



# The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

January 2017

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

Jack Dyess

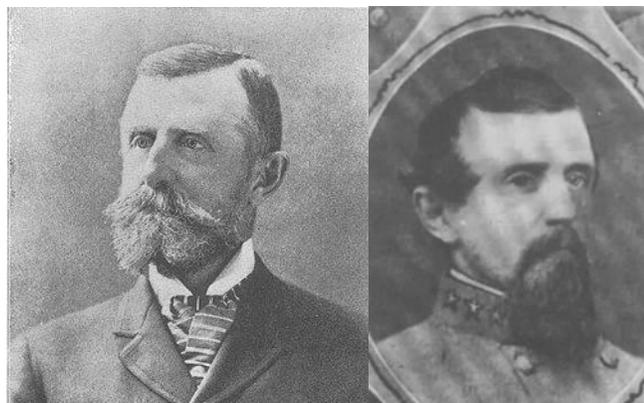
THE TEXAS NAVY



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
- 1<sup>st</sup> Lt. Cmdr. - James Henderson
- 2<sup>nd</sup> Lt. Cmdr. - Charles Heard
- Adjutant - Jim Echols
- Chaplain - Rev. Jerry Brown
- Editor - Nathan Bedford Forrest



Contact us: [WWW.BELOCAMP.COM](http://WWW.BELOCAMP.COM)

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

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

National: [www.scv.org](http://www.scv.org)

<http://1800mydixie.com/>

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

Commander in Chief on Twitter at CiC@CiCSCV

**Have you paid your dues??**

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

Our Next Meeting:

**Thursday, January 5<sup>th</sup> : 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. 3<sup>rd</sup> 1865**



## *COMMANDER'S REPORT*



Dear BELO Compatriots,

Season's Greetings and Happy New Year! Were you good? Did you get that wonderful present? Socks? Underwear? My thoughts are that most of you were semi-good, but I know that some have also been bad. With the holidays now behind us, I hope each of you can make it this Thursday, the 5th to **la Madeleine** on Lemmon for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:01 p.m. We had a great December meeting where members shared a lot of things which was really incredible and left me feeling like true brothers.

We know the CHARGE, because we keep it, share it and live it.

Last meeting I brought the Texas Division Life Member Certificates for: Marvin Sexton, James Stephenson and Hiram Patterson and forgot to give those out. I will amend my ways and bring them again (Hiram, please remind me!). Hopefully the weather will not be that bad, but appears that it will be colder. Books are back, so bring them dollars for the books and other money you have laying around for the other noble causes we support.

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](mailto:adavidhendricks@gmail.com)

***“Decori decus addit avito”- He adds honor to the honor of his ancestors***





# Chaplain's Corner

## Ruined Beans!

My wife is a very good cook. This is true, and anyone who has eaten what she prepares knows that. Every once in a while, on rare occasions, she makes a dish called baked beans. She begins with a can or two of Pork 'n Beans, adds some other stuff, and places it in the oven for a while. Once, long ago, she asked me how I liked her it. I answered, with a smile and in a jovial manner to be sure, that she had gone to a lot of trouble to ruin a perfectly good can of Pork 'n Beans. Since then her baked bean dish has become known in our family as "ruined beans."

Some years ago, as the pastor of a local church, I was asked to assist in the ordination of a deacon by one of our sister churches. During the ceremony, the presiding minister stood to deliver the message called, "the charge to the deacon." He began by holding up a Bible and firmly stating that it was the Holy Inspired Word of God. He continued by saying that it was absolute truth with no admixture of error and did not need to be updated, amended, abridged, refined, or corrected. To this, there were many Amens.

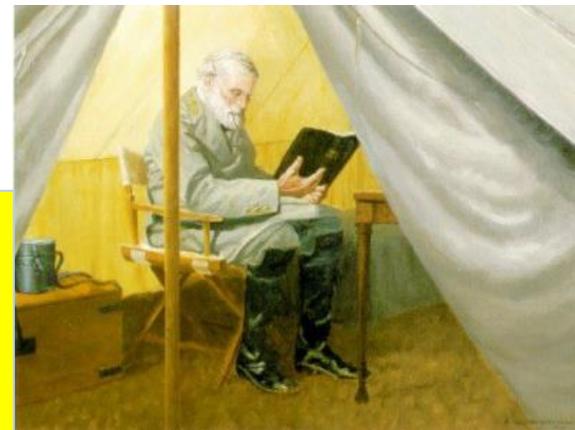
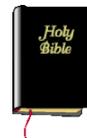
Then, shortly into his sermon, he read the qualifications of a deacon found in First Timothy 3: 8-13. He began with verse eight, which says, "Likewise must the deacons be grave, not double-tongued, not given to much wine . . ." Here he stopped reading, looked up at the congregation, and forcefully proclaimed, "A deacon should not be given to ANY wine!" Again, there were many Amens.

Perhaps I was the only one paying attention, but that preacher contradicted himself. He updated and corrected the Holy Inspired Word of God, which he just said didn't need to be updated or corrected. I believe the Bible is God's Word. It says what it means and means what it says. It doesn't need to be updated or amended, and like Pork 'n Beans, cannot be improved. Any attempt at doing so ends up as . . . well, ruined beans.

You may not agree that Pork 'n Beans are fine just as they come from the can and don't need improvement. But, hopefully you do agree the Bible is perfect just as it is and doesn't need any additional ingredients. My wife's baked bean dish is OK, and I don't mind eating it once in a while, but when it comes to the Scriptures, I don't want ruined beans.



**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**

### A PRAYER FOR THE PEOPLE OF THE CONFEDERATE STATES

O Lord, our God, who rulest amid the hosts of heaven and over all the nations of the earth. Thou hast power to cast down or to raise up whomsoever Thou wilt, and to save by many or by few; and we now come to Thee to help and defend us in this our time of danger and necessity. We acknowledge and lament, O God, the many grievous sins by which we have justly provoked Thy wrath and indignation, and wert Thou extreme to mark inequities, O Lord, we could not abide it. But it is Thy nature and property ever to have mercy, and forgive; and we beseech Thee now to extend to us Thine accustomed mercy, and to deliver us from the evils and dangers to which we are exposed. Do thou, O Lord, remove from our borders all invading armies; confound the devices of such as would do us hurt, and send us speedily a just and honorable and lasting peace. And above every earthly blessing, give us as a people grace to know and love and serve Thee, through Jesus Christ, our Christ, our Lord. Amen.

Confederate Veteran September 1932

**Not to miss in this issue!** Visit our website! [www.belocamp.com](http://www.belocamp.com)

**Sam Davis Youth Ball January 14<sup>th</sup> 2007 Palestine Texas!**

## **AN ADDRESS TO THE MEN OF THE TEXAS DIVISION SONS OF CONFEDERATE VETERANS**

The Issues of the Civil War Settled by The Terrible Swift Sword of Lincoln's Grand Army of the Republic

Lee-Jackson Day in Lexington January 14th, 2017

Police Officer Sues For Firing Over Confederate Flag

Georgia Cop: Let Me Fly Confederate Flag... or Else

What is a conviction?

Christmas parade's Confederate fallout continues in Roanoke

KKK Leaders Allege Producers Paid Them to Fake Scenes in Canceled A&E Documentary (EXCLUSIVE)

Is California splitting away? Group believes California should form its own nation

OBAMA ON COMEDY CENTRAL: AMERICA 'BY NO MEANS' HAS OVERCOME 'LEGACIES OF SLAVERY

Texas Convention of States campaign set to begin with kick-off event

Virginia Board of Education member who resigned over racist, sexist tweets leaves teaching job

Richard Meagher column: A plea for the new year: No more Confederate nonsense, please

William T. Thompson did NOT design the Confederate Flag.

Yankee song

Understanding Julia Ward Howe and Her, "Battle Hymn of the Republic" and William Steffe and His "Say Brothers"

The Confederate Flag You Never Knew

The Irish Slave Trade – The Forgotten "White" Slaves

George A. Branard and his bravery in battle

Dr. James Henley Thornwell of South Carolina

The Bloody Fifth Texas

Confederate Coffee

Just how do you reinterpret history?

Opposed to the Name Rebellion

THE TWO BROTHERS.

Magnificent – only 2 known wartime image of President Davis

The Year in Review

The Conversation Club of Charleston

A Southern Saint

Harvard Confederates

They Came From the East

Stereotyping the South Up North

Prisoners forced to stand beneath this canopy of the U.S. Flag

A Suffering Devotion to the Cause of Independence

Let's Fight Tyranny

Lincoln Was Not Christian, Damn it

THE WIFE OF GEN. LONGSTREET-- HELEN LONGSTREET -- A TRUE CONFEDERATE ROSIE THE RIVETER

COMING SOON TO A STATE NEAR YOU?

They are Hostile in Spirit: The Arrest of Miss Emma Kline

Poem: Regular Toasts

A Miscarriage of Justice

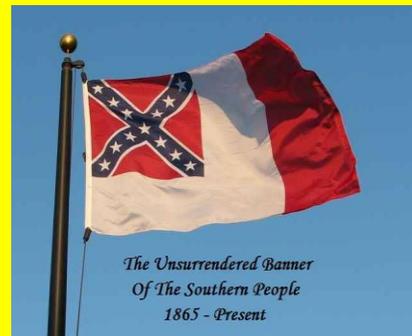
Virginia Flaggers Updates!

A Yankee Apology

Add Camp Douglas to the National Register of Historic Places

CONFEDERATE EVENTS

**And MUCH MORE !**



# Belo Camp 49 Upcoming Meetings:

TBD



**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.**

# *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](mailto:oldwaysmadenew@outlook.com) or call 903-549-3162.



**Our December meeting was a time of reflection and fellowship. We enjoyed sharing stories about or Confederate ancestors, listened to stories about Christmas in the Confederacy and received some gifts. The Belo Camp voted for a scholarship for Sam Davis Youth Camp and discussed recruiting opportunities.**



# AN ADDRESS TO THE MEN OF THE TEXAS DIVISION

*SONS OF CONFEDERATE VETERANS*

## Texas Vindicators

### Who We Are:

Who are the Vindicators? Well in one sense every member of the SCV is a vindicator or at least should be. Our Charge makes us all vindicators.

**“To you, Sons of Confederate Veterans we will  
commit the vindication of the Cause...”**

So if this is true why then have a group of men within the SCV calling themselves Vindicators? In a nutshell the SCV has in many ways strayed away from and failed to live up to its Charge to vindicate the Cause. This is a major problem. This failure is the result of yankee, Progressive Reconstruction. Thus a group of SCV men have banded together in an effort to address this and Unreconstruct the SCV. THIS is who we are.

### What We Do (Our Purpose and Mission):

The mission of the Texas Vindicators is to call the Sons of Confederate Veterans back to our original purpose which was and is to “vindicate the Cause” of the Confederacy. Our mission is to be a voice to call the SCV back to that which makes us who & what we are. We have organized in order to fulfill our mission and we believe that if and when we are successful in our mission we will no longer be needed as such. We are not in competition with the SCV but rather are faithful SCV men who fully support the SCV according to its Charge. We do and will abide by all SCV Constitutions, By-Laws, etc. We honor all Offices in the SCV according to said Constitutions and By-Laws.

### When and How We Came Into Being:

We were born in and out of the sad affair known as the Lubbock Affair (2014-2015), an affair that had its roots in this issue of a Reconstructed SCV.

### How We Are Seeking To Fulfill Our Mission:

We are seeking to unreconstruct the SCV and reform it chiefly by educating & motivating SCV members and camps concerning the Cause and its vindication. We are also seeking to do this as unreconstructed SCV men & camps by modeling an Unreconstructed SCV and thus presenting to other SCV members and camps an alternative kind of SCV other than the prevalent and popular one presented today by the Reconstructed SCV members, camps, and leaders.

## What Kind of SCV Do We Envision?

We envision an SCV that is fully dedicated to its Charge to first and foremost vindicate the Cause of the Confederacy. We envision an SCV that is defined and governed in all that it is and does by that Charge. We long to see an SCV focused on and deadly serious about vindicating the Cause- in all that it says and does including the conducting of ceremonies and the use of its symbols. We envision an SCV that honors the Confederate Flags and in particular the official Flag of the SCV, the Battle Flag of the ANV, by giving them/it the Preeminent and Prominent place in any and all SCV Meetings, Ceremonies, and Functions. We envision an SCV that does not contradict its Charge by the reciting of the Lincolnian Pledge of Allegiance (POA) to the USA Flag and Lincolnian Republic. In short we envision an SCV that is thoroughly Confederate rather than one that divides its loyalties with a mythical USA Nationalism and subjugates the Cause to the Progressive USA.

## How We Intend To Function With Other SCV Camps & Members:

We readily recognize and appreciate that there are good and sincere SCV men and camps that have not yet come to the conclusions that we have in regard to an Unreconstructed, Charge oriented SCV. Indeed most of us at one time were grossly ignorant about this issue and all of us are continuing to unreconstruct ourselves from years of yankee indoctrination. In view of this, our purpose is not to mandate such things as the removal of the anti-Charge POA, but rather, in the free market place of ideas, we intend to educate and advocate for its removal. Also in order to accommodate other good men & camps we advocate the honoring of camp autonomy (by all) where each camp determines for itself such things as the POA, etc. We also advocate, at and in *appropriate times and settings*, the open & respectful discussion and even debating of these issues.

We recently sought to address this issue of two differing views by writing a letter to the current, decidedly reconstructed, Texas Division Command. We proposed a meeting in which the two sides would address the issue with some serious & respectful dialogue, etc. **This sincere and good faith proposal by the Texas Vindicators was in response to Commander Bray's appeal for unity that he made at the Kerrville Convention in June.** Our initial letter, along with a follow-up letter, was completely ignored by the current Division Command. This sadly tells us that the current Division Commanders are not sincerely interested in working with those of us who have a different vision for the SCV than the one that they have. They appear to want our support for *their* SCV but they evidently are not the least bit interested in our input in regard to the nature and mission of the SCV. Since the Division Command ignored us and our proposal we now make the same in essence proposal to the Texas Division itself, the membership and camps. Here is our proposal- those of us who call ourselves Texas Vindicators extend a sincere invitation to any and all SCV members and camps to respectfully discuss/debate this issue with us. We will do so in and on Social Media, in one on one meetings, or in roundtable discussions with several men representing each side. We are also available to answer questions and again, discuss or even debate the issue(s).

And we welcome those of you who are already likeminded with us to join us in our worthy effort to reform the SCV according to its glorious Charge to vindicate the just Cause of the Confederate States of America. You can read more about us on our Texas Vindicators [Facebook Page](#) and/or you can contact us at [rudyray1951@hotmail.com](mailto:rudyray1951@hotmail.com)

Rudy Ray, Mark Brown, and Paul Mattoon- Texas Vindicator Steering Committee.

<https://www.facebook.com/groups/texasvindicators/>

# The Issues of the Civil War Settled by The Terrible Swift Sword of Lincoln's Grand Army of the Republic

Well my title is a little misleading as the War on the American Continent in the 1860s was not a civil war. Calling it the War Between the States is more accurate but the bottom line truth is that it was a war between two established Republics- The United States of America and the Confederate States of America, two Republics and two very different Republics.

We need to understand that the conflict began while there was still one Republic, the USA. It began fairly early in the 19<sup>th</sup> Century and progressed to the point that the CSA was formed by 11-13 former Southern States of the USA who had seceded. The point is that there was not just all of a sudden a shooting war that lasted four plus years and resulted in close to a million deaths, etc. There were issues between the States- between the States of the North and those of the South long before there was a shooting war. These issues first resulted in the dramatic secession of Southern States and the formation of a new American republic before it broke out into a shooting war. THE point of this article is that the issues of that conflict, including both secession and the shooting war have all been resolved by the glorious yankee bayonet and cannon. Glory, glory hallelujah!

How do we know this? Well it is a well-documented fact that the USA did indeed win a military victory over the CSA. The war of military arms fought between the US and the CS ended with a US military victory. That is a blatant and indisputable fact. But how about the causes, the issues, between the USA and the CSA that led to secession and then to a shooting war? Were these also settled by Union military arms? Did the CSA's "stacking of their military arms" resolve the issues that led to and were involved in the struggle of arms? Why would we think that these issues were resolved?

Well, if you were to observe and listen to the words and especially the actions of the descendants of those involved in the struggle you would indeed believe that such issues had been resolved by the Union bayonet and the Confederate stacking of arms. At the National Conventions of the *Sons of Confederate Veterans* and the *Sons of Union Veterans* the descendants of these two opposing Republics now shake hands and exchange pleasantries. There you have it. The issues of the terrible war of the 1860s that resulted in close to a million deaths and untold destruction of property and the permanent changing of the nature of the American Government, both North and South, have indeed been resolved. But that is not all, it is also clearly apparent that both sides agree that the issues were not only settled but that the Northern bayonet was what settled the issues, the "righteous" yankee bayonet. In other words both descendants of the opposing sides in that war agree that the North, the Yankee Republic, the USA was right and the South, the CSA was wrong.

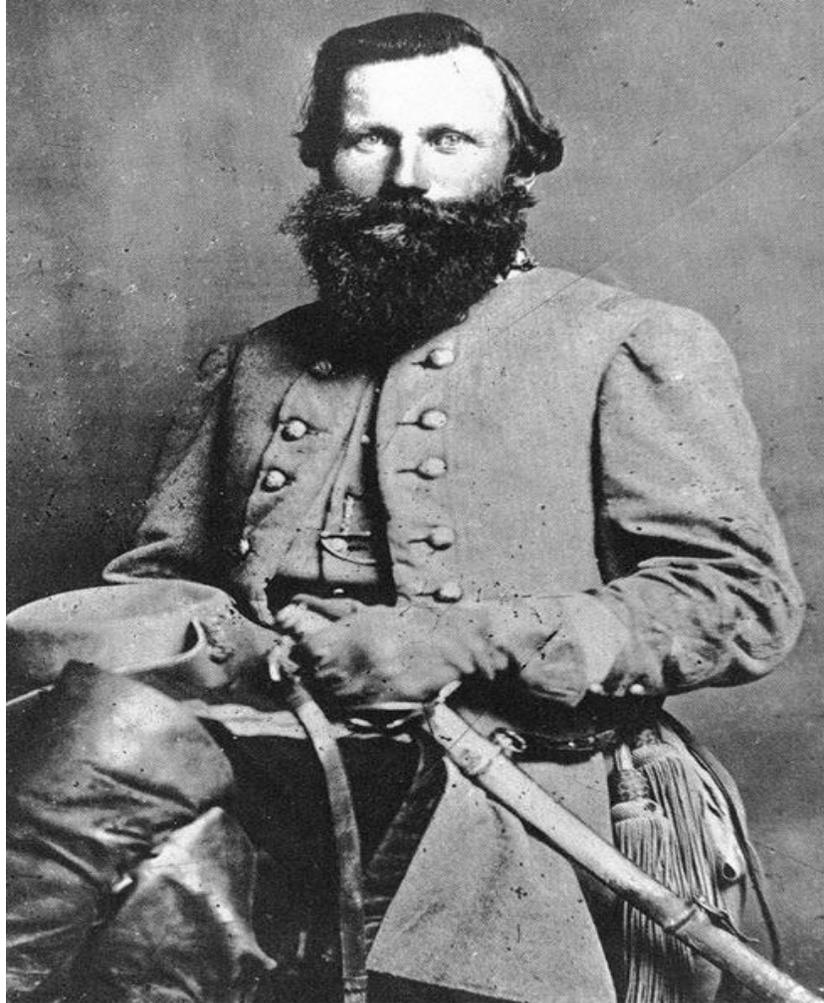
Why do I say this? Well, again the exchanging of pleasantries and respect between the two organizations that most represent the two opposing Republics testify to this. We all know that the SUV believes that the issues were resolved by their ancestors and that their ancestors were right in the conflict. Sure they do. But what about the Sons of the Confederate Veterans? What do they say about these issues being resolved and

what do they say about the Yankee being the one who resolved these issues? Maybe the SCV's exchange of pleasantries and respect is simply an acknowledging that the yankees fought a good fight for a bad cause?

Maybe the SCV men believe that the CSA was right and that the yankees were wrong? Well we need not speculate for an answer. At the same SCV National Conventions, where they exchange pleasantries with the SUV, they do so in the shadow of the Flag of the USA in the clearly and plainly recognized place of prominence and preeminence; AND, to end all egg sucking about the question, the SCV at its National Convention with the exchange of pleasantries with the SUV and the Confederate Flag in subjection to the Federal Flag; to top it all off and end all speculation, recite the USA Pledge of Allegiance, the pledge that was specifically designed to establish that which Lincoln's War was fought over and for and that specifically refutes the Cause of the CSA. Oh, yes, SCV members pledge allegiance, heartily pledge allegiance with hand over heart and/or military salute, to the Lincolnian Yankee Republic displaying the apparent affection that they have for the "One, Indivisible Nation". They do this while merely "saluting" the Confederate Flag with an upturned palm symbolizing their submission to their conquering yankee masters and the Republic these yankees created with their multi-cultured hordes, bayonets, and cannons.

So there you have it. We would expect the Sons of the Union Veterans to declare that the issues were resolved by the Union and that the Union was right in doing so. They are clearly prejudiced. But we have a more reliable witness to this and that is from the Sons of the Confederate Veterans themselves. Glory, glory hallelujah the truth goes marching on. We are all, North and South, SCV and SUV, yankee doodle dandies. Ain't it grand! Thank ya! Thank ya! Massa Lincoln!

But some may ask can we not listen to what these SCV men have to say about this subject rather than just how they use symbols and how they conduct ceremonies? No there is no need to do so, there is no need to pay any real attention to what the SCV men may say with their lips about this subject. We can pretty well dismiss whatever they say, including their so-called Charge, if they say anything contrary to what their ceremonies and use of symbols say. We can pretty well take it to the bank that they are just blowing smoke and not really sincere in what they are saying for if they were sincere and serious about either the issues not being resolved and/or the yankees resolving said issues and/or the yankees being right then they would give a testimony in their ceremonies and with their use of symbols (and flags are blatant symbols) that would be consistent with what they said with their lips. Men that understand the nature and power of symbols, and surely SCV men do; would, if serious, use those symbols to plainly declare what they say that they believe. So if one wants to go to a Sons of Confederate Veterans Convention to learn about who was right in that war and whether the issues of it have been resolved all one needs to do is attend the Opening Ceremony. It will only take a short time to "hear" what the SCV has to say about that conflict. The rest of your time you can go and visit the Vendors where there is a lot of neat stuff or you can spend your time drinking some Mint Julips or some other Southern drink that can give you a taste of the Old South. And there will also be historically named Breakfasts, Awards Luncheons, a Comedic Amateur Hour, etc, etc. But understand that most of those will cost you some bucks but again you can get a feel for the Old South by attending some of these things. But if any of the unenlightened SCV members try to tell you that the CSA was right in that War and that the issues of that War have not been resolved, just smile and offer to buy him a drink or beer because you know better because you attended the Opening Ceremonies.



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 14<sup>th</sup>, 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

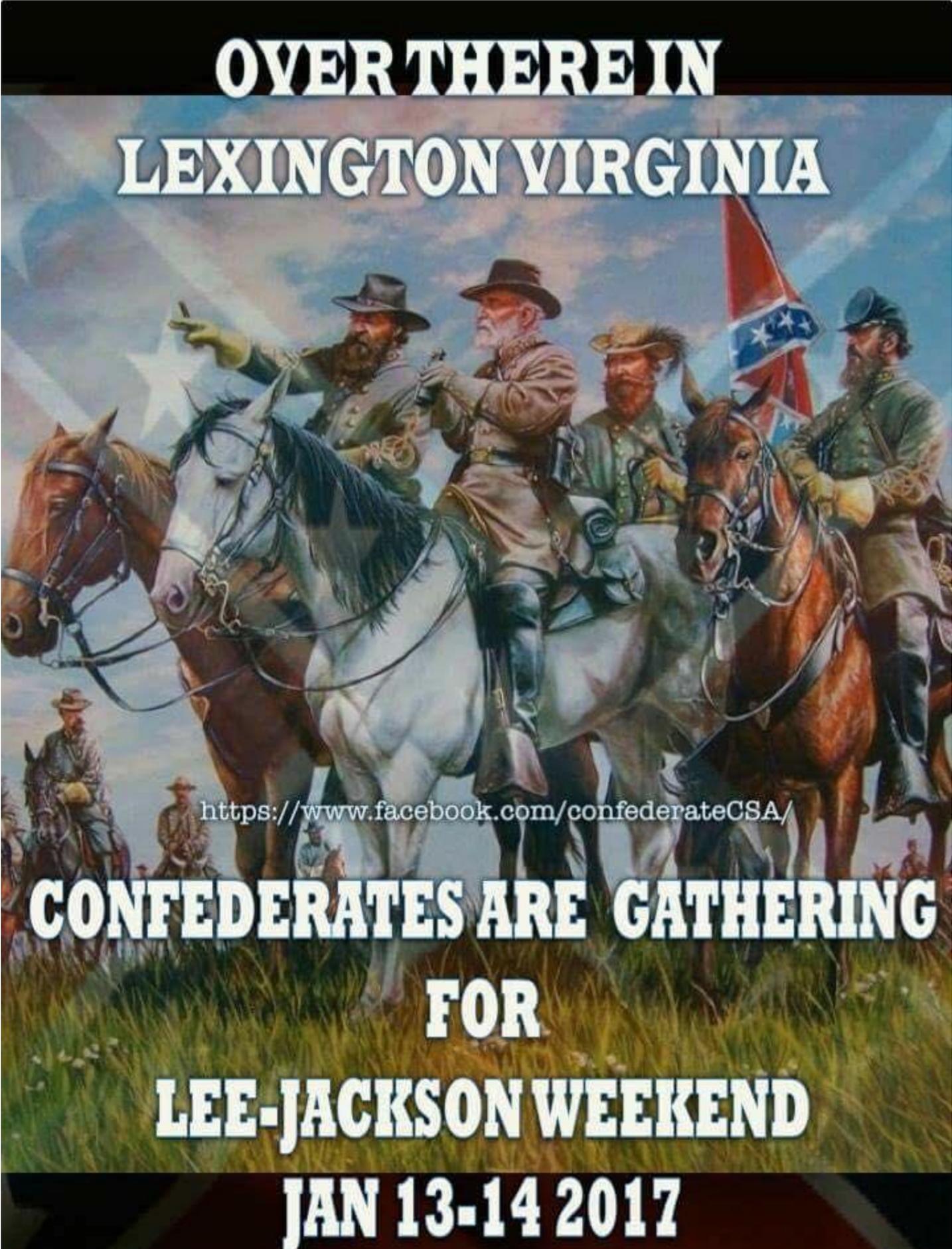
Best Western Lexington Inn

3.9 rating, 2-star hotel

Address: 850 N Lee Hwy, Lexington, VA 24450

Phone:(540) 458-3020

The Va Flaggors 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.



**OVER THERE IN  
LEXINGTON VIRGINIA**

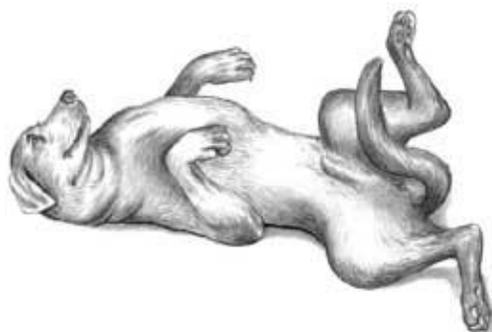
<https://www.facebook.com/confederateCSA/>

**CONFEDERATES ARE GATHERING  
FOR  
LEE-JACKSON WEEKEND**

**JAN 13-14 2017**

# 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





## Excellent News in the Jefferson Davis Statue Case

*Nathanael D. T. Lyons - Editor*

*By David Vandenberg*



Gentlemen,

The Texas Supreme Court has ruled that our case will now move onto the merits. The court has also accelerated the case and advised that it still has not made its ruling on standing. This is highly unusual that the court would allow us to go to the merits without a ruling on standing. The appellate rules of procedure allow for this, yet it rarely happens.

What this means is that we have won the first final battle in a war we have been fighting since August 2015: for a court will hear the merits of the case.

the supreme court is accelerating the case.

The supreme court's consideration of the case will save a great deal of money. If the case were remanded to the trial court, the cost would be substantial and we would most certainly be treated the same way the lower court treated us at the hearing, then have to appeal again to get back to where we are now. This is a skirmish won without having to fight.

It appears the Supreme court wants to be done with this, make its ruling, and get the controversy fin-

ished.

In any case, our legal posture could not be better and, in fact, is unexpectedly better.

We have until January 2 to file our brief on the merits, which will consist of our prior briefs consolidated, edited, reviewed, and rechecked. The opposition will file its brief three weeks later. Then our last brief, if we file one, will be Feb. 7. This is lightening speed in legal terms.

Even though we have made it through to a hearing on the merits in the highest court in Texas, this is not the time to coast. We need to make a strong finish and anticipate the plans of the enemy. But right now, we are in a strong position that we will fortify.

We have a lot to be grateful for this Christmas.

*- David D. Vandenberg  
SLRC Colleague*

## Notes

Briscoe Center for American History (the putative recipient of the Jefferson Davis Statue), is fundraising for its "gala" opening in April 2017. Apparently part of the money will go towards strengthening the floor, as the site for the Davis Statue cannot support the weight of the statue.

If you want to write the Center, and tell them to have UT put the Davis Statue on the mall:

**Don E. Carleton**  
**Executive Director**  
**Briscoe Center for American History**  
**2300 Red River St, Stop D1100**  
**Austin, TX 78712-1426**

Further, a UT professor called to warn us that the campus marxists are planning to target the DAR statue of George Washington on the UT mall for removal. Just like we predicted...

There has never been a better time to support the critically important work of the SLRC. At this Christmas time, let your generous contribution be a Christmas present of liberty for your nation, heritage, Family & posterity! Especially since we have such EXCITING NEWS!

The SLRC staff has been asked to prepare a legal memorandum on behalf of victims of political violence and mayhem during the recent presidential election. The memo will research the federal crime of "conspiracy against rights" and related civil rights laws that provide civil remedies for those whose rights have been conspired against by non governmental parties like busy body internationalist billionaires and members of a national committee of a certain national political party, based on the thousands of email released by Wiki Leaks. Supporters of the president elect will hand deliver the memorandum to the new Attorney General. Stay tuned. This could get interesting.

(Please fill out, sign, and return to the address below with your remittance.)

- Please send me: \_\_\_\_\_ copies of "Lincoln: How the South Should Know Him" (\$7 each + shipping)
  - \_\_\_\_\_ copies of "Cultures in Conflict" (\$10 each + shipping)
  - \_\_\_\_\_ copies of "This Constitution Shall Be The Supreme Law of the Land" (\$20 each + shipping)
  - \_\_\_\_\_ "Blue Lives Matter" Battle-Flag (\$15 each + shipping)
  - \_\_\_\_\_ "Big Sister Hates Your Heritage" Commemorative Poster (\$20 each, or 3 for \$30, or 10 for \$50 + shipping)
  - \_\_\_\_\_ "Thumbs-up for Dixie" Stickers pack of 100 (\$10 each + shipping)
- Total: \$ \_\_\_\_\_ (Please add \$4 shipping for first item, and \$2 for each additional item)\*

I wish to show my support. Enclosed is my tax deductible gift of \$ \_\_\_\_\_ to further the SLRC's work.



Name (please print) \_\_\_\_\_

Street Address or P.O.Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Phone \_\_\_\_\_ E-Mail \_\_\_\_\_

Credit Card # \_\_\_\_\_

**Method of Payment:**

- Check
- Visa
- MasterCard
- Discover

**Send Form to:**

**Southern Legal Resource Center**  
 P.O.Box 1235  
 Black Mountain, NC 28711  
 828-669-5189  
 info@slrc-csa.org

Exp. Date \_\_\_\_\_ CVV Code \_\_\_\_\_

Signature \_\_\_\_\_

\* (please allow 3-4 weeks for delivery.)

**VISIT US  
ONLINE AT  
SLRC-CSA.ORG**

SLRC  
P.O.Box 1235  
Black Mountain,  
NC 28711

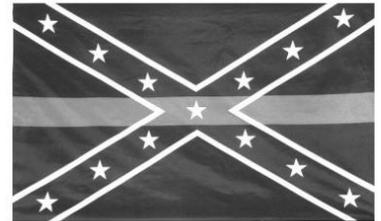
828-669-5189  
info@slrc-csa.org



"Big Sister" Poster



"Thumbs-Up For Dixie" Sticker



"Blue Lives Matter" Battle Flag

## ROSWELL UPDATE

By the time you receive this newsletter, Atlanta Attorney David Ates, and Chief Trial Counsel Kirk D. Lyons will have sued the City of Roswell Georgia for firing 20 year (minus 3 months) Police Sergeant Silvia Cotriss for the innocent display of the Confederate flag in her own front yard. This is as clear a First Amendment violation as we have seen, and if not checked sets a horrible precedent for government to fire Southern Heritage supporters, SCV members, etc.

So far the SLRC has provided a background memorandum of law for the case and the initial draft of the complaint.

Both Ates & the SLRC are handling the case on a contingency basis, but will need to recover expenses & out of pocket costs.

We need your help now so we can prosecute this case to a successful conclusion!



# **SOUTHERN LEGAL RESOURCE CENTER PRESS RELEASE**

## **FOR IMMEDIATE RELEASE PLEASE SHARE!!!!**

Contact: Nathanael Lyons

828-712-2115

slrc@slrc-csa.org

## **FEDERAL FREEDOM OF SPEECH LAWSUIT FILED AGAINST ROSWELL POLICE OVER CONFEDERATE FLAG FIRING**

The Law Offices of David Ates & the Southern Legal Resource Center filed a federal lawsuit on behalf of Sgt Silvia Cotriss against the City of Roswell, Chief of Police Rusty Grant and City Administrator in their official & individual capacities.

The (almost) 20 year police veteran was fired in July 2016 following an internal investigation that found her conduct unbecoming in displaying a Confederate flag displayed in her front yard in a neighboring town,

"I did absolutely nothing improper in displaying the US & Confederate flags on my own property, and being fired by Roswell PD violates my First Amendment rights." said Sgt Cotriss.

The complainant claimed to have seen the Confederate flag on a pole under the US flag in the front yard of Cotriss' residence in Woodstock, GA with a Roswell PD vehicle in the driveway. "Not possible!" counters Cotriss, "as the vehicle had been returned to the Roswell PD motor pool well before the complainant saw the flags in my yard"

After a brief internal investigation Sgt Cotriss was terminated from her employment just short of her achieving 20 years employment.

"This sort of high handed politically correct firing by the City of Roswell sets a horrible precedent and endangers the employment and constitutional rights of government employers across the State of Georgia," said David Ates, lead attorney for Sgt Cotriss. "Which is why prosecution of this lawsuit must go forward!" added co-counsel Kirk D. Lyons



The lawsuit, 1:16-cv-04589-MHC, filed in the Atlanta Division of the Northern District of Georgia seeks actual damages and punitive damages from the individual defendants. Support [www.slrc-csa.org](http://www.slrc-csa.org)

# Police Officer Sues For Firing Over Confederate Flag



December 19, 2016 | by [Oren Peleg](#)

**Silvia Cotriss, a former police sergeant in Roswell, Georgia, was fired for flying a Confederate flag outside her home. Cotriss is now suing the city and is represented in her lawsuit by the controversial Southern Legal Resources Center.**

**According to the Atlanta Journal-Constitution, Cotriss, who is a resident of Woodstock, Georgia, claims she did know the Confederate flag is offensive to some. Cotriss is being represented by attorney David Ates of the Southern Legal Resources Center. The center considers “Confederate Southern Americans” the “most persecuted minority” in the the country.**

**The Confederate flag is “a way to honor [Cotriss’] Southern heritage and her late husband,” Cotriss’ freedom of speech lawsuit states. “A Confederate flag can communicate an array of messages, among them various political and historic points of view.”**

**According to the Southern Poverty Law Center, Kirk Lyons, who founded the SLRC, is a frequent defender of “heritage violations” against the Confederate flag, and is connected to various hate groups. He reportedly held his wedding at an Aryan Nations compound.**

**The SLRC has also described itself as "a non-profit legal foundation waging a counter-offensive to preserve Southern Heritage" and has called to end the “Ethnic Cleansing of Dixie.”**

**"The Southern Legal Resource Center is a nonprofit foundation that specializes in First Amendment issues for Southern heritage," Lyons once said. "The flag is a civil rights issue."**

**According to WSB, Cotriss’ lawsuit, which also names Roswell Police Chief Rusty Grant and City Administrator Katherine Love as co-defendants, for 10 years of pay, the cost of benefits and other damages.**

**Following several high-profile police shootings in the U.S. in early 2016, Grant visited an African-American church just before the complaint against Cotriss was issued.**

**“For me the takeaway from Ferguson was that a lot of African-Americans don’t trust police officers and don’t see them as I did when I was growing up,” Grant told the congregation, reports the Atlanta Journal-Constitution. “I honestly didn’t know that before. I was ignorant of that. Everyone needs to work to make things better.”**

Sources: [WSB](#), [Southern Poverty Law Center](#), [Atlanta Journal-Constitution](#) (2) / Photo credit: [Atlanta Journal-Constitution](#)

<http://www.opposingviews.com/i/society/police-officer-sues-after-being-fired-over-confederate-flag?fb=ov>

# 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**



PHOTO ILLUSTRATION BY KELLY CAMINERO/THE DAILY BEAST

STARS AND BARS

# Georgia Cop: Let Me Fly Confederate Flag... or Else

When a Georgia police department found out that one of its cops was flying a Confederate flag above her house, it fired her—and now she’s suing her bosses for violating her freedom of speech.



M.L. NESTEL

12.22.16 12:15 AM ET

Sgt. Silvia Cotriss had been a widow for a month and a cop for just shy of 20 years. And now she was being called down to the police department headquarters in [Roswell, Georgia](#), on a Thursday in July to explain why the [Confederate flag](#) was flying prominently in her driveway.

Waiting for her in a conference room was Police Chief Rusty Grant, his deputy chief, and her captain. According to Cotriss, she had already explained to the department’s Office of Professional Standards investigators that the flag belonged to her late husband and she continued to fly it in his memory.

“This wasn’t a hard decision for me,” Chief Grant said, according to Cotriss, before telling her “as of today we’re terminating your employment from the Roswell Police Department—sign here.”

“OK, where do I sign,” Cotriss muttered.

With one pen stroke the 53-year-old, who was four years away from retiring with a full pension, copped to violating multiple policies including failing to conduct herself “to merit the confidence and respect of the public and fellow officers” and admitting her actions “destroyed public respect” for the department and the city.

But last week, Cotriss seemed to walk back from that signature when she filed a federal lawsuit in the Northern District of Georgia accusing Chief Grant and the city of Roswell of unjustly pink-slipping her, claiming they violated her [First Amendment rights](#).

The civil complaint claims that Cotriss’s “display of the Confederate flag at her private residence was constitutionally protected speech and that speech was a substantial or motivating factor in the Roswell Police Department’s decision to terminate her... [Cotriss’s] speech did not relate to her job nor was it made in furtherance of her duties as an officer.”

The flag in question, the lawsuit notes, flew for over a year “without causing any problems,” and the display was only “at her private residence and was made as a private citizen.” But to the police department, Cotriss’s Confederate sympathies allegedly “outweighed any legitimate interest of the City in efficient public service.”

When contacted about the lawsuit, a Roswell city spokeswoman said it was policy to “not discuss pending litigation or personnel issues with the media.”

Cotriss’s firing came at a moment of high national tension around policing and cultural sensitivities.

A sniper had recently crashed a protest in downtown Dallas and killed five police officers in a gory rampage—a tragedy that led Chief Grant, Roswell’s top cop, to reach out to the city’s African-American community during Sunday church services that week.

When Chief Grant, who is white, arrived at the evangelical church called Eagle’s Nest on July 10, he was in full police regalia (service weapon and radio) and stood out among the predominantly African-American faithful. He was summoned to the pulpit and humbly bowed his head as five men, armed only with the Holy Spirit, laid their hands upon him.

“We prayed for him in front of the the entire congregation,” Pastor Lee Jenkins reflected to The Daily Beast of their hallowed moment together on that Sunday. “The police chief told me, if I ever hear

#### [Roswell Police Department](#)

July 11 ·



Chief Rusty Grant was invited to Eagles Nest Church and Zion Missionary Baptist yesterday for their congregation to show how much they care for the Roswell Police Department. In the photo, Reverend Lee Jenkins and other church leaders prayed for Chief Grant and his officers. The Chief was overwhelmed by the love and support he felt from the friends in attendance.

or see anything that undermined the trust of the police department and particularly from African Americans, just to let him know.”

Emotions were also raw over the slayings of [Philando Castile](#) and [Alton Sterling](#), unarmed black men in their 30s whose lives ended at the hands of law enforcement.

“A lot of people did not have compassion for the deaths of the two black men,” the pastor said. “But then there was retaliation and police officers were dead and that became the tipping point... all of a sudden white people are like, ‘Whoa, we have a problem here.’”

Black people, he said, were “already frustrated and angry,” and that was met only by white people “who were scared.”

So the blessing with Chief Grant sent a message that cops and clergy were partners fighting the same fight.

One parishioner sitting two pews behind the police chief took the message to heart.

The man composed an email, reviewed by The Daily Beast, and sent it to the police chief the next day.



He wrote how, en route to drop his son and daughter off at their preschool, he became “disheartened” when he spotted a house “flying [the] Confederate flag with a Roswell Police Department Explorer parked in the driveway.”



VIA GOOGLE

The email asked how he, as an African-American man, could explain to his children “that we trust our police, but in the same sentiment if I were ever to be pulled over or some situation where my family needs the police... My first thought/fear is that it may be the officer proudly flying his/her Confederate flag.”

The concerned Roswell parent was all for an individual’s “rights of free speech” as long as “there is no harm done to anyone”—but for him, a police officer flying the flag crossed the line.

He challenged the chief to help the officer “be a part of your cultural sensitivity and bias removal” agenda.

The next day, the police department tracked down the cop who was flying the flag—and found it was Silvia Cotriss.

\*\*\*

Cotriss had lost her husband, Joseph, on May 11 to a massive stroke—about a month before the flag was reported to the police department.

The couple were married only three years but for Cotriss, she hadn’t had enough heart to move on yet. “I hadn’t removed any of his property or cleaned out his drawers,” she said.

Or lowered his flag.

“I, um, wasn’t ready to take his flags and stuff down yet,” she said.

The couple met at Thunder Beach, an annual motorcycle rally held in Panama City, Florida. Her husband purchased a “Rebel Motorcycle” flag: a Confederate flag with a motorcycle smack in the center as a souvenir.

At their home he erected a flagpole and hung both the Stars and Stripes and the Confederate hybrid flag. Later, when a renter asked the couple to remove the motorcycle flag, a random passer-by offered them a Confederate flag to fly in its place.

“While [Joseph] was removing it in my front yard, a person drove by and stopped and got out of the vehicle—a stranger—and he says, ‘If you’re not going to fly that flag anymore, here’s a new one,’” Cotriss said.

Cotriss claimed that the flag was a symbol of “heritage and historic significance.” (She also contests the department’s claim that she had a police cruiser in her driveway when the flag was spotted.) But the police department saw things differently.

According to an internal report, which The Daily Beast has reviewed, investigators asked Cotriss “why she would have or allow the Confederate flag be flown, especially in today’s environment,” and the sergeant replied that she “didn’t think anything was wrong with it.”

The investigators, according to the internal report, informed Cotriss that the flag stood as a symbol championed by neo-Nazi and white supremacist groups, “and that the flag was associated with the church shooting in South Carolina a few months ago” (referring to Dylann Roof’s [massacre](#) at a Charleston church in which he executed nine men and women praying together).

In a July 14 letter, Chief Grant addressed the same parishioner who sounded the Confederate flag alarm. In it, the chief wrote that the “stated goal” of Roswell Police Department’s sworn and civilian employees is to “conduct themselves on-duty and off-duty in a manner, which reflects a favorable image.”

He informed the man that Cotriss had “gone through several levels of review” and “appropriate action was taken.”

In their internal review, investigators asked Cotriss, “Do you not see [the flag] as inappropriate?”

She replied: “No, it’s Southern heritage. It about the Civil War. We’re in the South. I’ve been in Georgia all my life.”

That’s also the line Cotriss’s attorney David Ates is taking. “If you’re a police officer you do you not legally have the same First Amendment rights as Joe Smith,” asked Ates, who describes himself as an “old civil-rights attorney in Atlanta.”

“And who’s to say that the act of flying a Confederate flag is racist?” he added.

That controversial sentiment is one that echoes the work of a man whom Ates said he considered adding to the case as co-counsel: a lawyer named Kirk Lyons. (Local press [intitally reported](#) that Lyons had been helping Cotriss with her suit.) He runs the controversial Southern Legal Resource Center (SLRC) and has been called “the darling of the neo-Confederate world” in a [dossier](#) prepared by the Southern Poverty Law Center (SPLC).

“This is a man who has been defending the Confederate battle flag for most of his adult life,” SPLC senior fellow Mark Potok told The Daily Beast of Lyons. “At the same time he’s trafficked intimately with white supremacists.”

Lyons is happily married to Brenna Tate, daughter of the deceased Charles Tate (who was once an Aryan Nation member) but claims he's no "godzilla" and that since starting the Southern Legal Resource Center his cases have moved to the mainstream.

"The Southern Legal Resource Center has never taken a radical case ever," he said. "Unless you agree with the Southern Poverty Law Center that you're suddenly a racist, white supremacist for simply thinking that the Confederate flag is an honorable symbol."

Lyons won a couple of seminal Confederate flag victories in the early aughts, including one in which he helped a Richmond, Kentucky, high-school student named Timothy Castorina and his girlfriend prove they were wrongly suspended for wearing Hank Williams Jr. T-shirts bearing the Confederate flag and the phrase "Southern Thunder."

The next year, Lyons secured a settlement for a Lexington, Kentucky, teen named Jacqueline Duty who was barred from prom night for wearing a dress featuring a blue and white "half-X" diagonal stripe with stars in direct homage to the Confederate battle flag.

Earlier this year, Lyons went up against Gary Fenves, president of the University of Texas (Lyons's alma mater), after Fenves tried to rid the campus of a [statue](#) of the Confederate president Jefferson Davis. The petition for that case is before the Texas State Supreme Court.

The North Carolina-based attorney called Cotriss's case "very important."

But Cotriss's lawyer has since decided to distance himself from Lyons. "I've found myself in a pickle of my own doing because I didn't do the research [on him]," Ates said. "Whether the coverage [of the SLRC] is accurate or not it is distracting from [Cotriss's] lawsuit."

Meanwhile, Cotriss claims that she offered to take the flag down before her firing, to no avail. She says she told her boss, "If it offends someone I apologize and I'll take it down."

"Police officers have to make changes in our lives and we have to avoid certain people and certain things that offend people," Cotriss told The Daily Beast. "We have to do these things."

Cotriss contends that prior to the flag, there were few blemishes on her record—once, during a child custody dispute, she was written up for rudeness. In another instance she was suspended for three days for not properly dealing with an insubordinate cop she was supervising.

"Nothing racial," she stressed. "Nothing like that."

"I loved that job and I loved dealing with the people in the city," the fired sergeant added. "I did everything that police officers can do... That was everything to me."

But for critics of the incident, the Confederate flag's past cannot be written off.

"The Confederate flag has come to represent the Confederacy in the Civil War, and that was a war that was entirely about chattel slavery," said Potok of the Southern Poverty Law Center.

Pastor Jenkins added that a Confederate flag hovering over "a government-sponsored vehicle... is imagery that undermines the trust of many African Americans with the police department."

"It doesn't help," he said. "It hurts when we do stuff like that."

