



# The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

**March 2017**

This month's meeting features a special presentation:

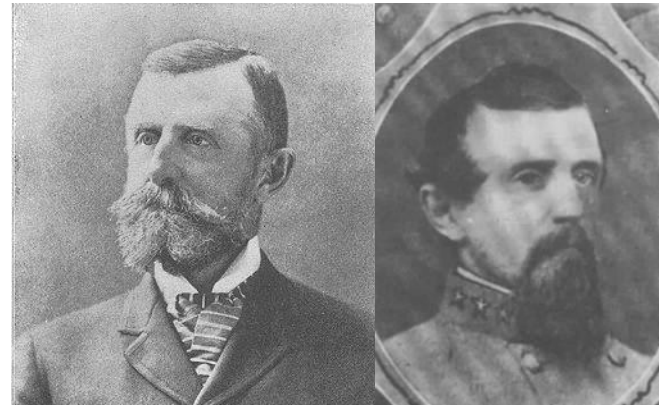
## Kirt Barnett Battle of Mansfield



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

### Col. A. H Belo Camp #49

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



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

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

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

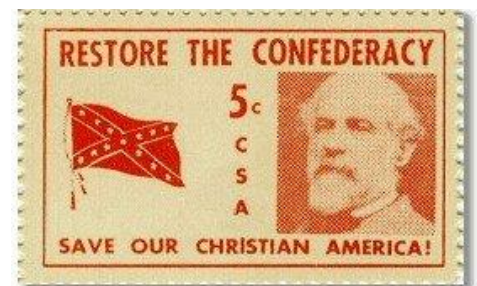
National: [www.scv.org](http://www.scv.org)

<http://1800mydixie.com/>

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

**Have you paid your dues??**

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



Commander in Chief on Twitter at CiC@CiCSCV

*Our Next Meeting:*

**Thursday, March 2<sup>nd</sup>: 7:00 pm**

**La Madeleine Restaurant**

**3906 Lemmon Ave near Oak Lawn, Dallas, TX**

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

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

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



## COMMANDER'S REPORT



Dear BELO Compatriots,

I hope each of you can make it this Thursday, the 2nd to **la Madeleine** on Lemmon for the dinner hour from 6:00 – 7:00 p.m. and our meeting starting at 7:01 p.m.

We have an old friend of the Camp bringing our program this month, Kirt Barnett, Commander of the Robert E. Lee Camp #239 will be our speaker. Kirt is a very active person in the Texas SCV and is just about as good as they get for SCV members.

**We also have the North Texas Irish Festival this weekend and badly need some people there to help man our booth. The hours on Saturday the 4th are 10:30 a.m. to 11:30 p.m. and Sunday the 5th 11:30 p.m. to 7:30 p.m. We will talk more about this at our meeting and strongly encourage each and every one to come out and do a shift at our booth. Please come and spend some time and have some fun with your brothers and also maybe slip off a little and take in some of the Festival. We have made a commitment to help Kyle Sims this year and going forward to make this a Belo recruiting activity. Please get ready for this and MORE TO COME AT OUR MEETING.**

Still have the 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



THE THIN GRAY LINE



## Chaplain's Corner

# How Big Is Our Goldfish?

At one time or another you have probably seen a goldfish in a goldfish bowl. A goldfish living in such an environment will only grow to a couple of inches in length, weigh no more than an ounce or so, and with proper care, may live six or eight years. However, a goldfish living in open water can grow to almost two feet in length, weigh nearly ten pounds, and live for decades. A goldfish can not grow beyond the environment in which it is forced to exist. The same can be said of things other than goldfish.

Some years ago, I began pastoring a small church in a town in North Texas. When I left the church about six years later, it was still a small church. A few of the faces had changed, but the attendance was about the same. Before leaving, I told a deacon that if ten percent of the people that had visited the church had stayed with us, the church would be packed to the rafters. This is true of many churches, as well as other types of groups and organizations. And the problem is often the same. Somebody wants to be a big fish in a little pond.

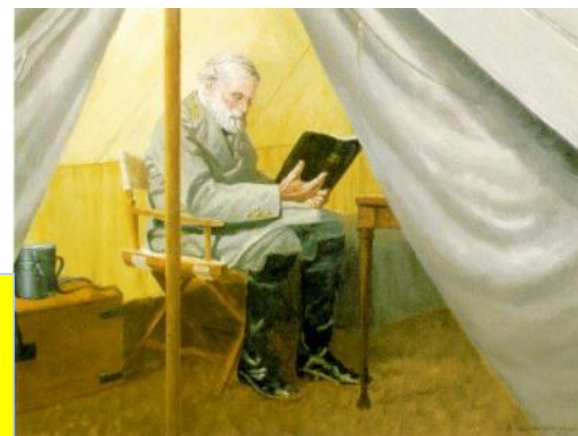
We call them "control freaks." Their opinions, ideas, and decisions may not be debated or questioned. There can be no discussion or compromise, it's "Their way or the highway." And, since very few people will accept being controlled, they leave. Like a goldfish in a goldfish bowl, the church, group or organization is being forced to exist within the small confines of one man's opinions and decisions. It will not grow. It will not prosper. And, it will not accomplish the cause or purpose for which it was founded.

Jesus said, "And whosoever will be chief among you, let him be your servant." (Matt 20:27) Find a church that is growing, and you'll find a pastor and deacons who are servants. Find an SCV camp that is increasing in membership (and we do have some), and you'll find officers and members that are servants. They are servants to the Sons of Confederate Veterans, and they are servants to the Charge, which states the purpose for which the SCV was founded, and our defining characteristic. So, the question is, How big is our goldfish?

May our Lord bless each of you in His service, and in service to our just and most worthy Confederate Cause.



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 keep the family of Floye Goodspeed, the last real daughter in Texas, who passed away earlier this month in Conroe.**

**Please keep Compatriot Floyd Cox in our prayers. Floyd has been in the hospital with a prolonged illness.**



# Not to miss in this issue!

Visit our website! [www.belocamp.com](http://www.belocamp.com)

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

Virginia Camp June 18-24, 2017

Sam Davis poem

General Forrest needs your help!

"Texas Heroes Protection Act" HB-1359 introduced by Texas Rep. James White of Woodville TX

TALKING TO AN SUV MAN

Dealing with vandals: Rubber Stamp Example for SCV Grave Flags.

CONFEDERATE FLAG DAY - Saturday, March 4th. <http://csaflag.org/TX.html>

An Open Letter & Open Report / Black History Month – Asheville High School by HK Edgerton

hashtag #SCVBoycottDennys

The Charge By Rudy Ray

JANIS PATTERSON ... Committing Crime With Style!

Group mounts Confederate flags around downtown Charleston to protest CofC speaker

Nezbeth: Fly Confederate battle flag proudly

Yale's Folly

Lieutenant General S.D. Lee

Brigadier General Thomas Benton Smith 50 Years a Prisoner

Evan Draim column: To those trying to erase history, remember: You're next

Tennessee becomes first to guarantee funding to protect Civil War sites

"The Southern Dead" Poem by Sgt. Benjamin R. Gormley

The Affair on Padre Island

Kentucky's Orphans crossing the line, most would never return...

Attack on Robert E. Lee is an Assault on American History Itself

GEN. SHERMAN'S LETTER TO HIS BROTHER ABOUT EMANCIPATION...

Finding the Swamp Fox

Southern Nullification and the Stamp Act

Levy S. Carnine Honoring a Black Man Who Offered His Services to the Confederate Army

Let the Bear Flag Go

Protesters mob provocative Va. governor candidate as he defends Confederate statue

Bishop Stephen Elliott speaking about the Confederate privates

Union or Else

THE IMMOTRAL 600 – Death before dishonor

Washington vs. Lincoln

Mary Kate Patterson smuggler and Confederate spy

The American President: From Cincinnatus to Caesar

The Tragic Death of Young Willie Hardee

THE MAN WHO TAUGHT WILLIAM CLARKE QUANTRILL HOW TO FIGHT A GUERRILLA WAR

Virginia Flaggers update

Confederates At Shuri Castle

OFFICIAL REPORT RELATIVE TO THE CONDUCT OF FEDERAL TROOPS IN WESTERN LOUISIANA IN THE INVASIONS OF 1863 AND 1864

Reading Karl Marx with Abraham Lincoln



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





# Belo Camp 49 Upcoming Meetings:

March 2<sup>nd</sup> - Kirt Barnett - Battle of Mansfield



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.







**Commander David Hendricks gave us a report on the flagging at the Ft Worth Stock Show this last month. He and Stan Hudson participated in the flagging and reported the crowd was receptive to their presence. Other business included our participating in the Irish Festival. Belo will be hosting a table at the festival.**







**1s Lt. Cmdr. James Henderson updated us on programs and introduced our speaker for this month, Charles H. Hayes, who has written several books on Confederate History and other topics.**





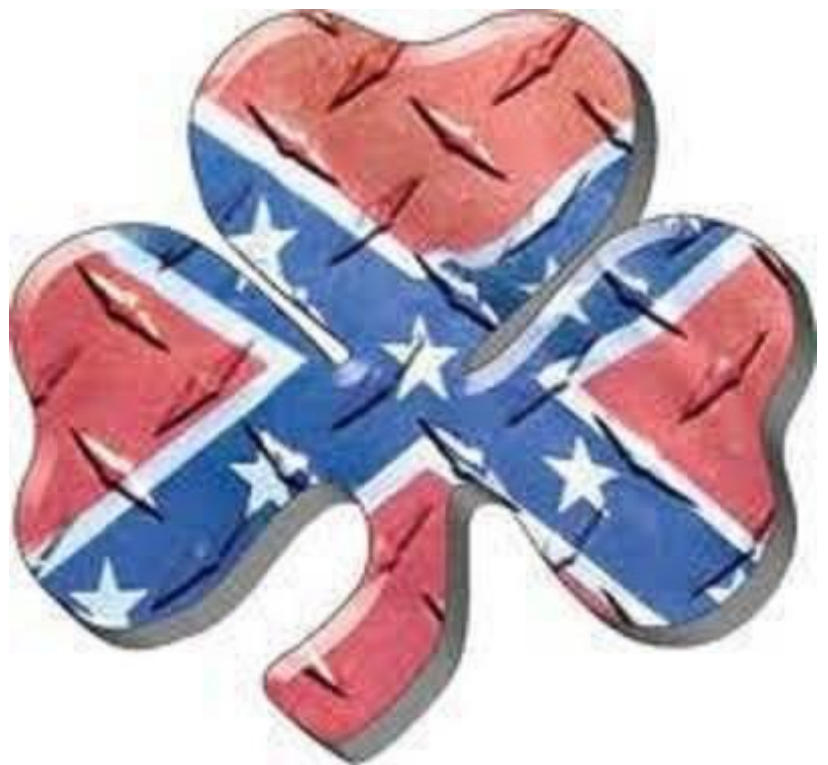
**Charles H. Hayes program on "Civil War Limericks" was a fun filled evening as we learned great history and anecdotes summed up with a well versed limerick about Confederate and yankee personalities of the War era. Charles' excellent books can be found at [www.b17.com/hayes](http://www.b17.com/hayes) .**



 **Happy**   
**St. Patrick's Day!**



**KEEP  
CALM  
AND  
KISS ME  
I'M IRISH**





# SAM DAVIS

Ella Wheeler Wilcox in The Confederate Veteran.

When the Lord calls up earth's heroes  
To stand before His face,  
Oh, many a name unknown to fame  
Shall ring from that high place!  
And out of a grave in the Southland,  
At the just God's call and beck,  
Shall one man rise with fearless eyes  
And a rope about his neck.

For men have swung from gallows  
Whose souls were white as snow.  
Not how they die or where, but why,  
Is what God's records show.  
And on that mighty ledger,  
Is writ Sam Davis' name--  
For honor's sake he would not make  
A compromise with shame.

The great world lay before him,  
For he was in his youth.  
With love of life young hearts are rife,  
But better he loved truth.  
He fought for his convictions,  
And when he stood at bay  
He would not flinch or stir one inch  
From honor's narrow way.  
They offered life and freedom  
If he would speak the word;  
In silent pride he gazed aside  
As one who had not heard.  
They argued, pleaded, threatened--  
It was but wasted breath.  
"Let come what must, I keep my trust,"  
He said, and laughed at death.

He would not sell his manhood  
To purchase priceless hope;  
Where kings drag down a name and crown  
**He dignified a rope.**  
Ah, grave! Where was your triumph?  
Ah, death! Where was your sting?  
He showed you how a man could bow  
To doom, and stay a King.

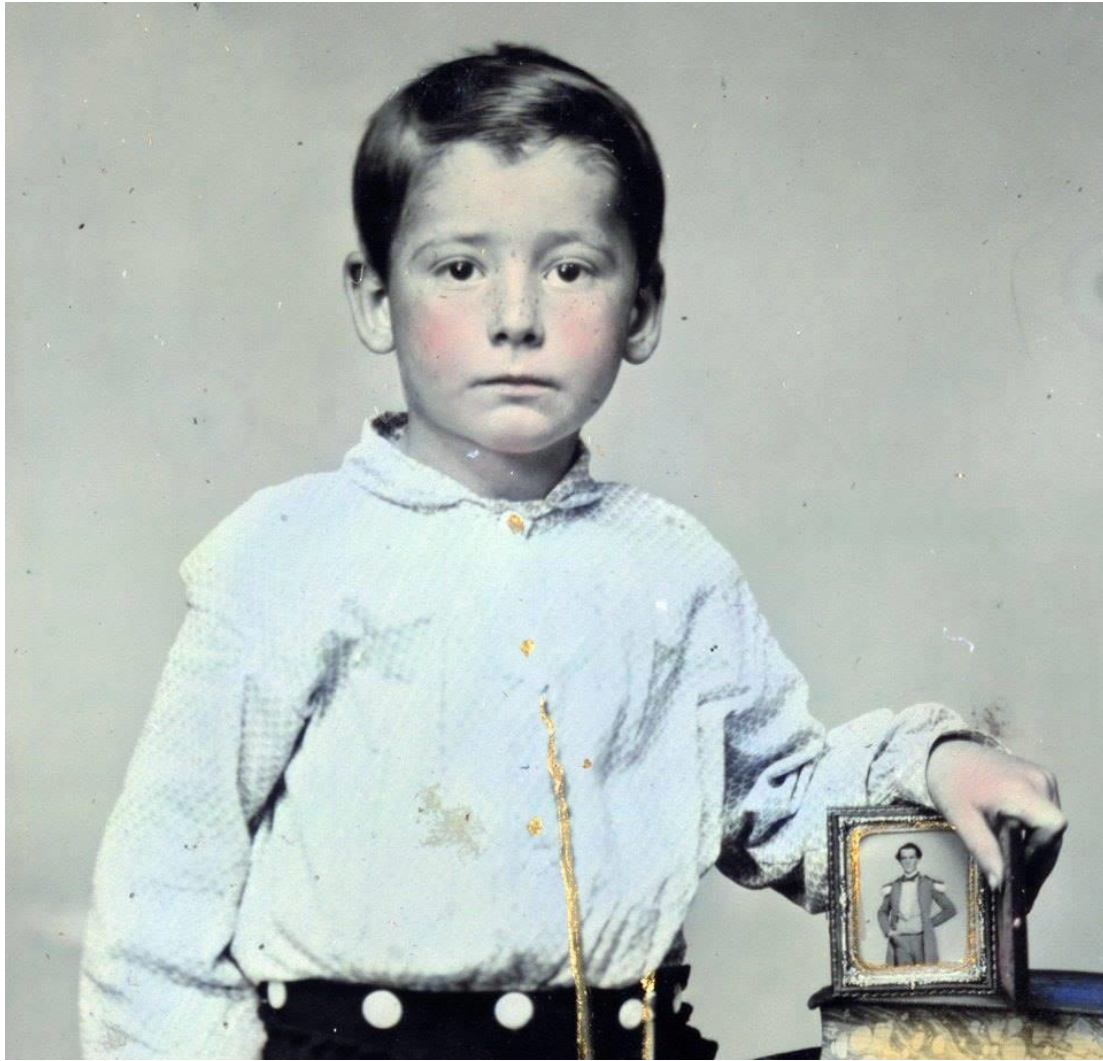
And God, who loves the loyal  
Because they are like Him,  
I doubt not yet that soul shall set  
Among his cherubim.  
O Southland! fling your laurels;  
And add your wreath, O North!  
Let glory claim the hero's name,  
And tell the world his worth.

New York Times 22 Nov. 1897: 4.  
<http://www.ellawheelerwilcox.org/poems/psamdav2.htm>



**First to receive the Confederate Medal of Honour**





## THE FACE OF JUST ONE OF THE WAR'S MANY TOLLS

The high cost of Yankee Aggression against Confederate Women and Children

"One of the war's many tolls: a cropped detail of a boy holding a photo of a Confederate soldier. Clearly, the soldier meant something to the boy--is it his father? A brother or uncle? Did the soldier survive the war? Based upon the soldier's photo being in the photo, I would sadly suggest that the soldier did not survive."

# SAM DAVIS YOUTH CAMPS

KEEPING THE MEMORY OF OUR FATHERS ALIVE IN THE HEARTS OF OUR CHILDREN

CLIFTON, TX  
July 9-15, 2017

[samdavis.scv.org](http://samdavis.scv.org)

THAXTON, VA  
June 18-24, 2017

# Help Raise a Flag



**GO FUND ME!**

## Montgomery Battle Flag

The First Capitol Flaggers was formed in response to the removal by Alabama governor Robert Bentley of four historical flags from the Capitol Grounds of Alabama in Montgomery.

OUR goal is to raise a roadside Battle flag along Interstate I 85 as a memorial to the more than 35,000 Alabamians who died serving their country in the War for Southern independence 1861-1865.

Money raised will pay for the Flag , the pole and its installation and up keep.

Your help to raise this flag in the First Capitol of the Confederacy will show the world that our History and heritage is still remembered and important. Thank you for your support!

# **GENERAL FORREST NEEDS YOUR HELP! HE FOUGHT FOR YOU... WILL YOU FIGHT FOR HIM?**

**PLEASE SUPPORT THE FRIENDS OF FORREST & SELMA CHAPTER #53, UDC BY  
HONORING YOUR ANCESTOR AT THE NATHAN BEDFORD FORREST MEMORIAL!**

Honor your Confederate Ancestor, UDC Chapter/Division, OCR Chapter/Society, SCV Camp/Division or other Southern Heritage organization by purchasing a permanent granite paver to be installed around the base of the NBF Monument at Confederate Circle in Live Oak Cemetery in Selma, Alabama. The order form is attached below. **If your ancestor served with General Forrest, please indicate by putting a STAR at the beginning of your ancestor's name on the top line.** If you have any further questions, please contact Patricia S. Godwin, President of Selma Chapter #53 and Friends of Forrest, Inc. @ 334-875-1690 or 334-419-4566 (cell) or @: [oldsouthrebel@zebra.net](mailto:oldsouthrebel@zebra.net)

The 4'x8' pavers are \$75 each and the 8'x8' pavers are \$100 each; you may purchase more than one if you wish. Please mail your completed form, with your check made payable to NBF Monument Fund/Confederate Circle, to:

**Patricia S. Godwin  
Fort Dixie  
10800 Co. Rd. 30  
Selma, Alabama 36701**

\*\*\*\*\*

## **ORDER FORM**

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**City/St/Zip** \_\_\_\_\_

**Phone:** \_\_\_\_\_

**(Home)** \_\_\_\_\_ **(cell)** \_\_\_\_\_

**e-mail** \_\_\_\_\_

Please engrave my 4" x 8" paver as follows: (Max. 3 Lines, 18 Characters per line)

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# GENERAL NATHAN BEDFORD FORREST COMMEMORATIVE COIN



Please make checks payable to: NBF MONUMENT FUND/Selma Chapter 53, UDC & mark for: Confederate Memorial Circle.

All monies go toward the 19 historical narrative markers that we plan to erect throughout Confederate Memorial Circle which will provide the history of each point of interest throughout the Circle. It will literally be a historic learning center for Selma's 19th century history which you can find nowhere else in the city of Selma...now the leaders of Selma concentrate on the 20th century history...1965.

# "Texas Heroes Protection Act" HB-1359 introduced by Texas Rep. James White of Woodville TX



**A bill relating to monuments and memorials for Texas heroes and penalties for unauthorized removal, relocation, or alteration of a monument or memorial; creating a criminal offense has been submitted by Texas Rep. James White of Woodville. House Bill 1359, submitted on January 30<sup>th</sup>, 2017, will protect Confederate monuments as well as all monuments to veterans and heroes of Texas. It is important that all of us contact our [State Representatives and State Senators](#) and ask them to **SUPPORT THIS BILL** and stop the desecration of our Texas Confederate heritage and culture.**

State Representative James White is a native Texan born in Houston, TX. He attended Houston ISD public schools before graduating with honors from Prairie View A&M University in 1986 with a Bachelor of Arts degree in political science. In addition, he completed his doctorate in political science at the University of Houston.

The United States Congress commissioned Rep. White as an officer of Infantry in the U.S. Army. His service included an assignment with the Berlin Brigade from 1987-90 during the demise of the Soviet Union.

After leaving the Army with an Honorable Discharge in 1992, Rep. White began a career as a public school educator in the Houston area. He continued his teaching career in Fort Bend, Livingston, and Woodville independent school districts. He taught United States history, Texas history, and geography at the secondary level. Rep. White also taught U.S. Government and Economics at the collegiate and high school level. Rep. White coached high school football, basketball, and soccer and officiated youth sports.

Rep. White was first elected to the Texas House of Representatives in 2010. Throughout his tenure in the Legislature, Rep. White has been a strong advocate for the residents of District 19 and is committed to ensuring the people of Hardin, Jasper, Newton, Polk, and Tyler counties are well represented in the State Legislature. He believes in the fundamental values of strong families, constitutional government, and economic prosperity. He has been recognized for practicing these core values through various awards including: Empower Texans "Taxpayer Champion"; Texas Association of Business "Champions for Free Enterprise"; Texas Eagle Forum "Most Conservative Rating"; American Conservative Union "Award for Conservative Excellence"; Conservative Roundtable of Texas "Lone Star Conservative Leader"; National Federation of Independent Business in Texas "100% Rating"; "Perfect Pro-Life Voting Record" – Texas Right to Life. The Texas Justice of the Peace and Constable Association recognized Rep. White as their 2015 Legislator of the Year. Additionally, Texas Appleseed honored Rep. White in 2015 for authoring landmark legislation that decriminalized truancy for juveniles in Texas.

Currently, Rep. White serves as Vice Chair of the House Committee on Corrections and sits on the Juvenile Justice and Family Issues, Emerging Issues in Texas Law Enforcement, Mental Health, and Transportation Planning committees. He has previously served on the County Affairs, Agriculture and Livestock, and Human Trafficking committees.

In 2011, he passed House Bill (HB) 1503 allowing for the appointment of qualified peace officers to a polling station. Then in 2013, Rep. White passed HB 1129 creating a pilot program that allowed active duty military voters abroad the ability to cast their ballots in an efficient manner. The program was expanded statewide in 2015. This past session, his legislative office worked on legislation reforming our correctional institutions. He sponsored Senate Bill (SB) 183 which imposed a criminal penalty on those who were charged of improper sexual conduct with juveniles in custody. Through SB 1024, Rep. White authorized the Windham School District to provide credit leading to a high school diploma or certificate to TDCJ offender-students who complete curriculum requirements. In addition, Rep. White joint-sponsored body camera legislation that aids in reducing the number of false claims made against law enforcement officers (SB 158) and enhancing transparency during investigatory stops.

Rep. White also passed legislation affecting Texas youth in 2015. SB 409 limited access to and protected the confidential records of youth in the juvenile justice information system. Furthermore, HB 2398 enhanced student school attendance and academic achievement. The legislation decriminalized truancy offenses but maintained the criminal offense for adults that contribute to truancy.

In his personal life, Rep. White maintains a small cattle ranch in Tyler County, a county he is proud to call home, and he worships at Hillister Baptist Church in Hillister, TX. He is a member of the Veterans of Foreign Wars, American Legion, and the Texas Farm Bureau.

A BILL TO BE ENTITLED  
AN ACT

relating to monuments and memorials for Texas heroes and penalties for unauthorized removal, relocation, or alteration of a monument or memorial; creating a criminal offense.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF TEXAS:

SECTION 1. This Act may be cited as the Texas Hero Protection Act.

SECTION 2. Section 2166.501, Government Code, is amended to read as follows:

Sec. 2166.501. MONUMENTS AND MEMORIALS. (a) A monument or memorial for ~~[Texas]~~ heroes of the Confederate States of America or the Texas War for Independence or to commemorate another event or person of historical significance to Texans and this state may be erected on land owned or acquired by the state or, if a suitable contract can be made for permanent preservation of the monument or memorial, on private property or land owned by the federal government, another state of the United States, or a foreign country ~~[or other states]~~.

(b) The graves of Texas heroes ~~[Texans]~~ described by Subsection (a) may be located and marked.

(c) The Texas Historical Commission ~~[commission]~~ shall maintain a monument or memorial erected by this state to commemorate the centenary of Texas' independence.

(d) Before the erection of a new monument or memorial, the Texas Historical Commission ~~[commission]~~ must approve ~~[obtain the approval of the Texas Historical Commission regarding]~~ the form, dimensions, and substance of, and inscriptions or illustrations on, the monument or memorial.

SECTION 3. Sections 2166.5011(a) and (c), Government Code, are amended to read as follows:

(a) In this section, "monument or memorial" means a permanent monument, memorial, or other item officially designated as an item of historical significance by a governmental entity ~~[designation]~~, including a statue, portrait, plaque, seal, symbol, building name, or street name, that:

(1) is located on state property or other property described by Section 2166.501(a); and

(2) honors a hero ~~[citizen]~~ of this state described by Section 2166.501(a) for military, ~~[or]~~ war-related, or other historical service.

(c) A monument or memorial may be removed, relocated, or altered in a manner otherwise provided by this code as necessary to accommodate construction, repair, or improvements to the monument or memorial or to the surrounding ~~[state]~~ property on which the monument or memorial is located. Any monument or memorial that is permanently removed under this subsection must be relocated to a prominent location that is approved by the legislature, the Texas Historical Commission, or the State Preservation Board or approved as otherwise provided by state or federal law.

SECTION 4. Subchapter K, Chapter 2166, Government Code, is amended by adding Section 2166.5012 to read as follows:

Sec. 2166.5012. CRIMINAL OFFENSE. (a) A person commits an offense if the person intentionally removes, relocates, or alters a monument or memorial in a manner that violates Section 2166.5011(b) or (c).

(b) An offense under Subsection (a) is punishable by:

(1) a fine in an amount not less than \$50 and not to exceed \$1,000; and

(2) confinement in jail for a term of not less than



three days and not to exceed one year.

SECTION 5. Article 42.01, Code of Criminal Procedure, is amended by adding Section 12 to read as follows:

Sec. 12. In addition to the information described by Section 1, the judgment should reflect affirmative findings entered pursuant to Article 42.01991.

SECTION 6. Chapter 42, Code of Criminal Procedure, is amended by adding Article 42.01991 to read as follows:

Art. 42.01991. FINDING REGARDING OFFENSE RELATED TO MONUMENT OR MEMORIAL. (a) In the trial of an offense described by Section 802.004, Government Code, the judge shall make an affirmative finding of fact and enter the affirmative finding in the judgment in the case if the judge determines that the offense was committed by a defendant who is a member of a public retirement system.

(b) A judge that makes the affirmative finding described by this article shall make the determination and enter the order required by Section 802.004(i), Government Code.

SECTION 7. Section 22.085, Education Code, is amended by adding Subsection (a-1) and amending Subsections (c) and (e) to read as follows:

(a-1) A school district, open-enrollment charter school, or shared services arrangement shall discharge or refuse to hire an employee or applicant for employment if the district, school, or shared services arrangement obtains information through a criminal history record information review that the employee or applicant has been convicted of an offense under Section 2166.5012, Government Code.

(c) A school district, open-enrollment charter school, or shared services arrangement may not allow a person who is an employee of or applicant for employment by an entity that contracts with the district, school, or shared services arrangement to serve at the district or school or for the shared services arrangement if the district, school, or shared services arrangement obtains information described by Subsection (a) or (a-1) through a criminal history record information review concerning the employee or applicant. A school district, open-enrollment charter school, or shared services arrangement must ensure that an entity that the district, school, or shared services arrangement contracts with for services has obtained all criminal history record information as required by Section 22.0834.

(e) The State Board for Educator Certification may impose a sanction on an educator who does not discharge an employee or refuse to hire an applicant if the educator knows or should have known, through a criminal history record information review, that the employee or applicant has been convicted of an offense described by Subsection (a) or (a-1).

SECTION 8. Subchapter Z, Chapter 51, Education Code, is amended by adding Section 51.980 to read as follows:

Sec. 51.980. EMPLOYEES AND APPLICANTS CONVICTED OF CERTAIN OFFENSE. (a) In this section, "employee" means any person employed by an institution of higher education in an executive, administrative, or clerical capacity, as a professor or instructor, or in any similar capacity.

(b) An institution of higher education shall discharge or refuse to hire an employee or applicant for employment if the institution of higher education obtains information through a criminal history record information review that the employee or applicant has been convicted of an offense under Section 2166.5012, Government Code.

(c) An institution of higher education may not allow a person who is an employee of or applicant for employment by an entity that contracts with the institution to serve at the

institution if the institution obtains information described by Subsection (b) through a criminal history record information review concerning the employee or applicant.

(d) The Texas Higher Education Coordinating Board may impose a sanction on an institution of higher education that does not discharge an employee or refuse to hire an applicant the institution knows or should have known, through a criminal history record information review, has been convicted of an offense described by Subsection (b).

SECTION 9. Section 141.001(a), Election Code, is amended to read as follows:

(a) To be eligible to be a candidate for, or elected or appointed to, a public elective office in this state, a person must:

(1) be a United States citizen;  
(2) be 18 years of age or older on the first day of the term to be filled at the election or on the date of appointment, as applicable;

(3) have not been determined by a final judgment of a court exercising probate jurisdiction to be:

(A) totally mentally incapacitated; or  
(B) partially mentally incapacitated without the right to vote;

(4) have not been finally convicted of any [a] felony or of an offense under Section 2166.5012 from which the person has not been pardoned or otherwise released from the resulting disabilities;

(5) have resided continuously in the state for 12 months and in the territory from which the office is elected for six months immediately preceding the following date:

(A) for a candidate whose name is to appear on a general primary election ballot, the date of the regular filing deadline for a candidate's application for a place on the ballot;

(B) for an independent candidate, the date of the regular filing deadline for a candidate's application for a place on the ballot;

(C) for a write-in candidate, the date of the election at which the candidate's name is written in;

(D) for a party nominee who is nominated by any method other than by primary election, the date the nomination is made; and

(E) for an appointee to an office, the date the appointment is made;

(6) on the date described by Subdivision (5), be registered to vote in the territory from which the office is elected; and

(7) satisfy any other eligibility requirements prescribed by law for the office.

SECTION 10. Subtitle A, Title 6, Government Code, is amended by adding Chapter 620 to read as follows:

CHAPTER 620. INELIGIBILITY FOR OFFICE OR EMPLOYMENT

Sec. 620.001. DEFINITIONS. In this chapter:

(1) "Employee" means an individual who is an officer or employee of a governmental entity.

(2) "Governmental entity" means a state agency in the executive, judicial, or legislative branch of state government or a political subdivision of this state, including a special-purpose district or authority.

Sec. 620.002. PROHIBITED EMPLOYMENT. (a) A governmental entity shall discharge or refuse to hire an employee or applicant for employment if the governmental entity obtains information through a criminal history record information review that the employee or applicant has been convicted of an offense under Section 2166.5012, Government Code.

(b) A governmental entity may not allow a person who is an employee of or applicant for employment by a person that contracts with the entity to serve at the entity if the entity obtains information described by Subsection (a) through a criminal history record information review concerning the employee or applicant.

SECTION 11. Subchapter A, Chapter 802, Government Code, is amended by adding Section 802.004 to read as follows:

Sec. 802.004. CERTAIN EMPLOYEES AND ANNUITANTS INELIGIBLE FOR RETIREMENT ANNUITY; RESUMPTION OR RESTORATION OF ELIGIBILITY.

(a) This section applies only to a person who:

(1) is a member or an annuitant of a public retirement system; and

(2) either:

(A) holds or has held an elective or appointed office included in the coverage of that public retirement system; or

(B) is employed or has been employed in a position included in the coverage of that public retirement system.

(b) To the extent ordered by a court under Subsection (i), a person is not eligible to receive a full service retirement annuity from a public retirement system if the person is finally convicted of an offense under Section 2166.5012.

(c) To the extent ordered by a court under Subsection (i), the public retirement system shall suspend making full annuity payments to a person who is not eligible to receive a full service retirement annuity under Subsection (b) on receipt by the retirement system of notice and terms of the person's conviction.

(d) The public retirement system shall resume making full annuity payments if the person made ineligible for a full annuity under Subsection (b):

(1) is subsequently found to be not guilty of the offense; or

(2) meets the requirements for innocence under Section 103.001(a)(2), Civil Practice and Remedies Code.

(e) The public retirement system as applicable shall:

(1) for a person whose full annuity payments are resumed under Subsection (d), reimburse the person for any portion of the annuity payments withheld during a period of suspension; or

(2) restore the full eligibility of a person convicted of an offense described by Subsection (b) to receive a service retirement annuity, including the restoration of all service credits accrued by the person before the conviction, if the person satisfies the condition under Subsection (d)(1) or (2).

(f) Except as provided by Subsection (g), a person who is not eligible to receive a full service retirement annuity under Subsection (b) is entitled to request and receive a refund of the person's retirement annuity contributions, not including any interest earned on those contributions. A person who accepts a refund under this subsection terminates the person's membership in the public retirement system.

(g) Benefits payable to an alternate payee under Chapter 804, including a spouse or dependent child, are not affected by a person's ineligibility to receive a full service retirement annuity under Subsection (b).

(h) The governing body of a public retirement system shall adopt rules and procedures to implement this section.

(i) A court shall:

(1) determine and order as applicable for a person convicted of an offense described by Subsection (b) the amount by which the person's:

(A) service retirement annuity payments are to be reduced; or

(B) accrued service credits are to be reduced;



and

(2) notify the affected public retirement system of the terms of a conviction ordered under Subdivision (1).

SECTION 12. Section 2166.502, Government Code, is repealed.

SECTION 13. On the effective date of this Act, the duties imposed on the Texas Facilities Commission under Section 2166.501, Government Code, immediately before the effective date of this Act are transferred to the Texas Historical Commission.

SECTION 14. This Act takes effect September 1, 2017.

<http://www.legis.state.tx.us/tlodocs/83R/billtext/html/HB01076I.htm>



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- [Districts By City](#)--Find legislators who represent a city.
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<http://www.fyi.legis.state.tx.us/mnuAddress.aspx>

## TALKING TO AN SUV MAN

Yesterday, at a Gun Show I was talking to an SUV man - yankee - who stopped at our SCV table. He indicated that he'd been an SUV State Commander or maybe still is, he'd been to events in Southern States and he had met an SCV CIC.

I mentioned to him that secession, nullification and gun rights were all checks and balances against the Fed's. He agreed except that he believed that secession had to be prevented by the government. So he was not liberty-minded. He was government-minded, that is "one nation, indivisible", he certainly was not a constitutionally thinking person. Self-determination is not an option with tyrants in America. He's the kind who could have written the Pledge of Allegiance.

Just before he departed, he said that men with ancestors on both sides should be "sons of both". Just a lot of nonsense.

Meeting him reinforced my stand that I have no desire to be in any joint workings with those SUV guys. And it's no wonder that my great-grandfather did not join their conquest of America. Our Confederate ancestors were right.

Charley Wilson



STARS AND BARS.  
1861.



BATTLE FLAG.  
1861.



CONFEDERATE FLAG.  
1861.



CONFEDERATE FLAG.  
1865.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



NORTH CAROLINA.  
1861.



GEORGIA STATE FLAG.



GEORGIA.  
1861.



VIRGINIA STATE  
FLAG.



LOUISIANA STATE  
FLAG.



LOUISIANA.  
1861.

FLAGS OF THE CONFEDERATE STATES.





GENERAL HEADQUARTERS

## Sons of Confederate Veterans

*"Historic Elm Springs"*

Compatriots,

Attacks on our Heritage continue. As most of you are aware, a recent 3 to 2 vote by the city council in Charlottesville, Virginia has resulted in an approval for removing the monument to Robert E. Lee. The State of Virginia has a law in place that protects historical monuments and it is evident to us that the actions by this city council are in direct violation of that law.

Commander in Chief Strain has been in contact for the last couple of days with the Virginia Division Commander, and a plan of action is being formulated in response to this atrocious attack on our Heritage, our history and our hero, General Lee. Litigation by the Sons of Confederate Veterans is a certainty if this decision is not reversed immediately and Commander Strain has pledged the full support of the SCV to the Virginia Division in this impending legal battle.

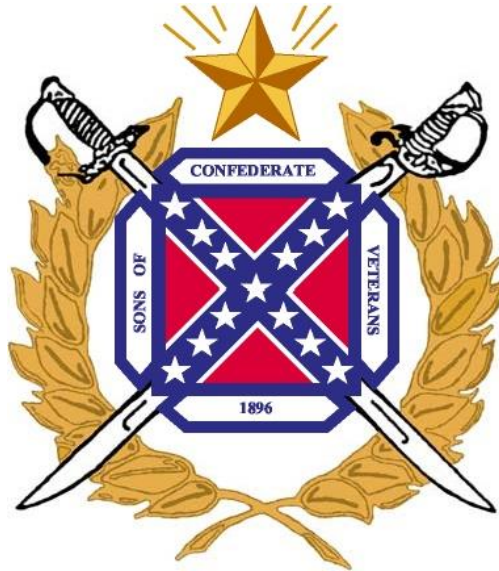
If Camps in your Divisions wish to assist financially in these efforts you can send donations to SCV Headquarters in Elm Springs with a notation that it is for the Virginia litigation fund and we will ensure that the money gets to the proper channels.

Deo Vindice,

Carl Jones  
Chief of Heritage Operations  
Sons of Confederate Veterans

**See Virginia Flaggers news in  
this issue for developments  
in Charlottesville.**

Division-wide announcement regarding:  
Rubber Stamp Example for SCV Grave Flags.



Gentlemen,

At a TX Div DEC Meeting we were advised to purchase a stamp for flags we put in Cemeteries to prove ownership, if they were stolen, as happened at Bryan-College last year.

Those flags were then dumped at Ole Sully's feet. They found the thief, but we had no proof they were ours, and he walked away grinning. Never forget, we are dealing with dis-honorable people as did our ancestors.

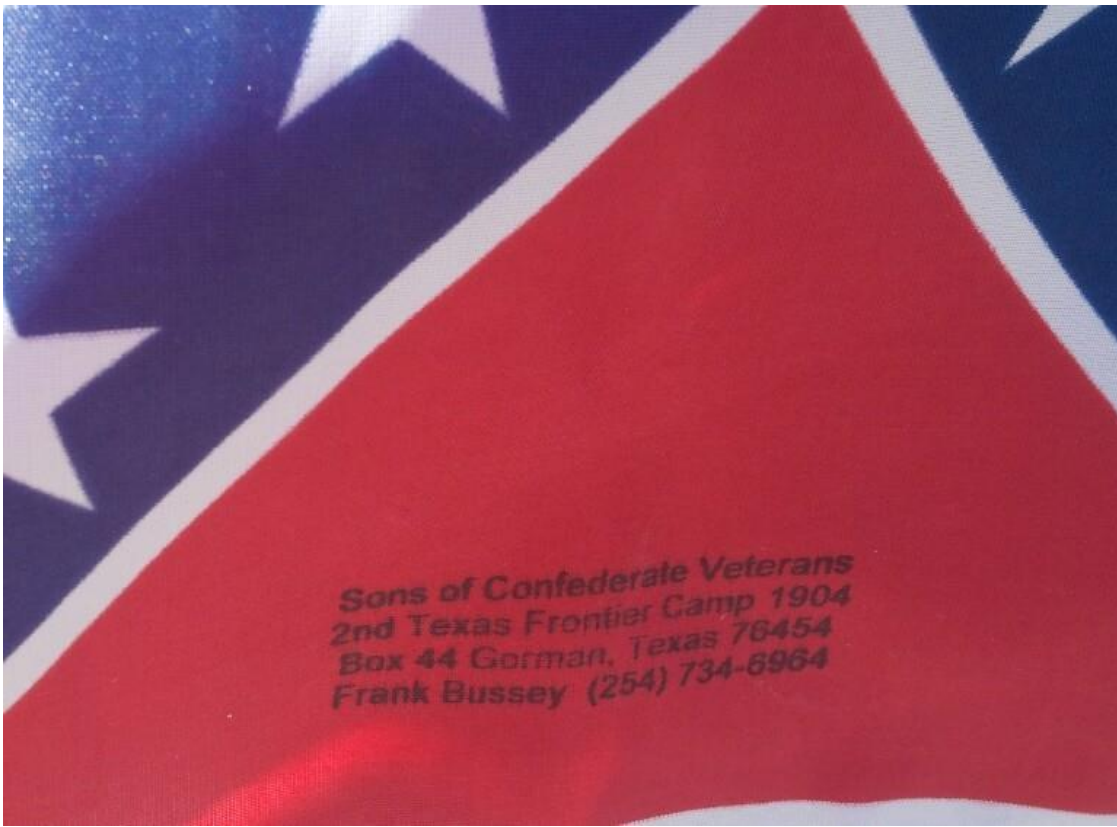
Attached is a Invoice for the Rubber Stamp I purchased to place on Confederate Flags.

Some items learned in the purchase process.

- 1 - You need Indelible Cloth Stamp Ink.
- 2 - That requires an upgrade to a natural rubber stamp.
- 3 - You must have a Cloth Marking Stamp, because of the above.
- 4 - You can do most of the work at the website listed to customize the stamp to your needs.
- 5 - Included on the .pdf is all information you need and a 10% off coupon to use in the shopping cart.
- 6 - One picture shows the old label Camp 1904 used on our flags.









RUBBER STAMPS UNLIMITED, INC.  
334 S. Harvey  
Plymouth, MI 48170  
Voice: (734) 451-7300 or (888) 451-7300  
FAX: (734) 451-7677 or (800) 451-7677  
Email: sales@thestampmaker.com  
www.thestampmaker.com

ORDER NUMBER: 656328  
DATE: 2/17/2017 1:05 AM

BILLING ADDRESS  
Frank Bussey  
P.O. Box 44  
Gorman, TX 76454

SHIPPING ADDRESS  
Frank Bussey  
San Flat Ventures  
550 County Road 418  
Gorman, TX 764541840

CONTACT INFORMATION  
Email: fbussey@cctc.net  
Phone: 254-734-6537

PAYMENT INFORMATION  
PayPal

Item	Description	Qty	Each	Total
1	Trodat Printy 4915 Cloth Marking Stamp	1	\$21.75	\$21.75
	[ Sons of Confederate Veterans 2nd Texas Frontier Camp 1904 Box 44 Gorman, Texas 76454 Frank Bussey (254) 734-6964 ]			
2	Indelible Cloth Stamp #8384 Ink 2oz Black	1	\$16.50	\$16.50
3	Natural Rubber Upgrade	1	\$5.00	\$5.00

UPS

**10% off**  
**ANY FUTURE INTERNET ORDER THROUGH**  
**03/20/17**  
Type WINTER2017 (all caps) in the shopping cart  
Under "Promotional Code" to receive your discount!

