of freedom for ALL regardless of background, religion, race, or geography, and there is no more persecuted or marginalized group than Southern Americans. Around here our motto is: "It's a freedom thing!"

Remember DIXIE! She needs your help his Christmas more than ever!

www.slrc-csa.org

SOUTHERN LEGAL RESOURCE CENTER, INC.



The SLRC is assisting almost 20 year Roswell Georgia police Sergeant Silvia Cotriss over her 14 JUL 2016 termination from her employment over a Confederate flag flown at her home. Cotriss was fired after an investigation found that flying the Confederate emblem in her front yard was "conduct unbecoming a Roswell police officer."

Seeing this as a clear First amendment violation and an ominous threat to any government employee Confederate heritage supporter, the SLRC has produced a memorandum of law to aid in clarifying Sgt Cotriss' legal rights and potential remedies

The SLRC Board will vote next week in extending representation to Sgt Cotriss in conjunction with local attorney David Ates.



You can help Sgt Cotriss and the SLRC by buying our new **Blue-Lives-Matter Confederate Battle Flag**. We are selling them for **\$19 each (\$15 + \$4 s&h)**. Send your order to: **SLRC, P.O.Box 1235, Black Mountain, NC 28711**



Teresa Roane

Letter written by a former servant of the Davis family to Varina Anne "Winnie" Davis. Winnie was the youngest daughter. Later she will be known as the Daughter of the Confederacy. I am posting the letter as written.

Savannah, Georgia Dec the 16 1872

Dear little Anny

How are you sweat little duck Why dont you write a few lines to your old Maim & tell her what you are doing I know you can write now as good as any little girl I wrote a long letter to you last week and then I did not like it after and I burned it I was going to have my likeness taken & send it to you but it has been so rainy I could not go out So little woman rite me a big long letter & tell me how all the family is Where is brother Jeff How I would like to see him & where is dear sister Maggie. I don't hear a thing about her Surely she is not going to school yet Tell her I say she is too big duck I will close for the present answer this & I will write you a long one The next time I am going to send you some little thing for your New Year Give my kind regards to your ever Father and Mother & tell them that I simpathise with them with all my heart & I have tryed three different times to write to them but I cant as soon as I begin bitter tears flows but I hope they wont not think anything the wors of me for not writeing for not writeing One thing they may be sure that there is not a person outside their own family that feels for them then I do now But I will say I wish you a Happy Christmas & New Year A great many of them

Your same Old Maim



Our Southern Heritage and History...How important is it to you?

A guest article by Don R. Bentley, Adjutant/Treasurer W. H. (Howdy) Martin Camp #1241



What has happened? Our camp membership has dropped from 48 members down to 26! While I was trying to understand why, I ran across the following article in the Courier Journal, a part of USA Today, written by reporter Phillip M. Bailey. It reminded me of what can happen to the heritage and true history of the Confederate States of America if we, the Sons of Confederate Veterans, don't support and remain active in our local camps. The reporter described the contents of the time capsule thusly; *"its treasure has rottened in the ground."*

If we don't support and remain active in our local camps that is exactly what will happen to our heritage and history!

The article is as follows:

A confederate time capsule buried more than 100 years ago underneath a Civil War monument has been opened for the first time - but its treasure has rottened in the ground.



The Confederate monument was built on the campus of the University of Louisville in 1985 - three decades after the Civil War ended

Hidden inside the box were relics not seen for 121 years since they were closed up in the capsule and placed under the The Confederate Monument on the University of Louisville campus in Kentucky.

Many of the items inside the brass box have decayed over time or been entirely destroyed, however experts were still able to determine what they were.

There was a sketch of General Robert E. Lee, one of Confederate President Jefferson Davis' cigars, Confederate currency, a bible, and memoirs written during the Civil War inside the capsule, the Louisville Courier-Journal reports.

Sarah Lindgren, the Public Art Administrator for the Metro Louisville Archives and person who was on hand when the capsule was opened, said it was impossible to know what condition the items were in when they were closed inside.

'It's hard to say at this point whether the box was sealed at all,' Lindgren told the Courier-Journal.

'It certainly isn't now and pieces are falling apart.'

Louisville Mayor Greg Fischer tweeted about the incredible opening, and shared photographs showing the moment the capsule was pulled out of the ground where the monument had been.

'We retrieved the time capsule from under the Confederate Monument today; unfortunately water infiltrated the brass box, destroyed contents,' Fischer tweeted, along with a set of pictures.

Fischer ordered the removal of the monument that stood above the capsule. The statue was built in 1895 - three decades after the Civil War ended.

A cigar lit by Confederate President Jefferson Davis. A scarf worn by one of his former secretaries. A likeness of Confederate Gen. Robert E. Lee.

Those were among the relics believed to be unearthed Monday when construction crews found a time capsule that had been buried under the Confederate monument near the University of Louisville for 121 years.



A confederate time capsule buried more than 100 years ago underneath a Civil War monument has been opened for the first time

But it's hard to tell. Much of the contents found in the brass box aren't likely to have survived. The box, which sat six inches beneath the memorial, was waterlogged and covered in mud.

Mayor Greg Fischer tweeted that the water had "destroyed" the contents.

"It's hard to say at this point whether the box was sealed at all," said Sarah Lindgren, the city's public art administrator, who was there when the brass box was opened at the memorial's site on Third Street. "It certainly isn't now and pieces are falling apart."

Lindgren said that several initial items found in the box were connected to the Civil War, including memoirs, an Oxford Bible and Confederate currency. She said the city's archives staff will dry out and clean the items to determine if any can be salvaged.

Fischer ordered this year that the 70-foot-tall memorial be removed, sparking a citywide discussion on race, slavery and the need to preserve history. A lawsuit was filed to block the statue's removal, but a judge ultimately ruled that the memorial belonged to the city.

The dismantling of the monument, which cost \$400,000, began on Saturday, and the time capsule was discovered Monday.

The monument, which was installed 30 years after the Civil War ended, was donated by the Kentucky Women's Confederate Monument Association. It is being moved to Brandenburg, Ky. — which is about 44 miles downriver from Louisville — where it will be used as part of that city's Civil War re-enactments.



There was a sketch of General Robert E. Lee, one of Confederate President Jefferson Davis' cigars, Confederate currency, a bible, and memoirs written during the Civil War inside the capsule

The Courier-Journal reported the time capsule, in May 1895, contained items associated with “the South's great men and her lost cause.”

Lindgren said the items reflect what people found important back then.

Besides the cigar, scarf and likeness of Lee, the CJ article said the time capsule was to contain Confederate soldier badges and colors; several thousands of dollars in Confederate money; and a photograph of Susan Hepburn, who led the fundraising campaign to build the monument and was sister to a rebel general.

Lindgren said if any of the items are recoverable, they will be donated to the Filson Historical Society for a possible exhibit.

Did you catch what the Courier-Journal said about what the capsule contained? *“The South's great men and her lost cause.”* These Confederate men are still great! Here's the question I challenge you to answer, is the South's cause lost? It will end up like the contents of the time capsule if you are unwilling to support and be active in our local SCV camp.

An excellent time to re-instate or renew your support and passion for the Southland would be at our next meeting, December 12, 2016 at Calvary Baptist Church, when we will have our annual Christmas party catered for \$10.00 per person. Can our camp count on you to be there or will you allow the South's cause to be lost and forgotten? It's up to you!!



Standing up for Dixie,
Don R. Bentley
Adjutant/Treasurer

Home Free

By [Paul H. Yarbrough](#) on Nov 23, 2016



One of my favorite authors, James Everett Kibler, has the consummate perception of localism; the single thing that I believe even Yankees have, though many act as if they don't understand its basic concept. Fact is, many Southerners have lost its influence as many have left home to rally 'round the cable-news actors and Washingtonian legerdemain handymen.

I read *Our Fathers' Fields*, by Dr. Kibler, many years ago, and perhaps only a Southerner (though, as I said, perhaps even Yankees have part of their soul for such) can relate to a South Carolina homestead, whether or not he has been reared somewhere from Kentucky to Florida or Texas to Virginia. Its biography of an old family plantation brought to me the recollections of past years in Mississippi and family settings from Newton County (paternal side) to the Mississippi Delta (maternal side).

In a similar vein there was an old home in each—a house with memories and tradition — a place where family gathered for special events: Christmas, Thanksgiving, summertime gatherings, and reminiscences of much by and of all. All, is to say, localism is home, it is family with its concomitant history.

Dr. Kibler has also written two novels I have read: *Memory's Keep* and *Walking Toward Home*. I recommend them to one and all who love home (as well as good writing). Some time back I wrote an essay for a small online publication. It is now posted on my own website and is about the family place in Newton county—Hickory, Mississippi, current population about 500. Back when I was a boy it was 776. I remember exactly because there was a sign as you entered the city limits via old Highway 80: Welcome to Hickory, Mississippi, The Little Town with a Big Heart, pop. 776.

It was from this remembrance that I had written the essay directing my venom at the monster interstate that had virtually crushed the life from localism. But within the pages of *Walking Toward Home* I recalled a passage

that was a perfect fit for my essay. One of the characters, Kildee, had occasion to remark: “Guess the best thing dirt roads do...is they slow people down. The world’s too much in a hurry, and usually with no place to go. Everything flies by in a blur. And people get to where they don’t belong anywhere and ain’t from no place at all.”

I do not understand the rush to everywhere by everybody to see everything. The constant worry that we become energy independent, or that “our” infrastructure is qualified for some department of something or other to stamp approved. Can we have faster jets so we can get somewhere quicker so we can finish faster? The local becomes no more than a blur and that shadows home and family for many—and history. Industries build cars that can travel at 120 miles per hour but the highway speeds are set for no more than 75 mph in most cases. Laws are passed that mandate seatbelts be used so speed kills a bit less.

One of my most cherished times these days is when I leave the big-city racket that is Houston and travel to my son’s house in Log Cabin, Louisiana, where he has a house in the woods, complete with lightning bugs, free-roaming dogs, tree frogs, raccoons, deer and tall cypress trees (and water moccasins, of course). It was in this neck of the woods that my wife was born and brought up. My son fell in love with this area over the years and bought several acres and built his house and brought his wife here. When I visit, I sit on the porch listening to the night sounds in the evenings and smoke my pipe (hoping my second-hand smoke doesn’t waft 400 miles and kill some sissy back in Houston).

I hate to putrefy comments about family and home by drifting thoughts of the great national empire that so many cherish as “The Country.” But the fact is we just went through a horrible election process where people have so involved themselves in some grand democratic activity involving millions of people scattered over a third of a hemisphere that upon completion has many rioting and crying themselves to sleep over a liar and thief, and the rest believe, via some magic, that the winner, a god of wealth, will bring make America great again (whatever the hell that means). America is not local. Shares of it sometimes are, or at least used to be.

Throughout the past few months both the winner and the loser flew back and forth in huge jets visiting massive crowds never once caring how pitiful the campaign promises were or how pitiful the people had become in rushing to them at venues that were filled to overflow capacity with a few mullets carefully selected to stand in certain proportions behind them for camera alert. I wondered if these people even had homes, though I knew they must even if they had lost them. But I couldn’t imagine leaving it in order to listen to some rube lead a mob rally in order to sell me the idea that I must exercise my franchise (what an idiotic phrase) in his/her favor so he/she could do wonderful things for me in some gigantic landmass called, not locally, a nation.

I’m pretty sure neither of the candidates ever visited Red Oak, Alabama or Tunica, Mississippi or Livingston, Montana, or even some village in upstate New York (upstate New York is a suburb of New York City) and I’m also sure most people in those locales were content they hadn’t. The candidates were as happy as a couple of pigs in slop, racing around the big-city world they worship for votes, with their offers to build new highways or airports or any structure that is big, expensive and worldly-sounding. Again, a probable contentment for the people in Red Oak etc. to not have the tumultuous hullabaloo that goes with the traveling circuses that have become the so-called democratic process.

I like to think there are a few fellows still content to sit on the porch and smoke a pipe and not believe the fate of the world hangs in the balance over voting for one of a couple of sidewinders. My freedom is at home, with my family, not in some voting booth. Their home is everywhere and everything. But they can’t smoke there anymore and probably don’t offer to pray there. Ahh, a smoke ring...to hell with them. I am home free.

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/home-free/>

Memorial Day 2016 in Richmond



Susan Frise Hathaway

Wreath to place in memory of Confederate veterans on Veteran's Day...\$50. Time missed from work.... \$250. The look on our Carpetbagger, Confederate hating [Virginia] Governor's face as the wreath was presented just a few feet from him...

PRICELESS!

* The Amazing Karen Cooper doing the honours!

Crew begins dismantling Confederate monument in Louisville

REUTERS November 19, 2016



(Reuters) - A work crew began to dismantle a Confederate monument in Louisville, Kentucky on Saturday, the mayor said, in the latest move to take down or relocate symbols of the slaveholding Southern Confederacy from the American Civil War.

Louisville Mayor Greg Fischer in a pair of messages on Twitter showed photos of figures that had been removed from the monument.

"We've started disassembly (of) the Confederate Monument," Fischer wrote.

The 121-year-old memorial will be moved from its current location adjacent to the University of Louisville to the town of Brandenburg, a town about 40 miles (64 km) southwest of Louisville that hosts a biennial Civil War re-enactment, officials have said.

Fischer said earlier this week that the Brandenburg location provides a "more proper context" for the monument, which is 70 feet (21 meters) tall.

Chris Poynter, a spokesman for Fischer, said in an email on Saturday the work of dismantling the monument will continue for several days.

Students and staff members at the University of Louisville had said the memorial condoned slavery.

Earlier this year, a Louisville judge rejected a bid by opponents of the monument's relocation to keep it in its current location

Kentucky was a slave state that did not join the Confederacy. Many Kentucky residents, however, fought for the South, which was ultimately defeated by the Union forces of northern states.

Confederate symbols have been removed from a number of centers of civic life in the United States over the last two years following criticism that the displays foster racism.

The Washington National Cathedral said this year it was removing Confederate battle flags from two stained glass windows honoring Confederate Generals Stonewall Jackson and Robert E. Lee.

Last year, the Confederate flag was removed from the grounds of the South Carolina state capitol, which was one of the most prominent placements for the flag, following the massacre of nine black churchgoers in Charleston. The man charged with the murders was seen in photographs posing with the battle flag carried by Confederate soldiers.

(Reporting by
Alex
Dobuzinskis in
Los Angeles;
Editing by Bill
Rigby)



Mrs. Susan Preston Hepburn and the Louisville Confederate Monument

~From Teresa Roane~

As we all know, the Confederate monument in Louisville Kentucky is being dismantled and moved. However, the politicians who voted to remove the monument probably thought that they were eradicating Confederate history. In reality, it is not only Confederate history but American Women's history that suffers collateral damage as well. Here is an excerpt from the **Confederate Veteran of March 1898**.



Mrs. Susan Preston Hepburn

Without ostentation she joined quietly with noble women of similar feeling in the work of visiting the sick, burying the dead, and marking their graves, and in sending relief under the Federal regulations to the prisoners at Camp Chase, Camp Douglas and Johnson's Island, who were beyond the ministrations of their friends within the Southern lines.

The great work by which Mrs. Hepburn's good name will be perpetuated, and that which engaged her ardent efforts during the last decade of her life, is the handsome Confederate monument which was conceived by her and erected chiefly through her exertions. For this purpose she organized Women's Confederate Monument Association, and was made its President. It is doubtful if a movement for this purpose could have been successful if projected by the Confederate Soldiers themselves, as from the relation of Kentucky to the War it might have engendered feelings which would have endangered its success. But the devotion of this good woman was so pure, the spirit of her conception was so noble, and her devotion so elevated that she not only enlisted the earnest cooperation of the Confederates, but elicited the fullest sympathy and hearty good will of the Federal soldiers themselves. A noble granite shaft of sixty feet or more in height occupies a circle on one of the handsomest streets of Louisville, surmounted by a life size Confederate private in bronze and flanked on either side by a bronze cavalryman and artilleryman—all of the most artistic execution. It bears the simple inscription "Confederate Dead" on one side, and on the opposite side one to the effect that it was erected by the Confederate Women of Kentucky. It was dedicated with appropriate ceremonies July 30, 1895. The successful execution of this work crowned the labors of Mrs. Hepburn's life. She had raised the money, \$12,000, to pay for it before it was erected, lacking a small sum, which was raised afterward. Her last efforts were directed toward securing a fund for its proper enclosure, and in this she has succeeded a short time before her death.

The infirmities of age and ill health were no barriers to her efforts, but her extraordinary will seemed to sustain her and prolonged her life until her aim was completed. Then, rejoicing the consummation of her labors, she calmly passed from earth. But the monument will not be complete until it bears an appropriate tablet with her name, making it, in fact, to future generations, as it to the present, a lasting testimonial to her memory.

FACES OF NEO FASCISM

DESTROYERS OF AMERICA

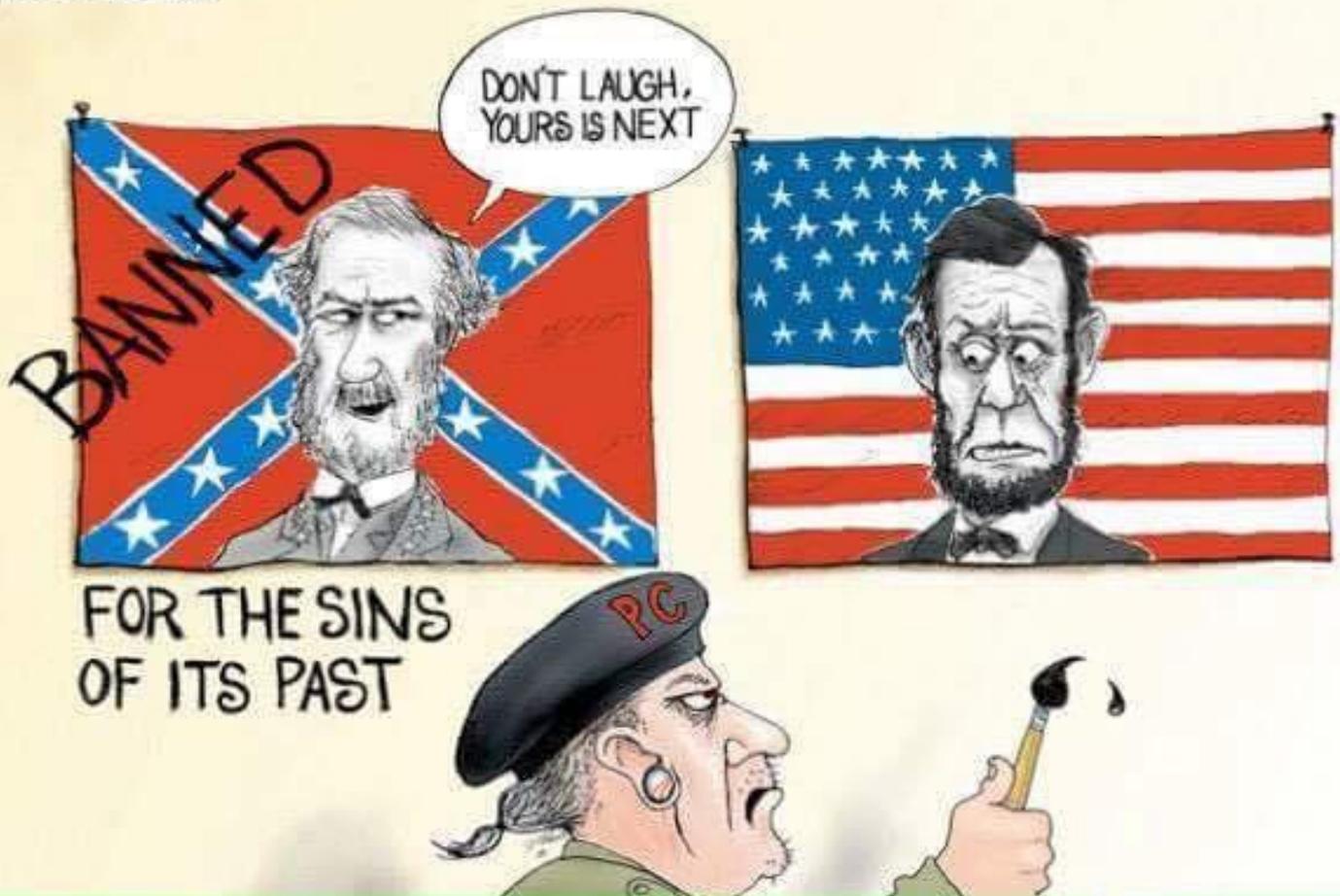
GREG FISCHER

MAYOR, LOUISVILLE, KENTUCKY (DEMOCRAT)

DESTROYER OF CONFEDERATE MONUMENTS IN LOUISVILLE, KENTUCKY

#BOYCOTTLouisville

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Anti-racism groups pushes for changes to Confederate memorial



Click [HERE](#) to watch Video news report

KXAN Staff Published: November 16, 2016, 5:03 am

GEORGETOWN, Texas ([KXAN](#)) — Wednesday marks the 100th anniversary of the unveiling of the Confederate statue on the south side of the old Williamson County Courthouse.

The anti-racism group Courageous Conversations wants to put a plaque next to the statue addressing slavery as part of the Civil War. Members say the statue, in its current state, represents slavery.

Currently, another plaque sits outside the courthouse referring to African-Americans as 'pioneer settlers.'

"I want (the plaque) to say that we were not pioneer settlers, that African-Americans came here as slaves," explains Jaquita Wilson with Courageous Conversations.

Wilson and ten other speakers in support of the plaque spoke before the commissioners court Tuesday, asking them to approve their application for the plaque. Three people spoke against the plaque.

"The Confederate memorial does not require any interpretation," said Shelby Little, as he addressed commissioners court Tuesday morning. "This is not 1865. Events, people and societies of those times cannot be legitimately compared to present day."

"I'm tired of being labeled a racist or white supremacist or supporter of Jim Crow laws simply because I want to honor the history and heritage of our communities," said another speaker.

After hearing from both sides, commissioners did not vote on the application, saying they didn't have enough time to review it before a midnight deadline to submit the paperwork to the state. The commissioners court must approve the application before

it can be sent to the state to review and the window to submit applications to the state began in September. The Texas Historical Commission has the final say on whether a marker gets approved.

Wilson says they were originally scheduled to be on the November 8 agenda, but were pushed back to today's meeting. The county says the agenda item was delayed because the group's application was not complete at the time. The advocacy group says they'll re-apply next year.

"We're going to keep pushing this agenda as much as we can because it's more than about a Confederate statue," explains Wilson. "It's about us showing the world that Williamson County (is diverse.) We're trying to include all of our people."

The fight over Confederate statues reached a new level after last year's massacre at an African-American church in South Carolina. It led to changes at the University of Texas. Two months after the Charleston massacre, workers removed a statue of Confederate President Jefferson Davis from the South Mall of the campus, which had been on display since 1933.

<http://nbc4i.com/2016/11/16/anti-racism-groups-pushes-for-changes-to-confederate-memorial/>

Wednesday, November 16, 2016 1:38 AM

VICTORY IN GEORGETOWN THIS MORNING

Compatriots

I want to thank **Shelby Little** and **Teresa Chapman** for two outstanding presentations in front of the Williamson County Commissioners court. Despite being outnumbered 7 to 1 the Georgetown victory today kept the evil forces of the Radical Unitarian Church and their minions from placing a "plaque explaining the evil UDC monument" on the courthouse square.

Caught up in Austin traffic, I did not make the speaking cut as they limited speakers. No matter!

Shelby Little and Teresa Chapman stood tall and addressed the Williamson County Commissioner's court and defended our heritage and the UDC Monument on the courthouse square! It was a beautiful sight to behold and to hear.

"No action" by the commissioner's court and thus the radicals did not get to place an interpretative or "explanation" of the existing UDC Confederate Statue on the Courthouse property.

After the victory, Shelby, Teresa, and Myself observed the "Radical Religious" group talking to the media and whining and complaining about their defeat, again. It was a great day in Georgetown. The air was fresh, cool and Confederate! We ate lunch on the square and celebrated the victory!

God is Good!

John McCammon

Commander, 6th Brigade

No push from Arlington to rename Jefferson Davis Highway

• by SCOTT McCAFFREY, Staff Writer



The Virginia General Assembly in the 1920s named U.S. Route 1 across the commonwealth to honor Jefferson Davis, the lone president of the Confederacy. To remove the name, legislative action would be needed. (Library of Congress photo)

There's still plenty of time for proposed legislation to be dropped into the hopper, but it looks like the Arlington County government won't be pressing for a change in the name of Jefferson Davis Highway during the 2017 General Assembly session.

A name-change request is not included in the County Board's legislative package, slated for approval in December.

Arlington officials may chafe at the name of the Confederate president on both U.S. Routes 1 and Va. Route 110 through the county, but they have no power to do anything about it. Only the General Assembly, which bestowed the name in the 1920s, can change or remove it.

Leaders in adjoining Alexandria are working to remove the name on the stretch of roadway in their midst, and have the power to do so, at least based on an advisory opinion issued earlier this year by the state attorney general's office. But, the same opinion argued, Arlington does not have jurisdiction to unilaterally change the name.

Even though a name-change measure isn't part of the county government's 2017 legislative package, an individual lawmaker could still patron a bill. A spokesman for Gov. McAuliffe said a year ago the governor would be inclined to sign such a measure, but its chance of passage in the conservative-dominated General Assembly would be all but nil.

The 2017 General Assembly session opens in mid-January and is slated to run 46 days.

State Sen. Adam Ebbin (D-30th), who asked for the attorney general's ruling, thinks there's little sense in pushing to change the name on the Arlington stretch of highway in the 2017 legislative session, although he holds open the possibility of doing so later.

Ebbin has said he'd like groups such as the Crystal City Business Improvement District, NAACP, Arlington Chamber of Commerce and Arlington Historical Society to have the chance to weigh in before moving forward.

