

The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

June 2017

This month's meeting features a special presentation:

Jack Dyess

Douglas Prison (US) vs Andersonville Prison (CS)



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

Col. A. H. Belo Camp #49

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



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](https://twitter.com/CiC@CiCSCV)

Our Next Meeting:

Thursday, June 1st: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



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



COMMANDER'S REPORT



Dear BELO Compatriots,

I hope each of you can make it this Thursday, June 1st 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 am really stretching it this month, since I got married June 1, 1984, telling my beautiful wife as the camp commander I had to be there. Needless to say while invited she said she would take a rain-check.

Also we are so grateful to have Jack Dyess back again. Thanks James for the great job in having fantastic speakers each and every month!

Again we have the state convention coming up on June 2,3,4, 2017 (this week-end). It will be held at the Radisson Hotel 2540 Meacham Blvd. Ft. Worth, Texas. If you want to learn more then go to <http://www.scvtexas.org/> and click the red button that says "Texas Reunion" then next click "2017 Texas Division Reunion Website". This gives you all of the information, schedules, etc. Just make sure that if you want to go then down-load the form and bring a hard-copy with you (thats what the web-site says to do). The business meeting will be that Saturday the 3rd. As you will recall last month we discussed the two pending amendments and the various races. Please be advised that we now have Kyle Sims running for 2nd Lt. Commander. While I would urge everyone to support Kyle, lets decide at the meeting how we will cast our votes.

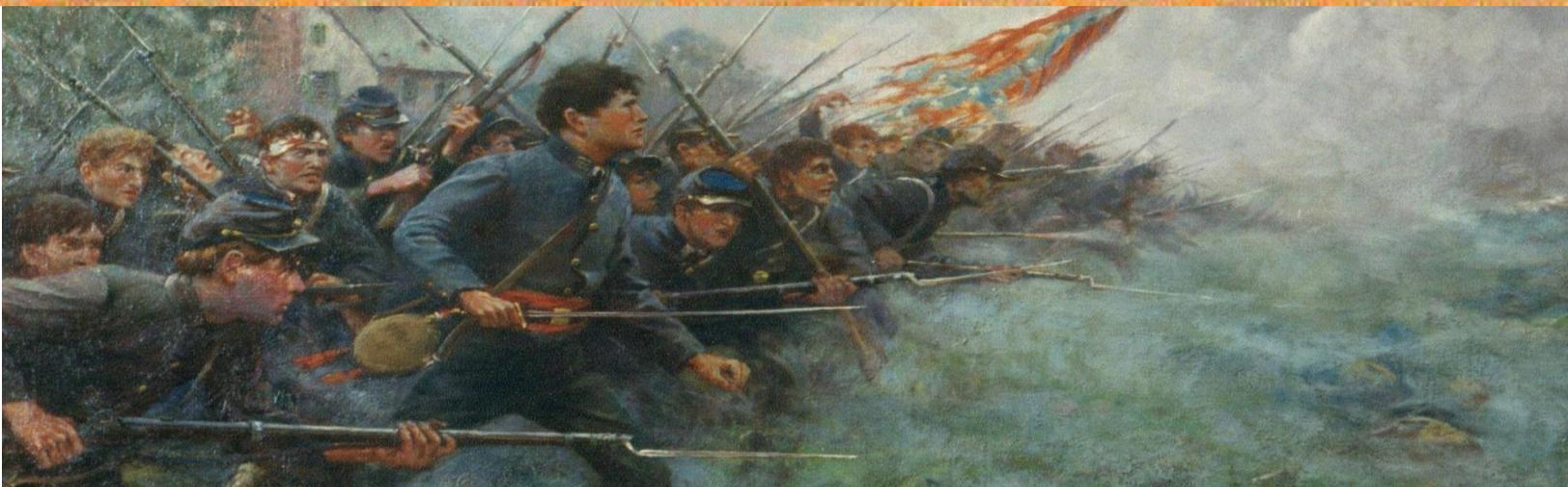
I have three boxes of books now, so bring mucho dollars for the books and other money you have laying around for the other noble causes we support.

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
davang84@att.net





Chaplain's Corner



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.

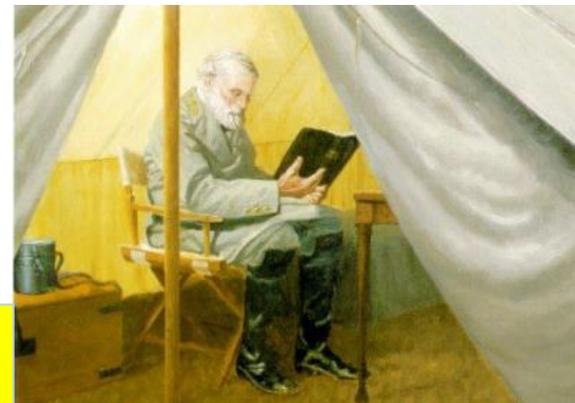
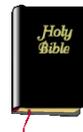
This is not only true of you and me as individuals, it is also true of our Confederation. For the Sons of Confederate Veterans to be successful in its appointed mission, it needs some form of power. But, what form? We don't have the power of numbers. We don't have a great deal of money. There aren't 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 cannot 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



Please be in prayer for our Monuments and heritage sites and for those who take a stand to defend them.

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

Southern Men By Joan Hough

References to Division Newsletter in the Texas Division 2016 Constitution by Frank Bussey
KYLE SIMS FOR 2ND Lt. COMMANDER!

NOW THEY WANT THE SAM HOUSTON STATUE - JUNE 10TH -HOUSTON, TX

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

Hurrah for Confederate Heroine Molly Tynes! By Joan Hough

How our History and Culture will be disappeared".

THEY HATE OUR DEAD - MEMORIAL DAY 2017

Tempers Flare Over Removal of Confederate Statues in New Orleans

Can a 63 year old Vietnam ERA US Army Veteran bring sense to New Orleans politics?

What Pater Larry said AND support www.slrc-csa.org

ANTIFA THUGS PLACE BOUNTY On Head Of Black Patriot Defending Confederate Monuments

ANTIFA Leftist Group Is Selling Concealed Knives On Their Website For Slicing Conservatives

The Confederate Voice Newsletter – Kirk Lyons on the front lines.

The danger behind taking down Confederate monuments, like ISIS bombing museums by Christine Barr

James Gill: As Confederate monuments fall, workers' illegal masks an ironic twist of fate

Rudy Ray on Reunion and Reconciliation and their plans for us.

HARTMAN: Thanks To Mitch Landrieu I'm Done With New Orleans

Monumental Task Committee slams removal of Lee statue

Matt Walsh: First they tore down Confederate monuments. Next they'll come for the Founders.

Where Will the Attacks End?

We Don't Live There Anymore" Is The Problem In New Orleans

New Orleans is Ground Zero

New Orleans to Beauvoir: You can't have our Confederate monuments

What will the SCV do about monument removal and destruction in New Orleans? -Scott D. Hall, Esq Jdg. Advocate-in-Chief

A Southern Heritage Defense Discussion and followup actions

Sanctuary City Mayor Trashes An AMERICAN Hero, Robert E. Lee

I LOVED THE TORCHLIGHT SPECTACLE! We will not go quietly into the night! Kirk D. Lyons

Thoughts On The New Orleans Situation by Rudy Ray

Virginia Division, Sons of Confederate Veterans' stance on recent developments in Charlottesville

White People don't know how to Civil rights fight! By H.K. Edgerton

After the Confederates, Who's Next?

Condoleezza Rice blasts efforts to 'sanitize history' by removing historic monuments

Nash Farm Battlefield Museum Closing

The South is America's Hope

Virginia Flagger News

Repenting of Robert E. Lee and the falsification of history

A yankee on yankee War Crimes

ORATION OF REV. R. C. CAVE, AT RICHMAOND, AND OTHER FEATURES AS REPORTED.

Did the North Really Fight to End Slavery?

The Dix Note and Southern Freedom

Alabama lawmakers approve Confederate monument protections

A BRIEF EXPLANATION OF CONFEDERATE FLAGS By Clifton Palmer McClendon

Jefferson New and Improved

SOUTHERN WOMEN... A FORCE TO BE RECKONED WITH...

John Bell Hood: Dope Fiend?

Texas Civil War Museum Summer 17 Speaker Series

Be Proud You're a Rebel

Baseball and the War

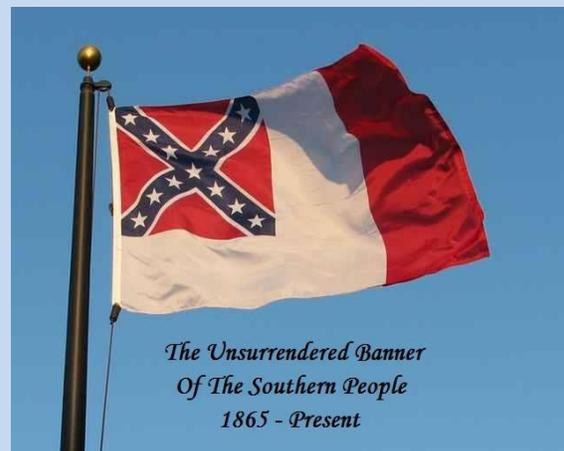
Refighting the "Civil" War

Captain Gordon McCabe writing after the death of Jefferson Davis

Was the South Poor Before the War?

Despite Secession Talk, Breaking Up Is Hard To Do

AND MUCH, MUCH MORE!



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

Belo Camp 49 Upcoming Meetings:

June 1st, 2017 – Jack Dyess – Camp Douglass vs. Andersonville

RECRUITING OPPORTUNITIES

Market Hall Gun Show - Belo Camp Recruiting Booth

put on by the Dallas Arms Collectors (for more information about dates/times visit: www.dallasarms.com)

Remaining 2017 Show dates are June 10-11, Sept. 23-24 & Nov.25-26.

Free parking and no admission to the show if you come to help.

Market Hall is located at Market and Interstate-35



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.





Our May meeting had lots of business to consider. We selected delegates to the Division Convention, voted on amendments and instructions on voting and discussed upcoming recruiting opportunities. A discussion of the current heritage attacks also was held.





Our May program featured Pam and Larry Wolhoite, who presented an interesting and “first hand” account of the Siege of Vicksburg as seen through the eyes of a brother and sister who actually went through the Siege and lived to write about the experience and aftermath. First, playing the roll of the brother and sister, Larry and Pam persuasively conveyed the story and followed the presentation with a historical look at the event.



Larry and Pam have had the opportunity to meet with local historians allowing them bring us special insights to the presentation. Also, their own on the ground research of the Vicksburg area and historical locations gave us a real understanding to the whole affair.

One of the most interesting points was that there still exists one of the caves that was dug for a family to survive the siege that has been thoroughly covered by Kudzu vines!





1st Lt. Commander James Henderson presented our guests with a Certificate of Appreciation.



Southern Men

By

Joan Hough

Ah! Southern men! Southern Men, for the most part, are marvelous specimens of human nature. I contend that there are no males in this planet superior to those found in the South. I think I qualify as an expert on the subject. I grew up sitting in the laps of eight Southern farm boys & men—my dad and his brothers, my mom’s siblings, a great uncle, and one super grandfather. My father and his brothers, in a family still crawling out of war-caused, Confederate poverty, were the first in the family since “the war” to be able to attend college. As the first grandchild, I was spoiled rotten by those really fine specimens of bright Southern masculinity and even allowed to sit, the only girl child, at the first “sitting” of the Hough men at the long dining table on my grandfather’s Louisiana farm. That was the time when I, judging all males by my beloved ones, thought good men were supposed to smell of gun powder and wet dogs and earn their living by the sweat of their brows. Those good men of mine taught me that the world was filled with gentlemen put on this earth just to look after all of us young and old ladies.

It took a number of years before I discovered that every male person capable of growing whiskers on his chin was not, necessarily, a gentleman, even worse—was not necessarily a Southern gentleman. Fortunately my life was filled with enough who were—and, thus, I was, largely, shielded from scumbags. In addition, I was never taught to believe my gender inferior to that of males—in fact, I was taught that I was superior. My thought, when some weird women started their battle for equality was, Lordy, Lordy! Those women are going to fool around and make me equal! Southern men do know how to make a woman feel special! Of course I’m not the only feminine admirer of Southern men folks. I recall an occasion when a female Yankee co-worker of mine, in front of an entire room of females, said to me, “Why do Southern men have such beautiful voices and Southern women have such ugly ones?” Her admiration for our male population carefully noted, I smiled and responded in my most melodious Claiborne Parish, Louisiana accent, “Odd that you should say that—Yankee men tell me just the opposite.” The Southern gals in the room clapped. We were all, however, pleased that a Yankee gal agreed with us about the voices of our men. I could not avoid, however, informing the group that Winston Churchill, himself, one of the world’s greatest orators once stated, “The most beautiful voice in the world is that of an educated Southern woman,” and “The perfect speech would consist of the diction of the east, the vigor of the mid-west and the melody of the South.”

All of this is not to say that Southernism cannot exist even in Northerners. Many Southern girls can testify that their Yankee spouses have been converted to the noble “cause.” Men all over America are now devoted to not only lovely Southern ladies, but have developed a certain fondness for turnip greens and cornbread and are learning to dip said corn bread into pot liquor. Why, some of the guys have become addicted to fried okra and even grits and that says it all! Persons, unfortunate enough to have been born and reared in locales other than the South, are incapable of understanding the intensity of the love we Southern “natives” have for our land of peaches, pecans, and black-eyed peas. We Southerners hear the melody of “Dixie” and our hearts echo the beat. Northerners have nothing in their music repertoire to engender the strength of feeling that is ours, just as they have nothing in their culture to match the reverence we hold for our Confederate ancestors and the beautiful flag under which they bled and died for our homes and for the very dirt beneath our feet. No, Northerners may never understand why we Southern whites and even a number of Southern blacks feel we, also, have rights and they include the right to honor all of our flags. Those “other” folks, however, are at least beginning to comprehend a wee bit of the feelings we have for those of

our blood who stood up against the overwhelming odds of Yankee invaders during that War of Northern Aggression. And how do I know this?—because of the vast growth of interest in Southern genealogy. Now, due to the Internet, genealogy is the number one hobby in the world. Genealogy has even precipitated scholarly research into our Southern past at a level never seen previously in the history of America. As Americans learn the identities of their blood kin participants in the War Between the States, wonder is born and doubt begins to seek truths not taught in public schools. Even Yankees are beginning to realize that Lincoln was neither an integrationist, nor a “liberator” except by default. Southerners are the natural leaders in the exposé of the fallacies found in Northern manufactured history of the south. Because our ancestors were just a hop, skip, and jump in time from the big break away from the British Empire, Southerners felt justified when they told the north to leave them alone and let them go. The South, clubbed almost to its knees with taxes by the U.S. government, was filled with strong memories of the highly similar situation which caused the American “secession” from England, so the South fought for Southern Independence—a fact hotly denied by educators brain-washed to believe the emancipation fantasy story. Somehow the educators and the educated, have forgotten that at the time of the war, an uncivil one if ever there was one, there were still alive in the South, men who had lived through the Revolution, able to pass on their understanding of the cause of that first war—desire for independence and freedom from unjust taxation. Even the Revolution War deceased still had living children able to recall the ideals of their dead fathers, grandfathers, and other relatives.

One must remember that since the time of the settling of the South, we inhabitants of it have placed great value on the oral recounting of Southern history to our offspring. In my own instance, my Great Aunt Georgia Emmie Hough Beck shared with out family, orally and in writing, her knowledge of her grandfather Hough’s participation in the War Between the States. From her I learned that my young Hough ancestor, Henry Clay Hough, was buried by a Yank cannon ball during the Battle of Vicksburg. To my good fortune, he lived, dug out and became a progenitor of me! My Great Aunt learned the story at my great grandfather’s knee. From my mother’s kin, I learned of the involvement of her two Confederate direct ancestors and how they, raggedy and starving, walked home after the war on bloody, bare feet.

Many, many Confederate Southerners had no interest in slavery, but had strong interest in repelling invaders on Southern land attacking Southern homes. Slaves were, however, sold to Southerners by Northerners. Only Northern Clipper ships brought black folks to this continent. Southern ones did not. Yankees sold the slaves to the South and filled their pockets with Southern gold and then chose to take back or free what they had sold without compensating the South. Had the North, once it got the emancipation bug, merely, used some of the Southern paid tax monies and reimbursed the South, the slaves would have been freed and there could have been an easy transfer from slavery to paid employment. In fact, a voluntary, Christian inspired, freeing movement had already begun. Bible holding, praying Southerners were freeing and paying blacks throughout the South. But few people are aware of this, just as few people are aware that two of the holders of the largest number of slaves found in Louisiana were both black people. Their names have been published in Louisiana State documents. Few folks are aware that New York City had its own slave-operated plantations.

How little most Americans know about America’s true history. How dark their thoughts because of ignorance! How easy it is for Northerners and some misguided Southern residents to continue to believe the “Myth of White Southerners’ Hate for Anyone Black.” Georgia is at the forefront of the enlightening process. Here’s hoping the rest of the South will soon follow suit.

References to Division Newsletter in the Texas Division 2016 Constitution

Compatriots of the 7th Brigade,

The Texas Division has violated its own written and published current Constitution.

Two documents are attached: 1) a word search of the Constitution referencing Division Newsletter and 2) a copy of your present Constitution.

The attached documents show that a required hard copy mail-out of the April Division Newsletter is still in the latest version of your Constitution.

The men of the Texas Division did not receive a hard copy mailed to their home address as required by your Constitution this year.

Does that invalidate the amendments sent via e-mail to the Camp Commanders, making the Camp responsible to make sure all their members got a copy whether they had an e-mail address or not?

There is another Constitutional issue in the wind at this present time. A \$10 Registration Fee, that I consider nothing more than a poll tax, is again being proposed for all who walk in the door of the State Reunion. Your current Constitution states the following on page 17 of 22:

10.4 An amount of one dollar (\$1) of the per capita tax shall be dedicated toward the expenses of the annual Division Convention. An amount of one dollar (\$1) of interest paid on the Life Membership Fund for each Life Member of the Texas Division shall also be dedicated toward the expenses of the annual Division Convention. **No registration fee shall be required for attendance at any Division Convention.**

At the 2016 Division Reunion, your state dues were raised from \$5 to \$15 per year.

Of the original \$5 dues, 20% (\$1) of the per capita tax were dedicated toward the expenses of the annual Division Reunion.

Last year that was not increased to 20% (\$3) of the new dues but left at the old \$1. The simple answer to the need for money to support the Division Convention is to update your present Constitution and not charge a "Poll Tax" to your delegates for simply doing their duty, and showing up on Saturday at the business meeting to vote.

I for one, do not consider the chosen delegates of a local camp a walk-in freeloader minority that the majority who attend are tired of subsidizing.

I realize that essentially every other major organization requires pre-registration and a fee for their state and national conventions.

It makes no matter what other major organizations choose to do. We are the Texas Division and what we do is our business and what others do is their business. This problem was taken care of years ago, when 20% of your state dues were dedicated to your State Reunion.

To the best of my knowledge, no State Reunion to date has ever lost money, and if this one does, the blame rests squarely on the shoulders of those managing it.

I understand that the Vendors, who have already paid their money, have been placed in the lobby. They were not placed in a separate room, where their goods could be locked up for safe keeping. It is what you would expect from a 1 day Gun Show but not a 3 Day Event.

What is happening now is nothing more than a 3 card Monte being played on newer members of the Texas Division.

The entire berating of the Texas Division for not filling the rooms at the Host Hotel is dictatorial. You and I can book a hotel on-line and receive the courtesy of being able to cancel by a defined date with no-charge.

It is inconceivable to the logical mind that the Texas Division did not make that part of their Contract with the Host Hotel for the 2017 Convention.

It is what it is, the men of the 7th Brigade need to know the unvarnished truth. Like it or not.

It has long been the philosophy of some leaders that "Their group" would know, only what They want them to know.

You are members of a Volunteer Organization, you pay your hard earned money to belong to this group in order to honor and defend your ancestors.

You and your Constitution do not deserve to be disrespected.

Deo Vindice,

Frank Bussey

1st Lt. Cmdr., 7th Brig., TX Div., SCV

----- Forwarded Message -----

Subject:Re: References to Division Newsletter in the Texas Division 2016 Constitution

Date:Fri, 26 May 2017 11:17:49 +0000

From:Hiram Manning <txdivscv@hotmail.com>

To:Frank Bussey <fbussey@cctc.net>, Gary Bray DEC Div Cmdr <1texreb@sbcglobal.net>, David McMahon - SCV 1st Lt Cmdr Tx Div <dmctxscv@gmail.com>, Ray Wainner 3rd Lt Cmdr Tx Div <wrwtexscv@gmail.com>

Commander Bussey,

I have long been in favor of four hard copy versions of the Division Newsletter. Admittedly, that used to use up a large part of my \$12,500 annual budget I had to run the division when I was commander, so I recognize the need to conserve where we can. That is why I did not object when that 'old way' of doing business was changed years ago to three (3) electronic versions, one each quarter, except for the April version in order to save money for the budget and to guarantee that every member of the division received a personal copy of it.

Like you and Ray, I recall that the division delegates at last year's reunion voted in favor of the electronic version in April also (over my arguments against it). Indeed, since the publication of the newsletter is 'hard-coded' into our constitution, it takes a constitutional amendment to alter how and when it is to be published. However, I do not remember who proposed the amendment as it was not one of the four put forth in last year's April Newsletter by my committee. The Division CofS should have the minutes of the reunion for clarification purposes and for the Division Adjutant to use in updating the constitution for us per 6.4.4.

I hope this helps.

v/R

Greg

From: Frank Bussey <fbussey@cctc.net>

Sent: Thursday, May 25, 2017 4:24 PM

To: Gary Bray DEC Div Cmdr; David McMahon - SCV 1st Lt Cmdr Tx Div; Greg Manning DEC Insp Gen; Ray Wainner 3rd Lt Cmdr Tx Div

Subject: References to Division Newsletter in the Texas Division 2016 Constitution

Compatriots,

Attached you will find a document containing excerpts of the Texas Division 2016 Constitution. It contains all the references to Division Newsletter that I could locate.

Also attached is a copy of the current Texas Division 2016 Constitution downloaded from the Texas Division Website today.

I spoke with 3rd Lt. Commander Wainner today and he verified that he had been instructed that the 2017 Spring Division Newsletter was to be all-electronic, no hard copy was to be sent via USPS due to the expense.

Ray and I believe that the "all electronic newsletter" was voted at a Division Convention and do not understand why the Constitution was not amended to show that change.

Deo Vindice,

Frank Bussey

1st Lt. Cmdr., 7th Brigade

Kyle Sims, Candidate for Division 2nd Lt. Commander



I have received several calls, over the past couple of weeks, requesting that I run for 2nd Lt. Commander. As I was not currently seeking office, the calls from my compatriots trying to convince me to run are appreciated. Their desire for me to step up during these tumultuous times in our organization, leaves me no choice but to answer their call in the affirmative, much like our ancestors had to do in the 1860's.

Therefore, I will ask the Texas Division to support me while we stand at a crossroads in our organization. My experience in serving on the National Recruiting Committee uniquely qualifies me to serve as 2nd Lt. Commander, in charge of all recruiting and retention matters. I have won four, Edward R. Darling National Recruiting awards. I have proudly served the SCV 29 years and under the command of five different Commanders in Chief. This experience has given me the knowledge and the dedication to pursue any and all endeavors that may arise.

I ask the men of the Texas Division, are we better off than we were 2 years ago or even 4 years ago? Do we have any direction? Are you happy with what we are doing as a Division? If not, then vote for Kyle Sims, a man who has a proven track record of vision and hard work. With the size of Texas and our rapidly expanding population, we should be the largest Division in the SCV. However, it appears we are losing members...why? We must address these issues not just continue to do business as usual.

Many of the SCV Camps in Texas have benefited from my tireless efforts in recruiting. I have first hand experience in helping camps grow and become more viable. With my efforts and your cooperation, I predict continued growth so we can elevate this Division to new heights. I can't do it alone, so we all need to work together. I am willing to assist anyone who needs it.

I look forward to a great Reunion as we hopefully can move ahead in the right direction in establishing an SCV Division that we can be proud of again.

Respectfully,
Kyle Sims
Your Obedient Servant

Sam Houston statue in Hermann Park causing controversy

By Brandon Walker - Reporter

Posted: 9:47 PM, May 26, 2017 Updated: 10:20 PM, May 26, 2017



HOUSTON - The starting point was a Facebook post by a group called [Texas Antifa](#).

CLICK [HERE](#) TO PLAY VIDEO NEWS REPORT

The post alleges the [Sam Houston](#) Memorial's so-called demise will begin on June 10.

Why remove it?

Other posts by the group explain its stance.

"Texans agree the disgusting idols of America's dark days of slavery must be removed to bring internal peace to our country."

Another post reads:

"After we have this one removed, we can then work on getting the 67-foot Sam Houston statue outside of Huntsville turned into parking lot gravel, and the forest renamed."

The statue at [Hermann Park](#) has stood at Montrose and Main streets since 1925.

Houston is credited for securing Texas' independence from Mexico during the battle of San Jacinto in 1836.

He was president of Texas, a U.S. senator after Texas joined the United States and then became the state's governor.

"Sam Houston is the father of Texas," David Amad said.

Amad is vice president of Texas open carry.

He says the post has ruffled feathers within his organization and others.

He says as Texas Anifa plans to protest in favor of the statue's removal, other organizations will be there calling for it to stay.

"They were the ones that proposed the initial protest to protest this statue and try to have it removed. Our event is to make sure they understand that one way or another that statue is not going anywhere," Amad said.

<http://www.click2houston.com/news/sam-houston-statue-in-hermann-park-causing-controversy>

REMEMBER THE ALAMO!

REMEMBER GOLIAD!

REMEMBER NEW ORLEANS!



DEFEND THE SAM HOUSTON STATUE

- JUNE 10th - HOUSTON, TX

Antifa has come out saying they will be bringing several large (communist) groups together to host a rally around the Museum District in Houston, Texas on June 10, 2017. This list includes Black Lives Matter, Antifa & more. Their goal is to remove the Sam Houston statue. Many of these communist punks are embolden after they lay claim to a win in New Orleans by bringing down the Confederate monuments. They have made threats toward Texas & Texans saying "Texans better not show up or they will limp home bruised, broken, hurt, with their tail between their legs" & "Smash the state". The Antifa fascist held a rally in Austin a few weeks ago and were met by counter protesters (Texans) but the numbers were not as many as there should of been. Part of this is because many Texans did not know about the rally. In the end the "Antifa Communist" were shut down in no time flat as live feed of the protest happened on Facebook and spread

like wildfire. The "Antifa Communist" are trying to keep a tight lip on the location & time of the June 10, 2017 Houston, Texas rally. With a few inside sources we have obtained some of the info and continue to learn more each day.

The details of the "THIS IS TEXAS" counter rally goes as follows. We will meet at Memorial Hermann Park - 1000 hours. We invite all III%ers, Oath Keepers, Militias, Tea Partiers, Liberty Loving Texans, Liberty Loving Americans, Open Carry Organizations, and anyone who loves Texas & wants to protect our sovereign soil & history to join us. Open carry is welcomed & encouraged as well as any armor or ballistic vest. We have contacted Houston PD and gave them a heads up of our counter-protest. Emails have been sent to Gov. Abbott & Houston City Hall as well. Bring your flags and fly them high!

Also we will be posting a parking lot where patriots can park & hope to have armed security watching over the parking garage or lot while we encounter these communist thugs (Antifa). This is it Texans, This Is Texas & it's time we nip this problem in the butt before our state starts looking more like California or Chicago rather than Texas. Please share this event & our FaceBook page (THIS IS TEXAS) so Texans, III%ers, Oath Keepers, Conservatives, Constitutionalist & others are aware of the rally & can join if they would like to do so. God bless Texas!

(May 22, 2017) Houston PD has been notified of our presence on June 10, 2017. We are also letting Gov. Abbott & Houston City Hall know as well.

Parking:

Free parking is available near the Sam Houston Monument (Lot A), the large central parking lots in front of the Houston Zoo (Lots G and F), across the street (Lot H), near Miller Outdoor Theatre (Lots E and D) and beside the McGovern Centennial Gardens (Lot C) located on Hermann Drive. Metered parking is available on the streets adjacent the Park.

AN IMPORTANT APPEAL

The following letter appeared in the current 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:

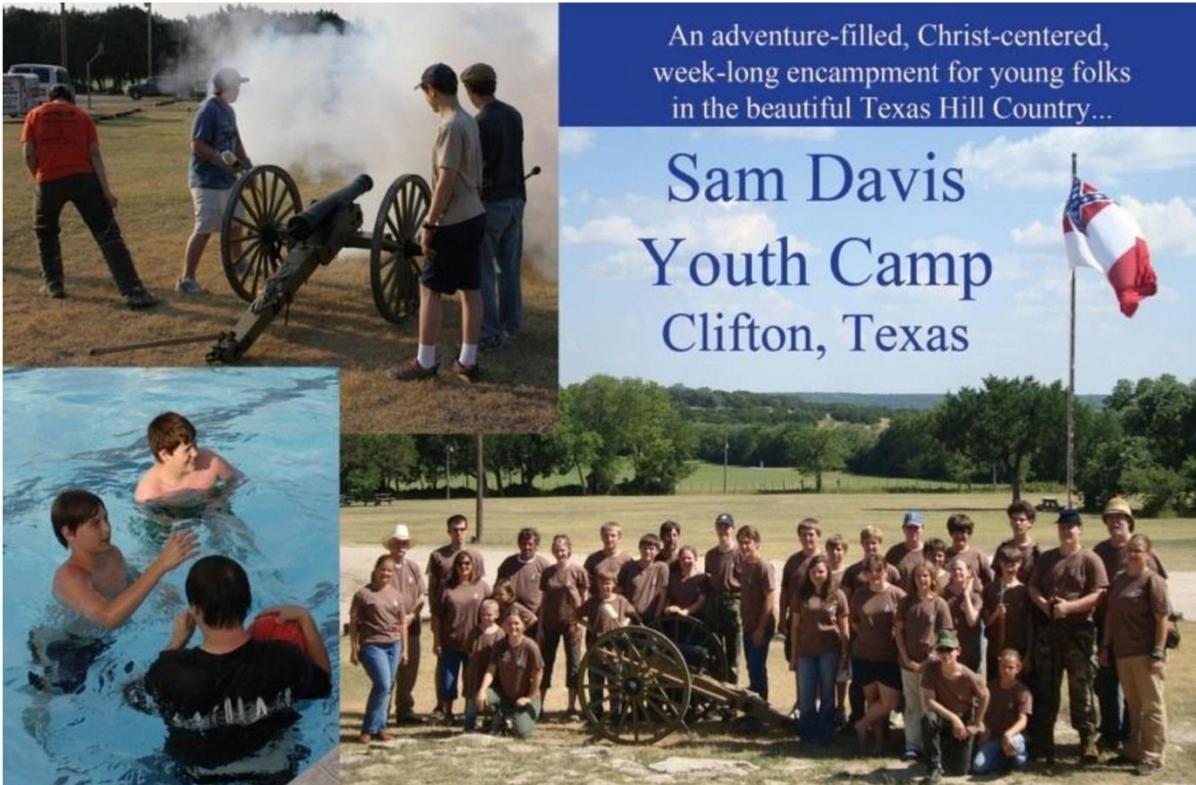
<http://www.facebook.com/pages/SCV-Sam-Davis-Youth-Camp-Texas/216704998474>



"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



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



© 2012 Southern Legacy



© 2012 Southern Legacy



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

--Vincent L. , Camper

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

WARNING: “The Bible of Political Correctness,” all that follows here poses danger to Brainwashed, historically dumbed down readers and is likely to create obsessions in still developing thought processes in persons with young brains. Persons of other ages, most likely, will become only glassy-eyed and horrified at this revelation of highly successfully treasonous, Confederate behavior.

Hurrah for Confederate Heroine Molly Tynes!

By

Joan Hough

Over a century has passed since Southerners possessed both the knowledge of states’ right of secession and of the absolute righteousness of the Southern cause.

But, there was once a time of Southern conviction, Southern pride and Southern knowledge of America’s Constitutional laws.

It was then that a little Southern college lass, Mary Elizabeth “Molly” Tynes returned home to ailing parents and cheerfully honored that tie that binds.

Molly’s Confederate Captain brother Achilles Tynes was away, honorably fighting for Davis and Lee,

But to the joy of scores of people, Achilles was not the only Tynes patriot that came to be.

He was not the only Tynes who fought for the Confederate nation –

not the only Tynes who knew the South did not defend itself

because of any Republican plans for black emancipation.

He knew and he was proud that at absolutely no-one’s insistence his Little Sister Molly created her own brand of Yankee resistance.

In a most amazing fashion, young Molly Tynes encountered and then she countered a monstrous-sized Yankee invasion.

All alone and on her own she engineered Virginia’s defense in a war against folks of Marxist-Republicans’ persuasion.

The plans of 1000 Yankee U.S. soldiers programmed by Lincoln’s Radical Marxist Republicans to become white Southerners’ enslavers were foiled

Dreams of rapid conquest by Lincoln and company were suddenly spoiled.

In the mountains and smoky hollows where Virginians still dwell, there is yet known—yet told-- a truthful, a wondrous, a heroic tale of bravery, of determination, of endurance, of devotion to the people of the South; a tale of actions which thwarted a mighty effort of Mr. Lincoln's invaders in a long-ago time of old.

Molly Tynes gave a reason for parents in a nation at war, to stop, to take a deep breath, to pause.

To take time to be justly proud of the strength of belief created in their young for the righteousness of the Southern cause.

Despite the Yankee army's' militarily superior condition, Molly kept from it much that was militarily significant.

When she saved towns and an entire area containing the Confederacy's important salt mines, its lead mines, and a railroad, she did something truly magnificent.

In Tazewell County, she rescued a town's business segments and areas, residential,

For the Confederate nation, what she saved was most essential.

To save her South and save her people, Molly, on her horse, traveled 12 night-dark hours.

She rode through the night, rode through the brambles, rode through the trees, dodging falling branches; Rode through the bushes, rode through the rocks; rode through choking, swinging, tangling, twining, hanging vines, rode through snakes and spiders, wild cats, wolves and feral hogs.

She rode to shout to Southerners what nobody ever expected, ever wanted to hear— "GET READY, GET READY, THE YANKEES ARE COMING! THE YANKEES ARE COMING!"

When, in a state of near collapse, Molly reached the town of Wytheville,

Only young boys and old men—fifty in all, were present to heed Molly's call.

But heed it they did and were soon in their places

with shotguns and rifles held in their hands and scowls on their faces.

When invaders, 1000 in number, arrived, they were greeted

with blasts from Southern guns and a growing famous yell of Southern pride.

Yankees, taken aback but not deterred, were convinced they'd win the little battle for the Republican side.

Brave Southerners, though, refused to surrender and refused to hide.

In a powder-filled haze, with courage ablaze, Southerners fought on and on and on, shooting Yankees and acquiring Yankee guns

Their action both fright -filled, and thrill filled, a Southern man's kind of fun!

Skillful Southerners, soon at work, U.S. Colonel John Toland was targeted and killed;

Second in command, Colonel William Powell was shot almost to pieces. Yet still, sold the lie that Southerners were cowards, and quitters soon gone, those Yankees fought on.

They could not have known that Southerners, once they fight, can continue, to win and if they die, will die with their boots on! !

Southern death now was mostly prevented by something the Yankees greatly resented.

Suddenly piercing the Virginia air was the jolting blast of a whistle, a frightening, ominous clickity clack and the roar of a train rushing forward on the town's railroad track.

This horrifying sound was more than the Union guys could bear to hear.

It scrambled their brains and made them grab up their Union gear.

Then those "brave" Yankees did scurry, those U.S. soldiers did hurry, did dash away madly. Little feelings hurt badly they hurried away shivering and quivering with abject fears.,

Away from the sound of Confederates' joy-filled cheers.

One can only surmise the look in the eyes of a band of a thousand Yankee "warriors" – one can only guess, what those Yankees must have felt once the truth was told and they learned that the train from which they fled held mostly ladies and not a single military soul,

Of course, they never learned that until they'd given up the fight and every Yankee soldier was far, far from Confederate sight.

To create acceptance of guilt for treasonous secession, Southern truths require the utmost of New England brand suppression.

Sharing biographical information about Molly Tynes must forever remain a matter of political transgression.

This truthful Southern tale is not one the Marxist-Politically Correct will ever agree to tell, agree to buy or agree to sell.

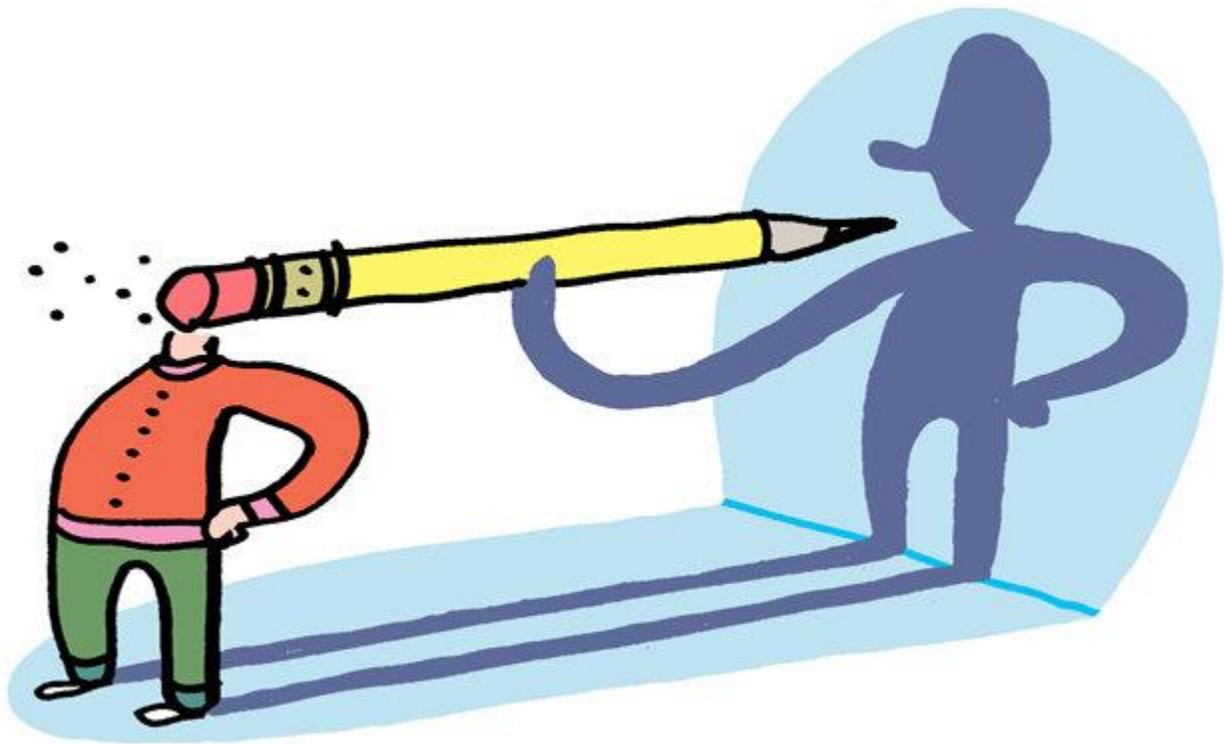
Southerners, especially, the young, must not learn that which gives them pride, so properly indoctrinated, professional historians and their followers have lied and lied and lied.



How our History and Culture will be disappeared".

PERSONAL TECH

'Right to Be Forgotten' Online Could Spread



CreditStuart Goldenberg

More than a year ago, in [a decision](#) that stunned many American Internet companies, Europe's highest court ruled that search engines were required to grant an unusual right — the "right to be forgotten." Privacy advocates cheered the decision by the European Court of Justice, which seemed to offer citizens some recourse to what had become a growing menace of modern life: The Internet never forgets, and, in its robotic zeal to collect and organize every scrap of data about everyone, it was beginning to wreak havoc on personal privacy.

Under the ruling, Europeans who felt they were being misrepresented by search results that were no longer accurate or relevant — for instance, information about old financial matters, or misdeeds committed as a minor — could ask search engines like [Google](#) to delink the material. If the request was approved, the information would remain online at the original site, but would no longer come up under certain search engine queries.

Search engines and free speech advocates, calling the ruling vague and overbroad, warned of dire consequences for free expression and the historical record if the right to be forgotten was widely enacted. Now, they say, their fears are being realized.

Recent developments — including a French regulator’s order that all of [Google’s](#) sites, including American versions, should grant the right to be forgotten — suggest the new right may not end with Europe. Under the banner of privacy, some free-speech [watchdogs say](#), a huge and unwieldy eraser is coming for Google results across the globe — even the ones in the United States.



Larry Page, a founder of Google. A French regulator has ordered that all of Google’s sites, including American versions, should grant the right to be forgotten. CreditJeff Chiu/Associated Press

Yet all of this may simply be a prelude to a more expansive, and far more worrisome, adoption of the right to be forgotten. Since Europe’s decision last year, several countries in Latin America and Asia have pushed for their own delinking rules, and some of these may [elide the protections for free speech outlined in Europe’s version of the law](#). A more troubling prospect for search engines is the [potential for the new laws to be applied beyond local jurisdictions](#).

In response to the original European ruling, search engines began removing links only from European versions of their sites. For instance, if a French citizen requested the removal of links about his bankruptcy proceedings, Google would delete the results from its European sites — like the French [Google.fr](#) and the German [Google.de](#) — but not from [Google.com](#), which the company considers its American site.

The overwhelming majority of Google searches in Europe take place on country-specific sites, but because [Google.com](#) is still accessible to any European, the French data protection

authority, known by its French acronym [the CNIL](#), [has ordered Google](#) to remove links from [its database entirely](#), across all locations.

Google has so far refused, and the dispute is likely to end up in European courts. If the French understanding of the law prevails, the regulation could have far-reaching, even chaotic, effects.

“France is asking for Google to do something here in the U.S. that if the U.S. government asked for, it would be against the First Amendment,” said Jonathan L. Zittrain, who teaches digital law at Harvard Law School. He pointed out that, if enacted, the French regulator’s order would prevent Americans using an American search engine from seeing content that is legal in the United States. “That is extremely worrisome to me.”

If other countries that have established a right to be forgotten also push for global adoption, Google says it might need to remove links everywhere to satisfy regulators. “We believe that no one country should have the authority to control what content someone in a second country can access,” Peter Fleischer, Google’s global privacy counsel, [wrote in a blog post last week](#).

A host of free speech advocates have sided with Google. “If we’re asking Google to comply in every version of Google worldwide, it becomes very hard to say where we want Google to draw the line,” said Jimmy Wales, the founder of the online encyclopedia Wikipedia, which has counted about 100 requests for links to its site to be removed from search engines in Europe. “It’s a race to the bottom. Governments all around the world will immediately say, ‘Great, we’ll ask for things to be deleted worldwide.’”

Representatives for the CNIL, which has two months to answer Google’s refusal to adopt a worldwide takedown, declined to discuss the case until it devised a formal response. But legal experts in France said the French demand was likely to be upheld, because the original 1995 law on which the right to be forgotten is founded [has no territorial restrictions](#).



“It’s a race to the bottom,” said Jimmy Wales, the founder of Wikipedia. “Governments all around the world will immediately say, ‘Great, we’ll ask for things to be deleted worldwide.’” CreditTyrone Siu/Reuters
Proponents of the law also reacted skeptically to the claim that the right to be forgotten would be used by other countries to force content restrictions beyond those involving privacy.

“That’s nonsense,” said Marc Rotenberg, the executive director of the Electronic Privacy Information Center, a privacy advocacy group. He argued there were ways to limit access to private information that would not conflict with free speech, and he noted that Google [already had a process](#) for global removal of some identifiable private information, like bank account numbers, social security numbers and sexually explicit images uploaded without the subject’s consent (known as “revenge porn.”).

“A global implementation of the fundamental right to privacy on the Internet would be a spectacular achievement,” said Mr. Rotenberg. “For users, it would be a fantastic development.”

Mr. Zittrain, of Harvard, pointed out that Google also removes content globally to abide by copyright law. When Google receives a takedown notice for linking to infringing content, it removes those links from all of its sites across the world. Couldn't it do the same for private information?

The trouble with comparing copyright law to privacy, though, is that the United States and Europe broadly agree on what constitutes copyrighted content, but private information is far more nebulous.

[In an interview last year](#), Larry Page, Google's chief executive, told me that he found the right to be forgotten ruling impractical because it forced Google to decide what constituted private information and what did not. “You guys are now in charge of editing what's out there in the world,” he said, describing the court's guidance to Google. “In the past that's not a responsibility we felt we had.”

Is an article about a British reality TV star about a private person, or is it about a public figure that you and I should be able to search for?

That's hard to answer — but a French regulator may soon decide for you, regardless.

Correction: August 5, 2015

An earlier version of this column misidentified the person who spoke about Google's practices in complying with copyright law. He is Jonathan L. Zittrain of Harvard Law School, not Marc Rotenberg of the Electronic Privacy Information Center.

Email: farhad.manjoo@nytimes.com; Twitter: [@fmanjoo](#)

https://www.nytimes.com/2015/08/06/technology/personaltech/right-to-be-forgotten-online-is-poised-to-spread.html?_r=0





Robert Holland, 2 SC Infantry – killed Battle of Seven Pines (just one of our family war dead) and his brother, my GG-Grandfather Daniel Webster Holland, 2 SC Infantry – surrendered April 1865. I admire them greatly. How demented to hate these men and the monuments to their courage, honor and fidelity – and leaders.

They Hate Our Dead

Memorial Day 2017

They want to tear down every Confederate statue and memorial. They hate so much that they hate our dead.

They demand the cultural cleansing of Virginia because:

- **Confederate monuments honor slavery and racism.** No. The monuments honor the soldiers and leaders. You choose to see slavery when you actually look at the statue of a soldier.
- **But, they fought for slavery and racism.** SMH. Bless your heart.
 - Was our American Revolution about taxes or the right to tax? A key issue for some states in our War Between the States was the state right to allow or ban slavery. For other states, like Virginia, it was about Lincoln ordering Virginia to conquer South Carolina and invading armies through Virginia to do so. For, the Civilized Indian Tribes in Oklahoma it was different altogether.
 - Slavery wasn't the central aspect in the very divisive banking, tariff, tax issues, etc.

- My GG-Grandfather's brother, Robert Holland, wrote, "if we give the Yankees one more 'breshing' out maybe they will leave us alone." They believed slavery was a sin against God. They, like many, fought against the invading armies – period.
- Life and war aren't the PC cartoon history of "Presentism".
- Does the argument that Confederate Americans fought – de facto – for slavery apply to our Patriots in the American Revolution? Every new U.S. state had slavery in 1776. The Brits offered slaves their freedom. America kept slavery – recognized it in the 1787 Constitution. The Founders and Confederates, alike, were fighting for independence, not for slavery.
- Racism was North and South. States decided on their own to end slavery one by one – slowly. 19 of 24 Northern states restricted Blacks' right to vote. Connecticut voters denied Blacks the right to vote in 1865! Michigan and Wisconsin denied full rights to free Blacks in 1865 *after* the South surrendered.
- **But, slavery is the worst, unpardonable sin.** Really? Is an armed invasion of the neighboring people you've lived with in peace actually moral?
 - Are war crimes, like making my G-Grandmother deaf at the age of 8 in an act of terrorism, justified because her state allowed human bondage?
 - Does slavery stain our Revolution and all the Yankees who got rich shipping slaves and milling the cotton they picked? Grant owned a slave until 1859. His wife's family owned slaves during the War. Take down their monuments and erase their names?
 - Since slavery is awful, why aren't the self-righteous prigs fighting to free the slaves that Muslims still hold in Africa? Is moral outrage selective in time and place?
- **But, they committed treason.** No Confederate was tried for treason. They would have won in court. The Founders make the argument for our 1787 Constitution in the Federalist Papers clearly – the States are sovereign. See the 10th Amendment. Americans first loyalty, legally, was to their state. When states leave a voluntary union, it is treason to not go with your state.
- **But, it offends some people.** People chose to be offended. There is no right to not be offended. Toleration should be a two way street. Live and let live.
 - It offends many people that monuments honoring their heritage are found offensive.
 - It offends many without a blood connection to the War that history haters want to erase history like other Totalitarians always do.
- **But, it hurts some people.** Who are these weak cowards, these snowflakes, who suffer from a silent statue?
 - The descendants of slaves should be stronger. No people on earth ever came up as far, as fast, over such obstacles, as well as Blacks in America from 1865 to 1965. They, who actually overcame, would be ashamed of these crybabies.

- We can teach all children to take pride in progress as well as the reflected glory in great valor and courage praised by the Yankees who actually fought Confederates.
- **But, it shouldn't be in the public square.** If future generations have half the courage of Confederates, then America will survive well.
 - More Virginians died defending Virginia than in all the wars put together. Such sacrifice and tragedy belongs in public.
 - Learn right lessons. We never want another civil war. But, when other war comes we want to fight with the tenacity of Virginians past.
 - Confederate veterans are American veterans by law – see U.S. Code. Confederate graves are in Arlington National Cemetery.
 - Our Virginia history belongs to all Virginians. If history is divided by identity politics then E Pluribus Unum is in danger as much as Sic Semper Tyrannis is. We, Virginians, share a common past, present and future.

Hey, Totalitarians, "Do you really hate my ancestors?" How sick and twisted is your hatred?
Shame on you.

" The great conflict will never be properly comprehended by the man who looks upon it as a war for the preservation of slavery".



Robert Stiles , 1836-1905

Confederate veterans are American veterans. Their widows created Memorial Day.

<https://jatticus.wordpress.com/2017/05/28/they-hate-our-dead/>

Tempers Flare Over Removal of Confederate Statues in New Orleans

By RICHARD FAUSSET MAY 7, 2017



New Orleans police officers guarding a statue of Jefferson Davis, which the city plans to remove soon.

Credit Annie Flanagan for The New York Times

NEW ORLEANS — For Malcolm Suber, the Confederate monuments that dot this Deep South city stand for white supremacy, pure and simple. Instead of just taking them down, Mr. Suber, an African-American activist and organizer, would like to see the city pass out sledgehammers and “let everybody take a whack — just like the [Berlin Wall](#).”

For Frank B. Stewart Jr., a white New Orleans native, the city government’s plan to remove the statues — an idea championed by New Orleans’s white mayor, Mitch Landrieu — feels like an Orwellian attempt to erase history. This week, Mr. Stewart, 81, a businessman and civic leader, argued as much in a letter he published as [a two-page advertisement in The Advocate, a local newspaper](#).

“I ask you, Mitch, should the Pyramids in Egypt be destroyed since they were built entirely from slave labor?” he wrote.

Mr. Stewart added: “What about the Roman Coliseum? It was built by slaves, who lived horrible lives under Roman oppression, but it still stands today and we learn so much from seeing it.”

Such are the irreconcilable parameters of an ugly battle over race and history in New Orleans that only seems to be growing uglier, one that demonstrates the Confederacy's enduring power to divide Americans more than 150 years after the cause was lost.

"I can't believe this is happening in my city," said Charles Washmon, a 51-year-old contractor who was standing near a statue of Jefferson Davis, the Confederate president, on Thursday. Mr. Washmon, who is white, was part of a group of protesters waving Confederate flags who had been attracting both honks of support and invectives from passing cars all afternoon. Like Mr. Stewart, he feared that removing the statues would deprive a history-laden city of a crucial layer of its past. "It's a travesty," Mr. Washmon said.



Frank B. Stewart Jr., a New Orleans native, said removing the statues would be erasing history.

Credit Annie Flanagan for The New York Times

In December 2015, Mr. Landrieu, a Democrat who will leave office next year because of term limits, signed an ordinance calling for the removal of four monuments related to the Confederacy and its aftermath. It was six months after [Dylann Roof, a white supremacist](#) with a fondness for Confederate symbols, massacred nine black people in a church in Charleston, S.C. One of the monuments, an obelisk honoring a violent uprising in 1874 by white New Orleanians who rejected Reconstruction, [was taken down on April 24](#) by workers wearing flak jackets and scarves to conceal their identities.