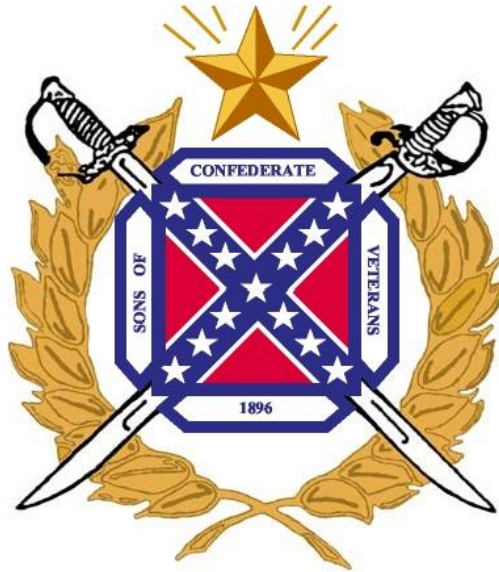
Subtotal: \$43.25  
Discount: \$0.00  
Tax: \$0.00  
US Postal Service - Priority Mail \$5.95  
Total: \$49.20  
Amount Paid: \$49.20  
Balance Due: \$0.00

Frank Bussey  
1st Lt. Commander  
7th Brigade

Division-wide announcement regarding:

# CONFEDERATE FLAG DAY

## Heritage Ride - Saturday, March 4th.



Gentlemen,

We will gather at noon (12:00) on Saturday, March the 4th at The Palo Pinto courthouse to receive the Heritage Riders on their last leg of the ride. Please make a point to be there with your Confederate flags and represent our new Camp as a good hosts.

From there, we will go to The Brazos Mall in Mineral Wells where we will host a luncheon at El Paseo restaurant at 1:00 p.m. Our reservations call for 50 people in their private dining area, which could over-flow into the main seating area if needed.

[Click to review a map with details and the entire route of the Heritage Ride](#)

Note: The Brazos Mall manager, Todd Weaver (817-907-2867) asked that we park close together a few rows back from the restaurant front entrance near Hubbard Street for



better flagging and visibility to passers-by and to be sure and come back next year (Todd said he was a big fan of Confederates!)

See you there,  
Randall

\*\*\*\*\*

**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 9:00 a.m., Saturday morning, and The Ride to commence at 9:00 a.m.

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 a.m., Depart Time: 9:30 a.m.

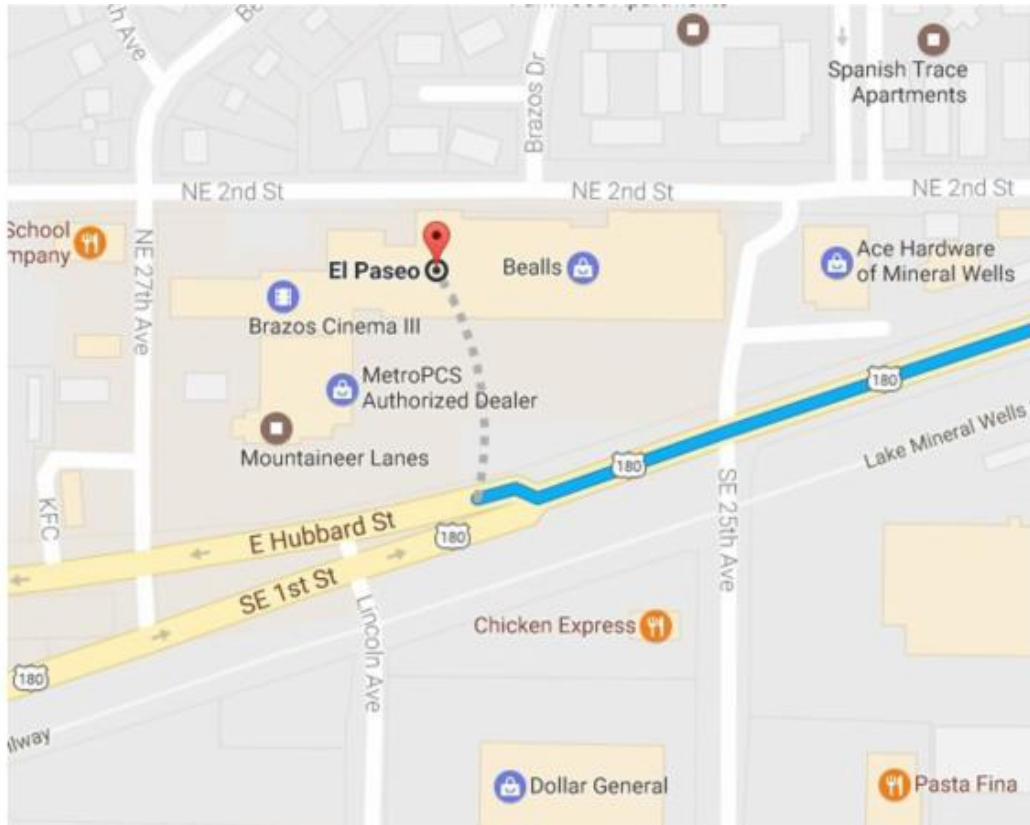
Texas Civil War Museum, 760 Jim Wright Fwy, White Settlement, TX 76108  
Gathering Time: 10:30 a.m., Depart Time: Tentative

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

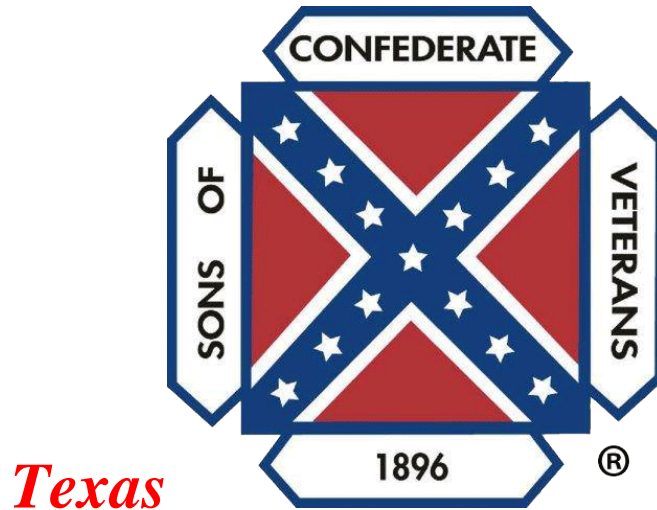
Palo Pinto County Court House, 520 Oak St, Palo Pinto, TX 76484  
Gathering Time: 12:30 a.m., Depart Time: Tentative.

Mineral Wells 34th Texas Cavalry, Camp #2283 will host all SCV members. They have a group reservation at El Paseo restaurant in Mineral Wells for lunch.

Contact: Allen Hearrean [ahearrean@sbcglobal.net](mailto:ahearrean@sbcglobal.net) for more Information.







# Confederate Flag Day

## March 4th, 2017

### National Event

#### **SOUTH TEXAS CONFEDERATE FLAG DAY**

MARCH 4, 2017

The South Texas Brigade, Texas Division, Sons of Confederate Veterans will sponsor a parade in Austin, TX on Confederate Flag Day.

There will be trucks with decorated trailers available for those who may not be able to walk the 1.25-mile route up Congress Avenue to the State Capitol

Building. Uniforms and period dress are encouraged but not required. Bring extra Confederate flags of all kinds on poles, if you have them. We want to have as many flags as possible. Invite others to participate with us. Everyone is welcome.

We will assemble at the TXDOT parking lot on Riverside Drive near the intersection with Congress Avenue at 8:00 am and the parade will start at 9:30 am. From I35 take the Riverside Drive exit and go west for approximately 1.3 miles. The TXDOT parking lot will be on your right before you reach Congress Avenue.

Contact the Brigade Commander, John McCammon, at [mccammon@beecreek.net](mailto:mccammon@beecreek.net) if you have questions or need additional information.

#### **The North Texas 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.

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Gathering Time: 9:00 am, Depart Time: 9:30 am

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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](mailto:ahearrean@sbcglobal.net)

### **East Texas Heritage Flag Rally**

Brigades 4, 5, 7, and 8 taking the lead role, will be held at 12 noon, Saturday, March 4, 2017. This event will take place at Camp Ford POW Camp, in Tyler, Texas. The camp is located on Highway 271, one mile north of Loop 323. The physical address is 6500 US Highway 271, Tyler TX 75708.

We plan to wear the same uniforms as those of our ancestors. If you do not have one, please come anyway in civilian clothing to help celebrate our ancestors and the flags under which they fought. A parade of flags will be a central part of the rally. We will also plan to have a rifle salute, so please bring your muskets. This



event will be a great opportunity for all of us to meet, celebrate our ancestors, and renew our resolve to the cause for which they fought.

We also plan to have compatriots give presentations, as well as guest speakers.

Your Servant,

Dennis Brand, 8th Brigade Commander

Email: [hobobrand1@gmail.com](mailto:hobobrand1@gmail.com)



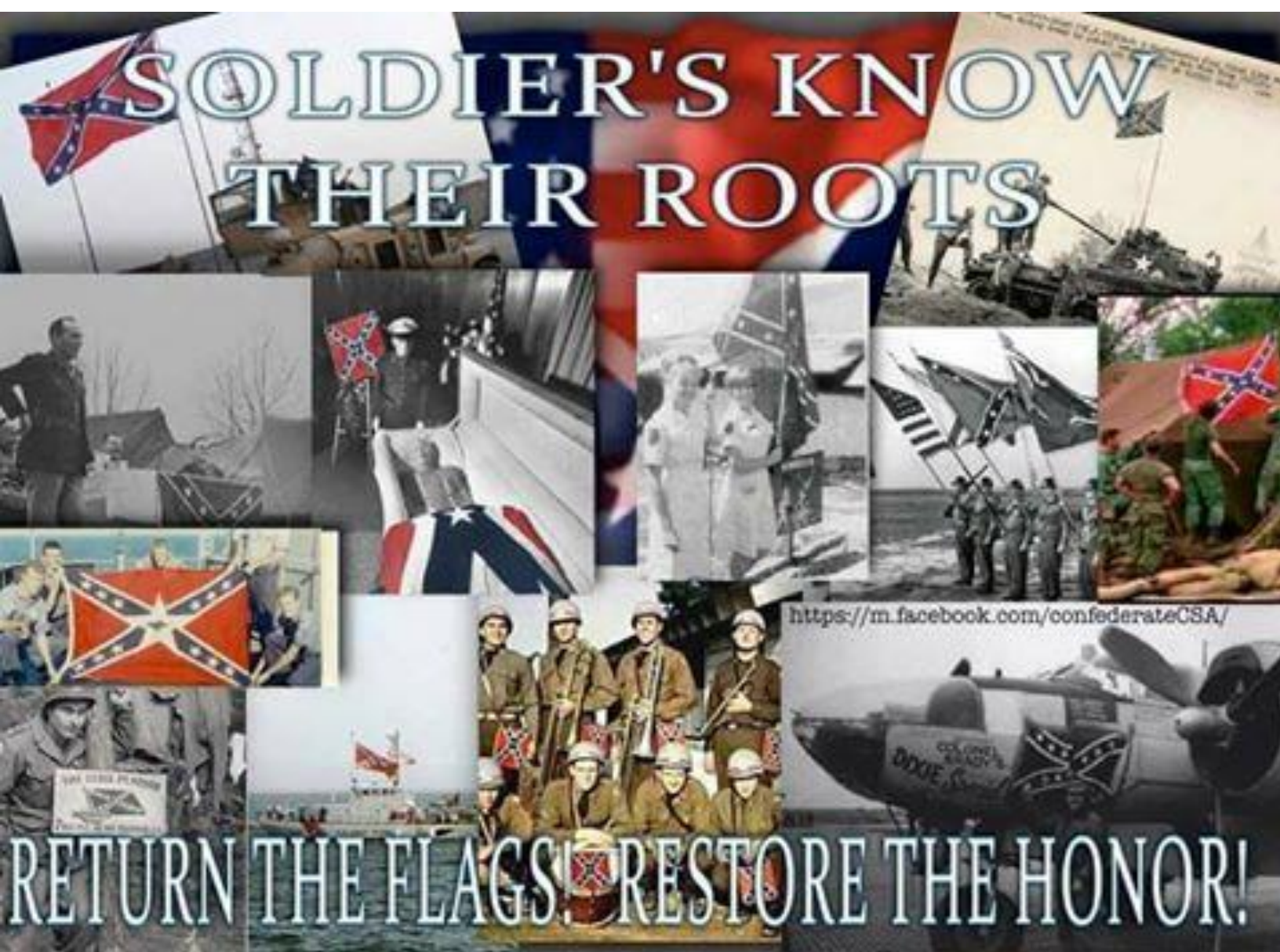
### **SCV Mechanized Cavalry 1st Battalion Co. C**

1st . Platoon will be having a Confederate Flag ride on March 4, 2017. Will ride to the Confederate Plaza in Anderson, Texas. This will be the main rally point.

Contact Paul Franklin Smith [Psmith111b@gmail.com](mailto:Psmith111b@gmail.com)

<http://csaflag.org/TX.html>





## March 4<sup>th</sup>

I extend this as open invitation and hope more well be actively involved for those who want to fight, teach and preserve our glorious Ol Dixie flag.

March 4th is a day is set aside called Confederate Flag Day. People, battlefields, Sons of the Confederate Camps and museum are joining the effort. On this day flags will be flying across the country from coast to coast and the globe.

Confederate Facebook page wants to see your flag and where it fly's

This can be important step in preserving our American History as battlefields, museums, historical landmarks, monuments and churches all serve as a cornerstone of this important part of history, preservation of the past and hands on voice to future generations.

I hope you value this and are aware what has been entrusted to you: To protect honor of memories of All American Veterans and preserve Southern history

Some today will not agree flying a flag is a way of honor but that is far from the truth. If not now more then every this nation needs to remember truthfulness of southern history. When that flag soars

across this land this day it means so much more than a American Civil War or also called The War For Southern Independence.

The Flag represents a great heritage of 6 continents of fighting force gather under one flag. It reminds us of a time when young boys left their mothers, young men left their wives and old men left their children to protect those they loved These men were loyal to the states they fought for and not fighting for the preservation of slavery as the history books have tried telling you.

These were men following in the shadows of their own Fathers of the Country , American Patriots, Revolutionary Heroes, Presidents and signers of the Declaration Independence. All of which were there own Kinfolk

If more deserving a title these Southern Man were  
Defenders of a union Constitution  
Standard bearers against tyranny

The flag also has waved under many Southern Boys on the Battlefield past 1865 and can be found in ever major conflict since then. Even protecting American Soldiers in World War 2

It is a symbol for this nation that despite what happen during the war Afterwards this nation would suffer a devastating lost of population

Sadly, Putting a true number of that many people who did die will never be known  
Yet this a nation still managed to come together as one forgive as one remember as one honor each other as one  
This is the true strength of the American Spirit.

The late American President Dwight D. Eisenhower spoken fondly on this when calling a nation to reflect upon this window history for four years  
He would say

"This transcending sense of unity and larger common purpose could, in the end, cause the men and women who had suffered so greatly to close ranks once the contest ended and to go on together to build a greater, freer, and happier America must be a source of inspiration as long as our country may be."

Carpe diem seize the day Carpe diem

Use this day to enrich others knowledge and appreciation for our Nation's history..  
Save this date Join with many though this country and globe  
Show truth Rise up truth Place Ol Dixie upon your flag pole

Rise her As a statement that you agree this flag means more than what people perceive it today

Not only a statement but  
Rise her to honor the many who names are only know as unknown, those who did survive, and those who might very well be your own kin

On this day March 4 old bloody battlefields will gleam with respect and honor for the actions you choose presenting truthfulness of American History

Thank you again for your time I hope you will not take my words lightly and make the right choice for generations to come

~><~yokum



Dateline: February 1, 2017

# Subject: An Open Letter & Open Report / Black History Month – Asheville High School by HK Edgerton

On Wednesday morning, February 1, 2017, donned in the uniform of the Southern soldier to mark the beginning of Black History Month celebrations; I posted his colors in the public easement at the entrance of Asheville High School, where almost 25 years ago, I was attacked by two black men for doing the same.

The first to warmly greet me was a white schoolteacher. Then three young black students greeted me as they passed by, and many more did the same. Things quickly went down hill from there as I was approached by a black woman and a white man who I correctly guessed was the janitor because of the abundance of keys on his belt. "Good morning!" I said. "Don't good morning me!" was the woman's reply rather gruffly. "You gonna have to get your dumb a \_\_\_ off of our property with that racist flag!" "Ma'am," I replied, "this is not a racist flag and I'm not going anywhere until I decide to leave."

"Oh, yes you are, with your stupid, ignorant dumb a \_\_\_! I'm calling the police. You being a black man standing in front of our school where people can see your stupid a \_\_\_!" "Ma'am," I said, trying to reason with her. "It is Black History Month and you should be telling these students about the black Confederate soldier and the integrated Confederate army which would have ground to a halt without his service."

Another white man carrying a walkie-talkie exited the school just in time to hear the woman unleash another round of expletives at me. "Ma'am, you have called me a lot of nasty names." Interrupting me, she said that she had just gotten started calling me what she really thought of me. It turns out that she was Dr. Sherry Poole, the assistant principal.

Shortly after this woman and her entourage stormed back into the school, an officer with the Asheville Police Dept. stopped by. "Good morning, Mr. Edgerton," he said extending his hand, "how are you doing this morning?" I told him that I was doing just fine until the assistant principal unleashed her vulgar diatribe on me for celebrating the black Confederate soldier and his family who earned a place of honor and much dignity alongside a man that he called family and friend on this Black History Day.

The officer asked what she had said, and I told him. "Mr. Edgerton, some of these people are new to the school. I will see if I can calm things down; and in the meantime, you can stay as long as you like. Please try and have a good day!"

Pastor Louis Grant, a man who I attended school with stopped and gave me his blessings and told me to keep up the good work, saying, "We hear you and we love you!" I stayed until 10:30 am, accepting the waves and many accolades from those who passed by; with a few middle fingers and "Stupid n \_\_\_ r go home!" thrown in for good measure from some black and white Yankees. Black History Month has begun. God bless you!

Your brother, HK – Honorary Life Member Zebulon Vance Camp #15 SCV

JBall@CITIZEN-TIMES.com - education reporter

peggy.dalman@asheville.k12.nc.us - Chair, Asheville City Board of Education

[Photo: **Potty-mouth** asst. principal,  
Dr. Sherry Poole]





February 2, 2017 by SCV-Oklahoma



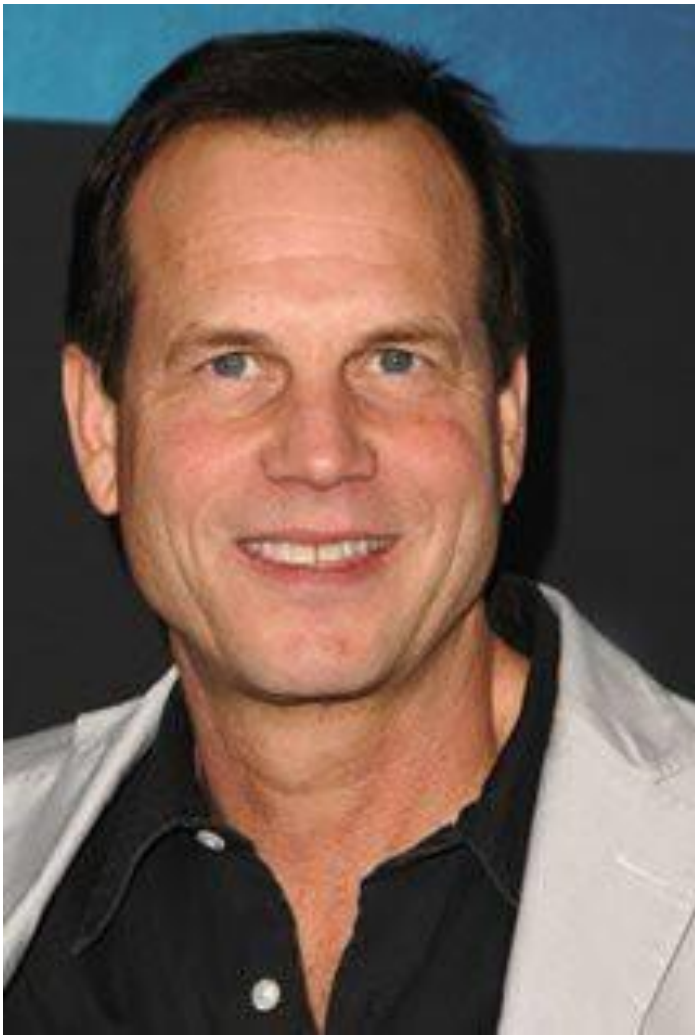
Denny's, who had previously agreed to allow the Sons of Confederate Veterans Oklahoma Division utilize their meeting space for the Division Executive meeting on February 4th, has instead caved to pressure from the politically correct crowd and reneged on their commitment. Commander Easterling, was able to find a replacement site where there is no charge for the meeting room, and which seats fifty people. The meeting will be hosted by the Captain Clem Van Rogers Camp 481, of Oklahoma City.

I am absolutely fed up with the ever-extending shadow of political correctness that's currently smothering the nation, and I vow that I will not step foot into a Denny's again, unless by some great miracle, they issue a formal and public apology to the Sons of Confederate Veterans, and I encourage any and all who read this, to join me in boycotting Denny's. The act of agreeing to allow their meeting space to be used, and then deciding against it after plans had already been made is absolutely disgusting, and beyond dishonorable. Sons of the South, rise up and Boycott Denny's!!!

Denny's has shown themselves to be anti-South and anti-history in favor of kissing up to the thin-skinned, politically correct ideologists that are destroying the Yankee nation. Join me in boycotting them. We won't put them out of business, but there are enough loyal sons of the South remaining in this century to make them take notice. Any member or friend of the Sons of Confederate Veterans or any related organization that spends a single dollar at any Denny's Diner anywhere in the nation, spits on the memory of his Confederate ancestors.

Please use the hashtag [#SCVBoycottDennys](#) on all Social media where you share this.





From H. Grady Howell Jr., Historian & Author

Actor Bill Paxton passed away last weekend.

**Bill directly descended from Elisha Franklin "Bull" Paxton, Brig. Gen. in the "Stonewall Brigade." General Paxton too tragically passed away- not from a medical procedure but a minie ball at Chancellorsville.**

[www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=10670](http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=10670)

# The Charge

By Rudy Ray

We, Sons of Confederate Veterans, face a myriad of challenges at every level. We are a Volunteer Organization and that in itself is a challenge. But we are not just another Volunteer Organization. We are a Volunteer Organization charged with the solemn duty of defending our Southern Heritage, i.e. vindicating the Cause of the Confederate States of America. And in vindicating this Cause we are engaged in a war, a war of ideas and values- a war waged by our enemies to wipe out, and I do mean wipe out our Southern Heritage. Indeed our enemies are determined to utterly rid our society of even the slightest remembrance of the Southern Confederacy. Not only do we face those on the Left who are determined to get rid of us and our Heritage, but we also face those on the so-called Right who, out of either their ignorance and/or their fear of the Leftist Powers and Propaganda, collude with the Leftist Agenda to assign our Heritage to Museum Shelves and Biased History Books. And, we face apathy and indifference from those who should be with us in our battle for our Heritage, those who have the same Heritage we do, our fellow Southerners.

The SCV is misunderstood, misrepresented, lied about, and demonized. When organizations face such things, and I must say face a whole lot less of such things than we are facing, one of two things usually happens to said organizations- they either get weaker and weaker or they get stronger and stronger. The difficulties and opposition either weakens them or strengthens them, one or the other. The organization is either eaten up by the opposition or the organization feeds upon and grows stronger by way of the opposition. We must understand clearly that opposition and difficulties do not in themselves weaken an organization. It is how the organization responds to the challenges that determine whether it gets stronger or weaker. An organization is weakened by opposition when said opposition causes the organization to get off point. When opposition and difficulties cause an organization to lose its focus on what it is all about, by either causing the group to compromise its mission (in order to ease up the opposition), or to be distracted by difficulties and in addressing a myriad of different things they lose sight of THE thing that they are about. The result of such losing focus will be a weakening of the organization as it forgets what its main purpose and reason for existence is. On the other hand, when such opposition and difficulties cause an organization to focus on, concentrate on, and dig its roots deeper into THE thing that it is all about, then said organization is strengthened by the opposition and difficulties.

So what is it THE THING that the SCV is all about? In the SCV we meet together and do many things. We enjoy discussing history together, we enjoy re-enacting history, and we enjoy singing and dancing to our historical songs and dances. We enjoy our Southern fellowship in all of these things and many more like them; BUT, none of these things nor all of these things put together are what the SCV is about. The SCV exists by, in, and for the Charge given to it and that in essence created it; and this is THE THING that the SCV is all about. Without the Charge there is no SCV. I found out recently that some former SCV members, who were disgruntled (NOT over the issue of Fulfilling of the Charge but rather over some alien to the SCV issue), had formed a new organization called Descendants of Confederate Veterans or something like that. Well that is fine. I wish them success. But one thing that they do not have and never will have is a Charge to Fulfill given to them by their Confederate Ancestors! THAT was given to the Sons of Confederate Veterans and to nobody else!

It is our Charge by which we not only exist but also which makes us unique. We are NOT a civic club or organization. We are NOT a mere historical society. We are NOT a Civil War Roundtable! We are NOT just another Veteran's Organization! We are the Sons of Confederate Veterans and we have been burdened with a Charge! WE ARE UNIQUE! Our Charge has made us unique! We have been charged with a duty to fulfill! We have our marching orders! AND our success or failure is NOT to be determined or measured or evaluated by our number of members, or size of our Organization, or by our acceptance or recognition or popularity with the public. Our success or failure is measured by one thing and one thing alone- how faithfully we have done our duty, how faithfully we have obeyed and carried out our orders, how faithfully we have fulfilled our Charge!

RL Dabney, that great Southern, Presbyterian Minister and Chief of Staff for General Jackson, that great unreconstructed Rebel said that- "It is only the atheist who adopts success as the criterion of right."

And his beloved General Stonewall Jackson, that great Presbyterian, strict Calvinist, and mighty warrior lived by the maxim that- "Duty was ours and results were God's."

If the opposition, problems, and difficulties we face today, cause us to understand better, sink our roots into, and focus our efforts, strength, and resources on fulfilling our Charge, then let the opposition, problems, and difficulties come. We will feed upon them and be better for it. On the other hand, if we allow the opposition or difficulties, or even our legitimate activities to back us off of our Charge or distract us from our Charge, then we might as well write Ichabod over the doors of our meeting places, furl our colors, stack arms, and go home. We can always join some apostate church or some irrelevant civic club to meet, eat, greet and socialize in and with. RR



The top portion of the image features the Confederate battle flag, which consists of a red field with a blue saltire (X-shape) in the center. The saltire is filled with white stars, with 13 stars in total arranged in a circular pattern around the center.

**MY ANCESTORS FOUGHT UNDER THIS FLAG**

**BUT THIS IS WHAT  
MY ANCESTORS DIED FOR!**



**NOT JUST A FLAG—NOT JUST A MONUMENT—  
A FREE AND INDEPENDENT NATION**

# JANIS PATTERSON ... Committing Crime With Style!

Like her idol, the legendary Auntie Mame, Janis Susan May believes in trying a little bit of everything. She has held a variety of jobs, from actress and singer to jewelry designer, from travel agent to new home sales, from editor in chief of two multi-magazine publishing groups to supervisor of accessioning for a bio-genetic DNA testing lab.

Above all, no matter what else she was doing, Janis Susan was writing. As her parents owned an advertising agency, she grew up writing copy and doing layouts for ads. Articles in various school papers followed, as well as in national magazines as she grew older. In time novels followed, seven of them in rapid succession with such publishers as Dell, Walker and Avalon.

In December of 1980, just before the release of her second novel, Janis Susan met with approximately 50 other published romance writers in the boardroom of a savings and loan in Houston, Texas to see if an association of working, professional romance novelists were practical. The organization which evolved from that meeting was Romance Writers of America. Although the current reality of RWA is very different from what was first envisioned, Janis Susan has maintained her membership from the beginning and is very proud of being a 'founding mother.'

But writing was far from the center of Janis Susan's life. Single, footloose and adventurous, she believed in living life to the fullest. Although she maintained the same small apartment for years, she traveled over a great deal of the globe, living several months at a time in Mexico for years as well as trekking through Europe and the Middle East, indulging her deep and abiding love of Egyptology.

Then life took a turn. Janis Susan's father had been dead for a good many years; when her mother's health began to fail she realized that she would need a great deal of money to ensure her mother's care. Although she had been supporting herself comfortably, Janis Susan made the wrenching decision to give up writing novels and its attendant financial uncertainty and get a job to provide for her mother's needs.

Ten years passed without Janis Susan publishing a novel, though she had a few she tinkered with as a hobby. Her writing talents were directed elsewhere, though; towards Egyptology and archaeology.

Janis Susan was a member of the Organizing Committee which founded the North Texas Chapter of the American Research Center in Egypt, arguably the largest association of working Egyptologists in the world. Janis Susan began and for nine years was publisher/editor of the NT/ARCE Newsletter, which during her tenure was the only monthly publication for ARCE in the world. In 2005 Janis Susan was the closing speaker for the International Conference of ARCE in Boston.

Her Egyptological work gave Janis Susan a very special benefit of which she would never have dreamed. In the local organization there was a very handsome Naval officer a number of years younger than Janis Susan. After several years of friendship and three years of courtship, he waited until they were in the moonlit, flower-filled gardens of the Mena Hotel across the road from the floodlit pyramids in Giza to propose.

Janis Susan became a first-time bride at the time of life that most of her contemporaries were becoming grandmothers for the second or third time. Sadly, her mother passed away just three weeks after the small and romantic wedding, but Janis Susan is forever grateful that her mother lived to see and participate in that wonderful celebration.

It was after the first grief passed and the trauma of remodeling and moving into her childhood home that Janis Susan's husband decided it was time for her to go back to writing full time. She fulfilled his expectations by selling her first novel in over ten years just weeks before he left for a tour of duty in Iraq.

He returned safely, and during his absence Janis Susan sold two more projects. Another deployment to Iraq followed much too quickly, then yet another to Germany before he retired from the Navy. During the German deployment Janis Susan went to visit several times, and they celebrated their tenth wedding anniversary in Paris. He continues to be a guiding and supporting force in her career, even to acting as her assistant when necessary. In a phrase quite openly stolen from a writer she much admires, Janis Susan calls her husband her own personal patron of the arts.

A talented actress for many years, Janis Susan has also narrated the audio version of several novels – not one of which is hers!

Janis Susan is very proud of being a seventh-generation Texan on one side of her family and a fourth generation one on the other. She and her husband share their Texas home with two neurotic cats which they rescued



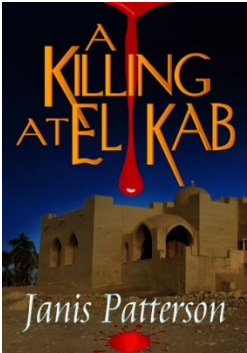
**Janis Patterson** - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)

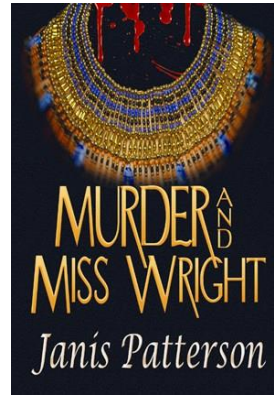




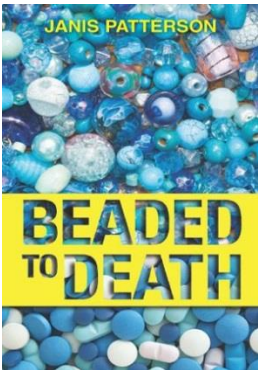
# Janis Patterson – Mysteries



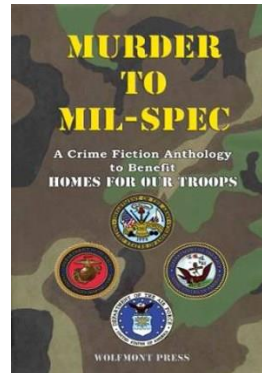
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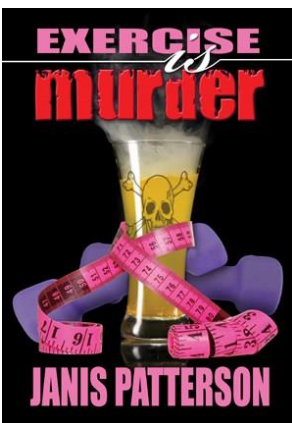
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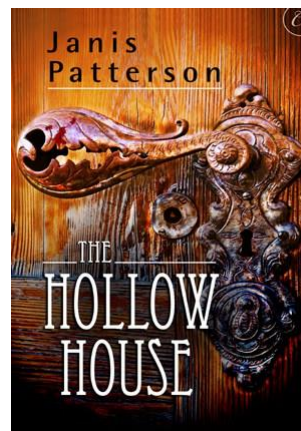
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

<http://www.janissusanmayauthor.com/janis-patterson-mysteries/>



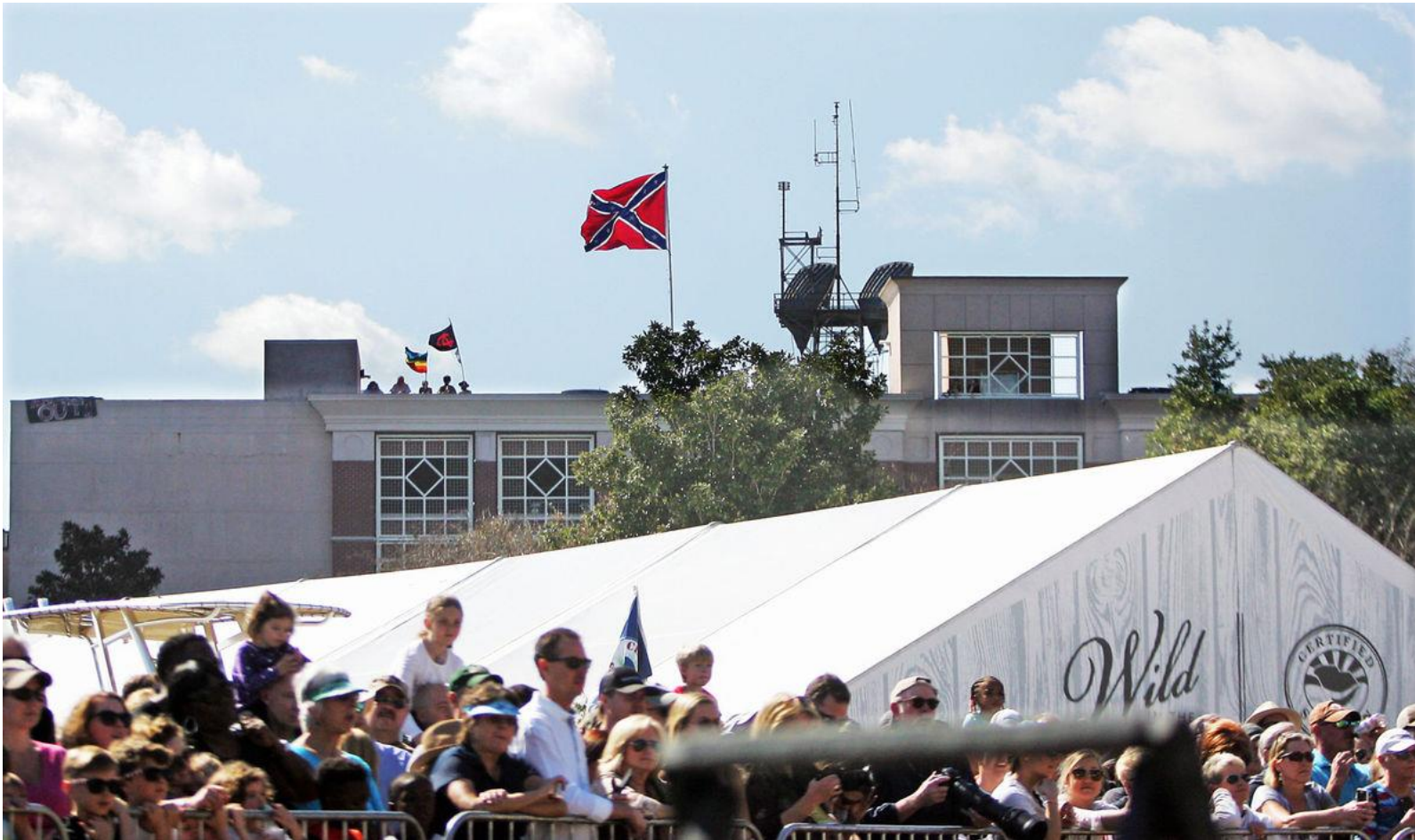
# The Post and Courier

Winner of the Pulitzer Prize

## Group mounts Confederate flags around downtown Charleston to protest CofC speaker

By Brooks Brunson [bbrunson@postandcourier.com](mailto:bbrunson@postandcourier.com)

Feb 19, 2017



A large confederate flag was flying from a truck parked in the garage across from Marion square Sunday . Leroy Burnell/Staff

Holding true to their promise to not stay silent about [Bree Newsome's College of Charleston visit](#), the S.C. Secessionist Party mounted Confederate Flags on top of five different buildings around downtown Charleston Sunday.

Shortly after the racially-driven murders at Emanuel AME church in June 2015, Newsome climbed up the flagpole in front of the Statehouse and pulled down the Confederate flag. She was arrested the same day and charged with defacing a monument.

Newsome is scheduled to speak at an event called "[Tearing Hatred from the Sky](#)" at the college Wednesday.

Last week, James Bessenger, chairman of the state Secessionist Party, asked the college to cancel the event claiming that her presence would encourage others to deface Confederate monuments.

The group posted on their Facebook page that they would move their weekly "Flagging of the Battery" rally closer to campus if the Newsome's event wasn't canceled. They also planned to fly flags near Southeastern Wildlife Exposition (SEWE) events as part of their mission to "Flag South Carolina's tourist attractions until the Relic Room Display of the State House Battle Flag was complete."

Hundreds were gathered in Marion Square for SEWE, as Confederate flags flew above a parking garage across the street and counter protesters held signs that read "that flag is embarrassing" and "black lives matter."



People gathered in Marion Square to counter protest the Confederate Flags above a parking garage. (Angie Jackson/Staff)

By Angie Jackson [ajackson@postandcourier.com](mailto:ajackson@postandcourier.com)

The counter protesters were present in Marion Square, and several also joined the Secessionists on top of the parking garage. They flew an LGBT flag alongside the Confederate flags.

Newsome responded to reports of the protests in a tweet that encouraged that counter protesters and asked, "A parking garage is a poor substitute for the dome of the Capitol, isn't it?"

To counter protesters: 😊🧑🏻🏠❤️ Love & light. To the others: a parking garage is a poor substitute for the dome of the Capitol, isn't it? 🐦📧 <https://t.co/nQ7f3jtTLO>

— Bree Newsome (@BreeNewsome) February 19, 2017

According to social media reports, the Secessionists dismantled the flags from the parking garage near Marion Square a little after 4 p.m.

Angie Jackson contributed to this report.

Follow Brooks Brunson on Twitter @readthebrooks or reach her at 843-937-5433

**LINK:** [Activist Bree Newsome to speak at College of Charleston; S.C. Secessionist Party wants event cancelled](#)



**COLLEGE OF CHARLESTON TO  
HOST CRIMINAL BREE NEWSOME**

**DON'T ACCEPT THIS DISRESPECT  
MAKE YOUR VOICE HEARD AND**



**SAY NO TO BREE NEWSOME**

**CALL.: 843-953-5660**

**EMAIL: MSPS@COFC.EDU**



# Nezbeth: Fly Confederate battle flag proudly

Recently historian James Robertson allowed himself to be trapped in an interview with a reporter who was more interested in slamming the Confederate Battle Flag than understanding the history lesson he was receiving. ([“Battle flag belongs in museums, scholar says.”](#) Jan. 9 “What’s On Your Mind?” column.)

Robertson explained that the Civil War did not start over emancipation but morphed later by a failing war effort. He again cautioned about judging past events using what passes for today’s morality.

In a moment of dubious judgment, responding to a carefully planted question, Robertson opined that since the battle flag had been hijacked, it now belonged in museums. The elated reporter used this piece of personal opinion as the headline of his article while burying the rest.

Once Robertson steps from behind the professor’s podium and renders a personal opinion denigrating the display of the battle flag, he loses the infallibility of his academic credentials. He is wrong. His colleague Bill Davis has it right on page 190 of his book, “Cause Lost.”

While the originals belong in a museum for preservation, reproduction battle flags belong in the public eye. The flag properly belongs on monuments to the soldiers who fought and on the graves of the men and cadets who died following it. The battle flag should unashamedly be displayed by heritage groups attending parades and living history re-enactors depicting the soldier’s story to the public.

When someone is hijacked, people of honor react, attack the kidnappers and rescue their loved one. By the “watch fires of a hundred circling camps” the SCV/UDC is doing that. The Virginia Flaggers are “tramping out the vintage where the grapes of wrath are stored.”

We have come to take our flag back!

How dare the KKK, the NAACP, the news media, academia and the liberal establishment arrogantly presume to tell us, who are the rightful heirs of this flag, what it stands for.

The worst of these are the black community leaders and duped, well-meaning liberals. Trying to deflect attention from 150 years of failed policies to advance the black community, they focus attention on the Confederate flag as if by some miracle this will make a difference.

**LINDA NEZBETH**

GOODVIEW

[http://m.roanoke.com/opinion/letters/nezbeth-fly-confederate-battle-flag-proudly/article\\_41b67370-5f5f-5fa3-98eb-01d62434f02d.html?mode=jqm](http://m.roanoke.com/opinion/letters/nezbeth-fly-confederate-battle-flag-proudly/article_41b67370-5f5f-5fa3-98eb-01d62434f02d.html?mode=jqm)

# Yale's Folly

By [H. Lee Cheek, Jr.](#) on Feb 15, 2017



By H. Lee Cheek, Jr. and Sean Busick

The effort to rename Calhoun College at Yale University has won the day. After initially deciding not to rename Calhoun College last year, a special presidentially-appointed taskforce recommended the renaming, guided by set of new renaming criteria. Unfortunately, Calhoun College is no more.

Of course, colleges and universities have the option to name or rename structures on their respective campuses, but Yale's attempt constitutes nothing less than the tendency of contemporary Americans to demonstrate how we "forget who we are" and engage in what has become known as political correctness. [The advocates](#) of political correctness want to corrupt history for temporary political gains more than they desire to keep or restore it, and their efforts are, sadly, a disease on the body politic. In fact, under the new renaming guidelines given to the special taskforce, a building should not be renamed unless the original name is at odds with the mission of the institution, or if the overall "legacy" of the namesake is seriously deficient in some regard. At the end of the day, Calhoun should have passed the test.

Yale now joins the many operatives of political correctness who have met with great success of late. With [Orwellian irony](#), they succeeded in having a U.S. Navy ship named for a person who hated the Navy (Cesar Chavez) and have imposed "speech codes" (with the actual purpose of restricting speech) on many college campuses—as well as more destructive examples of assaulting First Amendment rights and redefining history. Even former President Obama was not above the fray as demonstrated by his renaming of Mt. McKinley.

The greatest threat to political correctness is an environment in which free and uninhibited discussion and disagreement can take place. In fact, diversity of thought is the opposite of political correctness, and is at the heart of a free society. The proponents of political correctness—and those who have succeeded in renaming Calhoun College—stand on the side of censorship against free and open discussion.

Calhoun's "legacy" is indeed complex and subject to debate. However, in denying Calhoun's vital role in American political life, they have committed a great injustice to the rising generation of Americans. The untold story, now diminished even more by the Yale decision, is Calhoun's importance to American political thought and history.

