



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

February 2017

This month's meeting features a special presentation:

Charles Hayes Civil War Limericks



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

Col. A. H Belo Camp #49

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



Contact us: WWW.BELOCAMP.COM

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

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

National: www.scv.org

<http://1800mydixie.com/>

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

Have you paid your dues??

Commander in Chief on Twitter at CiC@CiCSCV

Our Next Meeting:

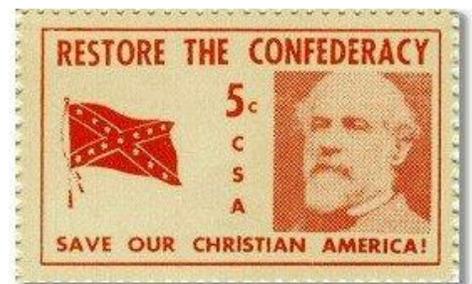
Thursday, February 2nd: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



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

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



COMMANDER'S REPORT



Dear BELO Compatriots,

I hope each of you can make it this Thursday, the 2nd 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, but I believe the January meeting was even better. Did Jack Dyess bring a great program or what?!?!

Speaking of Jack Dyess, I was with Jack this past weekend over in Ft. Worth. Pray tell, what was I doing in Cowtown? Well I will tell you, I was over there with several other SCV brothers with a Battle Flag in my hands waving it proudly all day. This is the second year to FLAG the Ft. Worth Stock Show and Rodeo, due to them not allowing the Battle Flag, 2nd or 3rd National in their parade either this year or last. We were at Crestline and University all day this past Saturday and Sunday. Friendships grew stronger as I was there with my Confederate brothers. The vast majority of responses were very positive. Every so often there was a negative one, but it appeared that some were mistaking us as Trump Supporters.

I will have to share an experience that some of you might find hard to believe. One lady walked by and said: **“Why do you have all of those Confederate flags out here? Texas was not even in the Confederacy (in a very demeaning way)!!** WOW, how do respond to that. The three of us that she was speaking to just looked at each other. One of us said, “Texas was the 7th state to succeed from the Union” after which the look she gave said a lot. Do you think she would believe a single thing any of us had to say? Afterwards EVERYONE KEPT CALM AND COFEDERATED ON!

We are going to do it again this Saturday the 4th (only Saturday, but not Sunday). Please come join us if you can. Our hours will be approx. 9am to 4pm, but anyone can come for a-while and leave if you need to. You will really enjoy it and the weather is going to be great again! Please contact me if you can make it!

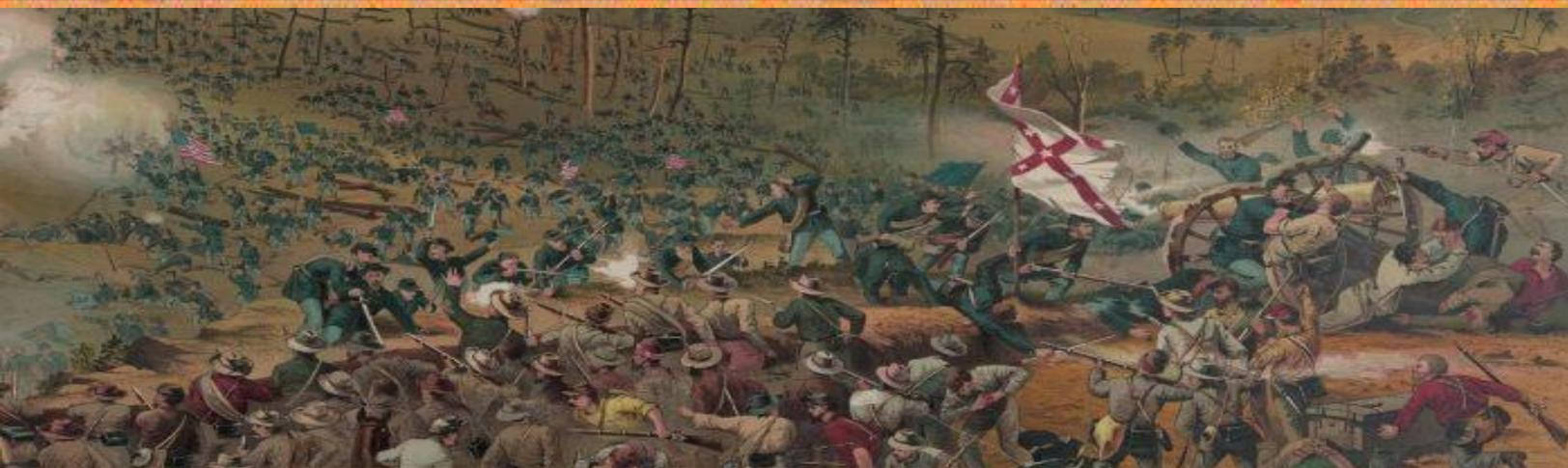
Now for the Hook: I have two new boxes of books, so bring mucho dollars for the books and other money you have laying around for the other noble causes we support.

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
Commander





Chaplain's Corner

Stonewall's Last Command

Brothers and fellow Compatriots, we are all aware of the sad event at Chancellorsville during the spring of 1863. One of the greatest heroes of the Confederacy, General T. J. "Stonewall" Jackson was severely wounded, and after having his left arm amputated, would later die. As he was being carried from the field, General Pender saw Jackson, and after expressing concern for his wounds, said his men were in such confusion that he feared he would not be able to stop the enemy. General Jackson, in a weak but determined voice instantly replied, "General Pender, you must keep your men together, and hold your ground." This was Stonewall's last command. (Ref. The Great Revival in the Southern Armies pg. 291)

Today, we are also at war. But, it is not a war we started or wanted any more than our Confederate forefathers did. They fought because they were being attacked, just as we must fight because we are being attacked. And, just like the Yankees 150 years ago, those who attack us will not be satisfied until our Southern heritage and the memory and honor of our fine Confederate history is totally destroyed. We cannot afford complacency. Our just and worthy Cause is under attack by unrighteous foes. We are being oppressed and ridiculed by those who fear us and resent our proud Southern heritage. We are being opposed by forces of darkness who will stop at nothing to stamp out the memory and honor due our brave Confederate ancestors.

There are those who would deliberately and maliciously take from us what is rightfully ours. They would steal away our fine Southern heritage. They would loot and pillage the pride we have in our Confederate ancestors. They would empty us of our history and leave us with a legacy of shame and in a condition of disgrace. They are in fact assaulting our land and all we hold dear.

Being Southerners and more particularly descendants of the Confederacy is our birthright, and something to be militantly proud of. We must draw a line in the sand and stand defiantly in defense of our proud Confederate history and those who lived it, and passed it on to us. But, unfortunately, many Southerners, Like Esau in Genesis 25: 27-34, are willing to trade their birthright for a bowl of pottage. They seem more concerned with the comforts, pleasures, and tasks of today. They seem to say, as Esau did in verse 32, "What profit shall this birthright do to me?" They are being robbed of their past and don't seem to care.

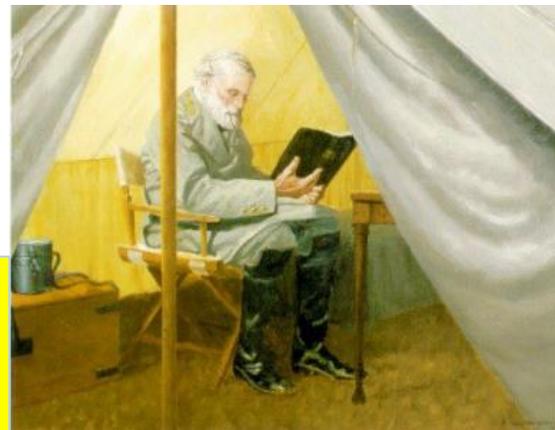
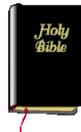
Ours is a history of respect, dignity, and concern for our fellow human beings, and I believe the Lord is on our side. The Scripture says, in Isaiah 41: 11, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." Then in the next two verses, "They that war against thee shall be as nothing, and a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

As members of the Sons of Confederate Veterans, we need to unite as Confederate Brothers and resolve to place our faith and trust in Almighty God and seek His guidance. We must also follow our elected SCV leaders, as our forefathers followed Generals Lee and Jackson. In so doing, we will defeat those who seek our destruction, accomplish the task set before us, and fulfill the mission with which we are charged.

I'm sure General Pender heeded Jackson's words and Chancellorsville was a Confederate victory. Let us do the same today. Let us be mindful of Stonewall's last command. Let us, as the historic Sons of Confederate Veterans, pull together and hold our ground.



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



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

-GENERAL ROBERT E. LEE

Please be in prayer for the family of Dr. James D. Burluson, a member of the Brigadier General John Creed Moore Camp #578 in Gatesville, who crossed over the river the evening of January 26th.

Not to miss in this issue!

Visit our website! www.belocamp.com

Fellow Southrons: An message from Kirk D. Lyons

Sam Davis Youth Camp <http://samdavis.scv.org> Texas Camp July 9-15, 2017

An Ode to a Southern Heroine by Joan Hough

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HOUSTON STORE OWNER CRITICIZED FOR SELLING CONFEDERATE MERCHANDISE

The Real Question

The Pledge of Allegiance is un-American

Francis Bellamy –Life and Legacy

Robert E. Lee: American Hero

Why support SLRC?

Merchant of Terror: General Sherman and Total War

Charlottesville Council chaos: Audience erupts over Confederate statue vote

York County won't return Confederate flag to old courthouse

York Co. clerk says Confederate flag must stay in courtroom

California Secession: California Could Cut Off Feds In Response To Trump Threats

California Shouldn't Secede from the U.S. It should divide in two.

If California attempts to secede, we should...

Divided America and the Rumbblings of Secession

Ryan: Confederate warts and all

Who Was Sidney Smith Lee?

WILL RECOMMEND THE PURCHASE OF THE SHILOH BATTLE-FIELD

A History of Irish Surnames: Is Yours Here?

A NORTHERN MAN RECORDS HIS OBSERVATION OF SOUTHERN SLAVERY...

Confederate Bio-warfare: Dr. Blackburn and the Yellow Fever Plot

Edmund Ruffin 1794 – 1865

Miss Antoinette Polk

The Tarpley Carbine

Rethinking the Rifle Musket

Yankee Atrocities - An Eye Witness Account

Virginia Flagger Updates

Forgotten Heroines of the Confederacy

Ashley Judd Gets Nasty

The Dixie Curse

Recovering Southern History

Papa Daws

Stonewall: By Name and Nature

The Southern Yankee

Confederate pirate merrily loots and burns a Maine ship (a yankee view)

Bill: Make schools fly Mississippi's Confederate-themed flag

Submerge yourself in the history of the Confederate submarine H.L. Hunley

Naval Battle of Port Jefferson Reenactment

This is Mosby

General Cleburne's Radical Plan

My Peculiar Mary Tyler Moore Memory

CONFEDERATE DALLAS!



Belo Camp 49 Upcoming Meetings:

February 2nd - Charles Hayes - Civil War Limericks



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.**



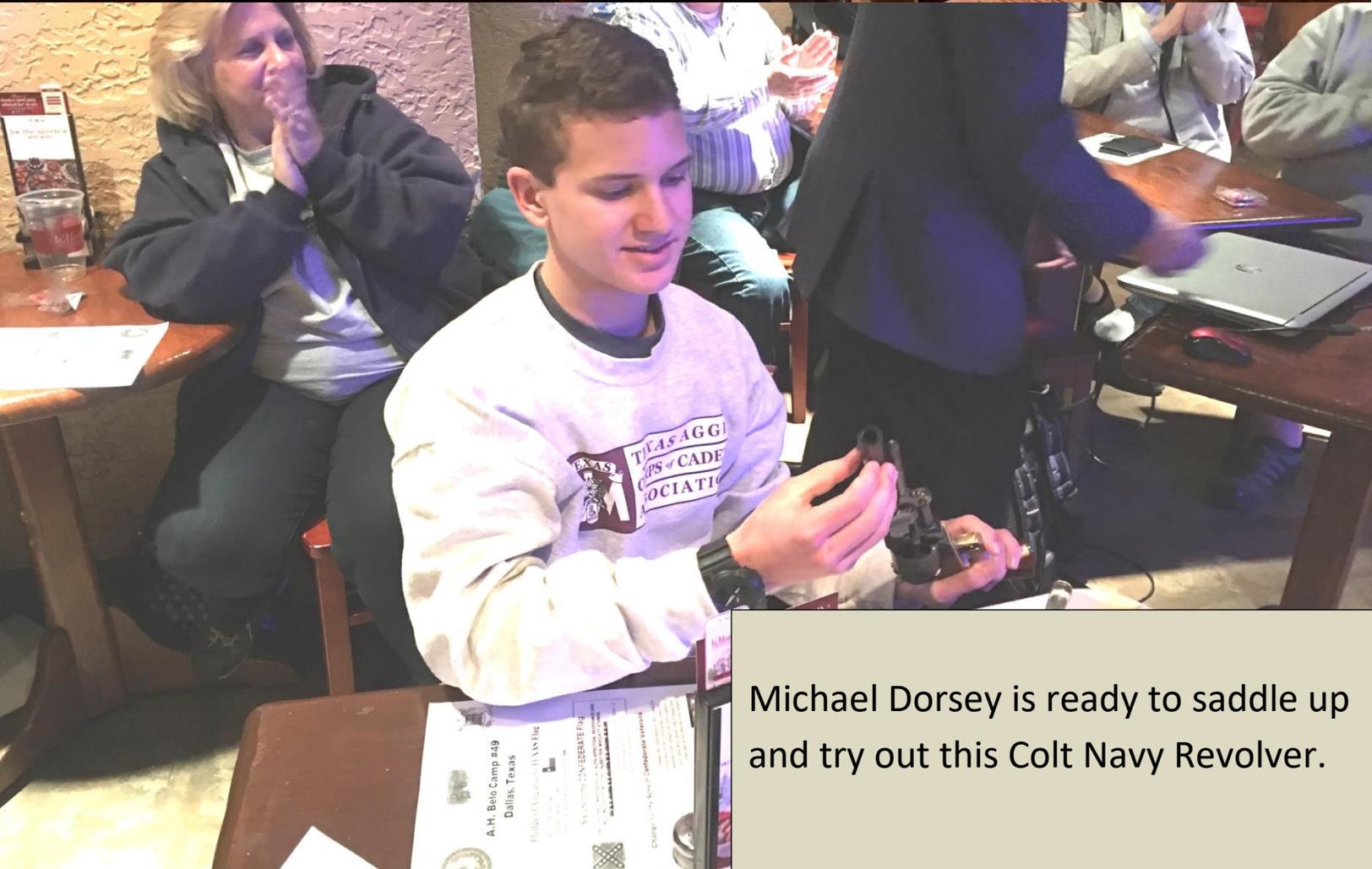
A.H Belo Camp 49 hit the ground running with the New year as we made plans for recruiting at Gun Shows and the Irish Festival. Commander David Hendricks discussed opportunities in our business session. 1st Lt. Cmdr. James Henderson presented our speaker. James continues in this position for his second term and we look forward to his excellent programs.





Division Color Sargent Jack Dyess gave a fact filled and well researched look at the Texas Navy and the indispensable roll it played in Texas gaining her independence from Mexico. The Texas Navy purchased guns from COLT, which saved the company from financial disaster. The guns purchased for the Navy were later used to arm the Texas Rangers, who then carried them to battle in the War with the United States, which invaded our States. In commemoration of what the Texas Navy had done, Colt issued the Colt Navy revolver, which featured ships of the Texas Navy. Jack brought a replica as well as an original pistol, which our fellow compatriots thoroughly enjoyed handling.





Michael Dorsey is ready to saddle up and try out this Colt Navy Revolver.



Yvonne Flowers and Hiram Patterson inspect the gun that our troops carried off to war.





Stan Hudson looks like he's handled that thing before. I bet that gun could clean the trees of squirrels down in Louisiana, Stan! 1st Lt. Cmdr. James Henderson presents Jack Dyess with a Certificate of Appreciation for a job well done.



An Important Message to our Readers

Fellow Southrons,

When arguing the causes of the War against the South, our enemies, opponents and clueless minion's harp on "slavery" (TM) as the main or overriding cause of the war.

It can be shown that the political leaders of the deep South in 1860 chose secession rather than remain in a "union" led by the Charles Schumers, Barrack Obamas, Hillary "The Witch" Clintons & Nancy Pelosis of their day.

One can rightly argue that the secession of the lower South was caused in part, by the maniacal and unreasonable agitation of the slave question by Northern radicals and and brought to a breaking point in 1859 by the lunatic John Brown's raid. "How can we remain in a "union" with people who wish to murder us in our beds?" Southern leaders queried.

Still secession of the lower South did not cause a war. The upper South remained loyal to the "union," and made no move to leave the federal compact until the dictator Lincoln made the war one of invasion & subjugation of their Southern kinsmen. A hellish & illegal invasion caused the war, not slavery.

But let's assume for a nanno-second that slavery did cause the war. Would the South be justified in resisting an invasion of their homes, by a combination of Northern states? ABSOLUTELY YES! So even assuming (which I do not) that slavery "caused" the war, my ancestors still had the God-given, inalienable right to self-defense against the murderous onslaught of their former northern fellow citizens.

As Charles Dickens claimed, the war was really about economic domination and subjugation of the South by other than peaceful means. To that end slavery was the excuse for war, not the reason. As in other modern wars, follow the money and you will usually arrive at the real cause for conflict!

The descendants of northern war-criminals bleat continually about slavery, slavery, slavery to salve their worried conscience, if the war was not the holy, sanctified crusade they have been led to believe, these folks would have to wallow in shame for the innumerable war crimes committed by their ancestors against the Southern people

Most everyone knows this, whether or not they will admit it.

But we bear no grudge, no chip on our shoulder to our many friends in the North. Many of you have figured out that the defeat of the Confederacy was a defeat for ALL Americans who believe in constitutionally guaranteed liberty, and that the slavery we all endure under Big Brother started with his great great grandfather Abraham the "railsplitter."

For the rest of the clueless population North or South let us be clear: The "war" will be over, we will "get over it," when you stop making war on the Confederate community, when you stop attacking our culture, our heritage and our right to exist. When that happens, when that ever happens, coupled with some over-due contrition & repentance for northern war crimes - I think you will find us quite ready to forgive and make peace.

Until that happens I leave you with this epitaph for an unknown federal soldier's grave (penned by a Southerner)

**The yankee host with blood-stained hands
Came Southward to divide our lands
This narrow and contracted spot
Is all this yankee scoundrel got'**

Unreconstructedly,

Kirk D. Lyons
Chief Trial Counsel, SLRC

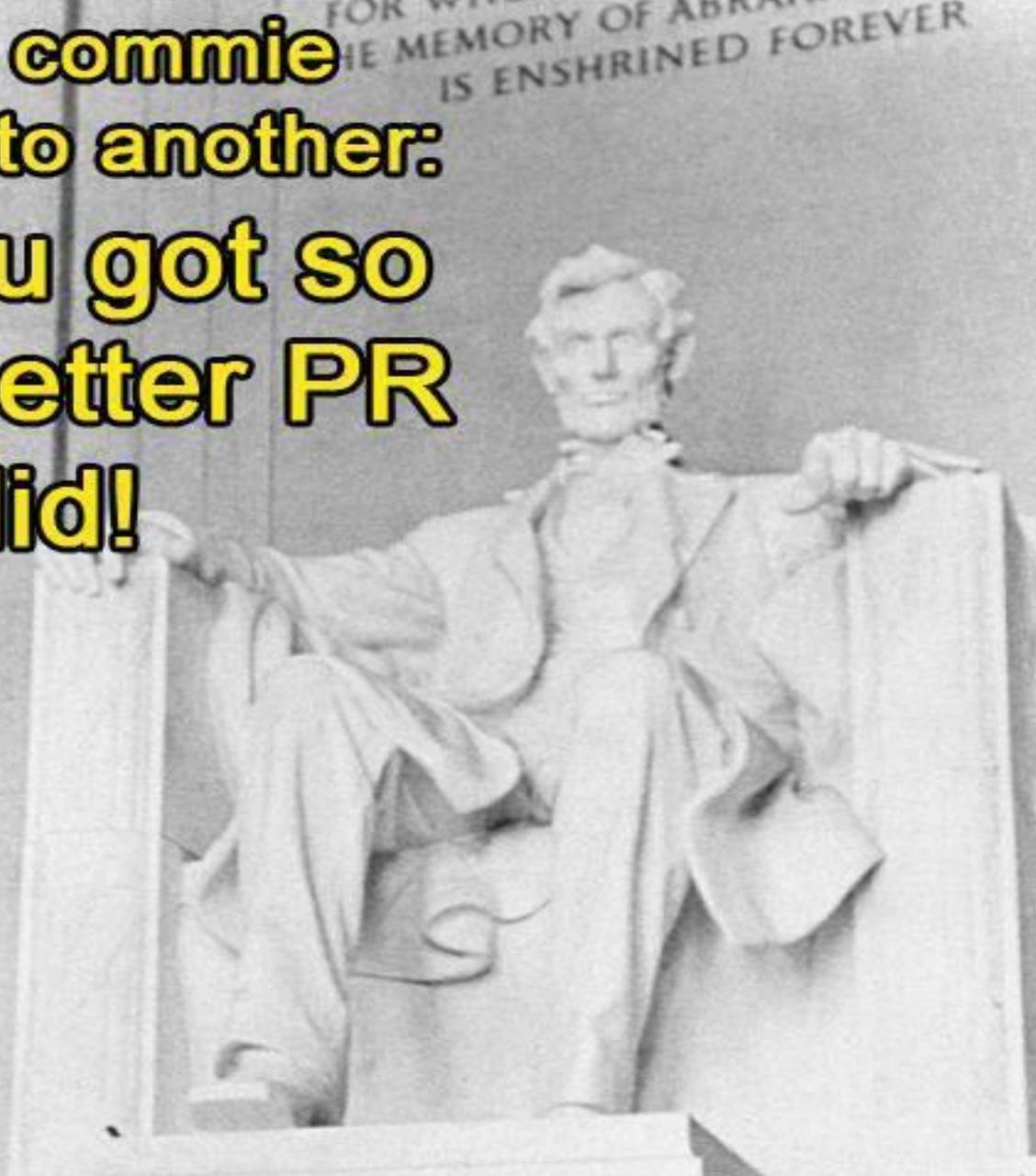
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or

**Send Donations to:
The Southern Legal Resource Center
Post Office Box 1235
Black Mountain, North Carolina 28711**

Telephone: (828)669-5189 Email: slrc@slrc-csa.org

**From one commie
murderer to another:
Bro, you got so
much better PR
than I did!**



**Fidel Castro at the Lincoln
Memorial 1959**



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www.slrc-csa.org 866-564-8747

An Ode to a Southern Heroine

by Joan Hough



Hear now our story.
What a story! Of a heroine.
What a heroine.
She won fame; She won glory.
Our heroine, Our heroine.

When darkened was our land
by the cloud of Yankee war,
at just seventeen,
Maria Isabella Boyd
became a Dazzling Southern star.

When the music of her life changed from "home sweet home,"
When happy, wondrous dreams of bright tomorrows
were ruined by bugle blasts of battle, ugly groans of death
and heart paining sobs of sorrows,
Maria Isabella Boyd, by name, decided SPYING ON YANKEES
WAS HER DEDICATED GAME.

Her life soon changed—was fraught with dangers
and filled with strangers.
Much to the enemies' great regret
our young girl was not one to suspect.
And thus, our Belle became our Southern pride,
our Southern joy.

Like all Confederates in our South,
she believed in the Republican
form of government our Southern
Fathers in 1776 had conceived.

She knew each state was sovereign,
possessing the absolute right of secession,
And the right to defend itself against
the Republican army's invasion
and the north's oppression.

As a Southern bell,
Isabella rang, as a Maryland girl,
Isabella sang, melodiously, loudly, clearly.
Ever so sweetly she supported the South's defense of itself
completely!

Our belle rang for Southern liberty,
rang for obedience to Constitutional laws,
Our belle rang, our belle sang
with the sweetest voice, the truth
of our Confederate cause.

Death, she did not fear it,
Warrior heroes in her lineage
gave wings to the daredevil in her spirit.
Belle was a patriot, not a traitor,
And so, her story is one of glory.
We began at its beginning,
We take you now to its ending.



In Wisconsin at age 56,
while on a stage, as she
told her tale of secrecy and stealth—
Those blue gray eyes closed in death,
ending her tale of Hell and shell and war.
And the Heavens gained
another bright and shining Confederate star.

Our Rebel Joan of Arc was
carried to her grave by stalwart, grieving Yankee vets
who knew her as the bravest of the brave.
Ah, yes! Yankee men
remained enchanted
by a Southern belle whose love for our South
she never recanted



The North Texas Division will host a Heritage Ride on Confederate Flag Day

Dallas to Palo Pinto County Courthouse Confederate Heritage Ride - March 4, 2017

There will be a Confederate Heritage Ride starting at Robert E Lee Park 3333 Turtle Creek Blvd, Dallas, TX 75219 and driving to the Palo Pinto County Courthouse, 520 Oak St, Palo Pinto, TX 76484

Formation will begin at 9am, Saturday morning, and The Ride to commence at 9:30. Those that can not make it to the Robert E Lee park may fall in behind the Confederate Convoy as it passes through your area on the route below. We will have members at certain stops coordinating with the Convoy and those of you that will fall in.

More details will follow and a Facebook events page will be created so you may be updated on information. We wanted to go ahead and get the information out and circulated. Please pass this along. We need all the supporters we can get to participate. This is a chance for us to send a message across this state.

Plan to fly as many Southern flags as you want as long as they are Confederate banners, regimental banners and related. Please no inappropriate banners/flags. This is about Confederate Heritage and we will be very visible to the public.

Robert E Lee Park, 3333 Turtle Creek Blvd, Dallas, TX 75219
Gathering Time: 9:00 am, Depart Time: 9:30 am

Texas Civil War Museum, 760 Jim Wright Fwy, White Settlement, TX 76108
Gathering Time: 10:30 am, Depart Time: Tentative

Weatherford Court House, 303 Palo Pinto St, Weatherford, TX 76086
Gathering Time: 11:30 am, Depart Time: Tentative

Palo Pinto County Court House, 520 Oak St, Palo Pinto, TX 76484
Gathering Time: 12:30 am, Depart Time: Tentative

Also remember to bring lunch/drinks if you do not wish to fall out of formation and/or rush at a stop.

Contact: Allen Hearrean ahearrean@sbcglobal.net

ANTI-CONFEDERATE PROTEST IN DALLAS FALLS FLAT

A few weeks ago, we were alerted to an event being planned at Robert E. Lee Memorial Park in Dallas, TX. The organizer called for hundreds to gather to protest the park, which he claims was built to honor “the despicable racist, Robert E. Lee”. He also called for the boycott and harassment of local sponsors who help care for and maintain the beautiful grounds.



If you have never been there, it is the home of one of the most beautiful monuments I have ever seen. There is also a model of Arlington House, which is available for use for events.

The extremist Confederate hater behind this event is none other than Ed Sebesta (we call him “crawdad”) Crawdad is a man who, for some reason, has made it his primary goal in life to insult our ancestors and try and prevent the free exercise of honoring Confederate veterans. His attempts in 1992 to have the statue removed resulted in a 13-0 vote to keep it. His main accomplishment in life, thus far, was to coin the derogatory term “Neo-Confederate”. He is probably best known for his (failed) attempts to get the SCV and UDC kicked out of meeting places, etc., and his (also failed) attempt to convince the President to stop laying a wreath at the Confederate Memorial in Arlington VA on Memorial Day. He showed up in Richmond for the 2015 SCV National Reunion, where his “large scale protests” consisted of him and one other guy showing up on the Boulevard once...and at the rally at the Capitol once. He couldn’t get anyone to show up to protest the reunion in Dallas in 2016.

The men of the Middleton-Tate-Johnson Camp in Arlington, Texas quietly monitored the event page and made plans to be there in case there were any attempts to vandalize the monument. The Monument Guards gathered at the site at the appointed hour today, and found a whopping THREE people in attendance, and one of them was the Crawdad himself! LOL! The Monument Guards outnumbered the "protesters"!!

A few folks passed by, jogging or walking their dogs, and didn’t even give them a second glance. When they figured out that no one was going to show up, or pay them any attention, they quickly packed up and left, and by the time the Monument Guards got home, the event FB page had been quietly deleted. Imagine that! LOL!

Congratulations to the men of the Middleton-Tate-Johnson Camp for their vigilance and outstanding efforts! Well done, gentlemen, and Happy [#Winning](#) New Year!

[The Virginia Flaggers](#)

HOUSTON STORE OWNER CRITICIZED FOR SELLING CONFEDERATE MERCHANDISE



A Houston store owner is not apologizing after coming under fire for selling Confederate merchandise.

Watch Video News Report [HERE](#)

By [Kaitlin McCulley](#) HOUSTON (KTRK) --

Several Houstonians are calling for customers to boycott a store inside The Shops at Houston Center because the store owner sells confederate flag merchandise.

Dorothea Harris is the owner of Designs by Dorli. She said she has been selling confederate-themed items for years. Recently, she has received backlash from some customers.

"Yesterday, two women stopped by raising hell, calling the mall, hitting my Facebook, leaving nasty messages, threats and all kinds of good stuff," Harris said.

She said the manager at The Shops at Houston Center asked her to move the merchandise with confederate flag logos into the back closet for the time being.

Ashton Woods with the Houston chapter of Black Lives Matter said he does not support the sale of confederate flag merchandise.

"A lot of people would like to say that Houston is a welcoming and diverse city, but Houston is a fractured, segregated city," Woods said, "And we're working on coming together, I think that's something that should happen, but when a display like that is seen, we should see the good with the ugly."

He urges customers to boycott the store.

"Anyone who shops there, eats there with their black and brown friends to not go there anymore until that woman takes down her confederate flag," Woods said.

Harris said she moved to the United States from Germany in the '70s and that she views the confederate flag as history.

"I don't have a dog in the fight, I'm German," Harris said, "I'm not political on that, I mean, to me, it's history, unless you're really ignorant and didn't pay attention in class."

The Shops at Houston Center declined to comment.

<http://abc13.com/society/store-owner-criticized-for-selling-confederate-merchandise/1688367/>

Hello, my name is Matt Niehues, son of Dorothea (Dorli). I would like to say a few words on behalf of my Mother and my family.

My mother left my father, and moved myself and my two brothers from Germany to the United States in 1977. With no formal education, no family and few friends, my mother worked long hard hours at thankless jobs to be able to provide for us. We all worked hard as kids to make ends meet, collecting aluminum cans, selling candy door to door, diving in dumpsters, basically doing whatever it took to survive and prosper. We never shied away from earning what we needed and the only handout we ever took was a free school lunch, as we were relatively poor and this went a long way to help feed three hungry boys. Growing up together as a small knit immigrant family in America, we learned together the value of hard work, integrity, determination, and pursuing your dreams.

Today, my Mothers store, Designs by Dorli, is a result of years of hard work and her determination to achieve the American dream. What started as a pillow and knitting table at a flea market turned into a beautiful place of business that serves people of all color, races, beliefs and ideas. The product assortment is broad, consisting of items such as seasonal decorations, hand-knitted scarfs and hats, Texas souvenirs, unique collectibles and hand-made items, imports, and even tacky, humorous, and sometimes controversial items such as confederate memorabilia.

Carrying a product with an image of a confederate flag doesn't make us racist, just as importing a product from China doesn't make us communist. And this holds true for customers who purchase or collect Confederate memorabilia. Just as the image of the Swastika was perverted by the Nazis and is today synonymous with fascism, it was actually used around the globe for thousands of years before the Nazis as a sign of good fortune. And just as the Confederate flag was perverted by the liberal elites and is today associated with racism, it was and still is a symbol of southern heritage, free speech, states rights, and the fight of government oppression.

We offer no apologies, as we have nothing to apologize for. We are not racist, in fact we are a true melting pot family. My mother was married to a black American. Our best friends are Hispanic. My wifes family were immigrants from China. My brothers girlfriend is Asian. We are not ashamed of American history, just as we are not ashamed of German history, Chinese history, Japanese history, Mexican history, or any history for that matter. It is simply history - to study, to learn, to reject, to embrace, to better ourselves from - not to be hidden or made taboo in fear of offense.

For those who take offense, why not visit some of the other great retailers at the beautiful Park Shops Mall and refrain from making hateful and threatening comments against my mother and family. At Designs by Dorli, we believe in tolerance, understanding, freedom of speech, freedom of choice, and we will continue to offer a wide variety of products for all walks of people.

If you need a special gift or unique decoration, you can help support my Mother by visiting her store at the Park Shops Mall in Downtown Houston, Texas.

If you need professional IT service and support, you can help support my brother Oliver Niehues (another hard working American Dreamer and business builder) at www.comserv-usa.com.

If you have children and enjoy playing board games together, you can support me (another hard working American Dreamer and future business builder) by contributing to my Kickstarter project called "Give & Take" at www.kickstarter.com/projects/1191927717/give-and-take-0 , a board game developed by my family that we hope to make into a household name and future business. I also have another product that I launched called 311 - The Weight Loss Watch, at www.EatAtTheBeep.com

Thank you for all of those who support our family, and support the American Dream. Peace, Love and Happiness. Have a great 2017!

I recently read a FB comment on our most recent Texas Vindicator Address and in this comment an SCV member asked the following question-

“When our Camp # _____ gives the POA to the US flag, are we considered Vindicators?”

The Real Question

This SCV member’s question is a puzzling question to ask. Even the most cursory knowledge of the “Cause for which we fought”, combined with a simple reading of the Bellamy Pledge of Allegiance, gives a clear and plain answer to this question. And of course the plain answer is exactly what a Texas Vindicator gave to this SCV member’s question- “When one states the Bellamy Oath, it contradicts the Cause rather than vindicates it.”

So the real question to be asked is not what this man asked but rather is- “Why do so many SCV members, who profess to believe in, embrace, and uphold the SCV Charge, recite the POA that blatantly and plainly contradicts that Charge?” There can only be two legitimate answers to that question-

1. They indeed do not even have a cursory knowledge of the Cause that they are charged with vindicating or
2. They have serious and significant divided loyalties. I say serious and significant because most all of us, if not all of us, are indeed somewhat convoluted as we make our way in this Yankee, Progressive, Union of the Bayonet. However, with that said, when men who profess to be loyal to the Cause of the Confederacy and at the same time pledge allegiance to the “One Indivisible Nation” that made war against and continues to make war against that Cause, they are not merely convoluted they are indeed flat out and blatantly contradictory. To be contradictory is the opposite of being consistent. People that are severely and plainly inconsistent, especially in regard to things like “Charges” and “Oaths”, are not to be taken too seriously. Those who read and agree with the Charge to vindicate the Cause of the Confederacy one minute and the next minute recite allegiance to that which plainly refutes and contradicts that Charge are actually suffering from what is known as *Cognitive Dissonance*. Again can we really take such people too seriously? Perhaps this is one of the reasons why much of the public does not take the SCV very seriously which leads me to; perhaps a third answer to the above question, though I believe this third answer is simply part of the second answer.

Perhaps these men, who profess to embrace the Charge with its vindication of the Cause and at the same time pledge allegiance to that which refutes the Charge, do so because they do not take one of these things or perhaps neither of these things seriously. In other words, either they are not serious about vindicating the Cause, or they are not serious about pledging allegiance to the Yankee Nation; or, they are not serious about any of it and the SCV to them is a mere social club or *Civil War* roundtable type thing. Of course the question to ask such people is, that if you are not serious about one or both of these contradictory things why read or recite any of them???? I can somewhat understand some of those Confederate Veterans who “swallowed the dog” (Not all did!). Many did so at the point of a bayonet or at the prospect of their family being starved out. I get that. But that is certainly not the case for SCV men today, not yet anyway.

I’ll close my little commentary on this man’s question by simply quoting some scripture which I believe is very applicable to answering this man’s question:

Mt 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other...”

James 1:8 “A double minded man is unstable in all his ways.”



Compatriots,

I want to ask you to support me as candidate for the position of Lieutenant Commander of the Texas Division.

Heritage Defense is something that we all have participated in these last two years. 2017 will be another year that we will as Compatriots, continue to stand and fight for our heritage and family honor.

We all have joined in the battles from Brownsville to Denton and from Ft. Lancaster to Orange, TX and all points on the compass. Please allow me to serve you in these fights and future fights to honor our ancestors.

I pledge to continue to fight for our heritage with determination and undying devotion to the Cause for which our ancestors fought.

John McCammon
Commander
6th Brigade
Texas Division
Sons of Confederate Veterans

The Pledge of Allegiance is un-American

Shouldn't the government pledge allegiance to the people rather than the other way around?

By [Michael Lind](#)

On Monday, Oct. 5, at an elementary school in Washington County, Ark., Will Phillips, a precocious 10-year-old who had been promoted from third to fifth grade, refused to join his class in standing and reciting the Pledge of Allegiance. His parents have gay friends, and Will claimed that the denial of gay marriage means that the U.S. lacks "liberty and justice for all." After refusing to recite the pledge for several days, the boy was sent to the principal's office when he told his teacher, "With all due respect, ma'am, you can go jump off a bridge," a sentiment shared by many 10-year-olds who are not political activists.

Flaps over the Pledge of Allegiance occur with dreary regularity. In 2000 Michael Newdow, an atheist and the parent of a child in California's public schools, filed a lawsuit claiming that the pledge was unconstitutional because of its inclusion of the phrase "under God." He won in federal circuit court, but in 2004 the Supreme Court chickened out and, to avoid addressing the issue, tossed out the case on the argument that as a noncustodial parent he did not have standing to sue. Newdow is a party in a subsequent case that is working its way through the courts. Back in 1940, the Supreme Court ruled that Jehovah's Witnesses could be forced to recite the pledge, and then, in 1943, in the midst of a war against totalitarian states, the court reversed its earlier opinion.

Individuals like Phillips and Newdow who publicly challenge the Pledge of Allegiance can expect to provoke not only harassment by their neighbors but also cyclones of bloviation emanating from elected leaders who, unwilling to fix healthcare or pay for infrastructure, always have time to defend the pledge or the flag. In response to the Newdow case, 150 members of Congress gathered on the steps of the Capitol to recite the pledge, stressing "under God." To show its understanding of the phrase "liberty and justice for all," the Republican-controlled House in 2004 passed a law stripping the federal courts of jurisdiction in cases involving the pledge; the bill died in the Senate, proving that the system of checks and balances sometimes succeeds in its intended function of thwarting mob rule.

Ironically, the Pledge of Allegiance, which today is most fiercely defended by white conservative Southerners whose Confederate ancestors tried to destroy the United States in the 1860s, was written by a Yankee socialist from New York in the 1890s. Francis Bellamy was a progressive Baptist minister and a Christian socialist who composed the pledge for the 400-year Columbus anniversary in 1892 and published it in a youth magazine. His cousin Edward Bellamy, a socialist from Massachusetts (Glenn Beck, are you taking notes?), was the author of the 1888 bestselling utopian novel "Looking Backward: 2007-1887," which described a collectivist America in 2007 in which everyone is drafted in an "industrial army" and dines in public kitchens. (Instead of an industrial army, the United States in 2007 had a reserve army of the unemployed and working poor, and instead of public kitchens we had Starbucks.)

The Bellamys, like many at the time, were inspired by the integral nationalist and statist ideals that were percolating in Europe. From the 1890s until the 1940s, American schoolchildren often accompanied recitation of the pledge with "[the Bellamy salute](#)," a stiff-armed salute of the ancient Roman kind that was indistinguishable from the later fascist and Nazi salutes. Heil Amerika! It was Franklin Roosevelt who suggested replacing the salute with a hand over the heart.

In the course of the 20th century, support for the pledge migrated from the collectivist left to the reactionary right. The original Bellamy pledge read: "I pledge allegiance to my flag and the Republic for which it stands, one nation indivisible with liberty and justice for all." In 1923 WASP nativists prevailed in having "my flag" replaced by "the flag of the United States of America," to make sure that young Frank Sinatra and Dean Martin, among others, knew they weren't pledging allegiance to the old country. In 1954, Congress inserted the words "under God," following an influential sermon by a Protestant pastor who argued that the model for the United States in the Cold War should be ancient Sparta.

Could anything be more foreign to America's enlightened 18th-century liberal and republican traditions than this toxic compound of collectivism, nativism, Spartan militarism and theocracy?

The very idea of a pledge of allegiance, in any form, is completely at odds with what is often called "the American Creed," inspired by the 17th-century philosopher John Locke's theory of natural rights and government by popular consent. The concept of "allegiance" is feudal. In medieval Europe, the liegeman, or subject, pledged allegiance to his liege lord. But in Lockean America, there is no government outside of society to which the members of the society could pledge allegiance, even if they wanted to. As the scholar Mark Hulliung explains Lockean liberal theory in "The Social Contract in America: From the Revolution to the Present Age" (2007):

There is a social contract by which the people bind themselves to one another, but no subsequent political contract [between people and government]. The rulers hold power temporarily, as mere "trustees" of the people ... What the people give they can take away whenever they please, because they are bound by no contract between governors and governed.

In a republic, the people should not pledge allegiance to the government; the government should pledge allegiance to the people.

If we Americans as individuals do not owe personal allegiance to federal, state and local governments, in the way that medieval subjects owed personal allegiance to feudal lords and kings, then what is the basis of our obligation to obey the laws? The answer is that as members of the sovereign people we owe each other an obligation to obey the rules that we, directly or through elected representatives, have mutually agreed on. The members of a condo association agree with each other to obey the rules they ratify. Part of their mutual obligation involves carrying out the legitimate instructions of the manager whom they have hired. But while the members of the association may agree to obey directions from their common employee, no condo association pledges allegiance to the condo manager. The principal does not swear to serve the agent.

From this it follows that the appropriate expression of patriotism in a democratic republic is not a hierarchical, or "vertical," pledge of allegiance but a fraternal/sororal, or "horizontal," pledge of mutual support. As it happens, we have an example of such a pledge: the Declaration of Independence. Jefferson's famous preamble restates the Lockean theory of popular sovereignty:

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

Having begun the Declaration with the statement that government is merely a tool created to serve the people, the signers could have hardly concluded with a feudal oath of fealty to the political artifact they themselves had constructed. That would make about as much sense as pledging obedience to your refrigerator or your cellphone. Instead, they made a pledge to one another: "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

While a pledge of allegiance by the subject to the government is incompatible with American republican principles, a voluntary pledge of mutual support among the people who collectively create and own the government might be useful, if only as a succinct catechism of the American Creed. If we drop the strained and unnecessary language about "their Creator" and "divine Providence," designed to offend neither Christians nor 18th-century Deists, and replace the topical phrase "this Declaration" with a reference to the enduring principles of republican liberty, we might get something like this:

We hold these truths to be self-evident, that all men are created equal, that they are endowed with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. -- That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. -- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. And for the support of these principles, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

Call this purely voluntary pledge the Citizens' Pledge of Mutual Support for the Principles of the Declaration of Independence, or simply, the Citizens' Pledge. It would be addressed by Americans directly to one another, rather than to the flag or any other symbol of the state. Oh, and if you give a stiff-armed salute, you'll be sent to the principal's office.



© 2009 Salon.com Michael Lind is Policy Director of the Economic Growth Program at the New America Foundation and is the author of "The Next American Nation: The New Nationalism and the Fourth American Revolution."

<http://www.commondreams.org/views/2009/11/17/pledge-allegiance-un-american>

HISTORY OF THE PLEDGE OF LOYALTY TO THE FLAG

Was Written by Frank Bellamy,
a Kansas Boy Who Fought in
the Philippine Islands.

