



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

April 2017

This month's meeting features a special presentation:

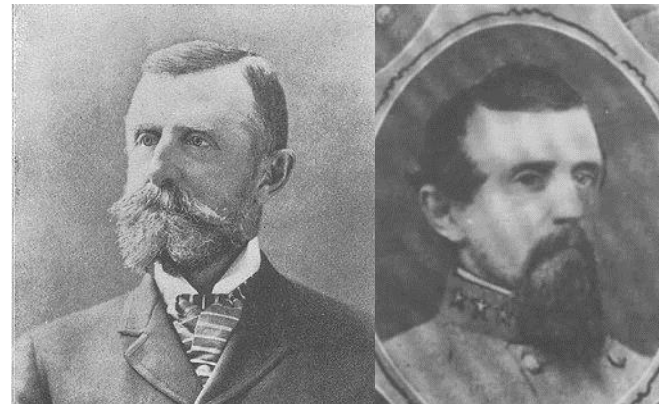
David Hendricks

**Save your Confederate Money Boys
('Cause The South's Gonna Rise Again!)**



Col. A. H Belo Camp #49

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



Have you paid your dues??

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

Contact us: WWW.BELOCAMP.COM

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

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

National: www.scv.org

<http://1800mydixie.com/>

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

Commander in Chief on Twitter at CiC@CiCSCV

Our Next Meeting:

Thursday, April 4th : 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..."



COMMANDER'S REPORT



Dear BELO Compatriots,

I hope each of you can make it this Thursday, the 6th 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. I drove by this Monday (the 3rd) and it was business as usual at **la Madeleine** so we should be good for another meeting!

We have a fantastic speaker this month. I have first-hand knowledge that he is very articulate, knowledgeable and sophisticated. The program is "**Save your Confederate money boys, 'cause The South is gona rise again!**" The program will be about Confederate currency AND also Republic of Texas money. There will be lots of real Confederate and Texas dollars on display and to pass around. We will have an armed security guard there just in case, so be careful with it!. The program really will be show and tell. It's pretty neat seeing all of that old money!

I will be asking Mark Brown to give us a Vindicators report and please be aware that the Dallas Arms Collectors Assoc. gun show is this week-end (April 8,9), and we could sure use some help with people coming out and taking a turn manning the table. Please see Charles Heard or Lee Norman at the meeting about helping out. Thank you in advance.

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.***

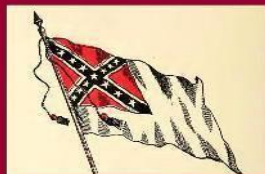
Deo Vindice,

David Hendricks
Commander

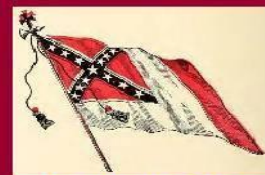
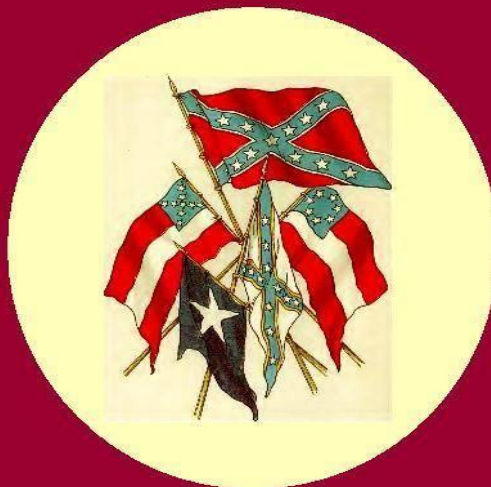
Confederate History Month



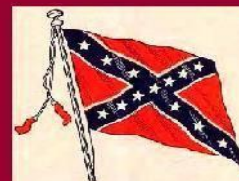
First National Flag



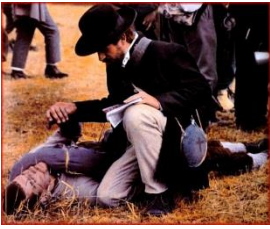
Second National Flag



Third National Flag



Battle Flag



Chaplain's Corner

Our Source of Power!

We're all aware of the importance of power and know it comes in many forms. There's solar power, turbo power, nuclear power, and of course gasoline, diesel, and electric power, and more. Power is what makes things run. Power makes things go. And, as a rule, the more power something has, the faster it will run and the farther it will go.

People in positions of influence are said to have power. There is strength, or power, in numbers. Then there is financial power. Most things take money to accomplish. And a lot of money can accomplish a lot of things. If we want to reach our goals. If we want to get from where we are to where we want to be, we will need the power necessary to get there.

This is not only true of you and me as individuals; it is also true of our Confederation. For the Sons of Confederate Veterans to be successful in its appointed mission, it needs some form of power. But, what form? We don't have the power of numbers. We don't have a great deal of money. There aren't any people of power and influence joining our ranks for fear of damaging their political careers. So, what do we do? Where do we look for our source of Power?

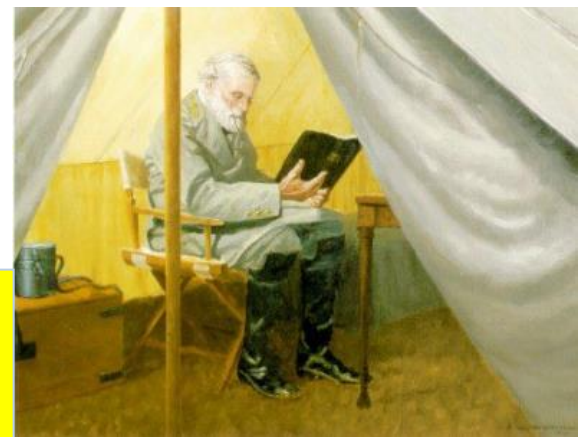
The answer, of course, is God. Anyone who could create a world out of nothing, sustain it by His word, and alter it at His will has power beyond our wildest imagination. God is the most potent power in the universe and will always accomplish what's intended. Jesus was the most powerful man to ever live because He subjugated Himself to the Father's power. Everything He did, He did under God's direction and guidance. As a result, Jesus could say, "All power is given unto me in heaven and earth." (Matt. 28:18)

Nothing in existence can compete with God's power. It can never be defeated. Therefore, if we, as individuals or as a Confederation are sustained by God's power, we can never be defeated either. However, we must understand that God's power can not be acquired by work or effort. It is a gift. And, there's only one way to receive it: through Christ. We must trust Him, commit ourselves to Him, and receive Him as our Savior and Lord.

Then, and only then, God supplies the rest of what we need. He is the final key and our source for the power to grow, strengthen, and overcome all obstacles to succeed, not only in our own lives, but also in our just and most worthy 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

 We sadly announce the passing of Compatriot Michael Kelsey, Major Robert M. White Camp # 1250, Temple. Please keep his family in your prayers. 

Not to miss in this issue!

Visit our website! www.belocamp.com

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

Virginia Camp June 18-24, 2017

Texas Vindicators Meet
Save Confederate Heroes Day in Texas
The Most IMPORTANT LETTER you will read in 2017
Why We Need Sam Davis Youth Camp
7th Annual Confederate Heritage Banquet April 22 with Ron Kennedy
SCV Chaplains' Conference, May 18-19, 2017
Lexington 60 West Memorial Battle Flag Update - "The Flag is Not Coming Down"
THE MARXIST PARADE by Joan Hough
HURRAH FOR THE MOON SISTERS by Joan Hough
Local NAACP will protest outside Confederate Vets conference
SCV National Credentials form
General ForresT needs YoUr HeLP!
SLRC Confederate Voice March 2017
Mississippi House to colleges: Fly flag or lose tax break
Racially Discriminatory' State Flag Lawsuit Appeal Goes to 5th Circuit
Confederate monuments (New Orleans) to come down in May
The Timely Wisdom of Robert Lewis Dabney
A QUIRK OF FATE?
New England Against America
Confederate Flying Machine will rise again at Auction
H.L. Mencken and the South
ALABAMA CORPS OF CADETS CALL TO BATTLE
LAST WILL AND TESTAMENT OF D.G. BROWN, 1866
TEXAS CONFEDERATE SOLDIER'S ENLISTMENT CERTIFICATE
Slavery In Rhode Island—Who Woulda Thunk It?
The Official Coat of Patrick Cleburne
The Confederate Flag – poem
Josie Wales, aka Bushwhacker Bill Wilson
Detailed Account of Battle of Round Pond proves it was “payback”
Where did all the money go? War and the Economics of Vigilantism in Southern Missouri
The Signal Corps in the Confederate States army
Matrons
On Liberty
Nine Reasons the “Living, Breathing” Constitution
Non-white Owners and Traders of Slaves –some interesting facts about slavery.
Maryland's Confederate Sisterhood
THE TRUTH IS ON OUR SIDE...
A Disease of the Public Mind
Jefferson and Slavery
Jefferson the Man
Bernard Baruch: Son of the South
Yankee Foreign Policy and the Cold War
Why Lee? Why Acton?
How the end of slavery led to starvation and death for millions of black Americans
Southern Heritage Then and Now
The Shining Spirits
POWER OF THE STATES VS. POWER OF THE FEDERAL GOVERNMENT: WHO CARES?
Coit's Calhoun
God, Gallup, and the Episcopalians
The South's Gonna Do It Again

AND MUCH, MUCH MORE!



Belo Camp 49 Upcoming Meetings:

APRIL 6, 2017 DAVID HENDRICKS - "SAVE YOUR CONFEDERATE MONEY BOYS, THE SOUTH'S GOINNA RISE AGAIN!"



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.**

Division-wide announcement regarding:
Save Confederate Hero's Day
in the State of Texas!



******* CALL TO ACTION *******

Save Confederate Hero's Day in the State of Texas!
NO CIVIL WAR HOLIDAY IN TEXAS!!

These men died defending her so...
NOW IT IS YOUR TURN!!!!!!!

Call Representative Frullo TODAY!

Texans and respectfully request the name stay the same!
Union soldiers have Memorial Day-
Do not allow purging of Confederate American Veterans memory in Texas!

Rep. Frullo, John - Committee Chairman
District 84
Capitol Address:
Room 4N.6
P.O. Box 2910
Austin, TX 78768

(512) 463-0676

(512) 463-0072 Fax
District Address:
4601 50th Street, suite 216
Lubbock, TX 79414
(806) 763-2366



TEXAS DIVISION

Sons of Confederate Veterans



March 21, 2017

Compatriots,

Sad news from Austin, HB2224 the effort to change Confederate Heroes' Days' name and date has moved to Committee. We must rally any and all people willing to fight and defeat this bill to save our Southern Heroes' State holiday. It will take well versed speakers and large numbers of people of "ALL" races to get this job done. We need to show this panel that people of all races and walks of life care about the Confederate Veterans that defended the state of Texas when called upon to do so.

A battle is coming in Austin and if we lose we will never get this back. Here is the link to the Committee.

<http://www.house.state.tx.us/committees/committee/?committee=C430>

More to come later.

God bless our Veterans,

Gary D. Bray

Commander

Texas Division, SCV

Gary D. Bray, Commander
Texas Division Sons of Confederate Veterans
209 Westminster, Forney, TX 75126
214-766-5636 1texreb@sbcglobal.net



Our March meeting was a great time of fellowship. Commander David Hendricks opened us with the Charge and conducted the business portion of our meeting. We discussed membership and recruiting opportunities. Belo Camp recruited at the Irish Festival this last month.





Our program this month was presented by Robert E Lee Camp Commander Kirt Barnett, who gave us detailed look at the Battle of Mansfield, Louisiana, including the roll of Texas troops in the battle. Be sure and sign up for the Confederate Heritage Banquet hosted by his camp with Ron Kennedy as guest speaker. The banquet will be April 22nd (deadline for registration April 16th.) See flier in this issue for more information.



TEXAS VINDICATORS MEET



The Texas Vindicators, a group of like-minded SCV men who gather together occasionally to discuss ideas and share ways to promote the Charge and Vindication of the Cause for which our fathers fought, met on April 1st to hear from Division 1st Lt. Commander candidate John McCammon. John gave us a detailed update on heritage issues and discussed ways we all could get our camps involved in the fight. He also was invited to give his vision and goals for his candidacy. Division Color Sargent Jack Dyess was also a guest and contributed to the wide ranging discussions following the presentation by Compatriot McCammon. Discussion involved the purpose of the Vindicators and their goals as well as concerns by the compatriots for the future of our Division. The meeting was very successful with a great deal of comradery and fellowship and much was accomplished.





Concerns included the need for Division leadership to follow the Constitutional process, carry out affairs of the Division with honesty and integrity, that Camp Autonomy be respected and that those that represent us abide by Roberts Rules of Order in the conduct of Division business at all levels. It was further expressed that the Vindicators seek only to EDUCATE and SHARE IDEAS in the "market place of ideas" including ADVOCATING, and never mandating, the removal of the federal flag from a place of prominence in SCV functions as well as ADVOCATING ending the reciting of the pro Lincoln view Bellamy Pledge of Allegiance since it diametrically opposes the Cause our fathers fought for. It should be a local camp and brigade decision. Finally, the Vindicators reminded our guests that it is not a separate organization from the SCV, rather, a gathering of like-minded men from their own camps, who come together to work toward furthering the Charge and restoring what they feel has been lost in the Vindication of the Cause by the many in the Texas Division. Their platform and position papers can be found on their FACEBOOK page. VISIT WWW.BELOCAMP.COM/LIBRARY FOR A COMPRIHENSIVE LOOK AT THE BELLAMY PLEDGE.



The following letter will appear in the next issue of Confederate Veteran Magazine:

FROM the desk of Pastor John Weaver Chairman SDYC LLC, Past Chaplain in Chief SCV

Dear Compatriot,

As an SCV member this is probably the most important letter you will read in 2017. The future of the Sam Davis Camps is literally in your hands.

Since 2003 the Sam Davis Youth Camps have done a peerless job in preparing our youth for the future. Now in our 14th year, over a thousand young men & women have gone through our one week program of Confederate history, etiquette, culture, dancing and Christian instruction and fellowship.

Many tell us that the Sam Davis Camps are the "best thing the SCV does," help us to continue that tradition.

Because of liability issues, the General Executive Council has decided and the Sam Davis Youth Camp LLC Board has agreed to separate the two entities and that as soon as practicable the Sam Davis Camps will independently incorporate and seek its own tax exempt status. When that status is achieved, the current funds and assets of the LLC (about \$150,000) will be turned over to the new corporation.

The Sam Davis Youth Camp LLC Board has asked for a commitment from the SCV GEC to help raise an additional \$100,000 to help the new Sam Davis Camps as they begin to operate independently of the SCV. Our goal is for the new Sam Davis Camp entity to be up & running with tax exempt status by Summer 2018.

As an allied organization, independent of the SCV, the Sam Davis Camps will continue to recruit campers from SCV Divisions, Camps, and members; report on our activities at Reunions; run free or low cost ads in the Confederate Veteran and fund-raise among Compatriots; and recruit adult staff from SCV members: BUT as an independent organization.

The Sam Davis Board does not see the GEC's decision as backing away from the Camps, but a better and safer way to help and foster the future and growth of the Sam Davis Camps. The work of the Sam Davis Youth is vital to secure the future of the SCV and all related heritage groups. Think how many future Commander's in Chief of the SCV have already graduated from a Sam Davis Camp.

Your Tax deductible gift to the Sam Davis Camp LLC will help to make this bright future a reality.

**Send checks to:
Sam Davis Youth Camp LLC
c/o SCV
P.O.Box 59
Columbia, TN**

Thank you for helping us to secure for our ancestor's good name - a future!

Sincerely,

John Weaver
Chairman, Sam Davis Youth Camp LLC
Past Chaplain in Chief SCV

April 1, 2017

Dear SCV Camp Commander,

On behalf of the Board of Directors of the **Sam Davis Youth Camp**, I would like extend our greetings and tell you about what I believe is **THE most important program for youth of the Sons of Confederate Veterans**.

"Every man should endeavor to understand the meaning of subjugation before it is too late... It means the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern schoolteachers; will learn from Northern school books their version of the war; will be impressed by the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit objects for derision... It is said slavery is all we are fighting for, and if we give it up we give up all. Even if this were true, which we deny, slavery is not all our enemies are fighting for. It is merely the pretense to establish sectional superiority and a more centralized form of government, and to deprive us of our rights and liberties."

Maj. General Patrick R. Cleburne, CSA, January 1864

Over the last few years, the **Sam Davis Youth Camp** has become one of the most important missions of the SCV. *It is vital that we NOT allow our current school systems to be the teacher of OUR history!* It is proven that they fail miserably, and that WE must have a say if we expect our history and heritage to live on for generations to come. **The Sam Davis Youth Camp does just that.** Not only do we reveal the correct version of history to camp attendees, but they are taught the importance of sharing what they learned with everyone they come into contact with after they leave.

Consider what Ronald Reagan once observed; that *"Freedom is never more than one generation away from extinction. We didn't pass it to our children in the bloodstream. It must be fought for, protected, and handed on for them to do the same, or one day we will spend our sunset years telling our children and our children's children what it was once like in the America where men were free."*

Teaching our youth the truth about our just cause is vital to the future of the SCV.

Won't you please **help us recruit campers** by informing your camp member's children and grandchildren and even consider asking your camp to **raise a \$500.00 scholarship** to send a deserving Southern youth to camp this year? **Our future may very well depend on it.**

The 2013 **Sam Davis Youth Camp - TEXAS** will be held in the beautiful Texas Hill Country near Clifton, Texas at Three Mountain Retreat (www.threemountainretreat.com) This year's camp will take place from **Sunday afternoon, July 9th to Saturday morning, July 15th, 2017..**

We sincerely hope you will consider supporting this very important program and we look forward to hearing from you.

Respectfully,
Bruce Cunningham, Director
Sam Davis Youth Camp (Texas)
P.O. Box 131
Decatur, Texas 76234
bvcunningham@gmail.com
(940) 394-6114 cell

LIKE US AT:

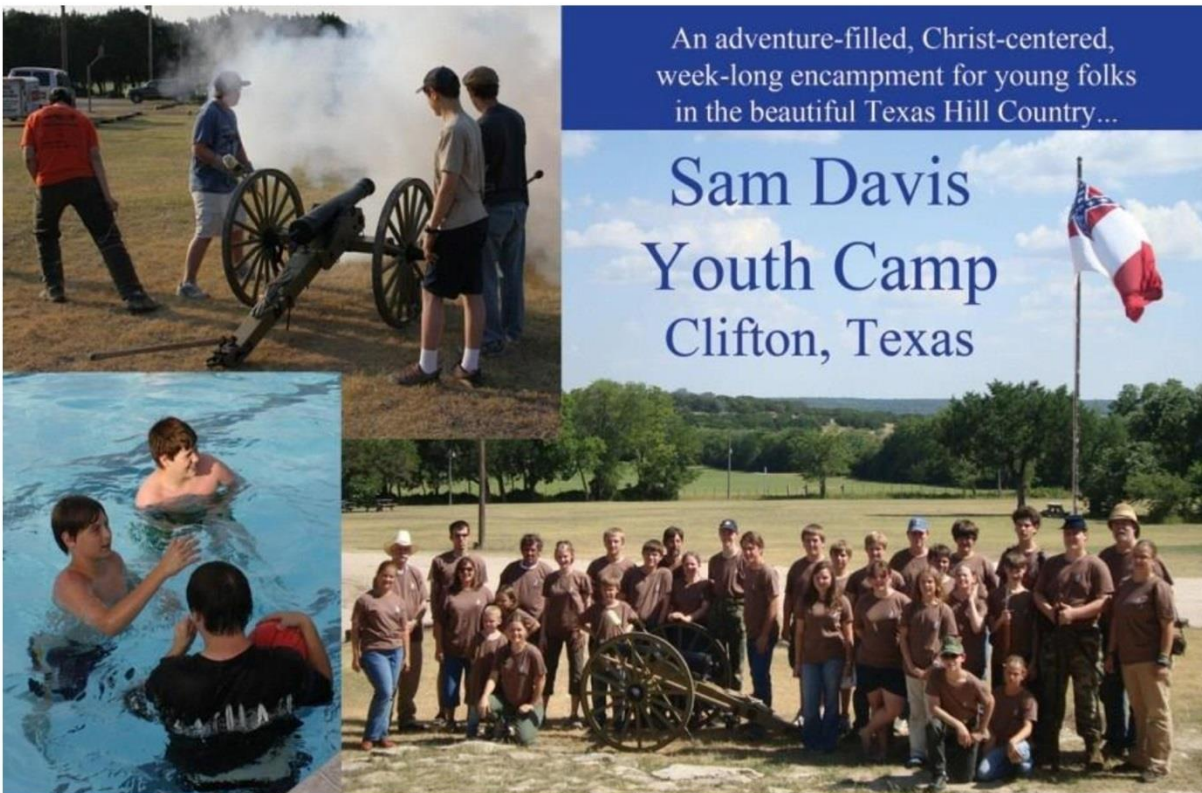
<http://www.facebook.com/pages/SCV-Sam-Davis-Youth-Camp-Texas/216704998474>



"Let us be certain that our children know that the war between the States was not a contest for the preservation of slavery, as some would have them to believe, but that it was a great struggle for the maintenance of Constitutional rights, and that men who fought were warriors tried and true, who bore the flags of a Nation's trust, and fell in a cause, though lost, still just, and died for me and you."

J. Taylor Ellyson

Why We Need Sam Davis Youth Camps



An adventure-filled, Christ-centered, week-long encampment for young folks in the beautiful Texas Hill Country...

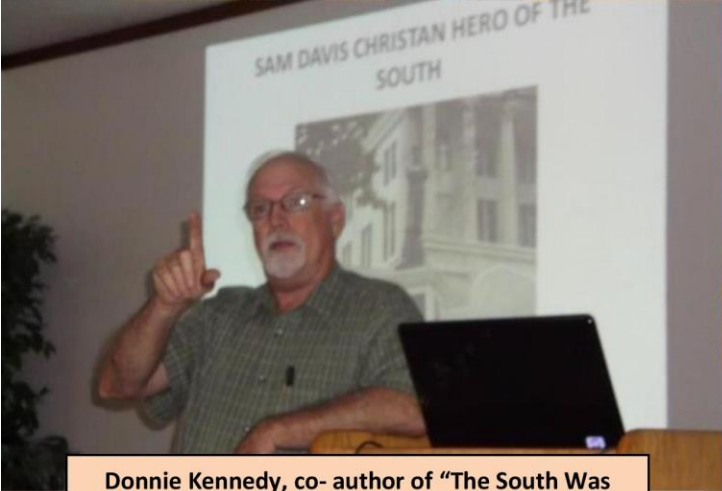
Sam Davis
Youth Camp
Clifton, Texas

I had to make a trip to South America, and just returned home today. I met a man at a hotel where I was staying for a few nights in San Juan, Argentina. He overheard my voice in conversation, and then introduced himself. Although a native of the San Juan area, he had recently spent two or three years in Alabama on a business assignment and learned to like the area and the people. One observation that he volunteered to my surprise was that he found it to be incredible that the Southern people he worked with were so ignorant of their own culture and history. He said that in particular, the young people of the South seemed to identify more with Yankees than with Southerners and asked me why that was. Of course I blubbered and coughed a couple of times never expecting something like this to come out of the blue that far from home, but finally opined that it is most likely due to their exposure to the Yankee educational system, the Yankee entertainment and news media and the fact that their churches and parents have failed to instill in them a love for home and a respect for their heritage. He thought this was most unfortunate since he believed that the Southern culture he found in the older generation was superior to the Northern culture he had been exposed to and worked in. After a lengthy conversation he gave me his contact information and asked to stay in touch and send him more information. It seems that we may not be so obscure a culture to the rest of the world as the Yanks would have us to believe.

-Buzz Blanton, South Carolina

Sam Davis Youth Camp

Clifton, Texas



Donnie Kennedy, co-author of "The South Was Right", is one of the many expert instructors.





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Deborah Robinson teaches etiquette and other things a proper Southern girl should know.

gacy



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Camp Staff member Kirk D. Lyons, Sr. Legal Counsel at the Southern Legal Resource Center teaches our kids marksmanship, Cannon crew skills and period dance.



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Camp Director Maj. Bruce Cunningham and his lovely wife Helen provide outstanding leadership and give our youth unforgettable experiences and appreciation for their Confederate Heritage.



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**Best historical camp ever!
I am definitely going next year!**

--Vincent L. , Camper

["LIKE" the SDYC-Texas Facebook Page.](#)

The gross ignorance of Southern children as to the causes which brought on the war, and the principles for which you fought, we lay to the use of such histories as those we anathematize, and if you expect your children ever to honor and vindicate your memory, these histories will have to be eliminated from use in our schools.

F. W. MAHOOD, Chairman;
EDWIN COURTNEY,
EDWIN P. COX.

History Committee R. E. Lee Camp No. 1, S. C. V.
UCV Reunion, Richard, VA **1896**

The news article below shows how people view our Confederate veterans and the South. We should not be accommodating to their thinking. If we're gonna keep the Charge, as some of us prefer to say more than do, then we're gonna have to keep the SCV as right as we can - not just on the day that we have a Confederate Flag Rally.

Our Confederate ancestors were right.

Charley Wilson

'Deo Vindice'

Confederate flag rally touts heritage, ignores reality

By **Michael Duncan** -

March 6, 2017



A Confederate flag rally Saturday, March 4, in Shawnee drew protesters. (Michael Duncan)

SHAWNEE, Oklahoma — **I** have more than a half-dozen direct ancestors who lived in Tennessee, Arkansas, Georgia, Louisiana and Mississippi and fought for the South. As I listened to speeches during a Confederate flag rally Saturday in Shawnee, I wondered if my claim to being a Son of the Confederacy might be far greater than any of the members present that day.

Nevertheless, I had come because I wondered why, in the year 2017, was a “Rally for the Confederate Flag” being held in a small central-Oklahoma town?

Oklahoma wasn’t even a state in the 1860s. There hasn’t been some hue and cry to save the Confederate flag here. It hasn’t been a public issue of note, unless the Confederate battle flag was somehow appended to that [Ten Commandments monument](#) bill when I wasn’t looking.

Put simply, the Confederate flag has not been a political issue the same way it has been across true Southern states.

Still, as I walked from my car down into Woodland Veterans Park, I saw about 100 people in attendance and a dozen or more large Confederate flags blowing in the breeze. Several smaller flags came into view as I got closer.

These people seemed to know why they were here.

'Deo Vindice'



A Statue of Liberty replica marks the entrance to Woodland Veterans Park in Shawnee where 100 attended a rally supporting the Confederate Battle Flag on Saturday, March 4. (Michael Duncan)

At the edge of the park, about a dozen black-uniformed policemen gathered around their supervising officer, no doubt planning their strategy in case something went wrong. Other officers I recognized as Pottawatomie County sheriff's deputies posted up at other corners of the park but well back from the crowd.

A nearly equal number of patch- and leather-clad bikers — members of the [Sons of Confederate Veterans Mechanized Cavalry](#) — stood at the back of the gathered crowd, which faced a podium and portable sound system. Only the bandannas outnumbered the beards. Emblazoned on some of their leather jackets were the words, [Deo Vindice](#) — a Latin phrase meaning, “With God as our protector.” It was the official motto of the Confederate States of America during the Civil War.

Nearer to the podium were more elderly couples sitting in lawn chairs. To the side, at attention, stood a color guard dressed in Civil War gray and armed with bayoneted Enfield muskets of the time. I think I recognized some of them from the last Civil War battle re-enactment I attended at Yale.

'We are here to vindicate our ancestors'



Sons of Confederate Veterans official Rex Cash speaks to about 100 attending the rally at Woodland Veterans Park in Shawnee on Saturday, March 4. (Michael Duncan)

Rex Cash, the Lt. Commander of the [Sons of Confederate Veterans Oklahoma Division](#), hosted the rally. He summed up his rally's goal rather simply: vindicating Civil War-era ancestors who fought for the South. He said the Confederate battle flag was not a political statement — it was a battle flag that represented those who served under it. The audience then learned of Cash's family genealogy, which included several ancestors who fought for the Confederacy.

"It is personal to me," Cash said. "We are here to vindicate our ancestors, who fought with honor and courage."

In his view, the flag was another image of his family ancestors, and he said that is what opponents of the Confederate flag don't get.

Cash took great pains to refute any notion that either he or his organization endorsed any racism or hatred. Cash said his organization was offended by racist groups "hijacking" the Confederate battle flag.

"I don't like being called a racist or white supremacist. And neither do you!" Cash shouted to the crowd. That drew but a mild applause, which made me wonder if perhaps a few in his midst might render such labels appropriate.

Cash made the argument that the Ku Klux Klan had not taken on the Confederate battle flag as their symbol until the 1950s, long after the majority of lynchings had taken place. So, don't blame the flag, he said. He criticized Oklahoma Baptist University for recently [removing the Confederate flag](#) from a display on its Shawnee campus.

"This is what happens when there is boring predictability," Cash said. "Principle and fact are sacrificed for the idol of political correctness."

History often debated

I was puzzled by the need to defend one's ancestors who fought for the South in the Civil War — as if our ancestors' participation somehow taints our existence today — unless we can establish that the soldiers' conduct 150 years ago was honorable.

Cash correctly pointed out that it was not a Confederate Supreme Court that ruled in 1857 that blacks were not citizens nor which later upheld Jim Crow laws. It was the U.S. Supreme Court that did that under the U.S. flag. Of course, the Confederate Supreme Court did not last long enough to entertain such issues.

Regardless, I wasn't sure if I was supposed to understand his point that one should not “punish” a flag for misdeeds, or whether I should believe that, had Abraham Lincoln left the South alone, the Confederate States of America would have evolved into a shining example of human rights and enlightenment, surpassing any corrupt government offered by the United States of America.

Cash's speech eventually turned on Lincoln as some diabolical oppressor who planned all along to “invade another country.” (I suppose Cash believes secession was legal, and the South was another country.) There was no mention of Fort Sumter, where Confederate artillery fired the first shots against a Union garrison to start the war.

Cash said the Civil War wasn't about slavery at all. He said it was about government overreach and the North taking advantage of the South. He said to look at Lincoln's inaugural speech of 1861. So, [I did](#). It turns out Lincoln spent much time talking about slavery in that speech and whether the states could decide the issue themselves. He specifically promised not to invade the South.

(Well, he said there would be no “lawless” invasion, anyway.)

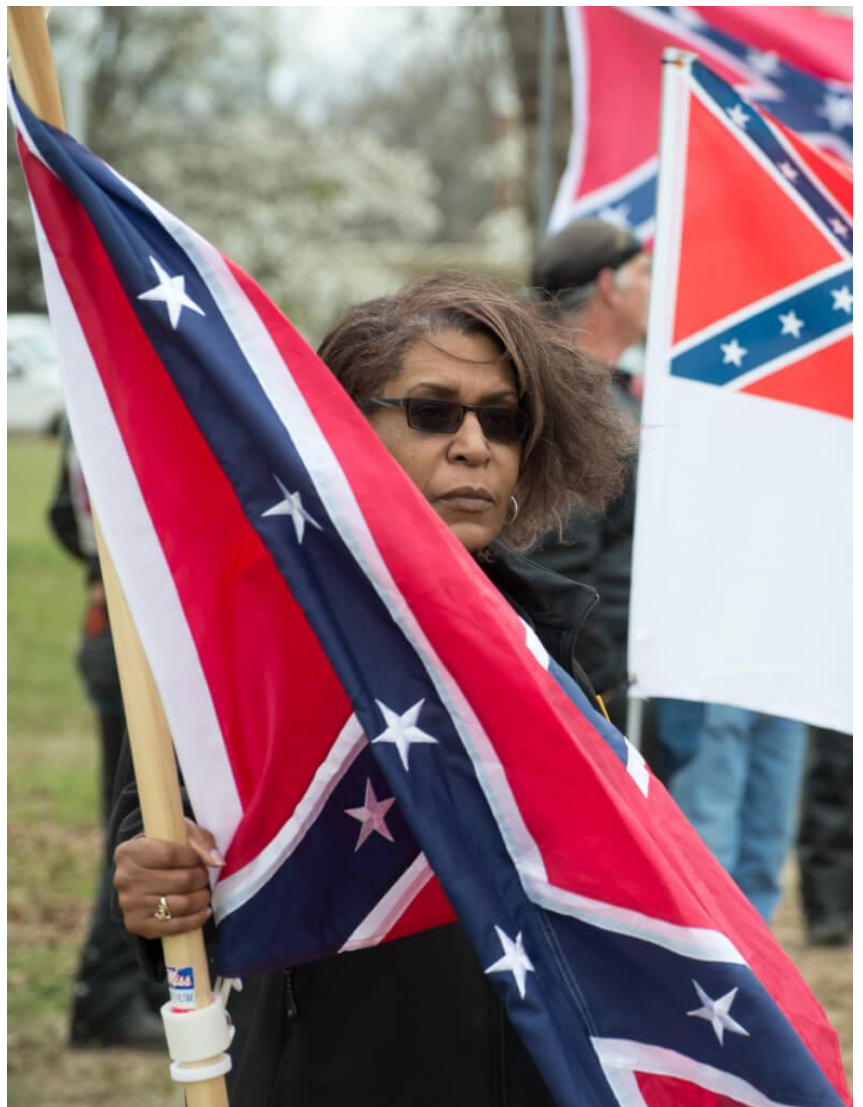
'I take it personal'

One of the speakers in the park was Arlene Barnum, a black woman from Oklahoma who has [traveled the South to campaign](#) against removing Confederate flags and monuments. She said the Confederacy was part of her family history in Louisiana, and removing the flag was disrespectful to her family.

“Had the Union not invaded the South, my great-great grandmother (a slave) would not have died by Union soldiers,” Barnum said. “She would have been alive to raise her 2-year-old child. I take it personal.”

Barnum's appearance raised more than a few eyebrows in the crowd. As she finished her speech, one white woman gave her a hug and called her “sister.” Certainly, having a black person support the Confederate flag is an effective method to demonstrate that supporters are not racists and white supremacists.

**Arlene Barnum told the crowd she supported the Confederate flag because it represented her family's ancestors who were slaves.
(Michael Duncan)**



Counter-demonstration arrives

Not everyone was so supportive.

Halfway through the rally, a half-dozen young white men quietly approached the back of the crowd with signs of protest. One sign read, “Not all rednecks are this backwards!!”

A few young black men who had lingered at the park’s edge also came closer to the crowd and listened.

Meanwhile, a wiry 20-something man held a sign about 50 yards away. His sign depicted the Confederate battle flag as being equal to “treason,” and he began yelling, which caused one of the speakers at the podium to lose his train of thought momentarily.

An older gray-haired woman began walking to the rear of the park to confront the mouthy protester. Police followed. When she came upon him, she firmly but calmly explained to him how it was rude to interrupt. The young man, who said his name was Christopher, lowered his voice and told her his protest was against racism. Their back-and-forth continued out of earshot of the rally but with Shawnee police keeping close eye on it.

Another speaker echoed Cash and Barnum about how the flag is not about racism.

“It’s in honor of our family,” said Kevin Easterling, a Sons of Confederate Veterans officer from Moore.

Then, with a rousing *a cappella* rendition of “Dixie” followed by some gun salutes from the honor guard, the rally came to a close.

And that is when things got more interesting.

A heated back and forth



Debate was peaceful but forceful after the Confederate flag rally in Shawnee on Saturday, March 4. (Michael Duncan)

A series of verbal skirmishes began between young white protesters and some of the rally attendees. Nothing physically violent. Just strong words. Forceful expressions. That continued for a good 45 minutes after the rally ended — out there beneath the park's walnut and oak trees. Police officers stood by in close attention like referees at a basketball game, but they never had to call a foul.

A protester named Christopher argues against the Confederate flag with Arlene Barnum, a black supporter of the flag. (Michael Duncan)

Barnum hurried over to confront the young man, Christopher, whose half-hour of yelling had nearly made him hoarse. The fact a black woman was arguing for the Confederate flag while a white man was arguing against it, created, for me, a moment of disorientation.

That debate ran off the rails when it boiled down to an argument over whether Abraham Lincoln had ever held slaves. With the discussion turning circular, I decided to head home.



After a rally Saturday, March 4, small groups debated the Confederate flag issue well after the rally had officially ended. (Michael Duncan)

Sons of Confederate Veterans seek imaginary sanctity

The Sons of Confederate Veterans and folks like them are fighting a battle to resurrect some sanctity of the Confederate battle flag that never existed. Even if it did, it's long gone. Like it or not — fair or not — even Cash admitted the KKK hijacked the symbol, and white supremacists aren't giving it back. Say what you want about the honor and courage of your forefathers, the 20th- and 21st-century meaning of this flag has little to do with that and more to do with lingering racism in this country.

To argue that the ancestors had a noble cause necessarily turns the debate into an argument attempting to justify the Confederacy in the first place. And that does not fly.

What Confederate flag supporters refuse to acknowledge is that, had the Union failed and the Confederacy survived, slavery and oppression of the black race in America would have continued into the 20th century. There was no move afoot to bring equality to the races in the South. Per the *Deo Vindice* motto, the whites believed they had moral and religious justification for their presumed racial superiority.

These Sons of Confederate Veterans who are hung up on vindicating their ancestors and protecting the honor of the Confederate flag ignore that.

Keep family history separate from self-worth

The oldest piece of memorabilia in my family is the charcoal portrait of Samuel F. Darnall that hangs in my living room. It was drawn by an unknown artist in the late 1870s in north Texas, where he had moved from Tennessee after his service in Newsom's Regiment of the Tennessee Cavalry in 1863. He served in the Army of Tennessee, along with his brother, James, who died at the Battle of Chickamauga.

Their cavalry commander was none other than Nathan Bedford Forrest, later said by historians to be one of the early Grand Wizards of the Ku Klux Klan.

Still, I have never felt the need to "vindicate" my ancestors. I assume (I think rightly) our Southern ancestors had little choice but to fight for the Confederacy like most of their neighbors.

Their choice was either to avoid enlistment and face ridicule for cowardice and treason to the Homeland or join up and risk death. The former was a certainty. The latter was merely a theoretical possibility. Still, there weren't many conscientious objectors back in the 1860s on either side.

So, I don't blame my great-great grandfathers for enlisting and fighting for the Confederacy, even if we agree today that they were on the wrong side. While their participation is a fact which makes for rich genealogical discussion, it does not define for me who they were. Frankly, I don't know who they were, what their interests or desires were, what they loved or what they hated. My great-great grandpa Darnall's picture is on my wall because it is a part of my family history. It's not there because he was justified in fighting for the Army of Tennessee.

Most importantly, it just doesn't matter to me. What my ancestors believed has no bearing on who I am or what I believe. I don't need them to have been good people for me to feel good about myself.

And yet, I got the sense that it mattered a great deal to many of those in attendance Saturday in the park.

(Correction: This post was updated at 11:30 a.m., Monday, March 6, to reference Sons of Confederate Veterans properly in all references. NonDoc regrets the error.)



Michael Duncan

Michael Duncan is an Oklahoma City lawyer and Norman resident who was a newspaper reporter three decades ago when they still used ink. In lieu of expensive psychological counseling, he sometimes photographs and writes about people, places and things.

7th Annual Confederate Heritage Banquet



**Location: White Settlement's Splash Dayz Banquet Room
8905 Clifford Street, White Settlement, TX 76108**

Business Casual Dress or Uniforms Requested

Order your tickets today, space is limited!!

Ticket Price: \$30.00 for singles or \$50.00 for couples

April 22, 2017 at 7:00 PM ~ doors open at 6:00PM

**♪ Music by Old Time String Band Buttermilk Junction ♪
Texas Bar-B-Que, Awards, Silent Auction and Fellowship
Special Guest Presentation by author, lecturer Ron Kennedy**

Deadline to purchase tickets is April 16th

**Contact Festus Allcock or Barry Turnage for tickets or
Information, Cash or Check only!**

Checks Payable to: R E Lee Camp 239

Please Send your Admission, Guest Names to:

Festus Allcock

817-422-3306

ftwbiker@live.com

Barry Turnage

817-297-2987

peaceman1969@sbcglobal.net



GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

March 3, 2017

St. Anne's Episcopal Church in Annapolis, Maryland has reportedly ceased to allow ceremonies by the Sons of Confederate Veterans, Waddell Camp 1608, honoring Capt. James I. Waddell, the Confederate naval officer who commanded the commerce raider *Shenandoah*. The Rev. Amy Richter cited the erroneous notion that the SCV is classified as a "hate group" by the SPLC. This is demonstrably incorrect. The SPLC has never classified our organization as a "hate group", and furthermore we have a strict no tolerance policy that disallows members of "hate groups" from becoming members of the SCV. Moreover, the SCV has, in convention, condemned the use of our flags and our symbols by such groups for at least the past 30 years.

The Sons of Confederate Veterans is a 501(c)3 charitable organization that exists solely for the purpose of honoring the VETERANS who served in the Confederate armed forces during the years of 1861 to 1865. It was these very men who founded our organization in 1896. We do not discriminate based on race or religion and have people of multiple ethnic backgrounds and religions among our membership. As well, we honor all Confederate servicemen regardless of race, religion or ethnicity.

Apparently, Reverend Richter has been blatantly mis-informed by one Linda Mundy of the group "Showing up for Racial Justice" who was quoted by an Annapolis newspaper as saying "Why would they even consider letting them have it there?" and "It represents a part of our country's history that we want to replace." (How exactly does one "replace" history, and what do they propose to "replace" it with?)

Confederate Soldiers and Sailors are recognized by the US Congress as "American Veterans" and have been since 1958. What we have in the Annapolis situation is an act of bigotry aimed at a charitable group (the Waddell Camp of the SCV) who are simply trying to honor an American Veteran as they've done at this location since 1997. The Sons of Confederate Veterans regards this situation as an insult to our noble Veterans and the dishonest and uninformed designation as a "hate group" as an act of flagrant discrimination, defamation and libel.

Carl Jones
Chief of Heritage Operations
Sons of Confederate Veterans



"Stars and Bars"



"Stainless Banner"



"Blood Stained Banner"

Co. D, Spaight's Battalion Camp 2241

will Honor

D.C. Ellington and James Kirkham

In a Grave Dedication,

on

April 29, 2017 at 10:00 am

Oak Shade Cemetery

Tarkington Prairie – Cleveland, Texas

Ellington and Kirkham both served as Confederate Soldiers

(James Kirkham was in the Spaight's Battalion)

Please join us as we celebrate the lives of these two men with

The Sons of Confederate Veterans

and

other local Camps

1807 County Road 2212 ~ Cleveland, Texas 77327



The **SCV Chaplains' Conference** is scheduled for **May 18-19, 2017** at the Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**.
http://chaplain-in-chief.com/whats_new.html

SCV Chaplains' Conference, May 18-19, 2017

The **SCV Chaplains' Conference** is scheduled for **May 18-19, 2017** at the Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**. Pastor Andy Rice and our good brother Lloyd Sprinkle are hosting. We thank Pastor Rice and Brother Sprinkle for their willingness to help in this way. The Providence Church is an excellent facility for the Conference. ***All Chaplains, Compatriots, spouses, and friends are encouraged to attend (no charge).***

The Chaplains' Conference will feature five inspirational worship services including old fashioned congregational singing, special music, prayer, and a featured sermon. In addition there will be times for fellowship and "browsing" the many display tables in the fellowship area (be sure to bring discretionary funds; you will want to take something home). Refreshments and lunch will be served for the Friday Conference day (no charge).

The schedule is noted below:

Worship Leaders

Pastor Andy Rice and Chaplain Lloyd Sprinkle, Hosting

Dr. Ray L. Parker, Chaplain-in-Chief, MC

Past Chaplain-in-Chief Dr. Cecil Fayard, Song Leader

Jacqueline Sprinkle and Miriam Clark, Pianist / Organist

Special Music

Jacqueline Sprinkle

Miriam Clark

http://chaplain-in-chief.com/whats_new.html

The schedule (Eastern Time Zone) for the Conference is:

Thursday, May 18

7:00 PM WORSHIP CELEBRATION

8:15 PM Fellowship and Browsing

Friday, May 19

9:00 AM WORSHIP CELEBRATION

10:15 AM Fellowship and Browsing

10:45 AM WORSHIP CELEBRATION

11:45 AM Lunch (no charge) and Browsing

1:00 PM WORSHIP CELEBRATION

2:15 PM Fellowship and Browsing

2:30 PM WORSHIP CELEBRATION

3:30 PM Fellowship and Browsing

I hope you are making your plans now to attend these two inspirational, motivational days in the Old Dominion. ***No registration is necessary -- just come and enjoy Southern hospitality, Southern preaching, Southern cooking, and Southern singing.***



THE CHAPLAIN IN THE ARMY OF THE CONFEDERATE STATES OF AMERICA

By H. Rondel Rumburg

Past Chaplain-in-Chief

The standard for a Confederate Chaplain was: he must be a true child of God who preaches the Gospel. Stonewall Jackson's question regarding whether one was fit to be a chaplain was, "Does he preach the gospel?"

A Confederate Chaplain was one who preached the gospel which he personally believed. The gospel was/is the good news about Jesus Christ being the only way of salvation, because of His personal substitutionary atonement (John 14:6; Acts 4:12). Faith, which is the gift of God, comes by hearing the Word of God (Rom. 10:17; Eph. 2:8-9). How can men hear without a preacher (Rom. 10:14-15)? The chaplain preached "the word of faith." "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

God blessed the work of the Confederate chaplains, and sent great revivals among the armies of the Confederacy. "Jesus was in our camps with wonderful power, and that no army in all history -- not even Cromwell's 'Roundheads' -- had in it as much of real, evangelical religion and devout piety ..." (Jones, 20). There was a great uniqueness in this regard compared to other armies in the world. Being a chaplain was considered an honor and the one who was a chaplain was to be honorable.

Margaret J. Preston, whom some consider the Poetess of the Confederacy, in *Beechenbrook* wrote,

**The Chaplain advances with reverent face,
Where lies a felled oak, he has chosen his place;
On the stump of an ash-tree the Bible he lays,
And they bow on the grass, as he solemnly prays.**

**The Bible is open, and stillness profound
Broods over the listeners scattered around;
And warning, and comfort, and blessing, and balm,
Distill the beautiful words of the Psalm.**

**Then simply and earnestly pleading, -- his face
Lit up with a persuasive and eloquent grace,
The Chaplain pours forth, from the warmth of his heart,
His words of entry and truth, ere they part.**

She grants us a brief picture of the Confederate Chaplain doing his duty as a minister of the gospel of Jesus Christ our Lord.

From *Chaplain's Handbook*
Sons of Confederate Veterans

The Virginia Flaggers

Return the Flags ~ Restore the Honor



Monday, March 6, 2017

Lexington 60 West Memorial Battle Flag Update - "The Flag is Not Coming Down"



Judy Smith
PHOTOGRAPHY

As you may recall, Rockbridge county officials learned of our plans to raise a Confederate Battle Flag Memorial the following morning, they had managed to gather enough information to put together a letter warning against the director of Community Development in Rockbridge County, in which the owner of the business that operates on putting up a rebel flag”.

Watch video here: <https://www.youtube.com/watch?v=GrYKL7sSUDo>

Curiously, since that confrontation, Rockbridge County officials have gone out of their way to let everyone know that their actions have “absolutely nothing” to do with the fact that a Confederate flag flies on the pole...and Mr. Crickenberger has all but disappeared from the discussion.

After the Lee-Jackson Day flag raising, Rockbridge County immediately followed with a letter with alleged code violations and instructions to remove the pole and flag. Today, Monday March 6th is the day that Rockbridge County had warned that they were going to start fining us if the pole was not removed. We have been prepared for this likelihood and have several supporters lined up to pay whatever fines are incurred. The flag is not coming down.

We maintain our position that the pole and flag do not violate any state or local statutes. The county is insisting that the pole and flag be approved by its “Tourism Corridor Overlay” (TCO) board before a building permit can be obtained. The same building permit, now suddenly required, after we were told it was NOT needed on the 2 previous installations in Rockbridge County, one of which is in the same “Tourism Corridor Overlay” zoning. During those inquiries, no address was ever even requested to check zoning when we were instructed that NO PERMIT WAS REQUIRED, period.

The required paperwork to obtain a “certificate of appropriateness” will be filed this week. Once it is issued, we will file for a building permit as requested. If, for some reason, we are denied a “certificate of appropriateness”, by the TCO board, we will be prepared to take legal action. In any case, the flag is not coming down.

Despite their claims otherwise, this is ABSOLUTELY about trying to prevent a Confederate flag from flying in the town that is the final resting place of Confederate Generals Robert E. Lee and Stonewall Jackson. It’s about trying to intimidate citizens and bully those of us who dare to speak up and fight back. It’s about attempting to restrict the First Amendment rights of taxpaying citizens. It’s about pandering to the minority, and bowing to the PC false narratives that are being used as an excuse to attempting to erase our history and heritage.

CALL TO ACTION: Please take a moment to contact Sam Crickenberger, Director of Community Development and urge him to put an end to his office’s harassment and ask him to work with us to identify and correct any legitimate violations and help expedite the requested TCO certificate and building permit. Email: scrickenberger@rockbridgcountyva.gov Phone: (540) 464-9662 Mail: 150 South Main Street, Lexington, VA 24450

In the meantime, we are looking at additional sites in the area for new flag projects, as the publicity surrounding this one has led several folks to come forward and offer their land. As is typically the case, our support grows each time there is an attempt to stop us and we would like to thank all of those in Lexington, across the Commonwealth, and beyond who have stepped up to help.

<http://vaflaggers.blogspot.com/>

THE MARXIST PARADE



www.shutterstock.com · 237229348

By: Joan Hough

Higher Education has long led the Marxist Parade.

Would you like to know the truth about how and why students in all levels of American education have been dumbed down? Are you aware that once America led the world in education, but now is noted internationally for the ignorance of its people? Read *Cry Havoc: The Great American Bring-down and How it Happened* by Ralph de Toledano.

Americans should check out the history of Germany's Frankfurt Institute and its dauntless collection of Critical Theorists. Those Critical theorists, realizing the failure of Marxist efforts to captivate U.S. working folks (the proletariat), directed their seductive, Marxist efforts toward the intellectuals. They pursued folks in academia and, most especially, the offspring of wealthy

Americans. Their Critical theory (a new method designed to bring to fruition Marxist beliefs and goals) accompanied them from Russia to Germany and then to America.

Under the guidance of America's John Dewey, the tenets of Critical Theory spread throughout the U.S. Institutions of Higher Learning. Beginning at Columbia in NY, it then infiltrated every area of American culture. The clever Marxists made sure that only a few at the highest levels in academia understood what was transpiring—the rest of Americans—the “sheeple,” had no inkling of the truth.

The 1930s in our America were the years of the second birth of Marxism in America. The first American birth was in 1849 with the arrival of the 1848er Illuminati-blessed escapees from European jails or death sentences. They were sentenced because of their participation in the Socialist/Commie failed European Revolution. Upon arrival in the U.S. they set to work engineering the continuation of their failed European Socialist Revolution. They succeeded this second time in a war they wrongly termed the “Civil” War.

Following WWII came the Marxist infiltration of Hollywood. It was discovered in 1952-54 by Congress. (Senator McCarthy had no part in the exposure of this Communist effort.) Alger Hiss' exposure as a Communist in the U.S. government began in 1848, but the trial which found him guilty, somehow took two years before beginning. After his prison sentence was complete, Hiss earned vast sums for a national tour of universities as a speaker claiming his innocence—an innocence contradicted by publication of the contents of Russian archives

In 1950 Poor Senator McCarthy was crucified by Congress and the Press for attempting to rid our Department of State of Commie control. President Roosevelt, contaminated by his love of Commie Lenin and admiration of Commie Alger Hiss, managed to fool Americans in 1941 sufficiently to involve the U.S. in World War II, and to drag our nation as a charter member in 1945 into the United Nations. Roosevelt, with the encouragement of his alter ego, Harry Hopkins and friend Hiss, managed to give Russia all Lenin desired. It remains politically incorrect to mention this truth.

The Peanut King, Jimmy Carter, was so dumbed down that he contended that some of his best friends were Communists and they meant no harm to anyone. Carter fired Secretary of Defense James Forrestal after Forrestal spoke against Communism and the partitioning of Israel. (Carter had been threatened with loss of campaign donations from certain wealthy Americans.) Forced by the government into treatment for “supposed” mental illness, Foster died under highly mysterious circumstances declared “suicide” by the authorities. His own brother, on his way to pick up the “released” James. The brother was convinced the murder had occurred because James Foster was about to publish his truths in a publication purchased for that purpose.

https://en.wikipedia.org/wiki/James_Forrestal and http://crashrecovery.org/forrestal/James_Forrestal.html

Americans have been so successfully “dumbed down” that most University students don’t know what the American Revolutionary War was about, by whom it was fought and in what century it was fought. They don’t know who won the “Civil” War. They certainly are ignorant of the real reason it was fought, but think it was fought to free the slaves (as if killing Southerners was the only way slaves could be freed). They think Communism and Socialism wonderful. Numbers of High school and University students voted for Hillary and supported Sanders.

The critical theorists realized that Marxism’s concentration on the proletariat (the working class) could never be successful in the U.S. because working folks had it too good— plenty of food on the table- plenty of comfort in their houses and apartments— plenty of radio/tv/movie/football/boxing, etc. entertainment— so the target had to be shifted to the bourgeoisie—and, especially, to the intellectuals. But even the not-so-bright offspring of some U.S. senators and other wealthy Americans were courted— the qualification of the young ones was based on wealth and potential positions of influence. The critical theorists realized that Marxism’s concentration on the proletariat (the working class) could never be successful in the U.S. because working folks had it too good— plenty of food on the table- plenty of comfort in their houses and apartments— plenty of radio/tv/movie/football/boxing, etc. entertainment— so the target had to be shifted to the bourgeoisie—and, especially, to the intellectuals. But even the not-so-bright offspring of some U.S. senators and other wealthy Americans were courted— the qualification of the young ones was based on wealth and potential positions of influence.

The effectiveness of education as brainwashing cannot be denied. Who among us voted for Hillary or Sanders? --only those dumbed down, brainwashed, or greed filled with unfettered desires for power or bucks.

<http://deovindice.org/1/post/2016/12/the-marxist-parade.html><http://deovindice.org/1/post/2016/12/the-marxist-parade.html>



HURRAH FOR THE MOON SISTERS

by
Joan Hough

The most flamboyantly successful of all Confederate Female spies
were two, born in Virginia, moved to Ohio, sisters known for bedazzling Yankee soldiers
with girly sighs and clever, mesmerizing Southern lies,
Daughters of Dr. Robert S. Moon and Cynthia Ann Sullivan, they were named Virginia Bethel Moon and Cynthia Charlotte
Moon, and called Ginnie and Lottie.
By today's standards they were nothing more, nothing less, than
two fabulous, totally scintillating and amazing, Confederate hotties!

Their Virginia Daddy, Robert Moon's passion for the South was undiluted when they all moved to Ohio.
It ignited in his daughters a form of Southern devotion, achieving the level of oh, my oh!
The daughters became Copperhead Confederates from the tips of pretty toes to the tops of lovely heads of hair.
For them, aiding the South was never an Oh, oh, no, but always a go, go, go!

During the War, while message and medicine transporting, and nursing wounded soldiers, the Moon sisters collected
Yankee and Southerner hearts in beau after beau.
Harkening to Yankee whispers on starlit nights, they passed on Yankee secrets to Southern Generals in broad daylight.
They glowed. They gleamed. They fulfilled Confederacy-loaded dreams in such a manner
legends of them today are coated in pure, unadulterated Scarlet O'Hara glamor.

They made masterful uses of their figures and faces, ruffles and laces, personalities and Intellectual skills.
They tantalized with teasing eyes, and veiled suggestions of creations of future situations involving intimate relations and
romantic thrills.
Without question, superior equestrians, they were honed, deadly Copperhead weapons in skirts, and as masterful at gun
handling as they were flirts

Lottie, at thirty, though less pulchritudinous than fifteen-year-old Ginnie,
hurled ever as many Cupid's darts—broke ever as many Yankee hearts.
It is said, Lottie did not falter at leaving a future Yankee General at the altar.
After Lottie wedded James Clark of the Knights of the Golden Circle,
her smuggling of medicine and messages, her espionage expertise
leaped in a remarkable increase.

Disguised as an Irish washerwoman hurrying through Kentucky to a sick hubby,
she gained rides with Union soldiers, by shedding a few Moon tears
on ready here and there Yankee shoulders.
And thus, an urgent Confederate message was conveyed
from General Sterling Price to General Edmund Kirby Smith
in another of those "Moon actions" now mistakenly labeled a myth.