While spending most of his public life in the United States Senate, he was also vice president under both John Quincy Adams and Andrew Jackson—and he served as secretary of state to John Tyler. He is generally regarded as one of the greatest senators ever, part of the "[Great Triumvirate](#)" with Henry Clay and Daniel Webster—and each supported the Fugitive Slave Act.

What Yale does not want you to know is that Calhoun was not only one of America's greatest statesmen, but also one of its greatest thinkers. His two treatises on American politics, the *Disquisition* and *Discourse* (published after his death), demonstrate his hope that America could avoid the pending conflict of the Civil War.

In Calhoun's interpretation, America's greatest hope lay in the interposing and amending power of the states, which was implicit in the Constitution. This alone could save the country by allowing for a greater diffusion of authority and undermining the cause of sectional conflict. Calhoun's purpose was the preservation of the original balance of authority and the fortification of the American political system against the obstacles it faced.

The [debate is over, and the Yale](#) taskforce may have possessed good intentions, but as Shakespeare warned, "men are men; the best sometimes forget." John Calhoun was imperfect, but he remains one of the greatest statesmen in American history. In the world of the Yale taskforce, neither the past nor the future deserve our attention, and we are only left with the option of muddling through the present.

#### ***About H. Lee Cheek, Jr.***

Dr. Cheek's books include *Political Philosophy and Cultural Renewal* (Transaction/Rutgers, 2001, with Kathy B. Cheek); *Calhoun and Popular Rule*, published by the University of Missouri Press (2001; paper edition, 2004); *Calhoun: Selected Speeches and Writings* (Regnery, 2003); *Order and Legitimacy* (Transaction/Rutgers, 2004); an edition of Calhoun's *A Disquisition on Government* (St. Augustine's, 2007); a critical edition of W. H. Mallock's *The Limits of Pure Democracy* (Transaction/Rutgers, 2007); a monograph on Wesleyan theology (Wesley Studies Society, 2010); an edition of the classic study, *A Theory of Public Opinion* (Transaction/Rutgers, 2013); *Patrick-Henry Onslow Debate: Liberty and Republicanism in American Political Thought* (Lexington, 2013); and, *The Founding of the American Republic* (Bloomsbury, 2014). He has also published dozens of scholarly articles in academic publications, and is a regular commentator on American politics and religion. Dr. Cheek's current research includes completing an intellectual biography of Francis Graham Wilson (I.S.I. Books), a study of the American Founding (Bloomsbury, 2014), and a book on Patrick Henry's constitutionalism and political theory

- <https://www.abbevilleinstitute.org/blog/yales-folly/>







### Defending the Heritage

**"The cause in which we are engaged is the cause of the advocacy of rights to which we were born, those for which our fathers of the Revolution bled - the richest inheritance that ever fell to man, and which it is our sacred duty to transmit untarnished to our children.**

**Upon us is devolved the high and holy responsibility of preserving the Constitutional liberty of a free government."**

**~ President Jefferson Davis, June 1, 1861**

~ † Robert † ~

Photo: Jefferson Davis, undated engraving.

# Lieutenant General S.D. Lee

Born at Charleston, S.C., September 22, 1833. Graduated at West Point in 1854. In the United States Army until South Carolina seceded when he resigned in 1861. He was one of the officers who carried Beauregard's demand for the surrender of Fort Sumter, and afterward the order to open fire on the fort. He was Captain of Artillery, Hampton's Legion, in Virginia, then Major, Lieutenant Colonel and Colonel of artillery, and was in the battles of the Peninsular campaign from Yorktown to Richmond, Seven Pines, Savage's Station and Malvern Hill. He did gallant service also in the battles of Second Manassas and Sharpsburg. He was promoted to Brigadier General and sent from Virginia to Mississippi and commanded batteries and garrison of Vicksburg under Gen. M. L. Smith. He defeated Sherman at Chickasaw Bayou, in the winter of 1862 and 1863. Three horses were shot from under him at Baker's Creek. After the siege of Vicksburg, he was made Major General to command all the cavalry in Mississippi, Alabama, East Louisiana and West Tennessee. He was again promoted to Lieutenant General and placed in command of that department. He organized cavalry regiments, confronted Sherman's army of 30,000 men with his cavalry force of 2,500 men from Vicksburg to Meridian, fought with General Forrest the battle of Harrisburg, Miss., against A. G. Smith's army, where the



odds were 5,000 against 16,000 Federals. The latter withdrew toward Memphis. Later he was assigned to command of Hood's Corps, Army of Tennessee, before Atlanta, and was in the battles of 28<sup>th</sup> of July and also at Jonesboro. He was with Hood in his Tennessee campaign, his corps was left at Columbia with two divisions, artillery and wagon trains of the army, while Hood made his flank movement at Spring Hill, arrived at Franklin in time to take part with one division in that terrible battle, having marched from Columbia after the balance of the army had reached Spring Hill; was in the battles around Nashville, and repulsed the enemy in his assault on Overton Hill, which was held until the left and center of our army was driven back in disorder. He covered retreat of the army, after its disastrous rout, his corps being the only one with organization intact. During the next day after the rout, he presented a defiant front, repulsing every effort of Wilson's cavalry, from early dawn to 10

o'clock at night. So successful was this persistence that little or no effort was made for battle afterward. On the second day of the battle, a rear guard was organized under the command of Generals Walthall and Forrest, the latter having arrived from Murfreesboro, but the pursuit was feeble after the first day, no fight of consequence occurred, and Hood was allowed to recross the Tennessee River. Gen. Lee was severely wounded while with the rear guard in the afternoon of the day after the rout. He surrendered with his corps, under Gen. J. E. Johnston, in North Carolina.

Since the war, Gen. Lee has been a planter, and President of the Mississippi Agricultural and Mechanical College, which position he now holds. He has represented his county and district in the State Senate, and was a member of the convention which framed the Constitution of his State. He was sixty years of age September 1893. He is the third officer in rank of living Confederates, Generals Longstreet and A. P. Stewart having older commissions.

# Brigadier General Thomas Benton Smith

## 50 Years a Prisoner

"At the head of this regiment, as he appeared in 1862, he was the physical embodiment of a magnificent soldier, with mental attainments and inclination that made him admired and respected by all who came in personal contact with him. Splendidly built, on grand proportions, a little over six feet tall, muscular, erect as an Indian, of a somewhat dark complexion, deep gray eyes, quiet and courteous in demeanor, cool, calm, and collected on all occasions, whether in genial conversation or in the thickest storm of shot and shell, with a most kindly interest in every man of his command, at all times approachable by any subaltern or private in the line, yet commanding the respect and esteem of those superior to him in military rank, he was the beau ideal of a soldier." -- Deering J. Roberts in his biographical sketch of Thomas Benton Smith, published in 1904 in "A History of the Twentieth Tennessee Regiment, C.S.A....."



Thomas Benton Smith was born February 24, 1838, in the little (and now gone) Rutherford County, Tennessee, hamlet of Mechanicsville. The Smith family would play a prominent and yet star-crossed role in the War for Southern Independence. Tom Smith's only brother, John, would die carrying the regimental colors at Murfreesboro on December 31, 1862. His

cousins **Dewitt Smith Jobe** and Dee Smith also made the ultimate sacrifice, the former giving his life in a manner which has immortalized him for the ages, and the latter as the former's avenging angel. And then there was Tom.

A bright young man with a gift for mechanical inventiveness ~ he received a patent for a locomotive pilot at the age of 15 ~, he was educated in the local schools before entering the course of study at Western Military Institute in Nashville at the age of 16. It was long thought that he had also been, for a time, a cadet at West Point, but a search of the United States Military Academy rosters for the years he may have been a student does not show his name. The coming of The War found him working for the railroad in Nashville, an occupation he gave up in order to help raise a company of volunteers in and about Triune. That company merged with a group raised by Joel A. Battle, and eventually became Company B of the 20th Tennessee Infantry. Through the efforts of Lt. Thomas B. Smith, Company B became the most proficient company in the regiment in terms of drill and discipline. At Shiloh, the regiment suffered over fifty percent casualties, including the capture and subsequent imprisonment of Col. Joel Battle. Upon reorganization a month after the battle, his fellow soldiers elected Thomas Benton Smith their new Colonel.

As Colonel of the 20th, he led them at Murfreesboro (where he was shot through the breast and left arm) and at Chickamauga (another, less serious wound) and on to Missionary Ridge, where his brigade commander, Col. Tyler, was wounded. As the senior field officer, he then assumed



command of the brigade (Wm. B. Bate's old brigade) and, according to Roberts led it "during the succeeding winter at Dalton, and throughout the long and trying campaign from there to Atlanta. At the end of this one hundred days, July 29, 1864, while in front of Atlanta, he received his commission from Richmond as Brigadier General, CSA...". He was the youngest brigadier in the Army of Tennessee. From Atlanta it was back to Tennessee with John Bell Hood, to fight at Franklin, and again at Nashville.

December 16, 1864. After being driven from their works the previous day, the devastated but still defiant Army of Tennessee took up a new line south of Nashville, extending from the Peach Orchard on the far right to the prominence later known as Shy's Hill on the left. At the apex of Shy's Hill stood the tattered remnants of the 20th Tennessee, along with the rest of Smith's Brigade. Throughout a day~long, misting rain the defenders of the hill were on the receiving end of (according to some estimates) between three and five thousand rounds of federal artillery fire, sent their way from three directions. Finally, a few minutes after four o'clock the federal infantry attacked, sweeping the outnumbered defenders over and then off of the hill. Most of the Confederates fled, hoping to escape to fight another day, but a few did not. Among the captured was Thomas Benton Smith, who had strictly adhered to Division Commander Wm. B. Bate's order to "hold the line at all hazards".

Accompanied by only a small squad of his soldiers, Smith had continued to fight on until the hopelessness of his situation had become apparent. Pulling a small white handkerchief from his pocket, he waved it over his head while ordering his men to cease fire. **Swiftly taken into custody by the jubilant federals, he had been marched only a few yards down the hill and toward Nashville when he was approached by Ohio Col. William Linn McMillan, commander of a portion of the victorious federal troops. McMillan was an alcoholic who had nearly been cashiered from the service for misconduct, and at the moment he confronted Genl. Smith he may have been drunk, or perhaps simply flushed with adrenaline and "temporarily insane" from the intensity of battle. Whatever the reason,**

**McMillan began to curse and berate Smith, whose only response according to witnesses was to state that "I am a disarmed prisoner".** This simple reply further enraged McMillan, who drew his saber and struck Smith three times over the head, each blow cutting through Smith's hat and crashing into his skull. Shocked by the actions of their own officer, nearby federals rushed the severely injured Smith to a field hospital, where an attending surgeon examined the wound and remarked "Well, you are near the end of your battles, for I can see the brain oozing through the gap in your skull". The doctor was both right and wrong. Although he had indeed fought his last battle against the forces that would eventually bring his nation to its knees, the Boy General surprised his captors by recovering sufficiently enough to be sent on to the prison at Fort Warren, Massachusetts, where he remained until paroled after the



Yankee scum McMillan

**War Criminal**

**end of war. At that point, only 27 years of age, Thomas Benton Smith's, fifty-eight year battle to escape a prison of a different kind began.**

Returning to Nashville, Smith resumed his employment with the railroad, apparently living as normal a life as possible in those turbulent years immediately following the end of the war. He even ran for a seat in the U. S. Congress in 1870, but lost the election. But appearances were deceptive, and his remarkable recovery from his injuries proved only temporary. Periods of intense clinical depression came upon him in closer and closer intervals and finally robbed him of his ability to live independently. In 1876, he was admitted to the Tennessee state asylum, an institution more recently known as Central State Psychiatric Hospital.

From that point forward the days and years passed slowly for Thomas Benton Smith. A few attempts to resume independent living failed. However, even in those dire and depressing circumstances, he did not forget the brave men he had once commanded, nor did they forget him. Periodic reunions of the old Twentieth Tennessee Regiment were held, and Smith participated in them as fully as he was able. One such reunion was described in an article appearing in the "Confederate Veteran" magazine for December, 1910. The former Boy General was by then 72 years old...

"At a recent reunion of the 20th Tennessee Regiment at Nashville, Tenn., in the beautiful Centennial Park where was held the Tennessee Centennial Exposition in 1897, Gen. Thomas Benton Smith, an early commander of the regiment, who has been in the Tennessee Insane Asylum nearly ever since the war from a saber cut on the head after he surrendered in the battle of Nashville, was in command for a drill and short parade. The regiment was formed as a company, and the drill master, though now somewhat venerable, although he is said to have been the youngest brigadier general in the Confederacy, carried the men through the manual of Hardee's tactics as if half a century were half a year. General Smith was self~poised, as full of the animation of the old days as could be imagined. When they stood at "Right dress! Eyes right!" he said: "Throw them sticks down; you don't need them!" A picture of that scene and a repetition of all he said would be most pleasing. General Smith has times of deep depression, and is sad over his long "imprisonment", but he is always happy at Confederate gatherings, and is still a magnificent specimen of Confederate manhood."

More years passed, and with them most of his old comrades, including his faithful friend Thomas W. Shumate. Shumate was a junior 3d Lieutenant and acting adjutant of the 20th Tennessee who had been captured with him on Shy's Hill. He died in the spring of 1915. Among the last survivors of former Confederate generals, death finally released Thomas Benton Smith from his earthly bondage on May 21, 1923. He now rests with his former comrades in the Confederate Circle of Mount Olivet Cemetery in Nashville.

Many a young and promising life fell by the wayside as a result of the vagaries of the War of 1861 ~ 1865. In comparison to Thomas Benton Smith, even those who died or suffered permanent physical injury can be described as fortunate. Who can say what was lost when this young man, a natural leader with an inventive mind, was stuck down by the cowardly act of a deranged foe? Who among us can know what life must have been like for Thomas Benton Smith, a "prisoner of war" for nearly half a century?

# Richmond Times-Dispatch

ACKNOWLEDGING HISTORY By Evan Draim

## Evan Draim column: To those trying to erase history, remember: You're next



The Charlottesville City Council has voted to remove a statue depicting Confederate Gen. Robert E. Lee, and to rename Lee Park, where the statue now stands.

Historical figures are an easy target on college campuses today. If any aspect of their lives offends students' 21st century sensibilities, activists demand that they be erased from campus edifices and dialogue. In 2015, during my senior year at Princeton, protesters demanded that our university president remove Woodrow Wilson's name from our school of public policy and from a residential college due to Wilson's support of segregation. This past year, in response to an email quoting Thomas Jefferson, students and professors created a petition demanding that administrators at the University of Virginia — a school known as "Mr. Jefferson's University" because of his fundamental role in its founding — refrain from acknowledging Jefferson because he was a slave-owner.

It is unfortunate enough that our institutions of higher learning have failed to promote a more nuanced understanding of historical figures among their students. However, recent efforts by city councils to remove monuments to Virginia's Civil War past indicate that this practice has now spread from the ivory towers of academia and entered mainstream politics. This month, following similar action by other localities, the



Charlottesville City Council voted 3-2 to remove a statue of Robert E. Lee from aptly named Lee Park and to rename that space.

Demands — either from university activists or from local politicians — to remove such monuments are framed as being necessary to avoid offending certain groups. Protesters at Princeton argued that removing Wilson’s name was necessary because his presence made some students feel unwelcome. According to the Associated Press, Charlottesville Councilor Wes Bellamy claimed that the Lee statue was “culturally offensive” to some residents. Nevertheless, shielding students or citizens from things that offend them is not the primary role of universities or governments, especially when, in order to protect feelings, institutions end up censoring speech and shirking concrete responsibilities.

“Feelings” are, by definition, subjective. Principles of free speech and expression demand that public institutions value the feelings or opinions of all citizens equally. Therefore, whether something is offensive to some people is not, by itself, a sufficient justification for eradicating it. While certain citizens may share Bellamy’s assertion that the statue is offensive, others no doubt view it as a symbol of Virginia’s heritage and would likely consider its removal to be offensive. In order to represent everyone fairly, institutions should objectively consider the overall contributions of individuals in the context of their historical period rather than arbitrarily prioritizing the current feelings of certain people over others. Even within demographic groups, individuals are not a monolith. As one African-American speaker said, “Don’t play black folks for a fool.... Our parents didn’t hate the statue.”

Unfortunately, soothing the emotions of a small group has superseded pragmatic solutions that could have provided a substantive benefit to Charlottesville’s residents. City staff estimated that removing the statue would cost taxpayers more than \$300,000, not including hundreds of thousands of dollars in legal fees. Charlottesville could have spent that money refurbishing school buildings, starting a scholarship for disadvantaged youth, or erecting a statue of an African-American icon.

Public institutions also have an objective interest in promoting a robust understanding of history. Even the most progressive reformers were still creatures of the times in which they lived, often condoning certain injustices that would not be tolerated today. Condemning historic injustices should not prevent us from also honoring the positive contributions of previous generations. For example, although Woodrow Wilson held reprehensible views on race, as the 13th president of Princeton University he was ahead of his time with regard to religious diversity and hired Princeton’s first Jewish and Catholic professors. General Lee fought for a cause that included slavery, but he also described slavery as “a moral and political evil.” Virginians honor Lee for his loyalty to the commonwealth and exceptional skills on the battlefield, not to celebrate barbaric practices of the Confederacy.

Regardless of whether these particular figures hold significance for readers, the principles justifying the removal of their monuments could be used against any figure society holds dear. If institutions can praise only historical figures whose actions conform to modern morals, we will not be able to honor anyone from the past, and our cultural identity will suffer. Fortunately, even if historical revisionism wins out, opponents of this trend will have the last laugh. Two hundred years from now, when future generations refuse to honor any figure who does not fit their moral criteria, none of today’s campus activists or local politicians will pass muster either.



Evan Draim is a recent graduate of Princeton University. Born and raised in Virginia, he currently works for a nonprofit organization in Fairfax County. Contact him at [evan.draim@gmail.com](mailto:evan.draim@gmail.com).

[http://www.richmond.com/opinion/their-opinion/guest-columnists/evan-draim-column-to-those-trying-to-erase-history-remember/article\\_81a07b2b-0f91-5a70-b268-bc185b61ccf1.html](http://www.richmond.com/opinion/their-opinion/guest-columnists/evan-draim-column-to-those-trying-to-erase-history-remember/article_81a07b2b-0f91-5a70-b268-bc185b61ccf1.html)

# 150<sup>e</sup> anniversaire de la Guerre de Sécession



It's telling that other countries honor American history and our own country does not. Very telling indeed. From the Republic of Mali in 2011. And God Almighty bless them.

Southern Historical Society

Perhaps it is because "our own country" is the invader of OUR OWN COUNTRY - editor

# Tennessee becomes first to guarantee funding to protect Civil War sites

Published: February 7, 2017,



(Photo: WKRN)

NASHVILLE, Tenn. ([WKRN](#)) – Tennessee is paving the way when it comes to safeguarding historical landmarks of the Civil War.

Our state saw more than 1,000 battles during the war, second only to Virginia.

And Tuesday, the Volunteer State became the first to guarantee funding for Civil War site preservation each year.

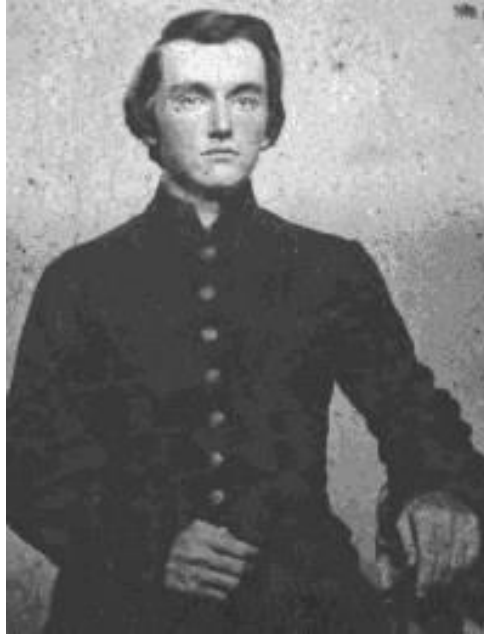
The fund has already been used by the Civil War Fund, a national organization dedicated to the protection of battlefield land.

“We build parks and tell stories. The parks we build are often with in conjunction with the state parks service, sometimes state parks and sometimes even local parks, helping them preserve battlefield, add battlefield land to their battlefield parks that tell the story in the case of the Civil War where this country was defined,” said James Lighthizer.

He continued, “Where we settled the two issues that made us the great nation we are today: the issue of slavery and the issue of secession.”

For this year, more than a million dollars in funding will go to safeguard sites and the remaining money will be set aside for future years.





This is a letter written by Edward H. Armstrong, a student at UNC, April 20, 1861, informing his father, Thomas G. Armstrong, that he was ready to join up for the war. You will be able to see the fever pitch growing in North Carolina for the war in April 1861, from this letter.

Dear Pa

"To day again I went to the office, but no letter was there to cheer my spirits, by telling me to come home and hasten to the war. I was anxiously expecting one, and the disappointment went quite hard. The Orange Guards left Hillsboro this morning, and I am told that there were few dry eyes in the crowd congregated to see them depart. There was parting with wives and children fathers and brothers, and with some no doubt a parting for the last time. There was a flag raising here to day. The ladies of the place made and put up the Flag. The citizens raised the pole in which I had the pleasure of assisting. Two young ladies made speeches and were followed by the following noted gentlemen, S. F. Phillips, Capt Ashe, Gov Swain and Sidney Smith, together with quite a number of Students. Gov Swain in alluding to the war said that the south was invincible by any force that our enemies can send against us. He thought that further blood shed could be avoided, by every man in the South shouldering his musket.

Lincoln would then see our strength and would know that it would be useless to attempt to coerce us. Such being the case I beg you to let me be one to proceed to Federal Point, and frighten Lincoln out of his wits, if possible and if the Gov's prediction should prove untrue and war should actually be necessary, I should be happy to bear a part, humble though it be, in defense of my country. The flag raised to day contained nine stars, the last two in honor of Virginia and N. C. This is probably the first flag raised, on which N Carolina has been numbered with the seceding states. God grant that she may soon take her place among her southern sisters in reality. News from Maryland states that, the citizens of Baltimore yesterday attacked the Seventh regiment of N. Y. which was proceeding to Washington in answer to Lincoln's call. reports says that about 14 were killed.

Thank the lord that Maryland has yet some patriots left within her borders, who will oppose aggression to the death, although she is presided over by the traitorous Hicks. I learn even while writing that Lincoln has taken Genl Scott prisoner because he was going to side with the south, and had thrown up his commission, and has him now in Prison. This is fine treatment to give that old veteran who has fought and bled in defence of his country. There was also a skirmish yesterday at Harpers Ferry. Major Lilly of Virginia who lives near there is here now on his way to take charge of his company. Two Thousand South Carolinians are now on their way to Norfolk to aid the virginians in taking fort Monroe. Can I stay here and pretend to study, when I am continually hearing news from the war and when my country needs?

Apr 21st since writing this letter I have heard that fortress monroe is taken, that Gov Ellis has called out thirty thousand troops. There is a company formin[g] here to go to Washington City, composed of students. As my state needs my services I shall not volunteer. Please write to Capt Cowan immediately and see if he will except me. I am compelled to go somewhere. Another of my classmates Lyon of Edgecombe leaves tomorrow morning. Several will leave during the week."

Armstrong would join the Confederate army, enlisting in the 3rd North Carolina. He would be mortally wounded at the battle of Spotsylvania Court House.

Photo: Edward H. Armstrong - 3rd North Carolina

# "The Southern Dead"

by Sgt. Benjamin R. Gormley

The Southern dead are sleeping  
In a thousand Southern glens...  
The moss and willows beckon  
With the breath of Southern Winds.

Though the blood-stained cross of St. Andrew  
Is tattered now and furred...  
They bore it high on every field  
and o'er every ocean of the world.

It wasn't through their failing  
That the gleaming turned to rust...  
And the dreaming of a nation  
Is enshrined within in their dust.

Some would have their deeds forgot,  
Their monuments swept away...  
But while Southern blood flows in our veins,  
Those knaves shall never see the day.

Teach your children of their story,  
Of battles, lost and won...  
They must keep memory's light a-burning  
Till Southern rivers cease to run.

The Southern Dead are sleeping.....

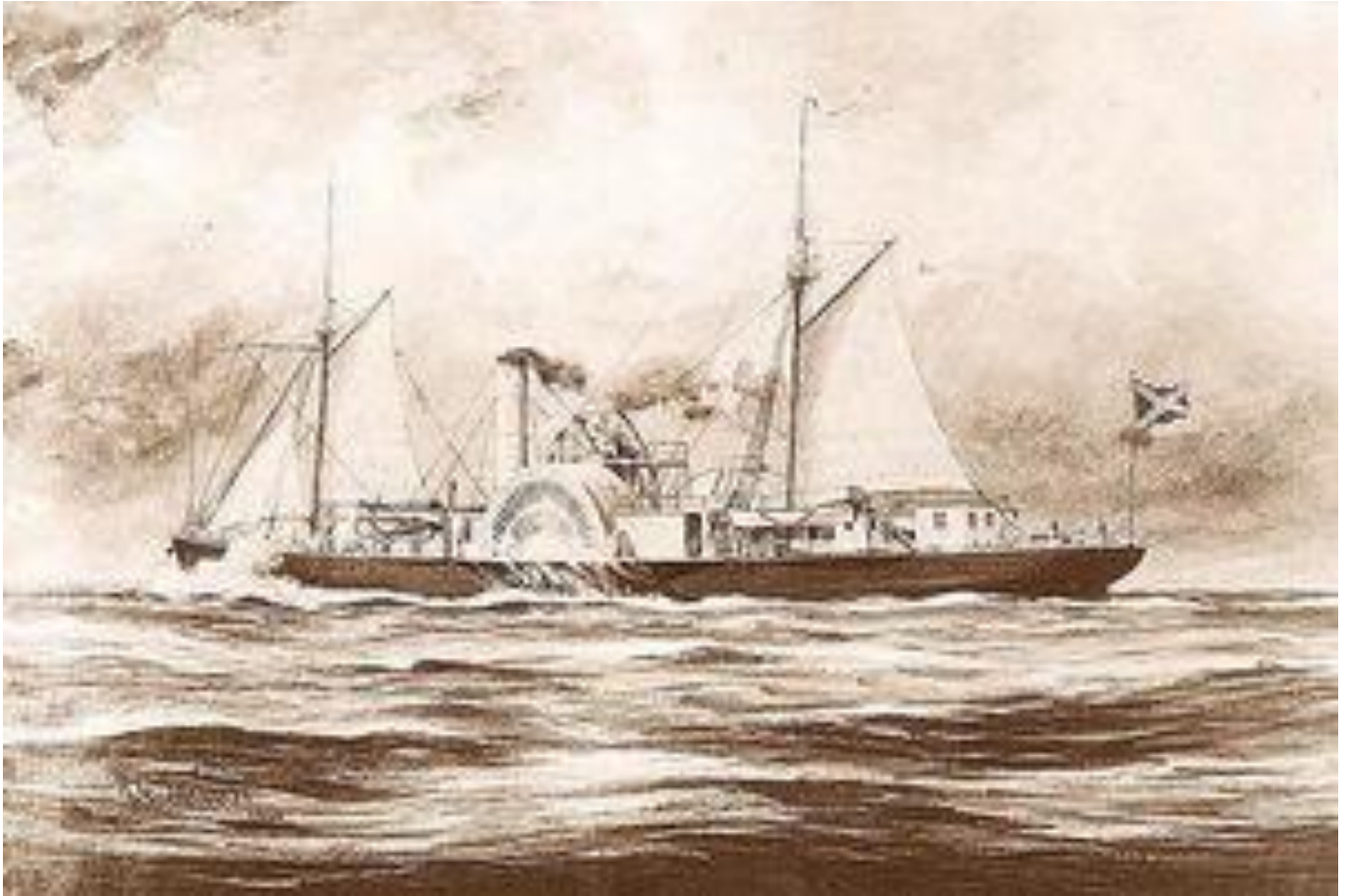


(1988 "The Southern Dead" from the book "Battlefields and Broken Hearts" Original poetry of love and war by Sgt. Benjamin R. Gormley)





# The Affair on Padre Island



Steve Hathcock

Only one small skirmish occurred on Padre Island during the Civil War.

The encounter was so brief that local newspapers referred to it as “The Affair on Padre Island”.

For all practical purposes, the Island was deserted at the onset of the Civil War. Union troops periodically landed on its beaches to secure fresh meat from the herds of cattle that roamed freely here.

Occasionally, Southerners would endeavor to transport cotton across Padre Island and load it onto ships standing offshore in the Gulf, but with Union warships patrolling just beyond the horizon, this was always a precarious occupation at best.

On July 17, 1862, Company K, made up of Confederate volunteers from nearby Seguin, Texas, was ordered to Aransas Pass to help in the defense of Corpus Christi. With a detachment of seven men, Captain John Ireland crossed Corpus Christi Bay in a small boat, the Queen of the Bay, to determine if Corpus Christi Pass, dividing Padre and Mustang Island, was deep enough to allow ships to enter the bay. As they checked the water depth, the Confederates became aware of the Union bark Arthur, approaching from the Gulf. Stopping just off shore, the Arthur lay in the shallow waters observing them. (A bark is a small sailing ship with masts whose sails are fixed breadthways except for the last mast, which has its sail running lengthwise.)

Finished with their reconnaissance, Ireland, and his men returned to the Queen of the Bay, and cast off. As they retraced their way across the bay they noticed they were being followed by two large boats that had launched from the Arthur. Realizing they could not escape, the Confederates ran their boat ashore. After securing their craft, they began firing upon the Union launches. The Federal troops quickly landed on Mustang Island, on the other side of the pass, and returned fire.

Unfortunately, they forgot to anchor their boats, which promptly drifted out into the pass. Dodging bullets, Captain Ireland waded into the shallow water and snared one boat while a soldier named Jack Sands seized the other before it



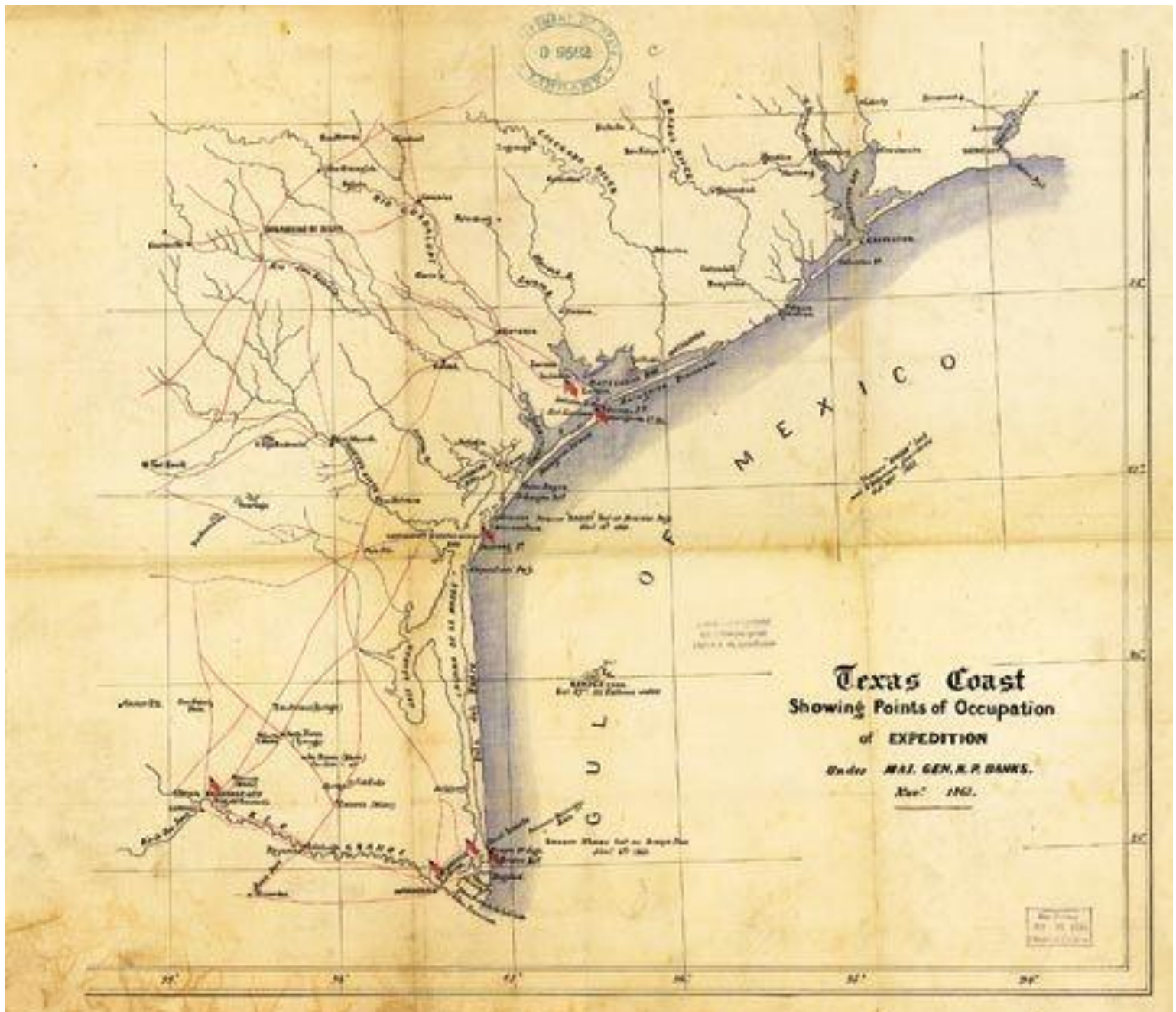
drifted out into the Gulf. Triumphantly, the Confederate patrol returned to Corpus Christi in the Queen of the Bay with the captured launches and all the weapons and equipment they contained, including a wounded Union soldier found in the first launch.

Humiliated by their losses, the Northern troops waited on Mustang Island for another boat to retrieve them.

After the war, Ireland, who was a lawyer, became active in local politics ultimately becoming Governor of Texas in the 1880s. (Editor's note: As Governor, John Ireland resisted demands to use non-native limestone in construction of the new capital building.

Instead, he chose the beautiful red stone found at nearby Granite Mountain located in Marble Falls some 70 miles west of Austin. Its owners donated enough granite to build the entire State Capital Building. Convict labor was contracted for the tremendous task of cutting the granite into blocks for shaping. Mule-drawn flat cars were used to haul the blocks to the dressing and shaping grounds at the quarry. A narrow gauge railroad was specially built to haul the 15,700 carloads of granite from the quarry to the Capital Building site in Austin. The Texas Capital is second in size only to the United States Capital Building in Washington D.C. When constructed, it was said to be the seventh largest building in the world).

[http://www.valleymorningstar.com/coastal\\_current/news/something\\_extra/article\\_5a9132b8-aa56-11e5-8578-93205fb5654e.html](http://www.valleymorningstar.com/coastal_current/news/something_extra/article_5a9132b8-aa56-11e5-8578-93205fb5654e.html)





### [Defending the Heritage](#)

## **Kentucky's Orphans crossing the line, most would never return...**

In late January the 2nd Kentucky had been separated from the 1st Brigade and sent to reinforce Forts Henry and Donelson. With the fall of Fort Henry on February 6 it became apparent to Albert S. Johnston that he could no longer hold Bowling Green and that a retreat to Nashville was essential.

Kentucky would have to be abandoned. On February 12 the remaining Regiments of the 1st Brigade were drawn up in their camp just north of Bowling Green. "The Kentucky Brigade experienced nothing but gloom and apprehension on that morning," wrote Captain Ed Porter Thompson. Would they march north to defend their state or south and leave Kentucky to the enemy? Thompson wrote, "It was with sinking, sickened hearts that their faces were turned toward Bowling Green." They were to leave Kentucky.

The night of the 13th found them a little north of Franklin, Kentucky where they went into bivouac. Next morning the march resumed. As they approached the Kentucky and Tennessee State line, George B. Hodge remembers, "For the Kentuckians all was lost.

Behind their retiring regiments were the graves of their fathers, and the hearthstones about which clustered every happy memory of their childhood . . . Everything which could contribute to crush the spirits and weaken the nerves of men, seemed to have combined." Breckinridge, catching the mood of his men, dismounted with his staff and field officers. **"With sad and solemn countenances, but with erect and soldierly bearing," Breckinridge led the brigade across the line, most of his men never to return to their native land.**

~Robert~

Photo: Artwork of Andy Thomas "My Poor Orphans! The Kentucky 'Orphan Brigade'"  
(<http://www.andythomas.com/my-poor-orphans.aspx>)



# Attack on Robert E. Lee is an Assault on American History Itself

By [Allan Brownfield](#) on Feb 14, 2017



Early in February, the City Council of Charlottesville, Virginia voted 3-2 to remove a bronze equestrian monument to Robert E. Lee that stands in a downtown park named in his honor. Vice Mayor Wes Belamy, the council's only African American member, led the effort to remove the statue. In the end, this vote may be largely symbolic. Those opposed to the statue's removal intend to file a lawsuit and point to a state statute that says Virginia cities have no authority over the war memorials they inherited from past generations. "If such are erected," the law reads, "it shall be unlawful for the authorities of the locality, or any other person or persons, to disturb or interfere with any monuments or memorials so erected."

The attack on the Robert E. Lee statue is, in reality, an attack on American history itself. It has been suggested that the Washington Monument and Jefferson Memorial are inappropriate, since they celebrate men who owned slaves. Those who seek to erase our history sound a bit like the Taliban and ISIS, who are busy destroying historic structures all over the Middle East if they predate the rise of Islam. History is what it is, a mixed bag of mankind's strengths and weaknesses, of extraordinary achievements and the most horrible depredations. To judge the men and women of past eras by today's standards is to be guilty of what the Quaker theologian Elton Trueblood called the "sin of contemporaneity."

Those who refer to slavery as America's "original sin" should review history. Sadly, from the beginning of recorded history until the 19th century, slavery was the way of the world. When the U.S. Constitution was written in 1787, slavery was legal everywhere in the world. What was unique was that in the American colonies there was a strenuous objection to slavery and that the most prominent framers of the Constitution wanted to eliminate it at the very start of the nation.

Our Judeo-Christian tradition, many now forget, accepted the legitimacy of slavery. The Old Testament regulates the relationship between master and slave in great detail. In Leviticus (XXV: 39-55), God instructs the Children of Israel to enslave the heathen and their progeny forever. In the New Testament, St. Paul urges slaves to obey their masters with full hearts and without equivocation. St. Peter urges slaves to obey even unjust orders from their masters.



At the time of its cultural peak, ancient Athens may have had 115,000 slaves to 43,000 citizens. The same is true of Ancient Rome. Plutarch notes that on single day in the year 167 B.C., 150,000 slaves were sold in a single market. The British historian of classical slavery, Moses I. Finley, writes: “The cities in which individual freedom reached its highest expression—most obviously Athens—were cities in which chattel slavery flourished.”

American history is flawed, as is any human enterprise. Yet those who now call for the removal of statues and monuments commemorating our past are measuring our history against perfection, not against other real places. What other societies in 1787—or any date in history prior to that time—would these critics find more free and equitable than ours? Where else was religious freedom to be found in 1787? Compared to perfection, our ancestors are found wanting. Compared to other real places in the world, they were clearly ahead of their time, advancing the frontiers of freedom.

In the case of Robert E. Lee himself, there is more to his story than the Charlottesville City Council may understand. Everyone knows that Lee’s surrender to Ulysses S. Grant at Appomattox effectively ended the Civil War. What few remember today is the real heroism of Robert E. Lee. By surrendering, he was violating the orders given by Jefferson Davis, the elected leader of the Confederacy. The story of April 1865 is not just one of decisions made, but also of decisions rejected. Lee’s rejection of continuing the war as a guerrilla battle, the preference of Jefferson Davis, and Grant’s choice to be magnanimous, cannot be overestimated in importance.

With the fall of Richmond, Davis and the Confederate government were often on the run. Davis, writes Prof Jay Winik in his important book *April 1865: The Month That Saved America* : “...was thinking about such things as a war of extermination...a national war that ruins the enemy. In short, guerrilla resistance...The day after Richmond fell, Davis had called on the Confederacy to shift from a conventional war to a dynamic guerrilla war of attrition, designed to wear down the North and force it to conclude that keeping the South in the Union would not be worth the interminable pain and ongoing sacrifice.”

But Robert E. Lee knew the war was over. Grant was magnanimous in victory and, Winik points out, “...was acutely aware that on this day, what had occurred was the surrender of one army to another—not of one government to another. The war was very much on. There were a number of potentially troubling rebel commanders in the field. And there were still some 175,000 other Confederates under arms elsewhere; one-half in scattered garrisons and the rest in three remaining rebel armies. What mattered now was laying the groundwork for persuading Lee’s fellow armies to join in his surrender—and also for reunion, the urgent matter of making the nation whole again.”

Appomattox was not preordained. “If anything,” notes Winik, “retribution had been the larger and longer precedent. So, if these moments teemed with hope—and they did—it was largely due to two men who rose to the occasion, to Grant’s and Lee’s respective actions: one general, magnanimous in victory, the other gracious and equally dignified in defeat, the two of them, for their own reasons and in their own ways, fervently interested in beginning the process to bind up the sounds of the last four years...Above all, this surrender defied millenniums of tradition in which rebellions typically ended in yet greater shedding of blood...One need only recall the harsh suppression of the peasants’ revolt in Germany in the 16th century, or the ravages of Alva during the Dutch rebellion, or the terrible punishments inflicted on the Irish by Cromwell and then on the Scots after Culloden, or the bloodstained vengeance executed during the Napoleonic restoration, or the horrible retaliation imposed during the futile Chinese rebellion in the mid-19th century.”

If it were not for Robert E. Lee’s decision not to blindly follow irrational instructions to keep fighting a guerrilla war indefinitely, the surrender at Appomattox never would have taken place and our nation’s history would have been far different. Fortunately, our American tradition has never embraced the notion of blindly following orders, particularly if they involved illegal or immoral acts. No American could ever escape responsibility for such acts by saying, “I was simply following orders.”

The effort to erase our past, as the Charlottesville City Council proposes, comes about, in large part, because we know so little about our own history. Pulitzer Prize winning historian David McCullough declares that, “We are raising a generation of people who are historically illiterate. We can’t function in a society if we don’t know who we are and where we came from.” More than two thirds of college students and administrators who participated in a national survey were unable to remember that freedom of religion and the press are guaranteed by the Bill of Rights. In surveys conducted at 339 colleges and universities, more than one-fourth of students and administrators did not list freedom of speech as an essential right protected by the First Amendment.

If we judge the past by the standards of today, must we stop reading Plato and Aristotle, Sophocles and Aristophanes, Dante and Chaucer? Will we soon hear calls to demolish the Acropolis and the Coliseum, as we do to remove memorials to Washington and Jefferson, and statues of Robert E. Lee? Must we abandon the Bible because it lacks modern sensibility? Where will it end? As theologian Elton Trueblood declared, “contemporaneity” is indeed a sin. We would all do well to avoid its embrace.”

### *About Allan Brownfield*

Allan C. Brownfield is a nationally syndicated columnist. He received his B.A. and J.D. from the College of William and Mary and M.A. From the University of Maryland, where he taught Government and Politics. The author of five books, he has served on the staff of the U.S. Senate, House of Representatives and the Office of the Vice President.

<https://www.abbeyvilleinstitute.org/blog/attack-on-robert-e-lee-is-an-assault-on-american-history-itself/>



Defending the Heritage

## **GEN. SHERMAN'S LETTER TO HIS BROTHER ABOUT EMANCIPATION...**

No one questions the evil of slavery or that it needed to be eliminated. However, we would question the validity of making such a major change without having a solid plan to manage it and minimize the need for crisis management. Those who insist the war was over ending slavery certainly can't think that the brilliant lawyer from Illinois began this war without a plan for integrating the black man into society. Therefore, one is led to believe: 1)

Lincoln knew from the very beginning of the war that he intended on sending the freedman into exile or; 2) their freedom was a spur of the moment decision that had nothing to do with humanity, but rather was a cold, calculating political maneuver to achieve a desired end – no matter what the cost.