The unease has only grown since then. Mr. Landrieu [has said](#) that the city plans to remove the remaining three monuments — first, the statue of Davis, then those of two Confederate generals, P.G.T. Beauregard and Robert E. Lee — over the course of the next month or so, though he has not announced exact dates. Last week, the statue of Beauregard was [slathered in red paint](#) by vandals. And Confederate sympathizers and fans of the statues have been flocking to the city from as far away as New Mexico and Colorado to protest their removal.

On Monday night, defenders of the statues squared off against a large group of opponents near the Davis statue in the Mid-City area. "Get the hell out of New Orleans," the multiracial group of opponents sang, to the tune of "The Battle Hymn of the Republic," using much stronger language, "because you're not wanted here."

The police [arrested five people](#) on charges of disturbing the peace and other infractions, and city officials have surrounded the statue with barricades and police guards. But the crowds continued to gather, and some defenders of the statues have come heavily armed. A man who referred to himself only as K.K. walked along a median on Tuesday carrying an AK-47, with a Glock handgun on his waist.

Mr. Landrieu has said the city is sticking to the plan, though it appears that will not be easy. Removing the remaining statues will require the use of a heavy crane, and the mayor told The Times-Picayune that every crane company in the region had received threats.

Critics of the statues are planning a second line parade "to bury white supremacy" Sunday afternoon that will end at Lee Circle, the roundabout near downtown where the Lee statue is located. White supremacist and neo-Confederate groups have been encouraging their followers online to turn out as well, and city officials are on edge.

On Saturday night, the New Orleans Police Department issued an advisory warning that a “higher than normal law enforcement presence” would be evident around the Davis and Lee statues on Sunday.



Protesters near the Jefferson Davis statue on Thursday. Plans to remove several Confederate monuments have stirred tensions in the city.

Credit Annie Flanagan for The New York Times

“We understand there are strong emotions surrounding this subject and we ask that the public remain peaceful and respectful while demonstrating,” the statement said. The rising tensions come at an awkward time for the city, and for the mayor. This is the season when the [New Orleans Jazz & Heritage Festival](#) takes center stage, showing off to thousands of tourists the glories of Louisiana’s musical multiculturalism and its deep ties to Africa, the Caribbean, Latin America and the white rural South.

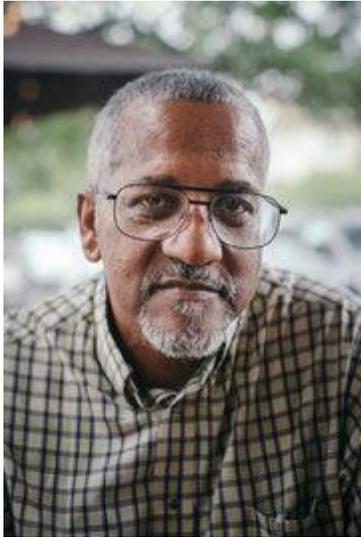
For Mr. Landrieu, who declined to be interviewed, the trouble also underscores the difficulties he has faced in meeting his goal of bringing racial harmony to New Orleans. The city is 60 percent black and 33 percent white, and it is burdened by severe economic disparities.

Mr. Landrieu’s father, Maurice Edwin Landrieu, known as Moon, served as mayor from 1970 to 1978, and he earned the respect of many black residents by opening up the city’s contracting jobs to them. The current mayor, who enjoys some of that good will, [said in a statement](#) in late April that the statues would be moved to a museum “or other facility where they can be put in context,” and thus show the world that New Orleans celebrates “diversity, inclusion and tolerance.”

The statement also noted that the statues were erected decades after the end of the war and were meant to “demonstrate that there was no sense of guilt for the cause in which the South fought the Civil War.”

Wesley Lynch III, a 25-year-old African-American, said the gesture was an important one. Mr. Lynch was standing by the flag-wavers near the Davis statue on Thursday, having encountered them after paying his light bill at the nearby power company office. He is unemployed — his last job was at a Popeyes chicken restaurant — and he spoke, with passion and despair, about the statues not as relics, but as living symbols of a social order that, from his experience, wanted people like him to rise only so far.

“They’re putting that image right in our face and saying, ‘Blacks at the bottom, whites at the top,’” he said. “That’s what they’re saying.”



Malcolm Suber, an adjunct professor at Southern University, is a member of an activist group calling for the removal of Confederate symbols throughout New Orleans. Credit Annie Flanagan for The New York Times

The supporters of the statues run the gamut. Among them is David Duke, the former Ku Klux Klan leader who has run for office several times in Louisiana. Rather predictably, he sees the removals as “destroying our heritage” and has [called Mr. Landrieu](#) “a traitorous cuck,” deploying [a slur used by white nationalists and the alt-right](#) to insult politicians as [weak and unmanly](#).

There are many, however, like Mr. Stewart, who profess no love for either white supremacy or slavery. Mr. Stewart said the statues serve as a reminder of society’s evolution away from such noxious ideas — proof, he said, that “we have come a long way from our ancestors.”

A number of the statue supporters keeping vigil by the Davis monument agreed with that sentiment, adding that they did not believe the Civil War had been fought over slavery. “It really was an economic issue,” K.K., the man with the AK-47, said on Tuesday.

Others said they worried that the removals would create a slippery slope. Where would it end, they asked? Would a statue of George Washington be next?

Such concerns were unlikely to be assuaged by Mr. Suber, an adjunct professor of political science professor at Southern University, an avowed Marxist-Leninist, and an organizer of an antistatue group called the [Take 'Em Down NOLA Coalition](#). He noted that he had been part of a group that persuaded the Orleans Parish School Board to pass a policy in 1992 that prohibited schools from being named for slave owners. It [eventually led to a school](#) called George Washington Elementary being renamed for Dr. Charles Richard Drew, a prominent black surgeon.

On Thursday, Mr. Suber chuckled mischievously and said he would be delighted to see the statue of Washington over by the New Orleans Public Library come down, too.

“He was a slave master,” he said. “Right?”

https://www.nytimes.com/2017/05/07/us/new-orleans-monuments.html?_r=0

Can a 63 year old Vietnam ERA US Army Veteran bring sense to New Orleans politics?

May 5th, 2017

J. Arlene Barnum served in the US Army from 1973 thru 1977. She eventually married a Vietnam Vet who died 2010.

She was riding with Anthony Hervey, when they were ran off the road near Oxford, Mississippi coming from a Rally in Birmingham, Alabama.

Anthony died and the black devils who ran them off the road have yet to be apprehended. At that time She was escorted by SCV Members to her home in Oklahoma.

For more five days Ms. Arlene has been camped out in front of Jefferson Davis Monument with her Rebel Flag, which she proudly displays claiming she is a "Rebel."

Her family is in DeSoto, Louisiana with many born in Longstreet. She does not want to see the names of streets, towns, and parishes changed.

She explained that she is a big fan of Jefferson Davis as he cared for Black Veterans after the Civil War and adopted a black child during the war.

She asked for the names of all Committee Members in the Legislature who are voting on Louisiana's Proposed Heritage Law so that she can promote contacting them.

She has turned the monument into a celebration. Please, give her your thanks.

Last Saturday night she was pushed by a young antifa woman, who took Ms. Arlene's phone and smashed it. Then her tires were slashed and she refused to leave her vigil.

And then, a good thing happened, the son of a deceased Vietnam Vet, donated the American flag from his father's coffin to be flown at Davis Monument.

He said his dad would have wanted that.



May is Veteran's Appreciation Month.

God Bless Ms. Arlene, and all who are fighting to save our history.
Deo Vindice,

Frank Bussey
1st Lt Cmdr 7th Brig TX Div SCV



P.S. **That's N.O. deputy mayor Ryan Berni riding in the front seat with Antifa** in a truck borrowed from Tulane ROTC while others wave communist Antifa flags. The city of New Orleans sent these Antifa thugs to attack pro monument folks. Why would the city be involved with an outlier dangerous group like Antifa? Why would Tulane support a racist dangerous group like Antifa on their campus? WHY is Mayor Mitch Landrieu condoning all of this with his silence.?

If Antifa tears up NOLA on Sunday, as they have threatened, will Deputy Mayor be wearing that grin anymore?

TRUTH is TRUTH
even if no one believes it

A LIE is a LIE
even if everyone believes it

Arlene Barnum and the Flag

- [Charles Wilson <landmanscv@yahoo.com>](mailto:landmanscv@yahoo.com)



Steve,

Arlene Barnum is Southern and we're in the Sons of **Confederate** Veterans - she's right and we have our direction from the Confederate veterans and our Confederate veterans established the SCV and they were right. It's time that SCV leaders/officers understand what the SCV organization is supposed to be all about - instead of going along and doing what the SCV is not really about. We don't want U S flags in our SCV meetings/events - our people were Confederate. That shouldn't be too difficult to understand.

Our Camp doesn't even own a U S flag and we don't have one in the meeting room during the meeting. It's pretty clear that our Confederate veterans were Confederate and they were members of a Confederate veterans organization - UCV. We never recite the Pledge of Allegiance because we believe that our Confederate ancestors were right. And we have the duty to keep the SCV as right as we can. Arlene Barnum won't see any U S flags in our Camp meetings and neither will anyone else. By the way, she didn't see any U S flags in the Confederate Flag Rally event in Shawnee, Oklahoma in March.

SCV leaders/officers ought to be looking to the Confederate veterans for direction, not to the U S military veterans.

Thank you for sending me the video of Arlene Barnum. Her video is more than a simple reminder - she's right. Every SCV leader/officer ought to view her video and go with the Confederate veterans in their direction.

Confederately,

Charley Wilson

From: "sward@tulsaconnect.com" <sward@tulsaconnect.com>
To: Charles Wilson <landmanscv@yahoo.com>
Sent: Monday, May 29, 2017 3:06 PM
Subject: Arlene Barnum and the Flag

Commander Wilson,

Do you think what Ms. Barnum talks about in this video applies to SCV Camps that invite her and try to take a photo of her with a yankee flag in the background? (Warning: Adult language)

https://www.facebook.com/arlenejbarnum/videos/10209045333471937/?hc_ref=PAGES_TIMELINE

(I really like her fire! She could teach a thing or two to some of these SCV veterans who just gotta have the yankee flag at their meeting.)

- Steve Ward

Arlene Barnum was live.

May 28 at 12:46am ·

FINAL WARNING. The next time anyone on the Confederate, "Southern sympathizer" or Conservative side of the aisle who tries to befriend me & then tries to pressure me into flying a US flag & toning downing my public display on Confederate Battle Flag at Confederate venues, then I will nut up on them & put them on full blast.

Btw, on the date we got the worst & almost deadly Antifa attack at the Battle of New Orleans 2017, was the same day that someone took it upon themselves to dominate the encampment with bunch of US flags so as to drown out the presence of Confederate flags in front of our President Jefferson Davis monument. And that someone did it while I was temporarily away to get some sleep.

THE HERO OF NEW ORLEANS



**GOD BE WITH HER AND ALL
THOSE WHO STAND WITH HER**



THE NEW BATTLE OF NEW ORLEANS



SOUTHERN LEGAL RESOURCE CENTER, INC.

What Pater Larry said AND support www.slrc-csa.org

Pater Larry Beane

We need more men to grow up, take responsibility, defend civilization, lead their families, become more involved in civic life and less involved in watching gazillionaires play with children's toys, support historical and benevolent societies, research their own family and community histories, learn, grow, be active in church, and steel themselves against tyranny.

Unless and until the silent majority stops acting juvenile and starts to lead, we are effectively outnumbered by a minority of commies, thugs, moochers, and revolutionaries.

We need to start thinking generationally and stop being so concerned about which corporate franchise wins a trophy, or obsess over deviant fictional characters in propagandistic movies.

We create our own story by living life instead of just watching it pass by on a couch with a bowl of industrial poison covered with salt.

We could have used a few thousand men and their families coming to the monuments with the same zeal that thousands of people pour into the Superdome to fill the coffers of the very people seeking to destroy our heritage.

We need to smarten and toughen up.

BREAKING REPORT ANTIFA THUGS PLACE **BOUNTY** On Head Of Black Patriot Defending Confederate Monuments [[VIDEO](#)]

By **100% FED UP** -

May 7, 2017



The next time you hear someone talk about how it's a shame our country is so divided, make sure you tell them to thank a Democrat. We got a glimpse of the underbelly of the Democrat Party during the presidential election when the founder of Project Veritas James O'Keefe went undercover to expose the Democrats plan to create chaos and violence and blame it on Trump supporters. The man in the video, [Robert Creamer](#) who bragged about his organizing skills had [visited Obama's White House over 340 times](#). He is also the husband of a Democrat Congresswoman Jan Schakowsky of IL. Once the real riots got rolling in NYC and Chicago, and Antifa was gaining steam in Berkeley, CA, it was discovered that billionaire radical Democrat George Soros was actually paying to keep the riots going. So it really shouldn't come as any surprise that these basement dwellers have put a bounty on a black man's head simply for having a different political opinion than that of the one he was told he must follow...

Andrew Duncomb, aka "Black Rebel" has been an outspoken advocate of southern history, and specifically of the Confederate flag and Confederate monuments. We published an article about [two great black patriots](#), the "Black Rebel" and Arlene Dunham, who have bravely stood in the face of hate and insults to defend for what their beliefs. But tonight, new information is coming out about a bounty that has been placed on the head of Duncomb, who according to friends in New Orleans, has gone into hiding.

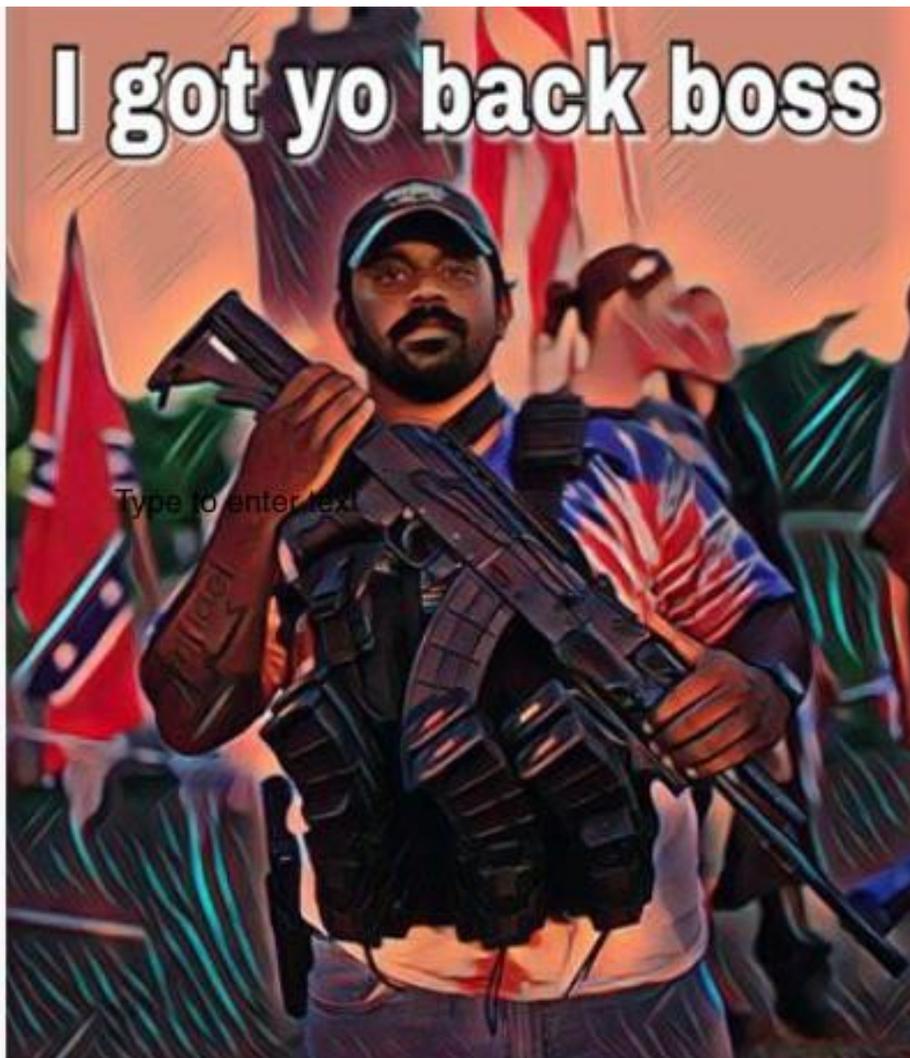
Here is "Black Rebel" telling viewers on his Facebook page about how they can't get any help or protection from police. Black Rebel says they won't be intimidated and will continue to fight for what they believe in:

Here are fellow patriots in New Orleans explaining how Antifa has allegedly placed a bounty on "Black Rebel's" head and that he's gone into hiding.

TRENDING ON 100% Fed Up

- [BREAKING REPORT: ANTIFA THUGS PLACE BOUNTY On Head Of Black Patriot Defending Confederate Monuments \[VIDEO\]](#)
- [UPDATE: TEEN THROWS ELDERLY WOMAN In Pool During Crazy Pool Party \[Video\]](#)
- [#NewOrleans: BLACK PATRIOTS Ready To Fight Antifa For Confederate Monuments...Police, Feds Gear Up For Day Of Violence \[VIDEO\]](#)

Another unidentified black Confederate monument supporter was threatened on Facebook by an alleged Antifa member **Gene Black, who threatened the black Confederate statue supporter's family while he's in New Orleans on his wall 4 days ago:**



The image appears to be of the man standing in the front with the red, white and blue t-shirt. The Black Rebel can be seen standing behind him as they are being threatened by the opposition.

Gene Black

May 3 at 9:09pm · 🌐

I wonder who guards his house when he's down there. I guess he doesn't know about Marrero yet, coming from New York and all. [REDACTED] is a nice street, but it's close to some rough stuff...



<http://100percentfedup.com/breaking-report-antifa-thugs-place-bounty-head-black-patriot-defending-confederate-monuments-video/>



[Kirk David Lyons](#)

FROM SLRC: We are working on some of the unglamorous legal fallout related to the ANTIFA attack on monument supporters on May Day at the Jefferson Davis Monument in New Orleans. I can't go into detail, but it begins the **legal pushback** for some of Antifa's recent actions against Monument protectors. We are not Louisiana lawyers but we need to consult and retain one for at least a limited time.

SO DIG DEEP AND HELP! Lawyers aint cheap (unless they work for SLRC). Help the cause of LIBERTY and sleep with a clear conscience (of duty done) tonight! **Support www.slrc-csa.org**
Please Let's spread this far and wide!

ANTIFA Leftist Group Is Selling Concealed Knives On Their Website For Slicing Conservatives

Carter Apr 18th, 2017 4:43 pm [452 Comments](#)

This should come as a warning to anybody who Antifa sees as a threat to their Communist, anarchist, violence-driven message.

Following the recent violent mobilization of Antifa in Berkeley, the domestic terror organization has begun to embrace violence as part of its message.

There is a visible evil to the entity and sadly it is comprised of young Americans who have adopted a **violent, Marxist** mentality.

They are now selling small, concealed knives and are actively promoting violence in an effort to fight perceived "fascism".

Antifa is a fashionable movement for college "progressives" who have been brainwashed by their professors and now the brainwashing has made its way to the distribution of knives and the promotion of weaponized violence.



Democrats, with their #Resist slogan, are encouraging this type of behavior and they refuse to condemn Antifa.

The concealed knives for sale have since been removed, but the internet is forever and we have captured screenshots of it.

A [petition](#) was started in February to declare Antifa a terrorist organization. They were throwing M-80's, glass bottles and bricks at Trump supporters in Berkeley and now they are selling concealed knives to be used. They must be dealt with.

Antifa is soooo mad about losing the ground in Berkeley they are ready to go to war. For real. Violent commies. pic.twitter.com/OJ9ygUjMlt

— Lucid Hurricane™ ✖ (@Forever_Lucid) [April 17, 2017](#)

This has gone too far.

https://www.facebook.com/groups/1700329330281063/?multi_permaLinks=1782355925411736%2C1782164985430830¬if_t=group_activity¬if_id=1495910323441999





Southern Legal Resource Center

THE CONFEDERATE VOICE

MAY 2017

VOLUME 6, ISSUE 2

*Nathanael D. T. Lyons -
Editor*

GTNO! Gone to New Orleans!

By Kirk D Lyons



By the time you receive this bulletin, I will have traveled to and hopefully returned from the "Monument Crisis" in New Orleans, Louisiana. Receiving reports of assaults, mactings, shots, and intimidation against Pro-Confederate protesters, while New Orleans police stand idly by, I will spend 3 days in New Orleans among our brothers and sisters on the ground investigating reports of these unprovoked attacks against peaceful, non-violent protesters.

There are reports that these attacks are being orchestrated by "Antifa" the so-called "anti-fascist" action group responsible for violent attacks on peaceful conservative protesters during the recent presidential election campaign.

SLRC will be collecting photographs and identification of these people, arrest records, contacts on social media, and ties to other people and groups (including Mayor Landrieu), wherever the evidence trail leads.

The end game for our community should be a concerted effort to expose this criminal conspiracy against the rights of peaceful protesters and end it by criminal or civil prosecution as the law allows. We also need to discover where this conspiracy started and who is paying for it. The Assange Wiki leak emails suggest George Soros funded the election cycle violence (which we also want to research) - is the Soros bank still open to Antifa and other thugs for hire?

Sadly there is no explicit federal or state protection available for the Confederate community, so we will have to research other allowable remedies for groups that can be protected under federal law.

But first, we must have the facts and then share those facts with the Department of Justice, federal & state legislators, and the American public at large. We must create a public climate hostile to the criminal acts of these rent-a-thugs intimidating our community. We need to expose and shine the light on these creatures and hold them to account.

No one in government is going to help us in this unless we force them to by our voice and numbers. But first we must be armed with knowledge; armed with all the facts that we can discover.

The results of our research affect the rights & liberty of EVERY American! The freedom to protest, the very freedom to gather on the public streets, and freedom from threats and violence is at stake.

Only we can do this for ourselves. SLRC cannot afford this trip, but neither can we afford NOT to go. Honor, duty and service call us to the Big Easy. HELP US NOW!

Successful Rally in York County

By Kirk D Lyons

Working with the York County Attorney's office and on behalf of Pvt Thomas Caldwell Camp #31 Sons of Confederate Veterans, the SLRC cleared legal hurdles that threatened to block a 22nd April rally on the steps of the York County courthouse, where the County Clerk has illegally refused to return the Confederate flag and portraits of Lee & Jackson to the renovated historic court room.

The County was insisting that the SCV Camp sign a contract with the County regarding police protection, clean up, and insurance; acts that the Supreme Court has consistently said chills free speech and thus are not allowed. Plus no one in the County was returning the Camp Commander's calls.

SLRC calls to the County Attorney's office was able to clear away the County's illegal obstacles and included work-

ing with the City legal department, a successful rally was held with more than 100 in attendance. The Camp has asked the SLRC to research filing a mandamus to force the County to follow South Carolina's Monument Protection Bill and return the Confederate items to the court room.

This is the type of case (usually not requiring a lawsuit) that we handle for SCV Camps and other heritage groups on a routine basis. We do not charge for this service, but do encourage the Camp or group members to support SLRC as they can, so we can continue to be able to help when requested!

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 # Exp. Date CVV Code

Signature

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

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

SLRC News Bulletins

Confederate Memorial Day in South Carolina

Chief trial counsel Lyons assisted the Virginia Flaggers in organizing a flyover of the South Carolina Statehouse for Confederate Memorial Day, including shipping his 25X35 Confederate flag plane banner to the pilot in Florida

UT Statues

As of this writing, the Supreme Court of Texas has the Texas Division lawsuit against the President of the University of Texas under consideration. All briefs & arguments have been filed including a friend of the Court brief filed by former Texas Land Commissioner Jerry Patterson and the Descendants of Mexican War Veterans.

Meanwhile, the Texas Heroes Monument Protection bill, favorably argued in 2 days of hearings, is still locked up in committee. The legislative session ends in late May.

Campus sources have told the SLRC staff that the recent, May 1st, UT stabbing rampage is at least partially attributable to the climate of fear and intolerance engendered by campus radicals and President Fennes in removing the Davis/Wilson statues.

Heritage Day in NC

SLRC staff and family will again support the NC Heritage PAC by attending Heritage Day at the State Capitol in Raleigh on May 10th.

Sylvia Cotriss v Roswell

The City of Roswell has responded to Sgt Cotriss' lawsuit by filing a Motion to Dismiss her lawsuit with a lengthy memorandum of law. Cotriss was fired for the crime of having a Confederate flag in her own front yard.

Working with Cotriss' attorney, the SLRC provided the draft of a response authored by a 25 year senior legal researcher for the issues of individual liability of the defendants, defeating their qualified immunity and other issues. Suing cities & police departments is not easy and Sgt Cotriss needed the best legal research available. She got it! Support this case by buying a Blue-Lives-Matter Confederate flag.

The Southern Legal Resource Center is a 501(c)(3) nonprofit organization, and contributions to it are fully tax deductible. Credit card and PayPal donations may be made at our website (slrc-csa.org) by clicking the "Support the Cause" link.

Checks payable to the Southern Legal Resource Center should be mailed to:

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

VISIT US ONLINE AT SLRC-CSA.ORG



The Paris Post-Intelligencer

The danger behind taking down Confederate monuments, like ISIS bombing museums

May 8, 2017 CHRISTINE BARR

It becomes tiresome pointing out the same old historical half-truths when talking about the War Between the States.

So in the interest of not getting distracted from my main point, let's ignore the many reasons other than slavery behind the formation of the Confederate States of America (CSA).

Why not? Most do already. Instead, let's talk about why current politicians' taking down monuments to CSA soldiers and politicians is far more dangerous than allowing them to remain.

First, a word about symbols. It is entirely possible, and in fact most often the case, that symbols can contain a multitude of meanings.

That meaning is determined by the context in which the symbol is seen, and by the person the viewer of the symbol is.

You may see the U.S. flag, and feel inspired as it reminds you of patriotism and love of country; citizens of other countries often have a far different interpretation.

I see the cross, and am reminded of the inestimable love of Jesus, while non-Christians may have a negative reaction. And who is to say that one side is wrong?

Symbols do not have meaning separate from the context in which they exist. The meaning is an artificial construct — a red rose is simply a flower until someone from a culture which view both the flower and its color as significant sees it.

That means that it is entirely possible that the person who tells you a Confederate monument or flag represents pride in regional heritage is not in fact racist.

That does not mean that to someone else, the flag or monument does embody racism — usually the argument against the flags of the CSA are predicated on the fact that slavery was an economic issue behind the South's dissatisfaction with remaining in the Union.

This completely ignores the objective fact that the Union did not disavow slavery upon commencing actions against the CSA, and continued to have slavery be legal in the slave states of the Union even AFTER the Emancipation Proclamation freed some slaves in very specific areas.

It is usually also brought up that racist groups like the Ku Klux Klan have used the flags, again ignoring the role of the U.S. flag in the racist groups' rallies, etc.

Minus any evidence to the contrary, the fact is that it is the willful ignorance, or conscious ignoring, of these facts that allow politicians and various organizations to manipulate the public through craven appeal to a simplistic understanding.

Hundreds of thousands of dollars — from some unknown source — were used to remove statues and memorials in New Orleans.

Now the mayor can gleefully claim to have fought the nasty racists, and undoubtedly those who have rewarded him with accolades and their applause will continue to congratulate him and his cronies on this grand stand against racism.

It's an easy — if tawdry — way to get a bump in approval. But at the end of the day, how has it made the life of even one New Orleans minority citizen better?

The supposedly private funds used to destroy part of the history of a city with a large amount of historical tourism might have been used to help rectify the housing shortage which continues to burden the largely minority workforce that enables the tourism industry to succeed.

It could have been used to help transform the lackluster public education system, enabling even the poorest citizens to have confidence that their children were receiving the kind of education which would equip them to take their place in society and be the kind of leaders so desperately needed in New Orleans.

Instead, it went to the wanton destruction of items that had no impact on the day-to-day lives of the very population most in need of having the real legacy of racism erased.

The greatest danger in this kind of empty political stunt is the fact it enables smug, self-satisfied Yankees and “progressive” Southerners to once again make the CSA and the South their racial scapegoat.

Northerners won't have to grapple with the embedded racism that informed their region in the 1860s, and which continues to this day. Those self-hating Southerners can pretend that they have risen above it.

How glorious to be amongst the non-racists of the United States! How grand to know that there is nothing other than removing those statues that need be done!

The hard work of ensuring equality for all requires all hands on deck.

By seeking to alienate a large portion of citizens who rightly wish to preserve their historical heritage and NOT support racism, those who take advantage of the ignorance and easily swayed opinions of otherwise well-meaning liberals do the cause of freedom, justice and equality an extreme disservice.

It also doesn't serve our nation in the long run to ignore large chunks of our history and pretend that the complexities of our past just didn't exist.

It doesn't advance us; it puts us on the level of ISIS and all those who delight in bombing statues, destroying museums and trying to erase that which doesn't support their agenda.



**CHRISTINE BARR is an educator, mother of four and former Henry County resident who now resides in Texas. Her email address is belleseyeview@aol.com
http://www.parispi.net/opinion/columns/article_6ee88ad4-33ff-11e7-b3a5-1fe0f9d7b84c.html**



Superintendent of Schools of North Carolina
**Calvin Henderson
Wiley**

“The United States and the Confederate States of America are now waging with each other one of the most bloody and terrible wars known in the history of the human race. The former power is the assailing party; and its avowed purpose is the subjugation or extermination of the latter.

The Confederate States are contending for separate national existence and independence; and this power is carrying on the on the war, on its part, in a manner consistent with its professed object. It stands on the defensive—it seeks only to protect its own; and if left to itself it would desire no advantage of its enemy. It believes that the existence of other distinct nations on the continent is not inconsistent with its own rights and interest; and it is willing to accord to others what it claims for itself, the privilege of living under a government and laws of their choice.”

C. H. Wiley, Scriptural Views Of National Trials or, The True Road To The Independence And Peace Of The Confederate States Of America (Greensboro, N. C.: Sterling, Campbell & Albright, 1863), 7.

James Gill: As Confederate monuments fall, workers' illegal masks an ironic twist of fate

- By James Gill
- May 18, 2017 - 6:00 am

Advocate staff photo by MATTHEW HINTON

The 1911 Jefferson Davis statue erected in the Jim Crow racial segregation era is taken of its pedestal in New Orleans, La. Thursday, May 11, 2017. The city council voted to remove the monument and three other Confederate and white supremacist monuments in Dec. 2015.

Scores of people have taken to the streets in the dead of night lately, flagrantly breaking the law.

Nobody has been arrested. The cops just stand by, presumably because none other than Mayor Mitch Landrieu is behind this crime wave.

It is unlikely that hizzoner is a witting criminal mastermind. We can only assume, attorney though he is, that Landrieu overlooked the relevant statute when his minions descended to carry off the Confederate monuments.

Story Continued Below

Sure, Landrieu was within his rights to order that the Robert. E. Lee, P.G.T. Beauregard and Jefferson Davis statues, together with the Liberty Monument, be sent packing. Given the hostility his decision aroused, and the threats of violence leveled at any contractor who offered to do the heavy lifting, it seemed only prudent to equip the removal teams with face masks.



Jefferson Davis monument: How it came down, the emotional reaction, what comes next

The second of four New Orleans historical monuments was removed from public space Thursday m...

But there is a catch; masking in the streets, save at Mardi Gras, Halloween and on other festive occasions, is forbidden under state law. Jail for violators is mandatory – from six months to three years.

The mask prohibition was passed in 1924, when Confederate icons seemed untouchable and the Ku Klux Klan, born at the dawn of Reconstruction, was enjoying a resurgence.

Indeed, it was to rein in the Klan that the Legislature, at the behest of Gov. Henry Fuqua, passed the masking ban.

This is not a law we are likely to see invoked today in New Orleans, where illegal masking is a long way from the biggest threat to civil order. Still, the general prejudice runs in favor of obeying the law, and ignorance of it is famously no excuse.



Another N.O. monument removed: Jefferson Davis statue taken down overnight

The monument to Confederate President Jefferson Davis was taken off its pedestal early Thurs...

On the other hand, this is one of those antiquated laws that remain on the books merely because legislators never got around to repealing it. Any need for it is long past, klansmen these days being pretty much a harmless joke. Threats made against contractors willing to take down the monuments, however, are not. It would be insane to require their employees to show their faces as they go about the chores that so enrage the guardians of Lost Cause heritage.

The de-Confederation of the streets began with the removal of the Liberty Monument, which commemorated the bloody and short lived victory of the White League over Reconstruction police in 1874. While the League operated in the open, its ethos was much the same as the Klan's, so it is somewhat ironic that the dismantlers of the monument needed to don illegal masks.

Crews need to be incognito because plans to remove the monuments have met with more resistance than union forces did when they occupied New Orleans in 1862.

Louisiana is not the only state with a masking ban on the books, and some of the laws have been challenged as a violation of the First Amendment. But those challenges have come from the Klan, and have been generally rejected by the courts.

According to a state Attorney General's opinion issued in 1995, there is not "any jurisprudence" holding the Louisiana masking law unconstitutional. But then nobody is going to file a lawsuit over an unenforced, and largely forgotten, statute.

Landrieu on monuments: I'm not saying when next one is coming down

New Orleans Mayor Mitch Landrieu maintained Wednesday that he's not going to divulge a timel...

The law decrees that "No person shall use or wear in any public place of any character whatsoever, or in any open place in view thereof, a hood or mask, or anything in the nature of either, or any facial disguise of any kind or description, calculated to conceal or hide the identity of the person or to prevent his being readily recognized."

The law does grant an exemption for "exhibitions of minstrel troupes, circuses, or other dramatic or amusement shows," that are "duly authorized by the governing authorities," but it would be quite a stretch to apply that to Landrieu's trick of making statues disappear overnight.

Landrieu is steadfast in the belief that the Confederate monuments belong in the ashcan of history. He might plausibly argue the same is true of the law that bans face masks.

Email James Gill at jgill@theadvocate.com

http://www.theadvocate.com/new_orleans/opinion/james_gill/article_4e5a7aca-3a76-11e7-a1ed-c3a68898c41f.html

Many if not most of the Confederate Veterans bought into the idea of reunion and reconciliation. Most of them signed onto the Truce that permitted them to celebrate their former Confederacy but not vindicate it.

However there were some of them that refused to be reconciled to, as Dabney put it, "the murderers of my mother Virginia". Even those, such as SD Lee, who indeed was a "reconciler", did not give up or let go of the vindication of their

Cause. Perhaps they saw the possibility of the debacle in New Orleans even as they hoped the Truce would last and so such would never take place. But just in case they, as they were about to pass off the scene, charged and commissioned their sons to militate against such by vindicating the Cause.

Whether the SCV, if it had been focused on and dedicated to doing what it was charged to do, could have prevented the NO fiasco or not we can only speculate. Indeed we do not know whether a focused on and dedicated to the Charge SCV can prevent future NO style fiascoes. But we do know this- THE SCV WAS CHARGED WITH VINDICATING THE CAUSE, not with merely celebrating the CSA but with vindicating it. We were not charged with "reconciling" with our yankee masters or indeed "dilly dallying" with them. We were not charged with being popular or with focusing on and being dedicated to good PR. We were not charged with having a large membership. We were charged, our entire reason for existence is NOT to have nice little history/social studies programs/lessons and banqueting and dancing at Conventions and giving out and wearing a chest full of medals or even with dedicating and memorializing the CSA dead soldiers, as worthy as such might be; but rather we were charged with focusing and being dedicated to vindicating the Cause that the CSA soldiers fought for, the Cause of the CSA!

We indeed may not be able to save our Monuments or keep our Flags flying on Public/Empire Property but we can and must vindicate the Cause for if we do not we fail and fail miserably and there is no reason for us to exist as an organization.

Below is a much revealing quote concerning the "reunion and reconcilliation" of the North and South, of the USA and CSA.

"This morning we continue our march to reconciliation by removing the Jefferson Davis Confederate statue from its pedestal of reverence." M. Landieu

- Rudy Ray





HARTMAN: Thanks To Mitch Landrieu I'm Done With New Orleans

May 22nd, 2017

Editor's Note: A guest post by James Hartman, a political consultant, author and speaker who lives in Mandeville with a weekend home, for now, in New Orleans.

This could have been different.

Two years ago, a gunman whose name is not worth mentioning opened fire on worshipers in an African-American church in Charleston, SC. A nation responded, and both Democrat President Barack Obama and Republican Governor Nikki Haley reacted, in my opinion, with stellar leadership.

Having attended high school in Columbia, South Carolina, after moving there from suburban Washington, DC, I was shocked at the lack of minority inclusion and at the presence of the Confederate Flag atop the State Capitol. That was in the mid-1980s. Thirty years later, Gov. Haley took action, both as a politician and a socially responsible adult, by calling for the removal of the Confederate Flag from the Capitol grounds.

That same summer, New Orleans Mayor Mitch Landrieu began his quest for the removal of Confederate monuments in our state's most iconic city.

Here's what the mayor should have said:

"My fellow New Orleanians, I know you share my belief that our city is a place of openness and opportunity for everyone. There are no exceptions. The tragedy in South Carolina has made me embarrassingly aware that the Crescent City still boasts monuments – very prominent monuments – to those who defended slavery and to the post-Civil War oppression that stifled our culture and our spirit.

“It is my opinion that these reminders of our dark past should be removed from public display, but never from our history – because we must remember where we came from and how far we’ve come – and acknowledge how far we have yet to go.

“It is not unrelated to say that we have minority communities within our city who live in poverty, in bare subsistence, in oppression. It is my job and my duty as mayor to improve those conditions. Removing statues won’t do it. You will. We will. Together.

“Right now, I’m working within City Hall to acquire land in Central City to erect a museum, and I’m asking the many benefactors and business leaders of New Orleans to contribute. I’m seeking to build a New Orleans History Museum, not only to celebrate our wonderful and diverse culture but to remember who we once were and who we are. Just as the African-American History Museum in Washington commemorates not just the contributions of African-Americans to our culture but the history of slavery and oppression in our nation, our museum will not celebrate our collective sins but will memorialize them so we never, ever forget that we were once a divided city.

“In coming weeks, I’m not only going to reach out to those donors, but I’m going to start the process of putting the monuments to Robert E. Lee., P.G.T. Beauregard, and Jefferson Davis in a place of memory, not prominence. I’m also going to host a series of town hall meetings to see that you think should occupy those spaces. I don’t want to erase history. In fact, I want to add to our historical value, adding more memorials to Dr. Martin Luther King, T.J. Smith, and others who made us the unique and diverse city we are.”

That’s what a leader would have said. That’s not what we got. The result has been a divisiveness unseen in the modern history of our city and our broader community. We’ve seen marches and protests and legal battles that have cost the city many thousands of dollars in police overtime and disrupted commerce. We’ve seen threats against public officials. We’ve seen state legislation attempting to interfere with a local issue. If there is an upside to Landrieu’s intentional imbroglio, it is that thinly veiled racism has been more fully exposed. We have a long way to go, but removing statues isn’t going to do it.

I came to New Orleans in 1988 to attend college. I moved to the Northshore seven years later, not because I wanted to but because a job required it. Since 2009, I have kept an apartment downtown for occasional convenience, proximity to my church, and the fun of weekends and holidays. But I’ve had enough.

I honestly don’t care about the monuments. I don’t care if Lee Circle is renamed after Louis Armstrong, and I won’t drive around it any differently. I would celebrate if a statue to Martin Luther King were erected somewhere prominently in the city instead of in the somewhat obscure location it occupies now. What I do care about is having leaders who think through things. I care about elected officials who ponder unintended consequences before they make kneejerk reactions or politically motivated decisions, particularly those that create conflict, chaos and crisis. (One need only look at the current White House to observe these foibles writ large.) I do care about safety, for myself and my fellow citizens. I care about peace, equality, and openness. I care about opportunity and prosperity.

So, yes, I’ll be saying goodbye to my New Orleans abode this summer and New Orleans will be saying goodbye to my tax dollars. I’m saying goodbye to interminable traffic problems, dangerous infrastructure, and to an understaffed Police Department that gets blamed for everything. I’m not boycotting. I’m just not living there anymore, even just on weekends. My frustration is not about the removal of monuments. It’s about a level of ineptitude that is utterly unprecedented and incomprehensible – and remember, I was here for Mayors Barthelemy, Morial and Nagin, so I’ve seen

and lived under City Hall clownery before. My frustration isn't about politics, crime, or even corruption, and it's certainly not about statues – two of which I'd never even heard of until two years ago. It's none of that. It's about the absence of sensible leadership. It's about misplaced priorities. It's about grandstanding when real lives are at stake and real problems need solving.

Enjoy your last year in office, Mayor Landrieu. May it be your last year in office anywhere, ever. You may be a masterful politician, but a leader you are not.

Read more: <http://thehayride.com/2017/05/hartman-thanks-mitch-landrieu-im-done-new-orleans/#ixzz4hxhFfQil>



Monumental Task Committee

slams removal of Lee statue



5/19/2017

The Monumental Task Committee released the following statement after the removal of the Robert E. Lee Monument Friday evening:

"Mayor Landrieu and the City Council have stripped New Orleans of nationally recognized historic landmarks. Robert E. Lee stood atop New Orleans for 133 years as one of the most well respected men and military minds of American history until a politician with self-serving motives launched a toxic crusade to rewrite the city's history. The Lee Monument was erected without the use of tax payer money--the same cannot be said for its removal using city resources, city employees, and a shroud of secrecy that's more fitting to ISIS tactics than those of the United States of America. With the removal of four of our century-plus aged landmarks, at 299 years old, New Orleans now heads in to our Tricentennial more divided and less historic.

The Monumental Task Committee has made several attempts to meet and discuss possible solutions with Mayor Landrieu's administration. As recently as last month, the MTC reached out to the Mayor and did not even receive the courtesy of a reply.

The Monumental Task Committee seriously questions the Mayor's fountain proposal for Lee Circle. The City has several fountain monuments that are in dilapidated condition. The Simon Bolivar, Loewenberg, and West End fountains are eye sores that no longer even function. Refurbishing any of these deplorable, city-owned sites to become Tricentennial Fountain is a much more cost effective and practical idea."

Matt Walsh: First they tore down Confederate monuments. Next they'll come for the Founders.

Matt Walsh May 22, 2017 11:31 am



ColorCrumb / Getty Images

The city of New Orleans completed its purge of its own history last week when a [statue](#) of Robert E. Lee was torn down.

Throng of historically illiterate people stood by and cheered as a monument to one of this country's greatest generals was destroyed. On social media, many more applauded the move, demonstrating a level of disrespect and contempt for General Lee that his enemies on the battlefield did not even have. When General Lee surrendered his Army of Northern Virginia to General Ulysses S. Grant at Appomattox, the victors treated Lee and his men with dignity and honor. It took 150 years for Lee to become nothing but a cowardly, racist traitor, as he's been described by the noted historians on Twitter.

I have long been of the opinion that one must refrain from forming concrete opinions of historical events and historical figures if one has never read a history book. And if the pitchfork mob would stop for a moment to read a book about Robert E. Lee, they would learn that he was far from the slobbering, slave-owning, treasonous bigot they make him out to be. Indeed, Lee never purchased a single slave. The slaves he inherited from his wife's family, he freed long before the end of the war. Lee considered slavery to be a "moral and political evil," which means he condemned it in harsher terms than even many of his northern counterparts ever did.

No, he did not consider the black race to be completely equal to the white race, but — contrary to the cartoonish portrayal of the Northern warriors for racial equality that you get from public schools — hardly anybody on either side believed in true racial equality. Lincoln thought the black race to be in every way inferior ("I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races"), but, rather than enslaving them, he preferred shipping them all back to Africa. Lincoln also did not favor fighting a war to end slavery ("If I could save the Union without freeing any slave, I would do it"), and in that way his opinion of the peculiar institution was practically identical to Robert E. Lee's.

Lee did not want to leave the Union. He only joined the Confederate army after his home state of Virginia seceded. As most people know, Lincoln offered Lee command of the Northern army, but Lee declined not because he didn't want to preserve the Union, but because he didn't want to march on his home and his family. Lee chose to fight beside his sons rather than against them. He chose to defend his home rather than take part in its destruction.

I'm not interested in debating here the political causes of the Civil War. When assessing the men themselves, I think it's better to look at their personal motivations. And, for the most part, the personal motivations of those who did the fighting on either side had nothing to do with slavery. Most southerner soldiers and commanders would have considered themselves to be fighting to defend their homes, just as most Union soldiers and commanders (some of whom owned slaves) were motivated by a desire to defend the Union. It seems unlikely that very many of them were thinking "We must free the slaves!" or "We must keep the slaves!" as they charged into a hail of musket fire.

But, I'm told, that is all irrelevant. As the argument goes, anyone who fought for the South was complicit in slavery, and therefore must not be honored. Their personal valor and heroism does not matter. That they were fighting to protect their families from the army that was marching through their towns and burning their homes and fields does not matter. That General Lee was a man of great dignity does not matter. The fact that General Lee won many battles while commanding an army of hungry, shoeless, dehydrated farm boys against vastly superior numbers does not matter. All that matters is that they were associated with slavery, even if indirectly. Well, if that is the standard, then a very troubling precedent has been set.

Yes, Robert E. Lee was a reluctant secessionist and, though he opposed it, he fought for a side that supported slavery. If that is enough to condemn him, then he and his confederates will not be the only ones tossed on the bonfire of history. Next, they'll come for the Founders. Once every Confederate memorial and statue has been demolished, the mob will fully set its eyes on those racist, slaveholding rebels who fought a treasonous battle of secession only 90 years prior. You can count on it.

The Founders didn't secede *for* slavery, but many of them both supported it and profited off of it. When Thomas Jefferson wrote the immortal words "All men are created equal," he did not mean for it to include the dozens of human beings he currently owned. If we have made slavery and racism the litmus test for deciding which historical figures deserve to be recognized, and which must be disgraced and forgotten, then we're going to have to make some major renovations to several prominent DC memorials, not to mention Mount Rushmore. It seems only a matter of time before there is a serious movement to do just that, and, if we've been among the hordes cheering as the statues of Confederate generals were knocked to the ground, what will we really be able to say in protest?

We can try to draw distinctions all we want, but the fact remains that Thomas Jefferson was a slaveholder. So was George Washington. So was James Madison. So was John Hancock. So was Patrick Henry. Some of the Founders, like John Adams and Thomas Paine, opposed the practice, but they were largely exceptions. If Robert E. Lee, who owned no slaves and hated slavery, must be held liable for slavery because he fought on the side of those who wished to keep it legal, how can we not hold liable those historical figures *who actually were slaveholders themselves*? By what bizarre and twisted standard can we tear down a Robert E. Lee monument on the grounds of slavery while solemnly saluting the memorials and monuments of actual slaveowners? We can't. And the forces that have spearheaded this effort to denigrate the memories of great southern generals know that. It's all part of the plan. Mark my words.

Of course, if we've gotten into the business of stuffing those associated with slavery down the memory hole, we've got a lot of work to do. We certainly can't stop with the Confederate or colonists. Slavery was an accepted institution across the planet for thousands of years. In some parts of the world, it still is. You will be hard pressed to find a patch of humanity anywhere on the globe that does not bear the ancestral guilt of slavery. This is not a crime unique to the white man, even less is it unique to the southern white man.

I am not attempting to diminish the evil of slavery or suggest that the southerners who supported it were not morally accountable for that support. But I am saying that if we are not allowing men like Lee even the slightest bit of historical context, then how can we allow it for anyone else? If we say that Lee should have been so against slavery that he would have been willing to take up arms against his own children to abolish it, how can we be lenient with so many other historical icons? Why do we require Robert E. Lee to have had the abolitionist zeal of John Brown — which is what would have been needed to prompt him to raise his sword against his home and his family over it — when no one on either side had the zeal of John Brown except for John Brown? Why are Robert E. Lee and company expected to have seen slavery from a modern lens if no one else in history is held to that standard?

Well, the problem, as I say, is that others in history *will* soon be held to that standard. The purge will continue. The mob will move on to its next target. And how will we be better for it?

(But, hey, at least that [Lenin statue](#) in Seattle will remain standing.)

Where Will the Attacks End?

By Patrick McSweeney on May 4, 2017



Confederate Flag Day Address Oakwood Cemetery, Richmond, Virginia March 4, 2017

I had the honor of delivering the keynote address in 1994 at the Last Capitol of the Confederacy in Danville when we dedicated the monument to the Third National Flag. Much has changed since. Enemies of traditional culture have succeeded in removing that monument. The City Council of Charlottesville recently voted to remove the statue of General Robert E. Lee from its prominent place in that city. There are calls to remove the Confederate statues on Monument Avenue here in Richmond.

Some of the less radical enemies of traditional culture argue that these monuments and statues must be recast in a different historical context. My purpose today is to talk about a different context. The attacks on Confederate symbols, including the Battle Flag and the National Flags, the statues I just described, and the many monuments placed in courthouse squares, on streets and on battlefields throughout the states, must be seen in the context of a larger scheme to destroy traditional culture.

We are standing here today in this cemetery on another example of this cultural struggle. For decades, devoted Virginians who only desire to honor the lives and sacrifices of those combatants buried here in the Confederate Section of this cemetery have been opposed by those who intend to strike the valor of those buried here from our collective memory or to persuade this generation of Americans and all future generations that only the darkest evil motivated those combatants.

But the attack on Confederate symbols does not stop with these examples. As some in Charlottesville have openly proclaimed, monuments to Thomas Jefferson are the next target. Where will these demands end? If Jefferson symbols must be removed, then those of James Madison, James Monroe, George Mason and Patrick Henry must go. Do we then leave untouched tributes and monuments to the Father of the Nation, George Washington? Must we rename the national capital?

The ultimate aim of the followers of Saul Alinsky and the allies of George Soros is to destroy the culture that produced the United States Constitution, which has survived for more than two and a quarter centuries. We would be willfully blind not to see that the attacks on our traditions are organized, focused and destructive.

The fight to preserve Confederate heritage is only a part of a much larger struggle. We should be working with other defenders of traditional culture to resist the assault of the Radical Left. Continuing the fight independent of, and separate from, our natural allies would be foolhardy. In George Orwell's famous satire of the totalitarian Soviet Union — his novel *Animal Farm* — the character Snowball, a pig, exhorts the animals on Farmer Jones' farm with the chant "Four legs good, two legs bad." That chant would become the battle cry of the animals in their revolt against Farmer Jones and humans in general. Orwell was describing the Russian Revolution. He could just as well have been describing the French Revolution of 1789 with its slogan "liberty, equality, fraternity."

Snowball's chant was effective, but cynical. Orwell understood that the chant served several purposes: (1) It aroused the emotions of the animals. (2) It reduced everything to a simplistic formula — a thought-stopping slogan. (3) It drowned out dissenting voices. Snowball used that slogan to galvanize a mob to revolt.

That same tactic is at work today throughout the United States, funded largely by George Soros. It is an explicit element of Saul Alinsky's *Rules for Radicals*, which is the playbook of the Radical Left. Confederate symbols are simply one of the targets, but a useful one for the Radical Left especially since the deranged Dylan Roof murdered nine innocent people in a Charleston, South Carolina church.