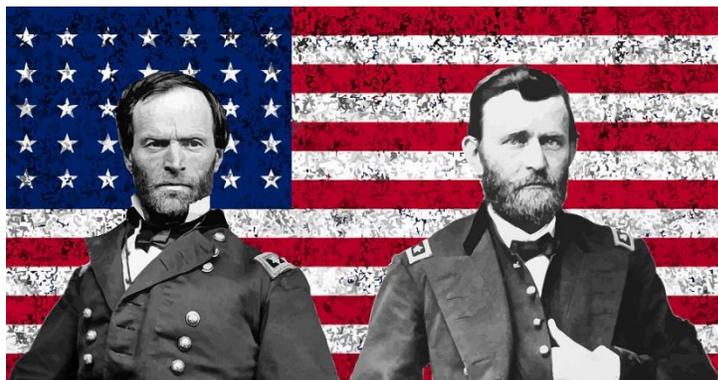
# What is a conviction?

A conviction is that which one holds in regard to a truth and to fail to hold it would be to sin against and go against the truth and thus to sin against one's own conscience. Convictions cannot be compromised. For an SCV member who takes the Charge seriously, the Charge and particularly the heart of the Charge, the vindication of the Cause cannot be compromised. To do so would be to violate the truth and one's own conscience.



## What is a preference?

A preference is when one prefers one thing before another. Preferences may be compromised without violating one's conscience or "sinning against the truth". For an SCV Member there are many things that are merely preferences and thus can be and often should be compromised. One SCV Member may prefer to meet at 7:00 while another may prefer to meet at 6:00. Both members should be willing to compromise their preference and meet at 6:30. One may prefer to meet at a Mexican restaurant because he prefers Mexican food while another may prefer to meet at a Chinese Restaurant because he prefers Chinese food. These preferences can and may need to be compromised and both members need to be willing to meet at a Steak House. (Such a terrible compromise and sacrifice for us Texans!)



**Be it known to all concerned that it is a conviction of mine that the Flag of the invaders and occupiers of my homeland along with its Cause refuting Pledge of Allegiance should have no place in the SCV. Perhaps for some such is merely a preference but to end all confusion be it known that such is NOT a preference for me but a conviction.**

**Rudy Ray**

# Christmas parade's Confederate fallout continues in Roanoke



**DON PETERSEN | SPECIAL TO THE ROANOKE TIMES**

H.K. Egerton waves a confederate flag in The Haley Toyota City of Roanoke Christmas Parade in downtown Roanoke.

- Related: [Roanoke won't ban Confederate flag from Christmas parade](#)

Posted: Thursday, December 17, 2015 9:54 pm

By **Matt Chittum** *The Roanoke Times*

A week ago, Downtown Roanoke Inc. defended the First Amendment right of a Sons of Confederate Veterans chapter to march and carry the Confederate flag in the city Christmas parade despite complaints from the Roanoke NAACP.

Then as many as 50 Confederate flag bearers – some of them said to be armed — entered the parade and marched along behind the float of the Sons of Confederate Veterans 28th Infantry Camp 49.

Now, Downtown Roanoke Inc., or DRI, which organizes the parade, is considering whether the group should be allowed to enter in the future because they violated their parade contract.



The flag supporters, including many in the crowd who cheered loudly when the banner passed, were turned out by two pro-Confederate flag groups in the region, plus a third constitutionalist group who posted a video “call to arms” encouraging supporters to openly carry guns.

DRI board Chairman Tony Pearman included flag protesters as well as supporters in his criticism. The Roanoke NAACP organized a rally with banners near the parade start.

“It shocks and saddens me that these issues resulted in individuals on both sides of the debate resorting to the use of a Christmas parade as a venue to further their cause, not celebrate the season,” he said.

After the parade, DRI heard from at least 10 people complaining that the event had been “hijacked” by the group that rallied to support the flag.

“It did get hijacked,” said Mark Craig, commander of the Sons of Confederate Veterans group, “but not by us.”

Craig said he and his group had nothing to do with the one in civilian clothes that formed up behind his float. “It was just a handful and it kept getting bigger and bigger,” he said.

People apparently came out of the crowd to join in.

Craig said he believes two weeks of publicity about the flag, sparked by an NAACP news conference Dec. 5 to call for the flag's ban, pressured DRI to find a means to bar his group in the future. Linking the unauthorized marchers to him could be a way to do it, he said.

Two men who rallied supporters said Thursday that Craig had nothing to do with their involvement and they regret that it might cause him problems.

"Personally, I apologize for any trouble that I have caused them or Mark," said Tim Boone. "Next year, without a permit, we won't be there."

Pearman said DRI officials still are gathering information. So far, however, he and others are unswayed by what they are hearing from Craig and others.

"Their recollections of what happened do not match the reality of what was witnessed by DRI," Pearman said. "There are inconsistencies and contradictions with the story every time it's been told."

### **'Call to arms'**

Craig's group has participated in the parade without incident for many years, both he and DRI officials say.

This year, however, the group's entry became a source of controversy over the Confederate flag. First, retired local journalist and blogger Dan Smith raised questions about the flag's inclusion in the parade. Then the NAACP spoke out at a press conference and a Roanoke City Council meeting. Finally, the NAACP organized a rally to protest the flag during the parade.

As word of that got out, Boone and Kelly Bowles, of Bedford, began using social media to rally flag supporters to come to the parade and cheer for the Sons of Confederate Veterans as the group, along with its ladies auxiliary, the Order of the Confederate Rose, passed.

Boone, of Floyd, heads a group called Rebel-lution, which he said aims mostly to advance Christianity. But, he said, the group also rallied behind the flag following the killings of nine people at a black church in South Carolina over the summer.

Dylann Roof, 21, the suspect in the shootings, displayed the flag in pictures posted on social media, sparking a wave of backlash against the banner.

Bowles leads a group called the Battle Flag Rally for Freedom and has organized rallies to display the flag in recent months, the last drawing several hundred people to Green Hill Park in Roanoke County. He's also a member of a Bedford Sons of Confederate Veterans camp.

Both men emphatically disavowed racism. Boone said he's devoted to his church, its congregation of black and white members and its black associate pastor.

Bowles said his organizations have nothing to do with "illiterate, uneducated fools like the Ku Klux Klan."

The men said they called on supporters to meet at a certain location and disperse into the crowd, carrying Confederate flags and cheering the Sons of Confederate Veterans.

They were joined by a post from Daniel Highberger, of Roanoke County, who recently founded a constitutional group called Sons of Liberty Southwest Virginia, which is a part of the national III Percenters movement. The movement takes its name from a belief that only three percent of colonists actually fought to win independence from England during the American Revolution. Followers believe government is creeping along a path to tyranny, and they are prepared to defend the liberty of all law-abiding Americans, Highberger said.

Bowles and Boone said they support the III Percenters movement, but not all its principles.

Highberger posted a video "call to arms" on Facebook, urging backers to come to the parade and cheer on the Sons of Confederate Veterans and openly carry firearms to exert their Second Amendment rights.

He uses his own handgun and holster to demonstrate proper open carrying.

"Protect your brothers if the need arises," he said.

Highberger, 30, said this week he didn't believe NAACP protesters would be a threat. He was concerned that sympathizers might act out toward flag supporters. Plus, he said, as a constitutionalist, he believes you should exercise your rights every day, lest you lose them.

### **'A spontaneous thing'**

On parade night, Boone said the 12 or 13 people he knew who came met and joined spectators. He and a few people walked to the parade start where Bowles, one of five horsemen who have joined the Roanoke Confederate group for several years, were lining up.

"When the parade started, we just started following along ... It was just a spontaneous thing," Boone said. As they marched along, he said, people they didn't know came out of the crowd to join them.

Craig expected Bowles. He said he didn't know about any others.

"I didn't have any idea who they were, or why they were there," he said.

Most of his group wore Confederate uniforms, including him, he said.

His group and the women's auxiliary described a total of 25 people in costume and a couple of vehicles. Craig acknowledged bringing in H.K. Edgerton, a black Sons of Confederate Veterans member and former NAACP president from North Carolina, to march with them in rebel garb to demonstrate that his group is more inclusive than some believe. Edgerton waved a flag, danced and hugged children.

Pearman said DRI staff counted 25 additional people, plus several horses, who weren't accounted for in the signed and approved applications from the Sons of Confederate Veterans and the auxiliary group.

Pearman also said several people who joined the parade wore firearms. Roanoke police spokesman Scott Leamon said officers observed the same thing and alerted DRI officials, but did nothing because open carrying of firearms is legal.

Boone said he carried a concealed firearm. He and Bowles both said they saw no one in their contingent with firearms.

Both men said the group, which Boone described as a "rogue element," passed through the parade without incident.

Roanoke NAACP President Brenda Hale and NAACP member Freeda Cathcart said a man on horseback moved his horse toward her protest group in a manner they considered aggressive and intimidating, despite his saying "Merry Christmas."

Bowles said that was him, and he only approached them to say politely, "God bless you all, we love you all, Merry Christmas." He said the same to all he met in the parade, he said.

By Bowles, Boone and others' accounts, including Roanoke City Manager Chris Morrill, the contingent passed to rowdy cheers from the crowd.

Both Pearman and police said some members of the group on horseback looped back to the start of the parade and attempted to re-enter for a second pass. Leamon, of the police department, said the group was refused and complied willingly.

Bowles said he knew of no one who tried to re-enter the parade. Police came to him and asked him about going through the parade again, he said, but the horses were already unsaddled to go home.

### **'This is a holiday parade'**

DRI officials went to work this week trying to sort out how the parade turned out as it did.

Pearman was "shocked" that the event became a rolling flag rally, "given that we had defended their rights," he said. "This is not a public protest. This is a holiday parade."

DRI is still gathering information, he said. "We are reviewing future participation of all entrants based on events that occurred at the parade."

Craig said he's been sick about the damage to his organization's reputation after years of responsible participation in the parade and other events. He repeatedly said the additional marchers had nothing to do with his Confederate Veterans camp.

"I would swear on my mom's grave," he said.

Craig respects the right to openly carry firearms, he said, but added, "It's a Christmas parade. We've already got enough controversy without this."

Craig is worried he'll never convince DRI he's not responsible for what happened. It didn't help that DRI officials discovered a man associated with Craig's camp thanking Boone and others on Facebook before and after the parade for their support and participation.

Craig disavowed the man, saying he was a prospective Confederate Veterans member who never joined but has helped out at events. He wouldn't accept him as a member now, he said.

He'd like to forge a relationship with Hale, the NAACP president, like the Confederate Veterans had with one of Hale's predecessors, the Rev. Charles Green. A life-long civil rights activist, Green was an associate Confederate Veterans member and supported the group's push for a specialized license plate.

Pearman said DRI will be reviewing parade procedures to ensure unapproved participants can't get in again. DRI and city officials are meeting next week to discuss options.

If DRI and city officials didn't like the parade, Boone said, they should look to the NAACP and its supporters. "Between them and the media, they made an issue out of it," he said. "That's what drew the support there Friday night."

Morrill, who attended the parade, said he's concerned the event presented an image to tourists, potential residents and businesses that the city is divisive, rather than the welcoming place he knows it to be.

Removing the Confederate Veterans and the flag from the parade might be possible, he acknowledged, but officials need to be mindful of unintended consequences, like lawsuits and even bigger protests next year.

Boone said there would be no question about the latter.

"I'll make that promise to them."



Confederate battle flag supporters marching in the Haley Toyota City of Roanoke Christmas Parade on South Jefferson Street near the turn on to Campbell Avenue.

[http://www.richmond.com/news/virginia/article\\_741178cb-ac30-5e6a-8cdf-bfd87c751300.html](http://www.richmond.com/news/virginia/article_741178cb-ac30-5e6a-8cdf-bfd87c751300.html)

The following is the kind of race baiting "documentary" that creates the backlashes we have been facing. This producer throws gasoline on the fire of lies and disinformation, stirring up passions based on pure deception. The backlash is that society believes this crap and then they go after our monuments and banners with their righteous indignation. Kind of like how the fiction "Uncle Ben's Cabin" stirred up hatred in the hearts of murderous men like abolitionist John Brown and many in the north.

## KKK Leaders Allege Producers Paid Them to Fake Scenes in Canceled A&E Documentary (EXCLUSIVE)

Nate Thayer



COURTESY OF A+E

DECEMBER 30, 2016 | 04:01PM PT

*A&E to conduct investigation to probe what happened during production*

The subjects of a TV documentary series about the Ku Klux Klan abruptly [canceled last week](#) by [A&E](#) allege to *Variety* that significant portions of what was filmed were fabricated by the producers.

Some KKK leaders divulged that they were paid hundreds of dollars in cash each day of filming to compel them on camera to distort the facts of their lives to fit the documentary's predetermined narrative: tension between Klan members and relatives of theirs who wanted to get out of the Klan.

The findings are based on an exclusive *Variety* investigation based on interviews with over two dozen individuals in and around the KKK who cooperated with the documentary in at least six U.S. states.

Originally scheduled to air Jan. 10, "[Escaping the KKK: A Documentary Series Exposing Hate in America](#)" was produced by Venice, Calif.-based production company [This Is Just a Test](#).

The KKK leaders who were interviewed by *Variety* detailed how they were wooed with promises the program would capture the truth about life in the organization; encouraged not to file taxes on cash payments for agreeing to participate in the filming; presented with pre-scripted fictional story scenarios; instructed what to say on camera; asked to misrepresent their actual identities, motivations and relationships with others, and re-enacted camera shoots repeatedly until the production team was satisfied.

The production team even paid for material and equipment to construct and burn wooden crosses and Nazi swastikas, according to multiple sources including Richard Nichols, who is one of the featured subjects of the documentary series as the Grand Dragon of a KKK cell known as the Tennessee White Knights of the Invisible Empire. He also said he was encouraged by a producer to use the epithet "nigger" in interviews.

"We were betrayed by the producers and A&E," said Nichols. "It was all made up—pretty much everything we said and did was fake and because that is what the film people told us to do and say."

Asked about allegations, a rep for A&E declined comment beyond issuing a statement that made clear the company is going to take the additional step of conducting a probe of the production: "A&E had already made the decision to cancel this documentary series based on recently discovered payment practices of the producers in the field and we are conducting a full independent investigation into the production."

Production company TIJAT also issued a statement in response to the allegations, which suggested participants are being intimidated into tarnishing the show.

"We take these allegations very seriously and in partnership with A&E we will be looking into them fully," a portion of its statement read. "We have been told that participants in the series have received threats and coerced into speaking out against the authenticity of the show."

Led by principals Aengus James and Colin Miller, TIJAT is a prolific producer of unscripted TV series for cable networks such as TLC's "I Am Jazz" and Animal Planet's "Project Grizzly," as well as theatrical documentaries and commercials.

**TIJAT is currently negotiating with A&E to get the rights back to "Escaping the KKK" with the intent of shopping it to another network. Producers told KKK leaders who participated in the documentary prior to the cancellation that a second season was being discussed with the network.**

The allegations are in stark contradiction to how the eight-episode series was positioned to the public by both A&E and TIJAT.

"This show is not rehearsed or prepackaged," said Rob Sharenow, executive vice president and general manager of A&E and Lifetime told *The Hollywood Reporter* on Dec. 19. "These filmmakers knew that they weren't going in making a reality show, they were making a hard-hitting series about a provocative subject."

The purported quality of the program, originally known as "[Generation KKK](#)," helped draw the support of organizations such as the Anti-Defamation League and Color of Change, which A&E publicized. But that didn't keep "Generation KKK" from being accused on social media of providing a platform for a hate group. The network subsequently [retitled the series](#), a decision Sharenow explained to *Variety* on Dec. 23 reflected its standing as a "pure documentary."

But the very next day "Escaping the KKK" was suddenly canceled. As its Dec. 24 announcement revealed, the cable network made the surprise move after being made aware of payments made by the production company to Klan members, contrary to assurances the company said were made to advocacy organizations that supported the series and the public.

"A&E learned last night from the third-party producers who made the documentary that cash payments — which we currently understand to be nominal — were made in the field to some participants in order to facilitate access," read a statement issued by the network.

The cancellation occurred less than 24 hours after this reporter contacted several producers at TIJAT with the allegations contained in this story. Those same producers, according to multiple KKK members who participated in the documentary, subsequently warned them not to speak to this reporter if contacted.

But sources close to the production also cast doubt on the testimony of KKK leaders, describing them as inveterate liars motivated by an agenda to scuttle a series that could make them look bad if it ever aired and prone to confusing being manipulated with aggressive questioning from producers.

What prompted Nichols to share his life with TV viewers was a solicitation via email from a TIJAT producer, which he summarized as saying, “We want to show everyone the real truth about the Klan.” Nichols, who can trace his lineage back to one of the founding members of the KKK, said he allowed TIJAT into his home in Pulaski, Tenn., and the KKK circles in which he traveled for anywhere from three to eight days at a time each month for a period that lasted four or five months in mid-2016.

But as Nichols describes it, the production had little interest in accurately reflecting his life. Instead, he says TIJAT producers manipulated nearly every aspect of what appeared on camera, right down to making sure his choice of words during interviews was sufficiently objectionable.

“They kept asking me, wanting me, to use the word ‘nigger,’” said Nichols, who alleged he was paid \$600 per day by producers to participate. “I was sitting down being filmed and interviewed with the lights and the backdrop set up, and I said something and used the word ‘blacks.’ Then the producer interrupted me and said ‘No, no, no. We want him to use the word ‘nigger!’”

TIJAT producers went so far as to orchestrate more than one cross-burning ceremony in Pulaski, though it is presented in the documentary as if the KKK is actually hosting the event. “We’ve been allowed special access to film this secret induction,” reads a title card that precedes one of the cross-burning scenes.

“It was the producers who told me they wanted a cross-lighting,” recounted Nichols. “In fact they made two cross-lightings cause they wanted to reshoot some scenes. They bought everything—the wood, the burlap to wrap around the wood, the diesel and kerosene for my cross lighting. They even brought all the food for everyone.”

Nichols’ storyline in the documentary series involves his efforts to recruit a young man, Cody Hutt, into the KKK. But their dynamic was also less than truthful: Hutt made it clear to the producers he was never seriously considering joining the KKK, but he was willing to take \$200 per day from them to act the part. “From the first day, I sat them (down) and told them I had no interest in joining the Klan,” said Hutt.

As TIJAT’s cameras capture, the tension between Nichols and Hutt reaches the boiling point when Hutt brings an anti-hate activist, Bryon Widner, to Nichols’ home to help convince Nichols to leave Hutt alone. When Nichols learns who Widner is, he angrily demands he leaves the house, even threatening to kill Widner.

But Nichols and Hutt say the scene was a fabrication. “That was 100% the TV guys’ idea and staged,” said Nichols.

“When me and Richard had a fall(ing) out and he was mad because I wouldn’t join—they staged that all,” said Hutt.

Nichols is one of four separate Klan members who are the focus of the documentary series, which also chronicles separate cells of the hate group operating in Mississippi, Georgia and Kentucky.

The Klan activity in Tennessee was not the only one with fabricated elements; sources knowledgeable of what transpired among all four featured Klan groups where TIJAT shot described similar circumstances.

In Kentucky, which unlike the other three areas is not depicted in the first four episodes of the series provided to TV critics, TIJAT producers weren’t above turning its documentary subjects into fictional characters.

“They told me to find someone who was family that was against my beliefs,” said Dan Elmquist, the Imperial Wizard of the Kentucky-based Nordic Order of the Knights of the Ku Klux Klan, who reports getting \$500 a day to participate. “They were trying to get my wife and me to say that my wife didn’t like me involved in Klan stuff, but my wife is a member of the Klan. So we filmed with my Nighthawk’s wife saying she was my cousin and acting as the ‘anti-Klan’ person. A&E knew she wasn’t my cousin or against the Klan.”

The “Nighthawk”—which is KKK terminology for a clan’s chief of security—for the Nordic Order Knights who confirmed Elmquist’s account in an interview is Chris Brasher of Bowling Green, Ken. (When Elmquist and Brasher refers to “A&E,” they are not referring to the network, but producers from TIJAT. )

“A&E would give me an order of what to say—it was scripted,” said Brasher, who also reported getting \$500 per day. “My wife isn’t a member of the Klan. A&E was telling her to say to me ‘If you don’t leave the Klan I am going to leave you. I don’t want to leave my husband, but if he doesn’t leave the Klan I will.’ “It was a joke, really. My wife and I get along fine. She was never going to leave me because I am in the Klan. A&E made that all up and told us what to say.”

But sources close to the production say that whatever interviews Brasher sat for were not intended for the documentary’s first season, and that it could have been for a demo reel for another season.

A&E’s payment policies for unscripted series have already created other problems for the network. Citing “Escaping the KKK” earlier this week, an attorney representing the Church of Scientology [accused A&E of hypocrisy](#) by alleging that two

of the participants in the docuseries "Leah Remini: Scientology and the Aftermath" were paid to appear on camera. The network hasn't responded to the Church's charge.

On the Tennessee shooting location of the KKK documentary, Nichols and Hutt describe being paid by a man with a blue, rectangular bank money bag, which he would unzip and hand out \$50 or \$100 bills.

Of the leaders of the four Ku Klux Klan groups featured on the TV series, only one denied receiving payments for his participation. "I was never paid a dime but I wished they did," said Steve Howard, Imperial Wizard for the North Mississippi White Knights of the Ku Klux Klan, on Dec. 24.

But on Dec. 26, Howard lashed out on his Facebook account demanding \$100,000 payments from A&E and the film production company for money he said was promised and owed him. "Tomorrow by 11 I start singing. So someone better take care of it. I want lost wages," wrote Howard. "They can buy me out or I start singing."

Howard took down his Facebook posts less than 24 hours later.

What is still unclear is which entities had foreknowledge of the fabrications. While it is conceivable A&E could have learned what was going on via communication between the network and production during the shoot, it is also possible that the network was kept in the dark. Even the principals of the production company itself may not have had complete knowledge of how individual producers were conducting themselves on the ground at shoots.

But the documentary raises troubling questions as to how much responsibility and oversight a network should have over the content of programming it licenses to air.

In addition, the series exposes the often blurry line in TV programming between the traditional documentary, in which filmmakers typically take a fly-on-the-wall approach minimizing interference in the action unfolding in front of their cameras, with so-called reality TV like A&E's own hit "Duck Dynasty," which may appear to be cinema verite to unsophisticated viewers but is almost as controlled by producers as scripted dramas or comedies, with real people essentially functioning as paid actors.

The lure of easy money certainly has its allure to KKK members and their families living in some of the poorest regions of the country. Hutt, a 22-year-old high-school dropout who lives with his mother, readily admits that getting paid by producers was his motivation for helping distort the truth.

"Hey, I loved the money. Don't get me wrong; I wanted them to come back," he confessed. "Now I don't want anything to do with them."

*Nate Thayer is a freelance journalist based in Washington D.C.*

<http://variety.com/2016/tv/news/kkk-leaders-allege-producers-paid-them-to-fake-scenes-in-canceled-ae-documentary-exclusive-1201950078/>



# Disgruntled Democrats Want A Constitutional Convention To Leave The Union Claim They Are Three States Away

December 6, 2016



Click [HERE](#) to view news report.

On Tuesday, disgruntled Democrats held a forum to discuss the possibility of replacing the Electoral College.

Rep. Zoe Lofgren (D-CA) conceded that Democrats could not get rid of the Electoral College due to the way the United States Constitution is written.

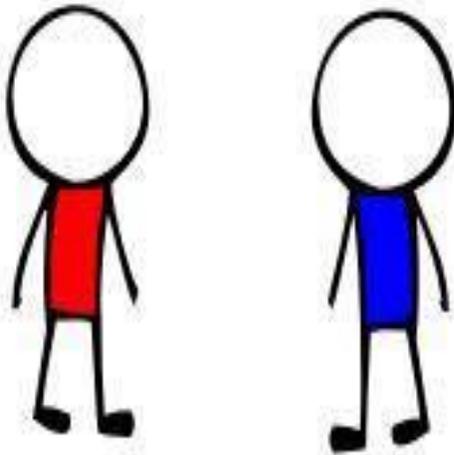
“I don’t think we can sustain our American democracy by having the majority ruled by the minority. And so the question is how to fix this since the Constitution is written in such a way that it’s almost impossible to amend,” Lofgren said.

Lofgren went on to say she is open to a Constitutional Convention, “We are three states away from calling for a Constitutional Convention. It’s something I’ve always been opposed to, .... But I’ll say because, for the second time in sixteen years, people the American voters elected did not become president. Rational people, not the fringe, are now talking about whether states could be separated from the U.S., whether we should have a Constitutional Convention. And I think as time goes on that is apt to become more the case unless we here can figure an answer to preventing the majority from being ruled by the minority.

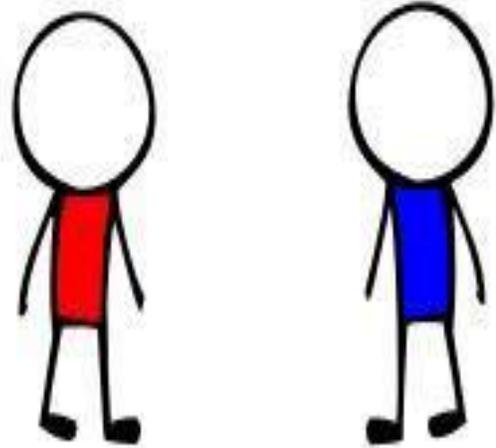
<http://ntknetwork.com/disgruntled-democrats-want-a-constitutional-convention-to-leave-the-union/>

DEC. 20, 2016, 9:10 A.M.

Looks like some people  
in California want to  
secede...

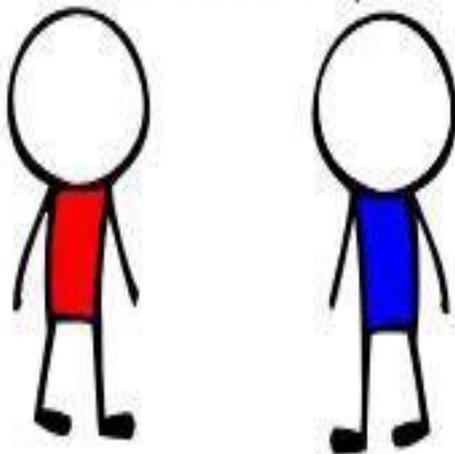


So what. They have rights...  
The federal government under  
the new administration obviously  
isn't going to reflect the  
progressive values of  
the people of California...

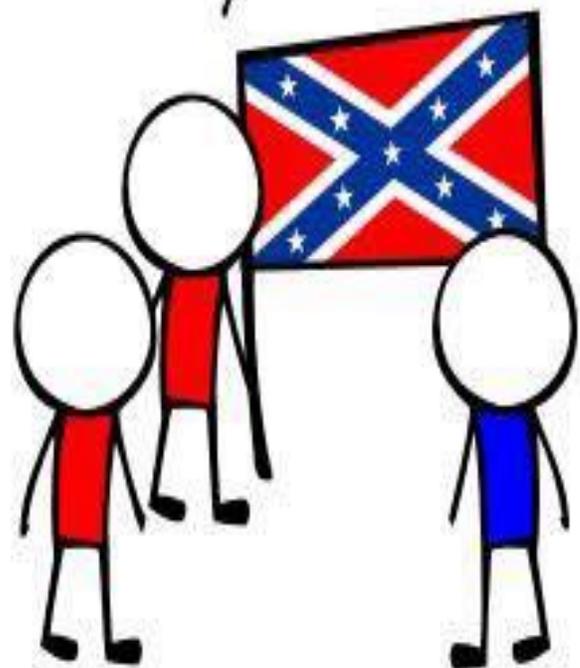


If the federal government  
violates the Constitution and  
encroaches on the reserved  
rights of the states, they are  
fully justified in withdrawing  
from the federal union...

Duh... Look it up.



Good luck  
with that...



# California secession organizers say they've opened an embassy -- in Moscow

John Myers

California gained an embassy in Russia last weekend, at least in the eyes of those who have promised to seek a statewide vote on secession, nicknamed "Calexit," in 2018.

Louis Marinelli, a San Diego resident who is the leader of the group promoting [an effort to turn the state into an independent country](#), organized the Moscow event that was publicized on social media.

"We want to start laying the groundwork for a dialogue about an independent California joining the United Nations now," he said in an email Monday.

Marinelli is currently working as an English teacher in Russia, and said he is there working on immigration issues related to his wife, who is a Russian national.

The effort faces the longest of odds, requiring not only initial approval by California voters in 2018 but a subsequent special election in 2019. Even if successful then, the proposal would have to pass difficult if not insurmountable legal obstacles.

Marinelli said he's not discouraged by the high hurdles.

"All major social and political movements in this country take time and inevitably have to overcome failures and setbacks before they are ultimately successful," he said.



Follow



**Bear Flagger** @LouisJMarinelli

Presentation to the press at the opening of the Embassy of the Independent Republic of California [@CAEmbRu](#) [@YesCalifornia](#) [#Calexit](#)

# Is California splitting away? Group believes California should form its own nation



Marcus Ruiz Evans, center, of The Yes California Independence Campaign, talks to passersby about California succeeding from the United States and becoming its own nation, Wednesday, Nov. 9, 2016, in Sacramento, Calif., . Support for the proposal grew on social media following Tuesday's election of Republican Donald Trump. AP Photo/Rich Pedroncelli/File

By [Jeff Horseman](#), *The Press-Enterprise* POSTED: 12/24/16,

California's been described as a nation unto itself. Could it be?

"Yes California," a pro-secession group, filed paperwork with the state attorney general in November for a proposed 2018 ballot measure to strike language in the state constitution binding California to the United States.

This month, the group announced the opening of a "cultural center" in Moscow — "the first of many planned California culture centers which will serve to build a bridge between the nation of California and the nations of the world," read a statement on Yes California's website.

If its ballot measure succeeds, Yes California would pursue a 2019 vote to declare the state's independence. At least half of the state's voters would have to cast ballots and 55 percent would have to choose independence for California to become its own nation, according to document Yes California filed with the Attorney General's office.

Talk of California secession is nothing new. But it gained momentum after Donald Trump's election. Hillary Clinton got 62 percent of California's vote in defeating Trump, the largest margin of victory for a presidential candidate in the state since 1936.

The November election, which gave Republicans the White House and continued congressional dominance, underscored California's political divergence from the rest of the country.

While the GOP controls most state legislatures and governorships, Republicans are a shrinking minority in the Golden State, where Democrats control the Legislature, 39 of 53 congressional seats and all statewide elected offices.

California's Democratic leadership has vowed to fight Trump over his plans to deport undocumented immigrants and repeal Obamacare, and California's battle against global warming is at odds with climate change skeptics in Trump's cabinet.

In arguing for independence, Yes California contends that the state's tax dollars subsidize the rest of America and that red-state politics marginalize California's more progressive values. California can stand alone as a world economic power, secession advocates say.

"We believe in two fundamental truths," reads a statement on Yes California's website. "(1) California exerts a positive influence on the rest of the world, and (2) California could do more good as an independent country than it is able to do as a just a U.S. state."

Even if a ballot measure qualifies — 585,407 signatures are needed — and a majority of Californians want to secede, an independent republic of California faces very steep odds. The question of whether states can split was answered in blood by the Civil War and in law by an 1869 U.S. Supreme Court decision that found no right to secession in the U.S. Constitution.

According to Yes California, a path to secession exists through the U.S.-ratified United Nations charter. But it's hard to see Washington recognizing UN authority on this issue, nor is it clear how many nations would risk America's wrath by recognizing an independent California, home to 12 percent of the U.S. population and a vital part of the nation's economy and food supply.

Independence activists could pursue a constitutional amendment to let California secede. But that requires ratification from three-fourths of the state legislatures.

California can assert itself in ways other than secession, said Jack Pitney, a professor of politics at Claremont McKenna College.

"Federalism allows each state wide latitude in setting its own polices," he said. "As (Gov.) Jerry Brown says, we could launch our own climate satellite (to study climate change) if the feds don't want to."

"State officials can also push back in federal court, which is why Brown picked Xavier Becerra as attorney general," Pitney added. Becerra, a Democratic congressman from Los Angeles, is widely expected to challenge the Trump administration in court, especially over immigration policy.

## SPLIT THE STATE

Throughout California history, there's been talk about splitting up the state and discussions of splitting from America. The state is politically divided between coastal and inland regions and the more liberal urban cores versus more conservative rural areas.

While Clinton won the statewide vote, Trump won many of California's less-populated, more inland counties, including Siskiyou and Modoc counties in the north and Kern County north of Los Angeles County.

The state of Jefferson concept, which would combine parts of rural Northern California with southern Oregon, dates back to at least the 1940s. In recent years, county lawmakers and voters in five Northern California counties have approved ballot measures or passed resolutions in support of Jefferson.

In 2009, then-GOP Assemblyman Bill Maze proposed the state of Coastal California consisting of 13 counties, including Los Angeles and San Francisco. Maze argued that coastal liberals politically drowned out California's more conservative regions.

The desire to create a conservative haven led then-Riverside County Supervisor Jeff Stone in 2011 to propose the state of South California. Thirteen counties, including Orange, Riverside and San Bernardino, would have been part of this 51st state.

In 2013, venture capitalist Tim Draper sought to split California into six states, which he said would be more responsive to local residents and easier to govern. A measure putting the six-state concept before voters failed to gain enough signatures.

So, it's doubtful California will be divided into multiple states or split from the rest of the nation — unless the San Andreas Fault gets active. Remember those "California's shaking away" earthquake fears?

<http://www.dailynews.com/government-and-politics/20161224/is-california-splitting-away-group-believes-california-should-form-its-own-nation>

No Thank you, Dixie Is not nor ever will be Interested In your idea of what Is "best for us".



Bellamy Oath of Allegiance  
Prominence of US flag  
USA Nationalism  
Upturned Palm Salute  
Truce Mentality  
Falure to Vindicate the Cause

Remember to do your part as a proud Southern Patriot, reject the modern re-construction! Keep Dixie Beautiful.



# OBAMA ON COMEDY CENTRAL: AMERICA 'BY NO MEANS' HAS OVERCOME 'LEGACIES OF SLAVERY, JIM CROW, COLONIALISM, RACISM'

'We have, by no means overcome the legacies of slavery and Jim Crow and colonialism and racism'

**America is still struggling to overcome its "legacies of slavery, Jim Crow, colonialism, and racism,"** President Obama told Comedy Central Monday night.

Appearing on "The Daily Show," Obama was asked about how he speaks to crowds about race.

How does he "skirt that line between speaking your mind and sharing your true opinions on race whilst, at the same time, not being seen to alienate some of the people you are talking to," host Trevor Noah asked.

"You know, my general theory is that, if I was clear in my own mind about who I was, comfortable in my own skin, and had clarity about the way in which race continues to be this powerful factor in so many elements of our lives," Obama said. "But that it is not the only factor in so many aspects of our lives, that we have, by no means overcome the legacies of slavery and Jim Crow and colonialism and racism, but that the progress we've made has been real and extraordinary, if I'm communicating my genuine belief that those who are not subject to racism can sometimes have blind spots or lack of appreciation of what it feels to be on the receiving end of that, but that doesn't mean that they're not open to learning and caring about equality and justice and that I can win them over because there is goodness in the majority of people."

Elsewhere in the interview, Obama attacked the media for focusing on the hacked DNC emails during the campaign -- even though there was nothing "explosive" in the exposed communications. **It was "fairly routine stuff," he insisted.**

**Obama also advised Republicans** that if they want to fix ObamaCare, two ideas are creating a "public option," and adding "more subsidies."

<https://news.grabien.com/story.php?id=1879>





# CONVENTION of STATES

A PROJECT OF CITIZENS FOR SELF-GOVERNANCE



## Texas Convention of States campaign set to begin with kick-off event

Posted by Convention of States Project on December 06, 2016

*This article was written by Bobby Cervantes and originally published in the [Houston Chronicle](#).*

The Convention of States effort in Texas begins in earnest Tuesday, when state Rep. Rick Miller, from Sugar Land, and state Sen. Brian Birdwell, from Granbury, will pre-file a resolution calling for a convention.

“The subject-matter resolution calls for limiting the power, scope and jurisdiction of the federal government, fiscal restraint and term limits on federal officials, such as the judiciary,” according to a statement from the Convention of States Project, whose organizers are expecting nearly 400 people to attend the kick-off event.

There is no room for compromise here, since states need to agree on particular issues they want to consider during a convention to propose amendments to the U.S. Constitution. The goal is that each chamber will

approve the identical resolution, overcoming the Senate hurdle they faced last session, said Tamara Colbert, a Convention of States co-director.

“We need to aggregate with those other states, so we’re passing the identical resolution,” she said, adding that a convention requires the go-ahead from 34 state legislatures.

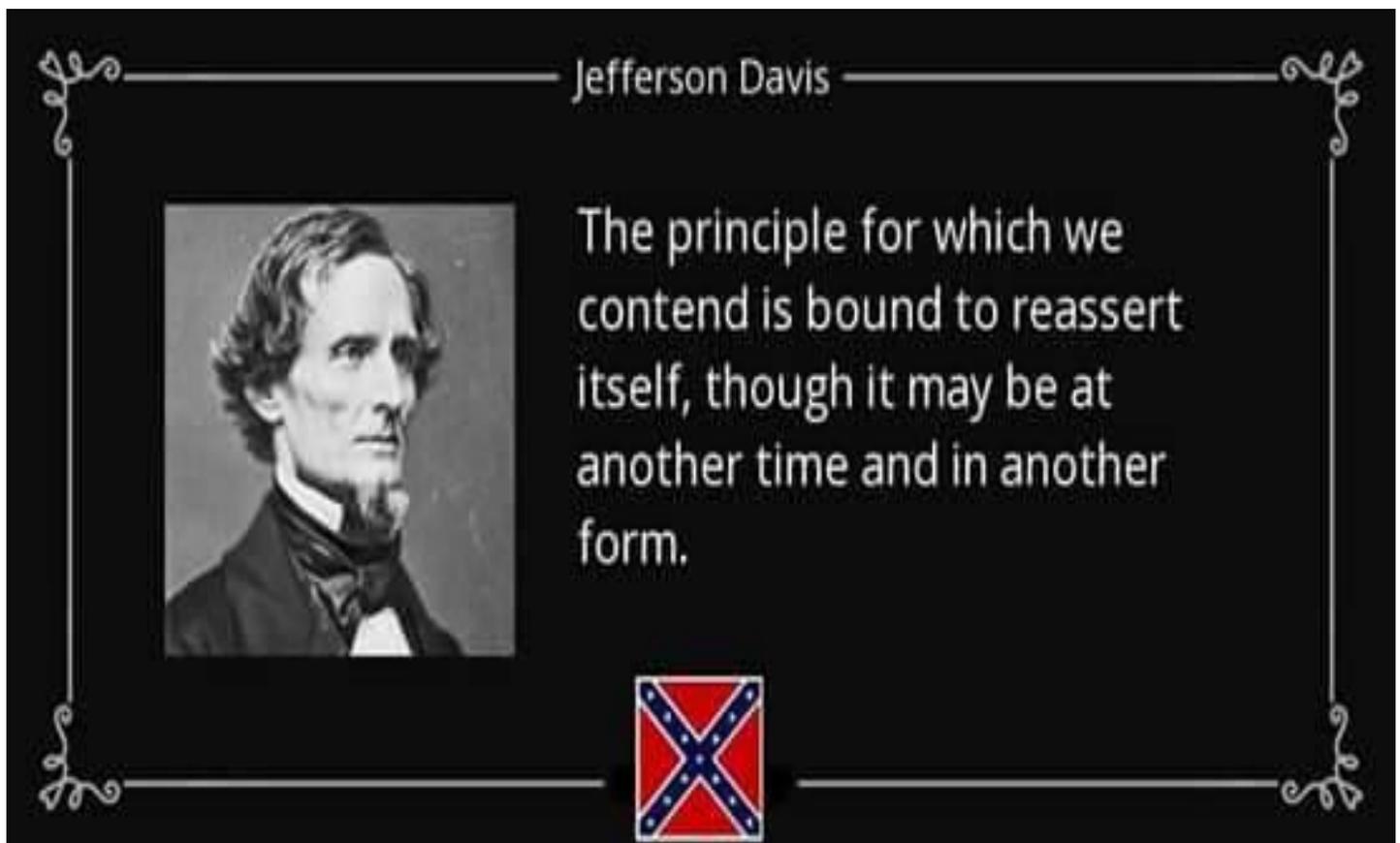
In the last weeks of the 84th Legislature, the lower chamber passed [House Joint Resolution 77](#) with 80 ayes and 62 nays. The session was wrapping up by the time it headed to the Senate, where the resolution was left pending in the Senate State Affairs Committee.

Make no mistake about it now: It is a priority item for at least two of the Big Three, Lt. Gov. Dan Patrick and Gov. Greg Abbott. The governor and a raft of lawmakers are scheduled to speak to hundreds of volunteers at Tuesday’s meeting. It is difficult to see how the measure does not win the Texas Legislature’s approval in the upcoming regular session, which begins in January, especially given the Senate’s seemingly unending drive to show that it, not the House, is the most conservative body. So much for the [argument](#) that the House routinely obstructs right-wing legislation.

As national Democrats come to terms with soon-to-be complete Republican control in Washington, D.C., they’ll feel what Texas Democrats have felt for quite some time. It is unclear what, if anything, Democrats in the House or Senate will do to halt the convention of states resolution. They certainly will have other pressing matters to oppose. Organizers of Tuesday’s event say they have volunteers from all political stripes and will lobby House and Senate members from both parties.

[Click here to get involved!](#)

[http://www.conventionofstates.com/convention\\_of\\_states\\_campaign\\_begins\\_texas/?recruiter\\_id=31606](http://www.conventionofstates.com/convention_of_states_campaign_begins_texas/?recruiter_id=31606)



Jefferson Davis

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



# Virginia Board of Education member who resigned over racist, sexist tweets leaves teaching job

- [By Mike Connors](#) [The Virginian-Pilot](#)



• Courtesy City of Charlottesville

Wes Bellamy

## CHARLOTTESVILLE

A Virginia Board of Education member who resigned last month amid controversy over inappropriate Twitter posts has stepped down from a teaching position.

Wes Bellamy posted on his Facebook page late Monday that he is resigning from his job as a teacher at Albemarle High School.

"We have to ensure that our students have the best possible learning environment, and I do not want to do anything that will compromise that," [Bellamy's statement](#) said.

[Bellamy left the state Board of Education in late November](#), a few days after tweets he made were uncovered. Blogger Jason Kessler published a [story](#) about a series of tweets and retweets Bellamy made between 2009 and 2014.

Among the tweets was one from 2011 that read in part: "White women=Devil."

Bellamy went on administrative leave in Albemarle County shortly after the tweets came to light.

Bellamy is still vice mayor in Charlottesville. In resigning from teaching, he said he has received much support in the past month and wants to continue to help young people and find solutions to problems.

"We need more people to work together to address the difficult issues in regards to race, education, gender equity and equality, and the overall goal of respecting our fellow brother and sister," he wrote. "I am doubling down on my commitment to work with whoever, wherever, however to bring solutions to these issues."

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**"Transplanted northerner" pretty much says it all. This is Virginia. Richmond is the Capital of the Confederacy. You knew that when you came here. We honor our history and heritage, and men like Robert E. Lee had more honor in their pinky finger than men like you contain in their entire being. You "came here" because you wanted to. Quit trying to tell us who we can honor or how we can do it, or that our veterans are not deserving of honor. Quit trying to make everything about race and divide and inflame our community. Quit trying to turn us into what you left. You don't have to join us. You don't even have to like it, but you and your extremist vies are NOT in the majority and we the people are not going to stand by any longer and let folks like you destroy our history and heritage. **This is, after all, Dixie.****



[Susan Frise Hathaway](#)

## Richmond Times-Dispatch

A NEW YEAR'S REQUEST

**Richard Meagher column:**

**A plea for the new year:  
No more Confederate nonsense, please**

[http://www.richmond.com/opinion/their-opinion/guest-columnists/article\\_c86fb0ea-f221-5189-a762-75daa6864467.html?fb\\_action\\_ids=10154992703749274&fb\\_action\\_types=og.comments](http://www.richmond.com/opinion/their-opinion/guest-columnists/article_c86fb0ea-f221-5189-a762-75daa6864467.html?fb_action_ids=10154992703749274&fb_action_types=og.comments)

**P. KEVIN MORLEY/TIMES-DISPATCH**

Participants gathered at the Robert E. Lee monument on Monument Avenue for the annual Confederate Heritage Rally, Feb. 25, 2012.

Posted: Sunday, January 1, 2017 9:30 pm

By Richard Meagher

**I have a hope for the New Year. I turn to this hope during every battle over moving or removing a Confederate monument in Virginia,**



or renaming one of the many streets named after Jefferson Davis. I feel this hope every time I drive past another Virginia Flaggers demonstration, or when I see the Confederate battle flag hung on a truck or in a dorm window.

My hope leads me to this teensy request: Can we drop the Confederate nostalgia? Finally?

There's no other way to put this: The American South has been on the wrong end of history for 200 years. It's time to get over it.

I realize that as a transplanted Northerner, my opinion will be less than worthless to a number of the "from-heres" among us. But longtime Southerners might consider how, to an outsider, Confederate nostalgia looks. My question has always been this: What, exactly, are these people celebrating?

When I teach my politics courses, I remind students that the long history of American politics boils down to the repeated need to placate racist Southerners. Beginning with the three-fifths compromise in the Constitution, and continuing through decades of compromises to prevent a Civil War, Northern politicians did their best to tolerate the brutal apartheid regime that was improbably nested within their developing democracy.

And then, even after a devastating war failed to preserve this oppressive regime, we had to spend another century mollifying stubbornly racist Southern states.

FDR's New Deal coalition, for example, was made possible by the support of Southern white Democrats. In exchange, Southern states were allowed to make sure that blacks never got to benefit from any of the New Deal's generous social programs. It took the civil rights movement and the entire second half of the 20th century to finally dislodge the racist power structures of the American South, in a process that is still ongoing.

No single factor "explains" American political history, but this basic divide — North vs. South, free vs. slave, democracy vs. racist regime — comes the closest. The idea that we should celebrate the losing side in this long battle not only dishonors the brave warriors who finally defeated the forces of bigotry; it undermines the victory itself. And it was a resounding, triumphant victory, in both the Civil War and a century later.

To put it bluntly: The Confederates were the bad guys, as were their Jim Crow descendants. They lost, and the country is immeasurably better for it.

At this point, Confederate sympathizers might want to trot out the longstanding claims about the Civil War: that it was about states' rights, not slavery; that it was fought for economic reasons; that it was about the principle of secession. I have no patience for these preposterous claims — any economic differences or demands for states' rights were based on the preservation of an oppressive way of life literally built on the backs of forced labor. The Confederate slaveocracy deserves its place in the dustbin of history.

I have much more sympathy for the idea that the South has changed; that the racism of the past is not reflected in the new cities like Richmond that are rising in the South. This argument is fine as far as it goes; I like to see lists of how Richmond is one of the country's "most-\_\_\_\_" cities as much as the next guy.

But let's say we can set aside the still powerful effects of our racist past, such as the demographics of poverty, or the dramatic racial segregation found in housing. How are we supposed to believe in this post-racial South when Confederate Flaggers are out in front of the art museum every weekend, supporting ... well, whatever it is they are supporting? When white Southerners respond to criticism of the Confederacy with nonsense phrases like "heritage, not hate"? When they seem more interested in honoring the (obvious) bravery of Confederate soldiers than in acknowledging the absolute moral bankruptcy of the cause for which those soldiers fought?

There's nothing wrong with studying and protecting Virginia's history, including its racist past. But there's a difference between celebrating and commemorating. We should reserve street and school names for heroes, not the architects of apartheid; history can be acknowledged without endorsement.

So, for example, there is no need to move statues off of Richmond's Monument Avenue, as RVA mayoral candidate Joe Morrissey proposed during this year's election season. (Until he un-proposed it, then proposed it again.) I like the suggestion made most clearly to me by another candidate, Jon Baliles: Let's *add to* the monuments, so that Maggie Walker takes her place in line with Stonewall Jackson. Let's use Monument Avenue to commemorate the *full* history of Richmond and the South.