Sherman letter to his brother illustrates fallout from what very well could have been Lincoln's haphazard decision:

**Dear Brother,**

**...So you or Congress may command "slaves shall be free," but to make them free and see that they are not converted into thieves, idlers or worse is a difficult problem and will require much machinery to carry out. Our commissaries must be ordered to feed them and some provisions must be made for the women and children. My order gives employment to say two thousand, all men. Now this is about one-eighth of a command. Extend that population to the whole army of 80,000 give 10,000 slaves, and if we pay 10 dollars a month the estimate can be made. If the women and children are to be provided for, we must allow for their support of, say, one million. Where are they to get work? Who is to feed them, clothe them, and house them?**

**We cannot now give tents to our soldiers and our wagon trains are a horrible impediment, and if we are to take along and feed the Negroes who flee to us refuge it will be an impossible task. You cannot solve this Negro question in a day.**

**Your Brother, W.T. Sherman**

**Yeah right... No plan... except to let the South manage through the crisis imposed upon them by an indecisive government and the soon to follow money rubbing Carpetbaggers.**

Travis [><]

Source: The Sherman Letters: Correspondence between General and Senator Sherman, by William Tecumseh Sherman, John Sherman, Rachel Sherman Thorndike, pages 161-162

Link to free e-book: <https://archive.org/details/shermletterscorr00sheriala>

Photo used: Sherman



# Finding the Swamp Fox

By [Jeff Rogers](#) on Feb 20, 2017



John Oller, *The Swamp Fox: How Francis Marion Saved the American Revolution* (Da Capo Press, 2016)

Francis Marion is better remembered today than he used to be. There was a time, however, when, outside of his native South Carolina, hardly anyone without a good knowledge of the Southern theatre of the American Revolution would have heard of him. And there just weren't that many Americans with that particular knowledge. In whatever education they may have received about the Revolution, the South's important role in that epic struggle was either unknown by those doing the teaching, glossed over, or ignored. The result was that the extraordinary efforts of men like Marion, Thomas Sumter, Elijah Clarke and so many others in the fight for American independence in South went largely unheralded while those in more northerly regions received sustained and sometimes fawning attention from historians, popularizers, documentary film makers, etc. For example, in the preface to his book *The Road to Guilford Courthouse: The American Revolution in the Carolinas*, published in 1997, New York author John Buchanan claims that, "On learning of my subject, a friend of mine, well educated, well read, intellectually curious, looked surprised and admitted, 'I really don't know what happened south of Philadelphia.'"

We shouldn't perhaps think too badly of John Buchanan's friend. The Revolution in the South was bloody and complex and in many respects the sources historians need to do the work of telling its story are pretty thin in places, and obscure in

others. It's not a story quickly or easily told, not least of all because it's such a compelling one. A peek through the door requires you to go on inside, have a seat, and linger for a while. Those trying to teach the whole course of the Revolution, or learn about it on their own, in a limited time, can almost be forgiven for skimming over or gliding past certain phases of it when others in the same position before them had done likewise. The key word here, however, is 'almost.' What happened in the Southern theatre of the war determined the ultimate outcome of the Revolution, and Francis Marion was critical in making that determination. To know little or nothing about it, or about Marion, is to be essentially and fatally ignorant of the American Revolution, and that ignorance has consequences for how the rest of American history is understood.

None of this is to say that Marion was ever completely forgotten. His legend loomed large among members of the Revolutionary generation and persisted in those which followed. His earliest biographer was the famous Mason Locke Weems who, as with the tale of the cherry tree in his biography of George Washington, embellished and exaggerated too much in his 1805 *Life of General Francis Marion* for it to be considered accurate. The audience Weems had in mind, however, was primarily young men whom he hoped would be inspired by the virtues of heroes like Washington and Marion. If a little exaggeration helped achieve that, then so be it. Far superior as a true, comprehensive and accurate biography was that of the great South Carolina writer William Gilmore Simms published in 1844. Simms did extensive and solid historical research in preparing his volume, and it was the most successful, financially and as a work of history, of all the biographies he wrote. Among Marion's 20<sup>th</sup> Century biographers, the best were Robert D. Bass and Hugh F. Rankin. Bass's book, published originally in 1959, has long been widely available, especially in South Carolina. Rankin's book from 1973 is rare and expensive. Nevertheless, none of these biographies, nor the collective force of all of them together for that matter, proved enough to lift Marion's memory into the larger national awareness. It took a movie to do that.

The box office success of Mel Gibson's 2000 film *The Patriot* began what we might consider a period of rediscovery for Francis Marion. Gibson's character in the film, Benjamin Martin, is based on Marion, and to a lesser extent on other prominent South Carolina Revolutionary figures such as "The Gamecock" Thomas Sumter, Daniel Morgan and Andrew Pickens. Critics attacked the film as historically inaccurate in several respects, which it is, but all historical films are guilty of that, to varying degrees. Filmgoers, however, liked the movie and it has remained popular, and that has, I suspect, inspired a renewed interest in and admiration for the real man behind the film. In fact, the Consolidated Natural Resources Act passed by Congress in 2008 included authorization for a Francis Marion Memorial to be built in Washington, D.C. It's doubtful such a thing would have been possible prior to Gibson's film and the interest it generated. There is now a large and vital group of scholars out there, both professional and amateur, studying the Revolution in the South and Francis Marion's role in it. The best place to see the results of that interest is the website [www.southerncampaigns.org](http://www.southerncampaigns.org).

Given this renewed interest, it's surprising that it has taken as long as it has to have a genuinely new and insightful book about Marion, but that is exactly what we have in John Oller's *The Swamp Fox: How Francis Marion Saved the American Revolution*. Oller is not a professional historian, but a journalist and a lawyer. This is noteworthy because being both probably taught him to do something too many professional historians seem either incapable or unwilling to do today; tell a good story in a well-written narrative. Oller does just that, but he also does more. His is a military biography that goes right to core of what we most want to know about Marion. We want to know about General Marion the warrior, the tactician, the master of guerrilla warfare, the leader of men in battle. This is precisely what we get. Oller puts real history behind the legend of Marion, giving us a detailed and engaging account of The Swamp Fox's military career. Beside the clear prose, the great strength of Oller's book is the solid research behind it. Making full use of new sources and new information like the work of archeologist Steven D. Smith who has done much to identify specific sites in the South Carolina lowcountry associated with Marion and his men, Oller is able to tell us more about Marion than any previous biographer. The picture we have is of a real man who was every bit as extraordinary as the legend, a master of partisan warfare and a true patriot who deserves a place alongside Washington in the pantheon of heroes of America's Revolutionary era.

### ***About Jeff Rogers***

Jeff Rogers is a History Professor at Gordon State College and the author of *A Southern Writer and the Civil War: The Confederate Imagination of William Gilmore Simms*

<https://www.abbevilleinstitute.org/blog/finding-the-swamp-fox/>





[Teresa Roane](#)  
[Richmond, VA](#) ·

The battle of Nashville gave us a heroine whose name General Hood placed on the roll of honor, "Miss Mary Bradford," now Mrs. John Johns. When Thomas' Army was pouring the musketry into us and Hood's Army was in full retreat, she rushed out in the thickest of the storm cloud and begged the soldiers to stop and fight.

Confederate Veteran April 1896



# Southern Nullification and the Stamp Act

By **Dave Benner** on Feb 24, 2017



Every so often, a candid examination of current events makes famous incidents in American history altogether relevant again. In my mind no incident demonstrates this more than the Stamp Act Crisis of 1765. Few episodes in American history have so effectively proved how to confront and end the enactment of malignant and unconstitutional laws.

In 1765, the standard American position held that the Stamp Act violated the bounds of the British constitutional system. Objecting to the notion that Parliament was supreme, and could pass impose whatever binding legislation it wished upon the colonies, the colonies instead adopted the rigid stance that colonists could only be taxed by their local assemblies. This idea, they thought, stretched all the way back to 1215 and the Magna Carta.

Ready to defend this view, and knowing that they lacked the representation in Parliament to combat the abhorrent act, the colonies employed a variety of tactics to thwart the enforcement of the law. This strategy was most famously employed in Massachusetts by Sam Adams and the “Loyal Nine,” a precursor to the Sons of Liberty. There, a large group of patriot agitators and merchants aligned against Andrew Oliver, the British agent responsible for enforcing the stamp tax in the colony. A massive gathering of people hung Oliver in effigy from a liberty tree. “Liberty, property, and no stamps!” became their rallying cry. The protestors even conducted a mock funeral procession, where they took the corpse to the top of a hill, stamped it, and burned it in a bonfire. The next day, a group of patriots convinced Oliver to resign from his post, and vowed to do the same for any replacement officer sent to enforce the Stamp Act.

While Massachusetts usually receives sole recognition and adulation for its stance on the Stamp Act, the nullification effort against the law did not start or end there. In fact, the strategy to combat the callous law was widespread, and several states resisted even more fiercely than Massachusetts. Some of the most important though overlooked events in the campaign against the Stamp Act sprang forth in the South.

Patriot firebrand Christopher Gadsden, who also garners reputation for designing the Gadsden Flag, was instrumental in the Stamp Act resistance movement in South Carolina. There, his efforts motivated South Carolinians to burn the stamp papers, and his supporters persuaded two stamp distributors within the colony to flee.

In Virginia, Patrick Henry managed to convince the Virginia House of Delegates to adopt a series of Stamp Act Resolutions. These provisions reiterated the colonial position that Virginians held all of the rights of Englishmen, among them being that they would be impervious to taxation directed by sources outside of their own elected assemblies. It was a direct contradiction of the British position, and provided the needed spark that ignited the entire patriot campaign against in the Stamp Act in the colonies. Pennsylvania adopted a resolution declaring that it was “the inherent Birthright and indubitable Privilege of every British Subject to be taxed only by his own Consent or that of his legal Representatives.” A similar resolution in Massachusetts claimed that restricting taxation to local assemblies only was “one of the main pillars of the British constitution.”

The same tactics were utilized by most of the other Southern colonies. Therein, hostile groups seized stamp paper, pressured officers to delay the law’s enforcement, and forced the stamp distributors out of commission. Outside of the campaign to meddle with the enforcement of the Stamp Act, those who resisted the law also convinced their colonial assemblies to pass resolutions that asserted the natural rights of the colonists and the idea that the Stamp Act was unlawful and void.

Although North Carolina governor William Tryon attempted to convince the people within his colony to accept the tax, they would have nothing of it. When the ship carrying the tax paper arrived, the colonists refused the ship to be docked. Additionally, a crowd of convened to “greet” its designated stamp distributor, William Houston. They proceeded to lead him the local courthouse, where the clamor of several hundred people demanded him to resign. Houston agreed to do so on the spot, and the patriots celebrated into the night with drink and bonfire.

Several seminal works on the period portray the essence of this ordeal as America’s first nullification campaign. For instance, Edmund and Helen Morgan’s great work, *The Stamp Act Crisis: Prologue to Revolution*, gives much credit to this interpretation of the period. Sons of Liberty groups and sympathetic representatives in every colony, they wrote, “had no hesitation in planning the nullification of the Stamp Act.”<sup>[1]</sup> In like fashion, Murray Rothbard’s groundbreaking history of the colonies, *Conceived in Liberty*, portrayed the campaign against the law as “the people’s nullification of the Stamp Act.”<sup>[2]</sup>

While we live in an entirely different time, I think western civilization can learn much from the response of the southern patriots of 1765. Rather than hoping the next election will produce preferable results, or waiting for the courts to weigh in on controversial law, the patriots took a fierce stand against an odious law. In doing so, they inspired tireless masses to their cause, brought about a reversal of policy without representation in Parliament, and changed the world as we know it.

Even today, using noncompliance measures that foil the enforcement of the most treacherous laws can be applied to almost every modern abridgement of the Constitution. Though many of the most provocative acts go virtually unchallenged at a local level, state governments have successfully used their own local authority to evade federal attempts to prohibit marijuana and create a federal ID system. Applied to other issues, and other endeavors, acts from a faraway government may be rendered impotent.

<sup>[1]</sup> Edmund Morgan and Helen Morgan, *The Stamp Act Crisis: Prologue to Revolution* (Chapel Hill: University of North Carolina Press, 1995), 188.

<sup>[2]</sup> Murray Rothbard, *Conceived in Liberty* (Auburn: Ludwig von Mises Institute, 2011), 894.

## About Dave Benner

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

<https://www.abbevilleinstitute.org/blog/southern-nullification-and-the-stamp-act/>



# Levy S. Carnine

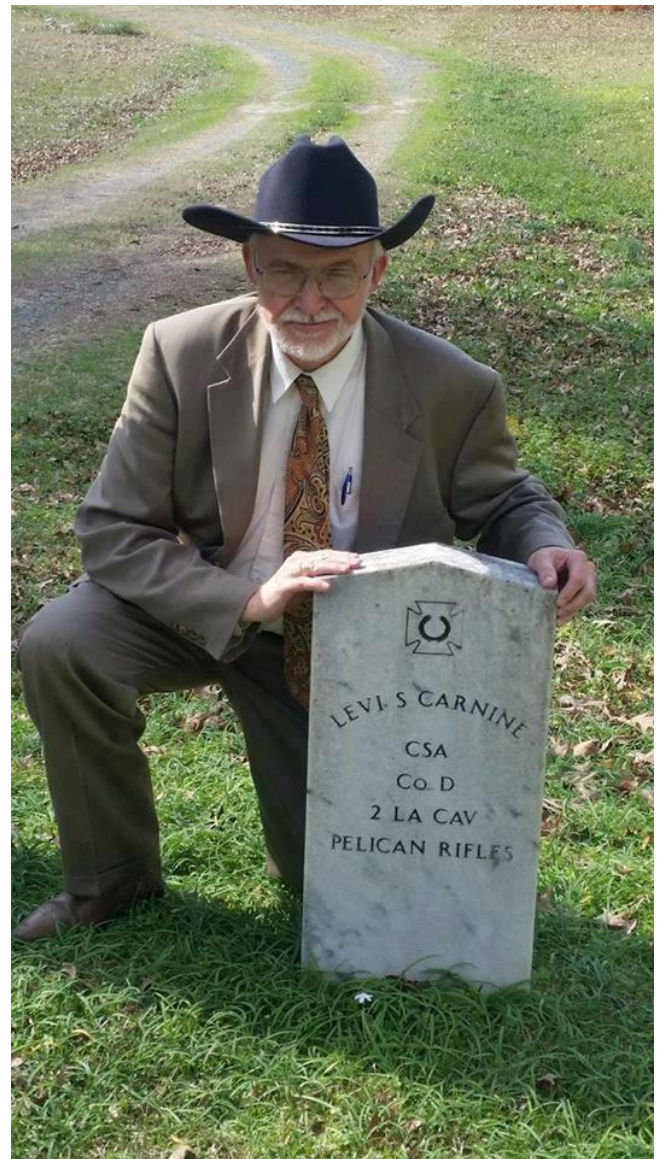
As published in the March 7, 2001 Shreveport Journal

Honoring a Black Man Who Offered His Services to the Confederate Army

Levy S. Carnine is remembered today as a Civil War "hero"  
By ERIC J. BROCK

On Sunday, Feb. 18, 2001, an important event took place at the old cemetery on Van Buren Street in Mansfield. The event was a memorial service to honor Levy S. Carnine, a figure of local Civil War significance in his own right and a representative of the more than 90,000 African-Americans who were part of the Confederate war machine. The subject of black Confederates is little known today and even less thoroughly documented. Some historical revisionists deny that blacks took up arms on behalf of the South and claim that those who did were coerced. And while it is true that many slaves were impressed into labor service for the Confederacy, it is also a fact that some 35,000 slaves and free blacks volunteered for service and that over 17,000 of these took up arms and saw front-line service. Indeed, many of the 200,000 blacks who fought for the Union had originally been Confederate soldiers who were forced into Union service by the Federal armies as they slashed and burned their way through the South. Years later the U.S. government denied their rightful pensions to these former soldiers, claiming they were merely "contraband" and not really soldiers at all. Yet the dictionary definition of soldier is "one who serves in an army," which is precisely what these brave men did. Many made the ultimate sacrifice, becoming "martyrs on the altar of their own sunny South." Others, like Levy Carnine, survived to bear testimony of their service and of the service of all their comrades-in-arms, as well as to carry the torch for their memory. At the time of his death in 1924, the Confederate Veteran Magazine, the monthly journal of the United Confederate Veterans organization, praised Levy Carnine, calling him "a hero of the War Between the States." No small praise for a black man in those days. Significant obituaries of Carnine also ran in the Mansfield Enterprise and in Natchitoches and Shreveport papers on April 10, the day after Carnine's death, which occurred 60 years and one day after the Battle of Mansfield. In 1861, when Louisiana left the Union, Levy Carnine was a slave belonging to a young Mansfield physician named Hogan. Dr. Hogan volunteered for service in the Pelican Rifles, the first infantry company to leave DeSoto Parish for the Confederate army.

The Pelican Rifles was designated Company D of the 2nd Louisiana Infantry on May 11, 1861, and during the four years of war saw engagements at Yorktown, Malvern Hill, Cedar Mountain, Second Manassas (a.k.a. Second Bull





Run), Harper's Ferry, Sharpsburg (a.k.a. Antietam), Fredericks-burg, Chancellorsville, Winchester, Culp's Hill at Gettysburg, The Wilderness, Spotsylvania Court House, Early's advance on Washington, Cedar Creek, Petersburg and Appomattox Court House. Well, when Dr. Hogan went to war, Levy went with him, serving as Hogan's valet and cook. And when Hogan was mortally wounded in Virginia, it was Levy who carried him to the hospital, nursed him and cared for him. But Dr. Hogan died and it was Levy, his faithful servant and friend, who dug his grave, buried his body, found a minister to perform the burial service and even carved a gravestone. Not knowing where to turn next, Levy returned to Hogan's regiment and reported to Capt. Jesse Williams, Hogan's old friend from Mansfield who had helped to organize the company. Williams, who had just become colonel of the regiment, told Levy to stay with him until he could arrange safe transportation for him back to DeSoto Parish. As the war raged on, however, this became impossible and Levy stayed with Williams performing the same tasks he had done for Hogan. Soon Williams was promoted to brigadier general, but not long thereafter, he, too, was killed in battle. Once again, Levy Carnine buried an old friend. After Williams' death, Levy decided to stay with company. First he took of company cook, preparing the mess for the whole lot. As more and more of their number fell wounded or killed, however, Levy began to take up arms as well, going into battle with his comrades from DeSoto Parish. How shocking it must have been for the Union soldiers to see a black face among the charging Confederates in so many bloody conflicts! As mentioned before, we know that Levy was hardly unique -- the documentation of stories such as his is opening a whole previously untapped field of Civil War scholarship. Still in all, most black Confederates were cooks, carpenters, mechanics and laborers. Only a fraction of the South's nearly two million soldiers who took up arms were black (about 17,000 all told). When communication between Richmond and the territory west of the Mississippi River was severed, Levy volunteered to get letters and other communications over to the Confederates in the west. The boys of the company gave him money and letters home. Levy's plan was to head north, "desert" to the Yankees, then travel unmolested (he hoped) through Federally-held territory until he could get back across Confederate lines and make his way to Louisiana. No other soldier from the company could have done it, but in this case, Levy's race was his saving grace; no one would suspect a black man's motives in crossing into Union territory. Levy Carnine pulled it off. His trip took some time to make, but finally he reached Mansfield, delivering the soldiers' letters to their families and receiving a hero's welcome. He stayed for several weeks at the drug store of Dr. R. T. Gibbs, where he was daily the center of attention, telling the town of the Pelican Rifles' doings in the east. Although he wanted to return to the company, it was not possible to do so because of circumstances at Mansfield. Of the 151 enlistments in the Pelican Rifles, only 32 returned home at war's end. Those 32 remained in touch for the duration of their lives and met regularly in Mansfield. Levy Carnine, though not an enlistment in the company, was always considered an honored member and was for the rest of his life a part of that organization -- its 33rd member. When he died, Levy Carnine was buried with full military honors at the expense of the surviving members of the Pelican Rifles. He rests among the soldiers in the Confederate section of the Mansfield Cemetery beneath a small Confederate-type flat-topped gravestone, which reads "L. S. Carnine, CSA." As long as any member of the Pelican Rifles lived, his grave was always decorated with flowers and sometimes a miniature Confederate flag, just like all the other Confederate graves. On Feb. 18, 2001, he was honored once more as some 35 persons attended a memorial service for him. His newly repaired and restored gravestone bore a small Confederate battle flag as in decades past, and the strains of Dixie and Amazing Grace were played on the bagpipes, just for Levy. Among the dignitaries present were the Commander in Chief of the Sons of Confederate Veterans -- successor organization to the original United Confederate Veterans - as well as officers of regional SCV camps (as SCV chapters are called), members of the leadership of the DeSoto Parish black community and others. Confederate colors were presented and a musket volley was fired to salute Levy Carnine, It was a fitting tribute to a soldier - for indeed he was that -- who risked his life for his friends, his country and his fellow men.

<http://www.countygenweb.com/desotoparishla/carnine.htm>

# Let the Bear Flag Go

By **Brion McClanahan** on Feb 27, 2017

A large portion of California wants to secede.

That's a good thing.

American conservatives should not only applaud the move, they should be doing everything possible to help them find the door.

Imagine a world without Nancy Pelosi, Maxine Waters, Diane Feinstein, or Kamala Harris; where Democrats would not start the presidential election cycle with nearly one quarter of the Electoral College votes needed to win the election; where the United States Court of Appeals for the Ninth Circuit would disappear; where every radical Leftist group could set up shop and get out of real America; where every illegal immigrant could find a home in the sanctuary State.

And that is only the beginning.

Real America could finally get its culture back without the perversions of Hollywood.

They can keep the Grammys, the Golden Globes, and the Emmys.

A divorce of incompatible things is preferable to an abusive marriage.

Adios!

Unfortunately, many mainstream American conservatives have a strange—almost pathological—aversion to the idea.

**Victor Davis Hanson is one of these conservatives.**

His argument against California secession goes something like this:

- A. Some Californians who don't like Donald Trump want to secede.
- B. Thirteen Southern States who didn't like Abraham Lincoln seceded and formed the Confederate States.
- C. I think the Confederacy was bad.
- D. California secession is bad.

This argument would have failed Logic 101.

Hanson has frequently bellowed that “state's rights” is an “old Confederate idea” as if it were created out of thin air in 1860 and 1861.

That isn't true.

The entire political history of the United States was built on “secession and nullification.”

And it was more often the North than the South that pursued it.

When the British passed the infamous Stamp Act in 1765, several colonies *nullified* the law by simply refusing to enforce it, most famously Rhode Island which passed legislation protecting judges who let people go after violating the law.

The Suffolk Resolves of 1774 urged the people of Massachusetts to resist sending any tax revenue to the British. In other words, they were attempting to nullify the Coercive Acts.

The Declaration of Independence is a secession document. The “thirteen united States of America” seceded from the British Empire and became “Free and Independent States” like the “State of Great Britain.”



The Constitution for the United States—the same Union of sovereign States that existed under the Articles of Confederation—allowed the States to secede from the Articles by acceding to the new governing document. This was expressly prohibited by the Articles.

Two members of the Philadelphia Convention which drafted the Constitution in 1787, Rufus King of Massachusetts and Oliver Ellsworth of Connecticut, told Senator John Taylor of Caroline, Virginia in 1794 that they wanted the North to secede.

Northerners again threatened secession during the contested presidential election of 1800 and again in 1803 after President Jefferson acquired Louisiana. Their leader was the former Secretary of State Timothy Pickering of Massachusetts.

The Hartford Convention of 1815 urged Northern states to nullify laws in support of the War of 1812 (several had already done so in fact but not by legislation) and insisted that if nothing changed they would have to resort to secession. Daniel Webster, the same man who called nullification disunion in 1830, believed in it enough in 1812 that he made several speeches in support of the idea around his home district.

Several Northern States passed personal liberty laws during the 1840s and 1850s that effectively nullified the Fugitive Slave Act within their borders.

Abolitionist leader William Lloyd Garrison thundered in 1848 that the only way to rid America of the “slave power” was secession...of the North.

I’m sure all of these Yankees would have found a comfortable home in the “Old Confederacy” as Hanson calls it.

Certainly, Southerners advanced the idea more forcefully. Two Southerners, Jefferson and Madison, codified the principles of nullification in the Virginia and Kentucky Resolutions of 1798 while the people of South Carolina were ready to go to war to prevent King Andrew from collecting the tariff in 1832. And of course the South had the huevos to pull off secession in 1860-61 while for years the North just blew hot air.

That merely proves that a large portion of the American public for nearly eighty years in every State considered both nullification and secession to be as American as the cause of independence in 1776.

We call this self-determination.

Secession does not have to end in war. That is another fallacy of logic parroted by many conservatives today.

No one sent in the tanks when fourteen members of the Soviet Union seceded in 1992. Americans even cheered the development. Are we worse than the Commies?

A better question would be was Lincoln worse than Gorbachev?

There are many good people in California who would not want to be part of the socialist Bear Flag Republic. Real America would welcome them with open arms, perhaps even by coming up with some dough to relocate them here.

I’m sure there would be thousands of vacant properties after all of the pinkos, hippies, and social justice warriors head west.

While they’re at it, maybe they could rope in the other blue States. A rekindling of the secession spirit in New England would go a long way to making America great again.

That may be too much to ask. For now, we should be content, and encouraging, to let the Hollywood elite go.

We’d all be better for it.

*This article was originally published at [Townhall.com](http://Townhall.com).*

## **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.



# Protesters mob provocative Va. governor candidate as he defends Confederate statue



Surrounded by protesters, Corey Stewart records a Facebook Live video defending a Charlottesville Confederate statue with Thaddeus Alexander, whose Facebook video railing against liberal demonstrators went viral. (Fenit Nirappil/The Washington Post)

By [Fenit Nirappil](#) February 11

**CHARLOTTESVILLE** — Republican gubernatorial candidate Corey Stewart came to this town to defend its statue of Robert E. Lee in a downtown park, only to be swarmed by dozens of protesters who shouted him down everywhere he went.

It was the harshest reception yet for the provocative chairman of the Prince William Board of County Supervisors, who is campaigning for the GOP nomination for governor as Virginia's Donald Trump, with a hard-line stance against illegal immigration.

A divided Charlottesville City Council's decision last [week to remove the statue of the Confederate general](#) gave Stewart an opening to appeal to his base. On social media, he urged people to "defend Virginia's heritage," likening those who wanted to remove the statue to tyrants and Nazis.

But when he tried to take his message to this college town Saturday morning, protesters shouting "White supremacy has got to go!" drowned out his interviews and conversations.



Protesters shout over Stewart as he gives an interview about his opposition to removing a Robert E. Lee statue from a Charlottesville park. (Fenit Nirappil/The Washington Post)

Stewart took it in stride, frequently grinning and trying to chat up his detractors. In an interview, Stewart welcomed the protests and the attention they would bring, believing they would buttress his pitch as a conservative standing up to an intolerant left and “political correctness.”

“I am calling them out for who they are,” Stewart said. “It’s really a symptom of the problem of the left and their unwillingness to listen to alternative points of view.”

He recorded a Facebook Live video with Thaddeus Dionne Alexander, an African American veteran who became a conservative star online after his Facebook video railing against liberal protesters went viral.

Their latest video ran a little more than two minutes and had racked up more than 13,000 views by 3 p.m.

“They have no respect for our heritage,” Stewart said over shouts in the video. “They have no respect not only to Robert E. Lee, a great American, but they have no respect for Thomas Jefferson, James Madison, George Washington or any of the other great American and Virginia heroes.”

The demonstrators continued to follow Stewart, hoisting signs saying “Ban Bigots” and “No tolerance for white supremacy” over his head as they yelled at him to go back to Prince William.

“Do you need to be escorted to your car?” Toby Gray, 51, carrying a giant American flag, asked as Stewart walked down the stairs out of the park.

“I think I do,” Stewart responded, crossing the street to a parking lot.

Protesters didn’t follow, shouting “Whose town? Our town!”



The protesters outnumbered a group of supporters of the statue, some of whom carried Confederate flags. The statue supporters — who were angered by the wave of protests against President Trump nationwide — said the whole exchange left them feeling warmer to Stewart.

“I wasn’t sure about voting for Corey Stewart before, but I’d be very honored to vote for him after today,” said Isaac Smith, a 20-year-old Charlottesville resident who filmed the rally for a local blog.

He backed Trump for president but said he was uneasy about the prospect of having a mirror image in the governor’s mansion.

“I’d like to see something a little more tempered, a little more mild. Certainly the way Stewart dealt with these people, I think he was an absolute angel,” Smith said.

### [Alexandria’s Confederate symbols to stay put]

Fellow Republican candidate Ed Gillespie, a political strategist whom Stewart derides as “Establishment Ed,” said in a statement that he doesn’t support moving statues but that such decisions are local issues. Gillespie is leading the Republican field in polling and campaign cash for the June primary.

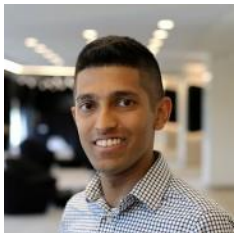
Republican distillery owner Denver Riggleman, who, like Stewart, is running a populist campaign, also denounced the statue move and instead recommended using money that would go toward demolition to add a statue of a prominent African American.

The fourth Republican candidate for governor, State Sen. Frank Wagner (Virginia Beach), says he opposes removing the statue, calling it “political correctness run amok.”

Democratic gubernatorial candidate Tom Perriello, who represented Charlottesville in Congress from 2009 to 2011, supports the statue’s removal as part of creating a more inclusive environment. Lt. Gov Ralph Northam, the Democratic front-runner in the gubernatorial contest, has said local communities should make decisions about Confederate symbols, but held up Charlottesville as a model for creating a “welcoming community.”

As Stewart hopped into his Toyota Tundra to go to his next rally in Winchester, he flashed a thumbs-up sign to the handful of supporters who escorted him to the park.

“This was fun,” he said.



Fenit Nirappil covers politics and government in Maryland, Virginia and D.C. He previously covered the California statehouse and suburban government outside Portland, Ore.  
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[https://www.washingtonpost.com/local/virginia-politics/protesters-mob-provocative-va-governor-candidate-defending-confederate-statue/2017/02/11/400facda-efdd-11e6-b4ff-ac2cf509efe5\\_story.html?utm\\_term=.cc75e4fe8a62](https://www.washingtonpost.com/local/virginia-politics/protesters-mob-provocative-va-governor-candidate-defending-confederate-statue/2017/02/11/400facda-efdd-11e6-b4ff-ac2cf509efe5_story.html?utm_term=.cc75e4fe8a62)

<p>LINCOLN AS THE SOUTH SHOULD KNOW HIM</p> <p><i>Can the man who suffered his torment, Sherman, so reflexively disavow his role as much Southern territory as all Religions combined by the Southern Ideal?</i></p> <p><i>Can the man whose life work was to tear from the Declaration of Independence its immortal part, its very soul, "That governments derive their just powers from the consent of the governed," be the American ideal, if the truth is looked full in the face?</i></p> <p>SECOND EDITION</p> <p>PRINTED BY MANLY'S BATTERY CHAPTER CHILDREN OF THE CONFEDERACY RALEIGH, N. C.</p> <p>Twenty-Third North Carolina Regiment <b>OSCAR WILLIAMS BLACKNALL</b></p>	<p><i>"The conversion of the Shenandoah region into a waste so complete that, in Sheridan's own words, a crow flying over it would have had to carry his rations—a destruction not only of every vestige of food, of all animals and fowls, but also of every implement that could be used to make or prepare more food, every millstone, wagon, plow, rake, and harrow, down to the flower-hoes of the women, may have been a military necessity, for this lovely valley was, in some measure, the granary of Lee's army.</i></p> <p><i>The necessities of war demanded that Sherman live off the country he traversed. Those elastic necessities may have been stretched to demand that he destroy even the pitiful stint of food that the South had left; that he wrest the last morsel from the mouth of the mother and babe, lest, perchance, some crumb thereof reach and nourish the men at the front. But what necessity of war, except that brand that Sherman fathered and sponsored, demanded that the torch follow the pillager, that every home be burned, and famishing mother and babe be turned out in midwinter to die of cold and exposure?</i></p> <p><i>'But didn't 'Sherman's March' shorten the war; didn't it shake Lee's lines around Petersburg when his men knew that fire and rapine were in their homes?' is sometimes asked. Doubtless. And it might have shaken them all the more had wives and babes been burnt in these homes rather than left to starve in their ruins. It might have been not only more effective but more merciful. But there are abysmal depths of atrocity from which even the 'hired assassin' recoils—that is, unless he belongs to the Attilas, Alvas, and Shermans. There are rules of civilized warfare which the soldier in every extremity must observe or else have heaped upon him the execration of mankind."</i></p> <p>Oscar Williams Blacknall, Lincoln: As The South Should Know Him (Raleigh, N. C.: Manley's Battery Chapter, Children Of The Confederacy, 1915), 4-5.</p>
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# Confederate flag ride planned in Southwest Colorado Saturday

Durango to Pagosa Springs run aimed at supporting history, heritage – not hate

By **Shane Benjamin** Herald Staff Writer | Thursday, March 3, 2016



A local group plans to fly Confederate flags Saturday on a drive from Durango to Pagosa Springs.

Related Stories (Links)

[\*Dozens protest Confederate flag ride in Durango\*](#)

[\*Counterrally planned to confront Confederate flag ride\*](#)

The “flag ride” is intended to raise awareness about the flag’s true meaning and preserve history, said Rosalee Reed, a member of Rocky Mountain Confederate Conservation and a La Plata County resident.

The 60-mile ride will begin at 1:30 p.m. at the La Plata County Fairgrounds and end at Red Ryder Arena in Pagosa Springs.

This weekend was chosen because March 4 is Confederate Flag Day – the day the first Confederate flag was adopted in 1861, she said.

“It’s basically just a show of support for history, for heritage and definitely not for hate,” Reed said.

The route was chosen because it is highly visible and well-traveled, Reed said. Participants were unsure if they would drive on Main Avenue in downtown Durango or avoid the business district. Reed expects six to 12 people to participate. No permit is required, and the Colorado State Patrol in Durango said it was unaware of the ride.

Reed said she’s aware that the Confederate flag scares, offends and symbolizes racism for many Americans, but the Confederates weren’t a hate group; rather, they wanted independence from the north. Americans are increasingly losing their freedoms of expression and speech, she said.

“I acknowledge that some people feel that way, but if you want to worry about how everyone feels about everything, then we’ll end up losing everything that we’ve got,” she said.

In an email, she added: “For every piece of history, every piece of art, every idea, there will always be some that find it offensive. However, if we simply remove anything and everything that could ever be offensive, soon there will be nothing left. No history, no identity, no freedom, no character left to the people of this country.”

The Civil War was about Southern independence, she said, similar to the Revolutionary War.

“A few people have taken a symbol of pride and heritage and have used it for their own agendas and have swayed the public opinion on it,” she said. “I’m trying to get people to realize and see that it’s not a symbol of hate.”

Rocky Mountain Confederate Conservation is less than a year old, with more than 600 “likes” on Facebook. About 20 of them are residents of Southwest Colorado, Reed said. According to its Facebook page, it supports Confederate States of American heritage, southern pride and freedom.

“Our mission is to peaceably protest, as is our constitutional right, the infringement of our freedoms, the same infringement that (ironically) threatens to segregate us, one and all. We aim to inform every person about the current situation and the injustices.”

The group also restores confederate grave sites and tries to educate people about the Civil War.

“I just hope it’s a peaceful event,” Reed said. “We don’t mean any disrespect to anyone. We just want to be able to show our support, fly our colors, be respectful and support what we believe in – the same things any American wants.”

[shane@durangoherald.com](mailto:shane@durangoherald.com) <https://durangoherald.com/articles/91920>



## **Bishop Stephen Elliott speaking about the Confederate privates --**

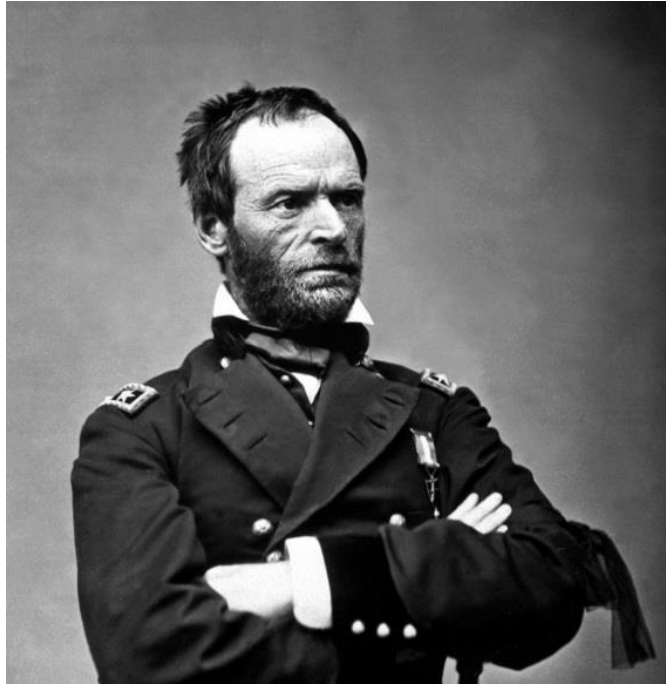
And when we turn to our armies, truly these victories are the victories of the privates. God forbid that I should take one atom of honor or of praise from those who led our hosts upon those days of glory — from the accomplished and skillful Lee, the admirable Crichton of our armies—from the Godfearing and indomitable Jackson, upon whose prayer bedewed banner victory seems to wait—from the intrepid Stuart, whose cavalry charges imitate those of Murat; from that great host of Generals who swarm around our country's flag as did Napoleon's Marshals, around the Imperial Eagle; but, nevertheless, our victories are the victories of the privates. It is the enthusiastic dash of their onsets, the fearless bravery with which they rush even to the cannon's mouth, the utter recklessness of life, if so be that its sacrifice may only lead to victory, the heartfelt impression that the cause is the cause of every man and that success is a necessity.

What intense honor do I feel for the private soldier! The officers may have motives other than the cause—the private Soldier can have none. He knows that his valor must pass unnoticed, save in the narrow circle of his company; that his sacrifice can bring no honor to his name, no reputation to his family; that if he survives, he lives only to enter upon new dangers with the same hopelessness of distinction; that if he dies, he will receive nothing but an unmarked grave, and yet he is proud to do his duty and to maintain his part in the destructive conflict. His comrades fall around him thick, and fast, but with a sigh and a tear he closes his ranks, and presses on to a like destiny. Truly, the first monument which our Confederacy rears, when our independence shall have been won, should be a lofty shaft, pure and spotless, bearing this inscription "To the Unknown and Unrecorded Dead."



# Union or Else

By [Karen Stokes](#) on Feb 17, 2017



In 1864, General William T. Sherman wrote to a fellow Union officer that the “false political doctrine that any and every people have a right to self-government” was the cause of the war that had been raging in America since 1861. The general was forgetting, or ignoring, that this very “doctrine” had led the American colonists to declare their independence from Great Britain in the previous century. In the same letter, Sherman referred to state’s rights, freedom of conscience, and freedom of the press as “nonsense” and “trash.”

Devoted to the union and a powerful central government, he was willing to wage total war against fellow Americans who were fighting for independence and self-determination, and in the winter of 1865, many of the men who followed General Sherman cooperated with him in his intention to “smash South Carolina all to pieces” with malevolent glee. One South Carolina gentleman, a resident of Fairfield District, when asked if he had been visited by “rough men” (meaning Sherman’s soldiers), answered that he had been visited by “a legion of devils, not by men.”

After the city of Columbia, South Carolina, was sacked and burned by Sherman’s troops on February 17, 1865, one of its citizens, J. J. McCarter, recorded the following observation in his journal:

Both officers and men seem to vie with each other in punishing this town for the prominent part she bore in the rebellion (revolution). They were all deeply imbued with the sentiment of “Union.” “This glorious Union” was constantly on their lips, like the crusaders under Peter the Hermit they wanted to reestablish the Union even if by doing so they annihilated the present population ... This strange fanaticism pervaded the whole army from Sherman down to the meanest private in the ranks ...

“The Union must & shall be preserved” says the robber who presents his carbine at your head & demands your watch, fine jewelry. “This Union shall be preserved” says the ruffian who breaks your furniture, rips open your bedding, & then fires your house. The widespread desolation which Sherman caused in his march from Atlanta to Savannah & from thence to Columbia, was all done to preserve the Union—this glorious Union. The people who inhabited the desolate region were no more considered than the chaff before the whirlwind. ‘The life of the nation must be preserved’ says Seward no matter at what cost—even of the lives of this whole generation. To one who looks upon government as a means of ensuring life

& property such language sounds like the ravings of insanity. But this insanity had evidently taken possession of the Northern & Western mind, as was fearfully developed in the campaign of Sherman.

The unpublished journal of James Jefferson McCarter (1800-1872) is one of the eyewitness accounts now available in a new book from Shotwell Publishing, [\*A Legion of Devils: Sherman in South Carolina\*](#). A partner in the business of Bryan & McCarter, booksellers, Mr. McCarter recorded many horrific details about the night of the city's destruction and its aftermath, noting for instance, that "The bodies of several females were found in the morning of Saturday stripped naked & with only such marks of violence upon them as would indicate the most detestable of crimes ... the town seemed abandoned to the unrestrained license of the half drunken soldiery to gratify their base passions on the unprotected females of both colors."

One of the chapters in *A Legion of Devils* is a gripping narrative written by August Conrad, a native of Germany who immigrated to South Carolina in 1859. In January 1865, as Sherman's army was threatening South Carolina, Conrad traveled to Columbia, thinking that it was a safer place than Charleston, but like so many others, he miscalculated, and soon found himself directly in the path of the enemy. After the war Conrad returned to Germany, where, in 1879, he published a book about the years he spent in South Carolina. The following excerpt from his memoir describes his attempt to rescue a neighbor from a burning house which had been set on fire by Federal soldiers:

"Already the flames were pouring out of the windows. It was a matter of great difficulty to save the old grandmother, who escaped death by fire by a hair's breadth, and was carried out by two negroes who were kind enough to lend a helping hand. I caught one of the noble heroes by the throat at the moment when he was about to set fire to the bed on which the old lady lay, because I had run thither at her shriek of horror and stopped, just at the right time, this fearful murder. In the struggle, which in view of this incredible crime I did not fear, in the exchange of words which was inevitable, I found out, to my horror, that the beast was a German who could not even speak English. Such a son then has our good Fatherland sent for the extirpation of slavery, but in reality for robbery and murder. And alas, he was not the only one of his race among them who practiced such shameful deeds."

This new book also includes excerpts from the unpublished diaries of Union officers who participated in another incendiary expedition which has been largely ignored by historians. While Sherman's army was advancing through South Carolina, moving up toward Columbia, other Federal troops came up out of the Beaufort area, moving north along the coast toward Charleston in a similarly destructive march. One of the units in this force was the 56<sup>th</sup> New York Infantry Regiment, and the diary of one of its officers, Captain Norris Crossman, recorded the extensive destruction of civilian property in their path. Crossman's entry for February 22, 1865, for example, reported that "nearly every house on our line of march has been destroyed." The next day, he noted that Major Smith and a party of 100 men had marched as far as the Ashley River and "destroyed all the buildings along their route." Almost all the many plantations along the Ashley River, including the beautiful estates of Magnolia and Middleton Place, were looted and burned by the U.S. forces in February 1865. At the same time, Union forces under the command of General E. E. Potter and General Alfred S. Hartwell were raiding the rich plantation country in other parishes outside of Charleston.