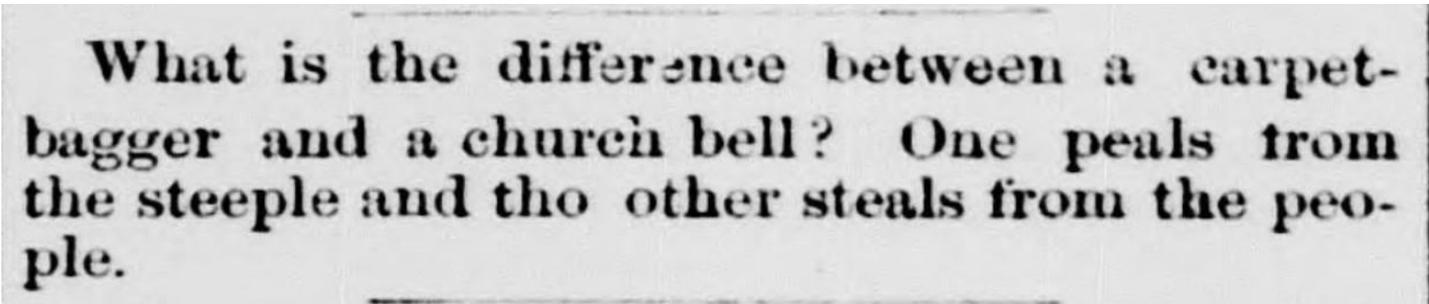
A Mississippian, Jefferson Davis never achieved the iconic status of the likes of Confederate military leaders Robert E. Lee or J.E.B. Stuart; had no direct ties to Virginia; and never worked to reconcile the nation after the Civil War. Nonetheless, in 1922 the General Assembly was successfully lobbied by the United Daughters of the Confederacy to formally name a highway in his honor. The group also scored successes in other states, in the South and elsewhere.

Arlington officials recently have been working with the Virginia Department of Transportation to acquire sovereignty over a strip of land along U.S. Route 1 between 20th and 23rd streets south. But the roadway itself would remain in state-government hands, said Eric Balliet, a spokesman for the county government's Department of Environmental Services.

Keeping a name-change proposal off the list of County Board legislative priorities may be a tactic to low-key the local government's desire, since the reputation of Arlington's local officials among the downstate lawmakers who dominate the legislature is not high.

When the Arlington government wanted to resurrect taxing authority on hotel stays in the county, it asked the Arlington Chamber of Commerce to take the lead in lobbying legislators in Richmond. The tactic, eventually, paid off, and Arlington got its taxing authority back.

http://www.insidenova.com/headlines/no-push-from-arlington-to-rename-jefferson-davis-highway/article_df2f968-ab21-11e6-9591-6b1ad115cbc6.html



What is the difference between a carpet-bagger and a church bell? One peals from the steeple and the other steals from the people.

Punished with **Poverty**



THE SUFFERING SOUTH
Prosperity to Poverty & the Continuing Struggle

James Ronald Kennedy
& **Walter Donald Kennedy**

Dear Friends:

We are very, Very, VERY excited to announce the latest and greatest Shotwell Publication ...

Punished with Poverty

The Suffering South – Prosperity to Poverty & the Continuing Struggle

By James R. and Walter D. Kennedy (AKA The Kennedy Twins)

DESCRIPTION

From the authors of the Southern classic [The South was Right!](#), comes what Dr. Clyde N. Wilson has described as “one of the most important and original histories of the Southern people.”

The South was destined to be a prosperous land with a self-governing people and its own culture. Instead, it is the most impoverished and powerless part of the U.S. From the beginning of the U.S. government in 1789, most egregiously in the calculated and malicious destruction by the invader during 1861-1865 and the looting of Reconstruction, and by government action ever since, Southerners, both black and white, have been the poorest and most abused Americans. The over-arching theme of Southern history is not Race, as is conventionally stated, but Poverty—poverty not due to the South’s shortcomings but imposed on them by the system under which they live.

The Civil War did not end slavery but it did put over 8 million black & white Southerners into the bondage of poverty. The people of the South were intentionally reduced from the wealthiest in the nation to the poorest people in the Union.

The Kennedy Twins' important history, however, is only a prelude to what they have to say about the *present* and the *future* of the Southern people, in every way distinct enough to be self-governing. Southerners, they maintain, *must* right now get over their good-natured allegiance to an Empire which holds their well-being and culture in contempt. They *must* understand their true situation and take steps, beyond routine political party activities, to restore a government recognizing the rights of State nullification and secession. Our Southern ancestors knew that these were the only *real* defense of liberty and self-government.

Get your copy by following one of the links below!

You can also visit the Kennedy Twins' homepage by mashing [HERE](#).

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Yours in the Cause,

--*The Shotwell Gang*



<http://www.shotwellpublishing.com/poverty-994314.html>

Sherman's March

By Clyde Wilson on Nov 9, 2016



The History Channel's recent presentation of "Sherman's March" has been rightly drawing a lot of criticism from those of us who care about such things. In theory, historical events should become clearer as time passes and the controversies they involved grow less heated. But that is not the case in regard to the War to Prevent Southern Independence—because the myth of a benevolent and righteous crusade against evil and its martyred saint is the essential base of American state worship. The myth also seems to be a deeply felt emotional necessity for the self-love of millions of Americans.

This TV docudrama is very peculiar. A whole team of third-string, half-baked carpetbagger "historians" of the type that now staff all Southern universities are presented to make the best possible

case for the glory, brilliance, justice, and benevolence of Sherman's operations in Georgia and the Carolinas in the winter of 1864–65. The peculiarity is that much of the actual evidence that manages to come through contradicts the rationale that is presented. Historians used to at least pretend to dig into the primary sources and examine all the evidence before making judgments, but now they are rewarded by how well they cherry pick bits to support the already established line.

Our scholars give us the official story, dressed up and paraded yet again.

Sherman's March was a great military feat. A lie. An army of 60,000 men marched through territory undefended except for a few thousand cavalry and home guards. Even this opposition gave Sherman trouble whenever it became active. And he was checked whenever he met a real Confederate force, even one greatly outnumbered.

Sherman's army only seized food on its march because of necessity and in keeping with recognized rules of foraging. A stupendous lie. One does not need to look at a single Southern commentary but only at the words of Sherman and thousands of his men. The expedition was deliberately intended and carried out as a campaign of terrorism against the noncombatant population. The recognized rules of foraging did not involve the wholesale burning of dwellings, schools, and churches, destruction of crops and livestock, theft of everything portable of value, molestation of women, brutality toward old men, boys, and slaves, both male and female. This had been federal practice since the first day of the war but had not been previously as systematized. But, Golly, Sherman should not be criticized for burning Atlanta. He actually destroyed only a third of it!

Sherman's army brought benevolent emancipation to grateful slaves. A lie. Again, one need not consult a single Southern source to establish beyond a doubt that Sherman and his men overwhelmingly despised the black population of the South and preyed upon them as readily as upon white women and children. If it had been a question of being there to free the slaves they would have all gone home.

Any atrocities that Sherman ordered or allowed were only just retaliation against Southerners, because the Southerners for some unaccountable reason, perhaps their natural depravity, were "vicious." This lie speaks for itself.

The deliberate sack and destruction of Columbia, after it had been peacefully surrendered, is no big deal and Southerners are emotional and deluded to resent it. This only works if you start with the assumption that Southerners are inferior beings and have no right to resent anything their betters do to them.

Much more could be said. But let's finish by saying that it **is a bad cause that has to be defended by lies.** And it can **only be defended by lies**, then and now. Those who want to understand the facts have an invaluable new source, just published last week by Pelican Press: Walter Brian Cisco's *War Crimes Against Southern Civilians*, a concise and factual survey of a large subject, such as has long been needed.

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 and is co-publisher of www.shotwellpublishing.com, a source for unreconstructed Southern books.

TYPICAL CONFEDERATE SOLDIER

BY G. H. BASKETTE, NASHVILLE, TENN.

Nearly thirty-three years have passed since the alarm of war called from their peaceful pursuits the citizens who were to make name and fame as Confederate soldiers. The stirring scenes and the dreadful carnage of a memorable conflict have been removed by the lapse of time into the hazy past, and a new generation, however ready it may be to honor those who fought the battles of the South, is likely to form its idea of their appearance from the conventional military type. The Confederate soldier was not an ordinary soldier, either in appearance or character. With your permission I will undertake to draw a portrait of him as he really appeared in the hard service of privation and danger.

A face browned by exposure and heavily bearded, or for some weeks unshaven, begrimed with dust and sweat, and marked here and there with the darker stains of powder—a face whose stolid and even melancholy composure is easily broken into ripples of good humor or quickly flushed in the fervor and abandon of the charge; a frame tough and sinewy, and trained by hardship to surprising powers of endurance; a form, the shapeliness of which is hidden by its encumberments, suggesting in its careless and unaffected pose a languorous indisposition to exertion, yet a latent, lion-like strength and a terrible energy of action when aroused. Around the upper part of the face is a fringe of unkempt hair, and above this an old wool hat, worn and weather-beaten, the flaccid brim of which falls limp upon the shoulders behind, and is folded back in front against the elongated and crumpled crown. Over a soiled shirt, which is unbuttoned and buttonless at the collar, is a ragged gray jacket that does not reach to the hips, with sleeves some inches too short. Below this trousers of a nondescript color, without form and almost void, are held in place by a leather belt, to which is attached the cartridge box that rests behind the right hip, and the bayonet scabbard which dangles on the left. Just above the ankles each trouser leg is tied closely to the limb—a la Zouave—and beneath reaches of dirty socks disappear in a pair of badly used and curiously contorted shoes. Between the jacket and the waistband of the trousers, or the supporting belt, there appears a puffy display of cotton shirt which works out further with every hitch made by Johnny in his effort to keep his pantaloons in place. Across his body from his left shoulder there is a roll of threadbare blanket, the ends tied together resting on or falling below the right hip. This blanket is Johnny's bed. Whenever he arises he takes up his bed and walks. Within this roll is a shirt, his only extra article of clothing. In action the blanket roll is thrown further back and the cartridge box is drawn forward, frequently in front of the body. From the right shoulder, across the body, pass two straps, one cloth the other leather, making a cross with blanket roll on breast and back. These straps support respectively a greasy cloth haversack and a flannel-covered canteen, captured from the yankees. Attached to the haversack strap is a tin cup, while in addition to some other odds and ends of camp trumpery, there hangs over his back a frying pan, an invaluable utensil with which the soldier would be loth to part.

With his trusty gun in hand—an Enfield rifle, also captured from the enemy and substituted for the old flint-lock musket or the shot-gun with which he was originally armed —Johnny Reb, thus imperfectly sketched, stands in his shreds and patches a marvelous ensemble—picturesque, grotesque, unique—the model citizen soldier, the military hero of the nineteenth century. There is none of the tinsel or the trappings of the professional about him. From an esthetic military point of view he must appear a sorry looking soldier. But Johnny is not one of your dress parade soldiers. He doesn't care a copper whether anybody likes his looks or not. He is the most independent soldier that ever belonged to an organized army. He has respect for authority, and he cheerfully submits to discipline, because he sees the necessity of organization to effect the best results, but he maintains his individual autonomy, as it were, and never surrenders his sense of personal pride and responsibility. He is thoroughly tractable if properly officered, and is always ready to obey necessary orders, but he is quick to resent any official incivility, and is a high private who feels, and is, every inch as good as a General. He may appear ludicrous enough on a display occasion of the holiday pomp and splendor of war, but place him where duty calls, in the imminent deadly breach or the perilous charge, and none in all the armies of the earth can claim a higher rank or prouder record. He may be outre and ill-fashioned in dress, but he has sublimated his poverty and rags. The worn and faded gray jacket, glorified by valor and stained with the life blood of its wearer, becomes, in its immortality of association, a more splendid vestment than mail of medieval knight or the rarest robe of royalty. That old, weather-beaten slouched hat, seen as the ages will see it, with its halo of fire, through the smoke of battle, is a kinglier covering than a crown. Half clad, half armed, often half fed, without money and without price, the Confederate soldier fought against the resources of the world. When at last his flag was furled and his arms were grounded in defeat, the cause for which he had struggled was lost, but he had won the fadeless victory of soldiership.



**"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

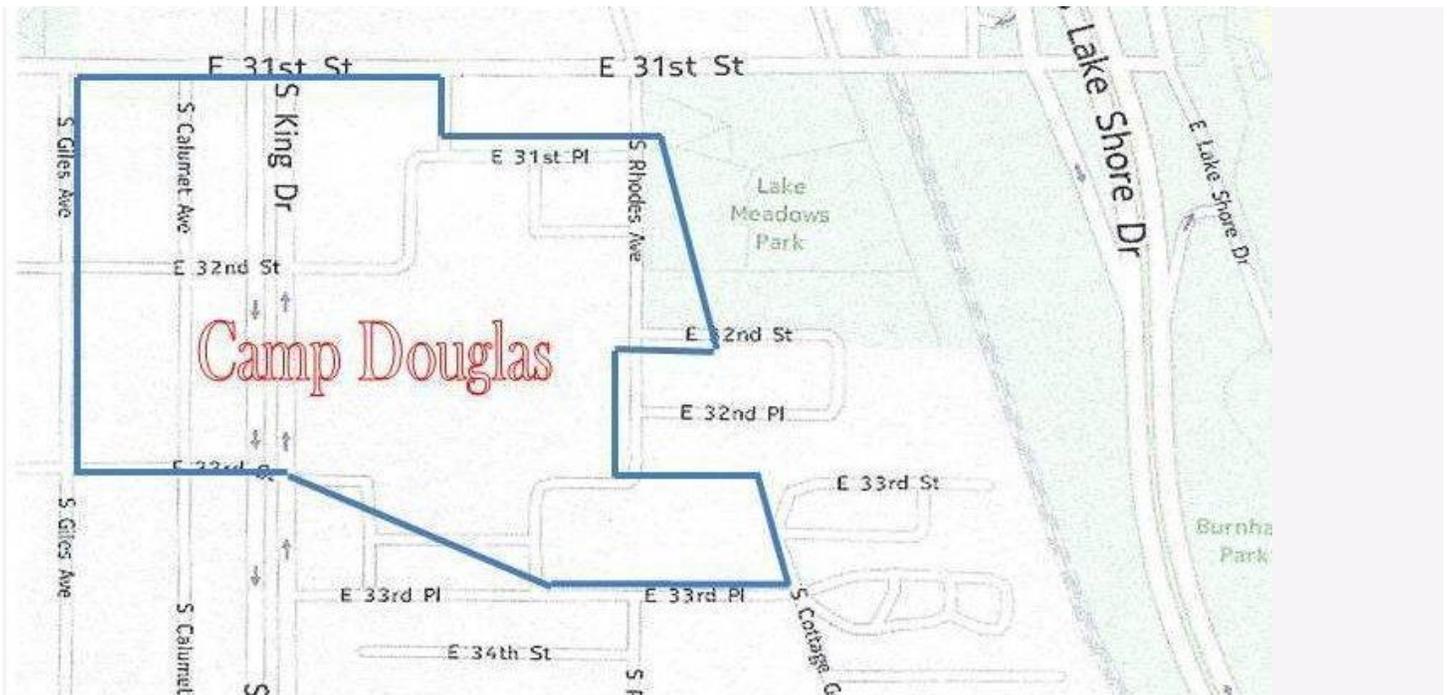
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Add Camp Douglas to the National Register of Historic Places



[**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.

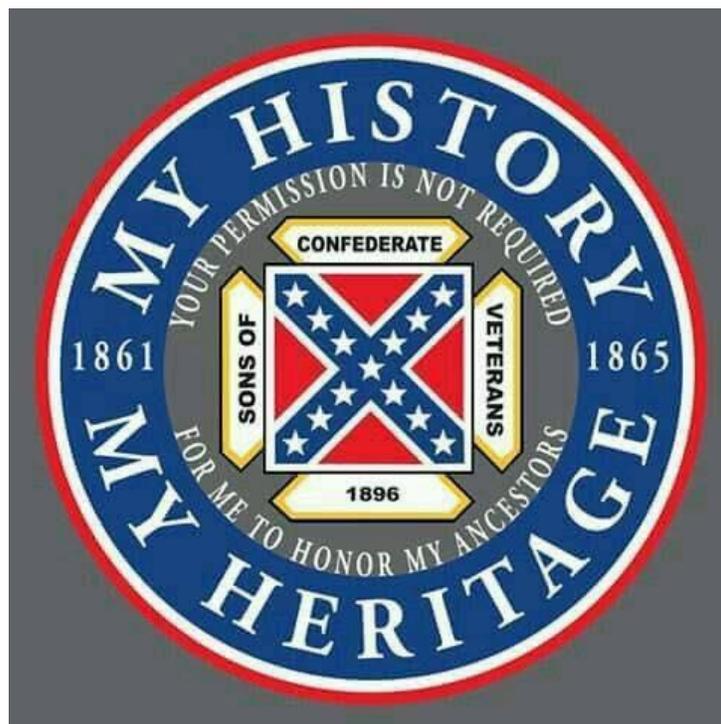
What can I do to get Camp Douglas listed on the National Register of Historic Places?

- 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-plac>



Sons of Confederate Veterans replace 78 flags taken from graves in Brunswick cemetery



Libby Carter carefully places a Third National Flag of the Confederacy at the grave of a Confederate veteran in Brunswick's Historic Oak Grove Cemetery Wednesday. (Terry Dickson/Florida Times-Union)



James C. Carter holds a list and a bundle of the Third National Flag of the Confederacy as he replaces flags at the graves of Confederate veterans in Brunswick's Historic Oak Grove Cemetery. (Terry Dickson/Florida Times-Union)

BRUNSWICK, GA. | Hal Crowe hopes the removal of flags from the graves of Civil War veterans at Brunswick's historic Oak Grove Cemetery is like the war itself: Over.

Crowe and four other volunteers were at the cemetery at 8 a.m. Wednesday placing small versions of the Third National Flag of the Confederate States of America on graves where 78 flags were taken in August.

Crowe, the commander of the Thomas Marsh Forman Camp 485 of the Sons of Confederate Veterans, and other camp members have battled since Aug. 15 to get some explanation for why the flags were removed in the first place. Robert M. Gindhart III, president of the Oak Grove Cemetery Society, owned up to taking the flags away and respectfully retiring them.

Gindhart explained in a letter that the little flags "soon after being placed in the ground quickly became a casualty to the elements and vandals."

"The sun bleaches and the wind tatters," Gindhart said, adding vandals had pulled up several and stuck them upside down in the dirt.

Gindhart suggested the camp remove tattered flags and replace them on a monthly basis, but Crowe told the Times-Union in August that if the flags had become worn it was the first time in the more than 20 years. The camp places the flags in April on Confederate Memorial Day.

Crowe said he finally grew tired of all the proposed solutions including suggestions that it was a crime to take down the flags without the owners' permission — the camp in this case — or that the matter be mediated. Any proposed resolutions seemed to fade away, Crowe said.

Crowe said he sent registered letters to the cemetery society asking for reimbursement and never got an answer and that members never responded to another in which he asked for a public apology.

He brushed aside suggestions he go to Glynn County Magistrate Court to file a complaint to get reimbursement.

"I've been saying the issue isn't the cost of the flags. It's the principle," he said.

Finally, Crowe said he secured a special annual permit to place the flags. A city ordinance requires a 30-day notice before anyone, including the Cemetery Society, removes anything from a grave.

Camp Adjutant James C. Carter put out a call for volunteers to put out new flags Wednesday morning. He and Crowe were joined by three others to place the flags.

Camp member Ron Clements was among those helping saying it appears some have a "different idea of how to respect flags."

Clements said his great grandfather joined the Confederate Army in 1861 in Mecklenburg County, N.C.

There was no shortage of funds for new flags.

James MacLean of Jacksonville sent a donation and said his grandfather, William Hurt Harris, is buried in the cemetery.

"He was a doctor from Sparta, Ga.," Harris said in a letter to Carter.

Also, Tom Warner, a Civil War researcher from Angelica, N.Y., sent a \$100 donation from himself and another donor for new flags.

"It is with great sorrow that we read about the loss of your 70 cemetery flags in Oak Grove. Some people just don't understand that you will never erase the history ..." Warner wrote.

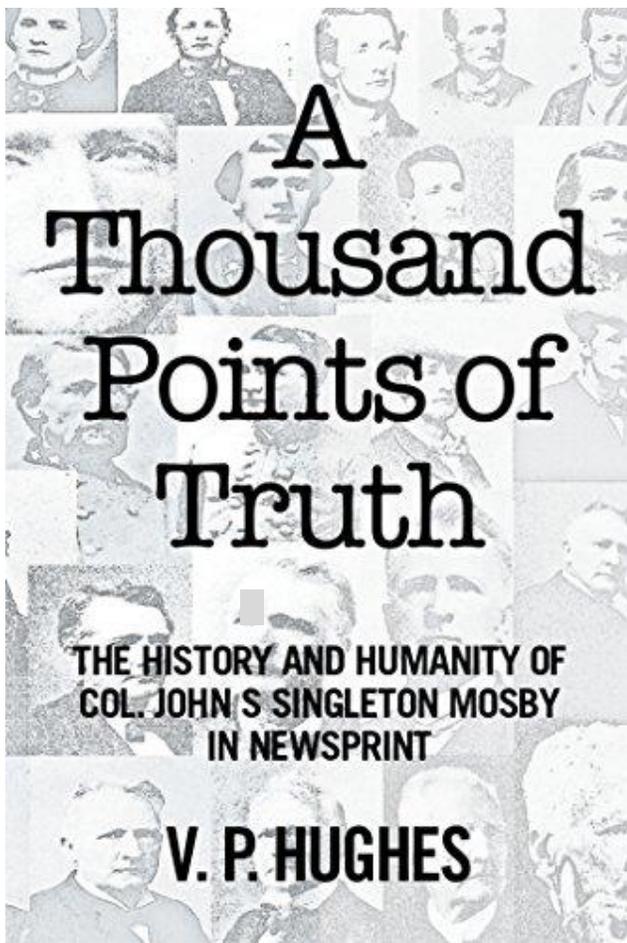
And that wasn't all, Carter said.

"We had a \$200 donation the other day for flags from one individual," he said.

There appears to be enough money to buy all new flags for Confederate Memorial Day in the spring.

Terry Dickson: (912) 264-0405

<http://jacksonville.com/news/2016-11-23/sons-confederate-veterans-replace-78-flags-taken-graves-brunswick-cemetery>



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

Trump Wins—Secession Back in Style

By James Ronald Kennedy on Nov 22, 2016



Only days after Donald Trump's victory there were already calls for secession arising from liberal controlled states of California and Oregon. While such calls may be an over-reaction, it does help to make a point that has been urged from the very beginning of our original Republic of Republics.

Patrick Henry warned the people of Virginia about the dangers of entering into a union that would be controlled by people who held not merely different but antagonistic interests from the people of Virginia. Thomas Jefferson and James Madison noted this danger to liberty in their Resolves of 1798 by which they attempted to nullify federal government overreach. In the early 1800s Congressman John Randolph of Virginia warned about the dangers posed to minority rights by the dictatorship of "King Numbers." Senator John C. Calhoun warned that in a pure democracy the majority could use the ballot box to oppress and exploit the political minority. Control of big government is great if you are the one who is in control! But how do we protect the rights of those, such as the liberal voters of California and Oregon, who are not in power? Or how do we protect the rights of conservative voters when conservatives are no longer in power? Historically this was not just a question raised by Southerners. Elected officials from New England appealed to both nullification and threatened secession on numerous occasions from the beginning of the nation until 1861.

The idea that a large and supreme central government in the United States can protect the rights and interests of all the people is mathematically absurd. When the original federal government under the constitution was established (1789) each member of the House of Representatives represented the interests of 60,000 citizens. Today each member of the House of Representatives is supposed to represent the interests of over 700,000 diverse people. If we had the same ratio today, there would be over 5,000 members of the House of Representatives! It is absurd to think that a supreme central government that rules over the lives of over 300 million people would be able to protect the interests of the political minority. Under the current system of

supreme federalism, the lives of 300 million people are governed by a majority vote of 269 members of Congress and even less if acting by a mere quorum. With Trump's victory, even liberals, who once controlled the federal government, are now beginning to see the logic of secession.

Under the current system of supreme federalism people in the political minority have little hope of defending their interests against an aggressive federal government. We have seen this under a liberal controlled federal government when the people of California voted to define marriage as between one man and one woman. But their votes were nullified by the federal government. Liberals were fine with this as long as it was conservatives' "ox that was being gored." But today "the shoe is on the other foot." Today, progressives are looking into a future in which their political interests will be sacrificed upon the alter of a supreme federal government controlled by their conservative arch-enemy. Suddenly it is becoming clear to progressives that perhaps the traditional Southern support for nullification and secession has merit. Unfortunately, progressives have spent 150 years unjustly painting these American principles with the tar brush of slavery and racism. Progressives who controlled the federal government found it necessary to slander, deride, and stigmatize real states' rights in order to assure the continuation of their newly created supreme federal government. Those who wanted a powerful and supreme federal government have suppressed this ultimate "check and balance" to an out-of-control federal government. Progressives understood that in the original republic the sovereign state exercising or merely threatening to exercise its sovereign authority via nullification and secession was the ultimate check on an abusive federal government. Progressives knew that they had to suppress this final check on their quest for supreme power. Of course, they never thought that a time would arise when they did not control their supreme federal government. Perhaps now is the time to reconsider these inalienable American principles of nullification and secession.

Nullification by a sovereign state is used to protect the people of the state from the oppressive exercise of federal power. It allows time for other states to consider the logic of the state's act of nullification. In the meantime, it allows for the enforcement of the nullified act in all states not nullifying the federal act. The other states can join in nullifying said federal act; ignore the nullification in their state; or, pass a constitutional amendment removing any state from the union that does not abide by the federal act in question. The people of the nullifying state would then be forced to decide if the principles they were defending were of such high value that they would prefer to remove themselves from the union rather than violate their principles.