While returning home on a train, Lottie acquired Union General Leslie Coombs as a new
Yankee swain.
Later, Lottie was in Canada where the Knights turned her around,
With messages to President Davis, Lottie was soon Southern bound.
Disguised as an ill Brit seeking treatment at Warm Springs,

Zooming through Union lines, Lottie had to work hard to avoid smiling at many things.

Edwin Stanton, deeming her a Republican fan, had set a military passport in her hand. He'd placed Lottie in Mr. Lincoln's own military inspection group and thus, stupidly joined the rank of Moon dupes, Soon Lottie, busy with Lincoln, thanks to Stanton, was reviewing McClellan's troops.

Feigning sleep in Lincoln's own carriage, Lottie heard men's secrets on topics ranging from strategies for battles to strategies for marriage.

Much later, Lottie's role of espionage uncovered, Stanton, under stress, announced a 10,000\$ reward for her arrest. Eventually Lottie was captured by men in blue. As for the severity of her sentence, well here's a clue: Lottie, declared a dangerous Rebel spy, served her time in surprising style,
—Her jail? A fine hotel. Her sentence time? Just a little while! For soon she was led through an open door and, gleeful as could be, was set completely free.

Messages—50, Morphine filled bottles—40, Opium—7 pounds! All found when sister, Ginnie and Mama Moon were Yankee accosted and Yankee arrested. Oddly, when Mama was freed and Ginnie's custody given to a dear Yankee soldier friend, not a single Yankee contested. Yankees learned nothing on that day—nothing of that extremely important communiqué, the one to Nathan Bedford Forrest. Swallowed in its written form, it caused Ginnie not a speck of harm.

Quite obviously, it was noted that Ginnie's sentence was sugar coated. Her indulgent treatment and speedy freedom, was certainly no secret to boys in blue,
Acknowledging she had flirted her way to freedom after her transfer to General Hurlbut for the "trial that never was," some Union soldiers were heard simply to say," Ginnie did as Ginnie does."

<http://www.trishkaufmann.com/CP20164QKaufmann3-FINAL.pdf> The Confederate Philatelist: Confederate Collectanea.

<http://civilwarwomenblog.com/lottie-and-ginnie-moon-confederate-spies/>

Sisters Who Spied for the Confederacy



Image: Lottie and Ginnie Moon

Local NAACP will protest outside Confederate Vets conference

Savannah Levins , WCNC 6:06 PM. EDT March 13, 2017



YORK, S.C. -- Local NAACP chapters are teaming up to protest the SC Sons of Confederate Veterans' annual conference this weekend.

Hundreds are expected to attend the conference in York, bringing with them Confederate flag memorabilia.

"We could not remain silent because silence [the flag] has caused too much pain," NAACP leader Dr. Jaques Days said Monday. "The Confederate flag represents a racist past and a divisive history"

For almost a year, the Sons of Confederate Veterans have planned to hold their annual conference at York Technical College.

School officials maintained they could not legally refuse the group. On Monday, the NAACP has announced they will protest outside the event.

"We are in protest to combat the message of the Sons of Confederate Veterans with our message of peace awareness and our stance against anything that divides our community," said Rock Hill NAACP President Dorene Boular.

Boular says they expect anywhere between 500 and 1000 protesters to join in at York tech this Friday and Saturday.

"We could not remain silent when they were potentially planning to bring that flag and its racist history to an academic institution," Dr. Days said/

Sons of Confederate Veterans leader Leland Summers told NBC Charlotte Monday that they will bring Confederate flag memorabilia, but will keep it all inside the private event.

He says despite their efforts to sit down with NAACP leaders and discuss their issues, their calls and invitations have not been returned.

Dr. Days offered a conflicting explanation, saying he did try to reach out to the SCV.

"I left a message," he explained. "I did not strongly pursue that but I did leave a message and ask him to get back to me; I did not hear back from them."

The participating NAACP chapters say anyone is welcome to join the protests, as long as they agree to remain peaceful.

"Some may think this flag issue is not worth raising," Dr. Days said. "We say it is one battle in a greater war."

The protest organizers will hold an informational meeting and pep rally on Thursday, March 16 at the Kenneth Monroe Transformation Center, 745 Saluda Street at 7 p.m.

The protests will be held Friday March 17 from 11 a.m. to 1 p.m. and Saturday March 18 from 8 a.m. to 4 p.m. outside York Technical College.

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<http://www.wcnc.com/news/politics/local-naacp-will-protest-outside-confederate-vets-conference/422136361>

This is the **SCV National Credentials form** for the National Reunion in Memphis, Tennessee. This form must be completed and brought to the reunion if the members of the camp wish to vote at the reunion in July.

Please click the link to view the form. [SCV National Convention Form - 2017](#)



Sons of Confederate Veterans

1896

2017

Official Credential Form

This completed form should be presented to the Credentials Committee upon registering at the General Reunion.

To the Credentials Committee, the following members are hereby delegated to represent

_____ No. _____,
(Camp Name)

_____ Division.

Chairman

(Delegates must be listed individually)

By affixing my signature hereto, I certify and attest that the herein named persons are enumerated members in good standing of this Camp who have been duly qualified by action of the membership of this Camp to serve in the office of Convention Delegate in accordance with the rules and regulations promulgated by the Sons of Confederate Veterans. I affirm that the information given herein is true and correct to the best of my knowledge, and that I am the duly elected and present Commander/ Adjutant of this Camp of Sons of Confederate Veterans.

Camp Commander

Camp Adjutant



The Credentials Committee will ascribe the individually named delegates and ascertain the number of votes entitled, indicating hereon, detach and return to delegation chairman.

Camp: _____ No. _____

of the _____ Division is properly registered and

entitled to _____ delegate votes at the 2017 Sons of Confederate Veterans General Reunion in Memphis, TN.

(Delegates must be listed individually)

FOR THE CREDENTIALS COMMITTEE:

Signature

Date



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

Victim 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

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

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)

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.



The Texas Division
of the
United Daughters of the Confederacy®
and

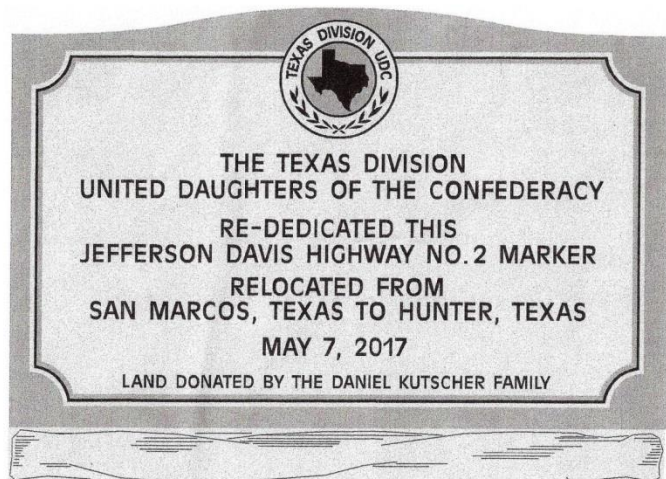
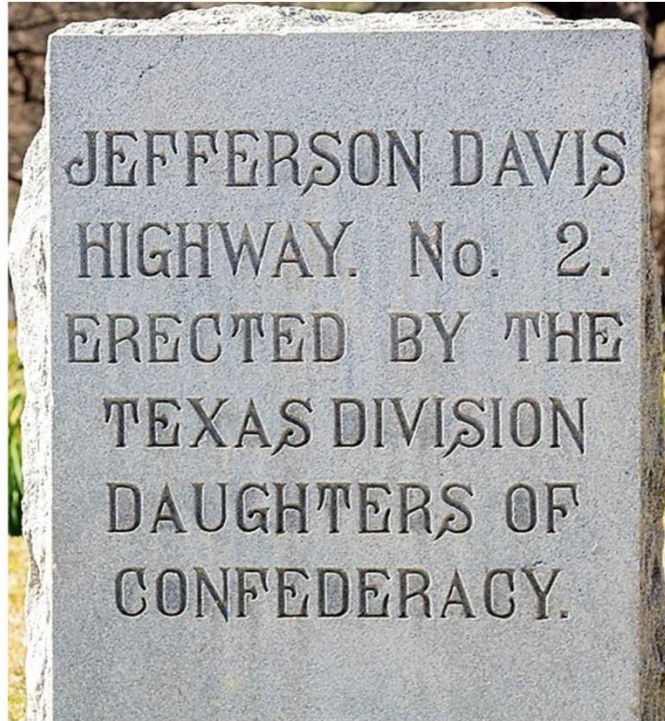
Mrs. Eva Breed Long, President,
Cordially invite you to attend a
Re-dedication/Dedication
ceremony for
Jefferson Davis Highway Marker No. 2
and its newly placed
Companion Marker

Date: May 7, 2017
Time: 2 o'clock p.m.
Place: Intersection of
Hunter Road & FM 1102
Hunter, Texas
(take York Creek Exit off IH-35)

For more information contact

Eva Long
(512) 689-7915
elong1955@gmail.com
or

Sharon Hudson
(512) 627-4801
shu3943881@aol.com



Attire: Sunday Dress or Business Casual
Light Refreshments will be provided following the ceremony
For your comfort, please bring a lawn chair



Texas Heroes Monument Protection Bill Filed in January

Nathanael D. T. Lyons - Editor

By Kirk D. Lyons

Texas House Bill 1359 - filed 01-30-2017

House Bill 1359 would make it a criminal offense for the unauthorized removal, relocation, or alteration of a monument or memorial for Texas Heroes.

The bill was introduced by State Representative James White who serves Hardin, Jasper, Newton, Polk and Tyler counties. You, your families and your friends are asked to contact your State Senator and Representative and request that they co-sponsor and support this Bill.

Identify yourself as a concerned citizen, a veteran, teacher, historian or whatever. Personalize your letter by telling what the monuments/memorials mean to you.

This bill will protect all Monuments built to remember the sacrifices of Texas Heroes and notable figures. So if you or a family member served in any of the following: Iraq War, Afghanistan, Per-

sian Gulf War, Vietnam War, Korean War, World War II, World War I, Spanish-American War, War Between the States, the Texas War of Independence, The war of 1812, or the Revolutionary War; you owe it to them and yourself to preserve the monuments dedicated to these valiant men and women and their sacrifices.

We need maximum effort on this initiative, use any and all means available. Please write, text, e-mail, fax and call your State Representative and State Senator about this important bill.

The Texas Division is in complete support of this House Bill and we need you to act and help get this important legislation made a law.

The City of Mansfield, Texas, six years ago, placed 3 monuments in storage at their City Water Plant until they could find another location for

(Continued on page 2)

Is it Time to Take on George Soros?

The SLRC staff produced a 28 page memorandum of law on Conspiracy against rights and civil conspiracy prosecutions that is being circulated to senior officials at the Justice Dept, the Trump campaign staff and the Republican National Committee.

With the BLM attacks on Confederate Heritage supporters and the same people attacking Trump rallies & supporters a pattern has emerged - that leads through the Democratic National Committee and potentially straight to Billionaire financier George Soros.

Thanks to Julian Assange and Wiki Leaks 100's of thousands of emails have been made available to the public.

Our memo encourages our new Attorney General to pursue the evidence trail and if it yields pay dirt, prosecute Soros, the Witch and members of the Democratic National Committee for Conspiring against the Rights of Confederate Heritage & Trump supporters this last election cycle.

If Sessions should fail to act, the memo outlines civil options for suing the Soros, the witch and her minions for civil conspiracy under 42 USS S 1985.

Prosecuting such an action would include building a staff that can start sifting through the 1000's of wiki leak captured emails. It's a heady prospect with deep pocket defendants. Can we the little people do this? Stay tuned!

A copy of the memorandum is available upon request.

They Conspired against our rights!



Wiki-Leaks has the emails! Let's get them!



Texas Heroes Monument Protection Bill Filed in January (continued)

(Continued from page 1)

them. One Monument is for World War Two Veterans, the second Monument is for World War One Veterans, and the third Monument is for Veterans of the War between the States. In 2017, 6 years later, they are still looking. This just one example of why House Bill 1359 needs the support of all patriotic Citizens of Texas.

Every Veterans Monument in Texas is presently at risk; each park, building, hall, dormitory, and street named after a Texas Hero or other notable figure is an object that some want done away with. We are at a crossroads in our American Republic, we either stand up and be counted as our forefathers did or we sit back quietly and continue to watch while the removal, relocation, and alteration of monuments and memorials for Texas Heroes continue to disappear from the landscape of Texas.

Here is what you can do:

1. Determine who represents you.
2. Contact those who represent you. How? There are several ways:
 - A. Make a Phone Call and ask them to support HB1359.
 - B. Write a Letter to their office and send it via U.S. Mail.
 - C. Send a Fax
 - D. Send an E-Mail

Below is a sample of a letter which you may work from, in communication with your elected officials. (To give proper attribution, this is a modification of a Mark Phillips letter.) This is a template only. Please, personalize it, making sure to note how very important this issue is to you. If you call, and please use all forms of communication available to you, you can use your letter for your talking points.

Your Name and Title (if any)
Your Street Address
City, State, Zip code
Your telephone number
Your email address

Today's Date
The Honorable XXX
The State of Texas
House of Representatives District XX
Room XXX
P.O.Box XXX
Austin, Texas 78711
Representative ZZZZZ :

My name is [your name] and I reside at [your address]. I am a [your occupation].

I am writing you today to ask that you help safeguard Texas history. House Bill 1359, relating to monuments and memorials for Texas heroes and penalties for unauthorized removal, relocation, or alteration of a monument or memorial, will create a criminal offense when the law is violated with regard to these memorials and monuments. This is an important piece of legislation which will safeguard our past from those who wish to remove perceived negative connotations related to such memorials or monuments based upon personal motivations rather than facts.

I am asking you to please support HB 1359 when the time comes. I appreciate your help and ask that you please send me a response letting me know if you are able and willing to assist with HB 1359.

Thank you for your time and consideration of my request.

Sincerely,



Confederate National Origin: Time to Try Again?

Seven years ago the SLRC embarked on an ambitious and audacious campaign to acquire federal civil rights protection for the Confederate community. The Civil Rights Act of 1964 bars discrimination based on Race, Religion, or "National Origin."

Never statutorily defined, the SLRC briefed the issue and found that a case could be made that "Confederate Southern Americans", based on their Confederate ancestry, customs, symbols, & folkways could claim "National Origin" protection.

Judicial interpretation did not require that the origin be an existing nation, or even an area that had never existed as its own nation-in short "Confederate Southern American" seemed to fit.

We filed our first case in Virginia in 2000 and took it all the way to the US Supreme Court (who refused to hear it). We filed National Origin cases with the Department of Justice and lawsuits in Texas, South Carolina, Florida, and (again in 2003) in Virginia. The Virginia case was against Dupont, the largest employer in Richmond on behalf of the "Dupont 7."

The federal courts were uniformly hostile to any suggestion that Confederates had any rights and thought erroneously that conceding we had rights would "legitimize" the Confederacy. The cases were shot down and in Richmond the court sanctioned me for \$12,000.

But we were NOT wrong! Our pleadings were well thought out, well plead, and asked for a reasonable interpretation of federal

law.

With the current heightening of hysteria against all things Confederate it may be time to try again.

I shared our National Origin memorandum of law with Arlene Barnum, a black Confederate activist from Oklahoma. She responded:

That's the MOST compelling argument for protective status for Confederate descendants I've ever read.

It was plain to read, and so reasonably laid out for even a layman to comprehend. Anyone who would disagree with that well articulated argument that had precedence presented to support the arguments, is a person with selective discrimination on the mind.

I do think that the fine imposed on you was to deter any legal help the Southern Confederates could get in the future.

Thank you for all the work you have done for the Southern cause.

To try again we will need what we had none of last go-round: political muscle.

Now that our community understands the need of acquiring political influence. Maybe we will try again. Stay tuned.

Sam Davis Youth Camp to Separate from SCV

The SLRC and staff have been ardent supporters of the SCV's Sam Davis Youth camp since its inception in 2003. Due to liability concerns, the Sons of Confederate Veterans General Executive Council decided and the Sam Davis Youth Camp LLC Board (of which Chief trial counsel Lyons is a member) have agreed to separate the Sam Davis Camps to become an independent non-profit tax exempt organization, which should be operable by 2018.

A letter explaining this will appear in the next Edition of "Confederate Veteran" magazine. You can also read this letter on our website at slrc-csa.org.

Updates

- ◆ The SLRC staff is working with an SCV Camp in York County to obtain for them a Rally permit to protest the removal of Confederate symbols from the York County Courthouse.
- ◆ Chief Trial Counsel Lyons is working with Citizen groups in Texas and South Carolina to form Heritage related political action committees (PACs) under their respective state laws.

The Southern Legal Resource Center is a 501(c)(3) nonprofit organization, and contributions to it, as well as membership dues, are fully tax deductible. Credit card and PayPal donations may be made at our website (slrc-csa.org) by clicking "Donate." Checks payable to the Southern Legal Resource Center should be mailed to:

P.O. Box 1235

Black Mountain, NC 28711.

"Thumbs Up for Dixie" stickers are available for SLRC and local heritage fundraising projects. Contact us for details.



SLRC PURCHASE/CONTRIBUTION FORM

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

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

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



Name *(please print)* _____

Street Address or P.O.Box _____

City _____ State _____ Zip Code _____

Phone _____ E-Mail _____

Credit Card # _____

Method of Payment:

- Check
- Visa
- MasterCard
- Discover

Send Form to:

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

Exp. Date _____ CVV Code _____

Signature _____

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

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

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

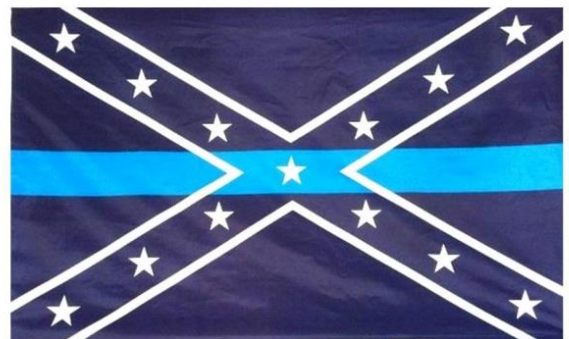
828-669-5189
info@slrc-csa.org



"Big Sister" Poster



"Thumbs-Up For Dixie" Sticker



"Blue Lives Matter" Battle Flag (3' x 5')

Mississippi House to colleges: Fly flag or lose tax break

Wednesday, March 8th 2017, 12:26 pm CST

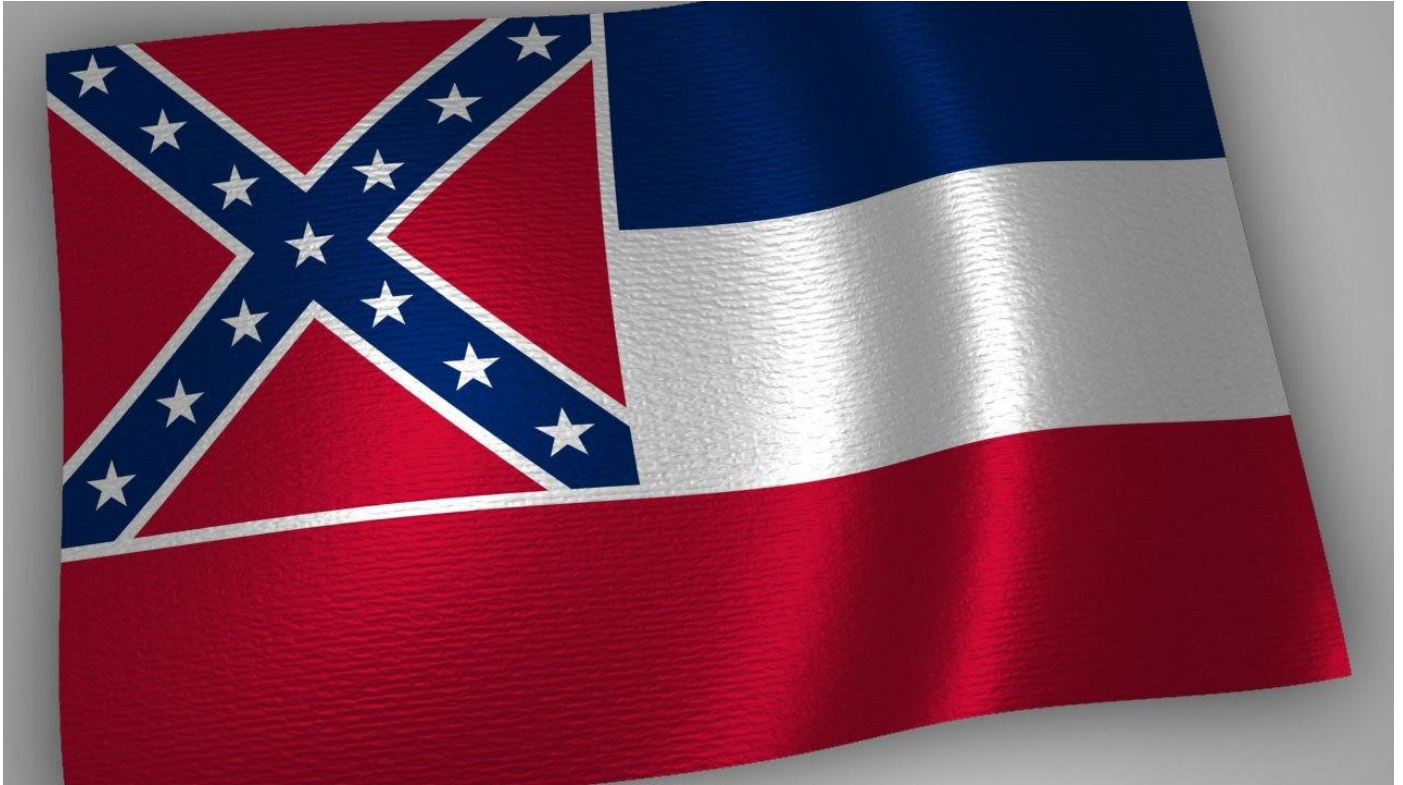


Photo Source: MGN Online

JACKSON, Miss. (AP) - Mississippi universities that refuse to fly the Confederate-themed state flag could lose proposed tax breaks, the latest twist in a long battle over a symbol critics see as racist.

All eight of Mississippi's public universities have stopped flying the flag because it prominently features the Confederate battle emblem, angering supporters of the banner.

The state House voted 57-56 Wednesday to withhold proposed tax exemptions to public universities that refuse to fly the flag. A top lawmaker says the flag provision is likely to disappear from the final version of the bill, however.

Republican Rep. William Shirley of Quitman wrote the flag amendment but said it has nothing to do with the current design. He says universities should fly the state symbol, whatever it is, if they take state money.

<http://www.wtva.com/story/34698191/mississippi-house-to-colleges-fly-flag-or-lose-tax-break>

'Racially Discriminatory' State Flag Lawsuit Appeal Goes to 5th Circuit

Story by [Arielle Dreher](#)
Monday, February 27, 2017



Mississippi attorney Carlos Moore sued Gov. Phil Bryant for the Confederate emblem in the Mississippi state flag last year, and now the 5th U.S. Circuit Court of Appeals will hear his appeal. Photo courtesy Carlos Moore

JACKSON — The lawsuit to change the Mississippi state flag because it is "racially discriminatory" is still alive. The 5th U.S. Circuit Court of Appeals will hear Grenada-based attorney Carlos Moore's appeal on March 7.

Moore, who is black, [brought a lawsuit against Gov. Phil Bryant last year](#), alleging that the Mississippi state flag violates the 13th and 14th Amendments. Moore's main argument was that it violates his constitutional rights to equal protection because the flag contains a Confederate emblem "with a racial discriminatory purpose."

DOCUMENT

[Moore v. Bryant 5th Circuit Nov. 2016 Appeal Brief](#)

No. 16-4004
IN THE UNITED STATES COURT OF APPEALS
FOR THE FIFTH CIRCUIT
CARLOS E. MOORE,
Plaintiff - Appellant
v.
GOVERNOR DEWEY PHILIP BRYANT,
In his Official Capacity,
Defendant - Appellee
On Appeal from the United States District Court
Southern District of Mississippi
CASE NO. 15-cv-00317-CWB-JEB

[Download .PDF](#)

U.S. District Judge Carlton Reeves [dismissed the federal lawsuit last fall](#) because, the judge believed, Moore was not able to prove his standing in the case or that he had, in fact, suffered an injury due to the state flag.

<http://m.jacksonfreepress.com/news/2017/feb/27/racially-discriminatory-state-flag-lawsuit-appeal-/?templates=mobile>

Confederate monuments to come down in May



March 30, 2017

In just two months, the city of New Orleans plans to remove four Civil War-era Confederate monuments.

This comes after U.S. District Court Judge Carl Barbier and the 5th U.S. Circuit Court of Appeals ruled in favor of the city to taking the monuments down.

Even after the recent appeals court ruling, representatives from both sides of the issue, Take 'Em Down NOLA and the Monumental Task Committee, are still at odds.

The question remains, should they stay or should they go?

Geary Mason, vice president of the Monumental Task Committee, answered that the monuments should remain.

"We're trying to preserve the historic integrity of the city," Mason said.

Michael 'Quess' Moore, one of the founding members of Take 'Em Down NOLA is advocating for the monuments' immediate removal.

"Take down Robert E. Lee and all symbols of white supremacy," Moore said.

Both the Monumental Task Committee and Take 'Em Down NOLA are fighting for what they believe the city should do in this controversial issue. Three weeks ago, the 5th Circuit Court of Appeals ruled to remove the Robert E. Lee Monument in Lee Circle, the sculpture of General PGT Beauregard at the City Park Entrance, the statue of Confederate President Jefferson Davis that sits in Mid-City and the Liberty Place Monument at the foot of Iberville near Canal Street.

“When you have an ambiguous environment that sanctions and sponsors the devaluation of a group of people, by praising those who devalue them, then that itself is problematic,” Moore said.

Mason said that monuments like the Robert E. Lee statue in Lee Circle are part of history, and they don’t want them to be taken down.

“The city all of a sudden, because of a wave of political correctness or for whatever reason, thinks that certain monuments that have been up for a hundred years or more, should be taken down,” Mason said.

But Moore and Take ‘Em Down NOLA disagree, saying that history or not, they need to come down.

“For the same reason that you would never put up a statue of Hitler in Germany or any predominantly Jewish residing place. This is a predominately African-American city, has been for some time now, 60 plus percent, and there’s no reason we should have to ride around in the presence of psychological terrorism,” Moore said.

He said that there is so much history that is worthy of their praise.

“It’s really beneath us to celebrate genocide and murder,” Moore said.

But Mason and the Monumental Task Committee believe that we have to learn history, to prevent us from making the same mistakes we did in the past.

“The history is what it is, and like I said it’s sometimes painful, but it makes us who we are,” Mason said.

Mason is not convinced that the monuments will go through the removal process and be down in May.

“We think the monuments are going to stay up for another hundred years,” Mason said.

The Monumental Task Committee has a 3-point plan of what they would like to see happen instead of taking the monuments down. The first point is to practice tolerance and respect towards the monuments; the second is to get interpretive plaques near the monuments to better explain them, and finally to build even more monuments in various locations around the city.

However, Mayor Landrieu is already collecting bids from contractors to remove the statues. And he plans to take them down this May. <http://www.loyolamaroon.com/10013803/showcase/confederate-monuments-to-come-down-in-may/>

A Campaign of Hatred



A campaign is currently underway to foment hatred for Southerners, particularly (though not solely) white Southerners, using artifacts of their history and heritage, including historic monuments.

This is New Orleans Mayor Mitch Landrieu. He is aiding and abetting that campaign of hatred.

He has supported the ISIS-like removal of historic monuments in New Orleans, including statues of General Robert E. Lee and General Pierre G. T. Beauregard.

He refused to sell the monuments to Confederate heritage organizations or locations.

He is selling them to a man who plans to use them in a museum for the purposes of subjecting them to ridicule and fomenting hatred for people who honor Southern heritage.

The Southern people need to know when people who hate them hold office in their states, counties, and municipalities.

The Timely Wisdom of Robert Lewis Dabney

By [Karen Stokes](#) on Mar 13, 2017



Many of the destructive ideas and “isms” of our century in America had their roots in the 18th and 19th centuries, and a number of Southern writers and clergymen recognized their nature and warned against them. Among these men was Robert Lewis Dabney (1820-1898) of Virginia, one of the South’s great Presbyterian thinkers. He was the author of a number of works including *A Defense of Virginia*, *The Life and Campaigns of Lieutenant General Thomas J. “Stonewall” Jackson*, and *Practical Philosophy*.

“Truth is never out of date,” Dabney wrote, as the following excerpts from some of his writings will attest.

On politics:

“American conservatism is merely the shadow that follows Radicalism as it moves forward towards perdition. It remains behind it, but never retards it, and always advances near its leader. The pretended salt hath utterly lost its savor: wherewith shall it be salted? Its impotency is not hard, indeed, to explain. It is worthless because it is the conservatism of expediency only, and not of sturdy principle. It intends to risk nothing for the sake of truth, and has no idea of being guilty of the folly of martyrdom. It always—when about to enter a protest—very blandly informs the wild beast whose path it essays to stop, that its ‘bark is worse than its bite,’ and that it only means to save its manners by enacting its decent role of resistance.”

“In this day innovations march with rapid strides. The fantastic suggestions of yesterday, entertained only by a few fanatics, and then only mentioned by the sober to be ridiculed, is today the audacious reform, and will be tomorrow the recognized usage. Novelties are so numerous and so wild and rash, that even in conservative minds the sensibility of wonder is exhausted and the instinct of righteous resistance fatigued.”

On government schools:

“Imperial Donatives to the Roman populace became very popular; true, but they poisoned the last good element of Roman character, and helped to complete the putrescence of the empire. I fear it is only too true, that this cunning cheat of Yankee state-craft is alluring the poor, harassed Southern parent; and that he is yielding to the bait which promises deceitfully to relieve him of his parental responsibility ... A bribe, alas, may become easily popular in decadent times.”

“Your ‘free schools’ like not a few of the other pretensions of radicalism are in fact exactly opposite to the name falsely assumed. The great bulk of those who pay the money for them do it, not freely, but by compulsion. They are virtually thrust down our throats by the bayonet, and the exemplars you most boast and imitate, not only make the payment compulsory, but the attendance also ... The only freedom of your system is your freedom to compel other people’s money.”

On feminism:

“It would not be hard to show, did space permit, that this movement on the part of these women is as suicidal as it is mischievous. Its certain result will be the re-enslavement of women, not under the Scriptural bonds of marriage, but under the yoke of literal corporeal force ... This world is a hard and selfish scene where the weaker goes to the wall. Under all other civilizations and all other religions than ours woman has experienced this fate to the full ... In Christian and European society alone has she ever attained the place of man’s social equal, and received the homage and honor due from magnanimity to her sex and her feebleness. And her enviable lot among us has resulted from two causes: the Christian religion and the legislation founded upon it by feudal chivalry ...”

On godless democracy:

“God gave the people of this land great and magnificent blessing and opportunities and responsibilities. They might and should have made it the glory of all the lands. But they have betrayed their trust: they have abused every gift: above all have they insulted him by flaunting in his face an impudent, atheistic, God-defying theory of pretended human rights and human perfectibility which attempts to den man’s subordination, his dependence, his fall and native depravity, his need of divine grace. It invites mankind to adopt material civilization and sensual advantage as their divinity ... Must not God be avenged on such a nation as this? His vengeance will be to give them the fruit of their own hands, and let them be filled with their own devices. He will set apart this fait land by a sort of dread consecration to the purpose of giving a lesson concerning this godless philosophy, so impressive as to instruct and warn all future generations. As the dull and pestilential waves of the Dead Sea have been to every subsequent age the memento of the sin of Sodom, so the dreary tides of anarchy and barbarism which will overwhelm the boastful devices of infidel democracy will be the caution of all future legislators.”

On republican government:

“While the Bible does not prohibit stronger forms of government per se, it indicates God’s preference for the representative republic as distinguished from the leveling democracy; and to this theory of human rights all its moral teachings correspond.”

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.

<https://www.abbevilleinstitute.org/blog/the-timely-wisdom-of-robert-lewis-dabney/>



“True diversity and inclusiveness is not achieved by destroying the history and heritage of one group of people in order to pacify another.”

Susan Hathaway, Virginia Flagger



A QUIRK OF FATE?

April 15th 1861 the president calls for troops to invade the South.

Four years later...to the day (April 15th 1865) he dies as a result of a gunshot wound to the head.

~ † Robert † ~ Defending the Heritage

As he made his escape Booth yelled..."Sic Semper Tyrannis"



Lt. Gen. Thomas J. "Stonewall" Jackson was wearing this raincoat the night of May 2nd, 1863 when he was on reconnaissance with a small group of his men, in front of the lines, at Chancellorsville. The hole in the upper left arm of the coat is the eerie echo of the shot that "shattered the bone and severed the artery" in his left arm, which Dr. McGuire subsequently had to amputate. The unfortunate 18th NC were following the General's own orders, to shoot if approached. Thus turned the tide of the war.

New England Against America

By [Clyde Wilson](#) on Mar 2, 2017



The Fiction of Mr. Simms gave indication, we repeat, of genius, and that of no common order. Had he been even a Yankee, this genius would have been rendered immediately manifest to his countrymen, but unhappily (perhaps) he was a Southerner. His book, therefore, depended entirely upon its own intrinsic value and resources, but with these it made its way in the end.—
EDGAR ALLAN POE

A review of *Long Years of Neglect: The Work and Reputation of William Gilmore Simms*, edited by John Caldwell Guilds. Fayetteville: University of Arkansas Press. 1988, 248 pages.

In the heroic effort to establish an American literature, intellect, and culture before the Civil War, the main line of tension was not between cosmopolitans and provincials, nor between classicists and romanticists. It was regional. But the primary regional dividing line was not drawn, as you may think, along the Appalachians (East vs. West), nor along the Potomac (North vs. South). Rather, it was at the Hudson River (New England vs. America).

This descriptive historical truth is now obscured by the fact that the New Englanders were successful in convincing much of posterity that they were American culture, a process that was assisted by their colonization of Manhattan during the antebellum period through such figures as Horace Greeley and William Cullen Bryant. Yet the lines of tension were clearly drawn and obvious to everybody at the time: on the one hand, moralistic, reformist, sentimental, pushy, genteel, devolved Puritan, transcendental New Englanders, eager to impose the supremely virtuous model of the closed communities of Massachusetts as the pattern not only for America but for all mankind; on the other hand, a more leisurely and tolerant, openhanded, rural, frontier, traditional, Anglican, gentlemanly (not genteel) spirit that visualized the true American culture as arising from the open spaces South and West of the Hudson (or in the case of Melville, the seas). New York and Philadelphia were in many cultural respects closer to the South than to Boston, at least before the 1850s.

In the literary politics that characterized the antebellum period, a host of well-organized, industrious, mutually admiring New England scribblers pursued a totally ungenerous policy of self-aggrandizement, presenting themselves to the world as America and ignoring or slandering the rest of the country whenever it suited their purposes. After the Civil War, lacking any formal opposition, they had the field pretty much to themselves except for sporadic populist rumblings from the Midwest.

Anyone who will look at what passed for mainstream literary history and criticism in the late 19th and early 20th centuries, for instance, will find a host of second and third-rate New England writers (Longfellow, Lowell, Whittier, Bancroft, Motley, and many others now justly forgotten) shamelessly celebrated as the perihelion of American letters, with only an occasional slighting reference to Poe or Melville. When Hawthorne appears it is in an interpretation sanitized to please New England schoolmarm of both sexes. It is little known but true, that the present stature of Poe and Melville and understanding of Hawthorne (all of whom were outside the New England canon) rests upon the heroic efforts of a few scholars and critics in this century to connect, in part, the incredibly mean-spirited and petty Bostonian warp that was imposed on the evaluation of American literature after the Civil War.

It is also a fact that the success of the Bostonians in literary reputation was not matched by the quality of their contributions as measured in the perspective of the ages. American creative literature of the first rank was made almost entirely outside of the Boston-Cambridge ethos. Poe was a self-declared Southerner in perpetual combat all of his short career with the New England spirit: Melville a New York Democrat who could write verse in celebration of the ancient honor of Virginia in the midst of the Civil War and whose obsessed Captain Ahab was possibly (possibly) a metaphorical abolitionist. Hawthorne was a friend of Franklin Pierce, the most Southern of all Northeastern politicians, and the main thrust of his work is a subversion of the self-congratulatory millennialism of his New England brethren. (I do not count Emerson and Thoreau in the first rank. Even those who admire them must admit that they are would-be philosophers and saints, not strictly creative artists.)

After Poe, Melville, and Hawthorne, the second rank of antebellum literature (omitting some interesting one-book authors) is formed up by Cooper and Irving. Both of them achieved sufficient recognition abroad early enough that they could not be buried under Massachusetts obloquy. Both were at odds with the New England spirit. Read Cooper on the nasty lower-class Yankees (in the original precise ethnic meaning of that term) who swarmed into and defaced his ancestral region in upstate New York (*Homeward Bound* and *Home as Found*) and in opposition to abolitionists (*The American Democrat*). And recollect that one of Irving's most popular stories concerns the disgrace of an absurd canting New Englander, Ichabod Crane, who presumed too much on the good manners of the Hudson Valley Dutch.

Perhaps the most egregious remaining uncorrected legacy of bias from these old literary wars is the long-continued obscurity and misunderstanding that surrounds the Charleston romancer William Gilmore Simms (1806-1870), who just possibly, when accurately appreciated, will rank shoulder to shoulder with Cooper and Irving. He was the premier antebellum writer of the South, after Poe, and the premier interpreter of the West, after (or perhaps with) Cooper. One of the most prolific, talented, multifaceted, and wide-ranging of American authors in the 19th century, Simms was recognized everywhere before the Civil War (except in the most chauvinist Boston circles) as a major force in the creation of an American literature. Today he is almost unknown in any serious way except to a few specialists.

A measure of the neglect is that the first and last biography of Simms was published in 1892, and that a superficial and badly misconceived one. An excellent six-volume edition of his letters has been produced in South Carolina, but this has been little used by literary scholars and even less by historians, few of whom have awoken to the fact that Simms was the most articulate intellectual in the South in the late antebellum period and thus is, or ought to be, of considerable interest to general as well as literary history.

There are, it is true, some formidable obstacles to an appreciation of Simms. One of the contributors to *Long Years of Neglect*, James E. Kibler, Jr. (with an essay on Simms's poetry), has said elsewhere that Simms must have written steadily with both hands all his life. He published about 70 or so separate titles—poetry, plays, novels, short stories, history, essays—and probably an equal amount of material, often anonymous or pseudonymous, in the numerous Southern journals of which he served as editor and chief contributor. (In his spare time, Simms was a planter, a public man, and the chief literary talent scout and critic of the South.)

Not only is the volume and diversity of his work so daunting as to encourage most scholars to pass him by, but much of the vast output is hard to find. *The Cassique of Kiawah*, possibly Simms's best novel, was until recently virtually unobtainable. *Woodcraft*, the other possible best, is a little more available, having been reprinted in South Carolina in an annotated edition along with Simms's other Revolutionary War novels during the American Revolution bicentennial. By a strange fate, Simms's best-known and most available novel, *The Yemassee*, the one which most people are likely to have read if they have read anything, is far from his best.

Added to these logistical obstacles are the ideological problems. As an unapologetic and explicit defender of the regime of the Old South, Simms is a highly unsympathetic and nearly incomprehensible figure for most modern scholars. Even so, the main reason that Simms's writings are relatively unknown and undervalued is scholarly inertia—the tendency to repeat old errors generation after generation rather than do the hard work of real exploration and reassessment.

In fact, in the past half-century or so, there has been a very large accumulation of specialized scholarship on Simms, in books, articles, and theses, exploring specific aspects of his oeuvre and life. The net result has been a gradually rising estimate of his literary standing. This considerable literature has never been formulated in a way that has had much impact on general history: however, the present volume of essays does not come out of the blue, but is an expression of a long-gathering movement. In the book are a dozen essays by both literary scholars and historians on Simms's major works and aspects of his career. It remains to be seen whether the insights and judgments presented here will be integrated into a more general understanding.

I do not want to claim too much. Simms possessed a high order of talent, not genius. He did not write *Moby Dick*, or *The Scarier Letter*. Any author as prolific as he was is bound to suffer from unevenness. He is sometimes careless and melodramatic, not, as in the conventional Parringtonian account, because his art was undermined by a romantic and extroverted Southern society, but because a restless temperament led him ever onward to new material. However, at his best, Simms could tell an important story well, with great dramatic conviction and a serious confrontation of moral and social issues.

I do not want to put down Cooper, whom I admire and who has an essential place in American literature. Moreover, Cooper preceded and made possible Simms's literary exploitation of the materials of the American Revolution and frontier. Nevertheless, comparison with Cooper is the most telling that can be made for Simms. I would contend that in his best works Simms was a better storyteller than Cooper, a better plotter, a better psychologist. Moreover, he had a much ampler historical and social imagination as well as a vast fund of something Cooper lacked entirely—humor. Most readers have found Simms's frontiersmen and Indians superior to the more famous characters of Cooper. Moreover, Simms truly anticipated many of the great achievements of 20th century Southern literature, whereas Cooper has no real progeny.

Most of Simms's major work, and much of the lesser, is found in the three series of novels, or "romances" as he called them, that he produced more or less simultaneously from the 1830s to the 1850s: those set in the colonial Southeast (*The Yemassee*, *The Lily and the Totem*, *The Cassique of Kiawah*, and others); those concerned with the American Revolution in South Carolina (*The Partisan*, *Mellichampe*, *The Scout*, *Katharine Walton*, *The Forayers*, *Eutaw*, *Joscelyn*, and *Woodcraft*): and the "border romances," set in the newer Southern states (*Guy Rivers*, *Richard Hurdis*, *Border Beagles*, *Beauchampe*, and others).

In these books Simms created an all-encompassing, Balzacian panorama, from the 16th to the 19th century, of the history and society of the region south and west of Virginia, a region that is, after all, large and authentically American, even if seldom noticed, except negatively, in Boston. In the process he explored as extensively as anyone ever has the great dramas of colonial settlement, Revolution, and the conquest of the frontier, and portrayed fully every social class—the aristocracy, lesser gentry, yeomen, poor whites, frontiersmen, slaves, Indians. At their best these books display drama, humor, robust realism, large and complex historical themes, and a sophisticated treatment of manners.

By a twist of fate even more curious than the popularity of *The Yemassee* there is a lingering impression that Simms was a prudish, stilted writer, full of wooden figures of Southern ladies and gentlemen. Though he did pay some allegiance to ideal aristocratic types, as models for a society that was emerging from the lawlessness and crudity of the frontier, the impression of artificiality is far from just. In fact, in his own time and later, Simms was usually subjected to the opposite criticism. The New Englanders thought that he was too graphic and realistic in dealing with the hard facts of sex, violence, and human drives. Later, when Victorian standards were being abandoned for “realism,” he was dismissed as a mere romanticist. He was, thus, first condemned for not being genteel enough, and then for being too much so.

It is closer to the truth to say that Simms, like Faulkner and the other Southern greats, dealt with a full range of characters well, especially vividly and convincingly with the middle order of Southern society, the non-aristocratic whites, and that his most predominant characteristic and greatest virtue as a writer is a robust and often sophisticated realism. Contrary to an oft-repeated judgment also, Simms’s women are as close to flesh and blood as those of any contemporary male writer, as Anne M. Blythe shows in discussing the range of female characters in her essay herein on *The Cassique of Kiawah*. The same can be said about the strong and shrewd widow Eveleigh in *Woodcraft*. The essay by Blythe on *The Cassique of Kiawah* and that on *Woodcraft* by James B. Meriwether, the scholar who has been responsible for bringing a number of Simms’s books back into print, are the most important perhaps of a number of good essays in this collection, focusing as they do with considerable depth and insight on Simms’s two more enduring books. *Woodcraft*, as Meriwether shows, is a study, at the same time profound and humorous, of the difficult process of restoring social order in South Carolina after the guerrilla civil warfare of the Revolution, told through the experiences of Captain Porgy, a Rabelaisian member of the lesser gentry. Any Southerner will recognize Captain Porgy as an archetypal character of high authenticity. *Woodcraft* displays Simms’s historical and social perceptions at their most complex.

Another aspect of Simms’s work usefully explicated in this collection is his relationship to the genre known as backwoods humor. In this connection are the essays by Linda E. McDaniel on *Paddy McGann* and Mary Ann Wimsatt on Simms’s short fiction. *Paddy McGann*, one of Simms’s late creations, was a South Carolina river boatman, candid and self-assertive in the tradition of the frontier, who by a series of fantastic adventures is transported to New York where he observes the literary society of the day and undergoes haunting experiences of the supernatural reality of evil. Among the short stories, “Sharp Snaffles: How He Got His Capital and His Wife” is surely a neglected masterpiece of 19th century American writing. It is the story of a landless North Carolina mountaineer’s struggle to establish himself as a man and a member of his community. As the essayists show, these works contain seriously conceived and crafted elements of the exuberant fantasy and humor of the American tall tale, interwoven with moral struggle and social criticism and a mature understanding of the human condition. No one who is familiar with these works can dismiss Simms as a mere shallow defender of the aristocracy.

Among the biographical essays, the more noteworthy are Miriam J. Shillingsburg on Simms’s last lecture tour in the North in 1856, an eye-opening account of the literary politics that have been previously mentioned, and an analysis by David Moltke-Hansen of the development of Simms’s understanding of American history. Simms’s achievements in the realm of history are certainly another area of unjust neglect.

Much of Simms’s fiction was profoundly historical. He also wrote history and biography, and he thought deeply and originally about the stormy relationship between historical fact and literary art, as may be seen by perusing his collected essays *Views and Reviews in American Literature: History and Fiction* (1845). In the collection under review new ground is broken in Nicholas C. Meriwether’s essay on *The Lily and the Totem*, a failed but interesting attempt by Simms to combine history and fiction in a new genre. It is perhaps not too much to say that in his theory and practice Simms anticipated some of the most creative historical writers of our own time—John Lukacs, Solzhenitsyn, George Garrett, Shelby Foote—in a testing of the frontier between fact and art and a realization of the dead end of so-called objective history.

I have made some rather sweeping assertions about the rightful place of William Gilmore Simms in American letters which the 12 essayists, or many of them, will not necessarily endorse. They are a good deal more circumspect, modest, and scholarly in putting forth his claims than I have been, though most would agree that his standing ought to be higher than it is. You are free to disagree with me, but I will not take you seriously until you have read *Woodcraft*, *The Cassique of Kiawah*, *Paddy McGann*, “Sharp Snaffles,” and *Views and Reviews in American Literature*. If you have not, you do not know Simms. You do not really know 19th century American literature.

The writers of the essays would not necessarily agree, either, with the description of 19th century literary politics with which I introduced my discussion. Yet surely Simms’s neglect, if such it is, reflects more than an accidental overlooking of one

writer. It reflects a particular partisan heritage of ideological, not literary, judgments which ought to be exposed and re-examined.

The title of the introductory essay by the editor of this collection, John C. Guilds, makes a statement and poses a question: "Long Years of Neglect: Atonement at Last?" The statement is undoubtedly true. The question remains to be answered, though this volume marshals a powerful and pertinent case for reparations.

About Clyde Wilson

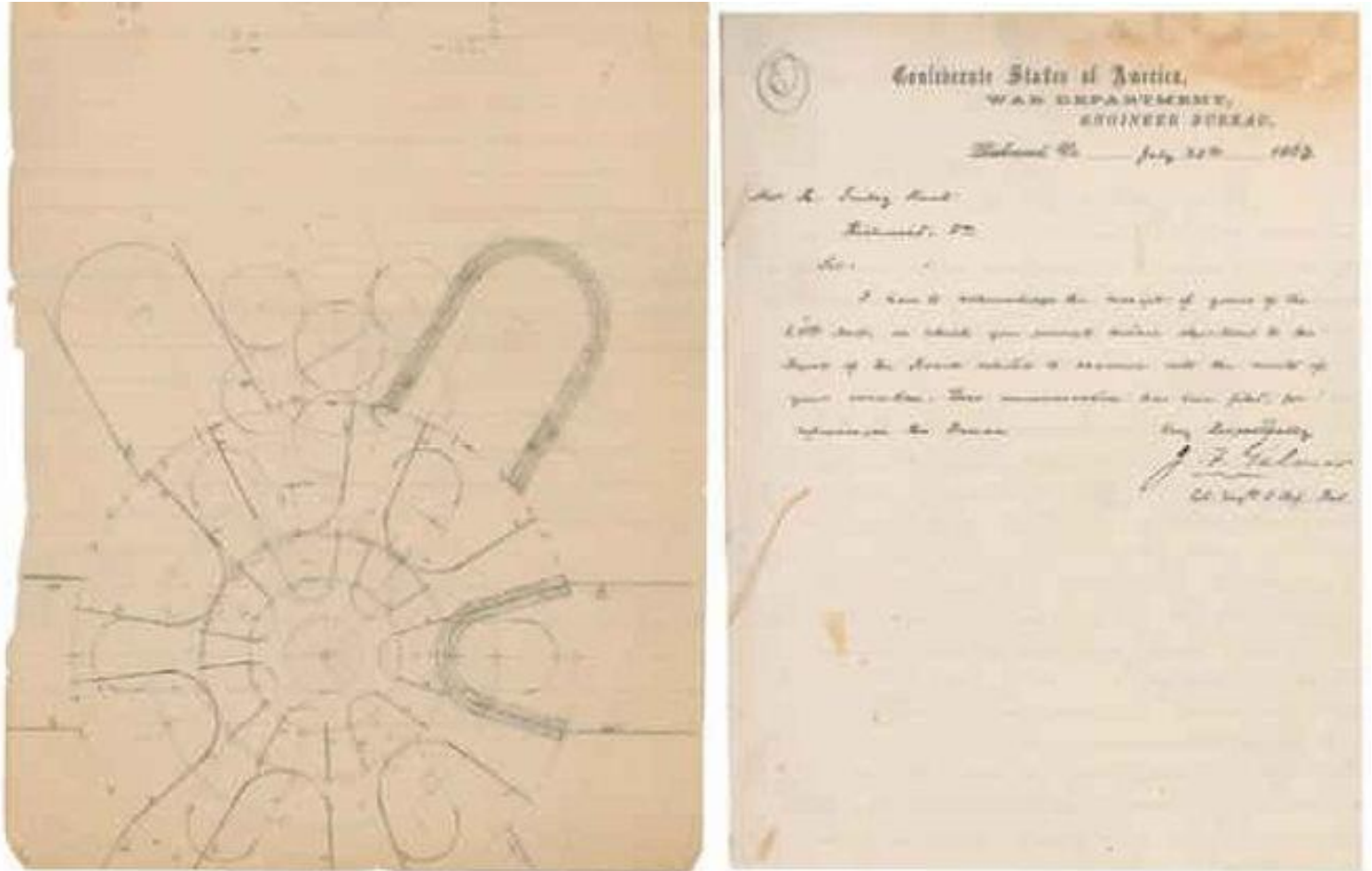
Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published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

<https://www.abbevilleinstitute.org/blog/new-england-against-america/>



Confederate Flying Machine Will Rise Again at Auction

By Jeremy Hsu, InnovationNewsDaily Senior Writer |



While Rebel and Union soldiers still fought it out with bayonets and cannons, a Confederate designer had the foresight to imagine flying machines attacking Northern armies. He couldn't implement his vision during the war, and the plans disappeared into history, until resurfacing at a rare book dealer's shop 150 years later. Now those rediscovered designs have found their way to the auction block, providing a glimpse at how Victorian-era technology could have beat the Wright Brothers to the punch.

The papers of R. Finley Hunt, a dentist with a passion for flight, describe scenarios where flying machines bombed Federal troops across Civil War battlefields. Hunt's papers are set to go up for sale at the Space and Aviation Artifacts auction during the week of Sept. 15-22, giving one lucky collector a chance to own a piece of an alternate technological history that never came to pass.

"It's incredible for someone who loves early aviation, because it poses the great question of 'What if?'" said Bobby Livingston, vice president of sales and marketing with RR Auction. "What if planes had appeared above the wilderness when [Union general Ulysses S.] Grant began his campaign in the Shenandoah Valley?"

The hardback collection includes pencil drawings of wings, propellers and a multicylinder steam engine. Hunt's designs drew inspiration from his love of studying any and all flying methods found in nature, despite his own lack of professional expertise.

But Hunt found it difficult to find an engineer willing to build the device, despite getting the help of Confederate president Jefferson Davis to have the proposal considered. Letters between Hunt and a Confederate review board show that other engineers had strong doubts about the "steam [flying machine](#)."

First, the engineers said Hunt had dramatically overestimated the engine's power and ability to keep the machine flying. They also described another error in Hunt's reasoning as being "so obvious on reflection that no discussion is required."

"When they turned him down, it was over the science of it," Livingston told InnovationNewsDaily. "But they considered it, and considered it a lot."



Credit: RR Auction

Hunt refused to take no for an answer. The papers include another letter to Confederate president Jefferson Davis, wherein Hunt tries to defend his flying theories and asks for assistance from a machinist. In the end, the Confederates decided against spending money to fund the project.

Still, the Confederates did deploy several other innovative war machines. Their ironclad steamship, the C.S.S. Virginia,

fought against the U.S.S. Monitor in the world's first duel between ironclads. A Confederate submarine called the H.L. Hunley also made its mark in history as the first submarine to successfully sink an enemy ship.

Both the Union and Confederate sides also flew manned balloons to scout different battlefields.

As for Hunt, he went to Washington, D.C., and got a U.S. patent on his device after the Civil War ended in 1865. He also built several working models and was still attempting to get financing in 1872. Yet he never saw his vision take flight.

"It looks to me like he's 40 years before the Wright brothers with a rotary engine driving propellers, but I don't know how close he was," Livingston said. "He never got the money to do it."

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<http://www.livescience.com/16027-civil-war-confederate-flying-machine.html>



Sir Arthur James Lyon Fremantle was a British Army officer and a notable British witness to the War Between the States. While spending three months in North America, he traveled through parts of the Confederate States of America and the Union. During his stay, he kept a diary that was published upon his return to England. The following selection is from his diary:

A negro dressed in full Yankee uniform, with a rifle at full cock, [was] leading along a barefooted white man, with whom he had evidently changed clothes. General Longstreet stopped the pair, and asked the black man what it meant. He replied, "The two soldiers in charge of this here Yank have got drunk, so for fear he should escape, I have took care of him, and brought him through that little town."

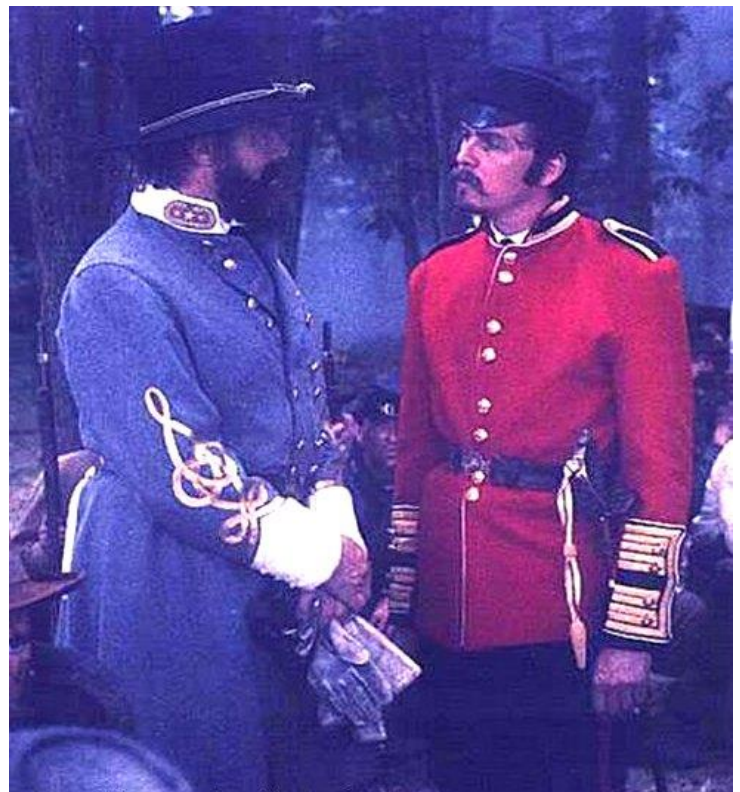
... This little episode of a Southern slave leading a white Yankee soldier through a Northern village, alone and of his own accord, would not have been gratifying to an abolitionist. Nor would the sympathizers both in England and in the North feel encouraged if they could hear the language of detestation and contempt with which the numerous negroes with the Southern armies speak of their "liberators." Sir Arthur Fremantle, 1863

Source: "Three Months in the Southern States: April, June, 1863," by Fremantle, Arthur James Lyon, Sir, 1835-1901 (This work is the property of the University of North Carolina at Chapel Hill.)