Clyde Wilson has commented on the cover of *A Legion of Devils*: "The war crimes committed by General William T. Sherman and his men against Southern civilians and their means of sustaining life are a huge stain on the American national character. Sherman's crimes are routinely denied or minimized (by those who don't actually celebrate them), although they are as heavily documented, from Northern as well as Southern sources, as any event in history. Sherman's campaign through Georgia and South Carolina is even cited as a brilliant military feat. In fact, it was not a military feat at all. There was very little fighting. It was a massive campaign of terrorism against civilians. It violated international law and hypocritically deviated widely from officially-declared U.S. policy."

*A Legion of Devils* adds more very interesting original sources to the published record of a brutal campaign, and includes a timeline documenting most of the significant incidents of January through March 1865, when South Carolina's home front became a war front for thousands of civilians.

### ***About Karen Stokes***

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

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Artist's Interpretation of Members of the Immortal 600 Burying One of Their Own  
(Painting by Martin Pate).

Note: Although evidence of wooden grave markers was found at 8 grave locations in the Confederate section of the cemetery during the 1999 archeological investigations, the grave markers may have been placed by Federal troops after the war (see Groh 1999: 68; Joslyn 1996a: 234).

## THE IMMOTRAL 600 – Death before dishonor

On August 20, 1864, a chosen group of 600 Confederate officers left Fort Delaware as prisoners of war, bound for the Union Army base at Hilton Head, S.C. Their purpose--to be placed in a stockade in front of the Union batteries at the siege of Charleston.

The 600 were landed on Morris Island, at the mouth of Charleston Harbor. Here they remained in an open 1 1/2 acre pen, under the shelling of friendly artillery fire. Three died on the starvation rations issued as a retaliation for the conditions of Union prisoners at Andersonville, Ga. and Salisbury, N.C.

On October 21, after 45 days under fire, the weakened survivors were removed to Fort Pulaski, Ga. Here they were crowded into the cold damp casements of the fort. On November 19 197 of the men were sent back to Hilton Head to relieve the overcrowding. A "retaliation ration" of 10 ounces of moldy cornmeal and soured onion pickles was the only food given for 42 days. Thirteen men died at Fort Pulaski and five at Hilton Head.

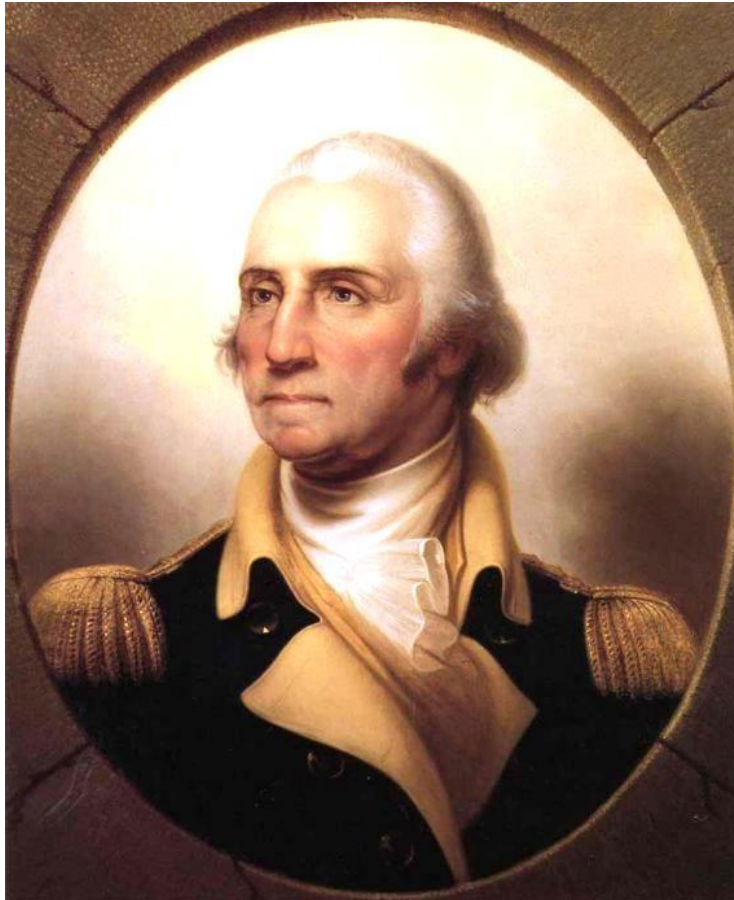
The remaining members of the Immortal Six-Hundred were returned to Fort Delaware on March 12, 1865, where an additional twenty-five died.

The remnant was not released until July of 1865. As the years after the war wore on, the survivors began calling themselves "The Immortal 600", a phrase probably coined by "600" survivor John Ogden Murray, who wrote about his experiences in *The Immortal Six Hundred*. They became heroes throughout the South for their courage and for refusing to take the Oath of Allegiance before the War was over. Instead, as Joslyn put it, they chose death before dishonor.



# Washington vs. Lincoln

By [Brion McClanahan](#) on Feb 22, 2017



Abraham Lincoln and George Washington stare silently at one another across the reflecting pool on the National Mall in Washington D.C., their paths inextricably linked by the historians who consider both to be the greatest presidents in American history.

One is a monument, a testament to the man and his influence on American history, the other a memorial to the Lincoln legacy, a persistent reminder of the new United States.

Washington was at one time the symbol of America. Even twenty years after his death, Americans painted their mantles black in mourning for the indispensable man, and many American families hung portraits of both George and Martha Washington in their homes.

Lincoln became a messianic figure, the martyr in a cause to forge a new nation based on the proposition that all men are created equal in an indissoluble union.

Honest Abe supplanted Honest George as the quintessential American, and thus two American symbols had been born. One represented the original American order, the other a new America. One conservative and rational, the other revolutionary. One built on the refined ancient constitutions and customs of Western Civilization, the other in a rough-hewn world of log cabins, dirty jokes, foul language, and shifting political sands.

While the monuments of each man may serve as pseudo sentinels guarding the United States Capitol building, America and its legacy cannot be both Washington's and Lincoln's. It may seem that both men had much in common, but they, and the symbolic America they represent, are in fact incompatible.

Washington represented the cavalier elite of early American society. He was reared as a gentleman. He was refined, an excellent conversationalist who knew how to dance and flirt properly with women. His father and grandfathers had acquired large

Virginia estates, and though they were considered to be middling plantation owners, Washington eventually befriended members of the Fairfax family, the wealthiest landowners in Virginia.

Lincoln was born to a shiftless farmer who lost most of his landholdings due to poor claims and who preferred to pull up stakes rather than plant roots in one area. Lincoln grew up in the wilderness around rough men and women. He never had any social graces and clumsily interacted with the opposite sex. Lincoln was never reputed to be a fine dancer.

Both men were physically imposing and stood near 6'4". Reportedly, Lincoln wrestled and split logs but he never learned how to defend himself in individual combat. Albert Taylor Bledsoe had to teach him how to use a broadsword when Lincoln was challenged to a dual, and his career as a soldier lasted only a few months during the Black Hawk War. Lincoln did not see any combat.

Washington hunted and soldiered. He was the best athlete in Virginia, a master horseman, and a real war hero who saved his men from annihilation in 1755 at the Battle of Monongahela, led the American States to their independence in 1783, and was called out of retirement in 1798 to lead American forces against the French in a war that never materialized.

Washington avoided political life by resigning from every political post after the American War for Independence. He could have been president for life, an elected king, but instead chose to retire to Mount Vernon to be a planter and spend time with his family. Washington never campaigned for an office. Washington was important because of who he was as a man, because of his character. He was the greatest man in America before he became president.

Lincoln became a lawyer, represented big business against the little man, consistently sought office, and molded his political statements to gain maximum political effect. Lincoln was important because he was elected to office. He would be forgotten to history if not for the general government in Washington D.C.

Lincoln faced an open crisis as president and march hundreds of thousands of troops into the Southern States to put down a "rebellion" when other options were available. He could have chosen peace but chose war and never negotiated or sought compromise with those who opposed his administration. He rounded up dissenters, shut down newspapers, and barred free elections.

Washington faced a "rebellion" on the frontier, and while he eventually agreed to send troops into Western Pennsylvania (at the insistence of Alexander Hamilton), he spent nearly two years exhausting all other means to reach a settlement on the issue. Washington tolerated dissent. He looked the other way when John Jay was burned in effigy and the press excoriated him for supported the awful Jay's Treaty with Great Britain in 1794. Even the Whiskey Rebels were treated with kid gloves. The press and elections both remained free.

Washington's Union tolerated differences between the Northern and Southern States, and even Washington himself appealed to their common interests in maintaining a common bond. Lincoln's Union forced the will of one section on the other, and his Republican Party openly admitted theirs was a crusade to "forge a new Union" and remake America.

Washington held the Union together through his statesmanship. Lincoln held it together by the bayonet. Washington accepted self-determination. Lincoln waged a war against it.

Lincoln was described as a "gorilla," "a first rate second rate man," "an ordinary Western man," a "fool," "weak," and a man of inferior character.

Washington was "First in war, first in peace, and first in the hearts of his countrymen," the "Father of His Country."

Lincoln inherited a federal republic and created a myth of national supremacy. Washington never pretended to be anything but the president of a federal republic.

The chasm between Washington and Lincoln is larger than the reflecting pool or one spot in a historical presidential ranking.

Lincoln has become America and America is worse for it.

### ***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/washington-vs-lincoln/>



**“I smuggled medicines such as quinine, morphine, etc. through the lines back in Tennessee.**

**I have even brought \$500 and \$600 worth of medicine out at one time, tied around my waist.”**

**- Mary Kate Patterson  
smuggler and Confederate spy,  
resided outside Nashville, TN**

>Short story, from The Abbeville Institute:

While Robbie Woodruff, another female Confederate spy and aide, was staying at Patterson’s home in Tennessee, 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 Southern 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.

Photograph provided courtesy of the Rutherford County Historical Society



# The American President: From Cincinnatus to Caesar

By **Clyde Wilson** on Feb 23, 2017



The great body of the nation has no real interest in party. — James Fenimore Cooper, *The American Democrat*, 1838

The American presidency offers many fascinating questions for historical exploration. And by historical exploration I do not mean the all-too-common form of pseudohistory that puts the presidential office at the center of our experience as a people. That scenario in which presidential Lone Rangers—Abraham Lincoln, Woodrow Wilson, Theodore and Franklin Roosevelt, John Kennedy, Ronald Reagan—gallop in to save us from dark forces that threaten divinely ordained progress toward the universal triumph of “American democracy.” (The dark forces are often discovered to be ourselves. The American people must be saved by presidential heroes from their ignorant prejudices against such things as foreign wars, affirmative action, and unlimited immigration.)

That scenario is not history at all but a part of the mythology of empire. Its origins can be traced to nineteenth-century Massachusetts when Calvinists lost their theology but none of their aggressive belief in their own chosenness, when the godly City upon a Hill was replaced by ‘American democracy’ (that is, Bostonian arrogance) as the end goal of the universe.

No. I mean real historical questions to be explored. How did the chief magistrate of a confederacy of republican states evolve into the leader of the world? Historians of the remote future, should there be any such after the disintegration of Western civilization, will see this as a central factor in the rise and fall of the American empire.

But here let us take a more limited and manageable question. How did we come to the present system of choosing our elective monarch? Of determining what citizen has the qualifications necessary for an office which surely requires patriotism, intelligence and character of a high order? Or to put it another way, what could possibly cause an apparently normal person to stand on a chair and cheer at the prospect of an Al Gore or a George W. Bush assuming such grave responsibilities, as many did in the most recent election?

Part of the answer lies in the invention of the two-party political system, something utterly unknown to the Framers of the Constitution, and particularly to the invention in the early nineteenth century of the diabolically-devised political nominating convention. The intent of this nominating convention was to take the choice of candidates away from the people and insure control by professional politicians: that is, persons who seek profit and place by the pursuit of power rather than by honest, productive work.

There was a time when candidates for high office were expected to show their achievements and services for the commonwealth—successful leadership in arms, wise executive administration which met public necessities while relieving the burden of taxes, forethought and eloquence in the legislative hall in dealing with hard issues. Compare recent occupants and aspirants of the presidential office with this standard. What does the absence of this or any other standard from our electoral discourse tell us about our state as a people? In fact, presidential candidacy is and has been for some time a factor not of achievement or service but of celebrity, or what patriots who decried the emergence of this phenomenon in the nineteenth century called “availability.”

One of those patriots. James Fenimore Cooper, wrote in his *American Democrat*:

Party is an instrument of error, by pledging men to support its policy, instead of supporting the [true] policy of the state. . . . Party leads to vicious, corrupt and unprofitable legislation, for the sole purpose of defeating party.

The discipline and organization of party, are expedients to defeat the intention of the institutions, by putting managers in the place of the people; it being of little avail that a majority elect, when the nomination rests in the hands of a few.

Party is the cause of many corrupt and incompetent men being preferred to power, as the elector, who, in his own person, is disposed to resist a bad nomination, yields to the influence and a dread of factions.

Party pledges the representative to the support of the executive, right or wrong, when the institutions intend that he shall be pledged only to justice, expediency and the right, under the restrictions of the Constitution.

When party rules, the people do not rule, but merely such a portion of the people as can manage to get control of party

The effect of party is always to supplant established power. In a monarchy it checks the king; in a democracy it controls the people.

Party, by feeding the passions and exciting personal interests, overshadows truth, justice, patriotism, and every other public virtue, completely reversing the order of a democracy, by putting unworthy motives in the place of reason.

It is a very different thing to be a democrat, and to be a member of what is called a democratic party.

Cooper’s hope was for a Washingtonian presidency who would be above party—Andrew Jackson. It was not an unreasonable hope in the beginning. But there were two problems with this appeal to a noble executive such as the constitution had designed the office to be. By the time anyone achieved the distinction necessary, he had more than likely reached the stage of declining mental powers. This was true of Jackson as it had been of George Washington. Though not in the same category as Washington and Jackson, it is likely that some of the worst mistakes of Wilson, FDR, and Reagan can be traced to this fact of life. Those who hope to manipulate a powerful officeholder for their own ends are many, wily, and adept at raising plausible public clamor for their goals.

An even greater problem was the hope for a president above party, which both Washington and Jackson believed themselves, erroneously, to be. No sooner had the government been founded than Alexander Hamilton and his north-eastern friends began to force through an agenda that boldly disregarded all the understandings that had been reached at

Philadelphia, in the ratifying conventions, and in the first ten amendments—under the cover of Washington’s prestige. The Jeffersonians managed to halt this initiative in mid-course and hold it in abeyance for a quarter century. But Thomas Jefferson should not be regarded as a player in the leftist scenario of presidential Lone Rangers. He did not regard the presidential office in that way, but as a consensual and restraining force. He walked to his inauguration rather than riding, like “plain” John Adams, in a carriage with white horses, sent his messages to Congress in writing rather than delivering them from the throne, and established Virginia country pell-mell as etiquette in the executive mansion. But he could not help being the leader of a party, however he wished otherwise.

Jeffersonians did establish for a time the dominance, at least rhetorically, of a limited collegial presidency, and more importantly, the dominance, at least rhetorically, of a confederal central authority restricted in its jurisdiction. This was the bedrock public feeling when Jackson was elected president. The majority was disgusted with John Quincy Adams’s efforts at neo-Hamiltonian expansion of the government and regarded Jackson as honorable and safe. But, as Washington had his Hamilton, so Jackson had his Martin Van Buren, the American solon of party.

One may interpret Van Buren’s motives in constructing the American party system in two different ways. He was a devotee of Jeffersonian principles who realized that under the conditions of mass democracy only a strong party organization could defend them. Or, as most observers at the time and later have believed, he was a shrewd pursuer of political preferment for its own sake, troubled no more by principles than was necessary to keep the hayseeds in line. Motive really does not matter. The effects were the same, either way.

These effects were the substitution of party machinery and patronage for public opinion and the transformation of electoral contests into trials of celebrity rather than of issues. As an 1829 newspaper commented:

Mr. Van Buren seems disposed to take a conciliatory course. He looks toward to a higher station in the General Government, and his whole air and manners evince it. He desires, therefore, to make as many friends, and as few enemies, as possible.

It would be hard to find a better description of the way our aspirants to the highest office have been addressing the issues most of the time since. Perhaps the most important issue of the late 1820’s and early 1830’s was that of free trade versus tariff protection. President Jackson took a bold and decided stand for “a judicious tariff.” The Jeffersonian principle of free trade had become a party trick. One could be for or against free trade as long as one supported the party. Though it was assumed that Jackson’s party leaned toward free trade, his supporters among Mr. Van Buren’s friends in the northeast were free to vote for all the tariffs they wanted.

The key, of course, was organization. New York, because it had more patronage than other states, because political contests were close, and because Hamilton and Burr had left a legacy of competing organizations, provided the model for the nation. And federal patronage grew with the phenomenal expansion of the country in every measurable dimension. One need not be troubled with public opinion or issues. All you needed was to control the meetings. So appeared the party convention, which was actually thought of as an advance in popular control over the legislative caucuses which had previously nominated candidates, now decried as aristocratic evils.

So, if enough postmasters and pensioners and contractors and their friends and relatives and those who expect to be postmasters, contractors, etc. when their ticket wins, and their friends and relatives show up, that settles the matter. Whatever resolutions and platforms and nominations emerge from the meetings, already carefully designed by the managers, are, by definition, public opinion. The people have spoken. If you don’t believe it, just ask the newspapers (who are getting most of their profits from public printing).

Meanwhile, you have been busy putting into place all those nice, new devices to better express the will of the people (that is, make the managers’ job easier). Let us suppose that 20 percent of the electorate of Massachusetts is Democratic and 80 percent of that of Mississippi. But in the convention states are represented by population. Your Massachusetts Democratic voter is going to have several times the power per capita of my Mississippi one in writing the platform and choosing the candidate. The real effect, of course, is to allow a well-organized minority of a minority to choose the president. As Cooper pointed out: it is “of little avail that a majority elect, when the nomination rests in the hands of a few.” And the minority which controls is a stealth minority, with a vested interest in disguising its agenda and avoiding any real public debate and decision of issues, since controversy might scare off voters. And have you noticed those new-laws, unknown and unanticipated by the Constitution, which mandate that the party that wins New York by 51 percent or even by less in a three way race, gets 100 percent of New York’s votes in the Electoral College? Thus do our leaders labor ceaselessly to bring us ever and ever greater democracy.

Despite historians’ endless blather about “Jacksonian democracy,” pro or con, there was now a president and party ruling by patronage and popularity with no principle in sight. True, there was much talk in the air about the common man, which



meant that the party managers had learned to get his vote, after the options had been carefully culled down to the safest ones. (Rather, there were two Jacksonian principles in sight: an insistence on maximum presidential prerogative—and one the historians never mention in this context—firm opposition to abolitionism.) Even the vaunted war against the national bank—put forward as a campaign for hard money—actually resulted and probably was intended by the President’s managers to result in a host of government-protected banks, inflating the currency happily for private profit.

It is true that Van Buren opposed this, as he did anything so decisive as to make enemies. As he reported unblushingly in his autobiography, he once missed a key vote because he had promised to accompany a friend on a cemetery visit. This method failed him at last when he lost the 1844 nomination by attempting not to take a stand either way on Texas annexation. Still, it made him president for a term. When elected in 1836 he was a veteran officeholder, but he had no real achievements to rank with Adams, Jackson, Clay, Calhoun, Webster, and many others. Cincinnatus had been called from the plow and turned out to look a lot like Uriah Heap rather than the natural aristocrat for whom the presidential office had been designed.

But the game was not over. Two could play. The Whigs, on the outs while Jackson was popular, had learned a few tricks from Van Buren. In 1840 their managers, who had been busy building up their own patronage network, devised a new strategy.

They found another quondam military hero. General William Henry Harrison, who was completely unburdened by any political opinions or record. They adopted no platform, thus reducing the chance of offending any potential voter. Instead of a platform there was a campaign—torchlight parades carrying log cabins, coonskin caps, and jugs of cider, to symbolize their candidate’s identity with the common people, and whooping it up for “Tippecanoe and Tyler Too.”

A traveling circus had been sent to find Cincinnatus and had come back with his distinguished-looking but rather dimwitted cousin, who did not have a clue as to what he had been called for. This was just what the managers had in mind. The real leader of the party, Clay, announced that the electoral victory had been a mandate for the policies of the party (which had hardly been mentioned in the campaign)—a national bank, high protective tariff, distribution of tax money for internal improvements. For the moment the agenda stalled because Cincinnatus’ cousin ungraciously died and was succeeded by a junior member of the electoral coalition, a “states’ righter” who had opposed Van Buren without going for the Whig program.

But the party men had managed to co-opt the process by which the people were to find their Cincinnatus and corrupt it beyond repair. The Whigs, soon to be Republicans, had designed a formula that they have clung to since. Never address a real issue if you can help it, and if you have to, redefine it till it’s harmless. Serve big business (that is, safe, as opposed to entrepreneurial capital) but never mention it. Always be the party of the respectable middle class, a sure vote-getter everywhere outside the South. In pursuit of this goal the party has for more than a century and a half, with very rare interruptions of talent, produced a succession of presidential and vice-presidential candidates who have astonished the world with their mediocrity.

Calhoun, who shared Cooper’s distaste for party and preference for an independent presidency and was in a much better position to assess the real state of affairs, described it thus:

the existing party organization[s] look only to plunder. The sole object of strife is to elect a President, in order to obtain the control through him of the powers of the government. The only material difference between the two parties is, that the Democratiks [sic] look more exclusively to plundering through the finances and the treasury, while the Whigs look more to plundering by wholesale, through partial legislation, Banks, Protection and other means of monopoly. The one rely for support on capital and the other on the masses; and the one tends more to aristocracy and the other to the power of a single man, or monarchy. Both have entirely forgot the principles, which originally gave rise to their existence; and are equally proscriptive and devoted to party machinery. To preserve party machinery and to keep up party union are paramount to all other considerations; to truth, justice and the constitution. Everything is studiously suppressed by both sides calculated to destroy party harmony.... It is impossible for anyone, who has not been an eyewitness, to realize the rapid corruption and degeneracy of the Government in the last few years. So callous has the sensibility of the community become, that things are now not only tolerated, but are scarcely noticed, which, at any other period, would have prostrated the Administration of Washington himself.... It is time for the people to reflect.

Calhoun’s description of the end effect could serve as an epitaph for the late twentieth-century presidency:

When it comes to be once understood that politics is a game; that those who are engaged in it but act a part; that they make this or that profession, not from honest conviction or intent to fulfill it, but as the means of deluding the people, and through that delusion to acquire power; when such professions are to be entirely forgotten, the people will lose all confidence in public men. All will be regarded as mere jugglers—the honest and patriotic as well as the cunning and the

profligate—and the people will become indifferent and passive to the grossest abuses of power, on the ground that those whom they may elevate, under whatever pledges, instead of reforming, will but imitate the example of those whom they have expelled.

Remember George Bush and “Read my Lips.” In some quarters there has been much emphasis on the disgrace brought on the presidential office by Bill Clinton and his obvious sleaziness. So what else is new? In fact, the Bush deception of the people is by far the worse of the two. Clinton’s lies were mostly to cover up his misdeeds. Bush’s lie was a deliberate deception of the people made publicly in presenting himself as an aspirant to their highest office, a corruption of the democratic process at its very root. But, of course, our sensibilities have become so callous that neither the deceiver nor the deceived thought much of it.

It is in fact possible to praise what Calhoun decried, to glory in the fact that American political parties present the people with no real alternatives. Freedom from ideological strife can be seen as a great boon when compared to the havoc wrought in Europe by struggles over irreconcilable visions of the political good. This has been a basic theme of left and right democratic capitalist men: for instance, respectively, Arthur Schlesinger in *The Vital Center* and Daniel Boorstin in *The Genius of American Politics*. Instead of wasting themselves on class struggle, Americans have been busy manufacturing more refrigerators and automobiles for everyone. There is indeed much to be said for a nonideological regime that promotes peace and prosperity. One may wonder, however, if that accurately describes a country that killed 600,000 of its men in a civil war. Or if any number of fridges, or even of guided missiles, can save a people with a leadership unable or unwilling to address honestly its real necessities.

Can a lack of principle—a refusal to contest real issues—be covered by an appeal to the evils of ideology? Would not a more accurate description suggest that since the Progressive Era of the late nineteenth century the driving force of American history has been a quasi-socialist ideology, whether it is called Progressivism, Liberalism, or Neoconservatism? There has not been an absence of ideology but rather a two-party agreement on one. For those who believe in Clinton’s worldview, mistaken though they be, a vote for Clinton or Gore is a rational choice. In the same circumstances, a vote for a George Bush (junior or senior) is a vote for “Tippecanoe and Tyler Too” if it is thought of as a vote for an alternative.

The Whig frustration after 1840 was compounded by Calhoun’s eloquent and intransigent stand for free trade, free banking, and strict construction, which had rallied the latent Jeffersonianism of the people. The Democratic Party, after the breaking of Van Buren’s power in 1844, returned to principle and held to it until principle was rendered irrelevant by blood and iron.

The economic centralists, whose drive had always since the time of Hamilton been presented as a moral imperative, needed other cards to play. The American presidency required two more steps to Caesarism. First, the party men must learn how to combine predatory patronage and predatory policy, which separated the Democrats and Whigs, into one power, something best accomplished in crisis. This Lincoln was able to lay the groundwork for in the midst of war, though the final consummation would not come until a century later when the Great Society discovered how to buy both sides by shifting the costs to posterity.

Ronald Reagan came to power, like Jackson, on a wave of protest over what the party men had done to the people’s property and principles. He spoke like, and perhaps even believed himself to be, the Jeffersonian who would turn back to states rights and limited government. But as Jackson had his Van Buren, Reagan had a phalanx of handlers ready to reinterpret the revolution into a Hamiltonian form. The patronage thrown up by the Great Society was too great a temptation to be spurned. The bakery would not be closed; the cake would just be sliced a little differently. In order for the Reagan revolt to work, there would have to have been a real opposition party determined to take wealth and power from the federal government and give it back to the people.

The war allowed Lincoln to combine patronage and policy by eliminating effective political opposition. But a second step was needed before the presidential office metamorphosed from CEO to Caesar. This was the establishment of American history as a salvation drama. The groundwork for this had to be religious and cultural. It required a country in which superficial education emanating from New England schoolmarm had replaced, in a substantial part of the population, tradition and common sense.

Since the War of 1812, New England had declined severely in prestige and power. Its intellectuals had lost their religion but had retained their sense of themselves as The Elect. The Calvinist mentality, even without its theology, reasoned diabolically. That which stood in its way was by definition evil. By the time this impulse got to the hustings in the greater New England of the Burnt Over District of New York and the upper Midwest, it took on strange forms.

The New England clergy had preached rabidly that Jefferson was a tool of the Bavarian *Illuminati* who would set up the guillotine, kill Christians and declare women common property. A generation later came the belief that the harmless

fraternal order of Masons was conspiring to subvert the country, and that fantasy was soon transferred to the Catholics. In the meantime, the religious dissolution of New England spun off many strange subcults including vegetarianism, feminism, communalism, Mormonism, Adventism. The underside edge of this great Age of Reform was the psychopathic gang of John Brown, in the same way that Charles Manson was the underside of the great Sexual Liberation of the Sixties. (Late bloomers of the latter include the Unabomber and Timothy McVeigh, whose crimes have been blamed by the intelligentsia on the “right wing Southern gun culture.”)

The more respectable side of this phenomenon was a conflation of Christianity and Americanism, America as the fulfillment of God’s plan for mankind, a seductive bit of blasphemy that has remained a strong motif in our national consciousness ever since. Out of this matrix came a thirst for vanquishing the devils that stood in the way, a thirst satisfied perfectly by the idea of the Slave Power. The South which stood in the way of Northern progress, economic and moral, was not simply a region defending its own interests within a federal system, it was a diabolic conspiracy of degenerate and imperious slaveholders to spread their evil ways to the North, threatening all things good and decent. Since domestic slavery had been a feature of American society from its first days, and since all American law and tradition forbade interference by one section with the internal affairs of another, this strategy could only work politically by the fantasy that the “Slave Power” was the aggressor. (And convenient forgetting of the fact that most of the most stalwart founders and defenders of American liberty and the American Union had been Southern slaveholders.)

It was the combination of economic agenda and cultural hysteria that brought Lincoln to power, thanks to the tricks that the party managers had played with the Electoral College. Lincoln was far too shrewd to really believe the conspiracy theory, but he was willing to allow it to benefit himself and his party. As long as the South remained a large, prestigious, and skillfully-led minority, there was an irreducible body of opposition to both economic nationalism and the cult of Americanism.

The trauma of war followed by the assassination provided the final missing ingredient in the drama of presidential salvation. The president had begun as the CEO of a federal republic, expected to have extraordinary republican virtue in the exercise of his powers. He was now the martyred savior in the world historical drama of American uniqueness. The Northern clergy and their business lobbyist allies were not slow to use the opportunity for all it was worth. There developed a huge literature in which Lincoln is literally a Christ figure who died for our sins. (They had tried this out on a limited scale with John Brown before the war, but it had not flown.) To read the Lincoln hagiography is to understand easily how the Romans came to grant divinity to their emperors (the difference being that those Romans did not claim to be Christians).

The conflation of America with God’s plan for the perfection of human history was complete. And the president as savior was essential to the drama. It could not, of course, be used every day. But it would ever after be there as a potential to clothe dubious objectives with sacredness. And there would always be a portion of the people ready to follow. So Wilson could lead the country into the insane mayhem of the European war, kill and be killed in order to end killing, and make the world safe from democracy. Many would believe that Franklin Roosevelt had personally saved us from Depression and fascism.

Perhaps the strangest eruption of all in the salvation drama occurred after the assassination of the youthful President Kennedy. This dubiously elected, questionably competent, and churlish power-seeker became in death a sacrificed god. You have to be old enough to have been there to really remember what an orgy of adulatory hysteria was whipped up for that occasion.

It was that emotional eruption which provided the fuel for the Great Society, a salvation drama against the sins of poverty and discrimination, the chief result of which was to engross for the presidency ever more of the power and wealth of the country. Something which could not have happened, however, if there had been a real opposition party. The Great Society did not create the moral breakdown of the Sixties. Rather it was a product of moral breakdown in which the intelligentsia, through the grace bestowed upon them by the martyred president and their paternal egalitarianism, liberated themselves from morality and into irresponsible power and privilege to remake the world.

What was new about this was that the president no longer had to be even a dim copy of Cincinnatus. By the time we get to Clinton, the imperial office itself had become the object of worship. It does not matter how tainted the credentials of its occupant. In the drama of salvation, a sleazy prevaricator can be the saviour of the oppressed. It does not matter if this requires the murder of innocent women and children at home or abroad. The emperor can do no wrong.

This was in part because the presidency had become enmeshed in the public the business of the public, but a popularity contest. So the Republicans of my state were treated, during the 1996 presidential campaign, not to a declaration of Mr.



Dole's principles and policies, but to a visit from his daughter who regaled us with the assurances of what a wonderful fellow he was.

I can recall as an undergraduate student the reiterated lesson that the American press was owned by big business, and therefore could always be expected to support the reactionary side in American politics. It was up to the working stiffs of the media to correct this terrible imbalance as best they could. A prime example of the corruption of American politics by public relations, I was taught, was the fact that Eisenhower had taken elocution lessons from a Hollywood actor. In a remarkably short time, the brave crusaders of the media became slavish lickspittles of the imperial Kennedys, who had pretended to regard them as wise and important.


The Federalists who designed the presidency at Philadelphia wanted a vigorous and independent power that could preserve the honor of the Union against all foes. In constructing the office, they violated all the wisdom of American experience. The Revolution had been in essence a struggle of the representative bodies of the thirteen colonies against the executive power, the monarchical prerogatives represented by the royal governor and his placemen. Because of these struggles, the colonies emerged from the Revolution with weak executive power, a governor elected annually by the legislature, a magistrate with very limited initiative in the vital matters of purse and sword.

The prevailing element at Philadelphia designed an office unlike any other in the world, a monarch with more than monarchical powers and in all respects except the requirement for election by the people of the states. (The Electoral College was designed not so much to take the decision out of the hands of the people as to guarantee weight to the states. If there was no majority, as might happen often, the House would choose, with each state having an equal vote. Party management once more triumphs over the intent of the Constitution in selecting the president.) Theory prevailed over experience.

All three branches of the federal government, and thus the people too, are guilty in the transformation of America from a Constitutional federal Union to an empire. But it was the president who was meant to check evil tendencies in the body politic. This is why he was given the power to negate acts of Congress and to appoint the judges and generals. He was to be the hero of republican virtue who would represent all the people as a historic community of freedom rather than a coalition of interest groups and ideological agendas.

At the beginning of the new millennium, we can see only too well how misplaced was the hope. From Cincinnatus to Caesar was a long road. From Caesar to Caligula is but a few short and easy steps.

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



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

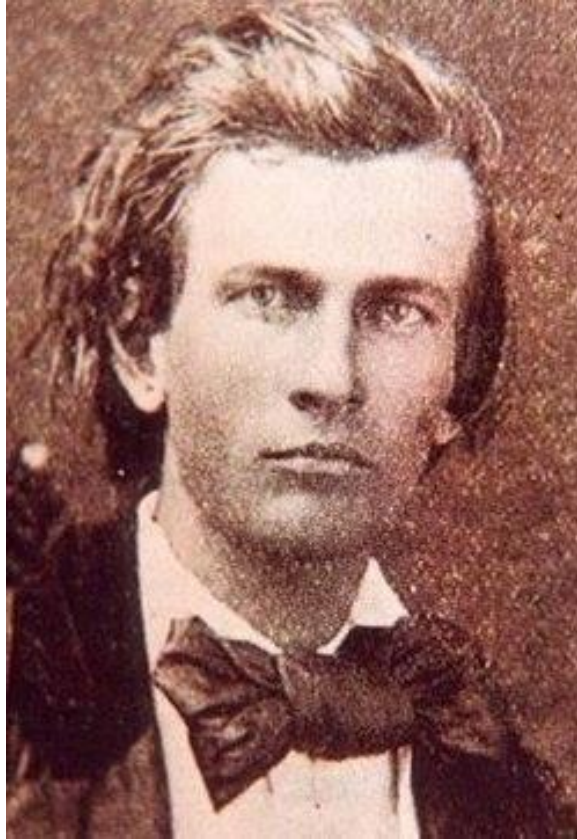
*They opposed a re-enforcement because they knew a re-enforcement meant war. Mass meetings were held in Northern States denouncing war, and messages sent to Lincoln, warning him that if he sent an army South he would find a fire in his rear. Is it not marvelous that men of today seem to believe it quite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

**Elizabeth Avery**

**Meriwether**

(Pseudonym, George Edmonds)

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



### Defending the Heritage

Captain William Francis Corbin 4th Kentucky Cavalry...Executed for recruiting in his home state.

Corbin, who was a church elder in his home environs, led a prayer service for guards and inmates alike at the prison chapel on the morning of his execution. Writing 34 years later, a witness recalled the moment:

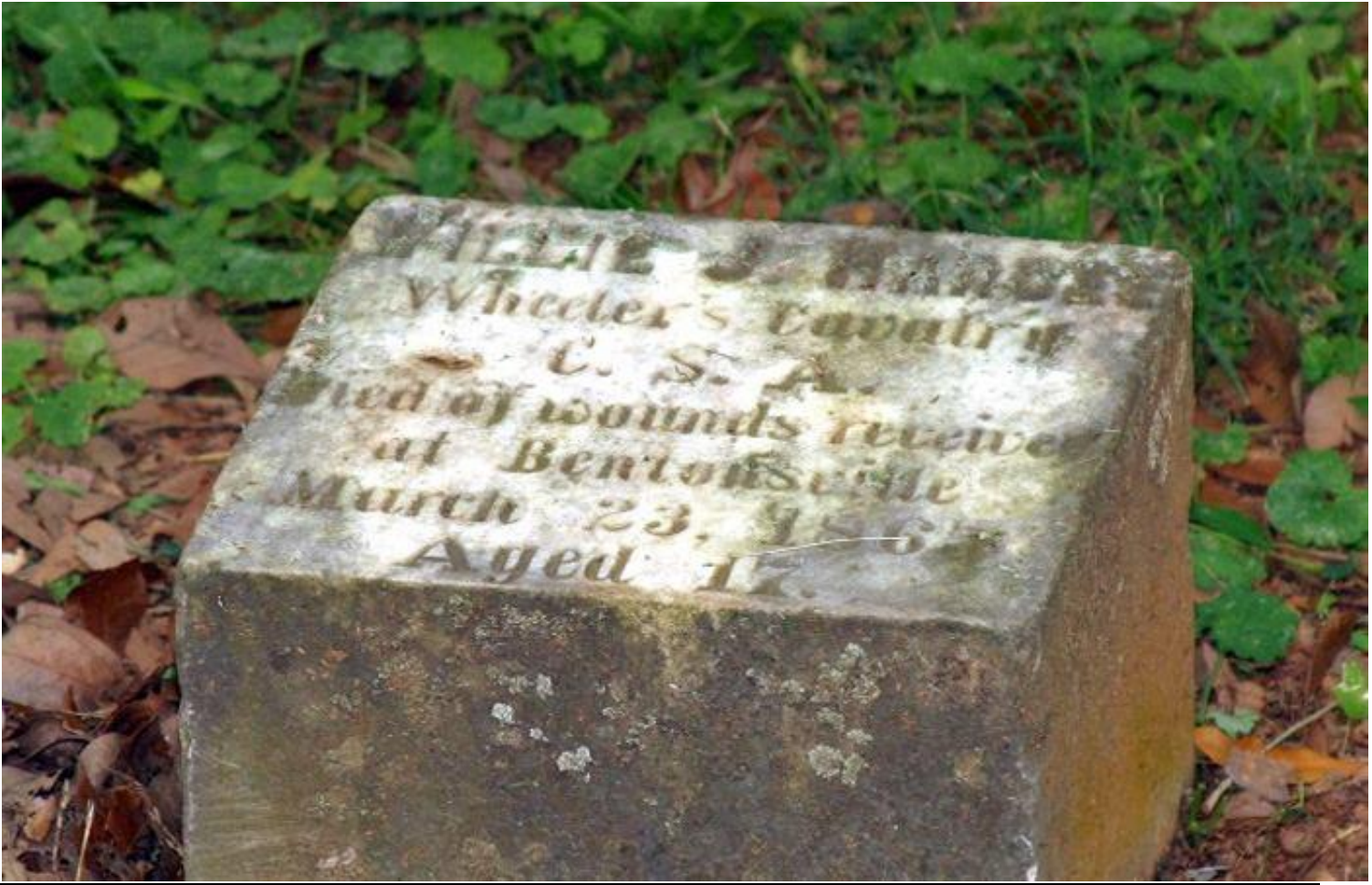
That scene, and the words which fell from his lips on that occasion, are indelibly stamped on my memory ...

After reading and prayer by Captain Corbin, he said, in part, speaking of himself, that "life was just as sweet to him as any man, but if necessary for him to die in order to vindicate the law of the country, he was ready to die, he did not fear death; he had done nothing he was ashamed of; he had acted on his own convictions and was not sorry for what he had done; he was fighting for a principle, which in the sight of God and man, and in the view of death which awaited him, he believed was right, and feeling this he had nothing to fear in the future." He closed his talk by expressing his faith in the promises of Christ and his religion.

To see this man, standing in the presence of an audience composed of officers, privates, and prisoners of all grades, chained to and bearing his ball, and bearing it alone, presenting the religion of Christ to others while exemplifying it himself, was a scene which would melt the strongest heart, and when he took his seat every heart in that audience was softened and every eye bathed in tears.

~ † Robert † ~





Defending the Heritage~ † Robert † ~

# The Tragic Death of Young Willie Hardee

"In the ranks of the 8th Texas that day was the General's 16-year old son, Willie. Young Hardee had first joined the Rangers in the first half of 1864, but the regiment sent the boy, who had run away from a Georgia school to sign up, to his father. In order to keep better watch over him, the General gave his son a position on his staff. Except for a brief stint with a battery, Willie served on his father's staff up until the march toward Bentonville. Reunited with the Rangers on the march, the boy pleaded with his father for permission to serve with them. After an enticement of an officer's rank and a position on Johnston's staff was resisted by the son, the father relented. He told Capt. Kyle of the regiment, "Swear him into service in your company, as nothing else will satisfy."

When Willie was wounded at Bentonville, Smeltzer says, "The General directed his son be taken to Hillsboro to the home of his niece, Susannah Hardee Kirkland, wife of Brig. Gen. William W. Kirkland, one of Bragg's brigade commanders. It was there that Willie Hardee died three days later on March 24. In a small military ceremony which his father attended, he was buried in St. Matthew's Episcopal Church cemetery."

Here is an excerpt from an article which appeared in the January, 1916, edition of the Confederate Veteran, written by a surviving Confederate soldier who had firsthand knowledge of Willie Hardee, Colonel W. D. Pickett, from Lexington, Kentucky.



“The article in the January VETERAN on General Hardee's Son recalls to me one of the most deplorable incidents of that bloody struggle. I was a member of General Hardee's staff for the last three and a half years of the war and was paroled at Greensboro, N C with the rank of colonel and assistant inspector of General Hardee's corps CSA, so I am familiar with the facts in relation to the death of Willie Hardee. The statement in regard to his death is substantially correct.

He was never published as a member of the staff as he was too young. His father was very devoted to his only son and under the circumstances he naturally came to his father for about two years before the end, I think, however it is a mistake to say that he had even enlisted in any regiment. It was said that on his eighteenth birthday he enlisted as a private in the 8th Texas Cavalry one of the most distinguished cavalry regiments of the Confederate army. A few days after his enlistment the battle of Bentonville, NC, was fought for the possession of an important bridge in which the Confederates were successful. In the charge of his regiment, General Hardee leading it, Willie Hardee was killed. It was sad indeed that in this last battle of the war fought east of the Mississippi, father and son were forever separated by the enemy's bullets. Willie Hardee was a noble boy. I was much attached to him, as were all who knew him and his death was deeply regretted.”



**The field where Willie Hardee fell.**



# CIVIL WAR TRUST

## BATTLE OF BENTONVILLE, NC MARCH 19-21, 1865

CivilWar.org

### LEGEND

Confederate	Union

19th-Century Wastline  
19th-Century Structures  
19th-Century Roads  
19th-Century Roads no longer in existence  
19th-Century Fences  
Modern Roads  
Preserved by the State of North Carolina  
Preserved in whole or part by the Civil War Trust  
Target Properties

Saving America's Civil War Battlefields

At approximately 10 p.m. on March 21st, the Confederate Army starts its retreat towards Smithfield.

The Confederate final line consisted of Taliaferro's Division, Cummings Brigade, Stewart's Corps, Baker's Brigade and Brown's Division.

## JOHNSTON

STEWART  
ARMY OF TENNESSEE

## BRAGG

DEPT. OF NORTH CAROLINA

HARDEE  
DEPT. OF SOUTH CAROLINA,  
GEORGIA AND FLORIDA

MARCH 21, 1865

HOWARD  
ARMY OF THE TENNESSEE

BLAIR  
XVII CORPS

FORCE

G. SMITH

RICE

HURD

CORSE

MOWER

T. WOODS

C. WOODS

WEVER

CLARK

J. SMITH

LOGAN  
XV CORPS

MARCH 19, 1865

### LEGEND

Confederate	Union

19th-Century Wastline  
19th-Century Structures  
19th-Century Roads  
19th-Century Roads no longer in existence  
19th-Century Fences  
Modern Roads  
Preserved by the State of North Carolina  
Preserved in whole or part by the Civil War Trust  
Target Properties

Saving America's Civil War Battlefields



0 1/4 1/2  
MILES

Map prepared by Steven Stanley

Hardee and Stewart withdraw to original battlelines between 9 p.m. and midnight.