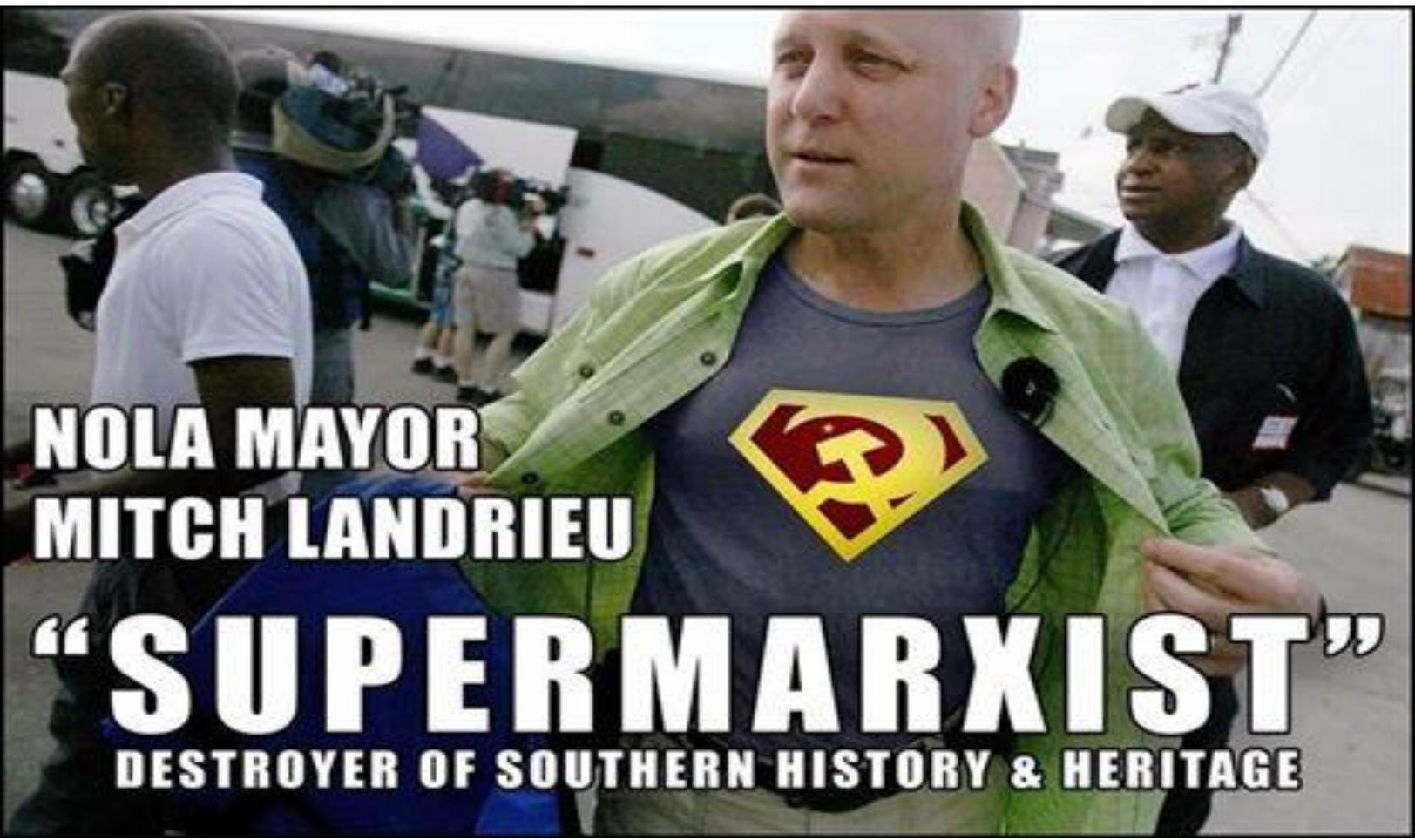
During the celebration of the bicentennial of the adoption of the U.S. Constitution in 1978-79, the Radical Left launched opposition because the Constitution tolerated slavery. That opposition got nowhere then. But since then, the systematic undermining of champions of the Constitution, particularly those Virginians among the Founders who were slaveholders, has had its effect.

It is not a stretch, in my view, to liken the destruction of all symbols of religion following the Russian and French Revolutions to the destruction of Buddhist statues in Afghanistan and the Roman structures in Palmyra, Syria by Radical Islamists to the assault on our monuments, statues and symbols here. It won't stop with the Lee statue in Charlottesville or the Danville monument. It won't stop with the renaming of Calhoun College at Yale University. The Radical Left isn't interested in improving our culture. This radical movement wants to replace it by first destroying or making detestable every symbol of every tradition that produced the American Republic.

Unless we understand our proper role in this culture war, we cannot expect to continue celebrating Confederate Flag Day or our heritage. It's time for us to organize with others who understand the broader cultural war, just as the Radical Left has organized its diverse groups. If we fail to do so, we will lose this culture war by default.

About Patrick McSweeney

Patrick McSweeney was Head of the Office of Legislative Affairs of the U.S. Department of Justice during the Nixon Administration, directed the reorganization of Virginia state government in the 1970s, and served as chairman of the Republican Party of Virginia. He has given many addresses on behalf of the Southern tradition, including the annual address at Arlington Cemetery, the Lee-Jackson ceremony at the Capitol of Virginia, and the address dedicating the monument to the last Capitol of the Confederacy at Danville, Virginia. He and his wife live on a farm a couple of miles from Lee's last bivouac at his brother's farm in Powhatan, Virginia.





“We Don’t Live There Anymore” Is The Problem In New Orleans

May 17th, 2017 [MacAoidh](#)

As I’ve watched this rolling debacle with the historical monuments unfold in New Orleans over the past two years, culminating in the [unmitigated disgrace](#) that was last night’s takedown of the P.G.T. Beauregard statue – which [as Johann Batiste rightly observed this morning](#) amounted to the bowdlerization of a monument to one of the city’s earliest civil rights leaders – something has nagged me from the recesses of my brain.

I’m coming about this controversy from the perspective of a lover of history. I majored in it in college, my bookshelves are covered in history books, I had the History Channel as a default on TV until the geniuses running the place decided to remove history from its programming, I try to take in some of the local history whenever I travel somewhere – to me, history is sacred. History is the record of civilization; it’s something truly common to us all and it doesn’t discriminate.

The story of, for example, Beauregard is a story for all of us. Here was a man of many parts, a product of his time, yes, but a man before his time as well. He was a soldier, an engineer, an entrepreneur, a reformer, a politician, a father, a husband and even a patriot – both for the Confederacy, when events pushed him into it, and for the United States before and after that time. If you’re white, these things in his life can be a source of pride in your heritage – but that cultural and historical patrimony isn’t limited to white people.

P.G.T. Beauregard spent his post-Civil War life working to better race relations and provide access to the American dream for all the people of Louisiana. He repudiated slavery (he never owned slaves) and discrimination. That he fought for the South may have been a negative on his *curriculum vitae* for some; we all have our crosses to bear. In his time, both black and white in Louisiana saw him as a hero, and for the right reasons.

But this is not a time when we celebrate our history, and we certainly have no appreciation for our heritage. The cultural Marxists and social justice warriors among us, the vast majority of whom have shown themselves to be a

collection of frauds and imbeciles unfit to lead so much as silent prayer, have so poisoned the well that American history now bears the taint of “white supremacy,” and it is impossible to judge our ancestors by the standards of their time rather than our own.

Which as an aside, is so completely wrongheaded as to disqualify those who insist on it from any real conversation on the subject. He who sits in an air-conditioned room posting to the internet from a smart phone and who deigns to hold the 19th century to its moral failings has his own intellectual burden to bear, because it isn't his superior intellect or ethics but rather his technological privilege which affords him such scruples. Even as a “poor” college student he lives better than the richest planter aristocrat he decries as evil, and the source of his wealth is far less his own creation than that of the plantation owner he caricatures.

We celebrate Southern history largely because of the cautionary tale it tells us. Yes, Southern society with its slavery was unjust – and accordingly, the South suffered. It lost an entire generation of its young men in the war, it was subjected to the ignominious occupation by the U.S. Army during Reconstruction, its economy was put under the thumb of often-dishonest “carpetbaggers” from the North and it was impoverished for a century after the war until finally shedding the shackles of racism and backward thinking. But there was good in that society as well; we find it in the charm and hospitality the region is known for, the celebration of masculine spirit without which America's military exploits would likely not have been possible from the 20th century to the present, the art and architecture, the food. There is a reason that after a long period of exodus more people are moving into the South than out of it, and the foundations of our culture which were laid by those “awful” people in the 19th century are a large part of that reason.

Intelligent adults can see a Beauregard or a Robert E. Lee or a Jefferson Davis for the complex humans they were, and learn the lessons their lives can teach. Intelligent adults can also mark their contributions to what is good in our society while acknowledging their failings and those of the time in which they lived.

But it's clear we have a shortage of intelligent adults. We particularly have that shortage in New Orleans, and have for some time.

It has worsened in recent years, but the exodus of intelligent adults – it's been called “white flight,” but this is a lie; the middle class and the productive class are made up of people of all races, whether they share similar politics or not – from New Orleans is half a century old. As such, the city is made up of a new class of post-Katrina carpetbaggers, college students who hail mostly from far away, a giant underclass living on poor wages and government assistance, an outsized criminal class in and out of the penal system, small pockets of put-upon middle class homeowners and a declining monied elite. Most of the people who make the New Orleans metro area work have moved out of the city limits, and most of those moved away a generation or two ago.

And it's mostly those people who have taken up the cause of those monuments. Not because they're “white supremacists;” that is an ugly slur thrown around by the same social justice warriors who throw around racism as a towel into the ring in admission they lack a better argument. The monument defenders simply wish to preserve the history of the place, and value a connection to the culture they and their families were raised in.

But they don't live in New Orleans anymore.

That feeling of powerlessness, of knowing there is nothing they can do to stop the bowdlerization of the city's history and that of the region, carries with it pain, to be sure. But that powerlessness is a choice; these people left. That's not an indictment of them; they left for a better life in the suburbs or in another city. But the choice carries a consequence – when you leave, it's those you leave behind who make the decisions in New Orleans. And when what's left is a city of fools who make stupid decisions, last night is the natural result.

The question is what to do about it. Should the productive class, the protectors of the history and tradition of the region, the put-upon and the assailed simply move on? If so, don't be surprised when the Beauregard takedown begets the Lee takedown and the Lee takedown begets the takedown of the Andrew Jackson statue in the famous square which bears his name.

Perhaps this can't be stopped. Perhaps all that can be done is to inflict one's own set of consequences on those left in the city.

After all, the productive classes in the suburbs still contribute an enormous economic impact to New Orleans. Maybe that should be rethought. Maybe the restaurateurs who live in Metairie should move their businesses closer to their homes. Maybe the lawyers and stockbrokers with offices in Orleans Parish should decamp for the 'burbs and eschew the commute.

And maybe the captains of the Mardi Gras krewes who contribute such a massive amount to the city's economy each year ought to rethink what they're doing. After all, those krewes were all formed by the same people who contributed to the erection of the Lee, Davis and Beauregard statues. Their heritage is bound up in the same package as those monuments Mitch Landrieu and his bowdlerizing fan club have been howling to destroy.

And most of those krewe members don't live in New Orleans anymore, either.

There are lots of parade routes in Metairie and Kenner, and lots of them in St. Tammany Parish. Those routes might not have the tradition of a St. Charles Avenue or Canal Boulevard, but they also don't have the elevated risk of parade-goers being shot or the dysfunctional police department incapable of arresting the bad guys.

And these judgments can and should now be made, because of this corrosive, stupid modern mentality which is taking down the monuments. If the culture which gave us Beauregard is to be scrubbed, then the fruits of that culture shouldn't be enjoyed – and those wonderful Mardi Gras parades are some of those fruits. Let the good follow the bad out of the city, and let Bacchus and Endymion and the others roll down Veterans Boulevard or Metairie Road for a time.

Landrieu has cast his marker down. New Orleans' traditions and cultural patrimony are no longer welcome. So be it. Let the full consequences of that decision fall. And if "we don't live there anymore," then let the economic and other effects of that be felt.

Read more: <http://thehayride.com/2017/05/dont-live-anymore-problem-new-orleans/#ixzz4iTy3lXcL>

THE DEMOCRAT PARTY/MITCH LANDREU PLAN TO ELIMINATE RACISM & PROMOTE SOCIAL JUSTICE

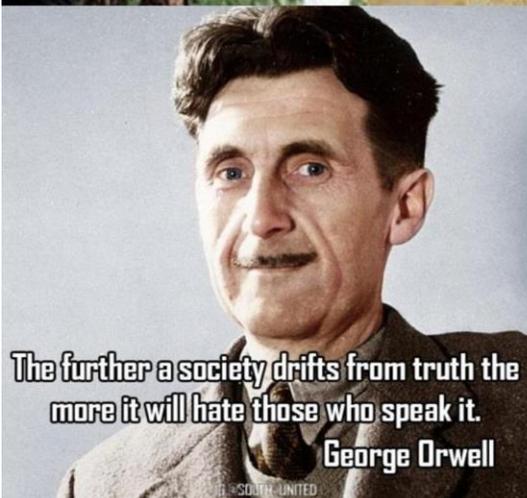


**COSTS = AT LEAST \$1,000,000 + LOST TOURISM
+ NOPD & NOFD OVERTIME + INCREASED CRIME**

~ PROBLEMS SOLVED ~

(BUT HEY, AT LEAST NO MORE WHITE SUPREMACY)

George Orwell was right



The further a society drifts from truth the more it will hate those who speak it.
George Orwell

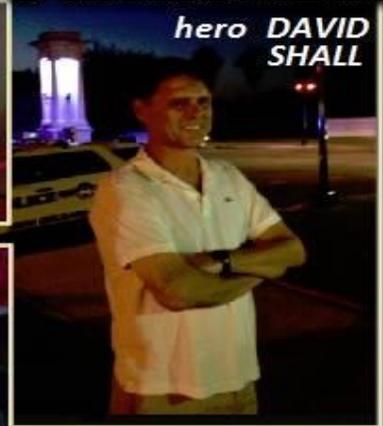
"Every record has been destroyed or falsified, every book rewritten, every picture has been repainted, every statue and street building has been renamed, every date has been altered. And the process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right."

— George Orwell, 1984

14 May 2017



9 YEAR OLD BEAUREGARD DESCENDANT SHOT WITH PAINTBALLS WHILE VISITING HER ANCESTOR'S MONUMENT



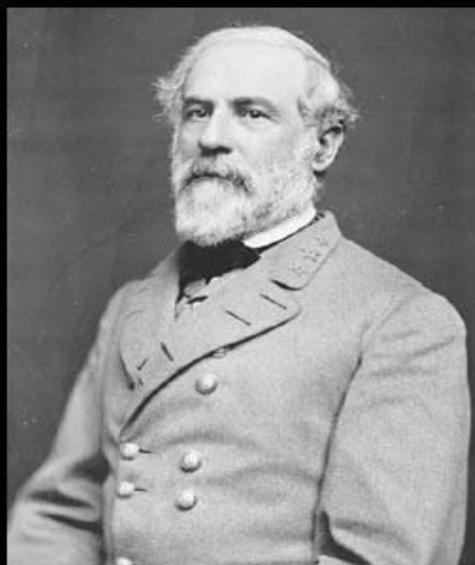
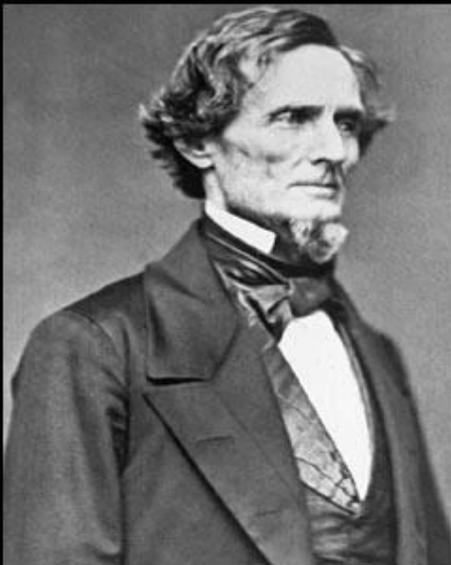
SABRINA SAYS, "BEING BRAVE HURTS"

Officers arrested a 15-yr-old boy, identified as the paintball gun shooter, who was booked with 2 counts of simple battery. A 16-yr-old boy was booked with 2 counts of accessory to simple battery. Police also arrested 17-yr-old Clarence McMiller & 18-yr-old Jadon Dawson. Both were booked with 2 counts each of accessory to simple battery & contributing to the delinquency of a minor.



(Source: NOPD)

GREAT MEN



Morally and intellectually superior to the reprobates removing their monuments in New Orleans.

LEST WE FORGET!



New Orleans Mayor Mitch Landrieu is tearing down Confederate monuments and wants to destroy our history and heritage.

WANTED:

LAND suitable for Confederate Flag Memorials along major roadways in New Orleans...to remind citizens, tourists, and scalawag politicians of our rich Confederate history and heritage.

YOU PROVIDE THE ROADSIDE FOOTAGE... WE WILL ERECT THE POLE AND FLAG!

(804) 901-4970

email info@vaflaggers.com

Virginia Flaggers



The actual location of the storage area for the removed Confederate statues in NOLA isn't the "undisclosed warehouse" as stated by Mitch Landrieu, but a city junkyard.

New Orleans is Ground Zero

By [Gail Jarvis](#) on May 5, 2017



The social justice jihad to eliminate “white supremacy” was spawned by the successful eradication of Confederate memorabilia. Americans were not overly concerned about the disparagement of Confederate heroes but when the disparagement was turned against the Founding Fathers and Western Civilization in general, they began to take notice. The public finally realized they weren’t witnessing isolated incidents but a well-coordinated movement, promulgated by national and international forces.

The cultural cleansing of New Orleans is the latest illustration of the mindset that you can create an anti-septic city by eliminating anything that smacks of “white supremacy.” After Confederate relics are demolished, the purging of the city’s “white supremacy reminders” will be demanded. New Orleans journalists want you to believe that this is simply a grassroots effort calling for the removal of historical monuments that many perceive as offensive. But the New Orleans organization demanding the removal of historical memorials, Take ‘Em Down Nola, is an affiliate of Black Lives Matter, an incendiary international movement funded by extreme Leftist groups.

The funding for Black Lives Matter is estimated to be in excess of \$100 million. Roughly a third of this comes from foundations controlled by anti-American provocateur George Soros. The discrediting of police is Black Lives Matter’s chief objective, and it has engaged in protests against law enforcement not only throughout the USA but also in Canada, Britain, Australia, – in fact globally. Black Lives Matter is a major player in the movement to end “white supremacy” – the aphorism used to describe white racism and other white behaviors that supposedly oppress non-whites. Examples of the campaign to abolish “white supremacy” are the proposed removal of the Jefferson Memorial, the renaming of Washington, DC, and the scrapping of tributes to President Theodore Roosevelt and President Woodrow Wilson.

Many New Orleans residents, black as well as white, do not support the removal of Confederate monuments. But Take ‘Em Down NOLA astonishingly has the backing of the Mayor and the City Council, as well as local journalists. To understand the thinking of those demanding monument eliminations, consider this excerpt from Mayor Mitch Landrieu’s response to a query about the removals: “...the monuments represent a historical moment in time but conflict with the city’s enduring values,

about how weird it is to honor people who took up arms against our country and lost, about the inarguable role preservation of slavery played in the conflict, and about how the future does not belong to “sleepy Southern towns” that waste their time revering the Confederacy.”

How can the Mayor of New Orleans use the expression “enduring values” for a city with out-of-control crime and one of the highest murder rates in the nation? Will taking down the monuments relieve the city’s chronic unemployment or its crippling poverty rate? Will it improve its dysfunctional school system or the city’s disastrous infrastructure? Does the City Council really believe it can detract attention from the city’s atrocious living conditions by taking down century-old monuments?

If families throughout the USA were asked; “Which of the two places would you prefer to live in and raise your children; New Orleans or a ‘sleepy Southern town?’” The vast majority would, without hesitation, pick a sleepy Southern town. Americans no longer consider New Orleans a habitable city and, indeed, its population is declining.

At this point in time, legal approval has only been obtained for the removal of four Confederate monuments and the Liberty Place memorial. But, if the cultural cleansing takes place on the grand scale planned by the Black Lives Matter organization, it will radically alter the city, getting rid of most of its character and allure.

Take ‘Em Down NOLA has made it clear that taking down Confederate statuary and the Liberty Place monument are just the beginning. Its demands for additional purges begins with the proposed elimination of the French Quarter’s celebrated equestrian statue of Andrew Jackson located prominently in Jackson Square. In September 2016, using Black Lives Matter strategies, Take ‘Em Down NOLA angrily protested against the Andrew Jackson monument shouting “No justice! No peace!” There are also plans for the renaming of countless streets, buildings, schools, hospitals, and plaques in cemeteries (neutering plaques in cemeteries will reduce the fascination of New Orleans renowned “Cities of the Dead”, that have long been a tourist attraction.)

Insisting that everything in the past that conflicts with what Mayor Landrieu labels the city’s “enduring values” must be eliminated, Take ‘Em Down NOLA is taking its cleansing campaign all the way back to the city’s founding. Targeted for removal are reminders of Jean-Baptiste LeMoyne, Sieur de Bienville, an early Governor of Louisiana when it was still a territory. As he is credited with the planning and creation of New Orleans, which became Louisiana’s first capital, statues and markers celebrating Sieur de Bienville are evident throughout the city. But Bienville markers must be eradicated because he allowed the enslavement of local Indians and assisted in making New Orleans the largest black slave market in the country.

Not surprisingly, the Leftist media bubble consistently hypes the taking down of Confederate monuments as beneficial to both New Orleans and the nation. The removal of the Liberty Place memorial earned Mayor Landrieu a guest appearance on the MSNBC Rachael Maddow show. In her introduction to the Landrieu segment, Maddow described the Liberty Place protest as “A white supremacist uprising that took place in the 1870s that took dozens of lives.” This comment set the stage for Mitch Landrieu to reiterate how the seditious Confederacy started a war with its own country. A war that ended countless lives and was fought only to preserve the South’s right to enslave human beings.

As Mayor Landrieu made references to threats received by contractors being considered to remove monuments, Maddow asked for examples. Landrieu appeared flummoxed, and replied hesitatingly: “Well, it’s really hard to tell because as you know on social media and other things, it’s really hard to kind of capture it.”

The famous Liberty Place monument was erected as a testimonial to the 1874 insurrection by locals against the intrusiveness and corruption of occupying Reconstruction forces. At that time, a large segment of the occupying forces had already lost interest in the Reconstruction experiment and returned to the Northeast. Not long after this, Reconstruction was officially ended and all occupying forces were withdrawn. With Reconstruction mayhem fresh on their minds, historians did not record it in a favorable light. But in the generations following the end of this ill-starred government experiment, interpretations of Reconstruction have altered as political ideologies altered.

Like most journalists, those in New Orleans are not well versed in American history, so they rely on contemporary revisionist versions of Reconstruction in order to justify the removal of the Liberty Place monument. Not surprisingly, they turn to Columbia University professor Eric Foner to get the “truth” about Reconstruction. The Liberal establishment maintains that Foner is the “preeminent historian” on the Reconstruction period. Translation: he reports the history of Reconstruction in the way that best supports the Liberal ideology. Central to that ideology is the need for ongoing, massive restructuring of our society, stringently imposed at the Federal level.

Liberals like Foner maintain that Reconstruction should never have been abandoned – the subtitle of his book on Reconstruction is “America’s Unfinished Revolution.” This “Revolution” should have continued indefinitely and been applied to all regions of the country until all races and groups became genuinely “equal.” Of course, Liberals will never

decide that “genuine equality” has been achieved, because that would mean that their society-altering programs would no longer be necessary. Liberals would be restless and fidgety without a societal-improvement project to promote.

Liberals maintain that complaints about the self-serving malfeasance of occupying Reconstruction forces were myths perpetuated by White supremacists. Professor Foner states: “The old myth that Reconstruction was just a time of corruption and misgovernment — the sort of ‘Birth of a Nation’ view — there is not a single historian in the country who still adheres to that. The historical consensus shifted a long time ago.”

Eric Foner is being deceitful to claim that all American historians, over 3,000 in number, view Reconstruction positively. This is simply not true. The unethical and dishonest conduct of the forces occupying the South during that period is still being reported. Carpetbaggers and scalawags are not myths, and the civil rights legislation of recent decades, correcting prejudicial practices in both Northern and Southern states, doesn’t negate Reconstruction’s disastrous effect on the South.

New Orleans is part of an ongoing trend by American cities to rid themselves of offensive “white supremacy.” But this guilt-ridden, masochistic destruction of heroes and history doesn’t appear to have taken hold in Europe. Elizabeth I, England’s Queen for almost 50 years, is still held in high esteem, even though the English slave trade took root during her reign. Not only was her maritime fleet heavily involved in the transatlantic slave trade, but Elizabeth herself shared in the profits. However, modern Britons realize that the Elizabethan age was a different time and cannot be judged by this generation’s opinions. The Black Lives Matter organization is protesting the “institutional racism” of British police, and hasn’t yet demanded the removal of Queen Elizabeth’s tomb from Westminster Abbey.

About Gail Jarvis

Gail Jarvis is a Georgia-based free-lance writer. He attended the University of Alabama and has a degree from Birmingham Southern College. As a CPA/financial consultant, he helped his clients cope with the detrimental effects of misguided governmental intrusiveness. This influenced his writing as did years of witnessing how versions of news and history were distorted for political reasons. Mr. Jarvis is a member of the Society of Independent Southern Historians and his articles have appeared on various websites, magazines, and publications for several organizations. He lives in Coastal Georgia with his wife.

<https://www.abbeyvilleinstitute.org/blog/new-orleans-is-ground-zero/>

The South's Cultural Jihdists *Hall of Shame*



Nimrata Haley
Ex-Governor
South Carolina



Mitch Landreiu
Mayor New Orleans



Francis Slay
Mayor St. Louis



Buddy Dyer
Mayor Orlando



Greg Fischer
Mayor Louisville



Kristin Szakos
City Council
Charlottesville



Wes Bellamy
City Council
Charlottesville



Mimi Elrod
Mayor
Lexington VA

As of 5/18/17



In this In this Sept. 2, 2015 file photo, the Robert E. Lee Monument is seen in Lee Circle in New Orleans. **Gerald Herbert AP**

[HARRISON COUNTY](#)

FEBRUARY 02, 2016 5:36 PM

New Orleans to Beauvoir: You can't have our Confederate monuments

BY ANITA LEE calee@sunherald.com [Twitter: calee99](https://twitter.com/calee99)

GULFPORT -- New Orleans has nixed a Gulfport councilman's proposal to move Confederate monuments from the Crescent City to Beauvoir in Biloxi, the last home of Jefferson Davis.

"Once removed, the monuments will be stored in a city-owned warehouse until further plans can be developed for a private park or museum site in New Orleans where the monuments can be put in a fuller context," Hayne Rainey, press secretary to Mayor Mitch Landrieu, told the Sun Herald Tuesday afternoon in an email.

The Sun Herald had asked if New Orleans officials would consider relocating the monuments to Beauvoir.

ADVERTISING

Rainey's email arrived right after the Gulfport City Council voted to remove Councilman Ricky Dombrowski's relocation resolution from the agenda because Dombrowski said it was premature. Beauvoir's board needs to vote first on the proposal, he said.

Dombrowski said before the meeting he has not talked to anyone from the city of New Orleans about moving the monuments.

The New Orleans City Council had voted to remove from city property monuments of Robert E. Lee, Jefferson Davis, P.G.T. Beauregard and the Battle of Liberty Place.

When he saw the news, Dombrowski said he decided to ask if Beauvoir would be interested in the Jefferson Davis monument. Greg Stewart, Beauvoir's executive director, is interested in bringing all the monuments to Beauvoir at no cost to the waterfront tourist attraction.

Stewart hopes New Orleans might yet relent and loan Beauvoir the monuments until the city overcomes what he calls its "PC cancer."

During the council meeting, Councilwoman Ella Holmes-Hines said Beauvoir and the city of Biloxi needs to approve the move before the Gulfport council considers a resolution. She said she has spoken to Biloxi Mayor FoFo Gilich.

"He was quite surprised that we were taking this up without any input from the city of Biloxi," Holmes-Hines said.

When Dombrowski was told New Orleans is unwilling to move the monuments to Beauvoir, he said, "It figures .

"If you're going to store it away, store it away at Beauvoir where people who are interested in history can see it."



ANITA LEE/SUN HERALDA replica of Tartar, Jefferson Davis' horse during the Mexican-American War, stands at the entrance to Beauvoir on U.S. 90 in Biloxi. Hurricane Katrina's storm surge battered the figure, which used to be in the original library and museum. Beauvoir has been mentioned as a potential home for Confederate monuments New Orleans is taking down.

<http://www.sunherald.com/news/local/counties/harrison-county/article57956978.html>

Compatriots,

Like most of you, I am saddened about the catastrophe in New Orleans. The ISIS-like effort to erase history and culture should be a crime, but when the anarchist and Marxists control the government then "New Orleans" is what we get.

With regard to New Orleans' effort at cultural cleansing, please know and pass along notice that the Sons of Confederate Veterans have gallantly and rigorously fought for about a year and a half to prevent what has recently occurred (i.e., removal of monuments created to honor historical and community heroes and leaders). The SCV was fighting before most people knew that a City ran by leftist fanatics began their plan to erase Southern history.

Question: What will the SCV do about monument removal and destruction in New Orleans?

Answer: The SCV has waged a legal and political battle in New Orleans. The SCV lawsuits resulted in a Federal Court first granting an injunction, and then ruling that New Orleans could remove the Monuments. The SCV fervently lobbied politicians of Louisiana to enact an Historical Preservation Act, and such is belatedly coming to fruition. And, the SCV will continue the legal and political battle.

What the SCV does not do is break the law and promote armed rebellion (although our ancestors would have already done so before now, under the circumstances). The SCV has for many years throughout the United States, and for over 1.5 years in New Orleans, waged the legal and political battles to preserve Southern History.

Who sued New Orleans and kept the monuments standing for at least 1.5 years longer than they otherwise would have stood? Answer: The SCV. Who has sued Charlottesville, VA, to protect the Lee and Jackson Statues? Answer: The SCV. Who is waging legal war in Memphis to protect the Forrest Monument and Confederate Parks? Answer: The SCV. Who is responsible for enacting Tennessee's Historical Preservation Act? Answer: The SCV.

Many people, including SCV members, learned just a few weeks ago of the wicked effort of leftist, Marxists in New Orleans. But the SCV (particularly SCV HQ and the Louisiana Division) has been fighting the legal and political fight there for years. Years!!! The Courts and Politicians let us down; not the SCV.

Short of armed insurrection against New Orleans, the SCV has pursued all reasonable and practical efforts to defend Southern and Confederate Heritage. Few other groups have come close to matching what the SCV does every day.

Please spread the word good word about the SCV and its leadership, and let's keep up the fight. There is no one else around to protect Southern history.

Thank you for being a member of the SCV.

Scott D. Hall, Esq
Judge Advocate-in-Chief
Sons of Confederate Veterans

105 Bruce Street
Sevierville, Tennessee 37862
scott@scottdhallesq.com

A Southern Heritage Defense Discussion and followup actions

"If Freedom of speech is taken away, then dumb and silent we may be lead, like sheep to the slaughter."
George Washington

"Whomever wants to be a leader among you must be your servant." Matthew 20:26 (NLT)

The illegal war of Invasion and genocide in 1861 did not resolve the issues our ancestors fought for, we do them a grave dis-service if we do not continue the principle for which they fought. For those of you who foolishly think the war is over, take a look at what happened in New Orleans just last week. We are proud descendants of Confederate soldiers, trying to honor those brave men.

A Southern Heritage Defense Discussion

~From Paul Gramling~ As someone in a leadership role in the Sons Of Confederate Veterans, I have 30,000 members to answer to. I am privileged and honored to hold that responsibility. The membership knows that I am accessible and approachable (if you don't, you do now). **With that being said, I will not tolerate any non-member of the SCV to ridicule, trash, slander, defame or criticize the SCV or its' leadership, on any level, on social media for the world, including our enemies, to see.** If you are a member, and you agree, Thank You.....if you're not a member, quite frankly, I don't care if you agree or not.

~From Rudy Ray~ **"With that being said, I will not tolerate any non-member of the SCV to ridicule, trash, slander, defame or criticize the SCV or its' leadership, on any level, on social media for the world, including our enemies, to see."**

I have and will say to all that Paul is indeed available and I greatly appreciate the time he has taken to talk to me and the way he talked to me. I would that all SCV leaders were like Paul in this regard. With that said Paul and I do not fully agree on some things and in this post I disagree with basically one thing- his indiscriminate use of the word "criticize". I too have no use for people in my presence "ridiculing, trashing, slandering, or defaming" the SCV or for that matter anything or anybody that I love, and I love the SCV, warts and all. But Paul I disagree with you placing the word criticize in the mix without clarifying your use of the word. Honest, fair, necessary, and constructive criticism by both SCV members and even by non-SCV members should be welcomed by those of us who love the SCV. For an organization to stay healthy it must suffer criticism, especially from its own membership but also even from those without.

Paul, I will be surprised if you do not agree with me here and indeed perhaps you believe that what I just said was to be understood by all to be your meaning. So why do I clarify this post? Because there have been for a long time, and especially is taking place right now, well intentioned but ignorant SCV men, and some insecure SCV leaders, who squelch all or most criticism of the SCV and of SCV leadership. Leaders of any significant organization need to understand and embrace the fact that being a leader opens one up to criticism. Indeed the only

thing worse for an organization than the unfair, unnecessary, and nonconstructive criticism of leaders is the lack of fair, necessary, and constructive criticism of leaders.

Social Media is a tool like the telephone, including cell phones, television, radio, etc. All of these can be used in a good, productive manner or they can be abused. The character, intelligence, and judgment of the individual or lack thereof usually decide which way any of these impersonal things are used. The old Whittier's Bench at the County Courthouse was much used and abused in discussing everything from personal and family issues to community to state and federal government issues. Much was silly gossip, much was harmful gossip, but some was valuable exchange.

Social Media, with all of its warts, and it has plenty, or should I say it brings out "we the peoples" warts quite profoundly has been and is a great tool to keep "elitist" rulers at any and every level and in any and all meaningful organizations from "keeping the membership in the dark" and allowing the elitist rulers to "have their way" in and with the organization. It allows the common man to network with other common men. It is not near the tool nor has or will have near the impact that the Printing Press has in delivering men from the elitist rule of Rome but it is in kind along the same lines. The Printing Press's printing of the Bible in the common language was cursed by the Elitist Rulers of Rome but it was used by the true leaders. SM can be a great tool for good, non-elitist, mission serving, member serving leaders to lead the common membership.

People amaze me at what they share on Social Media but that is people for you. Certainly some things in families, in personal life, and in an organization need not be shared on FB or other SM. With that said a blanket prohibition of discussing vital issues on SM (at least issues that are controversial or that are contrary to the leaders) is not only unwarranted but it is very unhealthy and is indeed akin to things like the "Alien and Sedition Act"; it can and often is of the same spirit as that infamous attempt to "control the people".

This elitist gag order mentality is not a mere theoretical or possible problem in the SCV. I have witnessed SCV leadership time after time use this "gag order" technique and couch it in various and "high sounding" ways to stifle any and all criticism, discussion, debating, etc. that would disagree or challenge the leaders thinking or position or actions. Here is a question for you Paul and others who take your position- just what is the venue for having open discussion, open discussion for the membership at large, not just a one on one (which has its place) but rather for the organization itself to discuss and even debate differences of opinion concerning the direction and policies etc. of an organization? Conventions? I don't think so as there simply is no time to do so at Conventions. Where???

Recently several of us here in the Texas Division, after two years of conflict over the direction and running of the Texas Division, and after a rather emotional and manipulative appeal in our State Convention for unity, proposed a meeting between representatives of the two conflicting sides to meet and discuss our differences in order for us as a Division to work together as much as possible. The other side not only refused to meet with us they did not even bother to acknowledge our proposal. The other side was the current Division Command. This same bunch has a history of refusing to discuss any significant SCV issues over Social Media, if there is any significant disagreement with "their" position. I even suspect that there has been an unofficial gag order put out by them among themselves. There are a few of us that are utterly sick of this elitist rule. We have had a belly full of it.

AGAIN, yes indeed there are some things that should not be discussed over SM but the risk of doing so is not near the risk of having an elitist leadership rule over us. I in many ways do not like President Trump. But one thing I like is that he has given a voice to the people and has bearded the established elitist leaders on both sides of the aisle. WE NEED THAT TYPE OF THING IN THE SCV! Do we have some good leaders? We shall see. As I have said ON SOCIAL MEDIA and everywhere else, I believe Paul Gramling is a good leader and not an elitist. (I really am not acquainted with Commander Strain much at all.) But with that said, I am still waiting to see if the good man Paul Gramling is indeed a "Mr. Smith" or if he "was a good man" but his rise to high leadership corrupted him with an elitist mentality and methodology. As I told you over the phone, I believe that the leadership problem in the SCV is not merely or even mainly "bad men", but it is a mindset that has gotten hold of the organization and has been passed down- "that the common SCV man does not need to know what's going on". It's the old "need to know basis" which is appropriate at times but subject to much misuse and indeed often used as a tool by leaders to keep those who disagree with the leaders in the dark. Here is the SM solution to the problem(s) with SM ya'll fear so much- Let our leaders at every level display the proper way to use SM in regard to the SCV. Lead them lead us in our discussions, disagreements, and debates.

Let me make it clear that discussing most SCV business on personal pages is usually a wrong thing to do. We have many SCV pages some of which restrict the members of the page/site to SCV members. Why is it wrong to have respectful, healthy discussions and even disagreements and debates on these and again I ask if not on SM where? There are going to be such discussion why not have our leaders join in when appropriate and help lead the discussion. Much of the anguish and even anger of a number of rank and file SCV members is that they feel, and with good reason, that if they have contrary views to the leadership they have no venue to express and discuss those views. When they do so on SM they get hit with stuff like "don't let our enemies know our business", etc. Most of what I see discussed on SM in regard to the SCV, the vast majority I do not give a rat's rear end if our enemies know it or not.

We are not a clandestine organization. We are not the Klan or the Masons for that matter. The few things that are indeed needful for keeping from our enemies, did I say few, are rarely shared on SM. One of the incidents that SM posters got blamed for here in Texas a little over a year ago was not because of careless SCV men on FB but was a deliberate action by an SCV man to betray the SCV men that he had issues with. That man is a cancer to the SCV and ought to be cut out. The whole "we don't want our enemies to know" line has been blown all out of proportion and is beginning to look like a ploy to shut opposing views down. Paul, I will not accuse you of using this "line" deliberately to squelch all criticism of leaders and all contrary positions but there is indeed much of this going on whether deliberate or not.

To sum up my thoughts, it is all well and good that you and I can have a good, open discussion of SCV business and issues on the phone. I again commend you for your availability and approachability. But only you and I were privy to that discussion. At least 90% if not more of our discussion needs to involve the SCV itself. What venue do you suggest for such an inclusive and wider discussion?

I could be wrong but I think that Paul was not referring to the Progressives or Left wingers criticism of the SCV but rather criticism from other "Southern Heritage" groups or men or women concerning our actions or inaction in New Orleans.

~From **Paul Gramling** ~ You are correct Rudy...members of "Southern Heritage" groups can do us as much harm, if not more, when they (all the words I used in my post) on social media. Anyone can disagree with anyone, but it should be done privately or in a closed forum.

~From **Marc Robinson** ~ Closed forums do exist on FB.

~From **Maeve Magdalen** ~ Speaking as someone - an unReconstructed Confederate Daughter who is prevented from joining the SCV on gender, but not a heritage basis - who most recently publicly criticized an SCV State Commander... I tried to do so with a little humor. Nevertheless, Daughters got a Charge from Stephen Dill Lee as did the Sons. I also have a Charge from my great-uncle NOT TO FORGET my ancestors. If I feel that the SCV ***OR ANYONE*** has failed in their duty, I AM GONNA CALL THEM OUT. I do not care whom or what you are. Membership in the SCV is NOT a resume credit allowing one to escape criticism. It OUGHT to be a guarantee that the individual is WELL ABLE to stand up and do right - and 'splain himself. When people care more about personal or organizational criticism than in DOING RIGHT in ways that would prevent such criticism FROM ME, then I have a problem with that TOO. In these postings, there is almost more publicly done to protect some people's wounded pride than publicly taking stands which called out my criticism (assuming that the NOLA issues are what prompted all this) in the first place. Kudos to Rudy Ray - and I STAND BY my criticism of the person I targeted, whom I thought to be a real jerk in what followed.

~From **Maeve Magdalen** ~ And this secrecy garbage also is awful. It's being used as a tool to abuse critics and other nefarious dealings. Once an issue becomes public, genuine leadership is ready to lay it all out there. Jefferson Davis never asked for a pardon, and Robert E. Lee owned Gettysburg and offered to resign. If we honor them, we follow their standards. As someone said recently - in which I concur - if one is doing what God and our ancestors want of us, then even our failures shall be turned to the Right. Even further - what is it that we do that requires secrecy on PUBLIC matters? There ought not be anything

Compatriots,

Based on the Above Conversation - I understand that the Texas Division Convention will be a proper Forum.

The past 4 Texas Division Conventions and the past two disciplinary actions by the Division Executive Council are perfect examples of a group not following Roberts Rules of Order and proper Parliamentary Procedure. It happens everywhere, do not let it happen to you, Again.

Here is Website where you will find the 300 questions test study guide at no charge.

NATIONAL ASSOCIATION OF PARLIAMENTARIANS®
300 Questions Study Aid

STUDY QUESTIONS to Learn Basic Parliamentary Procedure Based On
Robert's Rules of Order Newly Revised, 11th Edition

This interactive, self-scoring study aid for learning Basic Parliamentary Procedure, originally developed for self-study, may also be used as a teaching tool. *No person is authorized to charge for its use in either a learning or teaching situation.*

It is available only on the internet, and will *not perform* if installed on a personal computer. For record purposes, users are required to enter their email address each time they use the program, and their name (first & last) on their first entry. This information is used ONLY for statistical purposes, and is never made available outside this website.

Click the button below to start. You may visit this study aid repeatedly, using your self-score, the correct answers (when shown), and the page references to RONR, 11th Edition, in your studies. The first page of the study aid has further instructions, which you should read before proceeding.
<http://www.300questions.org/>

NOTE:

A PDF file containing the 300 Questions and their answers is available. **To obtain a copy, [click here](#) and read/download the file.**

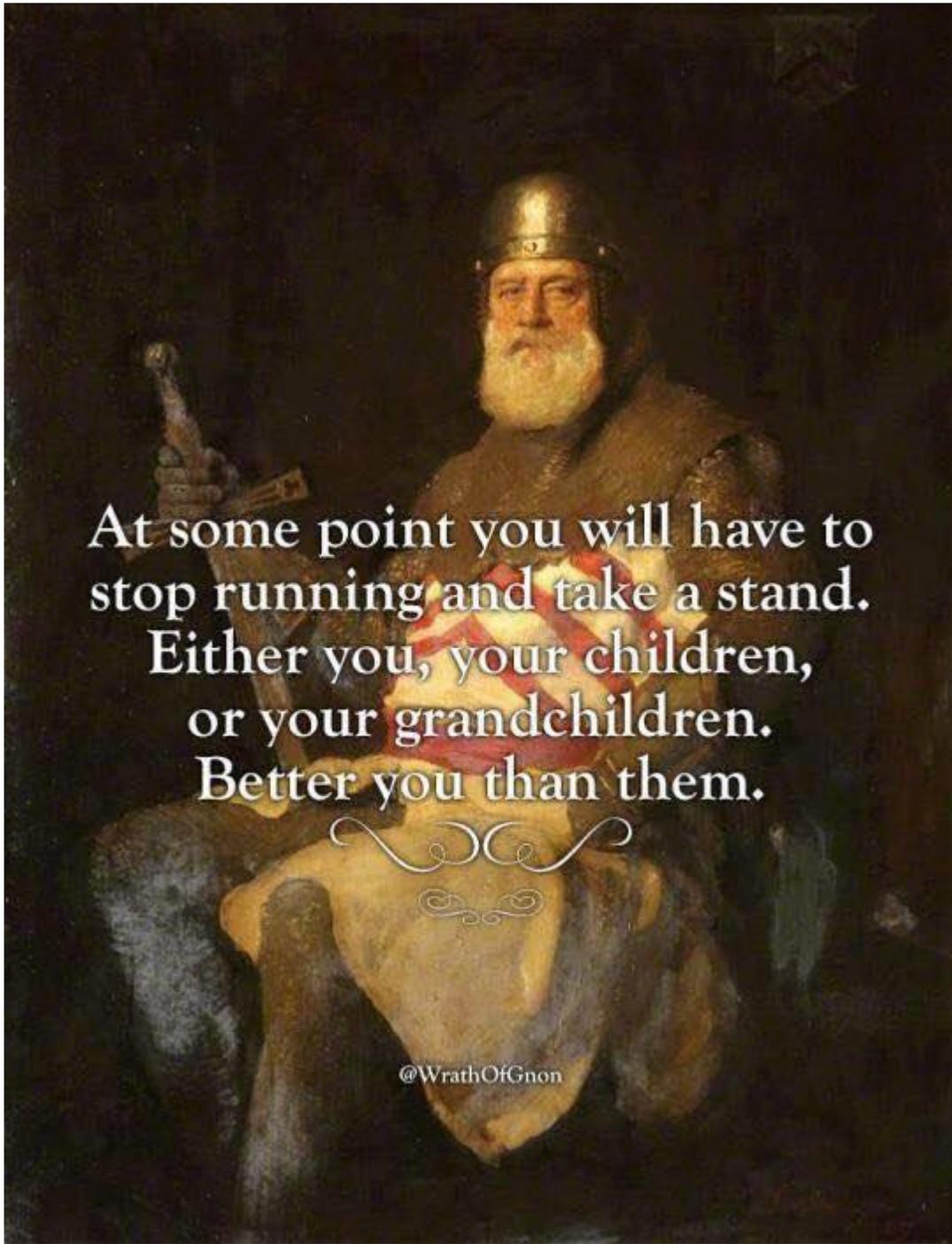
Two books are recommended on the site that can be purchased on line at various locations, my wife and I purchased ours thru E-bay last week. One will arrive on May 17th and we will begin our study then.

Every one who receives this should do the same, to prepare for the battles ahead, in the Forum.

Proverbs 22:28

Remove not the ancient landmarks,
which thy fathers have set.





At some point you will have to
stop running and take a stand.
Either you, your children,
or your grandchildren.
Better you than them.

@WrathOfGnon

To those who say: Not our fight, someone might get hurt, the statues were coming down anyway, I say this:

Antifa (& Landrieu) are the enemies of Liberty - they have tasted blood and sensed we are weak on the ground. Like a man-eating tiger they will go after monument after monument with their thuggish tactics until someone stands up to them and makes them stop. Yes there is some risk in standing up to them, yes someone might get hurt, some already have. It happens when you are outnumbered 5 to 1. But like bullies they go after the weak and quail when men (and so far a lot of brave women) stand up to them. The freedom of our streets and our right to protest peacefully is at stake - that means all of us will lose, not just the Confederate Community. The old axiom - march to the sound of the guns is in play, whether it be in Charlottesville, Virginia, Gainesville, Florida or New Orleans, Louisiana! and support www.slrc-csa.org



During the first 2-hour segments on Saturday's show, host James Edwards discussed the matter of the Charlottesville monument and the SCV. James Edwards has a direct Confederate ancestor, however he is not an SCV member although he's the kind we need in the SCV. If you missed the show, you can listen using the archives below. Also, a couple of articles from their website.

The Political Cesspool

Here's their archives - you can listen to Hour 1 and Hour 2 of 2017/05/20

<http://www.thepoliticalcesspool.org/tpc-shows-archive/>

Article - Sons of Cuckfederate Veterans Denounce Alt Right Charlottesville Rally

<http://www.thepoliticalcesspool.org/jamesedwards/sons-of-cuckfederate-veterans-denounce-alt-right-charlottesville-rally/>

Article - I Loved The Torchlight Spectacle - Kirk Lyons

[I Loved The Torchlight Spectacle – JAMES EDWARDS](#)

Sanctuary City Mayor Trashes An AMERICAN Hero, Robert E. Lee

By [Ilana Mercer](#) on May 25, 2017



This piece was originally published at [Townhall.com](#).

Mayor Mike Signer—who had declared his intention to make Charlottesville, Virginia, the “capital of the resistance” to President Trump and a sanctuary city “to protect immigrants and refugees”—is refusing to protect a symbol saluting one of America’s greatest men.

Yes, Robert E. Lee was a great *American*.

If Signer knew the first thing about human valor, he’d know that there was no man more valorous and courageous than Robert E. Lee, whose “two uncles signed the Declaration of Independence and [whose] father was a notable cavalry officer in the War for Independence.”

The battle flag of the Army of Northern Virginia—known as “Lee’s Army”—is not to be conflated with the “Stars and Bars,” which “became the official national flag of the Confederacy.” According to [Sons of the South](#), the “first official use of the ‘Stars and Bars’ was at the inauguration of Jefferson Davis on March 4, 1861.” But because it resembled the “Stars and Stripes” flown by the Union, the [“Stars and Bars”](#) proved a liability during the Battle of Bull Run.

“The confusion caused by the similarity in the flags was of great concern to Confederate General P.G.T. Beauregard. He suggested that the Confederate national flag be changed to something completely different, to avoid confusion in battle in the future. This idea was rejected by the Confederate government. Beauregard then suggested that there should be two flags. One, the national flag, and the second one a battle flag, with the battle flag being completely different from the United States flag.”

Originally, the flag whose history is trampled these days was [a red square](#), not a rectangle. Atop it was the blue Southern Cross. In the cross were—still are—13 stars representing the 13 states in the Confederacy.

Wars are generally a rich man’s affair and a poor man’s fight. Yankees are fond of citing Confederacy officials in support of slavery and a war for slavery. Most Southerners, however, were not slaveholders. All Southerners were sovereignists, fighting a “War for Southern Independence.” They rejected central coercion, the kind we readily submit to these days. Southerners believed a union that was entered voluntarily could be exited in the same way. As even establishment historian Paul Johnson concedes, “The South was protesting not only against the North’s interference in its ‘peculiar institution,’ but against the growth of government generally.”

Lincoln grew government, markedly, in size and in predatory boldness.

“Slavery as an institution is a moral and political evil,” wrote the South’s greatest hero, Gen. Lee. He did not go to war for that repugnant institution. To this American, local was truly beautiful. “In 1861 he was offered command of all the armies of the United States, the height of a soldier’s ambition,” [chronicles](#) Clyde Wilson, distinguished professor emeritus of history at the University of South Carolina. “But the path of honor commanded him to choose to defend his own people from invasion rather than do the bidding of the politicians who controlled the federal machinery in Washington.”

Lord Acton, the British historian of liberty, wrote to Lee in praise. The general, surmised Lord Acton, was fighting to preserve “the only availing check upon the absolutism of the sovereign will”: states’ rights and secession.

Lee’s inspired reply to Lord Acton:

“... I believe that the maintenance of the rights and authority reserved to the states and to the people ... are the safeguard to the continuance of a free government ... whereas the consolidation of the states into one vast republic, sure to be aggressive abroad and despotic at home, will be the certain precursor of that ruin which has overwhelmed all those that have preceded it.”

Another extraordinary Southerner was James Johnston Pettigrew. He gave his life for Southern independence, not for slavery. Quoting Pettigrew, Professor Wilson [likens](#) the forbearance of his own Confederate forebears to “the small Greek city-states who stood against the mighty Persian Empire in the 5th century B.C.”

“The U.S. government had quadruple the South’s resources.” Yet “it took 22 million Northerners four years of the bloodiest warfare in American history to conquer five million Southerners,” who “mobilized 90 percent of their men and lost nearly a fourth.”

When they hoist the battle flag of the Army of Northern Virginia, it is these soldiers Southerners honor, not slavery.

Unable to defeat the South, the U.S. government resorted to terrorism—to an unprecedented war against Southern women and children, black and white.

With their battle flag, Southerners commemorate these innocents. With its statue, Charlottesville salutes Gen. Lee, who, in a letter to his sister, expressed unhectored clarity as to where his loyalties lay:

“With all my devotion to the Union, and the feeling of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hand against my relatives, my children, my home.”

Lee, you see, was first and foremost a Virginian, the state that gave America its greatest presidents and the Constitution itself.

About Ilana Mercer

Ilana Mercer is the author of *The Trump Revolution: The Donald’s Creative Destruction Deconstructed* (June 2016) & *Into the Cannibal’s Pot: Lessons for America From Post-Apartheid South Africa* (2011). She’s been writing a weekly, paleolibertarian column, begun in Canadian newspapers, since 1999

<https://www.abbevilleinstitute.org/blog/sanctuary-city-mayor-trashes-an-american-hero-robert-e-lee/>



I LOVED THE TORCHLIGHT SPECTACLE!

We will not go quietly into the night!