Link to free e-

book: <http://docsouth.unc.edu/impls/fremantle/fremantle.html>

Photo used: Artist unknown



H.L. Mencken and the South

By [Guy Story Brown](#) on Mar 10, 2017



Mencken's "Sahara of the Bozart" is one of the most famous essays of 20th century American letters. Since its appearance in 1919, the essay has become widely regarded as Mencken's "slur on the South," as his acid-laced repudiation of Southern culture (indeed his assertion that the South had no culture).

"The Sahara of the Bozart" is a bit more complex than that. It is not really a slur at all, at least not a malicious one, and Mencken does not limit his attention to the shortcomings of the South. Indeed, his famous essay is more properly regarded as an endorsement of the Old South and an introduction to the high chivalric tradition in Southern letters. He spoke bitterly of the barrenness of the New South because (as incredible as it may seem at first glance) Mencken was really a defender of the Faith, an apologist for the old order and a crusader for moonlight and magnolias.

Remember that Mencken was himself a Southern writer from Maryland, a Southern-leaning border state. As such he was influenced by the viewpoint of the post-bellum tradition in the South, especially the plantation romance, a form perfected (if not invented) in John Pendleton Kennedy's *Swallow Barn: Or a Sojourn in the Old Dominion*. Mississippi's Stark Young (*So Red the Rose*) and Tennessee's Allen Tate (*The Fathers*) are in this tradition. Other writers can be listed: Thomas Nelson Page, Augusta Evan Wilson, George Cary Eggleston, Mary Johnston. The works of all these writers (like J. Evetts Haley's "Plutarchian biographies") recall a lost way of life with nostalgia. But more than that, they offer a model they believe to be superior in most respects to the present. These writers, in other words, offer an implicit rebuke of contemporary reconstruction by offering a "counter-reconstruction" mingling "moonlight and magnolias" with elegiac defiance. Mencken's famous and misunderstood essay is rightly seen in that tradition.

The “Sahara of the Bozart” opens with lines that are easily among the most famous written about the South in this century:

“Alas, for the South! Her hooks have grown fewer— She never was much given to literature.”

In the lamented J. Gordon Coogler, author of these elegiac lines, there was the insight of a true poet. He was the last bard of Dixie, at least in the legitimate line. Down there a poet is now almost as rare as an oboe-player, a dry-point etcher or a metaphysician. It is, indeed, amazing to contemplate so vast a vacuity. One thinks of the interstellar spaces, of the colossal reaches of the now mythical ether. Nearly the whole of Europe could be lost in that stupendous region of fat farms, shoddy cities and paralyzed cerebrums: one could throw in France, Germany and Italy, and still have room for the British Isles. And yet, for all its size and all its wealth and all the “progress” it babbles of, it is almost as sterile, artistically, intellectually, culturally, as the Sahara Desert...The picture gives one the creeps... In brief, an intellectual Gobi hapland... A self-respecting European, going there to live, would not only find intellectual stimulation utterly lacking; he would actually feel a certain insecurity, as if the scene were the Balkans or the China Coast...[It is] senile [and] crass, gross, vulgar and obnoxious...a vast plain of mediocrity, stupidity, lethargy, almost of dead silence.

On the other hand,

In the North, of course, there is also grossness, crossness, vulgarity. The North, in its way, is also stupid and obnoxious. But nowhere in the North is there such complete sterility, so depressing a lack of all civilized gesture and aspiration.

The rest of the article is much less well-known than the lines quoted above. Hence, the “impulse that deserves respect” in the North is often imperfectly understood as Mencken’s normative contrast to the Southern Sahara. In fact, this desolate picture, however accurate it may or may not have been, is much the same view as that of the post-bellum Southern plantation romancers. Using his own irreverent style, Mencken argues, in effect, that the 20th century South remains a frontier for Northern conquest and reconstruction. The South, until it is truly and finally conquered and reconstructed, will always be the “New Frontier.” More surprising in this connection, perhaps, is the contrast Mencken goes on to present between the Northern and Southern people today. Indeed, his presentation does not portray Southerners as ignorant and coarse. In fact, his analysis of the Southern hierarchy parallels that of most post-bellum Southern apologists. Note Mencken’s explanation of the reasons for the South’s plight:

As for the cause of this unanimous torpor and doltish-ness, this curious and almost pathological estrangement from everything that makes a civilized culture, I have hinted at it already and now state it again. The South has simply been drained of all its best blood. The vast blood-letting of the Civil War half exterminated and wholly paralyzed the old aristocracy....The war not only cost a great many valuable lives; it also brought bankruptcy, demoralization and despair in its train.

This was, of course, the theme of much late 19th century and early 20th century Southern writing, and Mencken agrees with Page and others that Southern defeat on the field of battle was the preeminent cause of the region’s deterioration into a “Sahara of the Bozart.” But he goes on to observe that the war actually did not take *all* of the Southern aristocracy. Many were left. Of these some went North after the war and added much to Yankee society, the only Northern gain from the war that he mentions at all:

They [the Southern gentry who came North] were fecund; their progeny is widely dispersed, to the great benefit of the North.

In fact, Mencken explains, “A Southerner of good blood almost always does well in the North,” because:

He finds, even in the big cities, surroundings fit for a man of condition. His peculiar qualities have a high social value, and are esteemed. He is welcomed by the codfish [viz. Yankee] aristocracy as one palpably superior.

Thus even in Mencken’s famous desert, the Southern gentleman remains superior to any class in the North, by which Mencken means any class in the country. And furthermore, this superiority at the top is ever-so faintly reflected in the conduct of the lesser multitudes in their manners, their “civility.” And in their worst aspects the ignorant masses of the South are seen as suffering corruption from an alien influence:

The tone of public opinion is set by an upstart class but lately emerged from industrial slavery into commercial enterprise—the class of “hustling” business men, of “live wires,” of commercial club luminaries, of “drive” managers, of forward-lookers and right-thinkers—in brief of third-rate Southerners inoculated with all the worst traits of the Yankee sharper. One observes the curious effects of an old tradition of truculence upon a population now merely pushful and impudent, of an old tradition of chivalry upon a population now quite without imagination. The old repose is gone. The old romanticism is gone. The philistinism of the new type of town-boomer Southerner is not only indifferent to the ideals of the Old South; it is positively antagonistic to them. . . . It is inconceivably hollow and obnoxious. What remains of the ancient tradition is simply a certain charming civility in private intercourse—often broken down, alas, by the hot rages of intolerance, but still generally visible.

Yet even with this preparation, the concluding sentences of the “Sahara of the Bozart” come as something of a shock to readers who know the essay only by reputation:

The Southerner, at his worst, is never quite the surly cad that the Yankee is.

This means that Mencken’s “Sahara of the Bozart” extends far beyond the boundaries of the South. Indeed, for Mencken, the only oasis to be found in the Sahara is where remnants of the Southern gentry still reside. As for the non-genteel Southerner, person-for-person, he is still the best part of the rest of the population:

His sensitiveness may betray him into occasional bad manners, but in the main he is a pleasant fellow—hospitable, polite, good-humored, even jovial...But a bit absurd—A bit pathetic.

The lament in the closing paragraph of Mencken’s famous article is the same as that found either explicitly or implicitly throughout the post-bellum school of Lost Cause romance. In 1922, Professor Jay B. Hubbell, then at Southern Methodist University in Dallas, attempted to account for this school by saying that their typical attitudes were colored more by Reconstruction than by defeat in battle. After the War, says Professor Hubbell, “The worst had not yet come.” The South:

was not prepared for Reconstruction, which seemed to him an attempt to “Yankee-ize” him in mind and soul. Reconstruction appeared to him an attempt to force him to give up not only his ancient mode of living but even his whole view of life.

The resolve to resist or ignore this attempt at “Yankee-fying,” according to Dr. Hubbell, remained mostly unshaken until “about 1900,” at which time “we note the beginnings of a gradual change in the trend of Southern fiction so marked as to be described as revolutionary.” In short, says Hubbell, “since 1900 Southern literature has for the first time become genuinely American, i.e., reconstructed.”

H.L. Mencken’s target in the “Sahara” article is precisely this “New South,” which, he says, has “borrowed the worst commercial boulderism of the Yankee and superimposed it on a culture that, at bottom, is little removed from savagery.” It is, in Mencken’s almost Weberian phrase “the most noisy and vapid sort of chamber of commerce, inconceivably hollow and obnoxious.” Indeed Mencken attacks his target with weapons from the old southwestern humorists, but he focuses not upon the humorous but upon what he calls at the end of his piece the “absurd.” The Southern “plain folk” are, he says, “a bit absurd,” “a bit pathetic,” not because they are still polite and hospitable and friendly, but because they can’t compete in the dog-eat-dog economic world and because what he calls their “sensitiveness” does not lead to an easy political “internationalism.”

Mencken’s attempt to characterize this new Northern regime as a whole constitutes the neglected heart of his “Sahara of the Bozart.” This barbarous desert lacks “all civilized gesture and aspiration” because it consists precisely in the drying-up of civilization:

It would [Mencken says] be impossible in all history to match so complete a drying-up of civilization. I say a civilization because that is what, in the old days, the South had. . . . More, it was a civilization of manifold excellences—perhaps the best that the Western Hemisphere has ever seen—undoubtedly the best that these States have ever seen.

The Southern literary renaissance is often said to have been in part stimulated by Mencken’s “The Sahara of the Bozart” but, as we have seen, the essay is part of the renaissance itself, a journalistic protest to a new and alien vision of society which Mencken, as well as the agrarians, saw as originating in New England. As Mencken put it:

The New England shopkeepers and theologians never really developed a civilization; all they ever developed was a government. They were, at their best, tawdry and tacky fellows, oafish in manner and devoid of imagination; one searches the books in vain for mention of a salient Yankee gentleman....

He concludes by saying that, in contrast to New England,

In the South there were men of delicate fancy, urbane instinct, and aristocratic manner—in brief, superior men—in brief, gentry. To politics, their chief diversion, they brought active and original minds. It was there that nearly all the political theories we still cherish and suffer under came to birth. It was there that the crude dogmatism of New England was refined and humanized. It was there, above all, that some attention was given to the art of living—that life got beyond and above the state of a mere infliction and became an exhilarating experience. A certain noble spaciousness was in the ancient Southern scheme of things. The Ur-Confederate had leisure. He liked to toy with ideas. He was hospitable and tolerant. He had the vague thing that we call culture.

About Guy Story Brown (1948-2015) was one of M.E. Bradford's students at the University of Dallas.

<https://www.abbevilleinstitute.org/blog/h-l-mencken-and-the-south/>





Defending the Heritage

ALABAMA CORPS OF CADETS CALL TO BATTLE

University of Alabama - Tuscaloosa April 3, 1865

It was the twilight of the Confederacy in the spring of 1865. Federal armies were tramping throughout the southern states, burning, pillaging, and destroying anything of value, with little resistance from the remnants of the Confederate army.

In late March of 1865, Union General John T. Croxton was given orders to take his cavalry force of 1500 troopers to Tuscaloosa and "destroy the bridge, factories, mills, university, and whatever else may be of benefit to the rebel cause." Three hundred young men from the Alabama Corps of Cadets ranging in ages from 15 to 20 years old were all that stood before the invading force.

At the start of the war the University of Alabama converted to a military form of governance, with its primary duty

to produce new officers for the Confederate Army. The university soon became the "West Point of the South," supplying Confederate armies with 7 generals, 25 colonels, 14 lieutenant colonels, 21 majors, 125 captains, 273 staff and other commissioned officers and 294 private soldiers.

Near midnight, as lightning illuminated the stormy skies of April 3rd, the Commandant of the Corps of Cadets James T. Murfee called to battle his remaining 300 cadets with drummers at the guard house pounding out the "long roll". Excited young cadets quickly gathered into their formations next to the guard house and Rotunda. The President of the University Landon Cabell Garland supervised the cadets on his white horse.

Once formed, the Corps of Cadets marched down University Boulevard and met the Federal Sixth Kentucky Cavalry just east of the intersection of University Boulevard and Greensboro Avenue.

The Cadets formed a defensive line of battle in the street where a heavy exchange of fire ensued. But it was immediately clear that the Cadets were outmatched against the large Federal force. Bravely the Cadets held their ground until ordered to withdraw, going back to the University to gather supplies and leave Tuscaloosa heading south on the Huntsville Road. The night of April 3rd had been the Alabama Corps of Cadets last call to battle. Source Paul Strain Historical art.

~ † Robert † ~

Defending the Heritage

ROLL TIDE ROLL...

LAST WILL AND TESTAMENT OF D.G. BROWN, 1866

I have made several wills heretofore, when I had considerable property to give to my wife and children, but since the Yankees have stolen all negroes and robbed me of a great deal of my personal property, pillaging my houses, breaking open all the doors and stealing all the clothing they wanted, I have very little to will. They stole a gold watch from me, worth about three hundred dollars, which was a bridal present to me from my wife when we were married nearly half a century ago. They threatened to shoot me if I did not deliver my watch to them and burn down my dwelling house, presenting their pistols at me frequently. I am an old man of seventy six that was too weak and feeble to defend myself. I therefore make this my last will and testament in manner and form following viz:

1ST: I give and bequeath to my children and grandchildren and their decendants throughout all generations, **the bitter hatred and everlasting malignity of my heart and soul against the Yankees, including all the people North of the Mason Dixon line**, and I do hereby exhort and entreat my children and grandchildren if they have any love or veneration for me, to instill into the hearts of their children, this bitter hatred and these malignant feelings against the foresaid people and their decendants throughout all future time and generations.

Signed and sealed by me and written wholly with my own hand this 22nd day of November, in the year, one thousand Eight hundred Sixty-six.

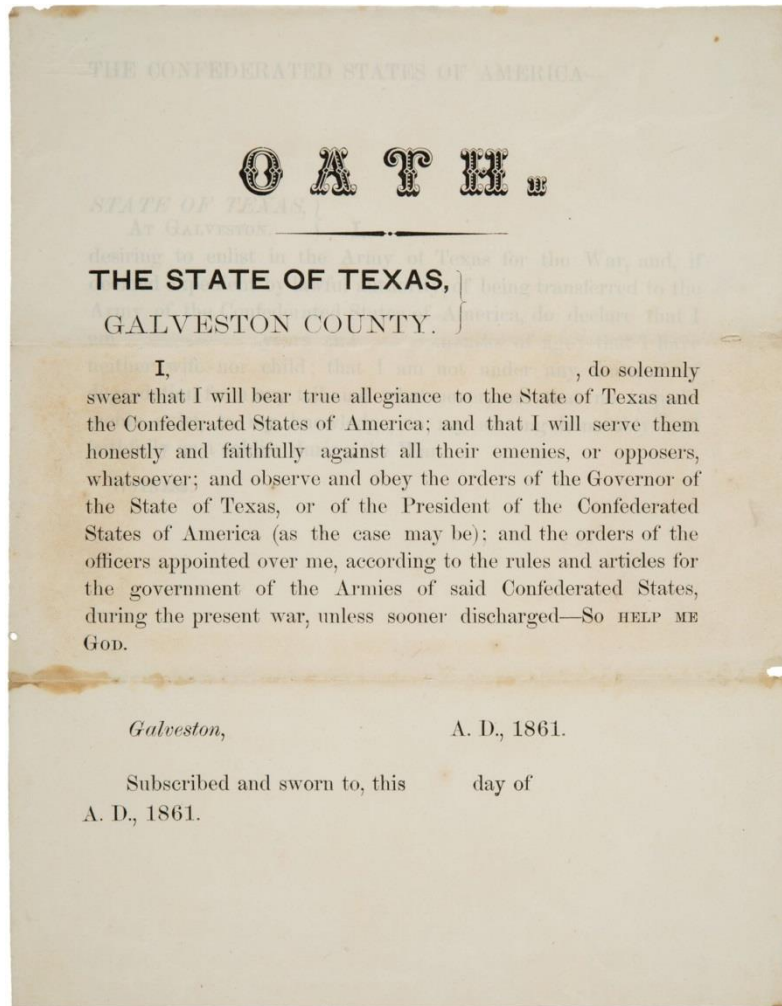
D. G. Brown

This will was recorded and witnessed to on June 25th 1867

R. O. Doswell, Clerk, Hanover County Courthouse

[Kirk David Lyons](#)

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RARE AND EARLY TEXAS CONFEDERATE SOLDIER'S ENLISTMENT CERTIFICATE

Confederate soldiers from Texas fought in the first and second battles of Cabin Creek and in many battles and skirmishes in Indian Territory.

[Texas C.S.A.]. Galveston County Unengrossed Soldier's Enlistment Certificate. Printed on the first and third page of a bifolium, 8.25" x 10.5". Galveston, circa 1861.

At top of first page, "OATH" in decorative type. By signing this, a soldier swears allegiance "to the State of Texas and the Confederate States of America; and that I will serve them honestly and faithfully against all their enemies [sic], or opposers, whatsoever..." The enlistment form appears on the third page.

With blank spaces for the soldier's name and age, the soldier also attests that he has neither a wife or child. This is the first such certificate we have handled, and surely the requirements for enlistment would have loosened significantly after the first year of the war.

From the Robert E. Davis Collection.

: Heritage Auctions, Dallas. Texas.

Slavery In Rhode Island— Who Woulda Thunk It?

by Al Benson Jr.

Awhile back now an honest writer named Jeff McDonough wrote an article that appeared in the *Jamestown Press* in Jamestown, Rhode Island. It had to do with slavery in Rhode Island. I realize that our current crop of what passes for historians seldom wants to deal with slavery north of Mason-Dixon, the idea being that we are not supposed to even realize that it existed up there. And should it be admitted, which is rare, it will be downplayed almost to non-existence.

So Mr. McDonough's article was quite revelatory, and you can bet no major media picked up on it. After all, they wouldn't want to confuse their readers with the facts.

McDonough noted that: "Few people living today in Rhode Island realize that the slave trade was once a vital component of the Ocean State's economy. 'The numbers are astonishing' says Ray Rickman, project director of an exhibit dealing with the slave trade in Rhode Island. In an 80-year period, people in Rhode Island got rich from the slave trade."

According to Rickman slavery was pretty widespread in Rhode Island. "Slaves worked on South County farms and in the mansions of Newport. But it was the slave trade that was the number one financial activity for Rhode Island from 1720 to 1807." McDonough noted that many Rhode Islanders were involved in the slave trade and Rickman noted that "Rhode Islanders are poorly educated in school about slavery." Don't you wonder why? In the War of Northern Aggression Rhode Island fought for the Union as part of "Massa Lincoln's" massive army of emancipation (riddled with Marxists) and as the winners get to write the "history" books you can bet the farm that they wanted to portray themselves as looking good and the South as looking bad.

Some may claim the North got rid of its slaves decades before the South did. Donnie Kennedy's book *Myths Of American Slavery* gives the lie to much of that cultural fertilizer. But even so, slavery was still slavery, whether it took place in the North in 1760 or the South in 1860. If it was wrong for the South, then why was it not also wrong for the North? Why aren't Northerners just as guilty as Southerners? The only difference involved is the time frame and that is not as far separated as we've been taught to believe it is.

And as far as guilt is concerned, there's more than enough to go around and it hardly all belongs to the white Southerner. In his monumental work on the slave trade Hugh Thomas noted, on page 13, that: "If one is looking for villains in this matter, and some are, one should certainly indeed look at royal families more severely than at Jewish ones: I am partly thinking of the rulers of Benin; the kings of Ashanti, Congo and Dahomey; and the Vili rulers of Loango, who sold great numbers of slaves over many generations..." All of these above-mentioned rulers, starting with Benin, were black. That's one more fact you seldom hear expounded—the fact that blacks captured and sold other blacks as slaves, to whites or whoever would pay for them.

More information is starting to seep out about this now, thanks to the Internet that Obama would like to censor, but for years, this was a subject that was hardly mentioned. We were led to believe that white slavers just sailed over to Africa and kidnapped black Africans as they could find them. In reality, it seldom happened that way, but if you are a socialist historian with an agenda to press that's going to be the line you push—true or not. Back in those days whites just didn't wander around in Africa looking for slaves to kidnap. It was way too dangerous. They always did business with black slave dealers because it was much, much safer.

As time goes on and these little tidbits of information about the slave trade begin to slip out, more and more people are shocked to learn that they don't really know as much about this subject as they think they do.

If they continue to rely on government school "history" books then they will continue in blissful ignorance, as the writers of those "history" books intended that they should.

Bibliography:

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The South Was Right by James R. Kennedy and Walter D. Kennedy, Pelican Publishing Co.
Lincoln's Marxists by Al Benson Jr. and Walter D. Kennedy, Pelican Publishing Co.
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<https://revisedhistory.wordpress.com/2013/03/23/slavery-in-rhode-island-who-woulda-thunk-it/>

*We're still
here, living in
you now.*

*You... our
Confederate
descendants
must defend
our honor and
protect our
good names.*

Never Forget.



The Official Coat of Patrick Cleburne

I hope you read if you appreciate some good Southern truth



Many would have you believe this was his coat he wore at the Battle of Franklin

The death coat

In truth it was the official but not the last

The day in Franklin

It's an old story among soldiers. The order is given, and the soldier's duty is to obey. When that soldier is an officer, a general, in fact, he can protest, he can give suggestions, he can object. After that, he has one duty, and that is to obey.

The poet Alfred Lord Tennyson captured the dilemma in his poem "The Charge of the Light Brigade" with these words:

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die:
Into the valley of Death
Rode the six hundred.

Patrick Cleburne was season veteran and native of County Cork, Ireland He had served as a corporal in a Welsh regiment of the British Army before he emigrated to the United States.

He was a peoples officer who valued the brother fighting next to him and lead by example

He knew dying was routine work for the soldier. Obeying orders is mandatory. For those who lead, obeying suicidal orders is the fine print of a soldier's oath.

This was the bitter truth the generals in the Army of Tennessee faced at the Battle of Franklin, Tennessee

Although the heavy shadow of death loomed before him. He would show courage till the end. If it was for him die he would die like a man

During the battle two horse shot from him, he took his sword raised high and disappeared in the smoke forever that fateful day
A sharpshooter would find his mark. A single shot to the lower left side of his heart would end this mighty Irish Southern Boys life

The next morning he was found just forty or fifty yards from the Federal earthworks. Lying flat on his back

A first hand account would read

From Lt. Leonard H. Mangum, aide to Cleburne, mentioned:

"The morning after the battle information came to our headquarters that General Cleburne's body had been found. I immediately went in search of it and found it laid out on the gallery of the McGavock brick house, with boots, pocket-book, diary and sword-belt gone. His face was covered with a lady's finely embroidered handkerchief. ... The general received but one wound, and that was from a minie ball through the body. I procured the coffins for Generals Cleburne and Granbury, and Colonel Young of the Tenth Texas carried their remains to Columbia for interment."

- A Memorial and Biographical History of Johnson and Hill Counties, Texas; 1892; pages 139-142

Sad End to a mighty man who followed the oath of duty

By the end of the day, Six Confederate generals, including Cleburne, would die. Many more were wounded and loss arms or legs

The only two things that we still have today of that fateful day at the battle is Mr Cleburne's hat and a .36 caliber Colt revolver

His kepi

This was kept by the McGavocks and eventually donated to the Tennessee State Museum.

There is exhibit at the Museum in Nashville has his regulation general's kepi, sword cane, and a combination eating utensil.

His .36 caliber Colt

It would take over a hundred years to bring back his gun to museum

In 1978 it finally find a home at of the Layland Museum in Cleburne, Texas, and has been there ever since

His battle sword

It remains unclear what happened to his sword since today it is in private hands.

His official coat but not the last

This frock is on display at the Confederate Museum in Richmond, Virginia. This is a jacket that may have been in his baggage and was shipped to his fiancé in Mobile, but was intercepted en route and ended up in the hands of the museum many years later.

It is torn due the condition it was kept in a Moth infested Attic but commonly mistaken as his last. The coat bears no marks of the battle
Nor the single shot to the heart that ended the charge

The death coat of Cleburne

he was supposedly wearing a new officer's sack coat when he was killed, not a frock at all.

He would be buried in this one

Cleburne not only left example but words that speak volumes still today of his dying devotion and love of the South. Irish by blood but a true Heart of Dixie

I am with the South in life or death, in victory or defeat. I believe the North is about to wage a brutal and unholy war on a people who have done them no wrong, in violation of the Constitution and the fundamental principles of government. They no longer acknowledge that all government derives its validity from the consent of the governed. They are about to invade our peaceful homes, destroy our property, and murder our men and dishonor our women. We propose no invasion of the North, no attack on them, and only ask to be left alone.

This Native Son Of Ireland and Son Of Dixie

He Was proud of the call of duty he answered to

From hills of his homeland to fields of The Southern Lands

Even in the snow cover grounds of Georgia in a large snowball fight

He would always lead the charge

With unwavering courage

Standing firm and undefeatable spirit

A leader who lead by example for all to follow

No matter the orders

This was Patrick Cleburne

The only thing to bring his story full circle is a monument in County Cork, Ireland

Don't you think ?

~><~yokum

THE CONFEDERATE FLAG.

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.

All bright are the stars that are beaming upon us,
And bold are the bars that are gleaming above us,
The one shall increase in their number and light;
The other grows bolder in power and might--
For this flag of my country in triumph shall wave,
O'er the Southerner's home or the Southerner's grave.

Those bars of bright red shows our firm resolution,
To die if need be, shielding thee from pollution;
For man in this hour must give all he holds dear,
And woman her prayer and words of high cheer
If they wish this fair banner in triumph to wave,
O'er the Southerner's home and the Southerner's grave.

To the great God of battle we look in reliance;
On our fierce Northern foe with contempt and defiance;
For the South shall smile on in fragrance and bloom;
When the North is fast sinking in silence and gloom
For the flag of our country in triumph must wave
O'er the Southerner's home or the Southerner's grave.

Josie Wales, aka Bushwhacker Bill Wilson

By Ronnie Atnip

Aug 9, 2011

The story of Bill Wilson has been told throughout the Ozark Mountains since he began his bloody career in 1861 to the present day. He is a true folk hero. The Ozarks were full of men who took to the bush and waged a single man to a small gang warfare on the union soldiers, red legs, jayhawkers and spies for the Union. Although there were a lot of these men, if someone said, "The Bushwhacker," "The Great Bushwhacker," or the "Famous Bushwhacker," everyone knew that they were talking about Bill Wilson. His daring deeds are still considered miracles due to his never being wounded once. He is remembered for his superior skill with revolvers and clever tactics in surprising his enemies. The writings and movie about Josie Wales are based on the real bushwhacker, Bill Wilson.

Bill Wilson was born around 1830 in Phelps County, Missouri. His father, Sol Wilson, was a very well-to-do farmer who owned several slaves, but freed them before the Civil War. Sol remained neutral and advised his children to do the same.

At 6'2" tall and 185 pounds with black curly hair and bright blue eyes, Bill was a very striking man. Because of his fun loving personality and skill at playing the violin, he was always in demand for weddings and parties. Bill was never without at least two forty-four caliber six shooters. This was not uncommon in the mountains at that time.

In the summer of 1861, some horses were stolen from the U.S. Government by a guerilla gang. Bill was accused of the deed. He was questioned, but maintained his innocence. A few days later, while he was away from home, a group of Union soldiers, Jayhawkers and Red Legs rode to his house, ejected his family, took everything he had, and set fire to his house, barn and outbuildings. Bill moved his family into a one room cabin on his mother's farm and started on his quest. Bill Wilson became, "The Bushwhacker."

Bodies started turning up everywhere. Sometimes disguised as a Union soldier, sometimes alone, sometimes in the company of other bushwhackers, Bill was always a very dangerous man. Even when alone, Bill Wilson claimed to have three friends with him, his best horse and two six shooters. He was constantly in pistol practice and most of it from the back of a horse.

Bushwhacker Bill found out from a neighbor, Mary A. Arthur, that four Union soldiers had been by her place looking for him. He knew that they had to come back the same route to get to their headquarters at Rolla, Missouri. He hid and watched the trail. When they approached, he stepped onto the road, stopped them, drew both revolvers and killed all four of them. This surprise was their shock and his edge. After Mrs. Arthur identified the soldiers, Bill removed them from her property and led away four government horses.

On one occasion, Bill rode his horse from a main trail to the Little Piney River and back several times. He then rode up stream, crossed the river, came back down, and rode back and fourth to the river across from his original tracks. This made it look like a crossing. There was quicksand between the two trails. He got several soldiers after him on the road, took the trail, and then left it, tricking the soldiers into riding into the quicksand. Many soldiers and horses were drowned that day.

At a Union soldier's reunion, several years after the war, a favorite story was that of three soldiers trying to trap Bill. Due to his love for turkey hunting, they slipped as close to the Bushwhacker's camp as they

dared and started making turkey sounds. Bill caught on and slipped up hill in order to change locations. He started calling. Thinking it was a turkey answering them, the soldiers were drawn in. Soon all of the soldiers dreaded going after Mr. Wilson.

Bushwhacker Jim Deem and his father were killed by soldiers. Hearing of this, Bill immediately set up in a rock shed next to the road close to the Deem home. He shaved his long beard to change his appearance. This was his edge. When the soldiers arrived, they asked him if he had seen Bill Wilson.

The Bushwhacker said, "You are looking at him."

All five pulled their revolvers and Bill killed the other four. Mrs. Deem identified them and Bill removed them from her property, leading away four government horses.

More soldiers, scouts and spies were set afield looking for bushwhackers. One of them was James Butler Hickok (Wild Bill). They just couldn't catch Bill Wilson.

Once three soldiers were guarding a mill house with Bill inside. He watched and when one started lighting his pipe, Bill decided that this distraction was all the edge he needed. He rushed them, killing all three. He again led away government horses.

On another occasion, Bill was working with Bushwhacker Tom Brown. They ended up in a running gunfight with soldiers. Tom slowed down and killed several, but his horse took too many bullets and Tom was killed. Bill always talked about telling Tom not to try that due to there being too many, but it may have been that Tom didn't have enough horse or that his horse had already taken bullets.

Once Bill followed a government supply train and after they made camp, charged in on his horse and killed what he could while others ran away. It is unknown how many he killed on this raid, but it was said to be his highest number yet. Bill Wilson robbed and burned many wagon trains by charging in. This surprised attack was all the edge he needed.

Sometimes Bill Wilson rode with Bushwhackers Dick Kitchen, Anthony Wright and Jim Jamison. They were all natives of the Ozark Mountains in Phelps County, Missouri. Together they did much damage to the Union army in the area.

Anthony Wright was the son of former Presiding Justice Lewis F. Wright. Anthony hid food stuffs taken in a train robbery under his father's house. It was found by soldiers. After questioning Anthony's father and four brothers, and not learning anything, all five were shot in front of Anthony's mother. They were all innocent.

After the war, rewards were posted for Anthony, Dick, Jim and Bill. Anthony Wright moved a few times and many years later died of old age in Oklahoma. Dick Kitchen moved to Evening Shade, Arkansas and ran a harness shop. A spy gained his confidence and killed him with one of his own guns. Jim Jamison was pardoned by Governor Crittenden and became a peace officer in Kansas and finally a Texas Ranger. Bill Wilson went to Texas and his wife received a letter stating that he was killed for his wealth. Everyone believed that this was contrived to allow the Bushwhacker to change his name and avoid bounty hunters. It was thought that no one could kill him. His wife did re-marry, but soon moved back to the home that Bill bought just before going to Texas.

Mountain people of the Ozarks maintained a code of "mind your own business." They didn't readily take anyone into their confidence. In 1939 a book, *Bushwhacker - A True History of Bill Wilson, Missouri's Greatest Desperado* was written by a descendent of friends and neighbors of the famous

bushwhacker. Even though the author grew up in Phelps County, he never found out that these bushwhackers were associated with Partisan Rangers under Colonel William Clarke Quantrill. During the winter and when not active in Missouri, they were in North Texas. He only found out that Jim Jamison guided Quantrill while the Rangers were in Missouri.

One may wonder what the bushwhackers did with all the U.S. horses they stole. Easy answer. Quantrill and General Joe Shelby were in constant need of re-mounts. Horses were a great contribution to their cause.

After the war, there was a \$300 bounty on bushwhackers. Bill Wilson went to Texas waiting on things to settle down. In March, 1865 Dave Poole, Arch Clement, Jim Anderson and 144 other Quantrill Rangers moved to Sherman, Texas. Wilson was probably one of this group. Captain Dave Poole stayed in Sherman and became a successful rancher, spending a lot of his time brokering pardons for many of the Rangers. Bill would not take the oath, but did make many trips back to Missouri visiting his family.

THE MOVIE

In the movie, *Josie Wales*, Josie arrives in Texas, goes into a store, is shown a death picture of Simp Dixon and is told that Bob Lee is still fighting in Fannin County. Actually, Simp wasn't killed until one year after both Bob Lee and Bill Wilson were killed. Also, there are no known pictures of Simp Dixon. The one used in the movie was that of Bill Doolin, killed many years later. When Simp Dixon left North Texas, a Missouri Partisan Ranger, Sam Stone, let him set up an ambush in Stone's woodlot to kill Judge Hardin Hart. Hart was not killed, but did lose his left arm to a shotgun blast. This happened five miles south of Bonham, Texas. Dixon went south tracking Lewis Peacock, Bob Lee's nemesis, and was killed near Fort Parker. He is buried close to Cynthia Ann Parker, Quanah Parker's mother, and her family.

The saloon/bordello/gambling house in the movie would have been that belonging to Jim, "Jim Crow" Chiles. Mr. Chiles was burnt out in Missouri before the war and moved his family to Sherman, Texas. He was an uncle of President Harry Truman and had met Quantrill while a wagon master on the Santa Fe Trail. He rode with both Quantrill and General Joe Shelby. All the Rangers frequented his place while in Sherman.

While the movie *Josie Wales* had minor historical inaccuracies, it had many parallels to the life of the Bushwhacker Bill Wilson. The one big surprise came towards the end of the movie when "Jim Crow" Chiles told the two police officers who were on the great outlaw roundup, that Josie's name was "Mr. Wilson."

THE END

Bill Wilson was probably living around Sherman, Texas after the war. He sold a wagon load of apples in McKinney, Texas and was paid in greenbacks. The transaction was observed by John Thompson and William O. Blackmore, both ex-Missouri Partisan Rangers. Bill headed north a short distance and spent the night at the home of J. B. Wilmeth. The next morning he continued north through Van Alstyne. Thompson and Blackmore overtook him one mile north of Van Alstyne where now Highway 5 crosses a branch of Prong Creek. There they shot him several times, robbed him, and buried him in a shallow grave. After these men were caught, they confessed and were tried and convicted. Both were hanged at 1:00 p.m. on March 26, 1869 in Sherman, Texas.

So ends the Great Bushwhacker Bill Wilson. "Maybe no five pistoleers alive that could kill him," but two ex-comrades in arms did get the drop on him.

Was he exhumed and buried in a cemetery or left by the road covered with a little dirt and brush? His descendents would like to know. They have made attempts to locate his burial site in order to relocate anything found to a family cemetery in Missouri.

Ronnie Atnip is a twenty year member of the Fannin County Historical Commission, a hobby historian and member of the Bob Lee Camp of the Sons of Confederate Veterans in Bonham, Texas.

<http://www.ntxe-news.com/cgi-bin/artman/exec/view.cgi?archive=44&num=71135FirefoxHTML\Shell\Open\Command>

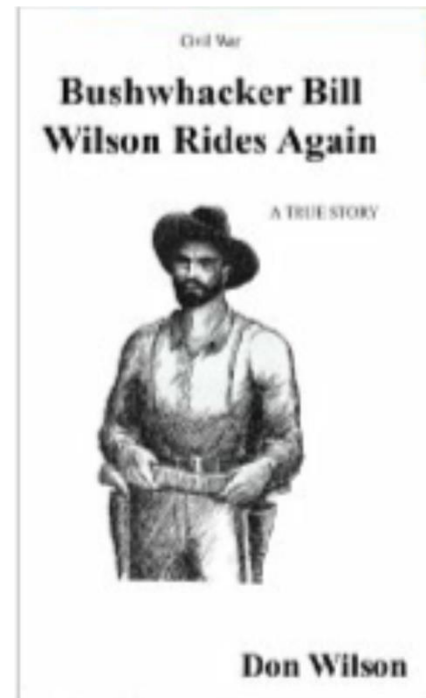
William Wilson

1. **WILLIAM¹ WILSON** was born about 1839 in Phelps Co, MO. He died in 1869 in Texas (bushwacked). He married **MARY A NOAKS**. She was born about 1834. She died on 01 Feb 1905 in Phelps Co, MO.

Notes for William Wilson:

The Story of "Bushwacker" Bill Wilson

Valentine Allen married Catherine Ellen Fore in Phelps County, Missouri in 1861. His half-brother was Bushwacker Bill Wilson (They had the same mother, different fathers). Bill Wilson was somewhat of a local folk hero of his time. During the Civil War, Bill Wilson returned to his Missouri home after an absence to discover that a renegade band of Union Soldiers had allegedly looted and burned his homestead to the ground. Though that part of Missouri was considered a neutral territory, there were a lot of Confederate sympathizers in the area, and Bill Wilson was thought to be one. Bill was also rumoured to be associated with Quantrill's Raiders, the Jesse James gang, and Genuine Jim Jamison, among other outlaws. Union commanders had suspected Bill Wilson of being a horse-thief and a Southern guerilla sympathetic to the Confederacy. This resulted in his home being burned by Union soldiers. After this incident, Bill Wilson became known as "yankee killer" and "Bushwacker Bill" in his exploits to avenge his family. He hid out in a large cave in the area and sought his revenge under cover of darkness in many instances. He organized a gang of bushwackers to ambush Union wagon trains. By the end of the Civil War there was a price on the head of Bushwacker Bill Wilson. Valentine Allen and his half-brother Bill Wilson were eventually arrested, though Valentine was cleared of any wrong-doing and Bill Wilson presumably escaped. Bushwacker Bill Wilson eventually met his demise when he himself was "bushwacked" by two bounty hunters in 1869. The bounty hunters were later convicted and hanged for the murder of Bill Wilson, a hero to his family and many of his neighbors. <http://www.2computerguys.com/lineage/bushwacker.html>



William Wilson and Mary A Noaks had the following child:

i. **LEE² WILSON** was born in 1863 in Phelps Co, MO. He died on 15 Dec 1943 in Phelps Co, MO. He married **ELIZABETH RAY**. She was born in 1874. She died in 1921 in Phelps Co, MO.

<http://www.roots-and-boughs.com/Ernie's%20Lines/Photo%20Album/Notables/william%20wilson.html>

Black Sheep Sunday Bushwacker Bill Wilson

William Wilson, otherwise known as "Bushwacker Bill Wilson", was my great-grand-uncle. During the Civil War era in Missouri, he became somewhat of a legendary folk hero to the locals. He was half-brother to my maternal great-grandfather, Valentine Allen. They shared the same mother, my great-great-grandmother Frances Hudgens Allen. Below is a photo that has been circulated in recent years by descendants and is purported to be a photo of Bill Wilson:



Whether or not this is a true and authentic image of the infamous Bushwacker Bill Wilson has not yet been proven or disproven. However, my guess is that he was probably an angry-looking young man similar to the one depicted in this photo. He lost a lot during the war, and was said to be hell-bent on revenge. I have touched on the life of Bill Wilson in a previous post on my great-grandfather Valentine Allen. Below is a quote from my own earlier blog post:

"Valentine 'Tine' Allen's half-brother was 'Bushwacker' Bill Wilson, son of Frances Hudgens and her first husband Valentine Wilson. For those of you who may have seen the old Clint Eastwood film 'The Outlaw Josey Wales', you will be familiar with the story of my Great-Grandpa's half-brother Bushwacker Bill, on whom the film's story is loosely based. The Outlaw Josey Wales character is actually a composite of several known Bushwackers who lived in the area during the Civil War. While it is true that some Bushwackers during the war were vicious murderers, such as the one known as 'Bloody Bill Anderson'; others were regular family men who banded together to try to protect their families and properties during the War. Bushwacker Bill Wilson, my great-grandfather's half-brother, was one of the more sympathetic figures who actually became a folk hero in Missouri. There was a book written about him by George Clinton Arther, entitled: 'Bushwacker, Missouri's Most Infamous Desperado'. The book is based on first-hand accounts of those who knew Bill Wilson. The story goes that Bill was simply avenging the harm and atrocities that befell his family and property at the hands of renegade soldiers. Whether the 'bad guys' were Union or Confederate soldiers is not entirely clear. There was some wrong-doing on both sides during the war. Missouri was technically a neutral state, but sympathies were divided

among families....some were for the Confederate cause, and others supported the Union cause. It was not unusual for brothers within the same family to join up and fight on opposing sides during the Civil War. This happened within my own family tree. I have not found a record that Tine Allen served in the military during the Civil War, though several other ancestors and relatives living in the area at the time did serve."



Here is a quote from Eastwood's character in the movie based loosely on the life of my ancestor.

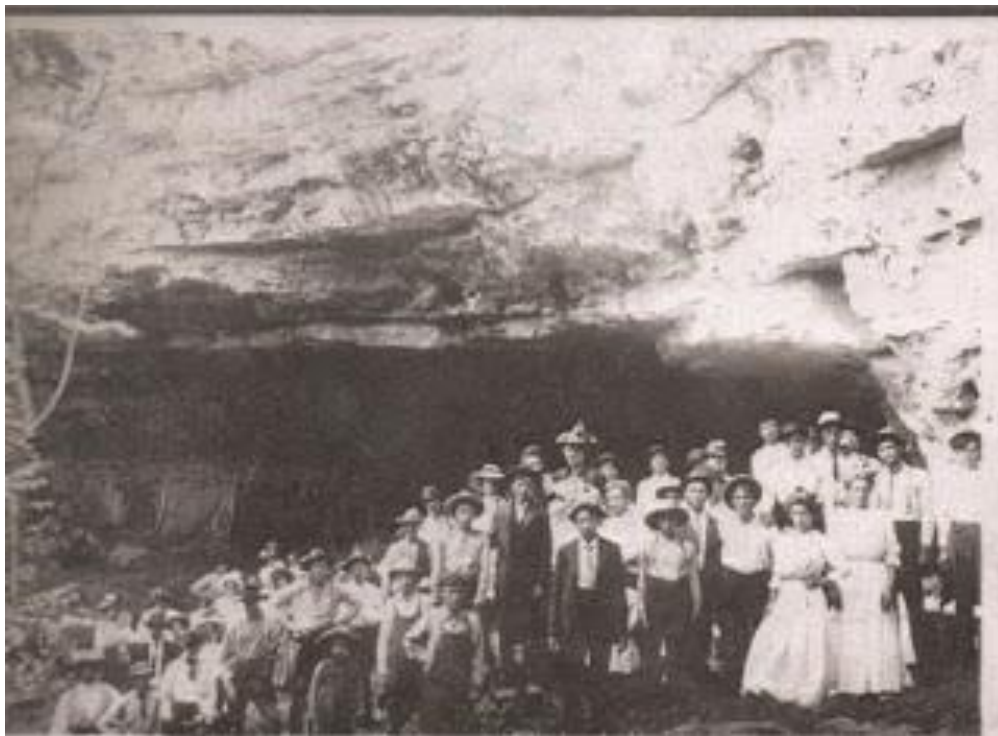
Josey Wales: *"Now remember, things look bad and it looks like you're not gonna make it, then you gotta get mean. I mean plumb, mad-dog mean. Cause if you lose your head and give up then you neither live nor win. That's just the way it is".*

As far as I know thus far, it has never been proven where or when Bill Wilson died and is buried. Similar to the character of Josey Wales portrayed in the Clint Eastwood movie, Bill Wilson did in fact take an Indian wife. He married Mary Ann Noaks, who had native American ancestry. Some of the stories have Bill Wilson being shot and killed in Texas, and buried there. Other stories have him returning to his home area in Phelps County, Missouri after the war, and living in hiding in the same remote hill-country caves he used during the Civil War when going about his bushwacking business. Some believe that he faked his own death in Texas and sent a letter to his wife supposedly from a third party, advising of his own alleged demise, to throw his pursuers off the trail. The letter was to be used by Mary Ann to "prove" his death. There is supposedly a document signed by Mary Ann Noaks Wilson on April 15, 1865; a copy of which has been posted and circulated on Ancestry.com, in which Mary Ann gives her statements indicating that Bill Wilson enlisted in the Rebel Army when the war first broke out, then returned in about a year and took the Oath of Allegiance to the United States Government; (as locals were required to do or be subject to arrest by the Union Army), then came home again and "Staid for only one hour and she has not seen him since". Mary Ann was apparently arrested by Union Soldiers as being suspected of hiding and aiding her husband, and the document was her recorded statement alleging that she knew nothing about the whereabouts of Bill Wilson at that time.

Below are photos of Gourd Creek Cave in Phelps County, Missouri; where Bushwacker Bill Wilson was known to hide out during and after the Civil War. Here is a photo of the cave as it looks today, taken by cousin and fellow genealogy family-tree researcher Terry Cadenbach on April 24, 2012:



Below is a photo of some of the extended Allen-Wilson-Noaks clan descendants and kin posing in front of the same Gourd Creek Cave, some time after the Civil War (circa 1870-1880). The below family photo was published in the book, "Bushwacker: Missouri's Most Infamous Desperado" written by descendant George Clinton Arthur in 1938. The book and its contents are now in the public domain, as the author has been dead for more than 50 years.



Bill Wilson's wife Mary Ann Noaks Wilson remarried and is buried at Brookshire Cemetery in Spring Creek, Phelps County, Missouri. She is listed on the Find A Grave website at www.findagrave.com under Memorial# 40032604. Below is a photo of Mary Ann in her later years, with her second husband John Jackson, that has been shared by Wilson-Noaks-Jackson descendants:



Below is a photo taken by my family tree cousin, Terry Cadenbach, in 2012 of the memorial marker placed in recent years by descendants of Mary Ann Noaks and Bushwacker Bill Wilson at the cemetery in Phelps County, Missouri. Some believe that Bill Wilson rests there too, nearby to Mary Ann and her 2nd husband, in an unmarked grave. There are several very old monuments and stones in this cemetery, with mostly now illegible inscriptions. One of those stones is surrounded by an old wrought-iron fence. Some believe that could be the original final resting place of either Mary Ann Noaks Wilson (Jackson) or of Bushwacker Bill Wilson. In honor of their memory, the below depicted memorial stone has been placed nearby in more recent years by an unknown descendant(s):



I had ancestors who fought for both the north and the south, on both the maternal and paternal sides of my tree. In fact, a few of my ancestors and kin in Missouri spent time in military prisons during the Civil War, simply for being suspected of being Confederate sympathizers. It truly was a brother-against-brother and kin-against-kin conflict in American history and in my own family tree.

<http://hopelesslyhookedgenealogist.blogspot.com/2012/08/black-sheep-sunday-bushwacker-bill.html>

Detailed Account of Battle of Round Pond proves it was “pay back”

By aldermanlacy on March 4, 2014 |

The August 14, 1863 edition of the Daily Missouri Republican contains a detailed account of the Battle of Round Pond and while Union authorities claim it was murder in cold blood, it was not without provocation.

Guerrilla leader John Bolin proclaimed “That’s how I burn down houses” before shooting down one of the captured federal soldiers the paper proclaims that Bolin was “referring to the burning of his own house by Union troops” – Editor

Particulars of the Guerrilla Raid at Round Pond, Mo.

Twelve Men, (Teamsters and Soldiers) Killed—Commissary Train Destroyed—Horses Captured—Wagons Burned, and Mules Burned to Death—Sanitary Goods Partially Destroyed—Account of the Agent—Names of the Killed.

The Western Sanitary Commission, about three weeks ago, sent an agent, Mr. H. J. WATERMAN, with a supply of sanitary stores, to General DAVIDSON’S army, at Bloomfield, Mo., via Cape Girardeau. When the agent reached the latter place, he found that General DAVIDSON, with his command, had gone on into Arkansas, but had left his sick at Bloomfield, so he concluded to go on to this place, and distributed a portion of his stores there. He happened to be with the train upon which the guerrilla band under BOLIN, made an attack, killing a number of our men, capturing valuable horses, and destroying the commissary train. The following is Mr. WATERMAN’S OWN account of the affair, in a letter to the Secretary of the Sanitary Commission:

"The train started from Cape Girardeau on Saturday morning, August 1st, and I left in the afternoon, intending to overtake it by night-fall, at camping ground, but being detained by the party in whose company I was, I stopped at White Water, and the train at Round Pond, a few miles beyond. The train was escorted by ten or twelve soldiers. About twelve o'clock at night a band of **guerrillas** sprang out of the bushes, who nearly surrounded the encampment while all were asleep, not even a guard being placed, as far as I could learn, and shot ten men dead, mortally wounding two, and slightly wounding two more. The remainder, panic-stricken, took to flight. The murderers came softly up and shot their victims while asleep, placing the muzzles of their pistols to their very breasts, and shooting them through the heart. Out of fourteen hit twelve were killed. The thieves took prisoners and compelled them to set fire to every wagon of the train, cut down the telegraph poles, cut the wire, took about twenty splendid horses belonging to the Wagonmasters and the escort, and left in great haste, taking the prisoners with them about two miles, where they let them go.

The alarm was brought to me at 3 o'clock in the morning, by those who escaped. The Captain and I saddled our horses immediately and proceeded to the scene, and a sadder sight I never witnessed. Ten were dead, two more were in their last agonies, who died in a few hours, twenty-six wagons out of the thirty were nearly consumed, and four were but slightly injured. A number of mules were burnt to death, but most were saved. The murderers took none.

The names of the killed and wounded, which I took as soon as I arrived at the spot, were as follows:

Killed—J. J. Brown, Wagonmaster; Wm. Rye, Assissant; John Myers, Assistent; Benj. Frizzle, teamster; Fred. Durange, teamster; Oliver Gippia, teamster; William A. Wright, company A, Sixth Missouri; William J. Neal, company L, Sixth Missouri; Daniel Cretch, company L, Sixth Missouri; Wesley Myers, company D, Second Missouri; Robt. McCrea, company D, Second Missouri; Timothy Sherman, company D, Second Missouri—12.

Wounded—John G. Ray, teamster, and L. O. Durkee, teamster—2.

I have been thus particular, as the account I saw in the papers was very meagre.

After the first fire, the villains called some of the teamsters out of their wagons and shot them dead while pleading for their lives and crying out that they had surrendered.

They announced themselves as the Bolin band, and the Captain said to the prisoners, "This is the way I burn houses," referring to the burning of his own house by the Union troops.

A company from this place was immediately sent in pursuit, who got upon their trail and followed them about fifty miles south, through the swamp, when they returned, and another fresh company continued the pursuit. It was rumored that some of them have been caught and shot.

I had three of the wagons loaded with my goods, one of which was entirely consumed, and the other two considerably damaged."

The sanitary stores which Mr. WATERMAN saved from the two wagons, he proceeded with to Bloomfield, and distributed among the sick in hospital at that post. He continues:

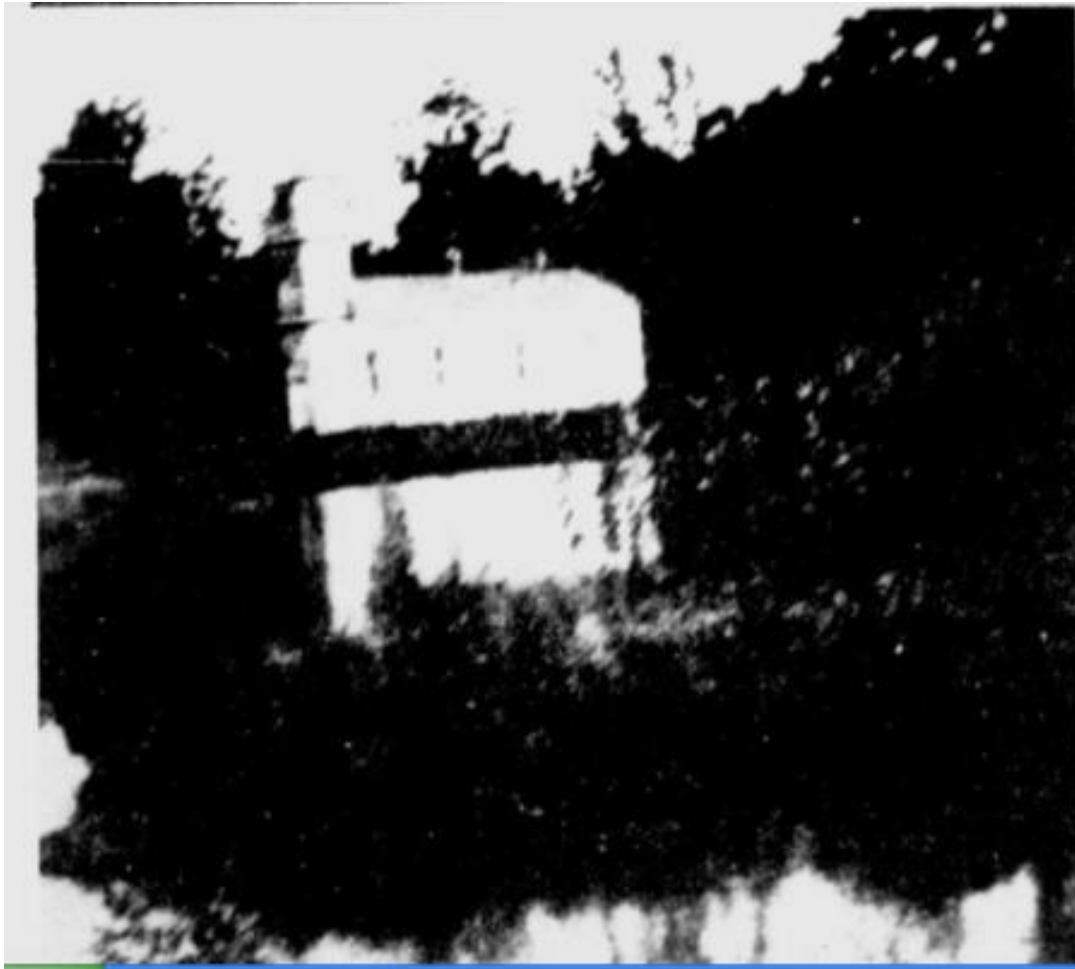
"About half of the goods with which I left Cape Girardeau reached Bloomfield, which I distributed to the hospitals there. They were greatly needed, and the Surgeons as well as the patients, were very thankful for them. As I went round to the hospitals, (three in number) and witnessed the distribution of the clean clothing, and some of the delicacies, the tears ran down the poor fellows' cheeks. When informed of the source from which they were derived, they called down the blessing of God upon the institution and its generous contributors, who had so kindly remembered them. There were about 300 patients in the hospitals at Bloomfield, which were all the sick of Gen. DAVIDSON'S army, when he left there on the 26th ult.

"The fact of the two wagons containing the sanitary stores, not burning was accidental. They were not spared by the murderers on a score of humanity, as some have claimed, but were set fire to like the rest of the train. Two of the commissary wagons also escaped being burnt.

"The guerrillas were supposed to have numbered from twelve to thirty. H. J. WATERMAN,
"Agent Western Sanitary Commission."

Editors Note:

Round Pond was filled in many years ago and no longer exists but I did find a picture of it in the February 16, 1982 issue of the Southeast Missourian Newspaper.



Massacre site

Shown above is the old Round Pond School located not far from where bushwackers murdered 15 people in a post Civil War School. The school has since been converted into a home. Below, a Baptist church, torn down about 50 years ago, shows its reflection in Round Pond.

<https://myscv.wordpress.com/2014/03/04/detailed-account-of-battle-of-round-pond-proves-it-was-pay-back/>



Where did all the money go?

War and the Economics of Vigilantism in Southern Missouri

by Lynn Morrow

Economist John Kenneth Galbraith once mused that it was something of a miracle that after the dislocations of the American Civil War the national economy experienced only a doubling of prices. In the Ozarks, and elsewhere, the legacy of wartime conflict was much worse than rising prices. Loss of land and property destruction radically impacted the landscape and impaired agricultural production--the prospect of recovery amid spiraling debt taxed the resources and imagination of Missourians who looked toward a daunting future of inflation and escalating taxes.