Selfridge initially deploys to the left of Hawley then deploys to the Morris Farm.

Ward's Division begins to arrive.

Jackson's Division deploys during the initial Confederate attack at the Cole Farm.

Cogswell's Brigade is called up to shore up the broken Federal line.

WILLIAMS  
XX CORPS

WARD

CASE

HAWLEY

MORRIS

JACKSON

SELFRIDGE

HARPER

SHERMAN

SLOCUM  
ARMY OF GEORGIA

DAVIS  
XIV CORPS

BRAGG  
DEPT. OF NORTH CAROLINA

MCLAWS

MORGAN

VANDEVER

FEARING

COGSWELL

MITCHELL

DEAS

MANIGAULT

BAKER

PALMER

WANDER

MILES

FITCH

CARLIN

WALTHALL

COLEQUITT

CLINGMAN

HOKE

HAGOOD

KIRKLAND

LOGAN

W. JONES

T. JONES

OLIVER

FLOWERS

STONE

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J. SMITH

LOGAN

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C. WOODS

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T. WOODS

C. WOODS





THE MAN WHO TAUGHT WILLIAM CLARKE QUANTRILL HOW TO FIGHT A GUERRILLA WAR --  
**JOEL BRYAN MAYES**

In 1861, Quantrill went to Texas with a slaveholder named Marcus Gill. There he met Joel B. Mayes and joined the Cherokee Nations. Mayes was a half Scots-Irish, half Cherokee Indian Confederate sympathizer and a war chief of the Cherokee Nations in Texas. He had moved from Georgia to the old Indian Territory in 1838.

Mayes enlisted and served as a private in Company A of the 1st Cherokee Regiment in the Confederate army. It was Mayes who taught Quantrill guerrilla warfare tactics. He would learn the ambush fighting tactics used by the Native Americans as well as sneak attacks and camouflage. Quantrill, in the company of Mayes and the Cherokee Nations, joined with General Sterling Price and fought at the Battle of Wilson's Creek and Lexington in August and September 1861.

Quantrill deserted General Price's army and went to Blue Springs, Missouri to form his own "Army" of loyal men who had great belief in him and the Confederate cause. By Christmas of 1861, he had ten men who would follow him full-time into his pro-Confederate guerrilla organization. These men were: William Haller, George Todd, Joseph Gilcrist, Perry Hoy, John Little, James Little, Joseph Baughan, William H. Gregg, James A. Hendricks, and John W. Koger. Later in 1862, John Jarrett, John Brown, Cole Younger, as well as William T. "Bloody Bill" Anderson and the James brothers would join Quantrill's army.

Mayes rose to the rank of major and quartermaster in Stand Watie's Indian Brigade during the Civil War. After the war, Mayes was a successful farmer and served as the chief of the Cherokee Nation.

For more on the Mayes family and the Cherokee Nation, read THE MAYES from the Chronicles of Oklahoma.





# THE VIRGINIA FLAGGERS

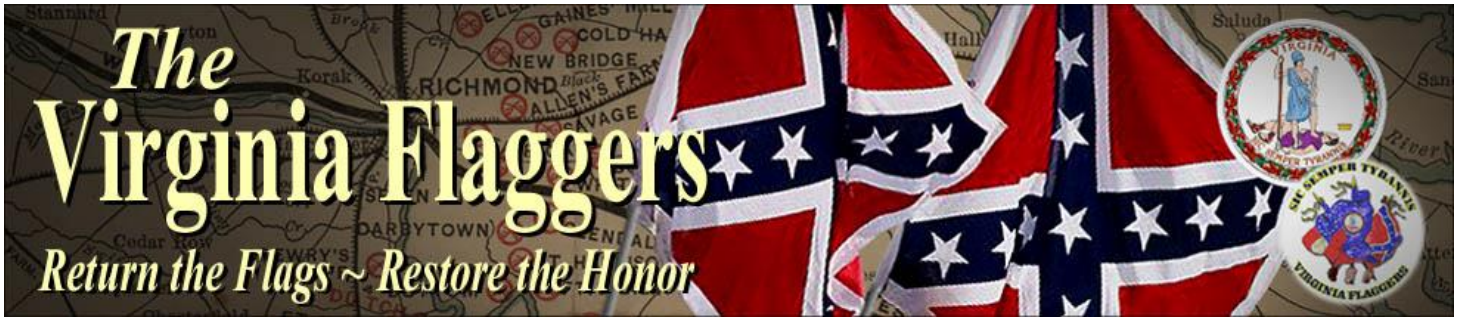
AS SEEN ON  
**TV**



## FLAGS ACROSS VIRGINIA







- **Monday, February 20, 2017**
- **[Corey Stewart To Hold "Rally To Preserve Our Heritage" at Charlottesville City Hall](#)**



Corey Stewart, Republican candidate for Governor in Virginia, will host a rally TOMORROW night, Tuesday, February 21st at Charlottesville City Hall. Corey has taken a vocal, high profile stand against the destruction of our history and heritage, and the left, as well as some in the Republican establishment, is attacking him with a vengeance. We need to show up STRONG tomorrow evening to support him.

Email forward below with details:



I recently visited Charlottesville to [fight against the removal of the Gen. Robert E. Lee Statue](#).

Make no mistake: The left won't stop at erasing Virginia's history. **They won't be satisfied until they put down all dissenting opinion, at all times, in all places.**

We cannot allow them to erase our heritage.

That is why this Tuesday, February 21st, [we're returning](#) to Charlottesville, this time to rally at steps of City Hall.

Please come and stand with me to protest the removal of General Lee's statue and help us stop this madness in its tracks.

The [Rally to Preserve our Heritage](#) will begin at [5:30 PM on Tuesday, February 21](#),

The City Council meeting begins at 7:00 PM, where they'll continue their effort to erase the proud record of one of Virginia's greatest heroes.

Without a doubt, the liberal agitators will try and shut our rally down.

We can't let them silence the voices advocating for Virginia's heritage.

General Lee is our heritage. He is our history. Robert E. Lee was a great American and Virginian. After the Civil War, General Lee spent the rest of his life working to reconcile and heal the country. His legacy is antithetical to the radicals who aim to destroy and divide, and it must be protected.

[Join me and hundreds of other Virginians to protect our heritage in Charlottesville on Tuesday, February 21st at the steps of City Hall](#)

[Rally to Preserve our Heritage](#)

Charlottesville City Hall  
605 E. Main St.  
Charlottesville, VA 22902  
5:30 PM  
RSVP [here](#)

For Virginia,

A handwritten signature in blue ink, appearing to read 'Corey', is written over a white rectangular background.

Corey Stewart







On his advice, we will be setting up a separate fund that will be used not only to fund whatever legal action we deem necessary over the next few months, but will be a general fund which can be used to fight any and all future attempts to remove monuments in the Commonwealth...and to erect new ones to add to the landscape. Stay tuned for more information on how you can help.

In the meantime, the Governor's race in Virginia has heated up after the swift and

strong reaction by two of the Republican candidates. As detailed in an earlier email, Corey Stewart and Denver Riggleman make strong statements condemning the vote to remove the monument, and vowed to fight to end the PC whitewashing of our history and heritage. Meanwhile, Fellow Republican candidate Ed Gillespie, a political strategist whom Stewart derides as "Establishment Ed," said in a statement that he doesn't support moving statues but that such decisions are...ready for this... "local issues". Gillespie is leading the Republican field in polling and campaign cash for the June primary. The fourth Republican candidate for governor, State Sen. Frank Wagner (Virginia Beach), says he opposes removing the statue, calling it "political correctness run amok."

Democratic gubernatorial candidate Tom Perriello, who represented Charlottesville in Congress from 2009 to 2011, supports the statue's removal as part of creating a more inclusive environment. Lt. Gov Ralph Northam, the Democratic front-runner in the gubernatorial contest, has said local communities should make decisions about Confederate symbols, but held up Charlottesville as a model for creating a "welcoming community."

Disappointing, but not surprising that the leading Republican in the race has decided to "play it safe" and side with Gov. Terry McAuliffe, who used the "local issue" excuse to veto legislation that would have closed a possible loophole in our veterans memorial statute. Corey Stewart not only made a strong statement, he visited the RE Lee statue on Saturday, and was attacked by some of Charlottesville's local social justice thugs. Good video here... <https://www.facebook.com/pg/CoreyStewartVA/videos/>

Corey has also planned a follow up press conference in Charlottesville for NEXT Tuesday, February 21<sup>st</sup>, at 5:30 pm at Charlottesville City Hall. We urge EVERYONE to make an effort to attend and support his efforts! <https://www.facebook.com/events/1255311257886567/>

Finally, we have been very busy fielding calls, messages, and emails from concerned citizens in and around Charlottesville. The result is the acquisition of land for THREE new Confederate Battle Flag Memorials to be erected in and around Charlottesville, one of which will be a massive one on Interstate 64. We are finalizing details, but expect to move quickly to get these up and flying and need your help. If you would like to help make this happen, please consider a gift to the Va Flaggers Memorial Battle Flag Projects Fund. Make checks payable to "Va Flaggers" and mail to P.O. Box 547, Sandston, VA 23150, or contribute through PayPal here... <http://www.vaflaggers.com/i95flagdonate.html>

We truly believe the tide is turning in the Commonwealth. Efforts to remove the Confederate monument in Alexandria failed after local legislators refused City Council's request that they petition the legislature for permission to move it. Mayoral candidates in Richmond and Portsmouth who supported monument removal were defeated or removed from office, and a groundswell of anger against the PC attempt to whitewash our history and heritage is growing. Even in Charlottesville, the façade is crumbling. Disgraced Vice-Mayor Wes Bellamy, who was behind the push to remove the monument, faces a recall challenge in court, after volunteers collected enough signatures from registered voters to petition the court. This after new vile tweets were found and released over the weekend, which use graphic language and slurs against homosexuals. <http://www.jasonkessler.net/blog/new-anti-gay-bellamy-tweets-surface> His partner in monument destruction, Kristin Szakos, has announced she will not seek re-election, and several pro monument Charlottesville citizens have stepped up to say they will run for office.

We are confident that not only will the Lee Monument be saved, but ALL monuments and memorials in Virginia will remain, but we are determined that this is, now more than ever, the time to push forward and not let up, even for a moment.

Stay tuned for more information and ways that you can join us!

- **Wednesday, February 8, 2017**

## **[Va GOP Gubernatorial Candidates Vow To Fight Lee Monument Removal, Protect ALL Veterans Memorials](#)**

On the heels of the Charlottesville City Council vote to attempt to violate Virginia State Law and remove the Robert E. Lee monument from LEE Park, two of Virginia's Republican candidates for Governor have released statements condemning the vote, and vowing to fight to protect the Lee monument and ALL of our veterans' memorials.





**Statement from Virginia Republican Gubernatorial Candidate Denver Riggleman:**

(Afton, VA) - In response to the Charlottesville government voting to take down the Robert E Lee Statue and renaming Lee Park, Denver Riggleman released the following statement:

"This continued assault from Democrats on Virginia's history and heritage is unacceptable. As Governor, I will protect the monuments of our heritage, but not just of the Civil War mind you. As Governor, I would be willing to explore memorializing more of our history, not less.

Instead of tearing down a statue of Robert E. Lee, which will cost residents over \$300,000, why are they not looking to spend that money erecting a monument to Maggie L. Walker, a Virginian, an African American, and first female president of a bank in the United States?

Not only are they standing in conflict with a number of Virginia's laws, but they are spitting in the face of veterans of every conflict - no reminder of any sacrifice by any veteran of any conflict should be torn down by the liberal thought police.

And if Charlottesville Mayor Mike Signer wants to keep poking the rest of Virginia in the eye with this sort of nonsense with our statues and making statements about Charlottesville being the "capital of resistance," he is going to wish that he would be allowed to make Charlottesville a sanctuary city, because I am coming. No more anarchy. No more lawlessness. No more of this nonsense. Virginians are tired of the tyranny of political correctness. So am I. It ends with a Riggleman administration."



**Statement from Virginia Republican Gubernatorial Candidate Corey Stewart:**

Woodbridge, VA – Republican gubernatorial candidate Corey Stewart delved into the controversy involving Charlottesville City Council's vote to remove the statue of Confederate Gen. Robert E. Lee from the city's central square.

"You cannot revise history. Only tyrants attempt to erase history. This is tantamount to denouncing your own heritage," Stewart said.

The Council voted to remove the statue on Monday. Stewart said that he is actively recruiting candidates to challenge the councilmen who supported the measure and that he will be supporting the lawsuit challenging the Council's actions.

"I will do whatever I need to, both now and as Governor, to stop this historical vandalism," Stewart said. "We must fight to protect Virginia's heritage."

As of this writing, we have received no response from GOP candidate Ed Gillespie from our inquiry for his position.

Please take a moment to contact Rigglesman and Stewart and THANK them for their bold stand and offer your support!

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<http://denverforgovernor.com/>

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Email Address: [contact@denverforgovernor.com](mailto:contact@denverforgovernor.com)

- **Tuesday, February 7, 2017**
- **[Charlottesville City Council Votes to Violate State Law - Will Attempt to Tear Down Lee Monument](#)**



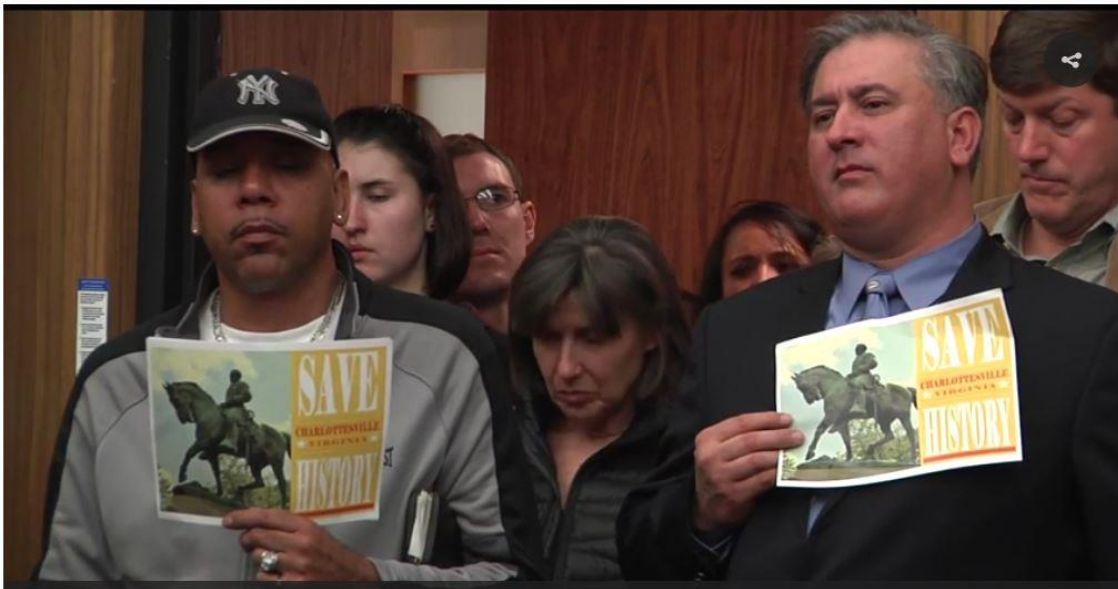
Last night, in a city council meeting that once again resembled more of a circus than a representative form of government, Charlottesville City Council voted 3-2 to attempt to tear down the magnificent equestrian statue of Confederate General Robert E. Lee from its place



in LEE Park. Against the advice of its own City Attorney, its self-appointed Blue Ribbon Commission, and the wishes of the overwhelming majority of its citizens, they voted to violate state law in order to carry out their campaign of hate and bigotry. Tensions were high and police had to escort several people out of the meeting when tempers boiled over into fighting, all a result of the divisive climate created by City Council. A 10 year old girl who stood to address city council was actually booed loudly by the monument haters and others were the target of their jeers and taunts.

The majority of the speakers last night spoke eloquently and passionately for keeping the monuments. Perhaps one of the most poignant moments was when Kenneth Jackson, an African-American and life-long member of the community got up and called Bellamy out for the chaos, hate, and division he and Szakos have caused in the community. He received thunderous applause and cheers for his comments, which included...

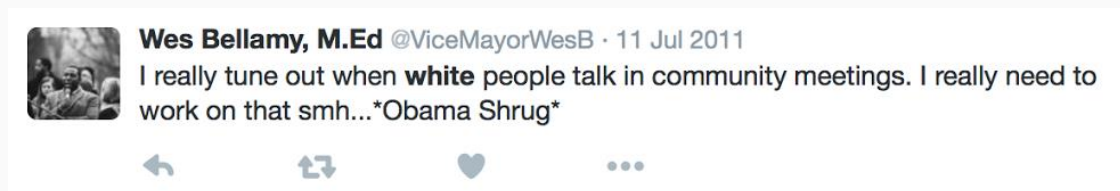
*"I can tell y'all, we didn't have these issues. We grew up together. I used to walk through every neighborhood," he said. "Don't play black folks for a fool. This disgusts me — and you're supposed to be our leaders? Our parents didn't hate the statue."*



The few that spoke for removal, like the council members who voted to do the same, blamed the Robert E. Lee monument for everything from white supremacy...to Jim Crow...to President Trump. It was obvious to anyone there that this entire process was a set up from the start. Comments from council member Kristin Szakos, Wes Bellamy, and Bob Fenwick were so ridiculous that they brought outbursts of laughter from the council chambers... reflective of the fact that the entire county is laughing at them, as well. The biggest rise



came when Fenwick had the nerve to complain about the fact that Wes Bellamy had received messages that came from folks who were obviously “racist”. Poor Wes was apparently so shook up that he spent the entire meeting staring at his laptop, even when citizens were speaking. Apparently not much has changed since he tweeted “I really tune out when white people talk in community meetings” just a few short years ago...



The fate of the monument was decided by three people. Councilman Kristin Szakos, a leftist extremist who has called for the removal for years put forth the proposal. The motion was seconded by disgraced Vice-Mayor Wes Bellamy, who led the charge to tear down the monument last spring, and was forced to resign from both the State Board of Education AND his position as a teacher in Albermarle County Schools after numerous vulgar and vile racist, sexist and homophobic tweets were uncovered and published. <http://www.cavalierdaily.com/article/2016/11/wes-bellamy-charlottesville-twitter> The third and deciding vote came from Bob Fenwick, a spineless, career politician who flip flopped after voting no just two weeks ago. One can only imagine what happened in the past two weeks to purchase that vote. Mayor Mike Signer and Councilman Kathy Galvin voted to keep the statues, but they are no friends to us our any citizen who honors Confederate heritage. In their comments, they both made it clear that they have also bought (hook, line and sinker) into the false white supremacy/racist/slavery narrative that has so

permeated this entire process. They basically apologized for voting no.

For those of you who had not been following our ongoing war with Charlottesville City Council, the vote last night was not unexpected. We were prepared and if you had to sit through any of those meetings you understand why we are actually glad it finally happened and we no longer have to sit through meeting after meeting waiting for the shoe to drop. Our attorney will be sending a letter today, detailing what action is forthcoming, and we understand lawsuits and injunctions will be filed by others as soon as the courthouse doors open this morning.

The social justice activist extremists in Charlottesville have voted to violate state law and even bragged about it in their comments. Fenwick, in his comments, says he "welcomes lawsuits". Apparently, spending hundreds of thousands of dollars is no big deal when it's taxpayer money that is being wasted.

The statues aren't going anywhere. These people actually think things will quiet down now. They are mistaken. We have not yet begun to fight.



We are well prepared for this next battle, but will need help and support. Poles are under construction as we type for new flag sites in and around Charlottesville, and we are working on several other surprises. Please stay tuned for more information about how you can help. It is our prayer that this action by Charlottesville City Council will have the effect that so many others have had...to awaken thousands more to action to defend our history, heritage,

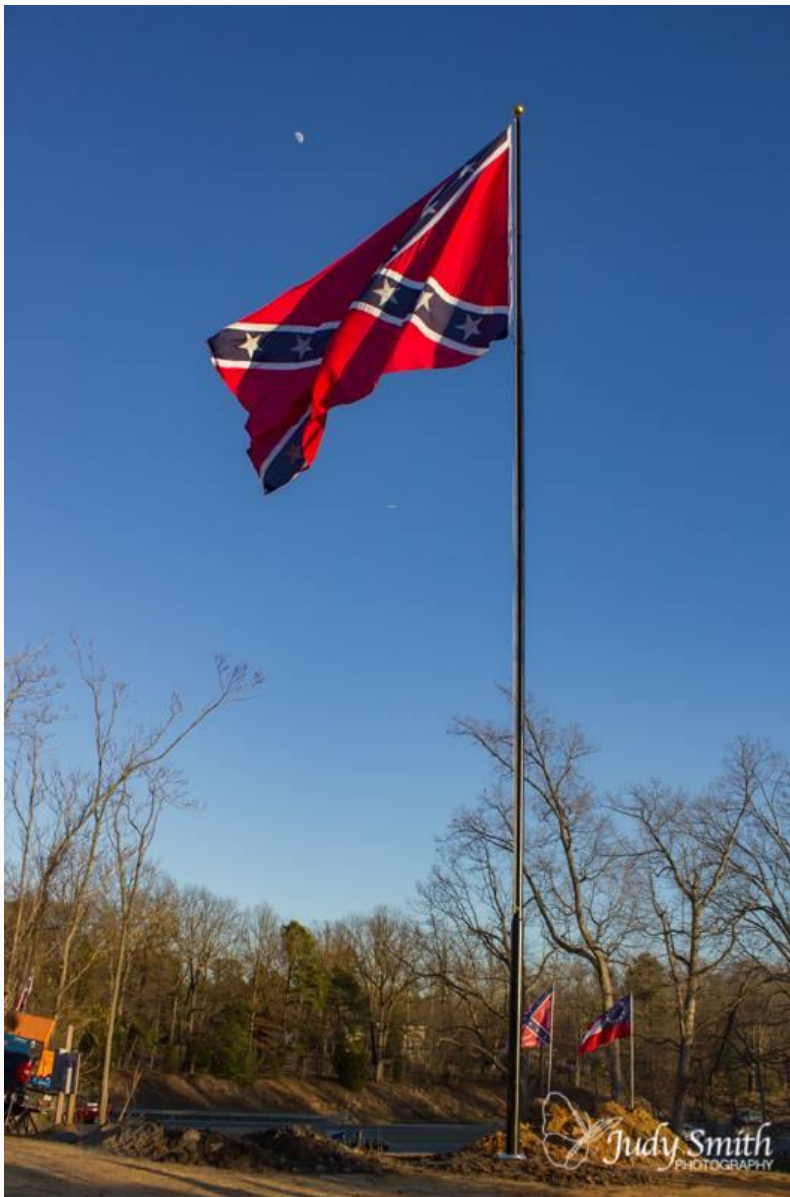


and the good name of the Confederate soldier.

“The most effective way to destroy people is to deny and obliterate their own understanding of their history.” — George Orwell

- **Sunday, February 5, 2017**
- **[The Chester I-95 Memorial Battle Flag is Back... Bigger and Better Than Ever!](#)**

New flag, new pole, and new, higher elevation for our very first flag site!



After months of site work and hundreds of phone calls, messages and letters from concerned citizens asking about when the flag would return, the Virginia Flaggers are pleased to announce that a new flag has been raised on a brand new pole, on the site of our very first roadside memorial battle flag on I-95 in Chester, Virginia.



The new higher elevation of the site mean greatly improved visibility for the 20x30 flag that was raised Saturday afternoon. As we worked this weekend, we were encouraged when a number of folks pulled over to thank us for getting the flag back up. Thumbs up's and honks of approval were heard repeatedly.



The Virginia Flaggers wish to offer sincere thanks to our friends at Dixiana Steel for their help in the fabrication and installation of the new pole, to all of our flaggers and supporters who have helped with the site work over the past few months, and to all of YOU, whose generous financial support makes these projects possible.



• **Friday, February 3, 2017**

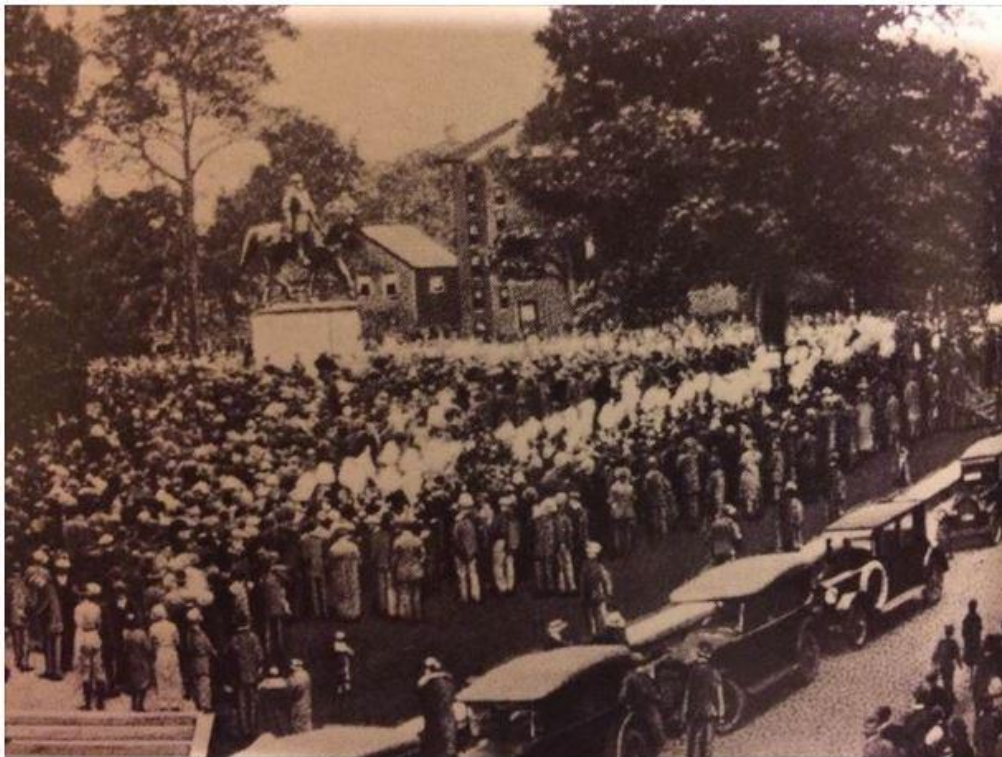
• **[City in Chaos: Charlottesville City Councilman Kristen Szakos' False Claim Of "Klansmen" At Lee Monument Dedication Exposed](#)**



**Kristin Layng Szakos**

February 1 at 10:18pm · 🌐

Hundreds of Klansmen (that white stripe through the crowd) gather to dedicate the statue of Robert E. Lee in 1924 in downtown Charlottesville.



👍 Like    💬 Comment    ➦ Share

😱👍😞 William Crispens-Galary Jr., Missy Dearing Barnett and 71 others

26 shares



**Tom Kochka** But the statute represents "states rights". Gimme a break

Like · Reply · 🇺🇸 1 · February 1 at 10:20pm



**Sophie Webb** This is one of the many reasons why I don't buy into the "heritage not hate" argument. Commemoration of Confederate "heroes" always has a racial undertone (if not an overt racist message)

Like · Reply · 🇺🇸 5 · February 1 at 10:20pm

Following months of public outcry and heavy opposition to her monument destruction plan, Charlottesville City Councilman Kristen Szakos must be feeling the pressure, and is pulling out all the stops. She posted this photo of the dedication of the RE Lee monument dedication to her public social media account and is telling everyone that the line in white in the photo is the Klan in attendance and using it as (yet another) false narrative excuse for her monument destruction plans.

Local historians have pointed out to Ms Szakos and others that the bright white in the photo is actually the plumed white shakos of the Richmond Light Artillery, as seen more clearly in this photo, courtesy of Getty Images...



Szakos knows this, and is apparently willing to intentionally perpetuate the myth in an attempt to incite misplaced hatred, cause further division in the community, and seek to justify the actions she, Bellamy, and Fenwick will reportedly take Monday night. In fact, she has known that it was a myth AT LEAST as early as 2015, when Margaret O'Bryant, librarian for the Albemarle Charlottesville Historical Society was quoted in an article...

*"And while Szakos and others have speculated that a photo of the statue's dedication that year shows Klansmen in full regalia in attendance, Margaret O'Bryant, librarian for the*

Albemarle Charlottesville Historical Society disputes the notion, explaining that the large number of billowy white objects in the crowd are not KKK robes, but are instead part of the tall caps called "shakos" worn by one of the Virginia state militia units in attendance: the Richmond Light Infantry Blues."

<http://www.c-ville.com/monumental-questions-local-statues-lesson-history-source-controversy/#.WJStmVMrLDC>

Charlottesville Daily Progress details who participated.

<http://fedoraproxy.lib.virginia.edu/fedora/objects/uva-lib:2590143/methods/djatoka:StaticSDef/getStaticImage>

Page 2 --

<http://fedoraproxy.lib.virginia.edu/fedora/objects/uva-lib:2590144/methods/djatoka:StaticSDef/getStaticImage>

To have a military unit perform at a dedication of a monument to a military hero is, of course, completely appropriate, but apparently does not fit Szakos' agenda.

This is just another example of the many false narratives that Szakos and Bellamy have been pushing, and which were repeated over and over in the Blue Ribbon Commission's "report" ...myths fabricated in an attempt to justify their hateful and divisive actions.

"Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand." Micah 2:1



His Conviction  
**JEFFERSON DAVIS**

*"He believed most earnestly in States' Rights. That is, he claimed that at the close of the Revolutionary War, when England recognized the independence of the thirteen colonies, each was a free and independent government of itself, without bond or duty to the others. When the Constitution and the Union of the states came to be formed, there were various interests in the different states, and the interests of one section sometimes conflicted with those of another. In order to form the constitution, agreements had to be reached on these points of conflicting interests."*

**A. C. Whitehead, Two Great Southerners: Jefferson Davis and Robert E. Lee (New York: American Book Company, 1912), 63.**



# Confederates At Shuri Castle

By LCDR Joseph D Haines, Medical Corps, USN

Only the Normandy D-Day invasion surpassed Okinawa in its scope, preparation, and forces employed. More than 548,000 Americans participated in the Okinawa invasion on 1 April 1945, an Easter Sunday. Curiously, there was virtually no resistance as they stormed the beaches. They soon discovered that the Japanese Imperial Army and Navy had literally gone underground, having spent a year forcing Okinawan slaves to dig their underground defenses. Eighty-three days of fierce combat were required to finally defeat the Japanese.

The newly organized American 10th Army conducted the invasion of Okinawa. The 10th, commanded by LTG Simon Bolivar Buckner, was composed of the XXIV Corps, made up of veteran Army units including the 7th, 27th, 77th, and 96th Infantry Divisions, and the III Amphibious Corps, with three battle-hardened Marine divisions, the 1st, 2d, and 6th. LTG Buckner's tactics were summarized by his statement, "The main thing is to lick the Japs. It doesn't much matter where or how we do it."

One of the most significant milestones in the Okinawan campaign was the taking of Shuri Castle, the underground headquarters of the Japanese Imperial Army. After 2 months of fighting the Japanese, the 6th Marines and the Army's 7th Division were moving south, nearing Shuri Castle. MajGen Pedro del Valle commanded the 6th Marines. Following a hard fight at Dakeshi Town, del Valle's Marines engaged in a bloody battle at the improbably named Wana Draw.

The draw stretched 800 yards and was covered by Japanese guns from its 400-yard entrance to its narrow exit. The exit provided the key to Shuri Castle. The Japanese were holed up in caves the entire length of the draw and had to be eradicated in man-to-man combat.

While the Marines battled through the mud and blood up the draw, the Army's 77th Division was approaching Shuri from the east. To the west, the 6th Marines were pushing into the capital city of Naha. Faced with this overwhelming force, Japanese GEN Ushijima's army retreated to the south.

On 29 May, Able Company, Red Battalion, 5th Marine Regiment, commanded by South Carolina native Capt Julius Dusenberg, approached to within 800 yards of Shuri Castle. The castle lay within the zone of the 77th Infantry Division, known as the Statue of Liberty Boys. However, GEN Ushijima's rear guard had stalled the 77th's advance.

Impatient, MajGen del Valle ordered Capt Dusenberg to "take that damned place if you can. I'll make the explanations." Dusenberg radioed back, "Will do!" Dusenberg's Marines stormed the stone fortress, quickly dispatching a detachment of Japanese soldiers who had remained behind. Once the castle had been taken, Dusenberg took off his helmet and removed a flag he had been carrying for just such a special occasion. He raised the flag at the highest point of the castle and let loose with a rebel yell. The flag waving overhead was not the Stars and Stripes, but the Confederate Stars and Bars. Most of the Marines joined in the yell, but a disapproving New Englander supposedly remarked, "What does he want now? Should we sing 'Dixie?'"

MG Andrew Bruce, the commanding general of the 77th Division, protested to the 10th Army that the Marines had stolen his prize. But LTG Buckner only mildly chided MajGen del Valle saying, "How can I be sore at him? My father fought under that flag!"



LTG Buckner's father was the Confederate BG Buckner who had surrendered Fort Donelson to then-BG Ulysses S. Grant in 1862. The Confederate Battle Flag flew only 2 days over Shuri Castle before the Stars and Stripes were formally raised on 31 May. Dusenberg's flag was first lowered and presented to LTG Buckner as a souvenir. LTG Buckner remarked, "Okay! Now, let's get on with the war!" Tragically, on 18 June, just days before Okinawa fell, an enemy shell killed LTG Buckner on Mezido Ridge while he was observing a Marine attack.

**Author's Note:** Supporting fact as may be found in I. VCersteiris Okinawa: The Last Ordeal, Crowell Company. New York, 1968.

<https://www.mca-marines.org/leatherneck/confederates-shuri-castle-november-2009>



# Tidewater Wit and Wisdom

By [John Devanny](#) on Feb 6, 2017



**An honest man can never be outdone in courtesy.**

**A sensual life is a miserable life.**

**The contempt of death makes all the miseries of life easy to us.**

-Taken from Seneca's *Dialogues*, a primer for young men in Tidewater Virginia and Maryland

**Fear God.**

**Reverence the parents.**

**Imitate not the wicked.**

**Boast not in discourse of thy wit or doings.**

**Affront no one by word or deed.**

**Be not selfish, but free and generous to others**

-*The School of Manners*

**As to the species of exercise I advise the gun.**

-Thomas Jefferson



**I am an aristocrat: I love liberty; I hate equality.**

-John Randolph of Roanoke

**We cannot but resent that forty thousand people should be impoverished to enrich more than forty merchants [Wall Street Bankers].**

-Governor William Berkeley of Virginia

**She lives in eternal shame that lives to see the death of her good name.**

-Charles County Court, Maryland, *Proceedings*, 1662

**We cannot master time nor tide, so we must master ourselves.**

**Good manners keep us from killing each other.**

-Old proverbs from Anne Arundel County, Maryland

**Salt yo' food, suh, with humor . . . season it with wit, and sprinkle it all over with the charm of good-fellowship, but never poison it with the cares of yo' life. It is an insult to yo' digestion, beside bein,' suh, a mark of bad breeding'.**

-F. Hopkinson Smith, *Colonel Carter of Cartersville*

**A gentleman from Maryland and a gentleman from Virginia were discussing the merits of their respective liquors. The Marylander poured the Virginian two drinks. Upon partaking of the one, the Virginian fainted. When the Virginian came to, he admitted defeat. "But suh," exclaimed the Maryland gentleman, "you drank the chaser!"**

-An old Maryland joke

**Before this war is over I intend to be a Major General or a corpse!**

-Major General Isaac Trimble, Army of Northern Virginia

**Puritanism: The haunting fear that someone, somewhere, may be happy.**

-H. L. Mencken

**Without morals a republic cannot subsist any length of time; they therefore who are decrying the Christian religion, whose morality is so sublime and pure (and) which insures to the good eternal happiness, are undermining the solid foundation of morals, the best security for the duration of free governments.**

-Charles Carroll of Carrollton

**I like whiskey. I always did, and that is why I never drink it.**

-Robert E. Lee

*About John Devanny*

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

<https://www.abbevilleinstitute.org/blog/tidewater-wit-and-wisdom/>

# **OFFICIAL REPORT RELATIVE TO THE CONDUCT OF FEDERAL TROOPS IN WESTERN LOUISIANA IN THE INVASIONS OF 1863 AND 1864**

Compiled by Governor Henry W Allen, 1865

~From Southern Historical Society~

If you want to know WHY the Sons and Daughters of the Confederate South will never forget, then this is necessary information. Read this before worship or after but as you worship, be sure to thank the Living God for that Confederate DNA in your body...

**"But this destroying spirit...spared neither rich nor poor-it fell on all alike-on the small farmers of the prairies, as on their more opulent neighbors of the bayous. The quiet and unostentatious manners of these inhabitants, their frugal and industrious habits, and their unaggressive disposition, which they derive,as they do their language, from their ancestors, the persecuted refugees from their northern Acadia-should have secured for them at least, immunity from the ravages of war; but, on the contrary, it only seemed to invite the aggression of the Federal soldiers. They fell upon them with the virulence which animates ignoble minds against the weak, the defenceless (sic) and those whose language cannot offer the poor shield of expostulation, and deprived them, as we have before stated, of even their food and clothing.**

**It would be supposed that the most refined malignity could go no farther; but God, as if to show the deep depravity of man, when released from the restraint of His law, has permitted this army to sound the depth of human corruption. From the evidence before us, they spread abroad among the citizens a virus, as sure in its effects as the handful of ashes thrown out by Moses before Pharaoh, which brought boils upon the people of Egypt, though its consequences were more terrific.**

**This followed the course of the blood, attacked the finger nails, the toe nails, the joints, the bones, and threw out upon the surface of the body the foulest ulcers.**

**This charge is so grave, even against those who have proved themselves, as we have seen, so utterly depraved, that we would hesitate to give it place here, were it not supported by such respectable and concurrent testimony.**

**When the enemy was encamped at New Iberia, the small-pox broke out in virulent form among the troops; and as they were constantly making excursions into the country for foraging and other purposes, the inhabitants of the farms, plantations, and neighboring villages were exposed to taking the disease. They became seriously alarmed; there was no vaccine matter in the country, and their position precluded the possibility of obtaining it outside of the Federal lines.**

**Their physicians, of necessity,sent to the Federal surgeons for it; and they were supplied with a virus which was used upon infants, children, feeble women and strong men with the same results: its results spread with the rapidity of fire. Had this been in some isolated cases, or had the same effect followed among the soldiers who were vaccinated, we might charitably conclude that the result in the country was from an accidental cause. But while no complaint came from the soldiers, at least no general complaint, the country was filled with cases of this kind, the cause not coming from one source, but from many, and all from the same fountain head - the Federal camp.**

**Dr. Sabatier, a physician of extensive practice at St. Martinsville, says: " In December, 1863, when the small-pox broke out among the Federal troops, then occupying New Iberia, it was impossible in our**

vicinity to procure the smallest portion of vaccine matter. Exposed as we were to the contagion of the disease, by the constant raids made by the Federalists in our town, I used my best exertions to procure some vaccine from the Federal physicians in New Iberia, and through one of my confreres succeeded in getting a few points loaded with vaccine, which I immediately inoculated to my own children.

The disastrous effects of the poison were as quick as fire. A few days after the operation, one of my poor little baby's arms was horribly swollen and inflamed, and on the second day appeared a pustule which had nothing of the appearance of vaccine. Three days after, the pustule opened, letting out a little quantity of greenish matter, and to that succeeded a terrible ulcer, which kept growing larger and larger, until it came to the size of a dollar. New pustules formed around the ulcer, and followed the same course. I cannot describe the sufferings of the poor little thing. The disease lasted more than six months; the child lost all its finger and toe nails.

The lymphatic glands of the neck and groin formed abscesses which had to be opened, and it was only after a regular course of mercurial treatment that I succeeded in curing the poor child. The description of this case is nothing to be compared with the hundreds of others whom I have been called upon to treat."

# HAPPY ST. PATRICK'S DAY!



**"HONOR & REMEMBER"**  
**THE IRISH  
CONFEDERATE  
SOLDIERS**







One of These Men Commanded An Army That Was Used To Steal, Kill and Destroy Indiscriminately, Rape, Murder and Kidnap Innocent Women and Children, and Burn and Level Entire Cities Filled With Innocent Civilians. He Forced His People To Fight In A War Many Did Not Support, Including Children, and Betrayed His European Allies.

The Other Man Is Adolf Hitler

Let That Sink In For A Minute...



# ISR

International Socialist Review

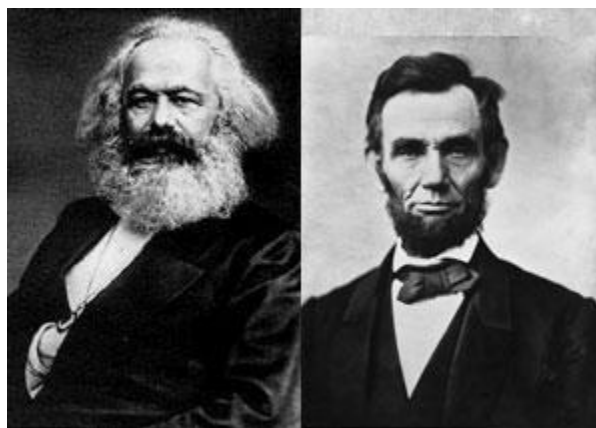
ISR and their perspective  
on fellow Communist  
Abraham Lincoln

## Reading Karl Marx with Abraham Lincoln

Utopian socialists, German communists, and other republicans

By John Nichols    Issue #79: Features

**John Nichols** is a writer for the *Nation*, and he also contributes to the *Progressive* and *In These Times*. He is the author of *The Genius of Impeachment* (The New Press), a critically acclaimed analysis of the Florida recount fight of 2000, *Jews for Buchanan* (The New Press), and a best-selling biography of Vice President Dick Cheney, *Dick: The Man Who is President* (The New Press). This article is a chapter in his new book *The "S" Word: A Short History of an American Tradition...Socialism*, published by Verso Books this year. It is republished with permission.



*These capitalists generally act harmoniously and in concert, to fleece the people.*

—Abraham Lincoln, from his first speech as an Illinois state legislator, 1837

*Everyone now is more or less a Socialist.*

—Charles Dana, managing editor of the *New York Tribune*, and Lincoln's assistant secretary of war, 1848

*The workingmen of Europe feel sure that, as the American War of Independence initiated a new era of ascendancy for the middle class, so the American Antislavery War will do for the working classes. They consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.*

—Karl Marx and the First International Workingmen's Association to Lincoln, 1864

ON DECEMBER 3, 1861, a former one-term congressman, who had spent most of the past dozen years studying dissident economic theories, mounting challenges to the existing political order and proposing ever more radical responses to the American crisis, delivered his first State of the Union address as the sixteenth president of the United States.

Since assuming office eight months earlier, this new president had struggled, without success, first to restore the severed bonds of the Union and then to avert a wrenching civil war. Now, eleven southern slave states were in open and violent rebellion against the government he led.