A just federal union is held together not by bloody bayonets but by the mutual benefits shared by its members. Nullification is intended as a tool to protect rights and interests while maintaining a mutually beneficial union whereas secession is the final act of a people to protect their rights. It is no different than the secession of the American Colonies in 1776 after numerous efforts to compromise with the British Crown.

The ability of the people of a sovereign state to appeal to nullification and secession serves as a brake on political ambitions of the central government's ruling elite. Nullification and secession promotes the peaceful political association of diverse people.

About James Ronald Kennedy

Ron and his twin brother Don are the authors of *The South Was Right!, Why Not Freedom!, Was Jefferson Davis Right?*, and *Nullify Tyranny*; Ron is the author of *Reclaiming Liberty and Nullification: Why and How* and is currently working on *Uncle Seth Fought the Yankees to be released* summer of 2015. Ron is past Commander of the Louisiana Division of the Sons of Confederate Veterans and is a life member of the Louisiana Division and the National Sons of Confederate Veterans. Ron is a frequent speaker at SCV, Southern Heritage and other pro-Liberty groups. Ron received a Masters in Health Administration (MHA) from Tulane University in New Orleans, a Master of Jurisprudence in Healthcare Law (MJ) from Loyola University Chicago, a Bachelor's degree from Northeast Louisiana University, a certificate in Paralegal Studies from Louisiana State University and holds numerous professional designations in healthcare and insurance Risk Management.

The bellicose Braying of an Ass: Director Rob Reiner: 'Moron' Trump Is Last Gasp Of The Civil War

By **Stephen D Foster Jr** on November 15, 2016 3:32 pm ·

Racists and Confederate flag worshipers may be celebrating now but Director Rob Reiner just informed them that Trump's victory will be their last.

On Monday while promoting his film "LBJ," which follows President Lyndon Johnson's effort to secure passage of the Civil Rights Act of 1964, **Reiner declared** that Trump represents the final battle of the Civil War, which ended in 1865 and was responsible for the deaths of 600,000 Americans.

"The way I look at it, if you are trying to take an overview — the holistic approach — we are fighting the last big major battle of the Civil War," Reiner said, pointing out that people are protesting Trump for the opposite reason why Southerners protested Abraham Lincoln when he was elected in 1860.

"There's only been two times in the history of America where upon the election of a president, the people en masse took to the streets," Reiner said. "One was Abraham Lincoln, and the other was Donald Trump. And for obviously, you know, 180-degree different reasons, but both based on race."

Indeed, the South hated Lincoln because they wanted to keep the institution of slavery alive. Anti-Trump protesters hate Trump because they don't want America to be a haven for racists who want to go back to the days of slavery or segregation.

Millions of Americans fear that Trump will reign over an era where racism and discrimination is acceptable and is propped up by the federal government.

"To me, the scariest part of what we saw with Donald Trump was not understanding how much racism still existed in this country," Reiner continued. "It was kind of papered over for a while."

"I mean, we had the Civil Rights Act, we had the Voting Rights Act and then in the '70s we had 'All in the Family' started shining a light on racial unrest. And then we had a lot of enormous success by African-Americans in the media, in the news and so on. And then culminating with an African American president. So we thought, OK, we are moving in the right direction, everything is moving. But what we didn't realize that this undercurrent of racism was still there, virulent and kind of down, suppressed."

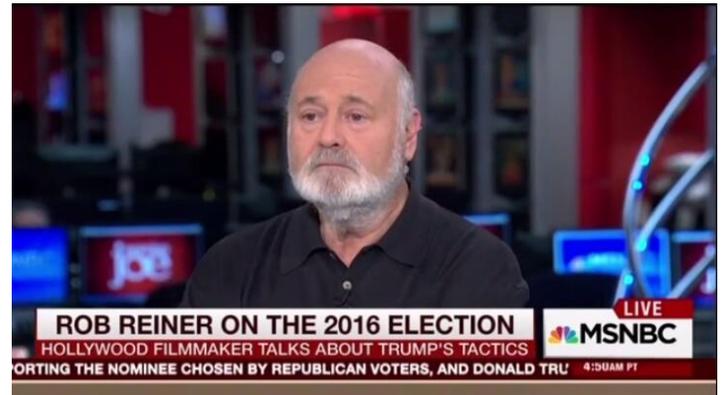
But now the media is largely to blame for giving Donald Trump and his deplorable supporters a platform to bring the cause of white supremacists into the mainstream. And Reiner blasted them for it.

"I don't know if you saw Leslie Stahl last night," Reiner said in reference to Trump's 60 Minutes interview on Sunday. "It's embarrassing. It is embarrassing that somebody who has a national platform would softball this moron. He's a moron. And that man is in the White House now, and the press normalized him. They normalized him for a long, long time. And that's a disgrace."

Trump may have won by getting more electoral votes, but he lost the popular vote which is a sign that Democrats can take back the White House from Trump and the Republicans in 2020 with a candidate who is more popular and has less baggage. Someone like Elizabeth Warren or Kamala Harris.

So while Trump and the GOP and their racists voters will enjoy their victory now, they have ignited a progressive wave of rage that is going to bury them and drag them kicking and screaming into the future America deserves.

<http://addictinginfo.org/2016/11/15/director-rob-reiner-moron-trump-is-last-gasp-of-the-civil-war/>



After Donald Trump victory, Oregonians submit ballot proposal to secede from the union



By Lizzy Acker | The Oregonian/OregonLive

on November 10, 2016 at 10:00 AM, updated November 10, 2016 at 3:34 PM

Two days after Donald Trump was elected president of the United States, two Portlanders have submitted a petition for a 2018 ballot initiative to have Oregon secede from the United States.

On Thursday morning, Jennifer Rollins, a lawyer, and Christian Trejbal, a writer, filed the Oregon Secession Act.

"Oregonian values are no longer the values held by the rest of the United States," Trejbal said over the phone Thursday.

Those values? "Life, liberty, the pursuit of happiness," Trejbal said, "plus equality."

"Obviously," he said, the ballot proposal "came about partially in response to the election results on Tuesday."

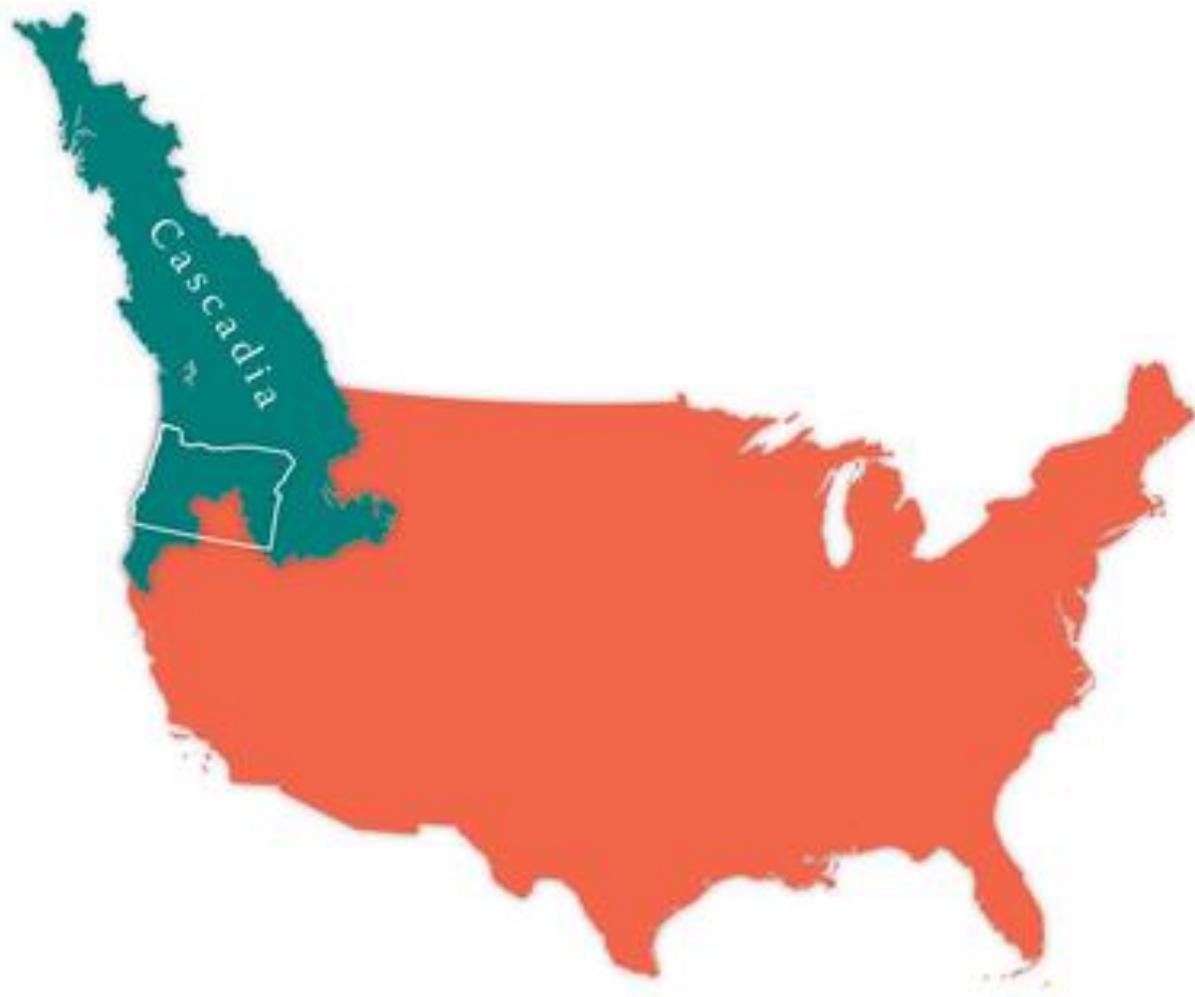
"But," he added, "it's been developing over time."

[6 maps show what U.S. would look like if West Coast seceded](#)

Tuesday's election has renewed interest in Cascadia and some are calling for Oregon and California to leave the United States.

A swarm of protesters marched through Portland Wednesday night in protest of the presidential election results.





Mark Graves | The Oregonian/OregonLive

Trejbal said that he and Rollins are hoping to start a serious conversation in Oregon about what it would mean to peacefully leave the United States. They opted for 2018 to give Oregonians some time to really think about what seceding from the union would mean.

[Some Californians have already expressed interest in seceding](#) and the language of the Oregon proposal includes the option to bring other states into a "Constitutional Convention."

Trejbal said that joining forces with other states like Washington, California and Nevada is "a viable way to go forward."

These states, he said, "could all get together and form a nation that uphold the values that we share."

To start the ballot title drafting process, the Oregon Secession Act must receive 1,000 signatures. Trejbal said he and Rollins would be at Pioneer Courthouse Square in Portland on Thursday night to begin the process of getting those signatures.

[You can read the Oregon Secession Act here.](#)

-- Lizzy Acker 503-221-8052 lacker@oregonian.com, [@lizzyacker](https://twitter.com/lizzyacker)

Pro-Hillary state shocks with 'slavery' vote

Posted By *Bob Unruh* On 11/10/2016 @ 10:51 am



Colorado Capitol

Colorado voters, who were nearly alone among their Midwest and Rocky Mountain West neighbors in choosing Hillary Clinton on Tuesday, also decided to keep slavery in their state constitution.

At least the option for it.

A proposal, Amendment T, that would have banned slavery was rejected by voters in the state, which in recent years has turned left, twice supporting Barack Obama before going for Clinton.

[Public Radio reported the pertinent section](#) in the state constitution provides, "There shall never be in this state either slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted."

Those who wanted to remove the language from the state's founding document said, public radio reported, it represents a time in the U.S. "when not all people were seen as human beings or treated with dignity."

They said it should be removed to reflect values of freedom and equality.

But opponents of the change argued dropping the language could create uncertainty for prison work programs in the state.

The programs, they explained, "provide structure and purpose for ... offenders, while enabling skill building and helping to reduce recidivism."

They said "such practices have a place in the correctional system."

[In the Durango Herald](#), amendment supporters blamed poor wording on the ballots for the failure.

"They said that it was very confusing," Rep. Joe Salazar, D-Thornton, said. "When they said they voted 'no' on Amendment T, I explained to them what Amendment T was about. ... They were like, 'That's not how it read.'"

The Herald said that at a campaign launch for the initiative in August, one observer joked that only the KKK would oppose such a seemingly obvious measure.

"I know that Colorado does not value slavery," committee member Sister Sharon Bridgeforth told the paper. "It has to be the language – people didn't understand it."

Promoters say they may take the issue, which was referred to the initiative process by the Legislature last session, to voters again.

But the road will be even rockier if there is a next time.

Colorado voters, in addition to choosing Clinton on Tuesday, also approved a change in the constitution to make it harder to change the constitution. Now, among other things, an initiative would need the support of a super majority of 55 percent of the voters to pass.

URL to article: <http://www.wnd.com/2016/11/pro-hillary-state-shocks-with-slavery-vote/>



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California secession group to hold meet-up at State Capitol

By [Alyssa Pereira](#)

Updated 7:43 am, Saturday, November 5, 2016

NOVEMBER 9, 2016

U.S. FLAG TRADE-IN
AT THE CAPITOL

TRADE THIS: FOR THIS:

DECLARE YOUR INDEPENDENCE FROM THE UNITED STATES

An organization hoping to facilitate the secession of California from the Union is holding a [meet and greet on the Capitol steps](#) in Sacramento next Wednesday, November 9, 2016, or, the day after the presidential election.

The [Yes California Independence Campaign](#), which is based in San Diego, is aiming to qualify a citizen's initiative in 2018 to get a referendum for secession on the ballot in 2019. They'll be in Sacramento to garner support for their initiative.

"In our view," a statement on its website reads, **"the United States of America represents so many things that conflict with Californian values, and our continued statehood means California will continue subsidizing the other states to our own detriment, and to the detriment of our children."**



And it appears the organization has been considering its strategy for quite a while now. On its site, you'll find a link to a 33-page "**Blue Book**" wherein the organization answers any hypothetical questions about the state becoming its own country. The details for the secession — dubbed the **#CalExit** — include such topics such as "Will we join the United Nations?" and "Will we have our own Olympic team?"

While the notion of an independent California does seem well-intended — points about immigration, environmental concerns, and education are thoughtful — the practicality of such a proposal is tenuous at best.

Will this secession campaign be viable? In a word: No. As we know from the Civil War, just because a state wants to secede doesn't mean the Union will let it. As Washington Post writer Philip Bump wrote earlier this year, Congress simply would not, for many reasons, allow it.

"There's no mechanism for Congress to simply say, 'Sure, off you go.' Once you're in, you're in," he wrote. "The United States was born an expansionist enterprise, and the idea of contraction, it seems, never really came up."

Nevertheless, the Facebook group for the organization is surprisingly strong. With over 11,000 members who have liked the page, the movement might at least gain some steam...even if it is just a lot of useless hot air.

In the meantime, you can learn more about their platform here **at their website**.

Read [Alyssa Pereira's latest stories](#), and follow her on Twitter at [@alyspereira](#). Send her news tips at apereira@sfcronicle.com.
<http://www.sfgate.com/news/article/California-secession-group-to-hold-meet-up-at-10594349.php#photo-11748749>

#Calexit



By Brion McClanahan on Nov 10, 2016

Donald Trump won and California wants to secede.

Mises Institute President Jeff Deist tweeted during the election: “look for the Dems to discover the virtues of secession, nullification, and states rights.”

It didn't take long for leftists to realize the value of secession. Within hours of Trump's stunning victory (a victory yours truly predicted as early as February this year), social media was set ablaze by Californians wanting out. Celebrity blogger Perez Hilton posted, “we must secede!”

He was quickly egged on, with many wanting Oregon and Washington to join California in a Pacific union.

Why not? Such a confederation would have substantial economic muscle and would be able to pursue their crazy socialist and hedonistic utopia without interference from us Southern lowlifes.

Heck, we provided the blueprint, though one would hope that secession in the 21st century would be a peaceful process. Southerners wouldn't fight to keep you in.

In reality, the South should have never led the way. The Deep North should have had the honor of leaving first. They just never had the guts, though they threatened from 1794 through the 1840s.

And secession is legal. The UK *Metro* said it quite nicely when reporting the development: “there is no specific ban on state secession in the US Constitution. In fact, there's nothing on secession in there at all.”

California even has a secessionist past. The short lived “Bear Flag Republic” attempted to break free of both Mexican and American grasp in 1848 at the conclusion of the Mexican War.

As America transitions to the Trump administration, it would be wise to remember that the left needs secession, too. We cannot forget our disaffected brothers and sisters who simply want to govern themselves. Tears could be turned to cheers.

Crazy as these Californians may be, who are we in the South to say you can't go your own way? I'm sure Fleetwood Mac would give them the right to use the song in their campaign.

California would be free from the stigma Southern secessionists endure. They can't be labeled racists, homophobes, Christian bigots, or hayseeds. I could think of some other terms, but unlike them, I'll play nice.

Call the convention and get the ball rolling. Give the Abbeville Institute a call if you need advice on the history and possibility of secession.

We'll show you the door. Don't let it hit you on the way out.

Ya'll don't come back now, ya' hear?

About Brion McClanahan

He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson's last doctoral student. He lives in Alabama with his wife and three daughters

<http://www.abbevilleinstitute.org/blog/calexit/>

Rebel Redux

By John Marquardt on Nov 14, 2016



Rumblings of open rebellion were in the air . . . a certain group within the state had felt for some time that their state’s wealth and resources were being unfairly used by the federal government to subsidize other areas of the nation. Moreover, it was deemed that the social values of these other areas were in direct conflict with those of their state. Later, the sense of opposition grew even stronger within the group due to the election of a new Republican president who had gained office with a minority of the national vote, and who had been utterly rejected by the voters in both their and the neighboring states. Among the reasons for the latter opposition was the president-elect’s alleged racial agenda which ran counter to the views of many in the region. The group’s solution to all of their perceived ills was to legally secede from the United States and return to their original status of a sovereign entity. While one may think that all of this certainly sounds like South Carolina in 1860, it actually refers to present-day California.

In August of last year, a political action group entitled “YesCalifornia” was created with the proposed aim of placing a state-wide referendum on the 2019 ballot calling for the legal secession of the State of California from the Union. The group summed up their rationale for such action in a thirty-three page pamphlet called the “CalExit Blue Book.” In its manifesto, “YesCalifornia” asserted that the state should stand “as an equal among nations” based on what they termed as the two fundamental truths that “California exerts a positive influence on the rest of the world” and that “California could do more good as an independent country than it is able to do as just a U. S. state.” The group further cited that the state’s population of over thirty-nine million people would make it the thirty-fifth largest nation in the world, and that its gross domestic product figure of almost \$2.5 trillion would establish it as the world’s sixth largest economy . . . placing it just between the United Kingdom and France. While many in California might disagree with the group’s proposal, “YesCalifornia” claims it has at least 20,000 followers to date, and that the election of Donald Trump will bring many thousands more into the movement. The bitter irony of the entire situation is, of course, that while the South continues to be vilified for its similar legal effort to gain independence over a century and a half ago, no one now is screaming treason at the group in California . . . nor advocating that federal troops be readied to invade any new nation which a successful pro-secession vote might ultimately create.

Rather than attempting to equate the new California independence movement with the South’s actual eleven-state secession, many present-day Americans, including those in the media, merely say that such an effort would be difficult to achieve on constitutional grounds. The most widely cited example in connection with this is the 1869 Supreme Court case of *Texas v.*

White in which the myths of an indivisible union and the impossibility of secession were permanently established in the history books by Chief Justice Salmon P. Chase, Lincoln's war-time secretary of the Treasury. While the case before the high court merely involved litigation by the state of Texas to recover half of the ten million dollars in United States bonds that had been given to the state in 1850 to settle certain border claims, the action provided a platform upon which Chief Justice Chase could once again wave the "bloody shirt" at the defeated Confederacy. In his attack, Chase asserted that since secession was constitutionally impossible, none of the Southern states had actually left the Union and, therefore, the Confederate States of America never actually existed.

The eight-man, all-Northern Supreme Court of 1869 had a majority of Lincoln-appointed justices, and the vote was five to three behind Chase's opinion. In that opinion, Chase stated that when Texas, and the other Southern states by inference, had become part of the United States, the state had entered into an "indissoluble relation" within a "perpetual union." The chief justice then added that in such a union "there was no place for reconsideration or revocation, except through revolution (i.e., rebellion) or . . . consent of the states." The latter reference has popularly, but incorrectly, come to mean an action to amend the Constitution called for by two-thirds of the states. This, however, is a complete misnomer, as such reference in Article V of the Constitution specifically states that an application by two-thirds of the state legislatures is required to convene a national convention in which any number of amendments may be offered. The Article also states at the outset that two-thirds of both houses of Congress may propose a specific amendment, and this is the method by which all of the twenty-seven Amendments to the Constitution have been presented for ratification by three-quarters of either the state legislatures or state conventions.

The entire question of creating an amendment to allow secession, either in 1860 or 2019, is, however, a complete fallacy and any action concerning the matter would be a total exercise in futility. In other words, as there is nothing in the Constitution which actually pertains to secession, there is nothing in the document which might require amending. Neither is there any prohibition in the Constitution in regard to a state revoking its initial ratification of the document. Article I of the Constitution does, of course, provide a laundry list of actions in which a state cannot engage without the express consent of Congress, actions such as those which an independent nation might carry out. However, if a state were no longer a member of the United States, such constitutional restrictions would, ipso facto, no longer apply. This fact was very clearly presented in the ably written, but largely overlooked, dissenting opinion offered by Justice Robert C. Grier of Pennsylvania in the matter of *Texas v. White*. His opinion first outlined how the Texas Ordinance of Secession had been duly adopted at a state convention in February of 1861 and then ratified by an overwhelming majority of Texas voters. Justice Grier further stated that the Texas action, while it may have been ill-advised, "was the sovereign act of a sovereign State." He then went on to say that even though the verdict in regard to the state's right to secede had been decided "by battle, . . . it did not settle the question." It might be noted, however, that while Justice Grier, who had been on the high court since 1846, was a Northerner, he was considered to have been rather pro-slavery before the War, and had voted with the Southern majority on the Taney Court in such matters as the *Dred Scott* case.

California's proposed attempt to secede from the United States and form a new nation on America's west coast may never actually come to pass, but even if it were allowed to proceed to a vote, it would require a monumental rethinking of a major chapter in American history. For more than a century and a half the Nineteenth-Century South in general, and the Confederacy in particular, have been portrayed as a dark portion of America's past. The true rationale for the South's unfulfilled struggle for independence has been inundated in a sea of hateful Northern rhetoric, and those who once led the new nation of the Confederacy, as well as those who fought to defend it from Northern aggression, have all been branded as racists and traitors. For generations, the entire concept of a state's legal separation from the Union has been termed as an unconstitutional act of insurrection, with even the initial name of the conflict being *The War of the Rebellion*. More recently, any representation of the Confederate States of America or its participants, be it flags, monuments or music, has become anathema to many in the nation, with frantic calls for the erasure of all vestiges of their very existence. Perhaps, however, if America is willing to accept even the basic idea of California's secession from the United States as being legitimate, there might be a glimmer of hope that the South may, at long last, be able to receive a measure of vindication. It might also be possible that the tragic four years of death and devastation that occurred during the nation's uncivil war will undergo a large degree of editing, with people finally beginning to realize the evil side of President Lincoln's highly unconstitutional efforts to stifle the South's legitimate quest for independence.

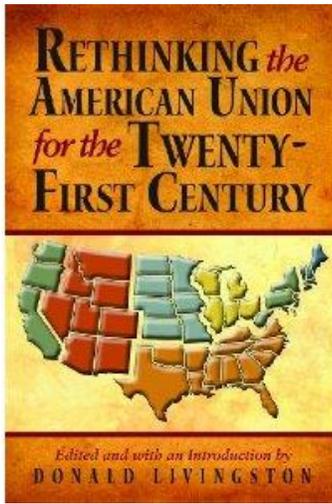
About John Marquardt

John Marquardt is a native of Connecticut but a Southerner at heart. After attending the University of Georgia, Marquardt realized the truth and the value of the Southern tradition. He served in World War II and spent his career in international trade. He currently resides in Tokyo, Japan. His Japanese wife loves Charleston and Savannah and admires Southern culture.

<http://www.abbeyvilleinstitute.org/blog/rebel-redux/>

Why California Secession (#CalExit) should help Christians rethink their approach to politics

Posted on November 24, 2016 by [mkreslins](#)



I've been in the political business for over three decades all the way back to my days as a Senior Legislative Assistant to two conservative republican Members of Congress during Reagan's term as president. I was in Washington when I saw and participated in the rise of the Moral Majority and the seeming ascendancy of the "Religious Right." Those were heady days as many of my evangelical friends began to believe we would soon have much greater control over the "nation's" policy. Back then, I still considered America to be a "nation" and I really had no concept or understanding of federalism or republicanism. I may have

understood the words, but I didn't really understand how they should, would or could apply to our "nation" other than to refer to our national government as a federal government. The bottom line is this, neither I nor any of my friends on the Hill understood federalism...but we did understand power.

Back then and even up to about ten years ago, I would have really understood a State like my State of Oklahoma to be nothing more than a subservient agent of the federal government. Sure, we could still have a State border, ours is shaped like a stumpy pot with a panhandle...yours looks different. Yes, as long as we didn't get cross-ways with some federal law or regulation, my State could manage roads, provide energy to other parts of the country, and generally have some control over some functions of governance in our State. Again, so long as we didn't conflict with the federal government and if we did, we were quickly reminded who was the master of our State...and it wasn't us.