The concept of Missouri's "Border War" -- traditionally defined as depopulation and widespread social disintegration along the Kansas-Missouri corridor --should be extended to the Arkansas-Missouri border and adjacent counties to form an el-shaped state corridor whose wartime and post-war legacy is distinct from other Missouri regions. Post-war "Border Troubles" included numerous organizations involved in social conflict such as Greene County's Law and Order League, 1866; the Sons of Liberty in Oregon and Shannon Counties in 1867; the Oregon County Scouts, a militia in 1868; state militias established the same year in Howell and Stoddard Counties to combat social unrest; the Ku Klux Klan or so-called "Dead Men," organized bands of outlaws in 1871 in Stoddard and Dunklin Counties; Klan movements in New Madrid, Butler and Ripley Counties in 1871; Cass County's Gunn City massacre, 1872; Stone County's Sons of Honor, 1875; guerilla raids and reprisals in Ripley County in conflict with northern Arkansas counties (Clay and Randolph) during 1876; statewide Anti-Horse Thief Association chapters, the largest concentration active in southwest Missouri; Taney County's Citizen's Committee for Law and Order in the mid-1880s, more commonly termed the Baldknobbers, and neighboring Douglas and Christian county vigilantes of the same period. Most, if not all, of these disturbances had significant economic issues at the center of the local dispute.

Missouri historians support a generally rapid economic recovery during post-war years. Professor William Parrish, however, noted a significant 1870 demographic disparity along the Missouri-Arkansas border where population density was only five persons to the square mile or less. A review of 1860 and 1868 assessed wealth for Missouri counties suggests serious economic disruption in several border counties, including Butler, Dunklin, Mississippi, New Madrid, Ripley, Stoddard and Taney Counties. By 1868 none of these counties had assessed valuations equal to their prewar figures and all had postwar vigilante conflict.

The last and most famous episode in Missouri vigilantism, known through folklore and fictionalized history, is the Baldknobber era. The literature is but a storytelling competition conducted in the twentieth century represented in two books, used as major and minor themes in other books, written about in dozens of regional articles, and kept alive for tourists in the famous Shepherd of the Hills outdoor drama.

This essay will focus upon the wartime legacy and alleged corruption in Taney County local government. Traditional rhetoric asserts that two major problems propelled tax payers to form the Baldknobbers: One, there was fiscal corruption in county government over revenue bonds, and two, lawlessness infested the countryside. Local wisdom alleged that these continuing troubles were somehow tied to the Civil War.

The thesis of this writing is threefold: one, the two contending parties -- Baldknobbers and Anti-baldknobbers or the pro-militia group -- fit distinct categories. The expansionist Baldknobbers were eco-

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conomic progressives who were usually Republicans and Unionists interested in capital formation, banks, railroads, businesses and rising real estate values. The Anti-baldknobbers were young cowboys who lived in the country on the open range, and were led by older independent stockmen farmers, Democrats and sympathizers with the Confederacy. This description parallels other Western events interpreted by Richard M. Brown in his *No Duty to Retreat: Violence and Values in American History and Society*. Secondly, Mark W. Summers' book, *The Era of Good Stealings*, places the Baldknobber events within the nadir of public ethics in government. Widespread national corruption in government bonds and revenues had a local chapter in Taney County. When Yankee immigrants realized the problem and corruption became public, ". . . it made issues far more bitter and differences between either side far less reconcilable." Third, the Baldknobber episode may represent the last gasp of Missouri's Civil War as ex-Confederates schemed with their children and allies to defraud local Unionists and immigrant Yankees.

Local tradition reports fond memories of Taney's antebellum economic fortunes. Reminiscences record an "easy life" afforded by the richness of nature that allowed quick gains in possessions, large and small, and where one's livelihood flourished freely on a great open range. Market and subsistence hunting, stock-raising, and small grains were the norm. In 1855, settlers owned less than 5% of the land in fee simple and by 1860 private ownership climbed to less than 9%. This was the general level of private ownership until the mid-1870s when new immigration gradually increased it. And, unlike the postwar years, tax rates remained constant in antebellum Taney.

In 1855 state representative Jesse Jennings (Radical Republican state representative, 1866-1870) submitted a bill to the Missouri general assembly asking permission for the county court to finance a new courthouse. The assembly approved the request and a modest three-story brick courthouse replaced the former log building. The act gave the county court authority to levy a special tax to pay for the \$3,600 structure. County business, including payment of officials and warrants, continued with 90% of Taney's land untaxed. The county debt for the courthouse,

however, did not prove onerous. County payments proceeded in due course and in early 1861 the general assembly passed another act that donated internal improvement monies to Taney to complete the courthouse and eliminated the assessment to pay for the building. Thus, Taney County entered the Civil War unencumbered by capital debt.

The war in Taney County was characterized by guerrilla conflict prosecuted by both Union and Confederate regulars and independent guerrillas. Geography, however, played a special role. The Great Bend of White River flows downriver from the southwest into central Taney where Forsyth, the county seat, is located, and south, southeastward back into Arkansas. The geographic result was that White River bounded a large quadrant of land in southwest Taney.

North of the river became predominately Union in sympathy, and south of the river was Confederate. The county seat was a village of Virginia immigrants that included families from Kentucky and Tennessee. The Forsyth cemetery north of the river, and the Snapp cemetery south of the river, reinforce this division today as veterans, sympathizers and descendants of the North and South are buried in their respective grounds.

North of White River was Ozark and Springfield, early Union strongholds of Radical Republicanism in southwest Missouri. South of White River lay a broad expanse of an overland gateway to the Arkansas Ozarks including Yellville, a recruitment center for Marion and Taney County Confederates. A corridor from Springfield - Ozark - Forsyth - Dubuque - Yellville was commonly used by armed men of both sides seeking to wreak havoc with the other. The corridor from Forsyth to Dubuque, Arkansas, at the state line ran through the neighborhoods of a small slaveholding elite of Taney County.

By spring 1862 Union companies at Springfield positioned themselves at Ozark and on Beaver Creek, Taney County, and began raids along White River and beyond. Arkansas Loyalists congregated in Springfield and formed nine cavalry and infantry regiments used primarily to "garrison isolated outposts and to chase Confederate guerrillas." Federal retribution upon suspected Southern sympathizers and their families was harsh and the Confederates retaliated.

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Union officers reacted to the reports of guerrilla actions in the White River region. In December 1862, federal Brig. Gen. F. J. Herron instructed subordinates heading for White River, "Don't take any of them prisoners.. .destroy the bands infesting that country and show no mercy to bushwhackers." In early 1863, Col. William

Weer of the Army of the Frontier similarly ordered troops to "destroy every house and farm owned by secessionists, together with their property ... kill every bushwhacker you find." Confederate rhetoric, reported in Iowa newspapers by Spring 1863, offered tit for tat as Confederates ordered Union sympathizers to leave the country and "not stop south of White River on penalty of death."

Guerrilla-hunting Union cavalry came to play a role beyond the military one in local history. A nucleus of leadership in the future Baldknobbers had roles as junior officers and infantry in these units while Anti-Baldknobber participants had connections to ex-Confederate settlements in southwest Taney. In 1862 Missouri Unionists began enforcing the controversial assessments of Confederate sympathizers statewide. The state government lacked the resources to pay for the militia, so county boards established penalties for local southerners in an attempt to defeat bushwhacking. The system became "an excuse for outright plundering and intimidation" on both sides as southerners, too, began confiscating Unionist properties. In southwest Missouri Union "assessments" were taken at the point of a gun. From September 1862 to January 1863 Union companies stationed at Ozark made several raids into Taney County and across the state line. They killed at least two dozen men and took more than a hundred prisoners. By the end of October, Capt. Milton Burch of the 14th Missouri State Militia (M.S.M.), popularly known as the *Mountain Rangers*,

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reported that his company had "been continually on the scout driving out the bushwhackers and has succeeded well in cleaning the country of them from here [Ozark] to the Arkansas line."

Capt. Milton Burch and his second in command, Lieut. John Kelso, became known throughout southwest Missouri and northern Arkansas for their daring exploits in the Ozarks. Kelso, in particular, relished each mission and made a reputation for himself as a virtual assassin working under the cover of a Union uniform. The *Official Records* recorded one scout to White River in November 1862 when the 14th "feasted on Dixie's best," killed four rebels and took twenty-five prisoners back to Ozark. Significantly, this report recorded a stop where the soldiers fed and rested with the help of "a man by the name of Yandell, who was very willing to aid in assembling the provost guards." Slaveholder William Yandell was elected presiding county judge just prior to the war and appears on the

14th M.S.M. muster roll as sergeant in early 1862. Yandell later received a Radical Republican appointment as county judge in 1864, and amid local disputes in 1865, the Missouri legislature passed an act to confirm and legalize the administration of Yandell in Taney County. Moreover, Capt. Burch lauded the efforts of Lieut. Madison Day "who aided me in all my undertakings," but Madison Day became known in Taney County history as a bushwhacking villain. Madison Day later became a Baldknobber leader, serving as coroner and temporary county sheriff.

Wiley Britton recorded the most lengthy remembrance about John Kelso. Kelso had attended school in Ozark, and became a Methodist preacher and school teacher in Dallas County. He was considered a fanatic on diet and exercise, abstained from tobacco and alcohol, and exhibited a habit of reading the classics while engaged on his scouts in the backwoods. In disguise he visited the southern camps in southwest Missouri,

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hunted secesh alone at night while his comrades slept, and in Taney County murdered southerners as they slept. He originally enrolled with Col. S. H. Boyd in Springfield, and by 1864 with the soldiers' vote, defeated his former colonel in the Radical Congressional race in southwest Missouri.

By January 1863 Unionists had decimated southern properties in Taney County, destroyed Forsyth, and were in general military control. Local Confederates were seriously outmanned and outgunned. On February 1, 1863, a Yankee ruse led to a Kelso-like assassination of the last of the well-known southern guerrillas, Alf Bolin. But, in December 1863, the Union side suffered loss, too. Guerrillas killed officer William C. Gideon, former member of the 14th M.S.M., at his Christian County home. Rebels may have killed Gideon for a number of reasons including his work in the 14th M.S.M, his current role as a recruitment officer in Springfield, or for the fact that his brother Francis M. Gideon (also a 14th M.S.M. soldier) was the new Radical state representative for Taney County. Francis Gideon won reelection as the Republican candidate in 1864 with only 29 votes -- votes from the Unionists in the 73rd Missouri Infantry stationed on Beaver Creek. In 1865 the late William C. Gideon's son, Thomas J. Gideon who had served with his father in the 14th M.S.M., organized a local militia "to rid the country of bushwhackers" and later became a multiple term post-war Christian County clerk and recorder. The Gideons represent southern Democrats who became local Unionists with ties to the military companies whose primary mission was to punish Confederate White River guerrillas and who later became important Republican leaders in local government.

Several of the Gideon men belonged both to the 14th M.S.M. and another cavalry unit stationed at

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Ozark and in Taney County, the 73rd Missouri Infantry. Like the 14th, the 73rd played an important role in Taney. Since Spring 1862 a Union detachment had garrisoned themselves southeast of Forsyth on Beaver Creek to raid secesh properties and to protect the only mill in a fifty-mile radius that survived the war. The 73rd included a large number of Taney County Unionists and two brothers who held positions of leadership-- Capt. Alexander C. Kissee and Lieut. Willis Kissee. Their captain, William L. Fenex, bought the mill and became the Radical appointee as county clerk at the end of the war. The Kissees then purchased the site and managed the new Kissee Mills.

The military repositioned John Kelso further west in early 1863; Kelso biographers credited him with twenty-six wartime killings. In Taney, Willis Kissee took up where Kelso left off and became known as a feared killer of Confederate sympathizers, claiming to have slain thirty-two. A.C. Kissee became a wealthy promoter of Taney County and a staunch Baldknobber leader. Some of their comrades in the 73rd were A.C.'s wife's brothers, Andrew and Simon McHaffie. By the mid-1880s, their father, James P.K. McHaffie, was the wealthiest man in Taney County, county sheriff, and a leading Baldknobber. J.J. Brown, co-organizer of the 1880s vigilantes, was sergeant of the same militia.

For the rest of the war, Union military men in Taney County, like Lieuts. Madison Day and Willis Kissee, prosecuted violence against southern sympathizers and became known among southern descendants as nothing more than jayhawking murderers. By Spring 1864, Brig. Gen. John Sanborn, commanding southwest Missouri, reported that all the bands of marauders had been driven south of White River and that every effort should be made to keep "all guerrillas and rebels in Northern Arkansas across the river." During the remainder of the war, other locals joined federal units that originated in Ozark and Springfield. When the war ended, prominent figures in the Union cavalry subjugation of Taney County held political power--Yandell was presiding county judge, Kelso was their Congressman, and Francis Gideon represented them in Jefferson City. On the ground in Taney County lived several veterans of the guerrilla-hunting cavalry units.

Letters from the David Jackson family reflect southern feelings at the end and immediately after the war. Confederate David Jackson lost his life at Forsyth in July 1861 during the hostilities, but several of his extended family lived on both sides of the Taney County, Missouri, --Marion County, Arkansas, border before and after the war. Near the end of the war, David's widow, Mrs. Penina Jackson, wrote her two sons to tell them how the feds have treated us. They have robbed our house, drove off our cattle, took our last horse, and said if we didn't leave they would burn us up. [Grand]mother told them to burn away. They could not burn her land nor confiscate it either, for the South would whip them yet. There is more natives a goin' federal than ever you heard of. They said [grand]mother was too strong a rebel to stay here.

The Jacksons retreated into Marion County and kept moving ever closer to Yellville to be near Confederate families. They generated a correspondence of news about southern friends in Taney.

In 1866 Taney Radicals had a number of southern families in circuit court charged with various counts of stealing. Included were F. M. and W. D. Casey, Benjamin McKinney, Preston Haggard, Jimmie Ellison, and more. The court docket included Mrs. Penina Jackson for stealing a heifer and taking it to Arkansas. Mrs. Jackson bitterly denied the charge, but was ordered by the court to make restitution. John Haggard wrote Joseph Jackson that we have no more chance for to get justice in Taney County than a cat in hell without claws. If you was up here you would get so dam mad that you would burn your shirt to make a light to see how to curse them dam Radicals at Forsyth. They have swore everything but the truth, to keep us away from home. Lysander Jennings is sheriff; he is as dam a dog as the balance of the feds.

Wartime loyalties continued to segregate local families. The Jacksons wrote each other concerning the status of area southerners including the Berry, Cook, Estes, Grider, Haworth, Hoodenpyle, Layton, Mitchell, Stackhouse, Tutt, Warren, Wood and other neighbors. Some men of these families later took the side of the Anti-Baldknobbers.

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At the end of the war, area towns and villages were completely leveled. Forsyth, and to the south, Dubuque, Yellville, and Harrison, Arkansas, were all charred ruins. An official in Stone County said the border counties, in fact, had to be essentially resettled. Surviving Union and Confederate families, however, remained in Taney County. In one list of wartime veterans (veterans, not just sympathizers) from Taney County, it is significant that not one Union family was listed as having suffered the death of a member while many are

listed among the Confederates, including Layton, May, Moore, Snapp and others. These leading southern families, joined by ex-Confederates and others, later comprised the core of the Anti-Baldknobbers. Listed as a Union survivor and veteran of Taney's guerrilla-hunting cavalry, was James Everett, slain by Al Layton in Forsyth in 1884, an event that sparked the formation of the Republican-dominated vigilantes.

In 1865 legislators estimated that Missouri had lost up to one-third of its population, but in Taney County the dislocation was more dramatic. Not only did the county have to rebuild Forsyth, its only town, the county and the region in 1864-1865, on the heels of widespread guerrilla activity, experienced an exodus of settlers. Taney began the war with 3,500 people; by 1864, the government estimated that some 2,000 were left. But more continued to leave. E. W. Myers, Taney county assessor (who also served as sheriff and collector, 1865-1866), wrote that the wartime depopulation was so severe that there "was not a sufficient number of men in the county for the officers necessary to transact the business." In 1867 approximately 275 families immigrated to Taney bringing the population to 2,282. This meant, estimating an average of four members per family, that at war's end, there were less than 1,000 people in the county or one and one-half persons per square mile. Taney was one vast "empty quarter" while the legislature called for immigrants "to take the place of the wild beast and bushwhacker."

By the end of the war counties statewide had suffered extensive losses. In Taney, stock and farm implements were gone, fences were down or burned, and farms were in weeds. State and local governments, however, required taxes for general administration, schools, wartime debt, and sinking funds to pay the public debt. Local citizens noticed financial losses of

county monies on deposit. Statewide, the stealings of township school funds was common; Taney's balance at the end of the war was \$1.89 in a county that had little to begin with. In 1863 Taney and other counties received legislative tax relief for 1861 and 1862 and the legislature implemented a statewide reduction in assessments for the rest of the war. In 1865 the legislature passed an act for the relief of *loyal* taxpayers for 1864 and 1865 -- the Confederate families were not exempt.

The legislature floated Union Military Bonds during the war to pay for Missouri's expenses, but in 1865 with state debt mounting, exacerbated by railroad obligations, the legislature approved new Union Military bond issues and passed new taxes for 1866 and 1867 to redeem the war bonds. The legislature also published the dollars owed to the state by counties for service of the Enrolled Militia and Missouri Militia service (Taney's bill was \$259.75.)

The postwar emphasis on new taxes to service war bonds and taxes for public schools in addition to the normal taxation for county business was particularly onerous for areas that had reduced resources to face inflation and rising prices. A neighboring official in Stone County wrote that "a goodly number of the citizens are opposed to the law as regards the levying and collection of [school] taxes. The wealthy have to pay the taxes of the poor." Citizens realized that depreciated assessments of property made it even more difficult for families and local governments to meet obligations. The immigration of new tax-payers in the late 1860s did not solve all the cash flow problems for local government.

In the late 1860s it is unclear whether or not officials collected enough local taxes to pay for Taney County administration. In this open-range society most settlers paid their taxes with stock sales. The war had wiped out all significant numbers, but like population, cattle and hogs were increasing. The Jackson family observed that if the stock traders did not resume their trips into the interior bringing money for settlers' few cattle, people would not pay any taxes. Assessor E. W. Myers reported another difficulty.

It is almost impossible to gather the data from which to make a correct report, as the people are jealous of everything

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tending to show the wealth of the county, believing it a scheme of government to ascertain their income preparatory to assessing a national revenue tax.

Myers thought the situation would improve soon as many old citizens had returned to Taney by 1868 and that significant Yankee immigration from Iowa and Illinois would soon help the county.

The state, realizing its severe economic condition and anticipating civil disruptions, enacted a procedure for counties to appeal to the governor for an armed militia. In such case, the county who made the appeal was liable for all militia expenses and was empowered to levy a special tax to collect the amount. In later years, this act forced the Missouri Adjutant General's office and local governments to work toward compromises in local conflict as counties reconsidered their appeals for militia aid in the face of having to pay for them. This

became an important issue in April 1886 in Taney County as the population turned out in force to quiet a request from a pro-militia, Anti-Baldknobber group for a state sanctioned militia.

In an environment of depleted resources and rising taxes, Radical Republicans in Taney were already fuming about incompetence in the courthouse. J.J. Brown, county and circuit clerk of 1865-1866, was especially blunt. The county justices of 1866-1868 "compose the most ignorant tribunal that ever occupied the judge's seat in the State." Furthermore, county clerk Lysander Jennings (1866-1876) was "equally ignorant; being incompetent to make out the tax books, with anything like correctness...." Brown, future organizer of the Baldknobbers, concluded his comments with the observation that "it has too long been the practice in our border counties, to elect men to office, without regard to qualification." Clerk Lysander Jennings had now received criticism for his actions in public office by both the Jackson family Confederates and Brown, a Radical lawyer, real estate speculator and office holder for twenty years. Brown's remark concerning "qualification" may also have been a reference to lax enforcement of the loyalty oath by election judges who allowed some Confederate sympathizers to vote.

In February 1869 T.A. Parker, state superintendent of public schools, addressed the general assembly on the lack of systematic fiscal controls and responsibility in county government. The Radical Missourians had emphasized public education and in 1867 established the State School Fund that augmented local revenues. Financial problems included counties that had lost the monies to guerrillas during the war, were using the school monies to make bad and uncollectible loans, banks failed losing the money, officials stole the funds, counties used it to pay general indebtedness and to build public improvements, county courts loaned monies to their friends, never collecting payment, and some said it was just plain "missing." The chaos in public school monies was symptomatic of widespread financial difficulties following the war. In Taney County the new state fund stood at \$723.00, second lowest in Missouri, to help finance fourteen public schools "chiefly along the water courses."

Superintendent Parker called for special legislation to provide for someone "independent of county influence" to have the power to audit Missouri's county books. By the end of 1869 more irregularities at the local level began to plague Missouri county governments. Fraud and mismanagement involving hundreds of thousands of dollars that implicated county courts and other local officials increasingly gained attention of the legislature.

The Taney County school commissioner reported that the "people are very poor. The qualifications of teachers are very poor, owing to the indifference of the people, who think a poor teacher will answer the purpose as well as a better one, and can be hired for less money." The following year, school commissioner W. R. Howard, echoed the sentiment and said that few schools were kept open for three months during the year. The relative poverty of White River counties was borne out in total taxable wealth. In 1869 Taney was third lowest in the state with neighboring Ozark County the lowest; Stone and Douglas ranked just above them.

Representative Jesse Jennings had Taney's deplorable economic condition in mind. In his eighth and final term, he proposed an act in 1869 to allow the Taney County court "to levy a special tax for paying indebtedness and completing certain county buildings." Since the war, Taney had done its administrative business across the river in the Harrison Snapp

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house and in what few buildings remained near Forsyth. The brick courthouse stood in a damaged condition and county officials wanted to repair it. Apparently, the county could not even pay its warrants for normal administration. It is not clear whether the legislature passed this act and the county electorate approved a special tax or not. The county court, however, moved ahead to obtain funds. After a decade of local political turmoil, Taney's new state representative, S.W. Bunch, introduced a bill in late 1870 to "perfect the assessment of 1870 on real estate." Without knowing exactly what happened in Taney's fiscal administration, 1870-1872, there appears at the end of 1872 two very dramatic figures in state reports. One, the acreage entered in county ownership jumped from 8% to 87% of the county and real estate valuation ballooned 35 1%. This inflated property base for tax collection in Taney, obviously falsified, may have been the collateral for new county debt in the form of bonds floated for \$17,650, payable to Springfield and St. Louis banks. Moreover, we do not know whether Taney incurred this debt prior to or after the November 1872 elections when significant numbers of Democrats and ex-Confederate sympathizers regained local political power. Given the disorganized nature of local government and complaints such as J.J. Brown's, some ex-Confederate/Democrats may have been elected in 1870.

The only officials, however, who had authority to negotiate the bonds were the county court and its clerk. The 1870-1872 Taney justices are "unknown" in local history, but the clerk was Lysander Jennings. In the 1872 elections, Jennings continued as clerk while Unionist Capt. C.C. Casey, joined two other "unknowns" as county administrators. Complicating the contemporary line of authority in Forsyth were two resignations on the county court in 1872-1874 (James Bryan and John Steely). These two resignations were followed by others over the next decade. Prosecutors Rufus Burns and J. H. Sanders resigned in 1878 and 1880 respectively; county judge James Oliver did the same in 1883 followed by Richard Robertson in 1885. Several other offices had resignations, too, indicating that there may have been continuing administrative unhappiness among several officials elected to office.

Regardless of who administered the county finances in the early 1870s when the \$17,000 bond debt occurred, one has to wonder why did Taney County require that level of financing? Granted, local warrants for county services since the war may have circulated on credit and needed redeeming, but these would have amounted to a few thousand, at most. Certainly the courthouse, shelled by federal troops in 1861, needed repair, but, at the time, southern Missouri counties built new brick courthouses for \$5-8,000. The courthouse was remodeled, but how was the rest of the money used? There is no record of significant public expenditures for buildings, schools, roads, ferries, bridges, or other capital improvements that would have required several thousand dollars. What local officials used approximately \$10,000 for is a mystery, but giving them the benefit of the doubt does not remove questions for what soon appeared in state reports during the mid-1870s.

Taney elected a new county court in November 1874. J.J. Reynolds presided, joined by J.M. Haworth and C.C. Owen; Lysander Jennings continued as county clerk while Thomas Layton, as deputy clerk, began his first of several terms as circuit clerk; Reynolds, Haworth, and Layton would become strong Anti-Baldknobbers while Union veteran Capt. C.C. Owen (co-officer with Capt. Milton Burch in the 8th M.S.M.) would take the other side. In 1875, Taney's reported acreage for assessed valuation returned to its traditional level of the period -- 11.5%. But, for Taney tax-payers, debt and the future soon got worse.

In 1875, as a recent statute gave oversight authority to the state auditor's office for county bonds, the Reynolds' county court registered \$23,732, up \$5,400 in one year. Then, in 1876, J.J. Reynolds continued as presiding justice, and again increased county debt. By January 1878 Taney's bond debt soared to over \$34,000, up over \$10,000 in the three years that Reynolds was presiding judge. The Panic of 1873 caused economic stress nationwide, but did it result in the need to increase Taney's debt 70% in three years?

This increase in debt occurred when it should have decreased as counties sought retrenchment during the mid-1870s. Counties throughout Missouri reported numerous problems with local bond debt, including discrepancies in accounts, contradictory reports from officials, records destroyed by fire, rampant litigation,

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repudiation of bonds, and more. The fiscal reports in Jefferson City picture local governments in complete economic disarray. The 1875 Missouri Constitution dictated major changes in procedures for county administration -- one was the role of state auditor in overseeing fiscal compliance in proper county tax levies to service debt. But, compliance in fiscal oversight did not come immediately, as these and other local government procedures were phased in during the late 1870s and beyond. But the state auditor's power was limited, lacking the ability to require uniform systems of accounting and reporting, or periodic audits, until well into the twentieth century.

In November 1880 John McClary, Democrat and future Anti-Baldknobber, succeeded Reynolds as presiding county judge for two terms. Thomas Layton, who in 1877 had become both county and circuit clerk, continued. J.J. Reynolds stayed in Democratic circles as the probate judge, 1878-1882, school commissioner, 1883-1885, and may have served as deputy clerk to Thomas Layton in the mid-1880s. Among local Democrats, the only constant figures in the courthouse from 1874 into the mid-1880s, who would have had specific knowledge about Taney's financial business, were Democrats Reynolds and Layton, the two primary leaders of the Anti-Baldknobber faction.

From 1878 to 1883 the debt remained fairly constant, serviced by tax-payers who owned 15% of Taney's land in 1878 to 20% in 1884. In November 1883, the county court re-financed local bond obligations with Third National Bank, St. Louis, and taxpayers awoke with a staggering \$42,662 debt, an increase of over \$8,000 since 1878. State reports show that the county court refinanced \$33,000 of this debt to a lower interest rate, probably from 10% to 6%. Immigration of newcomers increased the pool of tax-payers, but to

property owners, the debt seemed to rise out of control. In ten years, the county debt rose from \$17,000 to \$42,000--a \$25,000 increase while fee simple land filings, i.e., new tax-payers, doubled in numbers.

In 1884 Taney citizens began to hotly debate alleged corruption in the courthouse; after elections in November 1884 Republicans replaced several Democrats in Forsyth. Local leaders filed a motion in circuit court to have the bond debt repudiated, but the judge declared the bonds legally binding. Meanwhile, ruffians assaulted a merchant couple in Taneyville and the sheriff jailed the accused Taylor brothers. Angered by the corruption they suspected, outraged by Democrat officeholders who had not prosecuted lawlessness, most significantly over the killing of James Everett by Al Layton (who was acquitted of murder), a number of taxpayers formed the Citizen's Committee for Law and Order. They had warned their opponents that they would not tolerate further outlawry in Taney County. The Baldknobbers closed ranks, broke the Taylors out of jail, and hung them in April 1885. Then, Republican critics reputedly hired an outside auditor to survey the county records, but before that could take place, the courthouse, and with it most of the county's records, burned under mysterious circumstances in December 1885.

The Republicans, former Unionists, lawyers, merchants and small businessmen, agricultural progressives, and independent farmers captured all courthouse offices in 1886; the Confederate sympathizers and Democrats never regained political influence. For the next couple of years, hostilities resulted in gunfights that only ended with the killing of notorious Baldknobber leader Nat Kinney by the hand of Billy Miles in 1888.

During the mid-1880s J.J. Reynolds, Thomas Layton, and their allies had their reputations impugned. They were greatly outnumbered by an opposition and witnessed a ground swell of support for Republican candidates. In a last ditch effort by the few remaining Democrats in the 1884-1886 administration to combat the Republican modernizers, Reynolds attempted to form a state sanctioned militia. Instead, during March 1886, Reynolds and Layton created an *extra-legal* militia. Reynolds, claiming that he wanted to suppress lawlessness, informed the Missouri adjutant general James Jamison that he had enrolled sixty-three men. Reynolds falsely claimed that no one opposed his organization except the Baldknobbers, many of whom were leaving the county, and concluded that a fully-equipped militia would completely demoralize "this lawless band of men."

Meanwhile, the adjutant general received a deposition from the Citizen's Committee. The unsigned document charged that Reynolds was the ringleader of

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the "Layton-Burdette-Slocum-Hill band of counterfeiters and outlaws." The Grants, Billy and Emanuel Miles, and others were killing the livestock of their opposition. Deputy sheriff William Miles, Sr., named as illegal militia captain, sheriff John Moseley, and prosecutor T. C. Spellings, kept the crimes from being prosecuted. The outlaw militia had the additional leadership of "militia lieutenants" William Wright and William Mayden. Their accuser claimed that the rank-and-file of the militia was made up of misguided youths that the older leadership had brainwashed. The Ozarkian cowboys participated in all kinds of stock theft and boasted that "as soon as the timber is dressed in green foliage they would shoot the best citizens at their plow handles." The indictment denounced Thomas Layton for his drunkenness and "raising the devil generally." The Baldknobber petition concluded that the Reynolds-Layton group wanted the militia officially sanctioned by Governor John Marmaduke to give their killings the authority of the state. The militia movement lasted only two months, but it created great anxiety.

Jamison appeared personally in Forsyth to present the state's position and to arbitrate the dispute. In April 1886 some 235 men signed a petition opposing the Reynolds-Layton militia, and Jamison concurred. The adjutant general told governor Marmaduke that "the condition of affairs was not so bad as represented in the public prints [newspapers] and by individuals." Furthermore, concerning the few lawless acts in the county since April 1886, Jamison declared, "I doubt extremely if they are traceable to the organization [Bald Knobbers], and comparative peace and order has prevailed in the county since." The irritated Reynolds wrote Jamison that "the people of the great State of Missouri will surely hold the gov. responsible for coming events." And, sure enough, four ensuing gun battles left five more dead, but mob actions ceased as the Baldknobber leadership agreed to disband.

At the time, tax-payers on the Baldknobber side still wanted to know, "where did all the money go? The tax rate on assessed valuation was over *eight times* the late antebellum rate and in excess of constitutional limits. Since 1880, Taney citizens noticed that their per capita tax dramatically exceeded surrounding counties--3 1/2 times that of Stone; 4 1/2 times that of Ozark; 2 1/2 times that of Douglas; and 11 times

that of Christian County. If the Democrats, especially J.J. Reynolds and Thomas Layton, who were privy to the financial business offered any explanations, they are unavailable to us today. In fact, contemporary observers only saw Reynolds' new mill on Swan Creek, and listened to heated debates about a debt that would endure for another fifty years.

Local taxpayers and absentee owners speculated in land along railroad surveys expecting an increment in land values, but they soon realized that no corporation could invest in Taney County with the prospect of obtaining railroad bonds. By late 1884 speculators, their economic aspirations, predicated on rising land values and the growing prosperity in Kirbyville and Forsyth, felt thwarted. Rail extensions from Ozark and Chadwick through Taney County represented a gateway to newly discovered mines in Marion County, the potential of southern Taney's ore deposits, and all the Arkansas trade that moved along the Harrison-Springfield Road. A heavy county debt crushed the hope of offering corporations railroad bonds as inducements. Taney progressives concluded that their only option was strong, collective action and that took form in vigilantism and political militancy.

Had there, in fact, been a conspiracy to defraud the county taxpayers and subsequently to cover it up? While there is no specific evidence for individual blame, significant circumstantial data suggests that the county court and its clerks during the 1870s and early 1880s had a lot of explaining to do. The role of Lysander Jennings lingers mysteriously. Why did his name fail to appear on either side of the conflict in the mid-1880s? Did he make a bargain with Democrats of the early 1870s? He surely had some answers about the fiscal history of the county. Did J.J. Brown's complaint over unqualified officials imply that strict adherence to the Radical test oath was not in effect in Taney County and that ex-Confederates held office in the late 1860s? Democrats held some local offices in other southern Missouri and northern Arkansas counties during the late 1860s and maybe ex-Confederates, or at least sympathizers, were included in Taney. Did the resignations among county officials in the 1870s and 1880s have anything to do with conflict over

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county bonds?

In the case of J.J. Reynolds and Thomas Layton, they appear responsible for some level of corruption in commission or conspiracy to coverup; if not, their explanations did not satisfy the majority of citizens. What accounted for the dramatic increases in bond debt during their tenure, and why, with an increasing tax base, wasn't the debt ever reduced in their tenure?

In the case of lawlessness, state records in the Adjutant General's collection are entirely prejudiced against the Reynolds-Layton faction. Their militia was definitely illegal, and so was the earlier vigilance committee. It is curious that accusations by the Anti-Baldknobber faction never specifically name Baldknobber "outlaws" while the Baldknobbers do name members of the opposition. This lends credence to local folklore that accuses the Anti-Baldknobbers for lawlessness while acting as Baldknobber imposters.

The primary problem of violence in Taney County was not vigilante action, but a series of gunfights between Republican/ex-Unionist and Democrat/ex-Confederate supporters. The involvement of dozens of Anti-Baldknobbers vs. Baldknobbers suggests a choosing of sides based on relationships of extended southern families and their neighbors, while the Baldknobbers were a coalition of Republican victors in war and the new postwar immigration.

Finally, a cynical view might entertain that after Confederate families endured an unending death watch in Taney County while suffering defeat in war, they slowly recovered and nursed remorse; like elsewhere, they were not willing to forgive and forget. Then a voice of the old families, like well known orator Thomas Layton, was allowed to speak for them including the Coggburn, Ellison, Moseley, Moore, McClary, Snapp, and other families, who combined with collaborator J.J. Reynolds. These men "waved the bloody shirt" and concluded that local southerners had one last chance to best Yankee traitors like William Yandell and unwelcome Yankee immigrants -- let

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them settle the land and pay taxes while Democrats in power defrauded them in faulty assessments and skimmed revenues from payments to local bonds. Perhaps the postwar Confederate sympathizers felt the Yankees owed a sort of indemnification for wartime losses. Reynolds did well during his years in office, purchasing land and building a new milling business north of the courthouse on Swan Creek -- a significant investment and one that he left for the West following the 1886 elections. Or, the insiders to Taney's administrative history -- Reynolds, Layton, et al--just kept the details among themselves and with their

rhetoric rallied unreconstructed rebels, conquered but unconvinced, and Democratic faithful to oppose the Republican modernizers.

Whatever the fiscal circumstances were, Taney County presiding justices and their clerks in the 1870s and early 1880s never satisfactorily answered the fundamental question -- Where did all the money go?

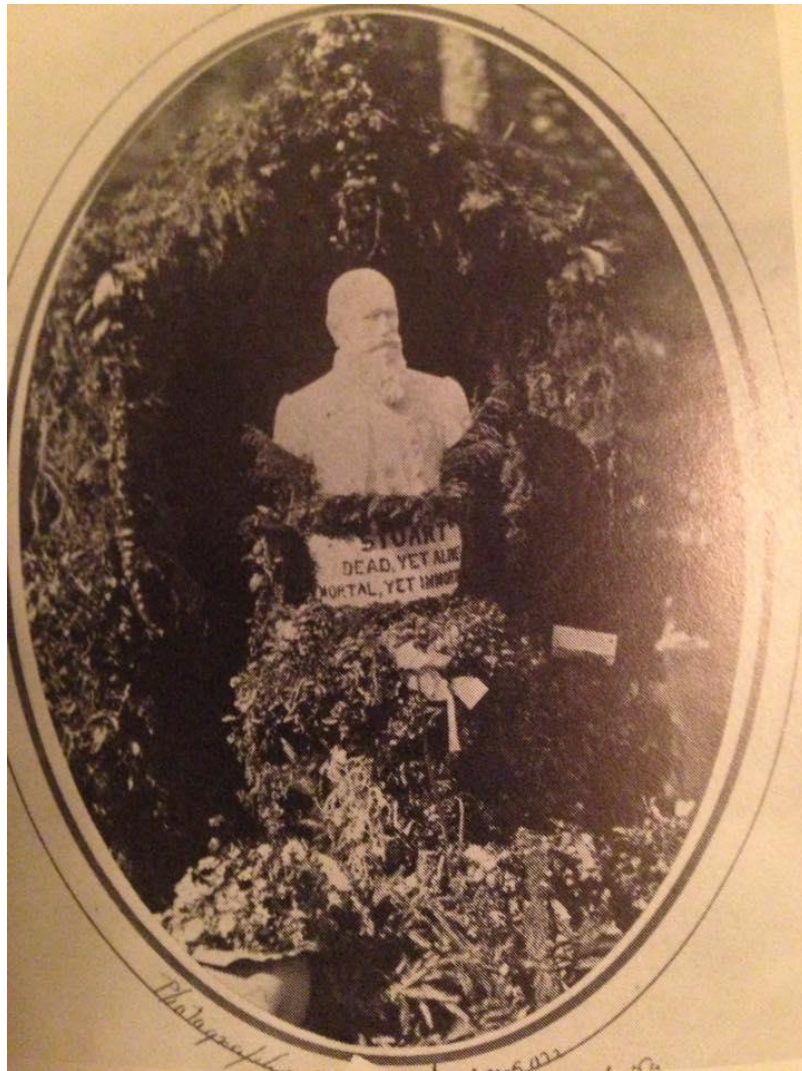
Editor's note: Numerous primary sources for local history reside in an array of state agency records in the state archives --these are particularly useful for counties such as Taney that have suffered major courthouse fires. For this writing, they include the Adjutant General Collection, administrative correspondence, 1880s, and military unit records, 1860s;

Report of the Adjutant General, 1886 (1887); Capitol Fire Documents for voter registration and election data; Civil Register [of local government officials], 1860s-1880s; House and Senate Journals and their various appendices, 1855-1870s, including School Commissioner Reports, Auditor Reports, Reports of Receipts and Expenditures, and Abstract of Valuations; *Missouri Laws*; the individual State Auditor Reports, 1870s-1901; and U.S. Dept. of Interior, Census Office, *Report on Wealth, Debt, and Taxation, Part 1, Public Debt*, 1892.

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<http://thelibrary.org/lochist/periodicals/wrv/v34/n2/f94d.html>





[The Virginia Flaggers](#)

Jeb Stuart's grave, May 31, 1866. This photo was taken on Confederate Memorial Day, and his grave was decorated with a bust by the famed sculptor Edward Valentine.

Lest we forget our defenders of State Sovereignty!

**"Stuart
Dead, yet alive
Mortal, yet immortal"**

The Signal Corps in the Confederate States army.

Though communicating by signal and in cipher is as old as the time of Polybius, its application to military correspondence and messages on the field of battle had been so little systematized and developed when you were put in charge of the Confederate Signal Corps, that the art might, for practical purposes, be regarded as a new one. By judicious arrangement and administration it attained a high efficiency, and to you largely belongs the credit for that result.

Letter of Jefferson Davis to Colonel Wm. Norris.

The beginnings of the Signal Service in the Confederate army were about simultaneous in the Peninsular command of General John B. Magruder and in the Army of Northern Virginia under General Beauregard. Captain Norris, a member of General Magruder's staff — a gentleman of scientific education and of some nautical experience—called the attention of the General to the advantages to be derived from a system of signals connecting his outposts and his headquarters with Norfolk. Magruder forthwith gave Captain Norris the necessary authority to establish the service, and appointed him Signal Officer to the command.

The signals used by Captain Norris were similar to the marine signals in use by all maritime nations. Poles were erected on which were displayed flags and balls, the combinations of which indicated various phrases, such as were conceived to be most in demand to express the exigencies likely to arise.

Captain Norris (hereinafter to be spoken of as Colonel¹ William Norris, Chief of the Signal Corps, Confederate States army,) caused to be made copper stencils, from which colored plates of the combinations were made, and upon the same page of the book which contained the plates were written the meanings of the combinations. The plates were colored by Miss Belle Harrison, of 'Brandon,' and Miss Jennie Ritchie, of Richmond. The system was from time to time improved by Colonel Norris, and this was one of the beginnings of the signal service in the Confederate States army.

The other was at Beauregard's headquarters at Manassas Junction at about the same time — in the summer of 1861. Captain (afterwards General) E. P. Alexander, attached to the staff of General Beauregard, [94] was one of the officers who had been detailed by the Secretary of War (United States) to test and report upon the signal system of Dr. (Brigadier-General) Myer, and was consequently completely master of the system. He organized it efficiently, and thoroughly instructed a number of men selected from the ranks for their intelligence and good character. Most of these men afterwards became commissioned officers in the Signal Corps.

The service was in full operation at the time of the first conflict at Bull Run, and the third shot from Ayres' battery in front of Stone Bridge went through one of Alexander's signal tents, in front of which the flags were being actively plied.

General Alexander, in reply to a letter asking for information respecting the services rendered by the signal men under his direction, writes as follows:

Perhaps the most important service rendered by the Signal Department in the first year of the war was at the battle of Bull Run, and was in a great measure accidental. Very early in the morning of the 21st, I was on the hill by Wilcox's House, in rear of our right, and watching the flag of our station at the Stone Bridge, when, in the distant edge of the field of view of my glass, a gleam caught my eye. It was the reflection of the sun (which was low in the east behind me) from a polished brass field-piece, one of Ayres' battery, and observing attentively, I discovered McDowell's columns in the open fields, north of Sudley's Ford, crossing Bull Run and turning our left flank, fully eight miles away, I think,—but you can look at the map—from where I was. I signalled Evansat once, "Look out for your left, your position is turned." Just as he got my message his pickets made their first report to him of cavalry driving them from Sudley's Ford. At the same time I sent a message of what I had seen to Johnston and Beauregard, who were at Mitchell's Ford, on receipt of which (see Johnston's report) Bee, Hampton and Stonewall Jackson were all hurried in that direction, and the history of the battle tells how they successfully delayed McDowell's progress, till finally the tide was turned by troops arriving in the afternoon.

The rocket incident referred to I had almost forgotten. It was only that one night, on reports, that rockets were seen in the enemy's lines by our stations, that they were ordered by General Beauregard to send up rockets themselves. It was done simultaneously at many distant points, and in such a manner as to appear to indicate some important and general movement; and from what appeared afterwards in Northern papers, it seemed that McClellan had something on foot [95] which was disconcerted by it, he believing that his plans had been betrayed.

The Munson's Hill and Washington telegraph was never actually worked, because General Johnston withdrew from the advanced and dangerous position at Munson's Hill Fort before the day fixed for it to open. Bryan was in Washington city, and was selecting a suitable room to rent, not on Pennsylvania Avenue, but in an elevated part of the city from which Munson's Hill could be seen. He was to take the bearing of the hill by compass from his window, and communicate it to us by an agreed-upon advertisement in a daily paper, which we received regularly. This would give us the bearing on which to turn our powerful telescope, loaned for the purpose by a Charleston gentleman, and in position on Munson's Hill. Then we would identify his window by finding a coffee-pot in it, and by motions of the coffee-pot, and opening and shutting the blinds, etc., he would send his messages, and we would reply, if necessary, by a large flag and by firing guns.

Bryan,

was Captain Pliny Bryan, an ex-member of the Maryland Legislature, who, on the commencement of hostilities, had volunteered in the Maryland Line, so-called, composed of Maryland volunteers in the service of Virginia, and afterwards turned over to the Confederate States. He was detailed for the Signal Service, and went to Washington, accredited to the secret friends of the Confederate States there, and with instructions that may be inferred from General Alexander's letter.

In February, 1862, General Beauregard took command of the Army of the Mississippi, and assigned to duty as Chief Signal Officer Captain E. H. Cummins, of the Engineer Corps, Confederate States army. This officer advertised for spy-glasses, as there were none to be had by purchase in the department, and repairing to Madrid Bend (then occupied by Major-General J. P. McCown with his forces) with a small squad of men, who had been selected and instructed by Captain E. P. Alexander, and a very poor outfit, set up the necessary stations to establish communication between the batteries and intrenchments at New Madrid, Tiptonville, and Island No.10.

The extracts following, from official sources, show that, though under manifold disadvantages, the signal men gave a good account of themselves in the first struggle for the possession of the Mississippi river.

In his report of the attack upon Battery No. 1, by Commodore Foote's fleet, and attempt to destroy it by an overwhelming superiority [96] of fire, March 17th, 1862, Brigadier-General Trudeau, commanding the Confederate States artillery, says:

At 9 P. M. Captain Cummins, of the Signal Service, went to Battery No. 1 and established there a signal station, which proved of great service during the various engagements.

Further on in his report, the General says: 'Besides the officers already mentioned, who were conspicuous for their bravery and coolness under a galling fire, I will mention Signal Officers E. Jones and S. Rose, who never left their posts one minute. While shot and shell were tearing everything to pieces, Signal Officer E. Jones had his flag-staff shot from his hands; he coolly picked up the flag and continued to communicate his message.'

Captain (afterwards General) Ed. Rucker, commanding the battery, says: 'E. Jones and Samuel Rose, of the Signal Corps, were engaged with me the whole day in defence of the redan, and bore themselves with great coolness and gallantry. Signal Officer Jones having the staff of his flag shot away thrice during the engagement, seized the flag in his hand, without looking around to listen to exclamations, and continued his important message to headquarters.'

The flag was probably knocked out of Mr. Jones' hands by the mud, tons of which flew in the air every time the heavy projectiles from the fleet struck the parapet. Captain Rucker says: 'Many shot and shell fell immediately in rear of our guns, while others passed through the parapet, ploughing up the earth and destroying much of the work.' This explanation is suggested because, while it eliminates the marvellous element from the story, it detracts nothing from the credit due Mr. Jones for his gallant conduct. It may seem presumptuous to question the literal truth of reports penned upon the spot by superior officers, and which, by lapse of years, have passed into the domain of history, but it should be remembered that official reports, written immediately after a lively action, are worded under excitement, which has not had time to cool, and in great part upon reports of others, for nobody is able at such times to see everything; besides which, the writer of these reflections was himself an eye-witness of the incidents related, through a spy-glass at a safe distance, and held in his hands, after the fight, the identical flag-staff which is said to have been thrice shot away and which was undamaged.

Two more brief extracts are quoted to show that the service of the Signal Corps was not those of carpet knights. Colonel Brown, of the Fifty-fifth Tennessee volunteers, writes: 'The enemy's heavy shot and shell poured an almost incessant volume upon our meagre [97] earthwork, riddling the parapet in front of our guns, ploughing up the earth in every direction and tearing down immense trees in a manner baffling description. The scene was the most terrific conceivable.'

General Trudeau also says: 'It,' the redan fort, 'presented the most appalling picture of ruin and desolation. The parapet was plowed up in every direction and torn to pieces. Trees were hacked down and torn to shreds by the heavy shells and the rifled cannon.'

The signal men at Battery No. 1 had no protection whatever—not even that of the parapet behind which the gunners squatted when not firing—for their position was in rear of the guns, where fell, as Captain Rucker says, 'many shot and shell.'

Upon the capture of New Madrid and Island No.10 by Admiral Foote and General Pope, the signal party escaped across Reelfoot lake, taking French leave of the commanding generals and paddling across on a raft of their own construction. They repaired at once, of their own motion and without orders, to Corinth, Mississippi, then headquarters of the army, and reported for duty. The signal officer is merely mentioned by General Beauregard in his report of the fight at Shiloh Chapel (or Pittsburg landing) as doing active staff duty. After the battle, seventeen men were detailed to be instructed for duty in the Signal Corps; but as glasses were scarce, and all the country between Corinth and the Tennessee river was heavily wooded, the men were mounted and served chiefly as scouts and couriers while their instruction was going on and until sent elsewhere.

Among those detailed at this time was Carlo Patti, a private of the One Hundred and Fifty-fourth Tennessee infantry—Colonel Smith. He quickly learned his duties and was zealous in their performance. When not employed with his flags and spy-glass, he was incessantly playing his violin. He was once sent as lance sergeant in charge of a squad of prisoners to Mobile, and it was amusing to see the care and watchfulness he displayed in authority. It would have broken his heart had one of his prisoners escaped. To finish with Carlo: He remained with the signal corps until captured off Havanna in a blockade runner in 1864. He was bound for the Rio Grande to join General Slaughter *via* Havanna and Mexico, but after his capture never returned to the Confederate States. Peace to his ashes; he was not a bad sort of a fellow.

On falling back from Corinth, the signal men being sufficiently instructed to go on duty were dispersed to several points in the command. Clagett with one party going to Mobile, Davidson with [98] another to Vicksburg, and Elcan Jones with another to Kirby Smith across the river. These were three good men meriting the promotion they afterwards got. All of them became captains in the Signal Corps, and Elcan Jones, the hero of Battery No. 1, was, at the end of the war, Chief Signal Officer to General Joseph E. Johnston.

Although, as has been shown, the Signal Service was in active and useful operation on several theatres of war—in the East in 1861, and early in 1862 in the West—it was not until April 19th, 1862, that the act was approved organizing the Signal Corps as a distinct branch of the Confederate army, and the Secretary of War was authorized to establish it as a separate corps or to attach it to the Adjutant and Inspector's Department or to the Engineer Corps.

The Secretary decided to attach it to the Adjutant and Inspector-General's Department, and May 29th, 1862, was issued General Orders No. 40, A. & I. G. O., creating the Signal Bureau, with Major Wm. Norris, of General Magruder's staff, as the head of it. No uniform was prescribed for the Signal Corps. The officers wore the uniform of the general staff of the same grade, and the detailed men wore that of the arm of the service to which they belonged, and on the rolls of which they were borne as detailed men. The Signal Corps, as organized, consisted of one Major Commanding, ten Captains, ten first and ten second-class Lieutenants and twenty Sergeants—there were no privates, as men were detailed from the line of the army whenever wanted, and when their services were no longer required they returned to their respective commands.

The detailed men in all the various branches of the service numbered about fifteen hundred, and it was a remarkable fact, that while these men were often employed in independent service, and were in possession of important secrets, not one of them ever deserted or betrayed his trust. All the detailed men were instructed in the cipher system, and entrusted with the key-word. They were also instructed in the use of the electric telegraph. When occasion required, they became dauntless messengers and agents, going into the enemy's lines and cities, or to lands beyond the sea; communicating with agents and secret friends of the Confederate Government and people; ordering supplies and conveying them to their destination; running the blockade by land and sea; making nightly voyages in bays and rivers; threading the enemy's cordon of pickets and gunboats; following blind trails through swamps and forest, and as much experts with oar and sail, on deck and in the saddle, and with rifle and revolver, as with flags, torches, telegraph, and secret cipher. [99]

What were the duties at headquarters in the Adjutant-General's Department at Richmond, is best defined in a letter of Colonel Norris' in answer to an officer, representing the Adjutant-General, asking the question. They were, first: Management of the entire Signal Corps and cipher system of the Confederate States army—therein is included also (a) manufacture and collection of all signal apparatus and stores; (b) manufacture, collection, and distribution of all cipher apparatus—second, management and supplying secret lines of communication on the Potomac; third, translation of cipher messages received or sent by the War Department, heads of bureaus, or officers of the army.

The duties of officers and employees on the Potomac are defined as follows: First, to afford transportation from and to Baltimore or Washington for all scouts, agents, etc., who shall present orders for the same from the War Department, heads of bureaus, and generals commanding armies, approved by Chief of Signal Corps; second, to observe and report all movements of the enemy on the Potomac river; third, to secure for Executive Department files of latest Northern papers; fourth, to obtain for heads of bureaus small packages, books, etc.; fifth, to forward letters from War or State Departments to agents, commissioners, etc., in foreign countries.

In regard to sources of information and out of what fund paid for, Colonel Norris says:

Accredited agents constantly in New York, Baltimore, and Washington. These agents are gentlemen of high social position, who, without compensation, have voluntarily devoted their time and energies to this work. Among them I mention in confidence the name of the Hon.—. There is no secret service fund beyond the mere pay, rations, and clothing of the officers and detailed men engaged in them. These lines have never cost the Government one farthing since I assumed command.

When secret information is received, it is transmitted to the Secretary of War, to General Bragg, and the general whose army or department is supposed to be immediately affected thereby; when it comes, as is generally the case, under cover, sealed and directed to a particular general, it is forwarded accordingly. We receive information regularly from the United States on Mondays, Thursdays and Saturdays. For prudential reasons no record of such communications is kept in this office, except in cipher.

To the question, 'Do the agents of the Signal Office obtain their information personally or from friendly parties?' Colonel Norris says: 'Two of our agents acquire their information from personal [100] observations, the others from friendly parties within the lines.' To the question, 'What are the means of testing the credibility of friendly persons living in the enemy's country?' it is answered: 'These agents were selected with great care and with an eye to their intelligence and devotion and energy. Actual experience alone, however, must prove their credibility.'

From the first of April to the last of September,

continues Colonel Norris on another head, 'we placed files of Baltimore papers, published one morning, in the hands of the President next evening. New York papers, of course, a day later.'

Colonel Norris gives the history of the secret service branch of the Signal Corps in the following words: 'In the fall of 1862 the necessity of having points on the Potomac river, at which Government agents and army scouts might promptly and without delay cross to and from the United States, was so seriously appreciated that the Secretary of War suggested the propriety of establishing one or more camps in King George and Westmoreland counties, with an especial eye to such transportation. The idea was immediately acted upon. In a short time the additional duties were assigned to these stations—first, of observing and reporting all movements of troops, etc., on the Potomac; second, securing complete files of Northern papers for Executive Department; third, upon requisition from heads of bureaus to obtain from the United States small packages, books, etc. Here our duties, strictly speaking, ended. But as we were forced, in order to perform the other duties, to establish a line of agents from the Potomac to Washington, it was determined, as far as possible, to institute a regular system of espionage. The Government having failed, however, to place at our disposal the necessary means to carry into execution this design, we have been forced to rely almost entirely upon the energy and zeal of a few devoted gentlemen of Maryland for such indications of the enemy's movements as they have been able to acquire from mingling in official circles about Washington, Baltimore, and New York.'

It was the duty of Colonel Norris to wait on Mr. Davis every morning with the cipher dispatches from the generals of armies and department commanders. The burden of these dispatches was, towards the close, calamitous and importunate—reinforcements and supplies were everywhere demanded. All looked to Mr. Davis for relief and support. It was the cry of the king to the prophet: 'My father! my father! the chariots of Israel and the horsemen thereof!' Colonel Norris bears testimony to the unruffled serenity of his chief [101] through all these trying hours—not an impatient or despondent word ever escaped him. If Mr. Davis ever knew when he was whipped he never let anyone else know that he knew it.

The secret cipher used by the Confederate States War Department was that known as the court cipher, and has been much used in diplomatic service. A key-word or phrase is agreed upon by the parties who intend to communicate in cipher. The message is written under the key. Suppose, for example, the key to be 'In God we trust'; and the message, 'Longstreet is marching on Fisher's Hill.' It will be written thus:

In God we trust in God we trust in God we tr
Longstreet is marching on Fishers Hill

The alphabet is written out in a square, thus:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A
C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B
D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C
E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D
F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E
G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F
H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G
I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H
J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I
K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J
L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K
M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L
N	O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M
O	P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N
P	Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
Q	R	S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P
S	T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
T	U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
U	V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
V	W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U
W	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V
Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X
Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y

The first letter in the key is 'I,' and the letter under it is 'L.' Take 'T' in the top horizontal column and run down the 'I' vertical column until it intersects the 'L' horizontal column. The letter at the intersection is 'T.' This is substituted in the message for 'L' in Longstreet. The other letters are converted in the same way, and the message will read thus:

T b t u r p v x n a i u n x g k I r z f h x b a u k f v d m e c

Sometimes the small words were run into the contiguous large ones, and sometimes no division into words is made, as in the above example. The last is the best plan. If the words are separated, or if a part of the message is written in plain

language, a chance is [102] given to guess at some of the words, of which an expert is not slow to avail himself. How important it is not to give such a clue will be seen hereafter.