Did you ever know who wrote the pledge of loyalty to the flag, and how it happened to be written? Every Kansan should know, where it came from, for it was written by a Kansas boy, who was a member of the 20th Kansas regiment.

In 1898, President Wm. McKinley called on the patriotic Americans in the United States to submit a pledge to the flag. He appointed a committee to judge the various forms of pledges which were submitted. Newspapers gave the request publicity and thousands of forms were sent in.

Frank E. Bellamy of Cherryvale, Kansas, wrote the pledge, which we now use, and sent it in. Soon after, he went to the Philippines with his regiment, and was later informed by a personal letter from President McKinley, that his pledge had been chosen by the committee and would henceforth be the national pledge of loyalty to the flag. The president thanked him heartily for his efforts.

This should be a matter of pride to every Kansan, that this pledge of loyalty is a Kansas production. The expression of loyalty from this patriotic Kansas boy, who gave his life for the flag to which he said, "I pledge allegiance," for young Bellamy did give his life. In the Philippines he contracted tuberculosis, and was sent to a first reserve hospital at the Presidio at the federal barracks at San Francisco. He regained his health somewhat and was discharged to visit his home at Cherryvale, but soon after he died in Colorado.

Francis Bellamy – Life and Legacy

January 5, 2017 by SCV-Oklahoma

There has been confusion as to the author of the United States Pledge of Allegiance, and his origin. Several newspapers, including the Kansas City Star of Kansas City, Kansas and the Dennison Review of Dennison, Iowa, have inaccurately passed on the notion that the author of the pledge was a Kansan. They indicate that the birth of the Pledge took place in Cherryvale, Montgomery County, Kansas, near Coffeyville. This couldn't possibly be further from the truth.

The legend goes as follows:

A little more than twenty years ago Mrs. Lillian A. Hendricks of Cherryvale, Kan., was an untiring worker in the Women's Relief corps, an auxiliary of the G. A. R., and held the office of patriotic instructor in the Cherryvale organization. The mother of two boys, she wanted them to grow up with the spirit of her ancestry, which led back to John Cary of Revolutionary war fame, and she entered upon her duties as patriotic instructor with enthusiasm. She followed the custom of her official predecessors in visiting the schools and talking to the pupils about the glories of the country and its traditions. But she went farther. She introduced the principal of the high school to set aside a recitation hour, during which the sixteen members of the class of 1896 wrote their ideas of their debt to their country and their duty to its government.

One member of the class was Frank E. Bellamy. His tribute impressed Mrs. Hendricks so much, when it was gathered up with the others and sent to her for inspection, that she preserved it.

With 1898 came the Spanish-American war, and one of the first to volunteer his services to the country was Frank Bellamy, then twenty-one years old. He joined the Twentieth Kansas Infantry as a

member of the regimental band and went to the Philippines, where he remained until the Kansas fighting force returned to the United States and was mustered out.

THE FLAG PLEDGE

Origin of This Sublime Salute to
the Stars and Stripes.

IT HAD ITS BIRTH IN KANSAS.

The Tribute Our School Children Pay
to Old Glory Was Written by a Kan-
sas Boy Who Was Inspired by the
Patriotism of a Kansas Woman.

I pledge allegiance to my flag
And to the republic for which it
stands,
One nation indivisible,
With liberty and justice for all.

Half a hundred boys and girls, eyes glistening and voices thrilling, chant the flag pledge in unison, and at the close half a hundred right arms are thrust forward and upward, the better to wave half a hundred little American flags.

That is the scene presented to the visitor in any public schoolroom in America on Washington's birthday or flag day or any other occasion of a patriotic program.

America owes its flag pledge to Kansas. It was written by a Kansas boy and inspired by a Kansas woman. Here is the story:

A little more than twenty years ago Mrs. Lillian A. Hendricks of Cherryvale, Kan., was an sutiring worker in the Women's Relief corps, an auxiliary of the G. A. R., and held the office of patriotic instructor in the Cherryvale organization. The mother of two boys, she wanted them to grow up with the spirit of her ancestry, which led back to John Cary of Revolutionary war fame, and she entered upon her duties as patriotic instructor with enthusiasm. She followed the custom of her official predecessors in visiting the schools and talking to the pupils about the glories of the country and its traditions. But she went farther. She induced the principal of the high school to set aside a recitation hour, during which the sixteen members of the class of 1898 wrote their ideas of their debt to their country and their duty to its government.

One member of the class was Frank E. Bellamy. His tribute impressed Mrs. Hendricks so much, when it was gathered up with the others and sent to her for inspection, that she preserved it.

But in the meantime, in 1899, with the fervor of patriotism which the war with Spain aroused, came the decision of a conference of representatives of the patriotic organizations of the country that a pledge of allegiance was necessary to inculcate a love of country in the generations to come. Throughout the states the submission of suitable sentiments was invited, and the W. R. C., through its state departments and through local corps like the one at Cherryvale, took it up. Mrs. Hendricks, whose love of the Stars and Stripes was something very much like worship, thought at once of the pledge of allegiance written by the high school boy who now was with Uncle Sam's fighting men across the Pacific, and she submitted it to the national committee which was to make the selection. Out of thousands upon thousands of manuscripts which reached the committee and were read and passed on, the pledge of Frank Bellamy was chosen as the one expressing in fewest words and strongest phrases the loyalty of an American to his flag and to the land of his 'birth or adoption. So it came to pass that the Kansas boy author of the "flag pledge" is numbered with Francis Scott Key, author of "The Star Spangled Banner, Joseph Rodman Drake, author of "The American Flag, Dr. S. S. Smith, author of "America," and others from whence pens have come undying expressions of loyalty to our country.

Frank Bellamy returned from the Philippines shattered in health by his stay in the tropics. It is an interesting fact that he knew nothing of the adoption of his pledge of allegiance by the patriotic societies of America until Mrs. Hendricks told him when he arrived in his home town.

"We are proud of you, Frank," she said "and the national W. R. C. has passed a resolution thanking you for writing it." The boy flushed. "It didn't express half "what I tried to write," he said.

The physicians who examined him on his arrival home found that the white plague already had him in its grip and ordered him to the mountains. He went to Colorado, and, since he could no longer follow music as a vocation, he took up art, for which he also had a talent, and, his own mother having died, he looked to Mrs. Hendricks for advice and corresponded with her throughout his residence in the west

Mr. Bellamy never recovered his health, but his last days were made easy because of the fact that through Mrs. Hendricks' efforts he obtained a liberal pension as a Spanish-American war veteran. He died in Denver March 31, 1915. His body was taken to Cherryvale

and rests in Fairview cemetery there, not far from the shaft which marks the grave of Mrs. Hendricks.

In fact, Frank E. Bellamy was Spanish-American War veteran from Cherryvale, Kansas, and was once thought to have written the now famous American Pledge of Allegiance. However, it has been shown that the actual author was Francis Julius Bellamy, a New York Baptist preacher and Christian Socialist. In 1957, the Library of Congress supported Dr. Margarette S. Miller's study which found that preacher Francis Bellamy wrote the pledge which was published by the magazine *The Youth's Companion* by publisher James B. Upham. Francis Bellamy wrote the pledge in 1892, and he died in 1931.

was born in Mount Morris, New York. His family was deeply involved in the Baptist church and they moved to Rome, New York when Bellamy was only 5. Here, Bellamy became an active member of the First Baptist Church; which his father was minister of until his death in 1864. He attended college at the University of Rochester, in Rochester, New York and studied theology and was part of the Alpha Delta Phi Fraternity.

As a young man, he became a Baptist minister and, influenced by the vestiges of the Second Great Awakening, began to travel to promote his faith and help his community. Bellamy's travels brought him to Massachusetts. It was there that he penned the "Pledge of Allegiance" for a campaign by the "Youth's Companion;" a patriotic circular of the day. Bellamy "believed in the absolute separation of church and state" and did not include the phrase "one nation under God" within his original pledge.

His original Pledge read as follows:

I pledge allegiance to my Flag and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all

In 1954, at President Dwight D. Eisenhower's urging, the Congress legislated that "under God" be added, making the pledge read:

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

The recital was accompanied with a salute to the flag known as the Bellamy salute, described in detail by Bellamy. During World War II, the salute was replaced with a hand-over-heart gesture because the original form involved stretching the arm out towards the flag in a manner that resembled the later Nazi salute.

Bellamy commented on his thoughts as he created the pledge, and his reasons for choosing the careful wording:

It began as an intensive communing with salient points of our national history, from the Declaration of Independence onwards; with the makings of the Constitution... with the meaning of the Civil War; with the aspiration of the people...

The true reason for allegiance to the Flag is the 'republic for which it stands'. ...And what does that last thing, the Republic mean? It is the concise political word for the Nation – the One Nation which the Civil War was fought to prove. To make that One Nation idea clear, we must specify that it is indivisible, as Webster and Lincoln used to repeat in their great speeches. And its future?

Just here arose the temptation of the historic slogan of the French Revolution which meant so much to Jefferson and his friends, 'Liberty, equality, fraternity'. No, that would be too fanciful, too many thousands of years off in realization. But we as a nation do stand square on the doctrine of liberty and justice for all...

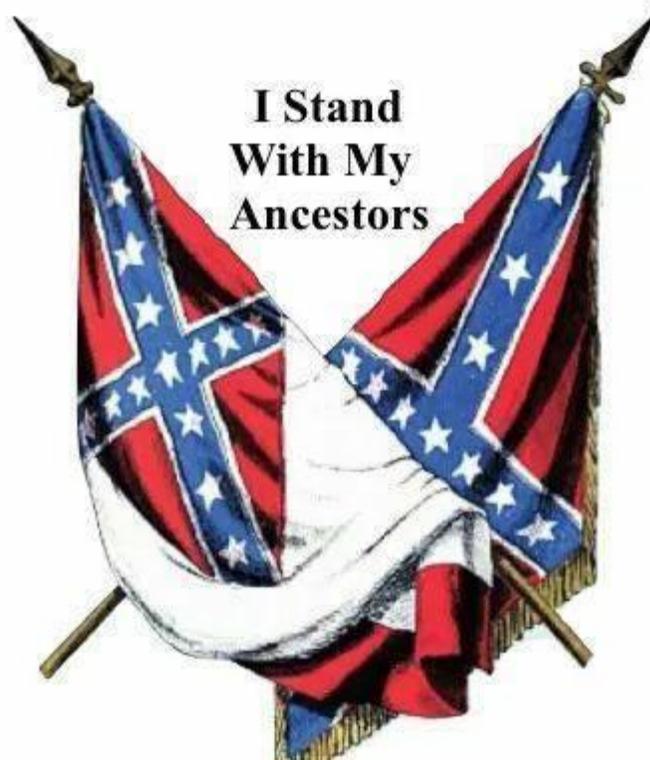
Bellamy married Harriet Benton in Newark, New York in 1881. They had two sons: John, who lived in California, and David, who lived in Rochester, New York. His first wife died in 1918, and he later married Marie Morin (1920).

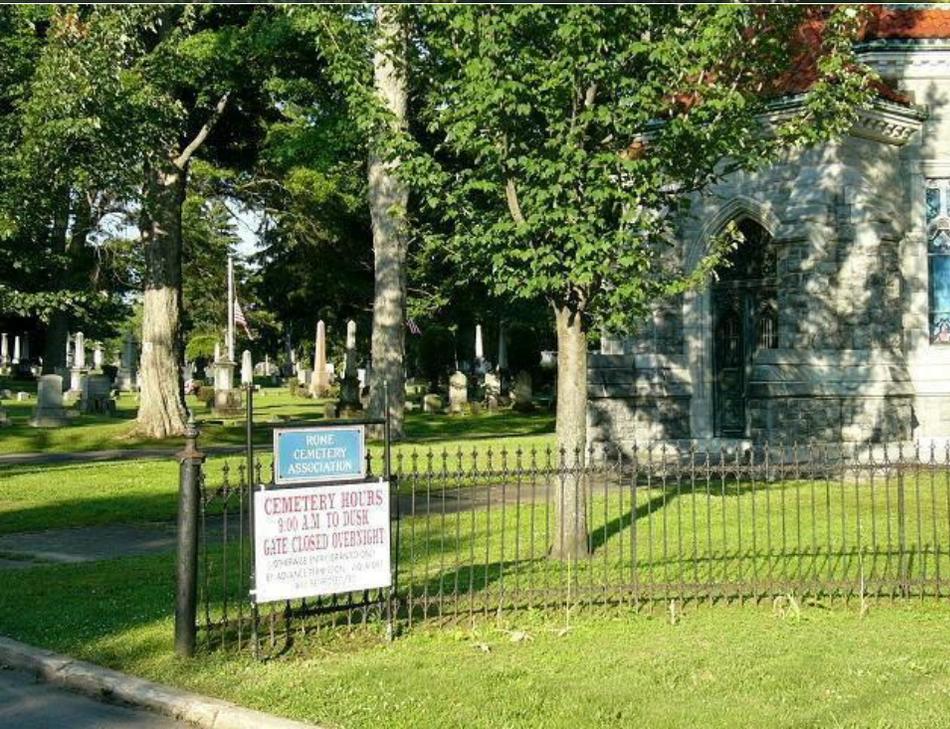
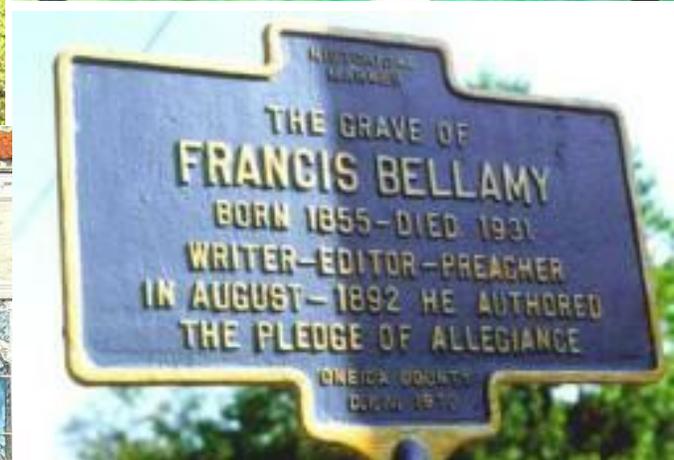
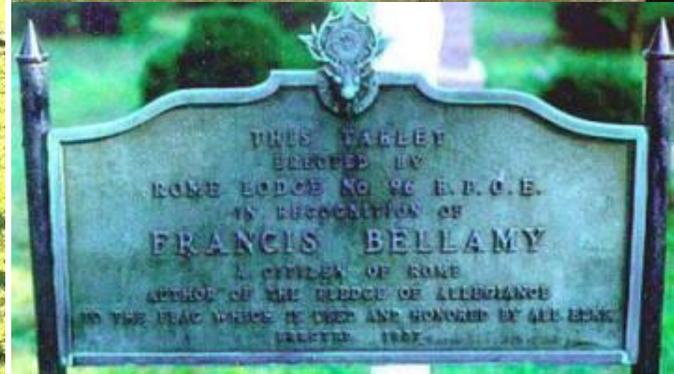
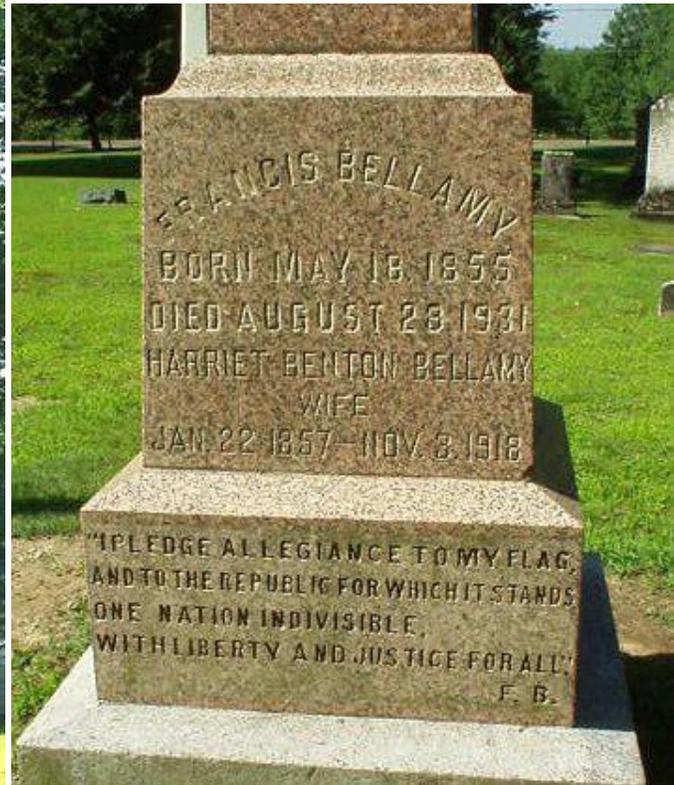
Bellamy ran for Governor of New York, but lost. His daughter-in-law Rachael (David's wife) lived in Rochester until Feb/Mar of 1989 when she died at the age of 93. David and Rachael had two children, David Jr. and Peter. His son, John Benton Bellamy, married Ruth "Polly" nee Edwards. They had three children, Harriet (1911–1999), Barbara (1913–2005) and John Benton Bellamy, Jr. (1921–2015).

Bellamy was a Christian socialist who "championed 'the rights of working people and the equal distribution of economic resources, which he believed was inherent in the teachings of Jesus.'" In 1891, Bellamy was "forced from his Boston pulpit for preaching against the evils of capitalism", and eventually stopped attending church altogether after moving to Florida, reportedly because of the racism he witnessed there.

The Society of Christian Socialists, a grassroots organization, was founded in Boston 1889. Francis Bellamy served as founding vice president and wrote several articles for the Society of Christian Socialists' newspaper, the Dawn. The newspaper was run by his cousin Edward and Frances Willard, president of the Women's Christian Temperance Union. In one article, Francis Bellamy wrote that Christian socialists had the obligation to live out the golden rule, to act toward contemporary society as did Jesus. He quoted Bible passages that revered Moses and Jesus as denouncing the evils of greed and lust for money (ibid). Francis Bellamy (hereafter Bellamy) was also chairman of the Boston chapter of the Society of Christian Socialists' education committee.

Francis Bellamy spent most of the last years of his life living and working in Tampa, Florida. He died there on August 28, 1931 at the age of 76. His cremated remains were brought back to New York where they were buried in a family plot in a cemetery in Rome, New York.

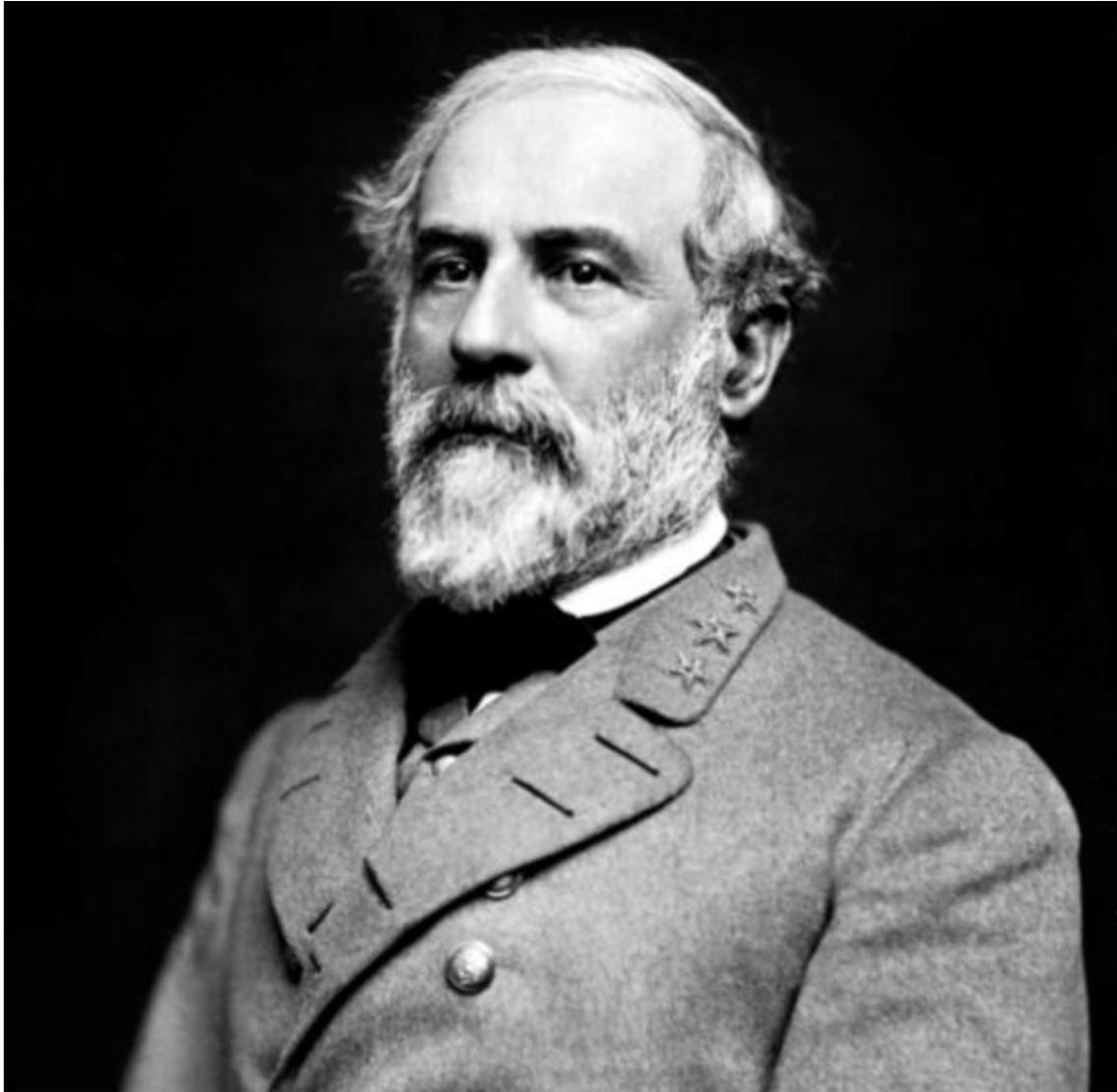




<http://scvok.com/francis-bellamy-life-and-legacy/>

Robert E. Lee: American Hero

By [Brion McClanahan](#) on Jan 19, 2017



Several years ago, leftist blowhard Richard Cohen at the *Washington Post* [wrote](#) that Robert E. Lee “deserves no honor — no college, no highway, no high school. In the awful war (620,000 dead) that began 150 years ago this month, he fought on the wrong side for the wrong cause. It’s time for Virginia and the South to honor the ones who were right.” He echoed a [piece](#) in the *New York Times* by the equally abrasive “establishment” historian Elizabeth Brown Pryor that portrayed Lee as an abject traitor to his family, a man who was not torn by his decision to side with Virginia and who with equal vigor embraced secession and supported slavery.

A contemporary Internet search for “Robert E. Lee traitor” brings up several articles that lambaste Lee for turning his back on his “country” and violating his military oath. This would not have been the case less than fifty years ago, but Lee has been reduced to a non-American, an insignificant other of American history who had a foot fetish and propagated a “myth” of Southern righteousness. After all, as Cohen wrote, “he offered himself and his sword to the cause of slavery....Such a man cannot be admired.”

Would either say the same thing about Washington or Jefferson, men whom Virginia Royal Governor Dunmore believed were fighting *for* slavery in 1775? Dunmore “freed the slaves” through a carefully calculated “emancipation

proclamation” in the early stages of the American War for Independence. The Continental Congress—replete with non-racist, morally sound and benevolent Yankees—urged Virginia to resist the move. After all, the new American Union was a slaveholding federal republic, and both Washington and Jefferson, along with thousands of other patriots North and South, were either slaveholders or profited from the institution. Did Washington then offer “his sword to the cause of slavery?” No sane historian would advance that position, but these are the bizarre charges leveled against Lee.

Lee represented the best of American society in 1861. He was, like Washington, the quintessential American.

Lee embodied the Jeffersonian model of the early federal republic. This may seem odd. Both his father and most of his kin were ardent Federalists who despised the Jeffersonian Republicans. “Light-Horse” Harry Lee was almost killed by a partisan mob during the War of 1812, and Washington, the model for the Lee household, believed in the necessity of a stronger central government after the States secured their independence from Great Britain in 1783.

But the degree of separation between Washington and Jefferson was slight. Both men considered the English tradition of armed opposition to tyranny born at Runnymede in 1215 to be the guiding principle of self-government. Both were reared in a masculine society dedicated to a rigorous physical, spiritual, and intellectual training of its sons but softened by refinement of manners. Both were agrarians with large estates that rivaled their European counterparts. Jefferson certainly favored a central government with less power than Washington wielded during his second term, but neither man would have raised a hand against Virginia in 1861. Both had descendants who fought for the Confederate cause.

That was still Lee’s Virginia on the eve of war in 1861. Lee was no traitor, and no one among the founding generation would have considered him so. Secession was the American tradition, secured and codified by the Treaty of Paris in 1783 and openly discussed and advanced by both Northern and Southern Founders as early as 1794, a mere five years after the general government under the Constitution was formed. Jefferson called Virginia his “country.” Lee believed the same. His vision of America clashed with Abraham Lincoln’s, particularly in regard to political power, but that does not make it any less American.

Lee’s America, in fact, dominated all levels of society for the first eighty years of American history. An irrefutable case could be made that Lee’s America *was* the embodiment of the American tradition, born with the first settlers in Jamestown in 1607 and advanced through several generations of independent people. They blazed trails, built farms and businesses, subdued the frontier, secured political liberty, and jealously defended the rights of Englishmen. Was Lee any different?

Not even the worst of the Lee detractors can impale his character. Pryor tried in her *Reading the Man*, but [her accusations fell flat](#). The charge that he was fighting for slavery also creates the false dichotomy that the North was fighting against it. Even Lincoln did not make that case for most of the War, particularly when it began, but that myth, the “treasury of counterfeit virtue,” still exists. Lincoln’s America is more of a myth than the supposed “Lost Cause” which Cohen scribbled should “get lost.”

Americans who honor Lee as one of the truly great people America has produced recognize, perhaps unconsciously, that Jefferson’s America still has currency.

Perhaps it is fitting that Lee’s birthday falls on the day before another political revolution is set to take place. Donald Trump is certainly no Lee, Washington, or Jefferson, but the people that supported him, the same type of people who formed the backbone of Jefferson’s America, the rock-ribbed “forgotten men” of American society, wait in anticipation for the same type of message the South sent to the general government in 1861. They said no and exercised their right of self-determination.

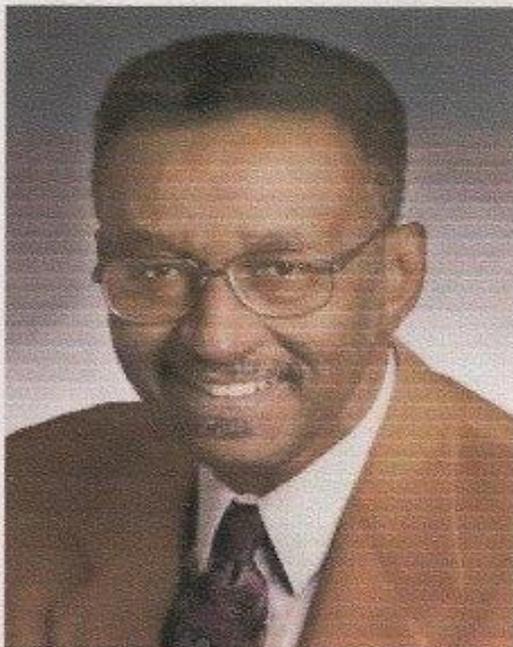
Lee had the courage of his convictions and selflessly sacrificed his own peace and prosperity for the cause of independence, a government “of the people, by the people, and for the people.” Lee should not be remembered solely as a Southern icon, but like Washington and Jefferson, as an *American* hero.

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.

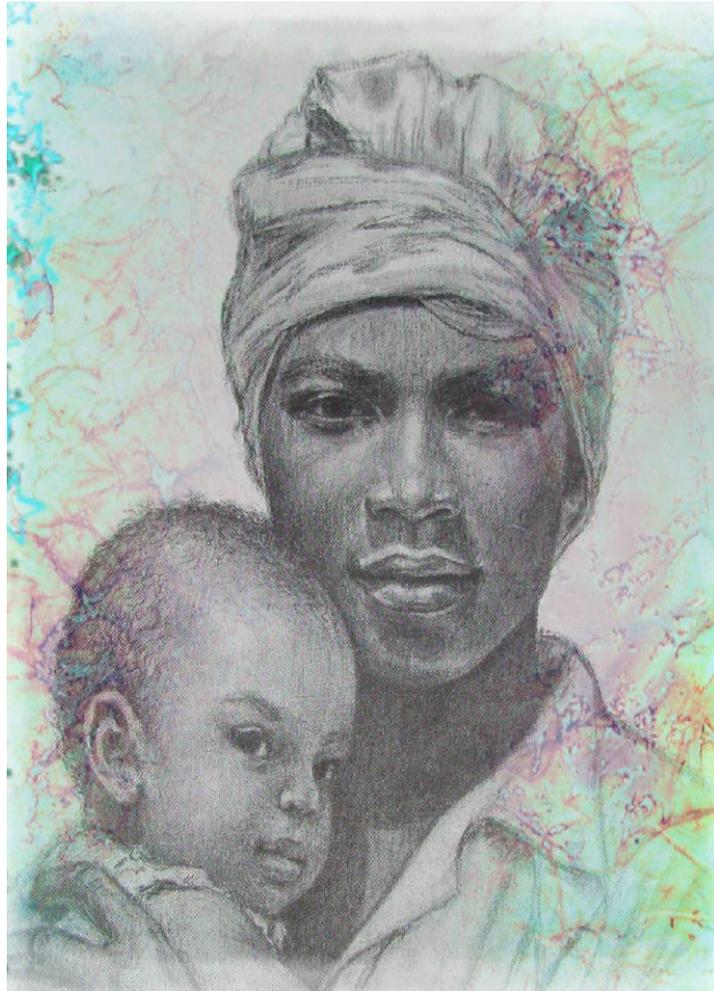
<https://www.abbevilleinstitute.org/blog/robert-e-lee-american-hero/>

Happy Black History Month



The flap over the Confederate flag is not quite as simple as the nation's race experts make it. They want us to believe the flag is a symbol of racism. Yes, racists have used the Confederate flag, but racists have also used the Bible and the U.S. flag. Should we get rid of the Bible and lower the U.S. flag? Black civil rights activists and their white liberal supporters who're attacking the Confederate flag have committed a deep, despicable dishonor to our patriotic black ancestors who marched, fought and died to protect their homeland from what they saw as Northern aggression.

Williams, Walter (Professor at George Mason University)



Yeah... tell me again how benevolent those boys in blue were when it came to black folks. Here is a clip taken from the February 1st, 1865 Edgefield, S.C newspaper that will sicken the heart and soul of any decent man. Do you know what is almost as disturbing as this incident? Since I originally researched the Library of Congress archives for interesting articles for posts, this article and the entire Edgefield Advisor has been deleted from the Library of Congress archives found on line... Unbelievable... and you think you are not being brainwashed. It appears they will do anything to discredit the truth...

“A returned Confederate prisoner, who was confined on one of the Federal Vessels, relates the following incident, which he declares he saw with his own eyes:

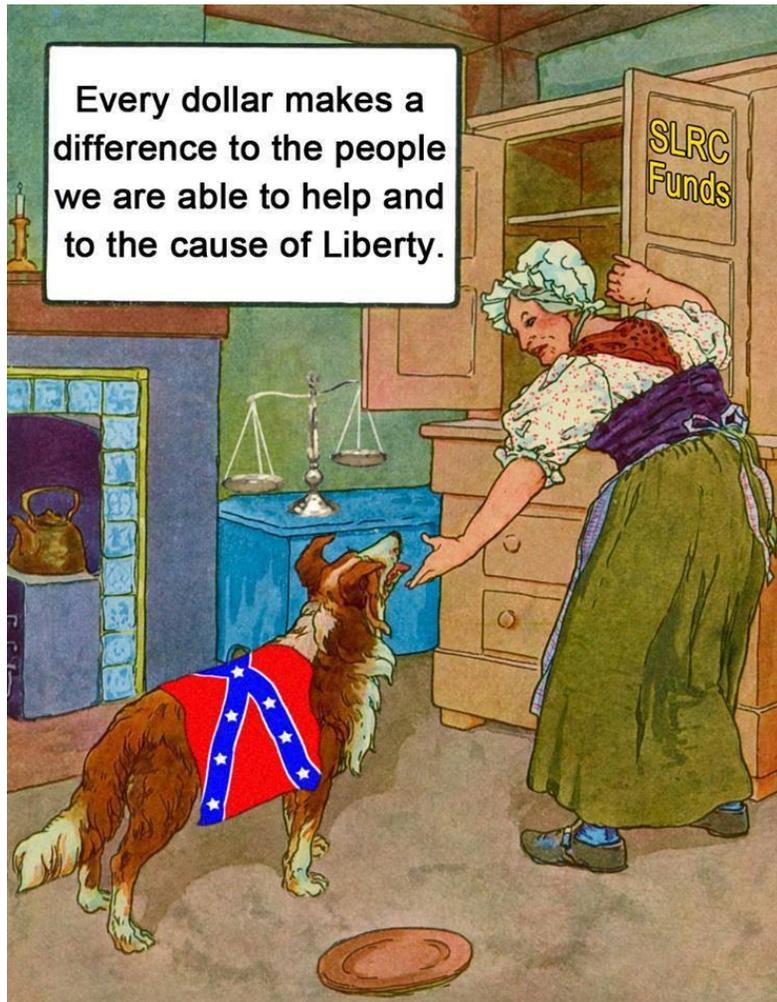
“A Negro women was on board with a child, which being sick, was rather fretful and lachrymose. Its sobs disturbed a Yankee officer, and he roughly ordered the women to “silence that brat”. The poor creature did her best to do so, but of course did not succeed, whereupon the officer seized the wailing innocent, and tossed it into the sea, where it sank to rise no more.”

Travis [><]

Source: Edgefield Advisor, February 01, 1865, Image 3

Link to archive newspaper where I had found the article: <http://chroniclingamerica.loc.gov/.../sn84026897/1865-02-01/e...>

Photo used: Jamaican Art Artist J. Macdonald Henry Note Card Black Woman w/ Child "Madonna" | eBay



[Kirk David Lyons](#)

1/20/2017

Why support SLRC?

Last year the Flaggers at the Ft Worth Stock Show & Rodeo were prohibited by Ft worth police from protesting the show on city sidewalks in "high density" areas, in clear violation of Ft worth city ordinances. Apparently this had been the practice for several years, including non-Confederate groups. CTC Lyons contacted the city legal department - and after numerous phone calls & emails received the following letter:

Mr. Lyons – I apologize for not calling you back on Friday. Thank you for your communications..... I talked with the police department and I believe there was a miscommunication among the officer as to the extent of the lease to the Stock Show. The officers assigned to the Stock Show planned to talk with the members of the Sons of the Confederacy to let them know that they could protest on the sidewalks as long as they were not blocking the sidewalk. I hope they are satisfied with the result and we apologize for the confusion.

Please let me know if I can be on any additional assistance.

**Laetitia Coleman Brown
Senior Assistant City Attorney/Section Chief**

Atty for the flaggers, Stan Hudson, just called to tell us that Ms Brown is instructing Officers at the Rodeo & Stock show that the same rules apply this year to Flaggers in the public easement. One of the many reasons we sleep well at night after a day's work! support www.slrc-csa.org PLEASE SHARE!

Merchant of Terror: General Sherman and Total War

Monday, January 23, 2017



NEVER FORGET

February 16, 1865

Columbia, SC

As of April 24, 1863, the Northern armies were officially guided by Francis Lieber's General Orders 100, Instructions for the Government of Armies of the United States in the Field, which prohibited robbery, sacking, pillage rape, wounding maiming or killing of the South's inhabitants. Observance of these instructions seemed to be the exception rather than the rule.

Bernhard Thuersam, www.Circa1865.com The Great American Political Divide

From William Sherman to William Calley

“Paradoxically . . . Union General William Tecumseh Sherman [gradually] evolved his own personal philosophy of war along lines which were clearly at variance with the official pronouncements [of the North’s and in his practical application of that philosophy became one of the first of the modern generals to revert to the use of military force against the civilian population of the enemy.

While this represents only a part of the present concept of total war, its significance lies in Sherman’s demonstration of the effectiveness of a plan of action which would destroy the enemy’s economic system and terrify and demoralize the civilian population.

Sherman’s conduct, reflected in the actions of his men, demonstrated a strange hatred - one without parallel even in World War II. Even as brutal as the Japanese were to prisoners and to civilians who came under their bayonets, there was no demand in United States newspapers for the burning, sacking and pillaging of towns. Nor was there any public sentiment for the humiliation of civilians.

No efforts are made here to show that Sherman’s program of terror was original with him. It is evident that he was willing to proceed in the face of official pronouncements to the contrary to apply the terrifying force of an uncontrolled soldiery against noncombatants.

It is likewise evident that he would not dare do so without the tacit approval of Abraham Lincoln and General Grant. Sherman pleaded that he could no control his troops in the face of their righteous indignation against those who would rebel against a benign government. The pages of recent history reveal that this plea was reiterated by both Japanese and German generals as they mounted the steps of scaffolds to which they were condemned by international tribunals.

There were extreme and unnecessary cruelties involving civilians in the Korean action. However, it was in the highly dramatic court martial of Lt. [William] Calley that the army undertook to point up the brutal attack upon civilians in the village of My Lai, South Vietnam.

The nation and the world was shocked at the pictures and detailed accounts of witnesses which placed upon the consciences of people everywhere the details of the massacre of the inhabitants, including women and children, of My Lai.

There can be little doubt that Sherman’s actions toward a proud and almost defenseless people left a heritage of hate which lasted far longer than it might otherwise have lasted.”

(Merchant of Terror: General Sherman and Total War; John Bennett Walters, Bobbs-Merrill Company, 1973, excerpt, pp. xxii-xxiii)

Council chaos: Audience erupts over Confederate statue vote



City Councilor Bob Fenwick's abstention during the 2-2 vote on removing Confederate statues deadlocked council and resulted in the statues remaining. At a press conference January 23, Fenwick pressed some criticisms he made of city spending during the statue debate. staff photo

Lisa Provence

1/24/17 at 4:49 PM

Charlottesville's confrontation with its slave-owning past has resulted in difficult discussions since [Vice-Mayor Wes Bellamy and Councilor Kristin Szakos called for the removal](#) last March of statues of Confederate generals Robert E. Lee and Stonewall Jackson and the renaming of the parks where they reside.

At City Council's January 17 meeting, the debate spiraled out of control when enraged citizens, many carrying signs calling for the statues' removal, shouted and refused to come to order for approximately 30 minutes after councilors voted 2-2 on a motion to remove the statues, with Councilor Bob Fenwick abstaining.

"Shame on you, Bob!" yelled an attendee.

All of the councilors made statements before several votes were taken, each abhorring slavery and its legacy.

"At its core, this discussion is about racism," said Fenwick, who urged investing funds into the citizenry rather than in removing the statues.

Bellamy, the only African-American on council, quoted Martin Luther King Jr. about the danger of "the white moderates" who say they agree on an issue but want to wait until a more convenient time to take action.

He referred to Charlottesville as a "beautiful but ugly city," a term used during the funeral service two weeks ago of former vice-mayor Holly Edwards. The phrase was repeated during public comment by activist attorney Jeff Fogel, and earlier that day at a press conference for a new political group, Equity and Progress in Charlottesville.

And Bellamy also noted his first-hand experience with the [hatred and racial divide exposed since his call in March to remove the statues](#). "I have received death threats," said Bellamy. He said he's had phone calls that mentioned his daughters by name, stuffed monkeys and bananas thrown on his property and a stalker trying to intimidate him.

Szakos called for an immediate vote because of the “concentrated hate campaign” against Bellamy. “I believe we need to make a decision quickly on these two matters because until we do, we will continue to attract unwanted interference from the Confederate heritage groups and white supremacy activists around the country, many of whom have no stake in our local decision.”

Councilor Kathy Galvin spoke of the “moral dilemma” of removing Jim Crow-era statues, and said she believed it was “morally wrong” to scrub historic symbols of slavery, Reconstruction and segregation.

Mayor Mike Signer called slavery “the great shame of this nation,” but said he would not vote to remove the statues because of the [recommendation of the Blue Ribbon Commission](#), whose creation he had instigated, and because of the lack of consensus in the community.

After the first tied vote on Szakos’ motion to remove the statues, the chamber erupted and Signer suspended the meeting for five minutes to try to get it back under control.

John Heyden is a regular City Council public commenter who often has contentious exchanges with Szakos and Bellamy, and he says he’s seen such chaos before. “It strikes me that one faction of people is allowed to break the rules and other factions are shut down immediately.”

Attendee Mason Pickett says he was body slammed during one of the breaks. “The remove-the-statue people showed themselves to be immature bullies when they didn’t get what they wanted at the City Council meeting,” he says.

“I was cruelly disappointed by the fact that we could not move past the status quo,” said Signer after the meeting. That doesn’t mean the city can’t implement some of the other commission recommendations, such as renaming Lee and Jackson parks.

Three votes are necessary to put the issue back on the agenda, he says. “I don’t know whether there’s an appetite for my colleagues to revisit the pain and chaos.”

However, Szakos, Fenwick and Bellamy all say they expect the issue to come before council again. “We’re not done yet,” says Szakos, who made three motions to remove the statues. “We asked this [commission of citizens to spend six months of their lives](#) under public scrutiny and abuse, and their strongest recommendation was to remove the statues.”

“We can’t ignore it,” says Fenwick. “We have to deal with it.”

While many denounced his decision to abstain at the meeting, Fenwick says he’s had different reactions following it. “People are coming up to me on the street and agreeing with me,” he says.

He says he was caught in the middle between two sides locked in their decisions, and he’d thought there would be a proposal for compromise.

Fenwick seemed to have his own agenda at the meeting as far as city spending, and at a press conference January 22, he reiterated some of those points, [criticizing the \\$1 million spent on West Main consultants](#) and the hundreds of thousands spent on parking or lighting studies, while councilors slashed funding for the Legal Aid Justice Center. He said he’d like to ax the \$1.5 million skate park that went out for bid in December and build a field house at Tonsler Park and keep community centers open all day.

He called the City Council meeting chaotic. “That was the worst I’ve seen,” he says.

Signer, who implemented controversial rules for conducting City Council meetings when he took office a year ago, said the out-of-control scene January 17 “was one of the greatest challenges I’ve had in public life, trying to navigate the emotions on an issue that truly divides us.”

Signer says he made a decision not to eject anyone from the meeting “given the climate” and the “emotions,” but in the future, outbursts from the floor “can’t be allowed to prevent us from doing the people’s work.”

However, Bellamy says he’s seen other council meetings “get hectic,” and that there’s a history of the city saying it wanted to hear from people—and then ignoring them. [“People feel passionate about these topics,”](#) he says. “I definitely empathize and I understand it.”

Says Bellamy, “That City Council meeting draws a strong parallel with the Women’s March in Washington, and the voices saying, ‘Hear me, hear me, hear me.’”

Susan Frise Hathaway

One of the clowns in the three ring circus that is Charlottesville City Council now says he will vote to remove Lee monument. Looks like these folks are hell bent on heading to court and wasting taxpayer dollars on legal fees for a fight they know they will lose. We were prepared last month. We will be ready in February. Here's his contact information. He says he hasn't really heard from anyone. 😊
<http://www.charlottesville.org/.../council-members/bob-fenwick>

Fenwick says he will vote to move Lee statue

Ryan M. Kelly/The Daily Progress
1/26/2017

Charlottesville City Councilor Bob Fenwick holds a news conference Monday, Jan. 23, 2017, to talk about the council's upcoming budget work sessions.