But I was okay with that because after all, my side, the Religious Right was ascending to power and our influence was growing. Many believed and I suspect still believe with the Trump victory it was soon going to be our time to show the other progressive States how to live. Translated, we were going to show the other States what it meant to obey the federal government from our point of view of how a "nation" was going to be governed (ruled) because they too were but mere subservient agents of the federal government. Sadly, I relished the idea of the Religious Right having power. As did many at rally's I attended and meetings I was part of. Like others I quoted many verses that were properly applied to Israel as if they were to be applied to my "nation." In my thinking, America was a continuation of Israel and God's unfolding redemptive plan. After all, I had read Peter Marshall *The Light and the Glory* and "learned" that there was nearly a straight line from the Puritans all

the way to the Framers of the Constitution in Philadelphia in 1787. These two groups were nearly one in the same...or so I thought. So, sadly, it never crossed my mind as to whether or not I was using these verses properly, whether I was exegeting God's holy word properly, whether I was applying a proper hermeneutic. Nope, if a verse referenced the "nation of Israel" well then that must apply to our "American nation" as well and it wasn't just me who thought this. In fact, there are still many well-meaning pastors who will use Peter Marshall and other questionable sources from their pulpits as they try to make a case that America is exceptional and we're somehow exceptional because of the the Puritans and George Washington, and the misnomer, the "Constitutional Convention" in Philadelphia in 1787. On, and on and on it goes. And now comes the election of Donald Trump.

Like Texas would have had Hillary won, we now read reports of some Californian's openly discussing secession out of the "American nation." But this raises considerable conflicts for the Religious Right and I see them trying to grapple with with this new idea. Yes, over the last few years, I've seen some in the Religious Right warm to secession as long as Texas was leading the way. But now that it is California, well, the Religious Right is struggling how to respond. I generally categorize the struggle into three groups.

The first group is the mean-spirited "don't let the door hit you on the way out" group. There are many in this group who you may see on Sunday raising their hands toward Heaven in a posture of worship towards a Holy and loving God. But then, when the service is over, the politically active are hurling invective's and insults at the progressives in California who want to secede. The haughty and snarky comments are all over Facebook but when you look at the persons profile, in many cases they will proudly list Christianity as their "religion" and in many cases they will share verses embracing the idea of loving their God. When I see these, I read these and think of these verses: "*To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.*" (1 Peter 3:9). And this verse as well; "*Pride goes before destruction, And a haughty spirit before stumbling.*"

Thus, to my brothers and sisters in Christ who are politically active...we must conduct ourselves in a manner worthy of the Gospel as Paul writes; "...and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were making an appeal through us;..." (1 Corinthians 5:19b, 20a). This standard must be applied **even in politics**. So, rather than mock #Calexit and scorn them, why not wish them well? Why not be hopeful for their endeavor because while you may not see it right now, it is actually a benefit to you in your State if California secedes. Allow me to give you an example as to why I write this. California polls pretty strongly towards a pro-abortion position. Now, let's say you live in a State like my State, Oklahoma or say Louisiana where the polls are the opposite and your State would end abortion if given the

chance. Well, if California leaves, on the abortion front nothing will change right away in their new “nation.” But by California seceding, what then prevents your State from leaving? Answer is...nothing. And if your State leaves and the people of your State end abortion, think of how many innocent babies lives are saved. To my Christian brothers and sisters...isn't that enough in and of itself? To end abortion in your State, the State you actually live in?

The second group are the Christian Nationalists. These are generally well-meaning people who have come to embrace a historical “narrative” about the founding of our “nation” believing it to be somehow tied all the way back to William Bradford, the Mayflower, Jonathan Edwards, all the way to George Washington and James Madison. These people have been taught a **very** one-sided view of history from the pulpits and by what I refer to as pseudo-historians in the Christian community. From this historical narrative, they then extrapolate that America in the 21st century is a Christian “nation” and they are willing to fight to keep the narrative going. This is visceral to many of these adherents and I have personally seen them get visibly angry and hostile when the narrative is challenged with actual historic facts. For example, bring up the historic fact that the Pledge of Allegiance was written by a socialist and challenge some of the assertions of the Pledge like we're “one nation” or that were not “under God” or the big one, that we're not “indivisible” and you're in for a fight. I've been there myself and have heard horror stories from others who challenge the idea of Christians saying the Pledge. My opinion is, they shouldn't say it. Why? Our only allegiance as Christians is to the Savior...not a symbol of a “nation.” We must remember we our citizens of a “holy nation” and that our citizenship is in Heaven not here in a politically created “nation.”

Thus to my fellow brothers and sisters in Christ who are politically active...our allegiance and devotion can only be to the Savior, there is no other. And our citizenship is in a holy nation, one created by Him, not an earthly political nation. Philippians 3:19b – 21; “*who set their minds on earthly things. **For our citizenship is in heaven**, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.*”

If you're willing to abandon your Christian “nationalism” ideas about taking control in Washington DC and ruling the other States, begin this process by simply identifying yourself as a Christian that lives in America versus a “American” Christian. Make your identity clearly known as a Christian first and only! Pause and ponder the difference between the two descriptions...they are profound.

The third and final group is the group I belong to, I refer to it as the *let's rethink everything group*. You see, I now know that history does not prove America is a Christian “nation.” People can believe it is, but belief is not proof. Neither history nor our founding documents prove we are one consolidated “nation” to be ruled by

535 people in Washington DC. In fact, history and our founding documents prove exactly the opposite. We are supposed to be *and* act like a Union of 50 separate and sovereign States and not one big monolithic “nation” where power politics prevails and if we Christians can just get power over the “nation” well, we’ll show everybody a side of Jesus He Himself never showed while He was here with us! I have zero point zero interest in fighting the Christian “nation” fight any longer. No, my group wants peaceful coexistence with other States. I live in Oklahoma and I have absolutely no morbid interest in controlling what happens in California. If they leave, I hope they’ll be hospitable with Oklahoman’s so we can trade products and visit one another’s States. I hope I can still visit California’s beaches, forests and wineries. But I don’t want to control their political decision making because like I’ve said throughout this piece... **I LIVE IN OKLAHOMA!** And you live in your State. Thus, I’m an Oklahoman and not an American. And I and the vast majority of people in Oklahoma want to end abortion in our State, where we actually live and continue to pray the people of other States begin to appreciate the preciousness of innocent life and end it in their State. Just like I pray for the people of China and a good portion of Europe to grow in their appreciation of innocent life and end it there. But again, I live in Oklahoma and not in China or Europe and I can’t control what they do there. I can pray yes, but I can’t control. Thus, to my brothers and sisters in Christ, I plead with you to end your “nationalist” fervor, the same fervor I used to embrace. Stop being haughty by believing that by virtue of being a Christian well that means we will run the “nation” better. Don’t forget, we’re still fallen men and women and proof of that is the fact that Christians still have a high divorce rate; this should not be, it should be zero percent. Christians are are massively in personal debt. Christians are living off redistributed money taken from their neighbor via Medicare and Social Security and other federal subsidies. We may know a lot of verses and there is wisdom in that to be sure. But being a Christian in America does not make us superior to others.

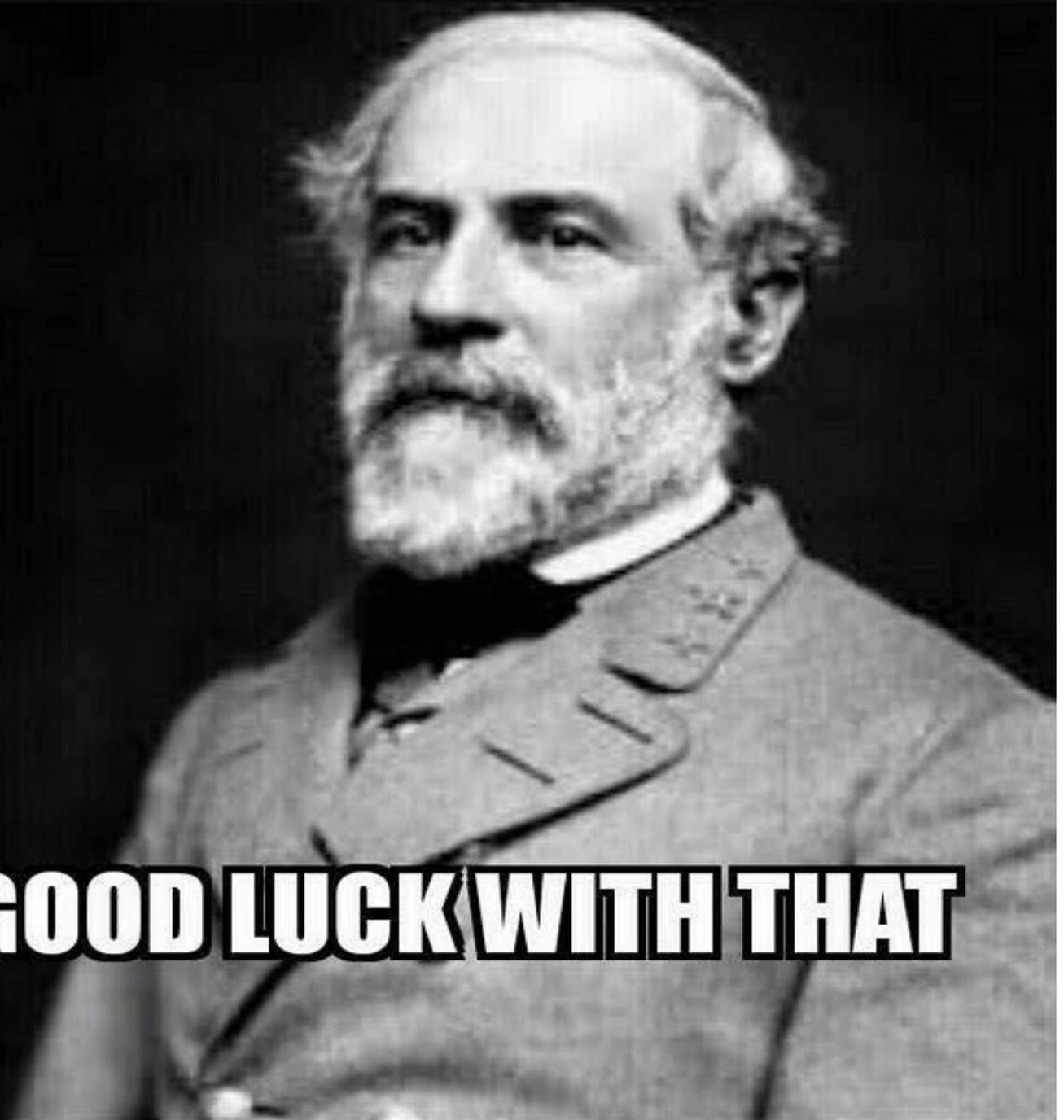
Second, once you reject Christian nationalism, help others reject it as well. Then, work with California to secede instead of mocking them or hurling nasty invective’s at them about their desire to exercise their unalienable right to free association via secession. The Apostle James writes about the tongue “*With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God;*” As Christians who are politically active...this must not be so.

Please ponder the issues I’ve raised here and please consider joining the “rethink everything group!”

Blessings!

<http://markkreslins.com/why-california-secession-calexit-should-help-christians-rethink-their-approach-to-politics/>

**CALIFORNIA WANTS TO LEAVE THE
UNION CAUSE THEIR CANIDATE LOST.**



GOOD LUCK WITH THAT



WND EXCLUSIVE

STUNNER! TRUMP CITES 10TH AMENDMENT IN AGENDA 'Many areas of governance are left to the people and the states'



BOB UNRUH

Nothing about Donald Trump's candidacy for the presidency was normal. After all, he defeated more than a dozen recognized names in the Republican Party – even after he refused to promise he would support the GOP candidate if it wasn't him.

Nor was his stunning-to-many election victory over Hillary Clinton, an icon of one of the most powerful political families in the nation, routine. He won states that Republicans had not won in decades.

Now, it appears his tenure in the Oval Office will venture from the mainstream, but probably in a good way.

A constitutional way.

On a [new website his transition team has created](#), he's advocating for the 10th Amendment, the provision in the U.S. Constitution cited often by conservatives who believe the federal government has usurped rights the Founders meant for the states.

Under his plan to “make America great again,” he addresses constitutional rights.

“Donald Trump understands the solemn duty that comes from the oath of office – swearing to ‘preserve, protect and defend the Constitution of the United States.’ He embraces the fact that the reason the Founders of this nation decided to adopt a written Constitution as the supreme law of the land for the first time in world history was to create a democratic form of government in which ordinary people would know the powers of government and the rights of the people. That is why the Constitution’s 4,400 words were written in a way that ordinary Americans would read and understand them, and use a standard to hold public officials accountable.”

The statement continues: “As President, Donald Trump will fulfill that sworn duty, vetoing legislation that exceeds congressional authority, taking actions as chief executive and commander-in-chief that are consistent with his constitutional role, and nominating judges and Supreme Court justices who are committed to interpreting the Constitution and laws according to their original public meaning.

“He will defend Americans’ fundamental rights to free speech, religious liberty, keeping and bearing arms, and all other rights guaranteed to them in the Bill of Rights and other constitutional provisions. This includes the Tenth Amendment guarantee that many areas of governance are left to the people and the states, and are not the role of the federal government to fulfill. The Constitution declares that as Americans we have the right to speak freely, share and live out our beliefs, raise and protect our families, be free from undue governmental abuse, and participate in the public square. ”

The amendment states, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

The Tenth Amendment Center lists about 30 specific powers granted to the federal government in the Constitution, although the number may change depending on how they're counted:

- To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;
- To borrow Money on the credit of the United States;
- To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;
- To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;
- To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;
- To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;
- To establish Post Offices and post Roads;
- To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;
- To constitute Tribunals inferior to the supreme Court;
- To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations;
- To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;
- To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;
- To provide and maintain a Navy;
- To make Rules for the Government and Regulation of the land and naval Forces;
- To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions;
- To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;
- To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings; And
- To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.
- No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing it's inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury of the United States; and all such Laws shall be subject to the Revision and Controul of the Congress.
- The Congress may determine the Time of chusing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States.
- In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, the Same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.
- The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish.

- The Trial of all Crimes, except in Cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.
- The Congress shall have Power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.
- Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records, and Proceedings shall be proved, and the Effect thereof.
- New States may be admitted by the Congress into this Union;
- The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.
- The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress
- The House of Representatives shall chuse their Speaker and other Officers; and shall have the sole Power of Impeachment...
- The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried, the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.
- The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of chusing Senators.

Those who read the language plainly point out that there's no federal authority for an Environmental Protection Agency, a Department of Education and many other agencies through which Washington exercises authority over the states.

The argument was used against Obamacare, with critics protesting that the federal government doesn't have the authority to force all citizens to buy a consumer product.

The 10th Amendment, however, has been discussed little by federal politicians. Those most likely to cite it routinely are classified as "protesters," "patriots" or "sovereign citizens," by the federal government.

What do YOU think? Do you wish Donald Trump success with his presidency? Sound off in today's WND poll

The TAC's Michael Boldin wrote: "When it comes to limits of federal power under the Constitution, the view of many Founding Fathers fits under the same theme. That is, federal acts outside of the Constitution are null and void. Oliver Ellsworth, the Supreme Court's third chief justice, put it this way during the ratification debates: 'If the United States go beyond their powers, if they make a law which the Constitution does not authorize, it is void.'"

Boldin noted that in 1798, Thomas Jefferson "wrote that 'whenever the General Government assumes undelegated powers, its acts are unauthoritative, void, and of no force.'"

"It's my opinion that no one in their right mind should expect the federal government to limit itself. This also includes the federal courts, a branch of the federal government. And, as I noted in my July 2013 column at Personal Liberty, 'voting the bums out' hasn't been a good strategy either. In other words, if you have a problem with the federal government, you need something outside the federal government to stop it. That would be the states and the people," he wrote.

Trump also outlined on his site his plans for defense, national security, immigration, a border wall, energy independence, tax reform, regulatory reform, trade reform, education, transportation and infrastructure, financial services reform and health-care reform.

Read more at <http://www.wnd.com/2016/11/stunner-trump-cites-10th-amendment-in-agenda/#Mqs84F5uxmiBrlB5.99>

Why No Southern Nationalism?

By [John Shelton Reed](#) on Nov 11, 2016



In the *Partisan*'s last issue, I raised the question of why the United States has not been troubled in this century by regional nationalisms of the sort that are currently disturbing most other industrialized countries. In particular, I asked, why has there not been a serious version of Southern nationalism? Answering my own question, I suggested that (1) the outcome in 1865 was discouraging, (2) the United States as a whole offered a compelling object for nationalistic sentiment, and (3) identifying the cause of the South with the cause of white supremacy alienated those elements within the South's population that might have been expected to formulate a separatist program. I concluded that the United States is not immune to the centrifugal forces operating elsewhere, merely protected from them by a number of unique historical accidents—factors now dwindling in importance.

Consider, in the first place, that the old Confederates have gone, and with them the memories of the last go-round. The veterans of the Grand Army of the Republic are equally extinct, taking with them, I believe, the mystical commitment to the Union that led them to preserve it by stomping the South. Difficult as it may be to imagine another go at secession, it is even harder to imagine that the U.S. Army would burn Atlanta again to stop it. (More's the pity, some would say.) As well imagine the Canadian Army sent to subdue Quebec, or the R.A.F. unleashed on Edinburgh. Few Western nations any longer have the will for that sort of undertaking. Certainly the U.S. does not.

Both at home and abroad, the idea of Americanism has lost its vitality in recent years. As Washington finally begins to take on the physical trappings of an imperial capital, it is losing the international clout which alone could justify that ostentation. Our role in the world is increasingly unclear, and to our national dismay we are being told that we simply aren't wanted in many places. As in Britain when it ceased to be Great, the anticolonialist impulse has begun to surface close to home. Deplore it or not, as you will, but it is simply a fact that insisting on the rights and interests of one's own group within the nation is no longer seen as subversive—or perhaps that subversion is no longer seen as bad form. So far the voice of sectionalism has been subdued amid the clamor of contending interest groups, but if it is heard in the future, it won't be the only one hollering.

In addition, it seems to me at least possible that the South is ridding itself of the incubus of white supremacy. A later column will examine my reasons for thinking so. For now, I invite you just to consider what that would mean for the cause of sectionalism. Freed of the obsession with race, freed of the necessity to treat the subject (as I am now) in every discussion of the South, those of us for whom bigotry has no charms would be able to celebrate without reservations the region's undeniable virtues. (The South may not always be right, but by God it's not always been wrong.) "States' rights" is a self-evidently reasonable and just doctrine, with an appeal extending well beyond the South—so long as it is not a mask for the states' wrongs of racial discrimination. We in the South have asked for trouble in the past, giving exploitative and anti-Southern elements in the North the occasion to do well, quite legitimately, by doing good. If the South's race relations have become (as I believe) better than those elsewhere, that excuse for interference no longer exists.

Moreover, if what I take to be the accidental link between Southern sectionalism and white supremacy is severed, the South can begin to profit from the reservoir of affection for the region which exists among black Southerners. For good reason, most have heretofore looked outside the South for allies, but once black Southerners are assured that their hard-won rights are secure and guaranteed the respect due to partners in the Southern enterprise, it would not surprise me to find many prepared to make common cause with whites on their homeland's behalf. There are already signs of this, and the process may well accelerate as blacks realize that they are now much more of a presence in Southern state capitals than in the U.S. Congress.

Am I serious? Well, not always. To tell the truth, I don't know that a full-blown Southern nationalism would appeal to me. But it wouldn't surprise me to see it emerge, and I for one would find an American politics where the proper balance between federal power and decentralization was subject to debate preferable to one where an arrogant central government recognizes no limits on its authority. And, politics aside, the cultural Balkanization of the U.S. strikes me as almost wholly desirable. I'm not one of those who feel that one New York, California, or Colorado is too many, but God knows one's *enough*.

We hear a lot these days—especially from "new-breed" Southern politicians—about what the South has to offer the nation. To hell with that. Let the others look out for themselves. In this column, I intend to explore what the South has to offer *Southerners*.

One thing other Americans can learn from us, if we will demonstrate it to them, is humility. Tempting as it may be to dictate to others, preach at them, and generally push them around, Southerners of all people should restrain themselves. In a large and heterogeneous country, different regions will have not just different problems but different solutions to similar problems. It would be naïve to expect that our solutions can be a model for other regions (even if they were disposed to learn from us), and presumptuous to tell them how to run their affairs. I take that to be the beginning of wisdom in these matters. When rulers lack that wisdom or fail to act on it, they invite the separatist response.

This essay was originally published in Southern Partisan magazine in 1982.

About John Shelton Reed

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<http://www.abbevilleinstitute.org/blog/why-no-southern-nationalism/>

Choose this day whom you will serve...

		<u>How religious is your state? (Feb 2016)</u>			<u>2015 Census Data</u>		<u>CDC Abortion Report 2012</u>
Rank	State	% Religion plays a very important part of life	% believe in God with certaintiy	% People that pray	Population	Religious Population	Abortions in 2012
1	Alabama	77%	82%	73%	4,858,797	3,741,274	8,380
1a	Mississippi	74%	82%	75%	2,992,333	2,214,326	5,485
3	Tennessee	71%	78%	70%	6,600,299	4,686,212	12,685
4	Louisiana	71%	75%	68%	4,670,724	3,316,214	8,488
5	South Carolina	69%	74%	66%	4,896,146	3,378,341	10,396
6	Arkansas	70%	77%	65%	2,978,204	2,084,743	4,284
7	West Virginia	64%	77%	68%	1,844,128	1,180,242	2,026
8	Oklahoma	64%	71%	65%	3,911,338	2,503,256	5,117
9	Georgia	64%	74%	65%	10,214,860	6,537,510	28,079
10	North Carolina	62%	73%	66%	10,042,802	6,226,537	21,122
11	Utah	58%	61%	61%	2,995,919	1,737,633	3,155
11a	Texas	63%	69%	63%	27,469,114	17,305,542	66,349
13	Kentucky	63%	75%	63%	4,425,092	2,787,808	5,367
14	Virginia	60%	67%	60%	8,382,993	5,029,796	22,141
15	Missouri	56%	70%	59%	6,083,672	3,406,856	10,954
Totals						66,136,291	214,028

Mark Kreslins is morning host of the Mark Kreslins Show broadcast live Monday – Friday 6:00am – 8:00am (central time zone) on the Veritas Radio Network. Beginning in the mid-1980's, working as a Senior Legislative Assistant for two Congressmen, he was exposed firsthand to the problems in Washington DC. A provocative writer and speaker, Mark has been a regular contributor to Fox News, and appeared on CNN's Anderson Cooper 360 program. He's written numerous articles and has been profiled in a variety of publications over the years. Mark can be contacted at mark@markkreslins.com <http://markkreslins.com/the-15-states-that-should-secede/>

Washington Post Calls For Abolishing States, Instituting Unitary Government

November 16, 2016 By [C.E. Dyer](#)

In an [article](#) published by The Washington Post, Lawrence R. Samuel called for the United States to abolish state lines and function on just the local and federal level. Samuel's article titled, "States are a relic of the past. It's time to get rid of them," comes amid calls by the left to abolish the Electoral College after President-elect Donald Trump's victory.



According to Samuel, states don't make sense anymore as the country has become more homogeneous. A good signal to probably stop reading his piece was when he began with a statement about the 2016 presidential election and how it relates to the electoral college that showed how jumbled his argument was from the get. However, like most train wrecks, it's tough to look away:

While Donald Trump resoundingly won the electoral college — the state-based "point system" we've used in presidential elections for more than two centuries — Hillary Clinton won the popular vote by about 780,000 as of a week out of the election. In other words, more Americans wanted Clinton to win, reason enough to revisit the wisdom of using the electoral college to determine elections. But a larger, more important argument is often overlooked in this ongoing debate.

This has been explained, but apparently Samuel didn't get the memo. It is useless to judge the Electoral College based on this election as both campaigns structured their strategy based on the Electoral College system.

You can discuss it all you want, but the amount of votes in Clinton's favor says little about the Electoral College's place in American elections today, and what they do signify isn't in his favor. Rather, the vote spread shows how the Electoral College stops more populated areas from running the show for the rest of the country. Whether or not you think that's a good or a bad thing is cause for another discussion.

Samuel, however, apparently doesn't agree with that premise, as he advocated for the destruction of the 50 states in favor of a focus on "two layers of government — federal and local":

A federation of states was a wonderful idea in the late 18th century, but represents an unnecessary and costly burden in the early 21st. Two layers of government — federal and local — offers a cleaner, more sensible and much more affordable system than our current one, a notion not unlike cutting out the middle layer of an overly bureaucratic, inefficient company. Eliminating this middle layer would save the American people billions of dollars a year, the kind of money that could go a long way toward paying down our national debt or preparing for our looming crises in Social Security and health care.

The federal government is a bloated, massively bureaucratic mess, yet Samuel's idea is to cede more power into a detached, central government. What powers, then, would the local governments have?

Samuel's idea to just throw state-based federalism in the air is not surprising. The establishment has worked very hard over the years to centralize control and move away from the system our founders devised precisely so that would not happen.

What Samuel is talking about is exactly what the founders fought against and worked so hard to guard against.

If he and others want that they can certainly lay out the case; however, it would be a complete repudiation of what this country, the United States of America, was founded on.

People have changed and with mobility there has been a homogenization, there's no doubt about that, but Samuel's premise that the federalism our founders put forth is somehow outdated obliterates his argument.