To decipher the message, the key was written over it, and the process by which it was put into cipher reversed. To facilitate reading the cipher messages, Captain Wm. N. Barker, of the Signal Corps, invented a simple but convenient apparatus. The alphabetical square was pasted on a cylinder and revolved under a bar, on which was a sliding pointer. Under the pointer and along the bar was pasted the alphabet in a horizontal line. The pointer was brought to the letter in the key on the bar, and the letter in the word to be converted was rolled up under the bar and the pointer rested on the required substitute letter. A model of the Confederate apparatus is preserved among the Confederate records in the War Department at Washington.

The Confederate authorities were sometimes so careless or unskillful in 'putting up' their cipher dispatches that some important ones, which fell into the hands of the enemy, were deciphered without much trouble. One from General Beauregard, just after the battle at Shiloh Chapel, giving the number and condition of his forces at Corinth, was put up by merely putting the last half of the alphabet first; that is, substituting 'M' for 'A,' 'N' for 'B,' 'O' for 'C,' etc. This dispatch fell into the hands of the enemy, and first reached Richmond in a 'Yankee' newspaper translated.

A message from Mr. Davis, at Montgomery, to General E. Kirby Smith, commanding the Trans-Mississippi Department, was partly in plain language and partly in cipher, in which is found the following: 'By which you may effect o—t p g g e x y k—above that part —h j o p g k w m c t patrolled by the,' etc., etc.

An expert of the United States Military Telegraph Corps guessed that that part of the dispatch was meant to read: 'By which you may effect a crossing above that part of the river patrolled by the,' etc., etc. The guess was right, and by applying it, the key-phrase was discovered to be 'complete victory,' and there was, of course, no trouble in reading what remained of the message in cipher. The author of the history of *The Military Telegraph in the Civil War* says this meaning occurred to him at first sight, and would have occurred to any one familiar with military affairs in that section.

The same writer makes the reflection: 'It is a question if the Confederate cipher system was any more difficult to the uninitiated than one of the first examples of secret writing found in history. We [103] refer to the Spartan Scytale cipher. When the general of the army ventured into the enemy's country, or was cut off in his own, he communicated with the Spartan Ephors by the use of a staff called a Scytale, an exact duplicate of which was possessed by the Ephors. The party desiring to write, first wound a slip of parchment around the staff and then wrote his message lengthwise with the stick. After which, when it was unrolled, only unmeaning letters, wholly unconnected with one another, appeared, but the receiver rewound the ribbon on his Scytale, and all was plain.'

The alphabet first used by the Confederate Signal Corps was a modification of that introduced by General Myer into the service of the United States. It became necessary to change it several times during the war, as from observation of messages sent in the field the United States signal men learned to read the Confederate messages, while the Confederates took the same liberty with the messages of the other side.

Early played a ruse on Sheridan in the Valley campaigns. Finding that Sheridan was reading his signals, he caused the following dispatch to be sent to himself by his signal flags:

Lieutenant—General early, Fisher's Hill:

Be ready to advance on Sheridan as soon as my forces get up, and we can crush him before he finds out I have joined you.

(Signed) J. Longstreet.

When this was communicated to Sheridan, as Early intended it to be, Sheridan telegraphed to Washington, and Halleck telegraphed to Grant. In time, the answer came to Sheridan that Longstreet was nowhere near Early. This telegram was long a puzzle to the Union general. When Early was asked about it after the war, he simply laughed.

The Signal Corps was nowhere more useful than where the defense and operations were conducted in a field in which water occupied a large place in the topography. Such were Charleston, South Carolina, and Mobile. The reports of Captain Frank Markoe, Signal Officer at Charleston, show that during the siege thousands of messages were sent from one post to another, and from outposts to headquarters, most of which could have been sent in no other way, and many were of great importance. [104]

It is hoped that the length of the following extracts from Captain Markoe's reports will be excused by their interest:

During the month (July, 1863,) my corps has been at work day and night. At Cummins Point (Battery Gregg) Lance Sergeant Edgerton and Privates Du Barry, Lance, Huger, Martin and Grimball have gallantly worked their post

with untiring zeal and ability, constantly under heavy fire of the enemy's fleet and land batteries. Fortunately, I have no casualties to report, although their station has suffered from the enemy's fire and is full of holes. As there was no other means of communication with Morris Island, their labors have been very heavy. They have sent over five hundred messages, and at least a third of them under fire. As they are completely exhausted, I have relieved them and sent the men from Sullivan's Island to Battery Gregg. I have read nearly every message the enemy has sent. Many of them of great importance. We were forewarned of their attack on the 18th, and were ready for them, with what success is already a part of history. The services rendered by the corps in this respect have been of the utmost importance. But I regret to state, that, by the carelessness of staff-officers at headquarters, it has leaked out that we have read the enemy's signals. I have ordered all my men to disclaim any knowledge of them whenever questioned. My men have also been actively employed in guiding the fire of our guns, and have thus rendered valuable service.

In his August report, Captain Markoe says:

At Fort Sumter, H. W. Rice was twice injured by bricks. At Battery Wagner, I. P. Moodie was shot in the thigh by a musket ball; J. D. Creswell was struck in the face by pieces of shell, and I received a slight flesh wound in the side by a piece of shell. These are all the casualties, I am glad to say. The work done has been very large, as the telegraph line has been constantly out of order for days at a time. We have continued to read the enemy's signals, and much valuable information has been obtained. I have temporarily changed the signals, as we intercepted a message from the enemy as follows: "Send me a copy of Rebel Code immediately, if you have one in your possession." I make the men, moreover, work out of sight as much as possible, and feel sure that they can make nothing out of our signals.

In his next (September) month's report, Captain Markoe continues:

Morris Island was evacuated by our forces on Sunday night, the 6th of September. I brought off my men and all the signal property on the Island. Lance Sergeant Lawrence and Privates Clark and Legare were stationed at Battery Gregg, and Privates Grimbolland [105] Hatch at Battery Wagner from the 1st of September to the day of evacuation. They were exposed to the heaviest fire that the enemy had ever put upon those works, and performed their duties with conspicuous gallantry. Often the enemy's shell, exploding on the fort, would completely envelop the men and flag with smoke and sand for a minute, but as it cleared away the flag would still be waving. I have to report Private Clark badly burned in the left hand, and Lance Sergeant Laurence struck on the right arm with a piece of shell. From the commencement of the attack on Morris Island to the day of the evacuation, my men have transmitted nearly one thousand messages on that Island. On the night of the 5th, the enemy made an attack on Battery Gregg, which failed, and was repulsed by the timely notice from Sullivan's Island Signal Station, which intercepted the following dispatch:

To Admiral Dahlgren

I shall try Cummins Point to-night and want the sailors again early. Will you please send two or three monitors by dark to open fire on Fort Moultrie as a diversion. The last time they were in, they stopped reinforcements and may do so to-night. Don't want any fire in the rear.

(Signed) General Gilmore.

The attack on Fort Sumter, on the night of the 8th, was foiled by a similar notice. The dispatch was:

General Gilmore

The senior officer will take charge of the assaulting party on Fort Sumter, the whole to be under the command of an experienced naval officer.

During the attack on Sumter, Private Frank Huger was placed in charge of the fire-ball party on the parapet, numbering some thirty men, and assisted in giving the enemy a warm reception. Major Elliot, commanding the post, speaks highly of his conduct on that occasion. The enemy have been using a cipher in signalling, which has so far baffled our attempts to read their messages. They have not used it lately, however, and several important dispatches have been read.

Captain Markoe's rolls show the employment of seventy-six men, of which number he lost through casualties as large a per cent. as any command in the action. Twelve of his men did nothing but read the enemy's papers.

Mr. A. T. Leftwich, who was stationed in the cupola of the courthouse at Vicksburg, in 1863, contributes the following reminiscence:

During the siege, a fifteen-inch mortar shell went through the top of the courthouse and exploded on the lower floor, where there were quartered some one hundred or so men. It seemed to me as if the whole earth had exploded, for I was

in a room on the second floor— [106] and need scarcely say that the horrible sight of finding fourteen men scattered into fragments and a number of others wounded, was terrible to behold.

You know, of course, that we emptied every cistern in the town and depended upon the muddy Mississippi water in the hot summer time to quench our thirst; that we ate bread of ground cow-peas, and depended for meat upon dead mules and rats.

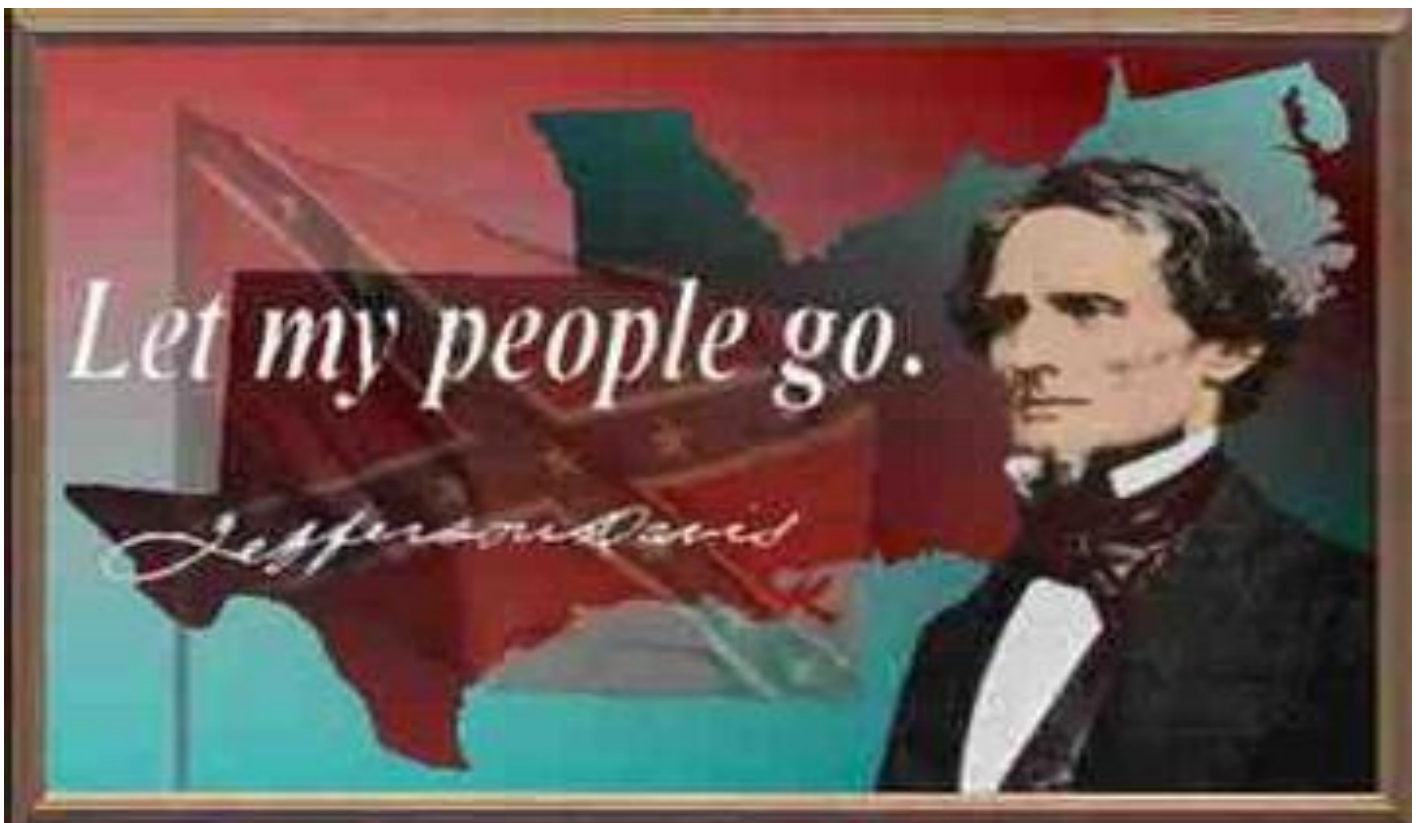
An indispensable condition to the prolongation of the war was the running of the blockade of Southern ports by the swift cruisers built and fitted expressly for the purpose. Such were the profits of this business that the owners could well afford to lose vessel and cargo on her third trip if the two first were successful. No life could be more adventurous and exciting than that of a blockade-runner. The Signal Corps played its part here also. Every blockade-runner had its signal officer furnished with signalling apparatus and the key to the secret cipher. The coast was lined with stations for thirty or forty miles up and down on either side of the blockaded part. The blockade-runners came in close to shore at night-fall, and fitfully flashed a light, which was soon answered from the shore station. Advice was then given as to condition of things off the port, the station and movements of the hostile fleet, etc. If the word was 'go in,' the beacon lights were set and the blockade-runner boldly steamed over the bar and into the port. A naval officer was in charge of the office of orders and details at the several ports, whence proceeded all orders and assignments in relation to pilots and signal officers.

Captain Wilkinson, C. S. N., in his interesting Narrative of a blockade-runner, tells the following incident illustrative of the uses of a signal officer in this line of duty: "The range lights were showing and we crossed the bar without interference and without a suspicion of anything wrong, as would occasionally happen under particularly favorable circumstances that we would cross the bar without even seeing a blockader. We were under the guns of Fort Fisher, in fact, and close to the fleet of United States vessels, which had crossed the bar after the fall of the fort, when I directed my signal officer to communicate with the shore station. His signal was promptly answered, but turning to me, he said: "No Confederate signal officer there, sir; he cannot reply to me." The order to wear around was instantly obeyed; not a moment too soon, for the bow of the Chameleon was scarcely pointed for the bar before two of the light cruisers were plainly visible in pursuit, steaming with all speed to intercept us. Nothing saved us from capture but the twin screws, [107] which enabled our steamer to turn as upon a pivot in the narrow channel between the bar and the ribs. We reached the bar before our pursuers, and were soon lost in the darkness outside."

Edmund H. Cummins.

¹ His rank in the Confederate States army appears never to have been higher than that of Major.—editor.
Richmond, VA. 1888.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2001.05.0273%3Achapter%3D1.11>



Matrons

By Glenna R. Schroeder-Lein



In both the North and the South, women with the title "matron" worked in general hospitals behind the lines. However, the two sides varied in their concept of a matron's duties.

The position of matron was established in the Confederacy by legislation passed on November 25, 1862. Each hospital was to have two chief matrons to supervise the entire "domestic economy" of the hospital. There were also supposed to be two assistant matrons in charge of the laundry and patients' clothing, and two ward matrons for each ward of 100 patients, who made sure that each patient received suitable bedding, food, and medicine.

In practice, the number of matrons depended upon the size of the hospital and the willingness of the doctor in charge to appoint them. Their duties also varied, involving many kinds of hands-on hospital work in addition to their supervisory roles. Matrons often cooked for patients with special diet needs, making toddies, eggnog, or recipes that some soldier's mother used to make, in order to appeal to delicate appetites. Matrons sometimes fed the concoctions to the patients as well. In many hospitals matrons controlled the key to the medicinal liquor supply, dispensing whiskey only by proper prescription. Matrons sometimes did the same tasks as nurses, such as washing the hands, faces and wounds of patients. In addition, matrons comforted patients, offered spiritual counsel, sat with the dying, and wrote to patients' families to inform them about the soldier's location or, if necessary, his demise.

Matrons worked long hours, in some cases from 4:00 a.m. until midnight. Many matrons became ill from exhaustion, as well as disease, and had to leave the hospital to recuperate. Among the most famous of the Confederate matrons were Phoebe Pember, at Chimborazo Hospital No. 2 in Richmond, and Ella Newsom, Fannie Beers, and Kate Cumming, who worked at various locations with the Army of Tennessee. Pember, Beers, and Cumming later wrote books about their experiences.

Officially, as of 1863, one Union matron was to be appointed for every twenty beds to perform the duty in hospitals that laundresses performed in the field. However, the term "matron" was also used in other contexts to apply to women working as nurses, cooks, chambermaids, or ward supervisors, a position similar to what Confederates meant by the term. Jane Woolsey, for example, seems to have served as a matron in the supervisory sense.

The position of matron evidently was more important and prestigious for the Confederates. Although some people objected to matrons, as they did to the presence of women in hospitals in any capacity, patients generally seem to have benefited from matrons' care.

IMAGE: Jane Stuart Woolsey

From: "The Encyclopedia of Civil War Medicine"

(Confederate.)

G 36 Cav. Texas.

Mary George
Matron, Co. _____, Woods' Reg't Texas Cavalry.

Appears on

Hospital Muster Roll

of the organization named above,

for *July 22, 1862 to Feb 28, 1863.*

Enlisted:

When _____, 186 .

Where _____

By whom _____

Period _____

Attached to Hospital:

When *Oct 1*, 186 2.

How employed *Matron*

Last paid:

By whom _____

To what time _____, 186 .

Present or absent _____

Remarks *Was Matron from Oct 1 to Oct 31, 1862*

The 36th (also called the 23d and Woods') Regiment Texas Cavalry was organized June 1, 1862, with ten companies, A to K.

Book mark: _____

Albrosby
Coptist.

540

George. Mary.
Co. - **36 Texas Cavalry.**

(Woods' Regiment.)
(32 Texas Cavalry.)

(Confederate.)

Matron | *Matron.*

CARD NUMBERS.

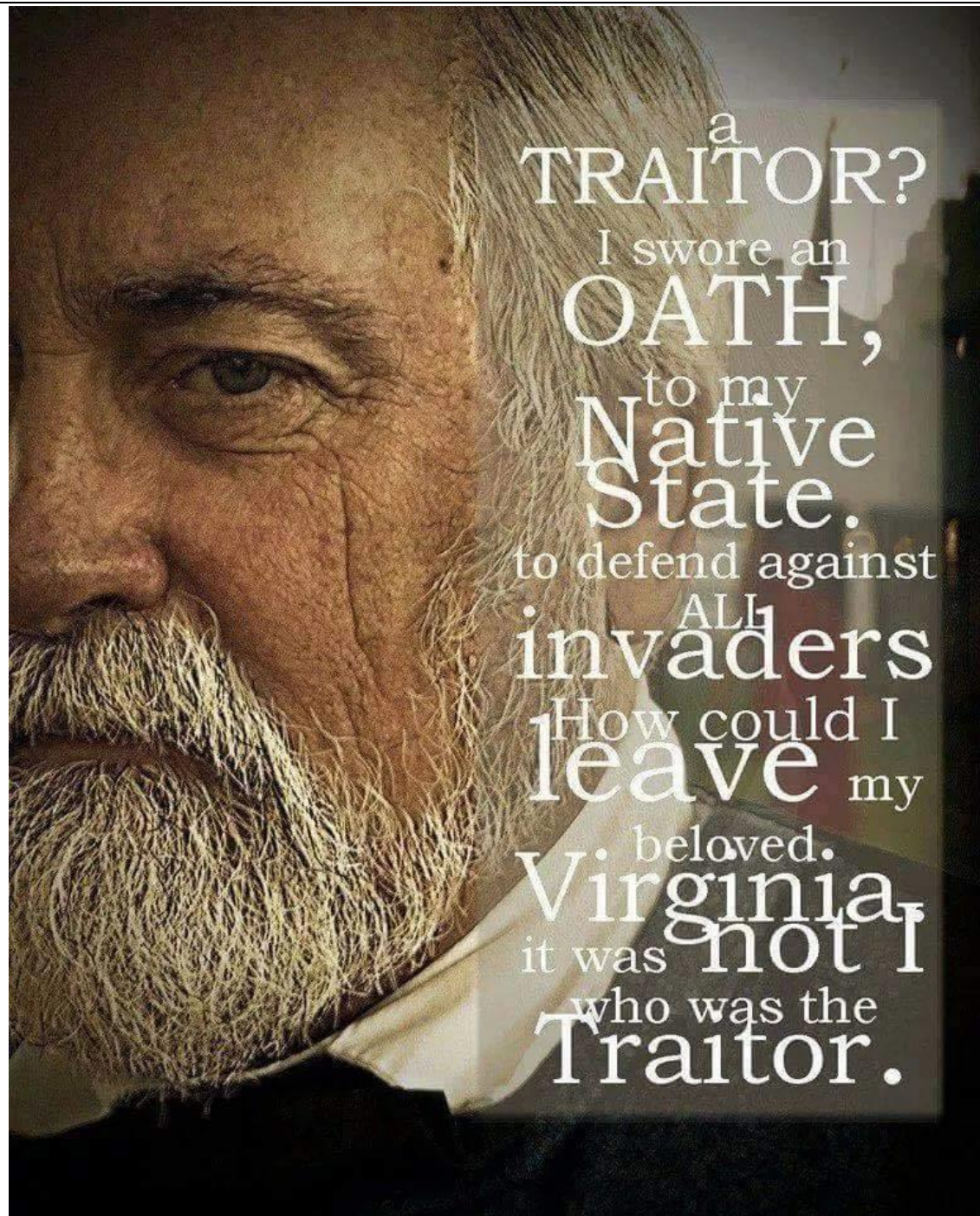
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7		26
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10		29
11		30
12		31
13		32
14		33
15		34
16		35
17		36
18		37
19		38

Number of medical cards herein *0*

Number of personal papers herein *0*

BOOK MARK: _____

See also _____



[Susan Frise Hathaway](#)

On April 20, 1861, one day after learning Virginia had seceded from the Union, Lee resigned from the U.S. Army. Although he had hoped the Commonwealth would avoid secession, his first loyalty was to Virginia. He wrote that it was a great struggle "to separate myself from a service to which I have devoted all the best years of my life."

"My loyalty to Virginia ought to take precedence over that which is due the Federal Government...If Virginia stands by the old Union, so will I. But if she secedes...then I will follow my native state with my word, and if need be with my life...These are my principles, and I must follow them."

Lee was asked after the war if, in hindsight, he would have acted differently. He replied that he would have acted in the same manner: **"I could have taken no other course without dishonor."**

On Liberty

By **Thomas Fleming** on Apr 3, 2017

Andy Jackson's famous toast, "The Union—it must and shall be preserved," is still recorded in most high school U.S. history books. Calhoun's once equally famous reply, "Next to our liberties, most dear," has slipped out of many recent editions. Like most of the South, Calhoun was on the losing side of the liberty versus union debate. After the Second War for Independence was lost, the winning side up North has consistently preferred the claims of the Union government to those of individual liberty.

The Liberty which inspired Jefferson, Calhoun, and Davis was, at least in part, the conviction that power is like water: it seeks its own level. A healthy society is one that exercises an economy of political force; it solves family problems at the family level, local problems at the local level, and state problems at the state level. It will reserve the Federal Marshals, Supreme Court decisions, and *lettres de chacet* for problems that *directly* affect the nation as a whole. States Rights is only a particular affirmation of this general principle, one that is strongly rooted in the love of liberty. We do not need our states to tell us how to rear our children, and we do not need the Congress or the Supreme Court to tell how to run things in Alabama or South Carolina, even when we are wrong. It was part of the Southern wisdom that the government which governs least governs best.

For the South, liberty was not a libertarian repudiation of standards. Every community has the right—no, the obligation—to set up and enforce a code of principles and behavior.

Toleration of dissent does not require a neutral attitude toward vice, as Michael Novak has argued recently. If a pluralistic approach to questions of right and wrong is the hallmark of "democratic capitalism," then the South has managed to stand outside the orbit of capitalism and democracy. Even so, the principle of "least government" has caused most Southerners to refrain from interfering in private lives. In the midst of drawing up Blue Laws and legislating morality, we are usually careful to restrict the role of government to the public sphere. While New England Puritans were eager to spy on the private lives of citizens, sniffing out sabbath breaking and moral turpitude, Southerners have usually chosen to ignore what goes on between consenting adults, so long as it did not become a public scandal. Prohibition provides a good example of the Southern attitude toward "vice." The same people who supported dry legislation were often known to take a nip, now and then, with friends. You can call it hypocrisy or simply the frank recognition that the government's enforcement authority stops at the front door.

Southern political life has always been redolent of these "paradoxes of freedom:" all those dry counties with thriving moonshine operations, the slaveowners who twice went to war to preserve their liberty, and the hard shell Baptist who knew good and well that there was something a little funny about Cousin Seymour, but who would fight you if you said anything about him. Liberty has its paradoxes because it is not an abstraction: it is something concrete, a chain of privileges and obligations which has been forged by generation after generation of Englishmen and Americans. It is not the same liberty enjoyed by the French or the Arabs, because it does not come naturally. A *People* has to earn it. They have to fight for it.

An understandable disgust with the cheap slogans of natural liberty and equality led many Southerners to the conclusion that it was dangerous to talk about the rights of man, the abstract rights that had been deified by Locke, Rousseau, and Jefferson.



It brought George Fitzhugh, a gentle Virginia lawyer, to the realization that civilization was based on loyalty and obedience, not on the “desire for liberty” which inspired “Satan and his fallen angels.” The free and ruthless competition of the Northern states found its best expression in Benjamin Franklin, whose “sentiments and philosophy are low, selfish, atheistic, and material.” Still worse, the practice of unrestrained liberty and equality leads inevitably to socialism, where our real rights—to maintain a family, practice religion, and hold property—are destroyed.

So it was, in the nineteenth Century, the Constitution was broken, the richest section of the nation devastated by war and subjugation, and all power put into the hands of plutocrats and corrupted politics—all in the name of freedom. The same process has been repeated in our own time—the same theatrical gestures and political corruption Abscam and Voting Rights, the guardians of our liberty taking liberties with Senate Pages.

It is not voting that keeps a people free, but stubbornness—a man’s determination to manage his own affairs take care of his own family, and keep his own Counsel. When we have lost that stubbornness—as many American have already—the “right” to vote will mean no more here than in the Soviet Union—the right to collaborate with your oppressor.

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About Thomas Fleming

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<https://www.abbevilleinstitute.org/blog/on-liberty/>





Nine Reasons the “Living, Breathing” Constitution View Is a Lie

The confirmation hearings for Supreme Court justice nominee Neil Gorsuch have reinvigorated the debate about how to properly interpret the Constitution. The nominee’s reputation as an “originalist” has progressives whipped up into frenzy and once again aggressively peddling the myth of a “living, breathing Constitution.”

For whatever reason, Cosmopolitan decided to take a break from peddling soft literary porn to weigh in on the fray. In a recent article titled [*9 Reasons Constitutional Originalism is Bullsh*t*](#), Cosmo senior political writer Jill Filipovic manages to cram an astonishing amount of constitutional ignorance into a single column.

Filipovic touts herself as a “non-practicing lawyer.” Like many in the legal profession, she suffers from “J.D. impairment” – J.D. referring to Juris Doctor, the title conferred on law school graduates. I don’t doubt that she knows plenty about the law, but her most recent tome reveals she knows virtually nothing about the Constitution. They don’t teach that in law school. For the majority of law students, constitutional law starts with *Marbury v. Madison*, and consists wholly of precedents and pronouncements handed down by the politically-connected lawyers employed by the federal government.

Like most American lawyers, Filipovic seem to think federal judges are demigods tasked with breathing life into the living, breathing Constitution.

To support her legal position – a necessary foundation for her progressive politics – Filipovic rummages around in the debris left inside her mind after a successful foray through law school and plucks out nine reasons “originalism is bullsh*t.” She claims the “writers of the Constitution” didn’t expect Americans to defer to their intent, but that they “arguably intended for it to be a living document.”

Filipovic’s entire article rests on this fairy tale.

In fact, the American colonists fought the Revolution to extricate themselves from a political system based on a “living breathing” constitution. In the British system, the government was sovereign, not the people. No distinction between “the constitution or frame of government” and “the system of laws” existed. They were one and the same. Every act of Parliament was, in essence, part of the constitution. It was an absurdity to argue an act of Parliament was “unconstitutional.” Since it was sovereign, anything Parliament did was, by definition, constitutional. In fact, parliamentary acts became part of the constitutional structure. Put in simple terms, the British system operated based on a “living breathing” constitution, formed and defined by the government itself – specifically parliament.

This is precisely the kind of government people like Filipovic want. Just substitute “Supreme Court” for “Parliament” and you have the British system.

But the Americans built their system on a completely different political framework. The concept of written constitutions evolved in the years after the Declaration of Independence precisely so governments would not have the ability to define their own powers. With a written constitution, governmental powers can only be expanded by an act of the people – not the government itself.

Before taking apart Filipovic’s nine points, we should first define the term originalism.

To read the Constitution through an originalist framework means we seek to interpret and apply it in the way people understood it at the time of ratification. In other words, we look at what supporters said each provision meant as they were “selling” the Constitution to the people and trying to overcome intense opposition to

ratification. The assertions of supporters served as the basis upon which the ratifiers – the elected representatives of the people – agreed to adopt the Constitution.

The U.S. Constitution is essentially a contract forming a union of states. In any contract, provisions have a fixed meaning. When you sign on the dotted line, you expect them to remain constant over time. When disputes arise, you always attempt to ascertain what the parties believed they were agreeing to. The ratifiers acted with this expectation.

James Wilson was a Pennsylvania lawyer and politician. He was a key member of the Philadelphia Convention that drafted the Constitution, and one of its most influential supporters during the ratification process. His [State House Yard Speech](#) laid the foundation for the ratification effort. In 1790 and 1791, Wilson delivered a series of lectures titled *Of the Study of Law in the United States*. In one of these lectures, he asserted this was the proper way to interpret legal documents.

“The first and governing maxim in the interpretation of a statute is to discover the meaning of those who made it.”

Think about it. Would you sign a living, breathing mortgage? Would you enter into a living, breathing employment contract? Would you sign a living, breathing agreement with a builder to build an addition on your house?

Of course not! Because you would have no idea what that contract really means. And you certainly wouldn't agree that the other party to the contract gets to decide how it will be interpreted.

Filipovic's nine assertions notwithstanding, originalism offers the only interpretive alternative that makes sense in the context of America's founding principles and the Constitution's contractual nature.

So let's break down Filipovic's nine reasons originalism is bullsh*t.

1. No one is really an originalist.

Filipovic has a point here – at least in the world of judges and lawyers.

In fact, Gorsuch doesn't really count as an originalist. He utilizes more of a textualist approach. He interprets the constitution based on the words of the text, not necessarily the understanding of the ratifiers. Hanging the modern meaning of words on constitutional text can create interpretations that stray far from the original understanding. For instance, the word “commerce” encompasses a much wider range of action today than it did in the late 1700s.

Furthermore, even the most conservative jurists tend to uphold precedent, even when it diverges from the original intent. Gorsuch said he believes *Roe v. Wade* should stand on precedent. But relying solely on precedent does not represent the thinking of an originalist.

But when Filipovic says no one is an originalist, she really means people like Gorsuch don't stick to the original meaning consistently because they have a political agenda. She uses an absurd “originalist” construction of the Second Amendment to make this point.

“Until recently, judges generally interpreted the Second Amendment according to the same narrow interpretation many historians say the founders held, as evidenced by the text itself: that the Second Amendment doesn't give individuals the right to bear arms, but rather provides for the right of well-regulated militia to exist. There's also significant historical evidence that the framers didn't intend to protect individual rights to bear arms.”

Notice the bait-and-switch in the quote. Filipovic relies on a textualist approach to support part of her argument, not an originalist interpretation.

At any rate, I seriously doubt Filipovic has read “many historians,” and I would bet dollars to donuts she's never read one who does not share her political worldview. The notion that the founding generation somehow rejected an individual right to keep and bear arms, and that the Second Amendment only applied to a select group of people known as “the militia” does not stand up to historical scrutiny. I would suggest Filipovic should actually read what important figures in the founding era wrote instead of relying on historians that confirm her bias. I could write an entire essay on this subject alone. For more on the original meaning of the Second Amendment, click [HERE](#), [HERE](#) and [HERE](#).

2. Societies evolve, and that's a good thing.

“And our laws should reflect that evolution.”

I agree. So did the framers and ratifiers of the Constitution. That's why they included an amendment process. But no founder ever said the Supreme Court, or the president, or Congress, should have the authority to change the Constitution on a whim by their own authority. If you want to “evolve” the Constitution – amend it.

3. Words evolve to reflect changing norms.

James Madison, widely considered the “Father of the Constitution,” called bullsh*t on this idea in a [letter to Henry Lee dated June 25, 1824](#).

“I entirely concur in the propriety of resorting to the sense in which the Constitution was accepted and ratified by the nation. In that sense alone it is the legitimate Constitution. And if that be not the guide in expounding it, there can be no security for a consistent and stable, more than for a faithful exercise of its powers. If the meaning of the text be sought in the changeable meaning of the words composing it, it is evident that the shape and attributes of the Government must partake of the changes to which the words and phrases of all living languages are constantly subject. What a metamorphosis would be produced in the code of law if all its ancient phraseology were to be taken in its modern sense!”

4. Technology evolves, and the law has to keep up.

See No. 2

5. Originalism is a cover for legal discrimination.

No progressive analysis of constitutional originalism would be complete without blowing the “racist” dog whistle. That seems to be the main purpose of this assertion, because the point she makes has nothing to do with originalism.

“A strictly textual reading of a law isn't neutral; it also invites in the reader's own biases and assumptions. And when that reader is looking to the historical record for the original meaning, well, a lot of our laws originally allowed a lot of terrible acts.”

Again, note the bait-and-switch. She argues here against textualism, not originalism. Beyond that, I can make this exact same argument against the “living breathing” constitution. It allows a lot of terrible acts. Just ask the more than 100,000 Japanese Americans who spent WWII locked behind barbed wire. In fact, the events she cites as proof of the dangers of originalism actually *did* happen within the context of a living breathing constitution! Proponents of an elastic Constitution *always* use it to expand government power. Just sit back and think of all the evil caused by excessive power. Originalism and limited government aren't the problem here.

6. Not even the founders were originalists.

“The framers of the Constitution didn't offer any instructions for how to interpret the document, nor did they get into specifics on what each of its provisions meant. Instead, they proffered broad concepts that, two centuries later, remain broadly applicable.”

Filipovic should read the ratification debates. They reveal the very specific, intended meaning of nearly every constitutional clause. Heck, just pick up a copy of the *Federalist Papers* for a start. This assertion goes beyond absurd. And yes, the founding generation did tell us how to interpret the document. Go back to No. 3 and re-read what the “Father of the Constitution” wrote – specific instructions on how to interpret the document. Or, if you prefer, how about Thomas Jefferson? Granted, he wasn't a framer, but I think he at least qualifies as an influential founder.

“On every question of construction let us carry ourselves back to the time when the Constitution was adopted, recollect the spirit manifested in the debates, and instead of trying what meaning may be squeezed out of the text, or intended against it, conform to the probable one in which it was passed.”

Apparently, Jefferson – a founder – was an originalist.

7. The founders weren't fortune tellers and couldn't predict every possible legal issue.

See No. 2.

8. No one really wants to live in an originalist country.

Fundamentally, originalists hold the Constitution created a union of sovereign states with a general government of limited, enumerated powers. Most political authority remains with state governments and the people themselves. I think a lot of Americans would prefer a decentralized political system as opposed to living under a monopoly government dictating nearly every aspect of their lives — from what plant they can smoke to what bathroom they can use.

9. A Constitution that doesn't reflect changing norms and realities is a Constitution that would eventually prove itself ineffectual and irrelevant.

See No. 2

Conclusion

Progressives want a living, breathing Constitution because they want to mold society into their own image. They crave power. Originalism constrains power. And despite their lip-service to constitutional fidelity, conservatives want the same thing – power.

But the rule of law requires consistency. Otherwise, government becomes arbitrary. When the limits on government power become subject to reinterpretation by the government itself, it becomes limitless in power and authority.

That's exactly what we have today. The federal government makes up things as it goes along. The feds claim the power to tell you what kind of light bulb you can use and how much water you can have in your toilet.

They fight undeclared wars all around the world.

And they spy on virtually everybody in America.

All based on this living, breathing lie.

Mike Maharrey

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<http://tenthamentendmentcenter.com/2017/03/27/the-living-breathing-lie/>



Chaplain, Thirteenth Virginia Regiment

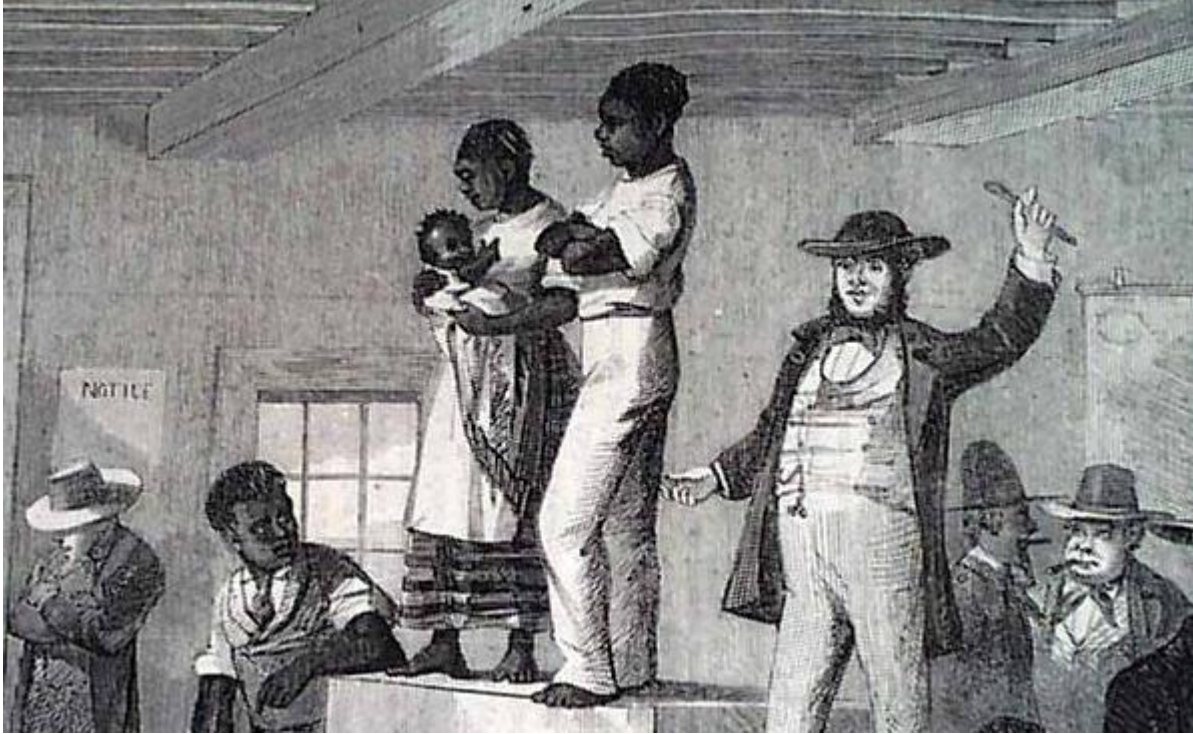
JOHN WILLIAM JONES

“Our Christian President, Jefferson Davis, was always outspoken on the side of evangelical religion, and manifested the deepest interest in all efforts for the spiritual good of the soldiers. His fast-day and thanksgiving-day proclamations were not only beautiful specimens of the chaste style and classic English for which this great man is remarkable, but they also breathed a spirit of humble, devout piety, which did not fail to have its influence on the armies of the Confederacy.

He said to Rev. A. E. Dickinson, who was then superintendent of the Virginia Baptist Colportage Board, which resolved in June, 1861, to send to labor in the army its band of nearly one hundred trained colporters: ‘I most cordially sympathize with this movement. We have but little to hope for, if we do not realize our dependence upon heaven's blessing and seek the guidance of God's truth.’”

J. William Jones, Christ In The Camp Or Religion In Lee's Army (Richmond: B. F. Johnson & Company, 1887), 42.

Non-white Owners and Traders of Slaves – some interesting facts about slavery.



One of the less well known aspects of the history of slavery is how many and how often non-whites owned and traded slaves in early America. Free black slave holders could be found at one time or another “in each of the thirteen original states and later in every state that countenanced slavery,” historian R. Halliburton Jr. observed. That black people bought and sold other black people raises “vexing questions” for 21st-century Americans like African-American writer Henry Louis Gates Jr., who writes that it betrays class divisions that have always existed within the black community.

Anthony Johnson, a black tobacco farmer was, according to historians, the first to have his lifetime ownership of a servant legally sanctioned by a court.

A former indentured servant himself, Anthony Johnson was a “free negro” who owned a 250-acre farm in Virginia during the 1650s, with five indentured servants under contract to him. One of them, a black man named John Casor, claimed that his term of service had expired years earlier and Johnson was holding him illegally. In 1654, a civil court found that Johnson in fact owned Casor’s services for life, an outcome historian R Halliburton Jr. calls “the first known legal sanctions of slavery — other than as a punishment for crime.”

William Ellison was a very wealthy black plantation owner and cotton gin manufacturer who lived in South Carolina. According to the 1860 census (in which his surname was listed as “Ellerson”), he owned 63 black slaves, making him the largest of the 171 **black** slaveholders in South Carolina.

American Indians owned slaves. Historian Tiya Miles provided this snapshot of the Native American ownership of slaves at the turn of the 19th century for *Slate* magazine in January 2016. Miles places the number of enslaved people held by Cherokees at around 600 at the start of the 19th century and around 1,500 at the time of westward removal in 1838-9. (Creeks, Choctaws, and Chickasaws, she said, held around 3,500 slaves, across the three nations, as the 19th century began.)

According to historian R. Halliburton Jr., there were approximately 319,599 free blacks in the United States in 1830. Approximately 13.7 per cent of the total black population was free. A significant number of these free blacks were the owners of slaves. **The census of 1830 lists 3,775 free Negroes who owned a total of 12,760 slaves.**

Some slaves were allowed to hold jobs, and own a business but generally speaking — especially after 1750, by which time slave codes had been entered into the law books in most of the American colonies — slaves were not legally permitted to own property or businesses.

Brutal black-on-black slavery was common in Africa for thousands of years. The phenomenon of human beings enslaving other human beings goes back thousands of years, and not just among blacks, and not just in Africa. Although how common slavery has been and what the specific nature of that slavery was has varied according to time and place.

Most slaves brought to America from Africa were purchased from black slave owners. Historian Steven Mintz describes the situation more accurately in the introduction to his book *African-American Voices: A Documentary Reader, 1619-1877*:

Some independent slave merchants did in fact stage raids on unprotected African villages and kidnap and enslave Africans. Most professional slave traders, however, set up bases along the west African coast where they purchased slaves from Africans in exchange for firearms and other goods. Before the end of the seventeenth century, England, France, Denmark, Holland, and Portugal had all established slave trading posts on the west African coast.

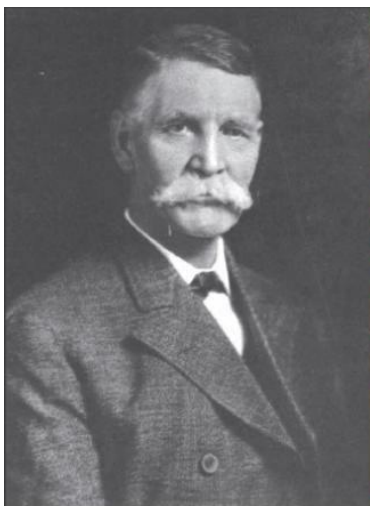
There had been a slave trade of religious wars broke out with the goal of capturing slaves. European weapons made it easier to capture slaves.

None of the above includes the free within Africa prior to the arrival of Europeans and the European demand for slaves and the introduction of firearms transformed west and central African society. A growing number of Africans were enslaved for petty debts or minor criminal or religious offenses or following unprovoked raids on unprotected villages. An increasing number

black culture of Louisiana, where numerous blacks owned slaves.

Congress passed (and the States ratified) the 13th Amendment in 1865 after the end of the War Between the States. The Congress and States governments, at that time, were controlled by the abolitionist movement. The Southern States were under a Federally enforced Marshall Law. No one who had fought for or supported the Southern States were allowed to vote – example of supported - a farmer who sold food to the starving soldiers of the Southern Army.

Hundred of thousands of blacks are STILL slaves in many Muslim countries. Slavery is still happening today in Islamic controlled areas but NO ONE is talking about that. WHY won't blacks call out MUSLIMS for THEIR slavery of blacks that is continuing today?

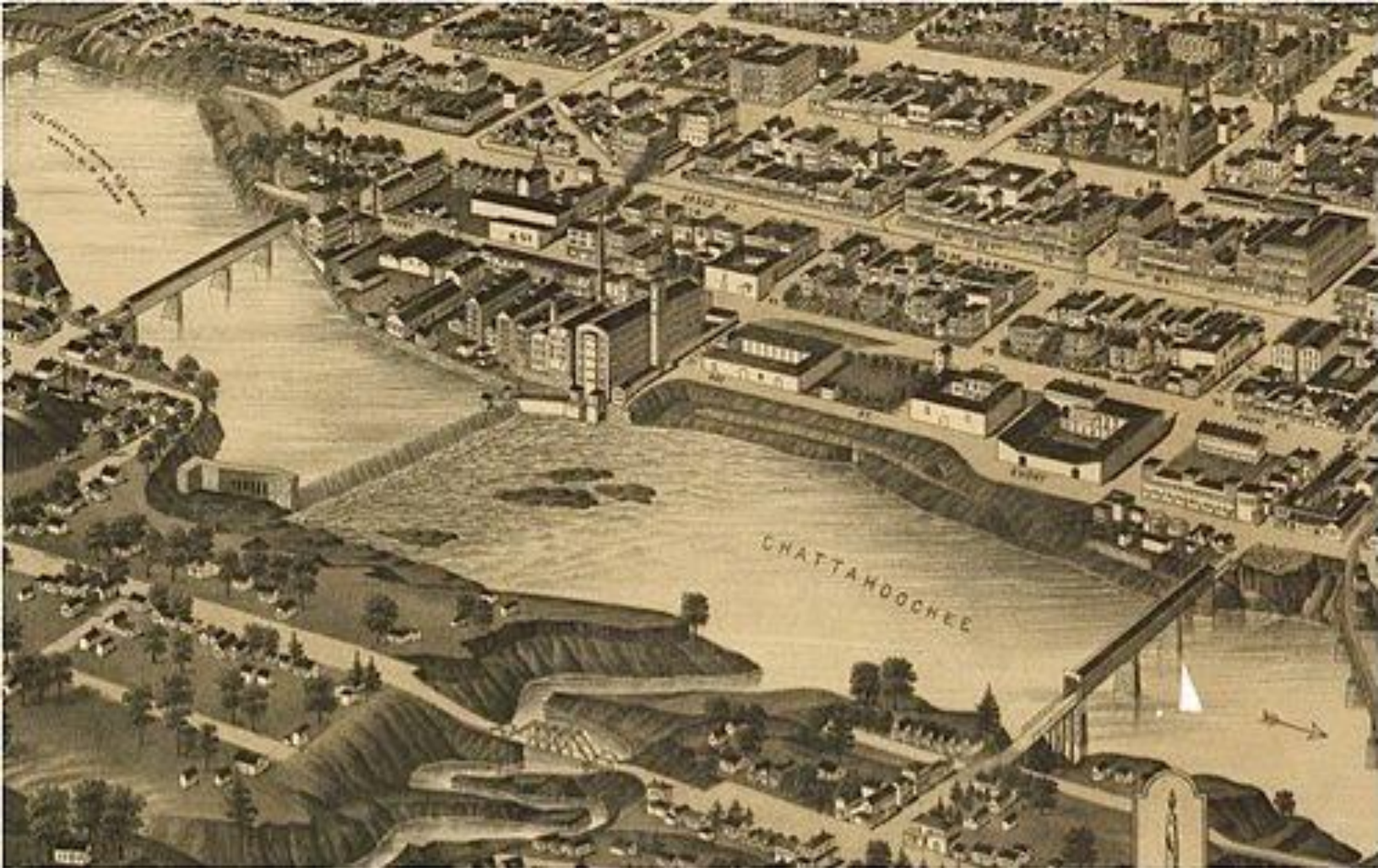


Captain, Company B, Eighteenth
Virginia Infantry

Robert McCulloch

“One day, away back in the past centuries, a Yankee skip per was sailing his splendid brig-rigged craft up the African Coast, attracted by a good harbor on the shores of which there appeared a settlement. He landed finding a great gathering of natives. He began bartering trinkets with which he was supplied for peltry, and wares of crude and curious design; his vessel was a curio to the natives. They indicated their desire to inspect it, which desire he gratified, and when he had per haps a couple of hundred of them in the hold the hatches were closed down, his anchor was weighed and he sailed away to Boston. Arriving there he sold these black people into slavery to his brother Yankees, and he sailed back to Africa and brought many other loads of these same black people and sold them all into slavery. Later on these shrewd Yankees denied that in the years to come a proclamation would be made by the President of the United States releasing from bondage all these black people, and they proceeded to sell their blacks to their southern brethren; when the money from these sales was safely invested they made declaration that it was wrong to hold black people in bondage.

This doctrine of wrong was preached from many pulpits and its echoes extended to the legislative halls at Washington, and, with this beginning of difference, many grievances, imaginary or real, were added and the representatives of the North and the representatives of the South quarreled and they quarreled so bitterly that the people of the North and the people of the South became aligned against each other.”



Defending the Heritage

When General Robert E. Lee surrendered on April 9, 1865, the Union Army pushed on to the last Confederate stronghold at Columbus, Georgia. After the ensuing battle, which the Union won, all Confederate equipment was destroyed. This included 60 cannon, which were thrown into the Chattahoochee River on April 16, 1865.

The existence of the guns can be verified by the Georgia Department of Archives and History. A detailed listing of the guns can be obtained from the Federal Archives in Washington, D.C., and from military maps used by General Winslow, the approximate sites where the guns were dumped can be determined.

The sunken cannons of the Chattahoochee are probably worth \$200,000 at today's prices.

~ † Robert † ~

Photo: The Battle of Columbus hinged on control of the two covered bridges that connected Girard, AL to Columbus, GA across the Chattahoochee River.

Maryland's Confederate Sisterhood

By **J.L. Bennett** on Mar 28, 2017



“If you, who represent the stronger portion, cannot agree to settle [the issues] on the broad principle of justice and duty, say so; and let the States we both represent agree to separate and part in peace. If you are unwilling we should part in peace, tell us so, and we shall know what to do, when you reduce the question to submission or resistance.” John C. Calhoun, from his speech read in the Senate Chamber by James Murray Mason of Virginia on March 4, 1850

Maryland's curious honor roll of distaff Unionists includes Clara Barton from North Oxford, Massachusetts and two Pennsylvanians, an apocryphal flag waver named Barbara Fritchie and the singularly unremarkable Matilda Sterling, who complained that the citizens of Annapolis and Baltimore were secessionist and "very bitter in their feelings" towards Federal occupation troops. Their objectives by necessity subordinated to the overarching imperative to write a more palatable "Civil War" history, feminist ideologues glorify these transplants as exemplars of "strong, right-thinking Maryland" women "ahead of their times," while they typically neglect the Old Line State's more numerous, home-grown Confederate heroines.

But the most dedicated votaries of the abstraction that is the coequality of the sexes have discovered that the mannish deeds of Rose O'Neal Greenhow serve their purposes too well to ignore her, forgiving her "infamy" or at least understanding it as an unfortunate inevitability. Just as Raphael Semmes and Franklin Buchanan, Greenhow is re-contextualized by "correct" historians as a Yankee sympathetic to the Confederacy out of a venal self-interest, a turncoat debased by the "alien" politics of the "benighted" lower region of the country. She was the product, they explain, of the culturally aberrant slave-holding planter class of an otherwise respectably "Northern" state and a casualty of the accident that was her association with John C. Calhoun. Greenhow, in spite of elaborate interpretations of the past or what reconstructionists would prefer, was not an errant Northerner; she was a Southerner proud that "no drop of Yankee blood ever polluted [her] veins" and grateful to Calhoun that her "first crude ideas on state and federal matters" had "received consistency and shape" from him.

Assuming the mantle of the long-reigning Dolly Madison, Rose, politically astute and influential to the point of provoking rival factions, presided over antebellum Washington society, and, even during the onset of the war, D.C. elites still coveted invitations to her candlelight suppers, opportunities for Rose to extract information from Yankee officials tipsy from Madeira and charmed by her honeyed tone of voice. A key operative in Colonel Thomas Jordan's spy ring, organized before he left the Union army, she educated herself on battlefield tactics and ordinance, producing sophisticated and detailed reports on defenses and troop movements which, when discovered by them, astounded the Union's military men. George McClellan admitted that Rose knew his plans "better than Lincoln or the Cabinet" and that she had "four times compelled [McClelland] to change" those plans.

Rose and her husband, Robert, who died in 1854, were life-long friends of Calhoun. When Congress was in session, he was their frequent guest, though more often a roomer at the Capitol Hill boarding house owned by Rose's aunt. This was the building in which Congress had convened in the days following the torching of Washington by the British in 1814. It was also where the teenaged Rose O'Neal, newly arrived from Montgomery County, Maryland, was introduced to the philosophy of the senator from South Carolina and where he would "breathe his last." During the struggle between North and South, the boarding house would become part of the Radical Republicans' Old Capitol Prison complex, the room in which the dying Calhoun, with Rose in attendance, had shared with her his "prophetic wisdom" functioning as the search area for new prisoners, including Rose herself.

Her covert career marked by what she insisted was only an apparent counterintuitive recklessness, she seemed to invite the attentions of the Lincoln government, a regime she considered an "inquisitorial hierarchy." Benjamin Butler harbored a murderous rage towards the "haughty dame," and he once hinted at torture when he expressed a desire to "put her through an ordeal" at Fortress Monroe, a Union prison in Virginia. Allan Pinkerton, however, was more temperate in his feelings towards Greenhow allowing that she had "uncommon social powers" while regretting that she had employed them in "wicked" insurrectionism and had "robbed" good men of their "patriotic hearts."

By August of 1861, the novelty of the beautiful spy having worn thin, the Northerners finally placed Rose under house arrest, but at "Greenhow Prison" in Northwest D.C., a contingent of eighteen guards watching her night and day could not stop her intrigues. Permitted outings in the company of a military escort, Rose, on one of those promenades, tossed a ball of pink wool containing a coded message into the window of a Confederate courier, calling out "Here is the yarn you left at my house." The message reached President Davis a few days later. At the request of Davis, she stopped using cipher and resorted to correspondence that appeared to concern itself with trivialities which puzzled the Yankees who respected her for her keen mind if not for her treachery. In one letter, she requested that an Aunt Sally be informed that she had "some old shoes for the children," the "old shoes" being intelligence Greenhow wished to convey to Richmond.

Transferred to Old Capitol in January of 1862, Rose, in spite of agents provocateur, maintained regular contact with the Davis government. After only a few months, a now haggard and thin Rose, a shawl concealing the Battle Flag she had wrapped around her shoulders, walked out of that prison to begin an "exile" to the Confederacy, Belle Boyd arriving at Old Capitol shortly after Rose's departure. In choosing to engage in spying for the South, Greenhow forfeited an elevated social position and the prospect of living out the war in Washington with its levees and Friday-night theater-going; acquiescence to the Radicals would have brought with it approbation and ease; instead, resistance had led to humiliation and hunger in Yankee captivity.

Not only vilified by Northerners, who questioned her virtue and her sanity, she was thought by many in Richmond to have conducted counterespionage on behalf of U.S. Secretary of State Seward. But the Richmond Dispatch lauded Rose as a “true Southern lady” who had frustrated the designs of “the tyrant,” Abraham Lincoln. And Mary Chestnut, in *A Diary from Dixie*, writes that her husband, James Chestnut, aide to Davis, said of Greenhow, that the South owed her “a debt it [could] never pay” because she had “warned [the Confederates] at Manassas” and they had summoned Joe Johnston and “his Paladins,” a decisive win ensuing for the South, a revelatory and crushing blow for the Yankees.

President Davis himself immediately called on Rose and instructed the treasury to disburse \$2500 to her for her service to the South. An ally of Davis and Judah P. Benjamin, she had hardly settled in when she was caught up in politics, defending Davis against his foes, most prominent among them Alexander H. Stephens and Robert Toombs, both of whom were connected with the Richmond Examiner, a newspaper that accused Varina Davis of “aping royalty.”

Rose’s visit to the capital coincided with the “battles before Richmond,” and she was saddened by the suffering that had purchased Confederate victories in those engagements while she showed no pity for the Union casualties, the Union dead, about whom she coldly commented: “The scene of their insolent triumph was changed into a charnel-house, with the very air rank...with the effluvia from their half-decomposed bodies.” (Phoebe Yates Pember, a Low Country aristocrat of Jewish descent, who was a matron at Chimborazo Hospital in Richmond during the war, in her memoirs notes with tongue in cheek that “Christ had died in vain” for the South’s Christians because of their hatred for the Yankee).