Kirk D. Lyons

I have been a member of the Sons of Confederate Veterans for 40 years this Summer. I aged out of the Children of the Confederacy on my 21st birthday and on that day Past Commander in Chief Ralph Green signed me up in the Brigadier General W. L. Cabell Camp Sons of Confederate Veterans of Dallas, Texas. I attended my first national SCV reunion that Summer (in Dallas) and went on to help recharter the Major George Washington Littlefield Camp #59 SCV as its first Commander. I am now the adjutant of my Camp in Black Mountain, NC

In the last 40 years I have been in the trenches with many of my compatriots fighting for our ancestor's good name.

So to my brothers in Virginia Division please accept this letter as a criticism (not attack) of your ill-advised press release (see below) on the recent Charlottesville torchlight rally that only gives aid and comfort to our enemies and confusion and frustration to our community and allies.

The press release conjures up the term "useful idiot." Now, I am not calling you this. But our dearest enemies, the marxists who hate us, who labeled all of us as "white supremacists", who seek our extinction and have muscled their way into the forefront of anti-Confederate-ism, reserve this term for members of our community who unknowingly do their bidding.

Remember what our Mothers always told us: "If you can't say something nice about someone....don't say anything at all!"

And that is the teaching moment - y'all didn't need to say anything at all about the event. The spineless mayor and piece of excrement Wes Bellamy spread enough horse manure to fill a pasture. Adding to that sort of message by y'all consoles our enemies and discourages our friends. I have spent the past week defending the SCV to all sorts of fellow Confederates on social media - in and out of the organization. They are mad, they feel betrayed - long serving SCV members throw up their hands & threaten not to renew their membership.

So, what was so wrong with a torchlight rally? Answer: NOTHING! It was beautiful, it was peaceful, it was moving, it was powerful - IT WAS EFFECTIVE! we all know it was effective, that's why the City sewer mouths had to discredit it by comparing it to a klan rally (how silly), an act of intimidation (false) and ad nauseum. Of course the Alt Left's own recent candlelight event was

OK. The corrupt media and establishment attacked the torchlight rally because it was EFFECTIVE. And if the SCV had been behind the event our masters would not have spared us the use of their trademarked "white supremacy" babble. Just like they will not give the Virginia Division any credit for distinguishing the SCV from the brave (and overwhelmingly) young people with their torches.

Get it? To the Left, to the media, to government, if you support traditional values in general and Confederate heritage in particular - you are a "white supremacist." You are "Heritage AND Hate." Bleating to the press that you are not gets you no participation points in diversity. That day, if it ever existed, is over, gone, done. The left and media finally pushed the Confederate Community out of the "mainstream" with the excuse of Dylan Roof's crimes in 2015 and the sooner we own up to that fact and the current nature of the struggle for any traditional free speech and possession of the streets, the more effective we will be.

The political discourse in this country has become divided and ugly, very similar to 1850's America - and we all know what came after that. We, of course, will not descend to Antifa's level - but maybe we should look at our brave "allies" with a little more compassion, especially when very intelligent, well behaved yankees, Southerners, westerners and europeans are in that number.

You don't have to agree with everything the torchlight flaggers believe, to applaud their taking a stand in defense of our heritage, and western civilization in general. And if some of the "torchers" are not Christians - should they not be part of our natural missionary effort? After all no one in the League of the South ever tried to rip a Confederate flag out of my hand. No one in Identitare (who are leading the resistance to the Islamic takeover of Europe) ever showered me with F-bombs for taking a stand at Lee Circle in New Orleans. No one in the Alt Right ever razor sliced or maced peaceful protesters in front of Jefferson Davis. And no right wingers attacked Black Confederates in New Orleans on May Day! And yet the Left, Antifa and others bombard the airwaves (and the streets) with overt anti-white hate, "kill white people," "hate whitey" and Virginia Division labels the torcher's behavior as "disgusting" because they are not willing to be beheaded by ISIS or killed by Antifa without a fight?

I know what some of the brethren will say about my advocacy here - what many compatriots have whispered behind my back for years and what Dees the sleeze and his hate-filled SPLC have said about me for over a generation. Lyons is saying that because he is "one of them." Those of you who bothered to get to know me over the last 40 years, know where my loyalties are.

But like it or not, like me or not, we are ALL deplorables now. We are all "white supremacists" (trademark) now. we are all "racists" (copyright) now. The Left, their media allies and most of government will never be dissuaded from this opinion of us. We are not allowed the luxury in this late day in our struggle of getting to pick and choose our allies and we certainly cannot let people who hate us and seek our extinction define who our friends and allies should be or more importantly should not be!

If HK Edgerton (who I, with Neill Payne, brought into the Confederate faith 20 years ago), General Arlene Barnum and "KK" can work and cooperate with these folks in New Orleans, why can't everyone else in the Confederate community? Yes HK and General Arlene Barnum are probably not the Alt Right's favorite Confederates, but at least the Alt Right has not classed these Confederates of Color as "race traitors" and threatened to kill them as our Antifa friends have done - and that is the point!

Virginia Division you do get a lot of credit in my book for supporting and paying for the lawsuits to protect our common heritage - that is important work and I strenuously defend you, my brothers, against the "do nothing" charges from others in our community on that score. But can we, looking inward and without unfriending anyone on Facebook, agree that we can do better in the "boots on the ground" department? Lee is still up in Charlottesville and New Orleans. Much can still be done!

So let us have a little perspective. Corey Stewart, a candidate for Governor of Virginia, focused his criticism on the mayor and Wes Bellamy and did not criticize the torchers, neither have the Virginia Flaggers.

So my brothers: Go thou and do likewise! Or better yet - put boots on the ground, and let's hold another torchlight event at the Lee monument. All people of good will are welcome! And please support www.ssrc-csa.org

Most Sincerely,

Kirk D. Lyons

SCV member number 1509

PS to Mayor Signer and Wes Bellamy: While you wipe away your crocodile tears, if you really think the recent torch light rally reminded you of a klan rally, maybe you should attend one so you will readily know the difference. And if you want to know what authentic intimidation is like attend a pro Monument vigil in New Orleans. Now grow up and leave General Lee alone!



Thoughts On The New Orleans Situation

There is no doubt that this New Orleans Monument Affair is of vital interest not only to the Louisiana SCV but to all SCV members everywhere, and indeed to all Southerners, whether they realize it or not. As a son of a Confederate Veteran and as a dues paying member of the SCV, and more importantly as a believer in, lover of, and vindicator of the Cause of the Confederacy, I have the right and the duty to evaluate an event and situation as serious as the New Orleans situation. I offer my thoughts to attempt to in some small way further the vindication of the Cause, which is THE most important issue in this New Orleans Monuments issue.

With that said, after the organized attack against *our vigil keepers* at the Davis Monument by the Radical Progressives, there has been much heated discussion in and among SCV men. There has been a lot of “fire” and I fear too much “wildfire”. Fire we need and more of it. Wildfire we do not need. I contributed to the fire on Social Media and sadly I fear to some of the wildfire. On Thursday night (5/4) I called SCV Lt. Commander In Chief Paul Gramling and on Friday (5/5) we talked for over an hour. (Paul was very open, very gracious, and very accessible, and I appreciate such very much. I believe that he is a worthy leader.) After consulting and discussing the New Orleans situation with him, in which discussion we both spoke freely, plainly, and respectfully, I have concluded the following:

1. I personally should have called Paul before making *any* statements on FB concerning the New Orleans situation. I apologized to him and now I apologize to all for not having done so.

2. Paul gave me some new information though most of what he told me I already knew. He did enable me to have a more rounded perspective of the situation seeing it from the perspective of National Command and at least some from the La. Command’s perspective.

The SCV and The La. Division indeed have been very active in seeking to preserve the NO Monuments through legal and legislative action. They are to be commended for doing so. Legal and Legislative Action is a good and needful way to address monument preservation as well as other Heritage Defense issues. Lawyers and politicians have their place in this NO Monument situation.

3. Most of my comments on the situation were as much or more a result of my previous experience with some SCV leadership, especially my experience here in Texas, though not only in Texas. My comments were mainly directed towards a widespread problem in the SCV rather than simply the New Orleans situation.

4. My criticism of current SCV Leadership was too broad and in essence I shot-gunned nearly everybody involved in the situation, for which I apologize. Even my criticism of the La. Division and Command was too broad and too severe, if in nothing else some of its tone.

5. I do believe that there were mistakes made by the La. Command and National Command, some of which were minor but one of which was very serious. Local events, etc. usually, as a rule, should be under the direction of local SCV men, leaders, command etc. The La Division had the “right” and the “responsibility” to take the lead in this issue as far as the SCV was concerned. It was their turf. They had the right to call for a vigil and to call off the vigil. They ultimately, as far as the SCV is concerned also had the responsibility over any “SCV vigil”. One of their mistakes was in issuing conflicting calls in a matter of days. This is always a mistake in any serious situation/conflict. The big and most serious mistake that the La. Division Command made was in once calling for SCV men to participate in the vigil and then when rescinding said call, knowing that there were already some supporters at the Monuments, failing in their responsibility to go to the Monuments in person and inform OUR Southern supporters of the rescinding of the call and of the high probability that there would be no SCV reinforcements. It appears these supporters were hung out to dry. Our people at the monuments, any way you want to cut it, were abandoned and that was a serious error, again any way you want to cut it.

5. Those Southern men and women, SCV and otherwise, who kept vigil are to be commended for their passion, commitment, and courage in keeping said vigil at the Monuments, even while under fire. In my opinion they did this without much, if any leadership and certainly little if any from the SCV- La. Division, Mechanized Cavalry, National, or otherwise. With that said I do believe that there were mistakes made by at least some of the vigil keepers themselves. Any SCV men should have sought to coordinate with La. Division leadership. If they did not then that was a mistake. From my past experience when it comes to public vindicating on the streets, so to speak, one should never count on a lot of troops. There rarely are very many who will do “such work”. No, that is not right and that needs to be corrected but right now that is so. One should probably never

participate in such an affair as the Monuments Vigil with the expectation of reinforcements. And even if the SCV becomes more active in “such work” we will still probably and usually be outnumbered. We ought to get used to it if we are not already.

If there was alcohol being consumed by vigil keepers then that was wrong in such a volatile situation. No matter what the Law it would probably have been wise not to have opened carry though I may well be wrong in that opinion. I certainly would have been armed but maybe not openly. Obscene language should not have been used publicly and on Social Media. The use of the “F” word, which the Radical Progressives throw around quite loosely, should not be used by Southern men and women. These Progressives reveal their disdain for Traditional values and we Traditionalists should reveal our revering of such values. I understand that such language was used in the heat of battle so to speak but even then it has no place among those who own the Confederate Cause, the Cause of Lee and Jackson.

6. I, with all that I have said above, including my apologies for shot-gunning and too severely criticizing SCV leadership, still hold and hold strongly to the belief that the SCV indeed has a major leadership problem at every level with only a few exceptions and that this problem was blatantly manifested at New Orleans. I must say that one of the easiest and most destructive things a person can do in an organization is to *unjustly* and *unnecessarily* criticize the leadership of said organization. All of us as SCV members, if we value the SCV, should refrain from unjustly and unnecessarily criticizing our leaders at any and every level. With that said, perhaps an even more destructive thing in an organization, is for members to fail to *justly* and *fairly* criticize their leaders when deemed necessary. Generally speaking it would seem to be necessary when the very nature, mission, and purpose of an organization are at stake. Leaders also should expect just and fair criticism and when and where wrong freely admit such rather than trying to justify themselves.

All SCV men, especially all SCV leaders, including the Louisiana and National Command should have been able to see the storm brewing over the actual removal of the monuments. Given the atmosphere and actions across the country, specifically the repeated attacks upon all things Confederate and the growing and just anger of the true Southern people, including SCV men but not limited to them, SCV Leaders should have anticipated that there would be both SCV men and other lovers of the Southern Confederacy who would come to New Orleans to keep vigil over the Monuments. SCV Leaders also should have anticipated that there would very likely be a nasty confrontation between supporters of the Monuments and the Progressive agitators that are so common today. “Policy” and “orders” recommended and/or given by SCV leaders should have been timely and clear to all. They were not.

7. The SCV has an even deeper problem than that of the lack of leadership that was also manifested at New Orleans and that is a failure to make the charge with its vindication of the Cause THE thing that the SCV is obsessed with. This has led to a failure of the SCV generally speaking to understand the nature of the war we are in and the attending value of *on the ground, in the streets*, public efforts such as Flagging and holding vigils, etc. The SCV should, openly, plainly, and without any apology whatsoever, in any and all Heritage Defense issues, declare that our chief interest in the Flags and Monuments of our Southern ancestors is to vindicate the Cause for which our ancestors fought and to do so mainly with an eye on vindicating said Cause to our own Southern people and not so much to the yankee judges and scalawag politicians! Our Confederate Fathers gave us THAT Charge, THAT mission and they gave it very clearly and plainly without stuttering or stammering at all. There indeed is a vital place for efforts in the Courts and in the Legislatures, lawyers and even politicians have their place in our Heritage Defense; but there is also a just as vital if not more vital place for an *on the ground, out among the common people*, standing for and vindicating the Cause. AND we need leaders not only in the Court and Legislative Efforts but also ON THE GROUND. An ON THE GROUND SCV LEADERSHIP at the Monuments in New Orleans would have gone a long ways in preventing the chaos and mess of last week, even if that on the ground leadership had simply been an organized, orderly, and strategic retreat. To abandon

troops, any troops, in the middle of a fight is unpardonable.

I have heard it said that the vigil, though well intentioned, was not going to do any good. Well that is dependent upon what you call doing good. If you mean keeping the monuments from being taken down then perhaps you are right. A vigil may have had very little chance at doing that. But if you believe that doing good for the Cause is encouraging, motivating, and educating the hearts of the Traditional Southern people, then an organized, orderly vigil can do a world of good. Every time Southern men and women take our Cause to the streets so to speak we receive many, MANY “at a boys” and “thank yous” and “give em hells” from average, ordinary Southern people. After all it was average, ordinary Southern men who formed the large majority of the Confederate Armies. Our goal and aim and purpose is NOT to preserve monuments and not to keep flags flying. Our mission is to vindicate the Cause. We keep our Flags flying and will do so and we seek to preserve our monuments in order to vindicate the Cause! Again, I am all for battling in the Courts and in the legislatures for our monuments and Flags but I am also all for battling in the streets (I speak figuratively for those too dull to figure that out though there is always the chance that we may have to physically battle if forced to do so in defending ourselves and our colors. The vigil keepers at NO may can help us understand that!)

8. I have heard that the La. Division was concerned about the safety of our people. Well indeed we must be wise and we must not expose ourselves to unnecessary danger, but if we consult our safety too much than we might as well furl our flags or better yet run up the white flags. In today’s climate, anytime we fly a Flag or in any way let it be known of our belief in our Confederate Heritage we place ourselves in danger. Of course I also do not fully grasp if there was so much concern for our people’s safety why did no one from Division or National go or send someone to let those there know that there was going to be no help from the SCV coming????

9. The appeal for unity goes forth in view of the heated controversy among us. That is a right and needful appeal. But true, worth anything unity must be unity around a common mission and/or belief and/or cause. For the SCV that common unifying thing is our Charge to vindicate the Cause. Anything and everything that touches THAT either unifies us or divides us. There is indeed some, SOME wiggle room for understanding just what the Cause is and how best to vindicate it, but in order to have unity there must be some considerable consensus on both of those things or we are merely whistling Dixie about unity. And to arrive at and have a considerable consensus on our Cause and how best to vindicate it there must always be a place for reasonable, passionate, and respectful discussion and debate about such. Yes, all SCV members have their part in this discussion and debate but once again Leaders at every level must make sure that they appropriately facilitate such discussion.

10. Let us all, SCV and others who believe in the CSA Cause and its vindication, as much as possible, work together in vindicating said Cause and work out our differences in an honorable, Southern and indeed manly (Southern for men is manly and for women is ladylike) way.

Rudy Ray

Major RL Dabney Camp

Canton, Texas

“Unconquered, unconquerable, and forever alienated” Major R.L. Dabney

“I won’t be reconstructed and I do not give a damn.” Major James Innes Randolph

Sons of Confederate Veterans - Virginia Division Facebook Statement: For Immediate Release:

Virginia Division, Sons of Confederate Veterans' stance on recent developments in Charlottesville:

For just a moment we thought we might, for once, agree with Mayor Signer on the monument situation in his city.

We too (The Virginia Division SCV) condemn such actions as were demonstrated this past Saturday night.

Further statements by the Mayor caused the break down of any possible discussion. He spoke of intolerance and diversity. Who's intolerance and diversity? It is the Charlottesville City Council's lack of tolerance and diversity that has brought us to the point we are at today. They only have tolerance for their views. Where is the diversity in considering the view of anyone not agreeing with the council?

As usual the media's coverage of this was completely biased. If they did not out right lie, they certainly twisted the truth like a pretzel.

Both CBS and the Washington Post tried to link anyone in favor of the monuments with the Alt-right group that caused Saturday nights disturbance. The Washington Post even tried to connect Republican Gubernatorial Candidate Corey Stewart with this disgusting behavior.

Of course we (the SCV) do not endorse candidates, however, we do defend anyone attacked in this way. We are not surprised when a candidate who shares our views on Heritage is attacked by the media.

The Press also attempted to link us to the Alt-right through the lawsuit that has been filed. The Virginia Division did indeed file suit. Concerned citizens of Charlottesville are also listed as co-plaintiffs on that suit. Neither the Alt-right nor any other radical group is connected with the Virginia Division SCV or any of the legal proceedings.

In 1952 an out of state Klan like group sought to link itself with the Virginia Division SCV. Then Division Commander John H. Johnson told them they would receive "cold comfort" in Virginia. Commander Johnson also called this groups actions "transgressions of decency and propriety".

Just as we state today, Commander Johnson stated then, that no such groups should operate under the good name of the Confederate Army.

It is the duty of the Sons of Confederate Veterans to emulate the high moral standards of those who fought and died to protect their home land. We represent Southern Heritage NOT White Supremacy. People of all races, religions, and colors fought to defend their Southern homes in the War for Southern Independence.

Those who show up with torches and making inflammatory statements are in no way connected with or indorsed by the SCV. These people only serve to play right into the hands of those who would label us all as racists. In the end, they may do more to bring down monuments than the actions of our enemies.

Yes, the Virginia Division SCV has filed suit in court. Yes, we will vote for the political candidates who share our views on Heritage. That is how civilized people in a civilized society get things done.

B. Frank Earnest,
Heritage Defense Coordinator Virginia Division SCV,
Southern Patriot

Please support www.slrc-csa.org

White People don't know how to Civil rights fight!

[SOUTHERN LEGAL RESOURCE CENTER, INC.](#) shared [WWLTV's video](#).

May 19, 2017 at 12:41pm ·

My friend HK Edgerton has said for years "White People don't know how to Civil rights fight! He is sadly correct. But we need to learn and learn quickly while putting more boots on the ground - not less. When the thugs showed up with their bongo drums the good guys could have shut them down with an organized chant - like the one I suggested based on on John Lennon's anti Vietnam war chant: all we are saying, is give Lee (instead of "peace") a chance! Chanted over & over again. If all the good guys chanted and clapped in unison it would have shut down the drum celebration while mocking the Left with a variant of their own chant. Either no one got the message or no one thought the advice was good enough to follow - so the thugs & punks got to be in our faces at Lee Circle and exult with their percussion.

We have to do more for the monuments - we need more boots on the ground, we need to reexamine and rethink strategies and we need leadership to take charge of these events and add discipline, direction and focus to make them more effective.

This is not to take anything away from the heroic patriots who have been on the ground doing the Lord's work in New Orleans and other hot spots. God bless you for your unselfish devotion in fulfilling the Charge of Stephen D. Lee. Now how about the rest of y'all? and support www.slrc-csa.org

Here is the chant on you tube:<https://www.youtube.com/watch?v=450iCRYF9Kw>



[Play](#) 152,097 Views

Support www.slrc-csa.org



June 14, 1863, General Banks launched a second attack against the defenders at Port Hudson. Our men had prepared well, with land mines and defensive works. The Yankee attack occurred in the fog. They withdrew after an unsuccessful assault. The casualties were: 1792 Union casualties to 47 Confederate — in [Port Hudson, Louisiana](#).



Private, Company A, Sixty Third Regiment, Georgia
Infantry

**JOSEPH TYRONE
DERRY**

“14. Jackson, leaving part of Ashby's cavalry under Captain Sheetz to menace Fremont near Franklin, marched with his main force down the Valley for the purpose of attacking Banks. That officer had the larger part of his force well fortified near Strasburg, with a detachment at Front Royal, eight miles distant, and facing the Luray Valley. Reaching New Market Jackson left the main valley so suddenly that friends and foes were again mystified.

15. At Front Royal (May 23d) he suddenly turned up and swooped down upon the detachment under Colonel Kenly. After a fruitless resistance the Federals fled, with Jackson at their heels. The Confederate cavalry, under Colonel Flournoy and Lieutenant-Colonel Watts, captured great numbers of them. General Banks at Strasburg hearing of Kenly's overthrow, began a rapid retreat upon Winchester.”

Joseph Tyrone Derry, Story of the Confederate States or History of the War for Southern Independence (Richmond: B. F. Johnson Publishing Company, 1895), 178-179.

After the Confederates, Who's Next?

By [Patrick J. Buchanan](#)

May 26, 2017

On Sept. 1, 1864, Union forces under Gen. William Tecumseh Sherman, victorious at Jonesborough, burned Atlanta and began the March to the Sea where Sherman's troops looted and pillaged farms and towns all along the 300-mile road to Savannah.

Captured in the Confederate defeat at Jonesborough was William Martin Buchanan of Okolona, Mississippi, who was transferred by rail to the Union POW stockade at Camp Douglas, Illinois.

By the standards of modernity, my great-grandfather, fighting to prevent the torching of Georgia's capital, was engaged in a criminal and immoral cause. And "Uncle Billy" Sherman was a liberator.

Current Prices on popular forms of Gold Bullion

Under President Grant, Sherman took command of the Union army and ordered Gen. Philip Sheridan, who had burned the Shenandoah Valley to starve Virginia into submission, to corral the Plains Indians on reservations.

It is in dispute as to whether Sheridan said, "The only good Indian is a dead Indian." There is no dispute as to the contempt Sheridan had for the Indians, killing their buffalo to deprive them of food

Today, great statues stand in the nation's capital, along with a Sherman and a Sheridan circle, to honor these most ruthless of generals in that bloodiest of wars that cost 620,000 American lives.

Yet, across the South and even in border states like Kentucky, Maryland and Missouri, one may find statues of Confederate soldiers in town squares to honor the valor and sacrifices of the Southern men and boys who fought and fell in the Lost Cause.

When the Spanish-American War broke out, President McKinley, who as a teenage soldier had fought against "Stonewall" Jackson in the Shenandoah and been at Antietam, bloodiest single-day battle of the Civil War, removed his hat and stood for the singing of "Dixie," as Southern volunteers and former Confederate soldiers paraded through Atlanta to fight for their united country. My grandfather was in that army.

For a century, Americans lived comfortably with the honoring, North and South, of the men who fought on both sides.

But today's America is not the magnanimous country we grew up in.

Since the '60s, there has arisen an ideology that holds that the Confederacy was the moral equivalent of Nazi Germany and those who fought under its battle flag should be regarded as traitors or worse.

Thus, in New Orleans, statues of Jefferson Davis, president of the Confederate States of America, and General Robert E. Lee were just pulled down. And a drive is underway to take down the statue of Andrew Jackson, hero of the Battle of New Orleans and president of the United States, which stands in Jackson Square.

Why? Old Hickory was a slave owner and Indian fighter who used his presidential power to transfer the Indians of Georgia out to the Oklahoma Territory in a tragedy known as the Trail of Tears.

But if Jackson, and James K. Polk, who added the Southwest and California to the United States after the Mexican-American War, were slave owners, so, too, were four of our first five presidents.

The list includes the father of our country, George Washington, the author of the Declaration of Independence, Thomas Jefferson, and the author of our Constitution, James Madison.

Not only are the likenesses of Washington and Jefferson carved on Mount Rushmore, the two Virginians are honored with two of the most magnificent monuments and memorials in Washington, D.C.

Behind this remorseless drive to blast the greatest names from America's past off public buildings, and to tear down their statues and monuments, is an egalitarian extremism rooted in envy and hate.

Among its core convictions is that spreading Christianity was a cover story for rapacious Europeans who, after discovering America, came in masses to dispossess and exterminate native peoples. "The white race," wrote Susan Sontag, "is the cancer of human history."

Today, the men we were taught to revere as the great captains, explorers, missionaries and nation-builders are seen by many as part of a racist, imperialist, genocidal enterprise, wicked men who betrayed and eradicated the peace-loving natives who had welcomed them.

What they blindly refuse to see is that while its sins are scarlet, as are those of all civilizations, it is the achievements of the West that are unrivaled. The West ended slavery. Christianity and the West gave birth to the idea of inalienable human rights.

As scholar Charles Murray has written, 97 percent of the world's most significant figures and 97 percent of the world's greatest achievements in the arts, architecture, literature, astronomy, biology, earth sciences, physics, medicine, mathematics and technology came from the West.

What is disheartening is not that there are haters of our civilization out there, but that there seem to be fewer defenders.

Of these icon-smashers it may be said: Like ISIS and Boko Haram, they can tear down statues, but these people could never build a country.

What happens, one wonders, when these Philistines discover that the seated figure in the statue, right in front of D.C.'s Union Station, is the High Admiral of the Ocean Sea, Christopher Columbus?

Happy Memorial Day!

Patrick J. Buchanan is co-founder and editor of [The American Conservative](#). He is also the author of [Where the Right Went Wrong](#), and [Churchill, Hitler, and the Unnecessary War](#). His latest book is [Nixon's White House Wars: The Battles That Made and Broke a President and Divided America Forever](#) See [his website](#).

Copyright © 2017 [Creators.com](#)

<https://www.lewrockwell.com/2017/05/patrick-j-buchanan/confederates-whos-next/>

YELLOW HAMMER[®]

Condoleezza Rice blasts efforts to ‘sanitize history’ by removing historic monuments

WRITTEN BY [CHRISTY RIGGINS](#)

ON MAY 10, 2017 AT 2:55 PM CDT



Former Secretary of State Condoleezza Rice (Photo: Fox News Screenshot)

The nation’s first black female Secretary of State is pushing back against liberal activists that are trying to remove historic monuments across the country.

During a Monday appearance on Fox News’s “Fox and Friends,” Condoleezza Rice, a Birmingham native, was asked if she felt embarrassed over statues that honored slave owners. She responded by saying that, rather than try to shield future generations from the flaws of our nation’s founders and former leaders, that such monuments should serve as a reminder of progress that has been made.

“I am a firm believer in ‘Keep your history before you,’” Rice responded. “I don’t actually want to rename things that were named for slave owners. I want us to have to look at those names and recognize what they did, and be able to tell our kids what they did and for them to be able to have a sense of their own history.”

“When you start wiping out your history, sanitizing your history to make you feel better, it’s a bad thing,” she added.

Rice often speaks frankly about the ways her family has witnessed the shaping of the country through the Civil Rights Movement, and later as she rose to become one of the nation’s most powerful political figures.

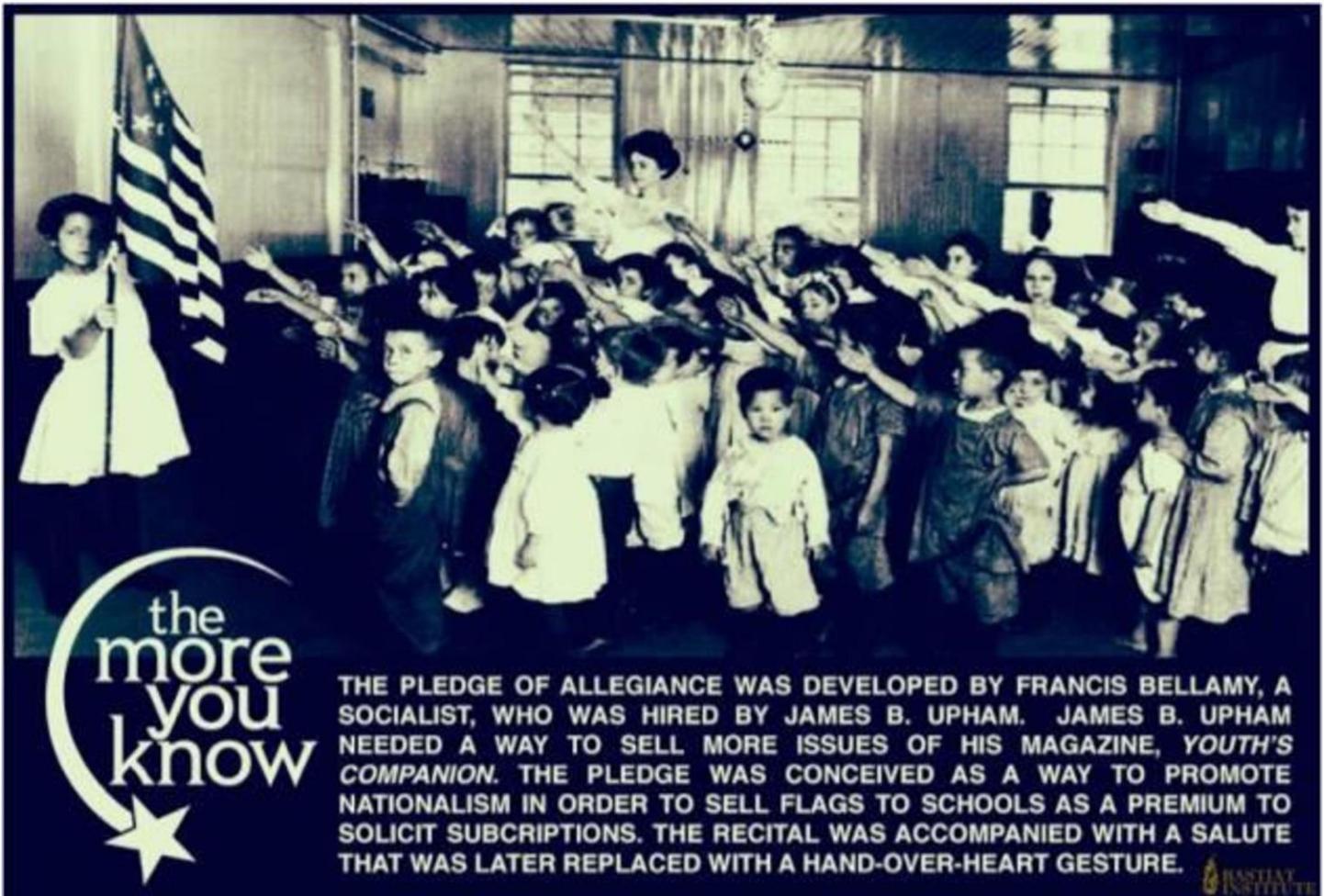
“The Constitution originally counted my ancestors as three-fifths of a man. In 1952 my father had trouble registering to vote in Birmingham, Alabama. And then, in 2005, I stood in the Ben Franklin room and took that same oath of office, and it was administered by a Jewish woman Supreme Court justice,” Rice said. “That’s the story of America.”

Last month, the City of New Orleans, Louisiana [removed several confederate memorials from public grounds](#), leading to many protests and counter-protests at the sites. According to the mayor of New Orleans, the monuments were removed because they “failed to appropriately reflect the values of diversity and inclusion that make New Orleans strong today.”

In response, the Alabama House of Representatives passed a bill that would make it significantly harder to remove a designated monument from government property.

Dozens of cities across the state of Alabama contain their own Confederate monuments that were constructed post-reconstruction. Montgomery, for instance, has the Monument to Confederate Soldiers and Sailors on the grounds of the State Capitol. Partially funded with state grants, the monument has stood since 1886, and the person who laid the cornerstone was none other than CSA President Jefferson Davis.

http://yellowhammernews.com/politics-2/condoleezza-rice-blasts-efforts-to-sanitize-history-by-removing-historic-monuments-cdr/?utm_source=Yellowhammer+Daily+Newsletter&utm_campaign=69a52d925a-YH_Daily_Email_Sponsored_5_9_2017&utm_medium=email&utm_term=0_94d4d4c544-69a52d925a-68711685



THE PLEDGE OF ALLEGIANCE WAS DEVELOPED BY FRANCIS BELLAMY, A SOCIALIST, WHO WAS HIRED BY JAMES B. UPHAM. JAMES B. UPHAM NEEDED A WAY TO SELL MORE ISSUES OF HIS MAGAZINE, *YOUTH'S COMPANION*. THE PLEDGE WAS CONCEIVED AS A WAY TO PROMOTE NATIONALISM IN ORDER TO SELL FLAGS TO SCHOOLS AS A PREMIUM TO SOLICIT SUBSCRIPTIONS. THE RECITAL WAS ACCOMPANIED WITH A SALUTE THAT WAS LATER REPLACED WITH A HAND-OVER-HEART GESTURE.

This was written in a private correspondence but its powerful stuff so i will share the relevant part:

How does starting an SCV meeting with a proclamation the South and our Confederate ancestors were traitors "fit this part of the Charge"?

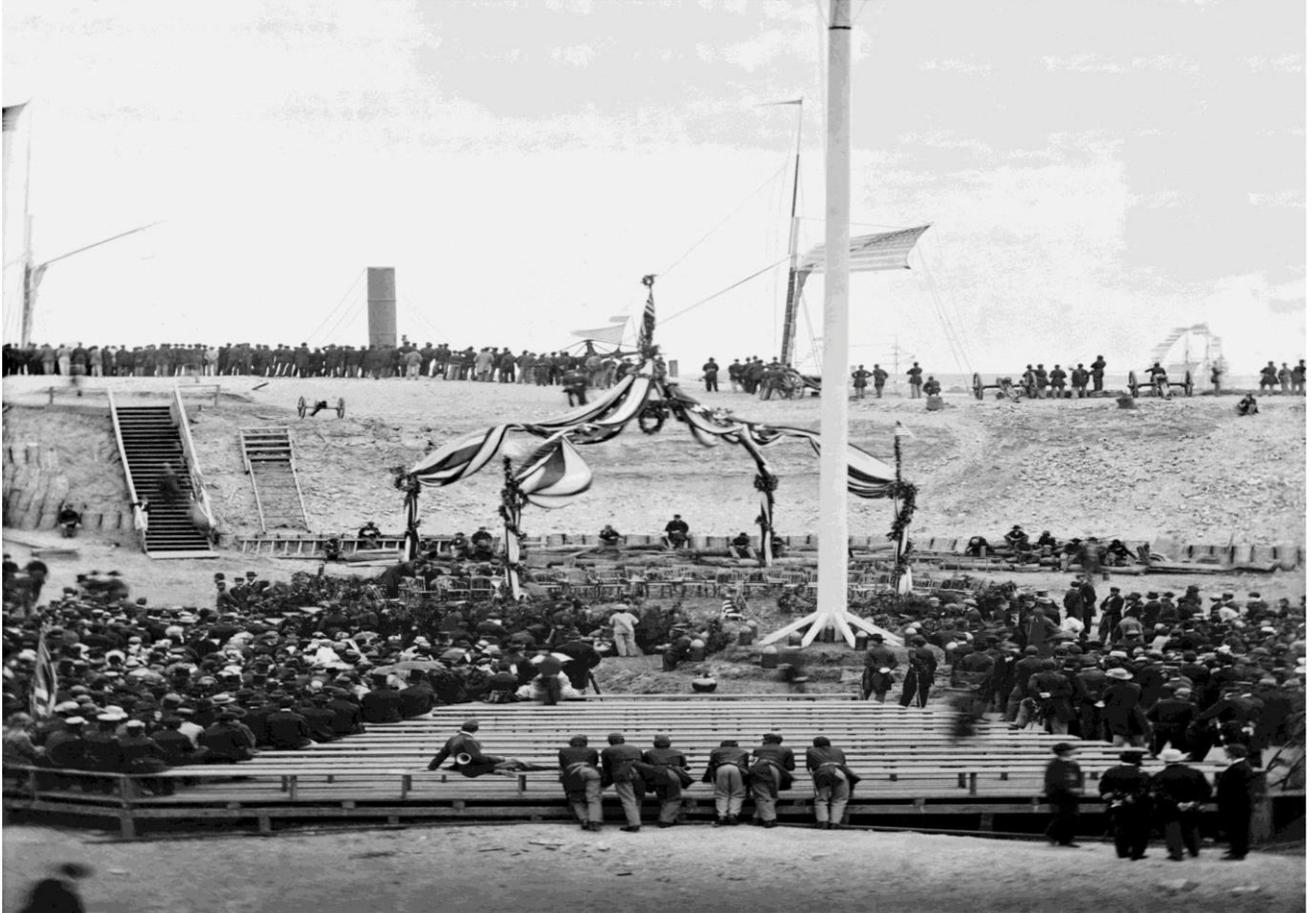
The author of the POA, Francis Bellamy" explicitly stated the purpose of the POA was a vindication of Lincoln and a repudiation of the South. In other words, the North was right and the South wrong. Here's his exact words:

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

I admit I'm completely baffled by this issue. The POA is clearly controversial and objectionable to many members as inconsistent with the Charge. It satisfies no part of the Charge. Dropping it from SCV agenda in no way unpatriotic. The POA is not recited in many official government functions, like in courtrooms. I've worked for the USAF for 29 years and never seen the POA recited on a USAF base. Are the courts and USAF unpatriotic? If not, what then is the compelling reason for the SCV to recite the POA in the face of the fact that forcing the POA could destroy the organization? What part of the Charge will that satisfy?!

This whole issue reminds me of someone joining the Rose Of The Month Club but wanting to bring tulips to the meeting.

My philosophy is simply. Everything the SCV does should satisfy some part of the Charge. Anything that doesn't is expendable.



Enemy Flag-raising over Fort Sumter, 14 April 1865

Shortly after the war ended some prominent Northerners began to pour into South Carolina to revel in the scenes of destruction (and to steal whatever they could). The goofy Brooklyn, New York, **Reverend Henry Ward Beecher** went on one such excursion and gave a speech while standing under a giant U.S. flag in Charleston in which he declared:

“Let no man misread the meaning of this unfolding flag! It says, ‘GOVERNMENT hath returned hither.’ It proclaims in the name of vindicated government, peace and protection to loyalty; humiliations and pains to traitors. This is the flag of sovereignty. The nation, not the States, is sovereign. Restored to authority, this flag commands, not supplicates There may be pardon [for former Confederates], but no concession The only condition of submission is to submit!”

Editor’s Note: This Confederate will never submit to what that flag stands for. We have a BIRTHRIGHT and we must fight to restore it!

With Confederate flags gone, Civil War museum will close



Watch [VIDEO](#) News report [HERE](#).

Story Highlight

- Nash Farm Battlefield and Museum in Henry County plans to close June 1.
- A Henry County commissioner requested that all Confederate flags be removed from the museum.

County commissioner requested a few months ago that a local Civil War museum remove its Confederate flags.

But without that symbol, the Nash Farm Battlefield and Museum announced that it can't conduct its mission properly and will close June 1.

In a Facebook post, the museum's directors cited the request by District 2 Commissioner Dee Clemmons that all Confederate flags be removed from the museum, in addition to the gift shop, "in an effort not to offend anyone."

“To exclude any Confederate flag would mean the historical value has been taken from our exhibits, and a fair interpretation could not be presented to each guest,” the post read. “Confederate flags were on this hallowed ground, as were the Union flags. To remove either of them would be a dishonor.”

Nash Farm Battlefield

· May 23 at 8:07pm ·

Public Statement from the Board of Friends of Nash Farm Battlefield, Inc.

May 23, 2017

The Board of the Friends of Nash Farm Battlefield, Inc. is sad to announce that the museum, located on Nash Farm Battlefield, which was funded and maintained by our group, will close effective June 1, 2017. The main reason is that the current District 2 Commissioner, Dee Clemmons, has requested that ALL Confederate flags be removed from the museum, in addition to the gift shop, in an effort not to offend anyone. For anyone who studies the American Civil War, or War Between the States, they realize there were two parties that fought in this war. We have always prided ourselves with being an unbiased museum that told the entire story of the battles that took place on this property, as well as being a voice of the people in Henry County and Georgia during this time. These stories were told mainly through primary sources, sometimes secondary, but never tertiary sources. To exclude any Confederate flag would mean the historical value has been taken from our exhibits, and a fair interpretation could not be presented to each guest. Confederate flags were on this hallowed ground, as were the Union flags. To remove either of them would be a dishonor.

Additionally, Commissioner Clemmons stated that this property, which the county spent in excess of \$8 million dollars, has no historical significance per the current board. Interestingly, the Department of Interior has recognized this property as core battlefield and there is a primary source where a request is made that the government pay retribution for the damage to the property during the battle. This is clear proof of the historical basis of this property; yet, more could be provided if necessary. This property has the blood of Union and Confederate soldiers in the soil and needs to be preserved as the battlefield that it is.

The Board of the Friends of Nash Farm Battlefield, Inc. complied when Commissioner Clemmons requested, soon after her taking office, that the entrenchments be removed from the property. When she had the Second National Confederate Flag removed from the flag pole where it has been flying since Henry County purchased the property, again we complied and did not create a disturbance in hopes that the museum would be left alone. The final order from Commissioner Clemmons is one that we cannot and will not comply with. We were told that we are at the “pleasure of the (Henry County) Commission”. Her directive is something we cannot comply with in good consciences.

To date, the museum, in its seven years of operation, has seen visitors from all 50 states and 15 foreign countries. Heritage tourism dollars have added money to the tax base in Henry and Clayton Counties, helping to fund many projects, including roads and schools. Prior to the recession, it was not uncommon to see over 2,000 students in a year; however, the yearly school day now has just shy of 500 students who visit not only the museum, but many different hands on stations to help to engage every student. Never have we had a teacher or student complain about the variety of flags or uniforms being presented in these educational settings. In fact, most teachers applaud our efforts to help them in the classroom.

The Friends of Nash Farm Battlefield, Inc. has not only been active on an educational aspect, but has helped Henry County in many ways to manage this beautiful battlefield. We have worked with the Boy Scouts, Eagles Scouts, the Audubon Society, Master Gardeners, Civil War Trust, and other community groups. Our volunteers have put up split rail fencing, painted, cleared barbed wire, mowed, graded roads, picked up debris, fixed many “broken” things around the property, and so much more. Our mission was to assist Henry County, not only with the historical aspect of the property, but to make this a property the entire community could be proud of. To be honest, majority of the people in District 2 are proud of Nash Farm Battlefield.

There will be many who will think the Friends of Nash Farm Battlefield, Inc. should have stood up to this censorship. Currently, the museum operates out of the old Nash farmhouse, which is owned by Henry County, and all utilities are paid by the county. The relics that were displayed, with the exception of a small amount that Henry County owns, were on loan to our group. When our key volunteer and donor made the decision to pull his relics, the Board had no other decision than to close the museum. We could have kept the doors open sporadically and showed beautiful display cases that were empty. When you engage in a conflict, your goal is to gain ground. The Board felt the only decision we had was to close the museum. This has not been an easy decision as many of our volunteers have donated much time, money, sweat, and tears to this property. The Friends of Nash Farm Battlefield was created after the Steering Committee was dissolved by the Henry County Board of Commissioners over 10 years ago. That is over a decade of work that some of our volunteers have contributed to this property.

As a Board, we ask that you contact not only Commissioner Clemmons, but also all the other Henry County Board of Commissioners, to let them know how you feel about the current political climate that affected the closing of Nash Farm Battlefield Museum. It is important that you voice your opinion to these politicians so they know there is public support for the historical aspect of this property.

Thank you to all the groups and individuals who have supported Friends of Nash Farm Battlefield, Inc. over the years. Our volunteers have been honored to work to preserve history and work diligently to improve the community. We can only hope that this property and its history will be sustained for future generations.

Respectfully Submitted by the Board of Friends of Nash Farm Battlefield, Inc.

The museum property, which is owned by the county, included a large collection of artifacts and exhibits that were owned by private citizens.

“Henry County in no way asked them to remove their things,” county spokeswoman Melissa Robinson told Channel 2 Action News. “We did not request that. It was a voluntary move to leave the museum.”



Follow



Berndt Petersen

Civil War artifacts removed from Henry County museum linked to dispute over Confederate flag. 4pm

12:36 PM - 24 May 2017

The action comes as sentiment against the public display of the Confederate flag is causing similar changes elsewhere in the South. New Orleans recently removed [four monuments to Confederate leaders](#).

But the change in Henry County was not received well by some residents.

“You have a museum in this time period to honor both Union and Confederate veterans,” Chuck Johnson said. “No matter which side they fought on, they were all Americans.”

<http://www.ajc.com/news/local/with-confederate-flags-gone-civil-war-museum-will-close/ogScTPPdqliC0z4opJ3GTI/>

"everyone who is enraged about a public official trying to change the historical context inside a museum, needs to respectfully contact every Henry County Commissioner. Additionally, contact your state legislator and ask if he/she will agree it is a battlefield and needs to be preserved as such."

From Past CiC Kelly Barrow:

Statement by Cassie Barrow, Co-Founder of Friends of Nash Farm Battlefield, Inc. and Past President

There are many distortions of the truth that seem to be floating around social media and the press as to what actually transpired between Henry County District 2 Commissioner Dee Clemmons and the Friends of Nash Farm Battlefield, Inc. To help clarify, I think it is now imperative I share what Commissioner Clemmons ordered on May 13, 2017 while a guest at an awards ceremony the Georgia Civil War Commission was hosting inside the museum. As I am the co-founder and past president of the Friends of Nash Farm Battlefield, Inc., I was responsible for making sure Commissioner Clemmons was welcomed and introduced to the various people visiting the museum that day. Throughout the afternoon, Commissioner Clemmons made a point to sequester me from the group to discuss matters pertaining to the battlefield and museum. It was during these times that she told me that all Confederate flags INSIDE the museum must be removed because they could be offensive to a child or adult. While she stated that all Confederate flags must be removed from inside the museum, the one we had extensive dialogue about was the Georgia Military Institute Flag (replica), which was a Second National Confederate flag with the battle accolades painted on it. This flag was displayed in what we called the Children's Room, which is an area where the history about the hardships of the children, both boys and girls, and Union and Confederate, during this time was told. Located in this particular room was not only dress up clothes for children who visited the museum to play with, but images of boys, Union and Confederate, who fought. There was a library where children could read about Georgia history in general. I explained to Commissioner Clemmons about the cadets, some as young as 14, that fought in the Battle of Resaca, in addition to other battles in Georgia, stating that since this unit of boys was from Georgia, their story was appropriate for the room. She told me that the historical aspect did not matter, but that the flag was offensive and had to be removed from inside the museum. As stated previously, Commissioner Clemmons went on to say that all the Confederate flags that she had seen in the museum could not be displayed in a historical setting as they were because of their offence to many. This issue has nothing to do with the Confederate Second National Flag she had removed from the flag pole several months ago, but is a distinct separate event.

During our discussions, she also stated that the word "battlefield" should not be associated with the property because there was no battle that was fought on the property. She said that the name of the location would be changed, and the sign that Henry County Parks and Recs placed at the time the battlefield was purchased would be replaced with "Nash Farm Park". This is the biggest concern in all of this debacle. Henry County used tax payers' money to purchase this property through eminent domain over 10 years ago because of its historical significance, not because it was a beautiful vista and green space. To eliminate the word battlefield and take away the history behind this property, the county and state stand to lose a battlefield, whose pristine condition rivals that of any National Battlefield. This rhetoric is dangerous and sets a precedent that property that was set aside as historic can be changed at the whim of a political figure with an agenda. This is the main story and we should not lose focus of that. The current Henry County Board of Commissioners needs to take a stand and recognize the 204 acres as a battlefield where Union and Confederate soldiers gave the ultimate sacrifice. In order for this to happen, everyone who is enraged about a public official trying to change the historical context inside a museum, needs to respectfully contact every Henry County Commissioner. Additionally, contact your state legislator and ask if he/she will agree it is a battlefield and needs to be preserved as such.

Respectfully Submitted by Cassie Barrow. For additional comments or clarification, call 7704684313.

Nash Farm, Georgia

From: gharrison16@suddenlink.net

Sent: Thursday, May 25, 2017 10:25 AM

Subject: Nash Farm, Georgia

Just outside of Atlanta, Ga. There was a large battle fought during the War for Southern Independence. As of June 1st the museum there will close its door because they have Southern Battle Flags there. The County Commission there, led by Dee Clemmons has decided this.

General Sul Ross was part of that battle, fighting their way in and out to save the men of Crofts Battery that would not leave until they fired their last shot. They had been totally surrounded and fired their cannon in a 360 degree circle. Ross was reported to have said that "if they will stand and fight, we will go and get them," and they did.

The museum tells the entire story, not just one side. Now, some on the committee want to take away part of the history.

I encourage everyone to call them at 770-288-6001. You will be able to speak with a office worker, not one of the commissioners. They will take your name and message. It is not much but it's the best we can do from afar.

For Gen. Ross and Texas-forward the Flags.

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



Commemorative NBF coins, are \$10 each and also, we have a 3-disc DVD of the re-dedication ceremony, May 23, 2015...it is 2 1/2 hours long...and beautifully packaged....\$25 each

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

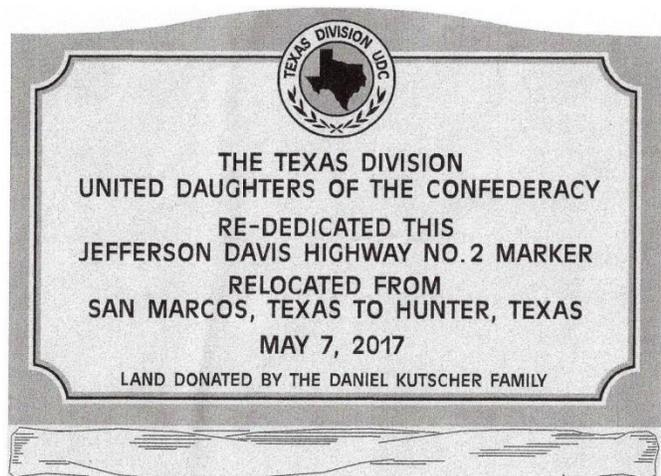
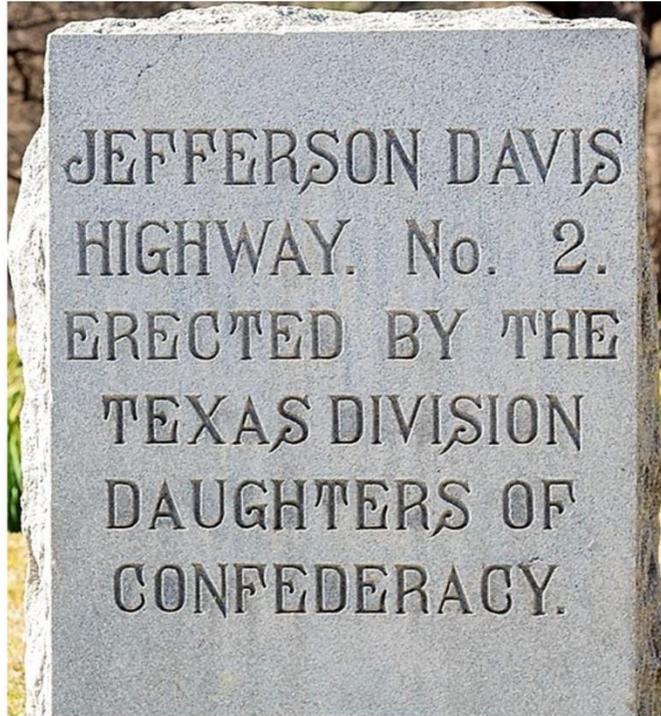
Mrs. Eva Breed Long, President,
Cordially invite you to attend a
Re-dedication/Dedication
ceremony for
Jefferson Davis Highway Marker No. 2
and its newly placed
Companion Marker

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

JANIS PATTERSON ... Committing Crime With Style!