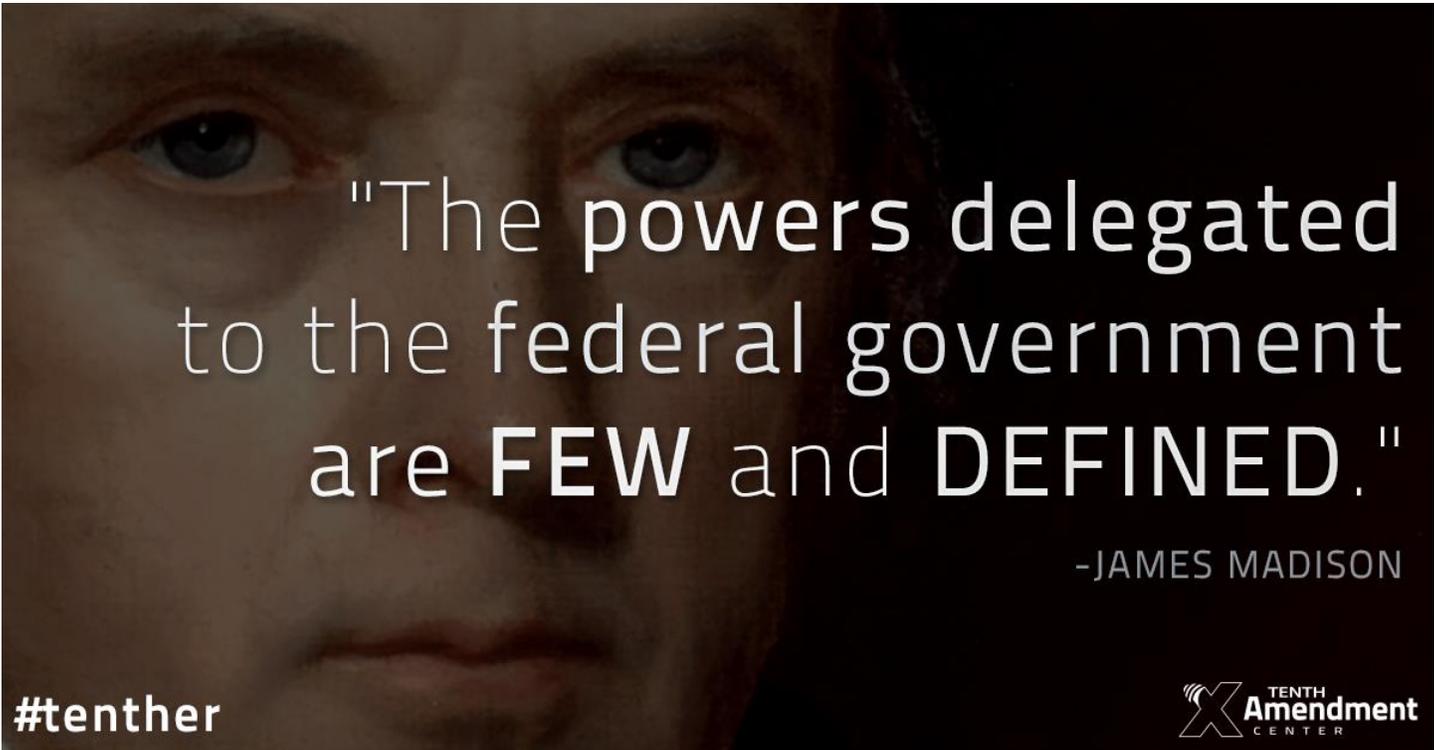
What he has called for is a system that is against the basis of this country. While there are some that may want a massive, bloated, all-powerful federal government, hopefully they are in the minority.

It does sound like a perfect first step toward Hillary Clinton's proposed hemispheric government, which is just a hop, skip, and a jump away from full-blown globalism.

Oh, but don't worry; according to Samuel, the big issue of whether or not state universities and sports teams can keep their names (i.e. the New York Jets) has been settled — he's totally fine with that. Phew, glad that was covered.

<http://thefederalistpapers.org/us/washington-post-calls-for-abolishing-states-instituting-unitary-government>

The General Welfare Clause is not about writing checks



"The powers delegated to the federal government are **FEW** and **DEFINED**."

-JAMES MADISON

#tenther



When challenged on the federal government's constitutional authority to create welfare programs, meddle in education or run a national healthcare system, progressives will almost always appeal to the "general welfare clause."

Huffington Post columnist Paul Abrams demonstrated this line of thinking in a March 9, 2011, piece.

Article 1, Section 8, Clause 1 grants the United States government the unqualified and unlimited power to raise and spend money, for example, to: provide healthcare for the elderly (or for everyone); provide old-age pension; build roads, bridges, train tracks, airports, electric grids, libraries, swimming pools, housing; educate our children, re-train the unemployed, provide pre-school and day care; fund public health projects; invest in and conduct basic research; provide subsidies for agriculture; save the auto industry; create internets (sic); and, yes, Tea Party Senator Mike Lee (R-UT), even provide emergency aid from natural disasters, and so forth. All subsumed under the authority to spend for the general welfare.

The term "general welfare" actually appears twice in the Constitution. We find it first in the preamble and then in the opening line of Article I Sec. 8.

The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States;

These words create something of a dilemma. Either the founders didn't really intend to create [a general government of limited powers](#), or the general welfare clause doesn't really mean unlimited federal authority to do things beneficial to the nation as a whole.

The fact that the framers followed up the general welfare clause in Article I Sec. 8 with specific enumerated powers indicates the latter – a qualification on federal authority. If they had intended Congress should have the power to do virtually anything and everything to promote the general welfare, they wouldn't have bothered to include specific powers.

James Madison made this very point in a letter to James Robertson dated April, 20, 1831.

With respect to the two words general welfare, I have always regarded them as qualified by the detail of powers connected with them. To take them in a literal and unlimited sense would be a metamorphosis of the Constitution into a character which there is a host of proofs was not contemplated by its creators.

Yes, promoting the general welfare falls among the responsibilities of the federal government, but it must do so within the scope of the specific powers delegated.

During the ratification debates, anti-federalists who opposed the Constitution, voiced fears that people like Abrams would come along and assert that the term “general welfare” granted unlimited power to the federal government. Supporters of the Constitution swore it would not. Even Alexander Hamilton, the framer most in favor of expansive federal power, conceded as much in *Federalist 83*.

This specification of particulars [the 18 enumerated powers of Article I, Section 8] evidently excludes all pretension to a general legislative authority, because an affirmative grant of special powers would be absurd as well as useless if a general authority was intended.

Madison specifically addressed the anti-federalist fears in *Federalist 41*.

For what purpose could the enumeration of particular powers be inserted, if these and all others were meant to be included in the preceding general power? Nothing is more natural nor common than first to use a general phrase, and then to explain and qualify it by a recital of particulars. But the idea of an enumeration of particulars which neither explain nor qualify the general meaning, and can have no other effect than to confound and mislead, is an absurdity, which, as we are reduced to the dilemma of charging either on the authors of the objection or on the authors of the Constitution, we must take the liberty of supposing, had not its origin with the latter.

Madison further illuminated the intended meaning of the general welfare clause in a letter to Edmund Pendleton dated 1793, pointing out that the phrase was lifted from the Articles of Confederation and was intended to retain its meaning in the new Constitution.

If Congress can do whatever in their discretion can be done by money, and will promote the general welfare, the Government is no longer a limited one possessing enumerated powers, but an indefinite one subject to particular exceptions. It is to be remarked that the phrase out of which this doctrine is elaborated, is copied from the old articles of Confederation, where it was always understood as nothing more than a general caption to the specified powers, and it is a fact that it was preferred in the new instrument for that very reason as less liable than any other to misconstruction.

So the words general welfare must mean something other than a grant of power for Congress to do whatever it pleased. What exactly did the framers mean?

Two words in the clause hold the key. **General** and **common**. The phrase simply means that any tax collected must be collected to the benefit of the United States as a whole, not for partial or sectional (i.e. special) interests. The federal government may promote the general welfare, or common good, but it must do so within the scope of the powers delegated and without favoritism.

<http://tenthamentcenter.com/2014/08/28/the-general-welfare-clause-is-not-about-writing-checks/>



" If the Southern States hold no right of secession, then the secession of the thirteen colonies from Great Britain is invalid, and the revolutionary war to secure independence unlawful. In such case, we all remain as colonies, and are subject to the British Crown.

The Secession of the Colonies, and the Secession of the thirteen States, cannot be one good and the other evil, they are both one or the other. Similar conditions existed in both cases and both felt their liberties threatened."

--Thomas Guinn



Merry Christmas, General Lee

Moss Neck, Fredericksburg, Va., December 25, 1862

Artwork by Mort Kunstler

It was a passing moment of cheer amid the harsh realities of war.

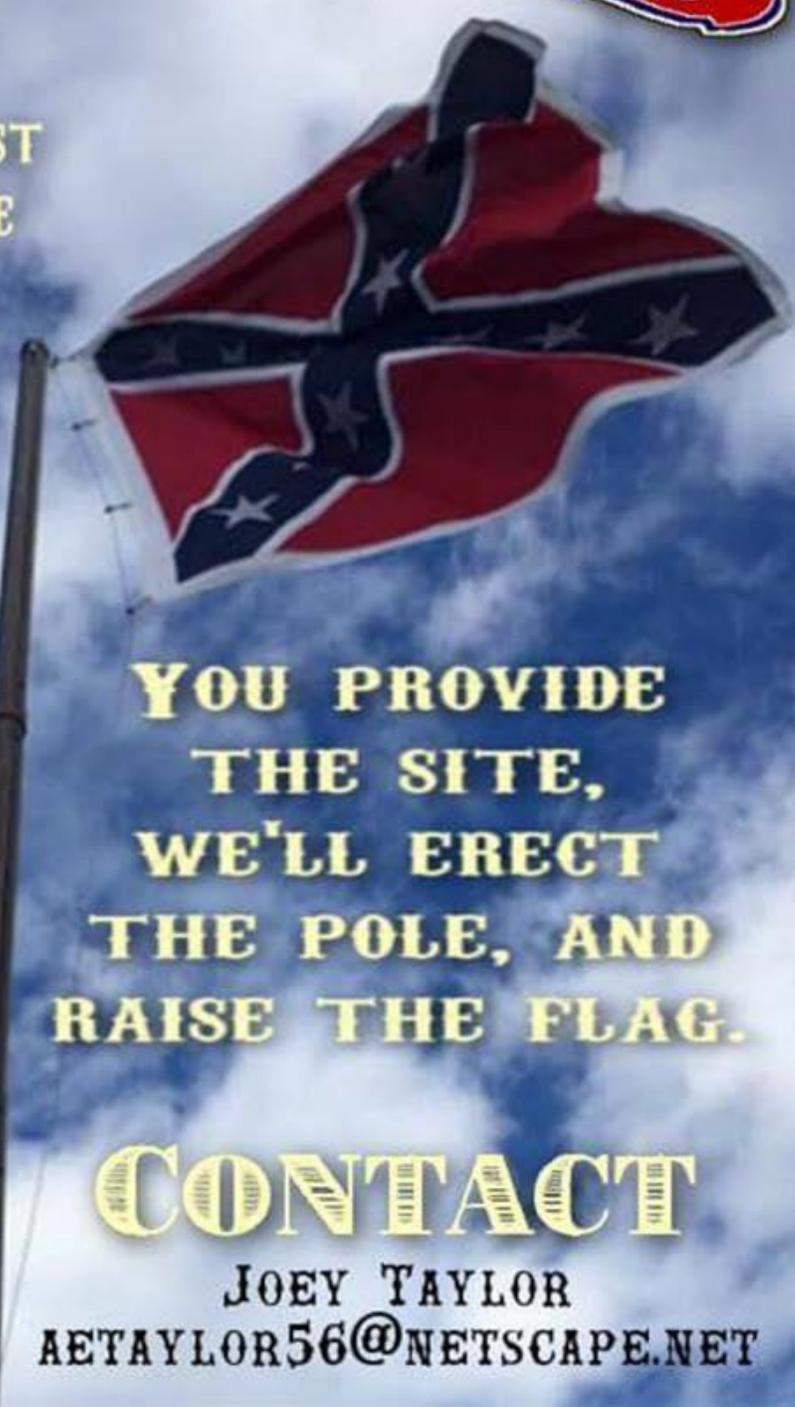
On Christmas day of 1862, General Robert E. Lee, commander of the Army of Northern Virginia, attended a holiday dinner hosted by his valued "right arm" - General Thomas J. "Stonewall" Jackson. Lee and some of his officers were invited by Jackson for a Christmas meal at an outbuilding at Moss Neck, where Jackson had established winter headquarters near Fredericksburg, Virginia.

Surely it was a rare respite from the severities of warfare. Just three months earlier, Lee's army had been sorely pressed at the battle of Antietam -- and Lee's attempt to take the war to the North had been turned back in the bloodiest day of the war. And less than two weeks earlier at the battle of Fredericksburg - in one of his most decisive victories - Lee had his army overwhelmingly defeat the Army of the Potomac. So shocking were the harsh realities of war at Fredericksburg that Lee had observed: "It is well that war is so terrible; lest we grow too fond of it."

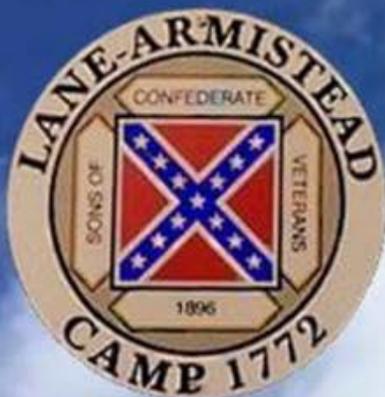
Lee left the warm environment of General Jackson's hospitality to return to his headquarters and matters of war. He passed some guests that were arriving for a holiday party at the manor house and was momentarily refreshed by the events of the day and the warm wishes of "Merry Christmas General Lee."

WANTED

LAND SUITABLE TO HOST
A LARGE CONFEDERATE
FLAG IN MATHEWS,
MIDDLESEX, OR
GLOUCESTER, ALONG
MAJOR ROADS



YOU PROVIDE
THE SITE,
WE'LL ERECT
THE POLE, AND
RAISE THE FLAG.



CONTACT
JOEY TAYLOR
AETAYLOR56@NETSCAPE.NET

Attention Mathews county and Gloucester county residents! The Lane-Armistead Camp 1772, Sons of Confederate Veterans are looking for private land owners that have land visible from route 14 in Mathews and route 17 in Gloucester that want to show their Southern Pride. If you give our camp written permission to put up a Confederate memorial flag pole and battle flag on private property you own, we put it up and maintain it. Join the Cause! Save our Southern Heritage. Honor our Confederate Heroes. Camp Commander- Joey Taylor-804-313-7364 2nd Lt. Commander-Chris White 804-384-7047

Why the Electoral College?

By Ryan Walters on Nov 18, 2016



For the second time in the last 16 years it seems that we have a new President who did not win the national popular vote, although there are those who contend that once all the votes are counted, Trump could very well come out on top. But whether that's the case or not the discussions have begun, especially by Democrats, for in both of these instances since 2000, the winner was the Republican Party.

The debate sprouting up since Election Day, aside from the chaos and near-anarchy in the streets of our major cities, is a renewed national conversation over the Electoral College and the usual litany of calls to abolish it.

The detractors say our President should be elected by the popular vote, and the archaic, indirect system should be scrapped. And they've used every excuse in the book, everything from the Electoral College is "outdated" and "undemocratic" to the leftist's tried-and-true smear of "racism," meaning the Founders crafted the system to protect slavery.

Along with these irrational critics we do find a number of defenders, many of whom are learned scholars from across the country. In the last week I've read numerous articles and listened to a few interviews on television and radio but, sadly, I have been less than impressed by those who seek to defend our presidential election process.

Sure they all point to the fact that the Founders were great skeptics of democracy, believing it would lead to an out-of-control "mobocracy," so they crafted a system to guard against that unpleasantness. Our structure is not a democracy, they correctly remind everyone, but a constitutional republic.

The contest this year, as much as any election before it, showcased for all to see just what a mass democratic process for choosing Presidents would entail – one candidate, in this case Hillary Clinton, needing to win just a handful of states, and within those states the major population centers, in order to carry the whole nation. The small states and the rural areas in a pure democratic process would get almost no attention and have virtually no say in the election.

These are surely valid reasons for defending the Electoral College against precisely the kind of folks who are flooding the streets in the deep blue metropolitan centers around the country, the very "mobocracy" our Founders feared. However, these scholars, as learned and distinguished as they all, failed to call attention to the main reason for the Electoral College – a political system based on the sovereignty of the people of the states.

Our constitutional republic is a federal system with sovereignty not in the hands of the whole American people but held by the people of the states. The sovereign people in our system exercise their sovereignty, or supreme power, through their states, and in the case of the presidential election, through the Electoral College.

So we do not have one presidential election in the United States; we have 51 elections (the 50 states plus Washington, DC, which should never have been given 3 electors because it lacks sovereignty). And those states, or sovereign entities, cast their ballots as electoral votes. That is the method the Founders came up to preserve the federal system. The Electoral College, then, is a conduit, or pathway, for the sovereign people of the states to exercise their sovereign will to choose the President of the United States.

During the Constitutional Convention there was a proposal to elect the President by a direct democratic popular vote but the delegates rejected it. Of course there were representatives from small states who did not want any such system because of the potential for the large states to dominate, but that was not the only reason. The “big state, small state” battle at the Convention had as much to do with state sovereignty and protecting equality in the Union as it had anything else.

In the debate over the 12th Amendment, United States Senator Uriah Tracy remarked on the Electoral College: “He [the president] is to be chosen by electors appointed as the State legislatures shall direct, not according to numbers entirely, but adding two electors in each State as representatives of State sovereignty. Thus, Delaware obtains three votes for president, whereas she could have but one in right of numbers.” In other words small states are equal to large ones because sovereignty is in the people of the states.

As Senator Tracy noted, the Constitution provides that these electors, or “representatives of State Sovereignty,” are to be chosen in the manner prescribed by the state legislatures, in Article 2, Section 1, Clause 3: “Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress.”

Today the manner chosen is by popular vote but it has not always been that way. The state legislatures can pick the electors in any manner they choose and in our earliest elections there is generally no popular vote totals because not many people voted for President. In fact, in the first few elections, only two states allowed the people to vote for President and choose the electors. The rest were chosen directly by the state legislatures, as the direct “representatives of State sovereignty.”

But by the election of 1836, and the advent of “Jacksonian Democracy,” all states except South Carolina used popular votes to select the electors. South Carolina did not adopt that method until after the War.

The presidential election of 2000, however, demonstrated a great potential flaw in the system, one that the people should be aware of. With Florida in the midst of electoral chaos, the election of the leader of the free world would fall into the hands of unelected judges, with suits and counter-suits flying across the state and around the country only to land in the US Supreme Court.

Yet before the High Court stepped in to stop the re-count, Florida’s legislature was set to choose the electors themselves and probably would have if the Court had allowed the re-counting to continue, and that’s what should have happened regardless of any Supreme Court order. The Supreme Court had no business, or constitutional authority, to get involved in a presidential election when the Constitution is very clear about the method for selecting electors.

Any dispute in balloting should have sent the matter immediately to the legislature and in their capacity as the representatives of the sovereign people they alone could decide the electors. The 2000 election only solidified what Professor Clyde Wilson has pointed out, that sovereignty now, for all practical purposes, is in the hands of the Supreme Court.

As for the 2016 election, like Bush before him, Donald Trump, as far as we can tell, did not win the popular majority last Tuesday, but he did win the constitutional majority, and that’s what matters.

But despite the opinion of those in the streets, and the “scholars” on television, our indirect, Electoral College method does not fully reflect an anti-democratic attitude among the Founders but a direct method that allows the people of the sovereign states the power to choose the leader of the country. In 2016, sovereignty in the hands of the people of the states worked again.

About Ryan Walters

Ryan Walters is an independent historian and the author of *The Last Jeffersonian: Grover Cleveland and the Path to Restoring the Republic* <http://www.abbeyvilleinstitute.org/blog/why-the-electoral-college/>

Cherry Picking James Madison

By [Dave Benner](#) on Nov 15, 2016



Legal “scholar” Akil Reed Amar made waves recently by [arguing](#) that a single comment from James Madison proves that the Electoral College had an intrinsic pro-slavery bent and was designed to perpetuate the institution. According to Amar, Madison suggested that Virginia’s stature would be hindered by a national popular vote for president, an idea proposed in the Philadelphia Convention by nationalist delegate James Wilson of Pennsylvania. Madison’s position on this matter is not disputed by anyone; a national popular vote surely would have weakened Virginia’s influence in the federal system.

Amar’s argument, however, is a classic case of cherry picking. If Amar is correct, then he has to reconcile the fact that some of the most vocal opposition to a national popular vote came from delegates from states that had already abolished slavery. These men made it clear that Wilson’s proposal was unpopular not because of slavery but because it would have allowed small geographical regions and metropolitan areas to control presidential elections for a Union of states with differing regions, penchants, and dispositions.

For instance, Gouverneur Morris of Pennsylvania, whose state eliminated slavery in 1780, opined that “the great evil of cabal and corruption” could not be avoided under a direct popular vote. Elbridge Gerry of Massachusetts, a State which fully disposed of the institution even earlier, called a national referendum “radically vicious” for these same reasons. Roger Sherman and Oliver Ellsworth of Connecticut, a state that passed its gradual emancipation act of 1784, also raised explicit objections against a presidential election through the people at large. Would Amar thus suppose that these genuine apprehensions toward a national referendum were based on abolitionist tendencies?

In an apparent attempt to disparage the South, Amar also conveniently omits a multitude of actual reasons that delegates from slave states opposed Wilson’s proposal for a national popular vote. Fellow Virginian George Mason quipped that a national popular vote was akin to letting “a blind man choose colors” because voters would not be well acquainted with the positions/doings of candidates from other states. Though not a concern today, this was a real issue in 1787, where most people did not know what the candidates even looked like. Amar even cites the prevalence of this view in his article, correctly noting that several Founders believed Americans “would lack sufficient information to choose directly and intelligently among leading presidential candidates.” This, of course, had nothing to do with slavery, and effectively undermines Amar’s position.

Charles Pinckney of South Carolina noted that his misgivings against such a popular vote system were “obvious & striking,” declaring that one several of the most populous states would be led by a “few active & Designing men,”

combining in favor of the same individual despite the chagrin of the rest of the country. John Rutledge of South Carolina opposed a national vote because he favored selection of the executive by Congress, never mentioning Amar's supposed slavery rationale. This alternative matched James Madison's original proposal for presidential appointment under a set of resolutions known as the Virginia Plan.

Additionally, Amar selectively omits other reasons Madison argued against such a system, such as when on July 25 he expressed that it would diminish the possibility of corruption and foreign influence, or the overarching fact that Madison did not believe the states should not be equal in the federal system – which influenced his views on a variety of subjects beyond the presidential election mechanism. For instance, Madison wished to preserve Virginia's relative power in the union through a failed proposal for to apportion both houses of Congress by state population.

Amar also comically suggests that the early presidential elections were demonstrative proof of the Electoral College's supposed pro-slavery bias, citing the sectional division between northern and southern states in the 1796 election. But the opposite case seems to have been made by the 1800 presidential election. Though it is true that Jefferson would not have won the election had there been no apportionment at all for slaves that year (as the northern delegates in Philadelphia wished), under a national popular vote system Jefferson's Republican faction would have defeated Adams and the Federalists by an even wider margin. This was because Jefferson and his party coadjutor Aaron Burr reaped 61.4% of the popular vote while Adams and Charles Cotesworth Pinckney gained only 38.6%. In contrast, the Republican candidates obtained 146 electoral votes to while the Federalists received 130, demonstrating that the Electoral College actually made the contest much closer than it otherwise would have been. Besides that, in 1800 Jefferson and Burr won several northern states that had already passed emancipation acts, such as New York and Pennsylvania. Again, would Amar admit that these factors are evidence that a national popular vote would have helped the Jeffersonian Republicans achieve an even greater victory in 1800?

Also appearing to weaken Amar's argument is his incorrect assumption that the Electoral College inherently benefitted other candidates from slaveholding states. This was certainly not true for candidate Charles Cotesworth Pinckney of South Carolina, a slaveholder who along with Adams failed to win the 1800 election for the Federalists. The supposed pro-slavery orientation of the Electoral College certainly did nothing to assist slaveholder Andrew Jackson, who in 1824 won a plurality of the popular vote but lost the election on account of the House of Representatives choosing an alternative under a deadlocked Electoral College. Instead, non-slaveholder John Quincy Adams was selected. Would Amar therefore admit that this election inversely proved the Electoral College was actually anti-slavery? Using his train of logic, one could persuasively make such an argument.

James Wilson's proposal in Philadelphia was plainly perceived as radical and objectionable because of the potential to perpetuate mob rule and executive oppression over a large, federally-oriented country. Despite Amar's sweeping conclusion, it remains clear instead that all varieties of delegates, whether they came from slave states or states that had already abolished slavery, saw Wilson's initial plan as undesirable for other obvious reasons, which convinced him to abandon it. Sitting on a committee of eleven delegates that developed the Electoral College system, Wilson agreed to scrap his own popular vote proposal in favor of the more popular alternative.

Sadly, Amar is not the first to reach such a drastic, fallacious conclusion on constitutional features based on faulty premises and selective reasoning. This has been a common tactic among many reactionaries to link any aspect of the Constitution they don't like to deplorable causes. Cherry picking one Madison quote in an attempt to prove his position is a tragic mistake that undermines honest scholarship and thorough constitutional study. To come to Amar's deductions on the Electoral College, one must actively ignore the entire breadth of the Philadelphia Convention debates, everything that was said about such a system in the state ratification campaigns, and a battery of contradictory evidence suggesting that slavery had nothing to do with the reasons such a mechanism came to be favored for presidential elections.

About Dave Benner

Dave Benner speaks regularly in Minnesota on topics related to the United States Constitution, founding principles, and the early republic. He is a frequent guest speaker on local television and radio shows, and contributes writings to several local publications. Dave is the author of *Compact of the Republic: The League of States and the Constitution*

<http://www.abbevilleinstitute.org/blog/cherry-picking-james-madison/>

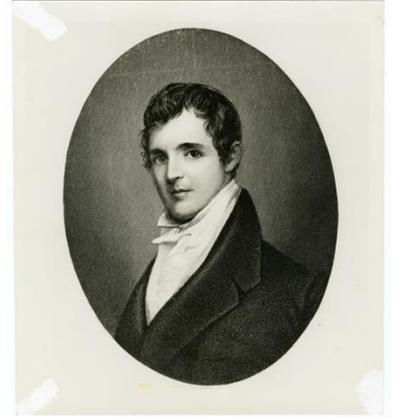
Isaiah T. Montgomery, 1847-1924

By Neil R. McMillen

The Life and Times of Isaiah T. Montgomery

Isaiah Thornton Montgomery was born a slave on May 21, 1847, at Hurricane Plantation on Davis Bend, now Davis Island, below Vicksburg, Mississippi. This large and fertile estate near the Mississippi River was one of several Davis Bend plantations owned by Joseph E. Davis, elder brother of Jefferson Davis, the future president of the Confederate States of America.