Though Richmond, like Washington D.C., was cursed with its share of the societal ill that was the ascendancy of “mudsills” to use Greenhow’s word, it was not the desperate city that it would be by war’s end when the upper classes would be dancing at starvation balls and the “bottom rail on top” would be reveling in mischief of every sort. In pre-Pennsylvania campaign Richmond, there were picnics and evening festivities that had an air of normalcy. But secure within the Davis government’s inner sanctum, Rose mainly busied herself with stitching Battle Flags and knitting socks and gloves for the soldiers.

A month after the Battle of Gettysburg, she said goodbye to Richmond and sailed for Europe where she presented herself to the crowned heads as an emissary for the South and published a book which William Saffire described as “florid and self-serving,” not an entirely baseless criticism given Rose’s inclination towards the histrionic. But she indulged in the inflated rhetoric not atypical of her era, and she played no minor role in the Southern cause, though North-friendly post-1960s history is always careful to qualify her accomplishments and to caution that too much praise for Rose is clearly Neo-Confederate romanticism.

Tragically, this self-styled Marie Antoinette, was never to step foot on Southern soil again. In 1864, returning to America, she was aboard the Scottish-built blockader the Condor, when the vessel foundered on the New Inlet Bar off of Cape Fear. The rowboat carrying her to safety capsizing just offshore from Fort Fisher, she drowned never having sworn allegiance to the Republican government because she was “of a section of the country” that “makes an oath binding.”

Had she been on the “right side,” Rose would be as celebrated as Fritchie, and Whittier would have immortalized her in verse. Elementary schools long ago having removed Greenhow biographies from their library shelves, teachers still faithfully treat Fritchie’s fictitious defiance of General Jackson as proof of Maryland’s nationalistic fervor. But if feminists insist ad nauseam, as they do, on the glorification of female trailblazers, if the truth about the North’s war on the South is acknowledged, they will find considerably more of them among those whose flag was not the one that legend says Barbara Fritchie unfurled at Jackson on the eve of the Battle of Sharpsburg.

Olivia Floyd was a principal in the Confederate government’s negotiation of the release of the St. Albans “raiders” held by Canadian authorities in a Montreal jail. Born in Baltimore, Floyd by the 1860s was living at Rose Hill in Port Tobacco, Maryland. Her resentment of the Federal soldiers encamped on the grounds of Rose Hill had reached a fever pitch when, from her front gate, she repeatedly fired a pistol at the Yankees. They retaliated by burning fences on the property. The incident seemingly forgotten, the Floyds extended hospitality to the soldiers, inviting some of them to stay in the house, the former home of Gustavus Brown, one of the physicians who ministered to George Washington in his final moments at Mount Vernon. But everyone retired for the night, Olivia, carrying dispatches, would sneak out and ride to Pope’s Creek, Maryland, the site of a Confederate signal corps station, hurrying back home before dawn.

Routine but indifferent searches of the Rose Hill mansion yielded nothing of interest, the Yankees failing to find \$80,000 hidden inside the stuffing of a hassock and a communiqué from Canada requesting that the Confederates send proof that Lieutenant Bennett Young and his detail had acted under military orders when they robbed banks in St. Alban’s, Vermont in the fall of 1864. Olivia had placed the dispatch in the brass andirons on which the soldiers, their halfhearted efforts concluded, had propped their muddy boots. When they left, with that paper pinned up in her hair, she once again rode to Pope’s Creek. For her efforts on behalf of the Confederacy, she received laurels from Jefferson Davis. And at the age of 75,

she was honored and serenaded at the 1900 Confederate veterans reunion in Louisville, Kentucky, an event she attended at the request of Young.

Southern partisanship was not the exception in Maryland and not peculiar to the sound on the eastern bank of the Chesapeake Bay, and women all over the state assumed the patriotic duty of aiding the South. Most engaged in simple acts of charity, often anonymous. A correspondent for the Charleston Mercury, Felix G. De Fontaine, reported that an unidentified woman in Frederick distributed money and tobacco to Southern soldiers and, with fourteen other ladies, made clothing for them. But she confided to De Fontaine that she did not display Southern flags in her windows because she feared reprisals from the Northern occupiers once General Lee and his troops moved on.

Under abolitionist rule small kindnesses could be risky: Virginians and Marylanders (and the strongly secessionist indigenous population of Washington, D.C.) were arrested for an offhand comment, a gesture or an “offensive” facial expression. New Englander Benjamin Butler, who never commanded men in battle, was the leader of the occupation forces in Baltimore where he arrested women for seditious singing, brandishing the Battle Flag and wearing red (or black as they did when they learned that Jackson had died at Guinea Station, Virginia). Hetty Cary was sent to Fort McHenry for appearing in public in a white pinafore trimmed in red ribbon, but she received no punishment for “flaunting” a Battle Flag she and her sister Jennie had designed and sewn because a Union colonel said that Hetty was pretty enough “to do as she (expletive deleted) please[d]!” Members of Baltimore’s Monument Street Girls, Hetty and Jennie adapted the words of James Ryder Randall’s “Maryland! My Maryland!” to the tune of an old German folk song and insulted the Yankees by singing the anthem that was to be the South’s Marseilles.

Like Clara Barton, Euphemia Goldsborough, was a nurse, but unlike Barton, she was a blooded Marylander. At the commencement of hostilities in 1861, her family’s home became a refuge for Confederate soldiers and a clearing house for blockade runners delivering and dropping off mail and contraband. In the aftermath of Sharpsburg, Euphemia and several women from Baltimore traveled to Frederick to care for the Southern wounded. Her next post was the newly established POW camp at Point Lookout in occupied St. Mary’s County.

As Southern fortunes declined, Euphemia crossed the Mason Dixon to care for the Confederates captured at Gettysburg. When the hemorrhaging Waller Tazewell Patton, great-uncle of General George Patton, was unable to breathe unless in an upright position, there being no alternative, Euphemia with her back to his, sat up all night supporting the unconscious man, who, nevertheless, died the next morning. Remaining with the POWs when they were relocated to a hospital at the Union’s Camp Letterman, Euphemia, however, following the unexpected death of one young Texan, left straightaway for Baltimore. From there she wrote a letter of condolence to the family of her former patient Sam Watson and continued her underground work until arrested and sent southward. It was not until after the war that she would return to Baltimore, where she would raise funds for Southern relief. Although Euphemia, while at Camp Letterman, treated the Union wounded as compassionately as the Confederate, she was there to help her own people, and she despised the Northern abolitionists.

For sheltering a Southern soldier and for possession of Confederate mail, Marylander Elizabeth Waring Duckett and members of her family were not exiled but imprisoned at Old Capitol. The Warings were involved in the underground postal service, as were John Surratt Sr. and John Surratt Jr., the husband and son of Mary Surratt. A Post Office was located at the Surratt Tavern in Southern Maryland, and the two men would mix mail bound for the Confederacy with the U.S. mail they handled. When Duckett and the Warings were being transported to D.C., their coach stopped at the tavern and “the gracious old lady Mrs. Surratt,” brought mint juleps out to them.

Occupation troops concerning themselves as much with juvenile demonstrations as with the more “egregious” acts of “subversion” committed by the Warings and their fellow insurgents, they sent sixteen-year-old Sallie Jarvis, of the Eastern Shore, to Old Capitol for making a three-by-six-inch Battle Flag to fly over a chicken coop some little boys “playing soldier” had made their army fort. In her memoirs, Jarvis’s prison mate Virginia Lomax, who was from the Old Dominion, mocks the Northerners:

“Men were...dispatched to undertake the hazardous task of reducing the fortress, and capturing...the entire garrison and its colors....A prisoner...was brought before General Baker, and liberty promised if he would give the name of the person who presented the colors. In case of refusal, the orderly had ready a...weapon of birch...to inflict condign punishment on the obdurate little rebel....with many tears and cries, the ungallant soldier confessed....”

Jarvis and Lomax were shortly joined by those accused of conspiring to assassinate Lincoln. Mrs. Surratt favorably impressing Lomax, the younger prisoner in her writings juxtaposes the widow’s refinement and compassionate disposition with the bloodlust of the feral mobs—mainly the opportunistic-turned-retributionist demimonde drawn to wartime Washington—surrounding the prison night and day demanding Surratt’s death. Detained briefly in Old Capitol, Surratt

petitioned Lomax to pray for her as she was leaving for the Old Arsenal Penitentiary, where she would be kept initially in a cell measuring no more than three by eight feet and where she would be tried by the Yankees. The charges against Surratt were not revealed to her until she made her first appearance in a hastily whitewashed courtroom filled with wind-borne mosquitoes and the demoralizing reek of the cess in nearby St. James Creek.

Mary Surratt's complicity in the assassination, her witting or unwitting participation in the Southern underground, the latter having no bearing on her guilt or innocence regarding with the former, are subjects for conjecture, though it is unlikely that she was unaware that her son John Surratt was well-known to the Davis administration and knee-deep in Confederate subterfuge. Visited on a number of occasions by John Surratt's friend the preternaturally good-looking and manipulative John Wilkes Booth, his last appearance there the morning of the assassination, the Surratt residence, now a Chinese restaurant called the Wok and Roll, was a safehouse for blockade runners, spies and couriers, among them people involved in the St. Albans affair and the three young men who accompanied Mary to the gallows: George Atzerodt, a German immigrant, pharmacology student David Herold, from Maryland, and Floridian Lewis Powell (Payne), who, on July 7, 1865, standing at the scaffold, declared her innocent and himself in league with Booth and culpable in the assassination plottings.

The special pleading, witness tampering and the pervasive irregularities that marked the prelude to a lynching that was Surratt's "trial," are of no consequence because her court martial itself was an extraconstitutionality not justified, Special Judge Advocate John A. Bingham's arguments to the contrary notwithstanding, by the Congressional Act of March 3, 1863 which required that anyone guilty of aiding and comforting traitors stand before a military tribunal. This bizarre non sequitur is an example of the inherently unlawful expediencies often devised by the 16th president and the Radical Republicans who carried on in his tradition. The same raw Federal power that had spawned the secession crisis had in a real sense murdered Mary Surratt, her "crimes" her regional identity and "treasonous" boarding house clientele.

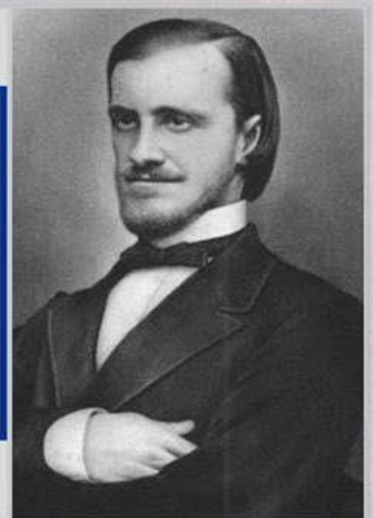
Early on, some of the citizens of Maryland and the rest of the Borderland South, had vainly sought to remain neutral, an impossibility in the face of the North's perfidy and its precipitous reduction of their region to a reviled and conquered appendage to Northern territory, but they were soon to realize the high stakes of the war and what a Confederate defeat would mean. Because she had been schooled by Calhoun, Rose Greenhow appreciated the malign irony of Salmon P. Chase's assurance to her that the North was waging its war to "rescue" America from a "ruthless despotism," and she feared the enormity that would be a Northern victory and the imposition of what William Tecumseh Sherman with chilling blandness called the "nation's will." In her memoirs, Greenhow records Calhoun's deathbed prediction that the United States would "prove a failure," that "an irresponsible majority would override [the] conservative element." The North, chaffing under the proscriptions of the Constitution, "at no distant day," Calhoun warned, would "set aside the constitutional restraints...and eventually bring about a revolution."

A century and a half ago, when those Northern revolutionaries descended on them, Southerners were compelled to defend their homeland's sovereignty. Today the coerced "weaker portion" is no less obligated to resist tyranny through the penultimate measures of interposition and nullification, and, those failing, to resort to dissolution, a Providentially-bestowed remedy irrevocable by the passage of time or by historical positivism to ideological ends.

J.L. Bennett is an independent historian living in Maryland and the author of *Letters from the Outpost: Essays on the Cultural Cleansing of a Small Southern State*. <https://www.abbevilleinstitute.org/review/marylands-confederate-sisterhood/>

*"Sentiment moves the world; man is nothing without it.
He who feels no pride in his ancestors is unworthy
to be remembered by his descendants."*

*– Major David French Boyd, 9th Louisiana Infantry
First President of Louisiana State University*





Defending the Heritage

THE TRUTH IS ON OUR SIDE...

The 1861 Morrill Tariff ultimately tripled the Tariff rate from 15% to 48%. It was passed two days before Lincoln took office. The next day at Lincoln's 1st inaugural address, he promised that **any state that would not pay the taxes would be invaded and the taxes would be taken by force with bloodshed if necessary.**

~ † Robert † ~

Photo: Morrill Tariff Cartoon, featured in Harper's Weekly on April 13, 1861 saying: THE NEW TARIFF ON DRY GOODS. Unhappy condition of the Optic Nerve of a Custom House Appraiser who has been counting the Threads in a Square Yard of Fabric to ascertain the duty thereon under the New MORRILL Tariff. The Spots and Webs are well-known Ophthalmic Symptoms. It is confidently expected that the unfortunate man will go blind.

A Disease of the Public Mind

By **Thomas DiLorenzo** on Mar 29, 2017

Historian and novelist Thomas Fleming is the author of more than fifty books, including two very good revisionist histories of the two world wars: *The New Dealers' War*, and *The Illusion of Victory in World War I*. He has authored biographies of George Washington and Benjamin Franklin, and has written extensively about the founding generation, including his best-selling book, *Liberty!* As a regular on PBS and NPR he is as “mainstream” as it gets. That is, he was, until he published his latest book, *A Disease in the Public Mind: A New Understanding of Why We Fought the Civil War*.

No respectable historian believes the Deep North/government school fantasy that enlightened and morally-superior Northerners elected Abe Lincoln so that they could go to war and die by the hundreds of thousands solely for the benefit of black strangers in the “deep South.” And Thomas Fleming is as “respectable” as one gets in terms of contemporary writers of history. Fleming has discovered what scholars such as the late, great Murray Rothbard and the not-late-but-still-great Clyde Wilson wrote about many years ago: A war was not necessary to end slavery – the rest of the world did it peacefully; only 6 percent of adult Southern men owned slaves, which means that the average Confederate soldier was not fighting to preserve a system that actually harmed him and his family economically; and that the real cause of the war was what Fleming calls a “malevolent envy” of the South by New England “Yankees” who waged a war of economic conquest. In his own words, from the inside front cover of *A Disease in the Public Mind*:

[Northern] hatred for Southerners long predated their objections to slavery. Abolitionists were convinced that New England, whose spokesmen had begun the American Revolution, should have been the leaders of the new nation. Instead, they had been displaced by Southern “slavocrats” like Thomas Jefferson.

The inside cover of the book asks, “Why was the United States the only nation in the world to fight a war to end slavery?” The standard “answer” to this question, which I have asked many times in my own writings, is that Southern plantation owners were by far the most evil human beings in world history, far more evil than British slave owners, Spanish slave owners, or French, Danish, Dutch and Portugese slave owners. Therefore, no peaceful means of ending slavery was ever possible. This of course makes no sense at all, and Thomas Fleming recognizes it.

He points out that “Only 316,632 Southerners owned slaves – a mere 6 percent of the total white population.” This leads Fleming to ask the obvious question: “Why did the vast majority of the white population unite behind these slaveholders in this fratricidal war? Why did they sacrifice over 300,000 of their sons to preserve an institution in which they apparently had no personal stake?”

Fleming actually understates this point: Slavery only benefited the slave-owners who exploited the slaves but was economically harmful to all the rest of Southern society because slave labor is inherently inferior to free labor. The entire South was poorer as a result. Moreover, the average Confederate soldier, who was a yeoman farmer who owned no slaves, was harmed by the slave-owning plantation owners through unfair competition. That is why so many Northern states like Illinois banned the migration of blacks, free or slave, from their borders, and it is also the main reason why the Republican Party opposed the extension of slavery into the new territories – they wanted to “preserve them for free white labor,” as Lincoln himself once said. In every major Civil War battle Confederate soldiers who did not own slaves fought against (mostly border state) Union Army soldiers, such as Ulysses S. Grant, who *did* own slaves (Grant’s wife Julia, cousin of Confederate General James Longstreet, inherited slaves from her South Carolina family and Grant was the overseer of his father-in-law’s slave plantation for a period of time before the war).



Fleming contends that the real reason for the war – and for why, of all the nations on earth, only the U.S. associated war with the ending of slavery – was twofold: First, there was the extreme “malevolent envy” of Southerners by the New England “Yankee” political class, who had long believed that *they* were God’s chosen people and that *they* should rule America, if not the rest of the world. Second, there were a mere 25 or so very influential New England abolitionists who had abandoned Christianity and even condemned Jesus Christ, while embracing the mentally insane mass murderer John Brown as their “savior.” This is part of the “disease in the public mind” that is the theme of Fleming’s book.

John Brown, who had declared himself to be a communist, had organized terrorist attacks in Kansas which included the murder of entire families who did not own slaves, and the murder of free black men. “Perhaps most appalling,” writes Fleming, “were the murders of James P. Doyle and his two oldest sons, while Doyle’s wife, Mahala, pleaded frantically for their lives The Doyles were immigrants from Tennessee who . . . had no interest in owning slaves.” Brown claimed that his purpose was “to strike terror into the hearts of the proslavery people.” He planned even larger acts of terrorism at Harpers’ Ferry in 1859 where he was apprehended by U.S. Marines led by Colonel Robert E. Lee, and he was hanged for his crimes.

Fleming discusses in great detail how John Brown came to replace Jesus Christ in the minds of Northern abolitionists, who adopted his mantra that blood must shed in order to eradicate sin. That is, if *they* were to be saved and sent to Heaven, there must be bloodshed, and the more the better. That is why peaceful emancipation was not achieved in America, writes Fleming: It was not stubborn and evil Southern plantation owners who were the problem, it was the bloodthirsty abolitionists.

John Brown “descended from Puritans” and was “the personification of a Puritan,” says Fleming. And he truly became a “god” to the New England “Yankees.” “Ralph Waldo Emerson expressed awe and near-worship of John Brown,” writes Fleming. He lavished praise on John Brown’s “religion of violence.” Emerson called Brown “that new saint” who “would make the gallows as glorious as the cross.” Henry David Thoreau said that “Brown was Jesus.” He was “the bravest and humanest man in the country,” said Thoreau with horribly clunky English. He described Brown in that way after learning of Brown’s execution of non-slaveowning, innocents in front of their wives and children. These men were clearly crazy, and their writings must have contributed a great deal to the “disease in the public mind.”

The abolitionist William Lloyd Garrison was also a John Brown worshipper. As a typical New England Yankee Garrison possessed “the prevailing attitude” of New Englanders in that “they were inclined to believe in the moral depravity of anyone who disagreed with them,” and had “an almost total lack of empathy” for their fellow countrymen in other parts of the country. This, says Fleming, was “a flaw that permeated the New England view of the rest of America.”

An abolitionist compatriot of Garrison’s named Henry C. Wright declared that Jesus Christ was a “dead failure” for allowing slavery to exist, and insisted that “John Brown would be a power far more efficient” than Christ. Armed with such beliefs, Garrison and comrades waged a decades-long campaign of hatred against all Southerners. Their newspapers broadcast for decades that the South was “a province ruled by Satan” and was guilty of “four unforgiveable sins: violence, drunkenness, laziness, and sexual depravity.” “From Richmond to New Orleans, the Southern states are one great Sodom,” wrote one New England publication. Fleming writes that such frantic “theological somersaults” were strikingly similar to “the public frenzy that gripped Massachusetts during the witch trials . . .” And some people wonder why Southerners in 1861 no longer wanted to be part of a union that included New England Yankees.

Thomas Fleming has discovered historical truths that Clyde Wilson long ago wrote about. In an essay entitled “The Yankee Problem in American History” Wilson pointed out that “by Yankee I do not mean everybody from north of the Potomac and Ohio. Lots of them have always been good folks.” He, like others before him, used “the term [Yankee] historically to designate that peculiar ethnic group descended from New Englanders, who can be easily recognized by their arrogance, hypocrisy, greed, and lack of congeniality, [and] for ordering other people around They are the chosen saints whose mission is to make America, and the world, into the perfection of their own image.” “Hillary Rodham Clinton,” Clyde Wilson continues, “is a museum-quality specimen of the Yankee – self-righteous, ruthless, and self-aggrandizing.”

By 1860, writes Wilson, “The North had been Yankeeized, for the most part quietly, by control of churches, schools, and other cultural institutions, by whipping up a frenzy of paranoia about the alleged plot of the South to spread slavery to the North,” the theme of Abe Lincoln’s “House Divided” speech. Of course, that was never the plan and never a possibility, but the “diseased” public mind of the North, fueled by the slick political rhetoric of politicians like Lincoln, actually persuaded many in the North.

Clyde Wilson describes abolitionism in almost an identical fashion that Thomas Fleming does:

Abolitionism, despite what has been said later, was not based on sympathy for the black people nor on an ideal of natural rights. It was based on the hysterical conviction that Southern slaveholders were evil sinners who stood in the way of fulfillment of America’s driving mission to establish Heaven on Earth Most abolitionists had little knowledge or

interest in black people or knowledge of life in the South . . . many abolitionists expected that evil Southern whites and blacks would disappear and the land repopulated by virtuous Yankees.

Ralph Waldo Emerson was one of these. He once predicted that since black people were, in his opinion, and “inferior race,” they would eventually “go the way of the Dodo Bird” and become extinct.

A Disease in the Public Mind is filled with scorn for the abolitionists and their un-American beliefs, including their belief of the inferiority of black people. By failing to know anything at all about Southern society, never spending any time there, writes Fleming, the abolitionists did not understand that many of the slaves were highly skilled and talented blacksmiths, carpenters, coopers, farmers, and artisans of all sorts. This ignorance has led generations of Yankees, including many of today’s “liberals,” to believe that because of slavery, the descendants of slaves “would have to be treated like children, at best, or creatures from an alien planet at worst.”

Thomas Fleming would likely be in complete agreement with Murray Rothbard, as well as Clyde Wilson, on the nature of mid-nineteenth century “Yankees.” Rothbard wrote in his essay, “Just War,” that:

[T]he North’s driving force, the ‘Yankees’—that ethnocultural group who either lived in New England or migrated from there to upstate New York, northern and eastern Ohio, northern Indiana, and northern Illinois – had been swept by . . . a fanatical and emotional neo-Puritanism driven by a fervent ‘postmillennialism’ which held that as a precondition for the Second Advent of Jesus Christ, man must set up a thousand-year Kingdom of God on Earth. The Kingdom is to be a perfect society. In order to be perfect, of course, this Kingdom must be free of sin If you didn’t . . . stamp out sin *by force* you yourself would not be saved (emphasis added).

This is why, said Rothbard, the “Northern war against slavery partook of a fanatical millennialist fervor, of a cheerful willingness to uproot institutions, to commit mayhem and mass murder, to plunder and loot and destroy, all in the name of high moral principle. They were Pattersonian humanitarians with the guillotine: the Anabaptists, the Jacobins, the Bolsheviks of their era.”

Thomas Fleming points out that the husband of Julia Ward Howe, author of the “Battle Hymn of the Republic,” was one of the financiers of John Brown’s terrorist mass murder sprees. Her song replaced “John Brown’s Body” as the Yankee anthem as it celebrated the mass murder of hundreds of thousands of fellow citizens as “the glory of the coming of the Lord.”

Thomas Fleming discusses many other historical facts in *A Disease in the Public Mind* that yours truly has also written about and been denounced as a liar, a slavery defender, a “Neo-Confederate,” and worse. He praises Thomas Jefferson for being among the first American statesmen to propose the peaceful emancipation of Southern slaves. He describes in detail the breathtaking hypocrisy of New Englanders who “rediscovered the sacred union,” he writes sarcastically, after having plotted to secede from the union for a dozen years after Jefferson’s election as president.

Fleming also writes of how the “Yankees” habitually attempted to plunder the South with protectionist tariffs that protected their manufacturers from competition. He understood that the Republican Party’s opposition to the extension of slavery into the new territories was based on their wish of “Free Soil for Free (White) Men,” the title of chapter 19. That is, they wanted a Homestead Act that would hand out free land to white settlers while banning the existence of *all* black people, free or slave. He quotes Lincoln’s letter to Horace Greeley explaining that his “paramount objective” was to “save the union” and not to end slavery.

In his final chapter Thomas Fleming writes about Oliver Wendell Holmes, who was an officer in Lincoln’s army who was wounded in battle. After the war, “For seventy years, he repeatedly condemned the abolitionists and others who claimed they had a message from some higher power that everyone had to obey. Above all he voiced his contempt for people whose claim to certitude often persuaded other men to kill each other.” If this sounds familiar, it is because it has been the guiding principle of American foreign policy ever since 1865.

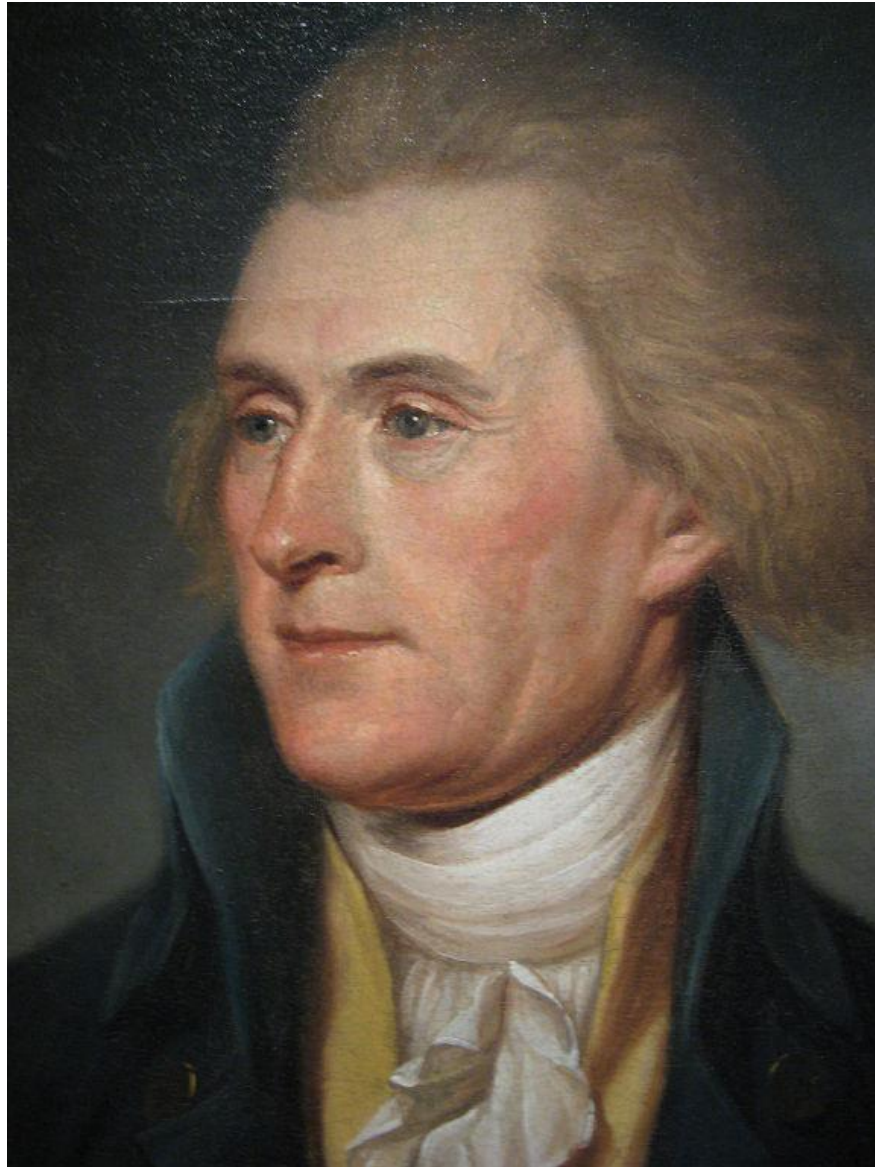
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<https://www.abbeyvilleinstitute.org/blog/a-disease-of-the-public-mind/>

Jefferson and Slavery

By **Dave Benner** on Mar 27, 2017



Every so often, contemporary opponents of the Jeffersonian tradition make the argument that the legacy of the “Sage of Monticello” has been tainted by patent hypocrisy. The barrage of attacks Jefferson levied against slavery, they suggest, should be discounted on the grounds that he was a slave owner himself. Beyond this, some go as far as to claim that all redeemable facets of Jefferson’s political philosophy and accomplishments of his civil career should be consequently ignored forgotten. Because of his supposedly incongruous position on slavery, the Jeffersonian tradition is sometimes deemed as inconsequential, a mere footnote in history that should be swept under a rug and buried forever.

Despite these erroneous narratives, Thomas Jefferson was deeply opposed to slavery, and the question of freeing his slaves was much more complex and complicated than most assume. While he understood the practice to be indisputably immoral and malevolent, Jefferson was unable to eradicate it in Virginia despite his own earnest efforts.

From his earliest days as a burgess, Jefferson championed legislation that would make it easier for slave owners to independently manumit their own slaves. In 1770, he represented two mulatto boys *pro bono*, arguing that they had natural rights. Again in 1772, he gave legal representation to George Manly, a son of a free black woman, who had petitioned for

freedom after working as an indentured servant beyond his contracted term. Once his freedom was secured, Manly worked at Monticello for Jefferson himself, who paid him wages.

Jefferson's typical penchant toward slavery was seen yet again on the eve of American independence. At that juncture, he alluded to an episode wherein Virginia made an effort to hinder the slave trade through punitive taxes. In his famous pamphlet, *A Summary View of the Rights of British America*, Jefferson recalled that the attempt that had been "defeated by his majesty's negative." Though the king had put an end to the plan, Jefferson wrote that Virginians had been in favor of the "abolition of domestic slavery."

In his initial draft of the Declaration of Independence, he condemned the "Christian king of Great Britain" for imposing the slave trade upon Virginia. "He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty...determined to keep open a market where Men should be bought & sold," he wrote. Although this distaste exemplified a common sentiment in Virginia amongst some of Jefferson's equally prominent peers, such as George Mason, the language was struck out by the Continental Congress at large. In his 1776 *Bill to Prevent the Importation of Slaves* in Virginia, Jefferson also made a failed attempt halt the importation of slaves in his own state. Over and over again, he characterized slavery as an abject evil.

Years later Jefferson touched upon slavery years later in *Notes on the State of Virginia*, the most noteworthy American book of the 18th century. Therein, he doubted the prevailing view that blacks and whites were naturally unequal, and explained that slavery was an affront to God:

"The opinion, that they [slaves] are inferior in the faculties of reason and imagination, must be hazarded with great diffidence...How much more then where it is a faculty, not a substance, we are examining; where it eludes the research of all the senses; where the conditions of its existence are various and variously combined; where the effects of those which are present or absent bid defiance to calculation; let me add too, as a circumstance of great tenderness, where our conclusion would degrade a whole race of men from the rank in the scale of beings which their Creator may perhaps have given them. I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind."

Without stopping there, he insisted that "nothing is more certainly written in the book of fate than that *these people are to be free*," and warned those who claimed otherwise that God's "justice cannot sleep forever."

Although several anti-Jefferson academics such as Paul Finkelman and Michael Zuckerman have denounced the man for his views on slavery, most of their accounts rely on lauding certain writings in isolation from those of more crucial importance, ignoring critical context, and overlooking Jefferson's efforts to bring his sentiments to fruition. Finkelman has even gone as far as to assert that Jefferson had committed "treason against the hopes of the world" by not manumitting his slaves. By omitting any mention of Jefferson's work to threaten and undermine the institution, and neglecting relevant circumstances, many like Finkelman have done a disservice to scholars and the general public.

In reality, Jefferson's disposition on slavery was hardly limited to idle words. He took these leanings into account and made a candid attempt to infuse his vision into Virginia society. This was best seen in his response to the defeat of his 1786 proposal for a gradual manumission act for his home state, where he wrote angrily that man was an "incomprehensible machine" that had afflicted "on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose." Jefferson went as far as to empathize with what he saw as a maligned race of people, who would one day be delivered from bondage:

"When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a god of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, or at length by his exterminating thunder, manifest his attention to the things of this world, and that they are not left to the guidance of blind fatality."

The defeat of the bill had made the great purveyor of American liberty apoplectic. Because he so sincerely believed that slaves were destined to be freed, Jefferson's futile effort to curtail slavery weighed on him, and convinced him that such undertakings posed an incredible challenge. He considered slavery an abomination, but sadly came to the realization that no single man in his own generation held the sole answer to the existential problem. However, his quest to impede the industry did not end there.

Jefferson's most significant assault against slavery may have come in 1807, when his presidential administration ended the international slave trade forever. During his second term in office, Jefferson finally had the chance to bring his penchants to fruition. Article I, Section 9 of the Constitution allowed Congress to ban the international slave trade after a period of 20

years. Consequently, in his annual message to Congress in 1806, Jefferson used the opportunity to urge Congress to criminalize the international slave trade at the soonest opportunity:

“I congratulate you, fellow-citizens, on the approach of the period at which you may interpose your authority constitutionally, to withdraw the citizens of the United States from all further participation in those violations of human rights which have been so long continued on the unoffending inhabitants of Africa, and which the morality, the reputation, and the best interests of our country, have long been eager to proscribe.”

Congress did just that, and in 1807 responded accordingly by reading legislation for the moment it could be constitutionally enacted. On March 2, the president signed “An Act Prohibiting Importation of Slaves,” effectively abolishing the practice in the United States. Although most of the states by this point had already independently banned the trade in their own states, the law represented a positive step forward for human liberty.

Though he came to the conclusion that free blacks and whites could not live peacefully in the same society, Jefferson honestly pondered and entertained various proposals to make manumission easier in his own state, including dispersal of slaves outside of Virginia’s urban centers and foreign colonization. Underlying each consideration was a conscious effort to help bring about what he believed the “book of fate” would someday yield – the manumission of all slaves.

As historian Kevin Gutzman put it in *Thomas Jefferson: Revolutionary*, the frequent allegation that Jefferson sat by idly while slaves suffered is a mistaken charge. “Jefferson did not do nothing about the plight of enslaved blacks in America,” wrote the author. Contrary to the common myths and accusations of hypocrisy, he “did not passively accept that slaves would remain slaves in Virginia forever, or even that there would be slavery in America.”

Through his public life, Jefferson maintained that blacks were equally entitled to self-government, and were imbued by their creator with inalienable rights. Jefferson’s anti-slavery streak was remarkably consistent throughout his life, although he will never be given adequate credit for it. Although Jefferson’s actual views are often obscured by trends of presentism, his perspective on slavery was radically liberal for his time and place.

Jefferson owned dozens of slaves, no doubt – no one disputes this, and pointing it out isn’t a stunning revelation. Freeing his slaves, however, created a more problematic quandary than many realize. Lavish spending was Jefferson’s chief folly, a habit that made manumission of his slaves financially impossible. Compounding this was Jefferson’s agreement to extend a huge amount of credit to a close friend, Wilson Cary Nicholas, who unpredictably went bankrupt and died before repayment. As the grandson of the famous Virginian statesmen wrote, the financial calamity became “a perfect hell of trouble.”

Although there is great evidence to suggest that he planned on arranging for the manumission of his slaves, the debt catastrophe emphatically prevented Jefferson from doing so. Any plan to do so after this point would have saddled even more onerous debt onto Jefferson’s living descendants, which he understandably was unwilling to do. He was only able to free the children of Sally Hemings, abiding by a promise he made to her earlier in life. In the end, Jefferson’s grandson was forced to sell Monticello within a few years. All of this is not to excuse Jefferson’s unsound spending habits, quite to the contrary – but these circumstances stand nonetheless as realities that require sincere consideration. If he did free his slaves and load his posterity with burdensome debt, we may instead be complaining today that Jefferson was “anti-family.”

All of these things taken into account reveal that the subject itself was a far more tricky matter. No one gets accolades for opposing 18th and 19th century slavery in 2017, and grappling with the issue in antebellum Virginia was a much more intricate matter. For a Virginian who effectively inherited slaves at birth, and were thus responsible for protecting the financial interests of an entire family as the oldest son, manumission wasn’t always an easy prospect.

Although George Washington and John Randolph of Roanoke were wiser financially and could afford to free all of their slaves, Jefferson could not. Nonetheless, all had virtually the same negative outlook toward the practice, and all should be commended because of it. It was those perceptions, not those of the common caricatures, which actually characterized the southern gentry’s position on slavery.

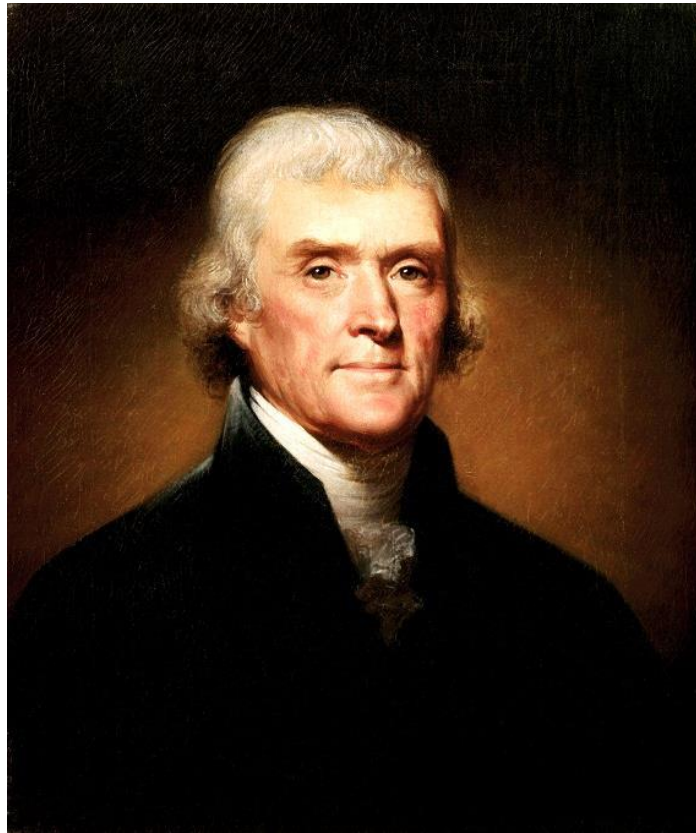
About Dave Benner

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*

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Jefferson the Man

By [John Devanny](#) on Mar 20, 2017



Thomas Jefferson, Revolutionary: A Radical's Struggle to Remake America. Kevin R. C. Gutzman (New York: Saint Martin's Press, 2017).

The challenge a historian faces when writing about Thomas Jefferson is which Jefferson does one choose? The choices of “Jeffersons” include: Jefferson the radical, Jefferson the democrat, Jefferson the *philosophe*, Jefferson the scientist, Jefferson the statesman, and Jefferson the planter, just to name a few. Kevin Gutzman has chosen Jefferson the radical statesman as his subject, with perhaps a slight emphasis upon the statesman more so than the radical. Gutzman begins his volume with a powerful claim regarding Jefferson as a statesman, “Thomas Jefferson’s influence on American political history outstrips that of any other figure.” In support of this bold thesis, Gutzman explores Jefferson’s influence in five realms of his life: federalism, freedom of conscience, education, and Jefferson’s views on Africa-Americans and Native Americans. Gutzman believes that one may find in these areas a Jeffersonian vision which is both coherent and consistent, and one that he pursues throughout his public career. In doing so, Jefferson became the most important and influential of American political figures.

On the crucial subject of federalism, Gutzman is right to emphasize Jefferson’s deep commitment to the need for strict limitations on the powers and scope of the federal government. Jefferson pursued this line in the “Summary View of the Rights of British America.” Gutzman uncovers the important meanings in this curious document, a document which is part Country Tory with its appeal to the King George III to rein in Parliament’s excesses, and part radical, a monarchist would say impudent, in calling the King to account for his failures to curb Parliament’s excesses. Fundamental to Jefferson’s view of federalism is his assertion that the colonies are already autonomous states on par with the United Kingdom, Spain and France, and thus incorporated into the United Kingdom by a shared executive, and not by any authority Parliament possessed. This viewpoint provides a crucial context for the Declaration of Independence. In that document, Jefferson

continued the argument against King George's negligence in curbing Parliament, and hence the need to declare the independence of the thirteen "states." Gutzman's point here is well taken; the heart of the declaration is not the phrase "... all men are created equal," but the indictment hurled at George III, for it is this indictment that justifies the status of the new colonies as free and independent states.

Gutzman's argument suggests that the reading of the first several lines of the Declaration of Independence is best understood as the assertion of thirteen "states" that they share an equal right to independence with the United Kingdom, France, Spain *et al.* This interpretation was the original one of the framers and thus the correct one. Further evidence may be found in the debates over the admission of Missouri into the federal union. When opponents of Missouri's admission as a "slave state" invoked the "all men are created equal" clause to buttress their case for denying Missouri admission to the union as a slave state, it was Senator Richard Mentor Johnson who reminded the Congress that the meaning of the phrase was "that all communities stand upon an equality; that Americans are equal with Englishmen and have the right to organize such government for themselves as they shall choose, whenever it is their pleasure to dissolve the bands which unite them to another people." Johnson received no rebuttals from the innovators in the Senate who wished to change the plain meaning of Jefferson's words. Time would, however, erode the original intent and meaning of Jefferson's words and give to the phrase a more abstract, teleocratic, and even at times a Jacobin quality.

Gutzman's proper understanding of Jeffersonian federalism makes intelligible many of Jefferson's subsequent actions and appeals to limit to the scope and authority of the federal government. These include: Jefferson's sympathy for Shay's Rebellion, Jefferson's reservations concerning the constitution that came out of the Philadelphia Convention, the Kentucky Resolutions, many of Jefferson's policies as President, particularly in his first term, and his later anxieties concerning the Union in the wake of the Marshall Court's decisions in *McCulloch v. Maryland* and *Cohen v. Virginia*, and yes, the Missouri controversy.

In addition to being the country's foremost statesman, Jefferson could also lay a claim to being the father of American education, and certainly Jefferson has an even more powerful claim to founding the first truly American university, the University of Virginia. Jefferson's views on education were deeply influenced by his beliefs regarding the liberty of conscience. In brief, this later principle may be best summed up by Jefferson's quote, "Inquiry, yes, but inculcation, no." This quote, however, is best applicable to Jefferson's views regarding religious beliefs and principles. For example, Jefferson supported developing a library of religious works of all kinds at the University of Virginia, but religion was viewed by Jefferson as a field of study, not a set of dogmas to be transmitted to the students. When it came to inculcating some of the values and prejudices of the Enlightenment, well that was a different matter altogether. Some of the values espoused by Enlightenment thinkers were to a large extent his values; their prejudices, his prejudices. Most crucial for Jefferson as a goal of education was the creation of an aristocracy of merit rather than a monied aristocracy, and the formation of a people capable of self-government, which is to say, a republican citizenry. This citizenry, however, was to be secular one: committed to freedom of conscience, absorbing the many of the values of the Enlightenment as these passed through the filter of American pragmatism. Religion was to be moved to the sphere of private life where it may shape ethics and behavior, but not much else. Not only are these views still with us in America, but they retain considerable power in shaping the conversations Americans have with each other about the role of education and religion in society.

Gutzman's last two topics deal with the racial views of Jefferson, specifically his views concerning blacks and Indians. With respect to the former, Jefferson's views were conventional for his time. He opposed slavery, favored the policy of colonization as a way to bring about slavery's demise, and believed that whites and blacks could not co-exist on equal terms without violence resulting. The chief reason Jefferson's iconic status was diminished during the culture war of the last three decades was due in large part to Jefferson's racial attitudes and his conviction in the inherent intellectual and moral inferiority of most black Americans. Unlike so many academics on the Left, Gutzman is not ready to dismiss Jefferson as one more racist and hypocritical dead-white-male from days past. Gutzman points out that Jefferson's efforts to end slavery were sincere and he is unafraid to see Jefferson for who he was; he is not reliant upon either the drawers of icons or the iconoclasts for his views of Jefferson. Most importantly, Gutzman illustrates that in Jefferson's Virginia there was a range of views on slavery as well as the inherent capacities of black people; there was no monolithic view on this subject in Virginia or the South. Conventional too was Jefferson's views on Indians. Jefferson was much more optimistic concerning the inherent abilities and endowments of the Indians, and like many Virginians he favored assimilation. Gutzman is right to point out that in terms of policy Jefferson laid the ground for the dispossession of the Indians, but was this not always the case with many Virginians? When it came to the "sons of the forest" were not Virginians always ambivalent? Many First Families of Virginia were and are proud of their descent from Pocahontas; in Jefferson's day such descent conferred a kind of blood title

to Virginia. There was also the common view that the Indian must give way to the march of white civilization, hence Jefferson's support for extinguishing Indian title to lands as a tool to encourage assimilation and feed agrarian cupidity.

If there is a glaring omission in Gutzman's otherwise excellent book it is the absence of a discussion of Jefferson's views on political economy. Granted, political economy is not the most exciting topic, but any cursory glance at the *Annals of Congress* or the *Register of Debates* reveals that political economy and public finance dominate the conversation. As Edmund Burke once put it, "The revenue is the state." I would go so far as to say that Jefferson's views on political economy were at the heart of his vision for America, and for a time these views had triumphed over those of the Hamiltonians and later the Whigs. This leads to another mild criticism, could not any acolyte of Alexander Hamilton's make the justifiable claim that we now live in Alexander Hamilton's world rather than Mr. Jefferson's? Let us make a brief case for this view. By 1848, the Bank of the United States was dead, the Treasury was issuing its notes for currency, westward expansion was in full swing, federally funded internal improvements were accepted, grudgingly in some quarters, as unconstitutional, and tariff rates were beginning to come down—Jeffersonian policies all. Soon the Whig Party would fall, the Republicans rise (and as a sectional party at that), the Late Unpleasantness would conclude, and one by one the planks of Jeffersonian political economy would be dismantled. Once Jeffersonian federalism was defeated at Appomattox Courthouse the way for the triumph of the Hamiltonian vision of America was paved.

The above quibbles aside, Gutzman has provided us with an outstanding case for the importance of Jefferson in clear, coherent, and well-supported prose. In some places this might lead to a revocation of tenure; we surely hope that no such fate awaits this most talented and articulate historian of the Jeffersonians.

About John Devanny

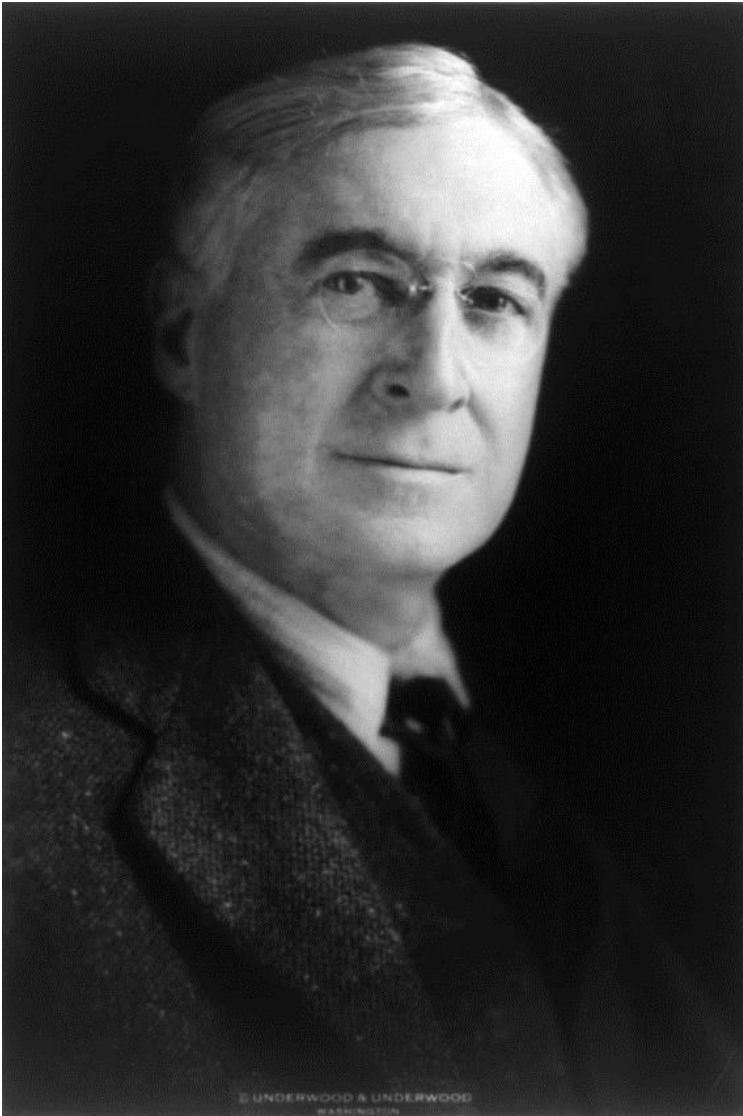
John Devanny holds a Ph.D. in American History from the University of South Carolina. He is the Dean of Faculty for Forsyth Country Day School and resides in Winston-Salem, North Carolina.

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Bernard Baruch: Son of the South

By **Charles Goolsby** on Mar 24, 2017



On the morning of July 5, 1880, Colonel E.B.C. Cash and Colonel William M. Shannon faced each other with pistols near Du Bose's bridge in Darlington County, S.C. At a word of command, Shannon fired quickly, splashing the muddy ground at the feet of his adversary. Colonel Cash, an experienced duelist with a sinister reputation, coolly took aim and fired. Seconds later, Colonel Shannon, believed to be the last man shot in a "high-toned" pistol duel anywhere in the United States, lay dead.

The killing of Colonel Shannon sent shock waves across the state and spurred the South Carolina legislature to enact strict new laws prohibiting dueling and disqualifying from public office anyone who had taken part in one. The incident also had a profound effect on one of the men in attendance that fateful morning. Dr. Simon Baruch, a close friend of Shannon, had reluctantly agreed to witness the affair. Hoping to avert bloodshed, Dr. Baruch had secretly alerted the local sheriff. But the intervention of the law came too late. Haunted by what he believed was a needless and tragic death, Simon Baruch decided to move his family and his very successful medical practice to New York City.

Had the Darlington County sheriff ridden a little faster that July morning, the world might never have heard of Wall street financier, Presidential cabinet member and consummate Washington insider Bernard Mannes Baruch. He was born August 9, 1870 in Camden, S.C. The second of four sons born to Simon and Isabelle Baruch, Bernard later recalled the family's move north of the Mason/Dixon line with nostalgia and regret. "There was a Huckleberry Finn or Tom Sawyer quality in how we lived," wrote Baruch. His was a world familiar to generations of Southerners—a world of shotguns and fishing poles; of classic books and religious devotions; of easy familiarity and high courtesy. The courtly

manners and high ideals he learned as a barefoot boy in the impoverished, agrarian South never left him, even at the pinnacle of wealth and power. The man later denounced by Henry Ford as the archetypal "international Jew;" adviser to presidents, kings and captains of industry; Bernard Baruch remained, throughout his life, a gentleman of the Old South.

Baruch's Southern roots ran deep. His mother's family were Sephardic Jews descended from Isaac Rodriguez Marques. Marques, believed to have immigrated from Denmark, established a booming shipping business in New York in the 1690s. A grandson of the patriarch changed the family name to Marks and served with distinction in the Continental Army during the America's War for Independence. By this time the Marks family had been transplanted to Charleston, S.C. Baruch's grandmother, Sarah Cohen, daughter of Deborah Marks and Rabbi Hartwig Cohen, became the bride of a gallant young "upcountry" merchant and planter named Saling Wolfe in 1845. From their union came 13 children, including Baruch's mother Isabelle.

The Wolfe family mansion in Winnsboro, S.C. was among the first put to the torch when Sherman's army came to call in the spring of 1865. One of Baruch's favorite family stories from that terrible time concerned a portrait that his mother had painted of her fiance, Bernard's father, Simon. "When Sherman's raiders were setting fire to Saling Wolfe's house," Baruch wrote, "Mother, who was about fifteen, rescued this portrait. She was carrying the picture across the yard when a Yankee soldier wrenched it from her hand and ripped it with his bayonet. When she protested, he slapped her."

The assault brought immediate retribution from a certain Captain Cantine, the Union officer commanding the detachment. Wielding the flat of his sword, the outraged Union officer treated the cowardly recruit to a merciless beating. From this chivalrous act a romance began to bud. This was too much for Belle's father. Marriage to a Gentile was one thing. But marriage to a Yankee was out of the question! His daughter continued to exchange letters with the dashing young captain until her fiance returned from Confederate service and, in 1867, brought her under the chupa, the traditional Jewish wedding canopy.

An interesting footnote to this story appears in Bernard Baruch's memoirs. He recalled that during World War I, while he was chairing the War Industries Board, a young man besought his assistance in getting overseas to the fighting front. He carried a letter of introduction written by Baruch's own mother. "The bearer of this," wrote Mrs. Baruch, "is a son of Captain Cantine." I know you will do what you can for him." And, of course, Baruch did.

In contrast to the Wolfes, Marks and Cohens, Bernard's father was a recent immigrant. Born in Schwersenz, Prussia in 1840, Simon Baruch left the Royal Gymnasium in Posen at the age of 15 for the strange new world of Camden, S.C. With the aid of Mannes Baum, a local merchant, Simon put himself through medical school and soon established himself as a successful country doctor. It was Mannes Baum who presented Baruch with a handsome uniform and sword when the young surgeon joined the Third Battalion, South Carolina Infantry, on April 4, 1862.

In the course of his three years of military service, Baruch was often under direct enemy fire—and not always as a non-combatant. During the Confederate retreat from Cedar Creek, he tried desperately to help General Jubal Early rally the beleaguered rebels for just one more stand. At the battle of South Mountain, Baruch performed major surgery outdoors on a makeshift table made from a churchhouse door and two large barrels. As bullets whizzed overhead, Baruch and his orderlies continued their grim work until a Union army surgeon rode up and offered assistance. It was only then that Baruch realized that he had become a prisoner of war.

Exchanged a few days after the battle of Sharpsburg (Antietam), Baruch was captured again at Gettysburg. At the field hospital in Black Horse Tavern, Baruch worked for two days and nights to save the lives of the wounded Confederate and Union alike. As Lee's army began the long retreat South, Baruch was ordered directly by the commanding general to stay behind with the sick and wounded. Again a prisoner of war, Baruch was overwhelmed by the kindness and cooperation he received from Union officers and civilians. Abundant medical supplies and even such undreamed-of luxuries as fresh butter, eggs, wine and coffee were provided for the Confederates. After six weeks of relatively pleasant captivity, Baruch was shipped to Baltimore for confinement in the prison of Fort McHenry. Two months later, Baruch was exchanged a second time.

In March 1865, surgeon Baruch was captured for the third and last time—without even knowing it. Stricken with typhoid fever while treating Confederates wounded at Averyboro, N.C., Baruch was unconscious when General Sherman's troops passed through the area. He awoke to learn that he had been "paroled" and that the war, for him, was over at last.

Like so many Southerners, Dr. Baruch returned home on crutches to find his house burned and his country under military rule. "Through much of my childhood no white man who had served in the Confederate Army was allowed to vote," wrote Bernard Baruch. Fed up with pandemic corruption, skyrocketing taxes and the complete suppression of their most deeply cherished rights, Southerners responded predictably. "So oppressive was this state of affairs that even a man like my father could write a fellow veteran of the Confederate Army that death was preferable to living under such conditions."

Simon Baruch would say little of how he and other members of the Ku Klux Klan persuaded Camden's "carpetbag" officials and their "scalawag" allies to ply their trade elsewhere. But Bernard's earliest memories were of his mother sitting up late, behind a barricaded door and with a loaded shotgun, while his father was away on "political business." Despite the violence and hatred of the times, Bernard recalled that Dr. Baruch once went to the deathbed of a noted scalawag. "Nor did Father have any prejudice against the Negro or any grudge against the North," wrote the younger Baruch. "Reconstruction rule," he said, "was oppression to Father and he fought to free the South of it. It is tragic that the Negro got trapped in this struggle, which embittered race relations to this day."

Bernard Baruch had only fond memories of the blacks he knew as a boy. Foremost among them was his nurse, Minerva, who brightened many an evening with stories of Brer Rabbit, Brer Fox, Brer Terrapin and a doleful lion named "Bolem." Like so many of her generation, Minerva was generous and loving but not overindulgent. "Minerva would not have favored progressive education," wrote Baruch. "When she was an old woman, she would visit me at my South Carolina plantation and delight in telling my Northern guests how she used to paddle me for my bad behavior." As a grown man—one of the wealthiest and most powerful in America—Bernard Baruch was still addressed by the venerable nurse as "chile." Minerva's children, especially her son Frank, were the Baruch children's first playmates. Frank, as Bernard later recalled, "could beat us all at fishing and hunting and could snare birds, an achievement I admired."