But no matter what, we need to stop holding up the Confederacy as something to honor. We need to stop celebrating the history of America's worst impulses and institutions. We need to stop with the Confederacy nonsense.

My hope might be a long shot in an America that just elected Donald Trump. The divisions in our country seem worse than ever, and it might be too much to ask for people to let go of a past that should be dishonored when they feel so lost in the present.

Still, I will keep my hope, and repeat my request. In the New Year, can we finally move on from the Confederacy?

Please?



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# William T. Thompson did NOT design the Confederate Flag.

There is a rumor, to put it nicely, going around right now that the designer of the second flag of the Confederacy was a man named William T. Thompson. Thompson was clearly a racist and wrote of fighting to “maintain the Heaven-ordained supremacy of the white man over the inferior or colored race.” Yuck.

This seems to have originated on the [Twitter account of Jonathan Wilson, who apparently holds a PhD in US History from Syracuse University](#). I would have expected someone with a PhD in history to actually pay attention to the context surrounding one smaller excerpt, but apparently reading comprehension isn't as fun. Now all of these different websites, mainly news sources, have copied the information and treated it like gospel. Then of course there are all the memes floating around featuring the same information. Which would be all well and good if it were completely accurate, but as usual it is a grain of truth with more omitted.

Mr. Wilson lists [this as his source](#), a book entitled *History of the Flag of the United States of America* which was published in 1880 and available as a free ebook on Google Books. In it is excerpts from editorials written in the *Savannah News* by Thompson, including the above terrible quote. [1] However, if you read it you also find that Thompson was not a part of the committee which designed the flags and seal, the House, or the Senate. He was not even in the same city as those making these decisions, and had to receive news of the approved flags via dispatch. While we are told by this book that they approved a flag like what Thompson wrote of and had been submitted a design by him, it is clear they were considering a great number of design options and trying different options with modifying them.

The flag approved by the Senate was not in actuality what he had suggested, but rather a field of white with a blue stripe which makes sense since **the Confederacy drew inspiration for their flag from the Scottish flag, the St. Andrew's Cross, which is blue and white, and they were trying to move away from the appearance of the United States flag.** The House decided they didn't like the appearance of the blue stripe so removed it, and the flag as it was made was of different dimensions than what Thompson had talked about due to inconsistencies with the revisions between the Senate and House. Revisions that were done without Thompson being anywhere around.

George Preble, author of the above book, also wrote one entitled *Our Flag: Origin and Progress of the Flag of the United States of America* which had been published earlier. This book gives similar information, but more regarding the timeline of the flag's approval. Thompson's editorial with the very racist comments was published after the Senate had already approved the flag with the blue stripe, so Thompson's design had to have been either nearly identical to designs that were already being looked at or it was his design but he revealed his own thoughts on the symbolism after the fact. There were two propositions for changes, either removing the blue stripe entirely or instead of a blue stripe making it a “broad blue border.”

On May 20th, 1863, a correspondent wrote to Thompson at the *Savannah News*, saying “Mr. Editor, you are one of the admirers of the new flag” and proceeding to inform him of the difference in dimensions which had been “established by law.” This being information also listed in the same books, only a couple pages past the excerpts Wilson chose to quote. I don't know about you, but typically I don't refer to the “designer” of something as an “admirer” of it. This quote tells me that there were people in the Confederacy, if not the majority of the Confederacy, that never would have

considered Thompson the “designer” of the second national flag despite his having submitted a design and commented on the process.

Additionally, all of this regarding the second national flag occurred after the Confederate battle flag, the flag currently being debated in the media, was already designed and in use. THAT FLAG most certainly had nothing to do with Thompson whatsoever.

So then, what? Are we supposed to be shocked there were racists in 1863? This should surprise no one. There were racists everywhere! Thompson himself wasn't even from the south originally, but was born and raised in Ravenna, Ohio.[2] However, to take a newspaper editor's opinions and say they represent what the Confederate House and Senate had in mind for the symbolism in their approval is quite a leap, and for this to continue spreading is an example of horrible journalism.

It's similar to how the South Carolina's declaration of causes for secession cited hostility regarding slavery being of importance, Virginia chose to merely point out they had a right to secede and planned to do so, Texas cited the Federal government's failure to offer any protection of Texan lives against Native American tribes or Mexican bandits, and Georgia mentioned slavery but also went in depth regarding how the Federal government was deliberately subsidizing industry of only the middle and northern states while allowing the south to pay taxes for it:

***The material prosperity of the North was greatly dependent on the Federal Government; that of the South not at all. In the first years of the Republic the navigating, commercial, and manufacturing interests of the North began to seek profit and aggrandizement at the expense of the agricultural interests. Even the owners of fishing smacks sought and obtained bounties for pursuing their own business (which yet continue), and \$500,000 is now paid them annually out of the Treasury. The navigating interests begged for protection against foreign shipbuilders and against competition in the coasting trade.***

***Congress granted both requests, and by prohibitory acts gave an absolute monopoly of this business to each of their interests, which they enjoy without diminution to this day. Not content with these great and unjust advantages, they have sought to throw the legitimate burden of their business as much as possible upon the public; they have succeeded in throwing the cost of light-houses, buoys, and the maintenance of their seamen upon the Treasury, and the Government now pays above \$2,000,000 annually for the support of these objects. These interests, in connection with the commercial and manufacturing classes, have also succeeded, by means of subventions to mail steamers and the reduction in postage, in relieving their business from the payment of about \$7,000,000 annually, throwing it upon the public Treasury under the name of postal deficiency.***

***The manufacturing interests entered into the same struggle early, and has clamored steadily for Government bounties and special favors. This interest was confined mainly to the Eastern and Middle non-slave-holding States. Wielding these great States it held great power and influence, and its demands were in full proportion to its power. The manufacturers and miners wisely based their demands upon special facts and reasons rather than upon general principles, and thereby mollified much of the opposition of the opposing interest. They pleaded in their favor the infancy of their business in this country, the scarcity of labor and capital, the hostile legislation of other countries toward them, the great necessity of their fabrics in the time of war, and the necessity of high duties to pay the debt incurred in our war for independence. These reasons prevailed, and they received for many years enormous bounties by the general acquiescence of the whole country.***

***But when these reasons ceased they were no less clamorous for Government protection, but their clamors were less heeded— the country had put the principle of protection upon trial and***

***condemned it. After having enjoyed protection to the extent of from 15 to 200 per cent. upon their entire business for above thirty years, the act of 1846 was passed. It avoided sudden change, but the principle was settled, and free trade, low duties, and economy in public expenditures was the verdict of the American people. The South and the Northwestern States sustained this policy. There was but small hope of its reversal; upon the direct issue, none at all.” [3]***

The opponents of the Confederacy and of the Confederate flag seek to make this a far simpler and clearer cut period of history than it actually was. They depend on the Union having a moral superiority so that they can point fingers and condemn those who wish to remember their Southern heritage. It is not that simple though, and never has been.

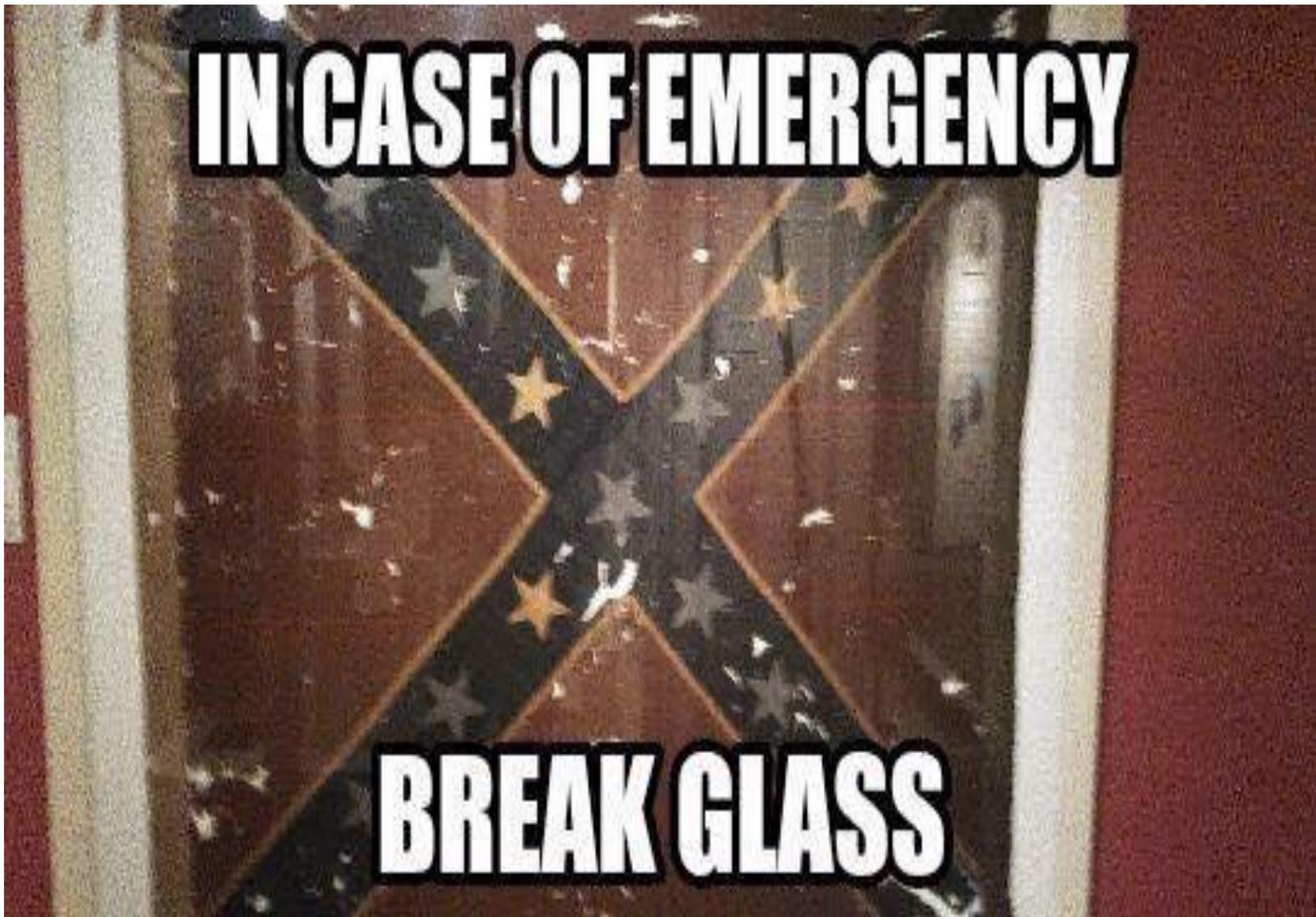
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[1] In the referenced books the newspaper was referred to as the “Savannah News,” but other sources refer to Thompson’s paper as the “Daily Morning News” or the “Savannah Morning News.” These all refer to the same publication.

[2] <http://www.georgiaencyclopedia.org/articles/arts-culture/william-tappan-thompson-1812-1882>

[3] <http://www.civilwar.org/education/history/primarysources/declarationofcauses.html>

<http://takebackourhistory.com/index.php/2015/07/12/william-t-thompson-did-not-design-the-confederate-flag/>



# Yankee song... notice the reference to

burning, plunder and hanging; must have been well engrained in them...

Oh, Yes, Massa, They Will Fight!

We are very much perplexed to know who is the next,  
To command the new Richmond expedition,

For the Capital must blaze, and that in ninety days,  
And Jeff and his men be sent to perdition.

We'll take the cursed town, and then we'll burn it down,  
And plunder and hang up each cursed Rebel;

Yet the contraband was right when he told us they would fight:

“Oh, yes, massa, they will fight like the devil!” – Richmond Is a Hard Road to Travel.

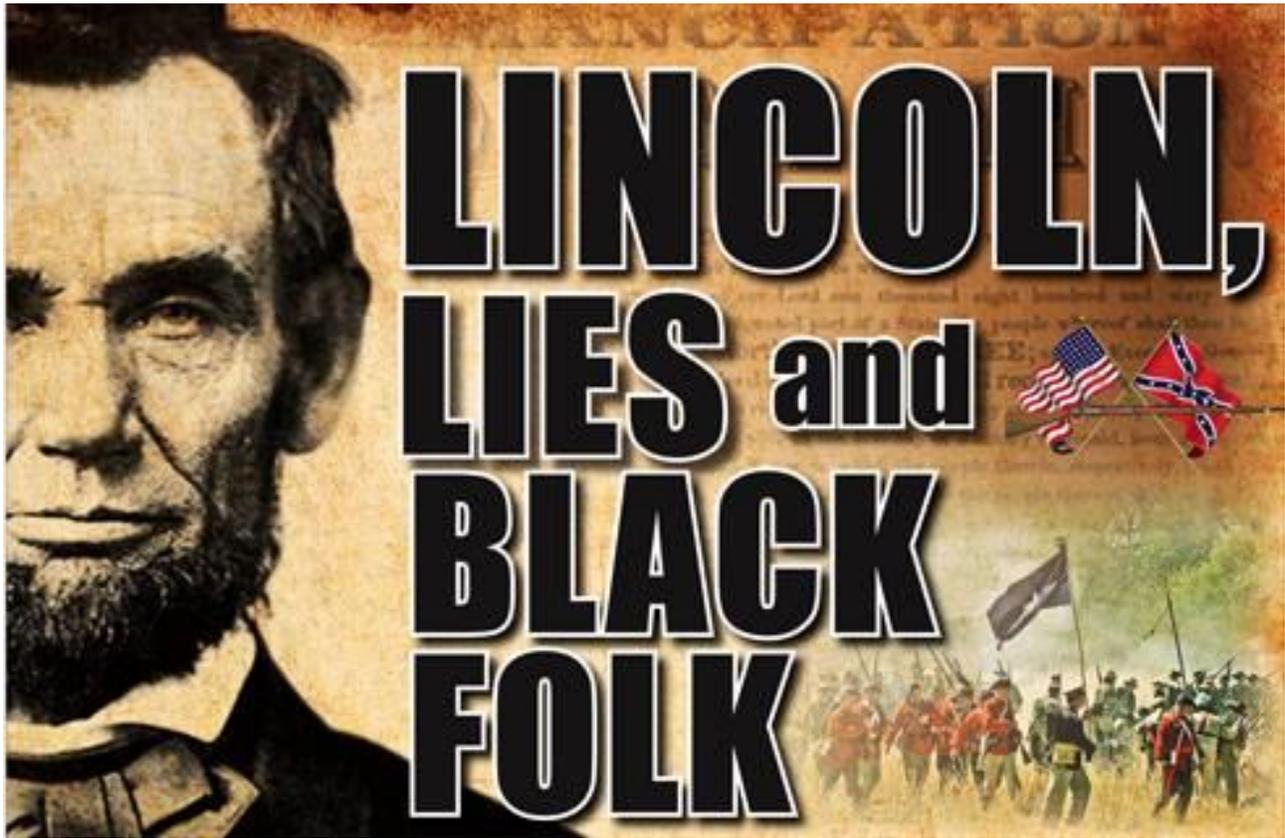
~ † Robert † ~

Oh, I'm a good old rebel  
Now that's just what I am  
And for this Yankee nation  
I do not give a damn.

I'm glad I fit (fought) against 'er (her)  
I only wish we'd won  
I ain't asked no pardon  
For anything I've done...

**I LIKE OURS  
BETTER...**





### Defending the Heritage

Steven Spielberg may believe it, but... it just ain't true. It is White historians and Hollywood mythmakers who so desperately needed to find an American Jesus to die for America's racial sins. It is they who have made Lincoln into something he never was or wanted to be—a martyr on behalf of Black people.

Lincoln himself was never hesitant to express his hatred of Black people, like when he said: "As the negro is to the White man so is the crocodile to the negro and as the negro may rightfully treat the crocodile as a beast or a reptile so may the White man treat the negro as a beast or a reptile."

Sources: Lerone Bennett, Jr., *Forced into Glory* (2007); NOI Research Group, "Lincoln, Lies, and Black Folk," Pts. 1 and 2, *The Final Call*, Nov 27 & Dec. 6, 2012

~ † Robert † ~

A careful reading of Lincoln's 1863 Emancipation Proclamation proves that it freed NOT A SINGLE SLAVE! In the surprisingly short document only the slaves of "rebellious" states are ordered to be freed; those states who were loyal to America got to keep their Africans—as slaves! Thanks, Lincoln. The "Emancipation Proclamation" lists a whole slew of places to be "left precisely as if this proclamation were not issued." At that time in history, Lincoln actually had no authority over the states where he "freed" the slaves. They were part of another country—the Confederate States of America—with an altogether different president, Jefferson Davis.



Defending the Heritage

## SHERMAN IN GEORGIA...

**"A soldier writing from Sherman's army to the Detroit Free Press says : "At the very beginning of the campaign at Dalton, the Federal soldiery had received encouragement to become vandals. . . . When Sherman cut loose from Atlanta, everybody had license to throw off restraint and make Georgia 'drain the bitter cup.' The Federal who wants to learn what it was to license an army to become vandals should mount a horse at Atlanta and follow Sherman's route for fifty miles. He can hear stories from the lips of women that would make him ashamed of the flag that waved over him as he went into battle. Where the army had passed nothing was left but a trail of desolation and despair. No house escaped robbery, no woman escaped insult, no building escaped the firebrand, except by some strange interposition. War may license an army to subsist on the enemy, but civilized warfare stops at livestock, forage and provisions. It does not enter the houses of the sick and helpless and rob women of their finger rings and carry off their clothing."**

Travis [ >< ]

Source: Acts of the Republican Party as seen by History, By C. Gardner, 1906.  
Link to free e-book: <https://archive.org/details/actsofrepublican00gard>

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# Society of Independent Southern Historians

## Understanding Julia Ward Howe and Her, “*Battle Hymn of the Republic*” and William Steffe and His “*Say Brothers*”

An Historical Study by Howard Ray White

### Forward

The **most influential literary contribution** to the politics of the northern States during the mid-to-late 1850's — helping incite State Secession and a horrific four-year War that killed 360,000 Federals — was Harriet Beecher Stowe's novel, *Uncle Tom's Cabin*, published in 1851-52, just before the onset of “Bleeding Kansas.”

Likewise, that war's **most influential music/poetry contribution** — morally justifying, in the minds of the northern States people, the military conquest of the Confederacy and the huge death toll suffered — was Julia Ward Howe's poem “*The Battle Hymn of the Republic*” (1861), a variation upon the then-recent Federal army camp folk song, “*John Brown's Body*,” which was an intentional mockery of a very popular, traditional South Carolina church revival song, “*Say, Brothers*,” its music and lyrics written by William Steffe a few years earlier. The “*Battle Hymn*” is handed down to us today as “lyrics by Julia Ward Howe and music by William Steffe.”

The two essays in this booklet are excerpted from Howard Ray White's four volume history, titled, “*Bloodstains, an Epic History of the Politics that Produced and Sustained the American Civil War and the Political Reconstruction that Followed*.” This booklet and other works by the writer are available as e-books and as paper books on Amazon.com. Search “Howard Ray White”.

In the mid-1800's women were not to be leaders in politics and religion, but Harriet Beecher Stowe and Julia Ward Howe did just that. Of Harriet, daughter of Lyman Beecher and sister of Henry Ward Beecher, both influential Abolitionists/ministers/educators, Sinclair Lewis would write: “*Uncle Tom's Cabin* was the first evidence to America that no hurricane can be so disastrous to a country as a ruthlessly humanitarian woman.” The same could be equally said of Julia, wife of Boston Abolitionist leader Samuel Howe, both close friends of Senator Charles Sumner.

### Julia Ward Howe, Her Husband and the Nefarious John Brown

On November 19 a very important event took place in Washington City (Washington, D. C.), and it did not involve political leaders or military leaders. It involved Julia Ward Howe, age 41 years, the wife of Boston political activist Samuel Howe, who was a well known physician and caregiver of the blind, a former secret financial supporter of the nefarious terrorist leader John Brown and a long-time Abolitionist and Deportationist leader. That day, November 19, 1861, Julia wrote the lyrics to the Abolitionist crusade song, “*The Battle Hymn of the Republic*.”

You should know that Julia and Samuel Howe were not Christians as we think of Catholics, Baptist, Methodists, Presbyterians and so forth. During the 1850's and 1860's the Howe's were in lock-step with most Unitarians of the northeastern States of that era and thereby embraced a very free-thinking, Transcendentalist, pretend-Christian theology. As was customary with Unitarians in Massachusetts during that era, the Howe's belief in God and Jesus Christ (as we know it from the Christian *Bible*) was rather confused with Transcendentalism, Rationalism and The Doctrine of Necessity. Such confused religious belief was commonplace among Massachusetts intellectuals who embraced the Republican Party.

It was from this background that Julia Ward Howe had been inspired to write the lyrics to her “*Battle Hymn of the Republic*,” the previous day, while picnicking with her husband and others as they watched a review of Massachusetts troops, just outside of Washington City. During the review she was captivated by

Massachusetts soldiers singing “*John Brown’s Body*” to a lovely tune that had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. But, it seems the review of troops was disturbed by some Confederate soldiers who opened fire on outlying pickets and sent the picnickers “scurrying back to the capital.” It is appropriate to now examine in detail the evolution of and the meaning of “*The Battle Hymn of the Republic*.”

If you have read *Bloodstains, Volume 2, The Demagogues*, you will recall that Julia and Samuel Howe had known the terrorist leader John Brown personally; that Brown had visited them in their home in Boston; that Samuel had supported Brown with donations of money for the purchase of weapons and ammunition; that Samuel had fled for a while to Canada upon hearing news of Brown’s capture at Harpers Ferry Armory; that Samuel had returned to Massachusetts only after he felt he was immune from imprisonment; that he had been forced to submit to questioning about his involvement before a special committee of the Federal Senate, and that he had lied under oath to the Senators to avoid being implicated in a plot of which he was a participant. Yes, Samuel Howe knew John Brown and he was a fellow conspirator who had given Brown encouragement and money. And his wife Julia, also a dedicated Abolitionist activist, had met Brown and admired him.

Howe was one of 6 prominent Abolitionist political activists who worked together to support John Brown. The others were Theodore Parker of Boston, the famous and very influential Unitarian leader; Gerit Smith of Peterboro, New York, a bachelor and heir to an immense fortune; Franklin Sanborn of Boston, a bachelor and Abolitionist who had become wealthy by marrying a dying woman; George Stearns of Boston, a wealthy lead-pipe manufacturer who supported Abolitionist causes, and Thomas Higginson of Massachusetts, a full-time Abolition political activist with an intense militant attitude. Their most important project had been raising money during the mid-1850’s in support of terrorists from the northern States, including John Brown and his gang, who were going or had gone to Kansas Territory to drive out settlers from the southern States.

When news arrived of the October 16, 1859 raid on Harpers Ferry Armory by Brown’s gang, like Howe, Franklin Sandborn and George Stearns fled to Canada for a while — Theodore Parker, who was very ill at the time over in Italy, hoping to recover, wrote letters praising John Brown’s attack and soon thereafter died — and Gerit Smith became sick with fear and had himself committed to an insane asylum to avoid being implicated. These were the wealthy and influential supporters of John Brown’s earlier terrorist attacks in Kansas Territory and his last attack, that being against the Harpers Ferry Armory. And Julia Ward Howe was of the same persuasion and supportive of the efforts of her husband and the other 5 men, although she probably did not know the extent to which they were funding terrorist murderers.

### **William Steffe and His Revival Song, “*Say Brothers*”**

Now I turn to William Steffe’s song, “*Say, Brothers*,” which Julia Ward Howe appropriated for her “*Battle Hymn*.” William Steffe had composed “*Say, Brothers*” about 1856 (some sources say 1853). He was a South Carolinian (some sources say a Virginian, some say a Georgian). The tune and lyrics were easy to sing and harmonize and was influenced by African American music and folk music traditions. A leader could easily teach the words to a group of singers as they all sang along. His “*Say, Brothers*” song had become popular at religious revivals (also called camp meetings) and Sunday schools, both among European Americans and African Americans. It seemed to have first become popular around Charleston, South Carolina. Later, the song had made its way north and had been picked up by Federal army soldiers, who had changed the words, except for the refrain, to transform the song into one praising John Brown.

Generally speaking, “*Say, Brothers*” was sung while inviting folks to join the church at the conclusion of a revival meeting.

Verse 1:

“Say, brothers, will you meet us,  
Say, brothers, will you meet us,  
Say, brothers, will you meet us  
On Canaan’s happy shore?”

Refrain:

“Glory, glory hallelujah,  
Glory, glory hallelujah,  
Glory, glory hallelujah,  
For ever, ever-more!”

Verse 2:

“By the grace of God we’ll meet you,  
By the grace of God we’ll meet you,  
By the grace of God we’ll meet you,  
Where parting is no more.”

Verse 3:

“Jesus lives and reigns forever,  
Jesus lives and reigns forever,  
Jesus lives and reigns forever,  
On Canaan’s happy shore.”

We see that the above was a pure Christian song of invitation. The hymn is about coming together by the grace of God — believers coming together with loved ones and with Jesus after passing on. It’s about brotherly love. It’s about gladness and happiness. It truly aims to glorify God in accordance with the teachings of Jesus Christ. “Glory glory, hallelujah!” It sure seems to fit.

### **Federal Troops and the “*John Brown’s Body*” Song**

Well, in 1861, two years after the conviction and execution of terrorist John Brown, certain Federal soldiers, who were imbued with an enthusiasm for Abolitionism, a hatred of southern States people and an admiration of Brown, adapted for their militant purposes the “*Say, Brothers*” hymn, resulting in a gory hymn praising the man. The tune was the same and the “Glory, glory hallelujah!” was the same, but the meaning was in no way an expression of Christianity. This is the “*John Brown’s Body*” song:

Verse 1:

“John Brown’s body lies a mould’ring in the grave.  
John Brown’s body lies a mould’ring in the grave.  
John Brown’s body lies a mould’ring in the grave.  
His soul is marching on!”

The chorus:

“Glory, glory hallelujah!  
Glory, glory hallelujah!  
Glory, glory hallelujah!  
His soul is marching on!”

Verse 2:

“The stars of Heaven are looking kindly down.

The stars of Heaven are looking kindly down.

The stars of Heaven are looking kindly down.

On the grave of old John Brown!”

Verse 3:

“He’s gone to be a soldier in the army of the Lord.

He’s gone to be a soldier in the army of the Lord.

He’s gone to be a soldier in the army of the Lord.

His soul is marching on!”

Verse 4:

“John Brown’s knapsack is strapped upon his back.

John Brown’s knapsack is strapped upon his back.

John Brown’s knapsack is strapped upon his back.

His soul is marching on!”

Verse 5:

“His pet lambs will meet him on the way.

His pet lambs will meet him on the way.

His pet lambs will meet him on the way.

And they’ll go marching on!”

Verse 6:

“They will hang Jeff Davis on a sour apple tree.

They will hang Jeff Davis on a sour apple tree.

They will hang Jeff Davis on a sour apple tree.

As they go marching on!”

Like “*Say, Brothers*”, the song glorifying the terrorist, John Brown, is easily taught by a song leader and easily past along by oral tradition. It expresses the Unitarianism of the time, with a touch of Christianity, as it elevates John Brown to a militant angel who is admired by “the stars,” serves as a soldier in the “army of the Lord,” returns in spirit form to lead the Federal soldiers, called his “pet lambs,” as they push southward in their invasion of Maryland, Kentucky and Missouri and, that accomplished, on into the Confederacy, climaxing with the hanging of President Jeff Davis. We are struck by the free-thinking 1860’s Unitarian mind that makes “stars” into holy beings, glibly transforms a convicted and executed leader of terrorists and murderers like John Brown into a glorious angel, and advances that angel as the leader of Federal invasion forces. We also

observe that the song is not critical of the seceded States or the bonding of African Americans; that criticism seems to be taken for granite.

### Julia Ward Howe and Her John Brown-Inspired “Battle Hymn”

This was the “John Brown” song Julia Ward Howe heard Federal soldiers singing as she, her husband and other picnickers watched a review of Federal troops just outside of WashingtonCity on November 18; that is before they were disturbed by some Confederate soldiers who opened fire on outlying pickets and sent the picnickers “scurrying back to the capital.” She liked the tune and probably did not know its origin — probably did not know that a man from the southern States had written it — did not know that the lovely tune had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. It seemed to her that Massachusetts soldiers singing the John Brown song symbolized “the glory of the coming of the Lord.”

Although she felt the meaning was tremendous, she felt the lyrics were trite and insufficiently inspiring. So that night and the next morning, at Willard’s Hotel in WashingtonCity, she wrote the first version of a new set of lyrics which also drew upon the emotions surrounding John Brown’s martyrdom. She titled her set of replacement lyrics, “*The Battle Hymn of the Republic*.” Here is the “*Battle Hymn*” as she first wrote it. Notice how she opens in the first person, witnessing to others about how those Massachusetts troops singing John Brown’s “soul is marching on” had inspired her to believe she had “seen the glory of the coming of the Lord.”

Verse 1:

“Mine eyes have seen the glory of the coming of the Lord.

He is trampling out the wine press, where the grapes of wrath are stored,

He hath loosed the fateful lightnings of his terrible swift sword,

His truth is marching on.”

The chorus:

“Glory, glory hallelujah!

Glory, glory, hallelujah!

Glory, glory, hallelujah!

His truth is marching on.”

Verse 2:

“I have seen him in the watchfires of a hundred circling camps.

They have builded him an altar in the evening dews and damps,

I can read his righteous sentence by the dim and flaring lamps,

His day is marching on.”

Verse 3:

“I have read a burning Gospel writ in fiery rows of steel,

As ye deal with my contemners, so with you my grace shall deal,

Let the hero, born of woman, crush the serpent with his heel,

Our God is marching on.”

Verse 4:

“He has sounded out the trumpet that shall never call retreat,

He has waked the earth’s dull sorrow with a high ecstatic beat,

Oh! Be swift my soul to answer him, be jubilant my feet!

Our God is marching on.”

Verse 5:

“In the whiteness of the lilies he was born across the sea,

With a glory in **his** bosom that shines out on you and me,

As **he** died to make men holy, let us die to make men free,

Our God is marching on.”

Verse 6:

“He is coming like the glory of the morning on the wave,

He is widom to the mighty, he is succour to the brave,

So the world shall be his footstool, and the soul of Time his slave.

Our God is marching on.”

This version of Julia Ward Howe’s Lyrics was passed among some friends. Publication was arranged for the February 1, 1862 issue of The Atlantic Monthly magazine, on the front cover, no less. Before publication, Howe and others modified the words a bit. The published version became the official set of lyrics. Note that I have underlined in both sets of lyrics those words that differ. Here is the “Battle Hymn” as it was published.

Verse 1:

“Mine eyes have seen the glory of the coming of the Lord;

He is trampling out the vintage where the grapes of wrath are stored;

He hath loosed the fateful lightning of His terrible swift sword:

His truth is marching on.”

The Chorus:

“Glory, glory hallelujah!

Glory, glory, hallelujah!

Glory, glory, hallelujah!

His truth is marching on.”

Verse 2:

“I have seen Him in the watch-fires of a hundred circling camps,  
They have builded Him an altar in the evening dews and damps;  
I can read His righteous sentence by the dim and flaring lamps:  
His day is marching on.”

Verse 3:

“I have read a fiery gospel writ in burnished rows of steel:  
“As ye deal with my contemners, so with you my grace shall deal;  
Let the Hero, born of woman, crush the serpent with his heel,  
Since God is marching on.”

Verse 4:

“He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment-seat:  
Oh, be swift, my soul, to answer Him! be jubilant, my feet!  
Our God is marching on.”

Verse 5:

“In the beauty of the lilies Christ was born across the sea,  
With a glory in **his** bosom that transfigures you and me:  
As **he** died to make men holy, let us die to make men free,  
While God is marching on.”

At this time, it is appropriate to examine in detail the evolution of and the meaning of “*The Battle Hymn of the Republic*.”

### **Analyzing the Evolution and Meaning of “*The Battle Hymn*”**

The Howe’s and most of their friends were Unitarians and thereby embraced its free-thinking pretend-Christian theology. As was customary with Unitarians, the Howe’s belief in God and Jesus Christ as presented in the Christian Bible was rather confused with Transcendentalism, Rationalism and The Doctrine of Necessity. Such confused religious belief was commonplace among intellectuals who embraced the Republican Party. We need to understand this as we examine the lyrics. We also need to understand the remarkable extent to which Unitarians and northern States Church leaders — from the northeastern States westward along the Great Lakes — glorified John Brown after his gang’s rather foolish terrorist attack at the Harpers Ferry Armory in northern Virginia — made him into a heroic martyr — even likened him to Jesus Christ. You may want to review that history as told in my epic history from which this booklet is drawn: *Bloodstains, Volume 2, The Demagogues*.

The words of the **first verse** appear to have been inspired by hearing the John Brown song the previous day, especially the third verse: “He’s gone to be a soldier in the army of the Lord.” It was there, the previous day, that “Mine eyes” — that is “Julia Ward Howe’s eyes” — saw the “glory.” And it is easy to believe that it is the martyrdom of John Brown that is “trampling out the wine press” and attacking with “his terrible swift sword” — that John Brown’s “truth is marching on.” You see, the “his” is not capitalized. But, in the edited version of “*The Battle Hymn*,” published in February 1862, “his” is changed to “His” to switch the meaning from John Brown’s “terrible swift sword” to God’s “terrible swift sword.” Since “His” begins the last line of the verse, we cannot tell if she is talking about God’s “truth” or John Brown’s “truth,” but it is not hard to assume she means John Brown’s “truth.”

The words of the **second verse** readily suggest that Julia Ward Howe — she is in first person, she is the “I” — sees John Brown in the “hundred circling camps” and sees soldier’s building “an altar” to John Brown or to his alleged “spirit” — this being evident by the use of a lower-case “him” instead of a capitalized “Him.” Again, in line three, she uses a lower case “him” to specify that the “righteous sentence” of death to Confederates is seen as being handed down by the spirit of John Brown. But John Brown’s presence would become obscured from verse 2 before publication in February, as the “him” would be replaced with “Him.” Yet can anyone doubt that “His day” is John Brown’s day, that John Brown’s “day is marching on?”

The words of the **third verse** suggest that Julia Ward Howe — again she is in first person, she is the “I” — has read the letters and proclamations of John Brown and is equating them to a “fiery gospel,” and seeing them written in “fiery” or “burnished rows of steel,” which reminds us of the 1,000 steel-tipped wooden spears that John Brown’s small gang had on hand during their terrorist attack on Harper’s Ferry Armory. The second line mentions “my contemners.” A “contemner” is a despiser and a scorner, who treats his adversary as if he is mean and despicable. So, the second line means this: “As ye (Federal soldiers) deal with my contemners (Confederate defenders), so with you (Federal soldiers) my (John Brown’s) grace shall deal.” You see, I find no evidence that she is invoking God’s Grace; she must be invoking a grace dispensed by John Brown’s spirit. Notice that nothing in that line was changed in the edit for publication. In the third line, “hero born of woman,” seems to mean John Brown, the hero, and “serpent” seems to mean the Confederacy and the practice of bonding African Americans. Of course, the Devil is often called the “serpent” in the Bible, but I do not see the Devil being invoked in this set of lyrics. We are also tempted to see John Brown in the third line because he would be removed from it during the edit prior to publication. The line would be changed to “Let the Hero, born of woman,” — the capitalization of hero serves to transfer the meaning from John Brown to Jesus Christ. Then the verse closes with, “Our God is marching on.” Perhaps it is Howe’s Unitarian thinking that claims “Our God” is different from the God to which many Confederates prayed. Prior to publication, “Our God” was changed to “Since God,” to complement the capitalization of “hero.” So we see in the third verse that there was clearly an initial attempt to glorify, even deify, John Brown, and that this was abandoned before publication.

John Brown is clearly the mover and shaker in the **fourth verse**. Surely it was John Brown who “Sounded out the trumpet that shall never call retreat” and “has waked the earth’s dull sorrow with a high ecstatic beat.” Julia Ward Howe is crediting John Brown with starting the crusade that she sees unfolding before her eyes — the holy military crusade aimed southward. She equates the political and personal sins of southern States society to “earth’s dull sorrow” and John Brown’s assault upon it as “a high ecstatic beat.” Ecstatic is derived from ecstasy — pertaining to or resulting from ecstasy, being delightful beyond measure. Then Howe admonishes herself, and singers of the lyrics as well, to “be swift . . . to answer him,” that is, “be swift . . . to answer John Brown’s call to battle; and be “jubilant” over the opportunity to so crusade. She closes with reference again to “Our God,” inferring that the people of the southern States have some other God. But this obvious calling to follow John Brown to battle would be seriously edited before Howe’s lyrics would be published in February. The second line would be completely rewritten to become, “He is sifting out the hearts of men before His judgment-seat,” and in the third line “him” would become “Him,” thereby removing John Brown and suggesting that God or Jesus Christ is “sifting out the hearts” and sitting in “His judgment-seat.”

As originally written, the **fifth verse** continues the deification of John Brown. “In the whiteness of the lilies he was born across the sea,” paints an image of a Christ-like John Brown being carried across a vast span, such as being carried from earth to Heaven. The reference is not to Christ because the “he” is not capitalized. “Born,” also sometimes spelled “Borne,” is the past participle of “bear” and has potentially far more

meanings than giving birth to a baby. Anyway, what is the point of mentioning that Jesus Christ was born in Bethlehem, beyond the far shore of the Atlantic Ocean? Furthermore, John Brown is pictured as being carried from earth to Heaven, “With a glory in his bosom that shines out on you and me.” Clearly the terrorist leader is being carried to Heaven by angels, his soul being filled with a “glory” that shines its light down upon the people of the northern States, like a bright star, offering encouragement that they join his spirit in the holy crusade. Equating John Brown to Jesus Christ reaches a crescendo in the third line, where Howe had written, “As he died to make men holy, let us die to make men free.” Again we see “he” not “He.” Anyway, Jesus Christ did not die to make bonded people independent, he died for their sins, and other people’s sins, to symbolize God’s grace. Again the God that is seen “marching on” is “Our God,” somehow different from other people’s God. But before this verse would be published in February, the meaning would be inverted: Jesus Christ would replace John Brown. The wording would then seem strange and forced as it would become, “In the beauty of the lilies Christ was born across the sea, with a glory in his bosom that transfigures you and me.” This message now strikes me as silly and without pertinence. But did the editors also goof and overlook two capitalization’s? Why did they not capitalize “his bosom?” and “he died?” Perhaps that was an oversight.

The **sixth verse** would not be published in February 1862. It would be discarded for good. It can be read with the “he” representing John Brown or Jesus Christ or God. In any event it speaks of an awesome power in support of the Federal armies. I do not know what is meant by “the soul of Time is his slave,” Whose slave? Why is “Time” capitalized? In any event it is apparent that Julia Ward Howe was determined to end her lyrics with the word “slave.” And that she did. But, alas, the editing process would strike out the sixth verse entirely. That verse would not be published in February.

We see that Julia Ward Howe’s intent was to write a variation of the John Brown song she had heard the day before, but with a much more literary and glorious message — one that would be too complex to pass along orally in sing-alongs, but one that would be enduring in published form and advance the moral cause of the crusade she saw gaining momentum.

But what of the meaning? Whether the lyrics glorify John Brown or glorify Jesus Christ, the allegation is clearly that God — “Our God” — the God of the northern States — is in lock-step with the Federal army as it fights to subjugate Maryland, Kentucky and Missouri and then march on southward to conquer the seceded States of the Confederacy. It clearly condemns the people of those States as being sinful and deserving of the wrath of God. It clearly adorns the Federal Army with the holy task of inflicting God’s wrath upon its intended victim. It clearly advocates a holy crusade against the infidels.

This brings me to a conclusion that I wish to share with you. Here’s a question for you: In our-present day representative democracy why must the descendants of subjugated Maryland, Kentucky and Missouri and the descendants of the Confederate States suffer through the “*Battle Hymn of the Republic*” on patriotic occasions? This is a song that justifies the killing of 360,000 Federals and glorifies the killing of 260,000 Confederates, that being required to consummate the conquest of the southern States, to conquer a people who only wanted to be left alone to govern themselves, a right the Federal Constitution had, at that time, granted to each State. This is a song that glorifies the military conquest of one-half of the States by the people of the other half — a war that escalated into a scorched earth policy where Federals destroyed farms and livestock, laying waste to the southern economy and the southern landscape. This is a song about a political Civil War between Republicans and Democrats. This is not a song that honors the defeat of an invading army. Far from it! It is a song praising and urging on that invading army.

### **What About William Steffe’s “Say Brothers” and a Return to Brotherhood?**

If we Americans today wish to ease the pain and suffering of that history, we ought not to be pouring salt into the old wounds! Performances of “*The Battle Hymn of the Republic*” ought to be banned as unfit for a nation that seeks a united citizenry. The lyrics and tune of “*Say, Brothers*”, attributed to William Steffe of South Carolina, is wonderful. If folks want to sing that lovely tune, especially in full chorus when it is the most magnificent, then encourage them to sing instead with those old words of brotherly love — encourage them to sing:

Verse 1:

“Say brothers, will you meet us?  
Say brothers, will you meet us?  
Say brothers, will you meet us?  
On Canaan’s happy shore.”

Chorus:

“Glory, glory hallelujah!  
Glory, glory hallelujah!  
Glory, glory hallelujah!  
For ever, ever more!”

Verse 2

By the grace of God we’ll meet you,  
By the grace of God we’ll meet you,  
By the grace of God we’ll meet you,  
Where parting is no more.

Verse 3

Jesus lives and reigns forever,  
Jesus lives and reigns forever,  
Jesus lives and reigns forever,  
On Canaan’s happy shore.

### **Then, or Course We Southerners Have Our Beloved “*Dixie*”**

Unlike the “*Battle Hymn*,” “*Dixie*,” the most popular song among defenders of the Confederacy, is a happy song about home. Yet, “*Dixie*” is today effectively banned from public performance while “*The Battle Hymn of the Republic*” is embraced as supposedly wholesome, uplifting and patriotic.

Here are the lyrics to “*Dixie*” without the original minstrel dialect.

“Oh, I wish I was in the land of cotton;  
Old times there are not forgotten.  
Look away! Look away!  
Look away! DixieLand.”  
“In DixieLand where I was born,  
Early on one frosty morn.  
Look away! Look away!

Look away! DixieLand.”

“Oh, I wish I was in Dixie!

Hooray! Hooray!

In DixieLand I'll take my stand

To live and die in Dixie.

Away! Away!

Away down south! In Dixie!”

Frankly, as a nation today, we ought to be proudly singing “*Dixie*” as a regional song and reverently singing “*Say, Brothers*” as a national song, while we relegate “*The Battle Hymn of the Republic*” to historical libraries and museums to be occasionally sung to students who are trying to understand how civil wars get started and get sustained.

Of this I have said enough. I am through. I can only hope my essay on these songs has helped you sort out the issues related to them, the attitudes that caused and sustained the War Between the States and the trouble we have today in teaching its truthful history.

We must always remember that the Federal Invasion of the Confederacy (in violation of the Federal Constitution which then did not disallow State secession) killed 360,000 Federal invaders and 260,000 Confederate defenders. Thinking of those dead, what guidance should we acquire from our new understanding of “*Say, Brothers*,” “*John Brown’s Body*” and “*The Battle Hymn of the Republic?*”

I submit that we should take the following guidance:

Each and every one of us must always beware of political agitators, for they often intend to deceive us for their own purposes. Present day political movements that intend deception and demagoguery include the Global Warming Scare, the socialistic concept of forced Wealth Redistribution, Ever-expanding the Federal Government and our Federal Debt, and Permissiveness toward Illegal Immigration. You can name many more.

How can we strive to avoid such dangerous demagoguery traps? Seek the truth! Yes, we must as individuals, by our own investigations, seek the truth — always.

**“Always seek the truth, for the truth shall set you free.”**

And let me encourage you to read the companion study to the Battle Hymn piece, that being my study, Understanding Harriet Beecher Stowe and Her Novel, “Uncle Tom’s Cabin.” The history concerning *Uncle Tom’s Cabin* and *The Battle Hymn of the Republic* concern two very influential women whose respective literary work contributed so much to a horrific, yet unnecessary, war between the American states, shattering the normal bonds of brotherly love, bonds torn asunder by the mighty tugs of political and commercial ambition.

Thank you for reading this study,

Howard Ray White

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“*John Brown’s Body Lies a Mould’ring in the Grave*”, authors of lyrics is unknown, a Federal army inspirational song originating near The Great Lakes in 1861, the music and refrain, written by William Steffe, originated earlier in South Carolina.

“*The Battle Hymn of the Republic*,” Howe, Julia Ward, a poem printed in *The Atlantic Monthly*, February 1862, see Howe in Index, the music and refrain, added later, written by William Steffe, originated earlier in South Carolina.

“*Dixie*” (also called “*Dixie-Land*” and “*I Wish I Was in Dixie-Land*”), Daniel D. Emmett, 1959.

*Bloodstains, An Epic History of the Politics that Produced the American Civil War*, Volume 3, *The Bleeding*, Howard Ray White, Amazon.com or through author at 704-242-0022.

P. S.

Let us sing, sister —

Let us sing brother —

Together, let us sing: “*Say, Brothers*,”

And embrace, and dream of glorious days —

On Canaan’s happy shore.

White’s other books include:

- *Bloodstains, An Epic History of the Politics the Produced and Sustained the American Civil War and the Political Reconstruction that Followed*, presented in 4 volumes — Volume 1, *The Nation Builders*, Volume 2, *The Demagogues*, Volume 3, *The Bleeding*, Volume 4, *The Struggle for Healing*.
- *Abe Lincoln’s First Shot Strategy (Inciting the First Shot at Fort Sumter)*.
- *Advancing American Reading Achievement during the Great Depression* (by L. J. Willis, edited by H. R. White).
- *God’s Creation of Man and the Evolution of the Races*.
- *Springfield Girl, a Memoir* (by Martha Frances Bell White, edited by H. R. White).
- *Understanding Granddad through His Poetry* (poems by John Andrew White, edited by H. R. White).

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# The COMMENTATOR

*The Official Student Newspaper of Yeshiva University*

## The Confederate Flag You Never Knew

Date: **November 27, 2016 11:36 am**

Author: **Uri Segelman**

As most things are in life, the meaning of the Confederate flag (CF) is much more nuanced than modern society will have you believe. In short, it is not the racist, treasonous symbol mainstream America makes it out to be. Rather, it is a symbol that celebrates Southern heritage and, specifically, the uniquely Southern sacrifice for this country, the United States.

What we call today the CF is really the Second Confederate Navy Jack (1863-1865). In square form, the flag was the battle flag of the Army of Northern Virginia. The design, the blue St. Andrew's Cross on a red field, became the most recognizable symbol associated with the Confederacy. This piece will not address the legitimacy of the Confederate States of America (CSA), nor will it assess the merits of several states' secession from the US. This debate exceeds the confines of this piece, not only due to its lengthiness but also due to its minimal bearing on the meaning of the CF today, as I will elaborate.

The CF's usage outside of war begins after General Robert E. Lee's surrender at Appomattox. For a good 75 years after the Civil War, the CF was a symbol used to both memorialize and valorize not just the soldiers of the Confederacy, but the Southern soldier in general. History had closed its books on slavery and any possibility of a Confederate nation. The Confederate veterans' parades that ensued in the Postbellum South were rather held to honor the hundreds of thousands of Americans who had died. These celebrations and parades were not racial or even political; the parades honored black Confederates as well, who were and would be buried with the same honors as their white brothers.