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

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

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

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

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

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

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

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

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

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

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

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

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

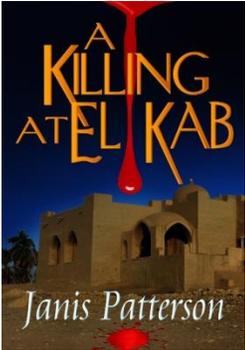


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

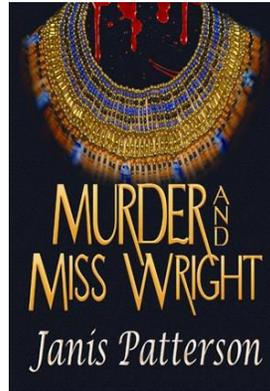
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



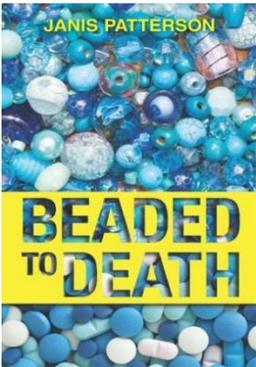
Janis Patterson – Mysteries



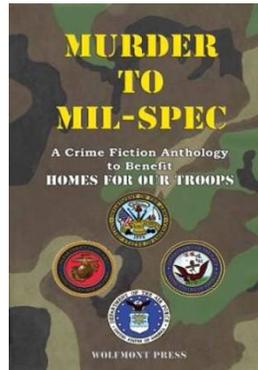
A Killing at El Kab



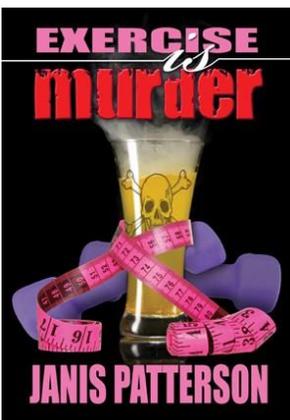
Murder and Miss Wright



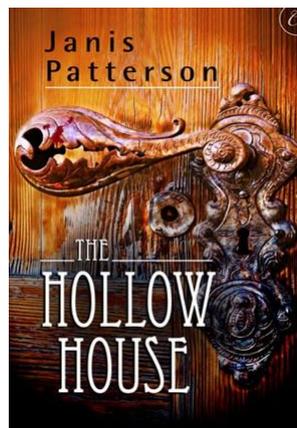
Beaded to Death



Murder by Mil-Spec



Exercise is Murder

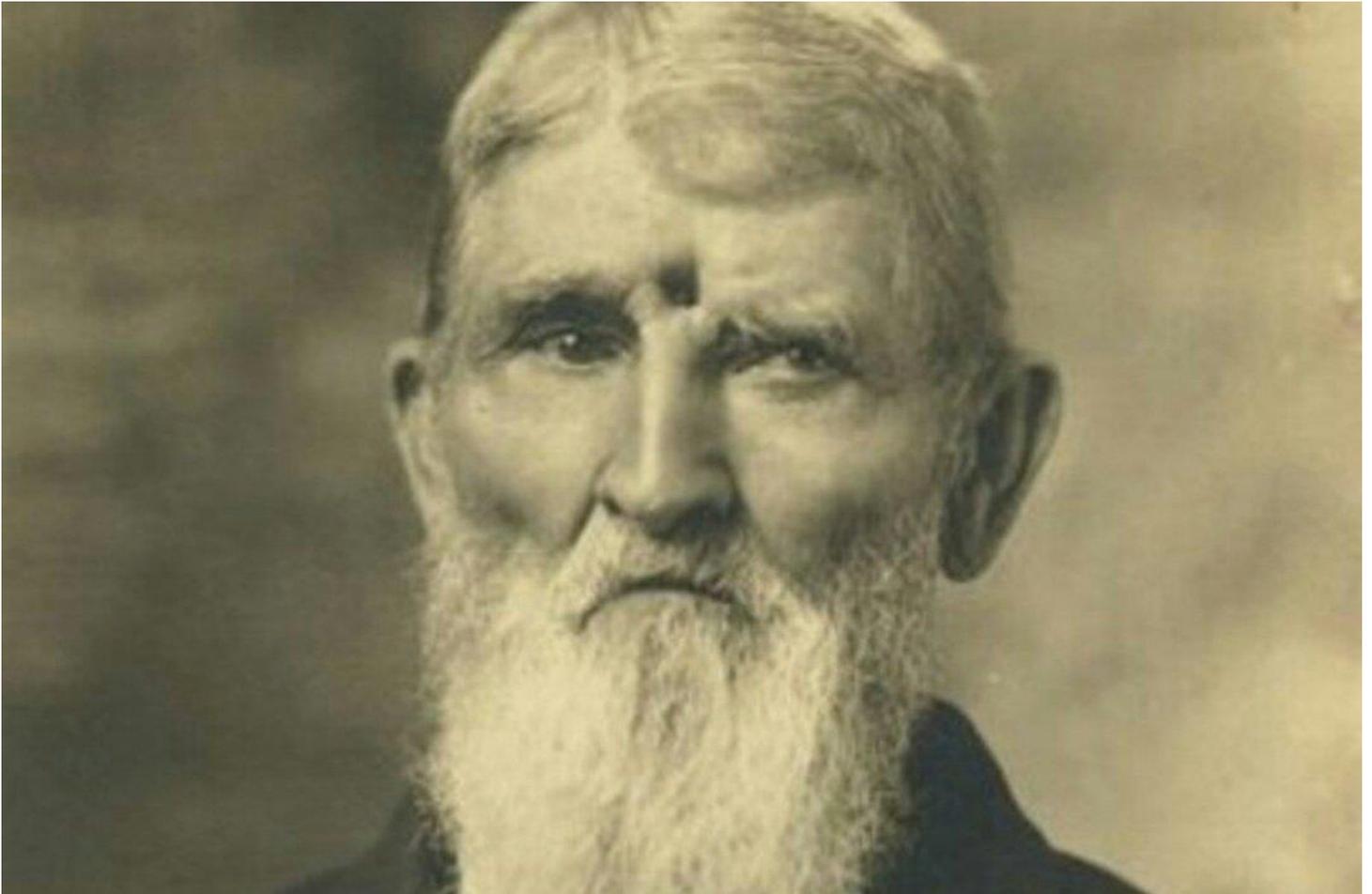


The Hollow House

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

Yankee Target

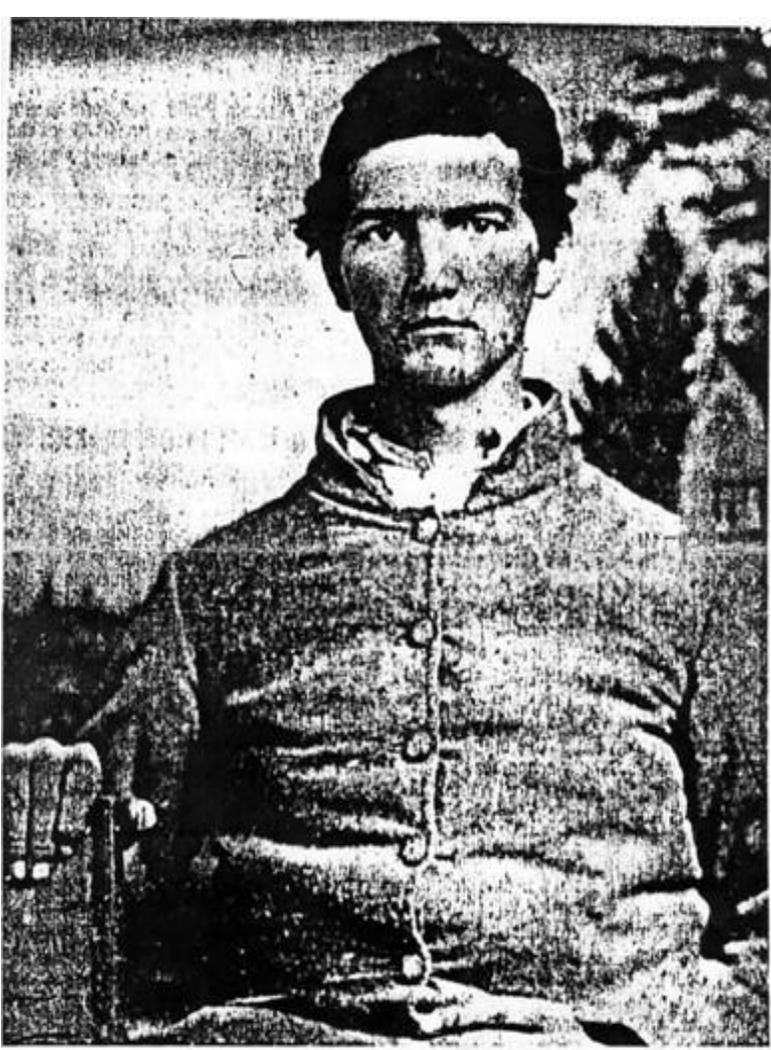
Turkey Shoot!!!



Yankee Vet Shot In the Head

War Criminal and Invader of our Country Jacob Miller ended up living for another 54 years after being shot in the head at the Battle of Chickamauga. His survival was nothing short of miraculous. Seventeen years after he was wounded the buck shot dropped out of his wound and thirty one years after two pieces of lead came out.

Hopefully it knocked some sense into him!



Sole survivor of sons William Proffit Sr. Alfred Newton Proffit (Civil war)



Alfred N Proffit in later years

Albert N Proffit enlisted Aug 22, 1862 into Co. D 18th NC Infantry. He's present and on the rolls until he's listed absent & wounded May-June 1864. He survived many battles and was present at Appomattox. He was slightly wounded several times and received a head wound in the Wilderness May 9, 1864. He suffered from severe headaches for several years following the war. Oral family history says one day he sneezed and a small portion of a shell dislodged from his sinus cavity. The shell portion is reportedly still in the possession of his descendants. Alfred lived till 1929 and had 31 grandchildren. He was the only one of four brothers to survive the war. The classic book "Four Brothers in Gray" tells their story and has been recently reprinted and republished.

The South is America's Hope

By Bernard Thuersam on May 15, 2017



Count Herman Keyserling (1880-1946) was born in Estonia and married the granddaughter of Otto von Bismarck. He was an aristocrat who interested himself in philosophy and the natural sciences; Keyserling deeply believed that gifted individuals were born to rule.

The South is America's Hope

“Count Herman Keyserling, philosopher and psychologist, world traveler and author, writes in the November Atlantic Monthly that the South is the hope of America, and proceeds, from the philosopher's and ethnologist's standpoint, to prove his assertion.

Count Keyserling sets up the contention that the theory of the North and East is that success comes through dynamics, through working feverishly; that if one only works a little harder, one will be more successful.

The Southerner, upon the other hand, fulfills the dictum that man is essentially the child of the earth, even though he rules it; that the Southerner realizes that there is no lasting happiness for man unless he is in harmony with the rhythm of the earth and that the only state that can endure is one which is comparatively static. That is, the restless, feverish dynamic state is apt to fade from the earth.

Alexander and Napoleon were vanquished; the Huns died out in a short while; the Normans overran Europe and even England, but the Norman culture was absorbed into the Anglo-Saxon culture of England, and the Angles and Saxons predominate to-day in England. It is not, therefore, the feverish and restless people who predominate in the

end, but the more static people. "Speed is not an expression of strength and vitality," it is an expression "merely of neurotic restlessness."

The Northerner will continue to exist, Count Keyserling grants, but "in days to come he will be recognized as the poorest, the least superior type; he will mean to America at large what the most narrow type of Prussian means within the German nation. The Middle West will in all likelihood continue to represent America's national foundation. But if a culture develops and the stress is laid on culture, then the hegemony will invariably pass over to the South. There alone can there be a question of an enduring culture." (Macon Telegraph)

In this compliment to the South there is much for sober thought. There is a strong movement to commercialize the South, to create here the same money-seeking atmosphere, to change her distinctiveness into a likeness of other sections, in fact, to destroy those characteristics upon which our "culture" depends. Such effort should be combated and the South should remain distinctive among the sections. In that is distinction and culture and hope for the future."

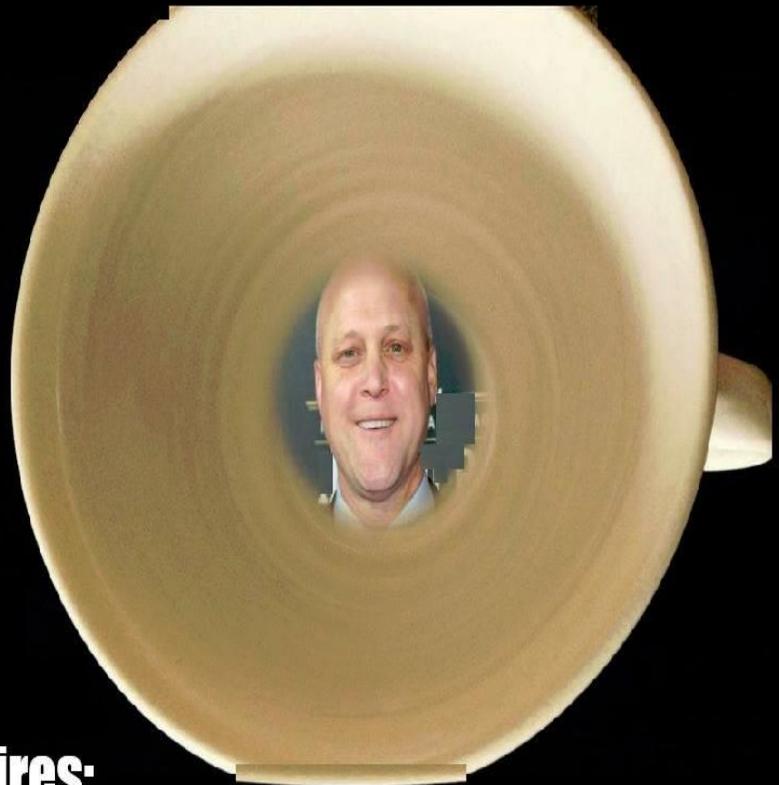
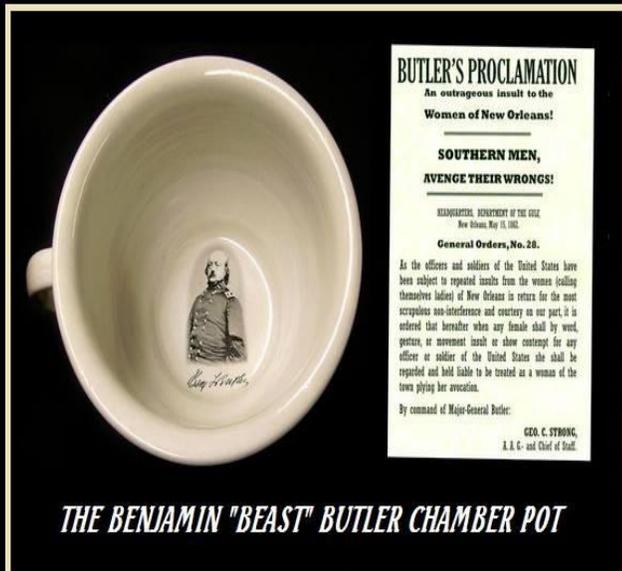
("The South – America's Hope," Confederate Veteran Magazine, February, 1930, pp. 63-64)

About Bernhard Thuersam

Bernhard Thuersam is the Chairman of the North Carolina War Between the States Sesquicentennial Commission.

<https://www.abbevilleinstitute.org/blog/the-south-is-americas-hope/>

UPDATING AN OLD NEW ORLEANS FAVORITE FOR THE 21st CENTURY

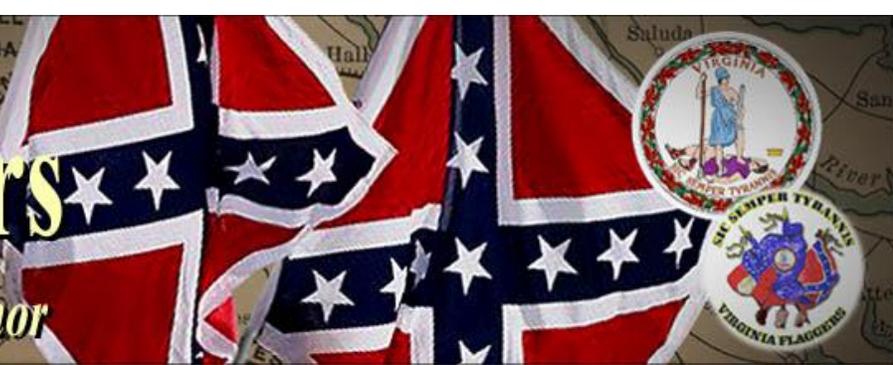


**Give Mayor Mitch Landrieu
what he so desperately desires:**

A MONUMENT EQUAL TO A CONFEDERATE-ERA LEADER

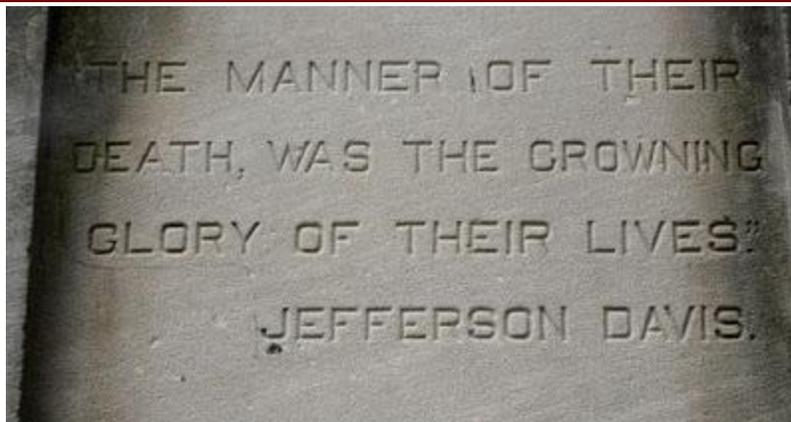
The Virginia Flaggers

Return the Flags ~ Restore the Honor



Wednesday, May 24, 2017

Alabama Governor Signs Historic Legislation to Protect Confederate Monuments and Memorials



Earlier this evening, Alabama Governor Kay Ivey signed SB 60 INTO LAW!

http://www.al.com/news/birmingham/index.ssf/2017/05/gov_kay_ivey_signs_bill_protect.html

Thanks to all of you who contacted the Governor's office, and a special thanks to all those who had a part in making this possible. Please take a moment and contact Governor Ivey and THANK HER for her courageous leadership in signing this historic legislation.

<http://governor.alabama.gov/contact>

Alabama now joins Virginia, Georgia, Mississippi, Tennessee, North Carolina, and South Carolina in states with active legislation to protect our monuments and memorials.

The destruction of historic memorials in New Orleans by Mayor Mitch Landrieu over the past few weeks has seemingly awakened a sleeping giant and spurred citizens across the country to stand up and fight back, and likely helped to facilitate the last minute passage of this bill in the Alabama legislature.

Poll after poll shows that citizens are overwhelmingly against the destruction of historic monuments and memorials. The disturbing images from New Orleans, the increasing violence on the part of the

monument haters, and the seemingly non-stop attempts to divide and disrupt our communities with divisive rhetoric and false narratives have helped fuel a growing pushback by American citizens.

Congratulations! God bless the good folks of Alabama...and GOD SAVE THE SOUTH!



Friday, May 19, 2017

The Truth Behind the Crusade to Destroy Confederate Monuments and Memorials

THE NATURE OF THE MONUMENT DESTROYERS

By Connie Chastain

"The force behind the assault on Confederate heritage is the same force behind the attacks on President Trump. What we are seeing is an enormous psychotic episode, a colossal nervous breakdown by the ultra-left in America because their adored Hillary was defeated.

The left has always been destructive, increasingly so in recent years. But since Trump has been in office -- since late January -- where he has steadily razed the Obama legacy, they've been like an animal in the furious stage of rabies.

These people are not Americans. Leftists are socialists. They are the antithesis of Americans. They are destroyers. Since they cannot have our country and transform it into Socialist America, they will destroy it.

Destroying Confederate heritage is an early phase, a trial run, you might say. They have the same fate in mind for the legacy of the Founders... not just monuments and statues, but the very country they crafted. They want to destroy every aspect of the culture -- Christianity, the family, private property, education, historical memory, our cultural cohesiveness, our very identity as western man.

Western man. Man. Men. The left hates nothing the way they hate masculinity. From "feminism", which is not about equality for women but about hating and hurting men ... from feminizing industry, education, the military, church leadership, the popular culture, the government to the demonization of "dead white males" the left hates virility.

VIRILE, VIRILITY characterized by a vigorous, masculine spirit: manly character, vigor, or spirit; masculine energy, forcefulness, or strength in a marked degree.

Our Confederate heroes were some of history's manliest of men. Even in cold, lifeless bronze, Davis, Beauregard and Lee exuded a level of virility that shames Mitch Landrieu.

The nameless Confederate soldiers in marble and granite standing atop pedestals and obelisks across the South shame the typical leftist male -- the Michael Moores, the Morris Deeses, the brainwashed antifa, the mindless mobs, the spineless and weak-minded men, leftists themselves or influenced by leftism, who run government at all levels. The closest thing these men have to masculine energy and vigorous spirit is hatred. Oddly enough, this is the same fuel that energizes leftist women -- the Hillary Clintons, the Maxine Waterses, the Ashley Judds and the Madonnas -- as well.

As we craft and then implement our counter-offensive in the defense of our heritage -- and our continued existence and the future for our children (make no mistake, these are in the Left's crosshairs, as well) -- it will do us well to remember the nature of our attackers."

About the author: Connie Chastain writes contemporary Southern fiction. Her author page at [Amazon.com](https://www.amazon.com/.../B002KL46.../ref=ntt_athr_dp_pel_pop_1) is found at this link: https://www.amazon.com/.../B002KL46.../ref=ntt_athr_dp_pel_pop_1



Wednesday, May 10, 2017

Confederate Air Force Buzzes SC State House With Battle Flag/Message For Confederate Memorial Day



FLYOVER BANNER HONORS CONFEDERATE MEMORIAL DAY IN SOUTH CAROLINA

Columbia, SC: Wednesday, May 10th, from 11AM - 1 PM, a plane circled downtown Columbia in honor of Confederate Memorial Day in South Carolina. The plane pulled a large Confederate Battle flag with the message: "NO COMPROMISE! Vaflag.org"

May 10, (our back up flight day because of windy weather on Saturday), is Confederate Memorial Day in South Carolina chosen because it is the day in 1863 that Lt General Thomas Jonathan "Stonewall" Jackson died after losing an arm at the Battle of Chancellorsville in Virginia.

Commemoration of the day Saturday 06 MAY in downtown Columbia began with a memorial

service at 10AM in Elmwood Cemetery. Former US Senate candidate Buddy Witherspoon was the keynote speaker. At 11AM there was a parade along Assembly Street to the South Carolina Statehouse where South Carolina Division, Sons of Confederate Veterans, held a noon Memorial Service in front of the Statehouse. Former State Senator Lee Bright was the keynote speaker.

This is the 2nd Confederate Memorial Day held in South Carolina since the Confederate Battle flag was so treacherously removed from the statehouse grounds by former SC Governor Nikki Haley and other members of the political establishment.

Working with our brothers and sisters in South Carolina, the Virginia Flaggers have placed 3 large Confederate flags on large poles near South Carolina highways, with more to come. Expect more flyovers as well!

We hope the people of South Carolina LOVE Confederate flags, because give us time - y'all are going to be seeing a lot more of them across the Palmetto state! DEO VINDICE



For more information about how you can help, please contact us - info@vaflaggers.com

Sunday, May 7, 2017

SCV Mechanized Cavalry Partners with Va Flaggers to Become Guardians of our Largest Flag Site



The Virginia

Flaggers are pleased to announce a new partnership with the 8th Platoon of the 2nd Battalion, Co. A., Mechanized Cavalry, Sons of Confederate Veterans. The 8th Platoon has volunteered to serve as "Guardians of the Flag" for two of our sites in Danville, including our largest pole and flag on the 29 Bypass, the General William Lewis Cabell Memorial Battle Flag.

Not only have they been actively helping to raise and lower the flags at both sites, they solicited the help of their brothers in the 7th and 9th platoons to raise enough money to replace the worn flag at the Cabell site with a brand new, heavy duty 31' x 51' flag over the weekend. This is a HUGE accomplishment, considering the size and cost of this flag!

Special thanks to Lt. Robert McDaniel for his leadership in making this happen, and to all of the men of Mechanized Cavalry who support us in the Commonwealth and across the South! The unparalleled success in Danville is a direct result of ALL of our heritage organizations pulling together to stand as one against our enemies. We are thankful for each and every one who gives of their time, talents, and gifts to forward the colors and advance our Cause.

If you would like to inquire about the possibility of volunteering to serve as a "Guardian

of the Flag" at any of our 25 sites across Virginia, or for more information about how your organization or group may be able to assist, please contact us at info@vaflaggers.com



Tuesday, May 2, 2017

Charlottesville Judge Halts Lee Statue Removal - Confirms Protection Under State Law



HUGE VICTORY in the Commonwealth today as Charlottesville City Council is dealt a crushing blow in their attempts to tear down the Robert E. Lee monument in LEE Park. Congratulations to all of those involved in the legal proceedings today!

<http://www.nbc29.com/story/35306157/update-judge-issues-temporary-injunction-to-halt-lee-statue-removal>

From our friends at Friends of Cville Monuments:

"In a marathon hearing lasting nearly 6 hours, Charlottesville Circuit Court Judge Moore granted the request for a temporary injunction, prohibiting the City from removing the Robert E. Lee Monument for a period of up to 6 months - to allow

the case to be tried. Judge Moore stated that he believes the Lee Monument falls under the protection of Virginia Statute §15.2-1812: "Memorials for War Veterans" because it is "clearly a war memorial." He further stated that the argument made by the City of Charlottesville that Virginia Statute §15.2-1812 doesn't protect monuments erected prior to 1997 "strains credulity." Followers of this page will remember that a Danville, Virginia Judge first asserted that the statute didn't apply retroactively to monuments erected prior to 1997 in a case decided in 2015.

The City can proceed with its decision to rename both the Lee and Jackson Parks, but for the time being, cannot do anything to disturb, remove, damage or deface this Registered Historic Landmark.

The City is still proceeding with its attempt to dismiss the lawsuit (that was not argued today) and we will find out June 19 when the court date will be set to hear their arguments for dismissal.

We will keep you updated if there are further developments, but for now, Lee and Traveller will remain in Lee Park (and yes, it will always be Lee Park to some of us, no matter what the City decides to rename it) - their home for nearly a century."

This early decision, confirming what we have known all along, should go a long way to quiet any rumblings of tearing down ANY monuments in the Commonwealth. The law is clear and the judge confirmed it.

Even so, this case is far from over and we are in no way standing down nor will we become complacent about monument protection in Charlottesville or across the Commonwealth. As we file this report, our monument guards are on high alert in Richmond and patrols have been stepped up tonight in light of the un-American unrest, violence and vandalism across the country this week.

We have not yet begun to fight.

As we have said all along, the Lee statue is not going anywhere, and when the final decision is reached and the monument is safe, there will be hell to pay for the attempted removal.



Teresa Roane

In 1862, Jefferson Davis was concerned that the war was getting too close to Richmond. Davis sent his wife Varina and the children to North Carolina. There, Mrs. Davis met a free Indian Negro whom she hired. When she returned to Richmond, she brought James Henry Jones to be Mr. Davis' coachman and valet. They worked well together. When the Davis family left Richmond in 1865, Jones went with him and was captured with the entourage. He will spend a short time with Davis at Fortress Monroe. He returned to North Carolina and became a prominent citizen. Mr. Jones never forgot Jefferson Davis. When Davis' funeral cortege arrived in North Carolina, James drove the hearse. At that same time, Mrs. Davis--with great fanfare--gave a beautiful cane to him. This cane had an inscription on the silver band that said, "To my friend James Jones from Varina Davis." Why is this so important? It was known in Southern society at that time a man of color was not given the status attached to owning a cane. To own a cane meant that one held a high position in society. Mrs. Davis defied rules of society by giving Jones the cane. The cane is now the property of the North Carolina Museum of History. His relationship with the Davis family did not end with Jefferson Davis' funeral. He will drive the funeral carriage for Davis' daughter Winnie in 1898 and for Varina Davis in 1906. Mr. Jones will make the trip back to Richmond, Virginia to see the laying of the cornerstone of the Jefferson Davis monument.

Excerpt from my presentation: Davis Family and Their Relationship with People of Color

Repenting of Robert E. Lee and the falsification of history

Compatriots,

The article, at the bottom, is written by a lover of Lying Lincoln and a hater of all things southern. It is full of half truths at best. I post it to prepare good southern people with confederate ancestors for the attack being waged on you and your ancestor.

In so doing I will give some comments about the article from a southern perspective, before the article, which may be longer than the article itself.

The Great Rewriting of History

The condemnation of Lee for his personal ideals is unjust at best. Lee should be lauded for his military prowess. According to my reading he did not want the job of leading the Southern military. Regardless, he managed pretty well for what he had to work with.

This essay explicitly and implicitly conflates the secession and the war. They are not the same thing.

This country is not better for the 600,000 - 1,000,000 deaths between 1861 and 1865.

Slavery was NOT the primary reason for the war. The one does not logically follow the other. It was a war of choice for Mr. Abraham I-Will-Save-The-Union-Even-If-Not-Freeing-A-Single-Slave Lincoln.

The greater blame in this case lies with the "preserve the idol of the Union at ANY AND ALL COST" North for four years of slaughter (and total war), which was waged not to free southern slaves, since the North was only marginally less racist, but to enforce the Central Government's control over the "South."

Spread of the truth of history. But mind your your own retelling, lest you foster idolatry of another kind with your carelessness. We have enough Federal Government worshipers in general and Lincoln worshipers in particular, either group of whom FAR, FAR outnumbering those of Lee or the Confederacy.

Young men at college in the North are constantly exposed to the danger of imbibing doctrines subversive of all old institutions, and of all the established tenets respecting religion, law, morality, property, and government. Every village has its press and its lecture room, and each lecturer and editor, unchecked by healthy public opinion, opens up for discussion all the received dogmas of faith. Nothing is considered as settled, nothing is too venerable or sacred to be controverted. The intellectual rashness of Youth, and their love of novelty, predisposes them to reject old opinions, and accept, without sufficient investigation, what is novel and startling. It is not safe or prudent to expose young minds to the contagion of the conventions, the lectures, and press of Northern Isms. They naturally hate restraint and gradually embrace doctrines which teach them to throw aside all restraint, and give free reigns to inclination, appetite and passion, is the highest virtue.

The great movement at the North, the great lesson, taught everywhere now in free society is that "Passionate Attraction," "Free Love," "attractive Labor," and "the Voluntary Principle," are to be substituted for Law, Religion, and Government. It is but the failure and breaking up of free society, and may be alright and proper there, but would be quite out of place at the South, where society is healthy, vigorous, and flourishing.

The North fifty years ago, was eminently religious and conservative. Then it was well to send Southern youth to her Colleges. She is now the land of heresies, infidelities, and superstitions, and not fit to be trusted with the education of our sons and daughters.

As institutions of learning, the colleges of the South are equal to those of the North—the University of Virginia probably superior to any in the Union. Under these circumstances, it surprises us that moral, conservative and religious men at the North, who can afford it, do not send their sons to Southern schools. Their training would be moral, religious and conservative, and they would never learn, or read a word in school or out of school, inconsistent with orthodox Christianity, pure morality, the right of property, the sacredness of marriage, the obligation of law, the duty of obedience to government.

Richmond Enquirer, December 29, 1855

Quoted in: Avery Craven, *The Coming of the Civil War* (Chicago: University of Chicago Press, 1942; 1957; 1966; 1967) pp. 301-302

If the Civil War was about slavery, it was an illegal war because it was not illegal to have slaves. Yet, a careful reading of the Constitution of the Confederate States shows that slavery was to be gradually eliminated over a couple decades. Yet, the North won, and some say, the entire country is more enslaved to Washington each and every year.

Slavery of Jews by Egyptians was abhorrent. Slavery of conquered African tribes women and children and their husbands and other men killed by the conquering tribes was abhorrent. Slavery today by Muslims and others in Africa over fellow Africans is abhorrent. All of that is a given.

Fighting Mr. Lincoln's War over slavery as revisionist historians want us to believe is patently ridiculous especially when the truth is revealed that the North had slavery a longer period than the South and ended slavery in the North only 6 months before the South. The North would have kept slaves even longer but the Industrial Revolution produced factories all over the North and the whites there did not want slaves working beside them in the factories.

For well over 70 years before the War of Northern Aggression southerners objected to the "colonial" policies of the North and refusal of banks to loan capital to build manufacturing plants in the South. The North wanted to pay very little for commodities such as cotton and then in the North weave that into fabric and clothing and charge a huge profit on the exchange. The War began to many southerners 50 - 70 years before 1861 due to huge economic concerns.

Writers like this will reject the idea that the North still had some slaves. Yet, the truth is Lincoln led the fight that started enslaving the whole country to THE GOVERNMENT. He's the one that led the way for taxation and an IRS. Big government enslaves us all. The elected "officials" are the ones that are pushing the illegals (cheap labor slaves) on us. The elites are the ones dividing us on race again, just like Lincoln did. The south was the part of the land trying to keep the traditions of our fathers- in standing up against high tariffs.

This article is SO hypocritical. Lincoln was removing all blacks from this nation. It was politically expedient for him to turn to anti slavery. Yet, even with papers that prove this, no one is wanting to tear down his images. Have you noticed that the Lincoln memorial has him sitting as an emperor, unlike the Washington or Jefferson memorial.

The states had the ability to Secede and they did. The Southern States were "sovereign" and formed a "confederacy" which was their right to do so. The North committed an act of aggression and war by invading the "Confederacy". It was the "War of Northern Aggression". When the Southern States removed its Congressmen from the Congress of the united States as it was known at the time... died, as it could not function under its rules of law. Lincoln acted as a dictator moving forward by implementing the "Lieber Code" through the "War Department" which changed its name later to the "Dept of Defense" from "War Dept". The Lieber Code implemented martial law throughout the land which could only be lifted by a "Treaty of Peace". A "Treaty of Peace" was never signed or agreed upon, so even though open fighting stopped, we are still under the "Lieber Code" and martial law. "Don't rewrite history". Read the Lieber Code and show me the "Treaty of Peace" which lifts martial law. I challenge anyone to do it. It explains so much of what is happening today.

Politicians will say anything to make "political hay" but sometimes you catch their true opinions.

Abraham Lincoln said, "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause." The Collected Works of Abraham Lincoln edited by Roy P. Basler, Volume V, "Letter to Horace Greeley" (August 22, 1862), p. 388.

... and..."I will say then that I am not, nor ever have been in favor of bringing about in anyway the social and political equality of the white and black races – that I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race. I say upon this occasion I do not perceive that because the white man is to have the superior position the negro should be denied everything."

Abraham Lincoln

(1809-1865) 16th US President

Fourth Debate with Stephen A. Douglas at Charleston, Illinois, September 18, 1858

(The Collected Works of Abraham Lincoln edited by Roy P. Basler, Volume III, pp. 145-146.)

Lincoln's own words do not align with the Author's opinion in this article. Also, In quoting the Greeley letter, the author should have quoted the last line where Abe talks about his personal beliefs rather than what he thinks are his Constitutional duties. Otherwise the Author is quoting him out of context.

Another article I could read to the end as I see the premise is missed at the beginning so nothing more can learned.

The "failure" it was asked to see "irony" was not a failure at all. There was no irony.

"All Men" would not have included Africans and that was as normal as breathing because it what was taught for generations and accepted. Now you can see that Africans are indeed human beings but you turn right around and see the celebrants as bad or stupid or evil but unaware you are putting yourself on a pedestal which will be toppled as they all end up just as you write about a statue. Now THERE is irony.

The 21st century has arrived and so many are worse than those they condemn in history. Today slavery of the past is equivalent to hatred. But it had nothing to do with hatred. Prior to those times and in another place the Islamic states practiced slavery and slave trading much closer to hate and greed. It was whites that were captured and traded. That hatred has been passed down and still exists. America's slavery was learned as a way to succeed and a necessary evil of progress.

The Northern states greed and desire for industrialization saw the Southern states bounty and riches in the cotton trade as the answer. The only problem was how to take it. Machinery was seen as the way to riches and not a soul cared about slaves. The slaughter of the buffalo has been interpreted by those who wish to prove a genocide to foster "white guilt".

"Genocide" as a term was not invented until after WWII. Buffalo were killed for hides that were made into leather drive belts to use on the pulleys of machines. The Indian problem and the slave problem as they were commonly thought of would resolve themselves and was clearly stated by Jefferson, Lincoln and so on. Assimilation was seen as the natural order of things. The belief that hatred by millions toward another entire race existed is purely an lesson ingrained by a few upon their children along with the inability to rationalize. The author is of no help in that stupidity.

Most people today are are ignoring true history and feel that by getting rid of the symbols of times past will change it. Our past needs to be a constant reminder to all of us lest we repeat it.

People, alive in this country today have never experienced slavery, and need to re-visit it in our history to see it for what it was - a time of divisiveness in this country. A fact the author did not touch on is - there were many slaves owners in the north, who fought to keep their slaves after the war.

The saddest part of all of it is we have become slaves to a new master in this country- government and entitlements and the attitude of being owed something.

Let's knock down some more idols. How about the idol of the pristine North who carried on the slave trade and when they freed their slaves, did it gradually giving owners time to sell their slaves south.

Let's get rid of most of our founder's monuments--after all many of them were slave owners. Talk about idols, Lincoln declared war unilaterally and made no peaceful attempt to restore the South.

There is no doubt that the Civil War created a monstrous central government and trampled on states rights. Oh yes, and let's remember that the best way to solve a problem is by cramming your way down the other guy's throat and when he protests pull out a gun--that's the American War of Northern Aggression. I recall William Wilberforce poured out his life to end the slave trade and then slavery by prayer, patience and hard work. Certainly the situation was different in Britain, but some prayer, patience and hard work might have been helpful here too.

Repenting of Robert E. Lee and the falsification of history

There is no shortage of hypocrisy in the setting up and taking down of monuments—certainly not in the U.S. South, but also not in the North or anywhere else. When we get the chance to topple a large block of that dissembling, we ought to embrace doing so; we can remember the limited good embodied by past semi-heroes in better and more appropriate ways. This is particularly true in regard to the dismantling of the last remaining Confederate monument last week in New Orleans—the statue of Robert E. Lee.

Plenty of examples of this monumental historical problem bespot American history. Upon the publishing of our Declaration of Independence, readings throughout the nation sparked celebrations. During one such episode, a crowd of euphoric New Yorkers marked their jubilee by toppling a huge bronze statue recently erected of King George III. For this endeavor, they capped their reading of the words “All men are created equal” by rounding up a group of Africans to perform the hard labor for them.¹ The irony must have been lost on them.

Likewise, today we see the same degree of disconnect in the continued praise of Robert E. Lee, even by men of otherwise critical and scholarly capacity—men who can read, and thus who ought to know better. It appears they have never adequately, or perhaps even at all, challenged the legacy of Lee as a pristine Christian hero.

Yes, he was a Christian; but like most antebellum southern Christians, he was a hugely compromised and inconsistent one.

Some defenders maintain their myopia by emphasizing Lee’s letters in which he expresses his desire to free all the slaves and that he was happy after the war that they would be finally freed. From this edited slice of sources, it is insisted he was not like the snarling slave drivers those lying Yankees portrayed all southerners as in their propaganda. No, Lee was kind, benevolent, and caring. He hated the system foisted upon him and wished he could free his slaves all along.

But the South had its own propaganda, and this image of Lee is not true. He was not only happy to keep slaves, but he fought a court case to keep some of the enslaved. While he did make some grandiose statements in favor of liberty here and there, his private actions belied them.

He did argue, for example, that “slavery as an institution, is a moral & political evil in any Country.” Wow! You didn’t hear that in your history books, did you? And no wonder: it makes a southerner proud.

Yeah, but that’s just a snippet. Read the rest:

I think it however a greater evil to the white than to the black race, & while my feelings are strongly enlisted in behalf of the latter, my sympathies are stronger for the former. The blacks are immeasurably better off here than in Africa, morally, socially & physically. The painful discipline they are undergoing, is necessary for their instruction as a race, & I hope will prepare & lead them to better things. How long their subjugation may be necessary is known & ordered by a wise Merciful Providence. Their emancipation will sooner result from the mild & melting influence of Christianity, than the storms & Tempest of fiery Controversy.

Upon these grounds, then, he condemned abolitionists. The work and aim of abolition was "unlawful & entirely foreign to them & their duty."²

Lee not only opposed radical abolitionism, but virtually any pro-emancipation cause that would actually have emancipated any slaves. He opposed any new territories being closed to slaveholders. He supported the Crittenden Compromise in 1861—a last-ditch effort to head-off secession by offering the South a Constitutional Amendment that would enshrine the institution of slavery *permanently*. While the U.S. House and Senate repeatedly voted the measure down, Lee was writing to his daughter saying that protecting chattel slavery in our Constitution *forever* "deserves the support of every patriot."

Likewise, one [article](#) continues,

Even at the moment he reportedly told Francis Blair that if "he owned all the negroes in the South, he would be willing to give them up...to save the Union," he was actually fighting a court case to keep slaves under his control in bondage "indefinitely," though they had been promised freedom in his father-in-law's will.

Too all southern apologists and neoconfederates out there who keep pointing to Lee's (and a score of other great leaders') whitewashed portraits saying, "Don't falsify history," I say unto you, "Don't falsify history."

If you can't paint your heroes warts and all, don't paint.

When the statue in question was originally unveiled in 1884, Charles Fenner gave a lengthy, tedious dedicatory [eulogy](#). In it, he reviewed Lee's crossroads at the choice to take command of the northern army or lead the southern. For the southern propagandist, it was no difficulty at all for a man like Lee:

[M]y study of his character forbids me to believe that such considerations ever assumed the dignity of a temptation to him. Amongst the records of his written or spoken thoughts I find no evidence of even a moment's hesitation in his choice. Duty, the guide and guardian of his life, never spoke to Lee in doubtful accents. Its voice was ever as clear as the trumpet's note, and by him was never heard but to be instantly obeyed.

The truth is just the opposite. Lee first asked Winfield Scott permission to sit out the war altogether. That is, he tried to hide from "Duty." After anguishing over whether to maintain his oath of loyalty to the U.S. army or to fight on behalf of his state and slavery, he chose the latter. Then, fittingly for his decision, he sent his letter of resignation to the War Department by the hand of a slave. He then immediately wrote another letter expressing that he did not believe Virginia yet had full justification to secede, and that he knew he was choosing against the wishes of his wife and children (and several other family members).

All of this type of material—*reams of it*—for Lee, for many others, and for the South in general, modern Southern apologists, partisans, and neo-confederates ignore, dismiss, suppress, or at best are simply ignorant of. In this, they are left with a raw hypocrisy that they oftentimes cannot even see, despite the fact that it is so transparent to anyone who takes more than a few minutes to research the whole history.

The Great Rewriting of History

One of the great ironies of our modern Southern apologists is that while they continually decry the doctrine and practice of "victimology" with which Yankees, then and now, inundated our society—whether the pure victimhood of feminists, blacks, "the poor," immigrants, etc., etc.—some of which is true and some imagined, they nevertheless remain totally blind to how openly and repeatedly the post-war South slanted history, moved goal posts, and outright lied by doing just that—playing victim.

I'm not the only one to notice this. A [column](#) a few years back nailed it: "After the war, the South embraced a mythology of victimhood. An important feature was the assertion that the war had been not about slavery at all but about state's rights." Before the war, this had not been so: "The secessionists themselves were not so shy. In their various declarations, they announced they were leaving the Union to preserve slavery."

The point is that before the war, southern leaders unanimously and consistently argued loud and clear that secession was all about protecting the institution of slavery. (Southerners had argued this from the Continental Congress forward, repeatedly.) If states' rights was ever mentioned, it was mentioned only in the context of maintaining their right to "that species of property" that was chattel slavery, almost exclusively of blacks. But immediately after Appomattox, their rhetoric changed. Suddenly, slavery had never been at issue at all. Southerners fought for liberty and state sovereignty.

Just read Fenner's eulogy of Lee linked above: in an intolerable 14,000-word oration (it must have lasted multiple hours) he never *once* mentioned slavery, white supremacy, the plight of the Africans, or anything related to it. No, he spends a good bit on a tedious defense of the right of secession, however. *That's* what Lee was all about! Damn Yankees!

The point is well-made in Richard Beringer, et al, *Why the South Lost the Civil War*. They write,

Back in 1860–61 the issue seemed clear. Southerners talked then of slavery and, to a lesser extent, of racial adjustment and state rights. . . . [F]rom the start, a large part of the Confederate elite pointed to slavery as the cause of armed conflict. Robert Hardy Smith, a member of the Provisional Congress, wrote in 1861 that "the question of negro slavery has been the apple of discord" and that "we have dissolved the late Union chiefly because of the negro quarrel." Only a few contemporaries would have disagreed—in 1861.

In his famous "cornerstone" speech given just after his inauguration as vice-president of the Confederacy, Alexander H. Stephens not only asserted that slavery "was the immediate cause of the late rupture and present revolution" but also claimed, using biblical metaphor, "that slavery, subordination to the superior race, is his [the Negro's] natural and moral condition" and that "the stone which was rejected by the first builders is become the chief stone of the corner." In this he echoed Robert M. T. Hunter, who had stated on the floor of the United States Congress in 1859 that the Union was like an arch, "and the very keystone of this arch consists of the black marble cap of African slavery; knock that out, and the mighty fabric, with all that it upholds, topples and tumbles to its fall."³

Literally scores of such comments could be cited from all over Southern leadership and journalism. And such comments continued all through the war. As late as 1865, the *Charleston Mercury* "admitted that the South started the war to preserve slavery."⁴

As soon as the war ended, however, slaves were freed. If such an argument were sustained, Southern leaders and the South in general would never recover. Something had to change in the rhetoric in order to maintain the northern invaders as the bad guys. So, the rhetoric as to the cause of the war changed—almost literally overnight, and almost to a man. Slavery hardly ever would come up as a cause again. States' Rights and Secession now took center stage.

Nowhere is this radical flip-flop more prominent than in the public proclamations of the South's own vice president, Alexander Stephens. After the war,

Slavery no longer supplied a cornerstone. Now the war "had its origin in *opposing principles*, which, in their action upon the *conduct of men*, produced the ultimate collision of arms." These conflicting principles "lay in the organic structure of Government of the States. . . . The contest was between those who held it [the central government] to be strictly Federal in its character, and those who maintained that it was thoroughly National."⁵

Slavery, if anything, was now only incidental.

The Literature of the Lost Cause

Beringer et al go on to note how this quickly reinvented version immediately became the version of the truth perpetuated by the creators of the “lost cause” narrative.

[Jefferson] Davis reduced his own postdecision dissonance by confessing that, although the South had not won, it should have. Davis and others who shared his views, excessively proud of the Confederacy and their roles in it, fell into the class proudly labeled “unreconstructed.” It was such individuals who established and ran the historical societies, veterans’ organizations, and cemetery associations. . . .

Their societies and journals excused Confederate errors and quarreled over minor points. “Exposed to evidence” of their senses, “which unequivocally demonstrates a belief system to be wrong,” people like Davis, J. William Jones, and Jubal A. Early tended “to proselyte more vigorously for the belief system.” The literature of the lost cause is full of examples. To such former Confederates, it was “still not yet two o’clock on that July afternoon in 1863, the brigades are in position . . . and Pickett . . . waiting for Longstreet to give the word and it’s all in the balance. . . . *This time. Maybe this time.*”⁶

Found the societies and organizations, they did—and they built all of the monuments like the one just dismantled, beginning in 1884, and lasting throughout the post-Reconstruction era.

But look at what a popular religion it became! Charles Wilson wrote in *Baptized in Blood: the Religion of the Lost Cause, 1865–1920*:

The Southern civil religion emerged because the experience of defeat in the Civil War had created a spiritual and psychological need for Southerners to reaffirm their identity, an identity which came to have outright religious dimensions. Each Lost Cause ritual and organization was tangible evidence that Southerners had made a religion of their history.

These “rituals” included grand, multi-day meetings of the United Confederate Veterans or United Daughters (or Sons) of the Confederacy, complete with parades, orations, celebrity appearances, hundreds of thousands of attendees, and the dedication of countless monuments and statues.

Despite their bafflement and frustration of defeat, Southerners showed that the time of the “creation” still had meaning for them. The Confederate veteran was a living incarnation of an idea that Southerners tried to defend at the cultural level, even after Confederate defeat had made political success impossible. Every time a confederate died, every time flowers were placed on graves on Southern Memorial Day, Southerners relived and confronted the death of the Confederacy. The religion of the Lost Cause was a cult of the dead, which dealt with essential religious concerns.⁷

“Lost Cause” hysteria abounded for generations afterward, and with it, the myth that the war and its heroes had nothing to do with slavery at all. This lie from the pit of hell has done nothing good for the South—white or black—but has instead created a destructive idol no less pernicious than the Baals, Ashteroths, and Molochs of the Old Testament. It is statism, humanism, and hero-worship the likes of which got ancient Israel carried away captive, leveled, and burned to the ground.

As much as anywhere in history, Roman Catholicism was hated and loathed in the South. Yet as soon as they had lost the war, they created their own nationalistic version of sainthood and icon worship. They dotted the South with statues of Lee, Davis, Jackson, and every conceivable hero, and even wrote epithets of outright pro-segregation and white supremacy upon some of them. And they pray for the millennial return of Robert E. Lee and the great White hope.

Today’s defenders of the South and defenders of whitewashed heroes simply need to learn the whole truth, accept it, repent of their holding to a tenacious lie, kill the idols, and move forward in truth. Right now, they are intellectually swimming in the greatest rewrite in American history, and they can’t touch bottom.

No Christian, and certainly no Christian movement, can survive the dead weight of idolatry. And the Southern “cult of the dead” is just that. Make no mistake: the North had all its faults too, and many are far too celebrated, or whitewashed, or suppressed, to turn their good into much real progress. But we southerners and Christians need to clean up our own nest before we start damning Yankees all over again. Else, we’ll all drown together. There’s no way you can even begin to pretend

to have any moral high ground until you can demolish your own lies and the idols erected upon them. I rejoice that one more has fallen. But the hardest idols to fell still stand, and they are not made of stone.

Notes:

It is not clear whether or not these blacks were in fact enslaved, indentured, or freedmen, but the act in itself is symbolic enough.()

1. Robert E. Lee to his wife, Dec. 27, 1856, quoted in Nathaniel Weyl and William Marina, *American Statesmen on Slavery and the Negro* (New Rochelle, NY: Arlington House, 1971), 178–179.
2. Richard E. Beringer, Herman Hattaway, Archer Jones, and William N. Still, Jr. *Why the South Lost the Civil War*, Rev. Ed. (Athens, GA and London: The University of Georgia Press, 1991), 377.
3. Beringer, 378.
4. Beringer, 407.
5. Beringer, 407–408.
6. Wilson, 36.

https://americanvision.org/14334/repenting-robert-e-lee-falsification-history/#identifier_0_14334

One last comment by Compatriot Randall Scott Erwin

Randall Scott The enemy's Psych-Ops are so cleverly evil as to manipulate children with their new invention: Historical Interpretation. Children are taught to “feel” history, as opposed to LEARNING HISTORICAL FACTS. History teachers belittle the past to simply say: “Class, interpret Lincoln's greatness.” -or- “How do you feel about Southern White Supremacy?” -or- “For extra credit, tell us how you feel about Confederate soldiers fighting for slavery.”

When I converse with these children, their only response to me is how the word “confederate” makes them feel bad, yet they have no clue what a Confederate is or who they are. We keep sending our children to these indoctrination facilities (we call schools) for psychological manipulation and do nothing to correct this atrocity. Doubt me? Then, talk with children about American history and you'll find where most answer you with the same pretense: “That historical question makes me feel...”

Folks, it goes without saying, history has NOTHING to do with how you feel. But, today's schoolchildren have been taught to believe it's nothing more than opinionated emotions.



A yankee on yankee War Crimes

Robert Shaw, commander of the famous 54th Massachusetts Infantry, once said: "when it comes to being made the instrument of the Lord's vengeance, I myself don't like it."