Joseph Davis, a small, thoughtful man steeped in the utopian philosophy of the British social reformer Robert Owen, preferred persuasion to compulsion. Believing that he could maximize profit through “rational” and humane labor practices, he created on the plantation what he thought to be a “community of cooperation” based on a limited but still extraordinary degree of self-government and enlightened paternalism. His 350 black “servants” — he never called them “slaves” — were permitted to operate a slave court that, for the most part, managed plantation discipline. His field hands enjoyed relatively good working conditions, comfortable quarters, adequate food and clothing, and a level of medical and dental care unknown to poor whites.



Joseph E. Davis, planter, Hurricane Plantation. Photograph courtesy of Mississippi Department of Archives and History. PI/WPA

Isaiah’s parents, Benjamin Thornton and Mary Lewis Montgomery, made the most of such opportunities as Davis’s flawed utopia permitted. Ben managed to buy his wife’s time as a plantation worker from Davis, which allowed Mary to remain at home, work occasionally as a paid seamstress for whites, and rear their five children. They were both of pure African lineage, as jet black, Davis observed, “as the ten of spades.” Both were literate, and Ben, at least, was given access to the master’s extensive library. Mary’s life has largely escaped the attention of historians, but Ben is known to have been a brilliant and enterprising slave who earned his master’s confidence and achieved a level of independence and responsibility that have few parallels in the annals of plantation slavery.

As the bond of this unlikely friendship between Joseph and Ben deepened, Ben emerged as the most favored and influential slave at Hurricane. Joseph encouraged Ben’s desire for improved reading and writing skills, and Ben applied his developing talents as a mechanic, machinist, and civil engineer to the needs of a thriving plantation. Ben also managed the cotton transactions for both Joseph and his brother Jefferson, twenty-four years younger and the owner of nearby Brierfield Plantation. In 1842, five years before Isaiah’s birth, Ben was allowed to open his own small dry goods store at Hurricane. Although initially dependent on Joseph’s financial backing, this mercantile establishment flourished and Ben soon established his own credit line with New Orleans wholesalers. For a time, Ben even financed an extraordinary biracial education experiment in which a white tutor of his employ taught the Montgomery and Davis children in a single classroom.

Like his father, Isaiah was a quick study who rapidly rose in Davis’s esteem. As his master’s valet and clerk since age ten, Isaiah served the Davis household in varied capacities. Taught to read and write by his parents, and then formally educated, briefly, in the plantation school, he too enjoyed ready access to the Davis library and to the periodicals and newspapers that arrived at Hurricane through the mail. By his own estimate, he acquired, through “a great deal” of reading and daily interaction with

educated whites, “a fair knowledge of history and current events, . . . language and composition.” He was thirteen years old when Jefferson Davis was elected President of the Confederacy, and fifteen years old when the American Civil War disrupted the plantation routine at Davis Bend — the war fought between Union (northern) and Confederate (southern) states.



Hurricane Garden Cottage at Davis Bend. *Photograph from the J. Mack Moore Collection, Old Court House Museum, Vicksburg, MS, which cannot be reproduced without consent.*

Civil War and Reconstruction

In April 1862, as the Union forces tightened the grip on the lower Mississippi River, Joseph fled inland from his river plantations, taking with him his family and some of his slaves. Ben and Isaiah remained at Hurricane to protect the plantation house and grounds. By that date, however, the war had exposed undercurrents of slave discontent not previously suspected by Joseph Davis, and his “community of cooperation” was collapsing. Threatened by intermittent raids by both Confederate and Union soldiers, Joseph could only watch from afar as his white overseers deserted, and his trusted “servants” joined in the looting of his possessions and fled his control in wholesale numbers. Confederate forces burned his cotton; Union raiders destroyed Hurricane and stripped Jefferson Davis’s Brierfield Plantation. Isaiah’s father closed his mercantile store and, for a time, he and Isaiah struggled to provide for the remaining Davis Bend labor force. Their best efforts were quickly overwhelmed by wartime social disintegration, however, and they too left Davis Bend.

Briefly, Ben was employed in the repair of Union naval vessels by David D. Porter, the commander of the Union’s Mississippi fleet who thought him to be “an ingenious mechanic.” After Porter helped the Montgomerys relocate to the safety of Cincinnati, Ohio, Isaiah remained behind as the admiral’s own cabin boy. In late 1863, dangerously ill with a persisting dysentery, Isaiah too was sent out of harm’s

way to Ohio. At war's end, Ben would return to Hurricane with his sons Thornton and Isaiah and reopen his mercantile exchange.

Meanwhile, amid the chaos of war, as growing numbers of destitute slave refugees became a Union responsibility, Davis Bend once again became the site of a utopian experiment. Initially known as "General Grant's Negro paradise," after the Union general who sought to create a haven for slave refugees, the fertile fields of Davis Bend were managed by the Freedmen's Department of the military during the war and by the Freedmen's Bureau immediately afterward. The land itself was farmed at first collectively by slave refugees, then in separate parcels of from five or ten to one hundred acres by black lessees, many of whom had no prior connection to Davis Bend.

When the war ended in 1865 so too did this promising experiment in land reform and black autonomy. Although Confederate President Jefferson Davis was captured by Union forces and imprisoned for two years after the war, Joseph Davis and other Davis Bend planters were soon pardoned and their lands restored to them. The elderly and now nearly insolvent Joseph Davis did not return to his plantations, however. Even before he regained full possession of his land, he leased it to the Montgomerys soon after their return from Ohio. Then, in 1867, in one of the more astonishing turnabouts in southern history, this former master sold to his favorite former slaves both Hurricane and Brierfield for \$300,000.00 at very liberal terms. Scarcely half a decade out of bondage, the Montgomerys now numbered among the region's largest cotton producers.

A planter-merchant family



Slave wedding at Hurricane Plantation. Photograph from the J. Mack Moore Collection, Old Court House Museum, Vicksburg, MS, which cannot be reproduced without consent.

There is no other American story quite like that of the Montgomerys in the early aftermath of slavery. Having effectively freed themselves by taking refuge in Cincinnati, they returned to the place of their bondage, legally freed by the Thirteenth Amendment. In early 1865, Ben and his sons re-established their store at Hurricane as Montgomery and Sons. Isaiah was assigned the bookkeeping and correspondence. Once in possession of the Davis estates, they became the third largest cotton producers in Mississippi. They improved the land, diversified their crops, restored the buildings, and produced prize-winning long-staple cotton. Their cotton took first place at the famous St. Louis Fair in 1870, and the top awards again at expositions in both Cincinnati (1873) and Philadelphia (1878). They bought a third Davis Bend plantation, which increased their holdings and labor force to more than 5,500 acres and 1,000 field hands. They established a second mercantile store in Vicksburg. White people sometimes remarked that they were “the best planter[s] in the county and perhaps in the state.”

As was their custom, they all worked uncommonly hard. Ben assumed overall management of the estates and lived at Brierfield in the mansion once owned by Jefferson Davis. Isaiah, then twenty-three, married Martha Robb, also a former slave, in 1872 and moved his bride into a home at Hurricane where he oversaw day-to-day plantation activities. His brother Thornton operated the store in Vicksburg. All of the Montgomery women took their place in the field, Isaiah’s mother Mary as an overseer and Isaiah’s sisters as pickers during the harvest.

But if the Montgomerys worked hard, they also enjoyed a lifestyle much like that of the wealthiest antebellum planters. By the standards of their class they were anything but extravagant, but they employed domestic servants, honored the traditions of abundant southern hospitality, and set an elegant table on festive occasions. They all read passionately. The Montgomery daughters, as befitted young ladies of the planter class, were accomplished at the piano, wore the latest fashions, and attended college in Ohio at Oberlin.

These, however, were exceedingly difficult years for planters everywhere in the South. Successive bad crops, low prices, flooding, and debt overtook the Montgomery’s operations. Their stores were bankrupted and ownership of their land reverted to the Davis family in 1881. Ben died in 1877, and Mary soon followed; both were buried in the Davis family cemetery. Isaiah nearly died of an illness, and he and Martha moved their family to Vicksburg.

Town builder

Isaiah’s life’s work, however, was just beginning. His health recovered and so did his appetite for yet another experiment in “race building.” Having been raised on the philosophical conversations of Joseph Davis and his father, Isaiah shared their wish for a “community of cooperation.” It was his conviction, however, that utopia could not be built by bond “servants” as Davis believed, nor by tenant farmers as his father had hoped. Rather, he would pursue his dream of achievement, pride, and independence for his race in an all-black colony of autonomous landowners who farmed on their own account.

The Mississippi Delta proved to his liking, and in 1887, at age forty, Isaiah (with his cousin Benjamin Green) founded the town of Mound Bayou as the commercial center for a large colony of black farm owners. From its early beginnings as a raw settlement carved out of the Bolivar County wilderness, Mound Bayou became a place of black refuge in a hostile world and a laboratory for black economic development. Reflecting the self-segregating tendencies of conservative black thought during the age of Jim Crow, Montgomery liked to boast that “Not a single white person resides or owns property within [Mound Bayou’s] limits.” As the village grew and its commercial establishments expanded, he and other town leaders called it the “Jewel of the Delta” and the “Negro capital of Mississippi.” President Theodore Roosevelt thought it to be an “object lesson full of hope for the colored people.”

Booker T. Washington described it as both a “school” and an “inspiration.” In an age of rigidly enforced racial separation, Montgomery’s community seemed to be the very model of separate black economic development, a vibrant example of a “group economy” in which black dollars circulated in a closed black economic order.

Self-governing and self-sustaining, Mound Bayou grew in Montgomery’s lifetime into a town of some 800 inhabitants surrounded by a larger black colony of some 30,000 acres. It had lighted streets, little crime, a bank, churches, schools, and more than forty retail establishments. Some of its homes were among the finest in the Delta. Montgomery, as first citizen of Mound Bayou and one of its more prosperous merchants and larger land holders, built a twenty-one room red brick mansion as his family residence.

After World War I, the town in the 1920s, like small agricultural centers throughout the region, began a rapid and irreversible decline, however, and by World War II in the 1940s it was no longer a showplace. But until the day he died in 1924, Montgomery had reason to think of Mound Bayou not only as the most notable achievement of his 77 years, but as an enduring monument to what he called the “genius of the Negro race.”

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Posted February 2007

[Go to Part II: The Political Life of Isaiah T. Montgomery](#)

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The symbols' keeper: Ole Miss' identity struggle

Posted on Nov 17 2016 - 8:15am *by* Clara Turnage



Confederate Statue in the Circle. (Photo by: Ariel Cobbert)

On any tour day in Oxford, prospective students are herded from landmark to landmark on campus as a guide tells them the history of Ole Miss.

They walk through the Circle, past the Confederate Memorial with its newly erected contextual plaque. They pass the James Meredith statue in front of the library and go across campus to other historic buildings, like Vardaman Hall, which was built more than 80 years ago.

They see the columns of the Lyceum, where a guide might point to the bullet marks that mar the university's most recognizable facade.

They move on to the American flag in the Circle, which once hung just above the state flag but now flies alone.

These names, sites and symbols may seem benign, but they are at the heart of some of the university's deepest divisions.

In this place, vestiges of the university's mottled past bleed into everyday life, reopening old wounds and growing divisions as new movements tear away from tradition.

Guardian of the South



Donald Cole (Photo by Ariel Cobbert)

“This university has been the keeper of Southern symbols, the keeper for all of the South,” said Donald Cole, who is assistant provost and assistant to the chancellor concerning minority affairs. “As other Southern universities have abandoned some of these symbols, it looks as if many people of the South have rallied around us as the keeper of those symbols— even when their states have refused to keep them themselves. That has haunted us quite a bit.”

Before Chancellor Jeffrey Vitter came to campus in January 2016, a committee had been created to address some of the more controversial symbols and names on campus.

Foremost on the list was the Confederate Statue. The committee decided on language for the contextualization in fall 2015 and ordered the plaque, which would not be placed until March 17.

It was met with backlash.

In the days after the placement of the new plaque, several groups released statements arguing against the text. Some, like the campus NAACP and the UM History Department, said the plaque did not recognize the complex history of the monument. Many others, however, were more upset that there was no community input or awareness of the process.

The original plaque text said:

“As Confederate veterans were passing from the scene in increasing numbers, memorial associations built monuments in their memory all across the South. This statue was dedicated by citizens of Oxford and Lafayette County in 1906. On the evening of September 30, 1962, the statue was a rallying point where a rebellious mob gathered to prevent the admission of the University's first African American student. It was also at this statue that a local minister implored the mob to disperse and allow James Meredith to exercise his rights as an American citizen. On the morning after that long night, Meredith was admitted to the University and graduated in August 1963.”

On March 29, Vitter opened an online submission form to allow community input into the language of the plaque. Over the next two weeks, until it closed on April 8, students, faculty, Ole Miss fans and alumni sent in more than 250 recommendations and letters to the administration.

The Daily Mississippian submitted a Freedom of Information Act request for the comments and emails about the statue and the plaque.

Of the emails, 144 said they were happy with the plaque as it stood, nearly 100 suggested changes to the current plaque and around 85 said the monument needed no contextualizing.

For privacy reasons, the university redacted names and contact information from the submissions.

"I believe this statue was given in love and so should be remembered that way, as a memorial from those who loved the ones who fought and died," a submission from April 4 read. "We do not have to just remember the ugliness, we can choose to see the humans, all of them.... not marginalize them by simply dividing them into white southerners versus slaves or good versus evil."

Some emails were heated and said they believed the university had failed its constituents.

"Forgive me for sounding a little irate, but the babies at Ole Miss need to put on their big boy pants and go to school. Leave grown-up matters to grown-up," said a letter submitted on April 1. "That monument and the flag were not put there for the ridicule of self-loving pansies. ... One day, when they are being sacrificed by the very group they are standing up for now, maybe they would appreciate the sight of that flag coming over the hill."

Several submitters requested the NAACP be denied access to the conversation surrounding the plaque.

"So sad and disturbing to read your comments regarding this plaque I can't believe you are so concerned with what the racist NAACP says," said a letter from April 8. "You've obviously turned your back on your own heritage."

"Frankly, we think the fix is in, and the administration will fold like a cheap suit and give those blacks exactly what they want," a letter from April 7 said. "I would suggest that if we have people on campus who are not aware of these issues, they are too dumb to be on campus in the first place. ... This is just another case of those blacks whining, looking for attention, when they really have no legitimate grievance. Please don't cave in to the race baiters."

One professor described how a class full of students pointed out that out-of-state students have committed many actions to which the university has been infamously linked.

"While there is a semblance of truth to these claims, a leader of the election night protest was from South Carolina and the noose perpetrators were apparently from Georgia, my question is why do these 'outside agitators' with these views keep coming to our campus?" the submission from April 7 read. "We are sending the message that they are welcome here (a statue memorializing confederate veterans at the center of campus obviously plays a roll). This plaque language and the national attention we get from the new language will tell these unreconstructed potential students that they are not welcome here, we are not a playground of the old south, but a research university in the highest Carnegie category"

The history department faculty, who also wrote and submitted a 22-page work detailing the long history of the Confederate Monument, received 17 emails in support of its [proposed language](#) as well as a petition that had more than 500 signatures supporting the new text.

"I, along with many of my colleagues and neighbors in the community, was disappointed in the language developed for the plaque," a submission from April 4 read. "Overall, it seems to miss much of the historical context that was occurring during the period and the long legacy of terrorism and institutionalized hatred against African-Americans by the organizations and actors who originally placed the statue on campus. Furthermore, the language ignores the racial legacy of the campus that goes well beyond James Meredith and integration, including the use of slave labor to construct the centerpiece of campus."

Many of those who supported the history department spoke against the text first placed by the committee.

"It is wrong to have a plaque on a monument to Confederate soldiers that doesn't mention what they fought for; if your mandate is to bring more 'context' to campus monuments which reflect the university's long and ugly racial past, then creating a plaque that does nothing to address that past is certainly the wrong way to do it," an April 7 letter said. "Put another way, creating a plaque that is grossly at odds with historical reality is not a good way to move the University forward."

And a few were looking for compromise.

“I am the president of the 11th Miss. Infantry Memorial Association,” an April 4 submission said. “We appreciate your difficult position in trying to write something which reflects the differing views of the causes of the Civil War; we appreciate that you are trying to be inclusive, trying to move past controversy, and we support your efforts here.

“What about a plaque that tells briefly the story of the Greys, and relates that many Mississippians today still honor their memory, but continues to say that many others view this monument as an expression of support for the odious institution of slavery; that our beloved University is a place where differing views and opinions can and should be debated and discussed.”

The responses are a snapshot of how Ole Miss’ supporters feel about these contentious issues: divided.

Vitter expanded the history and context committee and, after receiving and vetting more than 100 nominations to the committee, appointed 14 representatives of the campus— including historians, sociologists, students and alumni— to work on future contextualization projects.

“It’s not organized politically around constituency groups. It’s organized around expertise,” Vitter said. “This is not a political process. It’s one based on facts and scholarship.”

For some students, however, who are typically on campus just four years, the crawl away from neo-Confederate symbols is too slow.

“It’s important to recognize that we’ve got to be removed from those things,” said Tysianna Marino, president of the university’s branch of the NAACP. “As long as we’re associated with that, that’s who we are. We are those racist people who sing those racist songs and idealize those racist symbols. Instead of those people who appreciate and try to move forward and away from that history.”

Marino said she doesn’t believe that anyone who works in the Lyceum feels personally attached to things like the Confederate flag or the Confederate Memorial Statue.

“The thing that will hold us back as the Ole Miss community is that no one is going to say anything,” Marino said. “They’re going to continue to pretend (the symbols) are not there, pretend they’re not racist, pretend they don’t have racial connotations and pretend those racial connotations are not damaging to people of color. It’s not that people glorify them anymore, it’s that they want to keep the peace. They’re so reliant on keeping the peace that they forget to consider how damaging it is for a significant portion of their population.”

This dichotomy of opinion between conservationists and change-agents has created something Cole said is troubling.

“It has shaped itself as an ‘us-versus-them,’” Cole said. “Whenever that happens, the end result means that somebody has to lose. It has to be shaped as a win-win.

Sons and daughters

The Confederate Memorial and its contextual plaque, the final version of which was placed in October, again drew attention when the Mississippi Sons of Confederate Veterans [revived its lawsuit](#) against the university.

The suit, first filed in 2014, was revised over the summer to ask the courts to “Grant an injunction against the University of Mississippi, enjoining and preventing the University of Mississippi from disturbing or otherwise altering, desecrating, attacking, removing or placing any kind (of) plaque or placard which may in any way change, alter or disturb the significance and meaning of the Confederate Monument.”

The Our State Flag Foundation, created in 2015 after the state flag was taken down from the Circle, invited State Sen. Chris McDaniel to [speak](#) at its last meeting of the fall.

McDaniel spoke passionately to the 70 or so attendees in the old chemistry building. Some clapped and nodded their heads as he told them universities – such as Ole Miss– are kowtowing to political correctness and agenda-laden officials.

“Our state is being controlled by political correctness,” McDaniel said in an interview after the meeting. “It is so consumed with coddling a handful of students that they ignore the greater context of what the symbols have meant, what they presently mean and what they might mean in the future. A college campus is a place where people should be confronted with varying viewpoints. They should be taken outside of their comfort zone from time to time. They should be faced with challenging opinions. It just strikes me as strange that we would try to insulate adults from something that could be conceivably hurtful or harmful.”

Though the conversation with the flaggers and foundation members began with the state flag, it quickly became a discussion of other symbols on campus too. Some in the crowd asked about the plaque on the Confederate Memorial or the contextualization of buildings with complex histories.

On this topic, McDaniel had much to say.

“Why does it have to be contextualized? I think both sides make the improper assumption here that that symbol or that monument can only mean one thing,” McDaniel said. “I hope that I’m not judged 100 years from now with those types of exacting staples. I hope that people understand this is complex, that people are complex. We make mistakes. We do great things; we do bad things. It really does a disservice to students to sum up a person’s life in a single sentence. It’s not just a disservice to the individual; it’s a disservice to a person’s intellect.”

McDaniel said if one site must be contextualized, so too must many others. McDaniel said the money it takes to contextualize history could be better spent on the present.

Ultimately, however, McDaniel said it’s just an “impractical position to take and logistically almost impossible.”

Plaques and platitudes

For Vitter, the disassociation of the university from Confederate symbols is largely a move to protect the Ole Miss brand.

“In order to use those terms– ‘Rebels’ and ‘Ole Miss,’ they’re terms that we control; they’re our terms– we can’t use symbols that harken back to the Confederacy and have negative terminology,” Vitter said. “We always want Ole Miss to be a positive brand. So, we have to be careful not to associate with anything negative whatsoever, and by so doing, we truly do own the brand Ole Miss.”

This has also been a learning time for the chancellor, who grew up in New Orleans.

“We value inclusion and being a welcoming environment. My growing up, in which the Confederate flag was a symbol of Southern pride, is unfortunately not the sole view today. We realize now that it’s a source of insult and it’s very hurtful to a large number of people,” Vitter said. “It has been usurped and is clearly harmful to a lot of people because there are hate groups that identify with the flag.”

Jennifer Stollman, academic director at the William Winter Institute for Racial Reconciliation, said she does not believe the university will always have ties to symbols.

“Symbols only retain meaning as long as people understand that they have meaning,” Stollman said. “As we move toward a more informed campus population, one in which people understand implicit bias ... I think the symbols will lose their meaning.”

Stollman said civil rights and equity movements come in cycles, and that the university is currently in a movement toward equity.

“That being said, we have lots of movements to go. We have lots of things to do,” Stollman said. “To argue that change hasn’t happened is to in some ways reveal our knowledge gap about the hard work that’s being done today and has been done for decades. It also disrespects the activists that continue to make change.”

For Vitter, any new changes will come from the recommendations of the history and context committee, which will recommend sites for contextualization.

“I don’t know how many that is, exactly,” Vitter said. “There may be a site that it’s actually recommended to change the name because that case in particular is rather extreme.”

These symbols – and the adherence so many people have to them– make it hard for the university to evolve, Donald Cole said.

“Years ago, we institutionally dug ourselves into a hole that it’s going to be hard to climb out of,” Cole said. “We’re not going to stay in that hole; we are going to do our climbing out of it.”

<http://thedmonline.com/the-symbols-keeper/>

HOLMES CULTURAL DIVERSITY CENTER

- **Black Student Association**
- **Black Voices**
- **HCDC Visionary**
- **I.D.E.A.L. Woman Program**
- **I.S.A.B.**
- **Latino Student Association**
- **LGBTQ + Union**
- **LINC Program**
- **Men of Excellence Program**
- **NAACP**
- **PAWS Program**
- **Safe Zone**

662-325-2033

**MSU, HERE'S WHAT WE
THINK OF YOUR SAFE ZONE!**



☆ The MISSISSIPPI FLAG Tag ☆

See below for details to obtain either the Mississippi SCV License Plate with the Mississippi Flag or Beauvoir displayed.

●● WHO CAN BUY THIS TAG? ●●

Anyone can buy a MS SCV or a Beauvoir car tag! You need not be a Member of the SCV!

●● HOW TO PURCHASE ●●

To purchase a tag, simply go to your county tag office and request a MS Sons of

Confederate Veterans or a Beauvoir car tag! It will cost approximately \$31 extra as a specialty tag. Take your present tag, fill out the forms, write a check, and affix your new car tag to your vehicle.

Note: Some car tag offices do not have these car tags on display, but it is available. You might respectfully request that your local office display the tag in their tag displays, so that other folks can become aware of its availability for purchase. Make sure that tag office personnel know that anyone can purchase the tag, not just SCV Members!

If you have any problems obtaining either of these tags or employees claim that they can't get such tags, immediately contact the MS State Tax Commission, register a gentlemanly complaint, and respectfully request that the State Tax Commission make your local tag office comply with State law and procure a MS SCV car tag and Beauvoir car tag for you.

●● THE SCV TAG AND YOU ●●

Money raised from specialty tag fee for the sale of the SCV Mississippi Division License plate will go to restore the battle flags in the possession of the Mississippi Department of Archives and History.

●● THE BEAUVOIR TAG AND YOU ●●

Money raised from specialty tag fee for the sale of the Beauvoir Mississippi License plate will go to the upkeep of Beauvoir, the last home of President Jefferson Davis.



This is the stuff of which heroes are made.

[Southern Historical Society](#)

UNKNOWN

"At the hospital one day there was a poor little boy of fourteen to have his leg amputated at the thigh. I went to him and said, "My dear, there is great danger attending this operation. Don't you think you had better make your peace with God?"

He answered, "I have made my peace with God long ago." I then asked him if he was a member of the church, and he said, "No; but when a boy dies in defense of his country he has made his peace with God already." The doctors, who were feeling his pulse all the time, said it never wavered or fluttered while the dreadful preparations were being made, the instruments, the blood and all the horrible paraphernalia, adding, "This is the stuff of which heroes are made."

I could fill a volume with incidents like these, dear Mrs. Hull, but spare you.

Most truly yours,
E. V. Mason.