The flag was not just about the soldiers of the Confederacy. The CF's popularity found its way into Europe and elsewhere abroad. Many Southern soldiers flew the CF upon their deployment to Europe and the Pacific theatre during WWI and WWII, as well as in Korea and Vietnam. To this day, Southern soldiers have brought the CF to Iraq and Afghanistan. I find it hard to believe that the CF in these contexts was a symbol of hate and racism. To the contrary: they were clearly flown to celebrate the American-ness of the Southern soldier. The flag's purpose had nothing to do with rebellion, treason, or racism. In fact, interestingly enough, if one looks back at pictures from rallies and demonstrations held by the second Ku Klux Klan (the biggest ever, which peaked around 1919), one will not find a single CF present; he will only find American flags. I am sure most may be surprised to hear that. But given the true narrative, that the flag's meaning had nothing to do with hate, segregation, or Jim Crow but rather with Southern pride and patriotism, there was no reason for the Klan to adopt it as a symbol.

Two major events occurred during the late 1950s that spilled into the 1960s, the first of which I am sure many are familiar with, and the second of which I am sure very few are. The first event was the push for

integration, precipitated by the *Brown* decision and the ensuing Civil Rights movement. The other was the Civil War centennial and the formation of the Southern states' Confederate War Centennial Commissions, which were assigned to do something significant in celebration of the 100th year anniversary of the Civil War. (South Carolina, for example, in honor of the centennial, placed the CF atop the State House in Columbia).

The flag's popularity exploded during this period, and the question is why. Even if the centennial was the primary reason for the normalization of the flag in everyday life, the energetic frenzy with which it was received can surely be ascribed to the South digging in its heels in opposition to the Federal Government and Civil Rights. It was likely due to the flag's newfound popularity that it was adopted as a symbol for the third Ku Klux Klan, which was actively engaging in terrorism against blacks. At that point, the CF was clearly a symbol associated with the Klan and much of the rest of the South's nefarious beliefs and activities.

Several decades following the unrest, the CF continues to be a prominent symbol in Southern life, despite the fact that the fight over Civil Rights is basically over. The Supreme Court struck down public discrimination, the Civil Rights Act of 1964 struck down private discrimination, the Voting Rights Act of 1965 instituted protections of minority voters in the South, lynching and burnings are essentially over, and the Klan has been reduced to an utterly insignificant (and now non-violent) group of a couple of thousand. So why does the CF still fly?

Southerners are not prepared to surrender a flag that had a tightly controlled meaning for several decades to permanent defilement, just because of the 1960s. The many Southerners who take pride in that flag are fine, decent people. They do not advocate for violence or racism. They are simply proud of their ancestors who died fighting for this nation, and the unique patriotic and communal identity that was formed as a result of their wartime experience.

It is easy for Northeastern Jews to discount an identity that may seem foreign. But that unique identity has been integral to the greater American culture. In the most direct sense, and perhaps most importantly, Southerners represent, to this day, a disproportionate number of military recruits. Even during the Civil War, as he camped in Mississippi in September 1863, Union General William T. Sherman observed in a letter about the "young bloods of the South" that "[W]ar suits them, and the rascals are brave, fine riders, bold to rashness..." There is a unique military culture of the South, where soldiers are venerated. Many of the men who have died for this nation learned to love this country through their Southern identity.

But I think there is more to the veneration of the Southern soldier, and it demands a brief word about the Civil War itself. Many will disregard everything I have said thus far by simply doubling down and arguing that the South rebelled and fought for slavery, and that even though the flag may now be patriotic, its origin is marred in sin. As I wrote at the beginning of the piece, the CF today is not the flag of the government of the Confederate States. It never was. It is not the flag of secession. It did not fly on slave ships. It is a battle flag, the flag of the Southern soldier.

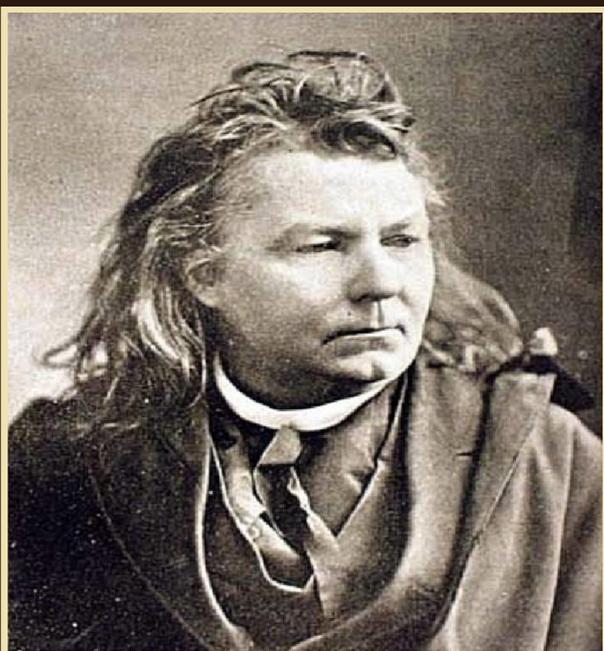
It is important to understand that at the height of slavery in America, only six percent of white Southerners owned slaves, and only a fraction of that group actually fought in the war. Southern soldiers were not fighting for slavery. They were not fighting for white supremacy; virtually everyone in the

country, including President Lincoln, believed in white supremacy. (Lincoln said, in one of his 1858 debates with Stephen Douglas, that “while they [the white and black races] do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race.”) They were fighting as loyal citizens of their states. General Lee stated numerous times that he believed slavery was wrong and ought to be abolished, but that he owed a greater duty to his home, to Virginia. This was the common mentality. Everyday Southerners—small farmers, doctors, lawyers, business owners—went to war to fight for their states, which in their minds were their chief sovereigns and housed the highest governments to which they owed their loyalties. In a recording from 1944, one of the last surviving Confederate veterans, Julius Howell, spoke to Congress and stated that “[W]e didn’t fight for the preservation or extension of slavery... It was a great curse on this country that we had slavery... We fought for states’ rights, for states’ rights.” I will concede that the aristocrats and politicians who pushed for secession and war cared mightily about slavery. But the soldier on the battlefield, *to whom the CF belongs*, did not.

A symbol is only as good as the people who use it. It should not surprise anyone that many Southerners, including active service members overseas and many decent Americans who have no hate in their hearts, fly the CF. They do so out of a genuine expression of Southern identity, which in my opinion is an expression of patriotism on the battlefield. This identity is not rebellious—it is fundamentally American and reflects a culture of sacrifice and patriotism.

The time has come to think deeply about the real meaning of flying the CF today. I do not intend or expect this piece to change minds. I am merely trying to introduce some perspective that is completely absent from the public discourse. The simplicity with which this issue is discussed is a travesty, and it was a true shame to see such simplicity and close-mindedness displayed by YU’s administration. I pray that YU students can begin to understand the Southern admiration for the CF, and see that those who fly it today reflect the decades of benign and honorable associations the CF has carried.

<http://yucommentator.org/2016/11/the-confederate-flag-you-never-knew/>



REV. ABRAM JOSEPH RYAN

**" We stand by the  
Past of our country  
& cause, and we  
accept no Future  
which will not  
accept that Past."**

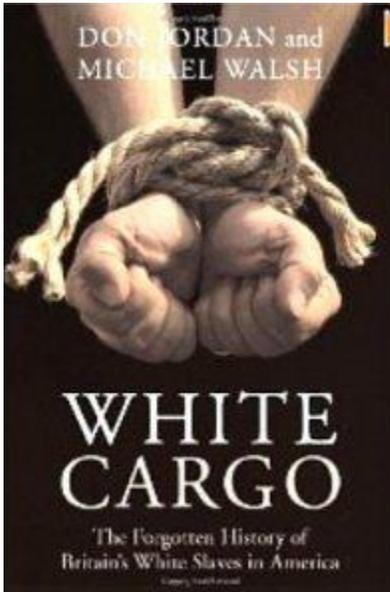
Editor, "Banner of the South" ~ 1st Editorial, 1868

# The Irish Slave Trade – The Forgotten “White” Slaves

## The Slaves That Time Forgot

By [John Martin](#)

Global Research, March 17, 2015



*Originally published in 2008:*

**Editor's Note.** A couple of errors in the article were corrected pertaining to the 1625 Proclamation under James I.

Global Research will shortly be publishing several articles on the the issue of the Irish Slave Trade.

*They came as slaves; vast human cargo transported on tall British ships bound for the Americas. They were shipped by the hundreds of thousands and included men, women, and even the youngest of children.*

*Whenever they rebelled or even disobeyed an order, they were punished in the harshest ways. Slave owners would hang their human property by their hands and set their hands or feet on fire as one form of punishment. They were burned alive and had their heads placed on pikes in the marketplace as a warning to other captives.*

*We don't really need to go through all of the gory details, do we? We know all too well the atrocities of the African slave trade.*

But, are we talking about African slavery? King James II and Charles I also led a continued effort to enslave the Irish. Britain's famed Oliver Cromwell furthered this practice of dehumanizing one's next door neighbor.

The Irish slave trade began when 30,000 Irish prisoners were sold as slaves to the New World. The King James I Proclamation of 1625 required Irish political prisoners be sent overseas and sold to English settlers in the West Indies. By the mid 1600s, the Irish were the main slaves sold to Antigua and Montserrat. At that time, 70% of the total population of Montserrat were Irish slaves.

Ireland quickly became the biggest source of human livestock for English merchants. The majority of the early slaves to the New World were actually white.

From 1641 to 1652, over 500,000 Irish were killed by the English and another 300,000 were sold as slaves. Ireland's population fell from about 1,500,000 to 600,000 in one single decade. Families were ripped apart as the British did not allow Irish dads to take their wives and children with them across the Atlantic. This led to a helpless population of homeless women and children. Britain's solution was to auction them off as well.

During the 1650s, over 100,000 Irish children between the ages of 10 and 14 were taken from their parents and sold as slaves in the West Indies, Virginia and New England. In this decade, 52,000 Irish (mostly women and children) were sold to Barbados and Virginia. Another 30,000 Irish men and women were also transported and sold to the highest bidder. In 1656, Cromwell ordered that 2000 Irish children be taken to Jamaica and sold as slaves to English settlers.

Many people today will avoid calling the Irish slaves what they truly were: Slaves. They'll come up with terms like "Indentured Servants" to describe what occurred to the Irish. However, in most cases from the 17th and 18th centuries, Irish slaves were nothing more than human cattle.

As an example, the African slave trade was just beginning during this same period. It is well recorded that African slaves, not tainted with the stain of the hated Catholic theology and more expensive to purchase, were often treated far better than their Irish counterparts.

African slaves were very expensive during the late 1600s (50 Sterling). Irish slaves came cheap (no more than 5 Sterling). If a planter whipped or branded or beat an Irish slave to death, it was never a crime. A death was a monetary setback, but far cheaper than killing a more expensive African. The English masters quickly began breeding the Irish women for both their own personal pleasure and for greater profit. Children of slaves were themselves slaves, which increased the size of the master's free workforce. Even if an Irish woman somehow obtained her freedom, her kids would remain slaves of her master. Thus, Irish moms, even with this new found emancipation, would seldom abandon their kids and would remain in servitude.

In time, the English thought of a better way to use these women (in many cases, girls as young as 12) to increase their market share: The settlers began to breed Irish women and girls with African men to produce slaves with a distinct complexion. These new "mulatto" slaves brought a higher price than Irish livestock and, likewise, enabled the settlers to save money rather than purchase new African slaves. This practice of interbreeding Irish females with African men went on for several decades and was so widespread that, in 1681, legislation was passed "forbidding the practice of mating Irish slave women to African slave men for the purpose of producing slaves for sale." In short, it was stopped only because it interfered with the profits of a large slave transport company.

England continued to ship tens of thousands of Irish slaves for more than a century. Records state that, after the 1798 Irish Rebellion, thousands of Irish slaves were sold to both America and Australia. There were horrible abuses of both African and Irish captives. One British ship even dumped 1,302 slaves into the Atlantic Ocean so that the crew would have plenty of food to eat.

There is little question that the Irish experienced the horrors of slavery as much (if not more in the 17th Century) as the Africans did. There is, also, very little question that those brown, tanned faces you witness in your travels to the West Indies are very likely a combination of African and Irish ancestry. In 1839, Britain finally decided on its own to end its participation in Satan's highway to hell and stopped transporting slaves. While their decision did not stop pirates from doing what they desired, the new law slowly concluded THIS chapter of nightmarish Irish misery.

But, if anyone, black or white, believes that slavery was only an African experience, then they've got it completely wrong.

Irish slavery is a subject worth remembering, not erasing from our memories.

But, where are our public (and PRIVATE) schools???? Where are the history books? Why is it so seldom discussed?

Do the memories of hundreds of thousands of Irish victims merit more than a mention from an unknown writer?

Or is their story to be one that their English pirates intended: To (unlike the African book) have the Irish story utterly and completely disappear as if it never happened.

None of the Irish victims ever made it back to their homeland to describe their ordeal. These are the lost slaves; the ones that time and biased history books conveniently forgot.

The original source of this article is [Oped News and Global Research](#)

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# A WAR WAIF IN THE ARMY

BY A. L. SLACK, TALLULAH, LA.

I enlisted as a private in the Second Louisiana Volunteers in 1861. My first real soldiering was on the Yorktown Peninsula, in Virginia. While there, or at Suffolk (I forget which), there strolled into camp a young boy, scarcely over 10 or 12 years of age, who attached himself to one of the neighboring regiments. Who he was, or where he came from, I cannot now recall. He was looked upon as "no man's child," and as such found genial fellowship among the soldiers. I soon realized that he was a Cosmopolitan, and at home anywhere, for I next saw him the pet of the First South Carolina Volunteers. How long he stayed with them I cannot say. It was fully a year before I saw him again. His small form and boyish face were a great contrast to the men among whom he mingled. I remember then how odd it seemed to see that lad in a camp, but he was truly "the child of the regiment." After we had fallen back to Richmond, and after those terrible seven days' of battle, the army was reorganized and the troops brigaded by States, so I lost sight of our Carolina neighbors, and also the boy. At the second battle of Manassas, on the 29th of August, 1862, our brigade (Stark's—poor fellow, he fell at Sharpsburg), was lying in the woods nearly opposite that "terrible deep cut" when the dripping, spattering fire of the Yankee skirmishers drove in our out-lookers (as "Old Jack" didn't have a counter skirmish line) the cry "F-o-r-w-a-r-d" rang along our lines, and we advanced and ran almost into the Yankees, who, giving us a deadly volley, fell back rapidly across a field and into the woods beyond, where a battery, supported by a swarm of troops, was posted. Nothing checked us. Under a withering fire of minnies and canister we pressed on, Bradley T. Johnson riding ahead, with his sword run through his hat, waving us on, until we waved him out of our line of fire. When we arrived within about one hundred yards of the battery the line was halted, and under this raking fire the alignment was corrected, and the men "right dressed" to be shot down.

I have thought often since that the command of halt, under such a fire might have been heroic, but it certainly was not wise. However, not a man faltered. Again, "Forward!" and we drove straight for the guns. Just then I felt a thud, a sting, a twist around and fell. A minnie had struck my pocket Bible edgewise, and passing nearly through the New Testament part, dug a trench across my left side into the flesh. With the blood spurting from the wound I started rearward, while our boys — brave fellows — went up and over the battery, scattering its supports like chaff. As I struggled back over the field, the dead and wounded, blue and gray alike, lying around, I heard a great rumbling on my left and turned and saw that our guns were plunging to the front, under lash and shout, to seize the hills whence to pour shot into the then retreating foe. I can see them now tumbling, bouncing, and surging to gain that front. What else did I see? So close I could nearly touch him, the little boy sitting on the limber of one of the pieces, his eyes aflame, his hat waving, his treble voice shouting excitedly, and his whole being lit up and aglow with the terrible magnetism of battle, cheering on the line. That was the last that I saw of him. He passed on and was lost in the cloud and smoke of the field, but the memory of that inspiring scene will never fade.

It has well been said that truth is stranger than fiction; the sequel to the above sketch (which is absolutely true) proves the truth of this adage.

The sketch was first published in the *Detroit Free Press* on the 23rd of April, 1891. Finding out the address of Col. Bradley T. Johnson I sent him the M.S., which he published in the *Baltimore Sun* in the December following. I received from the Colonel a most flattering letter, in which he said: "Your graphic description of the "War Waif" touched my heart. I have given it to the *Baltimore Sun*. That defense of the railroad cut was a feat of arms. I had 800 muskets and Stark hardly 900, and we held it against 18,000 (Fitz John Porter's whole corps). We did as well as men could do, but the real work was done by Stephen D. Lee's guns, on our right, which enfiladed and tore up the assaulting column. But that charge! Wasn't it glorious? There was genuine, real, soul stirring, blood-thrilling *gaudium certamini!* Those days of our golden prime!"

The Colonel, in the above, has confused the defense, of the railroad cut with the charge I describe. The incident I refer to occurred on the 29th, while that defense of the railroad took place on the 30th of August, 1862. But this is not the coincidence I started out to refer to.

It so happened that when the sketch appeared in the *Free Press* that the hero of my sketch was a subscriber to that paper and "read himself" in the article. He at once wrote to that paper inquiring who the author was, as only my initials, "A. L. S." were signed to the piece. The information was furnished him and I received several communications from him. That he is the identical "boy" I have no doubt. A few days before last Christmas he paid me a visit, and we passed several days recounting the scenes in "Old Virginny." His name is W. J. Pucket, and his residence is Armstead, Miss. He tells me that at the time referred to he was just 13 years of age; that he belonged to the Louisiana Guard Artillery, and that he surrendered at Concord Station, near Appomattox, when our cause finally collapsed.

# George A. Branard and his bravery in battle

[Joe Owen](#)

On April 4, 1909, The Daily Express (San Antonio, TX) published an article about the Color Sergeant of the 1st Texas Infantry Regiment, George A. Branard and his bravery in battle. During the late afternoon of July 2, 1863 during the battle of Gettysburg, Color Sergeant Branard was leading the 1st Texas Infantry carrying the Lone Star Flag of Texas and drew the fire of Union soldiers and artillerymen as he waved the Lone Star while on top of the highest boulder at the Devil's Den. He was noted for his bravery during the battle and the other battles that Hood's Texas Brigade fought in. After being pulled down to safety by his fellow soldiers, he suffered a bad concussion from the Union Cannons firing at the Texas and Arkansas soldiers at the Devil's Den. Here is the article about that as well as what Sergeant Branard during the battle of 2nd Manassas:

**The Daily Express**  
**April 4, 1909**

Everybody in Hood's Brigade knew George Branard, the gallant color bearer of the First Texas Regiment. When that much-abused word "gallant" was used in the foregoing sentence it was used advisedly, for there was never a soldier who better deserved the use of that adjective than he. His was not spectacular bravery; he never played to the grandstand if such a term may be used about a soldier's conduct when there was no grandstand to play to, but he always, under all circumstances and conditions, carried himself like a veteran soldier, who appreciating to the fullest extent all the dangers of his doubly dangerous position, yet placed duty above all thought of personal safety. If George even had other thoughts than the honor and safety of his flag from the first to the last gun of an engagement, he kept these thoughts so securely and deeply hidden in his breast that none, save he, never knew of their existence.

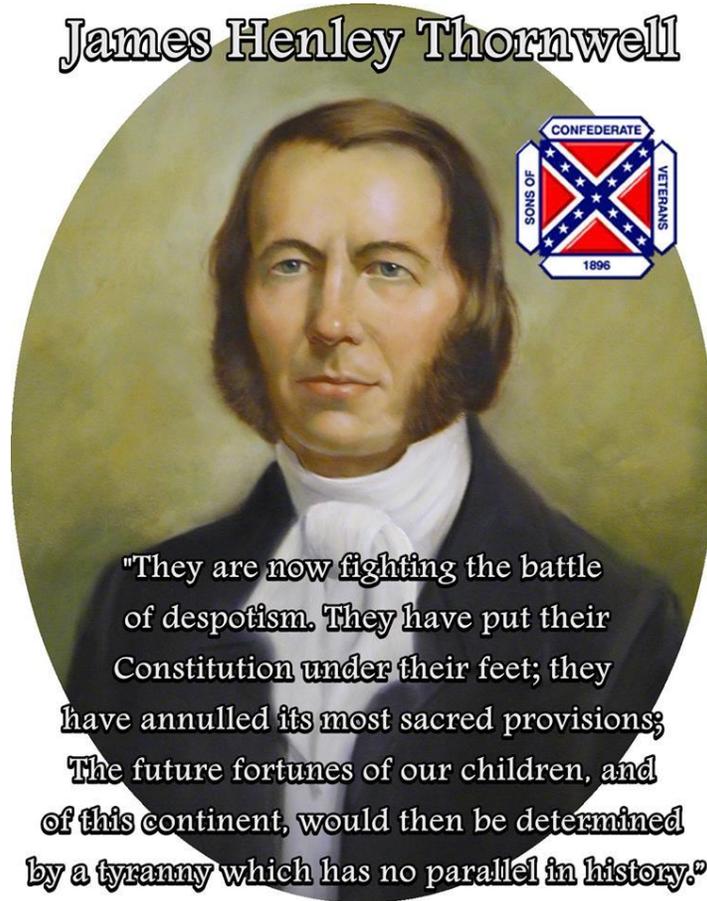
One would naturally suppose from the foregoing that Branard had no weaknesses; that he was a grim soldier, who persisted in occupying the most perilous position in his regiment, and in constantly exposing himself as a shining mark for Yankee bullets. This in a measure was true, and yet about some things he was as weak as a child. He posed as a prophet and explained his coolness under fire and his seeming indifference to danger by asserting that he knew even before the first gun was fired that he was not going to be hurt. His other weaknesses were his keen sense of humor, so keen as to almost overcome him at times even in the face of the gravest danger. At Second Manassas he nearly dropped his flag because of his inordinate laughter at the spectacle presented by the few surviving zouaves who after wading in the creek attempted to crawl up the bank on the other side looking like balloons with their baggy trousers filled with water.

But it is not as a humorist that George shone so conspicuously, though even there he would be worthy of special mention. His main holt was that of a prophet. He received his full share of scratches and wounds on several occasions, while at Gettysburg, when bearing the colors of the First Texas to the furthest point on Little Round Top he received the full fire of what, he declares was 200 cannon at one discharge, it is true he was behind a rock the size of a two-story house, but the concussion drove him absolutely crazy and left him in that condition for two days after. The first sane words he uttered when the surgeon brought him to his senses was, "Didn't I tell you so? I knew I was going to catch it today." He did not know three days had passed. No one could remember him having made it, he obtained great credit as a prophet with himself and a few over-credulous members of his regiment.



Photograph of Color Sergeant George A. Branard (circa 1862).

# James Henley Thornwell



"They are now fighting the battle of despotism. They have put their Constitution under their feet; they have annulled its most sacred provisions; The future fortunes of our children, and of this continent, would then be determined by a tyranny which has no parallel in history."

Dr. James Henley Thornwell of South Carolina, in [Our Danger and our Duty](#), 1862

[DOWNLOAD "OUR DANGER AND OUR DUTY" HERE](#)

Thornwell was one of the Big Three Reformed Ministers who in essence led the South to secede. Thornwell, Palmer, and Dabney all understood the biggest issue in the conflict. The Constitution was certainly near the heart of this Issue of Issues but it was not THE Issue to these men. THE Issue was the ideology of the French Revolution vs the Ideology of the American Revolution. It was the Man-Centered Enlightenment vs the God-Centered Protestant Reformation. It was the issue of yankee, new england Progressivism vs American, Southern Traditionalism. It was the Revealed Word of God vs The Enlightened Reason of Man. It was " I think" and "It seems to me" vs "Thus saith the Lord".

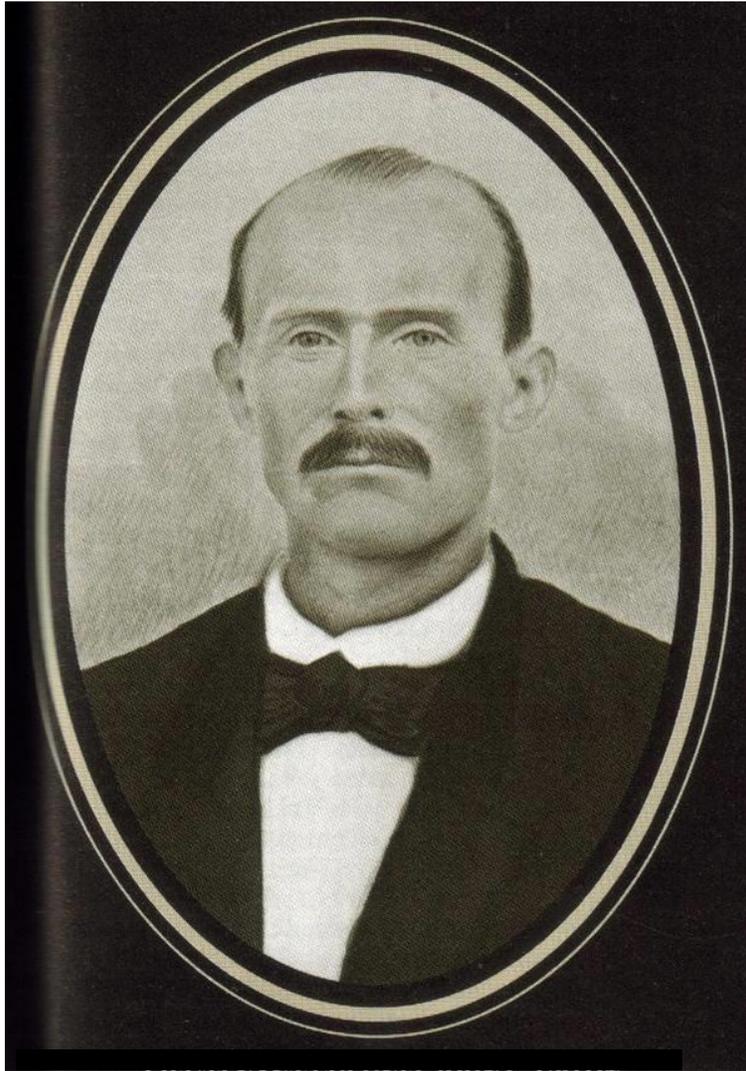
Palmer said something to the effect that the North was clamoring for a new Constitution, a new Bible, and a new God and the essence of Southern secession was that the South was satisfied with the old Constitution, the old Bible, and the God of that Old Bible.

Thornwell stated around 1860 that there were two distinct spirits at work in America at that day- the Yankee Spirit and the American Spirit. And that great Virginian Dabney stated repeatedly that the conflict centered around what was man's authority for life- the Word of God or the Reason of Man.

THIS is still THE Issue in America today.

Rudy Ray

<https://ia600207.us.archive.org/30/items/ourdangerourduty00thor/ourdangerourduty00thor.pdf>



Lt. Colonel John C. Upton

## The Bloody Fifth

### Joe Owen

Lt. Colonel John C. Upton (1828 - August 30, 1862.) Born in Tennessee in 1828. He came to Texas 1859. Attached to 5th Texas Infantry, in Hood's famed Texas Brigade, he fought at the battles around Richmond (Eltham's Landing, Freeman's Ford, Malvern Hill and Gaines' Mill) in the spring and summer of 1862. He quickly advanced to Lt. Colonel, commanding the 5th Texas. Lt. Col Upton was killed leading his regiment at Second Manassas (Second Bull Run,) on August 30, 1862.

During the winter of 1861 - 1862 The 5th Texas had been camped across the Potomac River from the 5th New York Infantry, "Duryee's Zouaves" and had traded insults and threats across the ice, offering to take the measure of the other when they met in battle. At Second Manassas (Second Bull Run) the Texans were able to settle accounts.

After the Brigade drove off the 10th New York, deployed as skirmishers, driving them through the 5th New York, The 5th Texas emerged from the woods and found themselves facing the 5th New York, which was across a creek and on higher ground. The 5th New York's first volley was high, and The 5th Texas' was not. The Texans went sent into the New Yorkers and destroyed it as a unit, as one report put it. There were not 50 unwounded men in the (New York) Regiment. Flushed with success, The 5th Texas continued to advance, tearing through the disintegrating

Federal flank, out distancing not only the rest of the Brigade, but the rest of the main army. In his official report Hood said that the 5th Texas had "slipped the bridle" and earned themselves the name "The Bloody Fifth"

# Confederate Coffee

*The double blow of the Union naval blockade and the fall of New Orleans in 1862 effectively stopped the importation of coffee to the Southern states. So Richmonders had to get creative.*

BY [PHIL WILLIAMS](#)

While I wouldn't exactly classify our city as a "coffee town" quite yet, Richmond's coffee shop population is on the upswing. With mainstays like [Crossroads](#) and newcomers like [The Sefton Coffee Co.](#), we have no lack of options for a cup of joe on the way to work. Just like the caffeine-addicted masses of our modern era, Richmonders during the Civil War were also big fans of coffee. Both soldiers and citizens made it a regular part of their daily routine. The only problem was that it was a lot harder to get in 1864. When I say coffee was hard to get I'm not talking about long lines at [Lamplighter](#): there was none to be found, unless you were willing to pay a ridiculous amount to get it.

Richmond's coffee supply was cut off pretty early on in the war. The double blow of the Union naval blockade and the fall of New Orleans in 1862 effectively stopped the importation of coffee to the Southern states. The combination of a hard-to-break coffee habit and the desire to keep up appearances led to numerous "coffee substitutes" making their way to market in the South. A combination of manufacturers and homemade recipes that used everything from beets to okra to acorns were offered as alternatives to coffee. They all promised to be "just like the real thing," but in actuality were probably pretty gross. These coffee substitutes, with their bizarre ingredients, became known as "Confederate Coffee."

One such purveyor of "Confederate Coffee" in the city was David Baker Jr. who manufactured and sold his particular blend in Shockoe Bottom across the street from the current location of Bottoms Up Pizza:

The factory was in a large brick building on Cary Street between Seventeenth and Eighteenth Streets. In the immediate vicinity were three notorious military prisons: Libby, Castle Thunder, and Castle Lightning. Baker's factory had furnaces for parching and machines for grinding. His formula consisted of parched peas and corn, ground together. Advertised as "Confederate Mills' Fresh Ground Coffee, an excellent substitute for the pure article," it sold for twenty cents per "neatly labeled" pound. *Burns, Bryan. Curiosities of the Confederate Capital*

On the night of February 23, 1864, likely during the drying process, a fire broke out in Baker's factory:

About one o'clock yesterday morning the large brick building situated on Baker's alley, between 17th and 18th, and Main and Cary streets, took fire, and was entirely destroyed...In this building was a large amount of corn, from which the compound was principally made, and the machinery which was employed in its grinding and drying was of the most costly and perfect character, all of which was entirely destroyed. *Richmond Dispatch, February 2, 1864*

The fire spread through the factory, reaching one of the steam boilers:

During the progress of the fire a very large steam boiler, in which had been left a supply of water, became red hot, and owing to the pressure of the steam engendered thereby a terrible explosion took place. The force of the explosion was so great that pieces of the boiler were driven through heavy brick walls, and large portions of it were thrown from a hundred to a hundred and fifty yards from the place at which it was stationed. One piece, weighing between three and four hundred pounds, was lodged in the prison yard at Castle Thunder, a square off, and fell within a few inches of one of the guard, the force of which so stunning him as to knock him senseless for a few minutes. A tenement in Hughes's row, on 17th street, was also struck by a piece of iron and a hole driven entirely through it. We learn that a young man who was within range of the flying atoms at the time of the explosion was struck about his head with a flake of the boiler, injuring him so severely that he has since died.

Newspaper reports never determined the name of the casualty from the coffee factory explosion, but the *Richmond Sentinel* later reported that it was a soldier. Other damaged buildings were reported along with additional injuries from the explosion. Unable to find any follow-up stories on the incident or the state of "Confederate coffee" in the city afterward, it's probably safe to assume that Richmond's coffee options continued to get worse for the remainder of the war. The next time real coffee would appear in abundance in Richmond would be after the city fell into Union hands in 1865. Now of course, you can find coffee within walking distance most anywhere in the city. So next time you're standing in line at Lamplighter, just be glad it's the real deal, and not some concoction made out of mashed up vegetables...or worse. <https://rvanews.com/features/civil-war-confederate-coffee/109177>

# The 25 weirdest things people brewed 'coffee' from during the Civil War

Julia Calderone, Tech Insider Oct. 19, 2015, 3:13 PM

Times were tough back in ye old times of the Civil War. Food was being rationed, hundreds of thousands of soldiers were dying, and coffee was a hot commodity that the [Union army was guzzling](#) faster than the Confederates and civilians could keep up with.

"Nobody can 'soldier' without coffee," the New York Times wrote [in an article](#) about coffee's importance in the Civil War. "Union troops made their coffee everywhere, and with everything: with water from canteens and puddles, brackish bays and Mississippi mud, liquid their horses would not drink."

But soon the beans ran out, and people needed to get creative.

Take [this excerpt](#), for instance, from the Weekly Arkansas Gazette in Little Rock from June 15, 1861, the year the Civil War began:

A very good coffee can be made, costing only 12½ cents, by **mixing one spoonful of coffee with one spoonful of toasted corn meal, boil well and clear in the usual way.** I have used it for two weeks, and several friends visiting my house say they could not discover any thing peculiar in the taste of my coffee, but pronounced it very good. Try it and see if we cannot get along comfortably, even while our ports are blockaded by the would be *kind* I can assure you it is very pleasant, though not strong enough to make us drunk.

Here are 25 of the most bizarre things that people made what came to called "Confederate Coffee," which, in most cases, didn't contain any caffeine and in fact, was more of a tea.

These ingredients were either [dried, browned, roasted, or ground](#) before steeping or dissolving into hot water to make "coffee."

1. Almond
2. Acorn
3. Asparagus
4. Malted barley
5. Beans
6. Beechnut
7. Beets
8. Carrot
9. Chicory root
10. Corn
11. Corn Meal
12. Cottonseed
13. Dandelion root
14. Fig
15. Boiled-down molasses
16. Okra seed
17. Pea
18. Peanuts
19. Persimmon seed
20. Potato peel
21. Sassafras pits
22. Sugar cane seeds
23. Sweet potato
24. Wheat berries
25. Wheat bran

Yum?

<http://www.businessinsider.com/confederate-coffee-civil-war-plants-1860s-2015-10>

# Just how do you reinterpret history?

- BY CHRIS SUAREZ
- Nov 26, 2016



Statue of Thomas "Stonewall" Jackson in Charlottesville's Jackson Park.

The struggle to ascribe a broader interpretation of African-American emancipation and Jim Crow-era history to existing and yet-to-be created public monuments in Charlottesville is only beginning.

The movement to remove the city statues of Confederate stalwarts Robert E. Lee and Thomas “Stonewall” Jackson may have been dealt a blow this month when a commission studying the statues voted to recommend not removing them from their respective city parks.

On Monday, the Blue Ribbon Commission on Race, Memorials and Public Spaces will hold its last meeting and finalize the report the City Council earlier this year tasked it to create.

The commissioners say the yet-to-be-finalized recommendation about the statues isn’t so simple, however.

“The whole point of transforming the statues in place is not white-washing that history,” said Frank Dukes, a member of the nine-person commission.

The commission is grappling with how to address the statues of Lee and Jackson in place and accomplish its assigned goal of making recommendations that inform how the city can offer a “greater understanding” of its racial history.

“We need more opportunities to learn and understand the impact and import” of racism, discrimination and home-grown terrorism against African-Americans, Dukes said.

Because the commission is not charged with recommending or creating a new design for the parks, the panel’s members have been feverishly sending messages back and forth on how to write a final report that sets a framework for how the statues and their respective parks could be “transformed.”

“Even if the statues are lowered or moved off-center or covered in some way, we could see the scale” changed in a tangible way, Dukes said. “I have a lot of confidence in design.”

Though Dukes said he’s well aware the commission is not tasked with creating a design, he and other commissioners, including John Mason, have made it clear they are recommending the parks be renamed and altered to reframe how the public understands the complicated legacy of slavery, segregation and the Confederate States of America when it examines the statues of Lee and Jackson.

In an interview this month, Louis Nelson, a University of Virginia associate dean and professor of architectural history whose area of expertise includes built environments in the American South, said Confederate statues throughout the South have two dominant narratives: the Civil War and the Confederate “Lost Cause” for states’ rights and autonomy.

Almost a century after Charlottesville’s statues were erected, however, he said it’s not surprising there’s a social movement to revise and challenge the historical narrative that had been revered for so long.

“The reality is, art is a product of culture,” Nelson said. “Because culture is unstable, art is always unstable. Therefore, the meaning of art is constantly changing.”

“These monuments downtown have innumerable meanings. There is no single meaning to these monuments. There is a dominant voice in their production ... but there will always be, and there has

been, a moving sequence of meanings that are associated with these things through time,” Nelson said. “And that will continue to happen.”

Given that American culture and society have changed dramatically in the time since the statues were built, he said he thinks it’s critical that the monuments be “reinscribed” because they are “deeply offensive.” They reinforce two narratives that fail to include the African-American experience in the period they represent, Nelson said.

“Quite self-evidently, the African-American community in Charlottesville is offended by that — and they should be,” he said. “That’s not because of the work of art; it’s the meaning of the work of art that we’ve allowed to remain active.”

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**Nelson and Martin Holland**, a professor of landscape architecture at Clemson University, said they understand why there’s a desire to remove the statues. Neither of them, however, said they think it’s appropriate to physical alter the state — like removing the statues from their pedestals, for example.

But both agreed that changing the landscape or adding new monuments or fixtures around the statues could be a meaningful way to contextualize the divisive statues in a contemporary era.

Perhaps more importantly in the eyes of Dukes and some of the other commissioners, both professors said such an effort is possible, despite others who have said they think it’s simply impossible to contextualize the Confederate monuments because of their sheer size and artistic representation of military heroes, honorable and unflinching on their mounts.

“They are rooted in these ideas of masculinity and militarism,” Holland said. “It conveys a whole host of other meanings. This is part of a public display that reinforces a certain patriarchy and classism.”

It’d be difficult to challenge all of that, he said, but possible all the same.

“It would be a major reconstruction to try and change the environment in which they are situated in order to address the narrative behind them,” Holland said. “I think the way you would do that is to offer a counter-narrative either through new statuary or social action where an alternative reading is present and allows for a side that often isn’t articulated.”

Referencing the new Equal Justice Initiative’s Memorial to Peace and Justice in Montgomery, Alabama, Holland said that memorial to the victims of lynching nationwide contrasts a monument to John C. Calhoun, the vice president who infamously defended slavery as an institution and was instrumental in the creation of the Confederacy.

Coincidentally, the Charlottesville commission’s report makes reference to the new Montgomery memorial, recommending that the city participate in a project that allows localities nationwide to retrieve a piece of the memorial to recognize the victims of lynching in their own communities.

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**As for the potential** for social actions to present the counter-narrative, the commission is tentatively recommending the city designate March 3 as Liberation Day or Freedom Day to commemorate when the Union Army marched into Charlottesville in 1865.

Saying that the city has “an ethical responsibility” to reinterpret the statues, Nelson suggested that the statues could be contextualized by incorporating other monuments and markers in the city to create a “cohesive, progressive and urban museum installation” downtown.

Nelson said that by making a sort of museum that includes the narratives of the once-segregated Paramount Theater and the demolished African-American Vinegar Hill neighborhood and commercial district, along with the monuments that philanthropist Paul Goodloe McIntire gave to the city and UVA — Lee, Jackson, George Rogers Clark and Meriwether Lewis, William Clark and Sacajawea — the city could find a way to display the historic “alienation” of African-Americans, Native Americans, women and other minorities throughout history.

Nelson said he imagines there are numerous opportunities to make such vision a reality, but that if there were only two options — leave the statues or move them elsewhere — he would support moving them.

When asked about a previously considered option to move either or both of the statues to McIntire Park, Nelson said there could still be an opportunity to contextualize the statues, but that it would not have the same reach as if they were to remain downtown.

“This is an opportunity to not touch the monuments, but completely reinterpret them,” he said.

“Not reinterpreting is not an option. The status quo is not a future ... there has to be a vision for this. Let’s lead the nation in the hard, hard work of reconciliation.”

Chris Suarez is a reporter for The Daily Progress. Contact him at (434) 978-7274, [csuarez@dailyprogress.com](mailto:csuarez@dailyprogress.com) or [@Suarez\\_CM](https://twitter.com/Suarez_CM) on [Twitter](#)

[http://www.dailyprogress.com/news/local/just-how-do-you-reinterpret-history/article\\_70ab4f3e-b43c-11e6-98d3-0bfc9d1787a9.html?utm\\_medium=soci](http://www.dailyprogress.com/news/local/just-how-do-you-reinterpret-history/article_70ab4f3e-b43c-11e6-98d3-0bfc9d1787a9.html?utm_medium=soci)



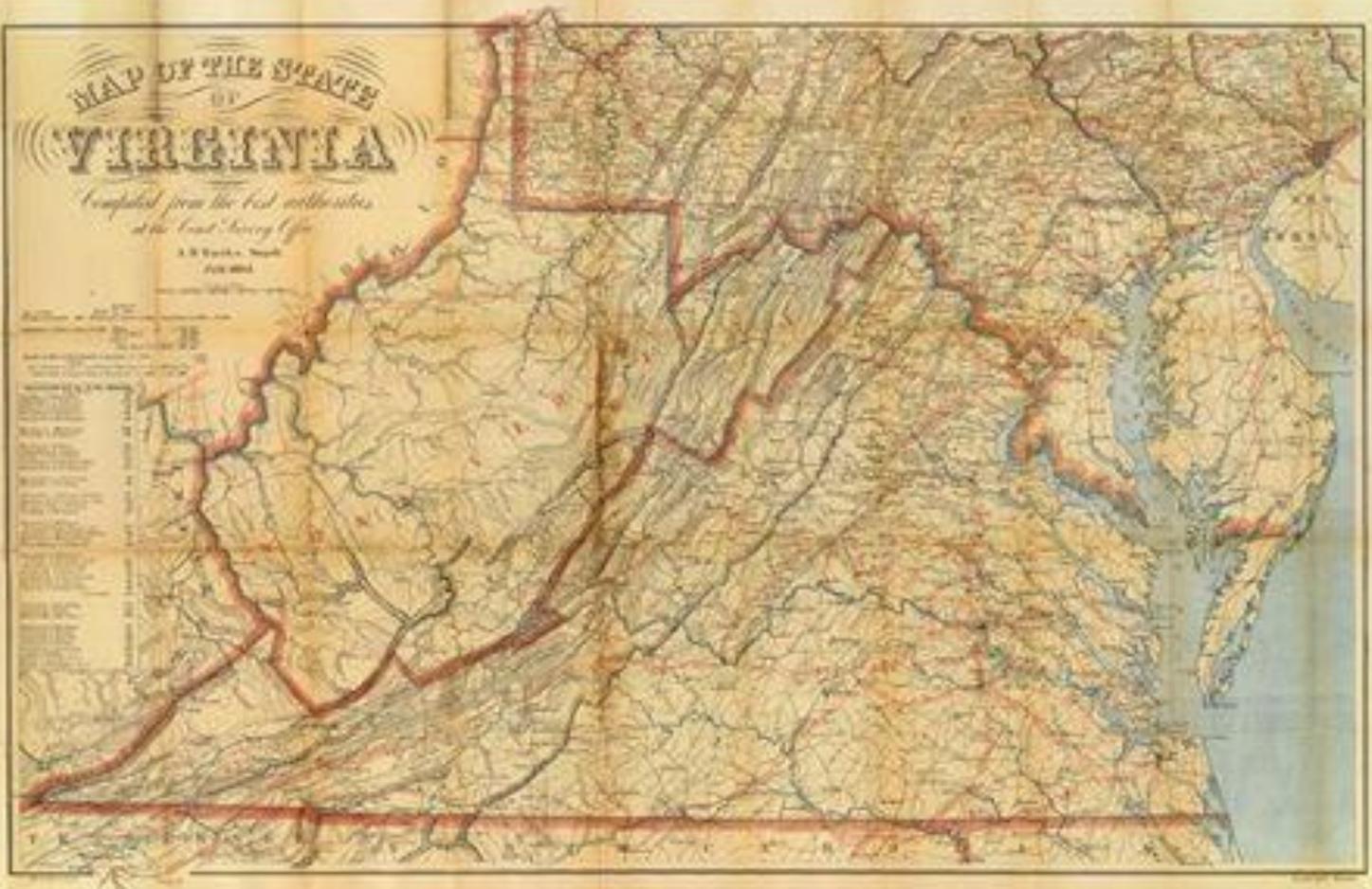
Private, J. W. Carter's Company, Virginia  
Horse Artillery

**George Michael  
Neese**

*“January 1, 1863—New Year's Day, and orders to go to Dam No. 5, with Ashby's cavalry. This was a bright sunny day, but a cold west wind made it disagreeable marching. This evening we are camped in a field near Dam No. 6, with cold beef, bread, and plenty of good water, and an old bam full of soft downy hay to sleep in to-night, all of which brightens the cheer of the glad New Year.*

*This is a beautiful bright night. The moon hangs in a clear sky, and it is nearly as light as day. A few tiny fragments of dissolving clouds, that look like little bunches of snowy lace, are scudding across the azure dome chasing each other toward the gates of morning. Now as I am ready for my soldier bed, the wintry wind is howling fiercely around the old bam, the pickets”*

**George Michael Neese, Three Years in the Confederate Horse Artillery (New York: The Neale Publishing Company, 1911), 12-13.**



## Southern Historical Society

Let's get elementary and logical. We are on a SUCCESSFUL mission to PROVE beyond a shadow of a doubt that Lincoln's illegal invasion and subsequent war on the South was not ever, EVER over slavery. We use HISTORICAL FACTS and original documents to do this.

Even when the tyrant who lusted to be king wrote the EP and signed it in the MIDDLE of the war it was not over slavery. Not even then. That was a ruse to keep Europe OUT of the war. **He said so.** But there is another proof that most people forget or just don't realize. Lincoln signed the BOGUS Emancipation Proclamation January 1, 1863. (Never mind that it 'freed' no one. Never mind that it didn't mention freeing any "slaves" in the North, and in the entire South, but only supposedly those in Federally Occupied territory). HOWEVER...

A portion of Virginia was SECEDED and made a state, ILLEGALLY, on June 20, 1863...wait for it....

## AS A SLAVE STATE!

AFTER the demon possessed liar signed the EP allegedly 'freeing' those in servitude.

You. Have. Been. **Lied.** To!!!!!!!!!!!!!!



# Opposed to the Name Rebellion

Rev. J. William Jones, University of Virginia, July 18:

Let me add my earnest and hearty protest against calling our war the "Rebellion." It was not a rebellion, and we were not rebels or traitors. George Washington was a rebel because he fought against properly constituted and legal authority, and if he had failed he would probably have been tried as a rebel, and executed as a traitor. But Jefferson Davis was no rebel when he led the great struggle to maintain proper authority, to uphold law and constitution; and when the Federal Government held him as a prisoner they never dared to bring him to trial, because they knew, under the advice of Chief Justice Chase and the ablest lawyers at the North, that they could never convict him of treason under the Constitution and laws of the United States.

I remember that one day down at Beauvoir, several years before his death, the grand old chief of the Confederacy said to me alluding to this question: "Rebellion indeed! How can a sovereign State rebel? You might as well say that Germany rebelled against France, or that France, who was overwhelmed in the conflict, rebelled against Germany, as to say that the sovereign States of the Confederacy rebelled against the North or the government. O that they had dared give me the trial I so much coveted, and for which I so earnestly begged, in order that I might have opportunities to vindicate my people and their cause before the world and at the bar of history! They knew that I would have been triumphantly acquitted, and our people purged of all taint of treason, and they never dared to bring my case to trial."

Is it not time, then, for those people to cease talking about treason and rebellion, and to stop their insults in calling us rebels? If there were any rebels in that great contest, they were north of the Potomac and the Ohio—the men who trampled underfoot the Constitution of our country and the liberties bequeath us by our fathers.