Shaw was writing in an entry dated June 11, 1863 about war crimes committed against the citizens of Darien, Georgia, when the civilian population of women and children were fired upon, forced from their homes, their possessions looted, and the town burned by federal forces.

He goes on to say, painfully, "We are outlawed, and therefore not bound by the rules of regular warfare; but that makes it nonetheless revolting to wreak our vengeance on the innocent and defenceless."



Defending the Heritage

Page Liked · Yesterday ·

Another great poem by Lance Spivey...

GODS AND GENERALS

Gods and generals, mortal men,
Born to wield powder and steel;
Defenders of the Southland,
Ruled by naught but the Almighty's will.

Some were rich men, some were poor,
Some black, some white, and some red;
Men whom, for the cause of freedom,
Fought, killed, died, and bled.

They gave their all for Dixie,
For their families, their homes, and their land;
They went to war with their brothers,
Against tyranny made their stand.

They faced their fates with courage,
With honor they stood their ground;
Beneath the Cross of Saint Andrew,
They their immortality found.

Like the Scots at the bridge of Sterling,
Like the Spartans at Thermopylae;
They fought for the right to live as free men,
Their gift to such as we.

In our hearts they are immortal,
Made so by the tides of war;
Gods and generals, mortal men,
None could have given more...

K. Lance Spivey; 21 May, 2017 Copyright
Deo Vindice. [><]

Photo: Artwork of Don Stivers, The
Homecoming
— with Philip Hughes.

HONORING THE PRIVATE SOLDIER





ORATION OF REV. R. C. CAVE, AT RICHMOND, AND OTHER FEATURES AS REPORTED.

Confederate Veteran Vol. II, No. 6 – June, 1894

The occasion of dedicating the monument to private Confederate soldiers, at Richmond, May 30th, is described as one of the most interesting that ever occurred in that historic capital city of the Confederacy. The two thousand veterans in the procession created much interest in the great assembly. The line of march was ninety minutes long.

The Confederate Society of Maryland was well represented. Its large delegation, headed by its President, Gen. Bradley T. Johnson, was met at the depot by the Richmond Grays. The Maryland Line did honor to the occasion.

It was a great occasion, though rain interrupted the pleasure of the event. The elegant monument occupies a commanding position.

Mr. W. L. Sheppard, who designed the monument, is a native of Richmond. He had gone to New York, and was ambitious in his chosen profession, but he came South to serve in the Confederate army, and continues his residence in his native city, though he does much designing for the New York magazines.

Casper Buberl, who enlarged the model, is a sculptor of eminence. The bronze statue of a Confederate soldier at Alexandria, Va., is his. Though an Austrian, he has had much experience with the Southern people. In a note about his work, he says: "It will, I hope, be liked by the public, as I did this work with a feeling of thanks for all the kindness I had received from the generous people of the South."

Mr. James Netherland, the builder of the monument, deserves special distinction for having gone right ahead with the work of construction, although there was no money in sight, and no assurance of any except in that assured sense of loyalty which he possessed from long and intimate association with the Southern people.

The oration was by Rev. R. C. Cave, of St. Louis, Mo. He appreciated the responsibility of the selection, and his carefully prepared address has been commented upon by the press and people of the entire country. Dr. Cave is "pastor of a fashionable non-sectarian church in the West End, and is well known as a prominent advocate of the movement begun in the Congress of Religions at the World's Fair in favor of the establishment of a non-sectarian church. Mr. Cave entered the service of the Confederate States a few hours after Virginia passed her ordinance of secession. He enlisted as a private in Company A, Thirteenth Virginia Infantry, Gen. A. P. Hill's regiment, and was at the first battle of Bull Run. He served with Jackson through the Valley campaign, the seven days' fighting around

Richmond, the battle of Slaughter's Mountain, second battle of Bull Run, in which he was wounded, Chancellorsville and Gettysburg." The following selections are copied:

"I am not one of those who, clinging to the old superstition that the will of heaven is revealed in the immediate results of 'trial by combat,' fancy that right must always be on the side of might, and speak of Appomattox as a judgement of God. I do not forget that a Suwaroff triumphed, and a Kosciusko fell; that a Nero wielded a scepter of empire, and a Paul was beheaded; that a Herod was crowned, and a Christ was crucified; and, instead of accepting the defeat of the South as a divine verdict against her, I regard it as but another instance of 'truth on the scaffold, and wrong on the throne.'

"Appomattox was a triumph of the physically stronger in a conflict between the representatives of two essentially different civilizations, and antagonistic ideas of government. On one side in that conflict was the South, led by the descendants of the Cavaliers, who, with all their faults, had inherited from a long line of ancestors a manly contempt for moral littleness, a high sense of honor, a lofty regard for plighted faith, a strong tendency to conservatism, a profound respect for law and order, and an unfaltering loyalty to constitutional government.

"But it was not to perpetuate slavery that they fought. The impartial student of the events leading up to the civil war cannot fail to perceive that, in the words of Mr. Davis, 'to whatever extent the question of slavery may have served as an occasion, it was far from being the cause of the conflict.' That conflict was the bloody culmination of a controversy which had been raging for more than a generation, and the true issue in which, as far as it pertained to slavery, was sharply stated by the Hon. Samuel A. Foot, of Connecticut, when, referring to the debate of the admission of Missouri to the sisterhood of States, he said: 'The Missouri question did not involve the question of freedom or slavery, but merely whether slaves now in the country may be permitted to reside in the proposed new State, and whether Congress or Missouri possessed the power to decide.' And from that day down to 1861, when the war-clouds burst in fury upon our land, the real question in regard to slavery was not whether it should continue in the South, but whether the Southern man should be permitted to take his slaves, originally purchased almost exclusively from Northern slave-traders, into the territory, which was the common property of the country, and there, without interference from the general Government, have an equal voice with his Northern brother in determining the domestic policy of the new State. The question was not whether the negro should be freed or held in servitude, but whether the white man of the South should have the same privileges enjoyed by the white man of the North. It was not the desire to hold others in bondage, but the desire to maintain their own rights that actuated the Southern people throughout the conflict. * * *

"That Union was dear to the Southern people, but the Union which the men of the South loved, and which they were willing to make concessions and sacrifices to perpetuate, was that formed by the fathers, 'to establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty.' It was a fraternal federation of sovereign States, guaranteeing equal rights to all, and leaving each free to regulate its domestic affairs in its own way. It was a Union in which, in reference to questions of foreign policy, every citizen would echo the sentiment expressed by Patrick Henry, when, after Concord and Lexington, in a message to Massachusetts, he said: 'I am not a Virginian, I am an American;' and yet it was a Union in which reference to questions of domestic policy, every citizen, like that same great orator and patriot, would recognize the right of his own State to his highest allegiance. It was a Union in which the people of each State would enjoy the blessings of local self-government, and find in home rule a safeguard against any possible attempt of the Federal power to interfere with their peculiar interests. * * *

"Virginia, Mother of States and statesmen and warriors, who had given away an empire for the public good, whose pen had written the Declaration of Independence, whose sword had flashed in front of the American army in the war of independence, and whose wisdom and patriotism had been chiefly instrumental in giving the country the Constitution of the Union – Virginia, foreseeing that her bosom would become the theater of war, with its attendant horrors, nobly chose to suffer rather than become an accomplice in the proposed outrage upon constitutional liberty. With a generosity and magnanimity of soul rarely equaled and never surpassed in the history of nations, she placed herself in the path of the invader, practically saying: 'Before you can touch the rights of my Southern sisters you must cut your way to them through my heart.'

"From the Potomac to the Gulf, from the Atlantic to the Rio Grande, the sons of the South sprang to arms. From stately mansion and humble cottage, from the workshop and from the farm, from the storeroom and from the study, from every neighborhood and vocation of life, with unanimity almost unparalleled, they rallied for the defense of the land they loved and of what, in their inmost souls, they felt to be their sacred and inalienable birthright.

“They were true-hearted patriots, worthy to rank with the noblest souls that ever battled for freedom. They fought for home and country, and to maintain the fundamental principle of all free government – that the right to govern arises from and is coexistent with the consent of the governed.

“And if patient self-denial and cheerful self-sacrifice and unquailing fortitude and unfaltering devotion to country and unwavering loyalty to duty and dauntless courage in defense of the right make heroism, the men whom we honor today, and whom we would not have our children forget, were sublime heroes. History has no more illustrious page than that which tells of their achievements. Poorly equipped, poorly clad, poorly fed, and virtually without pay, they confronted at least three times their number of as well equipped, well clothed, well fed, and well paid soldiers as ever marched to battle; wrested from them a series of victories unsurpassed in brilliancy; and for four years, stormy with the red blasts of war, successfully resisted all their power. In dangers and hardships that ‘tried men’s souls,’ the defenders of the South were tried, and always found ‘true as tempered steel.’ Laboring under disadvantages which even their friends can never fully appreciate; supplementing their scanty rations with weeds and grasses; their bare feet oftentimes pressing the frozen ground or blistered in the burning highway; their garments as tattered as the battle-torn banners that they bore, they bravely fought on for the cause they loved, and sealed their devotion to it with their blood. * * *

“In intelligence and thought they were, from training and association, far above the average soldiery of the world. Notwithstanding all that has been said about the illiteracy of the South, I believe that no country ever had a larger percentage of intelligent and thinking men in the ranks of its army. Thousands of them were highly educated, cultured, refined, and in every way qualified to command. Sitting on the brow of the mountain overlooking the winding Shenandoah, and the little town of Strasburg, and the beautiful valley stretching away toward Winchester, and, at that time, dark with the blue columns of Federal soldiery, a Louisiana private, idly talking of what he would do were he in command, gave me almost every detail of the plan, which, afterward perceived and executed by the commanding officer, carried confusion and defeat to the Federals. Had the need arisen, as in the case of the Theban army at Thessaly, more than one Epaminondas might have been found serving as a private in the Confederate ranks.

“And I believe that no army was ever composed of men more thoroughly imbued with moral principle. As a rule, they were men who recognized the obligations to be just and honest and merciful, and to respect the rights of others, even in the time of war. Never flinching from conflict with armed foemen, their moral training and disposition forbade them to make war upon the weak and defenseless. To their everlasting honor stands the fact in that their march through the enemy’s country, they left no fields wantonly laid waste, no families cruelly robbed of subsistence, no homes ruthlessly violated. ‘In no case,’ says an English writer, ‘had the Pennsylvanians to complain of personal injury, or even discourtesy at the hands of those whose homes they had burned, whose families they had insulted, robbed, and tormented. Even the tardy destruction of Chambersburg was an act of regular, limited, and righteous reprisal.’ The Pennsylvania farmer, whose words were reported by a Northern correspondent, paid to the Southern troops no more than a merited tribute, when he said of them: ‘I must say, they acted like gentlemen; and, their cause aside, I would rather have forty thousand rebels quartered on my premises than one thousand Union troops.’ And they acted like gentlemen not merely because the order of their commanding General required them so to act, but because the spirit within themselves was in harmony with, and responded to, that order.

“It was Jackson’s line of Virginians, rather than Jackson himself, that resembled a stone wall standing on the plains of Manassas, while the storm of battle hissed and hurtled and thundered around them; and if I mention the name of Jackson rather than that of the ruddy-faced boy who fell, pierced through the brain, and who was buried on one of Virginia’s hills, in a lonely grave, over which today the tangled wild weeds are growing, it is not because one was more heroic than the other, but because Jackson, by his greater prominence, more fully embodies before the eyes of the world the patriotism and courage and heroism that glowed no less brightly and steadily in the heart of the beardless boy. These noble qualities, possessed by both, and displayed by each as his ability and position permitted, bind them together in my thought, not as officer and private, but as fellow soldiers and brother patriots. Exalted virtue, like deepest sham, ever obliterates rank, and brings men into a common brotherhood.

“As my mind recalls the persons and events of those years in which the Confederacy struggled for life, there rises before me the majestic figure of the great Southern chief – the peerless soldier and the stainless gentleman; the soldier who was cool, calm, and self-possessed in the presence of every danger, and who, with marvelous foresight and skill, planned masterly campaigns, directed the march of war, ruled the storm of battle, and guided his men to victory on many a well-fought field; the gentleman who was as pure as a falling snow-flake, as gentle as an evening zephyr, as tender as the smile of a flower, and as patient as the rock-ribbed mountains. I need not name him, for his name is written in ever-enduring letters on the heart of the South, and honored throughout the civilized

world. Around him I see a company of intrepid leaders whose achievements have surrounded their names with a glory which outshines the luster of coronets and crowns. I would not pluck one leaf from the laurel with which they are garlanded. I would, if I could, lift still to a higher note and sing in still loftier strains the paeans that are chanted in their praise. But I see, also, the men whom these Captains led – men unswerving in their devotion to a noble purpose; self-forgetful in their fidelity to what they saw to be right, and sublimely self-denying and self-sacrificing in their adherence to the cause they espoused; men who loved their country with a love stronger than a love of life, and, with no thought of compensation beyond that country's freedom and honor and safety, bravely toiled and suffered and endured, and gave their bodies to be torn by shot and shell, and poured out their blood like water to the thirsty ground; I see the private soldiers and sailors of the Confederacy, and, with uncovered head and profoundest reverence, I bow before those dauntless heroes, feeling that, if the greatest suffering with the least hope of reward is worthy of the highest honor, they deserve to stand shoulder to shoulder with Lee and his Lieutenants in the brotherhood of glory.

“The heroic soul greets all heroes as kindred spirits, whether they are found fighting by its side or leveling lance against it. It is the narrow, ungenerous, and selfish soul that can find nothing to admire in the courage, devotion, and heroism of its enemies. * * *

In the world's life, wrong has often triumphed for a season. There have been many times of oppression, where human rights were trampled in the dust by despotic power, and the hopes of men seemed dead. But the student of history will find that every chaos has been followed by a cosmos. The agony and sweat and tears and blood of every age have brought forth a new and better era.

‘Step by step, since time began,

We see the steady gain of man.’

“And reasoning from what has been to what shall be, I believe that not in vain were the battles, and not in vain was the fall of those who battled and fell under the banner of the Confederacy. Having, by their glorious deeds, woven a crown of laurel for the brow of the South, that drew to her the admiring mind of the world, by their fall they entwined in that crown the cypress leaves that drew to her the sympathizing heart of the world. The land in which we live is dearer to our hearts since it has been hallowed by their sacrifices and watered by their blood. Though dead, they speak, admonishing us to prove ourselves worthy of kinship with them, by being heroes in peace as they were heroes in war.

“In our country ‘the war-drum throbs no longer, and the battle-flags are furled.’ The quiet stars that, thirty years ago, looked down on sentineled camps of armed men, resting for the morrow's conflict –

‘ – midst flame and smoke,

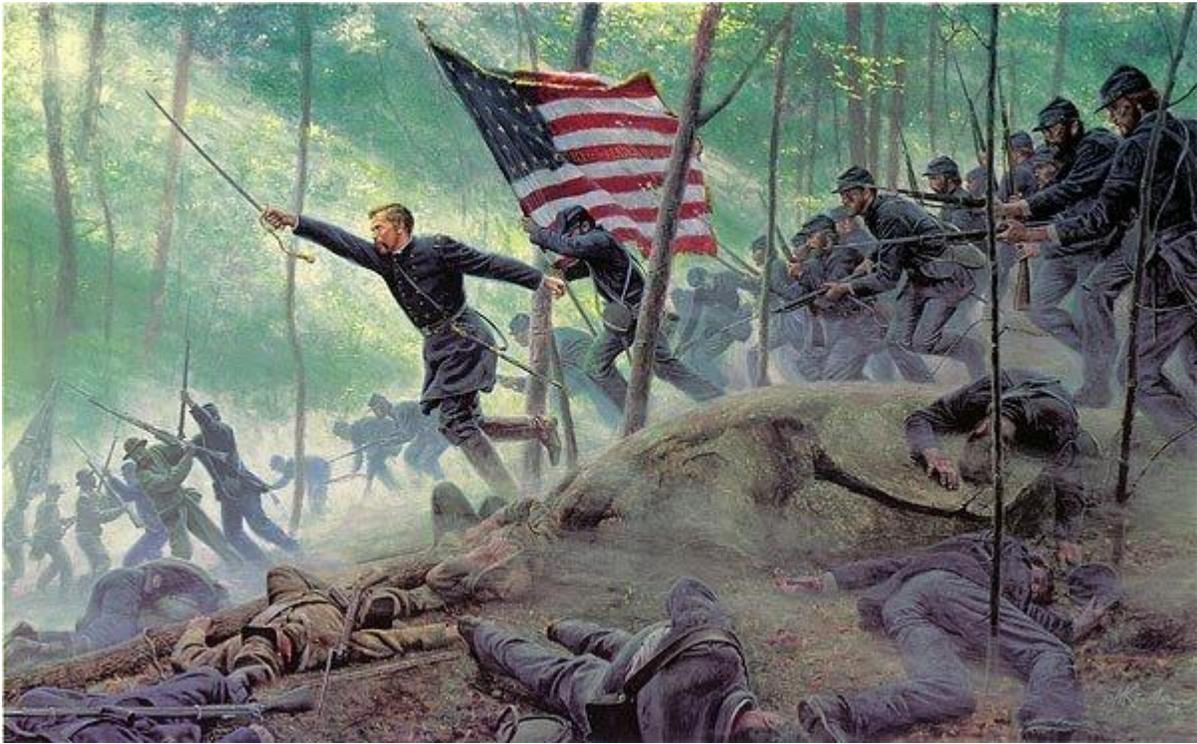
And shout and groan and saber-stroke.

And death shots falling thick and fast.’

now look down, night after night, on quiet homes, where the sleepers, disturbed by no call to arms, peacefully slumber until singing birds wake them to the bloodless labors of a newborn day. Fields that, thirty years ago, were clouded by the smoke of battles, and trampled by charging thousands, and torn by the hoof-beats of the war-horse, and plowed by the shot of cannon, and drenched with the blood of the dead and mangled men, are now enriched by tillage, and contributing their fruits to nourish the life and increase the prosperity of the people. ‘Peace folds her wings o'er hill and valley.’ But peace, as well as war, demands of us high devotion and unswerving loyalty. If, with peace, we have decay of patriotism and loss of virtue and the triumph of private over public interests, and the sacrifice of law and justice to secure partisan ends; if, with peace, we have the accumulation of wealth at the cost of the country's welfare and the honest manhood of its citizens, our peace must prove but the downward path to the ruin in which so many nations, once great and prosperous, have been swallowed up. Better far the desiccations and horrors of war than such peace.”

Confederate Veteran Vol. II, No. 6 – June, 1894

THE GREAT FICTION



Did the North Really Fight to End Slavery?

JANUARY 5, 2015 BEN LEWIS

American schoolchildren are taught two lessons about the Civil War. First, that the southern states seceded in order to protect slavery and second, that the North fought to end it. The first of these statements is [largely, though not entirely, true](#). The Lower South states that seceded during the first wave of secession did secede primarily over the issue of slavery, although the states who seceded later did not.

But what of the North's war aims? We know that mainstream Northerners in 1861 [were content](#) to let slavery continue to exist in the South. Leading up to the war, most Northerners did not possess markedly [different ideas](#) about race and equality than their Southern opponents did. Absent some grand northern epiphany in the spring of 1861, the idea that the North took up arms over the issue of slavery seems very unlikely.

But if slavery wasn't the driving factor for the North, what was? Lost in many appraisals of the war is the fact that the North and the South had been in a bitter political battle for at least a decade – and, truthfully, since the 1790s. As the country expanded westward, the sections battled over which one would be able to get their citizens to the new lands first and in the greatest numbers, and thereby control the politics of the new states – for controlling state politics was the key to controlling the federal government. Political power, not slavery, was the primary issue in the conflict leading up to the war.

Why Did the North Wait?

If we take a step back from what we've always been told and really think about it, the claim that the North pursued war with the South over slavery doesn't make much sense. If Northerners opposed slavery to the point of going to war over it, they didn't need to wait until southern states seceded. Had emancipation been their motivation they would have been willing to send troops to the South and free the slaves regardless of the political status of those states.

Some may object to this point that Northerners were working to end slavery at the federal level and that southern secession endangered their plans. But this isn't true. On the eve of war Northerners, in an effort to convince the southern states to not secede, were working to pass a [constitutional amendment](#) that would have permanently protected slavery in the South. Time and again, both before and after the war began, Northern politicians proved that they were more concerned with maintaining the Union than they were with ending slavery.

Lincoln: Compromise on Slavery to Save the Union

As early as 1854 Abraham Lincoln stated that this was his own position. In a speech in Peoria, Illinois, Lincoln [said](#), "Much as I hate slavery, I would consent to the extension of it rather than see the Union dissolved..."

Notice that not only was Lincoln willing to compromise on the existence of slavery, he was willing to compromise on the *extension* of it into new territories. Less than seven years later, at his inauguration on March 4, 1861, Lincoln told Southerners that his position on slavery had not changed and assured them that they had nothing to fear from his administration. He [said](#),

"Apprehension seems to exist among the people of the Southern States that by the accession of a Republican Administration their property and their peace and personal security are to be endangered. There has never been any reasonable cause for such apprehension. Indeed, the most ample evidence to the contrary has all the while existed and been open to their inspection. It is found in nearly all the published speeches of him who now addresses you."

By "property" Lincoln meant slaves, for those were the barbaric terms in which slavery was discussed at the time – not as people, but as property. Lest he be misunderstood, Lincoln went on to flatly state, "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so."

Lincoln would go on to express his support for the Fugitive Slave Clause of the Constitution, which was critical to the preservation of slavery. He also supported the aforementioned amendment, which had already passed through Congress and which promised "that the Federal Government shall never interfere with (slavery in) the States." Of this amendment Lincoln said, "I have no objection to its being made express and irrevocable."

While one part of his inaugural address was filled with concessions over slavery, the other was a clear delineation of where Lincoln would not concede: the indivisibility of the Union. In an attempt to prove

his position, he launched into a historically dubious argument in which he claimed that the states had surrendered their autonomy as early as 1774.

Lincoln argued that, under the Constitution, the Union was perpetual. He stated that "Perpetuity is implied, if not expressed, in the fundamental law of all national governments," substituting the term "national" for a government that the writers and ratifiers of the Constitution understood to be "federal."

At the end of the address he put the onus on the rebellious Southerners. "In your hands, my dissatisfied fellow-countrymen," he said, "and not in mine, is the momentous issue of civil war. The Government will not assail you. You can have no conflict without being yourselves the aggressors."

If the South would remain in the Union, Lincoln assured, the North would concede the issue of slavery. It was only southern independence and its inherent threat to the nationalistic vision of some Northerners that would bring war. In *Emancipating Slaves, Enslaving Free Men*, Jeffrey Rogers Hummel observes that

"American nationalism proved to be the most compelling opponent of southern independence. Abolitionists had failed to win over the North because they had put their opposition to slavery ahead of the Union. Republicans had succeeded because they had put the Union ahead of their opposition to slavery."

The South, of course, did not heed Lincoln's words. Just over a month after he spoke them, Confederate forces fired on a Union fort in the harbor of Charleston, South Carolina. There has been debate ever since about whether or not Lincoln, against the wishes of his Cabinet, maneuvered the South into firing the first shot. Some counter that Southerners acted rashly. Both accounts contain elements of truth.

After the shelling of Fort Sumter, Lincoln saw his opportunity to fight secession and immediately called for troops to put down the rebellion. The Civil War was under way.

Northerners Continue to Compromise

Even after the commencement of hostilities, Union politicians continued to go out of their way to explain what they were – and, as importantly, what they weren't – fighting for. In July, the Crittenden-Johnson Resolution was passed that stated that the North was not fighting with any "purpose of overthrowing or interfering with the...established institutions of those states." In other words, they weren't fighting to end slavery, but only "to defend and maintain the supremacy of the Constitution and to preserve the Union." What the North meant by "the supremacy of the Constitution" would have been an unfamiliar definition to the founding generation.

In order to prevent any additional states from joining the Confederacy, Northern politicians and military officers made a point of not offending slaveholders in the slave states still in the Union. When Union general John C. Fremont used his authority to free slaves in Missouri in August of 1861, Lincoln countermanded his order, sending those slaves back into bondage, and relieved him of his duties. In West Virginia, Union general George McClellan promised slaveholders that he would allow no "interference with your slaves," and that "not only will we abstain from all such interference, but we will...with an iron hand, crush any attempt at (a slave) insurrection."

Lincoln, meanwhile, continued to make his single-minded war aim clear. In an 1862 [letter](#) to newspaper editor Horace Greeley Lincoln wrote,

"My paramount object in this struggle is to save the Union, and is not either to save or destroy Slavery. If I could save the Union without freeing any slave, I would do it, and if I could save it by freeing all the slaves, I would do it, and if I could save it by freeing some and leaving others alone, I would also do that. What I do about Slavery and the colored race, I do because I believe it helps to save this Union, and what I forbear, I forbear because I do not believe it would help to save the Union."

Abolitionist Lysander Spooner understood and succinctly summarized the North's ultimate goal. Writing in 1867, Spooner [observed](#),

"The principle, on which the war was waged by the North, was simply this: That men may rightfully be compelled to submit to, and support, a government that they do not want; and that resistance, on their part, makes them traitors and criminals."

The Real Emancipation Proclamation

Even Lincoln's [Emancipation Proclamation](#), which came just months after his letter to Greeley, is not the abolitionist-inspired decree it is proclaimed to be. The Proclamation purported to free slaves, but it did so only where the Confederate army was in control, which meant that it was essentially unenforceable. It specifically exempted border states and the parts of the South that were under Union control, leading Hummel to conclude that "The only slaves covered (in the Proclamation) were the ones beyond the reach of Union authority."

Lincoln's own Secretary of State, William Seward, was critical of the Proclamation, stating, "We show our sympathy with slavery by emancipating slaves where we cannot reach them and holding them in bondage where we can set them free." Across the Atlantic Ocean, a skeptical London *Spectator* observed, "The principle (of the Proclamation) is not that a human cannot justly own another, but that he cannot own him unless he is loyal to the United States."

As the end of the war drew near, both sides began to look for a negotiated peace. In early February, 1865, representatives from the Union and the Confederacy met to talk about an end to the war. Even at this late date, Lincoln appeared willing to compromise on slavery. Hummel writes,

"(Lincoln) appeared to have elevated slavery's abolition into one of the North's war goals, but he and Seward simultaneously hinted that the southern states, if they rejoined the Union, could prevent or postpone ratification of an antislavery amendment. The Republican President was inflexible on one condition, however. Reuniting the country was still non-negotiable."

Judging the North's Motives

It is certainly not true that nobody in the North fought to end slavery, just as it is untrue that everyone in the South sought to protect it. But it is clear that the North's official reason for war was to prevent Southern secession, not to end slavery. The words and actions of those in control of the war make this clear.

While we rejoice that slavery was finally ended with the Civil War, the question of the North's war aims is still relevant. The North's victory not only resulted in the end of slavery, it also upheld all of the goals that Northern leaders said they were fighting for, goals that were not as laudable as ending slavery. No longer would the voluntary union of the founders exist. No longer would the federal government's powers be limited. No longer would the states be permitted to leave if it became oppressive.

Spooner, the abolitionist, far from rejoicing at the war's outcome, acknowledged the dramatically altered political environment created by the North's victory. He wrote,

"...the number of slaves, instead of having been diminished by the war, has been greatly increased; for a man, thus subjected to a government that he does not want, is a slave. And there is no difference, in principle – but only in degree – between political and chattel slavery. The former, no less than the latter, denies a man's ownership of himself and the products of his labor; and asserts that other men may own him, and dispose of him and his property, for their uses, and at their pleasure."

That the war ended slavery shouldn't cause us to ignore the North's primary war aims or ascribe motives to Northerners that they didn't have. Nor should it make us too timid to explore the political ramifications of the war. If an abolitionist like Spooner can judge the North's motives and find them wanting, certainly we today are permitted to ask a few heretofore forbidden questions.

Note: This article is part of a series on the Civil War. Click [here](#) to see all the articles in the series.

<https://www.thegreatfiction.com/2015/01/05/did-the-north-really-fight-to-end-slavery/>



**Elizabeth Lyle
Saxon**

"President Davis called on Mississippi for three thousand soldiers. The call was made on Friday; on Monday they were all ready at his command. The I call was made on Alabama for five thousand, and in four days they were ready for orders. Georgia had eleven thousand men armed and equipped in April. These were independent of the troops at the various forts. Munificent gifts were presented by private, individuals, in addition to the public fund.

The South had never cooled in its bitterness at the sympathy shown by the North with John Brown's raid on Harper's Ferry, and it had grown with every hour. Flags hung at half-mast in Northern harbors, and he was mourned as a patriot of exalted worth. Truly it may be said: 'That man loosed a stone, whose fall echoed around the world, and whose effect latest ages will feel.'"

Elizabeth Lyle Saxon, A Southern Woman's War Time Reminiscences (Memphis: Press of the Pilcher Company, 1905), 27-28.

The Dix Note and Southern Freedom

“Shall we continue to pledge allegiance to the current Federal Empire or do we seek unconventional political methods to re-establish real states’ rights?”

By James Ronald Kennedy on Aug 18, 2014



While cleaning my study the other day I ran across my copy of a \$10.00 “Dix” note. This paper money was issued by the Bank of New Orleans up to 1860. Looking at my copy of the “Dix” note cause me to reflect on the disastrous changes that have occurred in the Southern economy since the days of that quaint little “Dix” note.

Early in the 1800s when men from “up-river” would float their wares down the Mississippi River to New Orleans they would tell their folks that they would come home with their pockets full of Dix notes or simply “pockets full of Dixies.” Soon all the land south of the Ohio River would be referred to as Dixieland or Dixie—if you don’t believe me just ask anyone from New Orleans!

This simple paper money issued by a bank in far away New Orleans was accepted as a reliable “storage of value” and could be exchanged for hard currency, gold or silver, all across the country. This simple note demonstrates that people exchanging goods in the free market do not need government money in order to engage in free commerce. Paper money issued by a government central bank and ran by those with close connections with the rulers of that government tends to distort commerce. Government issued fiat currency ultimately redistributes wealth from those who create wealth to those in government or those who have close connections with that government and who create money or credit out of thin air. In the free market a bank that does not stand behind its money will not be trusted by the people and will go out of business. Those business people who allow their bank to issue worthless paper money will be charged with fraud and will no longer be trusted by the people. When such things are done by government they are “bailed out” by the empire’s subjects. This simple Dix note calls to question the veracity of those who support America’s current central banking system—i.e. the Federal Reserve.

In 1989 the Federal Empire’s ruling elites in Washington, D.C. passed the Financial Institutions Reform, Recovery, and Enforcement Act—better known as the S&L bailout. American taxpayers shouldered the cost of over \$147 billion worth of assets at risk due to S&L mismanagement. America’s ruling elites assured the average citizen/subject that once this issue was taken care of the financial system would be sound and reliable—the same type of promise made by the ruling elites back in 1913 when they pushed through Congress the establishment of the Federal Reserve! Now how did that work out for the “average” taxpayer?

In 2007 it became clear to the ruling elites that another financial bailout was necessary. Our “conservative” republican president tried to calm free market conservatives by telling us that “sometimes you have to violate the free market in order to save the free market.” The ruling elite and their friends on Wall Street conveniently shifted the blame for their mismanagement and the market distortions caused by the Federal Reserve’s issuing of money and credit with nothing to back it up other than the ability of their friends in Washington to tax the average citizen/subject; they who caused the harm pointed to the free market as the cause of the financial crises. Very similar to a thief shouting “stop thief” while pointing at an innocent individual and in the ensuing confusion the thief makes his escape. Just like the thief; the Federal Empire’s ruling elite and their friends on Wall Street assured the American people that these institutions were “too big to fail.” So once again the average citizen/subject had to shoulder the costs of two bailouts and numerous Quantitative Easings (QE-1, QE-2, etc.) in order to save a financial system built around America’s central bank—the Federal Reserve. The problem with having financial institutions “too big to fail” is that in order to sustain these institutions government must have citizens/subjects that will provide a continuous stream of bailout money. While the big boys in New York and Washington are too big to fail the average citizen/subject in this current Federal Empire—well we are too small to count!

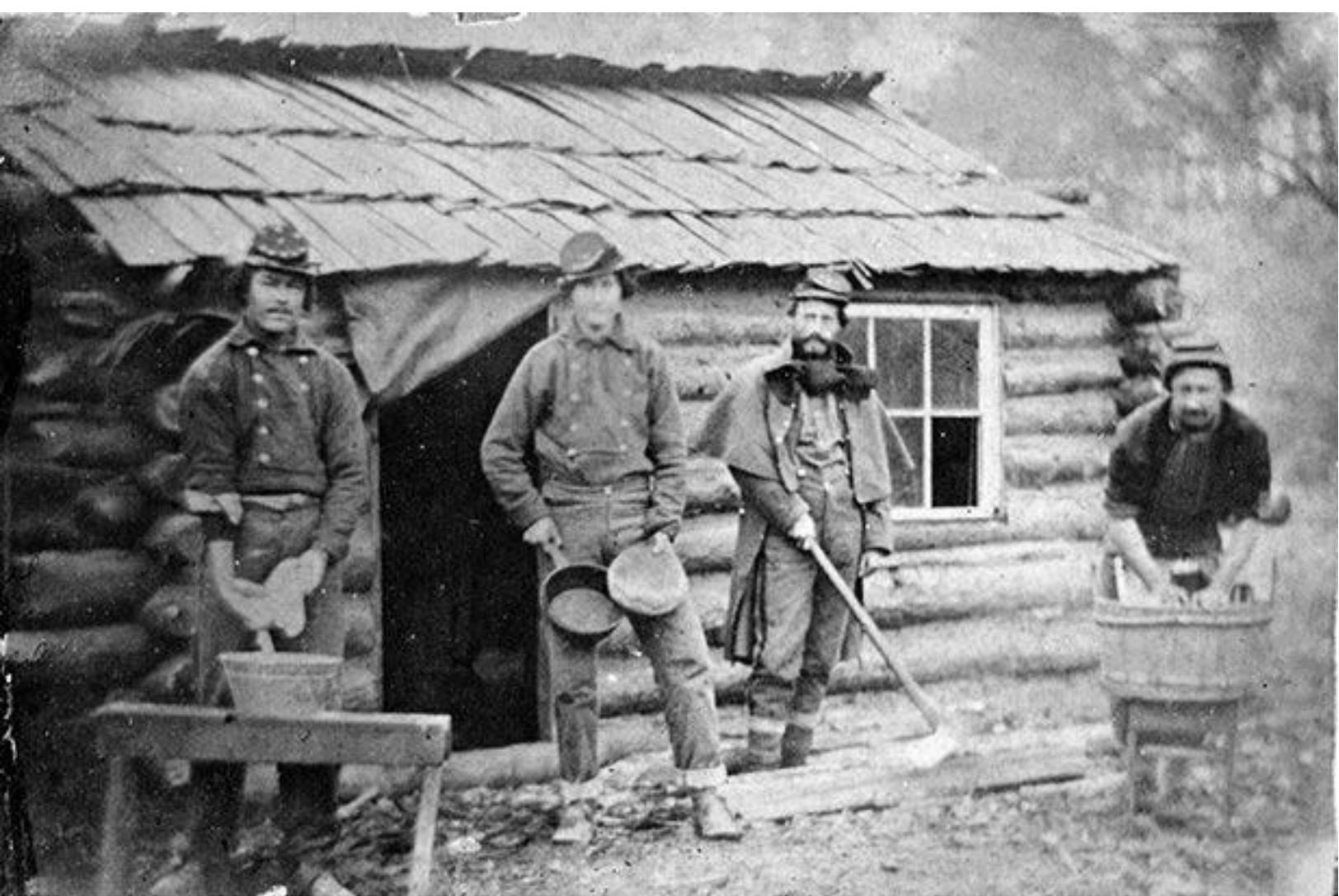
Thomas Jefferson warned Americans about the dangers to the average citizen posed by a government controlled by financial institutions—institutions that would use the force of government to extract wealth from the working man to benefit elites in government and industry. Jefferson noted that those who were seeking an “energetic” and centralized Federal government would eventually establish “a single and splendid government of an aristocracy, founded on banking institutions, and moneyed incorporations under the guise and cloak of their favored branches of manufactures, commerce and navigation, riding and ruling over the plundered ploughman and beggared yeomanry.” And let us not forget that it was Lincoln who first introduced the “greenback” fiat currency to help finance the Federal Empire’s invasion and conquest of a sovereign nation—the Confederate States of America.

Prior to 1861 Americans lived in a constitutionally limited Republic of Republics in which real states’ rights (inclusive of nullification and secession) could be used to control or discipline the Federal government. But with the death of real states’ rights at Appomattox Americans are today subjects of an all powerful Federal Empire. Today the Federal government decides for itself if its acts are pursuant to the constitution—in other words it can do whatever it pleases. The question for traditional conservative Southerners who believe in a constitutionally limited Federal government and local self government is: “Shall we continue to pledge allegiance to the current Federal Empire or do we seek unconventional political methods to re-establish real states’ rights?”

About James Ronald Kennedy

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

<https://www.abbevilleinstitute.org/blog/the-dix-note-and-southern-freedom/>



Texas Brigade in its winter quarters near Dumfries, Virginia, in the winter of 1861-62.

Photo believed to have been taken by Pvt. Tom Blessing of Galveston, Texas, of fellow members of Co. L of the 1st Texas Infantry. Left to right, as identified by Rick Eiserman: Pvt. Charles McCarty, Pvt. Joseph Nagle, Sgt. James Southwick, and Pvt. James Nagle.



**FIGHTING
MARXISM
SINCE 1861**

Alabama lawmakers approve Confederate monument protections

AP KIM CHANDLER Associated Press May 19, 2017



FILE - In this April 10, 2014, file photo, a Confederate monument stands outside the Choctaw County Courthouse in Butler, Ala. The Alabama Legislature has approved a bill Friday, May 19, 2017, that would prohibit the removal of historic monuments that have stood for more than 40 years. (AP Photo/Jay Reeves, File)

MONTGOMERY, Ala. (AP) — Alabama lawmakers of Friday approved sweeping protections for Confederate monuments, names and other historic memorials, as some Southern cities rethink the appropriateness of keeping such emblems on public property.

The measure "would prohibit the relocation, removal, alteration, renaming, or other disturbance of any architecturally significant building, memorial building, memorial street, or monument" that has stood on public property for 40 or more years," it reads. Changes to names or memorials installed between 20 and 40 years ago would need permission from a new state commission.

African-American lawmakers opposed the bill at every step of the legislative process, saying argued that solidifies a shameful legacy of slavery.

"You say we are protecting history. We are not protecting history. We are protecting monuments that represent oppression to a large part of the people in the state of Alabama," said Sen. Hank Sanders, an African-American Democrat from Selma.

Supporters argued that the measure should protect all kinds of history — not just Confederate symbols.

Sen. Gerald Allen, the bill's Republican sponsor, criticized what he called a "wave of political correctness" wiping out monuments to people he said were historically significant even if they had their personal flaws.

The legislation would also apply to schools named to memorialize people.

Alabama Gov. Kay Ivey added an amendment, which lawmakers approved, to clarify that schools could change locations and do renovations, but not change names. The amendment came after lawmakers raised concerns that schools, which are often named for people, could not do renovations or relocate under the bill's directive.

Governments around the South are reconsidering the appropriateness of monuments honoring the Confederacy. Some have decided to remove them altogether, while others would add statues honoring civil rights figures, or plaques providing more historical information about slavery and the legal segregation that followed.

Officials in New Orleans have been removing several Confederate monuments. The proposed removal of a statue of Gen. Robert E. Lee in Charlottesville, Virginia, prompted a torch-lit protest and a candle-lit counter-demonstration there.

Birmingham's park board has approved a resolution to remove a 52-foot-tall Confederate monument in a downtown park in 2015, prompting a legal challenge from a Southern heritage organization.

"Are you good with the sanitizing of history as we are seeing in New Orleans?" asked Rep. Mack Butler, R-Rainbow City. His opponents countered that local governments should be able to decide what's appropriate for their communities.

<https://www.yahoo.com/news/alabama-lawmakers-approve-confederate-monument-protections-170857454.html>



His Conviction
JEFFERSON DAVIS

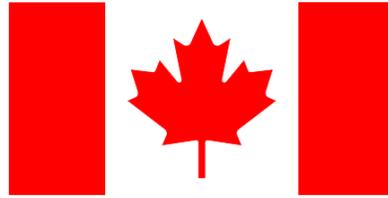
"He believed most earnestly in States' Rights. That is, he claimed that at the close of the Revolutionary War, when England recognized the independence of the thirteen colonies, each was a free and independent government of itself, without bond or duty to the others. When the Constitution and the Union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

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

A BRIEF EXPLANATION OF CONFEDERATE FLAGS

By Clifton Palmer McLendon

To understand Confederate flags, it first helps to understand the difference between *national flags* and *military-unit flags*.



These three flags are *national flags*. Each represents a nation.

The flag on the left is the flag of the United States of America. It represents the United States of America as a nation. It is sometimes called “The Stars and Stripes.”

The flag in the center is the flag of Canada. It represents Canada as a nation. It is sometimes called “The Maple Leaf Flag.”

The flag on the right is the flag of Scotland. It represents Scotland as a nation. The white design on it is technically termed “a saltire,” and is often referred to as “Saint Andrew’s Cross” because tradition holds that St. Andrew the Apostle was crucified on an X-shaped cross.

MILITARY-UNIT FLAGS IN THE WAR OF 1776

During the War for American Independence (1776-1781), various military units used various flags. Three of those flags are pictured below. Each of these flags is a *military-unit flag* -- it represented a military unit fighting for the independence of the United States. None of them represented the United States as a nation.



The flag on the left was the flag of a Virginia unit; the flag in the center was the flag of a Massachusetts unit; and the flag on the right represented a North Carolina unit.

MILITARY-UNIT FLAGS IN THE WAR OF 1861



When most people hear the phrase “Confederate Flag,” they think of one of these flags. The proper name of this design is “The Confederate Battle Flag,” and an often-heard nickname is “The Southern Cross.” These were never the national flag of the Confederate States of America.

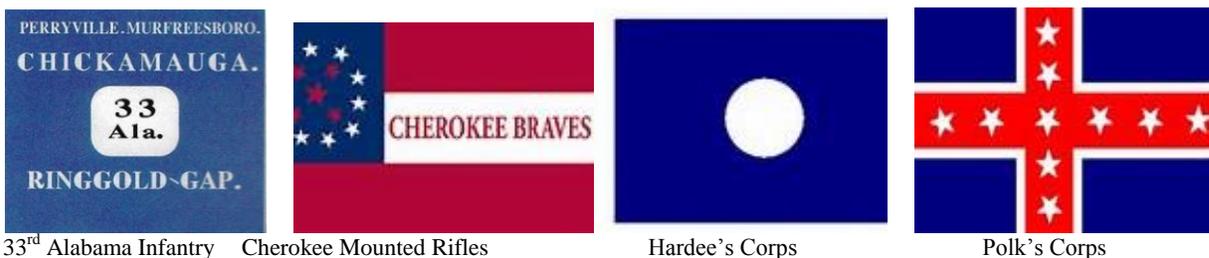
The flag to the left was chiefly a Naval banner, but some Army units – especially units of the Army of Tennessee -- used it.

The flag in the center was the basis of several units’ battle flags – mostly units serving in the Army of Northern Virginia.

The flag on the right was used by some units in the Army of Trans-Mississippi.

In all three Armies, some units used the flag as it was; others placed devices or writing, such as the unit designation, on the flag.

Not all Confederate units used battle flags based on the Southern Cross. Here are some examples of other Confederate units’ battle flags:



33rd Alabama Infantry

Cherokee Mounted Rifles

Hardee’s Corps

Polk’s Corps

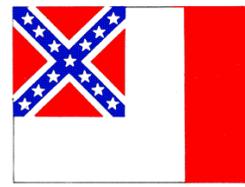
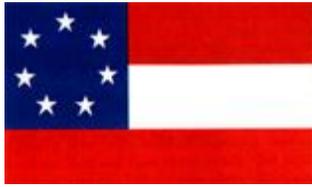


Choctaw Braves

Second Texas Cavalry

Ninth Kentucky Regiment

NATIONAL FLAGS OF THE CONFEDERATE STATES OF AMERICA



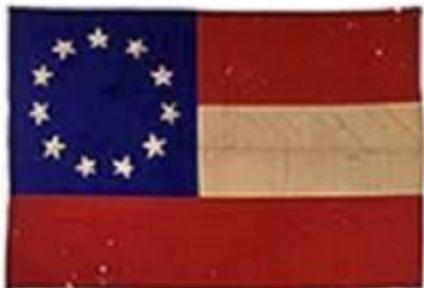
When the seceded States formed the Confederate States of America, they adopted the flag on the left as their national flag. Its proper name is “The First National Flag of the Confederate States of America” (or, briefly, “First National”). It represented the Confederate States of America as a nation. Whereas the United States flag is nicknamed “The Stars and Stripes,” this flag was nicknamed “The Stars and Bars.” As more States joined the Confederate States, more stars were added.

In the confusion of battle, especially when the First National Flag was hanging limp from lack of a breeze, it looked very much like the United States Flag, so a new National Flag was called for.

The flag in the center is properly named “The Second National Flag of the Confederate States of America” (or, briefly, “Second National”). It, too, represented the Confederate States of America as a nation. It is often nicknamed “The Stainless Banner.” Sometimes it is called “The Stonewall Jackson Flag” because one of its first uses was to drape the coffin of General Thomas Jonathan “Stonewall” Jackson, and because it and General Jackson’s portrait were featured on a \$500 note.

The Second National Flag solved the problem of confusion with the United States Flag – but when it was hanging limp from lack of a breeze, it looked very much like a flag of truce, so once again a new National Flag was called for.

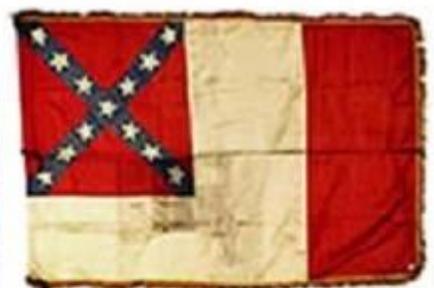
The flag on the right is properly named “The Third National Flag of the Confederate States of America” (or, briefly, “Third National”). As with its two predecessors, it represented the Confederate States of America as a nation. It is often nicknamed “The Blood-Stained Banner.” It neither resembled the United States Flag, nor looked at rest like a flag of truce, so both points of confusion were avoided.



1st National Confederate



2nd National Confederate



3rd National Confederate

The Confederate States of America!



Alabama Division
Sons of Confederate Veterans
OFFICE OF THE DIVISION COMMANDER

19 May 2017

Commander-in-Chief Tom Strain Jr.
PO Box 59
Columbia, Tennessee

Dear Commander,

Today, May 19th became a historic day for the Alabama Division, Sons of Confederate Veterans. The Alabama Veterans Memorial Bill was passed by the House today after the Senate passed it yesterday. A year ago the bill died in the House on the final day of the session. Late this evening, Governor Kay Ivey signed the bill into law. There will be a commission established to review monuments between twenty to forty years at a municipalities request but should have little effect on Confederate monuments. She also added an Executive amendment that clarified and strengthened the bill.

This was a full Division effort, I asked Past Commander Gary Carlyle to chair the committee. Gary developed a plan that had specific target dates to hit, that matched up with the legislative calendar. Each Brigade Commander and his camps were given specific details to achieve. The Mechanized Cavalry had a specific role. The Division Lt. Commanders were asked to do a part of the plan. Our Heritage Operations Chief was in Montgomery every day assessing and informing me of where we stood. My part was to contact every legislator and the governor repeatedly through the process and to keep everyone motivated. I hope I lived up to the task at hand. There were times that I thought it would not make it as the bill seemed to be bogged down. A call to Past Commander Carlyle and others would bring my spirits up.

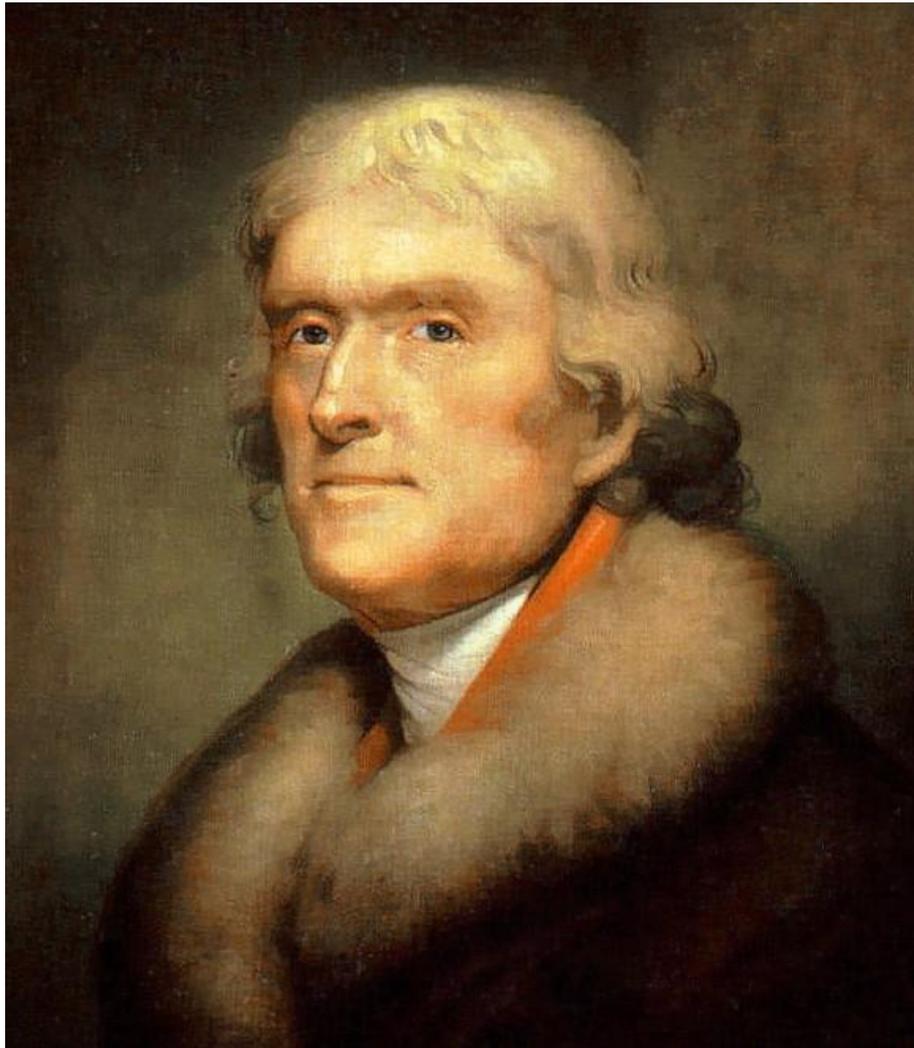
That refrain that the SCV membership is hearing over the southern breeze wafting out of Alabama is "Dixie". You should be able to hear it from the Florida Keys to all points north, east and west as the men of Alabama celebrate. "Look Away, Look Away, Dixieland".

Your Obedient Servant,

Jimmy Hill
Commander
Alabama Division
Sons of Confederate Veterans

Jefferson New and Improved

By [Clyde Wilson](#) on Apr 12, 2017



I tremble for my country when I reflect that God is just.
— THOMAS JEFFERSON

A Review of *In Pursuit of Reason: The Life of Thomas Jefferson*, by Noble E. Cunningham, Jr., Baton Rouge and London: Louisiana State University Press, 1987. 414 pages.

With the exception of the driven and depressed Lincoln, no major figure in American history is in the final analysis, more enigmatic than Jefferson. Without any exception, none is more complex. There is more to the enigma and complexity than a multitude of facets—political leader, botanist, architect, linguist, ethnographer, musician, man of letters, and much else. (If he had never held a public office. Jefferson's correspondence would still be one of the most valuable treasures of his era.) But behind these varied roles was a mind of a very high order. With deep and complicated reserves, yet covered by an impenetrable mask of everyday balance and harmony that was more than sufficient for the highest worldly success without beginning to exhaust its capacity or reveal its real nature. In many respects, the enigma of Jefferson, delightfully hinted at in Albert Jay Nock's early-20th-century biography, is similar to that of his contemporary, Goethe, and likewise will remain forever inaccessible to those of us who do not enjoy the mental and moral gifts of nature in such abundance.