At a press conference Thursday morning, Charlottesville City Councilor Bob Fenwick said he will now vote to move the city's statue of Confederate Gen. Robert E. Lee from his namesake park downtown.

Earlier this month, Fenwick abstained from voting on a motion to move the statue. However, he voted against another motion to keep the statue in place, effectively deadlocking the council on the matter.

"At the next council meeting on Feb. 6, the motion to move the statue will be made again, and I will support the motion with a yes vote," he said, reading from a prepared statement.

Fenwick added that he will ask Attorney General Mark Herring for an advisory opinion on any potential legal challenges the city could face as a result of the decision to move the statue.

Last fall, the a city commission recommended that the statue of Lee and Thomas "Stonewall" Jackson be re-contextualized either in McIntire Park or in its current location.

Send news tips to news@dailyprogress.com, call (434) 978-7264, tweet us @DailyProgress or send us a Facebook message [here](#).



UPDATE! January 30, 2017

City in Chaos – Charlottesville’s Kristen Szakos Now Claims General Lee Would Advocate for Removal of Veterans Memorial



The announcement last week by Bob Fenwick that he would change his vote and call for the removal of the magnificent Robert E. Lee monument in Lee Park in Charlottesville, has set the stage for a possible February 6 motion that will send the city of Charlottesville deep into litigation which, when finally resolved, will have cost the city a fortune and result in the monument remaining right where it is, according to state law designed to protect our veterans' memorials. Fenwick says he will join Wes Bellamy, the disgraced Vice-Mayor who was forced to resign from his teaching position and from the State Board of Ed, and Kristen Szakos, who has made it her personal crusade to tear down the memorial, in voting to violate state law and attempt to remove it. Szakos first publicly mentioned her desire to remove the monument in 2011, and having just announced she will not seek re-election, is hell bent on pushing her agenda through quickly before she leaves office, and against the wishes of the majority of the citizens.

The backlash of this bigoted, hate-filled anti-Confederate crusade which has deeply divided the community, has been swift and strong, and has come from all walks of life. In response, Ms. Szakos made a public FaceBook post over the weekend, which has since been removed, presumably due to the overwhelming and sensible comments received in opposition. Our friend Connie Chastain has penned a response to the post, which we have shared below:

iPad 10:37 AM

< Kristin Layng Szakos

 **Kristin Layng Szakos** Yesterday at 8:59 AM · 🌐

I have been reading a recent biography of Robert E. Lee, Jonathan Horn's *The Man Who Would Not Be Washington*, and I have become convinced that, if he were alive, Mr. Lee would be among those calling for the removal of his statue in Charlottesville's downtown park.

Mr. Horn writes: "So sensitive was Lee during his final years with extinguishing the fiery passions of the Civil War, that he opposed erecting monuments on the battlefields where the Southern soldiers under his command had fought against the Union." He quotes Lee as saying "I think it wiser moreover not to keep open the sores of war, but to follow the examples of those nations who endeavored to obliterate the marks of civil strife and to commit to oblivion the feelings it engendered."

There are those who find the post-war figure of Lee worthy of veneration and respect, and perhaps there is an argument to be made for monuments to him dressed in his civilian attire and getting on with the work of mending the union. But that is not what our monument does.

The Robert E. Lee celebrated in Charlottesville is depicted in full battle uniform, leading the Army of the Confederacy in its fight to preserve the institution of slavery - an institution that brutalized and imprisoned more than half the population of Charlottesville at the time.

It is no accident that this statue and others like it were erected long after Mr. Lee's death - almost 60 years after the War - at a time when Reconstruction backlash was being expressed in lynchings across the South and in laws like the Racial Purity Act, passed in Virginia that same year. It is not surprising that the Ku Klux Klan celebrated its dedication with a cross burning on Browns Mountain and a march through the city.



Some say we need to keep the statue in place to remember that there were once people who believed in the Lost Cause, but I would argue that we don't need a statue to remember that. All of the misspelled, hyperbolic sometimes threatening messages we have received from Confederate nostalgists and White Nationalists across the country in the last five years show that the Lost Cause is as alive to them today as it was to the marchers in the 1924 parade.

In addition, the Blue Ribbon Commission recommends preserving the less overtly aggressive statue of Stonewall Jackson, situated in a park where trees shield his dominance over the street, challenging it with other clear messages, as a way to acknowledge the reality of that part of our community's past while not surrendering both of our downtown parks to its perpetuation.

Removing the statue of Robert E. Lee, the option that received more votes from the Commissioners than the "Transform-in-Place" option which could well cost more than removal, will give us the space – both figuratively and literally – to tell the full scope of our community's history in the public realm, while ensuring that we still have the room to gather and celebrate multiculturalism, vegetarianism, LGBT rights, chocolate, and innovation in what is now Lee Park.

At the same time, we can move forward on renaming the park – perhaps "Emancipation Park", a name that would acknowledge the Civil War's lasting legacy for the descendants of enslaved Americans, or "Future Park", to show that we don't need to be bound only to icons of the past.

That is why I will again be introducing the following motion for consideration at the February 6 City Council meeting:

Motion: To remove the statue of Robert E. Lee from Lee Park and to re-name the park, and to direct staff to bring Council a range of options for



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That is why I will again be introducing the following motion for consideration at the February 6 City Council meeting:

Motion: To remove the statue of Robert E. Lee from Lee Park and to re-name the park, and to direct staff to bring Council a range of options for moving forward with decisions on destination, design and park name within 60 days for its consideration.

This is merely the first step in moving forward with the recommendations of the Blue Ribbon Commission on Race, History and Public Space. Thanks again to the citizens who served on this committee and to all the local residents who testified and shared their thoughts through public meetings, e-mail, telephone calls and in person.

Thanks especially to Councilor **Wes Bellamy**, who has bravely withstood public attacks and has paid a personal price for his convictions in advocating for the removal of the Lee statue. He has been unflinching in representing perspectives that are all too often unheard in the halls of power. Thanks, too, to **Bob Fenwick**, for listening.

Emotions have run high on all sides of this issue, and people of good will have disagreed about the best solution. In the end, however, the five members of City Council are elected to make decisions for the public good that aren't always easy. I trust that is what we will do on February 6.



7 Comments 5 Shares

Kristin Szakos is a city council member in Charlottesville, Virginia who is from elsewhere, and is married to a community organizer. She's a flaming "progressive" who believes in "feel-good" causes (because she "thinks" with her emotions), but don't imagine for a minute that her lack of cogitation makes her harmless.

Szakos is on a mad crusade to remove the monument to Robert E. Lee in Charlottesville, and rename Lee Park, where it currently stands. A recent post she made to Facebook gives some instructive insight into the destructive leftist mentality, and what motivates it.

She actually says Lee would agree with removing the statue of himself. She bases this on a few lines from an anti-Lee book published in 2015, right smack-dab in the middle of the Politically Correct Revisionism Era. She didn't even have to hold a seance to find out what Lee thought. A writer born in 1983 is her "medium" for her spiritual communication with the great general who died 147 years ago. .

Szakos's Facebook post uses the same language we've become so familiar since the left escalated its war on Confederate heritage following the Charleston tragedy. It's the same language a host of other leftist groups and individuals use in the same war. If progressives weren't such mental clones, weren't so tightly bound to each other and equally dedicated to the destruction of what they hate, somebody could sue for plagiarism...

That somebody could conceivably be the Southern Poverty Law Center, which has orchestrated a nationwide war on Confederate artifacts, particularly monuments, post-Roof. But, of course, Dees and Co. are happy to share their ammunition, and have others share it, as well, so there will be no plagiarism complaints from that quarter. In any case, I think we can safely assume that's where Szakos got her talking points.

You don't have to read Szakos for long to realize that what she really motivated by, and what she's trying to foment in others, is enmity for white Southerners. That's what motivates the SPLC, too, . Yes, the left attempts to inflame hatred of all whites -- in the USA, Europe, Australia and other European derived cultures. But here in the US of A, Southerners are given a special place, a unique status, in the leftist mentality.

Because, you know, slavery and racism.

Says Szakos, "It is no accident that this statue and others like it were erected long after Mr. Lee's death -- almost 60 years after the War -- at a time when Reconstruction backlash was being expressed in lynchings across the South and in laws like the Racial Purity Act, passed in Virginia that same year. It is not surprising that the Ku Klux Klan celebrated its dedication with a cross burning on Browns Mountain and a march through the city."

It's obvious to most normal people that just because two or more things happen at roughly the same time, that doesn't mean they are related. It would likely never occur to Szakos that monuments to Confederate heroes were erected when the people of the impoverished South finally had the funds to do so. Moreover, there is usually a delay before memorials to soldiers, leaders and other civic and national heroes are erected. The Vietnam War ended April 30, 1975 but the Vietnam Memorial was not completed until 1982. The Lincoln Memorial was not erected and opened until 1922, and the Jefferson Memorial dates to 1943, 120 years after the great man's death.

But to social justice warriors, racism is the only thing that concerns contemporary Southerners, just a slavery was the only thing that concerned antebellum Southerners. Family? Nah. Community? Nope. Church? No way. Only slavery and racism ... or rather (since the term "racism" has been so ridiculously over used and misused) white supremacy. And for progressives, that bizarre and untrue caricature is all the justification they need for hating Southerners, and fomenting the same antipathy for them among as many others as possible.

To Szakos, the only possible reason the people of Charlottesville could have had for erecting the memorial to Lee was to pay homage to white supremacy, as in her leftist mind, slavery was the only reason for the Confederacy to exist and to fight. She either doesn't know, or pretends to not know, that white supremacy was as prevalent in the north, that the northern army was not sent South to free slaves but to kill Southerners because they wished to leave the union, and that when push came to shove, the Confederates showed in various ways that they preferred political independence to keeping slavery.

Szakos's pathetic attempts at justifying the soviet-style cleansing of Southern heritage do not pass logical muster. They are totally emotion based, and the emotion is at best contempt and at worst, antipathy. Her attempts to remove the memorial of a man whose character dwarfs those possessed by most social justice warriors must be not only resisted, but defeated.

Connie Chastain

Connie Chastain is a ninth-generation Southerner. Born in Georgia, she grew up a preacher's kid in Alabama, attended Alabama Christian College (now Faulkner University) and married a Louisiana boy. She currently resides with hdf husband of 30+ years in L.A., that is, Lower Alabama, aka the Florida Panhandle, which basks in the semi-tropical sun at the very top of the Gulf of Mexico -- America's Mediterranean.

She is a former staff writer for The Florida Sun, (renamed the Independent News), which was published in Pensacola, Florida starting in 1999 by former Congressman Joe Scarborough (now the star of "Morning Joe" on MS- NBC). Her articles ran the gamut from travel to current events and chemtrails to Bigfoot in Dixie. With four novels and two short stories published, she is also an Indie-publisher, editor, graphic artist, and video producer.

*Don't look in the pages of her books for insulting stereotypical portrayals of Southerners. One reason she writes is to honor the good people of her region. Visit her at www.conniechastain.com
<http://vaflaggers.blogspot.com/>*

York County won't return Confederate flag to old courthouse

by: Mark Barber Updated: Jan 24, 2017 - 2:21 PM



Watch Video News Report [HERE](#)

YORK, S.C. - The York County Clerk has taken down a Confederate battle flag as well as pictures of Confederate generals that were on the walls of a historic courtroom in York.

Clerk David Hamilton's decision is coming under fire from some who think he should've let the county council decide whether the rebel battle flag should have been removed.

"I would've loved that. I wouldn't be talking here with you right now but it is my responsibility in South Carolina where the law says I'm in charge of the courthouse," he said.

His decision is sparking a firestorm of controversy because some look at the flag and see southern heritage while others only see hurt.

"It's come to be more of a symbol of hatred and racial things than it has heritage," resident Ralph Brown said.

The flag has been an issue at the courthouse since the 1990s when an attorney tried to move his trial out of the courtroom because he was concerned about the rebel flag.

"His defendant which was an African American individual would not be able to get a fair trial," Hamilton said.

The rebel flag is protected by the Heritage Act, so when the renovated courthouse reopens on Sunday, Hamilton will find a new place for it outside of the courtroom.

"This is a courtroom where justice is served blindly, regardless of your race, creed or color," he said.

Hamilton told Channel 9 he plans to keep the rebel battle flag, along with the five other flags that were hanging beside it, in a box display somewhere in the courthouse.

He said it's possible the flags will also be moved to a museum.

http://www.wsoctv.com/news/york-county-wont-return-confederate-flag-to-old-courthouse_/487460903?ecmp=wsoctv_social_facebook_2014_sfp

York Co. clerk says Confederate flag must stay in courtroom

Updated: Jan 28, 2017 - 11:39 AM



0

A version of the Confederate flag that was pulled from the main courtroom in the renovated York County Courthouse will go back on display.

York County Clerk of Courts David Hamilton had removed the flag, believing he had the authority under state law to do so.

But on Friday, Hamilton said doing so would violate South Carolina's Heritage Act, which states that the Confederate flag cannot be removed, changed or renamed on municipal, county or state property without a resolution by the South Carolina House and Senate.

Hamilton said he respects both the Heritage Act and the history of York County.

"It was not my intention to offend the citizens of York County, the state of South Carolina, or of the United States of America," Hamilton said.

In 2015, South Carolina removed the Confederate battle flag from its statehouse grounds. That move came after pictures surfaced showing Charleston church shooter Dylann Roof posing with the flag.

The Confederate flag, and five other historical flags, pictures of Confederate generals and other items will go back in the York County courtroom.

UPDATE!

Ladies and Gentlemen, Friends and Enemy's,

Attached are the newspaper articles bringing this matter to light. The earliest dates 01/24/2017. The latest Sunday PM. I hope you will take the opportunity to read each carefully. You may choose to go to the newspaper website and post your comments there. Many have and no doubt, many will. Please consider the following:

1. The entire matter was brought to light by the same newspaper AND same reporter that attacked Micah Jenkins Camp 1569 & SC Div. over our Reunion being held at York Technical College. And YES in fact the same reporter that reaped havoc on Palmetto Battalion & Brattonsville staff Oct. 2016 reenactment by announcing professional protesters would be in attendance to disrupt event. The more attention we give him, the more he writes negative articles about us. We know what he writes is BS. However the general public accepts it as the gospel according Andrew Dys. The more negative comments his editor/publisher receives, the more he is allowed to write negative articles about Confederate history.
2. As of 4:42 PM, EST Sunday January 29, 2017 the portraits and Flag had NOT been returned to the Courtroom. Heritage Operations Chairman Sutton (who lives in York County) had face to face contact with Clerk of Court Hamilton today (yesterday now). Hamilton assured him flags and portraits will be returned to their proper location "soon". Chairman Sutton and I have been in contact with each other & YC officials throughout the weekend regarding this matter. We will continue to do so until it is resolved or we have to take other action, which we are prepared to do so. I and Chairman Sutton pledge to SC Division we will keep all informed as matters transpire in coming week, just as we did in June-July 2015. Maybe these will not be ignored?
3. If anyone could ID the "SC Division Spokesman" who told the media that SCV was "marching on the Courthouse", I would be so grateful. I'd love to meet our "spokesman". It would be beneficial to know how he determined course of action for SC Div. For sure our "spokesman" was not Heritage Chairman or Division Commander.

Respectfully,

Col. T. Leland Summers, Commanding
Palmetto Battalion
Phone 803-235-8322
www.palmettobattalion.org
colonel@palmettobattalion.org

York Co. Clerk of Court, **David Hamilton, 803-628-3036** announced that the Confed. flag and portraits of Lee and Jackson will not be placed back in the Court house as it is now been renovated. He says this is not a violation of the Heritage Act. **MAKE A CALL AND BE POLITE BUT FIRM.**

Call or write **Sen Harvey Peeler** and ask him to **enforce 2000 Monument Protection Bill**. Also call THE ATTY. GENERAL.



Tuesday
01/24/2017

NATIONAL JANUARY 24, 2017 12:02 PM

Confederate flag won't return to South Carolina courtroom

The Associated Press

YORK, S.C. — A Confederate flag and portraits of Confederate generals will not return to a South Carolina courtroom when renovations are completed.

Everyone should feel they are going to be treated fairly when they enter a courtroom, and that can't happen with the rebel flag and pictures of Robert E. Lee and Stonewall Jackson displayed, York County Clerk of Court David Hamilton said.

"The history is very, very important, but obviously, the future is more important," Hamilton told The Herald of Rock Hill (<http://bit.ly/2knGShV>).

Hamilton tried to determine when and why the Confederate flag and portraits were placed in the courtroom at the 102-year-old courthouse, but found no answers. Other items inside the courtroom before the project started, such as portraits of judges and the United States and South Carolina flags, will be put back up.

A South Carolina law called the Heritage Act protects Civil War and other historical statues, monuments, flags and other items from being moved or taken down.

Hamilton said he researched the act and thinks what he is doing is legal as long as he displays the flag and portraits either somewhere else in the old courthouse or in a museum.

The clerk said he hasn't decided exactly where the items will end up.

The courthouse in York was closed for the \$10 million renovation project in 2011. A ceremony to celebrate the end of the project is planned for Sunday.

The chief prosecutor for York County applauded the decision, along with several defense attorneys.

"There is no place in a court of law, a place of justice for all, for the Confederate flag," defense lawyer Tom McKinney said.

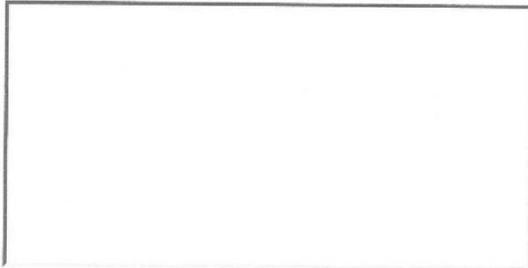
York County is just south of Charlotte, North Carolina.



MORE NATIONAL

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Trump Supporters Leave DC Waitress \$450 Tip, Message Of Hope PoliticsChatter



Saturday
01/27/2017

LOCAL JANUARY 27, 2017 5:36 PM

York Co. clerk reverses decision: SC act means Confederate flag must stay in courtroom



< 1 of 3 >



BY ANDREW DYS
adys@heraldonline.com

YORK —

A version of the Confederate flag, which was to be removed from the main courtroom in the renovated York County Courthouse, will be displayed there after all.

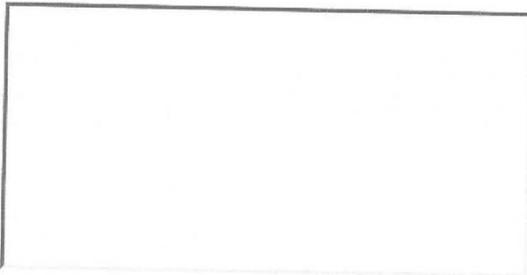
York County Clerk of Court David Hamilton said Friday removing the flag would violate South Carolina's Heritage Act.

Hamilton's decision to put the flag back in the courtroom reverses a decision he made days earlier, when he believed he had authority under state law as clerk and legal authority to move the flag and other Civil War items to another spot in the building.

Hamilton said he had met with two lawyers and others about the decision before announcing it in The Herald on Tuesday and did not believe it violated the state law, which requires legislative action by the S.C. General Assembly to change historical markers, monuments or buildings. The plan was to keep the items within the walls of the courthouse but not in the courtroom.

But Hamilton, a Republican who has been county clerk of court for 21 years, said after his decision was reported, he was contacted by state officials who did a more formal legal review. Hamilton said he was told that removing the items could violate the law. So the flag, and five other historical flags, pictures of Confederate generals and other items, will go back in the courtroom.

"The decision to change course and put the items back in the courtroom came after additional research, and is one hundred percent not my personal feelings one way or another," Hamilton said late Friday. "This decision is to be in compliance with a more strict interpretation of the Heritage Act."



Sunday
01/28/2017

LOCAL JANUARY 28, 2017 4:41 PM

York Co. councilman, others to stand against Confederate flag in courtroom



1 of 5



BY CATHERINE MUCCIGROSSO
cmuccigrosso@heraldonline.com

YORK COUNTY —

A York County Councilman is calling on others to stand together against hanging a Confederate flag in the renovated York County Courthouse courtroom before Sunday's grand opening.

"A decision was made to put the Confederate flag back inside of the York County Courtroom," Councilman William "Bump" Roddey posted Saturday afternoon on Facebook, calling the flag a "symbol of hate."

"I'm strongly against this decision," Roddey wrote in his Facebook post. "If you share in my opinion that this should not be in our courtroom, please join me and other elected officials and community leaders tomorrow at 2:30 p.m. outside the courthouse to stand against this decision."

The grand opening ceremony is scheduled to begin at 3 p.m. at 2 S. Congress St. in York.

York County Clerk of Court David Hamilton said Friday that a version of the Confederate flag, which he had previously decided not to return to the main courtroom after the renovation, will be displayed.

He said removing the flag would violate South Carolina's Heritage Act.

Hamilton's decision to put the flag back in the courtroom reverses a decision he made days earlier, when he believed he had authority under state law as clerk, and legal authority, to move the flag and other Civil War items to another spot in the building.

Roddey said other community leaders who will be joining him include S.C. Rep. John King, D-Rock Hill, and Attorney Montrio Belton, as well as pastors and other supporters.

More Californians dreaming of a country without Trump: poll



By Sharon Bernstein

Reuters January 23, 2017



U.S. President Donald Trump holds up the executive order on the reinstatement of the Mexico City Policy after signing in the Oval Office of the White House in Washington January 23, 2017. At his side is White House Chief of Staff Reince Priebus. REUTERS/Kevin Lamarque

By Sharon Bernstein

SACRAMENTO, Calif. (Reuters) - The election of Republican businessman Donald Trump as president of the United States has some Californians dreaming - of their own country.

One in every three California residents supports the most populous U.S. state's peaceful withdrawal from the union, according to a new Reuters/Ipsos opinion poll, many of them Democrats strongly opposed to Trump's ascension to the country's highest office.

The 32 percent support rate is sharply higher than the last time the poll asked Californians about secession, in 2014, when one-in-five or 20 percent favored it around the time Scotland held its independence referendum and voted to remain in the United Kingdom.

California also far surpasses the national average favoring secession, which stood at 22 percent, down from 24 percent in 2014.

The poll surveyed 500 Californians among more than 14,000 adults nationwide from Dec. 6 to Jan. 19 and has a credibility interval, a measure of accuracy, of one percentage point nationally and five percentage points in California.

The idea of secession is largely a settled matter in the United States, though the impulse to break away carries on in some corners of the country, most notably in Texas.

While interest has remained about the same nationwide, it has found more favor in California and the concept has even earned a catchy name - "Calexit."

"I don't think it's likely to happen, but if things get really bad it could be an option," said Stephen Miller, 70, a retired transportation planner who lives in Sacramento and told pollsters he "tended to support" secession.

During the campaign, Trump alienated many in the Democratic-leaning state with his promises to crack down on illegal immigration, threats of creating a Muslim registry, remarks women found offensive and vows to repeal the Affordable Care Act, also known as Obamacare.

"There's such hostility towards Trump that many citizens believe it would be smarter to leave than fight," said Democratic political consultant Steve Maviglio, who last year ran the campaign against a proposed ballot initiative to break California into six states.

ANTI-TRUMP PROTESTS

With 39 million residents and the sixth-largest economy in the world, California is already a nation-state, Maviglio said. In November's election, the state broke nearly two-to-one in favor of Trump's Democratic opponent, Hillary Clinton.

In practice, secession is highly unlikely, facing political, legal and possibly even military obstacles, considering that the United States fought the Civil War over the secession of the South, Maviglio and others said.

Trump's election gave a huge boost to the quixotic campaign to remove California from the United States called Yes California, run by a former conservative turned progressive who now lives in Russia.

Dubbed "Calexit" by pundits comparing the effort to "Brexit" - Britain's vote to withdraw from the European Union - Yes California's email list jumped from fewer than 2,500 before the election to 115,069 currently, the group's president, Louis Marinelli, said in a telephone interview.

Marinelli, who moved to Yekaterinburg, about 1,000 miles (1,600 km) east of Moscow, in September and has lived in Russia on and off for several years, said he became disenchanted with the United States after difficulties arose with the immigration process for his Russian-born wife.

On Friday, activists from the group waved signs saying "California out of the United States" and "U.S. out of California" at anti-Trump protests in Los Angeles and San Francisco, Marinelli said. They have requested approval from the state to begin collecting signatures for a pro-secession ballot initiative.

In Lodi, California, Democratic party activist Bruce Rubly, who told Reuters/Ipsos pollsters that he "strongly supported" California secession, said he thinks it could happen if Trump and the Republicans who dominate the U.S. Congress impose conservative policies on such issues as the environment, immigration and marijuana legalization.

"There's a whole series of things that are going to get Californians riled up," said Rubly, 68. "And if he pushes those buttons in the wrong way, there's going to be hell to pay."

(Additional reporting by Chris Kahn in New York; Editing by Mary Milliken)

<https://www.yahoo.com/news/more-californians-dreaming-country-without-trump-poll-192311764.html>

CALIFORNIA: LAND OF THE FRUITS AND NUTS! - ED.



"The contest is not over, the strife is not ended. It has only entered upon a new and enlarged arena." Jefferson Davis, address to the Mississippi legislature - 16 years after the wars end.

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

California Could Cut Off Feds In Response To Trump Threats

January 27, 2017 2:44 PM By Melissa Caen



Watch Video News Report [HERE](#)

SAN FRANCISCO (KPIX 5) – The state of California is studying ways to suspend financial transfers to Washington after the Trump administration threatened to withhold federal money from sanctuary cities, KPIX 5 has learned.

Officials are looking for money that flows through Sacramento to the federal government that could be used to offset the potential loss of billions of dollars' worth of federal funds if President Trump makes good on his threat to punish cities and states that don't cooperate with federal agents' requests to turn over undocumented immigrants, a senior government source in Sacramento said.

The federal funds pay for a variety of state and local programs from law enforcement to homeless shelters.

"California could very well become an organized non-payer," said Willie Brown, Jr, a former speaker of the state Assembly in an interview recorded Friday for KPIX 5's Sunday morning news. "They could recommend non-compliance with the federal tax code."

California is among a handful of so-called "donor states," which pay more in taxes to the federal Treasury than they receive in government funding.

<http://sanfrancisco.cbslocal.com/2017/01/27/california-could-cut-off-feds-in-response-to-trump-threats/>

NATIONAL REVIEW

California Shouldn't Secede from the U.S. It should divide in two.

By John Fund — January 29, 2017

Los Angeles — Liberals used to hate secession, the notion that states could leave the Union as they did before the Civil War because they didn't agree with the policies of the federal government. But with Donald Trump's election, many California liberals suddenly have warm words for a budding ballot initiative that has just begun collecting signatures in order to place secession, or "Calexit," on the ballot.

At the height of the tea-party movement, Texas governor Rick Perry merely hinted at the thought that Texas might react to President Obama's executive overreach by reclaiming its one-time status as an independent republic. He was denounced as something akin to a traitor; critics lamented that he wanted to return Texas to the era of sharecroppers or Jim Crow. Now Dan Schnur, who teaches political communications at the University of Southern California, says "California is the new Texas," with its elected officials promoting a "virtual secession." The secessionists plan to take to the legislature, the courts, and the streets to resist Trump's agenda. Never before have so many prominent Californians gotten into such a reactionary, defensive crouch.

Some of their rhetoric resembles that of the "massive resistance" movement in the 1950s South, which vowed to fight federal intrusion into the right of states to run their own discriminatory elections, segregate public schools, and ignore federal law enforcement. Assembly speaker Anthony Rendon has warned Trump that he better not dare to go after any of the state's estimated 2 million illegal immigrants: "If you want to get to them, you have to go through us." Governor Jerry Brown vows to block any attempt to divert California from its radical plan to limit carbon emissions: "We've got the scientists. We've got the lawyers, and we're ready to fight." State attorney general Xavier Becerra says one of his top priorities is the "resistance" against Washington's deportation of illegal immigrants, even to the point of paying their legal fees to fight the *federales*.

On policy after policy, from dramatically higher minimum wages to the nation's most steeply progressive income tax, California's leaders are pursuing a 180-degree departure from the priorities of Team Trump. They say this is the perfect time for a breakup, and they cite a new Reuters-Ipsos poll showing that 32 percent of Californians (mostly Democrats) back the idea.

As a Californian, I view the "Calexit" movement with amusement, since there is zero chance that Congress would ever provide enough votes to allow California to leave peacefully, and the alternative exit ramp would involve a modern-day civil war.

During my recent trips back to California, I have often debated with liberals over the idea. I point out that before they sign up for secession, there is a more serious, more tolerant way of giving Californians more choices: Let the sprawling, diverse state divide up into two or more states to ease tensions between farmers and coastal types, defuse the war of ideology between Left and Right, and allow more policy experimentation,

Efforts to divide California into more manageable and homogeneous parts are as old as the Bear Flag that was raised over the state capitol at statehood in 1850. When I was a legislative staffer in Sacramento in 1980, a state assemblyman named Stan Statham had a serious proposal that attracted bipartisan support. He recognized that California's people (now 40 million) would be better served if its competing constituencies had more in common.

Lots of people have their favorite maps for new states. For decades, the natural dividing line ran due east from the coast, just north of Bakersfield; it emphasized the differences between northern and southern California. My favorite design was for *three* states: one centered on Los Angeles, one centered on San Francisco, and everyone else in a third state. More recently, in 2009, then GOP assemblyman Bill Maze proposed creating two states: a Coastal California state and an Inland California state. The big population centers of San Francisco and Los Angeles would be in the first, but the inland state would include some large coastal counties such as Orange (home of Disneyland) and San Diego.



The new states would be far more in sync on policy. The coastal state would emphasize environmental values, the “next big thing” economy of Silicon Valley, and the multicultural diversity of L.A. The inland state would have vast water resources, abundant agricultural lands, and its own cutting-edge facilities in sectors ranging from aerospace to data processing.

Politically, the two states would provide an escape from the current political conformity of California, which is dominated by public-sector unions and progressive activists. Take the last governor’s race in 2014. Democrat Jerry Brown won reelection over Republican Neel Kashkari by 60 percent to 40 percent statewide. But in Inland California, they were separated by just a few thousand votes. The two Californias would include a progressive stronghold able to experiment (even more than the state already does) with new “small is beautiful” ideas; next to it would be a politically competitive state with many constituencies that would favor pro-growth policies. Tensions and gridlock under a two-state model would probably be reduced.

Of course, it’s unlikely that California will ever be divided. It’s even more unlikely that it would cut its ties to the rest of the nation and become a separate country. But the debate on both ideas is healthy. To what extent should we let arbitrary political boundaries established many decades ago curb our imagination and prevent us from creative solutions to our problems?

— *John Fund is NRO’s national-affairs correspondent.*

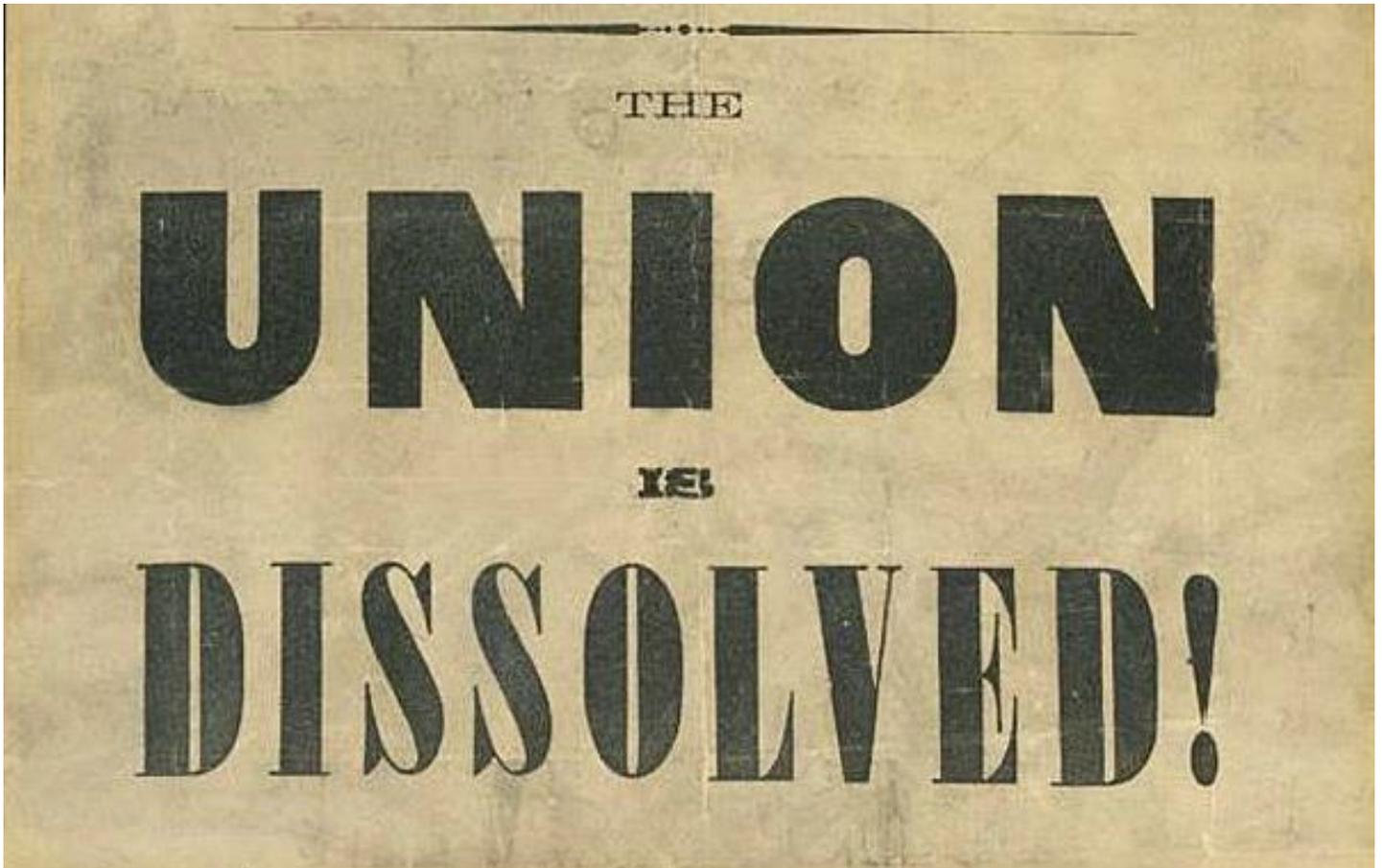
<http://www.nationalreview.com/article/444384/california-secession-bad-idea-division-two-states-better-idea>

From [Jack Lipthrott](#)

If California attempts to secede, we should send troops in to rape and murder thousands of Californians. We should burn their cities and poison their water; suspend their State government and place our generals in the governor’s office. Kick their congressmen out of DC. Close down any news outlets that supports secession and arrest their editors and owners. We should confiscate all guns and ammo. While we are at it, we can declare all food and medicine to be contraband. We’ll place our war-ships off their coast and bomb the hell out of their cities. Our troops should be allowed to loot pillage and steal anything they want. We can capture hundreds of women and children and haul them east to work as slaves in our factories. We should have train loads, 2 miles long, loaded with stolen property, headed east. If any group of California counties show their loyalty to the u.S., we’ll organize those counties into a new State without the consent of California. We’ll force a new amendment to the Constitution that forbids California from ever trying to reclaim loses due to our invasion and subjugation. And this is just for starters. It will be great. Why shouldn’t we? That’s exactly what the north did to the South and most Americans are ok with it. If California gets to go free, then the rest of the country owes the South trillions in reparations. Sound fair to me.

Divided America and the Rumblings of Secession

Charles Burris



Jack Perry's very able article, [Seeds of Secession](#), should remind each of us of one of the central factual realities concerning American history: [America has always been divided, divided on geographical, ethnocultural, ethnoreligious, and ideological lines.](#)

Through it all there has been intermittent rumblings of secession.

[Whigs \(American revolutionaries\) versus Tories \(British loyalists\);](#)

[Northern Federalists](#) versus [Southern Democrats;](#)

Northern Yankees versus Southern Confederates;

Midwestern and Southern agrarian Populists versus the Northeastern industrial/banking Establishment;

Republican Northeastern Establishment versus Midwest Old Right and Solid Democratic South;

Northeastern seaboard "Yankees" versus Sunbelt "Cowboys."

Now we have the latest configuration: Middle America versus Coastal America.

Divided America and the Rumbblings of Secession: A Reasoned Response

We are not and cannot be rightly considered a "heritage" group. Heritage groups are formed by those wishing to preserve a legacy and memorialize a moment in history. While that is part of what we wish to do, it is not our purpose.

"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. Are you also ready to die for your country? Is your life worthy to be remembered along with theirs? Do you choose for yourself this greatness of soul? Not in the clamor of the crowded street, not in the shouts and plaudits of the throng, but in ourselves are triumph and defeat."

**Lt. General Stephen Dill Lee
Commander General United Confederate Veterans,
New Orleans, Louisiana, April 25, 1906**

What sets us apart is the charge that we received. Our mission was overridden by the command given us by our fathers and grandfathers. Whatever SCV had been alongside UCV up to that time ceased, and we became something more. We became the bearers of the cause and its vindication for which our fathers and grandfathers left their wives, children, farms and land to fight for something greater than themselves. The cause of freedom. The cause of justice. The cause of self-rule. That was not a responsibility that we asked for, but it was passed to us. And just as an Olympic runner receiving a torch does not decide to quit because the first part of the run was not his own, so to do we as receivers of this torch, continue to run.

We were given the responsibility of guarding the good names of our fathers and grandfathers. That means that we cannot allow their names to be tarnished, smeared and drug through the mud. We were given the responsibility of guarding the historical truth of our ancestors. That means we cannot sit back and submit to historic revisionism and the re-writing of our

childrens textbooks and the federal mind programming.

Perhaps most importantly, we were commanded to emulate their virtues. Among these, honesty, integrity, brotherhood and behavior befitting gentlemen. We were commanded to perpetuate his principles (a fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.) and ideals (a standard of perfection; a principle to be aimed at.).

This is so much more than just a heritage organization or a country club composed of people sharing a common heritage. This is an organization aimed at perpetuating a memory, a good name, a way of life, behavior and conduct becoming those who came before us. This is an organization who received a charge to continue in a way of life, to continue in a way of thought. To keep alive a near forgotten virtue, to resurrect a cause and to never let its flame go out regardless of oppression and attempts to crush our spirits.

No sir, this is no heritage organization. It is a time capsule, in this capsule is faith, family, gentleman-like conduct, honesty, valor, integrity and patriotism for the South, for the Constitution and love and respect with dignity to those that came before. Our very existence is a promise to our fathers and grandfathers and great grandfathers that so long as we exist, their wishes will be honored and we will allow their dreams to live on in us.

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Company K, Turney's 1st Tennessee Volunteer
Infantry Regiment

John Massey

“An example of filial affection is portrayed in the character of John Massey who was shot at Fayetteville, Tennessee. He came into the Federal lines to visit his brother. They heard he was a bushwhacker and in attempting his arrest got hold of his brother through mistake. Hearing of this, Massey went to Fayetteville, gave himself up, told the ‘Yanks’ that they had the wrong man, that his brother was a non-combatant of large family, and although he him self was not a bushwhacker but a regular soldier, he was the man they wanted. The enemy released the brother and shot poor Massey in his stead. Oh, how beautiful a sentiment and what a tie of affection, of brotherly love! Fayetteville ought to mark the spot made sacred by his martyrdom.”

Ryan: Confederate warts and all



The Roanoke Times | File 2014

Virginia Flaggers in Lexington in 2014.

Posted: Friday, December 30, 2016 2:00 am

By Halford Ryan from Lexington, is professor emeritus of public speaking (1970-2010) and taught Southern oratory for many years at Washington and Lee University.

English painter Peter Lely showed Oliver Cromwell his flattering portraiture of the Lord Protector. Cromwell supposedly told Lely to repaint realistically the picture by inserting Cromwell's warts and all. Would that marching Sons of Confederate Veterans were as forthright about the Confederacy's warts and all.

If so, then Confederate flaggers would admit that the South's ante-bellum miscegenation laws, making it illegal for whites to couple with blacks, were dishonorably flouted by the Christian master and his Christian kith and kin.

Request a flagger to offer an exculpatory explanation of why some 590,000 mulatto slaves existed alongside 3.8 million black slaves in the 1860 census.

If so, then flaggers would fess up that slavery was the cornerstone of the Confederacy. Confederate founding fathers avowed it was to perpetuate and extend slavery. Most ordinances of secession, including Virginia's, cited slavery as the prime reason to separate. The Confederate Constitution enshrined Negro slavery. Southern Baptist, Episcopal, Methodist and Presbyterian rebel preachers quoted the Old and New Testaments, Genesis 9: 22-29, I Timothy 6: 1, and I Peter 2: 18, the first pope, to prove that God wanted His Confederate Christians to own slaves.

Entreat a flagger to explain why God let the North win while causing the Christian South to suffer defeat and to lose their Bible-based, Bible-blessed black slaves.

If so, then the SCV would cease claiming that the Lost Cause was about states' rights, which is plural. Go easy on a flagger. Ask only for one states' right, not connected to slavery, that was jeopardized by the South's staying in the Union.

The tariff, a flagger's favorite feign, was conjoined to King Cotton and slavery. The Confederate Congress, in one of its first acts, enacted a tariff that mirrored the USA's tariff.

If so, then flaggers would own up that the flag was then and still is a symbol of white supremacy. Variants of the ensign's sundry incarnations still portray that connotation in the state flags of Alabama, Arkansas, Florida, Georgia, Mississippi and Tennessee.

Invite a flagger to deny that Confederate flags were used by white supremacist and Klan groups to induce terror in blacks, even down to this day at Trump's rallies, despite historic and contemporary photographs to the contrary.

If so, then the SCV would come clean by admitting that the Southern heritage they really crave to celebrate and truly covet to commemorate is segregation. Before the Civil War, Southern legislators passed Slave Codes, applicable only to black slaves, to maintain segregation and bondage. After the Civil War, Southerners passed Black Codes for segregation without servitude. Georgia specifically added the Confederate banner to its flag in 1956 to protest racial integration.

Virginian Generals Lee and Jackson fought for the flag, hence they waged war for the historical Confederacy's warts and all.

Wherever the SCV parades, beseech flaggers to explain why blacks today do not march shoulder-to-shoulder with whites today to celebrate their shared Southern heritage today.

http://www.roanoke.com/opinion/commentary/ryan-confederate-warts-and-all/article_99c4a01c-3c66-5b0b-bb5b-ea28cb223853.html

A well stated response....

Cahoon: The Union and the myth of the righteous cause, warts and all

John Cahoon is a civil engineer and former U.S. Army aviator. He lives in Roanoke.

Halford Ryan is at it again with his recent, one dimensional interpretation of why the Confederate soldier fought. ("[Confederate warts and all.](#)" December 30 commentary.) He challenges Virginia flaggers and SCV to respond to what he considers embarrassing questions.

I am here to respond and to remain at the service of anyone who still believes in The Myth of The Righteous Cause and the nobility of the Union Army destroying the southern states as conquered provinces.

Let's lay some facts on the table. The Civil War was caused by secession. Secession had multiple causes including fear of instant emancipation.

For the Deep South, this brought out legitimate fears of the Santo Domingo effect and the Nat Turner revolt, both where whites were slaughtered.