Gen. Lee always spoke of the war as the "great struggle for Constitutional freedom," and that is a truthful and distinctive title which I prefer. The "War Between the States" was the title given by A. H. Stephens, and is a good one. "Confederate War" would do, but that implies that we made the war, which, of course, we did not, our policy being peace. The "War of Coercion or the "War against State Sovereignty" would express it; but the "Rebellion," never!

Confederate Veteran July 1894



## THE TWO BROTHERS.

By Captain David G. Maxwell, Co.H, Thirty-Fifth Regiment, North Carolina Troops.

"The fortune of war was never more strikingly portrayed perhaps than two pictures opposite, entitled 'Before and After,' of two brothers, soldier boys of Mecklenburg County, who enlisted in Company B, Thirteenth North Carolina Regiment, in April, 1861. The first picture of the boys, L.J. and H.J. Walker, of Mecklenburg County, in their Confederate uniforms, and with left hands clasped, was taken in 1861 a short while after their enlistment. The second picture was taken some time after the war, the brothers in the same position as the first with left hands clasped, but the left leg of each does not appear in the picture.

The leg of one brother was buried at Gettysburg, Pa., and that of the other at Hagerstown, Md. L.J. Walker, the younger brother, was wounded 1 July, 1863, he being the fifth color-bearer to be shot down in the charge on Cemetery Hill at Gettysburg. His leg was amputated at the field hospital by Dr. John H. McAden, of Charlotte. He was afterwards taken prisoner and sent to David's Island, N.Y. H.J. Walker, the elder brother, participated in the three days' engagement at Gettysburg, coming out unhurt, but on the retreat, 13 July, while on skirmish line near Hagerstown, Md., he was wounded in the left leg, conveyed to the field hospital and his leg amputated by the late Dr. Campbell, of Statesville. Young Walker was put in an ambulance and taken to Martinsburg, Va., and a few days thereafter was taken prisoner and sent to Johnson's Island, Ohio, and remained there until April, 1864.

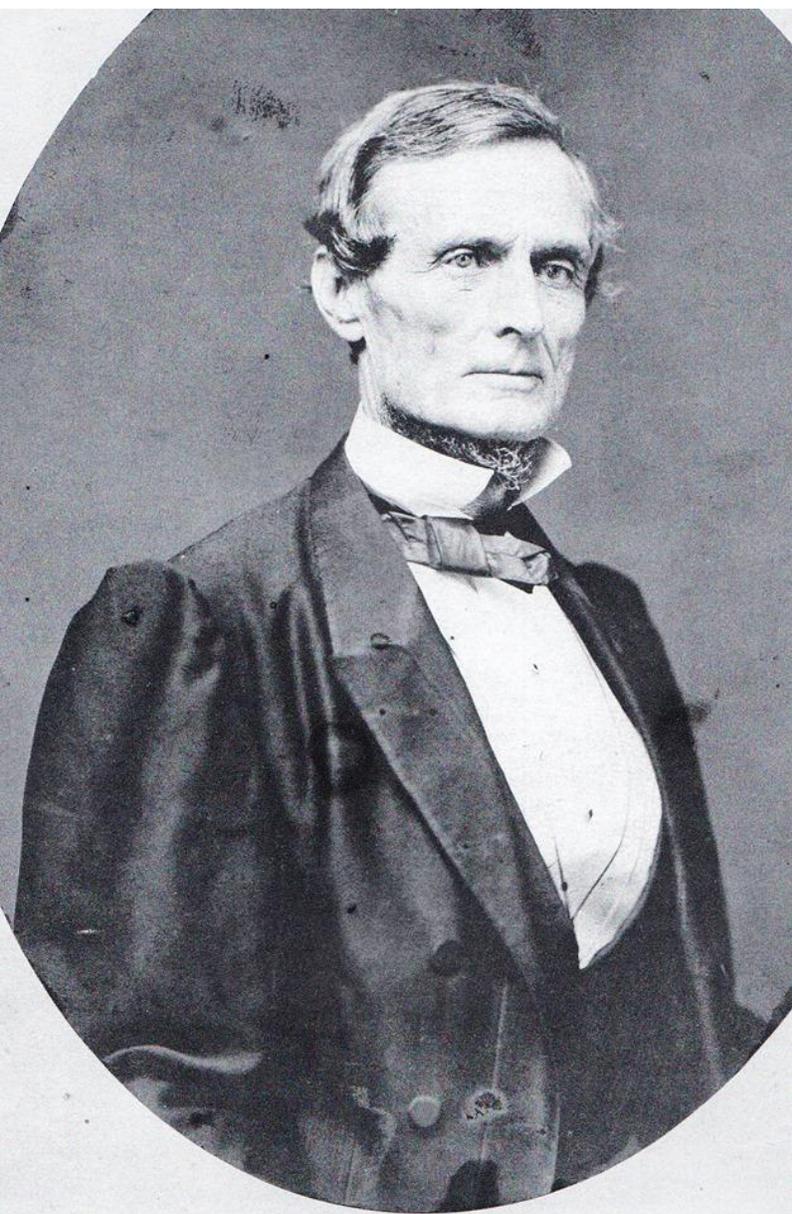
The brothers were poor boys and reared on the farm. They are now in affluent circumstances, and are honored citizens of Charlotte. Dr. H.J. Walker, the elder, studied medicine after the war, and now enjoys a good practice and owns two drug stores, one at Huntersville and one in Dilworth, a residence suburb of Charlotte. L.J. Walker, the younger brother, and who appears on the left in each picture, is now a retired merchant. No two better citizens than Dr. Jack and Jasper Walker can be found in North Carolina or in any other State. Mecklenburg is proud of them and North Carolina should be.

An amusing, though pathetic, incident is related of the two brothers. When they returned, battle-scarred, from the tented field, L.J. Walker found the sweetheart whom he had left behind, four years before, still true, and waiting to be claimed by her lover. The day for the wedding was set and all preparations made. But on that eventful day, and only a few hours before the ceremony was to take place, the prospective bridegroom met with an accident which seemed like the unfriendly dealing of fate. He slipped and in some way broke his cork leg. Deprived of this very useful member, the young man found that he could not possibly 'stand up' for the ceremony, and was therefore in quite a dilemma.

At this important juncture, his brother, Dr. H.J. Walker, went forward and saved the day by offering to loan his leg to his brother. The proffered leg was gladly accepted and found to fit perfectly. This is perhaps the only case on record in which one man has been married while standing on the leg of another."

Captain David G. Maxwell - 35th North Carolina





SOUTHERN LEGAL RESOURCE CENTER, INC.

**Magnificent – only 2 known wartime image of President Davis made in the Fall of 1861 by Minnis & Cowell of Richmond, VA. Note that the cravat is slightly askew (left photo), which is probably why the image was not widely copied. Support [www.slrc-csa.org](http://www.slrc-csa.org). Published in the current issue (December 2016) of Military Images Magazine: [www.militaryimagesmagazine.com](http://www.militaryimagesmagazine.com)**



THE ARRIVAL OF THE RACCOON ROUGHS  
IN ATLANTA, GEORGIA

**Governor Moore, of Alabama, incorporated the Raccoon Roughs and their captain in one of the new regiments he was organizing in 1861.**



[Defending the Heritage](#)

No sooner was the coming conflict in the air than the mountaineers of the mining district (Georgia, Alabama & Tennessee) became eager to fight for the Confederacy, and John B. Gordon, in whom the war spirit burned as hotly as in any of them, needed but a word to gather about him a company of volunteers. They unanimously elected him their captain, and

organized themselves at once into a cavalry company, most of them, like so many of the sons of the South, much preferring to travel on horseback than on foot; but no cavalry was needed at the time...

In the South at that time adequate arms sadly lacking so men took up their old double-barreled shot-guns and squirrel rifles, the nearest thing to a uniform was their rough fur caps made of raccoon skins. Gordon's company was among the earliest of these volunteers, reluctantly leaving their horses, and not waiting for orders; but still Governor Brown told them to go home, the mountaineers gathered round their captain, and told him that they had made up their minds on the matter and were not going back.

While marching through Atlanta a bystander inquired of Gordon, "What company is this, captain?" As yet the company had no name other than one which he had chosen as fine sounding and suitable, but had not yet mentioned to the men.

"This company is the Mountain Rifles," said the captain, proudly.

A tall mountaineer in the ranks came, in words not intended for his ears, but plainly audible, the disconcerting words, "Mountain hell! We are no Mountain Rifles. We are the Raccoon Roughts."

And Raccoon Roughts they continued through all the war, Gordon's fine-spun name being never heard of again. The feeble remnant of the war-scarred company which was mustered out at Appomattox was still known as Raccoon Roughts.

~~ † Robert † ~



The War For  
Southern Independence

1861 -

Still Fighting



**"James Mosby a colored Confederate veteran, who fought in the Southern army throughout the...War died this week in Pulaski. Mosby enlisted in the Confederate army in Lynchburg with a company in 1861, which later was attached to Floyd's Brigade. He was captured during the war, but made his escape from a Northern prison and made his way back to the South, later joining his command and served till the end of the struggle. Mosby by was a free born negro and never saw slavery. At the time of his death he was seventy years old."**

**RICHMOND TIMES DISPATCH  
October 13, 1912**

The photo is an unidentified black Confederate.



### Defending the Heritage

In 1968 the Soviet Union invaded Czechoslovakia to prohibit voting on reforms. The soviet premier used the same rationale as our 16th president did in Maryland, as authority for his actions, the "security of the government."

In 1861 Lincoln ordered the arrest of the duly elected members of the Maryland legislature and Congressman Henry May as well as the Mayor and police chief of Baltimore. He was able to do so because of his suspension of the habeas corpus writ in the state.

Twelve members of the General Assembly were arrested and held in Baltimore City. In Frederick, a Wisconsin regiment of the U.S. Army arrested additional members of the General Assembly "believed to be" disloyal to the Union.

The legislators were taken by train to Annapolis where they boarded a steamboat that transported them to a prison at Fort Lafayette in the New York harbor.

The first actual bloodshed of the war took place in Baltimore when citizens tried to block passage of a Massachusetts Regiment from moving through town on the way to Washington; (April 19th 1861) 4 soldiers and 12 citizens were killed, dozens injured.

# The Year in Review

By [Brion McClanahan](#) on Dec 30, 2016



Senator Sam Ervin of North Carolina told a friend in 1980 that, “I’m bound to confess that President Carter has instilled some foreboding in prospect to the outcome of the election....As I interpret his campaign sermon, President Carter said states’ rights had become as obscene as any four-letter word, and Ronald Reagan had proved his unfitness for the presidency by telling a Mississippi audience in a recent speech that he believed in states’ rights. While Jimmy Carter is going to get my vote, I fear that his campaign sermon may have lost him the absentee votes of my three granduncles and their Confederate comrades who died in the Civil War fighting with General Robert E. Lee for states’ rights.”

While little has changed in the political class in 36 years, “states’ rights” may be *the* political movement of the 21st century. It certainly has legs.

Donald Trump shocked the political establishment by winning more *states* than *people*. This led to a renewed call to abolish the Electoral College and drove some west coast pinkos to seek out...gasp...secession! In both cases, the people of the states, the heart of the American political system, are making their views known. Those in “fly over country” decided the election while their leftist counterparts in California and New York are rethinking their commitment to national politics. It probably won’t last for that group, but at least for now federalism is gaining more traction in the American polity than at any point in the last 150 years.

That is a good thing, and we at the Abbeville Institute would like to think we have had a role in that process. Our mission to explore what is true and valuable in the Southern tradition has lent to the growing interest in American decentralization. We have helped provide the intellectual underpinning for the various “Tenth Amendment” resolutions and the renewed interest in real American federalism on both the left and the right.

In the last year alone, we added nearly two hundred articles on Southern history, culture, and politics to our website, produced two fine conferences on the real meaning of the PC-attack on the South and the importance of state interposition, and hosted a rousing Summer School on how the Southern tradition can renew America. “The South *is* America” has become one of our strongest messages. The “Occupy Wall Street” folks don’t realize it, but John Taylor of Caroline and the Southern agrarians were pushing that message in a more meaningful way long before they set up their tents in New York City. California secessionists would not have the philosophical mettle without the Southern men who crafted the Jeffersonian tradition and took it to its logical conclusion in 1861. It did not have to end in war. Lincoln chose that path. So many parts of the “American” cultural tradition are in fact Southern.

And this is only scratching the surface. As we continue to grow, to attract new scholars and other folks who are interested in what the Southern tradition can provide for Americans of all backgrounds and interests—for the Southern tradition offers much to emulate—we hope you will support our efforts.

The future of the Southern tradition is bright. It is our job to rekindle the Jeffersonian political tradition and the Southern cultural tradition and make them once again the bedrock of the American experiment.

That would be real hope and change.

### **About Brion McClanahan**

Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson's last doctoral student. He lives in Alabama with his wife and three daughters.

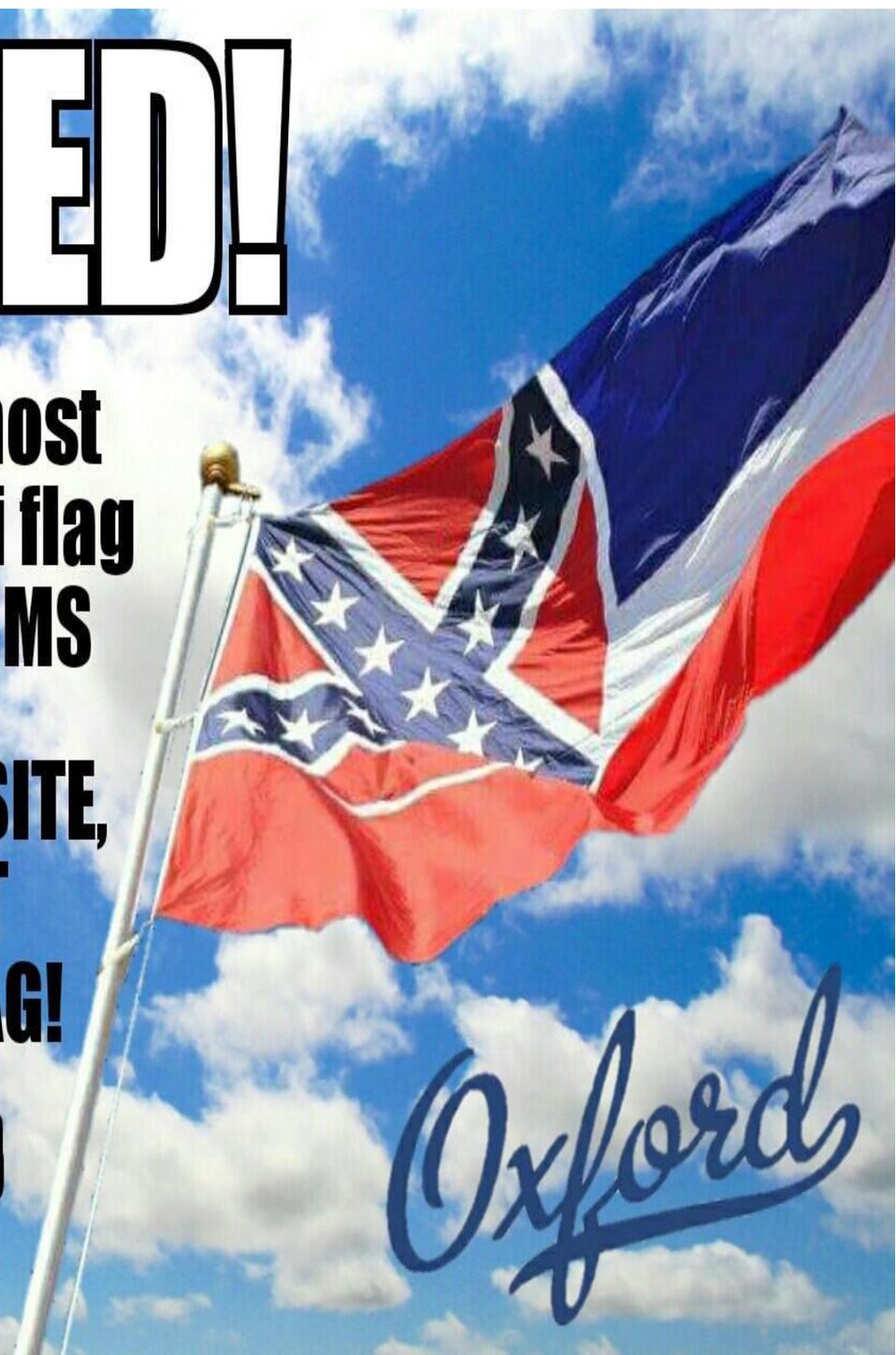
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**"TRAIN UP A CHILD IN THE WAY HE  
SHOULD GO, AND WHEN HE IS OLD, HE  
WILL NOT DEPART FROM IT"  
PROVERBS 22:6**

# **SAM DAVIS YOUTH CAMPS**

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

# The Conversation Club of Charleston

By Karen Stokes on Dec 21, 2016



*This essay was presented at the 2016 Abbeville Institute Summer School.*

When I was young I used to read a lot of books about archaeology—the study of ancient lost worlds and civilizations. I never got to study archaeology, but I became an archivist, and I suppose my job is a little like field archaeology—except that I work indoors, in air-conditioned comfort, and uncover the historical significance of papers and documents rather than artifacts and ruins. My specific focus is of course South Carolina history, and when I read letters and other documents dating from the antebellum period, I can see a world of the past in which there was much good.

The gentleman I'm going to talk to you about today, Frederick Adolphus Porcher, came from this period, and much of his world now lies deep beneath the waters of a vast lake. The countryside in which he was born and raised and spent much of his life is at the bottom of one of the two large lakes created in the early 1940s by the Santee Cooper Hydroelectric Project. This project inundated a huge area, much of which was rich plantation land in the South Carolina Lowcountry, and part of his native parish, St. Johns Berkeley, is under Lake Moultrie. A scholar I know who has deep ancestral roots in this area is writing an extensive history about the plantations and settlements that were flooded over, and Doug Bostick has published a pictorial book about it called *Sunken Plantations*.

Like these sunken plantation lands, many of the truths of our history will lie hidden from view unless we find them, and make their value and importance known.

Back in April, when Dr. Livingston invited me to speak here at the summer school, it so happened that I was working on an article for the *South Carolina Historical Magazine* about a newly discovered manuscript found among the papers of Frederick

Adolphus Porcher, who was a South Carolina historian, educator and author. Porcher is probably not very well known except to students of antebellum Southern intellectual history, but he was quite significant as a historian and an intellectual in Charleston, and so I thought he would be a good topic as we explore the intellectual vitality of the South in antebellum times, and a civilization that was destroyed by aggressive Northern sectionalism.

Among the most important books published about antebellum Southern intellectual history are several authored by an English academic at Cambridge, the late Michael O'Brien. He is probably most well-known for his two volume work entitled *Conjectures of Order*. In this book and others, O'Brien shows how the antebellum South was in fact an intellectually vibrant culture—and not a narrow-minded cultural desert, as its detractors have characterized it.

To give you a little further description of O'Brien's book, I'll briefly quote from the comments on the cover, which state: "Placing the South into the larger tradition of American and European intellectual history while recovering the contributions of numerous influential thinkers and writers, O'Brien's masterwork demonstrates the sophistication and complexity of Southern intellectual life before 1860."

Frederick Adolphus Porcher, appears as a topic in more than one of O'Brien's books, including *Intellectual Life in Antebellum Charleston*, and a collection of essays he edited called *All Clever Men, Who Make Their Way: Critical Discourse in the Old South*. In the latter book, O'Brien includes an essay by Porcher about Modern Art that was published in the *Southern Quarterly Review* in 1852. This essay was a critique of a bigger-than-life statue of John C. Calhoun created by the celebrated sculptor Hiram Powers. It's an interesting piece that deals in part with theories and schools of art. Porcher did not like Powers' portrayal of Calhoun in a Roman toga and curls, giving his objections to what he termed "the bland imitation of antiquity," urging the idea instead of historical truthfulness and faithfulness. To give you just a sample of his essay I want to read the following quotes:

"Mr. Powers ... following in the wake of other artists, has chosen to be a humble imitator of antiquity, than to strike boldly for a work which would identify his name with his age—his country and his race. Mr. Calhoun is represented after the antique ... We cannot conceive how the sculptor can be said to labour with more liberty, when he is obliged to clothe his subject like an ancient Roman, than when the truth of history requires that he shall be dressed like a Christian ... [Powers] might have made Mr. Calhoun the type of the great man of the nineteenth century; he has preferred to invest him with conventional greatness ... If the character, conduct and services of Mr. Calhoun deserved the meed of a statue, the garb in which he was accustomed daily to appear cannot be otherwise than respectable ... [Calhoun] was a man who will probably live with posterity, because he lived with and for his contemporaries. His greatness was the reflection of the moral and intellectual excellence with which he was surrounded. In him they were embodied and concentrated ... And such greatness is to be represented by adhering to historical truth ... [The people of Charleston] asked for a statesman, and have received a Roman Senator. We asked for the citizen of the nineteenth century, and have received a specimen of the antique. We asked for our Calhoun, the Carolina planter, and have received an elaborated carved stone."

In 2002, Porcher was also one of the principal subjects in a book by Charles J. Holden entitled *Into the Maelstrom: Conservatives in Post-Civil War South Carolina*, published by the University of South Carolina Press. Holden defines Porcher as a conservative, which he certainly was, and he explores his thought on politics, society and economics. I don't agree with some of his contentions, but the two chapters he devotes to Porcher are useful as an introduction to the kinds of subjects about which Porcher thought and wrote. Notwithstanding his views on modern art, he believed in the importance of history and tradition, and a hierarchical society as opposed to an egalitarian one. Among other topics, Porcher wrote about education in South Carolina, women in 18<sup>th</sup> century France, ancient political institutions, sectional differences, the conflict of labor and capital, and Webster's dictionary.

So who was Frederick Adolphus Porcher (1809-1888)? As his last name might suggest, he was a descendant of early Huguenot emigrants to South Carolina. He was born on a plantation in the parish of St. John's Berkeley, which is part of present day Berkeley County, a Lowcountry inland area contiguous to Charleston County, through which the Cooper River flows. Porcher was educated at schools in Charleston and Vermont, and graduated from Yale at the age of nineteen. For a while he was a plantation owner like his father, and though he had great interest in scientific agriculture, he did not do well as a planter. He served terms in the South Carolina legislature, and in 1848, he became the professor of History and Belles-lettres at the College of Charleston. He wrote and published numerous essays dealing with local history and other subjects, many of which were published in Russell's Magazine and other noteworthy Southern periodicals. In 1855, he became one of the founding members of the South Carolina Historical Society, and served as its president for many years. He was also very active in the Charleston Library Society.

Around 1848, Porcher was, as he described it, "elected a member of the Conversation Club, or 'The Club,' as it was fondly called by its members." In his book *Intellectual Life and the American South, 1810-1860*, Michael O'Brien gave this brief history of the Club:

In Charleston in about 1807 was founded the Literary and Philosophical Society of South Carolina, modeled on the American Philosophical Society and its numerous 18<sup>th</sup> century companions. It lasted until about 1836, when it seems to have lapsed. Of its

proceedings there is little evidence, except that it varied between public lectures and papers given in private. Some of these were to find their way into the pages of the *Southern Review*, some into pamphlets, while others remained unpublished. It was revived informally by Mitchell King in about 1842 and survived until the Civil War, during which time it was known as the "Conversation Club" or the "Charleston Literary Club" or, more simply, "the club."

Now there was, in the 1850s, another group of mostly literary men who met at John Russell's bookstore on King Street in Charleston. Probably the most famous frequenter of this group was William Gilmore Simms. Other members included James L. Petigru, Basil L. Gildersleeve, Henry Timrod, William J. Grayson, William Henry Trescot and Paul Hamilton Hayne. The monthly periodical called Russell's Magazine, founded by Simms, grew out of these meetings. Frederick Porcher was known to visit this group from time to time, and the two groups shared a few other members, but Porcher was more often found at the meetings of the Conversation Club, which he wrote about at length in his memoirs.

This is how Porcher described the Conversation Club:

This was an association of gentlemen who met weekly at each other's houses for the purpose of conversation upon some subject furnished by the master of the house. This subject was announced at the preceding meeting, and the host opened the Club by expressing his views in writing or otherwise. A member appointed by him acted as the moderator, and ... the members were called upon in order and allowed time to give their views. After a paper of about two hours the Club adjourned to the dining room, where an elegant but not expensive supper was provided.

In Porcher's memoirs, which were published posthumously in the *South Carolina Historical Magazine*, he gives descriptions and opinions about many of the Club's members. These are some of the men he mentioned as members circa 1850:

Mitchell King, an attorney with literary tastes

Patrick Lynch, the Catholic bishop of Charleston

Daniel Ravenel, a banker and College of Charleston trustee

Charles Fraser, an artist

Dr. Samuel Gilman, a Unitarian minister (He was a Northerner, whom Porcher described as a "free thinker" who believed in human perfectibility.)

Rev. John Bachman, a Lutheran minister and naturalist, collaborator with Audubon, originally from NY; and a strong proponent of the unity of the races

Dr. James Moultrie, physician and medical professor

Rev. Thomas Smyth, an Irish-born Presbyterian minister and bibliophile

Dr. Thomas Prioleau, physician and medical professor

John James Carter, a bookseller, and a native of New Jersey

George S. Bryan, a lawyer

James H. Taylor, a merchant, and a native of Connecticut

William James Rivers, historian and professor

Nathaniel Russell Middleton, president of the College of Charleston

Rev. W. C. Tustin, a Baptist minister and agent of a Baptist newspaper

Etc.

So in both groups, the Conversation Club as well as the Russell's bookstore group, we find a rather diverse set of men in terms of profession, religion and politics. James L. Petigru, for instance, was a well-known Unionist, while many other members of the Russell's bookstore group were secessionists.

Porcher does not give a great deal of information about the specific topics that were discussed at the meetings of the Conversation Club, but he does mention a few. One topic was art, another Plato, and another, which was probably occasioned by a visit from Louis Agassiz of Harvard University, was the origin of the human races. Agassiz, one of the most famous scientists in the world at the time, theorized that the races came from separate origins (that is, separate creations) and were endowed with unequal attributes; this theory was known as polygenism, or polygenesis. At least two members of the Conversation Club, the Rev. John Bachman and Rev. Thomas Smyth, probably gave Agassiz some lively debate on this subject. These clergymen were strong proponents of a single creation as described in Genesis, and the unity of the human race as descendants of Adam and Eve. Bachman and Smyth both published books in 1850 upholding the unity of the races.

Frederick Porcher liked Dr. Smyth but felt that the clergyman was not so learned as he believed himself to be, and had a too superficial knowledge of many subjects. Porcher wrote the following about Smyth:

When [Charleston] was exhausted by the discussion of the unity of the races, Dr. Smyth took the side of unity and undertook to convert Agassiz, who opposed the unity doctrine on physiological and anatomical principles. Feeling the necessity of some knowledge of this subject in order to meet the great naturalist in that field, he actually went to the dissecting room of the [Medical] College one day to witness the operations of the pupils ... and fancied himself now able to compete with Agassiz on his own ground. [These] were little follies [of his] at which we used to amuse ourselves, but they did not weaken the kind regard [we had] for the amiable [Dr. Smyth].

I mentioned that Dr. Samuel Gilman of Massachusetts, a free thinking Unitarian minister, was also a member of the Club. Porcher described Gilman in this way:

I think he was more or less a convert to every new extravagance that from time to time disturbed the New England mind ... He believed in the perfectability of humanity. There was no limit, in his opinion, to the development of both the moral and the intellectual powers, and he had certain undefined notions that by properly cultivating the physical character of the race [it] could be so improved that we would even surpass the purity and excellence of our original parents.

In his book *Conjectures of Order*, Michael O'Brien devotes many pages to the Conversation Club, and begins by pointing out that there were many such groups in America during the 19<sup>th</sup> century. In Boston, for example, in 1836, Ralph Waldo Emerson and friends founded the "Transcendental Club" to "discuss the ramifications of their philosophy." Through extensive research, O'Brien was able to put together a list of the topics that were discussed at the Charleston Conversation Club. "Topics were various," O'Brien wrote, "political, moral, economic, and historical. Porcher observed that the club avoided religion and politics, though judging from what is known of their topics, by this he seems to have meant partisanship and sectarianism." Among the many topics enumerated by O'Brien were: phrenology, slavery, scientific agriculture, the sources of South Carolina history, immigration, the education of slaves, John Randolph, the history of the Southern states, Milton, women's rights, specific literary works such as Grayson's *The Hireling and the Slave*, secession, and the commerce of Charleston.

After describing a number of men who took part in the Conversation Club, Porcher closed his post-war memoir about the group in this way:

These names embrace most of those who during ten years were either all the time or part of it members of the Club. Of course there was no obligation to attend and sometimes we would not have more than five or six members, while at others I have seen more than forty persons present. We almost always had visitors, either residents of the city or strangers. When Mr. Agassiz was here, he was as regular in his attendance as any member. The same may be said of the Rev. Orville Dewey. Few visitors of distinction ever visited the city who were not made free of the entry of the Club and if we had strangers who honored us with their presence, we would sometimes have others whom we were ashamed to entertain. It was an excellent social institution and I believe none of its members fail to remember it with affectionate regard. The war broke it up. Since the restoration of peace, the shattered fortunes of the surviving members has not permitted them to indulge in even the small extravagance which a Club supper would occasion, and the Club lives now only in the memories of its members a pleasant thing to remember and an amiable feature in the social history of Charleston.

The papers of Frederick Adolphus Porcher are found in two main repositories: the South Carolina Historical Society, and the Special Collections of the College of Charleston. In his papers at the former, a researcher recently came across a manuscript which, until now, had been overlooked, and of course never published. It was part of an essay Porcher penned in 1868. Like some of his published writings, it concerns the social and cultural life of the planters of St. John's Berkeley Parish, but it also deals with the subject of slavery and describes wartime events of the 1860s in that part of the Lowcountry.

Porcher had defended the "peculiar institution" in writings published before the war, but apparently in the late 1850s, he had begun to hear, as he described it, "in the distance the tocsin which was sounding the death of slavery." During the war, when the survival of the Confederacy was looking doubtful, Porcher advocated arming the slaves in its defense and promising them freedom for their military service. He wrote to his old friend Judah P. Benjamin, then the Confederate Secretary of State, urging him to implement this policy as soon as possible, and broadly outlining a "plan of emancipation" guided by white men for "the change from slavery to freedom."

Although his section on the institution of slavery in this unpublished essay is in some degree a defense, it is primarily an analysis, and he weighs and examines its failings and benefits in the economic and social spheres as one "intimately acquainted with it." After describing some of the ill effects of slavery on commerce, progress and general prosperity, he views the institution under its "moral aspect," allowing that it is immoral "to subject a man to the absolute control of another," but then arguing "it is not slavery alone which confers absolute power. It is the attribute of wealth under every form of society." Porcher admits "that the annals of slavery would if brought to light, reveal a long and fearful record of crime, brutal violence and unbridled licentiousness," but also points out that "when these crimes are found among slave holders, they are charged directly against the system; when they are found elsewhere they are ascribed to the inherent sinfulness of humanity." In other words, as

he states later on, “these crimes are not peculiar to slavery.” Enslaved persons are subject to the same evils as any other class of humans, not because they are slaves, but because they are human beings. Porcher maintains that “humanity and not brutality was the rule of the planters’ conduct,” though this may not have been due so much to virtue as to self-interest, which operated as a check against “the abuse of absolute power.”

Porcher devotes a few paragraphs to Harriet Beecher Stowe and a dismissive critique of *Uncle Tom’s Cabin* and the *Key* which she subsequently published “containing a record of fearful crimes committed by slave holders.” This key, Porcher contends, contained nothing new; no one denied that slave holders had committed crimes, and had Mrs. Stowe “pushed her inquiries a little further” she would have discovered that the slave holders she condemned had already been condemned by their neighbours, having been “put to the ban of society at their homes for the very crimes she gloats over in her key.” Porcher then goes on to argue that anyone who is in the power of another person is, in effect, a slave, stating: “If men must be mutually dependent upon each other, it matters little to the weak whether the name of his condition is freedom or slavery; for his freedom is but a name.”

He goes into other aspects of the institution of slavery and concludes his lengthy remarks on the topic by declaring “I have lived in Slave States and in free states—and I have never known a society which entertained a higher tone of honour, a more deeply rooted moral and religious principle ... than were to be found in the society of slaveholders who form the subject of this sketch.”

This defense of his own culture leads into a narration of wartime events in St. John’s Berkeley Parish and neighboring areas, but before I give you details about that, I want to touch on Porcher’s life in Charleston during the war.

His correspondence at the South Carolina Historical Society includes letters which shed some light on his activities during the war years. His family left Charleston to reside in Laurens, South Carolina, but like most of the college faculty, he remained in the city and continued his duties as a professor, even though the student body was much reduced in numbers—eventually to only a handful. When the war began he was about 52 years old.

His letters to his wife are full of news of the war in Charleston and elsewhere, and offer a few details about the part that Porcher was playing in the war effort by serving in the militia. He was a member of Company E, 1<sup>st</sup> Charleston Reserves, under the command of Captain Henry D. Lesesne. It is unclear from his letters exactly when he joined this unit or how long he served in it, but the Charleston Reserves were called upon to guard the city after the great fire in December 1861 and were later placed on provost duty in the city. In the summer of 1862 they were garrisoned at the Charleston Arsenal and also “guarded the city’s communications and jail.” The college campus was for the most part out of normal range of the Federal artillery which began bombarding the city in August 1863, but many parts of the city were under continual threat after that, so his service in the Charleston Reserves was not without some danger.

The war brought many personal sorrows to Porcher. He lost a number of friends and relations serving in the Confederate Army, and in 1862, while his wife and daughters were living in Laurens, his youngest daughter became ill and passed away on July 15. She was only about eight years old. His two sons survived the war but both passed away within a little over a year after its end, undoubtedly from causes related to hardships of their military service. Porcher’s eldest, Edward Gough Porcher, served in the army as a surgeon, spending the last two years of the war on duty with the 32<sup>nd</sup> Georgia Infantry Regiment. He died at Abbeville, South Carolina, in October 1865. In his memoirs, Porcher marked his eldest son’s death with this poignant lament: “He lived twenty six years, and died, leaving me in the midst of a struggle for the daily bread of my family.” In 1862, Edward’s young brother Frederick George Porcher enlisted at age 18 at the 2<sup>nd</sup> Military District of South Carolina and spent most of his service in his home state. He was debilitated by wounds or illness and passed away in June 1866. His name is among those appearing on the tablet at St. Michael’s Episcopal Church in Charleston memorializing members who died in Confederate service.

Porcher prefaces his narrative about wartime events in St. John’s Berkeley Parish and neighboring areas with an assertion that it was the superior character of Southerners which had excited the hatred of the Northern people—a hatred that ultimately caused the North to initiate and wage a war characterized by extreme—even genocidal—brutality. “They felt that in the great moral power of truthfulness and devotion to principle we were their superiors—hence they hated us. They forced us into war,” Porcher asserts, and then he recounts how some of the brutality of that war was carried out in his part of South Carolina, beginning with events that transpired at a place called Otranto Plantation in February 1865.

Some two months before General Robert E. Lee’s surrender at Appomattox, General William T. Sherman’s army was moving through South Carolina. In mid-February 1865, Confederate forces evacuated Charleston, and the city and surrounding countryside were left defenseless. Occupying Federal forces conducted raids in the surrounding areas. Troops led by generals Edward E. Potter and Alfred S. Hartwell operated in St. James Goose Creek Parish and neighboring parishes in Berkeley County.

On February 22, a detachment from General Potter’s command, which included United States Colored Troops as well as white soldiers, arrived at Otranto Plantation, the home of Porcher’s cousin Philip Johnstone Porcher, whose wife Louise was the sister

of James Louis Petigru. Frederick A. Porcher quotes at length from a dramatic letter written by his niece Marion Johnstone Porcher Ford describing the terror and plight of the defenseless women there, and the wanton destruction of their food and livestock. Marion wrote of the invaders:

The first comer Lieut. R. was very insolent. He smirked, sneered and jeered. His first question was, 'Where's the man of the house?' We answered, 'He is not here.' He then said, 'In the rebel army I suppose.' We answered nothing...He seemed unwilling to leave and said, 'I suppose you have never seen black troops. You will soon have that pleasure as they are coming up now.' Mamma answered, 'I am accustomed to negroes and never have feared them. Negroes have always behaved well to me.' We now saw [them] advancing up the avenue...they were headed by a little officer (white) Lieut. J., a youth of 21 or thereabouts, who seemed in fierce excitement. He screamed to mamma, 'Madam, I have come to liberate your people.' Mamma replied, 'I hope you will be kind to them. They are accustomed to consideration.' This seemed to infuriate the little man, who shrieked, 'That is a strange thing for a Southern woman to say to an officer of black troops.'

"All our stock, horses and mules were driven off, our cattle, sheep and hogs were killed; the barns and smoke-house were broken open, and all their contents scattered, and all our vehicles of every kind, tools and implements were broken in pieces and thrown into the creek or burned.

It was awful to hear the screams of cattle and hogs as they were chased and bayoneted, and the scatter and terror of the sheep was terrible to see...Mamma said to Lieut J., who was looking with apparent pleasure at the scene of destruction, 'If you deprive us of all means of subsistence we will starve.' He turned and said, 'You are now suffering for what you have done.' Then, turning to the house servants who had gathered round us, he called Quash and said, 'Uncle follow me.' Quash said, 'Yes, massa,' at which the little man exclaimed, 'For God's sake don't call me massa.' He then summoned Fannie, Amy and Rachel, the house maids, and said 'That woman (meaning mamma) is very wicked. I know she has hid things, you must show me where they are. The rebel man has gone to the wars but he has left a damned rebel of a woman, and I want her head. Now show me everything.' The maids protested that they knew of nothing concealed and that 'miss' was not wicked...While this was transpiring upstairs Annie...and I were alone on the piazza facing a great crowd that surrounded the house and filled the whole yard and lawn. Indeed the scene of confusion was terrific...We saw an indiscriminate crowd of black and white with pointed bayonets come rushing towards the house evidently with the intention of entering.

Fortunately for the Porcher family at this point, General Potter arrived and temporarily used their house as his headquarters.

Porcher continued his sketch of wartime events describing the fate of the village of Pineville, the cruel treatment of elderly planters, and the destructive and menacing actions of the freedmen, whom he believed had been goaded into violence by the enemy army. "Arms and ammunition had been freely distributed among the negroes," Porcher wrote, and then asserted that the arms were meant to be used against the defenseless white residents, since, during February and most of March 1865, there was "not at that time a Confederate soldier within the limits of Charleston District—scarcely a man capable of bearing arms." Porcher believed that the Union military and government authorities were hoping that the freedmen would massacre the whites, in fact, he began this section about the war by stating: "I have to show how the people of this district were made to suffer by those agents of the radical power who vainly tried by every hellish device to involve the whole white population of the South in one indiscriminate massacre."

Earlier in the war, in a letter dated July 30, 1862, Porcher had written to his wife: "Appearances in the Yankee army indicate that the war is rapidly becoming on their side a war of extermination. In fact the Herald indicates that after the war there will be splendid fields in Tennessee and elsewhere inviting emigrants from Europe. These fields can become vacant only through the extermination of the present occupants."

Porcher was referring to an article he had read likely in the New York Herald newspaper, but such sentiments, atrocious and barbaric as they were, had been expressed in other publications and venues throughout the war. As early as May 24, 1861, an editorial in the *Daily Herald*, a newspaper in Newburyport, Massachusetts, stated: "If it were necessary, we could clear off the thousand millions of square miles [of the South] so that not a city or cultivated field would remain; we could exterminate nine millions of white people and re-settle—re-people the lands." [Howard Cecil Perkins, ed. *Northern Editorials on Secession* (New York: D. Appleton-Century Co., 1942) 2: 839.]

The unpublished essay by Porcher from which I've been quoting was meant to be a second chapter to his work entitled the "Upper Beat of St. John's, Berkeley," which was published posthumously in 1906 in a journal called the *Transactions of the Huguenot Society of South Carolina*. Years after his death his daughters prepared the manuscript for publication, but chose to leave out this second chapter, which will soon be published. I have wondered if they omitted it because of the bitter and indignant sentiments their father expressed in it, but I don't know for sure. After seeing his country subjugated, and his state and a way of life devastated by Sherman's troops and other Federal forces, he was certainly entitled to bitterness and indignation.

In January 1865, the month before Sherman's invasion of South Carolina, Porcher visited his home parish of St. John's Berkeley, and wrote the following:

In January 1865 I visited this parish. Though all the planters had contributed liberally their wealth and their lives to the support of the war, abundance smiled everywhere, and he, who had left the beleaguered city, almost forgot when he got to St. John's that war was desolating the fairest portions of the land. If he went to church, he missed the forms of the young men, and perhaps he experienced in the homes of the people a lack of some superfluous luxury of foreign growth, which he had been accustomed to find, but everywhere were order, abundance and content; and one could not but feel, that if the other portions of the Confederacy were but half as well provided, we might brave the brunt of war for years ... [Now, after the war] ... powerful agencies are at work, to operate a complete change in the character and condition of the people; a revolution has passed over us; the prosperity of the country has been destroyed, and the effects of party misrule are paralyzing industry. No one can imagine what will be the condition of things ten years hence. In February [1865] the Confederate Army left all its strongholds on the coast, and crossed the Santee River. Before the month was ended, [there] ensued scenes of devastation, of outrage, and of barbarism, which were enacted by the party of great moral ideas, upon defenceless women and aged men, who, trusting that the war was conducted on principles of civilization, remained at their homes.

The war, of course, was not "conducted on principles of civilization" by the Northern army, especially in South Carolina. The orders issued by General William T. Sherman concerning the destruction of civilian property were seldom obeyed by his troops. "On paper only unoccupied houses were allowed to be destroyed, but these orders were often violated." One of Sherman's officers, Gen. Alpheus S. Williams, observed at the time: "Orders to respect houses and private property not necessary for subsistence of the army were not greatly heeded. Indeed, not heeded at all." Before houses were burned, Sherman's soldiers would usually loot them of all valuables that could be carried off.

After the war, Porcher struggled like so many other Southerners to provide for himself and his family. In his memoirs he noted that the war broke up the Conversation Club in Charleston, but he did continue to write and teach, and in 1875, he was principally responsible for the revival of the South Carolina Historical Society, serving as its president until his death in 1888. He worked on his memoirs, which were published after his death, but also had other writings published in his lifetime, including an article in *DeBow's Review* in 1870 entitled the "Physical Characteristics and Resources of South Carolina," as well as a history of Reconstruction in South Carolina which appeared in the *Southern Historical Society Papers* in 1884 and 1885.

Men like Frederick Adolphus Porcher were representative of an honorable and intellectually vibrant culture. To me it is tragic to think of the potential of all the Southern men who perished in the ruthless and unnecessary war that wiped out his civilization. I'd like to close my talk today by leaving you with a quote by Porcher which was cited in a tribute paid to him by the Historical Society shortly after his death and published in their papers in 1889. It read:

His elevation of mind and thought will best appear from his own noble words, which apply perfectly to himself, and with which this imperfect tribute may appropriately conclude. "He who from the restless activity of his own thought endeavors to pierce into the obscurity which envelopes human wisdom, is the friend, not the enemy of his race. If there is anything on earth which is absolutely good, it must be truth. Emanating as our spirits do from the Source of all truth, surely every process which preserves our souls from error, which disturbs and dispels the cloud that hovers about our intellectual vision, must lead us forward, nearer to the Author of our being, and bringing us nearer to Him, must infuse into our souls a more perfect sentiment of happiness. The truth is to free our souls from bondage. Surely then he who earnestly seeks after her must be considered friendly to the best interests of humanity."

### **About Karen Stokes**

Karen Stokes, an archivist and writer in Charleston, S.C., is the co-editor of *Faith, Valor, and Devotion: The Civil War Letters of William Porcher DuBose*, and *A Confederate Englishman: The Civil War Letters of Henry Wemyss Feilden*, both published by the University of South Carolina Press. She is also the author of three non-fiction books published by The History Press: *South Carolina Civilians in Sherman's Path*, *The Immortal 600*, and the newly released *Confederate South Carolina*. Her latest historical novel, *Honor in the Dust*, is set in the South Carolina midlands in 1865.

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## UT STATUE UPDATE

**Kirk David Lyons**

Briscoe Center for American History, the putative recipient of the Jefferson Davis Statue is fundraising for its "gala" opening in April 2017.

Apparently part of the money will go towards strengthening the floor, as the site for the Davis Statue cannot support the weight of the statue.

If you want to write the Center and tell them to have UT put the Davis Statue back on the mall:

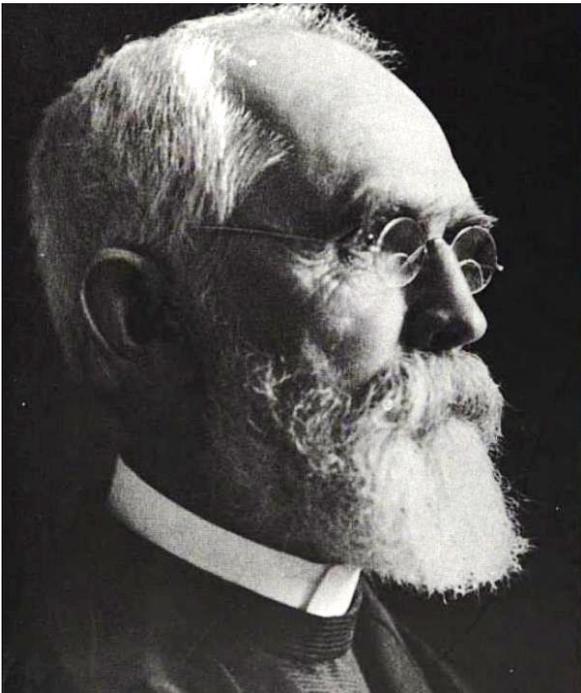
Don E. Carleton  
Executive Director  
Briscoe Center for American History  
2300 Red River St, Stop D1100  
Austin, TX 78712-1426

Further, a UT professor called to warn us that the campus marxists (see photo above for examples) are planning to target the DAR statue of George Washington on the UT mall for removal. Like we predicted....

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# A Southern Saint

By Karen Stokes on Dec 15, 2016



William Porcher DuBose of South Carolina is not well known today, but in the early 20<sup>th</sup> century, he achieved fame in America and abroad as an Episcopal theologian and author. He was born in Winnsboro, S.C., in 1836, and his father, a wealthy, well-educated planter, saw to it that his intellectually gifted son received a fine education. After attending schools in Winnsboro, DuBose enrolled in the Citadel in Charleston. He had always been a religious young man, but after many months at the military college, he found that his spiritual life was eroding. Then, in 1854, he had a life-changing experience, or as he described it in his memoir *Turning Points in My Life*, the beginning of his “awakened and actualized spiritual life.”

While returning to school at the end of a break, DuBose and two cousins made an overnight stop in Columbia. After an “uproarious time” at a comedic entertainment, the three young men retired to bed in their hotel room around midnight. While his cousins slept, DuBose knelt down to say his prayers, and in the next few moments, something extraordinary happened. In his memoir, he recalled that suddenly “there swept over me a feeling of the emptiness and unmeaningness of [my prayer] and of my whole life and self. I leapt to my feet trembling, and then that happened which I can only describe by saying

that a light shone about me and a Presence filled the room. At the same time an ineffable joy and peace took possession of me which it is impossible either to express or explain. I continued I know not how long, perfectly conscious of, simply but intensely feeling the Presence, and fearful, by any movement, of breaking the spell. I went to sleep at last praying that it was no passing illusion, but I should wake to find it an abiding reality. It proved so.”