But we do not really need to understand the whole personality to grasp the significance of Jefferson's career as a public man in the founding years of the American republic, and this new biography is concerned chiefly with the career of the public man. There was no mystery at all in what Jefferson stood for in the American political scene. This was clearly understood in his time and for a generation or two thereafter by both his friends and his enemies. But, while there is no mystery, there is a

great deal of confusion, arising out of subsequent efforts to manipulate his image as an aegis for other causes of other days. Even had he not been so complex a puzzle as a man, his role in American history is so covered by ideological debris that reality can only be uncovered inch by inch. (Merrill D. Peterson's tour de force, *The Jefferson Image in the American Mind*, 1960, showed the many and contradictory uses to which he has been put.) In fact, the multivarious misunderstandings of Jefferson's political career tell us little about him. They tell us a great deal about the fragmentation, shallowness, and image-mongering that characterized American political and intellectual life after his time, a degeneration which he observed in his last years.

Jefferson had a chivalric and optimistic faith that the intelligence and patriotism of his fellow American freeholders (outside of Massachusetts and Connecticut) were such that they could be trusted to rule themselves. It followed that a free republican government was the proper form of government for Americans and that this government should interfere in their private affairs and pick their pockets as little as was consistent with public order and national independence. Unlike persons in the 19th century and since who seized upon and universalized a few words in the Declaration of Independence, he did not insist that liberty and republicanism were appropriate to every people, condition, and time. The element of messianic democratic universalism that came to characterize the American approach to the world was a product of a later time and was a devolved expression of that New England Puritanism which Jefferson despised, and which hated him.

To Jefferson and his friends, his victory and theirs in 1800 meant simply that they had established his view (which was not something he invented and promulgated from on high as a divine lawgiver, but something that arose naturally out of American conditions) as predominant. Yet by the time he died, in John Quincy Adams's would-be activist presidency, Jefferson well knew that his victory had been temporary.

The LSU Press has inaugurated a new series of Southern biographies, of which this is an early entry. The goal is a readable one-volume treatment, based upon accumulated scholarship and reflection, but aimed, apparently, at general readers. Given the alienation between historical scholarship and the reading public (if such a thing still exists), this is laudable. But it is hard to imagine a more difficult subject to take on in this way than Jefferson. There are many good specialized studies of particular aspects of Jefferson and room for many more, but it is no easy matter to boil him down to one smooth volume. The author sought to bypass all the accretions of confusion and to see Jefferson afresh, while admitting that he presents only his own view of a complicated subject. This is probably the proper strategy for the occasion, but perhaps unavoidably, it can succeed only at the cost of either distortion or blandness, in this case the latter. This is, in a way, a redundant book, though responsibly and gracefully written. Did I desire a readable and up-to-date one-volume life of Jefferson, I would hire the most skilled available editor to condense Dumas Malone's six volumes, which are as close to definitive as history can ever be. The book in hand fills a formal requirement, without adding anything either factual or interpretive to the world's body of knowledge.

Cunningham hoped to see Jefferson afresh and thus sought to reduce his life to a clear and manageable theme—his faith in reason in the affairs of man. Here I must part company with the author. While the observation is true, it is so general as to be nearly meaningless or, what is worse, lends itself to too many misrepresentations. Almost all the errors and confusions about Jefferson result from using his faith in man's reasonableness to provide an endorsement for any later movement which appealed to reason, no matter how different in spirit, in tacit assumptions, in social context, in intellectual fabric from Jefferson's own. Alexander Hamilton also believed in reason, but he drew rather different conclusions about its proper use. One would never gather from Cunningham's mild consensus history that the gentlemen's disagreement between the two reasoners was marked by violent sectional, ideological, and economic conflicts that reverberate to this day.

To put it another way, the theme of reason tells us little about the blood, sweat, and tears of Jefferson's politics—or those of his enemies. This is not only a political biography but also, alas, a superficial one. It is a verbal icon, a printed and bound version of the New Deal-era monument in Washington which could make Jefferson palatable to 20th-century Americans only by doctoring his quotation about slavery. This is not Malone's Jefferson, though it bears a resemblance to a fragment of that portrait. It is not Nock's or Partington's or Bowers's or Peterson's or that of many others that could be named. It is George Bancroft's Jefferson. Bancroft was a clever New England scribbler of the 19th century who, unable to defeat Jefferson, took a narrow slice of him and created a putative whole that he found compatible. Exactly the same thing happened more recently when George Will and others converted Ronald Reagan, at one time a wild man from the West and potential threat to the Establishment, into just another Republican, tolerable if not beloved in Boston and Hartford.

After the violent twist of American society away from his dispensation in the later 19th century, Jefferson can be made to fit consensus history only by a good deal of selective emphasis. Cunningham thus follows the standard interpretation that Jefferson's allegiance to states' rights was merely a temporary expedient, adopted for the occasion, for the larger goal of the defense of civil liberties. But this is unhistorical. In his own time and several generations later, the Kentucky Resolutions of 1798, affirming state sovereignty, were the core of his political position. (Here we run into the mystification heaped up by the

cleverly vengeful industry of several generations of Adamses, who convinced most later observers that Jefferson's presidency was a contradiction of his earlier position. It was not so seen by most at the time or for many decades following.)

The real Jefferson, by modern interpretation, put freedom ahead of states' rights. This is to indulge in a too-easy make-over of Jefferson to please ourselves and to miss the main point, which is that for Jefferson—and his followers—the two were synonymous and inextricable. It is self-evident in the historical record for those who have eyes to see, obvious to anyone who will read Jefferson's correspondence through from the 1790's to the 1820's or who will examine the context—the understanding of what his career meant to his supporters in his own time. And it is only thus that we can resolve what many 20th-century commentators have seen as a contradiction in Jefferson—the theoretical advocate of freedom who engaged on other occasions in what an ACLU devotee would regard as acts hostile to civil liberties. But there is no contradiction between the Jefferson who invoked state sovereignty against the federal sedition law and the Jefferson who approved Virginia's summary execution of a Tory marauder. The contradiction is in the eye of the beholder who attributes to Jefferson a set of assumptions which were not his own. From the point of view of state sovereignty, the two positions are perfectly consistent and democratic. In his role as a public man he trusted Virginia, and her sister and daughter states, to exercise power responsibly when necessary without permanent danger to liberty. (He had his doubts about greedy and self-righteous New Englanders and certain other Americans who were too impressed by Old World arrangements of authority or who had too many plots and plans for the use of public power.) Late in life, when he was no longer an active politician, Jefferson explicitly recommended the use of state intetposition against unconstitutional internal improvements legislation—not a question of civil liberties and exactly what was forwarded a very few short years later by Calhoun against the tariff.

Nothing could be more wildly irrelevant to Jefferson's position—that liberty was best preserved by protecting the free American social fabric from the federal government, with such exercises of power as were unavoidable left to the wisdom of the people of the states—than that of the modern civil libertarian that freedom is something granted by the federal Bill of Rights after being wrested away from an untrustworthy state majority. In fact, Jefferson's view would still work: could we restore real federalism and limit the central government to war, diplomacy, and a few other necessary common functions, we could come as close as possible in an imperfect world to settling our major social problems. There is, in fact, no other possible solution for abortion, rampant crime, deteriorating education, and many other evils than a reassumption of power close to the people. It is true we would lose Massachusetts and a few other states of the Deep North, as Jefferson always did, but most of the states would govern themselves “reasonably,” could they decide without interference. But this will never happen, not because of any defect in the Constitution but because of defects in the national character. It would not in the least have surprised Jefferson that a people who are no longer a nation of independent and public-spirited freeholders but a mass of consumers leavened by an occasional busybody reformer would have difficulty in governing themselves “by reason.”

Here we must admit that Jefferson's was a creative and speculative intellect, which bruited a great many ideas in a great many forms to a great many people. Polite and imaginative and fond of discussion, he often adapted himself to his correspondent in a speculative vein, leaving the literal-minded with the impression that he agreed with them. But Jefferson always perfectly understood the difference between theoretical speculation and the real world of American freeholders, and as a public man he was eminently practical and consensus-oriented, as Alexander Hamilton discerned when he refused to countenance the efforts of his fellow Federalists to steal the election of 1800 for the charming scoundrel Burr. Jefferson was, as we said, a complex man. The failure to distinguish between the philosopher and the political leader has led some to regard him as inconsistent or hypocritical and others to take his theoretical projections as literal policy prescriptions. But there is really no problem if one takes care to understand the context of a quotation. Contrary to later assumptions, it was not Jefferson the philosophe who was revered and followed by his contemporaries and a majority of several succeeding generations but Jefferson the sane and balanced public man, not the author of “All Men Are Created Equal” but the republican gentleman who had averted Federalist usurpation. Cunningham presents not this latter Jefferson but rather that partial one who was pleasing to international philosophes and to the more belated and lukewarm of his supporters.

Jefferson's views on slavery, or rather the reaction to them by 20th-century intellectuals, or the 20th-century public for that matter, provide a fascinating case study in emotional avoidance of simple and obvious historical facts, in the great lengths that people will go to rationalize fantasies that they find comfortable. Cunningham's approach is again the conventional one, to emphasize Jefferson's antislavery sentiments, which, unfortunately, came to little. The whole story is less comforting to those who insist that figures of the past be like them. There is, indeed, a certain childish willfulness in the American mind that insists on chastising persons of other ages for not being like them, or else pretending that they were, which is a certain way not to learn anything from history.

As to slavery, Jefferson was born into the higher ranks of a social system that long had been, was, and would long continue to be committed to it. He believed, as did many others, and often said, that on balance the situation was deleterious to the commonwealth and it ought to be done away with, if this were possible without damage to other values and interests. His

speculations on the nature and relations of the races were deeper, but not much different in conclusions than those of his neighbors and most other Americans of his time.

He was, like his neighbors, committed to keeping the issue in the control of those whose concern it was. His famous letter (to John Holmes) during the Missouri controversy (“We have a wolf by the ears”) has been repeatedly misrepresented by those who prefer ideological fantasy to accurate history. What is usually emphasized about the letter is that Jefferson was still committed to his antislavery sentiments, which is true but a misemphasis. In this letter, very clearly (and in many other statements at the same time), Jefferson was not pointing to the evils of slavery—he was pointing to the evils of antislavery, of free-soilism.

The letter is written to console a northerner in trouble with his constituents for favoring the compromise—that is, for favoring the admission of Missouri as a slave state. It is not slavery that Jefferson fears as “the death knell of the Union,” it is antislavery, the notion that has been raised for the first time that Congress could tamper with the institutions of new states as a condition for admission. Looked at over the whole career and not sugar-coated and spiffed up to meet 20th-century standards, that is to say, viewed historically, Jefferson’s views are easily understood and did not differ, except for being more detached in tone (as befitted an elder statesman), from those of most other Southerners of that time and later, including the leaders of the Confederacy. Those views were the exact opposite of, and hostile to, the Free-Soilers of the mid-19th century who claimed him as patron saint. Like all Southerners, Jefferson was unwilling to entertain outside interference.

That we have so nearly lost touch with Jefferson is nowhere better indicated than in his being claimed as the father of modern public education. Jefferson proposed for Virginia a system of public education, never fully implemented, designed not to supplant private education but to supplement it. His main concern beyond making rudimentary learning widely available was to rescue those gifted young men who appeared from time to time in the lower orders of society. He would provide them with the means and the opportunity, in a vigorously competitive and elitist setting, to progress into the aristocracy so that their talents would not be lost to themselves and to society. (The rich would, of course, see to their own success.) Nothing could be further from Jefferson’s plan than the programmatic use of the schools as an arm of the state to rearrange society (though he did favor a necessary orthodoxy of political teaching in support of republicanism which our civil libertarians, committed to leftist revolution, will not allow).

Our public school system was built upon a Massachusetts-Prussian model that proceeded from the beginning with nearly opposite goals. Its purpose was to provide not leaders but a docile work force and conformist citizenry. Possibly this goal was even a good one given the conditions of the later 19th century, but it was not Jefferson’s. Jefferson, defender of the aristocracy of talents against the aristocracy of privilege, would find anathema, I believe, a school system which expends vast resources in the hope of making marginal improvements in the minds of the dull-witted, while neglecting, demoralizing, and alienating the talented. (The main function of American public education is to make sure that the talented poor do not get a good education and are not able to rise and compete with the class that can afford private schooling, a class noted for its sterling verbal commitment to egalitarian public education.)

This brief sketch, I believe, captures something of the essential Jefferson. But, of course, history is many things and serves many purposes, and its fascination lies just in the fact that it is not and never can be definitive. Professor Cunningham has enjoyed a pleasant and prestigious appointment, by no means a sinecure, to provide a new account of Jefferson’s life in relatively short compass. If one wants a reliable, factual, well-written overview of the life of Jefferson the public man, in some but not too great detail, then this book will serve the purpose. It is a pleasant but not very invigorating diversion for those who like their American history as untroubled as possible. And I have no doubt that a great many more readers will prefer Cunningham’s filtertip cigarette to the pungent but authentic plug of old Virginia bright leaf that I have proffered above.

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/jefferson-new-and-improved/>



SOUTHERN WOMEN... A FORCE TO BE RECKONED WITH...

On June 27, 1863 Sherman writes to his wife, Ellen...

“I doubt if history affords a parallel to the deep and bitter enmity of the women of the South. No one who sees them and hears them but must feel the intensity of their hate...”

I am sure that was the one thing Sherman took away from the South that he came by honestly...

Travis [><]

Source: “Home letters of General Sherman,” by William Tecumseh Sherman, 1909

Link to free e-book: <https://archive.org/details/homelettersofgen00insher>

Photo: Clip from the movie Gone With the Wind

John Bell Hood: Dope Fiend?

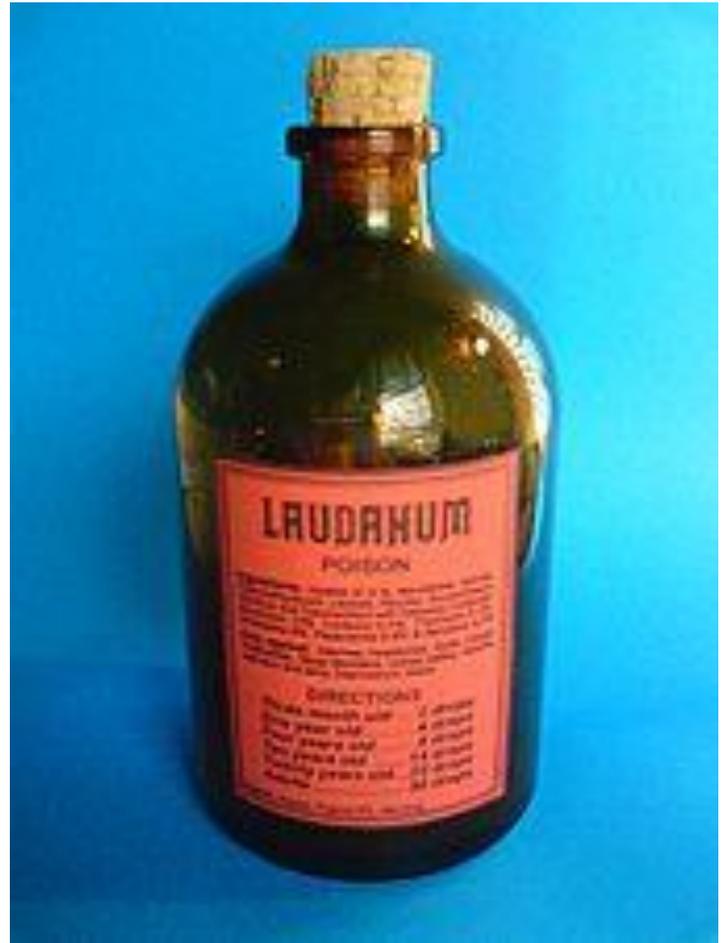
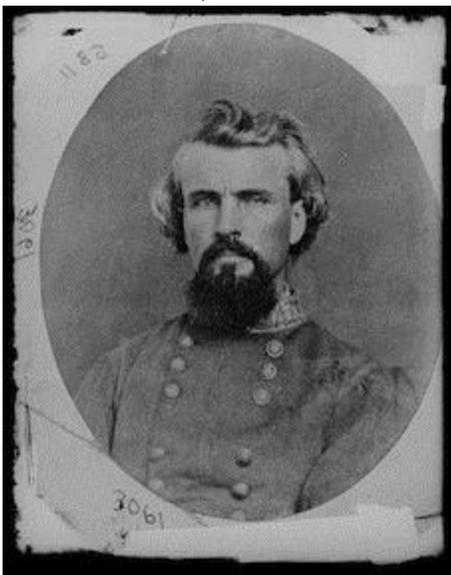
Posted on [December 9, 2014](#) by [Dave Powell](#)

The American Civil War, it seems, is awash in stories that “everyone” knows to be true. We accept them as fact because they either make for a great story, or they ring so true to life, that it seems natural for them to be established and proven.

But how many actually are? How many stories are either badly distorted or made up out of whole cloth?

There is, for example, a famous confrontation between Nathan Bedford Forrest – one of Civil War history’s more outsized personalities – and his commander, Braxton Bragg. A few days after the battle of Chickamauga, so the story goes, Forrest stormed into Bragg’s command tent. The famous cavalryman was outraged because Bragg had re-assigned his troops to a hated rival (Forrest hated almost as many Confederates as Yankees) Joe Wheeler, for a raid into Tennessee.

Forrest supposedly delivered the tongue-lashing of all tongue-lashings, calling Bragg a mean-spirited coward, accusing him of persecuting Forrest since Shiloh, threatening Bragg physically, and closing by informing the senior officer not to issue him another order, as he would not obey it. Pick up any biography of Forrest, and you will find this story recounted in vivid detail.



But is it true? Verifying the facts of the matter turns out to be surprisingly difficult. The story is based on just one post-war account, first published in 1899, long after the deaths of both Bragg and Forrest. The sole witness, Dr. James B. Cowan, was Forrest’s chief surgeon, a cousin, and later president of the Forrest Staff and Escort Memorial Association. He told his story to a turn-of-the-century Forrest Biographer, John Wyeth. Unfortunately, Dr. Cowan’s account is rife with inconsistencies, and raises more questions than it answers. Subsequent biographers have even been unable to pin down the exact date of this famous affair; though the timing is critical. Most writers, for example, have placed the incident sometime in early October 1863, and the location on Missionary Ridge, just outside Chattanooga. Unfortunately, Forrest was not with the army at this time, having taken leave to visit his wife south of Atlanta.

In my book *Failure in the Saddle* (Savas-Beatie, 2010) I explored all of these contradictions in detail, finally coming to the conclusion that the incident never happened, as least as Dr. Cowan related it. There was a meeting, but far from storming out in a rage, Forrest left appeased, at least for the moment.

Which leads me to marvel at the curious tale of John Bell Hood, opium addict. How else could Hood have screwed up so badly at Franklin, sending the bulk of his army forward against impregnable Union defenses only to see them shot down in droves? What else could have motivated Hood to settle on the attack as a fit punishment for his army's failure at Spring Hill? Why else would he stand pat at Nashville, in the face of utter disaster?



It is not hard to find modern historical speculation about Hood's need for laudanum, the 19th Century opiate-based painkiller which, we suppose, a man as crippled as Hood would need every day. All well and good – but where is the *contemporary* evidence? What do the eyewitnesses say about Hood's drug dependence and how it affected the campaign?

Unfortunately, there are none.

Exactly correct. None. At least none that have been found. In 1998, Historian Stephen Davis, writing for *Blue & Gray Magazine*, noted that the first such speculation only appears in 1940. Subsequent historians have expanded greatly on that first speculation, but none have managed to bring forth a contemporary account that might bolster that speculation with actual evidence.

Stephen M. Hood, in his recent examination of Hood's treatment of the historical record, *John Bell Hood: The Rise, Fall, and Resurrection of a Confederate General* (Savas-Beatie, 2014) offers a more in-depth exploration of this particular canard, using, among other things, the reports of Hood's military physician concerning the matter. His

conclusions also point to the lack of any real evidence that was battling demon laudanum.

And therein lies the problem. Despite this lack of evidence, both of these stories have become well established in the canon, even though they are built on the shakiest of foundations. How many more such war stories do we rely on in our study of history? Too many

About Dave Powell

I'm a middle-aged guy with a fascination with the American Civil War, and especially the battle of Chickamauga. In my day job, I am president and an owner of CBS Messenger, a courier company in Chicago, but whenever I can am off pursuing all things Chickamauga. I am also a wargamer, having designed more than fifteen boardgames on various battle topics. Join me as I ramble about things that hold my attention.

<https://emergingcivilwar.com/2014/12/09/john-bell-hood-dope-fiend/>

Texas Civil War Museum

Summer 17 Speaker Series

Saturdays, 1:00 pm in Museum Theater

Free with paid museum entrance \$6.00
Attending more than one session—Get a \$6.00 Summer 17 Pass for all Speaker Series

PRESENTERS

DONALD BARNHART, JR —Barnhart is a long-time student of the Civil War and have written a number of articles for Civil War publications and websites such as Civil War Times, North South Trader, America's Civil War, Wild west and Texas Highways. He holds a Bachelor's Degree in History from the University of Texas at Austin, a Bachelor's Degree in Accounting, and a Master's Degree in Business from Midwestern State University. When not occupied with tax accounting matters, he is researching for future articles for speaking or publication, writing a blog "Warriors of the Lone Star" or volunteering at the [Texas Civil War Museum](http://www.texascivilwarmuseum.org) in Ft. Worth.

DIANE DYESS — For 60 years she has engaged in a life long study of cemeteries and its cultural practices. She has aided the research of the Daughters of the American Revolution with research. She is a member of DAR as well as the UDC, Daughters of 1812, Colonial Dames, Genealogist General for the Blue and Grey and a member of the prestigious Mayflower Society. Dyess has presented lectures dozens of times throughout the nation and has been awarded the Jefferson Davis Medal for her historical research. She is a volunteer at the Texas Civil War Museum.

JACK DYESS — Dyess holds a Master's degree from the University of Nebraska and taught in FWISD, and the US Army Engineer School and represented the US in the Summer Olympics in Montreal in 1976. He is a Viet Nam veteran and retired Major from the US Army. More recently he was commissioned as an honorary Admiral in the Texas Navy in recognition of his service to his Country and his State and is an active leader in the community and in many of the historical lineage societies, including the Order of the Southern Cross which was founded by General Patrick Cleburne in 1863. Jack is a Docent and Volunteer at the Texas Civil War Museum.

JOHN EDEN — Eden is currently the Resident Historian for the Texas Civil War Museum. He taught school in Denton ISD before joining the United States Air Force and then owned and operated a printing business for many years. He served on the Hurst-Eules-Bedford School Board for 17 years and served as president where he was part of the many innovative programs for which the district is known. He is a member of the Civil War Round Table of Texas, an organization dedicated to the study of the American Civil War. He holds membership in many historical lineage organizations.

CYNTHIA LOVELESS HARRIMAN— Executive Director at the Texas Civil War Museum She is a 7th generation Texan, a graduate of Baylor University and attended graduate school at the University of North Texas. She taught in the Arlington ISD for 16 year and work as a major gifts officer for Baylor University Development. Mrs. Harriman has served as Vice President of the Texas Historical Foundation, founding secretary of the Texas and Southwestern Collectors Association, Senior Fellow of the Grady McWhiney History Research Foundation, past president of the Texas Association of Museums Trustees and Trustee Emeritus for the Texas Confederate Museum Collection. She is active in numerous history, lineage, education and museum associations.

JOE WALKER — Walker grew up in Georgia on a Civil War battlefield so he fell in love with the study of the war at an early age listening to his grandmother's stories. He participated as a living historian for the 100th, 125th and 150th anniversaries of the WBTS as part of a hand picked team for the National Park Service. He graduated from Georgia State and is a veteran of the US Navy. He holds membership in various lineage and historical organization including the Order of the Southern Cross which was founded by General Patrick Cleburne in 1863. Walker, a retired businessman, serves as a consultant for Civil War Books, movies and paintings. Aside from collecting Civil War artifacts he is a volunteer at the Texas Heritage Museum Confederate Research Center, member of Hood's Texas Brigade Association and is the "Ask An Expert" at the Texas Civil War Museum.

Calendar of Events

May 27 Jack Dyess

"Holt Collier - Slave, Confederate Soldier, Hero"

Holt was born a slave, sent off to a boarding school in Kentucky with his master's sons and freed before the war. He served as scout for General Nathan Bedford Forrest and a regular soldier in the Texas 10th Cavalry. During reconstruction, he shot and killed a Yankee Captain who was threatening his former master. And, that was only the beginning of his story. Come to hear about Holt, Teddy Roosevelt and so much more.

June 3 Cynthia L. Harriman

"Overwhelmed, Unprepared, and Remembrance"

Using the percentage of death from '61-'65, if the war was fought today there would be 7.5 million casualties. This type of slaughter is hard to wrap one's mind around—much less deal with the logistics. But that horror was the reality for our ancestors. Medical conditions primitive, transportation limited, aftermath gruesome. From the destruction one of America's most sacred holidays is born—Memorial Day

June 10 Jack Dyess

"History of the Texas Navy"

Most individuals, including native Texans, do not know that Texas had its own Navy—let alone two. Of those who are aware of its existence, few know that it was instrumental in Texas' victory over Mexico or that it almost single-handedly prevented Mexico from invading Texas during a period of nine years and eight months between the victory at San Jacinto and annexation into the United States. Even few know that the Texas Navy was the only navy in history to defeat steam-driven warships with sailing vessels. Only a small number of otherwise extremely knowledgeable historians are aware of the connection between the Texas Navy and the most popular handgun in the War Between the States; the 1851 Colt Navy Revolver.

June 17 Donald Barnhart, Jr.

"Battle of Palmito Ranch"

On April 9, 1865, Lee surrendered to Grant in Virginia. However; that only ended the war for the Army of Northern Virginia. The Army of Tennessee surrendered April 26—while the Army of the Trans-Mississippi was not surrendered until May 26. This explains why the last battle of the war was fought in Texas and Palmito Ranch was the only battle involving international troops. The Confederates, fighting under R.I.P. won the battle but lost the war. A truce would be negotiated a few days later to end the fighting in Texas. The Lone Star state would once again begin its new chapter in history.

June 24— Company E, 15th Texas Cavalry

Living History

Are you hot in those wool uniforms? Life of the soldier will be presented on the front lawn of the museum from 10:00 to 4:00. Throughout the day, soldiers will drill, present firing demonstrations and be available to answer questions about life in the ARMY during the Civil War. (The answer is yes—in the summer it is hot in the uniforms)

June 24 Jack Dyess

“The Battle of Sabine Pass”

What type of event causes the Stock Market to fall? The answer involves a 25 year old Irish Bartender in the Battle of Sabine Pass. In September 1863, perhaps the most surprising battle in the history of warfare took place in the little Texas town of Sabine Pass when 47 men armed with six small cannons defeated more than 5,000 men in 6 naval warship and 19 other vessels. The Battle of Galveston will be briefly discussed as it led up to the Battle of Sabine Pass, and the amazing coincidences that resulted in the unpredictable victory.

JULY 1 John Eden

“Battle between the Merrimac and the Monitor”

The Northern-built Merrimack, a conventional steam frigate, had been salvaged by the Confederates and rechristened the Virginia. Redesignated, a masterpiece of improvisation, resembled “a floating barn roof.” The Union ironclad, Monitor, was called a “Yankee Cheese Box on a raft” but represented in an entirely new concept of naval design. Thus the stage was set for the dramatic naval battle of March 9, 1862 with crowds of Union and Confederate supporters watching from the decks of nearby vessels and the shores. This program concentrates on the Battle of the “Monitor” and the “Merrimac”(C.S. Virginia). Emphasis is placed on the formation of the Confederate Navy and the Structure of both of these ironclad gunboats. History’s first ironclad warship duel marked the beginning of a new era for naval warfare.

July 8 — Company E, 15th Texas Cavalry

Living History

Are you hot in those wool uniforms? Life of the soldier will be presented on the front lawn of the museum from 10:00 to 4:00. Throughout the day, soldiers will drill, present firing demonstrations and be available to answer questions about life in the ARMY during the Civil War. (The answer is yes—in the summer it is hot in the uniforms)

July 15 Diane Dyess

“Symbolism in Victorian Cemeteries”

There is a language resting with our dead that speaks all of its own. It begins in the 1600s with “skull and bones” on tablets and morphs to angelic cherubs over the 200 year span. A headstone, like history, is more than names and dates. It is more than history, it is art, heritage, culture, and sacred. This lecture will provide you with the knowledge to understand who and what you are seeing when you visit the final resting places of your ancestors.

July 22- Joe Walker

“ Southern Songster”

A costumed docent performs a variety of banjo music featuring songs, which were popular of the era, camp songs, marches and ditties sung by both the North and the South. Tidbits about the songs are presented to help understand the meaning behind each as well as the importance of music to the soldiers and the role of the musician. A very entertaining way to spend an afternoon.

July 29 Jack Dyess

“Forgotten Civil War Battles in Texas”

This program discusses the geographical distribution of the Comanche and the old men, young boys and women who desperately fought to prevent the destruction of Texas by the Comanche while the men of military age were fighting in the Civil War. Fort Worth was the western edge of white settlement and the Comanche Moon was not a good title for a love song. Civil War books are filled with the horrors that effected civilians east of the Mississippi by the invading Federal army, but there were concerns equally as horrid right here in Texas, the vanguard of the Confederacy.

August 5 Don Barnhart, Jr.

“ Battle of Cabin Creek”

The Cabin Creek Battlefield is the site of two important engagements between Union and Confederate forces in Indian Territory in 1863 and 1864. It is located along the Texas Road, a historic military supply trail from Kansas to Texas. Soldiers involved were a very diverse set. Confederate Generals Stan Waite, a Native American, & North Texas’ own, Brigadier General Richard Gano, going up against the U.S. Third Indian Home Guard and the 1st Kansas Colored Volunteer Infantry and units from Colorado, Kansas, and Wisconsin. This was the last major engagement in Indian Territory during the Civil War.

August 12 Cynthia L. Harriman

“Battlefield Medicine”

At the beginning of the War Between the States medical care was crude and undeveloped. As during any war, huge advancements were made with the introductions of battlefield evacuations, hospitals aboard ships, the pharmaceutical industry, medical record keeping, women nurses as well as many other surprising outcomes. A docent shows how medical instruments were used for the care of the soldier along with results of how medicine was taught and practiced.

August 19—Company E, 15th Texas Cavalry

Living History

Are you hot in those wool uniforms? Life of the soldier will be presented on the front lawn of the museum from 10:00 to 4:00. Throughout the day, soldiers will drill, present firing demonstrations and be available to answer questions about life in the ARMY during the Civil War. (The answer is yes—in the summer it is hot in the uniforms)

Civil War Artist John Paul Strain will be a featured guest at the museum.

Alternate programming—in case of emergency

“Why Did they Wear That—The Victorian Lady” Cynthia L. Harriman

Through the use of Victorian clothing, with an emphasis on ladies underpinnings, the story of a Civil War era woman is told. It is not only the story of function, but of social class, sexiness, liberation, suffrage, inequality, frugality and survival. Even though the description sounds heavy, it is a fun and entertaining way of looking at history and looking at ourselves as we learn the origins of customs and practices we still engage today.

“Flags —The Real History of Confederate Flags, Origins and Uses”

Cynthia L. Harriman

Civil War flags are valuable, not in the price by fabric yard, but for several other reasons. Many have its history written on the flag, others have the DNA blood and bullet holes and some flags have their identity lost to history. Why are there so many different kinds and what is sacred to some takes on a controversial meaning to others. Why are there so many different kinds—what do they mean and how were they used? This short presentation clears up some of the mystery a century and a half later by looking at them as they were seen in the 1860s.

OR

“Jefferson Davis—The Other 77 Years” Cynthia L. Harriman (haven’t not written yet)

Today, Jefferson Davis turns 209 years old. For an old guy, his name sure comes up a lot in conversation. Throughout the last 150 years he has been touted as both a patriot and a polarizing figure, but in recent times, stories are only about 4 turbulent years in a lifetime of service. 1861-1865 was just a tough time to be a leader no matter who you were.

Be Proud You're a Rebel

By [Dissident Mama](#) on May 16, 2017



I was born and raised in Richmond, Virginia, the capital of the Confederate States of America (CSA) from April 1861 to April 1865. Pictured above is the statue of Confederate Gen. Robert E. Lee on the city's famous Monument Avenue.

The grand cobblestone street is also adorned with statues of generals J.E.B. Stuart and Thomas "Stonewall" Jackson, and Confederate president Jefferson Davis. But Richmond isn't a blip in antebellum history or a relic of "Lost Cause" mythology; hers is a rich, complex, and illustrious history from the earliest days. One we should know and study. Not shun or shame.

Under the guidance of Captain Christopher Newport, New World colonialists traveled to Richmond from Jamestown, living and settling among the Powhatan in the 1600s. It was the home of Pocahontas and one of America's earliest successful white-European communities.

It was in Richmond's St. John's Church that Patrick Henry gave his "Give me liberty, or give me death!" speech. It was here, in the heart of the Old Dominion, that Thomas Jefferson passed his Virginia Statute for Religious Freedom. Famous past residents include Chief Justice John Marshall, poet Edgar Allan Poe, and tennis great Arthur Ashe.

Virginia's Capitol was designed by Jefferson, making Richmond home to the oldest legislature continuously operating in the Western Hemisphere. And it was in this very building that on April 23, 1862, Robert E. Lee stood when he accepted command of the military forces of his beloved Virginia during the "Civil War."

Like so many native Richmonders and Southerners beyond the shores of the mighty James River, we call this bloody conflict that took the lives of an estimated 700,000 people anything but "civil." In fact, the true definition of "civil war" is "a war between citizens of the same country."

Yet, the South had already seceded before war broke out. By doing so, those states set up their own independent confederation – an alliance comprised of 11 strong sovereigns guided by the principles of a newly written Confederate Constitution.

This more-Jeffersonian coalition of subsidiarity also included amicable treaties with the Cherokee, Creek, Choctaw, Chickasaw, and Seminole Indians. The CSA was about bucking central authority, increasing autonomy, and letting each state chart out its own path.

That's why Dixie chicks like me call the struggle the War for Southern Independence, hearkening back to its similarity of the American colonies' secession from Britain. Some firebrands, of which the South proudly is in no short supply, even refer to it as the War of Northern Aggression.

Interestingly, Mr. Lincoln never recognized the CSA as a legitimate government. Thus, in his eyes, that would have made North and South part of the same country. So why then didn't he get the approval of each of the governors and/or their state legislatures before sending in the U.S. military to quell "the rebellion"? That would've been the constitutional, legal, and moral thing to do.

Of course, because the war wasn't about saving the Union or freeing the slaves or promoting the will of the people. It was about economics, resources, power, and revenge – always the real causes for all good protectionist wars, don't ya know? It was an invasion of a foreign entity, not a civil war amongst fellow countrymen.

Surprisingly, during my time in Richmond's public schools in the 1970s and 1980s, students were taught the unvarnished history of this pivotal period. Quite amazing considering the 100-plus-year Reconstruction revisionism that had been seeping its way into textbooks and curriculum a la Northern publishers and educrats.

Back then, I was encouraged to study the South, her people and their rightful places in the story of America (and the world) through the lens of history, not modernity and all of its misperceived perfections and moralisms. It's called context, y'all.

In fact, I attended Douglas Southall Freeman High School, an institution named after the Pulitzer-Prize winning author, who won the honor in 1935 for his four-volume biography on Robert E. Lee. Our yearbook was called "The Historian" in Freeman's honor.

Our team mascot was the Rebels, whose symbol was a gray-uniformed soldier holding a gun in one hand and a Confederate Battle Flag in the other. The marching band played "Dixie" at football games, as boosters donned Rebel Man pendants and fans waved the Battle Flag.

Today, the school remains DSF and its teams are still the Rebels, but gone are the pre-political-correctness images of a gun-toting Confederate hero. Screw history, even if you're an institution named after a famous historian: all must bow down to the gods of progressivism and sacrifice nuance, objectivity, and truth on the altar of sensitivity to the uninformed, miseducated, and/or malicious. Just pay your penance and move on, say the useful idiots to we backwards-ass crackers.

Actually, the Cultural Marxists are smart enough to have initially taken aim on 1861-1865. They are a duplicitous bunch, and started small by challenging school mascots and Boy Scouts troop names. Get the low-hanging fruit before you tear the whole tree out by its roots, Jefferson, Washington, Madison and all. They were just a bunch of rich white slave-owners after all. Nothing to be learned here, people. Move along.

Having knocked down the first dominoes, progressives have become increasingly emboldened in their anti-Southern efforts. It may start with Ole Miss banning "Dixie;" Georgia changing its state flag's 1956-2001 design to be without the Battle flag; the University of Texas removing its Jefferson Davis memorial statue; and South

Carolina removing the flag from state grounds. (Have I ever expressed just how much I disdain turncoat Nikki Haley? Ugh.)

Next thing you know, Washington and Lee University has removed its flag display that adorns the Lee monument in Lee Chapel, under which the Confederate general is buried; Charlottesville city council has voted to remove a Lee statue and rename Lee Park; the Southern Baptist Convention has banned the flag (why don't they just get rid of the word "Southern" while they're at it?); the National Cathedral has removed flags from its stained-glass windows; and New Orleans is this very day in the throes of a violent cultural clash over removing four monuments, only one of which has actually come down.

Now, as a libertarian, I don't even believe in public property, which is where these statues are/were erected, nor do I believe in tax-payer-funded schooling, like these ahistorical institutions of "higher learning." (See, if everything was held in private, this nonsense wouldn't even be an issue. When "everybody" owns a space, nobody really owns it, right? An argument for another day perhaps.) But a Richmond rebel girl's gotta take a stand.

Interesting, too, that one of the rationalizations heard from leftist municipal leaders, anti-Southern zealots, and miseducated tyrants is that the monuments and flags must be moved to a museum, you know, put in their "proper place." You racists can display your "symbols of hate" or whistle "Dixie" at home in private, away from the eyes, ears, and closed minds of totalitarians. Protect the public sphere, they say. It's for the children. It's for unity. Gag.

Man, what a carpet-bagger con. What the Cultural Marxists really desire is fully remaking the South in their own image – a progressive product void of all of its unique Southernness, a valuable resource forced to become a mirror image of their disillusioned puritanical paradise. Don't be fooled by this social-justice scam.

Leftists, of course, possess all the post-modern tools needed to engage in this war of expunging Southern heritage and antiquity: the mainstream-media cabal, the white-guilt-ridden American church, the indoctrination centers of K-12, the university re-education camps, the entertainment biz, and statism – an institution that is always happy to do the bidding of totalitarians who want to force their ideas on the masses.

Because of the influence and power of these apparatchiks, they come, they see, and they eventually conquer, and then they ratchet it up. This is always the modus operandi of progressivism, so the cultural home-wreckers will never cease in their efforts to knock down the whole domino set ... but that's only if no one gives voice to the voiceless: the Southern tradition.

I, for one, will fight against this ongoing Reconstruction of the South. She is a cause worth fighting for. It's time for all you good Southerners to reject this destruction of her important history and her symbols. Embrace your heritage of stubbornness, anti-authoritarianism, hard-working grit, and self-determination. It's in your blood.

Be that rebel you were born to be. Be the real resistance. Be bully proof. And just as our Confederate ancestors did, defend your home. It's time to push back against this cultural genocide of Dixie.

About Dissident Mama

Truth warrior, Jesus follower, wife, and boy mom. Apologetics practitioner for Christianity, the Southern tradition, homeschooling, and freedom. Recovering feminist-socialist-atheist and retired mainstream journalist turned domesticated belle and rabble-raising rhetorician. A mama who's adept at triggering statists, so she's going to bang as loudly as she can.

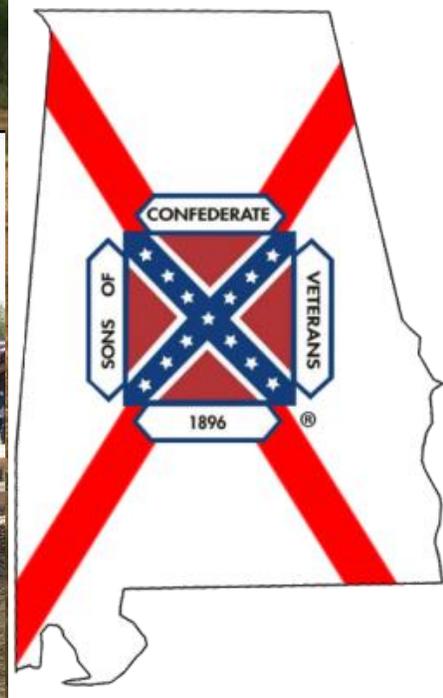
<https://www.abbevilleinstitute.org/blog/be-proud-youre-a-rebel/>

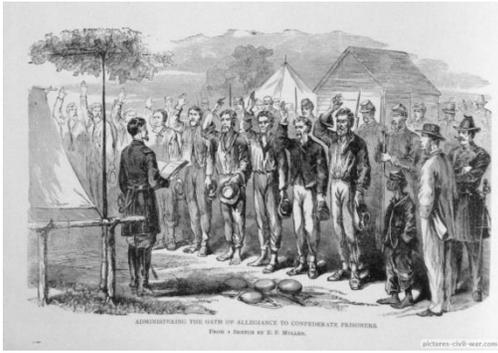
Walker County Today

facebook.com/walkercotoday
twitter.com/walkercotoday



An estimated crowd of 300 turned out on Saturday May 13th to raise a giant Confederate Battle Flag near exit 72 on I-22. The flag raising was sponsored by the Alabama Division Sons of Confederate Veterans.





The Union Pledge of Allegiance

and why it's a **HUGE problem** for Confederates

Here is your opportunity to learn the truth about the progressive, socialist "oath" written to indoctrinate Southern Youth to the LINCOLNION VIEW of ONE NATION vs. **Our BIRTHRIGHT of a REPUBLIC of SOVEREIGN STATES.**

Part 1 of 3 - Joan Hough, widow of two decorated U S military veterans

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f2d41889CmDNjM0/PLEDGE%20OF%20ALLEGIANCE%201.pdf>

Part 2 of 3 - Joan Hough, widow of two decorated U S military veterans

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1830586CEeYoPI/PLEDGE%20OF%20ALLEGIANCE2.pdf>

Part 3 of 3 - Joan Hough, widow of two decorated U S military veterans

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1ea2d0aCyNpFsl/PLEDGE%20OF%20ALLEGIANCE3.pdf>

<https://www.lewrockwell.com/2003/10/thomas-dilorenzo/pledging-allegiance/>

<http://www.counterpunch.org/2016/09/02/can-we-please-get-rid-of-the-pledge/>

<http://scvok.com/should-the-south-chant-the-pledge/>

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

<https://www.lewrockwell.com/2001/07/daniel-mccarthy/patriot-socialists-and-neocons/>

<https://www.abbeyvilleinstitute.org/blog/bellamys-pledge/>



Listen to Pastor John Weaver's excellent sermons.

[The Pledge-History & Problems-1](http://www.sermonaudio.com/sermoninfo.asp?SID=710612106)

<http://www.sermonaudio.com/sermoninfo.asp?SID=710612106>

[The Pledge-History & Problems-2](http://www.sermonaudio.com/sermoninfo.asp?SID=730611024)

<http://www.sermonaudio.com/sermoninfo.asp?SID=730611024>



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.

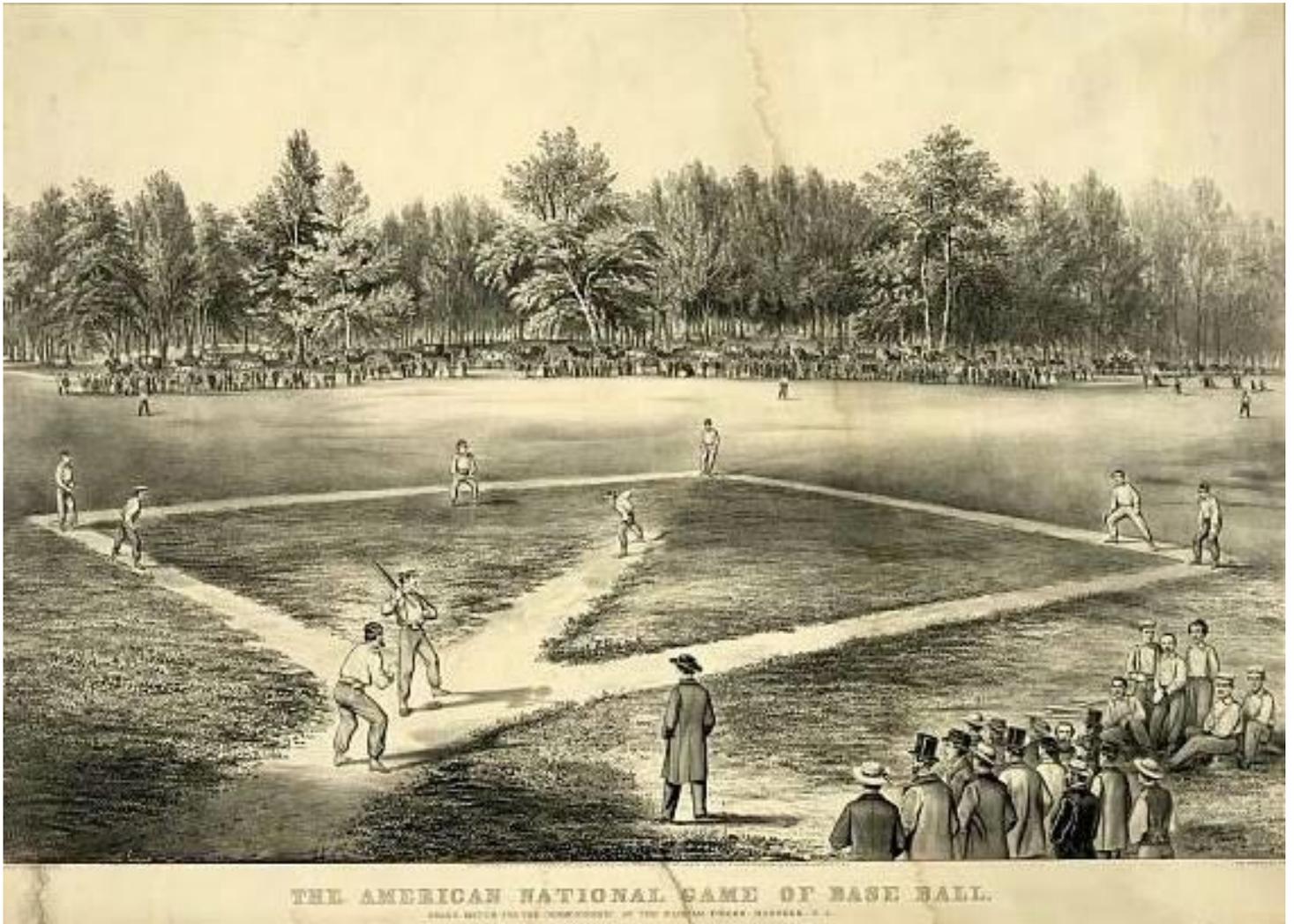
(Delegates must be listed individually)

FOR THE CREDENTIALS COMMITTEE:

Signature

Date

Baseball and the War



BY: Terry Bluett, Pa. Past Player

“We were playing baseball near the front lines after a break in our skirmish. Suddenly there was a scattering of fire, which three outfielders caught the brunt: the centerfielder was hit and captured. The left and right field managed to get back to our lines. The attack was repelled, but we had not only lost our centerfielder, but the only ball we had in Alexander, Texas!”

**- George Putman
Private, United States Army**

Depending on who you talk to, Abner Doubleday did or didn't invent baseball in 1839. He did fire the first Northern shot of the Civil War and commanded the 1st Corp at the Battle of Gettysburg after Lancaster, Pa General John Reynolds was killed at the beginning of the battle. Some people credit the creation of baseball to Alexander Cartwright in 1845 when he refined the rules and created the New York Knickerbockers baseball Club and had the first recorded game in 1846. This was the same year Walt Whitman wrote, “I see great things in baseball. It's our game, the American game”.

Regardless as to whom invented baseball, the game was well established prior to the Civil War in the New York area, parts of New Jersey and even filtered up to the Capital in Washington. The President learned and loved the game prior to his election campaign in 1860. A popular newspaper even published a political cartoon showing him batting against his opponents in his campaign. During the Civil war he even had a baseball field constructed on the White House lawn. There are stories such as he was late for a war council meeting and said, "They will just have to wait. It is almost my turn at bat".

The Civil War did something unique. Rather than minimizing a sport, it expanded baseball and set up a scenario that would make the game explode throughout the country and quickly make it a professional business. Remember, just prior to the war baseball was fairly confined to the New York and surrounding area. During the war there were long periods of encampments waiting for the next battle. Soldiers drilled and drilled and became bored resulting in low morale. The New Yorkers started teaching their comrades from Pennsylvania, Massachusetts, Connecticut, Michigan, Ohio and other northern states the game of baseball. They loved it and played as often as they could. Generals actually sent reports saying promote baseball activities in your camps. It promotes good health and keeps the mind off of the war. It is good if all ranks play together. Every encampment and most of the Companies had their own one piece baseball pattern. They would get a walnut and start wrapping it with yarn until the cut horsehide would fit around it tightly. Then they would sew it up and have their baseball for the games. Oak limbs were cut and carved for bats. If your company was lucky, professionally made bats from Cooperstown, NY were shipped with your supplies. Gloves were not used until the 20th century.

So how did the southern soldiers learn the game of baseball? Well, there were 160 prisoner of war camps. Not all of them presented the horrors of Elmira and Andersonville. Many prisoners learned and played the game in prison. It became popular to have games between Northern and Southern teams and the games were very competitive. The game was so loved it even expanded to the battlefield. George Putman, a Union soldier fighting in Texas wrote home saying, "We were playing baseball near the front lines after a break in our skirmish. Suddenly there was a scattering of fire, which three outfielders caught the brunt: the centerfielder was hit and captured. The left and right field managed to get back to our lines. The attack was repelled, but we had not only lost our centerfielder, but the only ball we had in Alexander, Texas".

The Civil War started and ended in April, the traditional beginning of the now baseball season. The soldiers on both sides went home and brought baseball with them. The game exploded in communities all over the country. They were often referred to as the Textile Leagues. The areas had their best and most competitive teams. They were similar to the minor league teams of today. Colleges adapted the game and played competitively. Penn University and Princeton were huge rivals. Then in 1869 the game became professional and players were paid. The first team was the Cincinnati, Red Stockings. They won every game the first year. The next year the other teams started paying so they could also recruit the best players. Even the ladies quickly learned to love the game. The Dolly Vardens were the first recognized baseball team and first women's African-American team. They were established in 1867. Then there was the Philadelphia Blue Stockings the champions in 1869. The Female baseball Club of Philadelphia were the first female team to play male teams in the 1880's. It seems everyone wanted to play baseball.

Since the civil war baseball became baseball. The teams continued to wrap their walnut, yarn and horsehide balls until 1889 when a machine was invented to wrap string around a core. Because of a shortage of horses, a law was passed eliminating the use of horsehide and two pieces of cowhide were used in making the ball instead of one. You may find it amazing that with all our great inventions since the Civil War, no one has invented a machine to adequately sew a baseball together. All MLB baseballs are hand sewed in Costa Rica, formerly in Haiti. The Civil War made baseball explode. The same may happen again since the baseball factory producing all our balls every season, is based at the foot of an active volcano. Like the Northern Civil War soldier in Texas, we may lose all our new balls. It is certain baseball advanced traumatically because of the Civil War. Other than eliminating enslavement, it is difficult to think of anything else good that came out of that horrible war.

<http://www.pacivilwartrails.com/stories/tales/baseball-and-the-civil-war>



Refighting the “Civil” War

By Bill Bonner, chairman, Bonner & Partners

Public life is always a hoot...

People of sound mind and reasonable judgment in their personal lives take on characters full of unwarranted confidence and intolerant insistence in public.

The couple whose son has a “drug problem” wants the government to start a nationwide treatment program.