Ryan either forgets or is unaware of Southern efforts toward *ante bellum* emancipation that were botched by the likes of William Lloyd Garrison. For years leading up to the war there had been a moral recognition and multiple solutions proposed by the South. Slavery was immoral, inefficient and would ultimately die out.

Not mentioned are Lincoln's racist quotes that he was simply fighting to restore the Union and wanted all blacks freed and sent back to Africa.

How about that for warts and all. This is the great Myth of The Righteous Cause.

White supremacy flowed from the mouth of Lincoln and every American, north and south. To assign it only to the Confederate Battle Flag when we see the KKK parading in Washington DC with the Stars and Stripes is the ultimate hypocrisy.

Ryan's credentials imply as a teacher of Southern oratory he surely must have used statements from 1861 political leaders as published in southern newspapers. Recent election results testify to the credibility of the press and politicians.

Not heard from are the common soldiers. I suggest one listen to them, Union and Confederate, as they tell you why they fought. It was not to end slavery...it was over the rights of states to secede.

Slavery later became incidental and many Union soldiers threatened to mutiny because they had no intention of fighting for emancipation.

Let us dispatch the mixed-race issue (I find the term mulatto degrading) in America. Miscegenation began at Jamestown and has continued through today with no stigma attached to the couple or children now. If Ryan would like to do some big-time shaming, he should go back to 1787 and start removing all vestiges of Thomas Jefferson from UVa.

Jefferson and many others, were committing no crime using their property as they saw fit. Miscegenation took place in the North, on the frontier with Native Americans, forcibly with Union soldiers invading the South, with indentured female Scots Irish slaves and recently within any country where the American military has been stationed.

Virginia's ordinance of session and the convention proceedings, clearly state that we voted to stay in but warned Lincoln against coercing other states. On April 15, Lincoln called for Virginia to furnish our militia for his control. On April 17, we withdrew the powers granted to the federal government and left the Union as we warned we would in our ratification June 26, 1788. Contrary to Ryan, it does not say emancipation is the prime reason.

The right to secede when an individual state believes the Federal government is acting against the best interest of a particular state is the states rights that seems to elude superficial history students who wish to depict every Confederate soldier as fighting to preserve slavery. Other rights were tariffs to finance infrastructure projects that benefited the North.

Also, there was a self-righteous arrogance building up in the North by those who wanted instant abolition but did not have to live with its consequences. Ryan may wish to read the Black Codes of Northern states which in many cases prohibited blacks from residing in their states.

As we close our defense of VA Flagggers and SCV, who will be in Lexington on Lee-Jackson day, I would challenge Ryan to cite the highways or streets we have illegally closed with unauthorized marches. Tell me how many riots, burning of automobiles and looting of liquor stores in which we have participated, although our freedoms were abridged and our legitimate heroes' statues spray painted.

In spite of hate rhetoric in Ryan's article, race relations stumble forward. Yes, there are enlightened blacks who march with us.

It is pathetic that true history is there for the reading but hate is so much easier.

History of the Lee Family

NEARLY THREE HUNDRED YEARS
OF PRIMARY SOURCE MATERIALS

LEARN MORE



Who Was Sidney Smith Lee?



Sidney Smith Lee. Image from Stratford archives.

When it comes to the sons of Light Horse Harry Lee, Robert E. Lee certainly leads in terms of popularity. But it was not inevitable that Robert E. Lee emerged as the best known member of his family. For a while, it seemed that Sidney Smith Lee (1802-1869) would achieve the greatest military glory. However, Robert's brother has emerged as something of a footnote, rather than central player, in the Lee family story.

Who was Sidney Smith? It is telling that historians aren't even in agreement concerning the spelling of his first name (some write it Sydney, others Sidney). And part of the reason why they can't agree is because Sydney/Sidney went by Smith rather than his first name. Another reason he is not well known is that he wasn't much of a writer. Robert E. Lee left thousands of letters behind. Smith, very few.

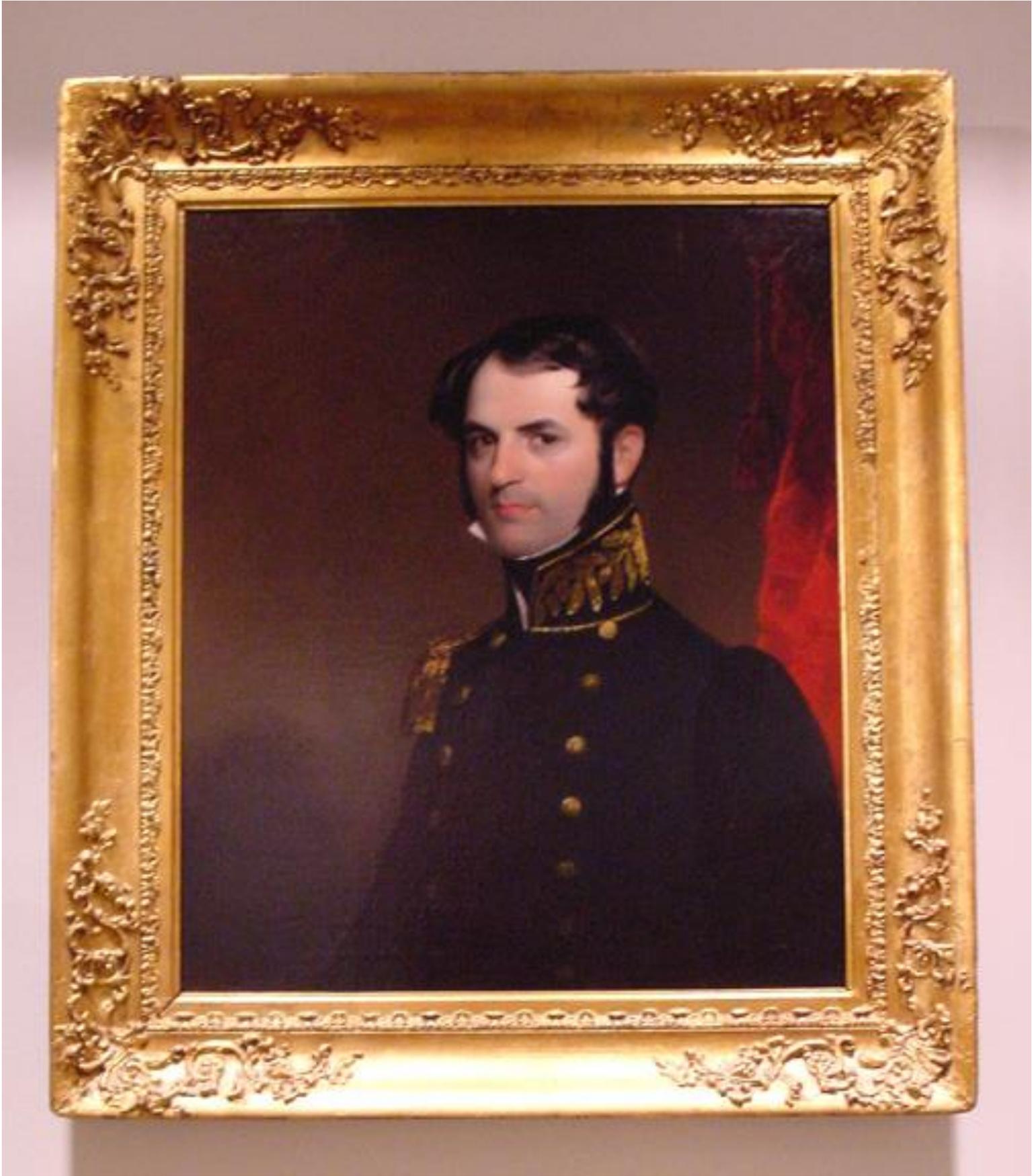
Smith was born 1802 September 2 in Camden, New Jersey, while his mother was visiting a friend. After graduating from the U.S. Naval Academy, at the age of 18 he became a midshipman in the United States navy. In 1822, Smith's mother, Ann Carter Lee, [complained about her son](#) not writing very often. She wrote to Smith, who was then at sea, saying, "if you would accustom yourself to writing letters, habit would soon reconcile you to it, and you would be improved by it, and you certainly ought to write to your Mother, even if it be disagreeable to you to do so."

Back in the days when people wrote letters often, it was not uncommon for mothers (or fathers) to complain about children not writing enough. Smith, however, was just as bad as writing to his brother, Robert, as he was his mother. Robert [wrote to his brother Charles Carter](#) to say: "And there is that vile Smith (as I am in a bad humour, he shall not escape) when he comes ashore I can't see, and if I write to him he'll not answer. Tell him that I see no good he does in the U. S. he had better go to sea again, that no body wants him here. What is he doing now?"



Smith Lee's sword. Image courtesy of Stratford Hall collections. IL2010.001: Courtesy of Fitzhugh Barry Lee

Like his more famous brother, Smith was known as a handsome man. As one of Robert E. Lee's daughters said of Smith, "No one who ever saw him can forget his beautiful face, charming personality, and grace of manner, which, joined to a nobility of character and goodness of heart, attracted all who came into contact with him, and made him the most generally beloved and popular of men."



Smith Lee portrait. Stratford Hall collections. IL1990.004.001: Courtesy of Lt. Col. Fitzhugh B. Lee (USMC-Ret.)

Smith, then, was a “catch,” and in 1834, he married Anna Maria Mason, the daughter of Hon. John and Anna Maria Mason of “Clermont” in Fairfax County. After being wedded in Alexandria, the couple returned to Arlington, where much punch was consumed by the revelers, who drank from a bowl that once belonged to George Washington.



Anna Maria Mason Lee, Sidney's wife. Image courtesy of Stratford Hall collections. IL1990.004.002. Courtesy of Lt. Col. Fitzhugh B. Lee (USMC-Ret.)

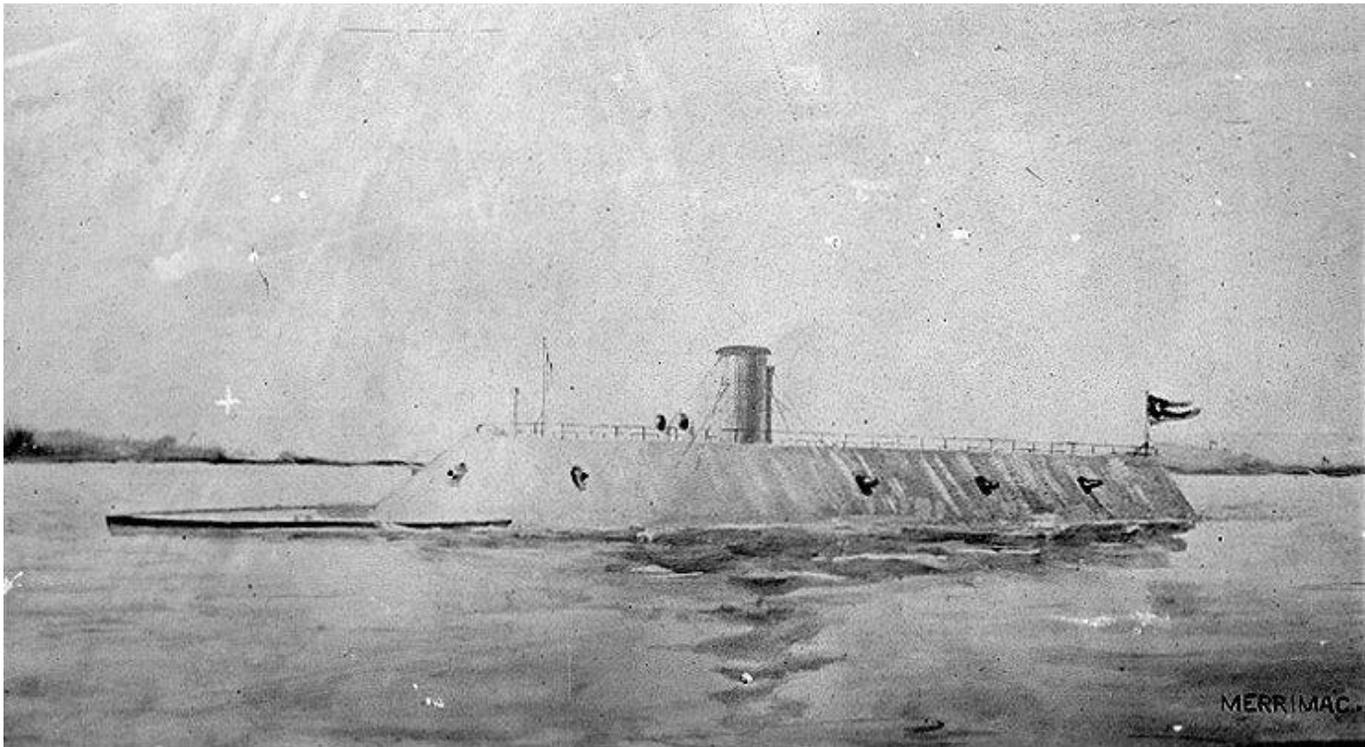
During the Mexican War, which both Robert and Sidney Smith Lee fought in, Robert was pleased to get a letter from his brother. “Your long & affectionate letter of the 14 Jany from Annapolis, was brought me by the train that arrived on the 1st Inst: from Vera Cruz,” Robert said on 1848 March 4. “It has given me great pleasure & I have read it over & over.” Robert in return replied with a [long letter](#).

As the Civil War approached, Smith had an impressive resume. By then, he had fought Seminoles, Mexicans, and had been with Commodore Perry when he opened American markets in Asia. But his Civil War

experiences proved lackluster.

As was true of his brother, Smith was not an ardent secessionist. Nevertheless, he “followed his state” after it left the Union and served as an officer in the CSA navy. Early in the war, he had admirers, including South Carolina diarist Mary Chesnut, who preferred Smith Lee to his army brother, Robert.

In December of 1861, Smith was sent to command in Norfolk. He was skeptical of armored ships, but nevertheless he helped construct the *CSS Virginia*, which was made by converting the *USS Merrimack* into a new kind of fighting machine: the ironclad. The *Virginia* had a brief and glorious history when it destroyed several enemy ships in March 1862 before its famous battle with the *USS Monitor*, which ended in a draw.



CSS Virginia

Smith Lee did not actually take part in the fight for Hampton Roads, and after fighting the *Monitor*, the *Virginia* was never again used in combat. Norfolk fell on 1862 May 10, and the *Virginia* was destroyed by Rebels the next day. Smith managed to remove many of the military stores in Norfolk before the Federals seized them. His actions helped the Confederates stay supplied amid General McClellan's campaign for the capital. Smith had a chance to distinguish himself at the battle of Drewry's Bluff a few days after Norfolk's fall. The Confederacy won a victory at Drewry's Bluff, but Smith Lee did nothing of note.

Afterward, Lee was sent to the Confederate naval academy in Charlotte (yes, the CSA had a naval academy). Smith did nothing exceptional for the rest of the war. His inability to win the kind of fame his brother enjoyed may have owed to bad luck and ill timing. Robert E. Lee certainly did not achieve great successes at his first battles. But it also seems that Smith lacked two important qualities that his brother possessed: energy and aggressiveness.

Smith's love of the navy, though, apparently ran in the family. His son, Sidney Smith, Jr., saw action on various vessels during the war, including the Confederate ships *Louisiana*, *Shenandoah*, *Rappahannock*, *Atlanta*, and *Georgia*. He survived the war and lived until 1888. He never married.

After his famous brother's surrender at Appomattox, Smith moved to Stafford County, where he was a struggling farmer. He did not see Robert again until May of 1869. General Lee, who was then president of Washington College, traveled to see Smith, who was faring poorly. On 1869 July 24, Smith died. Robert said the loss of Smith made for a "sad gap in our family . . . a grievous affliction to me which I must bear as well as I can." Because he did little to document his life and career, Smith still remains a gap in the history of the Lees.

<https://leefamilydigitalarchive.wordpress.com/2017/01/12/who-was-sidney-smith-lee/>

WILL RECOMMEND THE PURCHASE OF THE SHILOH BATTLE-FIELD

Col. E. T. Lee, Secretary Shiloh Battle-field Association, Monticello, Ill.: The committee of the Shiloh Battlefield Association, composed of Secretary Col. E. T. Lee, Treasurer Dr. J. W. Coleman. and Capt. R. C. McMechan, the latter one the Vice-Presidents, have returned from their visit to the battle-field. They were very successful in securing the land on which this famous battle was fought, at a very reasonable price, some 2,500 acres. They will recommend to Congress that the battle-field be purchased by the Government and made a great National Memorial Park, like Gettysburg and Chickamauga, and that graves of the dead soldiers scattered over the field be preserved. Two reunions are to be held on these old battle-fields this year, one on April 6th and 7th, the anniversary of the battle, and one on May 30th, when the graves of the thousands of sleeping heroes there will be decorated with flags and flowers. On both of these occasions there will be appropriate exercises, suitable to to the place and occasion. Secretary E. T. Lee, of Monticello, 111., has received over 6,000 names of the survivors of this battle, and they are continually reporting. A complete roster of the men who fought in it is to be made, representing every command that took part in the battle, North and South, as the officers and members of this Association are composed of those who wore the blue and the gray in equal numbers. Gen. John B. Gordon, Commander-in-Chief of all the United Confederate Veterans, gave this his hearty approval. There are some 4,000 Confederate dead buried on this battle-field, whose graves will be looked after and preserved. In a personal letter Col. Lee states: Our Association, as you will see from the officers, is composed of one-half of the Blue and one-half of the Gray, and we desire all the old Confederate comrades to meet us at Shiloh on the 6th and 7th of April, and we will mark the positions held during the battle, and also look up the graves of the Confederate dead buried there, so we can have them properly cared for and preserved. We feel very sure we will succeed in having this old battle-field purchased by the government and made a national memorial park.

A History of Irish Surnames: Is Yours Here?

What Does Your Irish Surname Say About You?

Bane
White

Crone
Brown

Duff
Black/Dark

Healy
Ingenious

Kelly
White-Headed



Lawder
Strong

McGowan
Son of a smith

Murphy
Sea warrior

O'Connor
Lover of hounds

Ryan
Little king

The earliest known Irish surname is O'Clery (O Cleirigh); it's the earliest known because it was written that the lord of Aidhne, Tigherneach **Ua Cleirigh**, died in County Galway back in the year 916 A.D.

In fact, that Irish name may actually be the earliest surname recorded in all of Europe.

Until about the 10th century in Ireland, surnames were not passed down from generation to generation. Instead, surnames were patronymic, or based on someone's father's name. A person was identified by his given name plus "mac," meaning "son of," followed by his father's name.

For instance, Brian mac Colum was Brian, son of Colum. Brian's son might be Finnian mac Brian (Finnian, son of Brian).

The female form of "mac" is "nic," shortened from the Irish *iníon mhic*.

Alternatively, the prefix "o" was sometimes used in place of "mac" and meant "grandson of" or "descended from." If Colum was well known, his grandson might have gone by the name Finnian O Colum.

There were no fixed surnames, so a surname changed every generation or two. That can make [tracing your family tree](#) a bit more complicated!

But even without hereditary surnames, those names still hold clues. For example, that person named O'Clery or O Cleirigh (or Ua Cleirigh) was the grandson or descendant of someone named Cleirigh. ("Ua" was an earlier form of "O.")

It was around the 1100s, as the population was increasing, that people in the upper social classes started taking hereditary surnames (those that remain fixed over the generations); others didn't need surnames, or even get around to them, until the 1500s.

Another strong influence on Irish names came with the Norman invasion of 1169, when a lot of Anglo-French names came marching into Ireland (this, too, is when the Latin-derived prefix "Fitz," meaning "son of," first came into Irish names). It's from this influence that some of the names we now consider Irish — Costello, Power, Burke, and others — first entered the scene.

And in the 1500s, the influence of the English was beginning to make itself felt in Ireland. Ireland was experiencing religious persecution and invasions, and many changes came to the island — including the changing of Irish names, steadily but surely over the ensuing years, into ones that sounded more English.

An example of this was the common Irish surname Mac Gabhann, which meant “son of a smith.” Some Mac Gabhanns, living in County Cavan, had their name translated to Smith and it remained that way. Others outside that area resisted, but the spelling became anglicized and they became Mac/McGowans. This was very common.

Also, in many cases the prefixes Mac and O were done away with.

Many surnames originated as occupational or descriptive names. That earliest known name, O Cleirigh (O’Clery), was someone descended from a clerk; Mac an Bhaird (Ward) was son of a bard; and Mac Labhrain (MacCloran) was son of a spokesman.

Descriptive names were names that described the first person to take them. The first person with the name Dubh (Duff) (“black” or “dark”) was probably dark featured. Other descriptive surnames include Bane (“white”), Crone (“brown”), and Lawder (“strong”).

Irish toponymic surnames, deriving from a place where the original name bearer once lived, are rare. They include Ardagh, Athy, Bray, Kelly, Sutton, and a few others.

The most common Irish surnames in Ireland haven’t changed much for a century. Here are 10 of them:

- 1. Murphy** — The Anglicized version of the Irish surname *Ó Murchadha* and *Mac Murchadha*, meaning “sea warrior.”
- 2. Kelly** — The origin of this Irish name is uncertain. An Anglicized version of the Irish name *Ó Ceallaigh*, it can describe a warrior or mean “white-headed,” “frequenting churches,” or “descendant of *Ceallach*.”
- 3. O’Sullivan** — (*Ó Súilleabháin* or *Ó Súilleabháin* in Irish). In 1890, 90 percent of the O’Sullivans were estimated to be in Munster. Many people agree that the basic surname means “eye,” but they do not agree whether the rest of the name means “one-eyed,” “hawk-eyed,” “black-eyed,” or something else.
- 4. Walsh** — This name came to Ireland via British soldiers during the Norman invasion of Ireland and means “from Wales.” It’s derived from *Breathnach* or *Brannagh*.
- 5. Smith** — This surname does not necessarily suggest English ancestry, as some think; often the surname was derived from *Gabhann* (which means “smith”).
- 6. O’Brien** — This name came down from Brian Boru (941-1014) who was king of Munster; his descendants took the name *Ó Briain*.
- 7. Byrne** (also Byrnes; O’Byrne) — from the Irish name *Ó Broin* (“raven”; also, descendant of Bran); this dates to the ancient Celtic chieftain *Bran mac Máelmórda*, a King of Leinster in the 11th century.
- 8. Ryan** — This name has various possible origins: from the Gaelic *Ó Riagháin* (grandson or descendant of *Rían*) or *Ó Maoilriain* (grandson/descendant of *Maoilriaghain*) or *Ó Ruaidhín* (grandson/descendant of the little red one). Or it may be a simplification of the name *Mulryan*. It means “little king.”
- 9. O’Connor** — From *Ó Conchobhair* (grandson or descendant of *Conchobhar*; “lover of hounds”).
- 10. O’Neill** — Anglicized from the Gaelic *Ua Néill* (grandson or descendant of *Niall*). The name is connected with meanings including “vehement” and “champion.” The main O’Niall family is descended from the historic “Niall of the Nine Hostages.”

— Leslie Lang

<https://blogs.ancestry.com/cm/history-of-irish-surnames-is-yours-here/>



Defending the Heritage



A NORTHERN MAN RECORDS HIS OBSERVATION OF SOUTHERN SLAVERY...

“The negroes, on both sides of the river, on the beautiful plantations belonging to very intelligent descendants of old British settlers, were themselves uncommonly intelligent negroes; and no doubt our abolition friends to a man and to a woman, would have pronounced them all well worthy and well prepared for freedom and self-management. But when I think of their happy condition, in contrast with the miserable and life-long struggle for subsistence, of our free negroes of the North, I am hardly able to imagine a more cruel act than it would have been to emancipate them...”

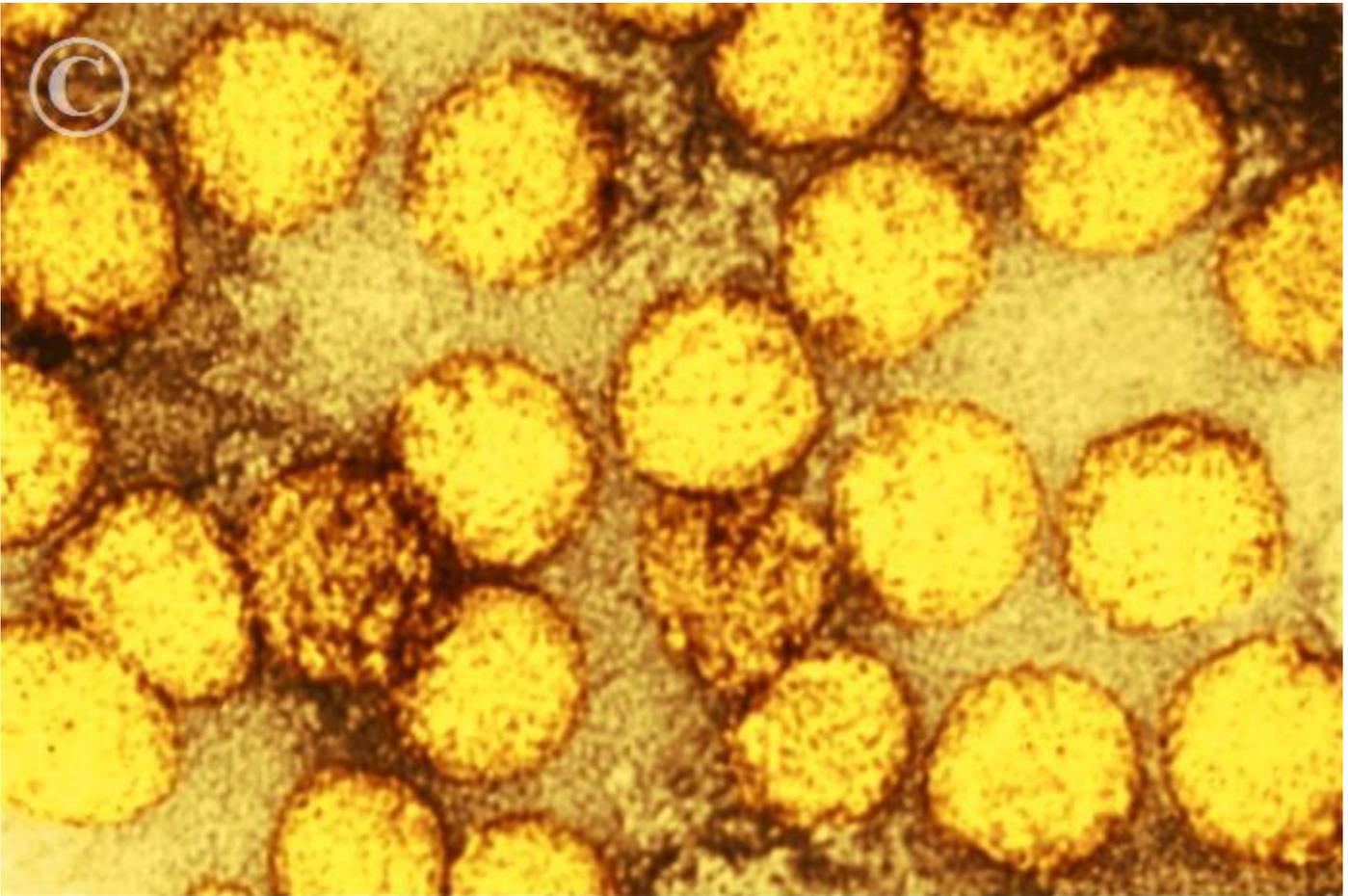
Travis [> <]

Source: “THE PLANTER: OR, THIRTEEN YEARS IN THE SOUTH BY A NORTHERN MAN” By David Brown, 1853
Link to free e-book: <http://docsouth.unc.edu/fpn/brownd/summary.html>



DAILY
HISTORICAL

Confederate Bio-warfare: Dr. Blackburn and the Yellow Fever Plot



BA2166 [RM] © www.visualphotos.com

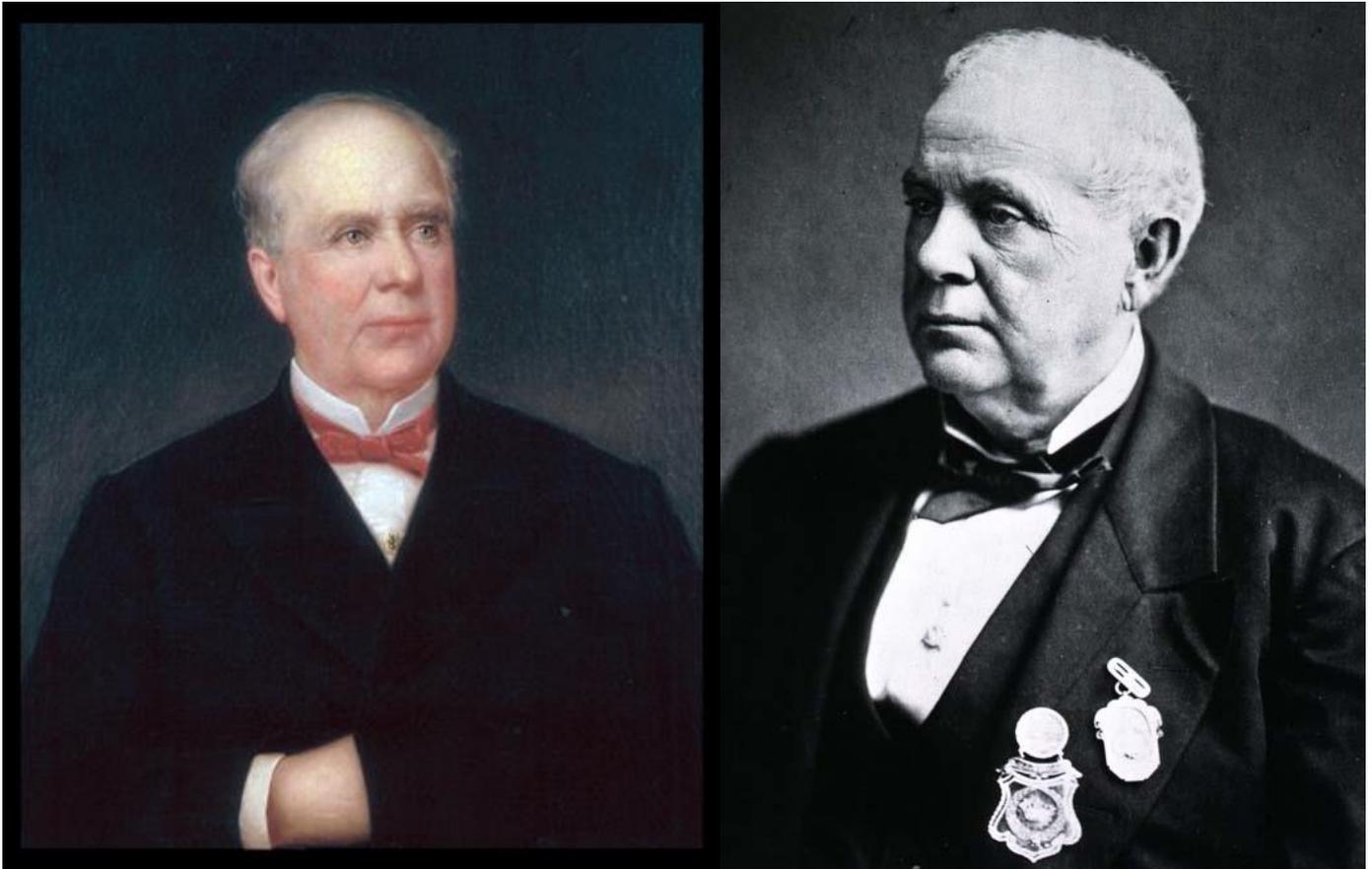
The virus that causes yellow fever. Symptoms include fever, chills, nausea, vomiting, back pain, and loss of appetite. Extreme cases result in the victim vomiting blood, which makes the vomit appear black.

In the post 9/11 world, bioterrorism is the stuff of nightmares. During the Cold War arms race, the United States and the Soviet Union developed vast stockpiles of biological and chemical agents. The fear is that terrorists might get a hold of an engineered strain of small pox, anthrax, or the plague and let it loose in a city. Such an outbreak could, at the very least, derail an entire region. At worst, it could end civilization as we know it.

However, this fear is far from a modern preoccupation. Medieval armies would fling plague infected corpses over enemy walls to spread disease, and the scourge of small pox (in some cases intentionally spread) among Native Americans is well documented. One lesser known incident of bioterrorism occurred during the American Civil War, when a Southern sympathizer attempted to spread Yellow Fever among Northern cities.

Dr. Blackburn: physician...and terrorist?

Dr. Luke Blackburn was a Kentuckian, physician, and Southern sympathizer. He was famous for his treatment of yellow fever outbreaks in Louisiana and Mississippi, which made him more than qualified to help when the dread disease broke out in Bermuda. The year was 1864, and the South was hardpressed in its war against the Union. From the beginning, it lacked the industrial capacity and man power of its northern neighbor, a fact that was taking its toll three years into the conflict. The Confederacy was desperate for resources, and could ill afford the outbreak in Bermuda, a key partner in its trade network.



Dr. Luke Blackburn

So, Dr. Blackburn, eager to help the Southern cause, was duly dispatched to Bermuda, where he offered his services free of charge. Little did his patients know that his expertise was not offered solely out of the goodness of his heart. Dr. Blackburn gathered their bedding, clothes, vomit crusted rags, and other such disgusting articles. He packed them into trunks, which he put under the care of a co-conspirator named Mr. Swan. The plan was to ship the trunks first to Halifax, Nova Scotia, and then to New York, Boston, Philadelphia, Norfolk, and Washington where the plague infested articles would be sold to clothing merchants, who would inadvertently spread yellow fever to their customers. A witness claimed that the good doctor had prepared a valise full of fine shirts for none other than Abraham Lincoln himself.

Since there was no mass outbreak of yellow fever that derailed the entire war effort and handed the South victory, it should be obvious that the whole plot failed. Witnesses to Dr. Blackburn's nefarious deeds came forward, and the Union consul in Bermuda got wind of the scheme. The operation was shut down and Dr. Blackburn fled back to Canada.

A futile effort, and its aftermath

When Dr. Blackburn returned to Canada, he was arrested and charged with violating Canada's Neutrality Act. However, charges were dropped since there wasn't any hard evidence showing that the plague trunks had ever entered Canada's border. In an odd twist, especially in light of today's attitude toward terrorism and terroristic threats, the US government never followed up on the matter, although newspapers had a field day. While a link to the Confederacy was suspected, any record was destroyed in the wake of the Southern defeat.

As for Dr. Blackburn, he refused to talk about the plot. He continued his work with yellow fever, combating an outbreak in Louisiana in 1878. He was elected governor of his home state of Kentucky from 1879-1883, where he was held in high regard for his work on prison reform. The only time he spoke on the matter, Blackburn denied all involvement and said that the plot was too ridiculous for a gentleman to be involved with.

It turned out that he was right, in that regard. The yellow fever plot failed from its conception, because yellow fever can't spread directly from person to person. Instead, it is spread by mosquitoes. But one shouldn't be too hard on Dr. Blackburn for that technicality. First, the germ theory of disease hadn't been discovered yet. Second, the vector for yellow fever wasn't discovered until 1911, so there was no way Dr. Blackburn could have known that his little scheme was doomed from the beginning.

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Coleman's Scouts

Sam Davis

"How long have I to live, Captain Armstrong?" he inquired. 'About fifteen minutes, Sam.'
'What is the news from the front?' And Armstrong told him of General Bragg's battle and defeat. 'Thank you, Captain; but I'm sorry to hear it.' And then, with one last quaver in his voice of loving remembrance of his comrades in gray: 'The boys will have to fight their battles without me.'
Captain Armstrong broke down. 'Sam, I would rather die myself than execute sentence upon you.'
'Never mind, Captain,' was the gentle reply. 'You are doing your duty. Thank you for all your kindness.'
It was then that Captain Chickasaw came swiftly on horse, and, leaping to the ground, sat himself by Sam and pleaded in that last fierce moment of youth for the word of information that would send him to his home in freedom.
Sam arose to his feet and, with flashing eye and uplifted face, made his last answer: 'No, I cannot. I would rather die a thousand deaths than betray a friend or be false to duty.'
A Federal officer, who was looking into Sam's face, wrote of him long after in the Omaha Bee: 'The boy looked about him. Life was young and promising. Overhead hung the noose; around him were soldiers in line; at his feet was a box prepared for his body, now pulsing with young and vigorous life; in front were the steps that would lead him to disgraceful death, and that death it was in his power to so easily avoid. For just an instant he hesitated, and then put aside forever the tempting offer. Thus ended a tragedy wherein a smooth-faced boy, without counsel, in the midst of enemies, with courage of highest type, deliberately chose death to life secured by means he thought dishonorable!'
The steps to the gallows were firmly mounted, and Sam's last words, 'I am ready, Captain,' followed the Chaplain's prayer—when in a moment he had passed through the gates of death to take his place forever among the heroes of the Southland."



**"I hurried to find
(General R. E. Lee),
himself holding up a
Confederate battle
flag, as if to encourage
and rally this horde to
a sense of duty."**

-Maj. Gen. William Mahone

Decades after the war, Maj. Gen. William Mahone was staying at a hotel in Washington DC. While there, at the request of Gen. James Longstreet, Mahone wrote a 73-page letter detailing the week leading up to General Lee's surrender at Appomattox.

The letter gives great insight into Lee's character. Written circa 1890, it is evident that time couldn't dim the admiration & respect that Lee's men had towards him.

While recalling the stay in Amelia Courthouse, Mahone wrote, "I noticed that (Lee) was in full uniform & except for the yellow sash was wanting. He had on all his best clothes – including his gold spurs & magnificent sword & belt. It impressed me that he anticipated some accident to himself & desired to be found in that dress."

Remembering how Gen. Lee sat upon his horse & surveyed his troops at Sailor's Creek, Mahone called him "the finest figure of a man I ever saw".

It was also during Sailor's Creek where Mahone recalled Lee carrying a battle flag to rally his fleeing men who were being chased by Union troops.

As terms of surrender were being drawn up, Mahone had gone to visit Lee at his tent: "I went over to Genl. Lee's headquarters to bid him goodbye. I sat with him in the front part of his tent. He was obviously full of grief – offering himself no out sign beyond the watering eye. He said that Genl. Meade had just left his headquarters."

Edmund Ruffin

1794 - 1865

Edmund Ruffin, whose long white hair made him immediately recognizable to contemporaries, was born in 1794 and educated in Virginia, including a brief period at the College of William and Mary. For most of his life, Ruffin was a farmer and a renowned agricultural reformer. Experiments on his farm convinced him that fertilizers, crop rotation, drainage, and good plowing could revitalize the declining soil of his native state. From the 1820s onward, Ruffin published his findings, edited an agricultural journal, lectured, and organized agricultural societies. In the 1850s, he became president and commissioner of the Virginia State Agricultural Society.

Edmund Ruffin of Virginia was sixty-five at the time of John Brown's raid at Harpers Ferry. On December 2, 1859, he witnessed Brown's execution in Charles Town, Virginia. Afterward Ruffin arranged to have one of Brown's pikes (intended for the use of slave insurgents) sent to each governor of a slaveholding state, with the label "Sample of the favors designed for us by our Northern Brethren."

Although he had earlier expressed some doubts about slavery and opened the pages of his agricultural journal to arguments about colonization, by the 1850s Ruffin had become a staunch proponent of slavery. He joined the ranks of fire-eating southern radicals advocating a separate southern nation to protect the southern way of life.

Secession became as great a reform cause as agricultural improvement. Both would rejuvenate the South.

Ruffin's desire to push the secessionist movement towards a confrontation with the North brought him to Charleston during the Sumter crisis. He intended to take his stand with the Confederacy, and he hoped events would drive his native state, Virginia, out of the Union. His ardent southern nationalism made him a hero of southern radicals. He was invited to attend three secession conventions, and given the honor of firing one of the first batteries against Fort Sumter.

As the Confederacy's fortunes ebbed during the war, however, Ruffin grew distraught. Plagued by ill health, family misfortunes, and the rapid collapse of Confederate forces in 1865, Ruffin proclaimed "unmitigated hatred to Yankee rule*," and on June 17, 1865, committed suicide. His suicide was interpreted as an expression of the southern code of honor, the refusal to accept a life in defeat.

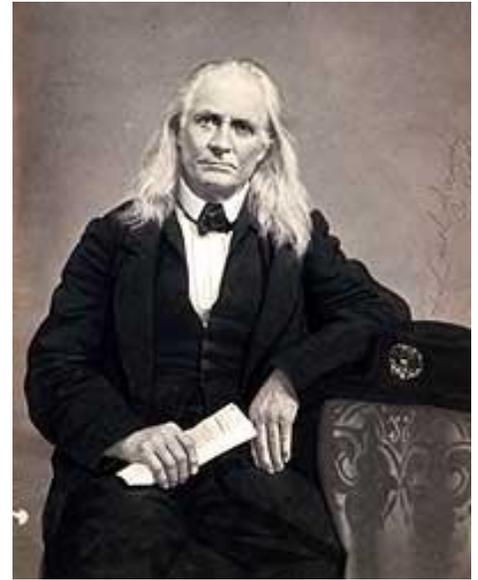
***Edmund Ruffin's Famous Last Words**

On June 18, 1865 Edmund Ruffin, one of the leading antebellum proponents of Southern secession, chose to commit suicide rather than submit to the subjugation of Yankee rule. Defiant to the bitter end, this fiery Southern patriot penned these famous last words in his diary just minutes before taking leave of the Yankee tyranny that had descended upon Dixie...

"I here declare my unmitigated hatred to Yankee rule -- to all political, social and business connection with the Yankees and to the Yankee race. Would that I could impress these sentiments, in their full force, on every living Southerner and bequeath them to every one yet to be born! May such sentiments be held universally in the outraged and down-trodden South, though in silence and stillness, until the now far-distant day shall arrive for just retribution for Yankee usurpation, oppression and atrocious outrages, and for deliverance and vengeance for the now ruined, subjugated and enslaved Southern States!

...And now with my latest writing and utterance, and with what will be near my latest breath, I here repeat and would willingly proclaim my unmitigated hatred to Yankee rule--to all political, social and business connections with Yankees, and the perfidious, malignant and vile Yankee race."

--Edmund Ruffin





Teresa Roane

[Richmond, VA](#)

They talk about Sheridan's ride but let me tell of one that strips it of its grandeur--the famous run of Miss Antoinette Polk, displaying a heroism worthy of imperishable record. She was on the Hampshire Turnpike, a few miles from Columbia, Tenn., when someone informed her of the Federals' contemplated visit to her father's home on the Mt. Pleasant Pike five miles across--said pikes forming an obtuse angle from Columbia. She knew that some soldier friends at her father's would be captured unless they had notice, and in order to inform them, she had to go across the angle that was barricaded many times with high rail and rock fences. There was no more superb equestrian in the valley of the Tennessee--and she was of magnificent physique. She had a thoroughbred horse trained to her bidding. The young lady started, leaping the fences like a reindeer, and came out on the pike just in front of the troopers, four miles from home. They took after her, but her foaming steed was so fleet of foot, that she got away from them in the twinkling of an eye, and saved her friends from capture.

Confederate Veteran April 1896

Lock, Stock, and History

Historic and antique firearms, curiosities, and miscellaneous history.



The Tarpley Carbine,

Produced during the American Civil War, the Tarpley Carbine was one of the few firearms produced by the Confederacy. Invented Jarre H. Tarpley of Greensboro, North Carolina, the Tarpley carbine was a breechloader. To load, the user simply lifted up on the breechblock, inserted a paper cartridge, closed the breechblock, aimed, and fired. It fired a .52 caliber bullet.