On November 19, 1854, DuBose was confirmed at St. Michael’s Church in Charleston. The next phase of his education was at the University of Virginia, and after graduation in 1859, he enrolled in a new Episcopal seminary in Camden, South Carolina, to prepare for the priesthood. Soon afterward he became engaged to a devout and intelligent young lady from Charleston named Nannie Peronneau. After the war began, he entered Confederate service as adjutant to Col. Peter Fayssoux Stevens, the commander of Holcombe Legion. Stevens was an Episcopal priest and would later become noted for his ministry among the slaves and freedmen. Initially state troops serving in the coastal defenses of South Carolina, Holcombe Legion eventually became part of Brig. Gen. Nathan “Shanks” Evans Brigade, a unit also known as the “Tramp Brigade” because it saw service in so many different areas during the war.

DuBose proved himself an able and courageous officer. He was wounded several times, and after being captured by the enemy at South Mountain in Maryland on a nighttime reconnaissance, he was briefly confined as a prisoner of war at Fort Delaware before being exchanged. Because of the unusual circumstances of his capture, DuBose was at first presumed to be dead—killed in action—and after his release from Fort Delaware, he went to Virginia, where he had the very strange experience of reading his own obituary.

DuBose married Nannie Personneau in April 1863, and in the summer of that year, he was in Mississippi during the Siege of Vicksburg and fighting near Jackson. Towards the end of 1863, two influential friends, Thomas F. Davis, the bishop of South Carolina, and General Joseph B. Kershaw, secured DuBose’s appointment as a chaplain in Kershaw’s Brigade. He was ordained as a deacon, and the following year, in February 1864, DuBose traveled to eastern Tennessee to take on the responsibility of the spiritual welfare of hundreds of soldiers and officers. One of his most vivid wartime letters records a winter trek through the gloomy, majestic, snow-covered mountains of North Carolina, while he was on his way to join up with Kershaw’s Brigade. During the journey, only an unlikely, providential encounter with a lone woman in this wilderness saved DuBose and his party from riding directly into a nest of bushwhackers and certain death.

Writing to his fiancée in February 1862, DuBose had speculated on the possibility that the Southern cause of independence might fail, and that if this happened, it might be that it was God’s way of teaching his people a lesson that

“here ‘we have no continuing city,’ but that ‘we seek a better, even an heavenly,’” adding, “We ought to remember that we belong to a kingdom that is above the kingdom of this world” and that the Christian life “consists in the gradual withdrawal of our affections from things temporal & fixing them upon the eternal.”

For the young chaplain, the defeat of his earthly cause resulted in exactly such a redirection of life. In his memoir *Turning Points*, he wrote that on the night when it came over him like a shock of death that the Confederacy was beginning to break, he went out by himself, and there, under the stars, alone upon the planet, without home or country or any earthly interest or object before him, his very world at an end, he re-devoted himself wholly and only to God, and to the work and life of His Kingdom.

After the war DuBose ministered to a congregation in Winnsboro and subsequently served as the rector of Trinity Church in Abbeville, S.C. In 1871, he received an important telegram from Sewanee, Tennessee, informing him that he had been elected Chaplain of the recently established University of the South and also Professor of Moral Science. He accepted this calling, and spent the rest of his life at Sewanee, where he became a powerful intellectual and spiritual force, establishing a School of Theology in 1878 and serving as its dean from 1893 until retirement in 1908. In his last decade, he published a number of books which brought him international recognition as a theologian. Many in the Episcopal Church consider him the greatest theologian that America has ever produced, and all who knew him at Sewanee revered him as a saintly man and the very spirit of the institution.

His theological thought is complex and challenging, but one of his central themes, divine immanence, is traceable to his supernatural experience of God’s presence as a young cadet. In *An Apostle of Reality*, his nephew Theodore DuBose Bratton wrote: “Dr. DuBose’s contention is that God Transcendent is unknowable to us; that God Immanent in the Son is beautifully known to us; that God is infinitely knowable to us through the Holy Spirit.”

He likened his supernatural encounter to the human experience of falling in love, which “comes simply because of the fact that the man is made for the woman and the woman for the man, and neither is complete or satisfied without the other. The divine love in which God makes Himself one with us comes simply for the same reason, and because of the fact, so perfectly expressed in the ever new old words: ‘My God Thou hast made me for Thyself, and my soul will find no rest, until it rest in Thee.’”

For DuBose, his wife’s love was “next to God’s love, the highest & most precious reality.” In his book *The Reason of Life*, he emphasized the sacred nature and importance of marriage:

The impulse to discredit or destroy institutions that go back beyond all memory or knowledge of man—such, for example, as that of marriage—because of imperfections or failures or abuses, instead of reading their slowly unfolding meaning, and looking forward and patiently working up to their future ideal perfection, however far off, is an impatience incapable of cooperation with Him to whom a thousand years are as one day. The divine intent of marriage...is the highest ideal of human relation and association, of social purity and perfection. Discredit of it, leading inevitably to corruption in it, is poison to the root of human life.

In 1898, writing to a friend who had sought his opinions about the war of 1861-1865, DuBose defended the South’s withdrawal from the union and its cause of independence. He contended that when it became apparent to the South that the government which had been established by the two sections of the country was not going to abide by its own compact (the Constitution), and was “going to subordinate the law to which they had agreed to another “higher” law to which they had not agreed,” then the Southern States acted on their right to secede. He added, “No one questions now that slavery had to be abolished, but in the immediate quarrel the South was legally and constitutionally right, and the method and spirit of the North forced the manhood of the South into the cause it pursued, and rendered any other impossible for it with self-respect.”

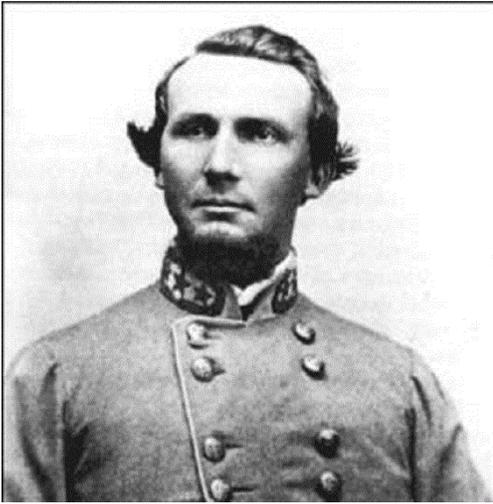
DuBose died in 1918 and is buried in the University cemetery. The date of his death, August 18, is commemorated as a “lesser feast” day of the Episcopal Calendar of the Church Year. There are numerous books by and about William Porcher DuBose, and his wartime correspondence (unknown and unpublished for nearly 150 years), was published in 2010 as *Faith, Valor and Devotion: The Civil War Letters of William Porcher DuBose*.

### **About Karen Stokes**

Karen Stokes, an archivist and writer in Charleston, S.C., is the co-editor of *Faith, Valor, and Devotion: The Civil War Letters of William Porcher DuBose*, and *A Confederate Englishman: The Civil War Letters of Henry Wemyss Feilden*, both published by the University of South Carolina Press. She is also the author of three non-fiction books published by The History Press: *South Carolina Civilians in Sherman’s Path*, *The Immortal 600*, and the newly released *Confederate South Carolina*. Her latest historical novel, *Honor in the Dust*, is set in the South Carolina midlands in 1865  
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# Harvard Confederates

By Clyde Wilson on Dec 14, 2016



A review of *Crimson Confederates: Harvard Men Who Fought for the South*, By Helen P. Trimpi, Knoxville: University of Tennessee Press, 380 pp.

Someone, perhaps it was Thomas Carlyle, wrote that “History is the essence of innumerable biographies.” While that description does not cover all the duty of historianship, it is true in an important sense. History that becomes too abstract loses its vital connection with the lives of real human beings. The people of the past were human and we are human: that is the primary reason that most of us are interested in them. To know the lives of our past is especially important now when mainstream American history is dominated by the imposition of theoretical categories engendered by the ethnic and class conflicts of Europe. Some large proportion of the American population and an even larger proportion of academic historians feel no connection to, and

often an active hostility toward, the Americans who lived before the 20th century.

It therefore does us good to have this rich biographical collection of the 357 Harvard men (including law and medical schools) who fought for the South in the great American slaughter of 1861–1865. The research is wide, deep, and painstaking. We learn much about the education, careers, westward movement, family connections, and war experiences of several generations of Americans. Including, as will astound current trendy vendors of history, a Mexican-American, a Cuban-American, several Jews, and at least twenty Northern-born Confederates.

Professor Trimpi, who is better known as a prolific and prize-winning poet, was brought to this project by her academic study of Herman Melville. As she writes, in his poems and his other works, especially *The Confidence Man*, “the feeling Melville expresses defies the conventional attitudes of most Unionists.” One of her fine long poems is a dialogue between Melville and his father-in-law, Judge Lemuel Shaw of Massachusetts, who suffered obloquy for supporting the Constitution even when it favoured the South. The point is that there was a wide array of Northern viewpoints about the war, and there were Northerners, not a few, who refused to be drawn into a campaign of hate against the Southern fellow-countrymen before, during, and after the war. A part of American history that is almost unknown.

Seventy-one Harvard men (20 %) who fought for the Confederacy gave their lives in defense of the South. Memorial Hall at Harvard contains the names of Harvard men killed in war, including at least one World War II Nazi. But the names of the dead Confederates are not to be found. A Union army veteran first proposed that the dead Confederate alumni should be honoured, and the idea has been put forward again several times over the years but has always been defeated.

SOURCE: From [Chronicles Magazine, May 2010](#).

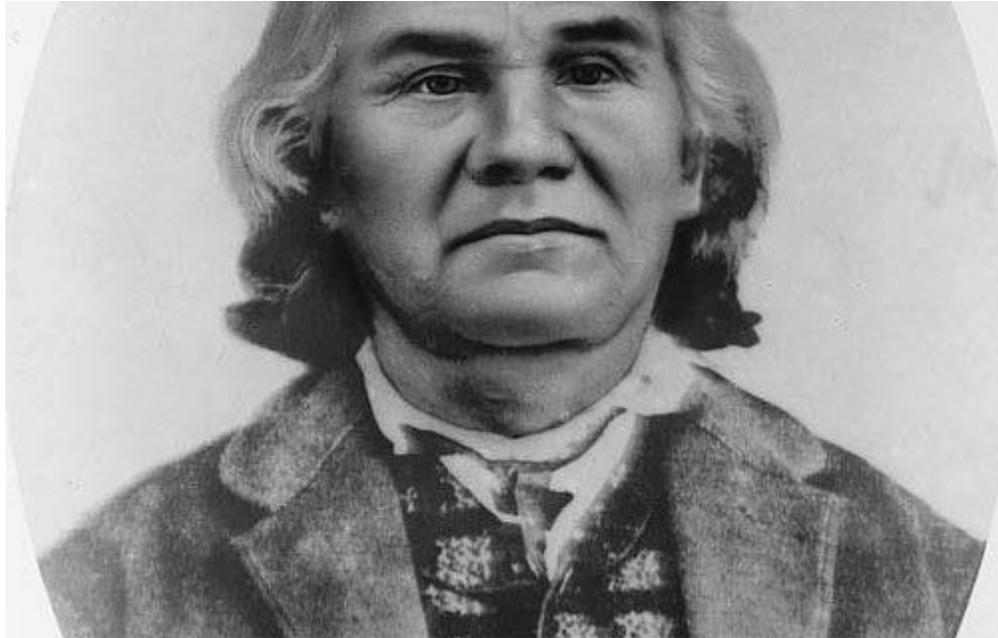
## About Clyde Wilson

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](http://www.shotwellpublishing.com), a source for unreconstructed Southern books

<https://www.abbevilleinstitute.org/blog/harvard-confederates/>

# They Came From the East

By John Marquardt on Dec 9, 2016



It is generally thought that when the earliest Homo sapiens arrived on the scene in Africa and Asia less than a hundred-thousand years ago, all of North and South America was devoid of human habitation. Most in the scientific community also contend that it was no more than twenty to thirty-thousand years ago, as the glaciers from the last Ice Age slowly retreated from most of North America, that the Americas began to be populated by the initial travelers from Asia who made the long trek across the land mass called Beringia that is today the Bering Sea which stretches between Siberia and Alaska. This eastward Asian migration lasted for some two thousand years prior to the occurrence of one of the early periods of natural global warming that finally submerged the land route. However, more recent findings by Dr. Albert Gooding, an archaeologist at the University of South Carolina, might seem to indicate that at least some type of humanoids may have lived along the Savannah River about fifty-thousand years ago. Regardless of this later evidence, there is little doubt that the main body of the South's initial settlers, those who are now termed Native-Americans, was a branch of those ancient migrants from East Asia.

During the many centuries following their initial crossing into North America, those East Asians began their southward movement along both sides of the Continental Divide. When the main body finally reached the base of the vast Wisconsin Glacier near present-day Colorado, various branches turned east, west and south . . . with many along each path ending their journey to form the numerous tribes that would ultimately inhabit all of North and South America. While those who headed toward the southeast would create more than sixty different tribes throughout the South, the five that made up the so-called "Civilized Tribes," Cherokee, Creek, Chickasaw, Choctaw and Seminole, figure most prominently in Southern history . . . with the Cherokee, who arrived in the South about ten-thousand years ago, being the most notable. Until the latter part of the Eighteenth Century, the Cherokee Nation represented an area of approximately 140,000 square miles that took in large sections of Alabama, Georgia, North and South Carolina, Kentucky and Tennessee.

After the arrival of the European settlers, however, conflicts between the new and older American immigrants arose, and a series of agreements, such as the 1819 Treaty of Washington negotiated by Secretary of War John C. Calhoun, saw a rapid ceding of tribal land to the United States government. It all came to a climax in 1830 during the administration of Andrew Jackson with the passage of the Indian Removal Act which culminated in the infamous 1838-1839 "Trail of Tears." This tragic event saw most of the remaining 15,000 Cherokee, as well as the members of the other four "Civilized Tribes" in the Southeast, being forcibly removed to the Indian Territory that is now the state of Oklahoma. A small group of

Cherokee, however, were granted citizenship by North Carolina and have remained in the western part of that state to this day . . . the only Native-American tribe in North Carolina to be recognized by the federal government.

The Cherokee had a highly advanced culture which, unlike other Native-American tribes, included a written, syllabic language that had been created in the early Nineteenth Century by Sequoyah, a native Cherokee teacher and silversmith from Tennessee. Due to his unique method of writing, which was widely used throughout the Cherokee Nation, the degree of literacy among the Cherokee was higher than that of many European settlers in the area. While a number of Cherokee had become Christians, as well as adopting some European modes of dress and living, they remained a warlike people who sought to retain their independence in the South. However, even though the Cherokee had bitterly fought the English settlers who were attempting to encroach upon their lands, they still sided with the British in their colonial conflicts with the Spanish and the French. This was also true during America's Revolutionary War where the Cherokee, like their cousins to the north, the Iroquois, allied themselves with England.

After their relocation to the Oklahoman Indian Territory, many Cherokee adopted an even more pronounced European-American life style . . . living and dressing as any other Southerner, with many becoming plantation owners and slaveholders. In most respects, their culture became a mirror-image of that which still existed in the Southern states they had left behind. To a lesser degree, this was also true with members of the Chickasaw, Choctaw, Creek and Seminole tribes with whom the Cherokee shared the Indian Territory. This affinity with the South became far stronger during the mid-Nineteenth Century due to the many broken promises being made to the tribes by the federal government, particularly that the territory would be completely free of white settlers. For that reason, while some of the Native-Americans remained loyal to the Union during the War Between the States, almost all the Chickasaw and Choctaw, as well as a majority of the Cherokee, Creek and Seminole sided with the South, and the Indian Territory virtually became the twelfth Confederate state. Furthermore, two Cherokee chiefs, one a true Native-American and the other a European-American who had been adopted by a Cherokee leader, became central figures in both the War Between the States and the Cherokee struggle for independence.

The first, Stand Watie, was born a Christian in what is now Calhoun, Georgia, in 1806, the son a full-blooded Cherokee father and a half-Cherokee mother. By the time he was twenty, his father had already become a wealthy plantation owner and slaveholder in the Oothcaloga region of the Cherokee Nation. Stand Watie and his brother Elias also published the first Native-American newspaper, the "Cherokee Phoenix," which took a strong editorial stance against repressive federal anti-Indian laws, as well as the encroachment into Cherokee land by white settlers, particularly after gold was discovered in northern Georgia. After passage of the federal Indian Removal Act in 1830, Georgia rushed to confiscate most of the remaining Cherokee land, including the Watie plantation, as well as sending in the state militia to destroy the "Cherokee Phoenix." Watie openly opposed the order to move to the Indian Territory, but finally became one of the leaders who negotiated the Treaty of New Echota with the federal government in 1835 which ceded the remaining Cherokee Nation to the United States in return for the granting of certain rights in the Indian Territory.

After the treaty, the Watie family and their slaves followed the others westward along the "Trail of Tears" but because the giving up of tribal land was deemed a capital crime under Cherokee law, Watie and his relatives were put on trial and all except Stand were sentenced to death. Watie later became a major plantation owner in the Indian Territory, and from 1845 to 1861 was a member of the Cherokee Council. He served as speaker of the Council for two years and in 1862 became the main Cherokee chief. When the War Between the States began, and a majority in the Cherokee Nation voted to join the Confederate cause, Watie organized a local cavalry regiment, the 1st Cherokee Mounted Rifles, and was commissioned a colonel in the Confederate Army. He was promoted to brigadier general in 1864, the only Native-American on either side to hold that rank, and put in command of the First Indian Brigade in General Kirby Smith's Army of the Trans-Mississippi. After the War, Watie led a failed effort to renegotiate a favorable Cherokee peace treaty with Washington, was stripped of his tribal leadership by the Union government, and returned to the territory to rebuild his plantation.

The second prominent figure in Southern Cherokee history was William Holland Thomas, a distant cousin of Presidents James Madison, Zachary Taylor and Jefferson Davis, as well as Confederate Generals Robert E. Lee and Richard Taylor. Thomas was born in Haywood County, North Carolina, in 1805, the son of aristocratic Welsh and English parents. His father, who had died several months before William was born, served in the Continental Army during the Revolutionary War and had been given a land grant in North Carolina after the War, while his mother was the grandniece of Lord Baltimore, the founder of the Maryland Colony. As a young man, Thomas worked at a Cherokee trading post where he learned the Cherokee language and was eventually adopted by the local Cherokee chief, Drowning Bear

(Yonaguska). Thomas later became a leading businessman and self-taught lawyer, as well as serving in the North Carolina Senate from 1848 to 1861. After the death of Chief Yonaguska, Thomas was selected as the tribal leader of the Cherokee who had been allowed to remain in North Carolina, the only white person to ever become a Cherokee chief.

When North Carolina seceded from the Union in 1861 and joined the Confederacy, Thomas had opposed the state's actions. However, once the die had been cast, he raised a personal fighting force of over a thousand local volunteers made up of two battalions, one Cherokee and the other white. By 1863, Colonel Thomas' unit, known as Thomas' Legion of Indians and Highlanders, would more than double in size with the addition of another Cherokee battalion, two companies of engineers, two infantry companies from the 16th North Carolina Regiment and an artillery battery. The Legion served under General Henry Heth in major defensive actions throughout western North Carolina and east Tennessee which successfully kept Union troops out of the area, as well as later fighting in Virginia as a unit in General Jubal Early's Shenandoah Valley campaign of 1864. After his Legion, which had never lost an engagement against Union forces, fired the symbolic "last shot of the War" east of the Mississippi on May 6th, 1865, in Waynesville, North Carolina, Colonel Thomas surrendered the unit and returned home. While he had hoped to resume his business, political and tribal activities, Thomas' mental health rapidly declined, perhaps due to the then unknown Alzheimer's disease, and within two years he was declared insane and sent to a mental hospital in Raleigh. Thomas remained hospitalized until his death in 1893 at the State Mental Hospital in Morganton, North Carolina, but he remained sufficiently lucid a few years earlier to assist the noted ethnologist, James Mooney of the Smithsonian Institution, in Mooney's major studies of the Cherokee and other Southeastern tribes.

Today, those ancient Asians who populated the South so many millennia ago are generally regarded as a lesser chapter in the pages of Southern history, with only a mere handful of their descendants still remaining in the area. In each of the Southern states but one, Native-Americans make up less than one per cent of the population . . . the one exception being North Carolina, where the small Cherokee community that was once headed by William Thomas still represents over one per cent of that state's total population. However, the general acceptance of Native-Americans, as well as Hispanics and free-Blacks throughout the ante-bellum South, and the active participation of those minorities in daily Southern life, including their service in the War Between the States, certainly demonstrates a sort of homogeneity of variance that existed between white and non-white in that bygone era. There is also little doubt in the minds of many in the South today that had the Southern states been allowed to depart in peace in 1860, and the ravages of Union aggression and reconstruction had never taken place, the hated bird "Jim Crow" would never have found a place to roost in Dixie.

### **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.

<https://www.abbeyvilleinstitute.org/blog/they-came-from-the-east/>



Brig. Gen. Stand Watie's Bowie knife that he carried during the War. In the collection of the Cherokee National Museum, Tahlequah, Oklahoma.

# Stereotyping the South Up North

By Bernard Thuersam on Dec 22, 2016



The 1861-65 war destroyed the American South's economic, legal, political and social systems, and afterward ruled the region with proconsuls dispatched from Washington. From this aftermath of war came the invented view of the desolated South – a section known in antebellum times for providing the majority of presidents and exemplary political thinkers — as an uncouth and backward region steeped in laziness and illiteracy.

## Stereotyping the South Up North

“Strange notions have developed about the South. It is taken for granted that Southerners are a slow and lazy people. The Abolitionists and Radical Reconstructionists conveyed the impression — and fiction has augmented it — that plantation whites lived in idleness and ease while black hands did labor and chores for them.

The white women of the South are still thought to be lazy, pampered, helpless, spoiled creatures. All this comes out in fiction, shows, movies, and in street corner and parlor conversations. A conventional Southerner has evolved. He is tall, lanky, lazy, slow — except with the trigger finger — speaks with a drawl, says “you all” even to one person, and possesses a sort of insolent dignity.

The South is regarded as a backward, ignorant, hot-tempered and violent section, especially in its dealing with Negroes. Extravagant

fictional treatments of the extremes of Southern life are quite generally accepted as accurate cross-section views of the South. In one of the most violent scenes of “Tobacco Road,” as played in a New York theater, an intelligent-looking woman remarked to her companion: “That’s just like the South.” Asked what part of the South she was from, she squirmed in her seat and soon left the theater.

*Mud on the Stars*, a lurid and patently preposterous story about life in Alabama, was well-received by New York critics. One reviewer said that it is from such men as the author of this filthy story, who incidentally is a self-confessed rake that we must look for information about the real South.

When *Stars Fell on Alabama*, a grotesque portrayal of life in Alabama appeared, it was widely acclaimed in the North, but when the same author wrote a similar book – *Genesee Fever* – about a certain community in New York State, the reviewers and commentators of New York were quick to point out that it represented a purely local and extreme situation in the State, and that it contained extravagant overtones and distortions for the purpose of literary effect.”

(One Hundred Years of Reconstruction, A.B. Moore, 1943, Southern Historical Society Addresses)

## About Bernard Thuersam

Bernhard Thuersam is the Chairman of the North Carolina War Between the States Sesquicentennial Commission.

<https://www.abbevilleinstitute.org/blog/stereotyping-the-south-up-north/>



near Sandston, VA ·

John Mason, the Uva associate professor who is the man behind the proliferation of the white supremacy false narrative in Charlottesville, also made a plea to City Council last night to establish a "liberation day", marked as an official city holiday with all fanfare and celebration. He says the day the Yankees marched into Charlottesville was a glorious day for the majority of Charlottesville's residents and one to be celebrated. (Never mind the fact that historical record shows that not one slave was freed on that day).

As I sat there, seething at the gall of this man who is doing everything in his power to completely destroy Charlottesville's place in Southern history, I realized that I was experiencing just a fraction of what my great great grandfathers experienced after the war, under Yankee occupation and subjugation.

This photo is a reminder. At Point Lookout, prisoners were forced to stand beneath this canopy of the U.S. Flag and swear allegiance before they were released. William Lewis Stone was one of the last to leave Hellmira. I'd like to believe it was because he held out till the very end.

John Mason and some members of city council will learn that there are still plenty of us who carry that same blood. [#ThisIsDixie](#)

**Texas Division Leadership would do well to learn this lesson!**

# A Suffering Devotion to the Cause of Independence

"The winter of 1864-1865 at Petersburg found Pickett's Division cold, hungry, and opposed by a well-fed and equipped Northern war machine. Unable to defeat the starving American army that resembled Washington's at Valley Forge, the North resorted to propaganda leaflets."

~Bernard Thuersam

## A Suffering Devotion to the Cause of Independence

"The cold winter winds began to be felt in the close of the November days . . . The men were not only thinly-clad, but some, at least, had but little clothing of any kind and a large number were without shoes; and when the first blasts of winter came numbers could be seen shivering over the small fires they were allowed to kindle.

"Famine stared them in the face; the ration being from one-eighth to one-fourth of a pound of bacon and one pint of unshaved corn meal a day, and occasionally a few beans or peas. With empty stomachs, naked bodies and frozen fingers, these men clutched their guns with an aim so steady and deadly that the men on the other side were exceedingly cautious how they lifted their heads from behind their sheltered places.

"[T]hese heroic men, who loved their cause better than life stood to their posts, and defied the enemy to the last. The enemy, by general orders and circular letters which they managed to send and scatter among the Confederate soldiers, offered all manner of inducements to have them desert their country; but, as a rule, such offers were indignantly spurned.

"The consecration of the Southern women to the cause for which their husbands, sons, brothers, and sweethearts struggled and suffered, is beyond the power of the pen to describe. The hardships of these women were equal to, and often greater than that of the shivering, freezing and starving soldier in the field.

"They had not only given these men to the cause, but, in fact, themselves too; for they remained at home and labored in the fields, went to the mill, the blacksmith shops, lived on cornbread and sorghum molasses, and gave practically every pound of meat, flour and all the vegetables they could raise to the men in the army, whom they encouraged to duty in every possible way.

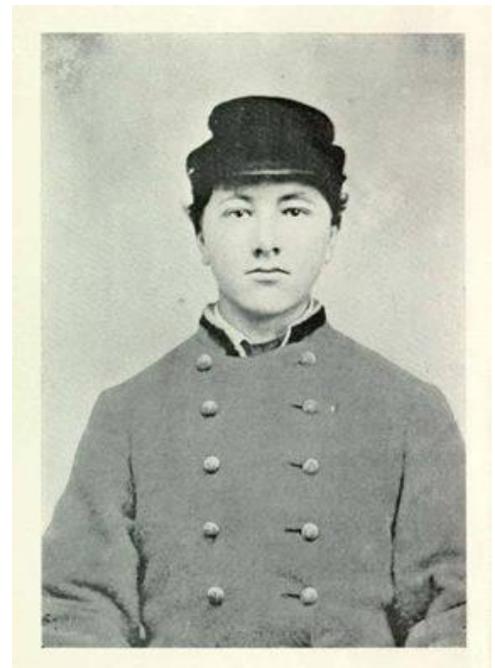
"They manufactured largely their own clothing, out of material that they had produced with their own hands; and would have scorned any woman who would wear northern manufactured goods . . ."

"Through this long, cold, dreary winter, Pickett's Division — less than five thousand strong — held the line which, in length, was not less than four miles; being not many beyond one thousand men to the mile; only a good skirmish line; over which the enemy, by a bold, determined charge, could at any time have gone.

"It is certain that if the Federal line in front of Pickett's men had been as weak, and held by as few men as that of Pickett, they would have either been prisoners before the 1st day of January 1865, or have been driven into the James River and drowned."

~David E. Johnston, "A History of Middle New River Settlements and Contiguous Territory (Standard Printing, 1906), pp. 285-288

<http://docsouth.unc.edu/fpn/johnstond/johnston.html>



# Let's Fight Tyranny

**THEY SHOULD NULLIFY  
FEDERAL LAWS THAT  
VIOLATE THE CONSTITUTION.**

**-WALTER WILLIAMS**



For more than a half-century, it has become abundantly clear that our nation faces increasing irreconcilable differences. At the root is the fact that there is one group of Americans who mostly want to be left alone and live according to the rule of law and the dictates of the U.S. Constitution while another group of Americans wants to control the lives of others and ignore both the rule of law and constitutional restraints on the federal government. Should those Americans who favor the rule of law and constitutional government fight against or yield to those Americans who have contempt for the rule of law and constitutional government? Let's look at a few of those irreconcilable differences.

Some Americans prefer to manage their own health care needs. Others wish to have the federal government dictate their health care. Some Americans want their earnings to be taxed only for the constitutionally mandated functions of the federal government, which are outlined in Article 1, Section 8 of the Constitution. Others think American earnings should be taxed for anything on which Congress can muster a majority vote.

Though there is no constitutional authority for federal involvement in public education, some Americans want the federal government involved. The list of irreconcilable differences among the American people is nearly without end. These differences survive because of the timidity of those offended and the brute power of the federal government.

I think reconciliation is impossible; therefore, separation is the only long-term peaceful solution. Separation and independence do not require that liberty-loving Americans overthrow the federal government any more than they required Gen. George Washington to overthrow the British government in order to secede or required his successor secessionist, Confederate President Jefferson Davis, to overthrow the U.S. federal government.

You say, “All those government acts that you say violate the rule of law and the Constitution have been ruled constitutional by the courts!” That’s true. The courts have twisted the Constitution, but Thomas Jefferson warned, “To consider the judges as the ultimate arbiters of all constitutional questions (is) a very dangerous doctrine indeed and one which would place us under the despotism of an oligarchy.”

State governors and legislators ought to summon up the courage our Founding Fathers had in their response to the fifth Congress’ Alien and Sedition Acts in 1798. Written by Jefferson and James Madison, the Kentucky and Virginia Resolutions of 1798 and 1799 stated that those states’ legislatures considered the Alien and Sedition Acts unconstitutional.

They said, “Resolved, That the several States composing, the United States of America, are not united on the principle of unlimited submission to their general government ... and ... whensoever the general government assumes undelegated powers, its acts are unauthoritative, void, and of no force.” The 10th Amendment to our Constitution holds, “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 federal government should not be permitted to determine the scope of its own powers. Alexander Hamilton, in Federalist No. 28, said, “The State governments will, in all possible contingencies, afford complete security against invasions of the public liberty by the national authority.”

One response to federal encroachment is for state governments to declare federal laws that have no constitutional authority null and void and refuse to obey them. In other words, they should nullify federal laws that violate the Constitution. In good conscience, liberals could not object to nullification. There are hundreds of so-called sanctuary cities in the U.S. — liberal places that have chosen to nullify federal immigration laws and harbor immigrants who are here illegally.

Former slave Frederick Douglass advised: “Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them. ... The limits of tyrants are prescribed by the endurance of those whom they oppress.” We Americans appear to have very limited endurance in the face of tyrannical oppression.

Walter E. Williams is a professor of economics at George Mason University. To find out more about Walter E. Williams and read features by other Creators Syndicate writers and cartoonists, visit the Creators Syndicate Web page at [www.creators.com](http://www.creators.com)



**Elizabeth Avery**

**Meriwether**

(Pseudonym, George Edmonds)

*“Most of Lincoln’s ministers were against the re-enforcement of Fort Sumter.*

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

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

# TRUE FACE OF THE CONFEDERATE WAS ONE WHO WAS HONOR BY ALL 'TIL THE LAST VOLLEY SALUTE



The following picture was found in a Richmond paper.

Jan 31 1941

Taps for a Confederate - Company C of the Richmond Blues today fired a salute over the grave of John Wesley Blizzard, 97. He was the last Confederate soldier at the Confederate Soldiers' Home here, who died Wednesday. Military rites were held at Hollywood Cemetery. Colors were borne by American Legion Post, No. 1. In attendance were members of the U.D.C., and members of the board of R.E. Lee Camp acted as pallbearers.

Strange, history does not want you to know that Confederates, when alive or even their last hours, were treated with high regard, not only by the American Legion, but they were honored by Presidents, Queens, Heads of countries, Governors, Mayors, West Point Cadets and whole major cities. All payed the upmost respect to Confederates, even the opposing side. Yes, the union. There were a few that were knighted as well.

If they only could speak, many should be asking themselves:

Where is the Honor Now  
For those so brave  
For those so true  
For those who don the suit of a Confederate Grey  
May we always remember them  
As If they were still alive  
Till the last volley salute  
May we not forget the honor given by all.

# Lincoln Was Not Christian, Damn it

Posted on [November 30, 2012](#) by [Jim Newman](#)



My post "[What the Hell Did Lincoln Really Believe](#)" concluded that Lincoln was not a Christian in any kind of technical sense. Being a deist, or talking about God, does not make you a Christian but only a monotheist and certainly not the kind of Christian the vast majority of people believe to be Christian. For most Christians, Lincoln deserved to be damned. The desire to own him underlines the deep need to create a Christian Theocracy as being the only moral governance. It angers this silly nonsense prevails; Lincoln was not Christian, damn it, or damn him as he did not seek salvation in Christ or follow any kind of church canon. I will let the quotes stand for themselves.

*"My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures, have become clearer and stronger with advancing years and I see no reason for thinking I shall ever change them.*

— Abraham Lincoln, to Judge J S Wakefield, after Willie Lincoln's death (Willie died in 1862), quoted by Joseph Lewis in "Lincoln the Freethinker," also appearing in Remsburg's "Six Historic Americans"

*"What is to be, will be, and no prayers of ours can arrest the decree.*

— Abraham Lincoln, quoted by Mary Todd Lincoln in William Herndon's Religion of Lincoln, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 118

*It will not do to investigate the subject of religion too closely, as it is apt to lead to Infidelity.*

— Abraham Lincoln, Manford's Magazine, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 144

*"The Bible is not my book nor Christianity my profession.*

— Abraham Lincoln, quoted by Joseph Lewis in "Lincoln the Freethinker"

*"Both read the same Bible and pray to the same God, and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not that we be not judged.*

— Abraham Lincoln, sarcasm in his Second Innaugural Address (1865)

*“Oh, that [his Thanksgiving Message] is some of Seward’s nonsense, and it pleases the fools.*

*— Abraham Lincoln, to Judge James M Nelson, in response to a question from Nelson: “I once asked him about his fervent Thanksgiving Message and twitted him with being an unbeliever in what was published.” Quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 138*

*“There was the strangest combination of church influence against me. Baker is a Campbellite; and therefore, as I suppose with few exceptions, got all of that Church. My wife had some relations in the Presbyterian churches, and some in the Episcopal churches; and therefore, wherever it would tell, I was set down as either one or the other, while it was everywhere contended that no Christian ought to vote for me because I belonged to no Church, and was suspected of being a Deist and had talked of fighting a duel.*

*— Abraham Lincoln, letter to Martin M Morris (March 26, 1843), in The Complete Works of Abraham Lincoln (Nicolay & Hay Edition, volume 1, page 80), quoted from Franklin Steiner, The Religious Beliefs of Our Presidents (page 112)*

*“I am approached with the most opposite opinions and advice, and that by religious men, who are equally certain that they represent the Divine will. I hope it will not be irreverent for me to say that if it is probable that God would reveal His will to others, on a point so connected with my duty, it might be supposed that He would reveal it directly to me ... These are not, however, the days of miracles.... I must study the plain, physical facts of the case, ascertain what is possible, and learn what appears to be wise and right.*

*— Abraham Lincoln, in a speech to an assembly of clergymen regarding the struggles he was having over the Emancipation Proclamation that would soon be issued (1862), quoted from Susan Jacoby, “One Nation, Under Secularism” (January 8, 2004)*

*“I have neither time nor disposition to enter into discussion with the Friend, and end this occasion by suggesting for her consideration the question whether, if it be true that the Lord has appointed me to do the work she has indicated, it is not probable that he would have communicated knowledge of the fact to me as well as to her.*

*— Abraham Lincoln, to a Quaker (Friends) clergyman who had given him a message from the Lord, from Allen Thorndyke Rice, ed, Reminiscences of Lincoln, pp. 284-285, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 136*

*“Mr. Lincoln’s maxim and philosophy were: ‘What is to be, will be, and no prayers of ours can arrest the decree.’ He never joined any Church. He was a religious man always, I think, but was not a technical Christian.”*

*— Mary Todd Lincoln in William Herndon’s Religion of Lincoln, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 118*

*“Mr. Lincoln had no hope, and no faith, in the usual acceptation of those words.”*

*— Mary Todd Lincoln, to Colonel Ward H Lamon, in his Life of Abraham Lincoln, p. 459, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 118*

*“When Dr. Holland asked Mr. Herndon about his partner’s religious convictions, Mr. Herndon replied that he had none, and the less he said on that subject the better. ‘Oh well,’ replied Dr. Holland, ‘I’ll fix that.’”*

*— Franklin Steiner, The Religious Beliefs of Our Presidents, p. 112, on Dr. Josiah G Holland, later editor of Scribner’s Monthly, having spent only two weeks interviewing Lincoln’s friends before preparing his Biography, in which Holland fabricated accounts of Lincoln’s piety*

*“No one of Lincoln’s old acquaintances in this city ever heard of his conversion to Christianity by Dr. Smith or anyone else. It was never suggested nor thought of here until after his death.... I never saw him read a second of time in Dr. Smith’s book on Infidelity. He threw it down upon our table — spit upon it as it were — and never opened it to my knowledge.”*

— William Herndon, quoted in Franklin Steiner, *The Religious Beliefs of Our Presidents*, p. 124

*“Mr. Lincoln was entirely deficient in what the phrenologists call reverence [veneration].... I was once in Mr. Lincoln’s company when a sectarian controversy arose. He himself looked very grave, and made no observation until all the others had finished what they had to say. Then with a twinkle of the eye he remarked that he preferred the Episcopalians to every other sect, because they are equally indifferent to a man’s religion and his politics.”*

— Maunsell B Field, from *Memories of Many Men*, quoted from Franklin Steiner, *The Religious Beliefs of Our Presidents*, p. 137

*“In religion, Mr. Lincoln was about of the same opinion as Bob Ingersoll, and there is no account of his ever having changed. He went to church a few times with his family while he was President, but so far as I have been able to find out, he remained an unbeliever. Mr. Lincoln in his younger days wrote a book, in which he endeavored to prove the fallacy of the plan of salvation and the divinity of Christ.”*

— Judge James M Nelson, who had an intimate acquaintance with Lincoln in Washington, in the *Louisville Times*, in 1887, quoted from Franklin Steiner, *The Religious Beliefs of Our Presidents*, p. 137

*“While it may be fairly said that Mr. Lincoln entertained many Christian sentiments, it cannot be said that he was himself a Christian in faith or practice. He was no disciple of Jesus of Nazareth. He did not believe in his divinity and was not a member of his Church.*

*“He was at first a writing Infidel of the school of Paine and Volney, and afterwards a talking Infidel of the school of Parker and Channing....*

*“If the Churches had grown cold — if the Christians had taken a stand aloof — that instant the Union would have perished. Mr. Lincoln regulated his religious manifestations accordingly. He declared frequently that he would do anything to save the Union, and among the many things he did was the partial concealment of his individual religious opinions. Is this a blot upon his fame? Or shall we all agree that it was a conscientious and patriotic sacrifice?”*

— *The New York World* (about 1875), quoted from Franklin Steiner, *The Religious Beliefs of Our Presidents*, pp. 138-39

*“The pretty little story about the picture of President Lincoln and his son Tad reading the Bible is now corrected for the one-hundredth time. The Bible was Photographer Brady’s picture album, which the President was examining with his son while some ladies stood by. The artist begged the President to remain quiet, and the picture was taken. The truth is better than fiction, even if its recital conflicts with a pleasing theory.”*

— *The Boston Globe*, quoted in Franklin Steiner, *The Religious Beliefs of Our Presidents*, p. 139

*“He was very cautious never to give expression to any thought or sentiment that would grate harshly upon a Christian’s ear.”*

— Joshua Speed, explaining at least some of Lincoln’s extremely careful choice of language that was later used by Christians in attempts to “prove” Lincoln’s Christian piety, in *Reminiscences of Abraham Lincoln*, quoted from A W Furches, personal letter to Cliff Walker (January 10, 2002)

*“The measure of his difference from most of the men who surrounded him is best gauged by his attitude toward the fundamentals of religion. For all his devotion to his cause he did not allow himself to believe that he knew the mind of God with regard to it. He was never so much the mystic as in his later days and never so far removed from the dogmatist. Here was the final flowering of that mood which appears to have lain at the back of his mind from the beginning — his complete conviction of a reality of a supernatural world joined with a belief that it was too deep for man to fathom. His refusal to accept the ‘complicated’ statement of doctrines which he rejected, carried with it a refusal to predicate the purpose of the Almighty. Again, that singular characteristic, his power to devote himself wholly to a cause and yet to do so in such a detached, unviolent way that one is tempted to call it passionless. He retained nothing of the tribal forms of religion and was silent when they raged about him with a thousand tongues.”*

— Encyclopædia Britannica, 14th ed., quoted in Franklin Steiner, *The Religious Views of Our Presidents*, p. 139-40



### **About Jim Newman**

Jim Newman is a philosopher. When I was young I wondered what was the ultimate truth. How should I behave? What makes it all work? I was intensely curious to know what it all means. It was enlightening to realize there is no ultimate truth, but nevertheless sufficient and necessary truth, and that meaning was a meta analysis of living one's life. In this sense my work has been living large. Living and experiencing life has made me learn many things. Building boats, motors, houses, electronics. Raising animals. Teaching. Writing. Photography. Drawing. Knitting. Sewing. Cooking. Music. Painting. Hiking. Aboriginal living skills. All material aspects of reality that seem irrelevant until you realize they allow you to experience more. My epiphany came when I read Christopher Hitchen's "Letters to a Young Contrarian" and I felt vindicated in my many meals of sacred cow.

<http://www.skepticmoney.com/lincoln-was-not-christian-damnit/>

## **Abraham Lincoln, Athiest**

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Abraham Lincoln (February 12, 1809 – April 15, 1865) was the 16th President of the United States, serving from March 1861 until his assassination in April 1865. Lincoln successfully led his country through its greatest constitutional, military and moral crisis – the American Civil War – preserving the Union while ending slavery, and promoting economic and financial modernization. Reared in a poor family on the western frontier, Lincoln was mostly self-educated, and became a country lawyer, a Whig Party leader, Illinois state legislator during the 1830s, and a one-term member of the United States House of Representatives during the 1840s.

An exceptionally astute politician deeply involved with power issues in each state, Lincoln reached out to War Democrats and managed his own re-election in the 1864 presidential election. As the leader of the moderate faction of the Republican party, Lincoln found his policies and personality were "blasted from all sides": Radical Republicans demanded harsher treatment of the South, War Democrats desired more compromise, Copperheads despised him, and irreconcilable secessionists plotted his death. Politically, Lincoln fought back with patronage, by pitting his opponents against

each other, and by appealing to the American people with his powers of oratory. His Gettysburg Address of 1863 became the most quoted speech in American history. It was an iconic statement of America's dedication to the principles of nationalism, republicanism, equal rights, liberty, and democracy. At the close of the war, Lincoln held a moderate view of Reconstruction, seeking to reunite the nation speedily through a policy of generous reconciliation in the face of lingering and bitter divisiveness. Six days after the surrender of Confederate commanding general Robert E. Lee, however, Lincoln was assassinated by actor and Confederate sympathizer John Wilkes Booth. Lincoln's death was the first assassination of a U.S. president and sent the nation into mourning. Lincoln has been consistently ranked by scholars and the public as one of the three greatest U.S. presidents, the other being George Washington and Franklin D. Roosevelt.

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**"It will not do to investigate the subject of religion too closely, as it is apt to lead to Infidelity."** -- Abraham Lincoln, Manford's Magazine, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 144

**"The Bible is not my book nor Christianity my profession."** -- Abraham Lincoln, quoted by Joseph Lewis in "Lincoln the Freethinker"

**"The only person who is a worse liar than a faith healer is his patient."** -- Abraham Lincoln, quoted by Victor J Stenger in Physics and Psychics

**"The United States government must not undertake to run the Churches. When an individual, in the Church or out of it, becomes dangerous to the public interest he must be checked."** -- Abraham Lincoln, regarding the Churches, quoted from Franklin Steiner, The Religious Beliefs of Our Presidents, p. 143

**"My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures, have become clearer and stronger with advancing years and I see no reason for thinking I shall ever change them."** -- Abraham Lincoln, to Judge J S Wakefield, after Willie Lincoln's death (Willie died in 1862), quoted by Joseph Lewis in "Lincoln the Freethinker," also appearing in Rensburg's "Six Historic Americans" (Authenticity questioned by some because it allegedly does not appear in Wakefield's papers [Andrew Lutes, persistent picker of insignificant separationist nits]; authenticity questioned by others who claim that Wakefield did not exist [forgotten web site which also featured all the regular and long-refuted arguments for Lincoln's Christian piety]. Go figure!)[[1](#)]

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**After Lincoln was shot Mary Todd Lincoln was asked if her husband was a Christian she responded with "no."** However Mary Todd Lincoln also stated "Mr. Lincoln's maxim and philosophy were: 'What is to be, will be, and no prayers of ours can arrest the decree.' He never joined any Church. He was a religious man always, I think, but was not a technical Christian." (from William Herndon's Religion of Lincoln, quoted

from Franklin Steiner, *The Religious Beliefs of Our Presidents*, p. 118) On the same page of "The Religious Beliefs of our Presidents she was quoted as saying "Mr. Lincoln had no hope, and no faith, in the usual acceptation of those words" in a letter to Colonel Ward H Lamon.

**When he was younger he was a skeptic (and possibly remained so for the rest of his life)** according to his close friend Joshua Speed in *Reminiscences of Abraham Lincoln* "He had tried hard to be a believer, but his reason could not grasp and solve the great problem of redemption as taught."

"The only evidence I have of any change, was in the summer before he was killed. I was invited out to the Soldier's Home to spend the night. As I entered the room, near night, he was sitting near a window intently reading his Bible. "Approaching him I said, 'I am glad to see you so profitably engaged.'. 'Well,' said I, 'If you have recovered from your skepticism, I am sorry to say that I have not.' Looking me earnestly in the face, and placing his hand on my shoulder, he said, 'You are wrong Speed, take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man.'

Another one of his closest friends Col. James Matheny said **"Sometimes he ridiculed the Bible and the New Testament, sometimes seemed to scoff at it, though I shall not use that word in it's full and literal sense. I never heard that Lincoln changed his views, though his personal and political friend from 1834 to 1860. Sometimes Lincoln bordered on Atheism. He went far that way and shocked me. 'My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures, have become clearer and stronger with advancing years and I see no reason for thinking I shall ever change them.' "**

His views tend to waver between atheism and theism but he had mentioned many times that he was not a Christian and could never be one.

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Sources:

1.) Michael Lind (2006). *What Lincoln Believed: The Values and Convictions of America's Greatest President*. Random House Digital, Inc.. p. 48. [ISBN 9781400030736](#). "Lincoln was known to friends and enemies alike throughout his life as a deist, a fact that illustrates the influence of eighteenth-century thought on his outlook. **"I am not a Christian,"** he told Newton Bateman, the superintendent of education in Illinois."

2.) John B. Remsburg. *Abraham Lincoln: Was He a Christian?*. Library of Alexandria. [ISBN 9781465518941](#). "Washington, like Lincoln, has been claimed by the church; yet, Washington, like Lincoln, was a Deist. This is admitted even by the leading churchmen of his day."

[http://www.celebatheists.com/wiki/Abraham\\_Lincoln](http://www.celebatheists.com/wiki/Abraham_Lincoln)



## THE WIFE OF CONFEDERATE GEN. JAMES LONGSTREET-- HELEN LONGSTREET -- A TRUE CONFEDERATE ROSIE THE RIVETER

Confederate General James Longstreet of the Civil War died long before WWII. However - his wife Helen Dortch Longstreet outlived him by many decades. Helen, at the age of 80, obtained a job at the Bell Aircraft bomber plant in Marietta, GA. She was a riveter and assembler working on B-29s. She refused to join the Union saying that there was no place for a Union in wartime.

"I was at the head of my class in riveting school. In fact I was the only one in it," she said.