Photo- Jimmy Wintersmith-photo from Confederate Veteran November 1899. J

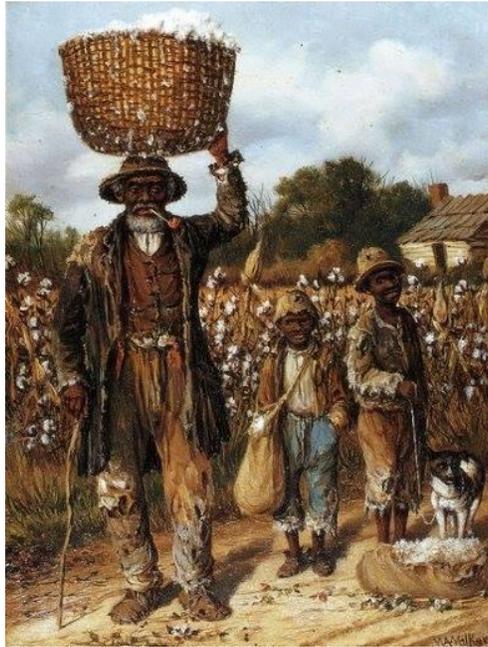




“Our Southern ideals of patriotism provided us with the concepts of chivalry. I tried to excel in these virtues, but others provided a truer interpretation of gallant conduct. A devoted champion of the South was one who possessed a heart intrepid, a spirit invincible, patriotism too lofty to admit a selfish thought and a conscience that scorned to do a mean act. His legacy would be to leave a shining example of heroism and patriotism to those who survive.” - Jeb Stuart, December 3, 1862, in a letter to R.H. Chilton.

Travis [> <]

Photo: JEB Stuart by Robert Wilson



Defending the Heritage

LOYALTY OF FRIENDS...

“With the history of the South... the picture would be inexcusably incomplete without some mention of the negroes. Their behavior both during and after the war may well surprise anybody not acquainted with the character of the race. When the men of the South were nearly all in the army, the negroes were left in large bodies on the plantations with nobody to control them except the women and a few old or infirm men.

“They might have been insolent, insubordinate, and idle, if they had chosen. They might have gained their freedom by asserting it. They might have overturned the social and political fabric at any time, and they knew all this too. They were intelligent enough to know that there was no power on the plantations capable of resisting any movement they might choose to make. They did know, too, that the success of the Federal arms would give them freedom. The fact was talked about everywhere, and no effort was made to keep the knowledge of it from them.

“They knew that to assert their freedom was to give immediate success to the Union cause. Most of them coveted freedom, too, as the heartiness with which they afterwards accepted it abundantly proves. And yet they remained quiet, faithful, and diligent throughout, very few of them giving trouble of any sort, even on plantations where only a few women remained to control them. The reason for all this must be sought in the negro character, and we of the South, knowing that character thoroughly, trusted it implicitly. We left our homes and our helpless ones in the keeping of the Africans of our households, without any hesitation whatever. We knew these faithful and affectionate people too well to fear that they would abuse such a trust. We concealed nothing from them, and they knew quite as well as we did the issues at stake in the war.”

Travis [><]

Source: “A Rebel's Recollections” by George Cary Eggleston, 1875, page 255-256

<http://docsouth.unc.edu/fpn/eggleston/menu.html>

Photo: Cotton Pickers, oil painting on panel by William Aiken Walker



RANGER FAREWELL

John S. Mosby - The Old Chapel Cemetery
Shenandoah Valley - Winter of 1864
Artwork by John Paul Strain

The early years for Mosby's Rangers had been filled with exciting raids and adventures. The commander of the 43rd Battalion of

Virginia Cavalry, John Singleton Mosby, had filled the Partisan Ranger ranks with bold and daring young men from the local community. These men, many in their teens and twenties, were friends before hostilities began in 1861. Raised in the rural environment of the Shenandoah Valley, they were all skilled horsemen and crack shots. It was said that a Ranger could be riding at full gallop and fire 3 rounds into a tree before he passed. These skills accounted for many empty Federal saddles and brought notoriety to this elite force of scouts and guerrilla fighters.

The camaraderie of Mosby' Rangers manifests clearly in the old period photographs of the group. Earlier in the war Ranger losses were few and sporadic, but as the war progressed and casualties occurred more regularly, Mosby and his Rangers felt great sadness with the loss of each of their friends. The bond of brotherhood was like none other during times of war.

During the winter of 1864 Federal patrols were very active during the day searching for Rangers in the Shenandoah Valley. So it was under a moonlit sky that Mosby and a few of his men performed a secret nocturnal burial for one of their own at the Old Chapel Cemetery. Reading from the "Good Book", the fallen soldier was given a Ranger farewell.

"No human being knows how sweet sleep is but a soldier."

- John Singleton Mosby

Battle of Franklin Nov. 30 1864

Carter House
V

Tod Carter
Found near
here

CIVIL WAR TIME Tunnel

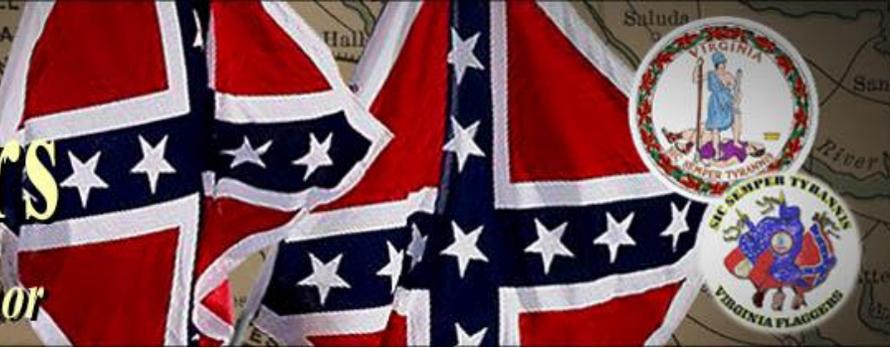
Went out last week to Carter House to photograph a better angle to show the distance between where Tod was found to his home, Tod Carter grew up in the house at the top of this hill. He had not been home in 3 years. was shot nine times as he led the charge against his home that was being used as Federal HQ. Family that had been hiding in the basement came out in the morning and was led to where he lay wounded. He was carried to his own bed where he died Dec 2, 1864

Civil War Time Tunnel



The Virginia Flaggers

Return the Flags ~ Restore the Honor



Tuesday, November 22, 2016

Anti-Trump Vandals Strike In The Last Capital Of The Confederacy..And Get A BIG Surprise!

A business owner in Danville wanted to make a statement with his new sign and our own Judy Smith helped design one that would be a daily reminder of Danville City Council's decision to bow to pressure from local agitators and desecrate the Confederate Memorial on the grounds of the Last Capitol of the Confederacy by stripping the Third National flag from the monument.

He also happened to be a Trump supporter, and when the new sign was installed, he had workers place the Trump campaign sign shown in the photo below (temporarily) over the new sign:



Last night, vandals in Danville decided that they couldn't take seeing the Trump signs any longer, and apparently climbed a ladder to tear down the sign, as well as several others in town.

Imagine for a moment the look on their faces after they ripped down the Trump campaign sign and realized what their criminal act had revealed...



(You can still see the remains of the campaign sign on the corners.)

You just can't make this stuff up!

We hope you enjoyed this as much as we did! Special thanks to Tommy Goddard and his crew at Sky High Poles in Danville for sharing the photos and information.

#winning
#NeverForget

Saturday, November 19, 2016

Dixie Rising - FOUR New Roadside Confederate Battle Flag Memorials Raised!



Lane-Armistead SCV Camp #1772, Mathews, VA

On the heels of a blog post by one of the pseudo-historian, Confederate hating bloggers, declaring that the "Retreat of the Confederate Flag Continues", we received word today of THREE new Roadside Memorial Battle Flags that were installed today...one in Virginia, and two in North Carolina...this on top of one installed in the Old North State last week!

Someone really should tell Mr. Levin to stop making stuff up. It just makes him look SILLY!

Thursday, November 17, 2016

Va Flaggers Withdraw Request for Parade on Martin Luther King Day - Vow To March on Lee-Jackson Day



Mayor Elrod, City Manager Simon, City Council,

Please consider this a formal request for a change in our parade permit. Our sole purpose in requesting a parade permit for Monday, January 16th was to expose the true intentions of the C.A.R.E. Rockbridge group. By refusing our offer to switch the dates and allow our parades to be held on the corresponding holidays, they have confirmed that their parade was never intended to honor Martin Luther King, but was instead a stunt designed solely to disrupt the peaceful memorial observances of Lee-Jackson Day that have taken place in Lexington for decades.

Unlike that organization, we have no desire or intent to disrupt the memorial and remembrance services by hosting a parade to honor anyone other than those for whom the day is set aside. A Saturday afternoon parade would allow us to honor Lee & Jackson on the day traditionally set aside for such remembrances, and prevent any disruptions on the MLK holiday on the following Monday.

With our mission accomplished and the C.A.R.E. group's true purpose exposed to the public, we would like to request to reschedule our parade for Saturday, January 14th at 3:00 p.m. The route, and all other details will remain the same, although we expect the numbers participating to grow, based on the communications we have received.

This spiteful action by C.A.R.E. Rockbridge received national attention, and has elicited an immediate and overwhelming response from the heritage community. We have been contacted by numerous groups who are planning on traveling to Lexington for the weekend, many for the first time, and we expect attendance to surpass that of previous years. In addition, local citizens have contacted us to offer support and help with planning events, and we are thrilled to have received new offers of land in Lexington for additional roadside Memorial Battle Flags, all in direct response to C.A.R.E.'s antics.

We look forward to working with city officials to ensure the safety of the Lee-Jackson Day participants, considering the explosive atmosphere that has been created by C.A.R.E. Rockbridge's deliberate attempts to disrupt our otherwise peaceful commemorations.

Lexington has not seen two finer men since Lee and Jackson. They deserve the respect of those given the privilege of caring for their remains. The immortal and honorable legacy of Lee & Jackson will remain long after those trying to destroy the history and heritage of Lexington leave this earth.

Grayson Jennings
Va Flaggers

"What is life without honor? Degradation is worse than death." - Gen. Thomas J. "Stonewall" Jackson, CSA

[More Here](#)

Veteran Calls On Charlottesville City Council to Let Monuments Speak for Themselves



Dear City of Charlottesville officials:

As a retired US veteran, a member of Civil War Trust, and an amateur historian, I urge your commission to maintain Charlottesville's historic statues as they are without added comment which demeans or maligns the individuals who proposed and facilitated them.

These statues were raised to remember our military veterans--notable veterans who served the state of Virginia without question--when the state summoned them according to their conscience and familial obligations. Like all military personnel and myself, these men served their homeland regardless of whether they agree or disagree with all its governmental policies.

Moreover, the individuals whom these statues represent lived in the 19th Century and should not be judged according to 21st century values and societal norms. The society in which they lived held differing values than ours and they should not be falsely judged according to our modern day standards. To do so is known as presentism and is indicative of cultural bias.

I urge the commission to avoid any appearance of "political correctness" and presentism and do that which is right and honorable--preserving these statues and monuments to our veterans for future generations.

Thank you for your time!

Sincerely,
Dr. Arnold M. Huskins
Major, USAF, Retired

Decorated WWII Veteran and Real Grandson of a Confederate Veteran Remembered in Virginia

The Dismal Swamp Rangers and members of the Sons of Confederate Veterans provided the Color Guard and Honor Guard at the funeral for 93 year old World War II veteran Ward Astrop Goodrich.





Born March 29, 1923 in Bacons Castle, Surry County, Virginia; Lived one year at Chippokes Plantation before moving to South Norfolk, Virginia; Graduated South Norfolk High School. Civil Service began at Naval Ammunition Depot, St. Julian's Creek, VA on May 1, 1941.

Embarked from Ft. Dix, NJ on November 13, 1944; Disembarked in Cardiff, Wales on November 27, 1944; Truck convoy to Liverpool, England for Christmas.

Arrived in Le Harve, France on January 1, 1945; Participated in Liberation of France and supported General Patton's 3rd Army in the Battle of the Bulge.

Assisted in the Liberation of Dachau Concentration Camp, Germany

Captured the Germany 19th Army in Landeck, Austria.

Honorably Discharged on April 16, 1946 at the rank of Staff

Sergeant (SSGT).

Returned to Civil Service at Naval Ammunition Depot, St. Julian's Creek and Naval Weapons Station, Yorktown, VA retiring on January 3, 1986.

WWII Service Decorations include: American Theater Ribbon, European-African-Middle Eastern Ribbon, Good Conduct Medal, Victory Medal, Medaille de la France Liberee Medal and Belgium Commemorative Medal.

Joined Stonewall (Jackson) Camp #380, SCV via ancestor Pvt. William Henry McCoy, Co. I, 3rd VA INF, Kemper's Brigade, Pickett's Division, Longstreet's Corp, Army of Northern Virginia.

Adjutant for First Brigade, Virginia Division, ANV, SCV 1993 – 1996.

Recipient of UDC and SCV Cross of Military Service for service during World War II.

Member of Capt. Cary F. Grimes Chapter and Charter Member of Col. Walter H. Taylor Chapter, MOS&B

Charter Member of Point Lookout POW Organization via Pvt. William W. Goodrich, Co. G, 13th VA CAV and Pvt. Wilson Jones, Co. I, 3rd VA INF.

Past First Brigade Adjutant Ward A. Goodrich went to be with his Lord and Savior on November 9, 2016.

I consider it an honor to have had the pleasure of meeting Mr. Goodrich on several occasions. He was the real grandson of a Confederate Veteran and remembered his grandfather, who died when he was 5. ~ Susan



Thursday, November 10, 2016

Veterans Monuments Vandalized in Richmond During "Peaceful Protests" of Election Results

"Live asses will kick at dead lions" ~ Admiral Raphael Semmes CSN



Overnight in Richmond, several of our monuments were vandalized by "peaceful protestors" when hundreds of VCU students marched through Richmond, blocking traffic on city streets and interstates, shouting obscenities, and protesting the election results.

Sometime during the night, the Matthew Fontaine Maury and Jefferson Davis monuments were vandalized. "YOUR VOTE WAS A HATE CRIME" was spray painted in red on both monuments.

<http://wtvr.com/2016/11/10/monument-avenue-vandalism-trump-protests/>





We have inspected the monuments this morning and contacted Richmond Police and Richmond Parks & Rec, which oversees the monuments. The police reported that an investigation is underway and the city has reportedly issued work orders for the removal of the graffiti. We encourage you to keep the pressure on by calling (804) 646-1087 to inquire about the clean up. Let them know that these monuments are important and that you want them cleaned up ASAP. It was reported that the Robert E Lee monument was also desecrated. (This monument is owned and maintained by the Commonwealth). Calls to the State Capitol Police this morning were quickly returned and they reported that a work order had already been issued for clean up and that they intended to step up their evening patrols. When we inspected the monument this morning, it appeared that clean up was already underway.

We let law enforcement know that we would be stepping up our Monument Guards as well over the next few days. If you are in the Richmond area and would like to assist with these patrols, please contact us at info@vaflaggers.com for more information.

Wednesday, November 9, 2016

Virginia Voters Decidedly Reject Monument Hating Mayoral Candidates

Anti-monument Mayoral candidates defeated in Richmond and Portsmouth.



In the midst of all the election excitement last night, two small, but very important races were decided in Virginia, and in both cases, voters rejected candidates who were outspoken in their desire to remove Confederate monuments.

VICTORY IN RICHMOND! Mayoral candidate and former front runner LOSES his bid for election after calling for removal of Jefferson Davis monument.

We reported earlier that Joe Morrissey had announced at a press conference in September that he would make removing the Jefferson Davis monument his first priority when elected, only to back track a few days later.

<http://vaflaggers.blogspot.com/2016/10/joe-morrissey-i-was-wrong-backpedals-on.html>

Before election night, he would once again voice a desire to remove the monument, and was billed as the front runner going into last night's election.

We are pleased to report that Morrissey LOST his bid for election last night!

http://www.richmond.com/news/local/city-of-richmond/article_7e0c5ff2-3e62-5ac5-b09d-31cf74d8d8b0.html



VICTORY IN PORTSMOUTH!

Monument hating incumbent Mayor loses re-election!

In Portsmouth, incumbent Mayor Kenny Wright had been one of the major forces driving City Council's (so far) failed attempts

to remove Portsmouth's Confederate monument.

"You got people that want it to go and I'm one of those people," says Mayor Wright. "It truly is a symbol of hate, racism, division, slavery and all of those horrible things that happened during that period." -

After a heated race, Mayor Wright was DEFEATED last night by challenger John Rowe.

http://pilotonline.com/news/government/politics/local/john-rowe-defeats-mayor-kenny-wright-in-portsmouth/article_a7b7b854-5af6-5b08-addb-d8e609d69056.htm |

These are VERY positive, VERY good developments in the Old Dominion, and more evidence of a citizenry that is sick and tired of the PC madness that has swept across our nation. Even so, we cannot become complacent. Now more than ever we must remain vigilant and continue to push forward in protecting our memorials, and push back even harder against those who would destroy them and dishonor our Confederate ancestors.

Thursday, November 3, 2016

Lexington Based Extremist Group Refuses Offer to Swap Parade Permits for Lee-Jackson/MLK Holiday

"Do your duty in all things. You cannot do more. You should never wish to do less." Gen. Robert E. Lee, CSA



The Virginia Flaggers were disappointed, but certainly not surprised, when a representative of the extremist group “C.A.R.E. Rockbridge” notified us this morning of their intention to refuse our offer to swap parade permits.

http://www.roanoke.com/news/local/confederate-flag-group-seeks-permit-for-parade-on-mlk-day/article_cbce607f-582a-55c8-a4cc-bc18fa9cec53.html

The swap would have allowed the group to hold their event on the MLK holiday, Monday, January 16th, and would have permitted the traditional Lee-Jackson memorial services and parade to be held on Lee-Jackson Day, Saturday, January 14th.

The group’s refusal to agree to this logical swap proves that their motives in planning this protest had absolutely nothing to do with unity, “diversity”, or honoring the memory of Martin Luther King, as they have claimed. Their sole intent was and remains to disrupt the historically peaceful Lee-Jackson commemorations and cause division and discord in the community.

The Virginia Flaggers are weighing our options and will be working with other groups to finalize our plans for the Lexington Lee-Jackson holiday in the coming days. In the meantime, this disrespectful stunt by C.A.R.E. is likely to have quite the opposite effect from what they intended. We have been contacted by folks from across the country who are making plans to rally to Lexington for the first time, in support of Lee and Jackson and in response to the actions taken by C.A.R.E. We fully expect this will draw even more heritage supporters to Lexington and are looking forward to our biggest crowds yet.

Perhaps if the folks at C.A.R.E. would take the time to actually learn a bit about the character and valor of Lee & Jackson instead of promoting hate, division, and false narratives, they would understand why we will not back down or be forced out of Lexington... the “Shrine of the South”... the town which holds the distinct honor of being the site of the final resting places of both great men.

Lexington Group Files Permit to Disrupt Lee-Jackson Memorial Remembrances

“Duty is ours: consequences are God's.” ~ Stonewall Jackson

In a deliberate attempt to disrupt the peaceful remembrances of Confederate Generals Thomas J “Stonewall” Jackson and Robert E. Lee, the Lexington based group “C.A.R.E. Rockbridge” applied for, and received a permit to hold a parade from 10:00 a.m. - 12:00 p.m. on Saturday, January 14th, 2017 in Lexington, Virginia, which is the exact time that the Stonewall Brigade Camp SCV, has held a parade since 2000 as part of their commemorations to honor Lee & Jackson on the day officially set aside in Lexington as Lee-Jackson Day. Over the years, thousands of people have made the pilgrimage to Lexington during the Lee-Jackson weekend to pay their respects to these great men and visit their final resting places. We have been attending since 2011 and have always received a warm welcome from the community, and never heard of any Confederate Heritage folks disrupting the Martin Luther King events held the same weekend. This peaceful co-existence was shattered when Lexington City Council approved a permit for C.A.R.E. protestors to hold a parade on Lee-Jackson Day, at the exact time that the Stonewall Brigade has set aside each year for their Memorial service at Stonewall Jackson Cemetery and subsequent parade. There is no question that the timing was intentional and their only motivation is to attempt to disrupt the peaceful exercise of memorial services.

C.A.R.E. listed the reported appearance of hate literature in Lexington over a year ago, the tragedy in Charleston in July, 2015, and a vague reference to “racist” symbols in Lexington as reasons for their actions, NONE of which has any connection to Lee, Jackson, or those who sponsor the events held on Lee-Jackson Day.

If C.A.R.E. truly wanted to “celebrate the diversity within our great town” as they claim, they would be respectful of the heritage and culture of ALL her citizens, including those who choose to honor Lee and Jackson.

In response to this willful attempt to deny citizens the right to honor our history and heritage, the Va Flaggers have applied for a permit to hold a parade on Monday, January 16th, the day set aside to honor Rev. Dr. Martin Luther King.

In requesting the permit for their parade/protest to disrupt Lee-Jackson Day, C.A.R.E. organizers referenced their intent to honor Dr. King. With this in mind, and in the spirit of unity and “celebrating diversity”, we notified Mayor Elrod and Lexington City Council early this morning of our intentions to offer to effectively “swap” our permits, allowing “C.A.R.E. Rockbridge” to hold their parade on the MLK holiday, and those who wish to honor Lee & Jackson the free exercise to do so on Lee-Jackson Day, as it should be.



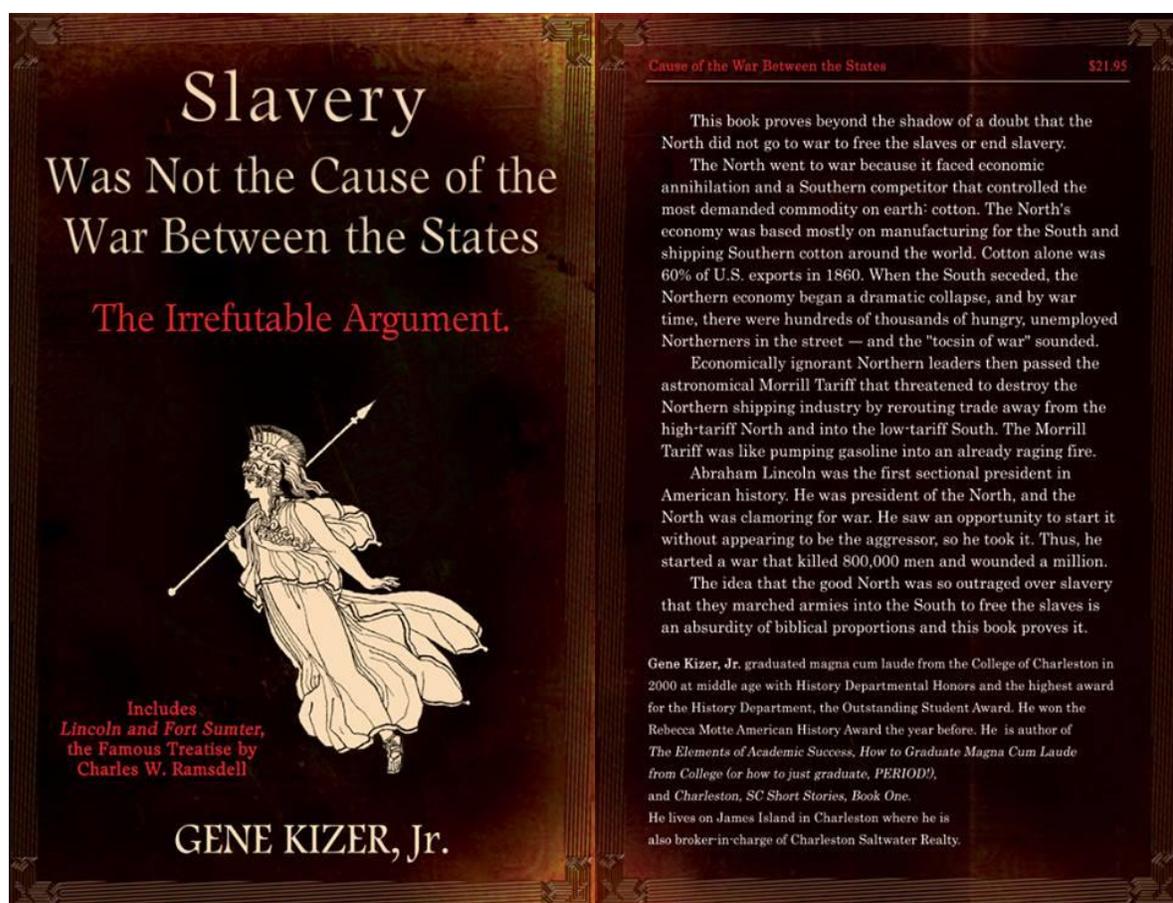
Yeehah - a good Southron station!



Confederate Broadcasting

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

CONFEDERATEBROADCASTING.COM



Slavery Was Not the Cause of the War Between the States, The Irrefutable Argument. --- now has 59 Five-Star and 3 Four-Star reviews on Amazon as of October 28, 2016!

Please visit www.BonnieBluePublishing.com for a copy signed by the author. This 360 page book is easy to read and thoroughly documented with 218 footnotes and 207 sources listed in the bibliography.

It proves beyond the shadow of a doubt that the North did not go to war to free the slaves or end slavery, and it PROVES the right of secession. There are 86 sample pages on www.BonnieBluePublishing.com.

The KINDLE EBOOK is available on Amazon and is not a standard print-to-eBook conversion but was formatted and crafted by the author to be a GREAT reading experience. All 218 notes are included with bibliography. Everything that is in the print version is in the eBook, and you can give it as a gift with the click of a mouse. Just go to Amazon.com and search for Gene Kizer.

Here is the assessment of esteemed historian Dr. Clyde N. Wilson, Emeritus Distinguished Professor of History of the University of South Carolina:

"Historians used to know - and it was not too long ago - that the War Between the States had more to do with economics than it did with slavery. The current obsession with slavery as the "cause" of the war rests not on evidence but on ideological considerations of the present day. Gene Kizer has provided us with the conclusive case that the invasion of the Southern States by Lincoln and his party (a minority of the American people) was due to an agenda of economic domination and not to some benevolent concern for slaves. This book is rich in evidence and telling quotations and ought to be on every Southern bookshelf."