The Tarpley Carbine may seem like a great advantage for the average soldier being a breechloader. Most military firearms of the day were muzzleloading muskets. However, the Tarpley carbine came with all the problems inherent with Confederate manufacturing; poor workmanship, shoddy machining, use of inferior metals, and various design or manufacturing flaws. The worst flaw of the Tarpley was that the breechblock did not form a gas seal with the chamber. When fired, corrosive gasses and residue would get all over the firing mechanism. Worse yet, the pressure caused by each shot would expand the gap between the chamber and breechblock, eventually making it so that the carbine was dangerous to fire. Finally, the south's lack of industrialization further doomed the Tarpley to poor production numbers. Only 421 were manufactured during the war. Most were delivered to the State of North Carolina, of those delivered 1/4th would be rejected due to poor quality or manufacturing flaws.

<http://peashooter85.tumblr.com/post/155874872091/peashooter85-the-tarpley-carbine-produced>





Rethinking the Rifle Musket

BY DAVID E. PETZAL JANUARY 2, 2017



Wikipedia

Springfield Model 1861 used by the Union Army during the Civil War.

Note: This post contains material that may be upsetting to some readers. It does not, however, contain any references to Donald Trump or the recent election.

One of the Great Truths that every student of the Civil War absorbs is that the adaption of the rifle (not “rifled”) musket by the Confederacy (the British-made .577 Enfield) and the Union (the .58 Springfield) led to casualties the likes of which had never been seen before in warfare. Smoothbore muskets, goes the conventional wisdom, were lethal to 70 yards; rifle muskets in volley fire were deadly at 600. Smoothbore muskets led to the evolution of Napoleonic tactics. Mass your men, march to within whites-of-their-eyes range of the enemy, fire a volley and go in with the bayonet.

This is what was taught at West Point before the war, and its graduates never caught on to the fact that this doctrine was null and void before the first shot was fired. Even the most skilled—Grant, Lee, and Sherman—ordered suicidal frontal assaults until the very end of the war. If you lined up your men in serried ranks assembled, they would be shot to pieces before they could get anywhere near the Rebs or the Yanks. Thus sayeth the conventional wisdom.

The casualties were horrendous. In World War II, total U.S. battle deaths were 416,800. In the Civil War, the total for North and South was long thought to be 620,000. A recent, and much more accurate, estimate places the figure at 750,000 and possibly as high as 850,000. This is the equivalent of 6 million soldiers today. As Ken Burns’ great documentary on the Civil War put it, “At the end, everyone knew someone who should have been alive...but wasn’t.”

Of these fatalities, at least 90 percent were caused by musket fire; I’ve read some estimates that go as high as 98 percent. So, the new, more accurate rifle muskets were the *ne plus ultra* in battlefield lethality, no?

Maybe not. Allen Guelzo, in his terrific book *Gettysburg: The Last Invasion*, says that the real cause of repeated slaughters was the sheer clumsiness of Civil War soldiers maneuvering on a battlefield. Start with imbecile generals (Ambrose Burnside, Joseph Hooker, John Bell Hood, Dan Sickles, and Braxton Bragg, to name a few), add ambiguous or incomprehensible orders, orders that never arrived, soldiers and officers who were poorly trained or not trained at all, and the difficulty of covering ground rapidly in an organized manner. Then add lots and lots of lead in the air—it doesn’t have to be aimed or accurate—and a great many people are going to be killed.

A military historian named Michael Stephenson, in his remarkable book *The Last Full Measure—How Soldiers Die in Battle*, takes a somewhat different view. This book is a proper catalog of horrors tracing the evolution of organized carnage from primitive times up until the present. Stephenson points out that the rifle musket, being more difficult to load than the smoothbore, cut the rate of fire by the average proficient soldier (of which there was always a shortage) from 4 rounds a minute to 3. Then factor in the considerable difficulty of firing an Enfield or Springfield accurately under battle conditions.

There was considerable kick. Then a cloud of reeking whitish smoke which made it difficult to see who you were shooting at, a fouled bore which required that you had to pound the ramrod on a rock to drive it home, crude sights, and the difficulty of loading your musket from any position but standing, and it was a wonder that anyone shot anyone on purpose.

A confederate officer estimated that 5,000 men might expend 200,000 rounds in a decent battle, and that it took 400 rounds to kill a single Union soldier. (This pales beside our 25,000 rounds per fatality from Korea to the present, but they did the best they could.) As Stephenson sums it up:

“Of a sample of 113 actions in which range was mentioned by eyewitnesses, 62 percent were at 100 yards or less and none took place at more than 500 yards. In short, infantrymen were more likely to be killed by musket fire not because the rifled musket [sic] was more accurate at longer range but because they were in a confined killing zone close to their adversary.”

There were snipers, and they were deadly, but there were not a lot of them. There were repeating rifles such as the Spencer and the Henry, but they never got into general use. If they had, you would have seen some truly astronomical casualty figures.

About one thing everyone is in agreement. Hardly anyone killed anyone with a bayonet. Swords and bayonets accounted for a fraction of a single percent of all fatalities. Soldiers just did not have the stomach for cold steel.

“What’s the spirit of the bayonet?”

“To probe for mines.”

Be glad you weren’t there.



DAVID E. PETZAL

Petzal is the Rifles editor for Field & Stream. His writing ability and knowledge of firearms are often referred to as "godlike"

<http://www.fieldandstream.com/re-thinking-rifle-musket?src=SOC&dom=fb>

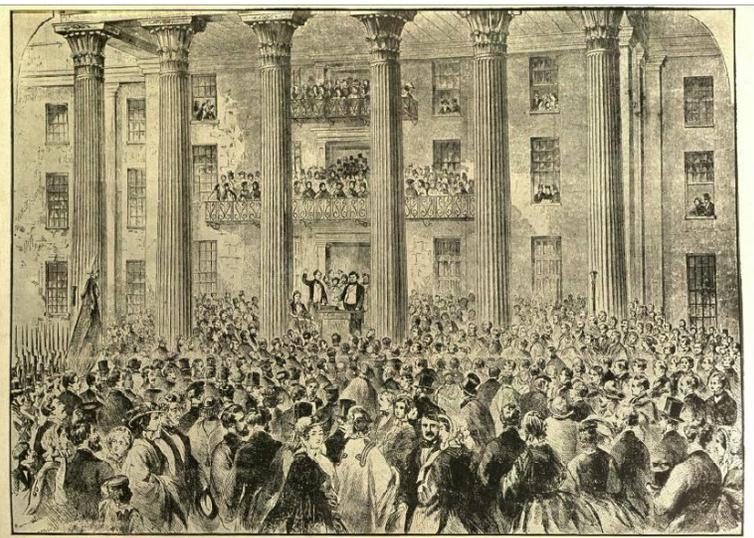


Colonel, Hilliard's Legion

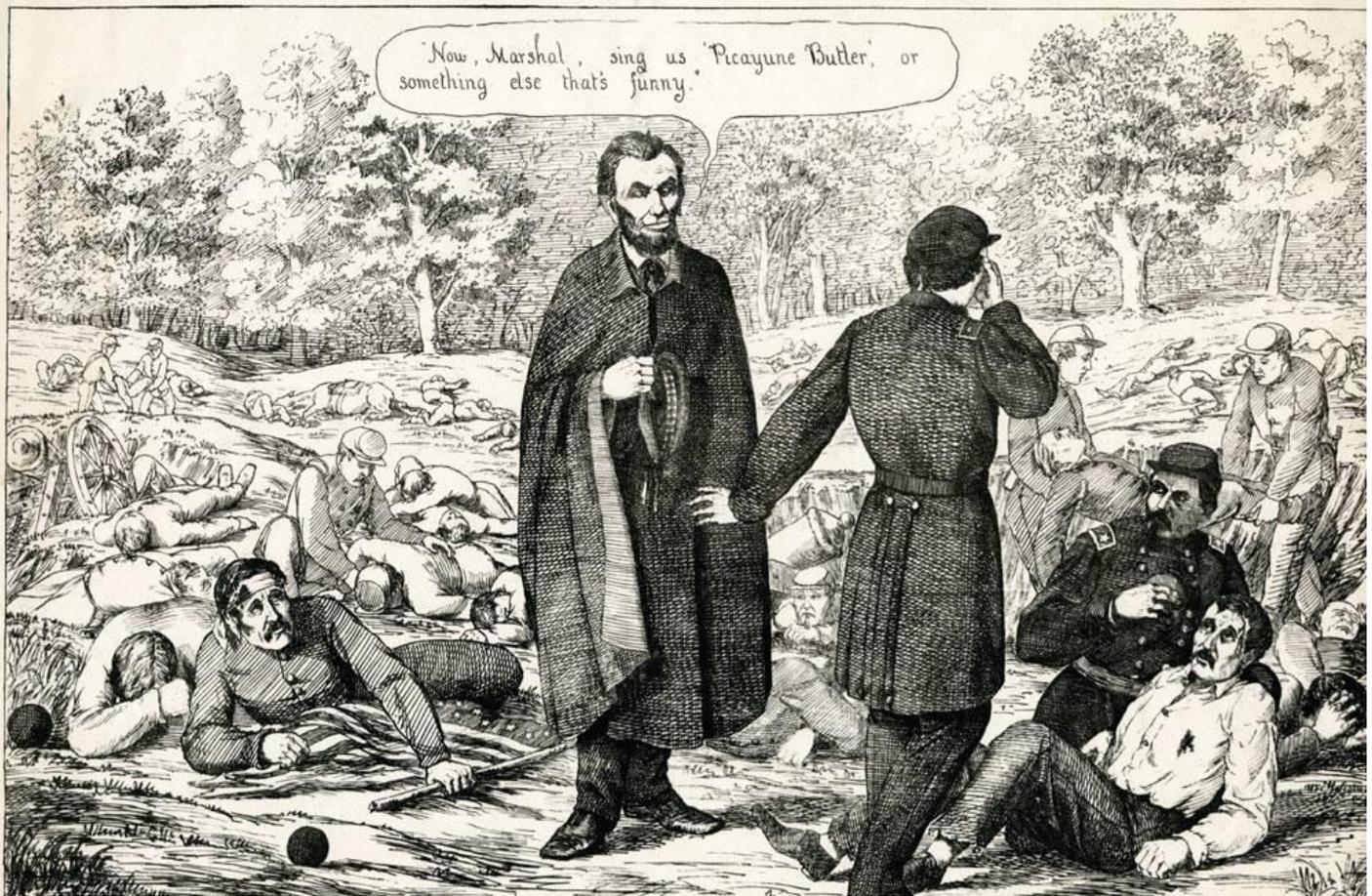
HENRY WASHINGTON HILLIARD

“He was inaugurated as President of the Confederate States on the 18th of February, in the presence of a large assemblage of the people, who greeted him with enthusiasm. Demonstrations of joy were made in the city of Montgomery at the moment of the inauguration of the President, and the residences were generally illuminated in the evening.”

Henry Washington Hilliard, Politics And Pen Pictures At Home And Abroad (New York: G. P. Putnam's Sons, 1892), 315-316.



INAUGURATION OF HON. JEFFERSON DAVIS AS PRESIDENT OF THE CONFEDERATE STATES, AT MONTGOMERY, ALA., FEBRUARY 18, 1862. TAKING THE OATH OF OFFICE.



The truth is, things are almost never what they seem. Those people would have us believe that every single Northerner was against the South, and that is just not so. This is evidenced by the plethora of newspaper articles being digitized now and placed online. This is very important in light of the fact that Lincoln had some 300 newspapers shut down and their editors jailed illegally. And now you can see why.

Things are NOT what those people would have you believe. Case in point is, there are at least two instances where Lincoln called for inappropriate mirth on a battlefield strewn with the dead bodies of both sides. The first was Sharpsburg in September of 1862 and the second was Gettysburg in July of 1863. Some of Lincoln's friends who wrote about him after his death said these were not quite the way they are related, or they were misunderstandings. However, General Piatt in his book, *THE MEN WHO SAVED THE UNION* (page 35) relates the Gettysburg instance and Harper's Weekly related the Sharpsburg one. And people were NOT happy. At all.

The truth is, Lincoln cared for no one. Narcissistic personalities usually don't, because they can only see themselves. Lincoln could only see himself in the deep pool of the blood of his countrymen. And the survivors were NOT happy. That's the truth.

Yankee Atrocities - An Eye Witness Account

By David Middleton Edelen II

My thanks to Black Southerners. I would not be here but for the protection of a Black woman who put herself between a Yankee sergeant and my great grandmother. Here is the story handed down in my family:

My 2nd great grandfather was Lieutenant Eben Stenhouse of the Columbia Greys, Company C, 2nd South Carolina Volunteers, CSA. Eben's daughter Carolina, my great grandmother, when an older lady, told her granddaughter, my mom, that she remembered when the Yankees came through Columbia in 1865. She told my mom that smoke billowed up in all directions of the horizon during the day and at night. The sky glowed red in all directions from where the Yankees were robbing, looting, pillaging, and burning every thing they could possibly get their hands on. She said her family and some friends, like all their neighbors who had not fled were doing, were hiding in their home when a squad of Yankee cavalymen burst in the house.

The first thing they did was take their swords and slash, chop, and break or smash up every family portrait, picture, vase, china, crystal, dishware, etc., in the house. The Yankees laughed as they destroyed anything and everything of value in the house. What they did not stuff in pockets or in bags they toted. They deliberately destroyed. Throwing and breaking everything in the house against the walls and floor. They snatched jewelry from the persons of the women. The Stenhouses had a nice piano in the house, her mother, my great great grandmother, Janet Campbell (Barclay) Stenhouse, besides being a genteel Christian Southern Lady, was also a music teacher. The Yankees chopped their piano all to pieces too, just for pure wanton destruction and evil meanness.

The Yankees tried to make the family and black friends present (no, not all were slaves. Many free Blacks owned businesses too) tell where they had hidden all the rest of their money, silverware, jewelry and other valuables. Of course they did not. Then the Yankees got some infantry, and in the light of burning homes and buildings, lined them up with their bayonets fixed on their muskets and had them walk across the yard and garden in two lines, poking the ground trying to find buried valuables. They were unsuccessful, and the servants and slaves and free blacks alike they tried to make tell would not either, loyal to the last to their fellow Southerners.

The Yankees came back to the house angry. Carolina, "Caro" as she was called, my great grandmother, then only about 8 or 9 yrs old, started shouting at the Yankees to leave her mother and home alone, and began singing some little child's song, which I have heard was something about, "Yankee Doodle Go Home". The Yankee sergeant angrily snatched his saber from its scabbard and raised it to strike her. A Black lady and friend, jumped in between them and told the Yankee sergeant, "Please don't hurt this child! Go find some men to pick on, and make war on men and soldiers, and leave all these women and children alone!" The Sergeant stared for a moment, like she was crazy or he could not fathom what she was doing or talking about, then laughed and gave orders to burn the house, which they did of course, and then they left. I reckon he looked mighty tough and brave towering over a child with his drawn sword, ready to strike a child! Just typical Yankee scum to me! One of Sherman's war criminals. And you will never make me believe Sherman did not know and condone what was going on!

But about the Black woman, I have this to say: It was handed down in my family, and I have heard and read many stories and episodes where Blacks, both slave and free alike, stood beside their friends and neighbors, to the very last during those horrid times. In many cases they hid whites from the invaders, saved and protected whites, their property, etc., even to the harm of themselves. Among the statues and monuments out there in America, there should be at least one in every Southern State and town to that loyal, poor ol' soul, the stout-hearted loyal black Southerner!

Anyway, that story was related to my mother by Carolina when she was older, and had become my mom's grandmother. She said the Yankees had whole wagon trains headed north loaded with nothing but personal property, valuables, silverware, chandeliers, chest of family heirlooms, ancient portraits and other artwork, etc., etc., that the Yankees had stolen from various citizens and homes. She said it was an absolutely horrifying night and a terrifying ordeal, a night of absolute terror! She said many women, especially Black women more so than white, free and slave alike, suffered terribly, being publicly humiliated, whipped, stripped and raped at the hands of those Yankees, sherman and his war criminals. I did not capitalize sherman's name because he does not deserve for his name to be capitalized! His name should live in infamy till judgment day! Growing up on the lore of the Old South, and hearing such stories all one's life, one can only imagine how my blood is boiling as I type this!!

Sorry for the long rambling!

<http://www.confederateamericanpride.com/YankeeAtrocities.html>

GLEANINGS FROM GEN. SHERMAN'S DESPACHES # 2



Major General, Union Army

**WILLIAM TECUMSEH
SHERMAN**

"On the 18th, Gen. Halleck writes,—'Should you capture Charleston, I hope that by some accident the place may be destroyed; and if a little salt should be sown upon its site, it may prevent the growth of future crops of nullification and secession.'

To this Gen. Sherman replies, Dec. 24. 'This war differs from European wars in this particular — we are not only fighting hostile armies, but a hostile people; and must make old and young, rich and poor, feel the hard hand of war, as well as their organised armies.

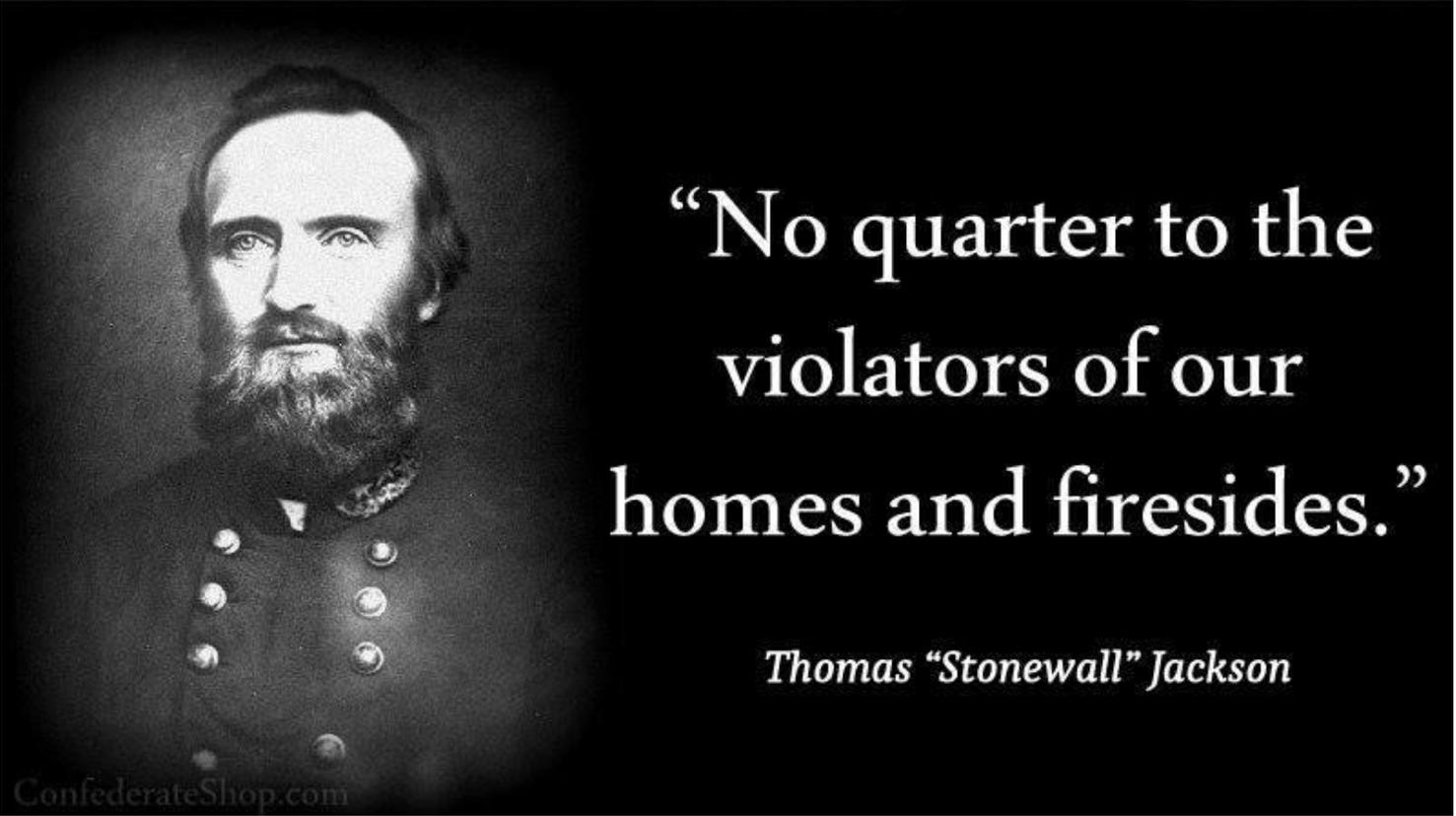
'I will bear in mind your hint as to Charleston, and don't think 'salt' will be necessary. When I move, the 15th corps will be on the right of the right wing, and their position will bring them naturally into Charleston first; and if you have studied the history of that corps, you will have remarked that they generally do their work up pretty well. The truth is, the whole army is burning with an insatiable desire to wreak vengeance upon South Carolina. I almost tremble for her fate, but feel that she deserves all that seems in store for her.'

The Southern Magazine, Volume 12 (Baltimore: Turnbull Brothers, January-July, 1873), 623.



NEVER FORGET

February 16, 1865
Columbia, SC

A black and white portrait of Thomas 'Stonewall' Jackson, a Confederate general, with a full beard and mustache, wearing a military uniform with buttons. The portrait is on the left side of a black background.

**“No quarter to the
violators of our
homes and firesides.”**

Thomas “Stonewall” Jackson

"Jackson possessed the brutality essential in war; Lee did not. He could clasp the hand of a wounded enemy, whilst Jackson ground his teeth and murmured, 'No quarter to the violators of our homes and firesides', and when someone deplored the necessity of destroying so many brave men, he exclaimed: 'No, shoot them all, I do not wish them to be brave.'"

Major General J.F.C. Fuller, British military writer, on Stonewall Jackson



Sunday, January 29, 2017

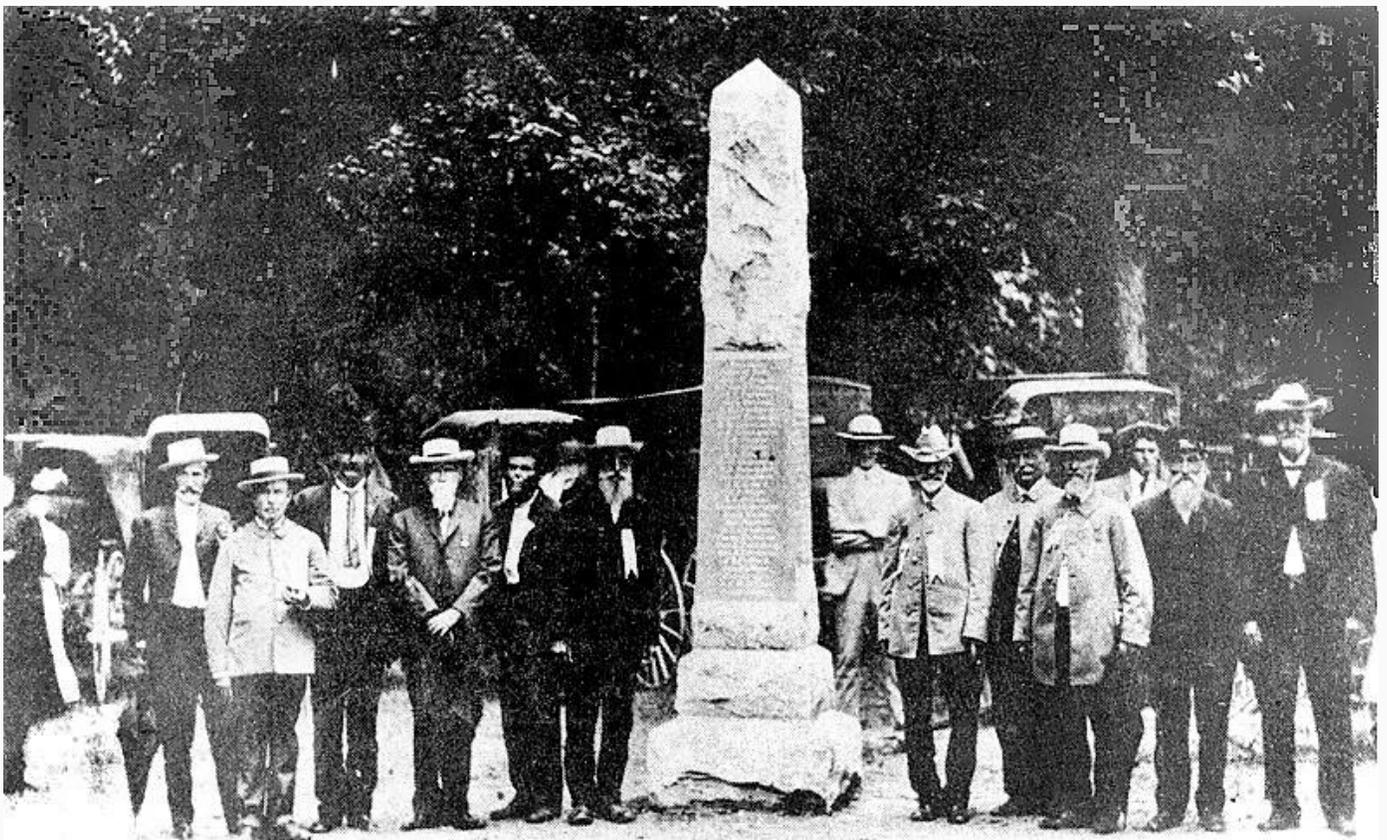
Massive Roadside Confederate Battle Flag Raised on Chesapeake Expressway



The Virginia Flaggers are pleased to announce the dedication of

the Chesapeake Expressway Jackson Greys Memorial Battle Flag. On Saturday morning, the 8'x 8' Army of Northern Virginia Battle Flag was raised adjacent to Rt. 168, the heavily traveled expressway used to travel to the Outer Banks. The site is located close to the toll booth, and one of our landowners mentioned that he gets a kick out knowing folks were going to have to pay \$8 to get to see the flag!

The flag is located just a few miles from the Jackson Greys monument, and was named in honor of the men of the 61st Virginia Infantry, Co. A. During the ceremony, Mrs. Jean Spencer, President of the Norfolk County Grays, Niemeyer-Shaw Chapter of the UDC shared a history of the unit.

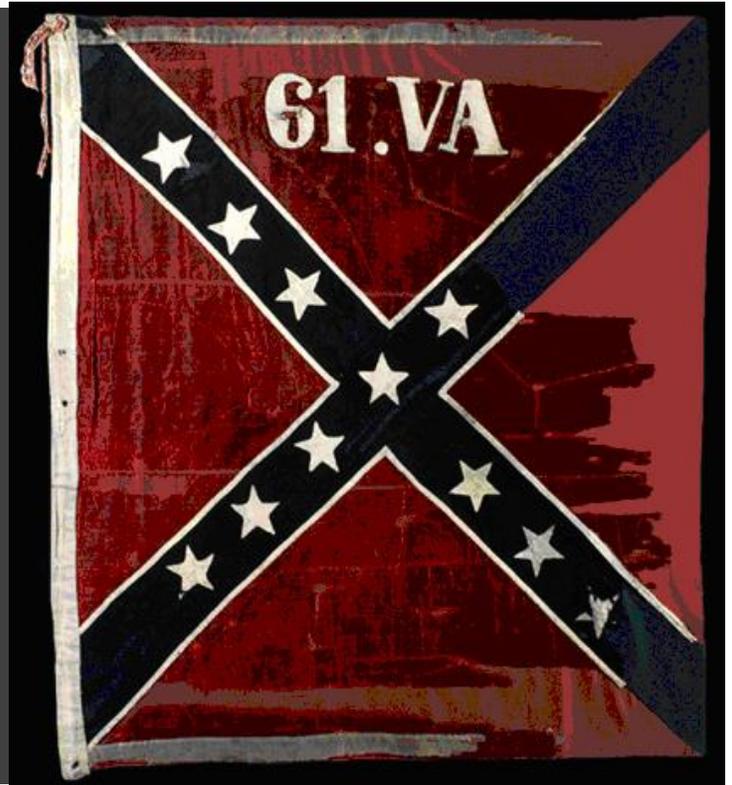


Veterans of 61st Virginia Infantry Regiment, Company A gather at the Jackson Greys monument in 1905.

Flag of the 61st Virginia Infantry

"This flag was in the Seven Days, this flag flapped at Chancellorsville; this flag was on the ridge at Gettysburg, this flag went through all the experiences, and all the blood and slaughter at the Wilderness and at Spotsylvania Courthouse; this flag was at Reams Station; this flag - my father saw it - came up the hill when the Crater was recovered at the end of July in 1864; and this flag, with the tears of the men who bore it, was laid down on that red clay..."

~ Douglas Southall Freeman



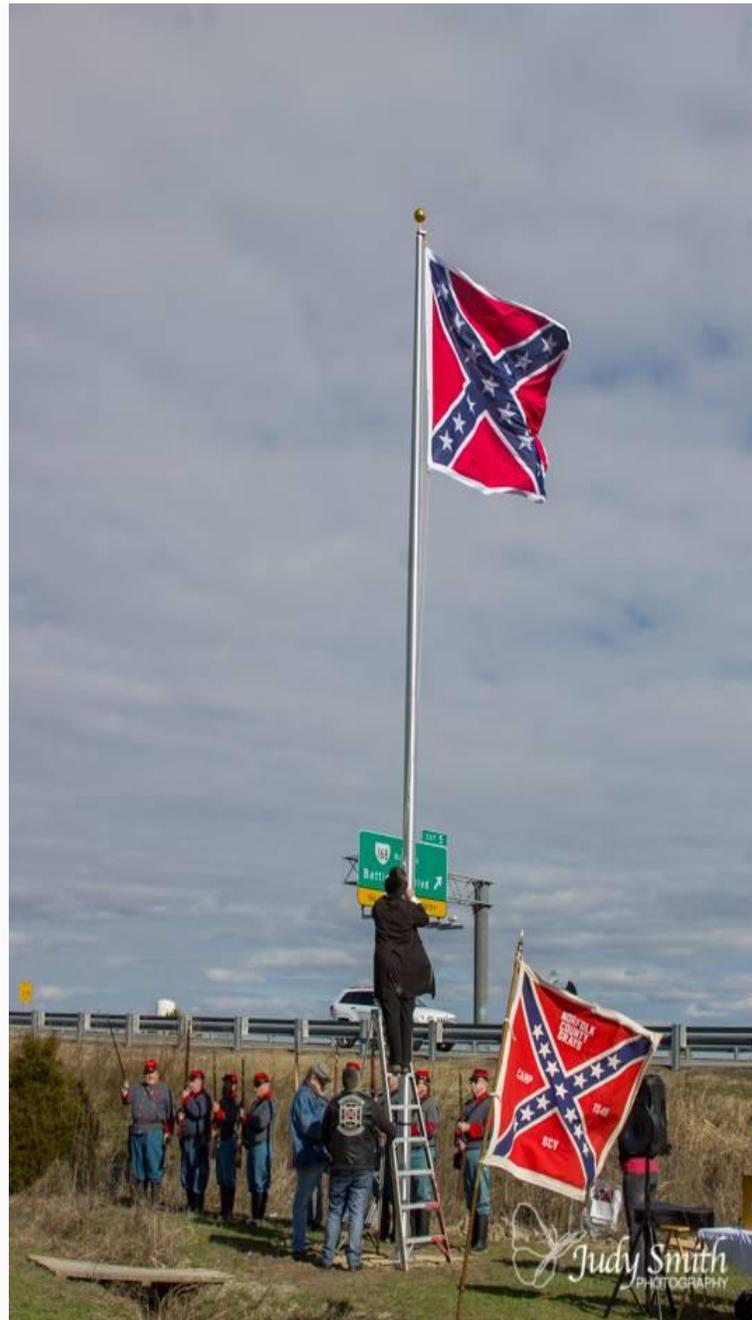
A crowd of over 100 was on hand to witness the historic event, the first roadside memorial battle flag raised in Southeastern Virginia.



Passers-by began blowing their horns in support almost as soon as the flag was unfurled.

The crowd enjoyed music performed by Virginia Dare. Commander John Sharrett of the Stonewall Camp #380, SCV, presided over the service which included a blessing of the flag and prayers by Stonewall Camp Chaplain Bob Quisenberry. A color guard from the Stonewall Camp, SCV presented the colors, and an honor guard from the Dismal Swamp Rangers fired a salute after the flag was raised.

The Virginia Flaggers would like to thank all of those whose generous support makes these memorial flag projects possible. The Jackson Greys Memorial Battle Flag is the 26th flag raised in the Commonwealth since the fall of 2013, and the first flag site in Southeastern Virginia. We wish to offer our sincere thanks to Commander John Sharrett and the men of the Stonewall Camp #380, and the Norfolk County Grays Camp #1549, Sons of Confederate Veterans...along with members of the Dismal Swamp Rangers and Norfolk Light Infantry, North South Skirmish Association, for their help and assistance in completing this project, and as always, appreciate the dedication and commitment of the landowners who lease us the property for the memorials.





Judy Smith
PHOTOGRAPHY

Friday, January 27, 2017



Confederate Flag and Portraits to Return to York County, South Carolina Courthouse

A Confederate flag will once again be displayed in a county courtroom in South Carolina after the local official who removed it earlier this year acknowledged he did so in violation of state law.

York County, S.C. clerk of court David Hamilton removed the banner – and pictures of Confederate generals Robert E. Lee and Stonewall Jackson – when the local county courthouse was reopened this year after a six-year, \$10 million renovation.

Now he's thought better of this decision, citing its failure to conform with a state law governing the handling of both Civil War and Civil Rights monuments and markers.

"Upon a more formal review and inquiry regarding the Heritage Act, a stricter interpretation does limit the relocation," he wrote in a statement to media outlets.

"Therefore, the items should be returned to the courtroom," Hamilton's letter added.

January 27, 2017

Statement Regarding York County Historical Courthouse

All items were taken from the Courthouse and stored to properly renovate the Historical Courthouse. As we began planning to return the courtroom items, I was made aware of The Heritage Act and how it should be applied.

I discussed with several individuals whom I trust and respect (2 of which are attorneys) regarding their interpretation of the Heritage Act. After our discussions, the general consensus was that as long as we kept them “within the walls of the Courthouse” (not Courtroom) that it met the criteria of “not removing or relocating.”

Upon a more formal review and inquiry regarding the Heritage Act, a stricter interpretation does limit the relocation to the Courtroom itself.

Therefore, the items should be returned to the Courtroom in accordance with the stricter interpretation of the Heritage Act. The historical items are currently stored and will be cleaned and then returned to the Courtroom as soon as reasonably possible. I plan to form a diverse committee to determine where and how these items will be displayed in the courtroom.

We just received the Certificate of Occupancy on Wednesday 1/25/17. We have the Ribbon Cutting Ceremony on Sunday. We will continue the “move in” and be open for Business on Monday, January 30, 2017. The Circuit Court Courtroom will not be used for several weeks. We hope to have these items back in the Courtroom before it is used for the first time after renovation.

On a final note, I want everyone to know that I respect the Heritage Act and the history of York County. It was not my intention to offend the citizens of York County, the State of South Carolina or of the United States of America.

David Hamilton

P.O. Box 649, York, South Carolina
Web: www.yorkcountygov.com

This decision came after a group had announced plans to flag the courthouse this weekend and a number of citizens had contacted the court to complain about the removal, and on the heels of continued outrage by South Carolina residents following the removal of the Confederate Battle Flag from the Confederate Monument on the Statehouse grounds in Columbia by former governor Nikki Haley.

Thursday, January 26, 2017

Fenwick Will Ignore State Law and Vote to Tear Down Robert E. Lee Monument In Charlottesville

Vows to join disgraced Vice-Mayor Wes Bellamy & extreme leftist Kristen Szakos in their crusade to destroy history and further divide the community.



In a press conference this morning, Charlottesville City Councilman Bob Fenwick continued to play political games at the expense of Charlottesville taxpayers by announcing that a motion would be made at the upcoming February 6th council meeting to tear down the Robert E. Lee monument and that this time, he would vote to remove it.

[Read more here](#)

You will recall that earlier this month, several motions to remove the monument failed when Fenwick abstained from the votes. Taking his cue from Bellamy, Fenwick has since made it clear that his vote was an attempt to hold council hostage and negotiate for funding for his pet projects, and made it official this morning that he planned to ignore state law and the advice of the City attorney as well as the Attorney General, and pursue the removal of the monument.

Mayor Signer and Councilman Galvin are the only voices of reason in what now has literally become a three ring circus in Charlottesville. Earlier today, Galvin's op-ed piece was published in the local paper, where she expressed her concern that this entire process has caused division in the community and spoke about the necessity of leaving the monument in place so that future generations may offer their own interpretations.

[Read more here](#)

As was the case earlier this month, we will be prepared for the possibility of a vote for removal on

February 6, and attorneys will be ready to file the necessary injunctions and civil and criminal law suits to prevent removal. State law is clear and, in the end, we are confident that the monument will remain.

Bellamy and Szakos have nothing to lose. Their careers are effectively OVER and they can pursue their agenda of hate, and vote to toss away taxpayer money and waste city resources without fear of any kind of accountability. We can only assume that with this announcement, Fenwick has decided his political career is over, as well.

Here is Bob Fenwick's contact information. Earlier this week, he implied he hadn't from many people wanting to keep the monument. Let's make sure that's not the case...

Contact Bob Fenwick

Email: bfenwick@charlottesville.org

Mailing Address:

P.O. Box 911, City Hall, Charlottesville, VA, 22902

Phone: (434) 249-3406

Stay tuned for more updates. PETA may have put Ringling Bros. out of business, but the circus in Charlottesville is apparently about to pull out all the stops...

Who should govern the South?

These 194 million people?

Or these 121 million people?

It's that simple.

Yes to Independence

TIME TO BRING OUR GOVERNMENT HOME

Forgotten Heroines of the Confederacy

By Anne Funderburg on Jan 24, 2017

Millions know Scarlett O'Hara's fictional story. Yet few among even the staunchest Southerners know the true stories of Confederate heroines like Molly Tynes, Lola Sanchez, Lottie and Ginnie Moon, Erneline Pigott, Robbie Woodruff, Antonia Ford, Nancy Hart and Alice Thompson. Some of these women enjoyed a measure of local recognition, but others had to cloak their deeds in secrecy for their own safety. In general, historians have overlooked or minimized their contributions to the Lost Cause. Nevertheless, their true adventures are often as daring and romantic as Scarlett's fictional life.

Take the case of Mary Elisabeth "Molly" Tynes, for example. Tynes lived near Wytheville, Virginia, which was strategically important because both salt and lead mines were located in the vicinity. Despite their value to the Confederacy, these mines were lightly guarded since the mountainous terrain made a large-scale Union attack unlikely.

Nevertheless, on July 13, 1863, Colonel John Toland with 1,000 Federal infantry men mounted as cavalry plus a detachment under Colonel William Powell left Brownsville, West Virginia, headed toward Wytheville. Because the steep terrain tired the horses, the troops stopped to rest at Jeffersonville, Virginia. Word of their arrival and ultimate destination quickly spread throughout the community.

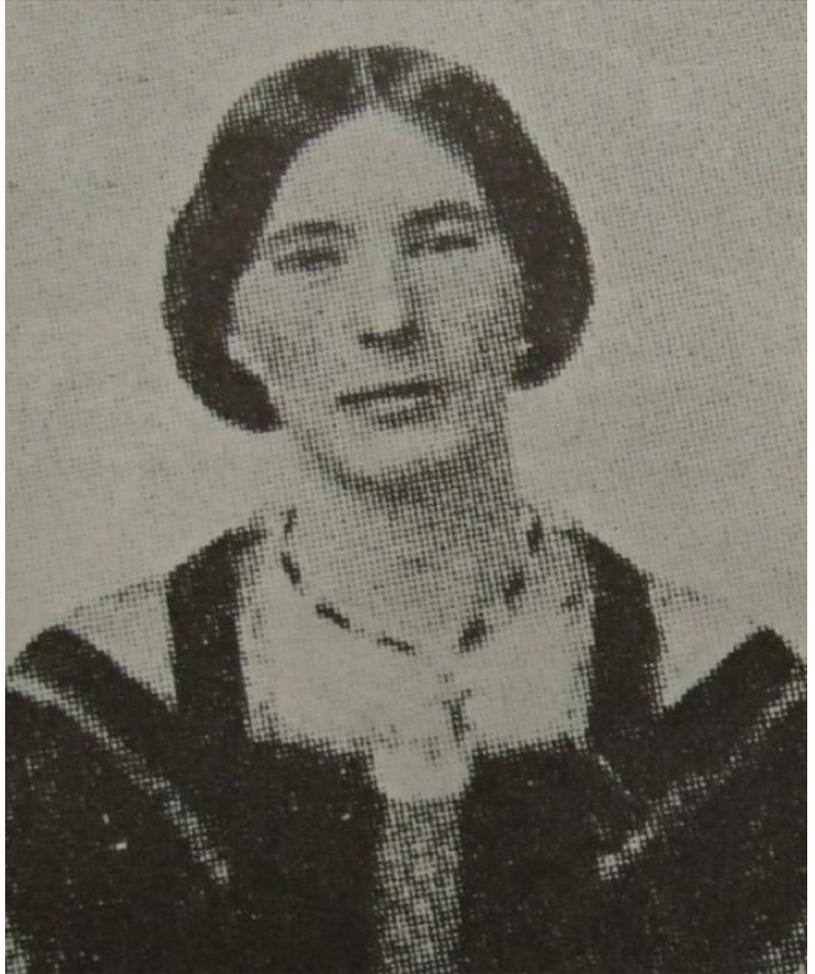
When Tynes heard the news, she knew there was no time to waste. After throwing a saddle on her bay mare, the young woman galloped away. As the evening shadows crept across the countryside, she dashed from cabin to cabin, calling, "The Yanks are coming! Rally on Wytheville!"

For 12 hours she rode, her horse sometimes stumbling in the tangled underbrush as she cut through the woods. Low hanging branches lashed her face and tore her clothes. She coaxed her tired mount onward, ignoring the danger posed by the wild animals that roamed through the tall timber. As dawn broke, the disheveled and exhausted Tynes rode into Wytheville, waving her bonnet to rally the force of about 50 young boys and old men who had assembled to defend the town because their able-bodied brothers were away at war.

When the Union troops rode into range, the Confederates opened fire, killing Toland and severely wounding Powell. Although the defenders had the advantage for a time, the Union's larger numbers seemed destined to outlast them. Suddenly, the whistle of an approaching train pierced the air. The Union troops, fearing that Confederate reinforcements were aboard, hastily withdrew. The mines, the railway, and villagers were saved.

Lola Sanchez also made a daring moonlit ride to carry an important warning. Mauritia Sanchez, a Cuban immigrant, lived with his invalid wife and three daughters—Lola, Panchita, and Eugenia—on the east bank of St. John's River near Palatka, Florida. Information about Yankee plans often percolated through the lines in this area and the evidence pointed to Mauritia Sanchez, who then was arrested and imprisoned.

Despite his incarceration, information continued to reach the Confederates. So, the Yankees periodically searched the Sanchez house, looking for spies who might be hiding there. Union officers also found their way to the Sanchez hacienda merely to enjoy the company of the three exotic sisters. One Saturday evening a trio of Federal officers came to visit and accepted an invitation to stay for dinner. While preparing the dining table, Lola overheard the men talking on the front



porch. They spoke of plans for the next morning when a Union gunboat would steal up the river at dawn for a surprise attack and a foraging party would leave St. Augustine. Lola trembled because she knew the value of the information she had overheard. In a soft voice, she urgently told Panchita to entertain their guests while Eugenia cooked dinner. Meanwhile, she would carry the message to the Confederate camp.