Helen worked at the plant for 2 years and never missed a day. This feisty lady said that WWII was "the most horrible war of them all. It makes General Sherman look like a piker." She was a real character in her own right.

Helen was Longstreet 's second wife. She was born in 1863 and he married her in 1897. He had 10 children of whom 5 lived to adulthood by his 1st wife Maria Louisa Garland 1827-1889. He had no children with Helen. Tragically in 1862 between Jan 20 and Feb 2, three of his young children died of Scarlet fever. it was a source sorrow for the rest of his days. Longstreet died in 1904 at age 83.

Helen was born in Carnesville, Georgia, and attended Georgia Baptist Female Seminary (now Brenau College) and the Notre Dame Convent in Maryland. Having met Longstreet through her roommate, she married him on September 8, 1897, when she was just 34 and he was 76. She was widowed in 1904, childless.

Known as "The Fighting Lady." Helen was a champion of womens' rights, preserving the environment, editor of a newspaper, first female postmistress in GA., and even ran for governor as she was opposed to some racist positions the governor was taking.

Prior to marrying Longstreet, she was the first woman in Georgia to serve as Assistant State Librarian in 1894. She also authored the "Dortch Bill" (which became law in 1896) to allow a woman to hold the office of State Librarian.

Before and after becoming a widow, Helen Dortch Longstreet devoted much time to ensure that General Longstreet was accurately portrayed by history. In 1905, she documented her husband's account of the Civil War by publishing the book "Lee and Longstreet at High Tide."

She was a very remarkable woman. She died in the mental hospital in Milledgeville, GA, in 1962

Source: "Civil War Milledgeville, Tales From the Confederate Capital of Georgia"



Defending the Heritage

## COMING SOON TO A STATE NEAR YOU?

“ ... Rather let the flames envelope our dwellings, and our fields be gleaned with fire and sword; than that the one shall furnish shelter for the armed incendiaries who invade us, or the other yield him food.

“If we must, after being overborne, retire to cave and mountains, we shall at least perpetuate the forms of freedom under which we were born; keep alive the sacred fires of liberty, and retain the proud satisfaction of knowing that we are not unworthy of our lineage ...

“Let us show by the alacrity with which we respond to the call of our country in the hour of her extremity that we are worthy of the aid we seek, and it will assuredly be given. Volunteer! Volunteer!! Volunteer!!! Let all who can volunteer.”

– Editorial, “The Daily Virginian” (Lynchburg, Virginia), 14 February 1862.

~ † Robert † ~

# They are Hostile in Spirit: The Arrest of Miss Emma Kline

After the fall of Vicksburg on July 4, 1863, the victorious Union army had to settle into the difficult role of occupier to a city filled with pro-Confederate sympathizers. Over time most of Vicksburg's residents settled into an uneasy peace with the Federal garrison guarding the city. There were a few civilians, however, that loudly proclaimed their loyalty to the Confederacy, and took every opportunity to aid the Southern cause. Writing of this troublesome portion of the population, Vicksburg's post commander, General James B. McPherson complained that they "require watching, although seemingly disposed to remain quietly at home and pursue their peaceful avocations, they are hostile in spirit..."

"Hostile in spirit" was a very good description for Miss Emma Kline, a feisty Rebel who made it quite clear where her loyalties lay. The daughter of Warren County planter Nineon E. Kline and his wife Patience, in the 1860 Warren County Census 17 year old Emma was still living in her father's home along with five younger siblings.

The entire Kline family was well known to Union authorities, so much so that General James B. McPherson issued the following order in regard to them:

*HEADQUARTERS SEVENTEENTH ARMY CORPS, Vicksburg, Miss., January 26, 1864.*

*Major EASTMAN,*

*Commanding Cavalry, Red Bone Church:*

*MAJOR: It is reported to me on good authority that a party of Whitaker's band, say 15 or 20, contemplate crossing the Big Black to-night in the vicinity of Hall's or Regan's Ferries, and will probably come over to Mrs. Stowe's place, or possibly to Nelian Kline's. I desire you to entrap and catch these outlaws, if you can.*

*I am also well satisfied that the Kline family, and especially Miss Kline, are guilty of acting in bad faith toward our Government and imparting information to the enemy.*

*You will, therefore, take immediate steps to put the whole family across the Big Black, not to return to this side without written permission from the proper military authorities, under penalty of being dealt with as spies.*

*They will be permitted to take their household furniture and private clothing, and a complete inventory will be taken of what remains and a guard placed over it until it can be turned over to the U. S. Treasury agent.*

*Very respectfully, your obedient servant,*

*JAS. B. McPHERSON,*

*Major-General.*

## **Official Records, Series 1, Volume 32, Part 2, 227**

Emma Kline would be little remembered today if not for one photograph of her that was taken in 1864. It shows a defiant young lady standing between two guards from the 5th Iowa Infantry after her arrest for smuggling.



Emma Kline under arrest at Vicksburg in 1864. *Vicksburg and the War*, page 106.

While the photograph of Emma is very well known in Civil War circles, not much was known about the circumstances of her arrest, other than it was for smuggling. After the Union authorities detained Emma, they had her picture taken with her guards, supposedly as a warning to others in Vicksburg that might be inclined to aid the Confederacy.

As fate would have it, while doing some research, I found the following newspaper article in *The Vicksburg Herald*, April 16, 1908. It was written by Alonzo L. Brown, the Union officer who arrested Emma Kline:

**VICKSBURG WOMAN ARRESTED FOR SMUGGLING**

*A.L. Brown, captain Company E, Fiftieth U.S.C.T., Brounton, Minn., in regard to the arrest of Miss*



Postwar picture of Alonzo L. Brown, the Union officer who arrested Emma Kline – <http://www.battleofchampionhil.org>

*Emma Kline at Vicksburg, Miss., for attempting to smuggle contraband goods through our lines to the Confederates, says that in May, 1864, he had command of that part of the picket line at Vicksburg which extended from the railway south and west beyond the Hall's Ferry wagon road. At this point there was a tent.*

*About 3 o'clock in the afternoon one day a young man rode up on horseback from Vicksburg and told him a Miss Emma Kline had been stopping in the city at the house of Dr. Anderson, and that she would try to pass out of the lines in a carriage that afternoon with another young lady (a granddaughter of Dr. Anderson) on a family pass. The ladies would have a large quantity of contraband goods concealed on their person. The man added: 'When they come up here I want you to arrest her and send them back to the city under guard. Do not allow them to pass out. I would rather not be seen, and when they appear I will step inside your tent.'*

*In a short while the carriage approached, and its occupants had a pass signed by Gen. McPherson for Mr. Thompson and family through the lines at Vicksburg. One of the ladies had bright red hair, a pale complexion and rather sharp features. The writer asked her if she was a member of Mr. Thompson's family, and she said she was not. She gave her name as Miss Emma Kline. The writer could hardly repress a smile as he noticed their distended*

skirts. He informed Miss Kline that he had received instructions not to allow her to go through the lines, but to send them back to the city under guard.

At this juncture, the young fellow, who was a detective, drew near and told Miss Kline he had orders to arrest them and took them in charge. Miss Kline lived with her parents about ten miles southeast of Vicksburg, toward Hall's Ferry.

IN the spring of 1864 two ladies, Mrs. Reynolds and Miss Maggie Oliver, of New Orleans, were arrested at Vicksburg and imprisoned in the third story of the Old Main Street school building. The ladies were smuggling quinine through the lines into the Confederacy. They were moved from Vicksburg to Alton, Ill., and put in prison, where Mrs. Reynolds died. Miss Oliver after being released from Alton prison returned to New Orleans.

Alonzo L. Brown served in Company B, 4<sup>th</sup> Minnesota Infantry during the siege of Vicksburg. Shortly thereafter he was commissioned as 1<sup>st</sup> Lieutenant of Company E, 50<sup>th</sup> United States Colored Infantry, and eventually rose to the rank of captain. After the war Brown went home to Minnesota, where he founded the town of Brownton, and served as its first mayor. A devoted amateur historian, Brown wrote a regimental history of the 4th Minnesota Infantry that was published in 1892. – Findagrave.com



Fourth Minnesota Regiment Entering Vicksburg, July 4, 1863. Painting by artist Francis Davis Millet.

Emma Kline survived her imprisonment and the war, marrying William Lum Lane in the 1870s. Emma died in 1878, shortly after the birth of her daughter and namesake, Emma Lane. Emma Kline Lane may have died in childbirth, or she may have been a victim of the Yellow Fever epidemic that scourged Vicksburg in 1878. She is buried in Asbury Cemetery located just south of Vicksburg. – Findagrave.com <https://mississippiconfederates.wordpress.com/>



## THE WOMAN BEHIND THE MAN --

### SARAH BELL WATIE, THE WIFE OF BRIGADIER GEN. STAND WATIE, C.S.A.

Sarah Watie, Stand Watie's wife, saw a way of life forever changed by war and would bury all of her three sons and her husband just five years after the war ended.

Sarah or Sallie became the de facto leader of the “Southern” Cherokee women during and after the Civil War when other women turned to her for help. At one point, she was forced to join the other Southern refugees and flee to the Red River area and later to Texas.

After the war she worked with her husband in various enterprises, and, upon his death in 1871, took over the family's business. Sallie's life was certainly complicated because of her two primary relationships with men of affairs. The first, of course, was her husband Stand, generally recognized as one of the most important people in Cherokee affairs in the nineteenth century, second probably only to John Ross. The second was James Madison Bell, Sallie's brother. Colonel Bell was a close associate of Stand Watie's before, during, and after the war. After Watie's death Bell was a business partner and legal counsel to Sallie Watie and a close associate of the Waties' mercurial nephew, Elias Cornelius Boudinot.

Sarah Caroline Bell was married to Stand Watie on September 18, 1842. She was his fourth wife and was to bear five children. Her three sons, Saladin, Cumisky, and Solon (also known as Watica) as well as her two daughters, Ninnie and Charlotte Jackoline, all met untimely ends and were dead by 1875. While there is little comment on the children's passings in her correspondence, doubtless they introduced additional suffering and stress into an already difficult life.

Sarah died in Vinita, Oklahoma on February 3, 1882. She is buried beside Gen. Watie in the Polson Cemetery in Delaware County, Oklahoma.



**Lt. Robert Winship Stedman, of the 44th North Carolina, at the battle of the Wilderness:**

"The Forty-fourth marched by way of the Plank Road and became heavily engaged about 2 o'clock of the afternoon of the 5th. The right rested immediately upon the Plank Road, and next in line to it, with its left on the road, was the Twenty-sixth North Carolina Regiment. This immediate locality was the storm center of the fight, and it is doubtful if any more violent and sanguinary contest occurred during the entire Civil War than just here. The road was swept by an incessant hurricane of fire, and to attempt to cross it meant almost certain death.

At this point of the line three pieces of Confederate artillery were seriously menaced with capture, the horses belonging to the guns having all been killed or disabled, whilst the gunners were subjected to an incessant and murderous fire. At this juncture Lieutenant R.W. Stedman, of Company A, volunteered to drag the guns down the road out of danger if a detail of forty men was furnished. Forty men immediately stepped to his side and said they would follow him, although they all knew the effort was full of peril.

The work was done successfully, but only three of the volunteers escaped unhurt. Lieutenant Stedman was severely wounded by grapeshot. For his personal gallantry in this action he was honorably mentioned in high terms of praise, in an official order from division headquarters."

Major Charles M. Stedman - 44th North Carolina

Photo: Lt. Robert Winship Stedman. According to Jordan's "North Carolina Troops," Volumes I and III, Winship Stedman resided in Cumberland County at the time of his enlistment. He served in the 1st NC (Bethel) Regiment for six months; in Second Company B, 36th NC (a/k/a Starr's Light Battery, 2nd NC Artillery) for nine months; in Company D, 61st NC for one year; and in Company A, 44th NC until the end of the war. He won singular distinctions in three of those outfits.

Stedman was killed only a few years after the war on Sept. 18, 1868, while fighting in a duel.



Defending the Heritage

**“Where, shall we find such heroic self-denial, such up bearing under every physical discomfort, such patience in poverty, in distress, in absolute want, as we find in the Southern Army? They fight better for a passion than you do for a sentiment. They fight well and bear up under trouble nobly, they suffer and never complain, they go in rags and never rebel, they are in earnest for their liberty, they believe in it and if they can they mean to get it.”**

**Henry Ward Beecher (Northern Abolitionist) to his congregation-“**

~ † Robert † ~

From Southern Historical Society Papers

From the banquet-Reunion Virginia Division Army Northern Virginia-

## Regular Toasts

The Army of Northern Virginia-  
They marched thro' long and stormy nights,  
They bore the brunt of an hundred fights,  
And their courage never failed;  
Hunger and cold and the summer's heat  
They felt on the march and long retreat,  
Yet their brave hearts never quailed.

### **The Cavalry-**

Many a tale of triumph won  
Shall breathe his name in memory's ear;  
Long will Virginia mourn a son  
Without reproach or fear

### **The Artillery-**

Aha! A song for the bugle's tongue,  
For the bugle to sing before us,  
When our gleaming guns, like clarions  
Shall thunder the battle-chorus!

### **The Infantry-**

Sweeps from the woods the bold array,  
Not their's to falter in the fray;  
No men more sternly trained than they  
To meet their deadly doom.

### **The Army of Tennessee-**

The pennon droops that led the sacred band  
Along the crimson field;  
The meteor-blade sinks from the nerveless hand  
Ove the spotless shield.

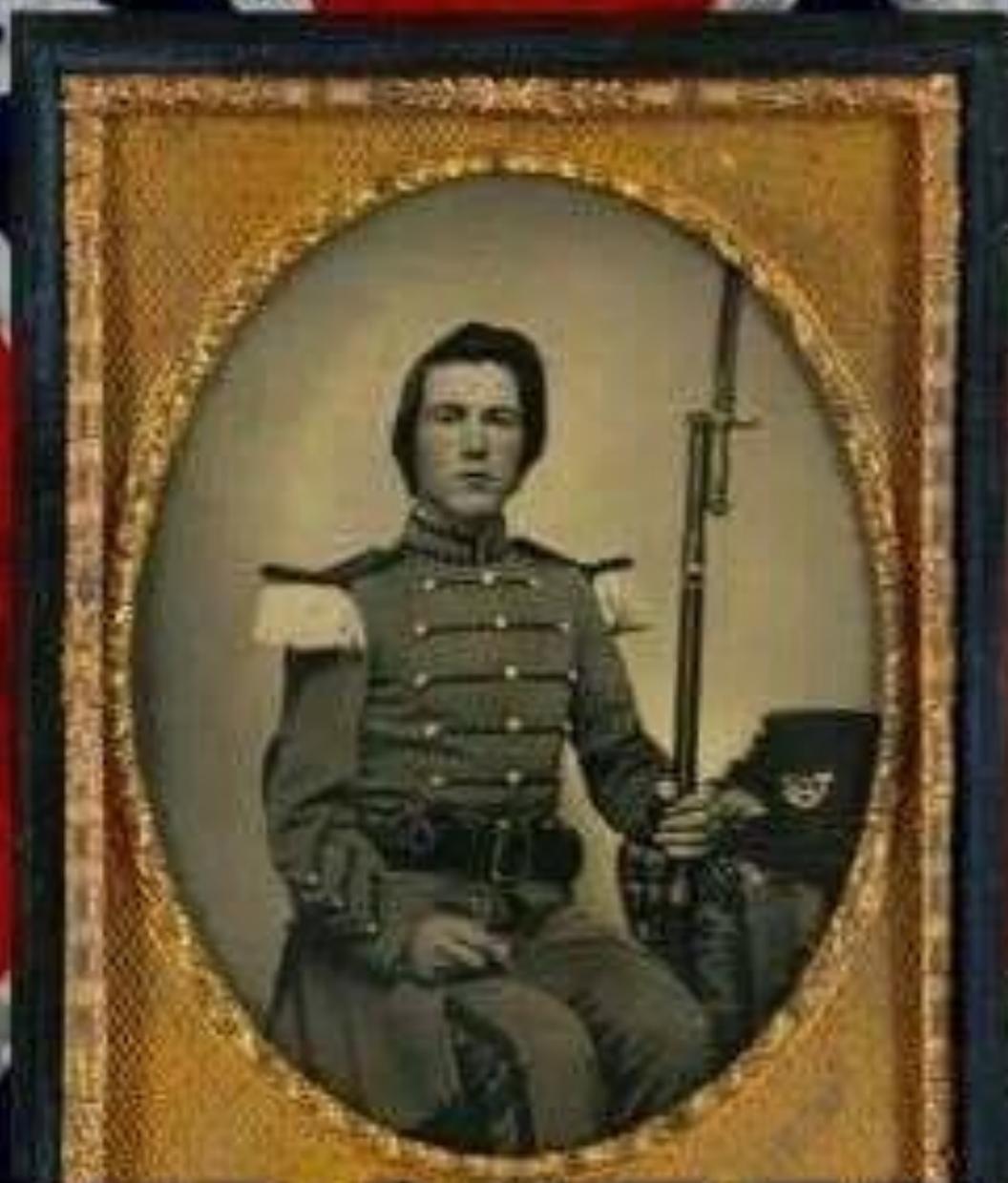
### **The Dead-**

They need no tears who lived a noble life,  
We will not weep for them—who died so well,  
But we will gather round the hearth and tell  
The story of their strife.  
Such homage suits them well—  
Better than funeral pomps or passing bell.

### **The Women of the South—**

Their angel hands the wounded cheered,  
Did all that woman ever dares—  
When hope and homes had disappeared  
They gave us tears—and smiles—and prayers.

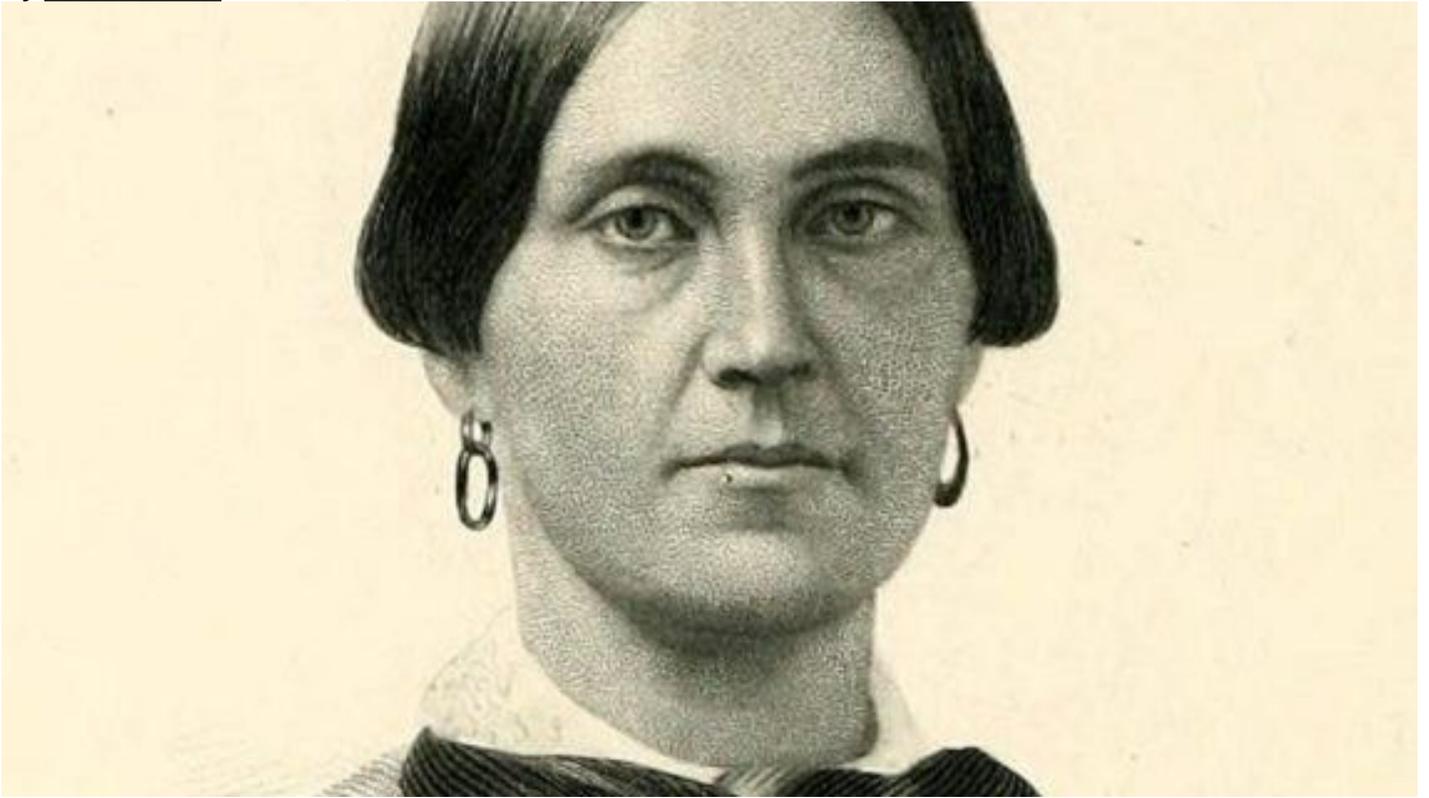
**STAY CALM...**



**...AND GIVE THEM  
THE BAYONET**

# A Miscarriage of Justice

By [Ryan Walters](#) on Dec 5, 2016



“Passion governs, and she never governs wisely,” wrote Benjamin Franklin to Joseph Galloway in 1775.<sup>[1]</sup> Wise words from the wisest of America’s Founders, yet ninety years later the very government that Franklin helped create disregarded his wisdom, fell prey to those very passions, and trampled the constitutional rights of its own citizens in order to help quench what seemed an insatiable thirst for vengeance.

On July 7, 1865, one of those citizens, Mary Elizabeth Jenkins Surratt of Maryland, went to the gallows for her role, or supposed role, in the plot to assassinate President Abraham Lincoln. Though her execution would not have seemed a tragedy to Northerners in 1865, or to many Americans today, it is a glaring example of how government can become tyrannical when given the opportunity, particularly when passions are at a fever pitch, just as Franklin had warned.

As history tells us, Lincoln met his fate at Ford’s Theater on the evening of April 14, 1865, just days after General Lee’s surrender at Appomattox. Euphoric feelings across the North celebrating the end of a long and bloody war quickly abated after news spread that actor John Wilkes Booth had shot the President in the back of the head as he watched a performance of “Our American Cousin.” The injury proved fatal and Lincoln succumbed at 7:22 am on the morning of the 15th. Northerners were now bent on revenge for an act the federal government viewed as the last gasp of the Confederate cause.

Investigating authorities soon discovered a Booth-led plot involving a number of conspirators, including Mary Surratt, who owned a boarding house in Washington City, her son John, and several other men, among whom were Dr. Samuel Mudd, Lewis Powell, David Herold, and George Atzerodt.

All would eventually face the hammer of American justice, in one form or another, for what was proving to be a wide-ranging conspiracy, which included other targets – Secretary of State William H. Seward, who was viciously

stabbed multiple times but survived, Vice President Andrew Johnson, whose attacker, Atzerodt, apparently backed out, and perhaps General Ulysses S. Grant, who escaped a possible attack after deciding not to attend the play that night. Killing all four leaders in one fell swoop would have effectively decapitated the US government.

Whether or not Mary Surratt had knowledge of this vast conspiracy, or actively aided in its implementation, will never be known. We can certainly speculate, but beyond mere conjecture the truth remains elusive. However, her actual guilt or innocence matters not. What matters is the manner in which federal authorities obtained a conviction and ultimately her execution.

With Booth dead at the hands of Union troops, the conspirators, all except for John Surratt, were arrested and confined in deplorable conditions, which was not uncommon at the time, to await trial and punishment. John Surratt had evaded capture and was in hiding. He would not be found and brought to trial for another two years. To aide her cause, Mary Surratt chose a top-notch attorney for her defense team in Senator Reverdy Johnson, a conservative Unionist Democrat from Maryland who had been the nation's Attorney General under Zachary Taylor and had been a close friend of Lincoln's, serving as an honorary pallbearer at his funeral. No one could legitimately question his loyalty or patriotism, though the military commission assigned to try Surratt attempted to do just that, but to no avail.[\[2\]](#)

Hoping to gain for Mrs. Surratt a trial in a civilian court, which Senator Johnson felt she was entitled to, his main argument from the start was to attack the validity and constitutionality of the military tribunal, a proceeding that disallowed the basic protections afforded a defendant under normal circumstances, and that he held was a presidential usurpation of power. "To hold otherwise," he wrote in his 26-page legal argument, "would be to make the Executive the exclusive and conclusive judge of its own powers, and that would be to make that department omnipotent."[\[3\]](#)

The nation's new President, Andrew Johnson, who considered Mary Surratt the one who "kept the nest that hatched the egg," created the commission to try the conspirators but Reverdy Johnson's argument went much farther than the President's order and attacked the very foundation of executive military tribunals in peacetime, even though his old friend Lincoln was the first to create these military courts by executive order to deal with massive dissent in the Northern states, which, in nearly every case, was far removed from the war zone.

By 1865, military courts had already dealt with many war-protesting civilians, like Marylander John Merryman, whose 1861 case afforded Chief Justice Roger B. Taney the opportunity to chastise Lincoln for exceeding his authority, and former Ohio Congressman Clement Vallandigham, who was sentenced to prison in 1863 for what amounted to a harsh anti-war speech, only to have Lincoln commute the punishment and banish him to the Confederacy. To make matters much worse, many citizens failed to even get a military trial, as more than 14,400 Northern civilians would be incarcerated *without* charges or trial under Lincolnian martial law, even though war scarcely touched the North.[\[4\]](#)

And that was precisely Reverdy Johnson's point. Under the Fifth Amendment, a citizen has a right to a civilian trial with few exceptions, and those exclusions are of a military nature. The first section of the Fifth Amendment reads: "No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger..." But according to Johnson's argument, the exceptions to the Fifth Amendment would include only those persons in actual military service, not civilians, who were also afforded additional legal protection in the Sixth Amendment, he pointed out.

"Can it be that the life of a citizen, however humble, be he soldier or not, depends in any case on the mere will of the President?" he asked in his argument. "And yet it does, if the doctrine be sound. What more dangerous one can be imagined? Crime is defined by law, and is to be tried and punished under the law," and such trials are to be conducted by judges "selected for legal knowledge, and made independent of Executive power." But military judges, like those who would preside over the Surratt trial "are not so selected, and so far from being independent, are absolutely dependent on such power."

As strong as Johnson's arguments were, passions, and not sound legal judgment, was carrying the day. But he did have strong expert opinions to support his case. Edward Bates, Lincoln's Attorney General until 1864, believed

military commissions were unconstitutional in such situations. Navy Secretary Gideon Welles, who, like Reverdy Johnson, was a conservative Democrat and the only one in Lincoln's Cabinet, also spoke in favor of a civilian trial for Mrs. Surratt, but he also knew that was unlikely. Welles wrote in his diary that Secretary of War Edwin M. Stanton, who was in charge of the investigation, wanted "the criminals ... tried and executed before President Lincoln was buried." [5] And that would be impossible in a civilian court. So it was no surprise that the military commission, also the judge of its own powers, denied Reverdy Johnson's argument.

Perhaps seeing the handwriting on the wall, Johnson turned the bulk of the trial over to his junior associates, Frederick Aiken and John Clappitt, who, in the opinion of many, were inexperienced and not up to the task, although the deck was obviously stacked heavily in favor of the government with the restrictive rules of a military tribunal. The panel of Union military officers serving as judges found Mary Surratt guilty and sentenced her to death by hanging along with the other conspirators.

Before her execution, Reverdy Johnson advised his young colleagues to obtain a writ of *habeas corpus* and "take her body from the custody of the military authorities. We are now in a state of peace – not war." This was their last shot to save the life of Mary Surratt. The writ was obtained from Judge Andrew Wylie in Washington, who was apprehensive about signing such an order. He fully understood the passions then running the country and told the two youthful attorneys that his act "may consign me to the Old Capitol Prison." [6]

But despite the order for Surratt to appear in Judge Wylie's courtroom, a civilian trial was not to be, as President Andrew Johnson suspended the writ, even though Chief Justice Taney had already ruled the suspension of such writs by a President to be unconstitutional in 1861 in *Ex parte Merryman*. Lincoln had ignored Taney then and now President Johnson was disregarding Judge Wylie as well as the *Merryman* decision. [7] The President further ordered General Winfield Scott Hancock to commence with the execution of Mary Surratt, which had already been scheduled for that day, July 7, 1865. Just as Reverdy Johnson feared, justice was solely in the hands of one man and Mary Surratt, by order of the President of the United States, met her fate that afternoon.

In April 1866, nearly a year after the execution, as passions subsided and tempers cooled, the United States Supreme Court ruled unanimously that such military tribunals were unconstitutional. Although Lincoln had appointed five of the Justices, including Chief Justice Salmon P. Chase, the Court held, in the case of *Ex parte Milligan*, which involved a civilian accused of disloyalty in Indiana, that citizens cannot be tried in a military court when the civilian courts were in operation, as they were in Indiana, just as they had been in Maryland the year before.

Writing the Court's sole opinion was Justice David Davis, who had been Candidate Lincoln's campaign manager in 1860 and President Lincoln's choice for the Court in 1862, but despite his ties to the now martyred chief, he lambasted the government for trying civilians in military courts, an action he said was wrought with danger. "It is the birthright of every American citizen when charged with crime, to be tried and punished according to law," he wrote. "By the protection of the law human rights are secured; withdraw that protection, and they are at the mercy of wicked rulers, or the clamor of an excited people," the same dangerous passions that Dr. Franklin had warned about. "Civil liberty and this kind of martial law cannot endure together; the antagonism is irreconcilable; and, in the conflict, one or the other must perish." [8]

Thinking far into the future, Justice Davis warned posterity of the dangers that could lie ahead if the nation did not learn the lessons of the late war. "This nation, as experience has proved, cannot always remain at peace, and has no right to expect that it will always have wise and humane rulers, sincerely attached to the principles of the Constitution. Wicked men, ambitious of power, with hatred of liberty and contempt of law, may fill the place once occupied by Washington and Lincoln; and if this right is conceded, and the calamities of war again befall us, the dangers to human liberty are frightful to contemplate."

But sadly the Court's historic ruling came too late to save Mary Surratt, whose conviction would have been highly unlikely had she been afforded the basic criminal protections in a civilian trial. We can surmise this based on the fact that John Surratt, whose involvement was likely deeper than anything his mother had been accused of, escaped punishment when a jury in a civilian court failed to reach a verdict in his trial in 1867. Prosecutors decided against a retrial, so John Surratt was saved from the same fate as his mother by the sound judgment of *Milligan*. The *New York Times* recognized the sole reason why. "John H. Surratt was called to his account in a calmer state of the public mind, after time had appeased its righteous anger and the passion for retribution had been allayed." [9]

As Thomas R. Turner has written of the Surratt trials, “The major difference was not the legal context of the two trials, but that, two years after the assassination and the end of the Civil War, people were much more willing to judge the evidence in a rational manner.” With the result of John Surratt’s trial, it “was thus easy to make the case that an enlightened civil jury had rendered a fair verdict while the military commission’s verdict was a horrible miscarriage of justice that sent some innocent persons to their deaths.” But a “closer examination of the facts reveals that such a view is simplistic and misleading.”[10]

Such an explanation, though, is neither simplistic nor misleading, for the “legal context” of the trials, in addition to the passions of the day, made all the difference for John Surratt. Had Mary Surratt been tried in a civilian court, it is quite likely she would have escaped the hangman’s noose and lived to a ripe old age. Of that we can only speculate. Perhaps she was truly guilty of everything she was accused of, but it should have been a civilian court that proved her guilt beyond a reasonable doubt, not a committee of military generals in a tribunal without a presumption of innocence for the accused, adequate time to prepare a defense, and normal rules of evidence.

But as the Mary Surratt trial demonstrated, and Hollywood[11] brought to the big screen for the entire world to see, passion and raw emotion, if left unchecked, is the gateway to tyranny. And, as history has shown, tyrants care nothing for the law or the Constitution. The “trial” and execution of Mary Surratt was never about healing a broken-hearted nation but an effort to destroy the last vestige of the Southern rebellion, to bury the Confederacy, and all memories of it, once and for all, and to ensure the South never again threatened the supremacy of the Union.

As Cicero once said, “In times of war, the law falls silent.” Tragically, the case of Mary Surratt proved that beyond a shadow of a doubt.

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[1] Benjamin Franklin to Joseph Galloway, February 5, 1775, in *The Papers of Benjamin Franklin*, Volume 22, page 468 – located at [www.franklinpapers.org](http://www.franklinpapers.org).

[2] Bernard C. Steiner, *Life of Reverdy Johnson* (Baltimore, 1914).

[3] Reverdy Johnson, “Argument on the Jurisdiction of the Military Commission,” June 16, 1865. This document, along with the trial transcripts and other relevant trial documents, can be found at [www.surrattmuseum.org](http://www.surrattmuseum.org).

[4] This figure was compiled by Mark E. Neely, Jr. in his book *The Fate of Liberty: Abraham Lincoln and Civil Liberties* (Oxford: Oxford University Press, 1992). Also see his article in *The Journal of the Abraham Lincoln Association* – “The Lincoln Administration and Arbitrary Arrests: A Reconsideration” – <http://quod.lib.umich.edu/j/jala/2629860.0005.103/-lincoln-administration-and-arbitrary-arrests?rgn=main;view=fulltext>.

[5] Diary Entry, May 9, 1865, *Diary of Gideon Welles* (Boston: Houghton Mifflin Company, 1901), Volume 2, page 303.

[6] Kate Clifford Larson, *The Assassins Accomplice: Mary Surratt and the Plot to Kill Abraham Lincoln* (New York: Basic Books, 2008), 206-207.

[7] For more on the Merryman case, see Jonathan W. White, *Abraham Lincoln and Treason in the Civil War: The Trials of John Merryman* (Baton Rouge, 2011) & Brian McGinty, *The Body of John Merryman: Abraham Lincoln and the Suspension of Habeas Corpus* (Harvard, 2011).

[8] *Ex parte Milligan*, 71 U.S. 2 (1866). Interestingly, one of Milligan’s lawyers was James A. Garfield, the future President. Arguing the case for the government was Benjamin “Beast” Butler.

[9] *New York Times*, August 12, 1867.

[10] Thomas R. Turner, “What Type of Trial? A Civilian Versus a Military Trial for the Lincoln Conspirators,” *The Journal of the Abraham Lincoln Association* – <http://quod.lib.umich.edu/j/jala/2629860.0004.104/-what-type-of-trial-a-civil-versus-a-military-trial-for?rgn=main;view=fulltext>.

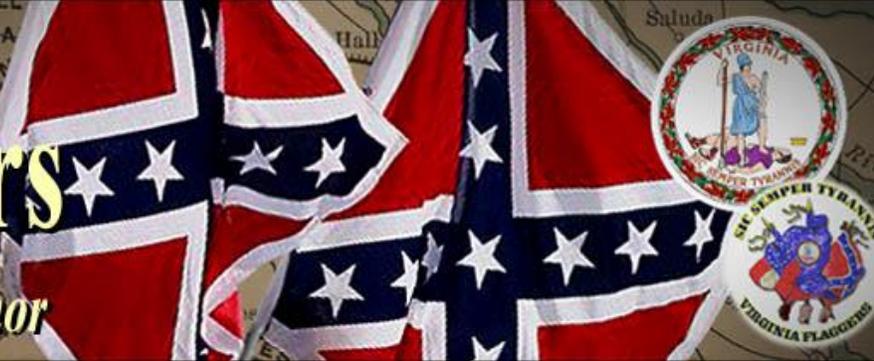
[11] The film is “The Conspirator,” directed by Robert Redford, and in the opinion of this writer should be seen by every American, for it showcases the passions that drove a complete disregard for the law and Constitution.

## 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*.

# The Virginia Flaggers

*Return the Flags ~ Restore the Honor*



Monday, December 26, 2016

## Disgraced Charlottesville Vice-Mayor Wes Bellamy Resigns From Albermarle High School Teaching Position



We learned early this evening that the City Councilman behind the effort to remove the Robert E. Lee memorial in Charlottesville has **resigned from his position as a teacher at Albermarle High School!!**

This follows community outrage after a Charlottesville author exposed numerous vulgar tweets on Bellamy's "Vice-Mayor" twitter account containing sexist, racist, homophobic and misogynistic comments, and comes just weeks after Virginia Governor McAuliffe forced Bellamy to resign from the State Board of Education last month after commenting that he was "horrified by the content" of the tweets.

Bellamy was placed on administrative leave by the Albermarle County School Board shortly after the vile tweets surfaced, and his resignation comes after outrage from parents and the community, and in spite of efforts by the Albermarle-Charlottesville NAACP to influence the school board's decision. In a letter sent to the Albermarle County School Board earlier this month, NAACP President Rick Turner urged Bellamy be taken off administrative leave and returned to the classroom.

In contrast to swift action by the Governor and the Albermarle School Board, Charlottesville City Council members have refused to ask for his resignation from City Council, expressed their devotion to Bellamy, and vowed to stand behind him. At a City Council meeting earlier this month, Charlottesville councilmen, instead of condemning Bellamy and calling out his openly racist, homophobic and sexist comments and behavior, chose to instead launch vicious personal attacks against the man who exposed the tweets, as well as anyone who dared to speak out and call for his resignation.

As we reported last week, City Councilmen will meet in January to discuss the recommendations of the Blue Ribbon

Commission on Memorials and Race, a commission that was formed solely based on the prejudicial demands of Wes Bellamy and Kristen Szakos to tear down the Robert E Lee monument and rename LEE Park. Based on the revelation of the true character of Mr. Bellamy, and the obvious racist intentions behind the entire stunt, the logical next step would be to abandon any and all discussion of monument removal or alteration. Since City Council has made it clear that they intend to move forward instead of stepping back and have no intentions of pressuring him to resign, removing Bellamy from office by recall would serve as a strong statement to City Council, and a warning to others who may be tempted to make similar attempts to destroy our history and heritage, across the Commonwealth and beyond.

An official petition to recall Bellamy has been drafted and signatures are being gathered from Charlottesville voters. For more info about how you can sign the petition or help with this effort, contact: [Jason Kessler](#)

**Tuesday, December 20, 2016**

## Charlottesville City Council Hears From Critics Of Monument Removal Plans

Report: Majority of Charlottesville citizens say leave the monuments alone



On Monday evening, December 19, Charlottesville City Council received the final report from its self-appointed "Blue Ribbon Commission".

Prior to the meeting, a few of us gathered in LEE Park to pay our respects. As usual, we found the locals very friendly. Once they spoke with us and learned why we were there, they expressed their support for leaving the statue alone. Most of those we spoke with were among the city's homeless population, who felt that the \$700K that City Council wants to spend to move historical monuments could be much better spent. This young man approached us to voice his support, asked if he could have a flag, and posed for photos.



We arrived at council chambers early, and were quickly joined by a good group of men from the Kemper-Fry-Strother SCV Camp #19, the Va Division SCV 4th Brigade Commander, and a large contingency of Charlottesville citizens who were monument supporters. We passed out signs and chatted with folks until the meeting started, at which time a look around chambers showed that supporters of the monument greatly outnumbered those who want to tear it down.





During the matters by the public section of the meeting, no citizens spoke in favor of removing the monuments. Teresa Kay Lam, a Charlottesville native, gave a moving speech in favor of the monuments, and Susan Hathaway closed out the comments period with an address that ended with a promise...

*"In the end, the monuments WILL remain, and the names of Lee and Jackson will be spoken with reverence and honor in the Commonwealth long after each of you are forgotten. We have the law and the majority of citizens on our side. You would be wise to consider both when making your decision."*

## You can view the entire speech [Here](#)

The presentation of the report proceeded much as we anticipated. It was basically a read through of the report, which can be found [Here](#)

The report includes details that direct City Council to consider that if/when the Lee Monument is moved to McIntire park, that they be sure and not put it on a hill, or elevate it, in order to make sure the monument does not have a position of "supremacy". Everything from throwing a cover over the LEE monument to changing the landscape to hide it, are suggested as options in the report.

After the presentation, commission member John Mason (an associate professor of history at UVA) was compelled to interject a statement to City Council in which he stressed that "White Supremacy" absolutely was a central theme of the Confederacy (he referenced the infamous Cornerstone Speech) AND of Robert E. Lee AND of the men who built the statue and that any descendants who deny that fact are simply running from the truth. It quickly became clear that Mr. Mason's false narrative was the central theme of the commission's deliberation.

Despite their best efforts to suppress truth, the report DID mention that the citizens who voiced their opinions in meetings and communications overwhelmingly supported leaving the statues in place and concentrating on adding others as desired. It mentioned the petition to remove the monument (which has garnered less than 1,000 signatures) but failed to mention the petition to KEEP them (which has garnered more than 10,000 signatures).

There had been some speculation that council might act upon the recommendations last night, but their comments quickly revealed that was not the case, and pointed to division within the ranks. Mayor Signer, who initially said he would reserve comments, went on to say that council has set aside \$500K to act on the report and then indicated that he is in favor of keeping the monument in place. He estimated that almost 80% of the constituents he spoke with favored leaving the statues alone. Szakos was visibly shaken by his remarks, recoiled, and immediately spoke up and said that almost ALL of the citizens she has spoken to want the monument removed. Mr. Fenwick, probably the most reasonable of the lot, reminded his colleagues that all of the ideas and aspirations in the report are just words until the money is appropriated to make it happen.

They did not act to vote on any recommendations, and scheduled a work day in January to discuss the matter further.

Our take-away from the evening was all positive. We had a good showing of support and, in our opinion, the revelation of the true intent of Bellamy, Szakos and John Mason, and their false narrative of putting Confederate Veterans and their descendants "in their place" was telling to even those in the audience who were not necessarily proponents of the monuments. No vote was taken to move the monuments, and Szakos and Bellamy are not going to get an automatic stamp of approval of their monument removal efforts. There is a divide forming on council. Your calls, emails and letters are having an effect. There is a chance they will actually vote to leave the statue alone, but even if they don't, we are prepared to take immediate legal action. The statue isn't going anywhere. The only thing they get to decide is how much money they are willing to waste by attempting to move it when they know full well they cannot legally do so.

We will close with what we consider the highlight of the evening. When we stepped out into the hall after the meeting, we were approached by a lady of color (presumably a Charlottesville native) who said she wanted to thank us personally for coming out. She went on to say that she thinks it is important that all perspectives are heard and appreciated us sharing ours. We agreed, thanked her for her kind words and had a nice conversation. We have no idea where she stands on the issue, and did not even care to ask, but we believe she is typical of most Charlottesville residents who have ALL grown weary of the divisive and petty antics of City Council under the influence of Szacos and Bellamy.



**CONFEDERATE  
HEROES  
MATTER**

News report of the meeting, with poll, [Here](#)

Sunday, December 18, 2016

# Two New Roadside Confederate Battle Flags Raised in Virginia This Week



The Virginia Flaggers are pleased to announce the dedication yesterday of our 24th Roadside Battle Flag in Virginia, and the 15th raised in Danville since Danville City Council voted to strip the 3x5 Third National from the Confederate Monument on the grounds of the Last Capitol of the Confederacy.



In a private ceremony, an 8' x 8' Army of Northern Virginia Battle Flag was raised on a 40' pole on Mount Cross Road, and dedicated in memory of our dear friend, Mrs. Nancy Pritchett, a Danville native who passed away three months ago. Mrs. Nancy was a true Southern lady and a fierce defender of the honor of her ancestors and the flags under which they fought and died. In July, she dressed in full dress and brought her oxygen to attend the Cabell Flag dedication, despite failing health and temperatures over 100 degrees.



Winter weather did not prevent Nancy's friends and family from gathering for the dedication and those in attendance reported many honks of approval from passing traffic. Once the flag was raised, neighbors came by to shake the hands of the crew from Sky High Poles, and voice their approval for Danville's newest roadside flag.



This flag was dedicated to the Glory of God, in loving remembrance of Mrs. Nancy Pritchett, and in memory and honor of our Confederate heroes.

"The world shall yet decide in truth's clear far-off light  
That the soldiers who wore the gray, and died with Lee, were in the right."

\*\*\*\*\*

One week earlier, on Saturday, December 10th the Lane-Armistead SCV Camp #1772 conducted a ceremony to raise their first Roadside Memorial battle flag! The dedication took place at 11:00 a.m. near Saluda, in Middlesex county Virginia.



*"After a prayer given by Richard Morgan, the 56th Va. Infantry fired a 21 gun salute as the flag was raised and the Gloucester Artillery fired their cannon several times as Jeff Barbour played TAPS on his bugle. Around 60 people showed up on this windy, cold morning to watch the beautiful 8 foot by 8 foot battle flag raised to the top of the 38 foot pole."*



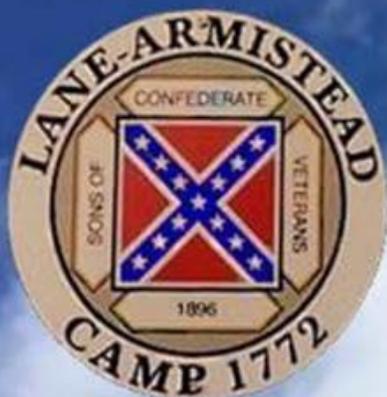
The gentlemen of the Lane-Armistead Camp report that this is the first of what they hope will be many battle flags that will be raised in the middle peninsula. They are actively seeking land for additional battle flags and we are thrilled to see even more flags rising to fill the skyline in the Old Dominion State!

# 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

Monday, December 12, 2016

## Charlottesville Residents Launch Official Process to Recall Disgraced Vice-Mayor Wes Bellamy



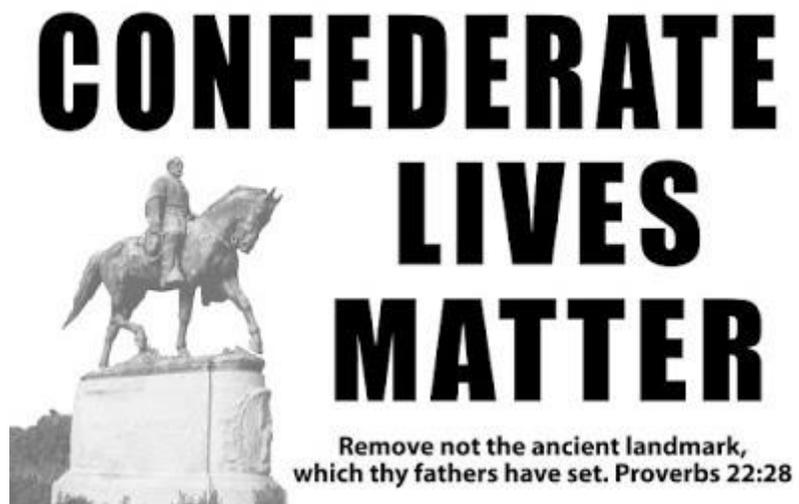
In the wake of the revelation of numerous racist, homophobic, sexist and vulgar tweets posted on social media by Charlottesville Vice-Mayor Wes Bellamy, there has been an ongoing push to remove him from Charlottesville City Council. Even though an online petition gathered nearly 1,000 signatures in a matter of days, and despite the fact that the Albemarle County School Board placed him on administrative leave and the Governor of Virginia forced him to resign from the State Board of Education, members of city council not only have refused to ask Bellamy to resign, but went as far as to express their unwavering support for the disgraced Vice-Mayor. In response to the lack of action from city council, and on the advice of legal representation, a grassroots group of Charlottesville citizens has drafted an official recall petition, requesting that he be removed from office for "misuse of office". All registered voters in the city of Charlottesville are eligible to sign, and are asked to contact [themaddimension@gmail.com](mailto:themaddimension@gmail.com) for more information. Efforts to collect the required signatures will begin this week, and once received, the petition will be filed in Charlottesville Circuit Court, with the goal of removing Wes Bellamy from Charlottesville City Council.