His inaugural address of the previous spring had closed with a poignant reflection on the prospect of eventual peace, imagining a day when the Union might again be touched “by the better angels of our nature.” But, now, in the last month of what Walt Whitman would recall as America’s “sad, distracted year”—“Year that suddenly sang by the mouths of the round-lipp’d cannons”—the better angels seemed to have deserted the continent. Every effort to restore the republic had been thwarted. There was no room for accommodation with the Confederate States of America. Fort Sumter had been fired upon and the flag of southern rebellion now flew above Charleston Harbor. Virginia, the cradle of presidents, the state of Washington, Jefferson and Madison, had joined the revolt and assembled a capital of the Confederacy less than 100 miles from Washington. Hundreds of Union and Confederate soldiers had died, with thousands more wounded at the First Battle of Bull Run. Armies had been reorganized and generals replaced with the recognition that this was no skirmish. This was a protracted war that would eventually force all Americans to “[throw] off the costumes of peace with [an] indifferent hand.”

In the presence of the remaining congressmen and senators who filled only a portion of the seats in the Capitol chamber on that December day, the new president knew that he needed to address the circumstance of a nation that was no longer in any sense united. He did so as an agitated, angered American who spoke no more of angels and instead bemoaned “the disloyal citizens of the United States who have offered the ruin of our country.” He warned, ominously, of how “A nation which endures factious domestic division is exposed to disrespect abroad, and...is sure sooner or later to invoke foreign intervention.” He fretted about a strained federal budget, expressing hope “that the expenditures made necessary by the rebellion are not beyond the resources of the loyal people.” He noted that three vacancies would need to be filled on a suddenly abandoned Supreme Court and observed that “one of the unavoidable consequences of the present insurrection is the entire suppression in many places of all the ordinary means of administering civil justice by the officers and in the forms of existing law.”

This was a wartime State of the Union address delivered not so much by a president as a commander in chief. Its purpose was to rally what remained of the House and Senate—after the exodus of the southern Solons who had joined a mutiny against the elected government—and to portray the struggle as not merely one for the preservation of a system of governance but for democracy itself. “It continues to develop that the insurrection is largely, if not exclusively, a war upon the first principle of popular government—the rights of the people,” declared the solemn speaker. “Conclusive evidence of this is found in the most grave and maturely considered public documents, as well as in the general tone of the insurgents. In those documents we find the abridgment of the existing right of suffrage and the denial to the people of all right to participate in the selection of public officers except the legislative boldly advocated, with labored arguments to prove that large control of the people in government is the source of all political evil. Monarchy itself is sometimes hinted at as a possible refuge from the power of the people.”

These were the words that might have ended the address, had the president not begged the pardon of his listeners to add: “In my present position, I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism.”

There was something more that Lincoln wanted to say to America. He needed to speak of another division, another struggle. The man who so carefully chose his words did not relinquish the podium before devoting “brief attention” to his fears regarding “the effort to place capital on an equal footing with, if not above, labor in the structure of government.”

Amid all the turbulence of a burgeoning Civil War, Abraham Lincoln wanted it to be known that he was unsettled by the rising assumption “that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all laborers are either hired laborers or what we call slaves. And further, it is assumed that whoever is once a hired laborer is fixed in that condition for life.”

That false construct could not be allowed to take hold in a free country, argued the president. It must be understood, he concluded: “Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration.”

To be sure, Lincoln related this observation to the wrenching questions posed by the Civil War. “A few men own capital, and that few avoid labor themselves, and with their capital hire or *buy* another few to labor for them. A large majority belong to neither class—neither work for others nor have others working for them. In most of the Southern States a majority of the whole people of all colors are neither slaves nor masters, while in the Northern a large majority are neither hirers nor hired.”



But Lincoln was speaking now of a broader concern: his fear that the few who were possessed of capital might, in a time of turbulence, seek to bend the rule of law—diminishing the historic respect for the rights of man outlined by Lincoln’s hero Tom Paine in order to favor their interests above those of the great many Americans who toiled for wages, or the fees paid farmers. “No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned,” the president warned. “Let them beware of surrendering a political power which they already possess, and which if surrendered will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost.”

Lincoln’s insistence that labor guard against the surrender of political power to capital—a point he began to outline before his presidency and would repeat throughout his tenure—is rarely afforded the attention paid to his rhetoric regarding the state of “a house divided against itself,” “the proposition that all men are created equal” or the faint hope that: “Government of the people, by the people, for the people, shall not perish from the Earth.”

Yet, how can we neglect the words that this most instructive of presidents chose to insert in so critical a commentary as his first State of the Union address?

How can we fail to recognize the echoes of a language which scholars of economic, social and political rhetoric might associate less with the sixteenth president than with one of his contemporaries: a Prussian-born son of the Enlightenment, who was causing a stir on both sides of the Atlantic at precisely the moment when Lincoln was casting about for a language to describe the economic forces that were carrying America from its agrarian roots to its industrial future?

Didn’t Karl Marx take an interest in the relation of labor and capital? Was it not the coauthor of *Das Manifest der Kommunistischen Partei* who observed that: “the essential condition of capital is wage-labor”? And that: “Capitalist production, therefore, develops technology, and the combining together of various processes into a social whole, only by sapping the original sources of all wealth—the soil and the laborer”?

Well, there can surely be no connection, no tangible link between Abraham Lincoln, the log cabin-born, rail-splitting, archetypal nineteenth-century American and founding Republican, and Karl Marx, the bearded, brooding, archetypal “European” and proud socialist plotter.

Unless, of course, we bother to examine the tattered copies of the American outlet for Marx’s revolutionary preachments during the period when Lincoln was preparing to leave the political wilderness and make his march to the presidency. That journal, the *New York Tribune*, was the most consistently influential of nineteenth-century American newspapers. Indeed, this was the newspaper that engineered the unexpected and in many ways counterintuitive delivery of the Republican nomination for president, in that most critical year of 1860, to an Illinoisan who just two years earlier had lost the competition for a home-state U.S. Senate seat. The *Tribune* is remembered, correctly, as the great Republican paper of the day. It argued against slavery in the south. But it argued as well, with words parallel to Lincoln’s in that first address to the Congress, that “our idea is that Labor needs not to combat but to *command* Capital.”

Seven years before he and Lincoln served together in the Congress (during each man’s sole term in the U.S. House) Horace Greeley—or “Friend Greeley,” as Lincoln referred to the editor in their correspondence—began the *Tribune* with a stated purpose: “to serve the republic with an honest and fearless criticism.” He succeeded, more wholly than any American editor before or after his transit of the mid-nineteenth century, in creating a newspaper that was not merely a newspaper. Greeley’s nationally circulated *Tribune* was, as Clarence Darrow aptly remembered it, “the political and social Bible” of every reforming, radical and Republican household. The *Tribune* was surely that for Lincoln, whose engagement with the paper would last the better part of a quarter century and eventually extend to wrangling with Greeley about the proper moment at which to issue the Emancipation Proclamation. Lincoln’s involvement was not just with Greeley but with his sub-editors and writers, so much so that the first Republican president appointed one of Greeley’s most radical lieutenants—the Fourier- and Proudhon-inspired socialist and longtime editor of Marx’s European correspondence, Charles Dana—as his assistant secretary of war.

Greeley’s newspaper was the tribune of the agitation that spawned the Republican Party and its successful presidential campaign of 1860. Lincoln would say of the editor: “every one of his words seems to weigh about a ton.”

This was as Greeley, an epic figure of American journalism, a political and social reformer who reveled in his ability not merely to report upon but to bend the arc of history, intended it.

After learning the printer’s trade at the *Northern Star* in tiny Poultney, Vermont, Greeley arrived in New York in 1831, during the period when Fanny Wright and her allies were forging explicitly socialist political parties and movements in the city. Greeley came both to make his fortune—and that he did—and to steer the political progress of a young nation. William Seward, the radical Republican whose presidential ambitions were thwarted when Greeley switched his allegiance to Lincoln, celebrated the young newspaper editor as a Whitmanesque figure: “rather unmindful of social usages, yet singularly clear, original, and decided, in his political views and theories.”

Greeley was what the British refer to as a “campaigning editor.” He started newspapers as platforms to promote ideas—for example, the *Jeffersonian* was established to advance Seward’s successful Whig Party challenge to conservative Democratic governor William Marcy, a hack of the highest order who preached the patronage gospel of “to the victor belong the spoils.” Two years later Greeley would edit a national newspaper, the *Log Cabin*, as the campaign journal of another Whig, William Henry Harrison, who would win and briefly hold the presidency.

With the *Tribune*, however, Greeley would no longer crusade for candidates—although he certainly had his favorites—but for a set of ideals that would come to define the Whig Party, to which he and Lincoln remained in many senses true loyalists. When the Whigs failed to effectively confront issues of slavery, urbanization and economic transition, however, the *Tribune* became the prime proponent of a new and more radical political constellation that took as its name the word used to describe proponents of the “constructive treason” that began with a rejection of “the divine right of kings” and with it of the favored position of the propertied classes: “Republican.”

“It has been urged as an objection to the *Tribune* that it proposed to ‘give hospitality to every new thought.’ To that profession we shall be constant, at whatever sacrifice,” Greeley wrote when the paper’s radicalism began to shake some political foundations in the mid-1840s. “Full of error and suffering as the world yet is, we cannot afford to reject unexamined any idea which proposes to improve the moral, intellectual, or social condition of mankind.”

Greeley practiced an advocacy journalism that was not cautious about taking sides in the great debates of his day. His first editorial duty, he explained, was to keep “an ear open to the complaints of the wronged and suffering, though they can never repay advocacy, and those who mainly support newspapers will be annoyed and often exposed by it; a heart as sensitive to oppression and degradation in the next street as if they were practiced in Brazil or Japan; a pen as ready to expose and reprove the crimes whereby wealth is amassed and luxury enjoyed in our own country as if they had only been committed by Turks or Pagans in Asia some centuries ago.”

That final reference to reproving “the crimes whereby wealth is amassed and luxury enjoyed” might not meet with the applause of the trickle-down economists and laissez-faire fabulists who today guide the policies of what has become of Greeley’s Republican Party. But Greeley would never have recognized today’s so-called Republicans as heirs to the party he and his comrades forged.

Greeley welcomed the disapproval of those who championed free markets over the interests of the working class, a class he recognized as including both the oppressed slaves of the south and the degraded industrial laborers of the north. In a memorial column that the *Tribune* published after his death in 1872—at the close of the editor’s quixotic “Liberal Republican” presidential campaign—it was recalled of Greeley:

If there was any special class of whom this plain man was the champion, for whom he used all his skill, and his zeal, and influence, it was the class of the poor and the oppressed and the forsaken, of those who were abused and outraged by their fellow men.... [The] sober verdict of history will be that no single man did so much for the overthrow of human bondage in this land as the editor of the *New York Tribune*. If he did not lay his ax so unsparingly to the root of the tree as some other of the reformers, he destroyed it quite as effectually by steadily hacking away its limbs and tendrils, and ruining so its inner life. That he wished and longed for its destruction, who ever dared to doubt? That he was the enemy of every form of social wrong and iniquity, who ever doubted?

You cannot imagine this man palliating or tolerating any custom or traffic which degrades or imbrutes or depraves men. Not to one, but to many, moral reforms his time and heart were given. To education, thorough and universal; to sobriety, in eating not less than in drinking; to cleanliness, with him very near to godliness; to humanity, for beasts not less than for men; to free homes for emigrants; to cordial welcome of exiles from other lands, seeking refuge on these shores; to the liberation of all oppressed and struggling peoples. When was his word of cheer and sympathy wanting? With the weak against the strong, with the abandoned ones, his heart went, and he would give to these more than justice. This made him the friend of Hungarians and Poles and Irishmen, and the defender even of the Pagans against Christians. When the weak and the needy called, he did not stop to ask whether these shared his political or his religious creed, or what his race or his party would gain in befriending them. He obeyed the Divine call, and not seldom was made half a martyr in obedience to his instinct of compassion. His fame for wisdom suffered in the promptness of his sympathetic zeal.

Greeley’s sympathetic zeal was that of a distinct breed of nineteenth-century social reformer, who was not satisfied merely with the repair of the breach created when the founders of the American experiment failed to keep faith with their initial recognition of the self-evident truth “that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” He was profoundly concerned, as was Lincoln, with the question of how to maintain a measure of economic equality in a time of unprecedented and overwhelming accumulation of wealth—not merely by southern planters but by northern bankers and businessmen. These concerns led him to embrace the teachings of Charles Fourier, the French utopian socialist who complained: “Once upon a time people talked about the infallibility of the pope; today it is that of the merchant which they wish to establish.” In Fourier’s view, the promise of equality

was an idle one unless it was coupled with economic protections for the great mass of working men and women. The French socialist held:

Equality of rights is another chimera, praiseworthy when considered in the abstract and ridiculous from the standpoint of the means employed to introduce it in civilization. The first right of men is the right to work and the right to a minimum [income]. This is precisely what has gone unrecognized in all the constitutions. Their primary concern is with favored individuals who are not in need of work.

Fourier's writing was popularized in the United States by Albert Brisbane, an American who traveled to France in the 1820s, studied with the philosopher and then returned to the United States to spread the socialist gospel. He found a comrade in Greeley, who referred to Fourier's views in the *Log Cabin* and championed them in the *Tribune*. Greeley made Brisbane a columnist for the paper and, when the new journal was attacked for spreading such radical views, the editor wrote: "Do not stand there quarreling with those who have devised or adopted a scheme which you consider absurd or impracticable, but take hold and devise something better. For, be assured, friend! that this generation will not, must not pass without the discovery and adoption of some method whereby the Right to Labor and to receive and enjoy the honest reward of such labor, shall be secured to the poorest and least fortunate of our people."

In the mid-1840s, explains historian Roy Marvin Robbins, "Greeley preached a new order of society with Brisbane's socialistic ideas as its basis." Even as the utopian ideals of Fourierism proved difficult to realize in practical form—despite the best efforts of social reformers such as Brisbane and his compatriot Bronson Alcott—Greeley evolved his own advocacy and that of the *Tribune* to champion land reforms that combined elements of Fourier's socialism and the pioneering ideal. Greeley's famous line "Go west, young man" was the practical expression of a broader vision of distributing open and unsettled land to the poor—even if, at the same time, it shamefully disregarded the Native Americans of the western lands, who both the editor and Lincoln failed to ever fully or even adequately respect or protect.

Attacked by a rival newspaperman in James Watson Webb's *Courier and Express*—which journalist and historian Francis Brown describes as "a Wall Street paper" that "catered to mercantile interests, to finance, and to shipping, and editorially...voiced the conservative views of the merchant class"—on grounds that he was a "Fourierist, an Agrarian, and an Infidel," Greeley replied:

We admit and insist on the legal right of the owner of wild lands to keep them uninhabited forever, but we do not consider it morally right that he should do so when land becomes scarce and subsistence for the landless scanty and precarious...yes...something will be done, in spite of any stupid clamor that can be raised about "Infidelity" and "Agrarianism," to secure future generations against the faithful evils of Monopoly of Land by the few.

The boldness of Greeley's stances won him a good deal of personal popularity among the radical Whigs of New York and the champions of the nascent "Free Soil" movement, which Greeley urged to "secure to each and all...a really Free Soil!—especially free from the hated speculators." In an 1848 special election, he was sent to Congress as a representative from New York. Greeley served for only a few months, but he used his time in the House to propose and promote an early version of the Homestead Act. Challenged by a western conservative to explain why an urban member was so interested in freeing up rural land for settlement, Greeley countered that he "represented more landless men than any other member" of the Congress. A good line, but unlikely to please a chamber that did not share the editor's radicalism. One of his few allies was the young first-term Whig congressman from Illinois, who Greeley recalled as a comrade with whom he "agreed on the slavery issue as one which must be answered permanently in the course of a few years." The two men spoke on a daily basis during their joint tenure in the nation's capital and formed a bond that would last until Lincoln's assassination seventeen years later.

It was not mere personal acquaintance that linked Greeley and Lincoln, however. By 1848, Greeley's *Tribune* was already a journalistic and political phenomenon. "Acknowledged the most influential Whig editor in 1844, [Greeley] had by 1850 become the most influential anti-slavery editor—the spokesman not of Whigs merely but of a great class of Northerners who were thoroughly antagonistic to slavery," recalls Frank W. Scott in his study of nineteenth-century American newspapers. As the slavery issue came to a head, the *Tribune*'s influence grew so that it became not just a popular newspaper in New York City but a widely circulated national journal of opinion, distinguished by what Scott characterizes as "some of the most vigorous and trenchant editorial writing America has ever known." In the early 1850s, the circulation of the *Tribune*'s weekly national edition nearly tripled to more than 110,000 copies as it became what another historian, James Ford Rhodes, described as "pre-eminently the journal of the rural districts, [where] one copy did service for many readers. To the people in the Adirondack wilderness it was a political bible, and the well-known scarcity of Democrats there was attributed to it. Yet it was as freely read by the intelligent people living on the Western Reserve of Ohio"—not to mention in Abraham Lincoln's Illinois.

By the late 1850s, the weekly *Tribune*'s Illinois circulation was close to 20,000, making the New York-based journal one of the midwestern state's most widely circulated newspapers. There is no debate that Lincoln was among the most avid of the *Tribune*'s Illinois readers. His correspondence with Greeley confirms this passionate relationship with the paper, as does his more extensive correspondence with his third and last law partner, William Herndon, in which Lincoln would sometimes



complain that Greeley's newspaper was not being supportive enough of his political ambitions. It was in one of these fretful notes that Lincoln first expressed the view that "every one of [Greeley's] words seems to weigh about a ton."

Lincoln did not merely consume Greeley's words, however. He devoured the whole of his weekly *Tribune*, as he did every other newspaper he could get his hands on. "What Lincoln really liked to read were newspapers, reading them, a friend said, 'more than books,'" writes Lincoln biographer John C. Waugh. "Another friend said he 'never saw a man better pleased' than when Lincoln was appointed postmaster, because he could read [newspapers from around the country] before delivering them to their subscribers."

In his period of deepest inquiry, the five years after his 1848 departure from Congress as a disappointed Whig and before his return to the political hustings as a champion of what would become the Republican Party, Lincoln devoted himself to examining, debating and ruminating on the reports in the national newspapers that were delivered to his Springfield law office—especially Greeley's *Tribune*. Keenly aware of the rising tide of liberal, radical and socialist reform movements in Europe, a tide that would peak—at least for a time—in the "revolutionary wave" of 1848 and its aftermath, the young congressman joined other American Whigs in following the development of that year's "Springtime of the Peoples," which saw uprisings against monarchy and entrenched economic, social and political power in Germany, France, Hungary, Denmark and other European nations. For Lincoln, however, this was not a new interest.

Long before 1848, German radicals had begun to arrive in Illinois, where they quickly entered into the legal and political circles in which Lincoln traveled. One of them, Gustav Korner, was a student revolutionary at the University of Munich who had been imprisoned by German authorities in the early 1830s for organizing illegal demonstrations. After his release, Korner returned to his hometown of Frankfurt am Main where, according to historian Raymond Lohne, "he was one of about fifty conspirators involved in an attack upon the two main city guardhouses and the arsenal at the police facility and jail. This admixture of students and soldiers had planned to seize cannon, muskets, and ammunition; free political prisoners accused of breaking press-censorship laws, and begin ringing the great *Sturmglöcke* (storm bell) of the Dom, the signal for the people to come in from the countryside. At that point, the democratic revolution would be announced.... Unfortunately, they were walking into a trap.... Betrayed by both a spy in their midst, and the reluctance of the common people to rise, nine students were killed, twenty-four were seriously wounded, and by August 3, 1833, Gustav Körner found himself riding into downtown Belleville, Illinois."

Within a decade, Korner would pass the Illinois bar, win election to the legislature and be appointed to the state Supreme Court. Korner and Lincoln formed an alliance that would become so close that the student revolutionary from Frankfurt would eventually be one of seven personal delegates-at-large named by Lincoln to serve at the critical Republican State Convention in May 1860, which propelled the Springfield lawyer into that year's presidential race. Through Korner, Lincoln met and befriended many of the German radicals who, after the failure of the 1848 revolution, fled to Illinois and neighboring Wisconsin. Along with Korner on Lincoln's list of personal delegates-at-large to the 1860 convention was Friedrich Karl Franz Hecker, a lawyer from Mannheim who had served as a liberal legislator in the lower chamber of the Baden State Assembly before leading an April 1848 uprising in the region—an uprising cheered on by the newspaper Marx briefly edited during that turbulent period, *Neue Rheinische Zeitung—Organ der Demokratie*.

Thwarted by military forces loyal to the old order, Hecker fled first to Switzerland and then to Illinois, where he would join Lincoln in forging the new Republican Party and become a key speaker on his American ally's behalf in the 1858 Senate race that is remembered for the Lincoln-Douglas debates. With a commission from Lincoln, Hecker served as a brigade commander in the Union Army during the Civil War, as did a number of other '48ers.

The failure of the 1848 revolts, and the brutal crackdowns that followed, led many leading European radicals to take refuge in the United States, and Lincoln's circle of supporters would eventually include some of Karl Marx's closest associates and intellectual sparring partners, including Joseph Weydemeyer and August Willich. Weydemeyer, who maintained a regular correspondence with Marx and Engels, soon formed a national network of *Kommunisten Klubs* to promote what the *New York Times* decried as "Red Republicanism." Weydemeyer then allied with the new Republican Party and the presidential campaign of Abraham Lincoln, who would at the start of the Civil War appoint the former Prussian military officer as a technical aide on the staff of General John C. Fremont—the 1856 Republican presidential nominee who became the commander of the army's Department of the West. Later, Lincoln issued Weydemeyer a commission as a colonel of the Forty-First Infantry Missouri Volunteers, charging the German Marxist with the defense of St. Louis. Willich, known as "the Reddest of the Reds," was a leader of the left faction of the German Communist League, which decried Marx's relative caution when it came to revolutionary agitation. As a key commander of the radical Free Corps in the Baden-Palatinate uprising of 1849, Willich chose as his aide-de-camp a young Friedrich Engels. Forced to flee to the United States after the defeat of the uprising, Willich decamped to Cincinnati, where he became editor of the socialist *Republikaner* newspaper and backed the candidacies of Fremont in 1856 and Lincoln in 1860. At the outset of the Civil War, Willich recruited a regiment of German immigrants and became its first lieutenant, quickly rising to the rank of brigadier general and making a name for himself by having military bands play revolutionary songs such as the "Arbiter [Workers'] Marseillaise"—"A reveille for the new revolution! The new revolution!"

Lincoln did not merely invite the '48ers to join his campaigns, he became highly engaged with their causes. As Lohne notes, "Lincoln was paying attention to these revolutionaries." In his hometown of Springfield, the former congressman rallied support for revolutionary movements in Europe, particularly the Hungarian revolt of Lajos Kossuth. Lincoln's name led the list of signatories on calls for public meetings to discuss the Hungarian revolt that appeared in the *Illinois State Register* and the *Illinois Journal* in January 1852. A week later, Lincoln helped to pen a resolution declaring that "we, the American people, cannot remain silent" about "the right of any people, sufficiently numerous for national independence, to throw off, to revolutionize, their existing form of government, and to establish such other in its stead as they may choose."

Lincoln's resolution argued:

That the sympathies of this country, and the benefits of its position, should be exerted in favor of the people of every nation struggling to be free; and whilst we meet to do honor to Kossuth and Hungary, we should not fail to pour out the tribute of our praise and approbation to the patriotic efforts of the Irish, the Germans and the French, who have unsuccessfully fought to establish in their several governments the supremacy of the people.

The proclamation even took a shot at the British Empire, resolving:

That there is nothing in the past history of the British government, or in its present expressed policy, to encourage the belief that she will aid, in any manner, in the delivery of continental Europe from the yoke of despotism; and that her treatment of Ireland, of O'Brien, Mitchell, and other worthy patriots, forces the conclusion that she will join her efforts to the despots of Europe in suppressing every effort of the people to establish free governments, based upon the principles of true religious and civil liberty.

What set Lincoln and his compatriots off? There's no mystery. The Illinois agitators had merely to open their weekly editions of Greeley's *Tribune*, which was declaring at the time that "of the many popular leaders who were upheaved by the great convulsions of 1848...the world has already definitely assigned the first rank to Louis Kossuth, advocate, deputy, finance minister, and finally governor of Hungary." The great historian of the *Tribune*'s ideological and political battles, Adam Tuchinsky, notes: "Louis Kossuth and the Central European national liberation movements remained familiar subjects in the pages of the paper"—so much so that conservative critics of the gazette objected to its "Kossuthism, Socialism, Abolitionism and forty other isms."

Greeley believed that 1848's European revolts and their aftermath revealed "boundless vistas" along with the outlines of the "uprising which must come." Predictably, his paper covered the revolutionary ferment of Europe with an intensity that made it virtually a local story for radicals in places like Springfield, Illinois. They pored over their copies of the *Tribune* for the latest from the front in what the paper's editor portrayed as a global struggle for "the larger liberty" of "the Rights and Interests of Labor, the Reorganization of Industry, the Elevation of the Working-Men, the Reconstruction of the Social Fabric."

The *Tribune* did not urge a "to-the-barricades" moment for the United States. Greeley and most of his editors still believed in the prospect of reform, although their frustration with the spread of the evil they referred to as "the slave power" would at times cause the paper's proprietor to ponder whether "revolution is the only resource left." Ultimately, however, what most excited Greeley and his readers about the stirrings of 1848 were the new and radical ideas that had emerged, and the mingling of those ideas with action that might lead to their implementation.

The *Tribune*'s European correspondent in the early stages of the period of uprisings, Henry Bornstein, admitted in his columns that he was "giddy" at the developments in France, Germany and other countries. "Every day comes fresh news, each thing more astonishing than the next," wrote Bornstein, who spiced his correspondence with exclamations such as: "Hurrah! How gaily it burns!" The *Tribune* was not just publishing news, Greeley announced, it wanted analysis, "to increase the aggregate of information afforded by our columns." Bornstein agreed, arguing: "Correspondents now have to talk about other topics besides political events because these topics are outdated. Now they have to provide the 'big picture' about what is going on in Europe. Explain the reason for events to supplement the dry telegraph reports."

Correspondent Bornstein, notes Tuchinsky, was "the paper's link to Karl Marx and a more class-conscious radicalism that would emerge in Europe during the 1848 revolutions and in their aftermath."

But Bornstein's "big picture" reporting style—which he would eventually bring to the United States as an astute observer of the Civil War—was only the start of the *Tribune*'s emergence as the primary source of detailed reporting on international events and ideas that would reshape the way American radicals and reformers thought about their own struggles, against slavery in particular and economic and social injustice in general. No longer satisfied with the pastoral reforms of Fourier and the romantic French communalists, the *Tribune* now considered more radical responses.

"Ultimately, 1848 would unearth an immense variety of French and European radical discourse; as a result, the *Tribune* diversified its coverage of socialist ideas," explains Tuchinsky. "But more than that, socialism itself became not simply a mode of reform but also, significantly, of explanation, a way to interpret events. Fourierism was a sectarian movement, and it failed, but along with the revolution it cleared the way for a new language and a new political mentality through which American progressive intellectuals perceived and critiqued their social and political world."

To understand and interpret that new language, Greeley dispatched a recent hire, Charles Dana, to Paris. An idealistic polymath, Dana had for several years in the mid-1840s been a central player in the Brook Farm Association for Industry and Education in West Roxbury, Massachusetts. A utopian experiment in communal living that sought to implement Fourier's ideals, Brook Farm counted among its residents, investors, supporters and allies Greeley, Nathaniel Hawthorne, the Alcotts and Ralph Waldo Emerson, who wrote of the prospect that residents might be "Fourierized or Christianized or humanized," with the observation that "in a day of small, sour, and fierce schemes, one is admonished and cheered by a project of such friendly aims, and of such bold and generous proportion; there is an intellectual courage and strength in it, which is superior and commanding: it certifies the presence of so much truth in the theory, and in so far is destined to be fact."

Dana sought to spread the "build-heaven-on-earth" gospel in the *Harbinger*, a journal edited by Brook Farm founder (and future *Tribune* literary editor) George Ripley, where the younger man's writing skills came to Greeley's attention. Impressed with the twenty-nine-year-old wordsmith's intellect and style—and also, perhaps, by the fact that the *Harbinger* hailed the "indomitable *Tribune*" as the nation's great newspaper—Greeley began grooming Dana to be the *Tribune*'s managing editor. But the protégé had grander goals. "Dana longed to travel to Europe. More than that, like most members of the *Tribune*'s socialist circle, Dana viewed the European revolutions as a historical turning point and he was anxious to witness them firsthand," observes Tuchinsky. In particular, he was looking for new notions that might propel the socialist discourse beyond the romantic "associationist" thinking of Fourier's followers. Along with Greeley, Dana had just a few years earlier hailed Fourier's ideas as the "last hope of Divine Providence" on earth; now, however, he was anticipating the moment when reformers and radicals would "yield to necessity" and recognize that the "harmonious" agrarian ideal must give way to the barn-burner battle cry of "Free soil, free labor, free speech, free men."

Leaving New York in June 1848, Dana arrived in France just in time to race into the thick of the Parisian turmoil. He penned an immediate report that declared he was witnessing "a glorious chance to do something immortal." While the calculus of how the immortal leap might be made remained indefinite, the ideological impulse was, to Dana's view, certain. "Socialism is thus not conquered nor obscured in France by [the turmoil] but strengthened. It is no longer Fourierism, nor Communism, nor this nor that particular system which occupies the public mind of France, but it is the general idea of Social Rights and Social Reorganization. Everyone now is more or less a Socialist."

Dana's small-"c" catholic approach to the ideological divisions on the ground in Europe allowed him to sample freely from the different streams, to consult broadly and to keep American readers abreast of what seemed to the young writer to be a continent-wide struggle to throw off "the royalty of money...the aristocracy of capital." Still clinging to at least some of his Fourierist ideals, Dana inclined toward the libertarian socialist preachments of the French philosopher and parliamentarian Pierre-Joseph Proudhon, who argued for the establishment of workingmen's associations around a "revolutionary program" of "No more governments, no more conquests, no more international police, no more commercial privileges, no more colonial exclusions, no more control of one people by another, one State by another, no more strategic lines, no more fortresses...." In particular, Dana was inspired to turn the *Tribune*, which had traditionally been friendly toward trade unionism, into an even more explicit advocate for organized labor, arguing editorially that: "we see no other mode in which Labor can protect itself against the overwhelming power of Capital than by this very method of Combination." Lincoln, the voracious *Tribune* reader, would frequently express such sympathies, not merely in debates and State of the Union addresses but in direct communications to labor groups. To the New York Workingmen's Association, the sitting president would in 1864 observe: "The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds."

But even as he was busy popularizing Proudhonist cures for the ailments of capital—especially the project of creating a popular bank ("*banque du peuple*") with the purpose of freeing up credit for workers and farmers—Dana was searching for new correspondents for Greeley's paper. In particular, he wanted to identify radical thinkers who could interpret for American readers not just the transitory developments in Germany, France, Holland or Hungary but also the social, economic and political currents that might resolve the great challenge that the *Tribune* outlined in an editorial of the era: "[While] no theorist has yet truly solved the great problem of the harmonious and beneficent combination of Labor, Skill and Capital, it is none the less palpable that the problem must be solved, and that Society fearfully suffers while awaiting the solution."

In this search for "alternative strains of socialist thought," Dana made his way to the city of Cologne, where a friend of Henry Wadsworth Longfellow, the poet Ferdinand Freiligrath, was working with a radical paper that intrigued the American visitor. The editor of the paper had recently coauthored a much-circulated German-language pamphlet, *Das Manifest der Kommunistischen Partei*, which argued: "The essential condition for the existence and rule of the bourgeois class is the accumulation of wealth in private hands, the formation and increase of capital; the essential condition of capital is wage-labor. Wage-labor rests entirely on the competition among the workers." To upset that condition, the writers had declared in February of 1848 for a "Communist revolution" with the words: "The proletarians have nothing to lose but their chains. They have a world to win. Workers of the world, unite!"

The pamphlet would be translated two years later into English as *The Communist Manifesto*. The editor in question was, of course, Karl Marx, with whom Dana spent a midsummer day in the *Neue Rheinische Zeitung—Organ der Demokratie* office.



Neither Dana nor Marx recorded the details of the meeting, although we are afforded a sense of the man the American writer encountered from a mutual acquaintance, Carl Schurz, the German editor and revolutionary who would flee to Wisconsin, help to form the Republican Party and return to Europe in 1861 as Abraham Lincoln's ambassador to Spain. Visiting Marx during the same long, hot summer of 1848, Schurz observed "the recognized head of the advanced socialistic school. The somewhat thickset man, with his broad forehead, his very black hair and beard and his dark sparkling eyes. I have never seen a man whose bearing was so provoking and intolerable. To no opinion which differed from his, he accorded the honor of even a condescending consideration. Everyone who contradicted him he treated with abject contempt; every argument that he did not like he answered either with biting scorn at the unfathomable ignorance that had prompted it, or with opprobrious aspersions upon the motives of him who had advanced it. I remember most distinctly the cutting disdain with which he pronounced the word 'bourgeois.'" Somehow, Dana and Marx connected. Indeed, they hit it off so famously that Dana would, according to Marx's biographer Francis Wheen, provide the philosopher with "the closest thing he ever had to a steady job."

That job was as one of the most frequently published correspondents for the *New York Tribune*, with which Dana served a dozen years as managing editor. After Dana returned to New York to take up his new duties, he contacted Marx in London, where he had been forced to flee after German authorities shuttered the *Neue Rheinische Zeitung*, with an invitation to begin writing for the *Tribune*. And write Marx did. As Wheen notes, "The *Tribune* was by far the largest publisher of Marx's (and to a lesser extent, Engels's) work.... The *Tribune* articles take up nearly seven volumes of the fifty-volume collected works of Marx and Engels—more than *Capital*, more than any work published by Marx, alive or posthumously, in book form." The "singular collaboration" between Greeley's paper and Marx continued from the early 1850s until the time of Dana's departure to join Lincoln's White House staff. "During this period," according to historian William Harlan Hale's masterly examination of the relationship, "Europe's extremest radical, proscribed by the Prussian police and watched over by its agents abroad as a potential assassin of kings, sent in well over 500 separate contributions to the great New York family newspaper dedicated to the support of Henry Clay, Daniel Webster, temperance, dietary reform, Going West, and, ultimately, Abraham Lincoln." The official count of articles published by the *Tribune* under Marx's byline was 350, while Engels wrote 125 and the duo produced 12 together. But, as the philosopher himself noted, many more articles ended up running as the official line of the *Tribune*. "Of late, the *Tribune* has again been appropriating all my articles as leaders [unsigned editorials]," Marx complained in 1854.

Even if Marx did not always get the credit he thought he deserved (and what ink-stained wretch does?), Dana was unstinting in his praise. "It may perhaps give you pleasure to know that [the articles] are read with satisfaction by a considerable number of persons and are widely reproduced," the editor wrote Marx, describing the correspondent as "not only one of the most highly valued, but one of the best-paid contributors attached to the newspaper."

Greeley and Dana were so excited about Marx's contributions, in fact, that they showcased the German's first article in the paper's newly expanded Saturday edition on October 25, 1851. An editorial announced that among the "articles from...foreign contributors that are especially worthy of attention [was a rumination] upon Germany by one of the clearest and most vigorous writers that country has produced—no matter what may be the judgment of the critical upon his public opinions in the sphere of political and social philosophy."

The "worthy" article, "Revolution and Counter-Revolution," appeared over the byline "Karl Marx" (even though it was actually a collaboration written largely by Engels). The language was, well, Marxist:

The first act of the revolutionary drama on the continent of Europe has closed. The "powers that were" before the hurricane of 1848 are again the "powers that be," and the more or less popular rulers of a day, provisional governors, triumvirs, dictators with their tail of representatives, civil commissioners, military commissioners, prefects, judges, generals, officers, and soldiers, are thrown upon foreign shores, and "transported beyond the seas" to England or America, there to form new governments *in partibus infidelium*, European committees, central committees, national committees, and to announce their advent with proclamations quite as solemn as those of any less imaginary potentates.

A more signal defeat than that undergone by the continental revolutionary party—or rather parties—upon all points of the line of battle, cannot be imagined. But what of that? Has not the struggle of the British middle classes for their social and political supremacy embraced forty-eight, that of the French middle classes forty years of unexampled struggles? And was their triumph ever nearer than at the very moment when restored monarchy thought itself more firmly settled than ever? The times of that superstition which attributed revolutions to the ill-will of a few agitators have long passed away. Everyone knows nowadays that wherever there is a revolutionary convulsion, there must be some social want in the background, which is prevented, by outworn institutions, from satisfying itself. The want may not yet be felt as strongly, as generally, as might ensure immediate success; but every attempt at forcible repression will only bring it forth stronger and stronger, until it bursts its fetters. If, then, we have been beaten, we have nothing else to do but to begin again from the beginning. And, fortunately, the probably very short interval of rest which is allowed us between the close of the first and the beginning of the second act of the movement, gives us time for a very necessary piece of work: the study of the causes that necessitated both the late outbreak and its defeat; causes that are not to be sought for in the accidental efforts, talents, faults, errors, or treacheries of some of the leaders, but in the general social state and conditions of existence of each of the convulsed nations.

It happened that Marx's article appeared at a time of "beginning again from the beginning" for a great many American radicals. The Whig Party, with which Greeley, Lincoln and compatriots of like mind had aligned themselves, was collapsing under the weight of its internal divisions between those who believed in aggressively confronting the spread of the "slave power" and more cautious reformers. Lincoln, who with Greeley had left the Congress in 1849, was practicing law in Springfield and on "the circuit" of county courthouses in Illinois. But he had not left politics behind. William Herndon observed years later that his law partner was in the early years of the 1850s "like a sleeping lion...waiting for the people to call." Biographer John Waugh writes of a future president who "with this tightly disciplined, deeply honed mind he read what he really considered important—newspapers. Now, on the circuit, out of politics, he was reading newspapers more than anything else, reading them aloud, carefully following the rise and drift of political sentiment over the divisive issue of slavery—reading them more closely, [fellow lawyer] Henry Whitney thought, than anybody he knew."

Slavery was an omnipresent issue, but surely not the only issue for Lincoln, whose circle of close compatriots now included a number of the radical '48ers who had turned Wisconsin, Illinois and Missouri into new hubs of agitation. Lincoln watched international developments with frustration following the setbacks of the late 1840s and early 1850s, bemoaning in a letter to Herndon his sense that "the world is dead to hope, deaf to its own death struggle made known by a universal cry. What is to be done? Is anything to be done? Who can do anything and how can it be done? Did you ever think on these things?"

While studies of Lincoln place appropriate focus on his domestic engagements, there has been far too little attention paid to his global interests, especially during the period "in the wilderness" between the end of his congressional term and his return to the political stage. Yet, there can be no doubt that the future president was conscious of and highly engaged with developments in foreign lands—thanks no doubt to his close reading of the *Tribune* and its most prominent European correspondent—or that the future president made connections between what he read of distant divisions and what he thought about developments at home. Eulogizing his political hero Henry Clay in 1852, Lincoln would make frequent reference to Clay's international interests and involvements, declaring: "Mr. Clay's efforts in behalf of the South Americans, and afterwards, in behalf of the Greeks, in the times of their respective struggles for civil liberty are among the finest on record, upon the noblest of all themes; and bear ample corroboration of what I have said was his ruling passion—a love of liberty and right, unselfishly, and for their own sakes." Lincoln invoked the struggles of the European revolutionaries and denounced "oppression of any of its forms...crowned-kings, money-kings, and land-kings." He dismissed the rhetoric of his arch-rival, Illinois senator Stephen Douglas, finding it "as bombastic and hollow as Napoleon's bulletins sent back from his campaign in Russia." And when Douglas compromised on the issue of allowing the spread of slavery to new territories, he declared: "Equality in society alike beats inequality, whether the latter be of the British aristocratic sort or of the domestic slavery sort."

Lincoln was arguably at his most radical when he penned those words in 1854. The man whose law partner described him as "always calculating, and always planning" would grow more circumspect as he proceeded from the political backwater of Springfield to the podium at New York's Cooper Union and the prospect of the presidency. In the immediate aftermath of Douglas's betrayal, however, Lincoln's language bore the distinct accent of Greeley's *Tribune* and its most radical writers.

When Lincoln emerged in 1854 from his self-imposed political exile, it was with the intention of doing electoral battle not just with slavery but with those who stood in the way of the free soil and free labor movements the *Tribune* had popularized. "Free labor has the inspiration of hope; pure slavery has no hope," declared the future president in one of his frequent linkages of ideological mantras. As he returned to politics, initially as a campaigner for old Whigs and new Republicans, and then as a contender in his own right for the Senate, Lincoln echoed the ideals and language of the era's fresh and determined radicalism. This is not to say that he embraced all the views of the *Tribune*'s European correspondent; he was never so bold as to argue, in the way that Marx would in *Capital*—a book that borrowed liberally from his writings for the *Tribune*—that "in the United States of North America, every independent movement of the workers was paralyzed so long as slavery disfigured a part of the Republic. Labor cannot emancipate itself in the white skin where in the black it is branded."

But, now "primed" by what his biographer Waugh describes as "all of his newspaper reading...all of his study and thinking and analyzing for all those five cheerless politically deprived years," Lincoln recognized that the most radical promise of America's founding—that "all men are created equal"—was being destroyed in a manner that would thwart progress not merely for Black slaves, but for white workers and farmers who sought their own freedoms. In his remarkable letter of August 15, 1855, to former Kentucky congressman George Robertson, a compatriot of Henry Clay and champion of the old-school Whig hope that slavery would gradually be abandoned, the forty-six-year-old Illinoisan would bemoan the dying of the Founders' faith. Recalling an address delivered decades earlier by Robertson, Lincoln wrote:

You are not a friend of slavery in the abstract. In that speech you spoke of "the peaceful extinction of slavery" and used other expressions indicating your belief that the thing was, at some time, to have an end[.] Since then we have had thirty-six years of experience; and this experience has demonstrated, I think, that there is no peaceful extinction of slavery in prospect for us. The signal failure of Henry Clay, and other good and great men, in 1849, to effect any thing in favor of gradual emancipation in Kentucky, together with a thousand other signs, extinguishes that hope utterly. On the question of liberty, as a principle, we are not what we have been. When we were the political slaves of King George, and wanted to be free, we called the maxim that "all men are created equal" a self-evident truth; but now when we have grown fat, and have lost all dread of being slaves ourselves,

we have become so greedy to be masters that we call the same maxim “a self-evident lie.” The fourth of July has not quite dwindled away; it is still a great day—for burning fire-crackers!!!

That spirit which desired the peaceful extinction of slavery, has itself become extinct, with the occasion, and the men of the Revolution. Under the impulse of that occasion, nearly half the states adopted systems of emancipation at once; and it is a significant fact, that not a single state has done the like since. So far as peaceful, voluntary emancipation is concerned, the condition of the negro slave in America, scarcely less terrible to the contemplation of a free mind, is now as fixed, and hopeless of change for the better, as that of the lost souls of the finally impenitent. The Autocrat of all the Russias will resign his crown, and proclaim his subjects free republicans sooner than will our American masters voluntarily give up their slaves.

The letter to Robertson was composed during a period in which Lincoln was arguing to his law partner, William Herndon, that “the day of compromise has passed. These two great ideas (slavery and freedom) have been kept apart only by artful means. They are like two wild beasts in sight of each other, but chained and apart. Some day these deadly antagonists will one of the other break their bonds, and then the question will be settled.” What did Lincoln mean when he spoke of freedom as a great idea that stood in conflict with slavery? Was he merely addressing the condition of those physically enslaved by the southern plantation owners—and the political and legal structures that supported them? Or was he speaking of a broader freedom? The answer is found in the records of Lincoln’s public addresses from the time.