As quietly as possible, she saddled her horse and disappeared under the cover of darkness. The camp was only a mile and a half away, but it lay on the other side of the river. As fast as she dared, she rode through the forest, dense with water oak, pine, scrub palmetto and jasmine vines. When she reached the ferry landing she discovered that the ferryman was gone. Borrowing a skiff from his wife, she paddled swiftly across the calm water.

On the other shore, she immediately encountered a Confederate picket. Luckily, he was a local boy who recognized her. After she convinced him that she had important business, he let her pass and even lent her his horse, although that was against regulations. Then she retraced her route, satisfied that the South would be ready, but mindful that she was still in danger. She returned home to the familiar, comforting aromas of chicken olla catalina, olla podrida and strong coffee.

The next morning, as the gray mist rose off the water, the Union gunboat and an accompanying transport were surprised by a Confederate battery at a bend in the river. The gunboat was disabled; the transport was captured; and the Yankees were taken prisoner. Meanwhile, the foraging party encountered a Rebel force that fought valiantly. A Union general was killed, and many of his soldiers were captured.

The Sanchez girls weren't the Confederacy's only sister act. Without a doubt, the most flamboyant spying siblings were Charlotte (Lottie) and Virginia (Ginnie) Moon. The daughters of a Virginian who had moved to Ohio and freed his slaves but never lost his love for the South, the two women were Confederates through and through. Both were excellent equestriennes, crack shots and independent thinkers who were willing to defy social convention when it was an obstacle to doing something really fun or really important.

Although Ginnie, who was 15 years younger than Lottie, was prettier, both were lethal flirts who broke the hearts of many beaux. In a determined effort to single handedly improve the morale of the Confederate army, Ginnie was at one time engaged to marry 16 soldiers. After the war she explained her rationale: "I thought if they died, they would die happy, and if they didn't I didn't give a damn."

Because the Moons were the type of women people love to talk about, the stories of their spying careers have almost certainly been embellished. Moreover, they were both good storytellers, and it would have been in character for them to exaggerate a little. Nevertheless, there are a few surviving, reliable reports that at least hint at the facts.

According to legend, Lottie once left Ambrose Burnside standing at the altar. Although both sisters knew Burnside, this story seems improbable when the facts of Burnside's military assignments are taken into consideration. Whether or not Lottie jilted the Yankee General, she married James Clark, a lawyer who soon became a judge. Her husband shared her political views and was a member of the Knights of the Golden Circle, a group of Confederate sympathizers involved in underground activities.

Sometime in 1862, Confederate agent Walker Taylor visited the Clark home. He was carrying important dispatches from General Sterling Price to General Edmund Kirby Smith, who was leading the vanguard in the Kentucky campaign. Because Taylor was too well known to deliver the dispatches himself, Lottie volunteered. Disguised as an Irish washerwoman, she crossed the river from Cincinnati to Covington, Kentucky, where she persuaded some soldiers to give her a ride to Lexington to be reunited with her sick husband. When they arrived in Lexington, she thanked the men and walked along the pike, wondering how to find the general. Luckily, she soon encountered a trustworthy Confederate acquaintance, Colonel Thomas Scott, who promised to deliver the documents. She found her way to the railway station, befriended Union General Leslie Coombs on the train ride to Covington, took a ferry across the river and walked the rest of the way home.

Later Lottie fled to Canada, because she had been warned that the Federals planned to arrest her. In Canada, she assumed another disguise, pretending to be a British traveler in need of medical treatment, and set out for Richmond to take a message from the Knights of the Golden Circle to Jefferson Davis. On her way to the Confederate capital, she stopped in Washington, D.C. to secure a pass through Union lines. She convinced Secretary of War Stanton that she was a British tourist going to the warm springs of Virginia for her health. When President Lincoln went to inspect General McClellan's troops after the battle of Sharpsburg, Stanton allowed the invalid British lady to join the group. Then she traveled on to Richmond.

Although details of her mission there are scant, a Confederate newspaper called her “The ambassadress of the Northwest” and editorialized about the prospects for an alliance between the South and the Northwest. A Cincinnati paper reprinted that article and indicated that the emissary was Ohio’s own Mrs. Clark, who made no secret of her secessionist sentiments.

Early in 1863, after a visit to Jackson, Mississippi, Ginnie returned to Ohio, bringing a message from the Confederate government to the Knights of the Golden Circle. Ginnie and her mother, who had joined her at Memphis, were welcomed by James Clark alone because Lottie had not yet returned from Richmond. By this time, the Federals were more than a little suspicious of the Clarks and sent a personable young man to infiltrate the household.

With their usual hospitality, the Moon women entertained the young man but were careful not to tell him anything incriminating. When they mentioned that they were leaving for Memphis via steamboat, he passed the information along to the proper authorities. Soon after the women boarded the vessel, Ginnie was informed that she was being arrested for carrying contraband goods and documents. When a man tried to search her, she whipped out a Colt revolver and threatened to shoot him. He decided it would be better to let someone else handle the Rebel spitfire and retreated. She hastily dipped the most important message in a pitcher of water and then swallowed it. The next day a Cincinnati newspaper reported that she had been carrying 40 bottles of morphine, seven pounds of opium, camphor and 25-50 letters.

Ginnie and her mother were turned over to Captain Andrew Kemper, an old family friend. After some negotiating, they were paroled and most of Ginnie’s personal possessions were returned. Later Ginnie had a personal interview with General Burnside, another old friend, who told her that she would be tried in a military court but her mother could go free. After three weeks, Ginnie was allowed to travel to Memphis on condition that she report daily to General Stephen Hurlbut’s headquarters. She remained a passionate Southern Patriot until the end of the war and was never tried.

Burnside also showed leniency to Lottie, who tried to fool him with her English invalid disguise when she returned to Cincinnati and found it necessary to appeal to him for a pass through Union lines. Although he had her arrested, she was allowed to stay in a fashionable hotel under surveillance for a time and then permitted to go South. By this time the Clarks felt that they should relocate. Surprisingly, they chose to stay in the North, moving to New York City, where Clark practiced law and Lottie became a newspaper reporter.

The Moon sisters were certainly not alone in their smuggling efforts. Many civilians aided the Confederate cause by transporting mail, medicines, uniforms, weapons and currency to Southern troops. Women were particularly useful because they were not likely to be searched, and they could hide even bulky items beneath their hoop skirts. Another favorite stratagem was stuffing drugs or messages into hollow cavities, such as a doll’s head or a watch with the works removed.

Betty Duval, who was part of an espionage ring headed by Rose O’Neal Greenhow, delivered a message to General M.L. Bonham by concealing it in her hair and securing it with a decorative comb. And she wasn’t the only woman to try this tactic. In North Carolina, Emeline Pigott hid pieces of thin paper underneath her chignon. For concealing larger items, Pigott sewed pockets onto her petticoats. She was once arrested carrying toothbrushes, pocket knives, a shirt, two pairs of pants, gloves, candy and a pair of boots underneath her skirt!

The press called Louisa Buckner the “quinine lady” after she was discovered with “a secret cipher document” and 127 ounces of quinine concealed under her dress. Buckner’s arrest presented an embarrassing problem for the Lincoln administration because the Confederate smuggler was the niece of the Union Postmaster General, who had lent her \$500 that was used to buy contraband drugs—without his knowledge, of course.

Kate Patterson and Robbie Woodruff were two young women who aided a very active smuggling and espionage ring in Tennessee. After the war, Patterson wrote, “I smuggled medicines such as quinine, morphine, etc. I have brought \$500 and \$600 worth of medicine out at one time around my waist.”

While Woodruff was staying at Patterson’s home, a group of Union soldiers surrounded the house and threatened to burn it—perhaps because they suspected that the women were doing more than knitting socks for the troops. When Woodruff appealed to the men’s honor, the lieutenant in charge ordered them to stop. Then he fell head-over-heels in love with Woodruff, who unfortunately for him, did not reciprocate. In fact, she felt that he was repulsive and beneath her socially. Nevertheless, she encouraged his advances, endured his odious company, and extracted every bit of information possible from him. Even though he knew that she was using him and even threatened to have her hanged, he kept giving her information to insure that she would continue to see him. It is not known how long this love-hate relationship lasted, but it is certain that Woodruff married another man after the war.

While Woodruff hated the attentions of her Yankee, Antonia Ford fell in love with a Union soldier on her way to prison. Ford’s arrest followed a daring raid on her Virginia hometown, Fairfax Courthouse, by Mosby’s Rangers. In the early

morning darkness of March 9, 1863, Mosby and his men slipped through Union lines, making their way past sentries and sleeping troops to the center of town where several officers were quartered. While Mosby sent his men in different directions to accomplish various objectives, he entered the house where Brigadier General Edwin Stoughton was sleeping. With a whack on the general's bare bottom, Mosby roused him out of bed and into ignominy. Meanwhile, Mosby's men rounded up the officers' best horses and took several prisoners, although two of their main targets eluded them. The South was jubilant while the North fumed. The press demanded to know how Mosby had managed to capture a general well within Union lines. A major newspaper printed a letter that had been written by one of Stoughton's soldiers before his capture, complaining that the general was spending too much time with a local belle named Antonia Ford.

Lincoln's Secret Service decided to investigate the affair and sent a female agent to Fairfax Courthouse. The woman, who pretended to be a Southerner in need of help, was befriended by the Ford family and invited to spend a few days at their home. Soon Antonia and the agent were exchanging confidences. One night as they were preparing for bed, Antonia confided that she was a Confederate courier and had delivered crucial information to Generals Beauregard and Stuart. She also showed the agent her greatest treasure, a commission from Stuart appointing her as an honorary aide-de-camp.

A few days later, Antonia Ford, her father, and several of the town's leading citizens were arrested. She was separated from the others, placed in a railroad boxcar with a single guard, and transported to Washington, D.C. where she was taken to the head-quarters of General Samuel Heintzelman. She barely noted what transpired there, because she was hypnotized by the intense gaze of one of the general's aides—the handsome, young Major Joe Willard.

Because some Federal officials felt that female spies had been treated too leniently in the past, they were determined that Ford would be shown no favors. While they demanded harsh punishment, the South proclaimed her innocence. Meanwhile, Ford languished in her dreary prison cell, cheered only by the arrival of flowers and sweets from the Union major she had seen at Heintzelman's headquarters.

Soon Willard began paying her visits and even suggested a means of gaining her freedom. All she had to do was take the oath of loyalty to the Union. This, of course, she refused to do. She countered by asking him to resign from the Union army. Willard did resign, but he fought hard for her release, using all the political influence he could muster.

After seven months of emotional turmoil, the two reached the breaking point. Ford agreed to take the oath, and Willard resigned his commission. Following her release from prison, they were married, but their happiness was marred by the complications of war because Ford was not allowed to cross Union lines to visit her family. Moreover, the deprivations of prison had ruined her health and she was often ill. After only seven years of marriage, she died.

Ford had taken a peaceful route to getting out of prison, but Nancy Hart was not as patient. She broke out. Hart was a female bushwhacker—an untamed, rough-hewn mountain woman who rode with Perry Conley's Moccasin Rangers in West Virginia. By mid-1862, the Yankees had put a price on her head. Although the exact circumstances of her capture, imprisonment, and escape are disputed, there is no doubt that she was taken prisoner and detained in Summersville, West Virginia. Historians also agree that she shot one of her guards and galloped away on the favorite horse of Lieutenant Colonel William Starr, who had claimed the reward for capturing her. But losing his prisoner was not the final indignity for Starr.

On the morning of July 25, 1862, Hart returned to Summersville with 200 Confederate soldiers, who quickly overpowered the pickets and the sleeping troops. Only about 10 shots were fired, but the Rebels captured four Union officers, including Starr, who were on their way to prison in Richmond.

Although Hart was unusual, she was not the only Confederate woman involved in military operations. Lila Gret of Alabama was part of a demolition squad that destroyed a railroad bridge over the Tennessee River. After the war, she wrote, "I applied the torch . . . and we thus detained the supplies for a whole division of the Yankee army."

Historians estimate that 400 women disguised themselves as men in order to fight in the War Between the States. Little is known about these women because secrecy was vital to their success. Some were discovered when they were injured or killed in battle. A few revealed their identities because they found army life too hard and wanted a discharge.

Mary and Molly Bell, another sister act, enlisted as Tom Parker and Bob Martin, respectively. After they had served for about two years, a captain decided they were "common camp followers" and had them arrested. They were imprisoned at Castle Thunder but were released after three weeks and allowed to return home.

Two unknown women dressed in Confederate uniform were found among the casualties at Gettysburg. A Confederate officer being held as a POW on Johnson's Island in Sandusky Bay, Ohio, gave birth to a baby in December 1864. After the war Loreta Janeta Velazquez wrote a biography claiming that she had been a double agent and had fought, disguised

as a man. Although there is some evidence to substantiate her assertion that she was involved in espionage, there is little to support her claim that she fought at First Manassas and other battles.

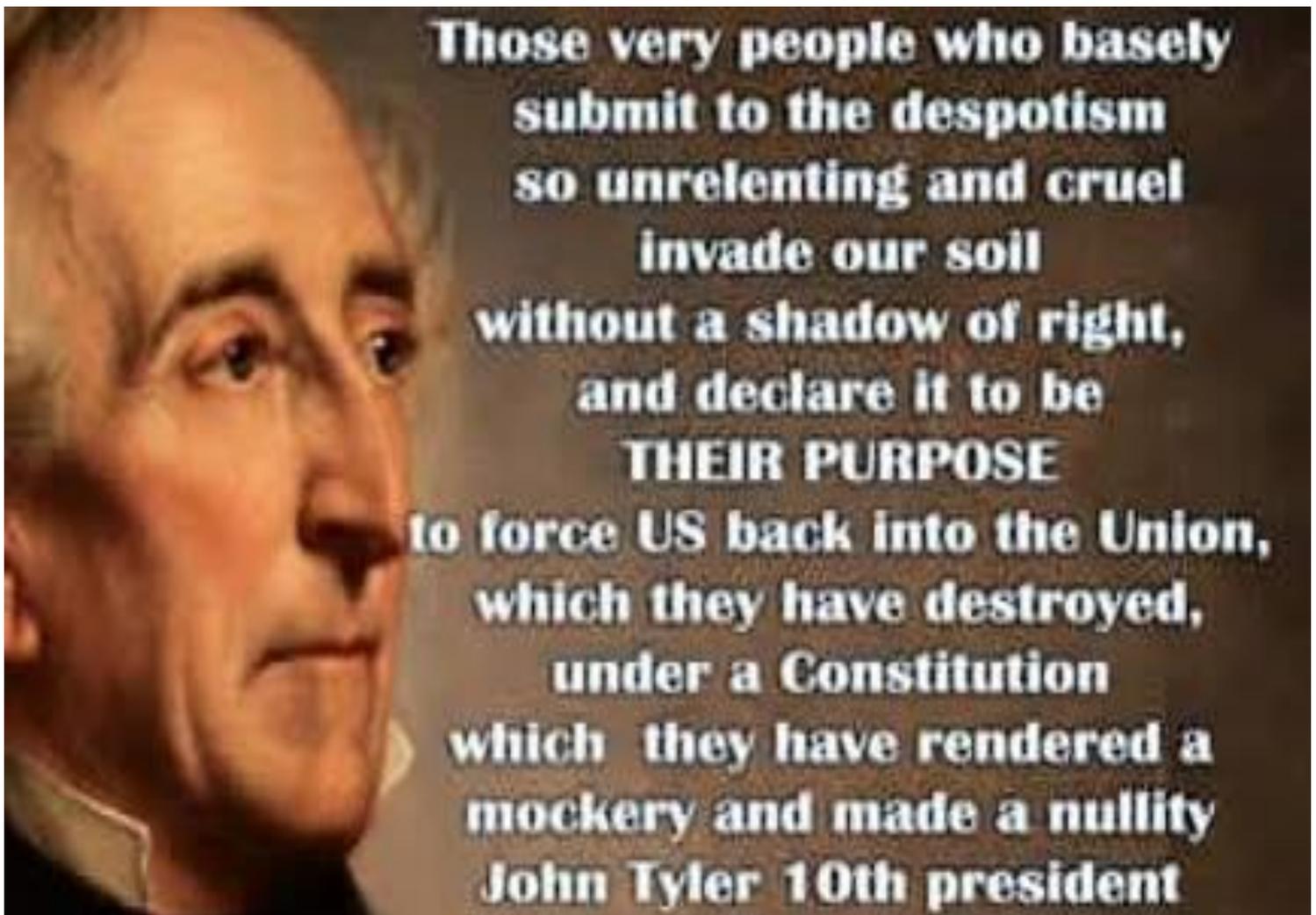
Some women went to war to be near their husbands or sweethearts. Most stayed on the sidelines, helping out as nurses whenever they were needed, but a few became combatants. Malinda Blaylock disguised herself and enlisted as Samuel Blaylock in the 26th North Carolina Infantry, in order to be with her husband. When he received a medical discharge, Malinda revealed her ruse to her startled commanding officer, who immediately discharged her too. Lucy Matilda Thompson, disguised as a man served with her husband in the Bladen Light Infantry. Amy Clarke, using the name Richard Anderson, joined the 11th Tennessee infantry with her spouse and continued to serve after he was killed at Shiloh.

On occasion, women who were merely bystanders were caught up in the furor of battle. At the fourth Battle of Winchester, when Confederate troops were compelled to retreat before a much larger Union force, a local woman named Lizzie Yonley tried to rally with the Confederates. When it became obvious that the battle was lost, she saved hundreds from being captured by showing them a safe line of withdrawal. At the battle of Nashville in December 1864, when General Hood's army was in full retreat before Union forces, Mary Bradford begged the soldiers to stop and fight. But it was too late.

At the Battle of Thompson's Station in March 1863, the Third Arkansas' commanding officer and color bearer were both shot, throwing the regiment into disorder. A 17-year-old girl, Alice Thompson, who had been watching from a nearby house rushed onto the field, raised the flag and lead the Arkansas troops to victory.

Countless other Southern women were bona fide heroines during the war. Regrettably, for the most part, their names and deeds have been forgotten.

This piece was originally published in Southern Partisan magazine in 1994.



Ashley Judd Gets Nasty

By [Brion McClanahan](#) on Jan 23, 2017



“Treat a woman like a lady, And your lady like a queen....” [Charlie Daniels](#)

Ashley Judd’s [recitation of “I’m a Nasty Woman”](#) at the “women’s” march on Washington D.C. splashed across every media outlet in America. Judd proudly proclaimed to be a feminist and then launched into a verbal diatribe against “racism, fraud, conflict of interest, homophobia, sexual assault, transphobia, white supremacy, misogyny, ignorance and white privilege.” To Judd and the poem’s author, [a sweet little Tennessee donut shop employee named Nina Donovan](#), the symbol of all this mischief and oppression are “Confederate flags being tattooed across my city. Maybe the South actually is going to rise again, maybe for some, it never really fell.”

Somehow being a strong woman today requires both a high level of “ignorance” and the desire to get in the gutter. Getting nasty with Ashley were Madonna and a host of other leftist activists who think the only way to get a man’s attention (and isn’t that the point?) is to grab their crotch and act like a spoiled teenager. Being a man is another thing, something Southerners of both sexes know something about.

Take Augusta Jane Evans of Mobile, Alabama for example. Neither Judd, nor Madonna, nor Donovan would consider her a feminist. She proudly waved the Confederate flag and watched hundreds of men suffer for the cause as a nurse. For her, the South never fell, because an America without the Southern tradition would have been an America without its soul. She was highly intelligent. Her books require the reader to have a level of education I’m sure Ms. Donovan—and for that matter both Judd and Madonna—lacks. She never voted, did not think it was proper for women to vote, and never jumped around on a [stage grabbing her crotch and gyrating to “express yourself.”](#) But she did express herself, quite well in fact.

Evans was one of the best-selling authors of the 1860s. Her novel *St. Elmo* lined bookshelves across the United States, no small feat for an unreconstructed Southern belle. Women often required their daughters and granddaughters to read it. It might be a stretch, but one could probably assume that no nasty pink hatted woman at the Washington D.C. rally has ever cracked open the book. Their loss, for they are missing one of the more important feminist novels of the nineteenth century.

Evans held the cause of women's suffrage in low regard and scoffed at "blue-stockings," educated women who shunned the traditional role of wife, mother, and care-giver for politics and speaking engagements. Her anti-suffrage position puts her at odds with modern society, but she was not alone in the nineteenth century. While the modern reader may laugh at her quaint provincialism, her reasoning, made clear in *St. Elmo*, stemmed from her faith and her dedication to "womankind."

Edna Earl, the main character in *St. Elmo*, is a devout, pious, pure, well-read, beautiful, and intelligent young woman, the model of Christian virtue. She falls in love with an immoral scoundrel, St. Elmo, but does not allow herself to express her interest because he is unworthy of her love. She pities him and prays for him, and though her heart is his, she never betrays her feelings. As a result, she spends much of her young life engaged in study, in nursing sick children, writing critically acclaimed books and articles, and fighting off suitors who boast high social status and money but who cannot win her pure heart. In the end, Edna is able to reform St. Elmo. He returns to Christ, becomes a minister, and marries Edna. While it is a great romance, *St. Elmo* is also a political tale interwoven with social critique.

For example, Evans, through Edna Earl, argued that women should "jealously [contend] for every woman's right which God and nature had decreed the sex. The right to be learned, wise, noble, useful, in woman's divinely limited sphere; the right to influence and exalt the circle in which she moved; the right to mount the sanctified bema of her own quiet hearthstone; the right to modify and direct her husband's opinions . . . the right to make her children ornaments to their nation . . . the right to advise, to plead, to pray; the right to make her desk a Delphi, if God so permitted; the right to be all that the phrase 'noble, Christian woman' means." But she cautioned her fellow woman against involving herself in anything that might "trail her heaven-born purity through the dust and mire of political strife. . . ."

In *St. Elmo*, Evans described her heroine's writing career in words that could just as easily be applied to her own:

The tendency of the age was to equality and communism, and this, she contended was undermining the golden thrones shining in the blessed and hallowed light of the hearth, whence every true woman ruled the realm of her own family. Regarding every pseudo "reform" which struck down the social and political distinction of the sexes, as a blow that crushed one of the pillars of woman's throne, she earnestly warned the Crowned Heads of the danger to be apprehended from the unfortunate and deluded female malcontents . . . and to proud happy mothers, guarded by Praetorian bands of children, she reiterated the assurance that "Those who rock the cradle rule the world." Most carefully she sifted the records of history, tracing in every epoch the sovereigns of the hearth-throne who had reigned wisely and contentedly, ennobling and refining humanity; and she proved by illustrious examples that the borders of the feminine realm could not be enlarged, without rendering the throne unsteady, and subverting God's law of order.

Politics, Evans pointed out, has never proved to be the salvation of the human race. This is still true today. Women, most importantly mothers and wives, had long been the calming factor, the guiding hand, and the nurturing vessel of a prosperous and peaceful people. Evans believed neither voting nor political office were necessary when women already held such power over men.

Every nasty feminist at the Washington rally failed to understand that the "misogyny" of the nineteenth century was in fact a manifestation of a *respect* for the fairer sex, a realization that men were, and are, fragile creatures that need a soft hand and a moral compass that often only women can provide, and that women were, in fact, superior members of society. "Women and children first" had real meaning. Acting "nasty" appeals to the animalistic side of man, but it debases rather than elevates womankind. Women might as well put up a sign in neon lights: "Bring out your clubs and procreate, caveman. No conversation nor courtship necessary."

This isn't about voting. It's about manners and refinement, of culture. Edna Earl would be a much more enjoyable challenge than Ashley Judd. But maybe that is old fashioned. Real ladies did not show up in Washington. Treating your woman like a lady and your lady like a queen is too "Old South." Then again, maybe that is exactly what America needs from both sexes.

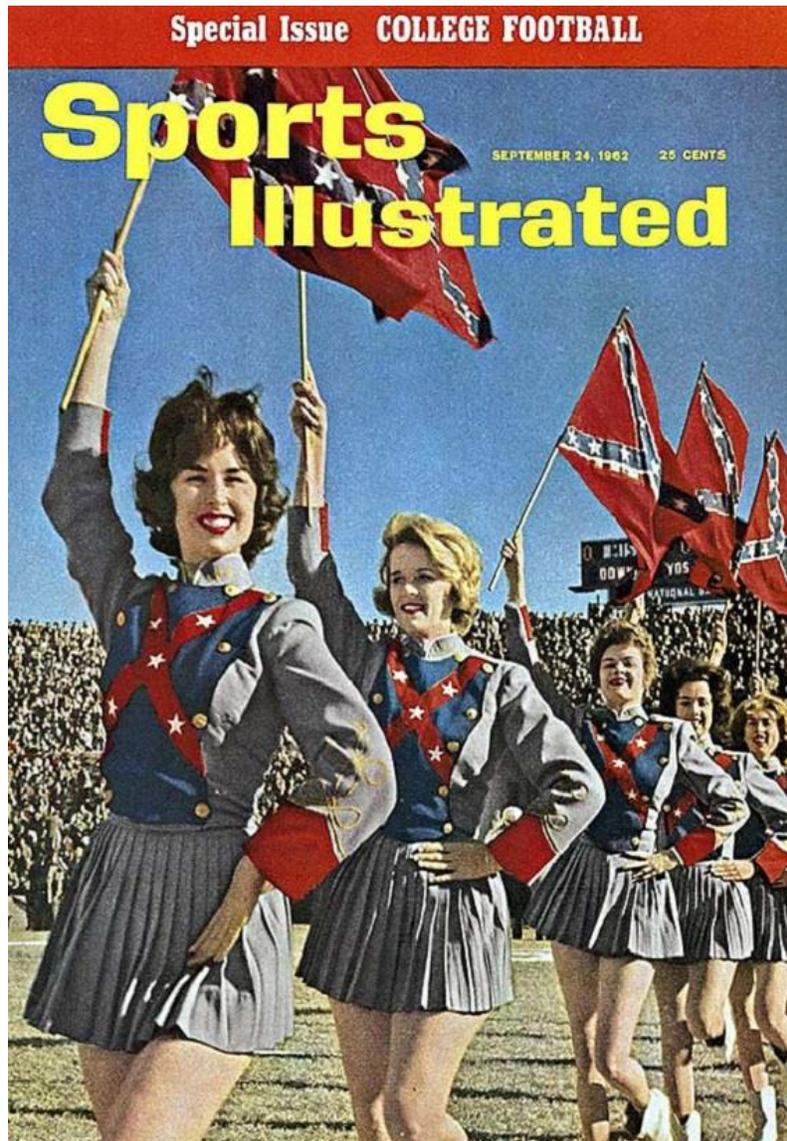
About Brion McClanahan

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.

<https://www.abbevilleinstitute.org/blog/ashley-judd-gets-nasty/>

The Dixie Curse

By Paul H. Yarbrough on Jan 20, 2017



In the tradition of all authority to trample love and devotion, an outsider (or perhaps a group of) has decided to cut into the heart of a people's birthright. Ross Bjork, University of Mississippi (Ole Miss) athletic director has in all his Kansas wisdom arbitrarily and highhandedly told the world that no renditions of the grand old song, "Dixie," will be played at Ole Miss games. He made this autocratic avowal prior to last year's college football season.

"We felt that it's the right thing to do. It's time to move forward," Bjork said. "It fits in with where the university has gone in terms of making sure we follow our creed, core values of the athletic department, and that all people feel welcome."—except the ones he just rejected.

This statement is pathetic only because the man who said it has no clue, no intimation of what he is talking about. If I were in charge I would pay off his contract and tell him to go back to Kansas. I would offer no explanation, just pay him off and see him off. Any man who makes a statement like that could never understand how wrong he is. He doesn't even make scalawag grade, simply an academic wannabe brought in by a contemporary, typically captured, university, captured and closeted away from academics as well as athletics (I would do the same with President Jeffrey Vitter though being from New Orleans he should at least know the history of attendance on Jefferson Davis' funeral in that historically rich city, and the meaning of "Dixie")

I watched the Clemson-Alabama game recently and at one time would have enjoyed two Southern teams matched up in a championship game. But no more. Whether it was The Tide against the Tigers or Ohio State vs Washington, the universities have gone by the way of public grade and high schools (never a great idea themselves) and have become political institutions both academically and athletically (Oxford imitators but, in reality, have sculpted mediocrity into a twisted grandiloquence).

Now, bureaucrats governing as mellow minions and sweet gentlemen who would never harm a fly (nor probably shoulder a rifle if called upon) are in charge. They desire to be loved by the middling lots of humanity who themselves never stand for or understand principle. Instead of leading students academically or athletically they make claim to a "creed"...and "core values." Rubbish. They have no more core values than Charles Manson.

I have cheered the teams from my Mississippi roots all my life, and though I attended Mississippi State I grew up cheering the Rebels, the Bulldogs and the Golden Eagles (formerly the Southerners), but no more will I cheer, watch or attend. In fact, all three have been captured by liberal modernity.

To the Ole Miss administration who, like all universities now are run by overpaid pedestrian scholars and not alumni, taxpayers or students, decided through crass political thought to squelch the wonderful music of "Dixie" I say: may you play Harvard and lose; may you play Massachusetts and lose; may you play Gettysburg College and lose while the ghosts of the University Grays on nearby Cemetery Ridge watch and haunt you.

Following your aggravation of Southern heritage, love and devotion, I assume you will soon be following the example of Colin Kaepernick and also reject the Star Spangle Banner, written by a Southerner, Francis Scott Key, a member of the American Colonization Society, a group advocating, for the good of society, that blacks be shipped up and sent back to Africa. Consequently, no heritage can be attached to his poem because of the hate attached to it. Reject it, too, Mr. Bjork, if you have the backbone.

Interestingly, Ole Miss has for the last three or four years fielded teams competitive for and vied for the national championship while beating the beast, Alabama, two consecutive years. However, the decision was made this past August to rid Mississippi of the grand ole tune "Dixie," and by golly, the Rebels (Black bears) dropped to the also-rans at 5-7 (and to top it off they failed to sign possibly the top high school running back in the South from Clinton, Mississippi). Good. I now pronounce the curse of Dixie on you. May you never win another game till you play "Dixie" again. I hope it's not as long as it was for the Red Sox.

During a speech from the balcony of the Old Capitol building in Jackson in 1862 Jefferson Davis made the following comment: "It happened that several persons were conversing of a certain battle, and one of them remarked that the Mississippians did not run. 'Oh no!' said another, 'Mississippians never run.'" I doubt this has any meaning for Ross Bjork or Jeffrey Vitter. They are, indeed, runners.

Goodbye Rebels. Goodbye Bulldogs. Goodbye Golden Eagles. May you follow the fans you have chosen.

About Paul H. Yarbrough

I was born and reared in Mississippi, lived in both Louisiana and Texas (past 40 years). My wonderful wife of 43 years who recently passed away was from Louisiana. I have spent most of my business career in the oil business. I took up writing as a hobby 7 or 8 years ago and love to write about the South. I have just finished a third novel. I also believe in the South and its true beliefs.

<https://www.abbevilleinstitute.org/blog/the-dixie-curse/>

Recovering Southern History

By Clyde Wilson



Every historian has a viewpoint, shaped by his own background, values, and perception of the present. The relationship between background and viewpoint is not necessarily simple. As in the case of Supreme Court nominees, one cannot always predict in advance in what direction a historians background, modified by research and thought, will lead. At any rate, we properly measure a historian's value, not by the degree to which he conforms to our own viewpoint, but rather by his observance of the canons of evidence and honest debate, and by his imaginative insight. Thus, to acknowledge that U.B. Phillips grew up in post-Civil War Georgia is a relevant datum in assessing his work as a historian of American slavery. However, it does not, as some seem to feel, constitute an all sufficient indictment of that work, any more than the fact that Kenneth M. Stampp grew up in the twentieth century in a German community in Wisconsin necessarily guarantees him superior objectivity and insight as a historian of slavery.

If history teaches anything at all, it is that there is more than one side to a question. In fact, it has always seemed to me that the chief functional value and social utility of the study of history (not that it needs such justification) is that it can make more tolerant and foresighted citizens by disabusing us of the shallow, deterministic ideas that are a characteristic intellectual error of the modern age and especially of Americans. Such determinism creates social havoc by substituting ideological combat for moral struggle and denies human existence its ennobling contingency. Rather than appeal to preordained forces, honorable historians openly acknowledge that they have values in conflict and pursue the conflict frankly, if possible keeping it within the bounds of mutually acknowledged rules. If they do so. they can hope to construct a history that will be useful and instructive over a long range to the thoughtful, whether they share the viewpoint or not.

By contrast, the ineluctable penchant of the ideologue is for a sneak attack that obliterates the enemy in advance of declared hostilities. The ideologue is not interested in drawing understanding or inspiration from history, but in the manipulation of unreflected symbols for a quick, present-centered victory. Disagreement, or different values, become, in his book, a manifestation of evil, an incitement to extermination. The close relation of this attitude to those totalitarian deformations of reality that mark our age is evident, even when the practitioner goes

under the guise of a “democrat.” By such an attitude, the ideologue, usually but not always in our time the devotee of a progressivist program, not only proves himself incapable of historical thinking. He also poisons the wells of honest deliberation that are essential, as the Southerner John C. Calhoun long ago pointed out, to social comity and the process of consensus formation in a democracy. The factor of mind that closes out a free historical debate on the causes and meaning of the Civil War, by an appeal to inevitability or a sloganeering oversimplification of the moral issues involved, is exactly the same factor that makes electronic journalists incapable of a fair statement of the public questions of the day.

Nowhere has the power of ideological convention and presentism to choke off the examination of evidence and honorable debate been more persistent and pervasive than in regard to the issues surrounding the Civil War and Reconstruction and the “peculiar” history of the Southern region. This closure of debate is a critical defect in our self-understanding as a people because the great sectional conflict of the nineteenth century, despite all that has passed since, is still the central episode of our history as Americans. Slavery and the position of the black minority in American society; industrialization, centralization and modernization; the meaning of the Constitution; the bounds of government authority and individual liberty; the claims of tradition and innovation, social reality and social ideals; the nature of majority rule and consensus — there is no basic issue, except possibly our international role, for which the Civil War does not contain the fundamental knot of debate.

Despite the vast resources devoted to historical investigation, the American mind has never been fully liberated from the conventions that were formed to justify the new settlement that accompanied the victory in battle. (Professor Ludwell Johnson has written persuasively on the persistence of such conventions.) The Civil War still cannot be acknowledged as an honest disagreement, or viewed with the historical detachment with which a good English historian, say, can view his civil war. The ideologues sense that to grant the chivalrous concession of a fair argument of the merits of the losing side is to fatally compromise the scenario of leftward inevitability that constitutes their fundamental and unexaminable scheme of the course of American history.

Thus, the South, though it is hard to imagine any part of America more original or authentic, must be held at arm’s length, explicable only as a peculiarity. Thus, the ideals formulated in the seventeenth century on Massachusetts Bay are America, by premise; those formulated at the same time on the Chesapeake Bay (though they may have had an equal or greater and possibly a more constructive role in the formation of America) are at best an interesting, at worst a malevolent, deviance. The Civil War must remain a contest of good America over bad America, of the mainstream over the deviant, even though, in terms of the larger experience of mankind, it is the mainstream that may be perceived as “peculiar.”

Historiographically, my point is proved by the present reputations of James G. Randall and Avery O. Craven. Randall was an Illinoisian who devoted a scholarly career of great skill and dedication to elucidating Lincoln. Craven was an Iowa Quaker who made the most profound, thorough, and objective study of sectional conflict ever undertaken. Both are at this writing largely relegated to the historiographical dustbin as “pro-Southern” and therefore unworthy of attention. In fact, neither was in the least pro-Southern. (Jefferson Davis would have considered them incurably anti-Southern.) They represented the viewpoint, rather, of moderate Northerners, a viewpoint embodied, at least part of the time, by Lincoln himself, a viewpoint which has perhaps always represented the largest, though not the most aggressively argued, segment of American opinion toward the Civil War and Reconstruction.

As historians Randall and Craven did not close out the case in advance by appeal to the inevitability of conflict of good and evil, but rather sought to comprehend the course of events for a larger understanding. Randall’s Lincoln is designed to emphasize his oneness with the moderate rather than the radical North. Craven was even able to comprehend why those who sought radical change in society and who demonized their opponents were in some sense responsible for conflict, rather than all the guilt belonging to those who merely wished to preserve what was lawful and familiar and to which no constructive alternative was offered. By the reigning canons of historiography, a historian must be committed, not only to a Northern position, but to a Radical Republican one, or be conclusively dismissed as “pro-Southern.”

How much more difficult, then, for a historian who cannot, at least not without hypocrisy, escape an authentic Southern viewpoint. Whatever his scholarly integrity or imaginative power, such a historian has a hard row to

hoe. Professor Grady McWhiney's account of the careers of two such. Francis Butler Simkins and Frank L. Owsley, is a significant contribution to the self-understanding of American historians. It is also an important contribution to the self-understanding of American conservatism. As historians, Simkins and Owsley are indispensable to the construction of any counter-leftist scenario of American history.

Simkins's great point was a rejection of the totalist notion that America had to be all one thing or all the other: that the South, indeed, had often preferred to be different and had a perfect right to do so. It was a modest and indeed a wholly democratic proposition. Is it not exceedingly strange in a society that prides itself on its pluralism and hunts out and celebrates every conceivable minority, that the most important minority by far in American history, the South (whether considered by geography, population, culture, or historical import), remains untolerated? Owsley even more fundamentally threatened the reigning progressivist scenario. His *Plain Folk of the Old South*, which has been often attacked but never refuted, is a key document in any conservative (not consensus) account of American history. Simply put, his point is that the Old South was not an evil oligarchy that had to be suppressed because by its nature it was a threat to mainstream American democracy. Rather, the Old South was an essentially consensual society that provided a legitimate alternative version of American democracy.

No more fundamental challenge than Owsley's has ever been offered to the Liberal conception of American history, for this always reduces, at bottom, to a scenario in which presidential Lone Rangers gallop in to save democracy from the dark forces of reaction: that is. the progressive scheme draws its persuasiveness from an appeal to the necessity of the righteous suppression of a rightward enemy who prevents the realization of the next, inevitable and higher, stage of progress. Deprive the forces of "progress" of their diabolized enemy and they lose much of their momentum.

Owsley and Simkins are conspicuous examples of historians who never repudiated their identity as Southerners. (Indeed, it is difficult to imagine a valuable historian who is not in some sense a patriot.) But there were many others who have enriched American historiography. One who might receive equally illuminating treatment is E. Merton Coulter, who turned out a steady stream of able and still useful monographs and surveys on many aspects of the history of the Old South, and who successfully combined professionalism and piety. Also worthy of similar attention is Douglas Southall Freeman, who memorialized the heroes of the War for Southern Independence in works that are masterpieces of American historical writing. Freeman was the only unequivocally Southern historian to enjoy wide acclaim, through the historical accident that his works appeared during the World War II era when the record of authentic American heroism seemed, for the moment, to be relevant and expedient.

It is rather clear to the thoughtful Southerner that the South has symbolically played the role of scapegoat for mainstream America. Southern history, rather than being understood on its own terms, has been a kind of colonial resource, from which raw materials have been drawn when needed. At various times, the liberal and conservative poles of mainstream America have joined to execrate the South as an obstacle to national imperatives. At other times one or the other has looked to the South for convenient allies. Put in a more positive light, this makes, as Calhoun observed, the South the indispensable balance wheel of the Union, which prevents centrifugal pressures from exploding the whole machine.

This tendency to use the South as a convenient resource has created curious conventions in American historiography. A conservative who dislikes Jefferson, for instance, points out that he was after all a Southern slaveowner, and therefore naturally had corrupt and debased ideas of the just commonwealth. If one wants to use Jefferson as a positive figure, one skips over, as lightly as possible, the same fact that he was, in his primary social identity, a Virginia planter. Or, in a more sophisticated version of the game, one suddenly finds Jefferson inconsistent and hypocritical, discovering that he was not what one wanted him to be. But the inconsistency is in the viewpoint of the beholder, not in Jefferson, who was what he was. A similar game was played recently in the obituaries of Senator Sam Ervin. Commentators were unable to reconcile the constitutionalist of Watergate with the opponent of liberal notions of civil rights. But the combination is far more authentically American than that of the commentators, and, from the standpoint of tradition, thoroughly consistent. Such games strike deep wounds in our ability to grasp the integrity of the past. Or, if one dislikes some of the social characteristics of

the Southwest, they are, of course, “Southern.” If one likes them, then they, of course, could not be “Southern” but must be “Western.” In fact, the phenomenon in question is both, the one ingredient as indispensable as the other. The division that is made is an empty semanticism. To the extent that the American West exists as something more than a place to raise cattle, it exists as the frontier sphere of the Southern ethos. One only has to note that our most famous Western characterization in fiction, after all, has as its hero *The Virginian*, or to scrutinize with some cultural sensitivity the difference between Texas and South Dakota.

The most glaring example that occurs to me of the colonialist attitude is in the conduct of the mandarins of the Washington liberal establishment. Though they have no more firmly held and consistently pursued idea than hatred of the South and all its effects, they flock, whenever possible, to the ancient Southern townhouses of Georgetown or Alexandria, there to bask in the reflected glory of the interiors, and sometimes of the very family portraits, of departed and derided Southern planters. Able to generate no respect not dependent upon the direct application of money and power, they derive vicarious respectability from a class whose influence on the formation of America, by their own belief, was wholly baneful. In all the replete annals of social hypocrisy, few tales surpass this.

It is easy to understand why the privileged liberal desires to close out consideration of the possible positive role of the South in American history, for his position depends upon a pose as the defender of the oppressed. But for self-declared conservatives to do so strikes the Southerner as extremely peculiar, though this is exactly what has routinely happened. Professor M.E. Bradford, who as a scholar undertook to point out to American conservatives (irrefutably on the evidence) some of the mischief in Lincoln’s historical and constitutional views, was read out of the conservative camp by a born-again conservative newspaper columnist who had, only a few years previously, been an advocate of McGovernism. Straussian political scientists, thought to be a conservative force, have made strenuous efforts to equate the Old South with Nazi Germany. If anyone attempts to show the historical merits and conservative usefulness of the Southern view of the Constitution and the meaning of American society, he is invariably attacked by the Straussians who keep a flying squad on alert for this purpose, as an amoral “historicist” who gives precedence to circumstance over ideal. Apparently the only moral approach to the meaning of America is allegiance to a verbalistic exegesis of certain selected phrases of certain documents, which in some mysterious unhistoricist way contain the revealed meaning of America, however much the revelation may be contradicted by actual life and tradition.

To the Southerner, such efforts seem perverse and self-defeating, if the goal is to establish a persuasive conservative genealogy. To him it is self-evident that any viable American conservatism must incorporate the South. (And therefore that the readers of a professedly conservative historical journal will be interested in a recovery of some of the elements of Southern history.) Just as a practical matter, one might argue, the first conservative President of the century owes much of his conservatism to the residue of state rights and laissez-faire beliefs in the Democratic Party which formed him rather than to the energetic, Hamiltonian traditions of the Republican Party in which history has forced him to work out his destiny. Most certainly the core of his original grassroots support, as opposed to the vast legions which joined him during the progress of his success, was in terms of its inheritance as much Southern-tinged as it was traditionally Republican.

In a newly conservative climate, the effort to exclude the South from the emergent establishment creates some intellectual fashions that seem exceedingly odd to the historically minded. One may discuss the restoration of strict construction, limited government, and laissez-faire, for instance, as if they were discovered yesterday and without noticing even in passing the historic embodiment of those principles in the South. In fact, the political history of the Old South is very largely concerned with an effort to prevent tariffs, internal improvements, currency manipulation, pensions, and subsidies, which effort was condemned as legalistic obscurantism by the pragmatic, conservative business interests at the time.