Vice-Mayor Bellamy is the driving force behind Charlottesville City Council's push to tear down the Robert E. Lee monument and rename LEE Park.

*"General Lee has no historical ties to the city of Charlottesville," Bellamy said in an email statement. "Several current residents have stated that they believe the statue was used as a psychological tool to show dominance of the majority over the minority during this time period."*

Calls for the statue's removal by Bellamy and fellow councilman Kristen Szakos led to the formation of a Blue Ribbon Commission, which consisted almost entirely of like-minded leftists who were appropriated \$10K to "study" the issue. Their final report, which is still not available online, will be presented to City Council a week from tonight, Monday, December 19th.

Regardless of the recommendations of the commission, and no matter what the council votes to do, the fact remains that it is still ILLEGAL to remove, alter, or destroy memorials in the Commonwealth of Virginia.



Thankfully, our legislature had the foresight to see that our veterans may need protection from the winds of political correctness as they shift and blow across locations such as Charlottesville, heavily influenced by outsiders and those with leftist agendas that could, if unchecked, lead to the removal of any monument or memorial they deem "offensive" on any given day.

We have been working closely with legal counsel and should the City Council make any move toward removal or alteration, we will be prepared to file immediate injunctions, as well as civil and criminal lawsuits which will ultimately protect the memorials, while costing the city thousands of taxpayer dollars and tying up immeasurable city resources trying to do the bidding of one hate-filled man.

**Wednesday, December 7, 2016**

# Christmas In Dixie - The 2016 Mechanicsville Christmas Parade

Virginia town, rich in history and tradition, proudly celebrates its Confederate heritage as it ushers in the Christmas season.



The day of the 2016 Mechanicsville Rotary/Ruritan Christmas Parade was cloudy and chilly, but it did not dampen the enthusiasm of the crowds who gathered to usher in Christmas in the small town just east of Richmond. The parade is a popular tradition, with over 100 units participating in the 2 mile route, which is lined with crowds of spectators.

We were honored this year to once again have the Edmund Ruffin Fire-Eaters Camp #3000 Color Guard, under the leadership of Commander Joe Wright, lead our unit, joined by Greg Randall as Stonewall Jackson. Throughout the parade, they were met with cheers, salutes, and folks standing to honor the soldiers and their flags.



We had over 50 participants in our unit, including folks who came from Farmville, Portsmouth, Chesapeake, Virginia Beach and across the Commonwealth to join us. We also welcomed our brothers and sisters in the Sally Tompkins Chapter #2, Order of the Confederate Rose and the Army of Northern Virginia Mechanized Cavalry.



Again this year, our stick flags were a HUGE hit. We gave out over 1,000 and ran out before the parade ended, much to the dismay of folks who had lined up to get one. We were overwhelmed by the positive

response and cheers of gratitude that we received. Children and adults alike were literally begging us for flags.



The Captain William Latane SCV Camp #1690 was right behind us in the parade lineup, and we could hear the crowd roar every time they stopped to fire their muskets. Just behind them, the Hanover Dragoons, SCV Camp #827 had a BEAUTIFUL float. We later found out that they took home the trophy for the 2016 Mechanicsville Christmas Parade Best Motorized Unit Large (non-commercial) !

Congratulations, gentlemen!



We have received numerous calls and messages this week, thanking us for our presence in the parade, and for the gift of flags that we distributed. In turn, we would like to offer our thanks to parade organizers for the wonderful job they do, and to all of those who came out to lend a hand and make it possible. We are already looking forward to next year!





# The Truth About the Rise of the Confederate Battle Flag



The scandal that erupted in Charlottesville this week surrounding Vice-Mayor Wes Bellamy, and our coverage of it due to the direct connection to his efforts to remove the Robert E. Lee statue and rename Lee Park, has led many Charlottesville citizens to reach out to us. One conversation I had this week with a Charlottesville resident was particularly poignant.

This gentleman said that he first heard of us when Bellamy originally started his war against Charlottesville's Confederate history and heritage by announcing his intentions to convince City Council to tear down the Robert E Lee monument and rename Lee Park. Although he had never really had any deep affection for the Confederacy, the young man told me that something about the fact that one man was trying to erase history, displace a beautiful monument, and divide the community really bothered him so he went down to Bellamy's press conference to hear what he had to say. When he got there, he saw the usual Charlottesville leftist activists, contrasted by a number of folks carrying Confederate flags. He went on to say that the sight of those flags really caught him off guard and he admits hesitating when considering whether to approach us. He said that when he did approach and struck up a conversation with a couple of Flaggers, it quickly became clear that we were the good guys... decent, God-fearing Americans fighting with no agenda other than to save our history and heritage

from politicians looking to make a name for themselves.

Even so, he remembers that his first impression of us with flags was that we were the “fringe” of the heritage movement.

Fast forward to November, 2016, and he says it is obvious to him now that we are no longer the fringe, but have moved firmly into the mainstream. He said the election in November has proven that citizens are sick and tired of being labeled “racist” for standing up for what they believe in, and that our efforts, and the manner in which we have conducted ourselves over the years have helped to bring our fight to the mainstream.

He closed by sharing that six months ago, he had a view of the battle flag that wasn't exactly negative, but mostly indifferent, tainted by the media and others' efforts. Now, he says, he sees the battle flag for what it REALLY is...a powerful symbol of resistance to tyranny and he understands perfectly why more people are picking it up and carrying it.

Even the press has mentioned this phenomenon recently. I have seen several articles talking about the “rise of the Confederate flag”. Of course, the leftist media, still twisted up over the election results, and needing some way to explain why there are MORE Confederate flags flying now than in any time in recent history, attempts to tie it all to the mythical rise of “racism” or “white supremacy, but that old, worn out, FALSE narrative is losing all traction.

The rise of the Confederate Battle Flag has nothing to do with race or supremacy, but has everything to do with Americans being fed up with being called “racists” and “white supremacists” just because they hold conservative, traditional beliefs or disagree with those who don't. It's about a growing anger and defiance against the onslaught of attacks against our monuments, memorials, flags, and history, each incident a direct and deliberate assault against the honor and valor of the Confederate soldier, our Grandfathers. It's about Americans standing up and coming together to stop the PC destruction of our country. It's about standing in defiance against an overreaching and tyrannical Federal Government.

It's about all of these things, but for the Virginia Flaggers, it always has been, and always will be, first and foremost...about the Confederate soldier.

~Susan Hathaway  
Photo courtesy Judy Smith Photography



**THE FLAGS OF DANVILLE**



Special thanks to Judy Smith Photography for this great poster of all of the Virginia Flagger Roadside Memorial Battle Flags...and thanks to each and every one of you whose generous and continued support help make them possible!

To assist with our Interstate Battle Flags and ongoing Heritage Defense projects, please make checks payable to

**“The Virginia Flaggers” and mail to:**  
**P.O. Box 547 Sandston VA 23150**

Or contribute through PayPal,  
here: <http://www.vaflaggers.com/i95flagdonate.html> — with Judy Smith Photography.

# A Yankee Apology

by James Perloff

*Southern Partisan*, Second Quarter 1997

As a conservative, I normally take an uncompromising stand on every issue, whether abortion or gun control, defense spending or religious freedom. So I long wondered why I felt ambivalent about the War Between the States. On one hand, I could never condone slavery. Who could doubt the universal intent of the founding fathers in declaring "...all men are created equal?" And hadn't the Yankees fought to preserve the USA I treasure as a patriot? On the other hand, I admired the South's deep-rooted conservatism.

During the War Between the States, few people were uncertain about their sympathies. So had I lived then, resolute conservative that I am, surely I would have taken a stand. But on whose side?

Deciding to investigate, I obtained a heavy volume of Abraham Lincoln's correspondence and speeches. Having recently read the distinguished letters of America's patriarchs, such as Washington and Jefferson, I expected something commensurate. I was surprised and disappointed. Lincoln's early writings often sounded rather neurotic, and presented a political not above penning anonymous denigrations of opponents in the local press. I saw little of the nobility of Lincoln's Mount Rushmore neighbors. But, age often yields character, and as Lincoln approached the presidency, his writings began to manifest deep-felt concern for mankind. During the war, he appeared steeped in its gravity. One could sense a burden over the casualties, sincere patriotism and reverence for God. After reading Lincoln, I concluded he had been on right's side.

However, Proverbs 18:17 says: "*The first to present his case seems right, till another comes forward and questions him.*" Deciding the Confederacy deserved equal time, I was pleased to find a dusty copy of Jefferson Davis' *The Rise and Fall of the Confederate Government*.

Previously, I had not known such books existed. Being raised in the North, I had only heard Yankee perspectives on the war. The South's viewpoint reached me through prisms of Northern historians. I even attended Colby College--alma mater of Benjamin Butler, whose infamous order, permitting his troops to treat any disrespectful lady of New Orleans "as a woman about town plying her vocation," made him one of the most hated figures in Dixie.

Davis' book revealed a new world. Here were not the words of a politician, but of a statesman, like his namesake, our third president. *Rise and Fall* not only contained a blow-by-blow of the entire war, but an exhaustive, lucid exposition on secession and state's rights. Jefferson Davis apparently did far more homework than President Lincoln. He not only studied the Constitution, but the original minutes of the constitutional convention, the ratification statements of each state, and nearly all the important debates and correspondence related to those proceedings. Davis exploded the arguments of Lincoln, Webster and other 19th century Unionists, and demonstrated that the states originally confederated understanding that each would retain its sovereignty.

I was astonished to learn from Davis that in 1844, Massachusetts, of which I am a lifelong resident, passed a resolution threatening secession from the Union over the annexation of Texas. Massachusetts politicians had made similar noises in 1803 and 1811 following the purchase of Louisiana and its subsequent admission as a state.

Thus, Yankee views on secession's legality appear to have hinged more on Yankee advantage than constitutional observance. Lincoln claimed to have waged war to keep the Union together.

Recently I read some of the famed diaries of Confederate women, which opened my eyes to the devastation Union armies visited upon the South, and helped me realize why Southerners so long spoke the name "Yankee" with contempt. So I am forced to ask: Was it Lincoln's great love for the South that he wanted to remain united with it? If so, he seems to have been saying, "My Southern brethren, I cherish you so much I am going to invade your homes, and starve your children."

To this, Lincoln apologists would reply, "It was not Lincoln's love of the South, but his love of the Constitution and principles therein that motivated him to keep the Union together." Indeed, in his 1861 inaugural address, he claimed to fear the South's secession would lead to "despotism" there. He glossed over the fact that the Confederacy's Constitution was nearly a duplicate of the U.S. Constitution, slightly amended. In *Rise and Fall*, Davis placed the two side by side, with the amended language italicized, so that any reader could objectively compare them. The Confederate Constitution admitted of despotism no more than that of the U.S.

In 1788, the Massachusetts state convention ratified entry into the Union by a vote of just 187 to 168. Let us suppose that, a couple of years later, a second vote has rescinded the first, and Massachusetts respectfully announced: "*Upon further consideration, we have decided that belonging to the Union is not in the state's best interest.*" I wonder if anyone can imagine George Washington issuing the following proclamation:

"It has come to my attention that Massachusetts intends to depart the Union. I declare Massachusetts in rebellion! I am requesting the Governors of the states to muster armies which are to proceed to Massachusetts and invade it. I am dispatching federal warships to blockade Boston Harbor. Upon capture, the city is to be burned to the ground. Federal commanders shall torch other Massachusetts cities and towns as they see fit.

"I, George Washington, do further declare, that because the people of Massachusetts have perpetrated this brazen treason, all their rights are forthwith revoked. Of course, if any Massachusetts resident disavows his state's dastardly decision, and swears an oath of loyalty to the federal government, his rights shall be restored. Such cases excepted, federal soldiers should feel free to loot any Massachusetts home. Crops not seized for army provisions should be destroyed without regards to the needs of the rebels and their families. After all, war is hell.

"And to citizens of other states, take warning! Consorting with the Massachusetts rebels will not be tolerated. It has come to my attention, in fact, that certain leaders and legislators in New Hampshire and Connecticut have expressed sympathy for their cause! I am ordering federal troops to round up these "border state" turncoats. They will be jailed without hearings. I hereby revoke the right of habeas corpus just accorded under the Constitution. In times as these, suspicion alone shall be suitable cause for imprisonment...."

No one believes Washington would have issued such a proclamation. And if he had, he would have swung from a tree. True, Lincoln did not state things so bluntly, but the foregoing accurately reflects Yankee policy. What had changed between 1789 and 1861 to warrant such a response?

Lincoln claimed to be fulfilling the will of the founding fathers. Yet those eminent men had not gone to war over slavery. Would they have warring over secession? Davies supplied ample quotations from Washington, Madison and Hamilton and others to establish that they would not. It was quite difficult to coax several of the states into the Union; had they for a moment believed that withdrawal would be branded as treason punishable by invasion, no state would have joined. And as Davis incisively pointed out, the Declaration of Independence, to which Lincoln professed such homage, itself constituted secession from Britain!

Comparison of Davis to Lincoln highlights the former's integrity, but surprising duplicity by "Honest Abe." Regarding Fort Sumter, Davis laid out the correspondence between Washington and the South's envoys. He demonstrated that the Lincoln administration acted deceitfully--

perhaps to ensure that the Confederacy would fire the first shot, and thus justify, in the world's eyes, armed conquest of the South. Apparently, one reason the South lost the war was that it behaves honorably. But, to the North, the ends justified nearly any means.

Lincoln frequently invoked God's name in association with his cause. Referring to the war, he declared: "The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time." Lincoln implied that Northern victory bespoke God's favor. Perhaps so. Or did we Yankees win simply because we possessed vastly superior numbers, weapons and ships?

Victory does not certify heaven's approval. Did Stalin's seizure of Lithuania signify that God loved the Red Army? When a woman struggles against two muggers and they overwhelm her, does their "triumph" mean providence has conferred its blessing on them? Conduct, not victory, best measures fulfillment of God's will. Generally, the record attests that the South fought and managed its diplomacy more honestly. It did little to reciprocate the North's pillaging style of warfare--a style that continued with the rape of Reconstruction. To me, these matters attest to righteousness far more than the verdict of Appomattox.

What were the war's results? True, the evil of slavery ended. However, had the South won, does anyone believe the institution would still exist there? Industrialization and modernization would have purged it, just as they had previously in the North. From a conservative perspective, the war's most lasting significance was the crushing of state sovereignty. It made the states and their people little more than vassals of a powerful centralized government. Without Northern victory, Washington could not have so easily burdened us with the income tax; FDR could not have ushered in socialism with the New Deal; and no Supreme Court could have banned school prayer or forced abortion on unwilling states. Now, via federal law, the "politically correct" are attempting to destroy every vestige of Christianity and morality.

Davis declared: "The result established the truthfulness of the assertion...that the Northern people, by their unconstitutional warfare to gain the freedom of certain Negro slaves, would lose their own liberties" How right he was! I believe the war had even broader implications. In my 1988 book *The Shadows of Power*, I examined the American foreign policy from Wilson through Reagan. I concluded that certain U.S. diplomats in this century have labored to place America under a world government. This goal is today shared by a number of liberals, socialists and Clinton foreign policy officials, and is pursued through such stepping stones as the GATT, environmental accords and the U.N. Its ultimate fulfillment would ominously threaten mankind. For if the world came under a single government, whose policies would rule? If a global authority turned despotic, where could one turn to escape it? Thus the War Between the States stands as a haunting forerunner of a critical danger now on our horizon: then it was state sovereignty versus national government; today American sovereignty versus world government.

I understand that you Southerners call the war "*The Lost Cause*" I do not consider it lost. Today, if anyone fights for conservatism and the Judeo-Christian ethic, battles against federal bureaucracy and our submersion into world government--I believe that person rides beside Robert E. Lee and carries a Confederate banner with Stonewall Jackson.

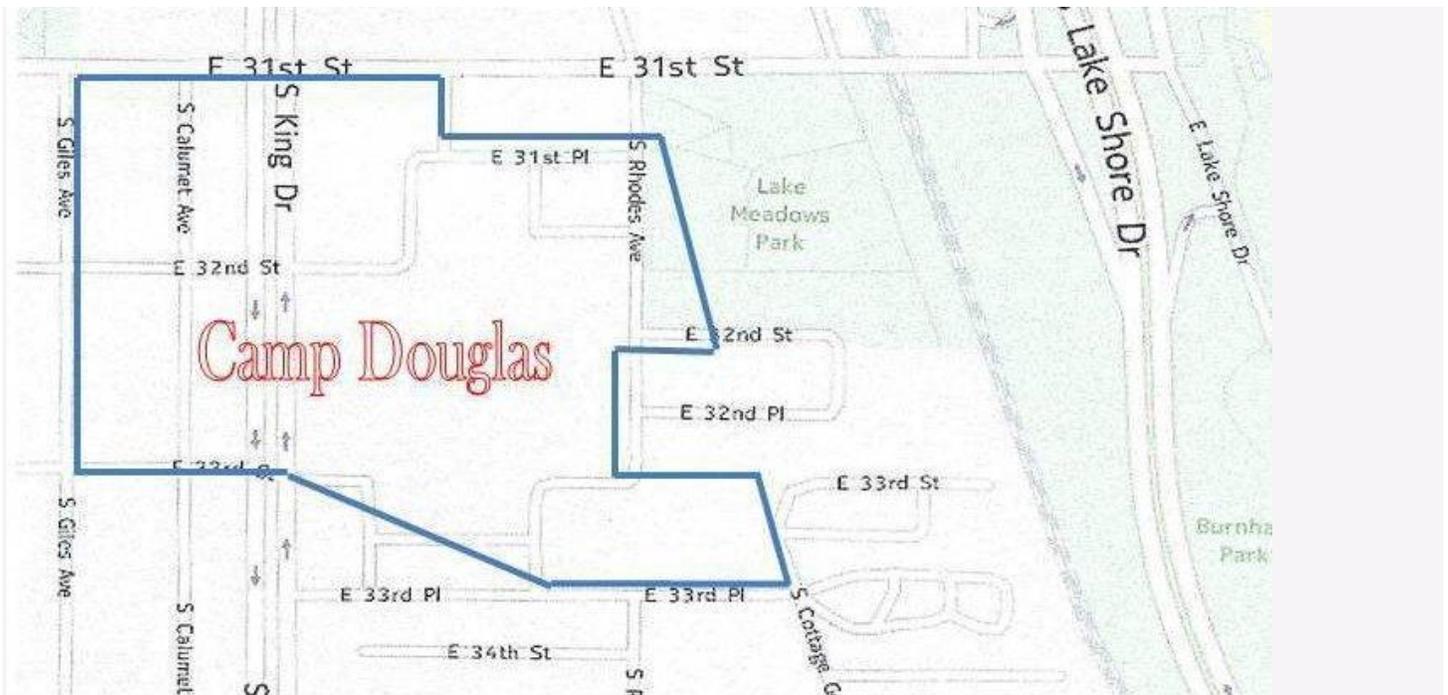
In the preface of *Rise and Fall*, Jefferson Davis wrote that his intent was "to furnish material for the future historian, who, when the passions and prejudices of the day shall have given place to reason and sober thought, may, better than a contemporary, investigate the causes, conduct, and results of the war." For me, that moment has arrived. Finally, I know where I stand on the War Between the States. And as for you Southerners, I wish you had driven our Yankee hides all the way back to Boston. It is my great sorrow to be saying this to you 135 years too late

# 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](http://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](http://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.

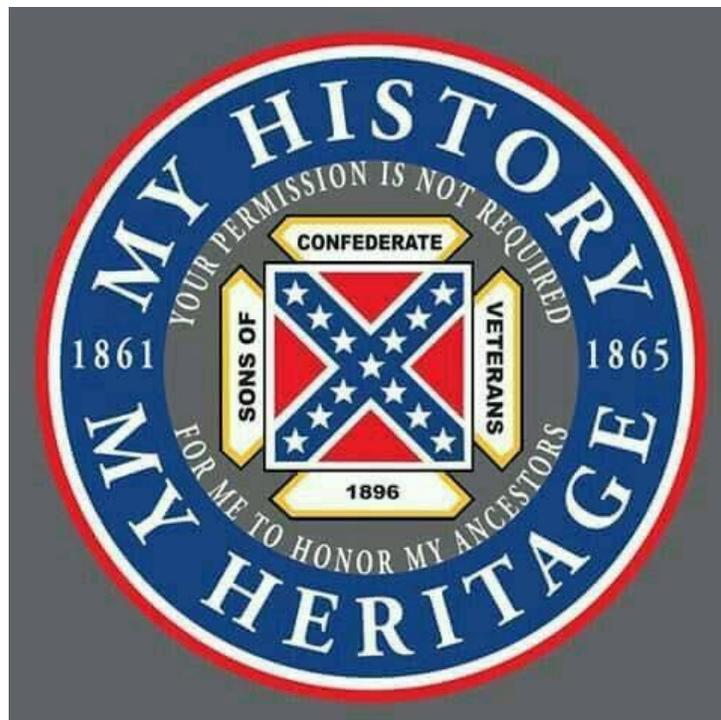
What can I do to get Camp Douglas listed on the National Register of Historic Places?

- 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](mailto:info@campdouglas.org) or 312-751- 1693.

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



**Yeehah - a good Southron station!**



# Confederate Broadcasting

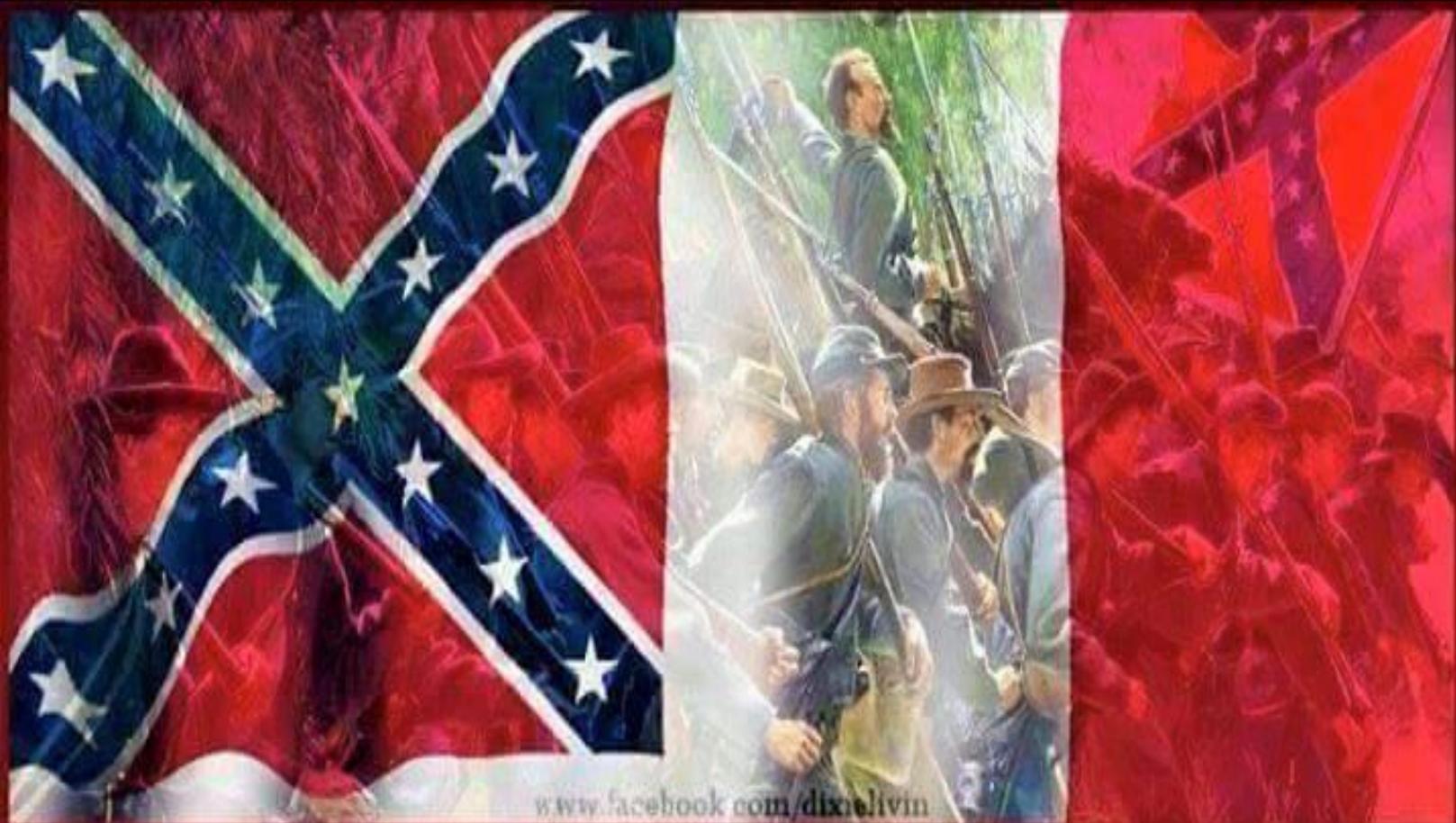
Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

**CONFEDERATEBROADCASTING.COM**

# 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](http://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.*



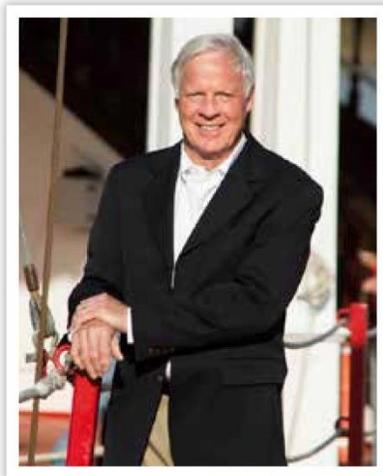
**"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"**

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

**Sam Davis Youth Camps**

*Preserving the Truth for Posterity*

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



*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.



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FOR RESERVATIONS AND INFORMATION:

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Call: 719-238-5573  
Email: [bhayesdavis@att.net](mailto:bhayesdavis@att.net)  
Website: [www.JeffersonDavisFoundation.org](http://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*.

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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!

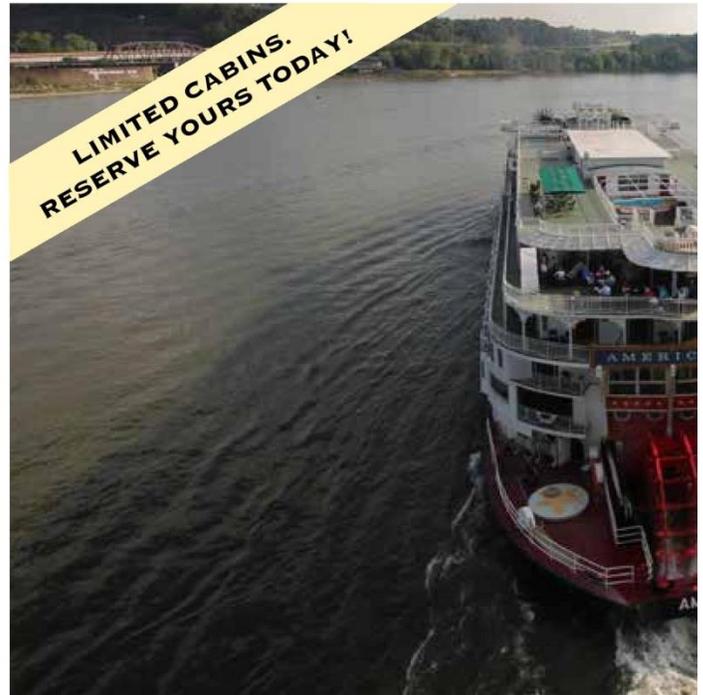
Bertram Hayes-Davis  
Great-Great Grandson of Jefferson Davis  
President, Jefferson Davis Foundation

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**FOR INFORMATION AND RESERVATIONS:**

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**Call:** 719-238-5573  
**Email:** [bhayesdavis@att.net](mailto:bhayesdavis@att.net)  
**Website:** [www.JeffersonDavisFoundation.org](http://www.JeffersonDavisFoundation.org)

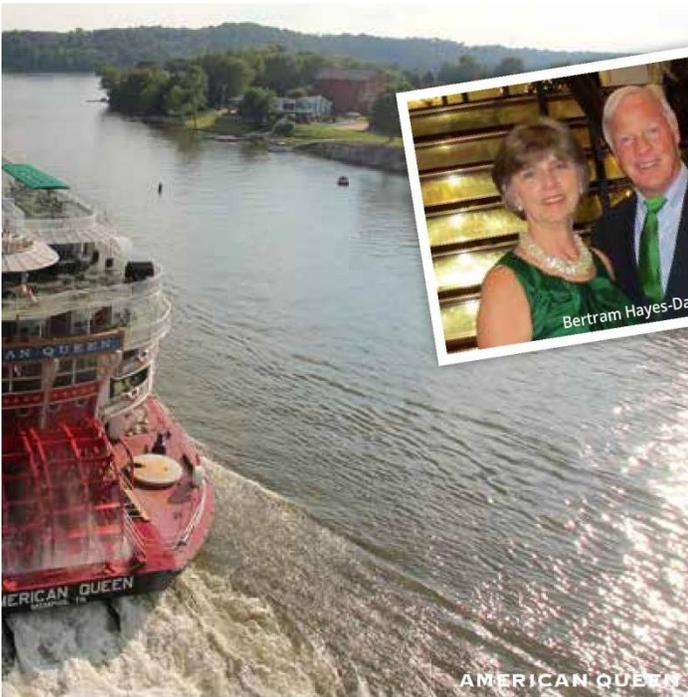



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**RIVER CRUISE ITINERARY**

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- 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	
<b>AA</b>	Superior Outside Staterooms with Private Veranda ... \$4,399
<b>A</b>	Deluxe Outside Staterooms with Open Veranda .... \$4,299
<b>B</b>	Outside Staterooms with Open Veranda ..... \$4,099
<b>C</b>	Deluxe Outside Staterooms with Bay Window ..... \$3,799
<b>E</b>	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.

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### FOR RESERVATIONS AND INFORMATION:

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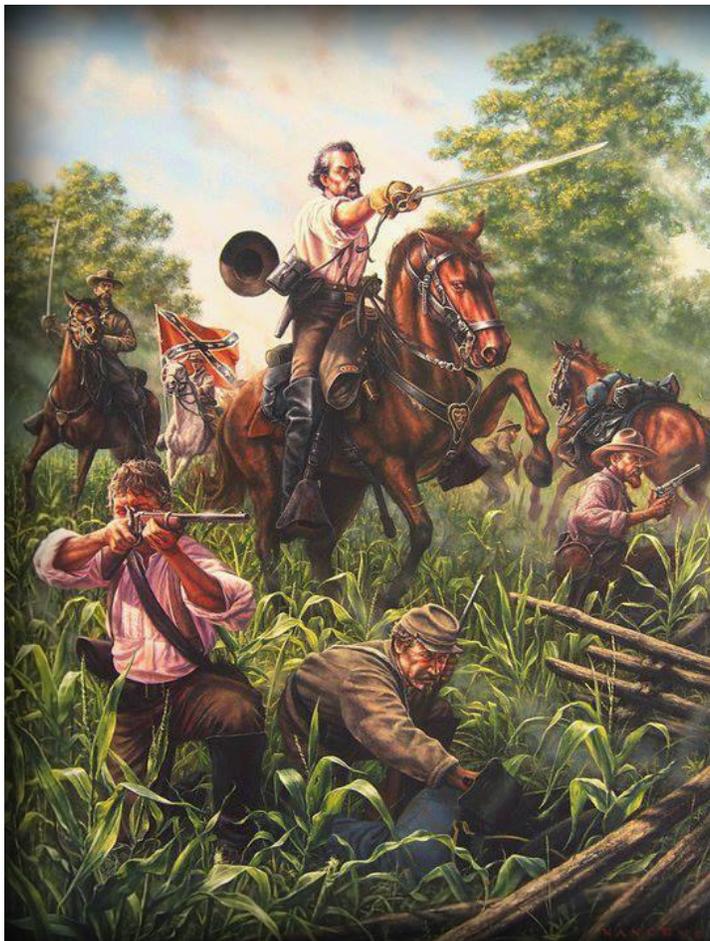
Call: 719-238-5573  
 Email: bhayesdavis@att.net  
 Website: [www.JeffersonDavisFoundation.org](http://www.JeffersonDavisFoundation.org)

## **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

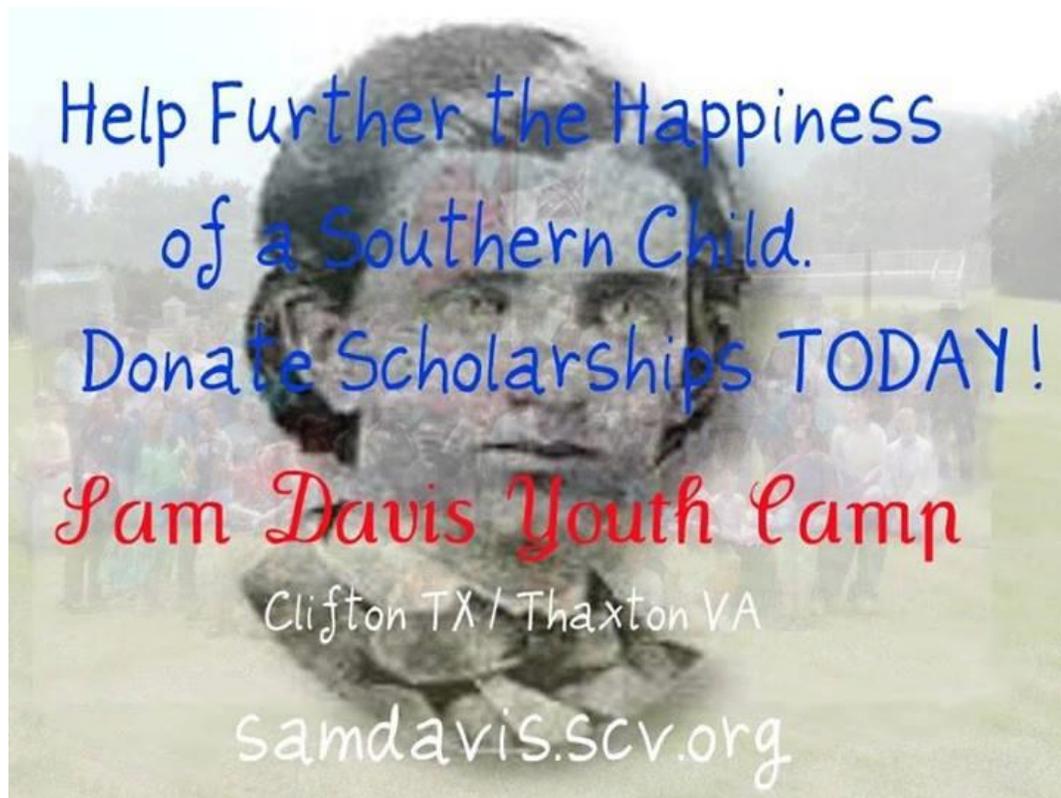
**Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.**



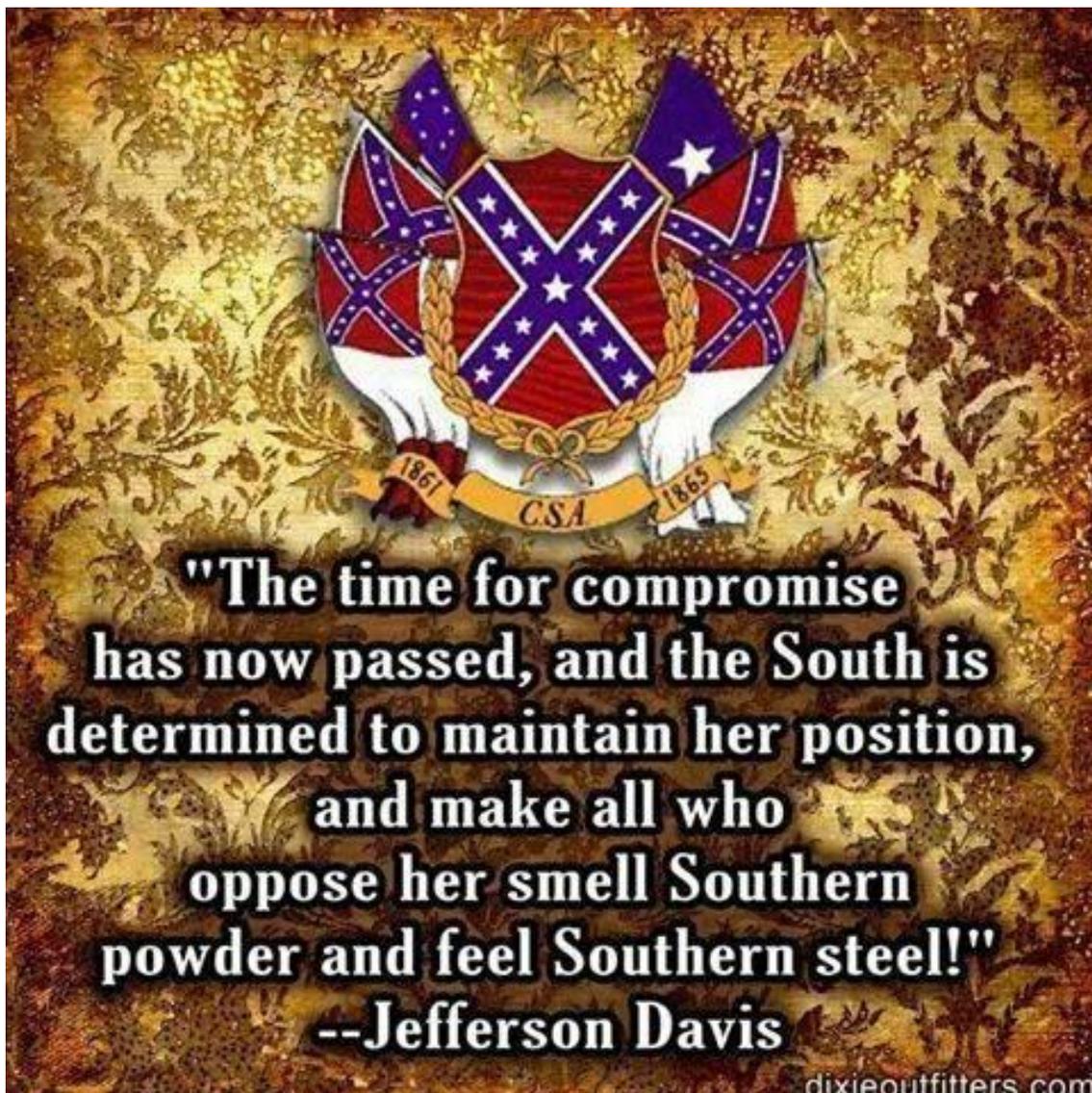
**DEFEND YOUR  
HERITAGE**

**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

3<sup>rd</sup> weekend: Grovetown, TX, CW Weekend

### April

2<sup>nd</sup> weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

### September

4<sup>th</sup> 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**

“3<sup>rd</sup> 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](mailto: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**

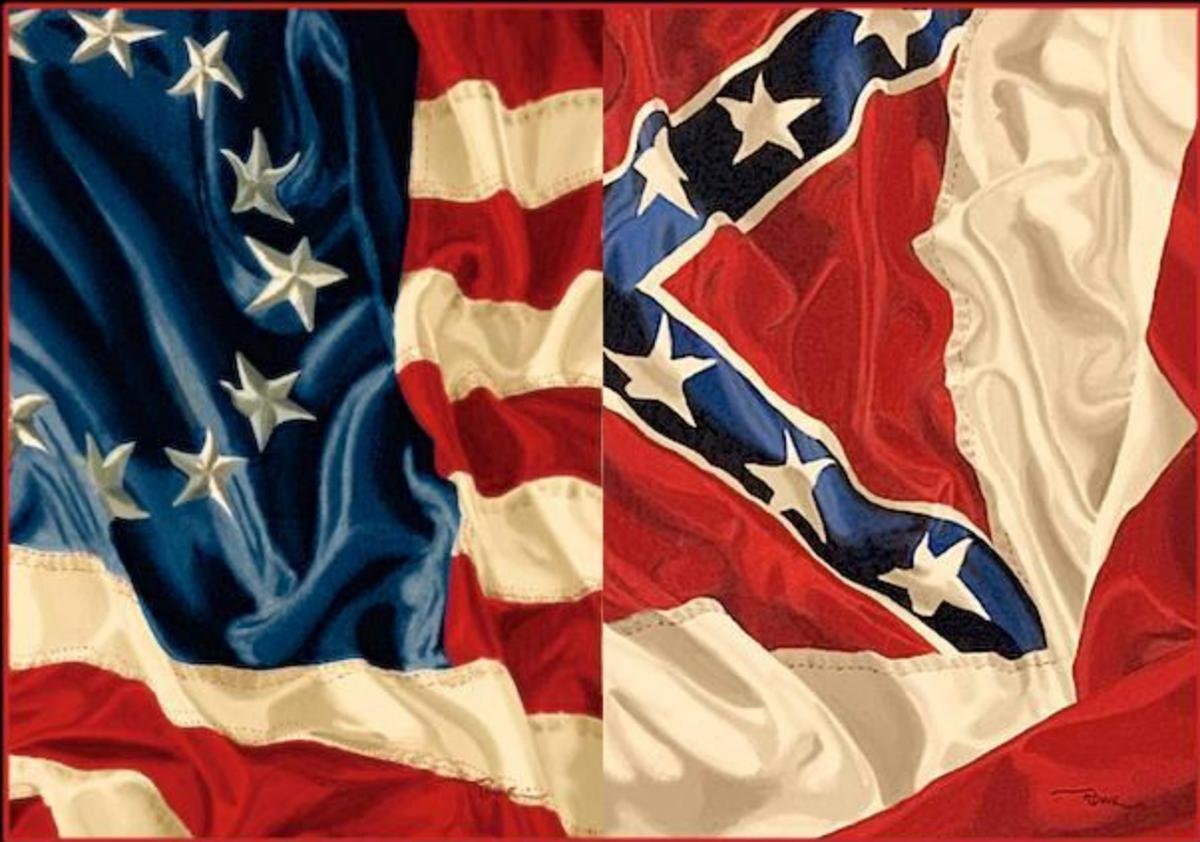
Friday-Sunday, Nov 17-19, 2017

*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/>



**The Original "Rebel" Flag  
...And It's "Upgrade"**

# Texas Division

Southern Born, Texas Proud!

*"Learn About Your Heritage"*

*Sons of Confederate Veterans  
Texas Division*

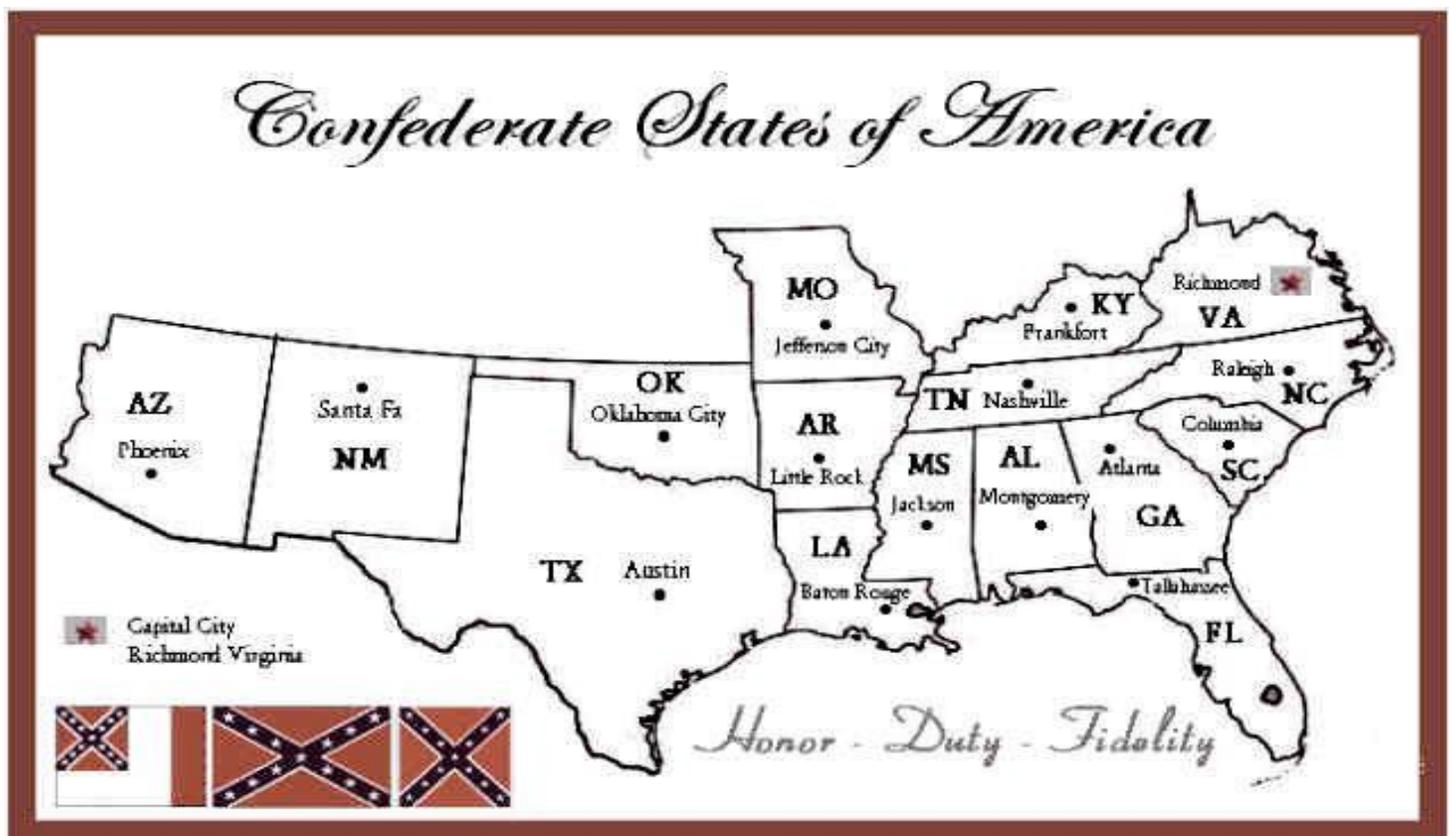


Calendar

## Upcoming Schedule of Events

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 &amp; T.J. Jackson</u>	Kerrville, TX
02/04/17 - 02/05/17	<u>S.D. Lee Institute Conference</u>	Knoxville, TN
02/14/17	<u>Confederate Conference</u>	N. Richland Hills, TX

Click on the event or on the calendar for more information.





# Southern Legal Resource Center

Defending the rights of all Americans  
Advocating for the Confederate community

Follow Us

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

## Company Overview

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



## Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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**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](http://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



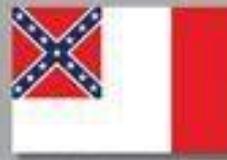
Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.

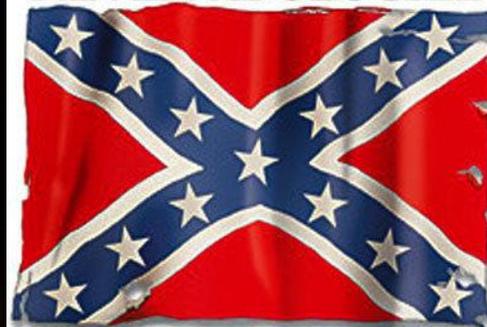


*They took a stand for us.  
Now, we stand for them.*

*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](http://www.belocamp.com) [www.facebook.com/belocamp49/](http://www.facebook.com/belocamp49/) [belo.herald@yahoo.com](mailto: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.*

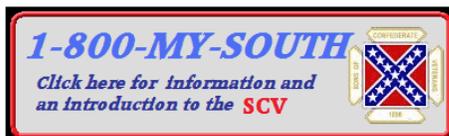
## How Do I Join The Sons of Confederate Veterans?



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Membership 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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