Here is the assessment of Dr. James Everett Kibler, Professor of English, University of Georgia, and author of *Our Fathers' Fields*; *Walking Toward Home*; and many other outstanding books:

"Gene Kizer persuasively shows how the North fought the South out of necessity to prevent economic collapse. No where else is proof of this motive made clearer with indisputable evidence. Mr. Kizer writes with authority from the desire to tell the truth. His common sense style is the product of honesty. One cannot read his work without concluding that this is a man to be trusted."

There is a 5/5 Wholesale Fundraising Special for camps, chapters, units and individuals who wish to purchase for donation.

Save \$10 by purchasing a book and DVD set.

There are also quantity discounts for 10 and 25 books.

Please visit www.BonnieBluePublishing.com and help me get the word out. Buy a copy and give it to a young person interested in history or to the "historically challenged," and PLEASE SHARE. Thank you!

CONFEDERATE DALLAS!

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

www.belocamp.com/library



*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.

Sam Davis Youth Camps

Preserving the Truth for Posterity

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

ENCYCLOPEDIA *of the* BATTLE OF FRANKLIN

A Comprehensive Guide

TO THE CONFLICT THAT CHANGED THE CIVIL WAR



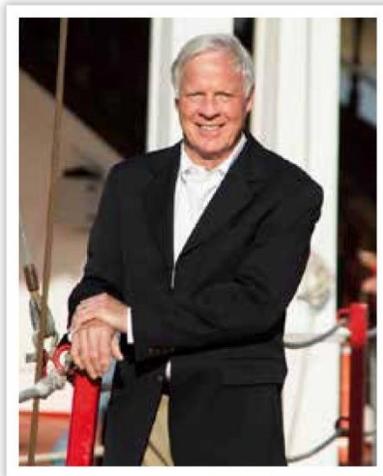
LOCHLAINN SEABROOK

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



Come and Cruise with Us!

NEW ORLEANS TO MEMPHIS

9-DAY EXCURSION ★ APRIL 16-24, 2017

BERTRAM HAYES-DAVIS, GREAT-GREAT GRANDSON OF JEFFERSON DAVIS, AND HIS WIFE CAROL, WILL LEAD THIS HISTORIC TRIP. PLEASE JOIN US ABOARD THE *AMERICAN QUEEN* FOR A 9-DAY EXCURSION, STEPPING BACK TO THE 19TH CENTURY, AS WE ESCORT AND TEACH THE HISTORY AND SIGNIFICANCE OF JEFFERSON DAVIS AND HIS LIFE ON THE MISSISSIPPI. LIMITED AVAILABILITY OFFERS AN INTIMATE EXPERIENCE.



FOR RESERVATIONS AND INFORMATION:

Call: 719-238-5573
Email: bhayesdavis@att.net
Website: www.JeffersonDavisFoundation.org

Jefferson Davis™
★ FOUNDATION ★

PO BOX 4156 • BILOXI, MS 39535



The Jefferson Davis Foundation presents a Jefferson Davis exclusive tour, on the Mississippi River, aboard the *American Queen*.

THE JEFFERSON DAVIS FOUNDATION
PRESENTS A JEFFERSON DAVIS TOUR
ON THE MISSISSIPPI RIVER, FROM
NEW ORLEANS TO MEMPHIS,
ABOARD THE *AMERICAN QUEEN*®.

Your cruise will contribute to the Jefferson Davis Foundation, which supports organizations that educate and preserve the history of Jefferson Davis, an American southern citizen. The Jefferson Davis Foundation works to create a comprehensive historical perspective of Jefferson Davis as an American Patriot, Confederate President and national historic individual. The Jefferson Davis Foundation has been created to be a supporting organization for organizations that are actively preserving and educating the history of Jefferson Davis and Southern Culture. The Foundation will actively engage in the support and development of resources to establish all aspects of historical education and national programs and events. Enjoy a wide range of extra benefits and premium tours, including shore excursions, hosted by the great-great grandson of Jefferson Davis, Bertram Hayes-Davis, and his wife Carol.



In addition to being a better overall value than European cruises, the Jefferson Davis Foundation cruise on the *American Queen* offers gifting opportunity.

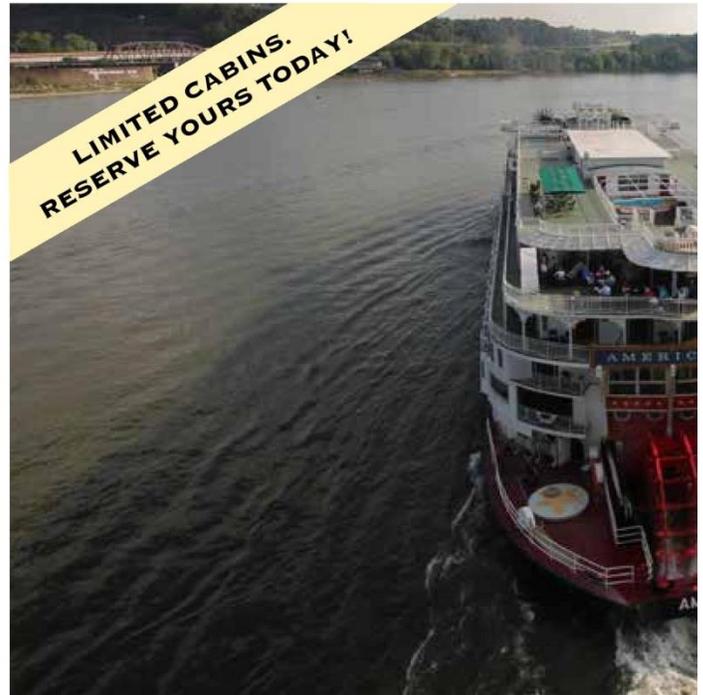
Please join us April 16-24, 2017 for this exclusive tour of Jefferson Davis sites along the river.

We look forward to welcoming you aboard!

Bertram Hayes-Davis
Great-Great Grandson of Jefferson Davis
President, Jefferson Davis Foundation

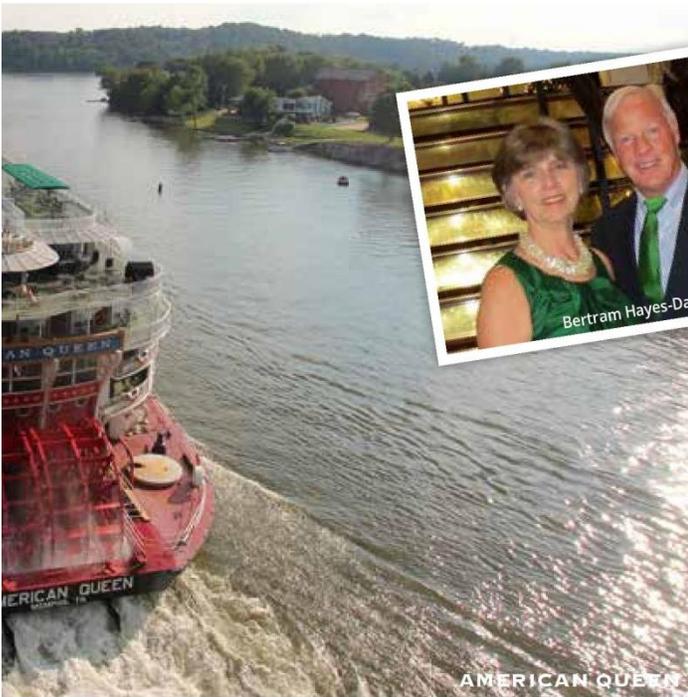
FOR INFORMATION AND RESERVATIONS:

Call: 719-238-5573
Email: bhayesdavis@att.net
Website: www.JeffersonDavisFoundation.org



RIVER CRUISE ITINERARY

- April 16** **New Orleans, LA**
Your journey begins with a deluxe hotel stay in New Orleans.
- April 17** **New Orleans, LA**
Depart 5:00 p.m. - Explore New Orleans at your leisure or consider a Pre-Cruise Premium Shore Excursion with afternoon transfer to the *American Queen*.
- April 18** **Oak Alley, LA**
Referred to as the “Grande Dame of the Great River Road,” Oak Alley combines architectural splendor with the natural canopy of its 300 year-old oak trees.
- April 19** **St. Francisville, LA**
The oldest town in the Florida Parishes sits on the bluffs of the Mississippi River with over 140 buildings on the National Register to explore.
- April 20** **Natchez, MS**
First inhabited by Natchez Indians and French explorers, this oldest city on the Mississippi will captivate you with lovingly restored mansions such as Stanton Hall and Rosalie Mansion.
- April 21** **Vicksburg, MS**
Described as the “Key to the South” by Abraham Lincoln, this Southern gem delivers a rich history unlike any other Civil War city.
- April 22** **River Cruising**
Gain insight into our nation’s history and heritage through the stories, facts and fables related by our onboard Riverlorian.



April 23 Helena, AR

In the valley of Crowley’s Ridge, quaint Helena would appear to be a town that time forgot.

April 24 Memphis, TN

Disembark 8:00 a.m. – Enjoy Memphis at your leisure or begin your trip home.

EXCLUSIVE JEFFERSON DAVIS PREMIUM TOURS

Learn the fascinating history and visit historical Jefferson Davis sites along the Mississippi River. Our special guests will receive all the attributes included in the *American Queen* package, along with further unique Davis experiences. Our Premium Tours include:

New Orleans will feature presentations by Tulane University on their collection of Davis letters. Wendi Berman will discuss the documentary, “Jefferson Davis, An American President.”

Oak Alley is a much-photographed plantation that combines architectural splendor and the natural wonder of its 300-year-old oak trees. Spend time strolling beneath the canopy of these trees and learn about the rich history and culture.

St. Francisville will include a visit to Rosemont Plantation in Woodville, MS, his boyhood home, and Locust Grove cemetery, grave of his first wife.

Natchez will offer a visit to the Briars, where he married Varina and Jefferson College, where he attended school.

Vicksburg includes an opportunity to participate in Davis events. You will be invited to a seminar in the Old Courthouse Museum and Anchuca, home of Davis’ brother, Joseph, will host a reception.

Helena, Arkansas has quirky boutiques, unique stores and a historic musical past. Helena remains proud of the life they continue to successfully sprout from the ruins of the past.

Memphis will explore the city in which Davis lived after the War.

There will be unique Davis events on the boat for our guests. We will offer films, talks, teas, bourbon tasting and informal get-togethers.

In addition to the Davis Tours, all Hop On /Hop Off tours are included. The *American Queen* offers Premium Shore Excursions at an additional charge.

CABIN CATEGORIES AND FARES	
AA	Superior Outside Staterooms with Private Veranda ... \$4,399
A	Deluxe Outside Staterooms with Open Veranda \$4,299
B	Outside Staterooms with Open Veranda \$4,099
C	Deluxe Outside Staterooms with Bay Window \$3,799
E	Inside Cabins \$1,799
Prices are per person, based on double occupancy; Plus port charges of \$169 per person.	



There's never been a better time to rediscover America aboard the *American Queen*, the largest, most opulent, steam-powered riverboat in the world. River cruising is a unique blend of American beauty and history. Discover a side of our country that few ever see from the distinct perspective of the river.

Life On The Water

Life on the *American Queen* is as unique and enriching as the riverboat tradition itself. Night after magical night, top entertainers bring down the house in the two-deck



tall Grand Saloon, a stunning replica of the famed Ford's Theater. The lights dim, the curtains rise and talented performers offer entertainment, worthy of Broadway.

After the show, you can enjoy music in the Engine Room Bar or join in a piano sing-a-long in the Main Deck Lounge. By day, the Riverlorian is on board to share the lore of the river. The Ladies Parlor and Gentlemen's Card Room are meeting points for new friends. And listen for concerts on the calliope, a steam powered organ.

Southern Hospitality

Every meal aboard the *American Queen* is an affair to remember. Regina Charboneau, Culinary Director and celebrated American chef, draws her inspiration from the South and has created a delectable feast for you to indulge in. Grab a simple snack at the



River Grill, indulge in the elegance of the J.M. White Dining Room or satisfy your appetite any hour of the day, at the Front Porch Café, as you sample everything from piping hot beignets and bananas foster French toast for breakfast to succulent five-course dinners with wine and beer included!

Opulent Comfort

The *American Queen* combines modern comfort and antebellum charm. All suites and staterooms feature flat-screen TV's, extravagant bedding and linens and luxury



hotel-style service. Partake in the southern atmosphere of open verandas and the promenade or enjoy the quiet of your elegant suite or deluxe state-room, designed with

all the comforts of home. Life aboard the *American Queen* flows like a gentle river—at your pace and according to your taste. So, step aboard the *American Queen* in style, as it takes you on a journey that you will never forget.

FOR RESERVATIONS AND INFORMATION:

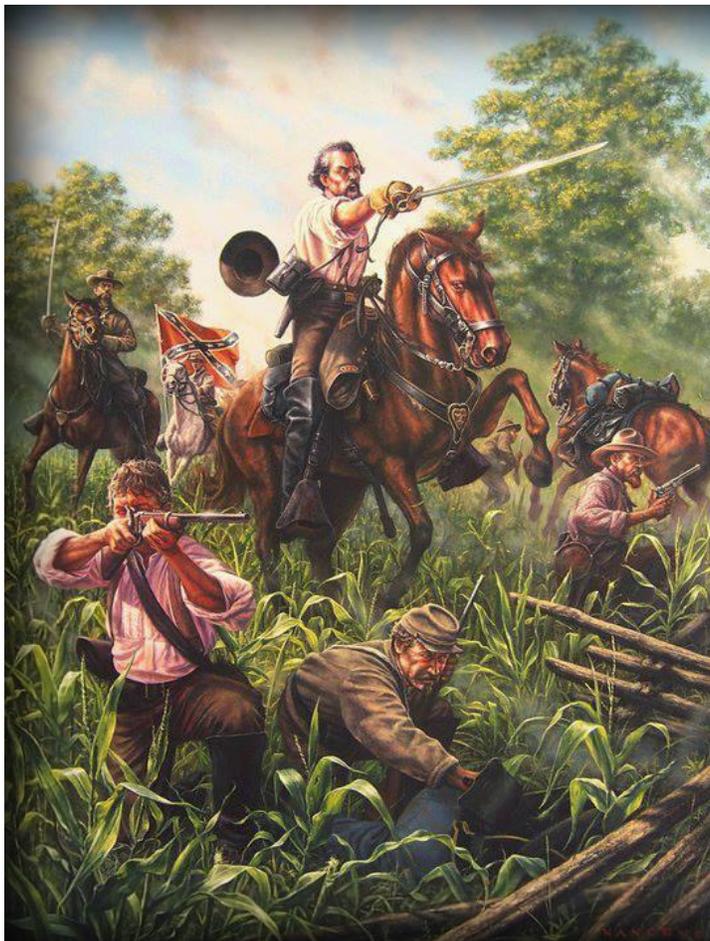
Call: 719-238-5573
 Email: bhayesdavis@att.net
 Website: www.JeffersonDavisFoundation.org

**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

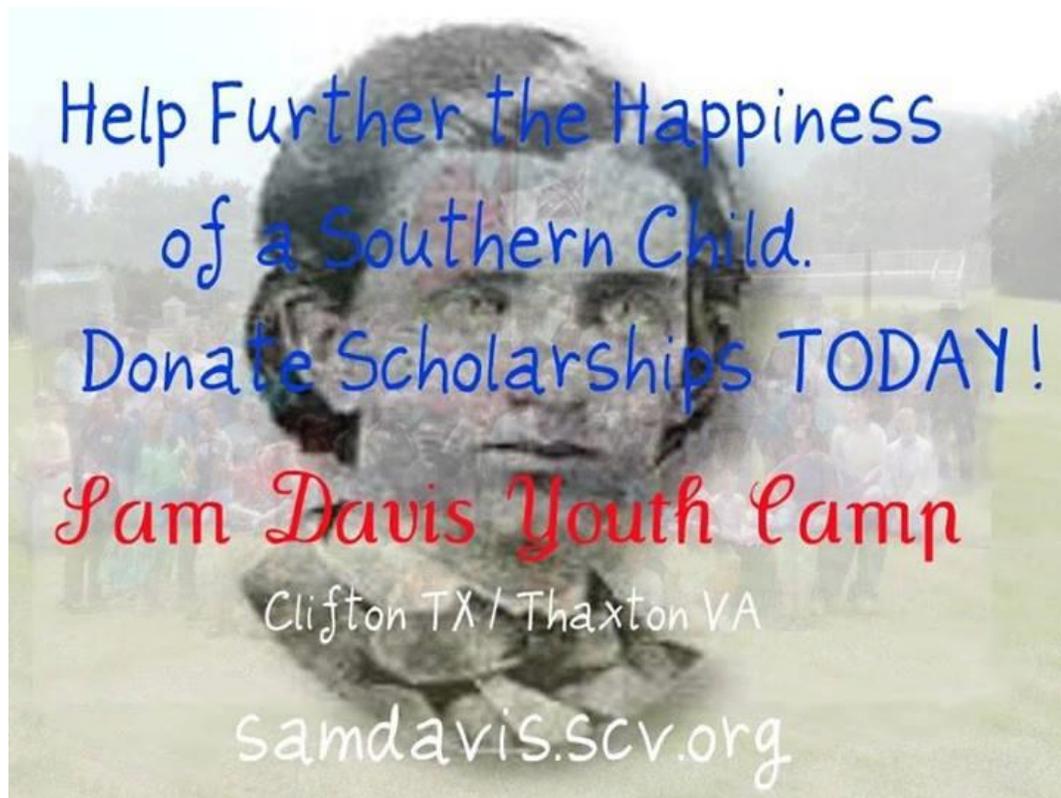
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



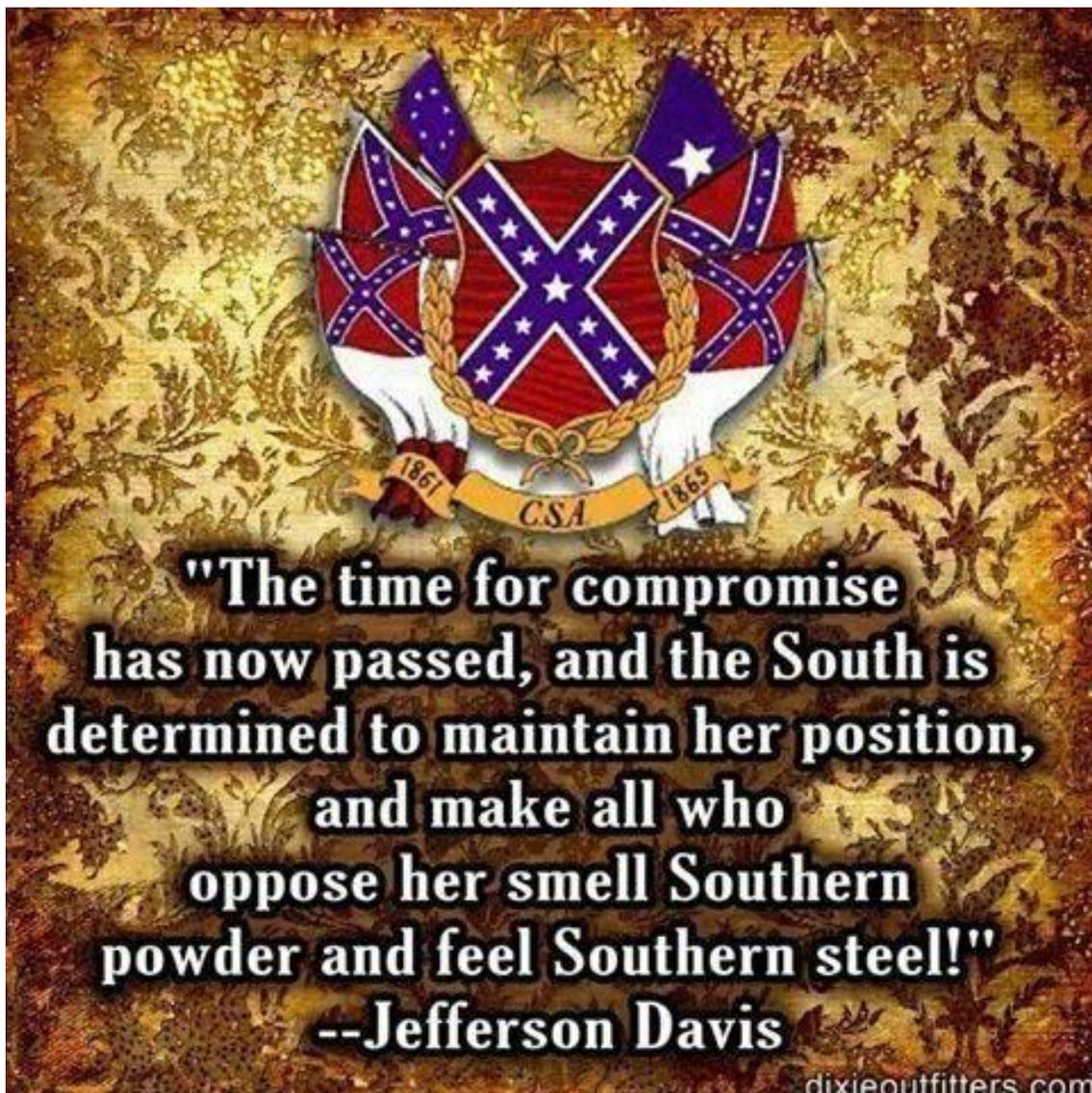
**DEFEND YOUR
HERITAGE**

**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

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*

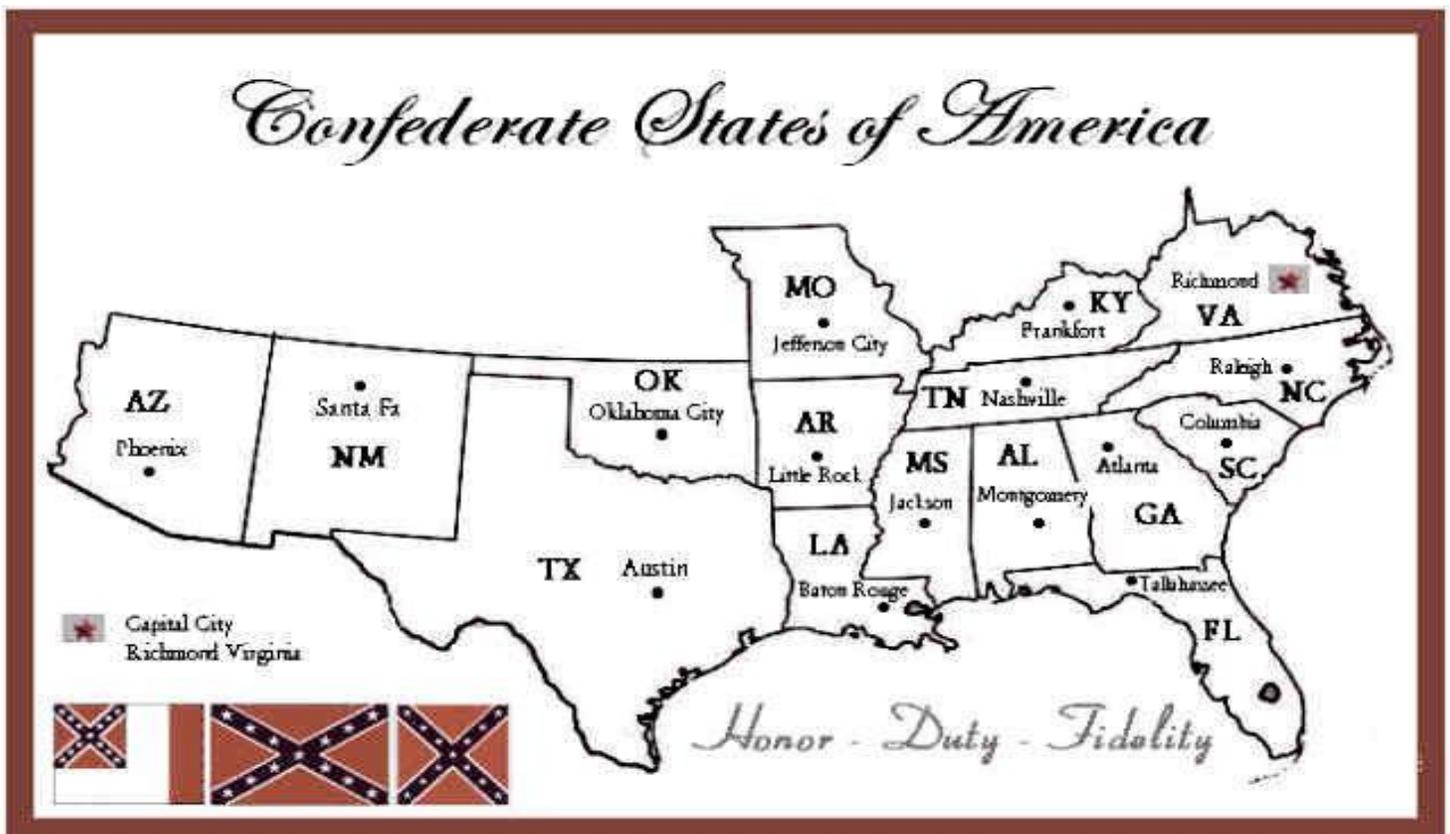


Calendar

Upcoming Schedule of Events

12/14/16	<u>Camp 124 Christmas In Dixie</u>	Tyler, TX
01/14/17	<u>Alamo City Guards Confederate Heroes Day Dinner</u>	San Antonio, TX
01/21/17	<u>Annual Birthday Banquet Honoring R.E. Lee & T.J. Jackson</u>	Kerrville, TX
02/04/17 - 02/05/17	<u>S.D. Lee Institute Conference</u>	Knoxville, TN

[Click on the event or on the calendar for more information.](#)





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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 [Renew Membership](#)

**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: www.belocamp.com www.facebook.com/belocamp49/ 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.

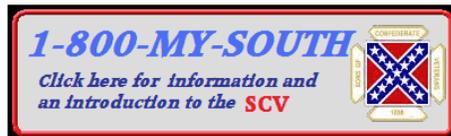
How Do I Join The Sons of Confederate Veterans?



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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>