Or, one may plump for a recovery of aristocratic ethics or classical education or a sense of family, without even a moment’s reflection that the South held onto these notions long after they had been derided elsewhere as hopelessly behind the times and unprogressive. Or one may reject Utopian solutions to social problems and moral imperialism, and yet also reject the Old South as fascist or irrelevant for having done just that in the most authentic and conspicuously sustained effort in American history.

No one is likely to accept the Southern tradition whole cloth today, but for those who are searching for a genuine American conservatism to condemn its historic embodiment in the South while postulating a conservative ideology that is as abstract and flawed as its progressivist counterpart, will seem to many of us, to whom tradition and historical experience are central to the conservative idea, to be a strangely compromised endeavor. It is not only inexpedient, but it requires a celebration of theory over experience that negates the concept of conservatism.

There are underway at the present a variety of historical efforts that, without any deliberate concert, are making possible a recovery of important aspects of Southern history. Professors McWhiney and Forrest McDonald have described, in a number of works, a “Celtic” South. By this I take them to mean that the South has enjoyed a way of life that received its formative values from a different part of British culture than did that strange amalgam of abstract moralism and ruthless utilitarianism, inexactly labeled Puritanism, that dominated Massachusetts and ultimately was taken to stand for the American mind. Raimondo Luraghi, an Italian, has pointed to the existence of a “seigneurial” society in the Old South which differed in significant ways from the world of the bourgeoisie. The lively Marxist Eugene Genovese has portrayed an authentic paternalistic tradition in the slave South.

In American historiography there is a growing and sophisticated body of literature on “republicanism” aimed at recovering the actual beliefs and Weltanschauung of the Founders. This emphasis has naturally led to a realization of the persistence of “republicanism” in the outlook of the South. This realization has inevitably led further, to a rediscovery of the complexity of Southern political thought, long dismissed as a simplistic defense of an outdated regime. Along with this rediscovery has gone a revisionist appreciation of the intellectual life of the South, which is most conspicuous in the works of Richard Beale Davis and Michael O’Brien.

Most recently, and from unexpected quarters, has come a new attention to the hallowed western tradition of chivalric honor as a lasting influence in the South. Even though, as Dr. Thomas Fleming has pointed out, the scholar who has taken on this topic has hopelessly confused two different phenomena—aristocratic ethics and community conformity. The absence of one in current American society explains low standards of political and intellectual ethics. The absence of the other accounts for massive moral breakdown. But perhaps the confusion of the two is not entirely unhappy, for both have perversely endured in the South, to the extent that the South has resisted or modified “modernization.” (Honor was much better defined by Burckhardt—“that enigmatic mixture of conscience and egotism.”)

The persistence of traditional folkways and attitudes, including orthodox Christian belief, in the South has been widely documented, most articulately in the works of the humanist sociologist John Shelton Reed. Finally, there is always with us the historical vision of Southern literature. Even the black experience is coming to be seen as not so wholly antagonistic to Southern history nor so wholly compatible with Northern as was once thought, as is evidenced by such recent works as John Boles’s *Black Southerners*. This exhibits some of the possibilities of revisionist and restorative views of Southern history, though it by no means exhausts the possibilities.

These different approaches are not necessarily antagonistic alternatives. It can be argued that they are all compatible and are essentially apprehensions of different aspects of the same historical reality. This reality is also compatible with that phenomenon eloquently described by Russell Kirk in *The Conservative Mind* as “The Valor of the South.” The reality in many ways runs athwart the course of mainstream America. Yet the reality is an authentic component of America and of American history, if America is something more than a protean abstraction that is to be made to mean anything that is desired. Just to the extent that we are dissatisfied with contemporary America, we ought to be impelled to reconsider an older and better version, which is, in some senses at least, a persistent feature of the history of the American South.

This piece was originally published in 1984.

About Clyde Wilson

Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews and is co-publisher of www.shotwellpublishing.com, a source for unreconstructed Southern books.

Papa Daws

By Henry D. Boykin II on Jan 12, 2017



Three long ringing signals from I the driver's horn, and the hunt was over. I quit my stand and met Dad on the road back of our line. We had both seen a doe that had kept us on our toes for a while, but otherwise, the drive had been uneventful.

We fell quiet and listened. Then Dad asked if I had noticed how it was still possible to see the plowed rows of an old cultivated field where there now were large trees. He often pointed out such bits of local history, and I always enjoyed learning about them. We listened to a hound bothering a cold trail for the second time.

The hound responded to another call from the horn, and Dad broke the silence again.

“During slavery times, most of this swamp was cultivated and there was little thought for timber. The Englishes, Ancrums, Canteys, and Langs were neighbors in these parts. That was when Papa Daws was here.”

He saw that my interest was aroused, and he continued. “Dawson was a sailor on a slave ship that regularly came to Charleston in the eighteen forties or fifties. He was a colored man, probably about an Octoroon, but he was considered a Negro. Being well educated, he knew what he was about, and everyone respected him. He told about his experiences at sea with a heavy British accent.

“Another ship made Dawson a better offer, and he made a change. The owner of the ship then fell into hard times, and when they arrived at Charleston the next time, Dawson was in irons and in line with the slaves. He would bring a price, of course.

“Old man Thomas Lang and one of the Canteys were in Charleston to buy a few slaves, and they saw Dawson in the line and asked, ‘Dawson, what happened?’ He replied, ‘When we approached the harbor, they threw me into irons and intend selling me with the rest! My dear sirs, I hope that you can get me out of this predicament!’ So Mr. Lang and Mr. Cantey went to find a lawyer.

“Things were slow in those days, and they didn’t really have any proof of his origin and former position. The sale was set for the next day, and the lawyer that they had hired couldn’t help them, so they went back to Dawson with the grim report and asked what he wanted them to do. ‘Buy me!’ he quickly answered.

“It took all of the money that Mr. Lang and Mr. Cantey had intended using for buying several slaves, but they made the purchase and immediately freed Dawson. In gratitude, he agreed to work for them, alternating each year.

“He became an overseer for each of them; he was respected by all of their slaves. The young folk especially liked him and called him ‘Papa Daws’! His wages were nominal but adequate for his position. The difficulty was that he was trained to be a sailor, not a farmer, and he never lost the salty ways of the sea.

“One year, when Dawson was working for Mr. Lang, he decided to clean up an old barnyard that had become overgrown with weeds. He stumbled upon an abandoned well on the grounds, and before he could regain his footing, he fell into the hole. There was no physical harm, only his dignity was shaken, but the slaves working with him were greatly alarmed. In no time, their call spread the word that, ‘Papa Daws fell in the well!’ Across the fields and to the big house spread the word, ‘Papa Daws is in the well!’ ”

“Mr. Lang came straight-‘way on his horse and called down into the dark hole, ‘You Dawson?’

” ‘Aye, Sir,’ was the reply

” ‘How in the world are we going to get you out?’

” ‘That’s for ye landsmen to say!’ replied Dawson.

“The emergency was soon over when an old slave brought a stout rope to solve the problem.

“Another year, Dawson was working for Mr. Cantey. During those days, Mr. Lang had taken a fancy to greyhounds, and Mr. Cantey had a flock of sheep. Something started killing the sheep at night, and Dawson sat up to catch the killer. The greyhounds came to do their dirty work, and Dawson tried to catch one of them, without success, but he got a good look at them.

“The next day, he went to Mr. Lang and announced, ‘Your dogs are killing my master, Mr. Cantey’s sheep!’

” ‘Why, Dawson,’ said Mr. Lang, ‘my dogs don’t kill sheep. How do you know they’re my dogs?’

” ‘Well sir, because you are the only man in this county that owns those rat-tailed, shad-bellied, snip-nosed sons of bitches!’

I asked more about Dawson, and Dad said, “He was about 51 when he came here, I was told, and he never married, and when he died, he was buried in honorable style somewhere on this side of the river.”

Suddenly there was a racket from down the swamp, and we both stopped to listen. Dad said, “Run down the road and watch that crossing, and I’ll do the best I can with this briar bed!” I made tracks, and by the time I got to the crossing, I heard a shot behind me, and then another, so I beat it back up the road again to see the results.

Dad was into the briar bed, neck deep, and looking. He said, “I saw a buck jump about here and gave him one barrel, then I saw either the same one or another buck jump right over there and gave him the other barrel!”

Then he said with satisfaction, “Well, here’s one!” I bounded into the briars, where he had snapped off his second shot. “And here’s the other one!”

Dad had made a double with that old English gun, and it warms my heart just to think of it. But it’s the story of Papa Daws that will ring for—ever in my mind, which Dad kept polishing all those times we asked him to repeat it, so that it got better and better!

About Henry D. Boykin II

Henry D. Boykin II is an award winning architect from Camden, SC and the author of two books

<https://www.abbeyvilleinstitute.org/blog/papa-daws/>

Stonewall: By Name and Nature

By Holmes Alexander on Jan 17, 2017



Stonewall lay dying of his wounds at Chancellorsville — “the most successful movement of my life,” he murmured, and then remembered to give full credit to God. “I feel His hand led me.” He had smashed Fighting Joe Hooker and 134,000 invaders of Virginia with 60,000 Confederates. Jackson didn’t mention General Robert E. Lee who was with the reserves that battle.

Eight days would pass from the night of May 2, 1863, when a Confederate volley ironically struck Jackson down, until his beloved physician, Dr. Hunter Holmes McGuire, his ear close to the General’s lips, made out the unforgettable words, “Let us cross the river and rest in the shade of the trees.” The length of the death watch gave ample time for soldiers’ talk of battle, death and wartime politics. Much of it took place around Jackson’s shattered body which had been moved by litter and wagon-ambulance, often under Yankee artillery barrage, through mountain terrain to Guiney’s station some forty-five miles from Richmond. Somebody mentioned the then pending resolution before the Confederate government to designate Jackson’s original command as the Stonewall Brigade, wholly unprecedented in military orders.

Out of the fumes of whiskey, chloroform and antimony and opium with which Dr. McGuire had dosed his patient while amputating the left arm and fighting pleuro-pneumonia, Stonewall spoke up to disclaim the Stonewall title. He always said it belonged to the first Virginia Brigade. Now he murmured that the “Government ought certainly accede ... and authorize them to assume the title; for it was fairly earned.”

He gasped for breath and repeated what he often had told to presumptuous strangers. “The name Stonewall ought to be attached wholly to the brigade and not to me.” No one except his commander, General Lee, is known to have gone unrebuked for mentioning “our Stonewall” in Jackson’s presence.

But the disclaimer, then and forever, came to be universally ignored, and his contemporaries said he came by the name long before it was given him. They remembered him as a gritty boy. One West Virginia lady recalled him in bed with a mustard plaster across his chest when a rider was needed for a small errand. He quietly mounted and carried out the mission. When asked why he hadn’t removed the plaster first, he said he expected to bear pain in life, and had better get used to it.

There was only one Stonewall, and yet a century after him, in writing his biography, I found that many Americans had to be told that the true name of the world-famous warrior, born January 21, 1824, in the only brick house in Clarksburg, Virginia, was Thomas Jonathan Jackson; furthermore, that Old Hickory, Andrew Jackson of Tennessee, was another fellow — a close friend and Congressional colleague of the Virginia Jacksons, but unrelated, though both sets of ancestors had migrated from the same parish in Londonderry, Northern Ireland.

Perhaps because of the unaccustomed whiskey (he had early sworn off strong liquors because they were too much for him), some sad, sentimental memories may have caused a smile to pass beneath the thick black beard, across the sensitive mouth, and into the steel-blue eyes. There was a postwar romance in Mexico which many including his wife, knew about, but no one left the *senorita*’s name to history. At Fort Meade, Florida, he was the second man in a love triangle, a contributory reason for his spending eighteen days under military arrest and resigning from the U.S. Army. The girls in Mexico had taught him to dance, and he’d become a ballroom favorite while stationed at posts which held soirees.

But he had been shy and withdrawn from childhood, unsophisticated about women. While a bachelor-professor at the Virginia Military Institute, he confessed to a strange malaise and his friend, General-to-be D. H. Hill playfully told Jackson he was in love. Among the few eligible females in the small college town of Lexington, Virginia, were Ellie and Maggie, daughters of the Reverend Junkin,

president of Washington College. The girls were five years apart in age, but dressed and behaved like inseparable twins, so that a less susceptible, absent-minded professor than Jackson might have made a mistake. In any event, Jackson became engaged and married to the younger, Ellie, but probably was in love with Maggie, and she certainly with him (which Maggie, a published poet and autobiographical novelist, made clear enough when it was too late).

Poor Ellie died in childbirth, after fourteen months of marriage, and Jackson plunged off on a three-month tour of Europe. Did Tom and Maggie think their feelings incestuous enough to hide within the marriages they both soon made — Maggie to a widower with seven children, Tom to the plump, jolly Anna Morrison of North Carolina, another Presbyterian minister's daughter?

All three of these women in Tom's life and also his younger sister Laura, thought him a dashing good-looker (this was before he let his trim military mustache and British sideburns sprout into a beard), but he was not always so sharp. When he arrived, 1842, at West Point, he looked a bumpkin in his homespun clothing, carrying his sweat-stained saddle bags.

The raw country boy, with his long, awkward stride and clumsy seat on horseback, was so unsoldierly that some cadets mockingly called him "General" after the hero of New Orleans and former President. He gradually became "Hickory," which degenerated into Hick and Fool Tom, nicknames that dogged him for ten difficult years as a class-room figure of ridicule.

Even after assuming the Confederate Army commission, Jackson was seldom spruce, in a kepi cap pulled down over his nose, enormous cavalry boots and rumpled blue Union coat which he neglected to replace until Jeb Stuart sent him a tailored gray garb. His eccentricities caused many subordinates to question his sanity, but he had a coterie of devoted friends. The name which acquired unbounded affection was Old Jack. His men loved to cheer him with it, and he was adored as the reputed composer of the Rebel Yell in which he heartily joined during a bayonet charge.

To compound confusion about names, he wasn't baptized until age twenty-four when a muddled Episcopal rector at St. John's Church, Long Island, entered him in the register as Thomas Jefferson Jackson (instead of Thomas Jonathan Jackson). Had he noticed the slip, Brevet Major Jackson, by then a conspicuous hero at the storming of Mexico City, 1847, would have exploded with rare high-caliber rage, but he probably was unaware. Even in the prime years he was short of sight, hard of hearing, ludicrously absent-minded and known in military, academic, and social circles as a hypochondriac whose imagined ills were countless. He had a reason to be sensitive about that "Jonathan," which he had inserted during adolescence as an act of defiance.

Jonathan Jackson, his father, had been the weakling of an extraordinarily virile tribe (being one of fifteen whose six-foot mother lived to be 105). Jonathan was a failed lawyer amid relatives who were legal eagles of the frontier, an embezzler of political funds to the mortification of the Jacksons who were peacock proud of their integrity. Jonathan died when Tom was too young to remember him, but it was his often-repeated ambition in letters to Laura and other relatives to restore the family "fame."

He intended to do this in the practice of law, where his male relatives had been luminaries, going on to serve in the legislature, Congress, federal and state conventions, or as a "soldier of the Cross," for he admired the Christian clergy above all other professions. But he learned in Mexico that he was born to fight.

"Fame!" The dying soldier slept fitfully, and at wakeful interludes talked of immortality — but the spiritual kind — with Chaplain Drury Lacy who slipped away with Jackson's amputated arm and reverently buried it at Elwood, the nearby family estate. Jackson, at thirty-eight with hardly two years of activity in this War Between the States, could not know that he would be accorded acclaim beyond

any officer of the struggle. Statues would rise to him on both sides of the Potomac — in Richmond, Virginia, and Charleston, West Virginia; in Lexington, Virginia, Baltimore and Clarksburg, West Virginia. There in his birthtown, the local chapter of the Daughters of the Confederacy pooled their widow's mites and purchased what they could afford, a small equestrian statue of a museum piece which they mounted on the plaza of the Harrison County court house.

He could not know that such renown from friend and foe, in a losing and unpopular war, was equally rendered for his integrity of character as for his generalship. After Jackson's death, Lincoln wrote to the *Washington Daily Chronicle* and thanked its editorial writer for "the excellent and manly article in the *Chronicle* on Stonewall Jackson." The editor had written that Jackson's death had removed from the "accursed cause" of secession "its bravest, noblest and purest defender."

It was sporting of Lincoln because Old Jack had virtually laid siege to the Federal capital ever since April, 1861. That was when Jackson and his Virginians stemmed a Yankee drive at the First Battle of Manassas, turning a seeming Northern victory into a rout that carried thirty miles away to the bridges of Washington. It was only the beginning in the arms-length chess game of war between Old Jack and Old Abe. Driven by public demand for a quick subjugation of these upstart Rebels, Lincoln first tried to cut Virginia in two by attacking on the ill-fated banks of Bull Run. When Jackson foiled him there, Lincoln sent a huge invasion army with Navy escort to strike at Richmond from the peninsula between the James and York Rivers. But flanking both Washington and the invasion force under Major General George B. McClellan lay the fertile Shenandoah Valley — and Stonewall Jackson.

Lincoln recalled what had happened in James Madison's administration when marauders stormed over the White House lawn and Capitol Hill, putting the government buildings to the torch. The President set out to smash Jackson with overwhelming numbers, thus removing both the menace to Washington and to McClellan's position before Richmond. But Jackson beat Lincoln's generals, one by one: McDowell, Banks, Fremont, Pope, and now Hooker.

The smitten Jackson was cogent enough to surmise from the number of clergymen and surgeons around him, as well as the arrival of Anna and their baby from Richmond, that he was not expected to live much longer. His life had seen the strange mix of sad and glad. Laura, the devoted kid sister, had turned Unionist when their mountain counties had become West Virginia. She said she would rather have her brother dead than a Rebel leader.

But what companions they once had been! At their father's death the Clarksburg brick house was sold for debt, and the widowed Julia Jackson accepted a much smaller place from the Order of Masons. She tried to support her three surviving children by going out to sew and teach, but when they took to escaping into the town she decided to plant them among relatives — Warren, the eldest, to her own people, the Neales of Wood County on the Ohio; Tom and Laura to Jackson's Mill, some eight miles away.

This was Jackson country. Hundreds of acres of timber-land went with the estate, a powerful man-made dam turned the wheels to saw planks, grind corn, move machinery in the various shops. Jackson's Mill was a village industry not unlike Mount Vernon, except that the Jacksons who worked side by side with their slaves, were gifted mechanics as well as builders, harvesters, cattle raisers, and horse racers.

Tom was definitely First Family, both in wealth and prominence. What happiness he lived with his giant guardian, Uncle Cummins, the political boss, and with Laura to whom he wrote from West Point about life at the Mill, where there were "none to give mandate; none for me to obey but as I chose, supported by my playmates and relatives, all apparently to promote my happiness."

But sorrows came. Tom's mother, Julia remarried a no-account lawyer, Blake Woodson, for whom Uncle Cummins found a clerkship in the new wilderness county of Fayette, and soon Tom and Laura were riding behind the saddles of relatives to the desolate county seat of Anent where Julia was dying of childbed fever. She gave them her blessing, a religious memory that never left Tom. But Woodson buried Julia in an unmarked grave that Tom could never find, in a state that proved as faithless as Laura to the Old Dominion.

Now Anna came beside him. Hardly more than a week ago she had stayed with him at winter headquarters, and "he was in the full flush of vigorous manhood, and during that last blessed visit, I never saw him look so handsome, so happy and so noble." Today he was maimed and feeble, his body scarred from the undergrowth he had been dragged through. She knelt and said that "before this day closes you will be with the blessed Savior in his glory." Old Jack did not fear death, but he thought the Lord God still had need for him on earth. Ever since First Manassas, he had been nagging the Jefferson Davis government to abandon the defense of Virginia and go North. "Press on. Press on," he would say in council and in battle.

Back in boyhood at Jackson's Mill, he had discovered his military genius without knowing it. Much he learned from the Old Testament battles. Uncle Cummins' patronage got him the post of county constable, and he outwitted scoundrels. He worked on cutting the mountains for the Staunton-to-Parkersburg turnpike, but before that he had prowled the hills which had once been the buffalo hunting grounds of the Shawnee Indians. He curiously followed the faint trails of the hunted and hunter, finding there the shortest and well-hidden paths to springs, salt licks, fords, and clearings. The reason he beat all of Lincoln's generals in the Valley campaigns was his topographer, Jed Hotchkiss, whom Stonewall ordered to map every acre between Harpers Ferry and Winchester. Not Napoleon nor Cromwell, but Hotchkiss, was the reason Stonewall's men so often turned up unexpectedly when the Union generals thought them miles away.

Chaplain Lacy turned up with a verbal get-well message from Lee: "He has lost his left arm; but I have lost my right arm."

It was well and generously said. Lee had never won a battle without Jackson, and never lost one with him. The night before Chancellorsville, Jackson had mulled with Hotchkiss over a map spread on a cracker box. With them were Lee and Charles Wellford, proprietor of Catharine Furnace, an iron foundry deep in the woods known as the Wilderness, and the Wellford's sixteen-year-old son. Were there any little-known trails through the Wilderness, Jackson wanted to know. Hotchkiss soon traced them out on the map, quite a different battle plan than Lee had previously drawn, but the commander acceded to Jackson's advice. Leaving Lee with two reserve divisions, Jackson set off before dawn with most of the Confederate corps. They marched all day, unseen, to strike Hooker's superior forces in the rear and send them fleeing in panic.

"They are running too fast for us," cried a young officer to Old Jack. "We can't keep up with them."

"They never run too fast for me, sir," Stonewall replied. He would like to chase Fighting Joe into the Rappahannock and beyond. That is why he was out in front of his own pickets when a North Carolina scouting unit fired into the darkness and brought him down.

A single shot fired from a friendly rifle, achieved what none of Lincoln's generals had been able to do. Stonewall was dead. Without him the Cause was lost.

About Holmes Alexander

Holmes Alexander (1906-1985) was historian, journalist, and author of over a dozen books.
<https://www.abbevilleinstitute.org/review/stonewall-by-name-and-nature/>

The Southern Yankee

Beyond the New England slave trade which populated the American South with millions of enslaved Africans, there were many Yankees who moved South before 1861 to engage in agriculture and the holding of slaves. And they had a Southern counterpart who learned the Yankee's close-fisted ways. During the War and after Northern bayonets had conquered Southern regions, many industrious and profit-minded Yankees came South to try their hand at revolutionizing Southern agriculture and labor with experiments at Hilton Head and Louisiana.

Bernhard Thuersam, www.Circa1865.com

The Southern Yankee

"The name "Yankee" was originally bestowed upon New-Englanders alone, but for what reason it would be difficult perhaps to determine at this time. At present, however, with all foreigners it is used to designate the natives of any of the Anglo-Saxon States of our republic. In our Southern States all Northerners are regarded as Yankees, while the Southerner will not consent to have the name applied to themselves.

But even in the North there are those who still disclaim the appropriateness of the cognomen, when applied to any persons other than the natives of New England . . . "Yankee" with all these is looked upon usually as a term of reproach – signifying a shrewd, sharp, chaffering, oily-tongued, soft-sawdering, inquisitive, money-making, money-saving, and money-worshipping individual, who hails from Down East, and who is presumed to have no where else on the Globe a permanent local habitation.

In a sense of the word, however, we are disposed to opine that, while New-England may possibly produce more Yankees than other portions of the Republic . . . still, any numbers of the close-fisted race are to be met with all the way from the banks of the Hudson to the deltas of the Mississippi – all to the manor born too, and through whose veins courses not a drop of New-England blood.

Of these the Southern Yankee is, without dispute or cavil, the meanest. He has nothing whatever to plead in excuse or even extenuation of his selfishness; for all around him is boundless hospitality, and even the very air he breathes excites to warm-heartedness, relaxing the closed fist of more Northern latitudes into the proverbially open palm of the generous hearted South. Time was indeed, when the Southern Yankee had neither a local habitation nor a name.

During the grand old Colonial days, as well as the happy period which immediately followed the Revolution, Southerners did not dream of devoting their whole lives – all their time and talents – to the base pursuit of riches – the mere acquisition of dollars and dimes, regardless of family ties, or the duties owed to society, and the much higher duties one also owes to his God.

At the present time, the Southern Yankee is quite an institution in the South. The Southern Yankee comes of no particular lineage, but springs from all manner of his forefathers, though in most cases from persons of the middle class. Like his Northern brother, the Southern Yankee is deterred by no obstacle whatever from his tireless pursuit of riches.

In the tobacco-fields of Virginia, in the rice fields of Carolina, in the cotton-fields of Alabama, or among the sugar-canes of Louisiana, when a farmer or planter, he is in all things similar and equally bent on the accumulation of the sordid pelf: and the crack of his whip is heard early, and the crack of his whip is heard late, and the weary backs of his bondsmen and his bondswomen are bowed to the ground with over-tasking and over-toil, and yet his heart still unsatisfied; for he grasps after more and more, and cries to the fainted slave: "Another pound of money, dog, or I take my pound of flesh!"

Will it pay to press the poor African beyond what he can endure, and thereby shorten his life . . . this is the great and the only question with every Southern Yankee: "Conscience? Basta!

He knows no such thing as conscience: he cares only to get gain, and get it he will, and let conscience go to the dogs. Religion? Go talk to the women and the parsons about religion."

[The] Southern Yankee is fully as restless as the Yankees of the North – always on the move, or ready to sell out at any time if settled. Home to be loved must be made attractive, but he who is so wedded to filthy lucre as to despise all ornament that costs money, is not capable of entertaining in his selfish and narrow bosom so refining a passion as the love of home, or the love of anything else, indeed, that is pure and beautiful.

However, though often a farmer or planter, the Southern Yankee is much more frequently a trader or speculator. The slow but sure gains of agricultural pursuits are not swift enough to satisfy his inordinate craving for money; hence he speculates either in merchandise, or stocks, or tobacco, or cotton, or sugar, or rice, or grain, or lands, or horses, or men. In all which he is but the type of the Wall Street prototype. He will lie or cheat if need be, and scruples at no dirty trick provided it enables him to make a "good thing of it" – such is the chaste vernacular of these dim-witted fellows."

(Social Relations in Our Southern States, D.R. Hundley, Henry B. Price, 1860, excerpt, pp. 130-136)

Confederate pirate merrily loots and burns a Maine ship

By [Brian Swartz](#)



Commanded by Raphael Semmes, the Confederate warship CSS Sumter (left) slips past the USS Brooklyn while emerging from Pass a l'Outre on the Mississippi River on June 30, 1861. Semmes headed out to capture American merchant vessels; his first victim was the Golden Rocket, a ship from Bangor. (Library of Congress)

A Confederate “pirate” — as the Northern press deemed him — so detested abolitionists that he really enjoyed burning a ship from a state he equated with the anti-slavery Republican Party.

In spring 1861, Confederate Navy Commander Raphael Semmes received command of the *CSS Sumter*, a 473-ton, steam-powered merchant ship recently bought by the Confederate government. Semmes was to take the *Sumter* to sea and capture Yankee merchant ships.

As if the Union blockaders watching the Mississippi River passes did not annoy him sufficiently, the impatient Semmes experienced great frustration in simply getting the *Sumter* underway. “My patience is sorely tried by the New Orleans mechanics,” he rumbled on Thursday, May 30. They had not yet finished building water tanks for his ship, and other promised components had not yet arrived.

"Saturday, June 1, finds us not yet ready for sea," Semmes muttered in the ship's log that day. Not until Tuesday, June 18, "after many vexatious delays, I have been enabled to leave the city of New Orleans."

Pursued by mosquitoes thriving in the heat and humidity, Semmes took on gunpowder at "the barracks magazine" and "steamed down the river" on a "night clear and beautiful."

Between delays caused by Union blockaders and the reluctance of local pilots to guide the *CSS Sumter* through the passes, Semmes could not slip out of the Mississippi. Union sailors were aware of his ship's proximity, and Semmes, via a guard boat and a Confederate privateer, kept an eye on the enemy ships.

At 10:30 a.m., Sunday, June 30, "a boatman pulled under our stern and informed us that the *Brooklyn* (a large Union warship) was no where to be seen, and that the pass was clear," Semmes noted. The *USS Brooklyn*, which guarded Pass a l'Outre, had moved off to investigate a strange sail; "we immediately got underway and steamed down the pass," according to Semmes.

Alerted by the black smoke rising from the *Sumter's* boilers, the *Brooklyn* raced to catch Semmes and his ship. The *Sumter* burst out of the pass, and "a deeply exciting chase commenced," observed Semmes, admitting that "I was for some time doubtful of my success."

Branded a "pirate" by the Union press, Confederate Navy Commander Raphael Semmes took a warship into the Gulf of Mexico in early summer 1861 and started capturing Yankee merchant ships. (Harper's Weekly)

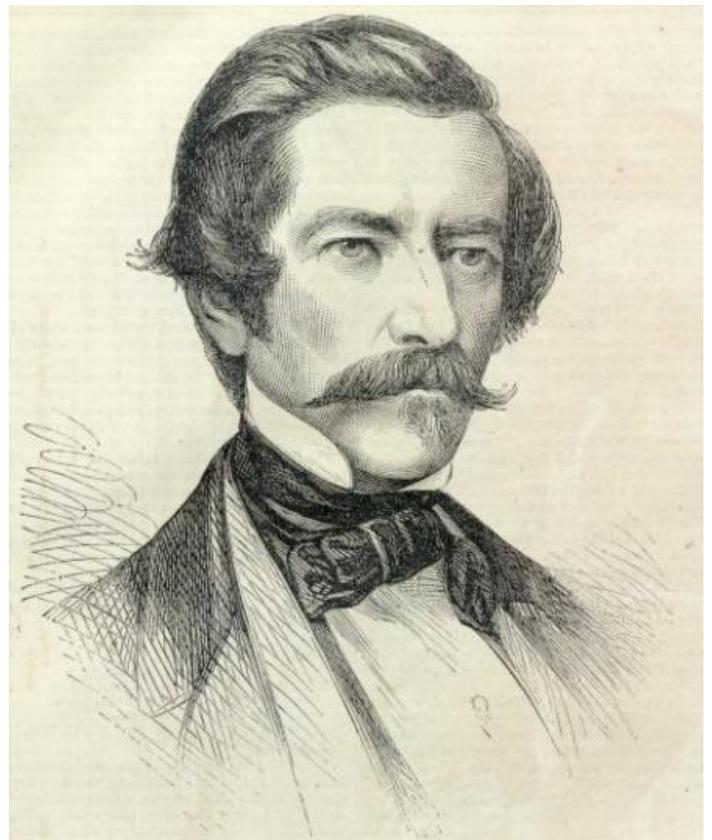
Both skippers poured on the steam as their ships steered north-northeast, then northeast by north, then northeast, and finally northeast by east. Her proximity startling Semmes, the *Brooklyn* suddenly popped out of a rain squall, but the *Sumter* gradually pulled away.

At 3:30 p.m. "the *Brooklyn* ... gave up the chase," Semmes said. He ordered his sailors into the rigging, led them in "three cheers for the Confederate flag," and then led his officers in a wine toast to their escape.

And so "a hunting we will go" became Semmes's theme as his ship steamed across the Gulf of Mexico toward Cuba, where Union merchant vessels called at various ports.

Dawn on Wednesday, July 3 broke cloudy, with a wind from the east to east-southeast "and some sea," Semmes noted. Soon after 9 a.m., a lookout spotted "two sail nearly ahead ... off Cape Corrientes" in Cuba.

He chased and caught both ships, the "first ... a Spanish brig," the second "the U.S. ship *Golden Rocket*, of Bangor, Me., in ballast." Launched only three years earlier, the 690-ton *Golden*



Rocket had evidently headed to the Cuban port of Cienfuegos to load sugar; the “ballast” carried aboard the ship was likely either granite paving stones or bricks made in Brewer. Either material could be sold in Spanish-held Cuba.

Semmes released the Spanish ship. Scouring the *Golden Rocket*, his sailors stole “some provisions and a few other articles for the use of the ship (*Sumter*)” and transferred the Bangor ship’s “master and crew” to the Confederate warship.

Then the Confederate sailors set the *Golden Rocket* afire around 10 p.m. The cloudy sky reflected the flames onto the water, and Semmes enjoyed the arson.

“Our first prize made a beautiful bonfire and we did not enjoy the spectacle the less because she was from the black Republican State of Maine,” chuckled Semmes, estimating his first victim “was worth from \$30,000 to \$40,000.”

The phrase “black Republican” referred to Abraham Lincoln, Hannibal Hamlin, and other members of the Republican party who wanted to abolish slavery. Semmes was so proslavery that he smeared Maine as 100-percent abolitionist.

The next day, the *Sumter* captured two more American merchant ships, including “the U.S. brigantine *Machias*, of the everlasting State of Maine,” Semmes noted. Both ships had sailed from Trinidad de Cuba “loaded with sugar and molasses, for English ports. Cargoes stated in the papers to be Spanish property.”

According to the laws of war, Semmes could not burn the ships. Hitching tow lines to both, he headed for Cienfuegos to dispose of his victims and their crews. Along the way he scooped up two more Yankee merchant ships.

Ultimately Semmes had to leave the *Machias* and his other three prizes at Cienfuegos, and Spanish officials released the ships after the *CSS Sumter* disappeared over the horizon.

Source: Official Records of the Union and Confederate Navies

Brian Swartz can be reached at visionsofmaine@tds.net. He loves hearing from Civil War buffs interested in Maine’s involvement in the war.



About Brian Swartz

Welcome to “Maine at War,” the blog about the roles played by Maine and her sons and daughters in the Civil War. I am a Civil War buff and a newspaper editor recently retired from the Bangor Daily News. Maine sent hero upon hero — soldiers, nurses, sailors, chaplains, physicians — south to preserve their country in the 1860s. “Maine at War” introduces these heroes and heroines, who, for the most part, upheld the state’s honor during that terrible conflict. We tour the battlefields where they fought, and we learn about the Civil War by focusing on Maine’s involvement with it. Be prepared: As I discover to this very day, the facts taught in American classrooms don’t always jibe with Civil War reality. I can be reached at visionsofmaine@tds.net.

<https://maineatwar.bangordailynews.com/2017/01/25/confederate-pirate-merrily-loots-and-burns-a-maine-ship/#.WI5k3JAdxjk.facebook>

Bill: Make schools fly Mississippi's Confederate-themed flag

Thursday, January 26th 2017, 12:02 pm CST Thursday, January 26th 2017, 1:01 pm CST



Mississippi state flag (Source: WLOX)

JACKSON, Miss. (AP) - A bill advancing in the Mississippi House would require all K-12 schools to fly the state flag or lose state accreditation.

House Bill 280 passed the House Education Committee 13-8 Wednesday. It would require all schools to follow all state laws.

[One often-ignored Mississippi law](#) says schools must fly the banner that has the Confederate battle emblem in its upper left-hand corner. Especially in districts with a majority of African-American students, officials sometimes object to the flag as racist.

State Superintendent of Education Carey Wright says she has no figures on how many schools don't fly the flag, although she says she gets frequent complaints. Wright says state officials currently advise obeying the law, but don't punish districts.

The bill moves to another committee for more debate.

Submerge yourself in the history of the Confederate submarine H.L. Hunley

BY MATT RICHARDSON

Special to The Bluffton Packet



The H.L. Hunley submarine is currently undergoing a painstaking preservation process and can be viewed on guided tours at the Warren Lasch Conservation Center in Charleston. Here, a docent in period clothing leads visitors on a half hour tour. **Matt Richardson** Special to The Bluffton Packet

You are in a small space — a narrow steel tube that drips with the condensation of seawater surrounding you.

A hard wooden seat offers no comfort, and the bodies of two fellow passengers hunch close on either side of you in the darkness.



Matt Richardson

Your mind cannot dwell on these discomforts, for you are feverishly gripping a bar that turns a hand crank and working your entire body to propel yourself and seven others through the dark waters of Charleston harbor — a few feet below the surface. You are in one of the world's first submarines, and tonight you are about to make history — even if this is a mission of no return.

This claustrophobic nightmare of a journey took place aboard the H.L. Hunley, a 40-foot craft built for the Confederate Navy. It was crude and human-powered, but 153 years ago this month, in February 1864, the Hunley became the first combat submarine to sink a warship in battle.

The Hunley was innovative and dangerous, and at least two crews perished during tests — including the designer and namesake Horace L. Hunley. The necessities of war, the desperation of a lost cause and the desire to break a strangling naval blockade led to the voyage of this strange craft.

On the night of Feb. 17, 1864, the Hunley slipped out of Charleston harbor and glided unseen below the surface toward the unsuspecting USS Housatonic, a Union warship blockading the harbor's entrance. The Hunley deployed an explosive charge that sank the Housatonic, but the submarine's first success was also its last. It never returned.

For over 100 years, the Hunley lay at the bottom of the sea until its discovery in 1995 and its raising in 1999. Amid a crowd of hundreds of onlookers, the craft was brought back to land, where it is now undergoing preservation at the Warren Lasch Conservation Center and Friends of the Hunley in Charleston.

My family and I recently visited the center and the H.L. Hunley in Charleston. An interactive museum is open to the public, and the history of the Hunley and its times are displayed and detailed archaeological efforts revealed.

You will be amazed at the detail and scientific approach that goes into recovering artifacts from beneath the sea and enjoy a historical sketch of the history surrounding this unique craft and the events it sparked.

Interactive displays bring history to life and provide a human aspect to historic events. You will enjoy, most of all, the viewing of the Hunley. A tour guide will take you to a viewing room where the submarine rests in a custom-built tank. Here, it remains submerged as part of a years-long process to remove rust and preserve the body of the craft. Visitors of all ages will enjoy the unique history of this strange craft and the efforts to preserve it.

Bluffton resident Matt Richardson enjoys taking day trips with his family and exploring the Lowcountry. To see more pictures from his adventures, go to www.Flickr.com and search on the username "greenkayak73." He can be reached at greenkayak73@gmail.com.

THE CREW OF THE H.L. HUNLEY

During the battle of Shiloh in 1862, a bullet struck Confederate Lt. George Dixon.

Instead of leaving a crippling wound, the bullet struck a heavy gold coin in his pocket and was deflected. The coin, a gift from his fiancée, spared his life and became a lucky charm for the young officer. He had it engraved "My life preserver" with the date of the battle and carried it with him everywhere he went thereafter.

Two years later, he volunteered to command the submarine H.L. Hunley on its maiden — and final — combat voyage and never returned.

During restoration and recovery, marine archaeologists and historians recovered the bodies of the eight lost crewmen along with the coin and its tell-tale inscription. Today the coin resides at the Warren Lasch Conservation Center, a bent and poignant reminder of the human cost of war and loss. On April 17, 2004, Lt. Dixon and the crew of the Hunley were laid to rest in nearby Magnolia Cemetery. This ancient burial ground contains many founding members of the city of Charleston and other historical figures of South Carolina and American history. The cemetery is open seven days a week during daylight hours and is well-worth a visit on its own.

GETTING THERE

The H.L. Hunley resides at the Warren Lasch Conservation Center located at 1250 Supply St. in North Charleston. Just under a two-hour ride from Bluffton, it makes for an easy day trip to experience history. The Warren Lasch Conservation Center is located on the old Charleston Naval Base and is a part of the Clemson Restoration Institute there.

From Bluffton, take U.S. 17 north to Charleston. In the city, take I-526E to North Charleston. Take Exit 14 for Leeds Avenue. Take a right on Azalea Drive, a left onto Meridian Road, a right onto Simmons Drive and a right onto Meeting Street. Take a left onto Clement Avenue, a left onto North Hobson and finally a right onto Supply Street. This is an industrial area, but there are signs for the center.

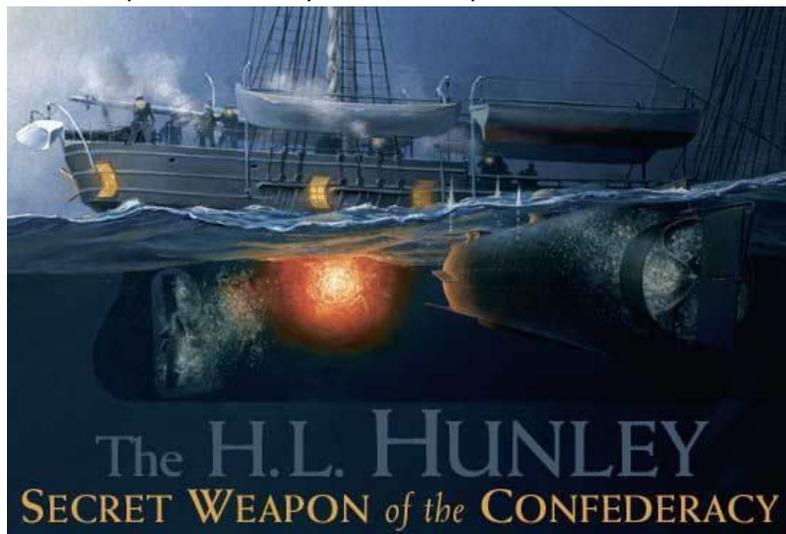
Tours are available from 10 a.m. to 5 p.m. Saturdays, and from noon to 5 p.m. Sundays. Tickets can be purchased in advance at a cost of \$16 per adult and \$8 for students/youth ages 6 to 17 years.

For questions about Hunley tours, call the Friends of the Hunley directly at 843-743-4865, ext. 10.



The author's sons, Jake and Sam, interact with a hands-on exhibit as they attempt to experience what it might have been like to be a crew member of the H.L. Hunley submarine in 1864. This is one of several multimedia interpretive displays at the Warren Lasch Conservation Center and Friends of the Hunley in Charleston.

<http://www.islandpacket.com/sports/recreation/outdoors/article128645139.html>



Naval Battle of Port Jefferson Reenactment

May 5 - May 7, 2017 | \$15



\$15 Website:

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

The Naval Battle of Port Jefferson joins the skirmish as an authentic replica ironclad gunboat, the Virginia, fires from cannons on the banks of the Big Cypress Bayou River. This is the largest naval civil war re-enactment west of the Mississippi and will be represented by US Naval Landing Party, Western Gulf Squadron as well as a contingent of SeaScouts from Baytown, Texas.

See a Civil War Naval Unit that shows a seldom seen side of the Civil War. Naval Forces were a pivotal part of the war. As Naval Living Historians, the Squadron shows the true side of Naval and Marine life on both sides of the war, demonstrating how they dressed, lived and fought during the war.

This is Mosby

By James Rutledge Roesch on Jan 16, 2017



V.P. Hughes, A Thousand Points of Truth: The History and Humanity of Colonel John Singleton Mosby in Newsprint (XLIBRIS, 2016).

Given command over a semi-independent unit of partisan rangers in the Army of Northern Virginia, a dashing young Confederate major led a cavalry raid at the Fairfax county courthouse, deep behind Federal lines. With just a handful of men and the element of surprise, he captured three Federal officers (including a brigadier general asleep in his tent), fifty-eight soldiers, thirty horses, and all of their supplies. Awakening the general with a slap across his backside, the major

curtly asked the general if he knew of “Mosby.” “Yes, have you caught him” inquired the dazed and confused general. “I *am* Mosby,” replied the major, to the general’s horror.

John Singleton Mosby was and is one of the most controversial figures in the War of Southern Independence – an era with no shortage of controversy. In Valerie Protopapas Hughes’ new book *A Thousand Points of Truth: The History and Humanity of Col. John Singleton Mosby in Newsprint*, published by Xlibris, she argues forcefully that Mosby is “gravely misunderstood” and “wrongly misrepresented.” By drawing exhaustively (and I do mean *exhaustively*) from contemporaneous newspapers throughout his life, Ms. Hughes has written not only a refreshing corrective to the misunderstanding, misinformation, and myth of Mosby, but also a useful history of Mosby historiography. In other words, Ms. Hughes has not just written about what actually happened, but about what did not happen – a history of what is true and what is false.