While much is made of the Lincoln-Douglas debates of 1858, Abraham Lincoln and Stephen Douglas first contended in a series of dialogues prior to the election of 1854, which saw Lincoln return to the campaign trail with an energy and earnestness not seen since he made his House race eight years earlier. In the months after Douglas reopened the slavery question with his advocacy of the hated Kansas-Nebraska Act, the sitting senator and Lincoln, the former congressman who suddenly wanted very much to be a senator, clashed rhetorically in cities up and down Illinois. The speeches that Lincoln delivered that fall—several lasting more than three hours—wrestled mightily with the meaning of words such as “equality,” “liberty” and “freedom.” At Peoria, he tossed his jacket aside on an uncommonly hot October day and delivered an address that Lincoln historian Lewis Lehrman would describe as “a rhetorical and literary masterpiece” that “dramatically altered the political career of the speaker and, as a result, the history of America.”

A young journalist who covered the session in Peoria recalled both the words and the remarkable passion with which they were uttered. “Progressing with his theme, his words began to come faster and his face to light up with the rays of genius and his body to move in unison with his thoughts,” wrote Horace White, the city editor of the *Chicago Daily Journal*. “His gestures were made with his body and head rather than with his arms. His speaking went to the heart because it came from the heart. I have heard celebrated orators who could start thunders of applause without changing any man’s opinion. Mr. Lincoln’s eloquence was of the higher type, which produced conviction in others because of the conviction of the speaker himself. His listeners felt that he believed every word he said, and that, like Martin Luther, he would go to the stake rather than abate one jot or tittle of it. In such transfigured moments as these he was the type of the ancient Hebrew prophet as I learned that character at Sunday-school in my childhood.”

While Lincoln on that day may have been of “the type of the ancient Hebrew prophet,” the “biblical” text to which he turned was not the *Old Testament*, nor the New. He was relying instead on Euclid’s *Elements*, the philosophical study the former congressman had read and reread during his wilderness years, honing the logical constructs that would less than a decade later prepare him to deliver his best remembered address on a blood-soaked battlefield where the Army of the Potomac and the army of Northern Virginia had over the course of three days sacrificed a combined 7,500 soldiers. As he would in those “few appropriate remarks” at Gettysburg about a country “dedicated to the proposition that ‘all men are created equal,’” Lincoln at Peoria summoned ancient algorithms—and more contemporary rhetorical flourishes—to identify the greatest common divisor of a young republic. It was in Jefferson’s promise of a great equality that the debater of 1854 and the president of 1863 would find his moral grounding.

Little by little, but steadily as man’s march to the grave, we have been giving up the OLD for the NEW faith. Near eighty years ago we began by declaring that all men are created equal; but now from that beginning we have run down to the other declaration, that for SOME men to enslave OTHERS is a “sacred right of self-government.” These principles cannot stand together. They are as opposite as God and Mammon; and whoever holds to the one, must despise the other. When Pettit, in connection with his support of the Nebraska bill, called the Declaration of Independence “a self-evident lie” he only did what consistency and candor require all other Nebraska men to do. Of the forty-odd Nebraska Senators who sat present and heard him, no one rebuked him. Nor am I apprized that any Nebraska newspaper, or any Nebraska orator, in the whole nation, has ever yet rebuked him. If this had been said among Marion’s men, Southerners though they were, what would have become of the man who said it? If this had been said to the men who captured Andre, the man who said it, would probably have been hung sooner than Andre was. If it had been said in old Independence Hall, seventy-eight years ago, the very doorkeeper would have throttled the man, and thrust him into the street.

Let no one be deceived. The spirit of seventy-six and the spirit of Nebraska, are utter antagonisms; and the former is being rapidly displaced by the latter.



Fellow countrymen—Americans south, as well as north, shall we make no effort to arrest this? Already the liberal party throughout the world, express the apprehension “that the one retrograde institution in America, is undermining the principles of progress, and fatally violating the noblest political system the world ever saw.” This is not the taunt of enemies, but the warning of friends. Is it quite safe to disregard it—to despise it? Is there no danger to liberty itself, in discarding the earliest practice, and first precept of our ancient faith? In our greedy chase to make profit of the negro, let us beware, lest we “cancel and tear to pieces” even the white man’s charter of freedom.

Our republican robe is soiled, and trailed in the dust. Let us repurify it. Let us turn and wash it white, in the spirit, if not the blood, of the Revolution. Let us turn slavery from its claims of “moral right,” back upon its existing legal rights, and its arguments of “necessity.” Let us return it to the position our fathers gave it; and there let it rest in peace. Let us re-adopt the Declaration of Independence, and with it, the practices, and policy, which harmonize with it. Let north and south—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we shall not only have saved the Union; but we shall have so saved it, as to make, and to keep it, forever worthy of the saving. We shall have so saved it, that the succeeding millions of free happy people, the world over, shall rise up, and call us blessed, to the latest generations.

While Lincoln may have recognized a need to “repurify,” he was not himself ideologically or morally pure. The man who as president would stand justifiably accused of mangling civil liberties, disregarding the aspirations and basic humanity of Native Americans and willingly sacrificing principle on the alter of political expediency had learned too well from his fellow Whig Henry Clay, “the great compromiser.” Lincoln was an imperfect foe of slavery, as even his most generous biographers now acknowledge. Yet, it is reasonable to suggest that the Lincoln of 1854 was in the process of becoming the president who would—pressured by Greeley—finally sign an Emancipation Proclamation. What he was coming to understand, intellectually and emotionally, was that slavery was an oppression of a kind with other oppressions. And he was not on the side of the oppressors. He was on the side of freedom—not merely as a moral or social construct, but as an economic one.

This was a concept that was hardwired into the Republican Party from the moment of its founding—by followers of Fourier’s utopian socialist vision, by German ’48ers and especially by the muscular veteran campaigner for radical land reform Alvan Bovay. It was an idea that Lincoln emphasized as he campaigned in 1856 for “Free Soil, Free Labor, Free Men and Fremont.” Slavery was an issue that year, and Frederick Douglass was surely right when he argued that voting Republican was the best way to strike “the severest, deadliest blow upon Slavery that can be given at this particular time.” But slavery was not the only issue, as a southern Illinois newspaper, the *Belleville Weekly Advocate*, noted after Lincoln stumped across the region on behalf of the ticket of General John C. Fremont and former New Jersey senator William Dayton (who had defeated Lincoln for the new party’s vice-presidential nomination in a 253 to 110 vote at the first Republican National Convention that summer in Philadelphia). “He vindicated the cause of free vlabor, ‘that national capital,’ in the language of Col. FREMONT, ‘which constitutes the real wealth of this great country, and creates that intelligent power in the masses alone to be relied on as the bulwark of free institutions.’ He showed the tendency and aim of the Sham Democracy to degrade labor to subvert the true ends of Government and build up Aristocracy, Despotism and Slavery.”

Two years later, on October 15, 1858, in the last of the Lincoln-Douglas debates, the Republican candidate would frame the issues in the boldest possible terms, linking physical and economic slavery—“It is the same principle in whatever shape it develops itself”—as he addressed a crowd of 5,000 that had gathered in front of the Alton, Illinois, city hall. “That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong—throughout the world,” Lincoln thundered. “They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity and the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says, ‘You work and toil and earn bread, and I’ll eat it.’ No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle.”

As he prepared for the 1860 presidential race, Lincoln would align with those who “hold that labor is the superior—greatly the superior—of capital.” That line, from one of Lincoln’s most striking speeches of the period, his September 30, 1859, address to the Wisconsin State Agricultural Society, was reprised with minor variations throughout the difficult campaign for the Republican nomination. It was a nomination that saw Lincoln prevail with strong support from Greeley, who argued that the Illinoisan’s determination to mingle free soil and free labor messages with his condemnations of “the Slave Power” established the right mix for a winning campaign in a country that the editor believed “will only swallow a little Anti-Slavery in a great deal of sweetening.” Whether it was Greeley’s calculus, the fact of a divided opposition, Lincoln’s oratory or Carl Schurz’s successful rallying of German-American ’48ers and their immigrant communities to fight the “slaveholding capitalists” on behalf of a “society, where by popular education and continual change of condition, the dividing lines between the ranks and classes are almost obliterated”—or, as is always the case in politics, by a proper mingling of all the messages—the Republicans won the opportunity to preside over the conflict.

“The Republicans therefore attacked the rule of the slaveholders at their root,” argued Marx in one of his many articles celebrating the rise of the new radical party in the United States—just as he decried “the connivance of the Northern

Democrats” (or, as he referred to them, “Slavocrats”) with “the Southern Slavocracy.” The columnist, often displaying enthusiasms as idealistic as the Republican campaigners of Vermont or Wisconsin, argued that the party’s rapid rise offered “many palpable proofs that the North had accumulated sufficient energies to rectify the aberrations which United States history, under the slaveholders’ pressure, had undergone for half a century, and to make it return to the true principles of its development.” Lincoln’s victory was in Marx’s view a signal that the workers of the north would not “submit any longer to an oligarchy of 300,000 slaveholders.” That would not sit well with the south, and Greeley’s European correspondent explained to readers of the *Tribune* what they well knew to be the next stage in the history of the United States: “The Republican election victory was accordingly bound to lead to open struggle between North and South.”

The Civil War defined Lincoln’s tenure in the White House. The nation’s first Republican president was more than a mere warrior, however. He sought, sincerely if not always successfully, to strike the difficult balance between the duties of a commander in chief and a domestic policy maker, a balance he recognized in that first State of the Union address. Just as there were triumphs on the battlefield, there were triumphs in the economic debates that Lincoln had outlined. Chief among these was the enactment of the Homestead Act of 1862, a soft version of the land reforms proposed by Paine-influenced agrarian socialists and social democrats of varying stripes—led by George Henry Evans, who suggested the movement be dubbed “Republican” as early as the mid-1840s, and Evans’s aide, Bovay, who would apply the name a decade later when he called the party into being at Ripon, Wisconsin. The act, which promised “land for the landless,” allowed any adult citizen (or anyone who had applied for citizenship) to claim a 160-acre parcel of land in the public domain. Greeley hailed it as “one of the most vital reforms ever attempted” and predicted it would usher in a postwar era of economic equity characterized by “Peace, Prosperity and Progress.”

Even as they agreed on homesteading, Greeley and Lincoln wrangled over the timing and scope of an emancipation proclamation. The editor joined Frederick Douglass in demanding that the president take steps to make the Civil War not merely a struggle to preserve the Union, but “an Abolition war.” Even as Greeley and Lincoln exchanged sometimes pointed letters, the *Tribune*’s longtime managing editor Charles Dana was now working for Lincoln. Officially assigned to the War Department—where he would eventually serve as assistant secretary—Dana’s real role was as an aide and adviser to the president on questions of what the former newspaperman described as the “judicious, humane, and wise uses of executive authority.” That Lincoln spent much of his presidency reading dispatches from and welcoming the counsel of Marx’s longtime editor—like the fact that he awarded military commissions to the numerous comrades of the author of *The Communist Manifesto* who had come to the United States as political refugees following the failed European revolutions of 1848—is a shard of history rarely seen in the hagiographic accounts that produce a sanitized version of the sixteenth president’s story. In the years following Lincoln’s death, his law partner and political comrade, William Herndon, complained that Lincoln’s official biographers were already attempting “to make the story with the classes as against the masses,” an approach that he suggested “will result in delineating the real Lincoln about as well as does a wax figure in the museum.”

The real Lincoln was more of a Jeffersonian, and especially a Paineite, than an orthodox Marxist. The president rejected the idea of “a law to prevent a man from getting rich” as an impractical plan that would “do more harm than good.” He expected that, while labor was “superior” to capital, there “probably always will be a relation between labor and capital.” But if he was something less than a Marxist, Lincoln was also something less than a laissez-faire capitalist—indeed, quite a bit less. Even as he accepted a relationship between capital and labor, he expounded on the “error” of “assuming that the whole labor of the world exists within that relation.”

To the extent that sides were to be taken, Lincoln was on the side of labor. He urged working men to “combine” and organize labor unions—“uniting all working people, of all nations, and tongues, and kindreds.” He wanted “free labor” to be able to make demands on capital, without apology or compromise. He proposed this, not as a young man in a “radical phase,” but as the president of the United States. And he said as much when leaders of the New York Workingmen’s Democratic-Republican Association arrived at the White House in March 1864, to inform the president that they had elected him as an honorary member of their organization. Lincoln “gratefully accepted” the membership, read the attending paperwork and then responded appreciatively to his visitors: “You comprehend, as your address shows, that the existing rebellion means more, and tends to more, than the perpetuation of African Slavery—that it is, in fact, a war upon the rights of all working people. Partly to show that this view has not escaped my attention, and partly that I cannot better express myself, I read a passage from the Message to Congress in December 1861.”

Having recalled his declarations about the superiority of labor, Lincoln spent a good deal more time with the Workingmen, despite a busy schedule that placed on his shoulders all the weight of decisions regarding the war and an impending re-election campaign. The campaign would see Lincoln’s supporters distribute handbills in working-class wards of New York and other cities, arguing that the war was a fight not just to free slaves in the south but to free workers in the north from “Slave Wages.” The most ardent abolitionists, such as Frederick Douglass, had always reasoned that: “Liberty to the slave is peace, honor, and prosperity to the country.” But now this message was becoming central to the appeal of Lincoln’s campaign to voters in the swing states that would decide whether the president could see the war through to “an Abolition peace” characterized by “liberty for all, chains for none.” Emancipation, argued Lincoln’s supporters, would allow African Americans in the south to

“demand wages that would allow them to live in a decent manner, and therefore would help the poor white man to put up the price of labor instead of putting it down as [slavery does] now.”

“Let the workingman think of this and go to the polls and vote for Abraham Lincoln, who is the true democratic candidate, and not the representative of the English Aristocracy, or their form of government, to be rid of which so many have left their native shores, and which form the leaders of the Rebellion are in favor of, in evidence of which we have the fact that in many of the Southern States no people can hold office but a property holder...” went one leaflet’s class-based appeal, which was critical to building the majority that would allow Lincoln to carry New York and retain the presidency with a decisive national landslide.

From afar, Marx (who corresponded with Dana and other American compatriots during and after the war) cheered on the campaign, writing to Engels in September 1864 with considerable enthusiasm: “Should Lincoln succeed this time—as is highly probable—it will be on a far more radical platform and in completely changed circumstances.”

Marx and Engels had been busy in the fall of 1864 with the work of organizing the International Workingmen’s Association—the “First International” of the communist movement and its allies on the left. At the meeting on November 19 of the International’s general council in London, Marx presented a letter of congratulation to Lincoln, which the council endorsed. It read:

Sir: We congratulate the American people upon your re-election by a large majority. If resistance to the Slave Power was the reserved watchword of your first election, the triumphant war cry of your re-election is Death to Slavery.

From the commencement of the titanic American strife the workingmen of Europe felt instinctively that the star-spangled banner carried the destiny of their class. The contest for the territories which opened the dire epopee, was it not to decide whether the virgin soil of immense tracts should be wedded to the labor of the emigrant or prostituted by the tramp of the slave driver?

When an oligarchy of 300,000 slaveholders dared to inscribe, for the first time in the annals of the world, “slavery” on the banner of Armed Revolt, when on the very spots where hardly a century ago the idea of one great Democratic Republic had first sprung up, whence the first Declaration of the Rights of Man was issued, and the first impulse given to the European revolution of the eighteenth century; when on those very spots counter-revolution, with systematic thoroughness, gloried in rescinding “the ideas entertained at the time of the formation of the old constitution,” and maintained slavery to be “a beneficent institution,” indeed, the old solution of the great problem of “the relation of capital to labor,” and cynically proclaimed property in man “the cornerstone of the new edifice”—then the working classes of Europe understood at once, even before the fanatic partisanship of the upper classes for the Confederate gentry had given its dismal warning, that the slaveholders’ rebellion was to sound the tocsin for a general holy crusade of property against labor, and that for the men of labor, with their hopes for the future, even their past conquests were at stake in that tremendous conflict on the other side of the Atlantic. Everywhere they bore therefore patiently the hardships imposed upon them by the cotton crisis, opposed enthusiastically the pro-slavery intervention of their betters—and, from most parts of Europe, contributed their quota of blood to the good cause.

While the workingmen, the true political powers of the North, allowed slavery to defile their own republic, while before the Negro, mastered and sold without his concurrence, they boasted it the highest prerogative of the white-skinned laborer to sell himself and choose his own master, they were unable to attain the true freedom of labor, or to support their European brethren in their struggle for emancipation; but this barrier to progress has been swept off by the red sea of civil war.

The workingmen of Europe feel sure that, as the American War of Independence initiated a new era of ascendancy for the middle class, so the American Antislavery War will do for the working classes. They consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.

The letter was duly delivered to Charles Francis Adams, Sr., the grandson of John and son of John Quincy, who had since the beginning of the war served in the delicate capacity of Lincoln’s ambassador to the Court of St. James. Adams was well acquainted with Marx. A Greeley man, who would campaign for the vice presidency in 1872 on a “Liberal Republican” ticket led by the editor, he had been the subject of glowing accounts by Marx in the *Tribune* since his arrival in London in 1861. His own son and private secretary, Henry, after attending “a democratic and socialistic meeting” organized by Marx and Engels, had reported approvingly to Washington that the speakers emphasized “that their interests and those of the American Union were one, that the success of free institutions in America was a political question of deep consequence in England and that they would not tolerate any interference unfavorable to the north.” Marx, Engels and their comrades suggested the great-grandson of one American president and the grandson of another were among the best friends that Lincoln and the Union cause had in London.

The senior Adams dispatched the letter from Marx and the leaders of the First International in a packet of diplomatic correspondence that was delivered to the State Department in Washington. Secretary of State William Seward promptly replied that “these interesting papers have been submitted to the president.” Seward then communicated Lincoln’s response, which Adams in turn delivered to Marx and his comrades:



“I am directed to inform you that the address of the Central Council of your Association, which was duly transmitted through this Legation to the President of the United [States], has been received by him,” began Adams. He went on:

So far as the sentiments expressed by it are personal, they are accepted by him with a sincere and anxious desire that he may be able to prove himself not unworthy of the confidence which has been recently extended to him by his fellow citizens and by so many of the friends of humanity and progress throughout the world.

The Government of the United States has a clear consciousness that its policy neither is nor could be reactionary, but at the same time it adheres to the course which it adopted at the beginning, of abstaining everywhere from propagandism and unlawful intervention. It strives to do equal and exact justice to all states and to all men and it relies upon the beneficial results of that effort for support at home and for respect and good will throughout the world.

Nations do not exist for themselves alone, but to promote the welfare and happiness of mankind by benevolent intercourse and example. It is in this relation that the United States regard their cause in the present conflict with slavery, maintaining insurgence as the cause of human nature, and they derive new encouragements to persevere from the testimony of the workingmen of Europe that the national attitude is favored with their enlightened approval and earnest sympathies.

Marx was thrilled by “the fact that Lincoln answered us so courteously,” as he was with the rejection of “reactionary” policies and the expression of solidarity with “the friends of humanity and progress throughout the world.” No fool, the philosopher recognized, as he wrote during the war, that “Lincoln’s principal political actions contain much that is aesthetically repulsive, logically inadequate, farcical in form and politically, contradictory.” He did not imagine the president as a revolutionary, let alone a likely recruit to the International. Yet he was inclined to believe, based on his many years of following and commenting upon the economic and political struggles of the United States, that the American erred to the left, and he was certain that “Lincoln’s place in the history of the United States and of mankind will, nevertheless, be next to that of Washington!” As such, the organizer in him delighted in the broad reporting of the exchange between the International and the Lincoln White House, which was featured news in the *Times of London*, along with other British and American papers. “The difference between Lincoln’s answer to us and to the bourgeoisie [anti-slavery groups that had also written the president] has created such a sensation here that the West End ‘clubs’ are shaking their heads at it,” Marx informed Engels. “You can understand how gratifying that has been for our people.”

In the decades following Lincoln’s assassination, the story of his exchange with the First International was well known and often recounted. Eugene Victor Debs would stop his 1908 presidential campaign train—“The Red Special”—in Springfield to deliver a celebratory address at Lincoln’s grave. Years later, in the midst of another presidential campaign, Debs would argue that “The Republican Party was once red. Lincoln was a revolutionary.” It is indisputable that the Republican Party had at its founding a red streak. And it is arguable that the party’s first president was a radical; his great struggle, rooted in the ideals of the founding, was for “a new birth of freedom” that would be aptly characterized by the historian Charles Beard as the “Second American Revolution, and in a strict sense, the First.” The fight, Lincoln argued at Gettysburg, was waged to give meaning to the founding promise that “all men are created equal.” This did not, as some of the more excitable revisionists of the 1930s imagined, make Lincoln a communist. The man who clung so tightly in his Gettysburg Address to the Enlightenment visions that birthed the nation kept the faith in “that continual and fearless sifting and winnowing by which alone the truth can be found”—as the plaque on display for more than a century near the great Lincoln statue on the University of Wisconsin campus describes it. Lincoln was not a Marxist, but the first Republican president belonged to a time when men such as he were familiar with the writings of Marx and the deeds of the revolutionary circle that spread from Europe to the United States in the aftermath of the 1848 rebellions. He sifted and winnowed the radical ideas of his day. He found truth in notions about the superiority of labor to capital, just as he found important—at times essential—allies among the radicals who shared the view that a dying southern aristocracy was mounting not merely a last desperate defense of slavery but “in fact, a war upon the rights of all working people.”

A century after Lincoln’s death, and barely five weeks before his own assassination, the Reverend Martin Luther King, Jr., would recall the connection. King’s comment came at a celebration of the life of W. E. B. Du Bois, which had been organized by the journal *Freedomways* at Carnegie Hall. Addressing the issue of Du Bois’s radicalism, King used the address to urge a break with the “red scare” thinking that demonized everything and everyone associated with communism:

We cannot talk of Dr. Du Bois without recognizing that he was a radical all of his life. Some people would like to ignore the fact that he was a Communist in his later years. It is worth noting that Abraham Lincoln warmly welcomed the support of Karl Marx during the Civil War and corresponded with him freely. In contemporary life the English-speaking world has no difficulty with the fact that Sean O’Casey was a literary giant of the twentieth century and a Communist, or that Pablo Neruda is generally considered the greatest [living] poet, though he also served in the Chilean Senate as a Communist. It is time to cease muting the fact that Dr. Du Bois was a genius and chose to be a Communist. Our irrational obsessive anti-communism has led us into too many quagmires to be retained as if it were a mode of scientific thinking.

While King offered a corrective to the casual dismissal of socialists, communists and other radicals, and of those—including American presidents—who might have been informed by them, it was Du Bois, a half century earlier, who offered the

perspective on Lincoln that remains the most useful for those seeking a sense of what distinguished the most nuanced of American presidents.

As a product of his times and of the great debates that defined them, as a student of ancient ideas and fresh ones, as an American born in the last weeks of Thomas Jefferson's presidency, when it was still perhaps possible to detect the fading glimmers of the Age of Enlightenment, Abraham Lincoln understood that the best answers to societal challenges were found in "regions hitherto unexplored." This is why he read so widely. This is why he followed the freedom struggles that played out in distant lands so closely—and so passionately. This is why he befriended radicals, many of them refugees from the great revolutions of 1848; and this is why he sampled so broadly from their proposals and platforms—even if the man Du Bois recognized as "big enough to be inconsistent" refused to embrace the whole of any one. "He did not always see the right at first," Du Bois said of Lincoln. But, the scholar noted, America's sixteenth president retained a remarkable "capacity for growth." It was that latter capacity that led Du Bois to suggest that Americans would do well to "take pattern of Lincoln" and emulate his openness to ideas generated in those regions hitherto unexplored—a newspaper office in Cologne, a Springfield meeting organized in solidarity with a Hungarian revolutionary, a Wisconsin schoolhouse filled with Fourierists and "Vote Yourself a Farm" land reformers, a workingmen's club in New York, a gathering in London of the First International. Presidents who choose to dismiss individuals, ideas and ideologies with which they do not fully agree take too many options off the table; in so doing they ill serve the republic. There are points on every nation's arc of history where radical ideas are more than merely interesting, intriguing or perhaps unsettling; they are the "new enlightenments" that enable and encourage the pursuit of "the welfare and happiness of mankind." Jefferson, at his best, recognized this. Paine as well. And, surely, Lincoln, when he observed in the darkest hours of his presidency: "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthrall our selves, and then we shall save our country."

<http://isreview.org/issue/79/reading-karl-marx-abraham-lincoln>



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[www.belocamp.com/library](http://www.belocamp.com/library)



*Bright banner of freedom with pride I unfold thee;  
Fair flag of my country, with love I behold thee  
Gleaming above us in freshness and youth;  
Emblem of liberty, symbol of truth;  
For this flag of my country in triumph shall wave  
O'er the Southerner's home and the Southerner's grave.*





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

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

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*Preserving the Truth for Posterity*

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

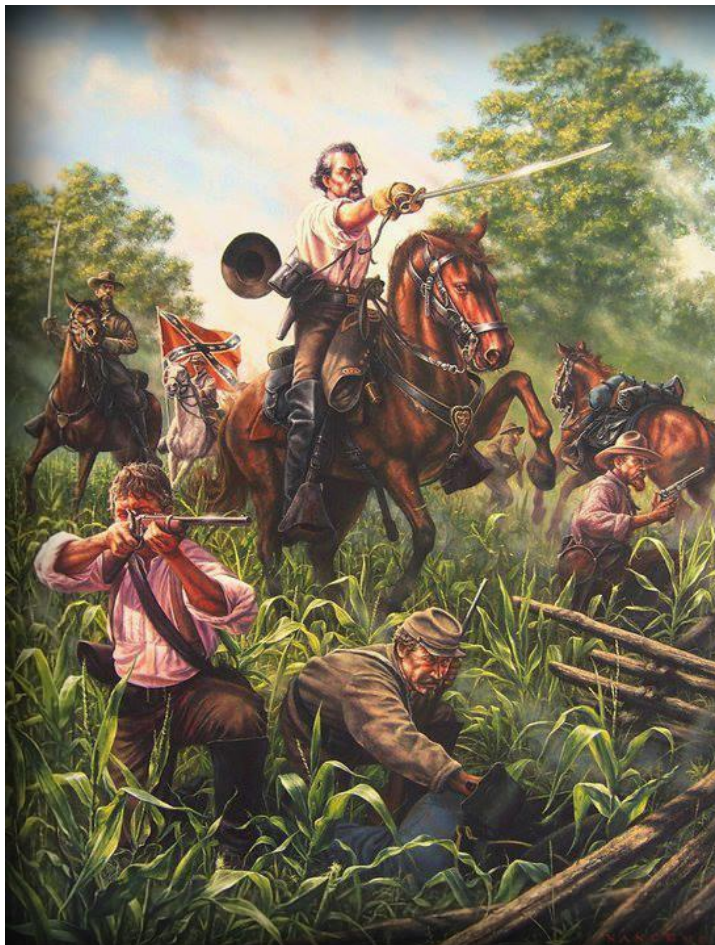


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The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

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Criminal Section, PHB  
Washington, D.C. 20530

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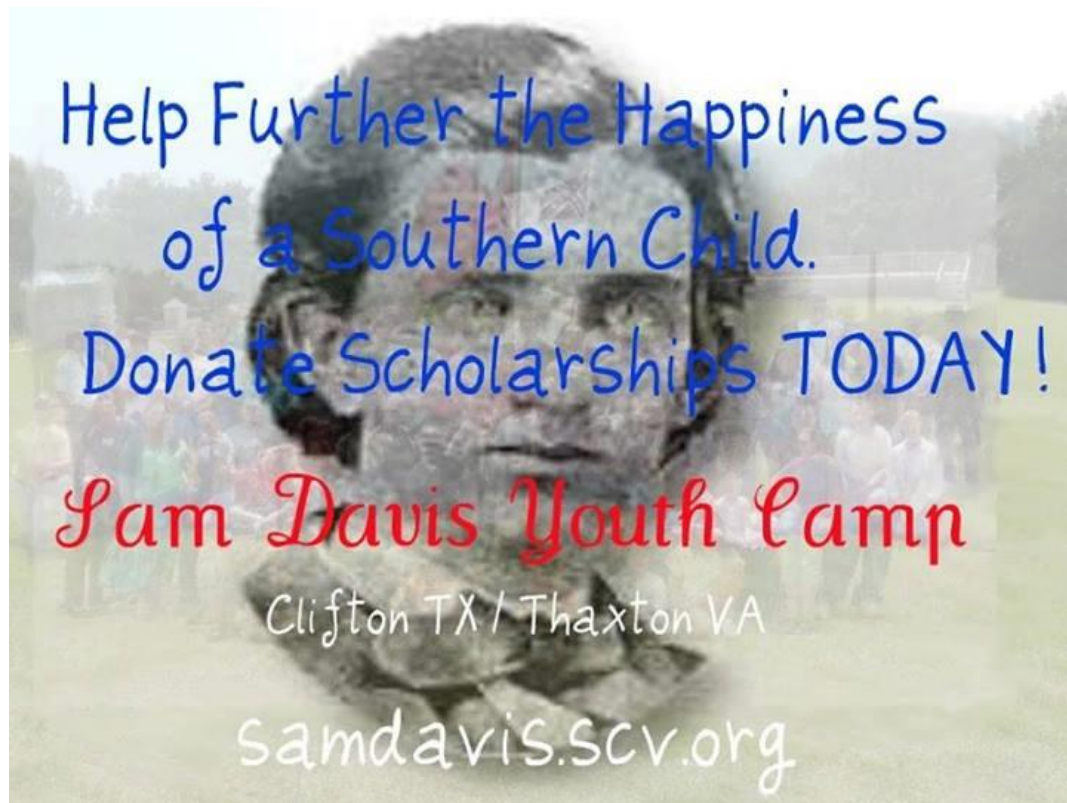


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HERITAGE**

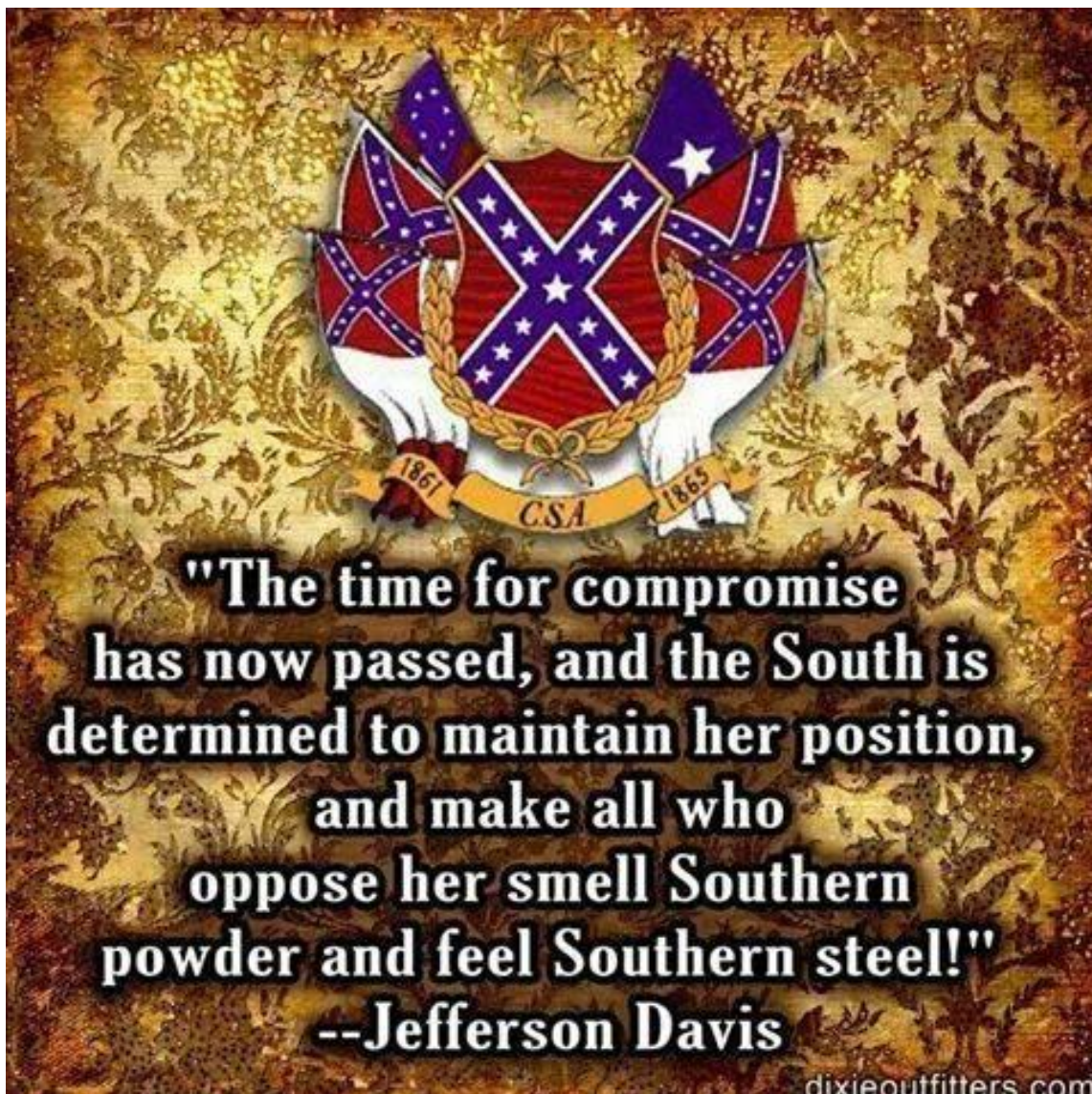
**CONFEDERATE  
"WITH STEADY RIFLE,  
SHARPENED BRAND,  
A WEEK AGO,  
UPON MY STEED,  
WITH FORREST  
AND HIS WARRIOR BAND,  
I MADE THE HELL-HOUNDS  
WRITHE AND BLEED."**

**VETERANS**





**Send your kids to Sam Davis Youth Camps!**



# CONFEDERATE EVENTS

***This list includes those events known when this list was published. There might be other events not yet listed.***

## Recurring Events

### February

3<sup>rd</sup> weekend: Grovetown, TX, CW Weekend

### April

2<sup>nd</sup> weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

### September

4<sup>th</sup> weekend: Battle of the Brazos (beginning in 2017), Yellow Brick Road Winery, Sealy, TX

### November

weekend before Thanksgiving: Civil War Weekend at Liendo Plantation, Hempstead, TX

## 2017

### **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 [mtpparks@hcp4.net](mailto:mtpparks@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

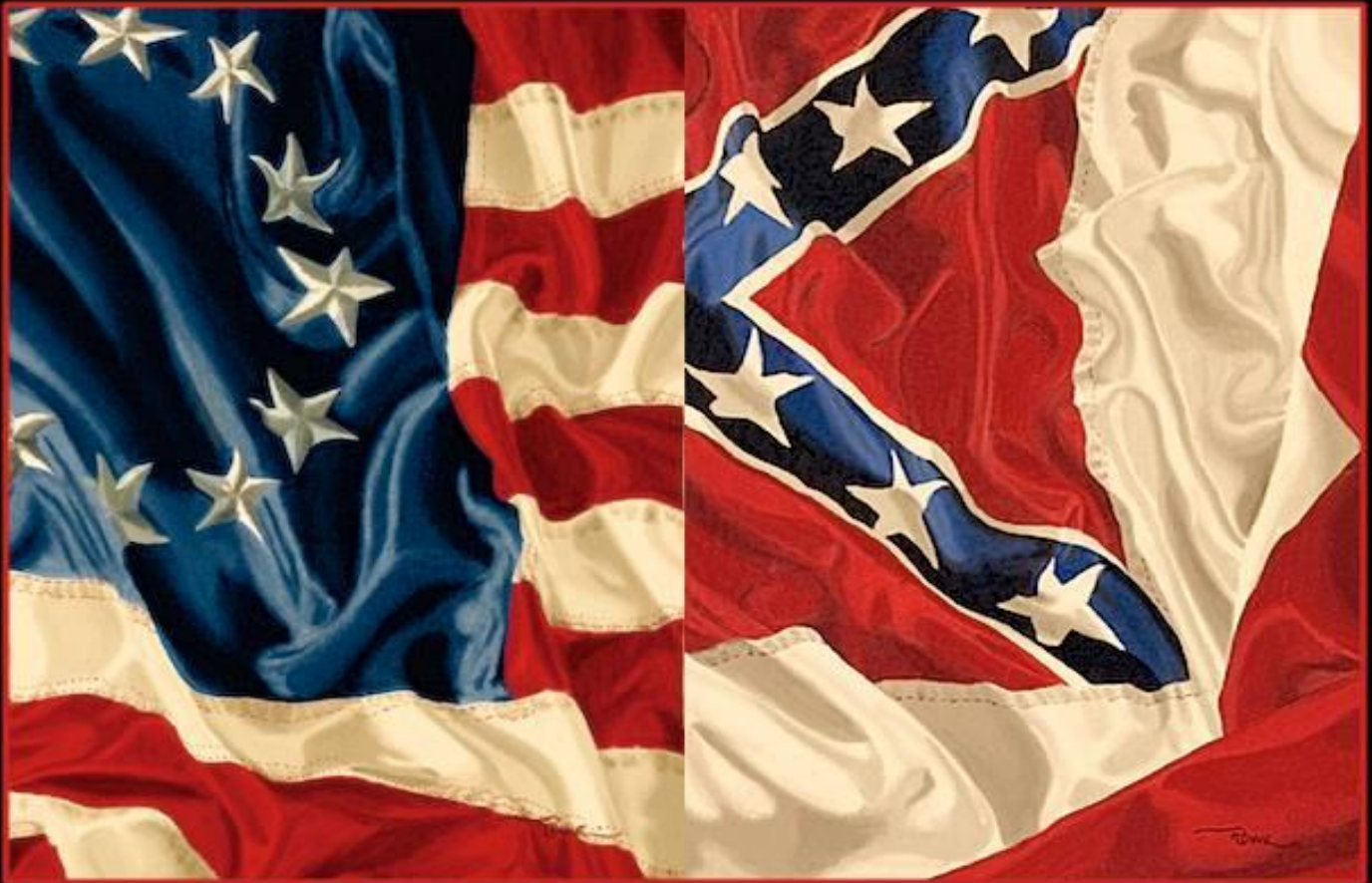
*NOTE: Friday is "School Day" and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.*

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/>



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...And It's "Upgrade"**



# Texas Division

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*"Learn About Your Heritage"*

*Sons of Confederate Veterans  
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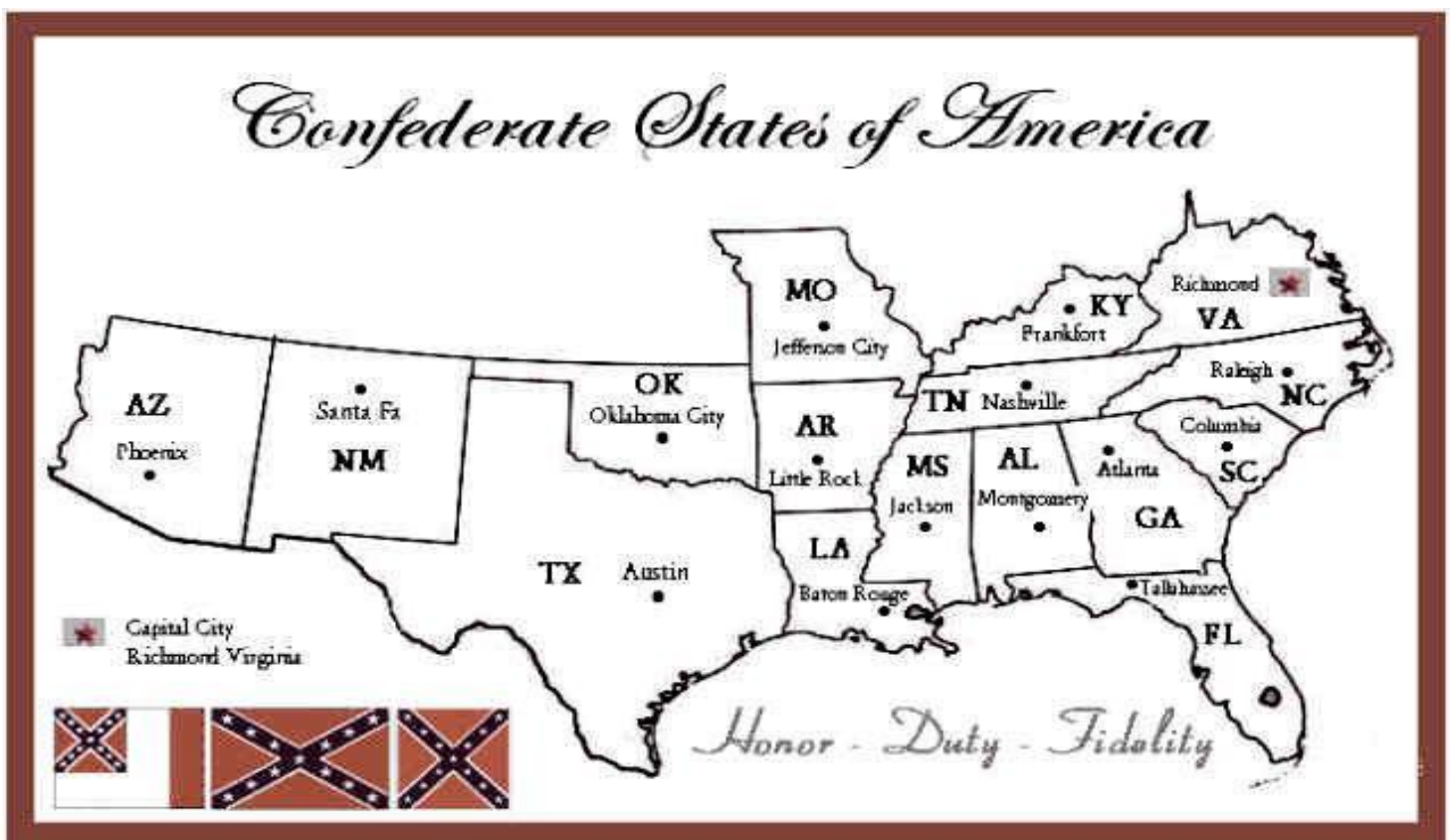


## Calendar

### Upcoming Schedule of Events

07/09/17- 07/15/17	<a href="#">Sam Davis Youth Camp - Texas</a>	Clifton, TX
06/18/17- 06/24/17	<a href="#">Sam Davis Youth Camp - Virginia</a>	Thaxton , VA

**Click on the event or on the calendar for more information.**





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Defending the rights of all Americans  
Advocating for the Confederate community

Follow Us

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

## Company Overview

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



## Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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**Southern Legal Resource  
Center  
P.O. Box 1235  
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

**\$35 for Liberty & SLRC membership is a bargain.**

**Mail to: P.O.Box 1235 Black Mountain, NC 28711.**

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,  
Kirk D. Lyons, Chief Trial Counsel

# Join SLRC Today!





# Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



[www.scv.org](http://www.scv.org) ★ 1-800-MySouth

## What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

## Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration  
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.



*They took a stand for us.  
Now, we stand for them.*

*May God bless our efforts to  
Vindicate the Cause of the  
Confederate South.*

Michael Givens  
Commander-in-Chief  
Sons of Confederate Veterans

**NEVER APOLOGIZE**



**FOR BEING RIGHT!**

### About our namesake:

[belo.herald@yahoo.com](mailto:belo.herald@yahoo.com)

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**



## Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

*Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.*

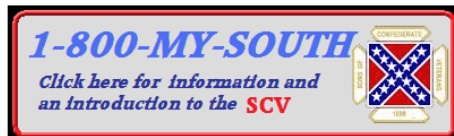
## How Do I Join The Sons of Confederate Veterans?



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*Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.*



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

### CHARGE TO THE SONS OF CONFEDERATE VETERANS

*"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".*

Lt. General Stephen Dill Lee,  
Commander General

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