Bernard Baruch's boyhood was not only a world of black and white—there was Jew and Gentile also. Camden's Jewish community consisted of just six families, but as Baruch noted, "they were all respected citizens." The most distinguished of these were the De Leons, which furnished the Confederacy with a Surgeon-General and a diplomatic agent to France. Since the community was too small for a synagogue, Camden's Jews worshiped at home. "On Saturdays," Baruch wrote, "we wore our best clothes and shoes and were not permitted outside the yard of our own home." Out of respect for the Christian Sabbath, Baruch recalls that "Mother made us dress up and 'behave ourselves' on Sundays as well."

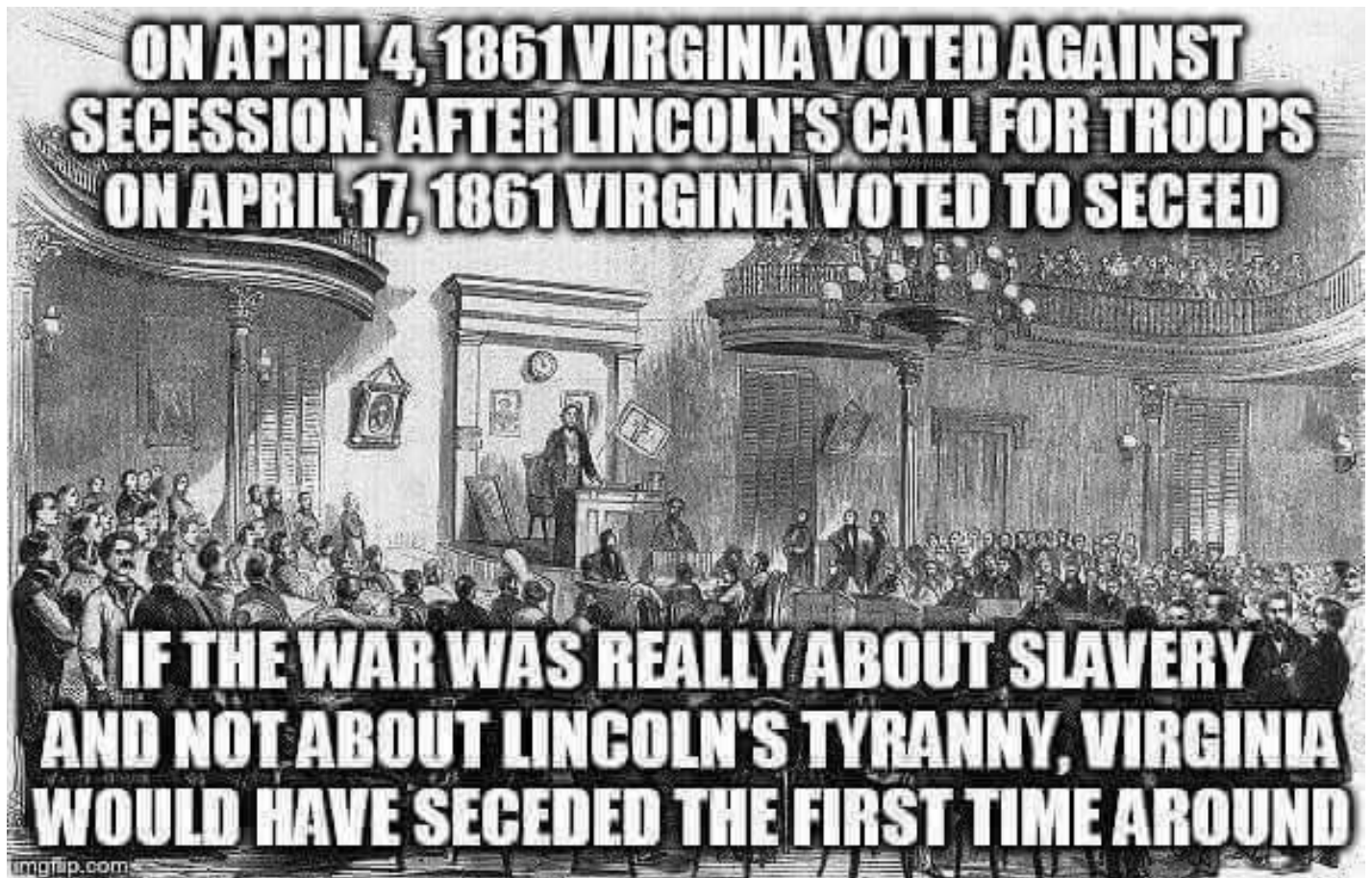
Baruch's mother had been raised in a strictly observant home. His father was more lax regarding dress and diet, but he took his responsibilities to the Jewish community seriously. As head of the region's Hebrew Benevolent Association, Dr. Baruch urged his co-religionists to build their lives on "high morality" of the Bible—a sentiment shared by his Christian neighbors.

"In South Carolina," Bernard recalled, "we never suffered discrimination because we were Jews." Such was not the case in New York, where Baruch's daughters, despite the fact that they were raised in the Episcopalian faith of their mother, were denied admission to several private schools and even barred from the dancing school their mother had attended.

Publically attacked by such notorious anti-Semites as Gerald L. K. Smith, Dudley Pelley and German dictator Adolph Hitler, Baruch clung, throughout his life, to the tolerance, goodwill and mutual respect he had experienced as a boy in the South. "I have told my children not to be blinded to the greatness of America by the pettiness of some of the people in it," wrote Baruch.

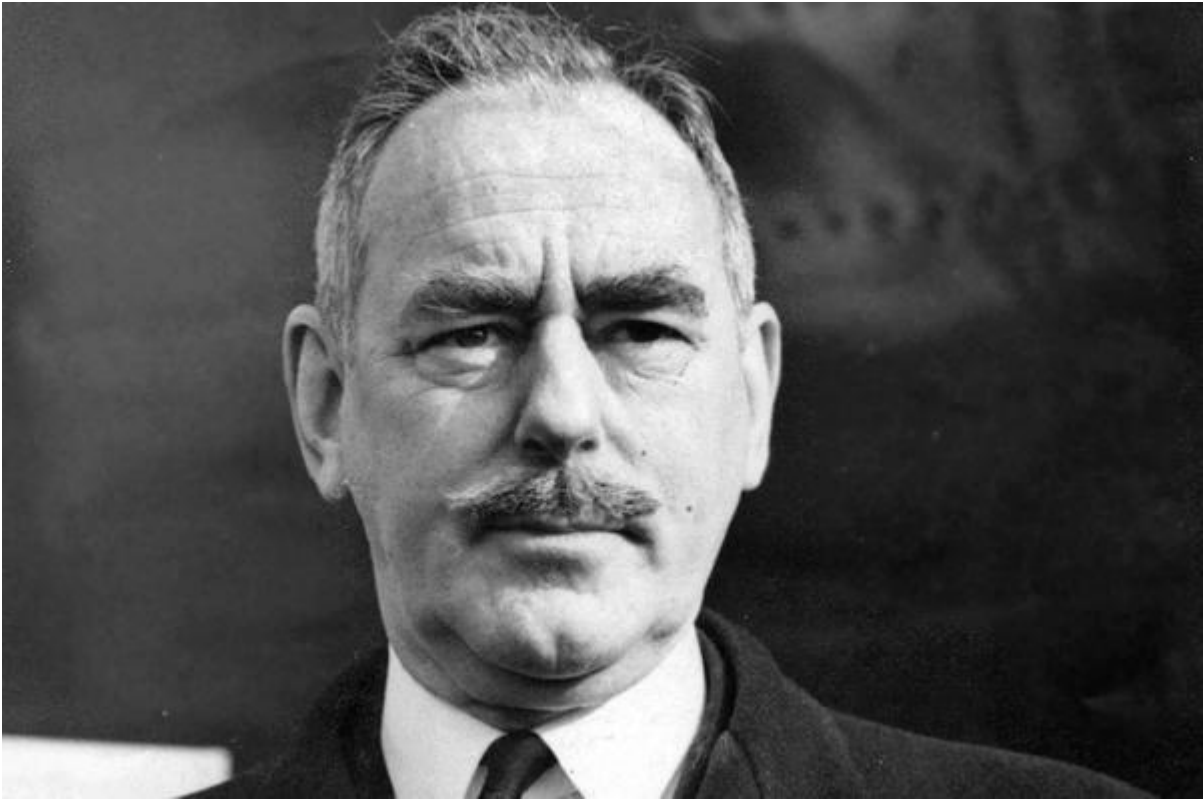
"The priceless heritage which America has given us," Baruch noted, "...the heritage which is America—is the opportunity of being able to better oneself through one's own striving. No form of government can give a person more than that. And as long as that heritage remains ours, we will continue our progress toward better religious and racial understanding as more and more of each of us comes to be recognized for his or her own worth."

This article was originally printed in Southern Partisan magazine, 3rd Quarter 1994.



Yankee Foreign Policy and the Cold War

By [Brion McClanahan](#) on Mar 30, 2017



North Korean dictator Kim Jong-un is rattling his sabers and threatening war against the United States. He blew up an American aircraft carrier in one propaganda video and has goaded the Trump administration in several other statements, ostensibly to create the image of manly firmness to his people. Obviously, high profile assassinations and executions along with staged videos showing Jong-un running through crowds of forced applause and mandatory groveling at his feet are not enough. North Korea does this about every twenty years. It is in the ruling family's DNA.

But most Americans don't understand the role North Korea played in the expansion of unconstitutional executive power in the United States nor its importance in the open ended foreign policy commitments of the twentieth century. That is the real story.

The villain in this narrative is the oft forgotten and in many cases unknown Yankee bureaucrat Dean Acheson, a man who once reportedly called Hillary Clinton a "terrific person."

The Connecticut born and bred Acheson helped craft much of the more important foreign policy directives of the twentieth century. As assistant secretary of state, Acheson drafted the blueprint for the Lend Lease Act which, though sold as a measure to avoid war, pushed the United States only inches from armed conflict. That was Franklin Roosevelt's plan from the beginning. As the historian Charles C. Tansill famously wrote at great cost to his career in *Back Door to War*, Roosevelt was uncharacteristically occupied with his stamps during the Pearl Harbor attack while George Marshall conveniently was enjoying the second most famous horseback ride in American history. The first, Paul Revere's, helped Americans prepare for an attack. Marshall's cost the lives of 2000 American servicemen.

Acheson led the American delegation to Bretton Woods in 1944 and was instrumental in the creation of the IMF, the World Bank, and GATT. After President Harry Truman promoted Acheson to Undersecretary of State, he further advanced the cause of globalism by designing the Marshall Plan. This was a great coup for Acheson. In 1933, Roosevelt appointed Acheson to the treasury department but he was canned because he knew little about economics. Now, the blundering Acheson not only helped establish the apparatus that would drive the world financial sector into the modern age, he involved

the United States in an expensive, taxpayer funded open-ended policy of financial assistance for Europe and Asia. Everyone seemingly forgot that Acheson was a financial dolt.

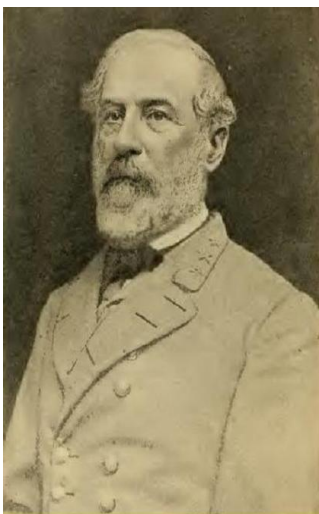
More importantly, the Marshall Plan pushed United States foreign policy in a different direction and Acheson knew it. Truman handed the job of Secretary of State over to the scheming bureaucrat in 1949, and he rewarded the American people with the North Atlantic Treaty Organization, the first time since 1800 that the United States found itself in a permanent peacetime European alliance. Former Secretary of State George Kennen worried that Acheson was trying to militarize the Cold War. He was correct. In 1950, Acheson favored the findings of NSC-68, a paper that called for the massive expansion of both American military spending and the CIA. Until that point, the CIA was a relatively innocuous intelligence gathering organization. That quickly changed in the 1950s as the CIA was given a fresh influx of cash and secret powers. Without Acheson, the Dulles brothers would never have had the power to reshape American foreign policy during the Eisenhower years and beyond.

Acheson, in fact, was the mastermind of the Cold War. He convinced Truman of the necessity of “containment” and the importance of halting North Korean aggression in 1950. This led to the “Truman Doctrine” the Korean War, and Truman’s bizarre speech before the Congress calling for Americans to pay more taxes and accept bigger government and less freedom because that would help bring about the fall of communism. The Politburo could not have written it better.

That brings us full circle to 2017. The Korean War was not only unnecessary, it led to a major policy shift for the United States. Vietnam followed Korea, and American meddling in the Middle East was a direct result of Acheson’s ongoing fear of globalist communist aggression. We are living in a Cold War world without the Cold War. It is the gift that keeps on giving and Acheson was Santa Claus.

Acheson’s story is emblematic of destructive Yankee influence in America. Their “city upon a hill” mentality has permeated every vestige of mainstream political thought, but most conspicuously in the neo-conservative faction of the Republican Party. This is not to say that Southerners were always anti-imperialists or correct in their public positions—far from it—but is always certain that Yankees will pursue the path of obnoxious intervention under the false notion of “humanity” guided by the “treasury of counterfeit virtue.” Americans should be divesting themselves of this type of Yankee thinking. Unfortunately, it seems we are rushing to embrace it.

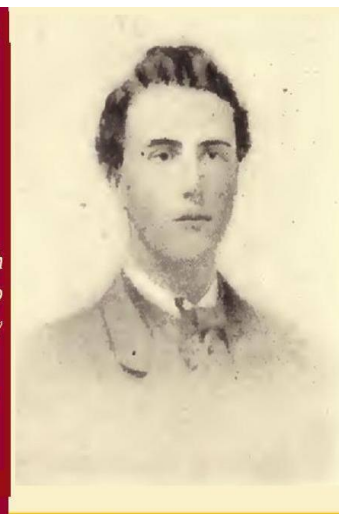
Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *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.abbeyvilleinstitute.org/blog/yankee-foreign-policy-and-the-cold-war/>



“Young Lee says, ‘When I again saw my father, he was riding at the head of Longstreet’s men, on the field of Manassas; and we of Jackson’s corps, hard pressed by Pope for two days, welcomed him and the division that followed him, with cheers of delight. Two rifled guns, from our battery, were detached and sent to join Longstreet’s advance artillery. I was ‘Number One’ at one of those guns. We advanced rapidly, from hill to hill, firing as fast as we could, trying to keep ahead of our gallant comrades who had just arrived. As we were ordered to cease firing, and were lying down, resting beside our guns, General Lee and his staff galloped up. The general reined in Traveler close by my gun, not fifteen feet away. I looked at him and he did not recognize me. I was smeared with the red soil of that region and my face and hands were grimed with powder. I went over and spoke to General Mason, of the staff, and he did not know me; when I told him who I was he was much amused, and introduced me to several other officers whom I had previously met. Presently my father lowered his field glasses, after observing the enemy, and then General Mason spoke to him, ‘Here, General, is somebody who wants to meet you.’ My father, seeing before him only a mud-stained artilleryman, sponge-staff in hand, said, ‘Well, my man, what can I do for you?’ Then I replied, laughing, ‘Why, General, don’t you know me?’ At once he recognized me, and told me how glad he was to see me safe and well.”

General Robert E. Lee

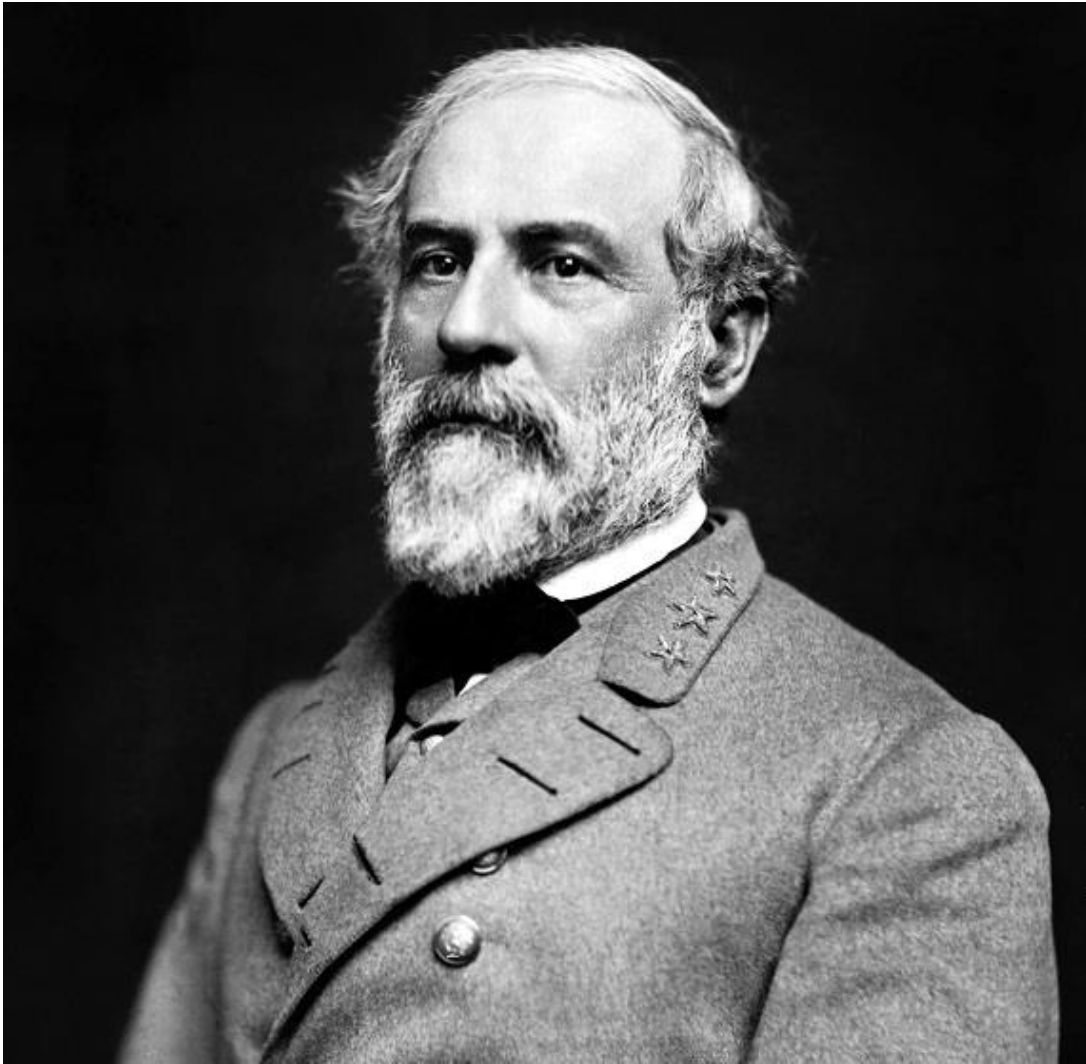
Bradley Gilman, Robert E. Lee (New York: The MacMillan Company, 1915), 128-129.



Captain Robert E. Lee Jr.

Why Lee? Why Acton?

By [Paul H. Yarbrough](#) on Mar 31, 2017



A prevailing notion throughout the grand land of America is that the constant brouhaha down South among many of us regarding monuments and flags and statues is much ado. . .so forth and so on. . . and that neo confederates (so-called) are living in the past. While not calling myself a neo-confederate (paleo) I certainly live *for* the past.

Interestingly, most neoconservatives and liberals seem to live in the past, as well. But it is not a curse if they do it, only if Southerners do it. After all, there is a monument to Lincoln and one to Jefferson both of which the Egyptians would be proud of in size and colossally ostentatious grandeur—for men who, by today's judgment (strangely, it is actually prejudgment) didn't seem to think black lives mattered; at least not in America. Lincoln belonged to the American Colonization Society along with other personages: the aforementioned Thomas Jefferson as well as James Madison, John Marshall and Francis Scott Key to name only a few additional notables.

The ACS of course (if you are readers George W. Bush, Mike Huckabee, Nicky Haly, et al) was the society that wanted to repatriate free Negroes to the continent of Africa. The reasons for this are easily researched but the bottom line is they generally were considered inferior and criminally dangerous. This was not a Southern issue nor a slave issue as approximately ten percent of blacks in the South prior to The War Between the States were free (some of whom owned

slaves themselves) and though thought of as somewhat inferior, prior to the war neither apartheid laws nor civil laws against miscegenation were on the books in the South.

This in the light of Mayor Mitch Landrieu's thrill at being politically rewarded by the fifth circuit court's ruling that the city of New Orleans (where a million people turned out for Jefferson Davis' funeral in 1890) can remove Lee's statue, P.G.T. Beauregard's statue and Davis' (adopter of a black orphan) as well. "There may have been a time when that monument reflected who we were as a city, but times change. And so do we," Landrieu said. Now, I do not believe the Mayor and most of those I talk with do not believe him either; though, in fairness (perhaps, though, not in truth) there are many who believe him. I suspect that the only lives that matter to Landrieu are the voting lives, whether black or white.

Pitiful little *men* like Dick Cheney can figuratively spit on the grave of a supposed friend, Floyd Spence, and George W. Bush can have lackeys sneak around at night and steal property paid for by others and in so doing tell their political friends that conservatism means the Republican party, and Southerners are welcome only if they understand this. And Mike Huckabee and such ilk can promulgate scholarships for illegal immigrants as an atonement for slavery but disdain their Southern brethren as unrepentant non-scholar (this now seems to be the current Southern Baptist teaching in today's stagecraft pulpits) racists and still deceive true conservatives into voting for the damnable Republican party.

A 19th century author, famous for his caring for political liberal manners and comportments would see through today's neoconservative twaddle it would seem.

"The Northern onslaught upon slavery was no more than a piece of specious humbug designed to conceal its desire for economic control of the Southern states."

Charles Dickens, 1862

And from the man Republicans and Democrats alike have come to defile:

"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. History is not the relation of campaigns and battles and generals or other individuals, but that which shows the principles for which the South contended and which justified her struggle for those principles."

Robert E. Lee

And, finally from a man who has been quoted as often as any and more than most in the political arena with his famous "Power corrupts, and absolute power corrupts absolutely," dispatching in a lengthy correspondence with Lee after the war:

"I saw in State Rights the only availing check upon the absolutism of the sovereign will, and secession filled me with hope, not as the destruction but as the redemption of Democracy. The institutions of your Republic (sic) have not exercised on the old world the salutary and liberating influence which ought to have belonged to them, by reason of those defects and abuses of principle which the Confederate Constitution was expressly and wisely calculated to remedy. I believed that the example of that great Reform (sic) would have blessed all the races of mankind by establishing true freedom purged of the native dangers and disorders of Republics (sic). Therefore, I deemed that you were fighting the battles of our liberty, our progress, and our civilization; and I mourn for the stake which was lost at Richmond more deeply than I rejoice over that which was saved at Waterloo." Lord Acton

It is for these reasons that Southerners, honorable conservative minds and mindsets, honor men like Robert E. Lee and offer up *Go Fund Me* programs to fight for him and in some meager way to thank him.

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



Patriots 1776



Patriots 1861

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Loyalist 1776



Loyalist 1861

How the end of slavery led to starvation and death for millions of black Americans



Saturday 16 June 2012

Hundreds of thousands of slaves freed during the American civil war died from disease and hunger after being liberated, according to a new book.

The analysis, by historian Jim Downs of Connecticut College, casts a shadow over one of the most celebrated narratives of American history, which sees the freeing of the slaves as a triumphant righting of the wrongs of a southern plantation system that kept millions of black Americans in chains.

But, as Downs shows in his book, *Sick From Freedom*, the reality of emancipation during the chaos of war and its bloody aftermath often fell brutally short of that positive image. Instead, freed slaves were often neglected by union soldiers or faced rampant disease, including horrific outbreaks of smallpox and cholera. Many of them simply starved to death.

After combing through obscure records, newspapers and journals Downs believes that about a quarter of the four million freed slaves either died or suffered from illness between 1862 and 1870. He writes in the book that it can be considered "the largest biological crisis of the 19th century" and yet it is one that has been little investigated by contemporary historians.

Downs believes much of that is because at the time of the civil war, which raged between 1861 and 1865 and pitted the unionist north against the confederate south, many people did not want to investigate the tragedy

befalling the freed slaves. Many northerners were little more sympathetic than their southern opponents when it came to the health of the freed slaves and anti-slavery abolitionists feared the disaster would prove their critics right.

"In the 19th century people did not want to talk about it. Some did not care and abolitionists, when they saw so many freed people dying, feared that it proved true what some people said: that slaves were not able to exist on their own," Downs told the *Observer*.

Downs's book is full of terrible vignettes about the individual experiences of slave families who embraced their freedom from the brutal plantations on which they had been born or sold to. Many ended up in encampments called "contraband camps" that were often near union army bases. However, conditions were unsanitary and food supplies limited. Shockingly, some contraband camps were actually former slave pens, meaning newly freed people ended up being kept virtual prisoners back in the same cells that had previously held them. In many such camps disease and hunger led to countless deaths. Often the only way to leave the camp was to agree to go back to work on the very same plantations from which the slaves had recently escaped.

Treatment by union soldiers could also be brutal. Downs reconstructed the experiences of one freed slave, Joseph Miller, who had come with his wife and four children to a makeshift freed slave refugee camp within the union stronghold of Camp Nelson in Kentucky. In return for food and shelter for his family Miller joined the army. Yet union soldiers in 1864 still cleared the ex-slaves out of Camp Nelson, effectively abandoning them to scavenge in a war-ravaged and disease-ridden landscape. One of Miller's young sons quickly sickened and died. Three weeks later, his wife and another son died. Ten days after that, his daughter perished too. Finally, his last surviving child also fell terminally ill. By early 1865 Miller himself was dead. For Downs such tales are heartbreaking. "So many of these people are dying of starvation and that is such a slow death," he said.

Downs has collected numerous shocking accounts of the lives of freed slaves. He came across accounts of deplorable conditions in hospitals and refugee camps, where doctors often had racist theories about how black Americans reacted to disease. Things were so bad that one military official in Tennessee in 1865 wrote that former slaves were: "dying by scores – that sometimes 30 per day die and are carried out by wagonloads without coffins, and thrown promiscuously, like brutes, into a trench".

So bad were the health problems suffered by freed slaves, and so high the death rates, that some observers of the time even wondered if they would all die out. One white religious leader in 1863 expected black Americans to vanish. "Like his brother the Indian of the forest, he must melt away and disappear forever from the midst of us," the man wrote.

Such racial attitudes among northerners seem shocking, but Downs says they were common. Yet Downs believes that his book takes nothing away from the moral value of the emancipation.

Instead, he believes that acknowledging the terrible social cost born by the newly emancipated accentuates their heroism.

"This challenges the romantic narrative of emancipation. It was more complex and more nuanced than that. Freedom comes at a cost," Downs said.

<https://www.theguardian.com/world/2012/jun/16/slavery-starvation-civil-war>

Southern Heritage Then and Now

By **Clyde Wilson** on Mar 22, 2017



Order of the Southern Cross Banquet, Sons of Confederate Veterans National Reunion, Asheville, North Carolina, August 1, 2003

As the direct descendant of a private in the 42nd North Carolina and a sergeant in the 20th North Carolina, I am honoured to talk to a group descended from notable officers in our War of Independence—or the War to Prevent Southern Independence, as I like to name it.

Nobody gave me any orders as to what to talk about, which is a happy situation. I am going to talk about “Southern Heritage Then and Now,” about the place of Southern heritage in American life.

We all know that before and during the War and during Reconstruction and for years afterward, our ancestors were officially the demons of American history. We were the evil people who tried to “destroy the greatest nation on earth” because of our lust for slavery. This is easy to believe if you start out with the assumption that everything Yankees do is always righteous and that, obviously, any people who don’t want the inestimable blessing of being governed by Yankees are by definition bad people.

There were always decent Northerners who decried this bloody-shirt mentality. It was, interestingly, the Northerners who had actually fought in the War who wanted to treat defeated Southerners with respect and to do what they had fought for—restore the American Union—rather than continue to oppress, exploit, and slander the South.

Joshua Chamberlain at Appomattox saluted the defeated. He later wrote of the Confederates: “There stood before us . . . the embodiment of manhood, men whom neither toils and sufferings, nor the fact of death, nor hopelessness could bend from their resolve.” And he remembered his feeling was not of triumph but rather that all Americans should fall down on their knees and beg forgiveness.

Another hard fighting Union soldier, Ambrose Bierce, was enraged by a Republican orator who wanted to prevent the decoration of Confederate graves. He wrote these verses:

**The brave respect the brave. The brave
Respect the dead; but you—you draw
That ancient blade, the ass's jaw,
And shake it o'er a hero's grave.**

But such generous foes then were a minority.

In the 1890s, things began to change. A truce was called to which most Northerners and Southerners subscribed in good faith. It was symbolized by Charles Francis Adams, Jr., who in 1907 made a speech on the centennial of R.E. Lee's birth called "Lee, the American." This speech was delivered in Boston and Charleston and others places. (Charles, Jr. was the only one of the Adamases who actually fought in the War, by the way.)

The truce was also symbolized by Fitz Lee and Joe Wheeler and many Southern volunteers joining up for the war with Spain and by joint reunions of Union and Confederate veterans. And by D.W. Griffith, the genius of early American cinema and son of a Confederate soldier, who produced *The Birth of a Nation*, which combined a sympathetic account of Southern experience with an admiring portrait of Lincoln.

The terms of the Truce went something like this. Northerners agreed to stop demonizing Southerners and to recognize that we had been brave and sincere and honourable in the War, although misguided in trying to break up the Union. Northerners agreed also that Reconstruction was a great wrong that would not have happened if Lincoln had lived. And they willingly accepted Confederate heroes like Lee and Jackson as American heroes.

For our part, Southerners agreed, in exchange for a little respect, that we were glad that the Union had not been broken up and that we would be loyal Americans ever after, something which we have proved a thousand-fold since.

And both agreed that the War had been a great tragedy with good and bad on both sides, a great suffering out of which had emerged a better and stronger United States.

The Truce held pretty well for a long time, til past the middle of the 20th century. I have seen a photograph of Franklin D. Roosevelt making a speech before a huge Confederate battle flag. Harry Truman picked the romantic equestrian painting of Lee and Jackson for the lobby of his Presidential Library. Churchill wrote admiringly of Confederates in his *History of the English Speaking Peoples*, and *Gone with the Wind*, book and movie, was loved by audiences worldwide.

If you look at the Hollywood movies and also the real pictures from World War II, you will see battle flags painted on U.S. fighter planes and flying over Marine tents in New Guinea. Well, my friends, that truce is over.

Let me tell a few stories from recent history. George W. Bush, while governor of a Southern state and running for president, sent his henchmen in the middle of the night to remove two harmless UDC plaques from a state office building. Governor Pataki of New York banned the true Georgia flag from the display at the state capitol.

More recently, Vice-President Cheney refused to come to the funeral of a longtime respected Congressman if that Congressman's wishes to have a Confederate flag and "Dixie" at his funeral were followed. The Secret Service was on hand to make sure that the V.P. was not embarrassed by any display of evil symbols of the Confederacy. (Nevertheless, a few months later, he came back and South Carolinians gave him a dinner at which they contributed \$300,000 to his campaign chest.)

These are not leftwing multiculturalists. These are so-called "conservative" Republicans. These are people who could not have been elected without the votes of Confederate descendants.

I could spend the rest of the month talking about the total unconditional surrender of Southern institutions to organized hatred of the South. Right now, there is a carpetbagger who holds an endowed chair in history at a major Southern state university who teaches that America would be a better place if Southerners had been exterminated at the end of the War. Another carpetbagger in another endowed chair in history in the South teaches that so-called Southern honour was nothing but crude, violent suppression of dissent. Another teaches that Southern women did not really support the War and their menfolk, but were in secret rebellion against the white male ruling elite. Another teaches that every favourable thing we believe about our ancestors' courage, skill, and honour is a "Lost Cause Myth," a pack of lies made up after the War to cover up our evil and failure.

When the Confederate flag controversy was raging in my state, some 90 historians in the state signed a statement which said that the Confederate flag represents slavery and nothing but slavery, and that this is not an opinion but is a "fact" established by their expert knowledge. The unstated premise was that South Carolinians are deluded about our own history and need to be corrected by wiser people. What they are really saving is that we should discard our history and accept their myths.

Of course, many of these historians were in other fields and knew nothing about the War. Some were recent imports from strange places like Burma or California. Their position did not rest on study and knowledge. It is a party line that you must agree to, to be a member of the club of so-called “experts,” an officially proclaimed “truth” not too different from what used to pass for history in the late Soviet Union.

But my main point is: The Truce is over. Those times are gone. gone. gone. Yet many of those who are charged with the defense of our heritage are living in a dream world, pretending that it is still 1950. The breaking of the truce has nothing to do with us. We did nothing to cause it. We kept our part of the bargain. It has happened because they have changed and they are in a mode which requires them to scapegoat us—and not for the first time in history.

We have been for several years now fighting brush fires instead of realizing that we are in a war—a cultural cold war with an enemy who wants us dead. Our Confederate heritage is being banished to a dark little forbidden corner of American life labeled “Slavery and Treason.” And incidentally, all the vast admirable contributions of Southerners to American history over four centuries are redefined as “American” and not really “Southern.”

The people who are after our heritage are not folks we can win over by presenting historical evidence and assuring them that we are good, loyal Americans free of hate. They could not care less about truth or heritage. In fact, they don’t even know what we are talking about when we speak of honouring heritage, that is, respecting our forebears. We are not in an argument over the interpretation of the past. Our very identity as Southerners—today and tomorrow, as well as yesterday—is at stake.

If I am right, what should we do? First, I think, we need to embrace and claim all of Southern history, from Captain John Smith and Pocahontas right up to this moment. The four years of war, as important as that is, is only a part of the long and continuing history of Southern people. The SCV summer camps are a great idea. So is the “Lincoln Reconsidered” conference recently sponsored by the Virginia SCV and the Abbeville Institute summer schools. We need many more such events where respectable scholars can be mobilized to challenge *their* mythology. We ought to commission a thorough, comprehensive documentation of Union army atrocities, which are now being played down as insignificant, and perhaps mount a campaign for reparations—for after all. Southerners are a people who have been, and still are being, economically exploited through the whole existence of the United States.

But most of all, we need to reorient our thinking and fight this war rather than the last one. And I must say that many of those Southerners who have the most power and influence have betrayed the Southern people and left the real fight to be carried on by blue collar Southern white males, who have less public power than any group in the United States today. We need action from Southerners who have influence, who make campaign contributions, who can call up governors and state legislators and newspaper editors and put on some real pressure.

In one of the greatest of all war films, the 1964 *Zulu*, there is a scene just before a few hundred British soldiers are attacked by thousands of war eager natives. An anxious young soldier asks: “Why us?” The veteran unflappable old sergeant-major replies: “Because we’re here, boy, that’s why.” We are here. If we are going to save our heritage as a part of American life, it will have to be done by us. After us, it

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<https://www.abbevilleinstitute.org/blog/southern-heritage-then-and-now/>

‘We must never forget, we must put in the dock and hang higher than Haman, those who, in modern times, opened the Pandora’s Box of genocide and the extermination of civilians: Sherman, Grant, and Lincoln.

Perhaps, some day, *their* statues, like Lenin’s in Russia, will be toppled and melted down; their insignias and battle flags will be desecrated, their war songs tossed into the fire. And then Davis and Lee and Jackson and Forrest, and all the heroes of the South, “Dixie” and the Stars and Bars, will once again be truly honored and remembered. The classic comment on that meretricious TV series *The Civil War* was made by that marvelous and feisty Southern writer Florence King. Asked her views on the series, she replied: “I didn’t have time to watch *The Civil War*. I’m too busy getting ready for the next one.” In that spirit, I am sure that one day, aided and abetted by Northerners like myself in the glorious “copperhead” tradition, the South shall rise again!



-Dr Murray Rothbard



Major Thos. J. Wooten

"After the battle of Spotsylvania, Major Thos. J. Wooten, of the Eighteenth, was in command of the sharpshooters of Lane's Brigade and made an enviable reputation during the campaign. Around Petersburg he was a terror to the enemy's picket lines, and had a reputation in both armies.

Wooten's 'seine-haulings' were proverbial, and he was liberally used by division, corps and army headquarters for ascertaining the enemy's lines or movements. His method was to reconnoiter, during the day, the line to be gone through that night and at such hour as would suit his purpose would approach 'in twos' with his select men, sufficiently near to make a dash at them. At a signal the column would go through the line with as little noise as possible, halt, face out, and each rank swing around right and left, taking the skirmish line in the rear, capturing the men with the minimum of danger to his command. His success was phenomenal, and he received the commendation of Generals Lee and Hill in congratulatory orders.

At an armistice to bury the dead, the Federals were curious to see 'Major Hooten,' as they called him. Viewed in his Confederate garb, which was not very elaborate, his appearance was not 'as striking as an army with banners' and when pointed out to a lot of officers and men, a significant smile passed around the group, which found expression in the exclamation of an impressive Teuton, 'Mine, Got!!! Is dot ze man what makes us skeert, like Stonewall Shackson?'"

Adjutant William H. McLaurin - 18th North Carolina

North Carolina Confederates

The Shining Spirits

By **Jeffrey St. John** on Mar 21, 2017



Why the South Will Survive, by Fifteen Southerners. Edited by Clyde N. Wilson. Athens: The University of Georgia Press, 1981.

As a naturalized Southerner (born in the North but educated in the South) it is a delight to discover this hard intellectual diamond among the soft dunghills of contemporary American publishing.

The fifteen separate essays contained in this work deserve the grace of the reader's gratitude. It is hard for the young today to survive the murder of the mind that produces pygmy leaders at all levels. The majority of the essays in this work have been written by young Southern scholars who are giants. Each has taken the time to discover the roots and reality of Southern society, as opposed to the fostered falsehoods taught in the penal colonies of public education. It takes a person endowed with a tough and inquiring intellect to affirm the unconventional notion that, indeed, the American South will not only survive but has intellectual, moral, and social values worthy of examination by the rest of the nation.

The revisionist Southern historian David Leon Chandler in his much-neglected 1977 book, "The Natural Superiority of Southern Politicians," makes the often-ignored point that Southerners founded America. Jamestown, Virginia, preceded Plymouth, Massachusetts, by thirteen years. The two founding political charters of the American Republic were written by Southerners: Jefferson's Declaration of Independence, and Madison's U.S. Constitution. The South has produced a profusion of literary and military talent unequalled by other parts of the nation. Yet, despite these undeniable facts, the South continues to be viewed by the rest of America with a mixture of condescension, undisguised hatred and admiration for the region's rawbone approach to living.

The late lamented Southern historian Clifford Dowdey wrote during the Bicentennial of the Declaration of Independence in 1976 that its official celebration demonstrated that the South was still regarded as a region unfit to rejoin the Union. The focus of the Bicentennial was largely on New England, ignoring if not blurring the role and part Southerners played in the making of the American Republic. After 1865 and Appomattox, Dowdey stated, Southerners became the largest group of "unmentionable ethnics in the nation."

"For Lincoln did not save the union," Dowdey adds, "the military might he amassed destroyed one of the original parts of America, and after his death powerful men of ambition formed a new union to which the South, after a period of military occupation which completed the war's destruction, was a poor stigmatized attachment.

"It's only one example of omissions to make no mention of the reality for half its existence, the U.S. was in effect two nations. This so falsifies the journey of America from Jamestown ... as to reduce realities to empty slogans. In the last

quarter of the 20th century with the West in disarray whilst the Soviet giant looms menacingly, I do not believe that as a nation we can maintain a high morale with a combination of ignorance and delusion about itself.”

Dowdey specifically mentions the Bicentennial of the U.S. Constitution in 1987, warning that if we are to survive as a free people to celebrate the event it is necessary to correct a multitude of delusions and distortions.

Why the South Will Survive serves as an indispensable primer as we work our way toward the Bicentennial of the U.S. Constitution. What unites all these brilliant essays is that they are rooted in the classical world reaching back to Greece and Rome. Perhaps of paramount importance is they are also rooted in the rockbed of religious belief. These two pillars—classical thought and revealed faith—formed the foundation of the American Republic and produced the U.S. Constitution. It in turn sustained the most extraordinary experiment in human history until Appomattox in 1865.

The shipwreck that was the U.S. Civil War, or War Between the States, ran the U.S. Constitution onto political reefs from which it has never been retrieved. But it also produced lethal fissures in the pillars of religious faith and in classical learning. Gradually over the last century as Americans lost their belief in the value of the next world and lost their belief in the experience of the ancient wisdoms as guidelines in this world, they began to believe they could play God with government.

The American South was never contaminated by the “metaphysical madness” of the French Revolution, as John Randolph of Roanoke put it. The fissures the French heresies created in Western Civilization were that man was a god and that the past could offer him no real guidance for the future. The State became the Church, materialism became the highest secular sacrament, and power the highest holy order. The American Revolution had proceeded from the opposite premises. And as the historian Otto J. Scott observed, the dramatic differences between the two revolutions, often confused as being similar, were that “Washington never left a trail of corpses or became a Napoleon.”

The late Richard Weaver, in *The Southern Tradition at Bay*, pointed out that the War Between the States was regarded by the South’s leadership, steeped in classical tradition and religious belief, as a continuation of the French Revolution. The war was a violent clash between ideals and ideas of the American Revolution and the metaphysical madness of the French Revolution. Perhaps this comparison defeats the ends of propagandists who persist in promoting the myth and distortion that the conflict was waged to free American blacks. Prior to Lincoln’s 1863 Emancipation Proclamation, the major justification for the war of conquest and subjugation was to preserve the Union, not to end slavery.

How the South survived its hundred years of hard history after Appomattox can be grasped by reading these thoughtful essays. It survived by clinging tenaciously to the salvaged remnants of the religious and cultural legacy that had created the American nation. The South was destroyed physically, but never spiritually or culturally. The North after 1865 never understood this spiritual and cultural wellspring of the South. Blinded and obsessed by the issue of race and equality, the North even today does not fathom why the South prefers to be wrong in its way rather than right in the ways of others. The disintegration in the last few decades of sectors of American society outside the South raises the question of who really won the Civil War in the long run.

Clyde N. Wilson, professor of history at the University of South Carolina, in the introduction to *Why the South Will Survive*, raises the question of whether the South is the only region with any identity left. “The Southerner may be justified,” he observes, “in wondering whether there is any American culture any more, whether America is anything other than a collection of people sharing a common territory, government, and standard of living, but otherwise having no identity.”

John Shelton Reed, professor of sociology at the University of North Carolina at Chapel Hill, points out that what still survives in the South is “what used to be seen as the American trait of individualism.” This shared value of Southerners encompasses other aspects of the region’s culture that places a premium on the personal and the subjective while rejecting the collective that has done so much to create the impersonal, faceless and unfeeling society outside the South. “Just as Southerners are expected,” Reed writes, “to work out their own salvation without calling on the formal institutional apparatus of church, priest, and sacrament, so we have often been inclined to work out our own justice without running off to the legislature or the courts.”

The traditional Protestant Southerner’s view that salvation is always personal is consistent with the view first concretized by the Framers of the U.S. Constitution: that power politics must not be seen as the source of societal salvation, as is the case today. However, this personal approach of Southerners is not without its explosive elements. William C. Havard, chairman of the Department of Political Science at Vanderbilt University, candidly concedes that the “proclivity toward violence in the South is also related in no small part to Southern personalism.” But Havard maintains such violence is easier to understand and control since it stems from a personal code of honor that insists injury and injustice find a direct means for redress. Not so with “the abstract, depersonalized violence that now seems endemic to the American megalopolis, old North and new South alike.”

The American South endured defeat, poverty, military occupation and decades of deliberate distortion and attack on its society of shared values, on religion, family, and work. Both whites and blacks have shared these hardships. As a consequence, the South was better prepared to cope with the defeat in Vietnam and the Watergate trauma. Fred Hobson, associate professor of English at the University of Alabama, makes the salient point in his essay that while the nation seems to have been de-moralized by Vietnam and Watergate, the South and Southwest, now called the Sunbelt after decades of derisive references as the Bible Belt, is booming. "Its optimism," he observes of the Sunbelt philosophy, "and confidence have replaced, or at least modified, the Southern legacy of failure, pessimism, and looking backward. . . . For the first time since 1930, the South has dropped its defensive stance and speaks from a position of strength, even presumed superiority."

Hamilton C. Horton, Jr., a North Carolina attorney and former leader in the state's General Assembly, maintains that the Southern love of and attachment to the land is a check on the region embracing uncritically the Bitch Goddess of material progress at any cost. Delay in industrialization has been a blessing. Since the South is also blessed with an abundance of woods, streams, and rivers, where industry has relocated in small Southern towns farming, hunting, and fishing can coexist in merging patterns that keep the young from leaving. It has also, according to Horton, "saved the family farm. Thousands of Southern farm families today supplement the income from their farms with income from industrial jobs." The South, he adds, may "well be the first major region in the world to be industrialized and yet preserve the human dimensions. Megalopolis can be rejected."

The abundance of small towns in the South with industry and stabilized populations has achieved without the Washington bureaucrats' blueprints the key element that has eluded the North: population dispersal. Combined with its fidelity to the Founding Fathers' philosophy of limits to political power to declare martial law in the marketplace, is it any wonder that the South has been the beneficiary of one of the largest inter-territorial migrations in history? The exodus from the Snowbelt to the Sunbelt in the last two decades by population and industry has been the direct consequence of governments in the North playing god with the lives and fortunes of the productive for the benefit of the nonproductive. Equality plus political power equals ruin and exodus!

Don Anderson, executive director of the National Association for the Southern Poor, raises important questions of how to come to grips with the pervasive problem of poverty among Southern blacks. As a former staff member in the House of Representatives he identifies why the Great Society's War on Poverty was a forecast of the American defeat in Vietnam. The Great Society advocates wrongly assumed that massive numbers of the poor require massive blueprints. It was not until Anderson returned to the place in Virginia where his forebears had been slaves that he discovered the cultural dimension of the Southern black society, with its center in the black church. Anderson is part of a growing group of blacks who have come home to the South from a North that proved not to be the Promised Land. "It seemed appropriate to me," he writes, "in attempting to solve the main problem [poverty] confronting the Negro people in the South, that I should put to work the ideas of Virginia's greatest political philosopher, Thomas Jefferson. He believed that the salvation of the idea of democracy lay in his ward republics." Such decentralized centers of black self help would become a manageable vehicle for "taking the last step up from slavery."

Such a concept is consistent with the Southern political tradition, as detailed by George C. Rogers, Jr., professor of history at the University of South Carolina. In a Republic, he reminds us, power must be fragmented and broken up if it is not to be lethal to a people's lives and liberties. The great tragedy and mistake of the South was to use the core creed of the Founders of placing limits on political power to justify the continuation of slavery. "The Southern political tradition must be brought back," he writes, "first by protecting the state governments from edicts from the federal bureaucracy—the attempt to mould each state government into one form certified at the center."

Dr. Samuel T. Francis, former policy analyst with The Heritage Foundation in Washington and now an aide to Senator John East of North Carolina, maintains that the South's political tradition offers to the nation and the world a way out of its self-induced paralysis as a world power. Its tradition of loyalty and command coupled with its insistence on restraint of power, he argues, would be an alternative to the current American foreign policy that has persisted since the time of Woodrow Wilson, that Americans could successfully be the welfare workers of the world. "The global complaint against the United States today," he writes, "is that capitalism and industrial technology, democracy, mass culture, and Western liberalism, have undermined traditional cultures. This complaint—far more than the economics of slavery or the legalism of the Constitution—also underlay much of the Confederate revolt."

During the Bicentennial of the Declaration of Independence, the question constantly asked, but never answered, was how it was that so extraordinary a group of human beings could come together in one place and at one time. Thomas Fleming, the South's pre-eminent classicist, answers the question. It will no doubt be asked again when we observe the Bicentennial of the U.S. Constitution five years hence. Both the Signers of the Declaration and the Framers of the Constitution were the

beneficiaries of a classical education. In contrast, the crisis-ridden public education system today raises profound questions about how long both the South and the nation can endure when a public education system institutionalizes illiteracy.

“The people of the South have always preferred informal arrangements between families and friends,” he writes “to the abstractions of government machinery. The South’s long-standing prejudice against public education was based on a frank appraisal of the perils of government interference in the very private matter of child rearing. However, for practical purposes, the creation of public school systems in the South was achieved under Reconstruction and on imported models.” The murder of mind and morals by the penal colonies of public education has led to the development of Christian schools in the South, relentlessly attacked by every means at the disposal of the Educational Establishment. Mind monopoly that leads to moral murder tolerates no disagreement. Fleming believes, rightly, that despite their shortcomings and “all their faults, imagined and real, these new schools and the associations which protect them are the future of the South.”

Why the South Will Survive also contains essays on Southern religion by Cleanth Brooks, Marion Montgomery, and Thomas H. Landess, on Southern literature by George Garrett, on the meaning of “country music” by David B. Sentelle, and a historical summing up by M.E. Bradford.

Which brings us to how the book, *Why the South Will Survive*, came to be. Its publication is to pay proper homage to the 1931 classical work, *I’ll Take My Stand*. Andrew Lytle, one of the original contributors to this epic work, now a classic, provides an “Afterword” essay to conclude this intellectual landmark and milestone in Southern letters. It has been fifty years since *I’ll Take My Stand* burst upon the world with all of its prophetic warnings from those angry Southern Agrarians who discerned the coming of a domestic darkness at noon. Lytle despairs that the work failed to hold back the growth of machine and technology that posed so powerful a threat to those values that produce a high humane culture.

I must respectfully dissent from this despair. By the time *I’ll Take My Stand* was published, it had been sixty-six years since the Stillness at Appomattox. The economic, social, and political forces produced by the violent rupture of the American Republic could not have been contained under any circumstances. One practical example is the important part that railroads played in the conflict in tying together the nation. The forces unleashed by the war were much like an atomic detonation; first comes the searing heat of the explosion, the shockwave that follows must run its course and dissipate its terrible energy. So it was with the War Between the States. Without sounding deterministic, one seriously questions whether anything could have held back or redirected the intellectual, moral, political, social and economic consequences of that conflict.

I’ll Take My Stand was to my mind a success in the most important sense, as expressed by T.S. Eliot. It kept alive a constellation of values by which future men and women, Northerners and Southerners, could set their own intellectual and moral compass. The proof of this is contained in the very work that is the subject of this review.

John Randolph of Roanoke saw with corrosive clarity the calamity that befell the American Republic fully a generation before the flash of cannon at Fort Sumter. While he despaired at being a Cassandra, he never once wavered in his belief that he had a moral duty to speak his mind to his colleagues in the Congress with candor and conviction. He fulfilled his moral obligation and, as a consequence, has earned a special and cherished place in the pantheon of American political heroes.

The same must be said of those who made possible *I’ll Take My Stand* and this new generation who has labored to produce *Why the South Will Survive*. If, in the final analysis, all of us who wage the war of words to preserve those values that make us humane thinking and feeling individuals are just so many modern-day Ciceros, so what? We have discharged our duty to our God, our selves, our family and friends, and to our country. If others will not listen and learn, our God-granted intellectual and moral mission is done and it is a problem, not for us, but for them.

This article was originally printed in Southern Partisan magazine, Summer 1982.

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Learn True History



POWER OF THE STATES VS. POWER OF THE FEDERAL GOVERNMENT: WHO CARES?

MARCH 3, 2017 | JON RAPPOPORT



People who can wake up care.

There are 50 countries in the US. They're called states.

All right, that's an exaggeration. They are states. But they could be countries.

If you don't think so, consider the 2015 state budget of tiny Rhode Island: \$8.9 billion. The 2016 budget for the nation of Somalia was \$216 million.

The 10th Amendment to the US Constitution reads: "The powers not delegated to the United States [government] by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

The 11th Amendment reads: "The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by Citizens of another State, or by Citizens or Subjects of any Foreign State."

If you combine these two Amendments, you begin to see the considerable powers granted to the states.

Of course, now, relatively few people care about these powers. They should, but they don't.

The Civil War over the issue of slavery convinced a majority of Americans that states' power was a bad thing—and it had to be remedied when high moral principles and intolerable suffering were at stake.

This premise was, however, expanded to include almost any issue on which the federal government wanted to assert its supremacy.

Which is where we are now.

And the Congress has been more than happy to cement that assertion of overweening federal power, by passing budgets that hand over huge sums of money to the states—otherwise known as bribes for giving in and surrendering.

The states lost that war without a shot being fired.

There is another way so-called “Progressives” look at illegitimate and unconstitutional federal power: it is the wonderful solution to problems the states refuse to solve for themselves.

If a state or states can't see the wisdom of regulating an industry that pollutes, the federal government must step in and take control. When it does, the control is hailed as a victory.

But is it? The solution, in the long run, can be worse than the problem. As time passes, the federal government exerts more and more power over the states—any one of which could rightfully claim it has the size and money to rank as a country. America, more and more, becomes a single entity, ruled from above, at a great distance, by a gigantic vampiric bureaucracy. This is exactly the kind of centralization the Republic's Founders tried to avoid.

Conventional wisdom asserts that the states will do great harm to their citizens, because the states are locally inept, corrupt, ignorant, and cruel, whereas the federal government is kinder, gentler, more humane, and wise. The states are more likely to be run by greedy businessmen, while the federal government can maintain greater distance and rule with equanimity and fairness.

This is largely propaganda, and now, in 2017, it is difficult to run tests of the conventional wisdom, because the federal government has taken such major blocks of states' former powers into its own hands.

But here is an example of such a test: the US Department of Education, a federal agency. It employs a mere 4400 people, and it has a staggering annual budget of \$68 billion.

What in the world are those 4400 people doing with that much tax money and money printed out of thin air?

Here is the defining statement from the Department's website:

ED's 4,400 employees and \$68 billion budget are dedicated to: “Establishing policies on federal financial aid for education, and distributing as well as monitoring those funds [throwing giant sums of money at the states while binding the states to all sorts of rules and conditions and guidelines and bribes].”

“Collecting data on America's schools and disseminating research [surveillance, data mining, profiling, invasive pseudoscientific psychological screening].”

“Focusing national attention on key educational issues [propaganda, indoctrination, useless public relations, b.s.].”

“Prohibiting discrimination and ensuring equal access to education [preempting the states' ability to handle those issues themselves].”

The individual states could run and fund their own schools. Of course, they wouldn't have the \$68 billion each year to work with, but that would be their problem to solve.

The fact that it isn't their problem now speaks to the federal policy of piling up insupportable budget debt to the sky and then pretending it doesn't exist. “Here's 68 billion dollars. No problem. We'll print more when we need it.”

So the test would be: eliminate the US Department of Education.

Turn back the full responsibility for education to the states.

Perhaps then, the states would realize how insane their own governments are, because those governments, too, are running on the fumes of unpayable debt.

A rude awakening for all concerned, at every level? Most certainly. But the degree of overarching federal power would shrink a bit.

And in the long run, that is a good thing. An important thing.

And the next step would be individual communities within the states taking back control of their own schools. And many more parents homeschooling their own children.

The whole operation is called Decentralization.

And it starts at the top, where the biggest power grab of all occurred. Where the Constitution was stepped on, twisted, co-opted, ensnared, burned, scrapped, defamed, ignored, and ridiculed.

Think about this. How many schools in America, all of which receive gobs of federal money, actually teach the Constitution in a serious way, article by article, amendment by amendment, day by day, through all grades, with increasing depth and sophistication?

None.

As in: NONE.

Why should the schools teach the Constitution? After all, they're sucking in money from a federal government that opposes the document and its essential separation of powers.

Coda: There are people who think what I'm proposing is beyond the pale. For example, what about the great civil rights movement of the 1950s and 60s? It resulted in the passage of federal legislation that changed the landscape of America and canceled racism in many resistant states.

Yes, and it also resulted in Lyndon Johnson's War on Poverty, which was launched in 1966, and continues in one form or another to this day. Trillions of dollars have been poured into inner cities, and the conditions in those areas are far worse than in 1966.

How can that be? It can be, because along with the money came Dependence on the federal government. Lifelong dependence. Which was the actual motive behind the whole operation. It was no favor to the poor. It was a war on the poor. Honest programs aimed at developing self-sufficient businesses were cast aside and purposely rejected. Why? Because they could have worked. Because they would have lifted people up.

But instead, we now have equality. Equality of dependence. That was the federal ruse. That was the op.