Ms. Hughes compares Mosby to his personal hero, Socrates, a man “filled with the most intense conviction of the supreme and overwhelming conviction of truth and the paramount duty of doing right, because it *is* right on every occasion, *be the consequences what they may.*” Her hope is that Mosby will one day be “universally recognized as more than a soldier, however brilliant and heroic, but as a true champion of the truth and the right.” In a day and age when a future majority of U.S. citizens will not be bound to America by blood and soil, vandalizing monuments of “dead white males” by black radicals is socially acceptable, and Carpetbaggers and Scalawags control Southern statehouses and governors’ mansions, the crusade to redeem the Confederacy may be a lost cause. Such odds, however, never stopped Mosby, and they certainly do not stop Ms. Hughes.

The title of Ms. Hughes’ book, *A Thousand Points of Truth*, is drawn from the old-fashioned “halftone image,” which she uses as a metaphor for her style of biography. Prior to 1873, fully reproducing photographs in print was cost-prohibitive, but the halftone process made it possible. Halftone images reproduced actual photographs as a series of points of different sizes, shapes, and shades. On their own, the points were just dots, but together, they formed a picture. Like a halftone image, Ms. Hughes’ biography is comprised of different points, no single one of which shows much of anything, but all of which together produce a full picture. Just as you would not see the full picture if you focused on a single point of a halftone image, so you would not see the full Mosby if you focused on any single point of his life. A modern version of this effect would be the “pixelation” of digital images: the closer you zoom in on a digital image, the “pixels” become clearer but the image itself becomes blurrier.

As Ms. Hughes combs through the newspaper accounts of Mosby’s life and times (from his Confederate military service to his U.S. civil service), she singles out and shoots down seven long-lasting untruths about Mosby: 1) That his legend was fabricated by himself and his partisans; 2) That his legend was fabricated by later biographers; 3) That he was never a true believer in the Confederacy and sold out after the War by becoming a Republican; 4) That he made more headlines than he made a difference during the War; 5) That he was a failure after the War; 6) That he committed war crimes during the War; and 7) That he was personally unpleasant. Hughes decisively refutes all of the above. I must confess, before reading her book, I myself had fallen for some of these untruths, but she has changed my mind on all counts!

The “Civil War” is, without a doubt, the most “overdone” event in American history. For instance, aside from Jesus Christ, more books have been written about Abraham Lincoln than any other historical figure. Yet that is just the tip of the iceberg: year after year, more books are written about the War than any other event, and what few movies about American history are filmed almost always are about the War. With the subject so oversaturated, is there really room for another book about the War? The answer to that question, as far as Ms. Hughes’ *A Thousand Points of Truth* is concerned, is yes. She is not rehashing old territory and refighting old battles, but is, much like Mosby, treading new ground and taking the enemy by surprise. I would be interested to see her style of biography applied to other controversial Confederates, such as Nathan Bedford Forrest or John Hunt Morgan. Ms. Hughes’ book can be read and enjoyed on its own, but would be best as a companion to a more traditional biography, such as that by James A. Ramage.

About James Rutledge Roesch

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

<https://www.abbeyvilleinstitute.org/blog/this-is-mosby/>

General Cleburne's Radical Plan

By PHIL LEIGH

On Jan. 2, 1864, Gen. Joseph Johnston, the commander of the largest Confederate army outside Virginia, called an evening meeting of his subordinate generals in his headquarters in northwest Georgia. The purpose of the meeting was kept secret from all but a few. When they arrived, they found Gen. Patrick Cleburne, an Irish immigrant and one of Johnston's best division commanders, who presented a radical [proposal](#): to enlist slaves as rebel soldiers in exchange for their freedom.

Cleburne, who did not own slaves, focused on three points. First, the North had an insurmountable three-to-one manpower advantage among whites. Second, since the Union started enlisting African-Americans the previous year, blacks would increasingly be fighting against the Confederacy if they did not fight for it. Third, slave liberation would remove the chief obstacle to diplomatic recognition.

Thirteen fellow officers from Cleburne's division, including three generals, had already endorsed the plan, which came to be known as "Cleburne's Memorial." Still, for obvious reasons, the proposal met with resistance – defending slavery was, after all, the chief reason the Confederate had been formed; most of the seven original rebel states cited protection of slavery as a prime motivation for secession. But there was another, less well-appreciated reason: Fear of slave uprisings was endemic in the South, particularly in the cotton-growing regions, where slaves might outnumber whites by two to one, or more.



Gen. Patrick R. Cleburne Credit Library of Congress

Slave uprisings were no abstraction: In 1831 Nat Turner led about 50 fellow slaves in a rebellion in Tidewater, Va., during which they killed 55 whites, mostly women and children. And Southerners watched anxiously as more than 80 slave insurrections exploded across the Caribbean from 1790 to 1850, including the Haitian Revolution, which was followed by four months of ethnic cleansing, resulting in the massacre of the few thousand remaining whites. Even after more than a quarter-century of freedom, Jamaica endured an uprising in the last year of the American Civil War owing to impoverished conditions among its black majority and continued racial discrimination.

The idea of enlisting Southern blacks had been around almost as long as the war. Shortly after the opening shots at Fort Sumter in April 1861, a regiment of free blacks in New Orleans offered their services. The same month in Nashville, a similar black company presented itself for service, and a recruiting office was opened in Memphis.

Three months later a resident of Helena, Ark., where Cleburne lived, wrote to the Confederate secretary of war, Leroy Walker, offering to organize black regiments. And on Sept. 3, 1861, the Tennessee Legislature authorized the governor to accept free African-Americans between the ages of 15 and 50 into military service. All these early offers were politely declined in Richmond. After its home city was captured a year later, the New Orleans regiment enlisted into the Union Army (although up to 90 percent of its original members were replaced by former slaves who more readily supported Lincoln's government).

The debate over enlisting slaves then went silent, until after the disasters at Vicksburg and Gettysburg in July 1863. The following month the Alabama Legislature petitioned President Jefferson Davis to

consider enlisting slaves, and W. C. Micon of Florida suggested drafting them. Although no action was taken, by December Davis asked for, and received, congressional authority to impress African-Americans as military cooks, teamsters and other noncombatants.

Next came Cleburne's proposal. The men of his division were mostly from states west of the Mississippi River; they were anxious about reports of harsh conditions at home. Yet when Cleburne asked them, they re-enlisted almost to a man. The general later said he felt obliged to honor their devotion with an extraordinary effort to win the war, even if it required radical social changes.

The proposal created a sensation, and the meeting dissolved amid wide opinion differences. General Johnston declined to forward the plan to Richmond, although one of his enraged subordinates disobeyed and did so on his own. Secretary of War Seddon responded to Johnston for Davis, "While no doubt ... is entertained of the patriotic intents of the gallant author," he should suppress "all discussion ... growing out of it."

Although all copies of Cleburne's plan save one were destroyed, the dramatic proposition could not remain a secret. Over the following weeks, Southern leaders and soldiers became obsessed, anew, with the question. Letters from the trenches in Petersburg, Va., and the front lines in Georgia poured forth.

The discussion seemed to have an effect on Davis and other leaders. In July 1864 he told Northern peace emissaries, "We are not fighting for slavery. We are fighting for independence." In September 1864 Gov. Henry Allen of the Confederate-held portions of Louisiana urged that every able-bodied black male be made a free soldier. Allen was previously a rebel general and believed blacks would be "better soldiers with us than against us." In October 1864 the governors of the two Carolinas, Georgia and Mississippi, together with an Alabama representative, met at Augusta, Ga., where they passed a resolution similar to Cleburne's, although Alabama's governor later condemned it.

Finally, on Nov. 7, 1864, Davis addressed the Confederate Congress, where he asked for 40,000 additional African-Americans to serve in noncombatant roles. Although stating that blacks were not yet needed as soldiers, he concluded with a trial balloon, "But should the alternative ... be presented of subjugation or the employment of the slaves as soldiers, there seems no reason to doubt ... our decision." Essentially, Davis threw a hot potato to a Congress that was 80 percent slaveholders.

The body would not respond favorably without external pressure. Among the first to apply such pressure were Secretary of State Judah Benjamin and Gov. William Smith of Virginia, a former general known as Extra Billy. By December Benjamin sensed a ripening public sentiment, and wrote that enlisting slaves was necessary to save the Confederacy. Smith focused on the increasingly pivotal point of whether "the enemy shall use our slaves against us or we them against him."

Robert E. Lee officially withheld his opinion until invited to express it in a January 1865 letter from a Virginia legislator. He removed any doubt by replying that it was a military necessity: "My own opinion is that we should employ [blacks] without delay."

The same month, Davis sent the Louisiana congressman Duncan Kenner to Europe to ask whether a Confederate version of emancipation might win diplomatic recognition. But Congress remained resistant, and there were even diversionary attempts to induce Lee to become a dictator, which he rejected.

About three weeks before Richmond was evacuated in early April 1865, the Confederate Congress passed an act to enroll up to 300,000 African-Americans as soldiers. Unlike in the Union Army, they were to be paid the same as whites. Recruiting officers were appointed in each state. A War Department clerk, John B. Jones, recorded in his famous diary on March 17, 1865: "We shall have a

Negro army. Letters are pouring into the department from men of military skill and character, asking authority to raise companies, battalions, and regiments of Negro troops.”

Although the act did not explicitly grant freedom to the volunteers, President Davis recognized that he could not expect slaves to fight for their own captivity. Therefore, after Congress adjourned he stipulated that any enslaved black accepted into service must be accompanied by manumission papers from his former owner. Thus, any owner could block a slave from joining, but all who joined would no longer be slaves.

Neither the actions of the Confederate Congress nor Kenner’s mission to Europe accomplished much. General Lee surrendered a week after the fall of Richmond, effectively bringing the war to an end with slavery still intact.

Sources: Craig Symonds, “Stonewall of the West”; John B. Jones, “A Rebel War Clerks Diary”; Herman Hattaway and Richard Beringer, “Jefferson Davis: Confederate President”; Gen. Patrick Cleburne’s [Memorandum](#), accessed Sept. 3, 2013; J.G. Randall and David Donald, “The Civil War and Reconstruction”; Charles H. Wesley, “The Employment of Negroes as Soldiers in the Confederate Army,” *The Journal of Negro History* Vol. 4, No. 3, July 1919; Charles Adams, “When in the Course of Human Events”; Philippe R. Girard, “The Slaves Who Defeated Napoleon”; Thomas R. Hay, “The South and the Arming of Slaves,” *The Mississippi Valley Historical Review* Volume 6, Number 1 (June 1919); Correspondence to Gen. Joseph Johnston from Secretary of War James Seddon, Jan. 24, 1864, *Official Records of the War of Rebellion*; David Donald, “Lincoln”; Jeffrey Rogers Hummel, “Emancipating Slaves, Enslaving Free Men”; William C. Davis, “Jefferson Davis: The Man and His Hour”; Frank Owsley, “King Cotton Diplomacy.”



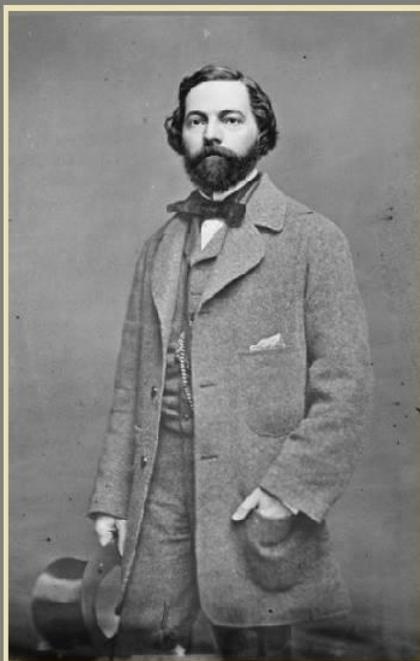
Phil Leigh is an independent Civil War historian and author. He is writing a book about wartime intersectional trade between North and South, “Trading With the Enemy.”

https://opinionator.blogs.nytimes.com/2014/01/03/general-cleburnes-radical-plan/?_r=0

Patrick Cleburne



It is said slavery is all we are fighting for, and if we give it up we give up all. Even if this were true, which we deny, slavery is not all our enemies are fighting for. It is merely the pretense to establish sectional superiority and a more centralized form of government, and to deprive us of our rights and liberties.



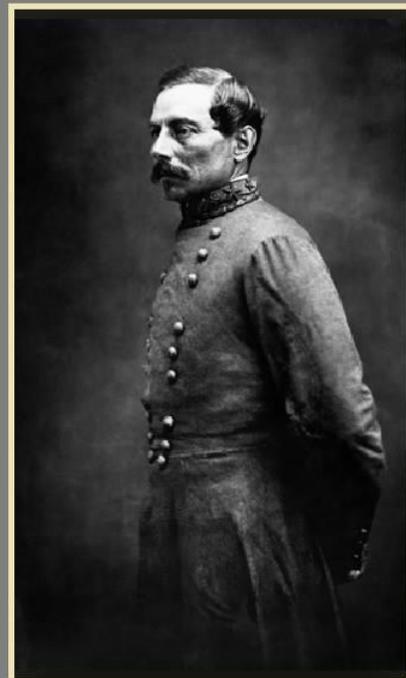
WILLIAM PORCHER MILES, AIDE TO GEN. BEAUREGARD & C.S.A. CONGRESSMAN



SOUTH CAROLINA SOVEREIGNTY FLAG



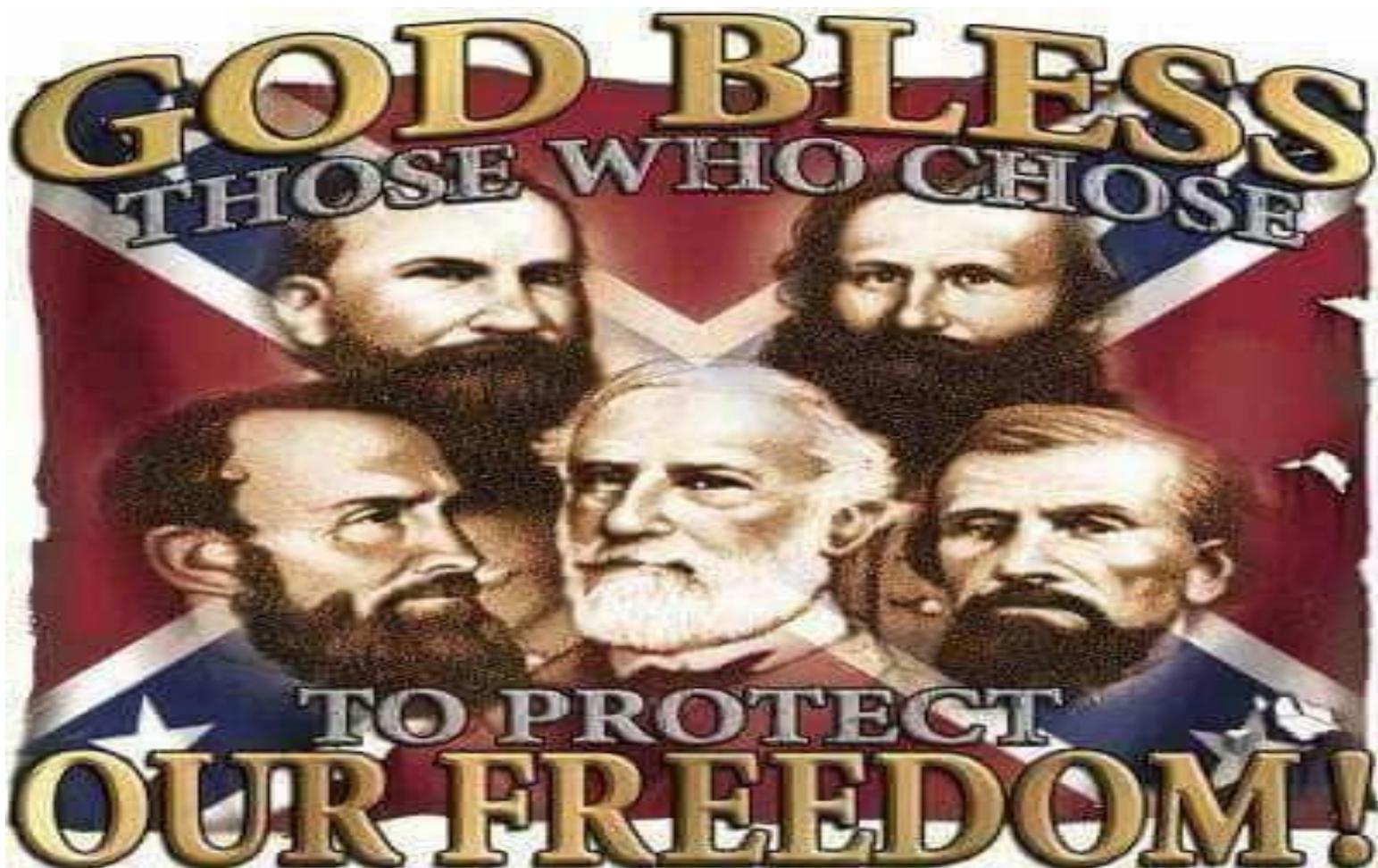
CONFEDERATE BATTLE FLAG MADE BY JENNIE CARY FOR GEN. BEAUREGARD & WAS INTRODUCED BY HIM AT AN OFFICERS' DINNER PARTY 27 NOVEMBER 1861



GENERAL P.G.T. BEAUREGARD

"THE FLAG ITSELF IS A BEAUTIFUL BANNER, WHICH, I AM SURE, BEFORE THIS CAMPAIGN IS OVER, WILL BE CONSECRATED FOREVER IN THE AFFECTIONS OF THE PEOPLE OF THE CONFEDERATE STATES"

--- A RICHMOND DAILY DISPATCH REPORTER, WHO ATTENDED THE OFFICERS' DINNER PARTY





"Radicalism seemed to be now just what it had been in the Great French Revolution. A sort of mad-dog virus; everyone who was inoculated with it became rabid."

Admiral Raphael Semmes, CSS Alabama

My Peculiar Mary Tyler Moore Memory

Thomas DiLorenzo

9:56 pm on January 27, 2017 [Email Thomas DiLorenzo](mailto:Thomas@LewRockwell.com)

I always enjoyed “The Mary Tyler Moore Show” but my sharpest memory of her has to do with General Stonewall Jackson, of all people! Before I wrote *The Real Lincoln*, published fifteen years ago this March, I was quite the “Civil War” history buff. I had read hundreds of books about all the battles, generals, etc.; signed up for a lecture series at the Smithsonian in D.C. where James McPherson and all the card-carrying members of the Lincoln Cult held court; attended academic conferences; and even went on some guided tours of battlefields in Virginia and Gettysburg, Pa.



One of my expeditions was to Winchester, Virginia. I always loved that part of the country — “Mosby’s Confederacy” to “Civil War” buffs. Then there’s New Market, and Lexington, While in Winchester I visited the house that is still standing which was the headquarters of Stonewall Jackson’s famous “Valley Campaign” where he defeated several U.S. armies several times the size of his, culminating with one of the most famous victorious flanking maneuvers in all of military history, the Battle of Chancellorsville.

Anyway, when I walked through the front door of Stonewall’s headquarters, which is now a museum, there were two giant portraits on the wall — of Stonewall Jackson *and Mary Tyler Moore!* It turns out that the home was owned by a physician, a Dr. Moore, who was Mary Tyler Moore’s great grandfather. She had donated the funds for the renovation of the house so that it could be restored to the way in was in the 1860s, right down to the wallpaper. Rest in Peace, Mary.

Yeehah - a good Southron station!



Confederate Broadcasting

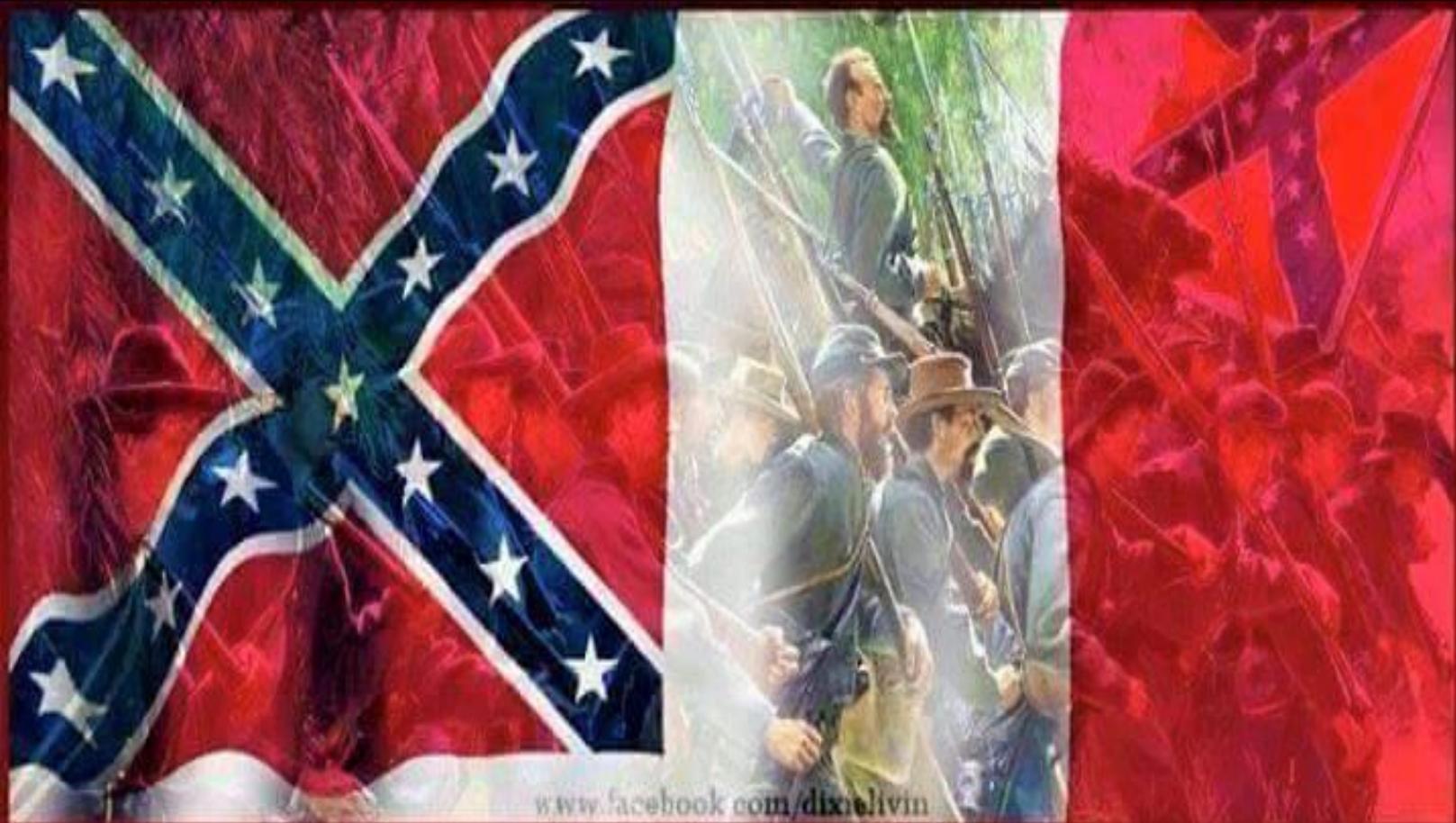
Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

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



*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

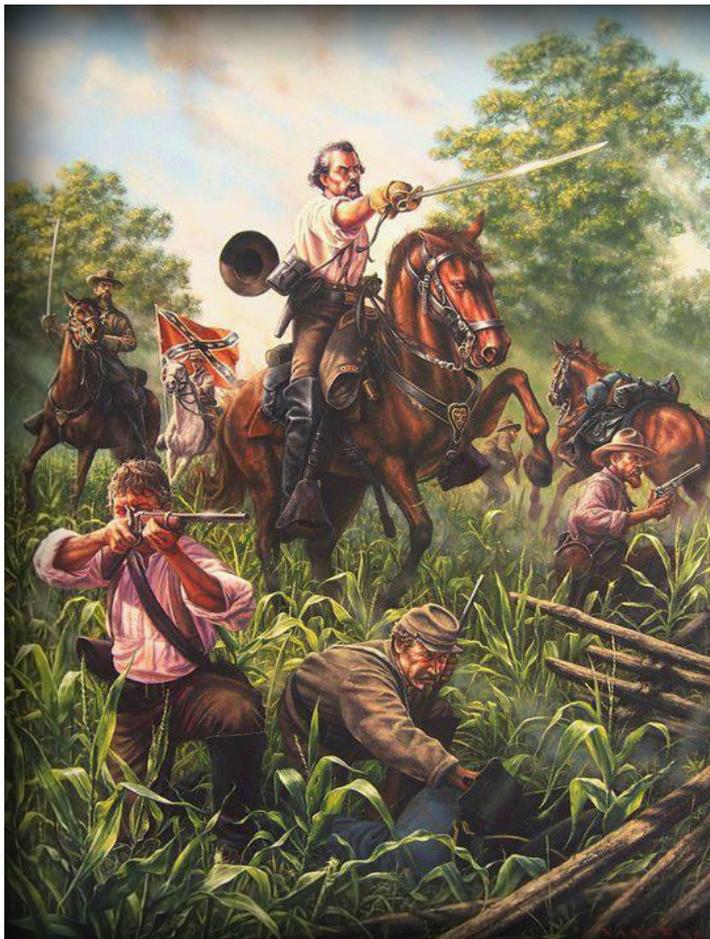
<http://samdavis.scv.org/>

**ATTN: DESCENDANTS OF THE
CONFEDERATE STATES OF AMERICA**

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

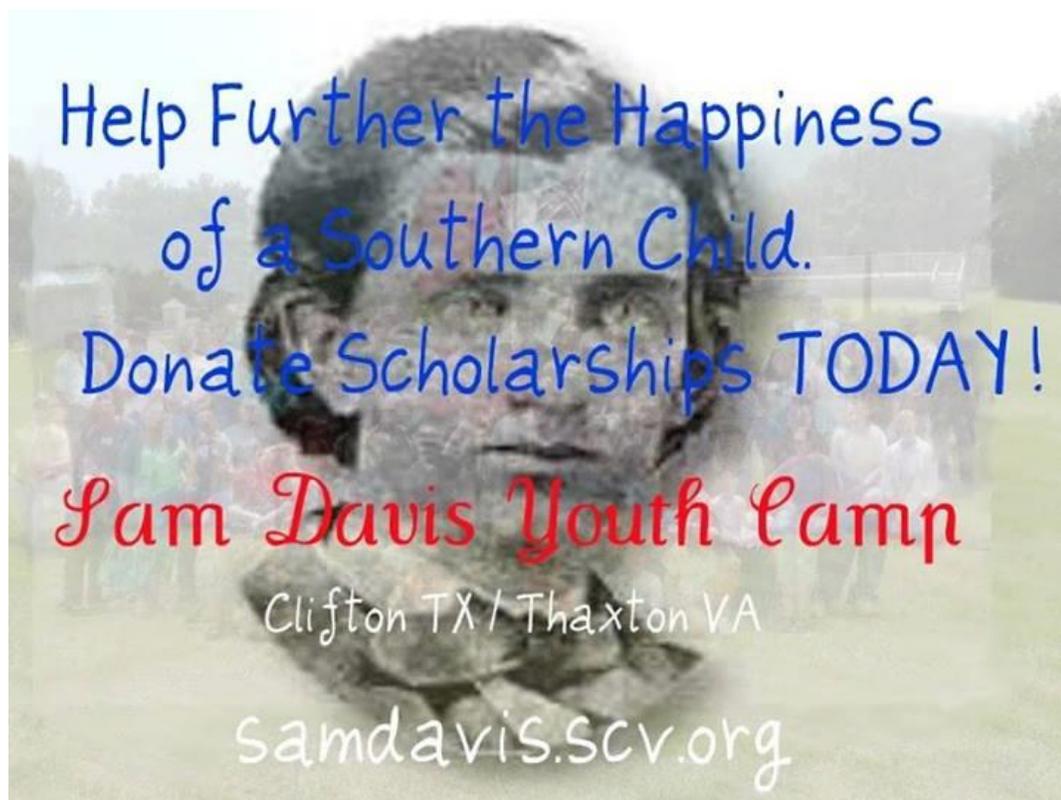
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



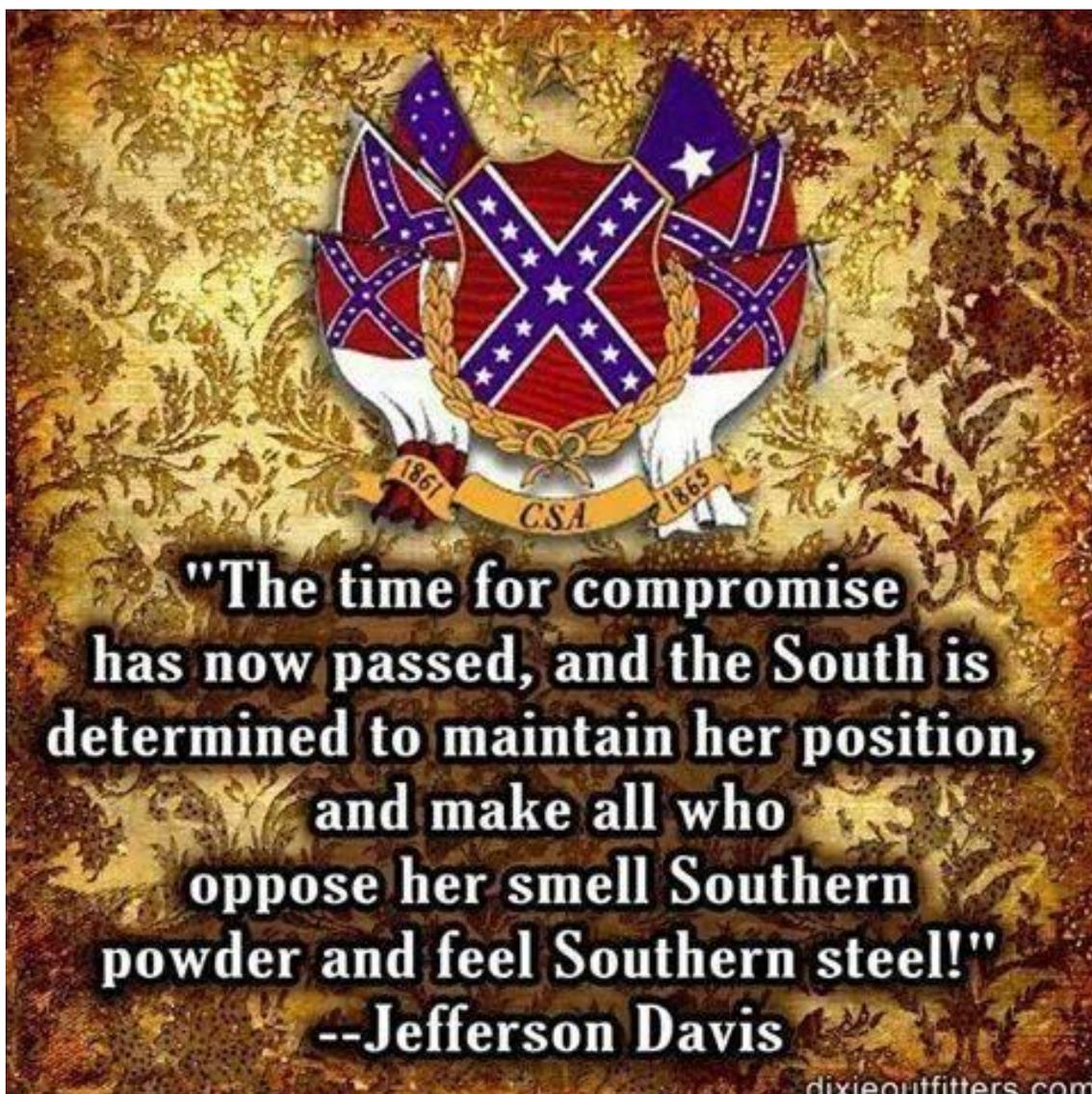
**DEFEND YOUR
HERITAGE**

**CONFEDERATE
"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS



Send your kids to Sam Davis Youth Camps!



CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

February

3rd weekend: Grovetown, TX, CW Weekend

April

2nd weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

September

4th weekend: Battle of the Brazos (beginning in 2017), Yellow Brick Road Winery, Sealy, TX

November

weekend before Thanksgiving: Civil War Weekend at Liendo Plantation, Hempstead, TX

2017

Groveton, Texas CW Weekend

“3rd weekend in February”

<https://www.facebook.com/groups/437295103113598/>

Battle of Pleasant Hill (Louisiana)

Fri–Sun, Apr __ - __, 2017

Reenactment of the largest battle fought west of the Mississippi River and is on the ground hallowed those many years ago by the blood of Americans locked in mortal combat. The Battle of Pleasant Hill Committee (BPHC) and the host units, the 3rd Louisiana Infantry and the 3rd Texas Cavalry look forward to seeing you all there!

3 miles north of Pleasant Hill at 23271 Hwy 175, Pelican, LA 71063,

(318) 658-5785

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

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

Battle of the Powder Mill

Fri-Sat, May 19-20, 2017

Harris County Precinct 4

Spring Creek Park, 15012 Brown Road, Tomball, TX

For more information, contact Monte Parks at 832-366-5141 (C), 713-274-4201, or mtparks@hcp4.net

Battle of the Brazos

Civil War living history event with battle enactment

The scenario is that after a failed attempt by the Union to split Texas from the rest of the Confederate States of America by seizing the Sabin River, the Union forces attempt to move up the Brazos River and break the lines of supply and communication in Texas.

Friday-Saturday, Sep 22-24, 2017

Details to be announced

Yellow Brick Road Winery, 3587 Ward Bend Rd, Sealy, TX 77474

Civil War Weekend at Liendo Plantation

Friday-Sunday, Nov 17-19, 2017

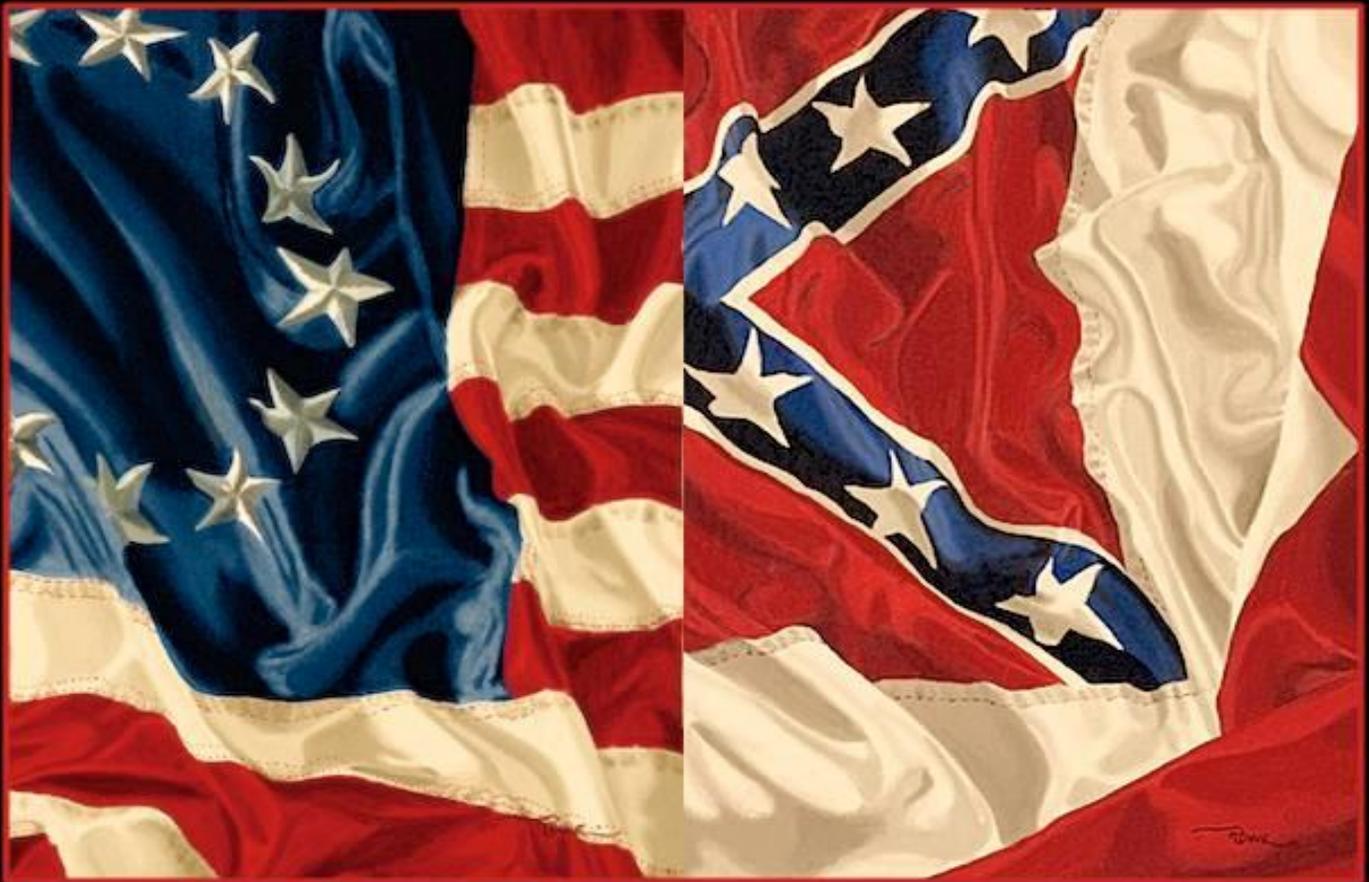
NOTE: Friday is "School Day" and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.

Step back in time at Liendo Plantation for an up close and personal look at life during the period of the American Civil War. Held annually the weekend before Thanksgiving, Civil War Weekend is an event with something for everyone! Allow yourself to be educated and entertained by dedicated living historians who portray the many sides of life during a war that divided our nation.

Liendo Plantation, 38653 Wyatt Chapel Rd, Hempstead, TX 77445

979-826-3126

<http://liendoplantation.com/liendo/civil-war-weekend/>



The Original "Rebel" Flag ...And It's "Upgrade"

Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*

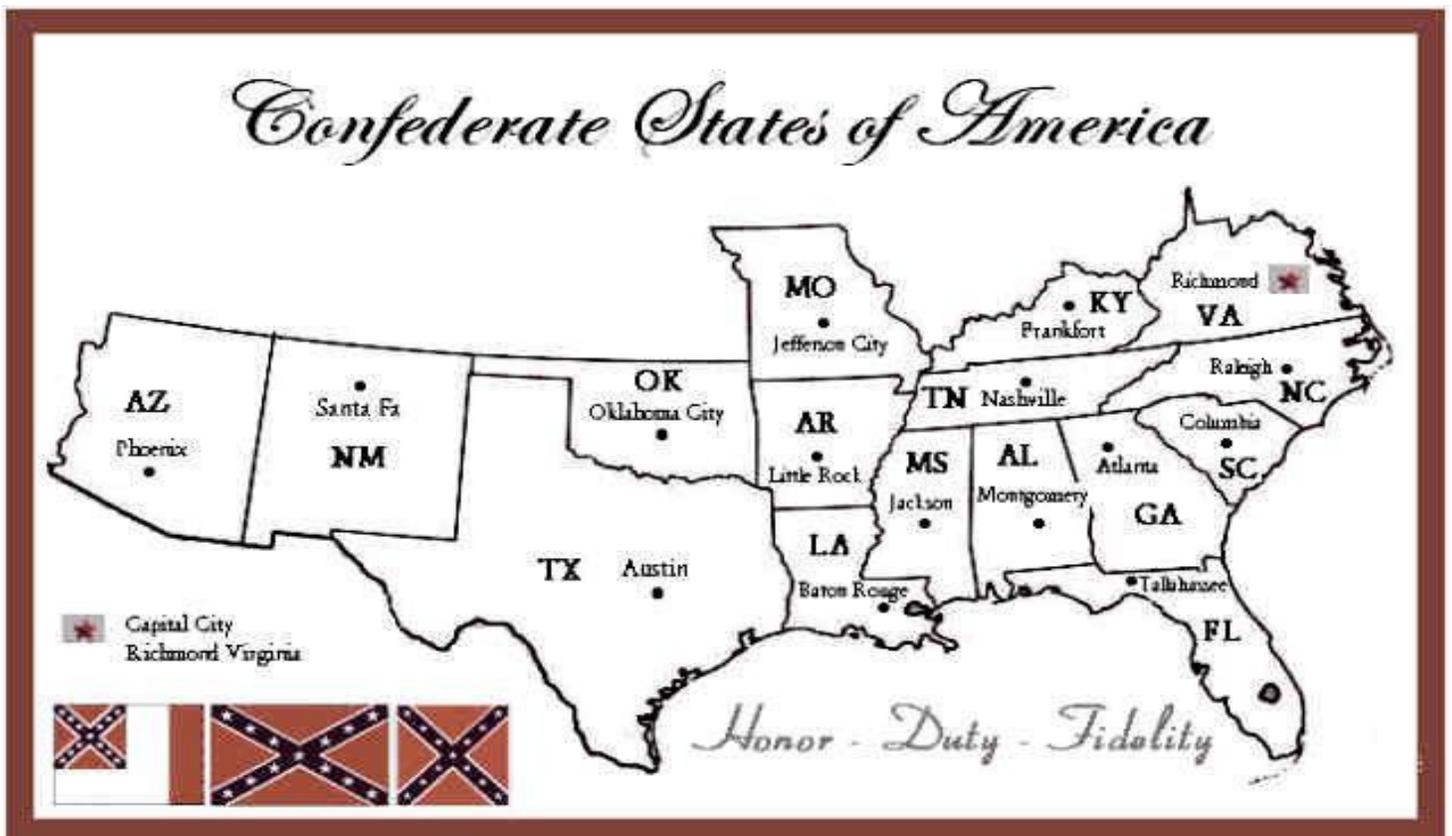


Calendar

Upcoming Schedule of Events

02/04/17 - 02/05/17	<u>S.D. Lee Institute Conference</u>	Knoxville, TN
07/09/17- 07/15/17	<u>Sam Camp - Texas Davis Youth</u>	Clifton, 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>

 [Donate](#)

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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



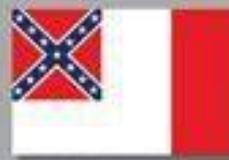
Rattle Flag.



1st National Flag.



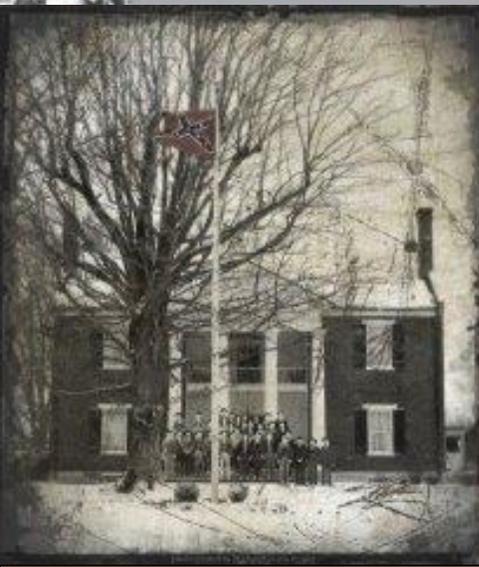
2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.




*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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<http://www.law.cornell.edu/uscode/17/107.shtml>