What looks like federal intervention on behalf of the high moral ground turns into a long-term enduring disaster.

The solution to the problem turns out to be worse than the problem.

Why should we care about fake morality, devised to appear like a gift from the gods?

We should care about the self-sufficiency, power, imagination, and visions of many individuals. We should support the work that springs from those wells of deep energy.

The Constitution, in its own way, was an attempt to establish a platform from which those qualities could emerge.

It limited the force that could be applied from the highest controls of government.

Perverse criminals at every level rise and fall. But the Founding ideas and ideals remain. And so do the individuals who grasp them and live in freedom.

Contributed by Jon Rappoport of [No More Fake News](#).

The author of an explosive collection, [THE MATRIX REVEALED](#), Jon was a candidate for a US Congressional seat in the 29th District of California. Nominated for a Pulitzer Prize, he has worked as an investigative reporter for 30 years, writing articles on politics, medicine, and health for CBS Healthwatch, LA Weekly, Spin Magazine, Stern, and other newspapers and magazines in the US and Europe. Jon has delivered lectures and seminars on global politics, health, logic, and creative power to audiences around the world.

http://www.thedailysheep.com/power-of-the-states-vs-power-of-the-federal-government-who-cares_032017

Coit's Calhoun

By **Clyde Wilson** on Mar 17, 2017

Want to learn about one of the greatest statesmen that the United States has ever produced? Then get hold of *John C. Calhoun: American Portrait* by Margaret Coit.

When this beautifully-written book received the Pulitzer Prize for Biography in 1951, it was generally agreed that Coit had redeemed Calhoun as a major and admirable, even heroic, figure in American history. Even “liberal” historians of that time agreed. One result was that a U.S. Senate committee chaired by John F. Kennedy selected Calhoun as one of the five greatest Senators of all time.

How the times have changed! But Coit's book has not changed and is still a marvelous correction to presently-distorted history as well as a stellar example of the biographer's art.

From 1811 to 1850, as Representative from South Carolina, Secretary of War, Vice-President for two terms, Secretary of State, and Senator for a total of fifteen years, Calhoun was a central figure in the political life of the Union during its great period of continental expansion.

For most of this career Calhoun was either outside the two-party system or at odds with the leaders of the party he was identified with. He never had any significant patronage or party organisation behind him, unlike most of the major figures of his time. He was loved by many and respected by many more, and not only in the South, but he never enjoyed the mass popularity of Andrew Jackson or Henry Clay. He came from what he called “a gallant little State.”

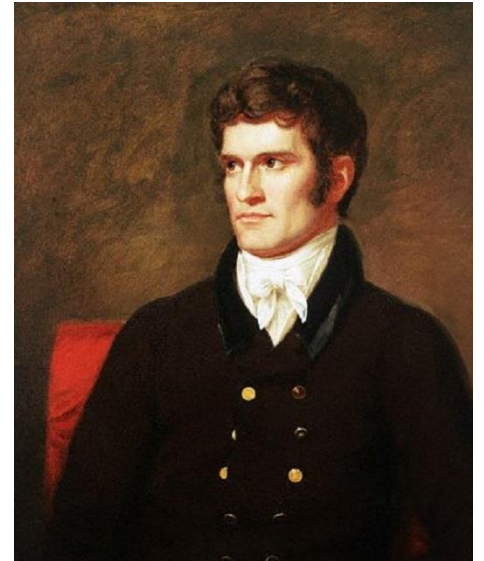
Despite the absence of all such hallmarks of political power, Calhoun for 40 years was a force that had to be reckoned with, a major player. What he had to say always arrested attention and had a large and sometimes decisive influence on public opinion, party platforms, and legislation. He was an independent patriotic voice that rose above the shallow, opportunistic, popularity-seeking positions of leading politicians, always casting his political arguments in principled and philosophical terms. He was, as he consciously strove to be, “a statesman.” One who took a long-range view of the best interests of his society, even when it was unpopular—one who was intellectually and morally superior to “a politician.”

All though you would never hear it in discussions these days, Calhoun was not only concerned with slavery and States' rights. He was an expert on free trade and tariff, banking and currency, taxation and expenditure, war and peace, foreign relations, Indian policy, the public lands, internal improvements, the two-party system, and the conflict between legislative and executive power. A historian of banking has written that Calhoun was the only public man of the time who really understood the subject.

But Calhoun, alone among the leaders of his time, was not only a public man but a political philosopher. In this he resembles the Founding Fathers more than his own or later generations. While in some quarters he is considered the chief villain of American history, it is true that at no time during his life and after has his thought lacked weighty admirers. The admiration is international and often from unexpected quarters.

Calhoun's best biographer Margaret Louise Coit (1919—2003) was, interestingly, born in Massachusetts of old New England stock. But she grew up in North Carolina and was educated at the Woman's College of North Carolina (now the University of North Carolina at Greensboro). Margaret Coit was not an academic historian, for which we should be eternally grateful. She worked as a journalist in Washington before becoming a successful writer of a number of books, including a biography of Bernard Baruch, South Carolina-born adviser to Presidents. In later years she lived in Massachusetts with her farmer-poet husband Albert Elwell.

Calhoun, of course, is always represented by the Brady daguerreotype taken in the last months of his life—the wild-haired fanatic, “cast-iron man,” who has frightened generations of Yankee schoolchildren. Margaret Coit discovers for us the real Calhoun—a handsome man of charm and integrity who won the respect of army officers, frontiersmen, and hard-fisted labour leaders, and even unwilling young abolitionists.



THE CONFEDERATE MUSEUM.

The need of an organization to preserve a true and faithful record of the gallant struggle made by the soldiers of the South for independence being keenly felt, the Confederate Memorial Literary Society was chartered and organized under the laws of Virginia, its object being to teach all future generations the true history of the war and the principles for which these soldiers laid down their lives.

The Society has received from the city of Richmond, the mansion which was occupied by the Hon. Jefferson Davis as his residence while he was President of the Confederacy—one of the handsomest houses in Richmond, and standing in spacious grounds.

With indefatigable energy the Confederate Memorial Literary Society, assisted by the Hebrew, Oakwood, and Hollywood Memorial Associations and the States named below, raised the funds necessary to make the house a fire-proof Museum, where Confederate relics, Southern memorials, and the archives of the Southern Historical Society are collected and carefully preserved.

A room, bearing the distinctive name, shield and colors of the State it represents, is assigned to each State of the Confederacy, and is a repository for Memorials from that State. A Regent and a Vice-Regent are appointed to represent each State and to assume the care and expense of their respective rooms—collecting by loan, donation, or otherwise contributions of what they think will make their rooms attractive.

Original documents, pictures, music, books written during the war or about the war, arms, articles of any kind that will tend to show the habits and manner of living of the people and soldiers of the Southern States, from 1861 to 1865, are valuable and interesting. The Society suggests that these contributions be given as a memorial of some soldier, sailor, or patriot; some battle, siege, or march—the memory of which the donor desires to preserve. To each article should be attached the name of the person who gives it, and a record of the person, custom, or event it commemorates.

Should such memoranda exceed a convenient length, they may be recorded in the books of the Society.

The Museum was formally opened on February 22d, 1896.

<i>Regent</i> , Miss Mary Clayton, Eufaula, Ala.	ALABAMA.	<i>Vice-Regent</i> , Mrs. James H. Drake, Richmond, Va.
<i>Regent</i> , Miss Francis M. Scott, Van Buren, Ark.	ARKANSAS.	<i>Vice-Regent</i> , Mrs. Decatur Axtell, Richmond, Va.
<i>Regent</i> , Mrs. Ex-Gov. Francis P. Fleming, Jacksonville, Fla.	FLORIDA.	<i>Vice-Regent</i> , Mrs. Dr. R. A. Patterson, Richmond, Va.
<i>Regent</i> , Mrs. Robert Emory Park, Macon, Ga.	GEORGIA.	<i>Vice-Regent</i> , Mrs. J. Prosser Harrison, Richmond, Va.
<i>Regent</i> , Mrs. Norbourne Galt Grey, Louisville, Ky.	KENTUCKY.	<i>Vice-Regent</i> , Miss M. P. Harris, Richmond, Va.
<i>Regent</i> ,	LOUISIANA.	<i>Vice-Regent</i> , Mrs. George Wayne Anderson, Richmond, Va.
<i>Regent</i> , Mrs. Charles Marshall, Baltimore, Md.	MARYLAND.	<i>Vice-Regent</i> , Mrs. C. O'B. Cowardin, Richmond, Va.
<i>Regent</i> , Miss Varina Anne (Winnie) Davis, New York City.	MISSISSIPPI.	<i>Vice-Regent</i> , Mrs. R. N. Northen, Richmond, Va.
<i>Regent</i> , Mrs. Judge L. B. Valliant, St. Louis, Mo.	MISSOURI.	<i>Vice-Regent</i> , Mrs. G. P. Stacy, Richmond, Va.
<i>Regent</i> , Mrs. Christopher Woodbridge McLean, New Berne, N. C.	NORTH CAROLINA.	<i>Vice-Regent</i> , Mrs. T. D. Neal, Jr., Richmond, Va.
<i>Regent</i> , Miss Mary Singleton Hampton, Columbia, S. C.	SOUTH CAROLINA.	<i>Vice-Regent</i> , Mrs. W. P. DeSaussure, Richmond, Va.
<i>Regent</i> , Mrs. Kellar Anderson, Memphis, Tenn.	TENNESSEE.	<i>Vice-Regent</i> , Mrs. Norman Randolph, Richmond, Va.
<i>Regent</i> , Mrs. A. V. Winkler, Corsicana, Texas.	TEXAS.	<i>Vice-Regent</i> , Mrs. Cazneau MeLeod, Richmond, Va.
<i>Regent</i> , Miss Mildred Lee, Lexington, Va.	VIRGINIA.	<i>Vice-Regent</i> , Mrs. J. Taylor Ellyson, Richmond, Va.
<i>Regent</i> , Mrs. Varina Jefferson Davis, New York City.	SOLID SOUTH.	<i>Vice-Regent</i> Miss May Greer Baughman, Richmond, Va.
MRS. M. L. VAN DOREN, Chairman Membership Committee, 110 N. Seventh street, Richmond, Va.		MRS. JAMES R. WERTH, Chairman Relic Committee, 313 E. Main street, Richmond, Va.

God, Gallup, and the Episcopalians

By [Cleanth Brooks](#) on Mar 7, 2017



The rejection of the old Prayer Book was something like the demolition of a historic building. For over four centuries it has been regarded as a monument of great prose. It has influenced the English language with memorable images and phrasing. Only the King James translation of the Bible and the works of William Shakespeare have affected our language so much. Why did the Episcopal Church discard this precious inheritance? Various people have asked the question publicly, including Roman Catholics, Protestants, and many who profess no Christian faith at all. A man of letters of international stature has more than once asked me: “Why in the hell has your church discarded the one thing it has that could seriously attract people who value language of beauty and power? I just can’t understand it.” Yet this act is what we must try to understand.

We must try to understand it if we are to hope to understand the present character of those who now have the ecclesiastical machinery in their hands. Their own justification of what they have done will reveal a great deal. One might begin by examining their charge that those who defend the traditional Prayer Book worship a book instead of the Lord God on High. Since you worship the old Prayer Book, they have said, you are really idolators. No matter how splendid the traditional Prayer Book is as a work of great prose, there is something far more important than any book: the knowledge of God himself and his mission for his people. One can cheerfully grant that any prayer book is only a means to an end. But the proponents of radical revision beg the real question here. For though they argue that the language used in liturgy and prayer is finally of no importance in itself, they do not themselves put language aside as if one could reach God directly and without the mediation of language. Thus the revisionists are not asking the ordinary communicant to seek the wordless revelation of God that a few of the saints have attained in mystical experience. Not at all. Instead, they turn up with a new book of their own.

The issue, then, is not whether we can discard language in our worship, but whether the language of the 1979 version is superior to that of the traditional book: does one book serve the parishioner better than the other?

On this ground, every defender of the old book would be happy to meet them. The problem of the defenders of the old book has been that they have found it difficult to persuade the revisionists to take up the challenge. Rather, the revisionists have preferred to rest on the assumption that a prayer book must use language that is up-to-date. Just as any good American would automatically want to trade in his old 1972 automobile for a 1981 model, they yearn for a contemporary prayer book. Some years ago an important Episcopal layman observed in the *New York Times* that the traditional Book of Common Prayer doubtless had been a good book for the Elizabethans, but that he and the rest of us were not Elizabethans. We needed a twentieth-century production.

Actually, the foundations of the traditional Prayer Book were laid before Elizabeth I ascended the throne. But never mind; our layman's slip is minor. What is not minor is his bland assumption that a book of another age is, by that fact, of no importance to a later age. Are the plays of Shakespeare outmoded because he was born over four centuries ago? Has Milton's *Paradise Lost*, now some three centuries old, nothing to say to men of the last decades of the twentieth century?

I can hear the voice—if not of the layman I have cited, then of many like him—protesting that literary works of art are different. Shakespeare and Milton wrote poetry, but with a prayer book we are not talking about poetry but about the great verities, matters of the highest moment.

Such expostulation is to be expected. In this country, the man in the street still does not take poetry seriously. He sees it as a kind of make-believe, a kind of frippery, an embroidery on life. It is small wonder that he distrusts poetry, for he has a general distrust of language itself. He characteristically says that he wants to get down to brass tacks—diehard facts. One can agree with him that language can be deceptive, can be ambiguous, can be misused by advertising agencies, public relations men, fraudulent politicians, and just plain liars. The term “rhetoric,” which originally meant simply the ability to choose words and arrange them for effective exposition, description, or persuasion, nowadays gives off a certain smell. This formerly honorific term is definitely in bad odor.

We do need to be careful in our handling of language. But, again, we can't simply dispense with it. For better or worse, we are stuck with language. Therefore, the more we learn about language, the sillier it becomes to think that we can determine, by referring to the publication date, whether some works—poetry or prayer books—are worn out. Our language itself is old. Moreover, some of the newest fabrications of language are the least effective. . . .

Dorothy Mills Parker, in her excellent pamphlet *The Prayer Book Issue*, cites typical infelicities. In the old Prayer Book, verse 1 of Psalm 69 reads: “Save me, O God, for the waters are come in, even unto my soul.” The 1979 Prayer Book renders it thus: “Save me, O God, for the water has risen up to my neck.” We move from austere grandeur to awkward literalness. The cry sounds like that of a careless bather who has let himself be caught offshore by the incoming tide. The reader will exclaim, “Save me, O God, from such a translation.”

Margaret A. Doody, in her devastating commentary on the 1979 Prayer Book, collects several such gems of ineptitude from the new translation. In the old Prayer Book, verse 9 of Psalm 84 reads: “For one day in thy [the Lord's] courts is better than a thousand.” The corresponding passage in the 1979 Book reads: “For one day in your courts is better than a thousand in my own room.” Professor Doody observes that the addition of “in my own room” is irresistibly comic, reminiscent as it is of the bed-sitting-room, that abomination of the British boardinghouse. Besides, “who wouldn't rather be anywhere else than shut up in one's room for a thousand days?”

It may be, for all I know, that the new translations represent faithful, literal translations from the Hebrew. But if so, that circumstance is not good enough. For we also have to be concerned with the impact of the Psalms, the prayers, and the liturgy upon English-speaking worshippers, and the matter that counts is what they say and do to the worshipper.

Much more is at stake than updating—and so often destroying—the poetry of the Psalms. The process of distortion and enfeeblement goes on throughout the 1979 text. For example, consider the new response to the priest's salutation to his people, “The Lord be with you.” Instead of the traditional book's “And with thy spirit,” the revisers give us “And also with you.” I submit that this new form is just not current English. As Ben Jonson rather ungraciously said of Edmund Spenser's poetry, it is “writ in no language.”

If the aim of the revisers was to translate the Prayer Book into modern conversational idiom, they have signally failed. How might the reply of the worshippers be phrased? “I pray the same for you”? “The same to you”? Even, just possibly, “And with you too”? All these seem to me “sayable” in contemporary English, though varying in tone from a formal utterance to a jaunty colloquialism. But if being up-to-date is really of great importance, then let’s be truly up-to-date, not merely protest that we are.

So much for the failure to put the Prayer Book services into up-to-date English. Lack of space forbids any multiplying of examples. The reader who wants more can find them in abundance in Margaret Doody’s article, a contribution to *The State of the Language*. . . .

How could all this have happened? Because the strength of the Standing Liturgical Commission lay in its knowledge of the origins and history of the liturgy, the varieties developed in the Eastern Church and in the Western, with their special virtues and deficiencies. Such scholarship is important and has its uses. The members or the Commission apparently sought to recover the ancient rites of the primitive Christian church—an aspect of the age-old Protestant dream?—and to remove from the traditional Prayer Book what they perceived to be undesirable accretions from the Middle Ages. In particular, they have sought to encourage the active participation of the laity and to lighten the penitential tone of the liturgy. They wished to transform it into a joyful thanksgiving. (Some theologians feel that they have gone much too far in minimizing the sense of sin and man’s need to feel penitent.)

Yet it can be plausibly argued that, in their concern to recover the modes and rites of the primitive church, they—and not the defenders of the traditional book—have become the true antiquarians. For even if the authors of the 1979 Prayer Book could recover the structure of the primitive rite, they cannot recover for the present-day English or American worshipper the now dead languages in which the ancient rites were expressed. Therefore, what shall it profit the Liturgical Commission, or the bishops who accepted its findings, to know all about the Gelasian Sacramentary, the Galilean liturgies, the ancient forms of the epiclesis, and so on, if the English they employ fails to touch the heart or give a sense of the numinous and the holy? How shall we sing the Lord’s song “in a strange land?” the Hebrews lamented in their Babylonian captivity. It may be even harder to sing the Lord’s song—or even to speak it—in an inept prose.

Those who direct the course of the Episcopal Church seem to have reposed complete confidence in their committee of experts—how American all this is!—not asking whether the members of the Commission possessed an expertise in the English language that matched their expertise in the history of liturgical development. Furthermore, the members of the Commission did not make use of such experts in the English language as were available: the Church’s poets, fiction writers, and literary scholars. Very few of the writers and scholars whom I know personally feel that a radical revision of the traditional book was necessary.

One of them was indeed approached for help—W.H. Auden, the poet. He replied that a committee could no more produce a good prayer than a committee could produce a good poem. Anyway, he did not serve, and as for his opinion of the revision, he was to write: “The Episcopal Church . . . seems to have gone stark raving mad. . . . The English language [in the sixteenth century] had already become more or less what it is today . . . but the ecclesiastics of the sixteenth century possessed a feeling for the ritual and the ceremonies which today we have almost entirely lost.”

The Anglican Church’s failure, on both sides of the Atlantic, to make use of its brilliant literary figures among the laity of our century amounts to a scandal. If additions—propers and alternate prayers or special occasional prayers—were needed for the Prayer Book, why did the Church not turn to its masters of prose like C.S. Lewis, or poets like T.S. Eliot? For example, Eliot’s wonderful chorus of praise in *Murder in the Cathedral* is a magnificent modern Te Deum. No one wants to bar first-rate twentieth-century writing simply because it is new, any more than sixteenth-century writing simply because it is old.

For a long time the Episcopal Church has taken a proper pride in its learned clergy. The melancholy fact is that it might be very difficult to vindicate such a claim any longer. (Recommended for the Episcopal seminaries: a course in logic—enough at least to help the student recognize a non sequitor or a false option when he encounters it; several courses in English literature, sufficient at least to acquaint the student with the way the English language works and what it can and cannot do; and of course, solid training in theology).

It ought to be pointed out that the Episcopalian in the pew did not ask for a radically changed prayerbook. The incentive for change came from the top. And, one may ask, what has been the general attitude of the ecclesiastical establishment toward

the man in the pew? Apparently pretty much that of any bureaucracy. There was a confidence that, with the passage of time and with some retaining, the layman would become habituated to the new book. An elaborate retraining process was devised and spread out over nearly two decades. Thus, various “trial” services were issued; reactions and constructive suggestions from the laity were requested. . . .

Nevertheless, after many years and all the trial services, many Episcopalians still do not like the new book. The Society for the Preservation of the Book of Common Prayer again and again asked the Church authorities to hold a referendum on the subject. The request was steadily denied. Finally the Society engaged George Gallup to conduct a poll, which was carried out in May and June, 1979. The results showed that the laity overwhelmingly favored the traditional book. Preference for the traditional Prayer Book was approximately three to one (63 percent to 23 percent), with those in favor of the traditional book feeling more strongly about their choice than those who favored the revised book. By contrast, 80 percent of the clergy preferred the revised book (14 percent the traditional book). The results would indicate that the opposition to the 1979 Prayer Book was not merely that of a group of disgruntled English professors. The laity lined up solidly with them against the bishops and the rest of the clergy.

How seriously must one take the Gallup poll? Well, it can hardly be simply dismissed. The Gallup organization is generally regarded as the most respected of all our polling services. In its method of sampling, the poll on the Prayer Book was of exactly the same character as the other Gallup polls. In any case, the Gallup poll is about all that we have that has any sort of claim to objectivity. Its results certainly accord—for whatever that is worth—with my own experience in my parish church in New England and with what I have heard from Episcopalian friends throughout the country.

I was present at the press conference where Mr. Gallup presented his report and where he answered questions about it. I remember talking at that time with a young priest, the representative of one of our Church papers. He had not been impressed. The Gallup report, he maintained was not the voice of the Episcopal Church. He did not specify what that voice was, but clearly it was and is the voice of those who control the ecclesiastical machinery. This young priest did not expect the Episcopal Church to retain the traditional Prayer Book, and of course he was proved right, for later that year the Convention of the Church at Denver made the revised Prayer Book the Church’s official Prayer Book.

It did vote, however, that the traditional Prayer Book might be used under certain circumstances. But the use was, among other things, conditional on the permission of the bishop of the diocese and on that of the rector or vicar of the parish—permission that the layman quickly found was not always forthcoming.

Not long ago what I take to be the official voice of the Church was heard through the Reverend Richard J. Anderson, the executive for communications for the Episcopal Church. He deposed that “the intent of the Denver Conference was to change, not to use [the old Prayer Book] for ever and ever. The proposal [to allow use of the traditional Prayer Book] did not authorize the use of the old on the same basis as the new forever.”

Consequently it seems reasonable to regard the Denver proposal as merely a sop to the conservative man in the pew, just as in the 1979 Prayer Book, Rite I—a rite using traditional language and bearing a fairly close resemblance to the traditional book—is a sop, to the older parishioners who cannot get used to the newer rite. When the older generation dies off, that problem will have solved itself. The future clearly belongs to the radically revised Rite II.

In view of such changes and some subsequent defections from its membership, what is the future for the Episcopal Church in America? I am no prophet and it behooves me to be very chary of predictions. In this essay I have been primarily concerned to show how the Church has been affected by (perhaps has compromised with?) the forces of liberal secularism. The revised Prayer Book seems to me an excellent barometer for recording these changes. The very fact that the new Prayer Book was adopted against the wishes of an overwhelming majority of the rank-and-file communicants may also have some significance in any speculation on the future of the Episcopal Church.

Will the Episcopal Church continue to lose disaffected members? Again, I prefer not to prophesy. The breakaway churches, such as the Anglican Catholic, may or may not swell their ranks with dissident Episcopalians. A number of my Episcopalian friends have become members of the Anglican Catholic Church; others have become Roman Catholics or Greek Orthodox. But who knows with any certainty what will happen?

Yet the Episcopal Church as newly reorganized has already received one snub that must hurt. Episcopal leaders tended to shrug off the warnings that the Roman Catholics and the Orthodox churches might be disturbed by the Episcopal Church's ordination of female priests. They pointed out that the Roman Catholic Church includes many who favor the priesting of women, and they predicted that eventually such ordination will come about in the Roman Catholic Church too. They even surmised that the role of the Episcopal Church is to lead the way. A few months ago, however, Rome spoke to this effect: it offered a haven to those Episcopalians who have been dismayed by their Church's ordination of women, and indicated that even married Anglican clergymen might become Roman Catholic priests in something like a Uniate status; if married, they would not have to give up their wives and would be allowed to retain most of their Anglican liturgy.

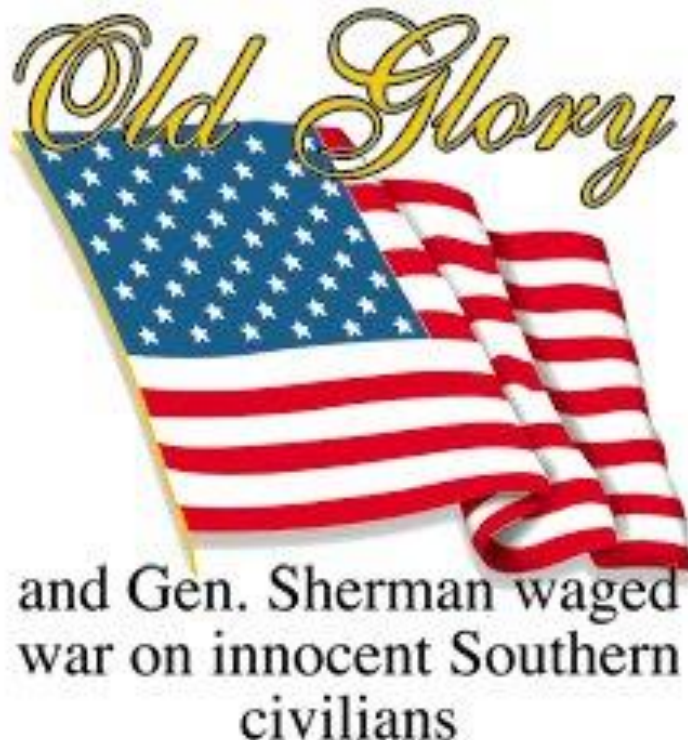
The feasibility or desirability of this step for either dissident Episcopalians or for the Roman Church itself is not my point here; rather, it is Rome's implicit rejection of the hopes of the Episcopalian establishment and Rome's apparent willingness to come to some kind of terms with disaffected Episcopalians.

As earlier noted, the Episcopal Church has long been regarded not only as an umbrella church which could offer shelter to quite disparate groups. It has also been regarded as a "bridge church," a church that stood in a mediate position between Protestantism and Catholicism, both Greek and Roman, and therefore a body that held out a promise of someday bringing about the unification of Christendom.

In Joyce's *Ulysses*, Stephen Dedalus sardonically defines a pier as a disappointed bridge, a bridge that has not made it across the water to the other side. At the moment, the Episcopal Church would seem to be a disappointed bridge. On one side, it is now all the more firmly anchored to the shore of what may well become a large American pan-Protestant church. But the Roman—not to mention the Orthodox—bridgehead looms even farther away.

This article was originally published in Southern Partisan magazine, Summer 1983.

Cleanth Brooks (1906-1994) was a leading Shakespearean and Faulkner scholar, a member of the Fugitive Agrarians, and a Southern literary critic.



The South's Gonna Do It Again

By [Thomas Fleming](#) on Mar 15, 2017



A few days ago I ran into an old friend, an historian, who started in on the Partisan. “I’ve lived all my life in the South,” he grumbled, “but I don’t see what makes Southern life so wonderful that you and your friends want to impose it on the rest of the country.” I did my best to reassure him that nothing was further from our intention than any form of standardization—whether making the South like New England or vice-versa. He seemed somewhat mollified. Still, his remark set me to thinking about the great gulf between educated Southerners (like my friend the historian) and those plain folks we have learned to despise as rednecks, grits, and crackers.

We are in a period of time, when most affluent and educated Southern people have come to identify their interests with members of their own class in the Northeast and California, instead of with

their region. They are, by and large, proud of urbanization (still more of suburbanization), commercial culture, and the values of liberation which characterize life in Atlanta and its Northern originals. Among such people, it is a race to see who can give up the most first (a reversal of “First with the Most” Forrest’s strategy): collards are replaced by spinach and mushroom salad, Country Music by Rod Stewart and Paul Simon (if you’re under 40), Wayne Newton (if you’re older), and regional dialects by a way of speaking that resembles a cross between Dan Rather and a California car salesman. A very decent businessman confessed to me recently that he hated to hear his own voice on a tape (sounded like a cracker) and always preferred to hire an actor with a “neutral accent” for any promotions.

But meanwhile, down on the farm and up at the mill, the plain folks are turning on their radios and listening to songs that amount to a Declaration of Independence from Yankee urbanity. Mixed in with the usual odes to adultery and divorce—pick-up trucks and picking up girls—are songs with a clear-cut social message: everything good, true, decent, and enjoyable is Southern or rural; and everything bad, false, rotten, and boring is found in Northern cities. It is not just Southerners who are getting this message, but all of rural and small town America.

Some of the songs are the usual tin pan alley stuff—in the same class with “Mammy” and “Rock-a-bye your baby with a Dixie Melody”—“Whispering” Bill Anderson’s “Southern Fried” is a good example; others express a genuine and sentimental affection for the South—like Charlie Daniels’ “Carolina,” but many of them can be taken as a thoughtful and downright hostile commentary on the sectional cleavage. Charlie Daniels’ “Ragin’ Cajun,” for example, breaks out of jail to rescue his sister (in some far-off Northern town) from “the soul-destroying punk” that put a needle in her arm. Merle Haggard, who kicked off the genre back in the late 60s with “Okie from Muskogee” and “Fighting Side of Me” has not given up speaking for the rural South and West—despite being born in Bakersfield, California.

The most provocative country singer appears to be Hank Williams, Jr., whose “Country Folks Can Survive” is less Southern but more explicit than the rest. The song is an apocalyptic vision of a worn-out and sterile urban culture, in stark contrast with people who can still hunt, trap, and make their own wine. When the singer’s friend gets stabbed in New York for \$27, he comments: “I’d like to spit some Beechnut in that dude’s eye/and shoot ’em with my 45.” Try to imagine what went through the audience’s mind when Mr. Williams insisted on singing it on the David Letterman Show.

The song that best sums up the resurgent Southern feelings of a good many ordinary people is Charlie Daniels' "The South's Gonna Do It Again." The song is, in fact, just a celebration of Southern Country-Rock groups like Lynnyrd Skinnyrd and the CDB, but the refrain is suggestive: "You can be loud and be proud/Cause the South's Gonna Do it Again." Do what? It is better that he does not say. But there are more than a few beer-swilling (or dope-smoking) rednecks, riding around in their pick-ups and listening to Charlie and Hank and Merle. Their discontent with the way things are is often expressed as complaints over high taxes, crooked politicians, and our gutless foreign policy, but their feelings run much deeper. These people once had a culture, a way of life (including an aristocracy) all their own. Now they are made to feel like exiles in the land their ancestors carved out of the wilderness.

These people are beginning to believe that the election of Ronald Reagan was not, in any sense, a revolution. Not only does the social and moral disintegration continue with no perceptible abatement, but even the much-heralded tax cut is being rolled back—with a special burden imposed on the Southern tobacco industry and on anyone rash enough to save his money. Even if prosperity were just around the corner, certain people have been heard to wonder—out loud—what difference it would make. America is already richer than Babylon and almost as moral as Sodom. It is not money our people crave, but life "and that abundantly."

Of course, even rednecks give the Republicans their due: they are a lot smarter about money than the Democrats. Some Republicans are under the delusion that the desire for money is the root of all goodness (read George Gilder and Michael Novak, if you won't take my word for it). The real difference between the two parties is simply this: While Republicans know how to make money, the Democrats only know how to spend it.

Certain cynics on the right—people like Kevin Phillips and our own Samuel Francis—have been predicting an upsurge in conservative militancy, an activism born of despair. If increasing numbers of people become convinced that elections do not, cannot change things in the U.S., the discontented middle and working classes may well turn to more direct action, taking their cue from the tactics of other discontented groups: organize, demonstrate, and exert the sort of moral pressure no politician can resist— money and votes. If we can draw any conclusion from the evidence of country music, some Southerners, and, in fact, the plain folks of the whole country, are waking up to the fact that no one, but no one is going to lift a finger to help them, if they will not help themselves—not their own Jimmie Carter and not the well-meaning Ronald Reagan. If some sort of social revolution does take place in this country, it will not be made by discontented Chicanos, alienated radicals, or country club Republicans. It will come from the dispossessed ordinary Americans of the South, West, and Midwest. The plain Southern folks have more than once in the past demonstrated their ability to make trouble—in two revolutionary wars, for example—and they could be dangerous once more, if they ever decide just what it is the South is going to do again.

This article was originally printed in Southern Partisan magazine, Fall 1982.

About Thomas Fleming Dr. Thomas Fleming is the former editor of *Chronicles: A Magazine of American Culture* and president of *The Rockford Institute*. He is now the head of the *Fleming Foundation* and the author of several books including *The Morality of Everyday Life*.

<https://www.abbeyvilleinstitute.org/blog/the-souths-gonna-do-it-again/>



**ROSE O'NEAL
GREENHOW**

"I was under intense excitement, for, after nearly ten weary months of imprisonment, I was in sight of the promised land. In a short time we reached the shore, and my foot pressed the sacred soil. I had worn on my shoulders from Fortress Monroe, in the folds of a shawl, a large battle-flag, which had been made by myself and other prisoners whilst in prison for General Beauregard. I felt strongly tempted to unfold it and cast it to the breeze, as a parting penance to the Yankees; but I remembered that the same means might be useful again."

Rose Greenhow, *My Imprisonment and the First Year of Abolition Rule at Washington* (London: Richard Bentley, Publisher in Ordinary to Her Majesty, 1863), 261-262.

The Confederate



"Battle Flag"

Yeehah - a good Southron station!



Confederate Broadcasting

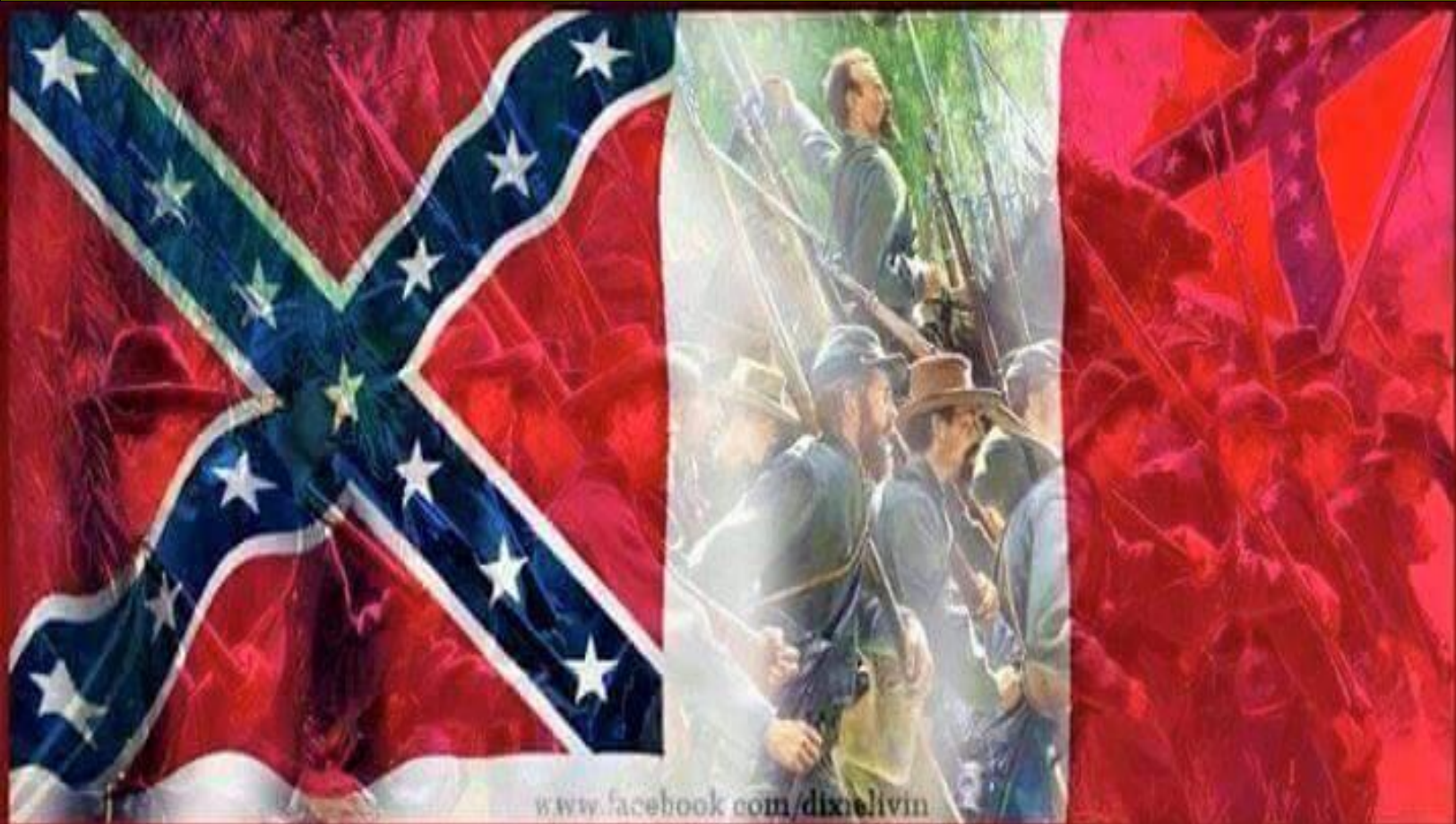
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*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

Sam Davis Youth Camps

Preserving the Truth for Posterity

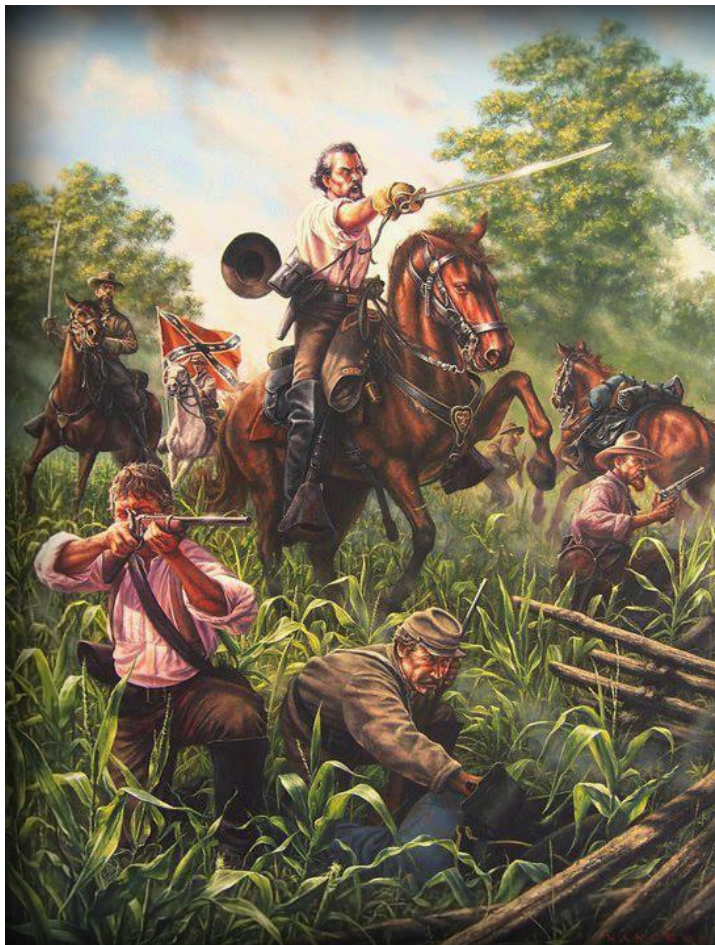
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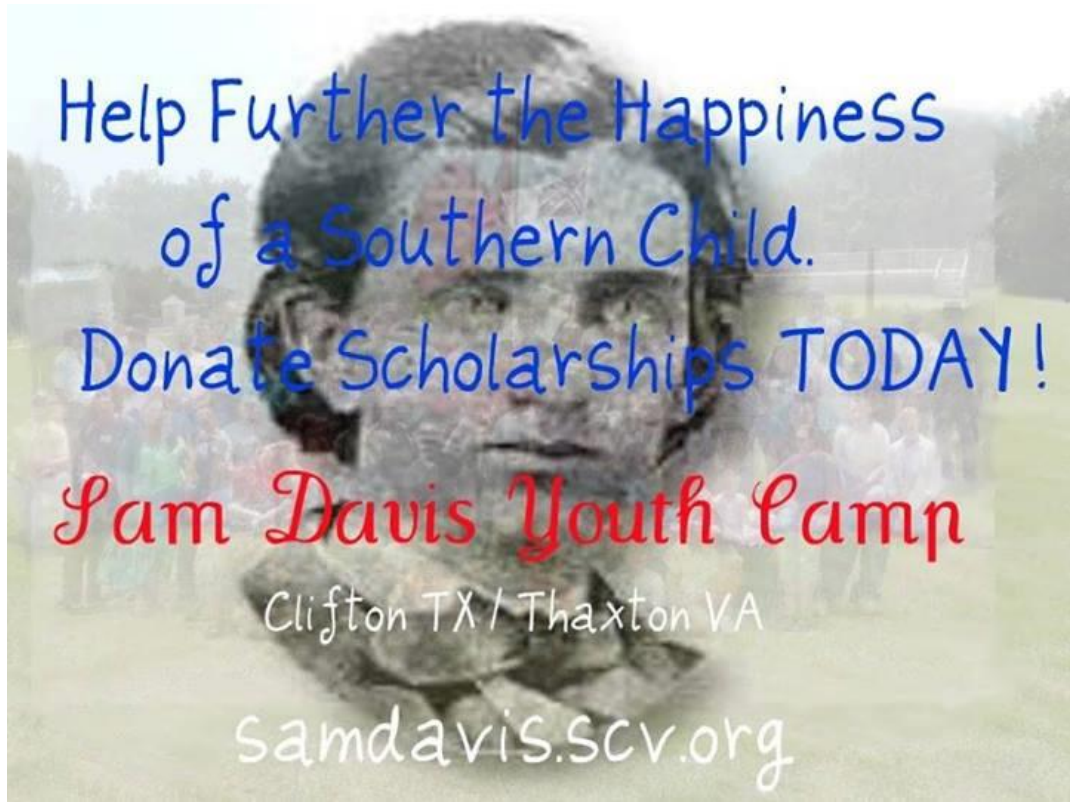
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"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS



Help Further the Happiness
of a Southern Child.

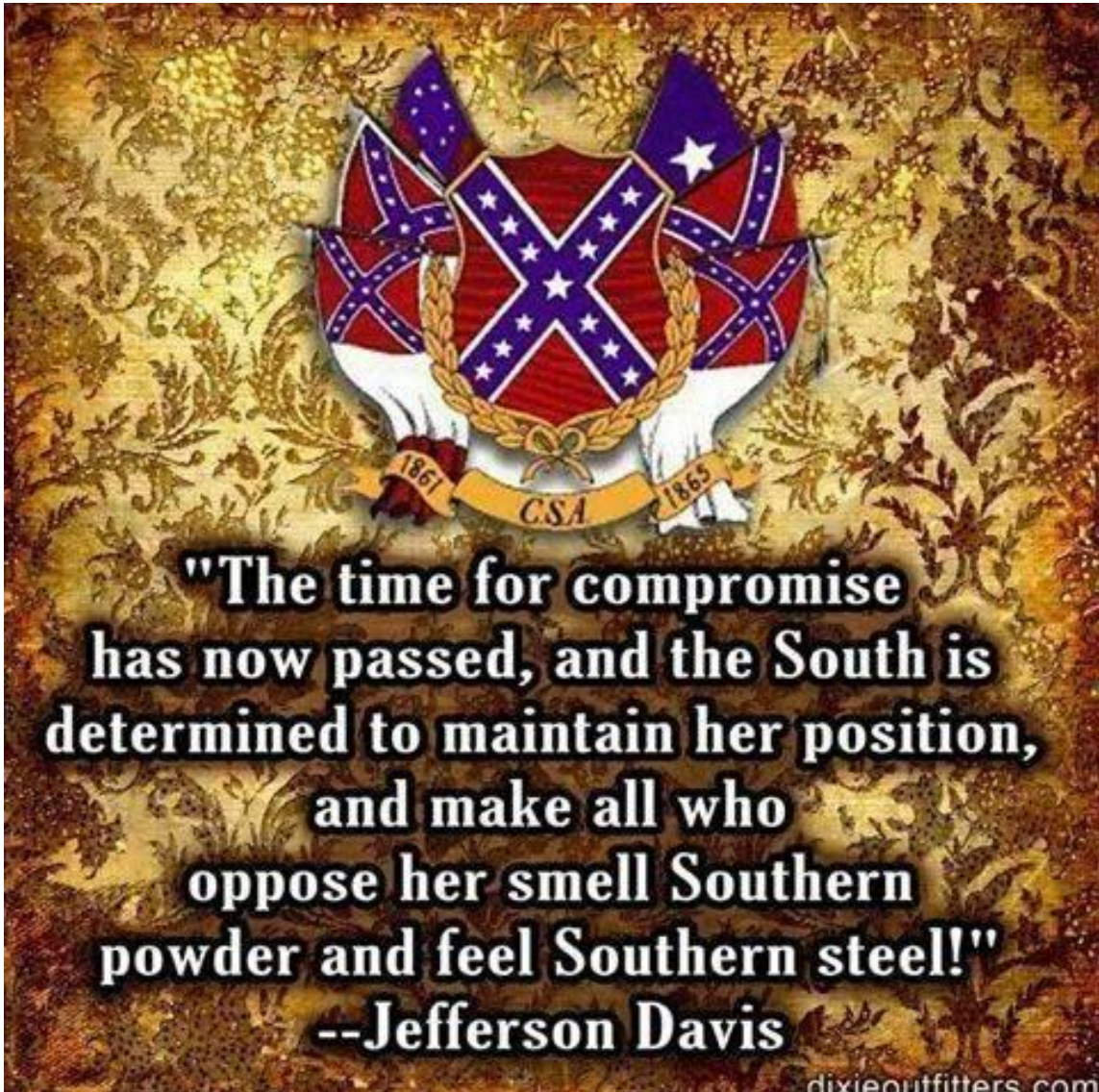
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Clifton TX / Thaxton VA

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Send your kids to Sam Davis Youth Camps!



**"The time for compromise
has now passed, and the South is
determined to maintain her position,
and make all who
oppose her smell Southern
powder and feel Southern steel!"
--Jefferson Davis**

CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

February

3rd weekend: Grovetown, TX, CW Weekend

April

2nd weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

September

4th weekend: Battle of the Brazos (beginning in 2017), Yellow Brick Road Winery, Sealy, TX

November

weekend before Thanksgiving: Civil War Weekend at Liendo Plantation, Hempstead, TX

2017

Battle of Pleasant Hill (Louisiana)

Fri–Sun, Apr 7-9, 2017

Reenactment of the largest battle fought west of the Mississippi River and is on the ground hallowed those many years ago by the blood of Americans locked in mortal combat. The Battle of Pleasant Hill Committee (BPHC) and the host units, the 3rd Louisiana Infantry and the 3rd Texas Cavalry look forward to seeing you all there!

3 miles north of Pleasant Hill at 23271 Hwy 175, Pelican, LA 71063,
(318) 658-5785

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

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

Battle of the Powder Mill

Fri-Sat, May 19-20, 2017

Harris County Precinct 4

Spring Creek Park, 15012 Brown Road, Tomball, TX

For more information, contact Monte Parks at 832-366-5141 (C), 713-274-4201, or mtparks@hcp4.net

Battle of the Brazos

Civil War living history event with battle enactment

The scenario is that after a failed attempt by the Union to split Texas from the rest of the Confederate States of America by seizing the Sabin River, the Union forces attempt to move up the Brazos River and break the lines of supply and communication in Texas.

Friday-Saturday, Sep 22-24, 2017

Details to be announced

Yellow Brick Road Winery, 3587 Ward Bend Rd, Sealy, TX 77474

Civil War Weekend at Liendo Plantation

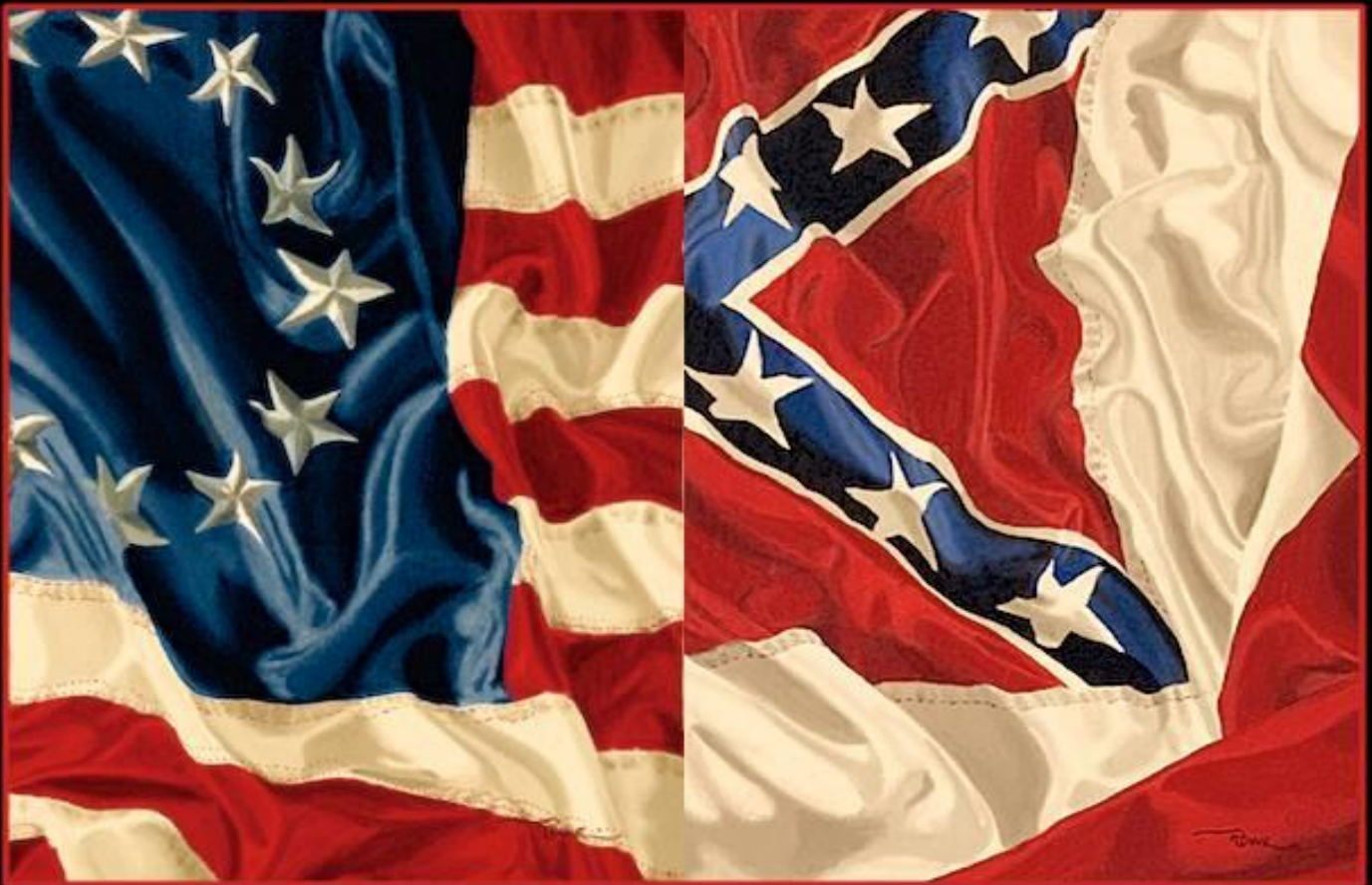
Friday-Sunday, Nov 17-19, 2017

NOTE: Friday is "School Day" and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.

Step back in time at Liendo Plantation for an up close and personal look at life during the period of the American Civil War. Held annually the weekend before Thanksgiving, Civil War Weekend is an event with something for everyone! Allow yourself to be educated and entertained by dedicated living historians who portray the many sides of life during a war that divided our nation.

Liendo Plantation, 38653 Wyatt Chapel Rd, Hempstead, TX 77445
979-826-3126

<http://liendoplantation.com/liendo/civil-war-weekend/>



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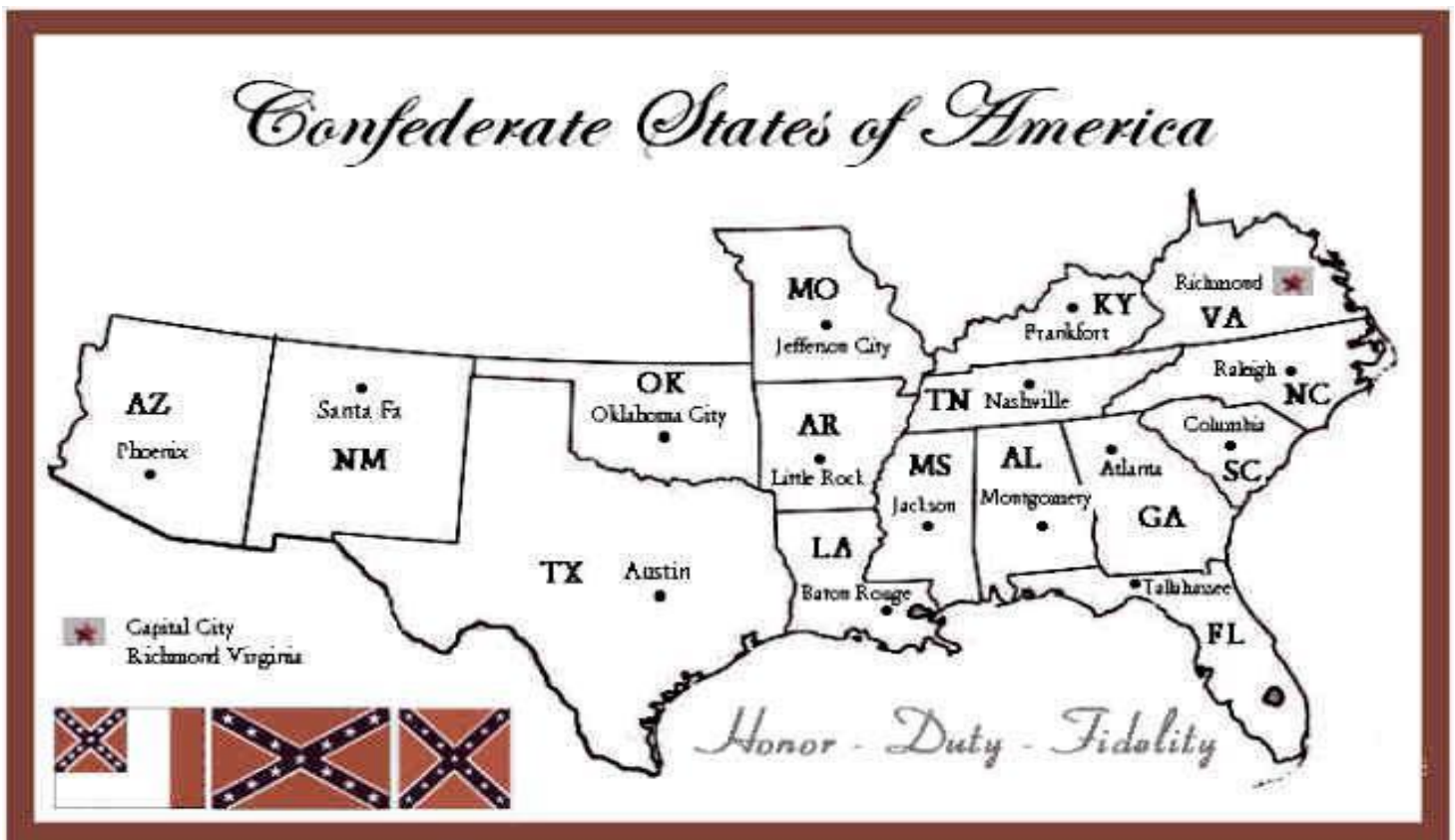


Calendar

Upcoming Schedule of Events

07/09/17- 07/15/17	Sam Davis Youth Camp - Texas	Clifton, TX
06/18/17- 06/24/17	Sam Davis Youth Camp - Virginia	Thaxton , VA

Click on the event or on the calendar for more information.





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

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

Company Overview

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



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



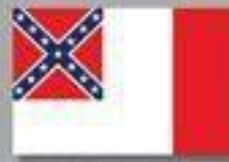
Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

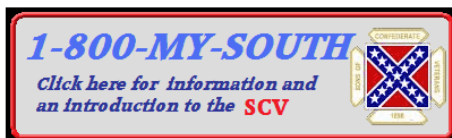
How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



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Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

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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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