The guy who can't get his town sanitation department to pick up the trash in front of his house wants to clean up a government on the other side of the world.

The woman who is not sure she will need an umbrella is convinced the planet is warming up.

It's always easier to solve someone else's problem than your own. That's one of the great advantages of living overseas: Public life is full of other people's problems.

Old Stones

Imagine if a group of Americans proposed to abolish the First Amendment, take away your favorite monuments, or introduce devil worship at your church.

You would be outraged.

But when similar outrages happen in a foreign language... they are mostly amusing and puzzling.

The show is a comedy, not a tragedy. As our friend Nassim Taleb puts it, we have no “skin in the game.”

Overseas, we lack the cues, the context, and the emotional connections to take them seriously.

We read the headlines; we shake our heads and smile. The local myths and mysteries have no power over us.

So it was that when a group of leftist demonstrators marched through Salta (Argentina) recently, we didn't know what to make of it.

“What was that all about?” we asked.

Meanwhile, scuffles broke out in New Orleans. On one side were demonstrators eager to pull down the statues of war heroes Robert E. Lee, Jefferson Davis, and P.G.T. Beauregard. On the other side, demonstrators were there to protect them.

ABC News:

Multiple people were arrested on Sunday as hundreds of protesters clashed over the fate of Confederate monuments in New Orleans, police said.

Three protesters were arrested and charged with disturbing the peace on Sunday afternoon near Lee Circle in New Orleans after a fight broke out at a Confederate monuments demonstration, according to the New Orleans Police Department...

More than 700 people attended demonstrations on Sunday on both sides of the city's plans to remove three remaining Confederate monuments.

Then, vandals defaced the monument to P.G.T. Beauregard, draping a sign on it that said: "This is historical violence, we say no."

We're not sure what that was supposed to mean. But we know where our sympathies lie: with the stones.

War of Liberation

Confederate General Robert E. Lee was one of the greatest soldiers in American history. Compared to him, the gilded generals now frequenting the White House—Mattis, McMaster, Kelly—are little more than paper pushers.

But let's look at P.G.T. Beauregard, the hero of the First Battle of Bull Run.

Born on a sugar plantation in St. Bernard Parish, Louisiana, little Pierre Gustave Toutant Beauregard didn't speak English until his parents sent him to New York to learn it.

Thence, he got an appointment to West Point and began his military career thereafter. He served his country in the Mexican-American War... and then served as superintendent at West Point.

But when Louisiana declared independence, what was he to do? Defend the homeland? Or fight against it?

We begin by correcting a common misunderstanding. Many people call it the "Civil War," which is not only oxymoronic but also incorrect.

A civil war is a fight between two or more factions for the control of the government. The war that took place between 1861 and 1865 was nothing of the sort.

Instead, it was a war of national liberation. The Southern states seceded from the Union—a right announced in the founding document of the U.S., the Declaration of Independence.

Thereafter, they never sought any control or even influence over the remaining United States of America.

Government is always a way for the few to exploit the many. The southerners wanted no more than to be ripped off and bossed around by their own people.

Flattering Narrative

But it's been a long time since the war.

Facts degrade like carbon isotopes. Real knowledge declines by the square of the time gone by and the magnitude of the event in question.

In its place, a simplified myth provides a soothing explanation, leaving those who believe it dumber than they were had they known nothing at all.

So the stage was set when Donald J. Trump came on the scene.

The New York Times:

“People don’t realize, you know, the Civil War, if you think about it, why?” he told his interviewer...

Mr. Trump followed up on the comment in a tweet on Monday night, arguing that [Andrew] Jackson saw the Civil War coming and would have prevented it had he not died 16 years earlier.

Why?

Almost immediately, the great and the good rose to the challenge, denouncing Mr. Trump for daring to challenge the flattering narrative.

In their minds, the “Civil War” had but one cause. Even Chelsea Clinton let her Twitter fans know what it was immediately: “slavery.”

This made the war unavoidable, just, and heroic. Whipping the South, at great cost, made sense because it wiped that stain from the national escutcheon.

That is the only politically acceptable narrative for the “Civil War” today.

Mission to Protect

But the poor Little Creole!

It was much more complicated for P.G.T. Beauregard. He was trained as a soldier. His mission was to protect his country... as commanded by his civilian superiors.

Louisiana declared independence in January 1861. The Confederate States of America then offered to make him a brigadier general. What was he to say?

“No, thanks... I’ll stick with the Yankees.”

Judged by today’s sentiments, he might have refused service, citing slavery (a classic win-lose deal—slave owners won while slaves lost) as a deal breaker.

He might have led a demonstration, seated on the grass in front of the state house playing guitars and singing Kumbaya. He could have asked for gluten-free wafers in church, too.

But this was the 1860s, and his homeland was about to be invaded by a foreign army.

In the event, Beauregard cast his lot with his fellow Southerners. And when Lincoln sent his army into Virginia, he was ready for them.

The Yankees attacked at Bull Run, Virginia, in July 1861. Beauregard, in command of the Confederate Army there, counterattacked and drove them back to their barracks in Washington, D.C.

Some military scholars believe Beauregard should have followed up with a move against the capital. He might have captured the White House and Congress... and brought the war to an early close.

Had he done so, who knows what would have happened?

Perhaps the nation would have been spared 1 million deaths. Maybe slavery could have been ended in an orderly, nonviolent way.

And maybe Lincoln's statues would now be hoisted up and carried away.

Regards,



Bill Bonner

Bill Bonner

Chairman, Bonner & Partners

<http://www.caseyresearch.com/articles/refighting-the-civil-war>

Defending the Heritage



Telling a lie is different than bearing false witness. False witness is defamation of character. Creating an impression about a person or group of people that murders their character and slanders their intent. The Yankees have been bearing false witness against their Southern neighbors for over 200 years and it still persists. So... Don't tell me it is in the past! And it will NOT be in the past until the federal government makes sure all the truth is taught in our public schools... then and only then, will a Southerner be able to "get over it."

Travis [><]

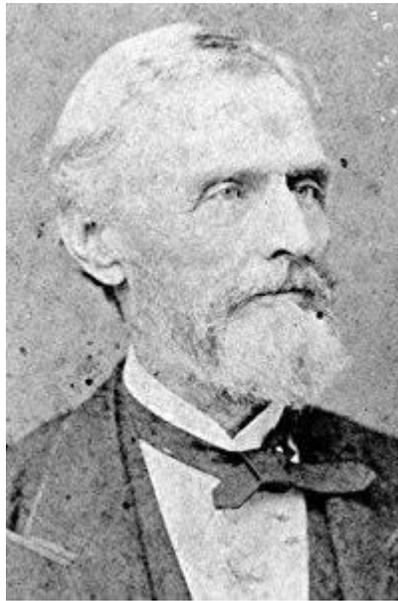


"I desire peace as much you do. I deplore bloodshed as much as do; but I feel that not one drop of the blood shed in this war is on my hands.

I can look up to my God and say this, 'I tried all in my power to avert this war. I saw it coming, for twelve years I worked night and day to prevent it, but I could not. The North was mad and blind; it would not let us govern ourselves, and so the war came, and now it must go on till the last man of this generation falls in his tracks, and his children seize the musket and fight our battle, unless you acknowledge our right to self-government. We are not fighting for slavery. We are fighting for Independence, - and that, or extermination, we will have.'"

- President Jefferson Davis of the Confederate States of America, during a recorded peace negotiation with Union Colonel James Jaquess, July 17th 1864, in Richmond, Virginia.

[Painting of President Davis made during the war by artist Louis Mathieu Didier Guillaume]



Captain Gordon McCabe writing after the death of Jefferson Davis --

"Whereas the A. P. Hill Camp, Confederate Veterans, of Petersburg, Virginia, has heard with profound sorrow of the death of the Hon. Jefferson Davis, late President of the Confederate States of America, therefore, be it

"Resolved, First, That in the death of this illustrious man, the whole South mourns the loss of a dauntless leader, whose fame must be forever associated with the heroic achievements of a people battling for hearth and home and country—a man, who, in victory and disaster alike, bore himself with such noble equanimity, such serene constancy, such single minded devotion to duty, as will forever enshrine his name among the great champions of freedom.

"For more than a quarter of a century every calumny that brutal malignity could invent and envenomed passion proclaim, has been hurled against him; yet steadfast in the consciousness of exalted principle, upheld by an unwavering conviction of the righteousness of the cause, to which he dedicated both heart and brain, and which to the last, was to him and to millions of his countrymen, 'strong with the strength of truth and immortal with the immortality of right,' he met with quiet dignity and intrepid front the storm of obloquy, with which sectional hate and coarse fanaticism vainly sought to beat down and crush the 'dauntless temper of his mind.' It was his lot to be tried in great events, and in the many grave trusts confided to his wisdom, skill and valor, he was equal to the trial. In council, in debate, on field of battle, he ever 'stood four-square to all the winds that blew,' and when this generation shall have passed away, and the motives and convictions of men shall be apprehended without passion, when a true perspective of the great struggle in which he was our chosen leader shall be attained, there shall shine out in the broad light of that heroic time no nobler figure than that of Jefferson Davis.

"For the people whom he loved, he suffered cruel torments, yet he even counted it a glory and no shame, and the vigor of his soul, disdaining the weakness of his body, bore him triumphant through the ignominies that were heaped upon him.

"Resolved, Second, That we honor his memory as that of a man, who in private life ever bore without reproach the grand old name of gentleman'; that we revere him as a statesman, 'who never sold the truth to serve the hour'; as a soldier, who even counted life itself a worthless thing when freedom was at stake, as a patriot,

" Whose eighty winters freeze, with one rebuke,
All great self-seekers trampling on the Right.'

"Our love for him is, in truth, rooted in proud memories, of which neither we nor our children after us need ever be ashamed.

Was the South Poor Before the War?

By William Cawthon on May 26, 2017



This essay was written in 1982 under the direction of Emory Thomas at the University of Georgia and was originally titled, "The Affluent Section: The South on the Eve of the War Between the States."

"Once upon a time we all knew that the antebellum South was poor", asserted Harold D. Woodman in the 1975 issue of *Agricultural History*. He was replying to Stanley Engerman's argument that the antebellum South's economy was prosperous and compared quite favorably with the economy of the Northern United States.

In the academic community and among much of the general populace the tacit assumption had been for many decades that the antebellum South was, at least taken as a whole, a poor land which compared unfavorably in almost every index of material prosperity with that of the North. After all the South lost the Civil War, and everyone knows the great predominance of the Union in population, railroad mileage, commerce, finance, and industry. The North's economy was much closer to the industrial, modern system that is equated with wealth and progress than was the South's backward looking agrarian economy and paternalistic social system. Not only are there statistics to buttress these beliefs, but also eyewitness accounts of many travelers in the antebellum South. Men such as Frederick Law Olmsted described graphically the unfavorable, even wretched living conditions of many of the Southerners they met, Olmsted even asserting that nine-tenths of the neighbors of gentlemen he met "for a hundred miles around them lived in a manner which, if witnessed at the North, would have made them objects of compassion to the majority of our day-laborers."^[1]

Perhaps the most extremely denigrating view of Southern society was that painted by the British economist J.E. Carines during the Civil War in his book *The Slave Power*. Carines said that a small oligarchy of wealthy planters used four million slaves to rule four million wretched and debased whites, or, as they were known in the South, "white trash."^[2] While all historians conceded that there was a wealthy upper class in the South it had become commonplace—and still is to a very large extent—to view this class as quite exceptional with the great majority living a life more akin to the crude pioneer than to the wealthy aristocrat.

The very face of extreme poverty in the South after the Civil War among large numbers of both its black and white citizens has done much to bolster the belief that the antebellum South was poor, as has the relative raking of the Southern states at the bottom of almost every economic index since that great conflict.

Studies of the past few decades, however, have seriously questioned the old assumption of a markedly inferior Southern economy in the pre-war years. Frank L. Owsley was the first to establish that a large middle class existed in the antebellum South. Writers such as Phillips and Gray portrayed the slave regime of the Old South in a more sympathetic light but still saw the Southern economy as distinctively less vibrant than the Northern. Studies of regional income were among the first academic efforts to suggest Southern prosperity in the pre-war years. Richard Easterlin developed estimates of regional income for 1840, 1860, and subsequent years down to 1950. His estimates are based on commodity production and distribution for the earlier years. Those of 1840 are basically the work of Ezra C. Seaman, a Midwestern lawyer and government official, who used the 1840 census data to estimate regional income in a book first published in 1848 and revised in 1852.^[3]

Even counting slaves and estimating their income at subsistence, Easterlin's estimates place Southern per capita income at 76 percent of the United States average in 1840 and 72 percent in 1860. Per capita income in the South was higher than in the North Central states — the Midwest of today — a good comparison since both of these sections were overwhelmingly agricultural in their economic life. Southern white per capita income exceeded the national average and compared favorably with that of the Northeast. The West South Central region exceeded the Northeast in per capita income in 1840, even considering the slaves as part of the population. For the free population alone the North Central states had distinctly the lowest income per-capita.^[4]

Revising Easterlin's data, Stanley Engerman found a higher rate of growth of Southern per capita income over Northern between 1840 and 1860, 1.6 percent versus 1.3 percent if slaves are counted in the population. 1.8 percent versus 1.3 percent if only the free population is considered.^[5]

These figures themselves, if true, would seem to topple the old notion of a stagnant, impoverished antebellum Southern economy. When one takes into account the greater urbanization of the North, in particular the Northeast, and the resultant higher cost of living there, the position of the South is even more markedly improved. Though apparently no studies have taken this factor into account it has important consequences for the standard of living.

But the major revisions in the traditional view of the antebellum Southern economy have come from the application of mathematical and statistical methods to historical data by a group of "new economic historians" or "cliometricians." Their findings have been most dramatically stated and interpreted—in true iconoclastic fashion—by Robert Fogel and Stanley Engerman in their controversial book, *Time on the Cross*. Among their major conclusions are that "slavery as an economic system was never stronger" than on the eve of the Civil War; that "Southern slave agriculture [was] 35 percent more efficient than the northern system of family farming"; and that "the economy of the antebellum South grew quite rapidly. Between 1840 and 1860, per capita income increased more rapidly in the South than in the rest of the nation."^[6]

The only area in which Fogel and Engerman concede that South fell seriously behind the rest of the country in physical capital formation was in the manufacturing sector, and even here the authors consider the South to have compared favorably with the leading Western European nations in all indices other than the production of pig iron. They view the South's comparative advantage to have been in agriculture rather than manufacturing.^[7]

Virtually all of the data assembled by the cliometricians, and their interpretations of these statistics, portray the antebellum Southern economy on quite favorable terms with the Northern economy. For example, Heywood Fleisig found the average value of implements per farm, of buildings per farm, and of land and buildings per farm to have been greater in the slave than the free states, and the value of farming implements per improved acre to have been relatively close—\$1.60 for the free states and \$1.40 for the slave.^[8] Fogel and Engerman even assert that "expenditures on farming implements and machinery per improved acre were 25 percent higher in the seven leading cotton states than they were for the nation as a whole."^[9]

Contrary to earlier descriptions by historians of large scale reliance by cotton planters on the agricultural products of the Midwest, evidence has been amassed that the farms in the "cotton counties" were self-sufficient in food production. Drawing from a study of the manuscript census schedules of 1860, the Parker-Gallman sample of 5,229 farms in counties across the South producing 1,000 or more bales of cotton in 1859 revealed a per capita grain output on these farms of 53 bushels, significantly above the national per capita average of 38 bushels.

Similarly, the sampled farms were self-sufficient in meat production. Parker's estimate, which he considers to be if anything biased against self-sufficiency, is that the sample farms produced enough meat to feed their slaves and over 400,000 free men. Gallman concludes that "the farms of the cotton South, far from being dependent on external sources of basic foods, were in a position to supply food to outsiders on an impressive scale."^[10]

Gallman's procedures were deliberately biased against self-sufficiency by estimating "upper-bound" requirements in food consumption, and led to deficits in grain and meat needs for the entire South in 1860; however application to "better estimates" to requirements would restore self-sufficiency to the South as a whole.[11] Diane Lindstrom, in her study of interregional trade flows of grain, unearthed data "which cast doubt upon the previously held position that the south relied upon western grain supplies." [12]

The matter of Southern self-sufficiency remains open to some debate. There were of course seasons of drought and consequent crop failures, and in those years notable mention of grain importations from the Midwest is mentioned in Southern newspapers. Some authors make quite a lot out of contemporary accounts of "famine" and imported foodstuffs.[13] In an agricultural economy like the antebellum South's crop failures occurred some years and caused a dislocation in food supplies. Droughts as severe as the 1860 one which William L. Barney exploits in his book *The Secessionist Impulse* were quite rare. On the other hand, the census year 1859 on which Robert Gallman based his study of self-sufficiency is generally considered a better than average crop year. On balance it seems that during a normal year Southern farms as a whole were self-sufficient in food production or close to it, and that the South had only a minor dependence on food imports. The emphasis in much Southern writing of the 1850s on dependence upon external food supplies is obviously the result of a movement to make the South totally self-reliant in all fields, an attitude that would emphasize any dependence that existed.

The study, however, that gives the hammer blow to the idea that the antebellum South was poor, or even had wealth inequality greatly exceeding that of the North, is Lee Soltow's *Men and Wealth in the United States, 1850 – 1870*. Basing his study primarily on "spin samples" of the 1850, 1860, and 1870 censuses, but also buttressed by the published census data, Soltow gives some startling statistics which confirm the wealth of the antebellum South.

Soltow's spin samples revealed the average free adult male in the South to hold virtually twice the wealth of his Northern counterpart.[14] The division between North and South is the dichotomy between free and slave states. Soltow found that "the economic elite of the country was dominated by southerners in the antebellum period." His figures reveal that 59 percent of the nation's men in the top one percent of wealth-holders in 1860 were from the South.[15] Because of the population disparity between the two sections, the proportion of Southern men in this favored one percent was three times as great as that for Northern men—two percent of Southern men versus six-tenths of one percent of Northern men.

This data might seem to suggest extreme Southern inequality in wealth distribution but in reality the information shows surprising little divergence of inequality levels between North and South. The proportion of men who held real property in the South was slightly higher than for the nation as a whole in 1850, though somewhat less than the ration of real property holders in the Northwest (Ohio and west). By 1860 the proportion of Southerners holding land had increased somewhat, to 44 percent of adult free males, still slightly above the Northern percentage and only slightly less than the proportion in the Northwest, 45 percent. The South led each of the two major Northern regions in the percent of its free adult males who recorded real or personal property in the 1860 census—66 percent of Southerners to 64 percent of persons from the Northwestern states and 57 percent of Northerners.[16]

Students of the inequality of wealth distribution in antebellum America seem fairly well agreed today on a few conclusions: Wealth in both sections was distributed more equally in the countryside than in towns and cities," wealth was more concentrated in the rural South than in the rural North, but the overall inequality in wealth between North and South did not differ by too significant proportions, largely because of the great inequality which obtained in urban areas.[17]

Soltow's study reveals that 27 percent of the total wealth in 1860 in both the North and the South was held by the wealthiest one percent of free adult males. The top ten percent of the men of the South held 75 percent of total Southern wealth, while the same percent of Northern men held only 68 percent of wealth in their section. Similar greater levels of inequality among Southerners obtained for percentile brackets above one percent and below 40 percent, at which level the proportion of total wealth held became almost identical. These statistics reveal a surprising similarity of wealth distribution among the free men of North and South.

The following is Soltow's chart showing the top percentile groups of free adult males and their percentage of total estate in 1860:[18]

Top Percentile Group	Percentage of Total Estate in 1860	
	North	South
0.1 %	8.0 %	7.0 %
1.0 %	27.0 %	27.0 %
2.0 %	37.0 %	39.0 %
5.0 %	53.0 %	59.0 %
10.0 %	68.0 %	75.0 %
20.0 %	84.0 %	89.0 %
30.0 %	92.0 %	95.0 %
40.0 %	97.0 %	98.0 %
50.0 %	99.0 %	99.0 %

Soltow based his study upon a sampling of free adult males found in the manuscript schedules of the censuses of population of 1850, 1860, and 1870. In order to ascertain the per capita wealth of all free persons and study in detail the regional pattern, the per capita wealth of each county of the 34 states of the 1860 nation was ascertained in the present study. The statistics back up Soltow's findings.

The current study uses total free population as the primary base for comparison. Some authors give figures with slaves counted as potential wealth-holders, and even subtract from Southern wealth slave values. Such methods lower Southern wealth, the latter drastically. Though slaves held small amounts of personal property, it was not reported on the census schedules. Thus to include them as potential property holders slightly distorts the true wealth distribution. Most importantly, it presents an erroneous picture of Southern wealth, as only the free were in a position to accumulate the wealth reported. If the slaves had been free they would have been in a position to accumulate wealth, but that was not the situation of 1860.

To discount slave wealth gives an exceedingly false economic picture, as it constituted a prime element of Southern wealth and was easily convertible to cash or other forms of wealth if desired. Not to count slave wealth is an exercise in historical fiction.

Why few before Soltow used the published 1860 census data to assess Southern wealth is a mystery. The real and personal estate of each county, and of each state, is given. All one has to do is to divide those figures by the population of the given district and one has a detailed geographical measurement of the wealth of the nation per head. Soltow used this data as a backup for his study but somewhat misrepresented the values in so doing by dividing total wealth by the number of free men 20 and older, even though the wealth figures include that held by women and males under 20.

The results are astounding to a twentieth century American. The wealthiest state per capita then is the poorest in per capita income today—Mississippi. The poorest of the eleven Confederate States—Arkansas—was wealthier than the wealthiest Northern state—Connecticut. The wealthiest states were the most deeply Southern, many of which were among the most rural states of the Union.

A county breakdown provides a dichotomy that sounds more like Southern propaganda gone wild than anything reasonable to modern ears. Three hundred and thirty-five (335) Southern counties were wealthier than the richest Northern county. Counties which today are among the poorest in the nation were then among the most affluent. The very poorest counties were Northern, and the number of Northern counties with a per capita wealth under \$300 and under \$200 exceeded the number of Southern counties in these categories, even though there were more counties in the South.

The extreme Southern poverty characteristic of the region depicted by Olmsted and Cairnes and a host of writers since then simply did not exist. Rather, though inequality of wealth was somewhat more prevalent in the South than in the North, the Southern states were far wealthier on a per capita basis—on an order of two to one. The wealth of the average Northerner in 1860 was \$546.24; of the average free Southerner, \$1,042.74.[19] The average free person in the future Confederate States, minus the counties which became West Virginia, was worth \$1,255.45; in the seven states of the Lower South, \$1,508.61.

Average free per capita real estate wealth in the North was \$377.22; in the South (without Louisiana), \$426.93; in ten Confederate states, \$446.42 (minus Louisiana and West Virginia). The per capita wealth of the Southern states, even if all the slaves are included as potential wealth-holders, was \$706.20; of the eleven Confederate States (minus West Virginia), \$752.75; and of the seven Lower South states, \$806.59. These figures are substantially above the Northern per capita wealth of \$546.24. And according to Soltow's calculations, even without slave wealth and with slaves counted as potential wealth-holders, eleven Southern counties remained the nation's richest, with Davidson County (Nashville), Tennessee in the lead.[20]

Regional comparisons are very interesting:[21]

Region: ²¹	Per Capita Wealth of Free Population	Per Capita Wealth of Total Population
Northeast	\$ 592.01	\$ 592.01
North Central	482.32	482.32
South	1,042.74	706.20
Pacific	589.83	589.83

The regions broken down into their respective divisions according to the current census bureau definitions, with the exception that Missouri is placed within the West South Central division, are:[22]

Region ²²	Per Capita Wealth of Free Population	Per Capita Wealth of Total Population
New England	\$ 574.95	\$ 574.95
Middle Atlantic	599.18	599.18
East North Central	496.41	496.41
West North Central	380.03	380.03
South Atlantic	1,014.12	661.88
East South Central	1,186.90	781.65
West South Central	913.50	682.66
Pacific	589.83	589.83

The following comparison uses the regions Richard Easterlin and Stanley Engerman employed for their per capita income estimates:[23]

Northeast	\$ 598.24	\$ 593.56
North Central	497.76	491.45
South (Easterlin)	1,157.04	729.92
(Engerman)	1,151.71	731.10
New England	574.95	574.95
Middle Atlantic	607.18	600.63
East North Central	496.41	496.41
West North Central	502.38	475.35
South Atlantic	1,097.79	670.38
East South Central	1,186.90	781.65
West South Central		
(Easterlin)	1,276.03	781.85
(Engerman)	1,200.39	770.83

A breakdown of the Southern states into the Lower South, the Upper South, and the Border states reveals these figures:[24]

Region	Per Capita Wealth of Free Population	Per Capita Wealth of Total Population
Border States (with W. Va.)	\$ 676.19	\$ 589.55
Upper South (w/o W. Va.)	995.66	681.97
Lower South	1,508.61	806.59
Confederate States (w/o W. Va.)	1,255.45	752.75
Confederate States (with W. Va.)	1,207.95	740.72
Border States (w/o W. Va.)	702.14	606.02
Upper South (with W. Va.)	934.89	661.55

What is perhaps most interesting in this regional breakdown is the poor showing of the Northeast in comparison with regional income estimates of Richard Easterlin and Stanley Engerman. Both their estimates place Southern per capita income for the total population considerably lower than Northeastern per capita income, with the North Central states measured at only half the per capita income of the Northeast. The census wealth data shows the South to have a higher per capita wealth, even with the slave population counted, than the Northeast. The census wealth data shows the South to have a higher per capita wealth, even with the slave population counted, than the Northeast, with the per capita wealth of the North Central states comparing somewhat favorably with that of the Northeastern states—much more favorably than the ratio of per capita income between the two sections. The discrepancy may be due in large part to the higher cost of living in the more heavily urbanized and industrialized New England and Middle Atlantic states.

The Border states (including West Virginia), though with per capita wealth among both total and free population higher than Northern, had wealth levels closer to the North's than to the four Upper Southern states of present-day Virginia, North Carolina, Tennessee, and Arkansas. The discrepancy between the per capita wealth of these Upper Southern states and the Lower South was even slightly greater than that between the Border states and the Upper South. Almost as striking a contrast existed between the eleven Confederate States and those of the Border as between the former and the North.

The three east-west divisions of the South held relatively similar per capita wealth. A large difference, however, separates the wealth of the Northeast from the Northern frontier states of Wisconsin, Minnesota, Iowa, and Kansas.

Maine should be added as an exceedingly poor state. Its per capita wealth of \$354 was considerably below the \$467 figure for West Virginia, the poorest state of the South; even counting all of West Virginia's slaves her per capita wealth drops only to \$444. New York, the empire state, could muster only \$597 per inhabitant. The free citizens of all other Southern and border states enjoyed more wealth per person.

Per capita wealth in Southern States ranged from over \$2,000 in Mississippi and South Carolina to under \$600 in only one. The per capita wealth of only Connecticut and New Jersey in the North and Oregon on the Pacific rose above \$700 and one state, Kansas, fell below \$300. Twelve Southern states had per capita wealth above \$800 while there were no Northern states so wealthy.

Even should all the slaves be counted as potential wealth-holders, Alabama, Mississippi, Louisiana, and South Carolina would remain as the nation's wealthiest states. Virginia, Tennessee, and Texas would join them as more affluent than any Northern state except Connecticut. Georgia, Arkansas, Kentucky, Maryland, and Delaware would be wealthier than New York, and North Carolina, Florida, and Missouri would be richer than New Hampshire, Ohio, Indiana, Illinois, and Michigan.

Surveying county wealth distribution a quite fascinating pattern emerges. The wealthiest counties in the nation—those with a free per capita wealth in excess of \$1,000—were the plantation and high slave counties of the South together with most Southern urban counties in prosperous districts with the exception of the very largest—Baltimore, St. Louis, and New Orleans.

Only nine counties outside the South had wealth of \$1,000 or greater, and six of these were in California. The three most affluent Northern counties east of California were Ramsey (St. Paul), Minnesota (\$1,141.48 per capita); Bergen, New Jersey (\$1,124.15); and Westchester, New York (\$1,001.81), the latter two suburban New York City. In twelve states of the South 158 counties exceeded \$2,000, with a majority of Louisiana's and South Carolina's counties in this elite group.

Furthermore, the nation's wealthy counties were concentrated in the states which became the Confederacy. Of the 433 Southern counties with a free per capita wealth in excess of \$1,000, 391 were in these states, forming 48.5 percent of the counties of the future Confederate States, without West Virginia. Percentages ranged from 86.7 percent of South Carolina's counties to a quarter of Tennessee's. A majority of the counties of Alabama, Georgia, Louisiana, Mississippi, South Carolina, and present-day Virginia were in this \$1,000 and up class. The highest percentage of counties in this category found among the states adhering to the Union was Maryland's 28.6 percent; the highest for a non-slave state—California's 13.6 percent; and the highest for a Northern state—New Jersey's 4.8 percent. Fifty-four percent of the counties of the Lower South were among this affluent class.

There were many Southern counties at the other end of the spectrum also, but surprisingly more Northern counties than Southern were in the poor and very poor categories of under \$300 and \$200 per capita. The poorest states in this respect were Michigan, Minnesota, and Kansas, on the frontier of settlement. Next came Wisconsin and the counties of Virginia which became West Virginia in 1863, followed by Maine, Missouri, Arkansas, and Iowa, all of these states having at least twenty percent of their counties below the \$300 per capita level.

Over one-fifth of Northern counties had wealth of less than \$300 per capita, compared to less than an eighth of Southern counties. And the Southern ones were concentrated in the Border states of West Virginia, Kentucky, and Missouri and the mountain counties of Arkansas. In fact the Border states had as high a percentage of these counties as the Northern states, with the percentage in the Confederate States being only 8.4 percent.

The Northeast had the lowest percentage of counties in this under \$300 category, though this percentage was not greatly lower than the percentages of the South Atlantic and East South Central portions of the Confederacy. One New England state did have widespread poverty—almost a third of Maine's counties had wealth of less than \$300 per inhabitant, a higher proportion than any Southern state other than West Virginia. Though the remaining New England states did not possess a single county below this wealth level, neither did Mississippi, Louisiana, or South Carolina. All other states with the exception of Oregon, Delaware and Maryland had at least one county with a per capita wealth below \$300. It is interesting that a higher percentage of Illinois' counties were in this category than Alabama's and that Pennsylvania and Georgia had virtually the same proportion of these poor counties.

A summary of the county per capita wealth distribution of the free population in 1860 by region is as follows:^[25]

Region ²⁵	Number of Counties For Which Census Data was Published with Percentage of Counties in Parentheses ²⁶			
	Number of Counties	\$2,000+	\$1,000+	\$500 - 999
North	879	0 (0.0%)	9 (1.0%)	310 (35.3%)
South	1,099	158 (14.4%)	433 (39.4%)	332 (30.2%)
Northeast	213	0 (0.0%)	2 (0.9%)	126 (59.2%)
East North Central	401	0 (0.0%)	0 (0.0%)	130 (32.4%)
West North Central	202	0 (0.0%)	1 (0.5%)	18 (8.9%)
Pacific	63	0 (0.0%)	6 (9.5%)	36 (57.1%)
Border (with W.Va.)	293	7 (2.4%)	42 (14.3%)	96 (32.8%)
Confederate States (w/o W.Va.)	806	151 (18.7%)	391 (48.5%)	236 (29.3%)
		-\$500	-\$300	-\$200
North	879	560 (63.7%)	190 (21.6%)	76 (8.6%)
South	1,099	334 (30.4%)	132 (12.0%)	46 (4.2%)
Northeast	213	85 (39.9%)	12 (5.6%)	0 (0.0%)
East North Central	401	271 (67.6%)	82 (20.4%)	29 (7.2%)
West North Central	202	183 (90.6%)	89 (44.1%)	45 (22.3%)
Pacific	63	21 (33.3%)	7 (11.1%)	2 (3.2%)
Border (with W. Va.)	293	155 (52.9%)	64 (21.8%)	24 (8.2%)
Confederate States (w/o W.Va.)	806	179 (22.2%)	68 (8.4%)	22 (2.7%)

The extensive data which has been gathered by students of the Southern economy and which can be gleaned from the published census data demonstrate that the antebellum South's economy was a vibrant, growing one at least as prosperous as that of the North, supporting a free population with a per capita wealth almost twice the North's, and more so if the South be defined as the Confederate States. Strong evidence now indicates that inequality in wealth holdings between North and South did not differ greatly. Though county wealth inequality was twice

as great in the South as in the North, this derives from the existence of a tremendous number of very wealthy Southern counties.[26] There were more poor Northern counties than Southern, with the major poor region of the country being the Northwestern and Midwestern frontier area of Kansas, Iowa, Minnesota, Wisconsin, and Michigan, where many counties had incredibly low wealth. The poorest Southern state—or what was to become a state—West Virginia, had per capita wealth greater than any of these states, as well as greater than two others, Maine and Indiana.

Why then is the idea current that the South on the eve of the Civil War was inhabited by a few wealthy men and great masses of dirt farmers with little in the way of material prosperity? Why is the North depicted as the possessor of great material wealth and prosperity and the master of a giant industrial economy waiting to be unleashed, and the South as at best a quaint land of an outmoded order and at worst a region where the vast majority were oppressed into a cruel poverty?

These false images of the pre-war South had their origin in a number of sources—abolitionist and wartime propaganda and misconceptions; descriptions by Northern and foreign travelers, most of whom were biased against the South to start with because of a dislike of slavery; Southern self-criticism by such writers as DeBow calling for economic and cultural independence from the North; a propensity for Southerners to deride poor elements in society by such epithets as “white trash” and to popularize tales of the poorer, more ignorant people, especially in the days when the land was a frontier; and to the defeat of the South in a cataclysmic war and the resultant poverty which beset the region.

The descriptions by Olmsted and Cairnes are truly amazing in their assertions. The overall impression one has of the South from their works is of a land benighted to the utmost degree. With but few exceptions Olmsted portrays the planters as possessing nominal wealth in land and slaves but lacking in their homes even the comforts of an ordinary working man in the North. Other travelers portrayed a much different picture of Southern life.[27] But Olmsted’s flair for detail was so precise and his pen so graphic that his work from the outset became the classic “non-biased” description of the antebellum South to which historians have turned time and again.[28] A cursory review of the pages of his narratives helps explain why the impression of the antebellum South as a poor region has become so widespread. Part of Olmsted’s portrayal undoubtedly arose from the alien nature of Southern life to his New York and New England trained eyes but much of it can be attributed to his extreme hostility to the institution of slavery.[29] As a propagandist Olmsted was superb. J. C. Bonner correctly described Olmsted as “a condescending visitor [who] saw only what he came to see and...recorded his observations in terms of preconceived ideas, prejudice, and subjectivity.[30] Olmsted’s descriptions of Southern planters simply does not square with their great wealth and large income. He says that they invested almost exclusively in additional slaves. They did invest heavily in slaves but their income was amply sufficient to provide themselves with all the comforts of a typical Northern home and much more. If they did not have all the conveniences that Olmsted was accustomed to it was because of a different lifestyle or choice, not because they did not have the money to afford them. A. De Puy Van Buren, a young Michigan tutor to the families of Mississippi planters, provided an interesting insight into the reason why some common articles were not found in many planter’s houses: “A clock, almanac, and a good fire, are hard things to find in a planter’s house. The only chronometer he has, is the cotton-plant, and that ‘ticks’ but once a year. The word, haste, is not in a Southron’s vocabulary....”[31]

Despite the graphic portrayals by Olmsted and other travelers of wretched living conditions among much of the Southern population, it is clear from the census records and recent studies on inequality of wealth in mid-nineteenth century America that the North had at least as much poverty, and quite possibly more so, than did the South. But because slavery was viewed as the curse of the age, the guns of the reformers were trained on the South and were unmerciful in their descriptions of Southern living conditions. The result has been a grossly distorted view of antebellum wealth and the distribution of that wealth in the Northern and Southern sections of the United States.

Before the War for Southern Independence the advantage of the South in terms of individual wealth could not have escaped the attention of the North, certainly the great wealth held by the planters. Even Olmsted observed that “the wealth class is the commanding class in most districts of the South....”[32] Nor was this Southern dominance a recent phenomenon. Information unearthed by Alice Hanson Jones in her study of colonial wealth indicates that average wealth in the Southern colonies on the eve of the American Revolution was over twice that of the Middle and New England colonies, with a per capita income advantage of the same proportions. Her evidence also shows the colonial South to have had the greatest number of very wealthy men.[33]

Numerous books on Southern history speak of such terms as “the slaveholding dynasty,” the “proud Southern ‘barons,’” and others.[34] Cairnes titled his polemic *The Slave Power*. Northerners resented the perceived Southern political dominance of the country.[35] Southern wealth undoubtedly produced jealousy and resentment on the part of many Northern people. Coupled with the political power of the South and the arguments of the Republican Party, there was ample incentive for Northerners to want to clip the wings of the slaveholders, to reduce their power and even their affluence.

Thus Southern wealth may help explain why the North was so willing to wage a major war against Dixie. The haughty Southern barons were due a lesson. In a nation where "all men are created equal" how could Southern men be so much wealthier? It wasn't right or just, so a typical Northerner might think. Since Southerners had broken the compact of Union in Northern eyes, it was free season to pour forth hostilities against them and destroy their wealth, which was gained with the unfair advantage of slave labor in the first place.

On the other "hand, Southern wealth and prosperity helps explain-why the Southern states were so bold as to secede and so confident that they could successfully establish an Independent nation. The depth of that wealth, its extension throughout society on a close par with the North, helps explain why the masses of Southerners supported secession and the Confederacy. It is not coincidental that the poorest regions were the areas of least support. The poorest county in Alabama "seceded" from the state during the war and the poorest Mississippi county exhibited the most pronounced Union sympathy of any county of that state during the conflict.

It is unfortunate that modern Americans have so distorted a view of the wealth patterns of the country on the eve of the War Between the States. They take for granted that the region which has been the poorest since that watershed was always so. They can better understand the conflict if they can comprehend the affluence of the antebellum South, not just among the top wealth-holders but spread far and wide throughout Southern society.

APPENDIX I

PER CAPITA WEALTH BY STATE

Table I -- Free Per Capita Wealth -- 1860 -- By State, In Order of Wealth

Rank	State	Per Capita Wealth
1	Mississippi	\$2,128
2	South Carolina	2,017
3	Louisiana	1,677
4	Alabama	1,497
5	Virginia (Current borders)	1,204
6	Georgia	1,153
7	Texas	1,075
8	Florida	1,050
9	Tennessee	1,005
10	North Carolina	832
11	Kentucky	814
12	Arkansas	811
13	Connecticut	771
14	New Jersey	734
15	Oregon	726
16	Maryland	696
17	Delaware	666
18	Massachusetts	625
19	Missouri	612
20	New York	597
21	Rhode Island	593
22	California	571
22	Pennsylvania	571
24	Vermont	570
25	Ohio	543
26	New Hampshire	530
27	Illinois	528
28	West Virginia (Current borders)	467
29	Indiana	463
30	Michigan	461
31	Iowa	402
32	Wisconsin	380
33	Maine	354
34	Minnesota	350
35	Kansas	288
	Virginia (1860 borders)	980

Table II -- Per Capita Wealth of Total Population, including Slaves as Potential Wealthholders -- 1860 -- By State, In Order of Wealth

Rank	State	Per Capita Wealth
1	Mississippi	\$954
2	Louisiana	891
3	South Carolina	864
4	Alabama	822
5	Connecticut	771
6	Tennessee	756
7	Texas	750
8	Virginia (Current borders)	746
9	New Jersey	734
10	Oregon	726
11	Delaware	656
12	Kentucky	655
13	Georgia	649
14	Massachusetts	625
15	Maryland	607
16	Arkansas	604
17	New York	597
18	Rhode Island	593
19	Florida	588
20	California	571
20	Pennsylvania	571
22	Vermont	570
23	North Carolina	554
24	Missouri	552
25	Ohio	543
26	New Hampshire	530
27	Illinois	528
28	Indiana	463
29	Michigan	461
30	West Virginia (Current borders)	444
31	Iowa	402
32	Wisconsin	380
33	Maine	354
34	Minnesota	350
35	Kansas	288
	Virginia (1860 borders)	679

APPENDIX II

COUNTY WEALTH DISTRIBUTION, PER CAPITA OF THE FREE POPULATION --
1860

Table I -- Regions of the Confederacy

Region ³⁷	Number of Counties For Which Census Data was Published with Percentage of Counties in Parentheses			
	Number of Counties	\$2,000+	\$1,000+	\$500 - 999
South Atlantic	380	65 (17.1%)	193 (50.8%)	111 (29.2%)
East South Central	193	42 (21.8%)	93 (48.2%)	54 (28.0%)
West South Central	233	44 (18.9%)	105 (45.1%)	71 (30.5%)
Upper South (w/o W.Va.)	323	34 (10.5%)	130 (40.2%)	103 (31.9%)
Lower South	483	117 (24.2%)	261 (54.0%)	133 (27.5%)
		-\$500	-\$300	-\$200
South Atlantic	380	76 (20.0%)	25 (6.6%)	7 (1.8%)
East South Central	193	46 (23.8%)	15 (7.8%)	4 (2.1%)
West South Central	233	57 (24.5%)	28 (12.0%)	11 (4.7%)
Upper South (w/o W.Va.)	323	90 (27.9%)	36 (11.1%)	8 (2.5%)
Lower South	483	89 (18.4%)	32 (6.6%)	14 (2.9%)

Table II -- Regions of the South

Region ³⁸	Number of Counties			
	Number of Counties	\$2,000+	\$1,000+	\$500 - 999
South Atlantic	452	65 (14.4%)	200 (44.2%)	137 (30.3%)
East South Central	302	49 (16.2%)	120 (39.7%)	87 (28.8%)
West South Central	345	44 (12.8%)	113 (32.8%)	108 (31.3%)
		-\$500	-\$300	-\$200
South Atlantic	452	115 (25.4%)	42 (9.3%)	12 (2.7%)
East South Central	302	95 (31.5%)	35 (11.6%)	13 (4.3%)
West South Central	345	124 (35.9%)	55 (15.9%)	21 (6.1%)

Table III -- States

Number of Counties For Which Census Data was
Published with Percentage of Counties in
Parentheses

	Number of Counties	\$2,000+	\$1,000+	\$500 - 999
Alabama	52	11 (21.2%)	29 (55.8%)	10 (19.2%)
Arkansas	55	5 (9.1%)	19 (34.5%)	10 (18.2%)
California	44	0 -	6 (13.6%)	20 (45.5%)
Connecticut	8	0 -	0 -	7 (87.5%)
Delaware	3	0 -	0 -	2 (66.7%)
Florida	35	1 (2.9%)	10 (28.6%)	17 (48.6%)
Georgia	131	25 (19.1%)	67 (51.1%)	29 (22.1%)
Illinois	102	0 -	0 -	50 (49.0%)
Indiana	92	0 -	0 -	26 (28.3%)
Iowa	97	0 -	0 -	13 (13.4%)
Kansas	41	0 -	0 -	1 (2.4%)
Kentucky	109	7 (6.4%)	27 (24.8%)	33 (30.3%)
Louisiana	47	27 (57.4%)	38 (80.9%)	9 (19.1%)
Maine	16	0 -	0 -	1 (6.2%)
Maryland	21	0 -	6 (28.6%)	13 (61.9%)
Massachusetts	14	0 -	0 -	12 (85.7%)
Michigan	61	0 -	0 -	9 (14.8%)
Minnesota	64	0 -	1 (1.6%)	4 (6.3%)
Mississippi	57	24 (42.1%)	43 (75.4%)	13 (22.8%)
Missouri	112	0 -	8 (7.1%)	37 (33.0%)
New Hampshire	10	0 -	0 -	7 (70.0%)
New Jersey	21	0 -	1 (4.8%)	15 (71.4%)
New York	60	0 -	1 (1.7%)	43 (71.7%)
North Carolina	86	3 (3.5%)	27 (31.4%)	34 (39.5%)
Ohio	88	0 -	0 -	42 (47.7%)
Oregon	19	0 -	0 -	16 (84.2%)
Pennsylvania	65	0 -	0 -	29 (44.6%)
Rhode Island	5	0 -	0 -	3 (60.0%)
South Carolina	30	17 (56.7%)	26 (86.7%)	3 (10.0%)
Tennessee	84	7 (8.3%)	21 (25.0%)	31 (36.9%)
Texas	131	12 (9.2%)	48 (36.6%)	52 (39.7%)
Vermont	14	0 -	0 -	9 (64.3%)
Virginia	98	19 (19.4%)	63 (64.3%)	28 (28.6%)
(Current borders)				
West Virginia	48	0 -	1 (2.1%)	11 (22.9%)
(Current borders)				
Wisconsin	58	0 -	0 -	3 (5.2%)
Virginia (1860 borders)	146	19 (13.0%)	64 (43.8%)	39 (26.7%)

Table III --- States (Cont'd)

Number of Counties For Which Census Data was
Published with Percentage of Counties in
Parentheses

	Number of Counties	-\$500	-\$300	-\$200
Alabama	52	13 (25.0%)	5 (9.6%)	1 (1.9%)
Arkansas	55	26 (47.3%)	15 (27.3%)	3 (5.5%)
California	44	18 (40.9%)	7 (15.9%)	2 (4.5%)
Connecticut	8	1 (12.5%)	0 -	0 -
Delaware	3	1 (33.3%)	0 -	0 -
Florida	35	8 (22.9%)	3 (8.6%)	1 (2.9%)
Georgia	131	35 (26.7%)	11 (8.4%)	4 (3.1%)
Illinois	102	52 (51.0%)	13 (12.7%)	2 (2.0%)
Indiana	92	66 (71.7%)	12 (13.0%)	1 (1.1%)
Iowa	97	84 (86.6%)	21 (21.6%)	5 (5.2%)
Kansas	41	40 (97.6%)	27 (65.9%)	17 (41.5%)
Kentucky	109	49 (45.0%)	20 (18.3%)	9 (8.3%)
Louisiana	47	0 -	0 -	0 -
Maine	16	15 (93.8%)	5 (31.3%)	0 -
Maryland	21	2 (9.5%)	0 -	0 -
Massachusetts	14	2 (14.3%)	0 -	0 -
Michigan	61	52 (85.2%)	26 (42.6%)	20 (32.8%)
Minnesota	64	59 (92.2%)	41 (64.1%)	23 (35.9%)
Mississippi	57	1 (1.8%)	0 -	0 -
Missouri	112	67 (59.8%)	27 (24.1%)	10 (8.9%)
New Hampshire	10	3 (30.0%)	0 -	0 -
New Jersey	21	5 (23.8%)	1 (4.8%)	0 -
New York	60	16 (26.7%)	1 (1.7%)	0 -
North Carolina	86	25 (29.1%)	7 (8.1%)	0 -
Ohio	88	46 (52.3%)	5 (5.7%)	0 -
Oregon	19	3 (15.8%)	0 -	0 -
Pennsylvania	65	36 (55.4%)	5 (7.7%)	0 -
Rhode Island	5	2 (40.0%)	0 -	0 -
South Carolina	30	1 (3.3%)	0 -	0 -
Tennessee	84	32 (38.1%)	10 (11.9%)	3 (3.6%)
Texas	131	31 (23.7%)	13 (9.9%)	8 (6.1%)
Vermont	14	5 (35.7%)	0 -	0 -
Virginia	98	7 (7.1%)	4 (4.1%)	2 (2.0%)
(Current borders)				
West Virginia	48	36 (75.0%)	17 (35.4%)	5 (10.4%)
(Current borders)				
Wisconsin	58	55 (94.8%)	26 (44.8%)	6 (10.3%)
Virginia (1860 borders)	146	43 (29.5%)	21 (14.4%)	7 (4.8%)

Table IV -- Number of Counties in Southern States with a Free Per Capita Wealth Exceeding the Wealthiest Non-Southern County -- 1860

State	Exceeding Alameda Co. California, the Wealthiest Non-Southern County with a Per Capita Wealth of \$1,225.51	Exceeding Ramsey Co. Minnesota, the Wealthiest Northern County with a Per Capita Wealth of \$1,141.48
Alabama	25	26
Arkansas	14	15
Florida	7	8
Georgia	54	58
Louisiana	37	38
Mississippi	34	37
North Carolina	19	19
South Carolina	23	25
Tennessee	18	18
Texas	33	36
Virginia	49	55
(Current borders)		
Confederate States	313	335
Delaware	0	0
Kentucky	17	22
Maryland	2	3
Missouri	3	5
West Virginia	0	1
(Current borders)		
Border States	22	31
Southern States	335	366

Table V -- Highest Per Capita Wealth Counties for the Free Population, 1860: the Three Highest Counties For Each State, with the States Ranked in Order of their Wealthiest County

State	County	Free Per Capita Wealth
Louisiana	Tensas	\$19,687
	Madison	10,055
	West Feliciana	7,234
Mississippi	Issaquena	10,091
	Madison	6,912
	Jefferson	6,568
Alabama	Dallas (Selma)	6,315
	Marengo	5,543
	Greene	5,241
Texas	Brazoria	6,204
	Wharton	5,826
	Fort Bend	3,906
South Carolina	Sumter	4,463
	Georgetown	4,038
	Beaufort	3,984
Arkansas	Chicot	4,122
	Desha	3,770
	Phillips	3,078
Georgia	Dougherty (Albany)	4,086
	Morgan	3,437
	Wilkes	3,360
Virginia (Current borders)	Nottoway	3,584
	Amelia	3,228
	Cumberland	3,051
Florida	Leon (Tallahassee)	3,322
	Marion (Ocala)	1,862
	Jefferson	1,826
Tennessee	Fayette	3,299
	Haywood	2,745
	Davidson (Nashville)	2,631
North Carolina	Warren	3,092
	Edgecombe	2,499
	Caswell	2,018

Table V -- Highest Per Capita Wealth Counties, By State (Cont'd)

State	County	Free Per Capita Wealth
Kentucky	Bourbon	\$2,987
	Fayette (Lexington)	2,813
	Woodford	2,678
Maryland	Prince George's	1,864
	Charles	1,793
	St. Mary's	1,147
Missouri	Howard	1,651
	Lafayette	1,436
	Saline	1,361
California	Alameda (Oakland-Berkeley)	1,226
	Merced	1,167
	Colusa	1,124
West Virginia (Current borders)	Jefferson (Harpers Ferry)	1,157
	Greenbrier	967
	Brooke	826
Minnesota	Ramsey (St. Paul)	1,141
	Toombs	880
	Manomin	660
New Jersey	Bergen	1,124
	Somerset	963
	Burlington	869
New York	Westchester	1,002
	Queens	978
	Richmond (Staten Island)	942
Oregon	Polk	965
	Umpqua	920
	Benton	897
Indiana	Fayette	940
	Union	909
	Rush	768
Ohio	Madison	926
	Butler	858
	Warren	830
Pennsylvania	Chester	898
	Montgomery	877
	Delaware	838

Table V -- Highest Per Capita Wealth Counties, By State (Cont'd)

State	County	Free Per Capita Wealth
Massachusetts	Norfolk	\$885
	Suffolk (Boston)	873
	Bristol (New Bedford)	658
Connecticut	Fairfield	879
	Hartford (Hartford)	818
	New Haven	817
Wisconsin	Douglas	870
	Rock	714
	Milwaukee (Milwaukee)	619
Illinois	Sangamon (Springfield)	862
	Morgan	823
	Cook (Chicago)	805
Delaware	Newcastle (Wilmington)	837
	Kent	596
	Sussex	407
Rhode Island	Newport (Newport)	811
	Bristol	621
	Providence (Providence)	600
Vermont	Addison	773
	Rutland	673
	Chittenden	671
Michigan	Kalamazoo (Kalamazoo)	728
	Washtenaw (Ann Arbor)	654
	Wayne (Detroit)	650
Iowa	Sioux	710
	Lee	674
	Des Moines	617
New Hampshire	Rockingham	632
	Merrimack (Concord)	614
	Cheshire	602
Kansas	Wyandott (Kansas City)	554
	Davis	470
	Riley	470
Maine	Washington	545
	Sagadahoc	482
	Cumberland (Portland)	454

Table VI -- Lowest Per Capita Wealth Counties for the Free Population, 1860: the Three Lowest Counties For Each State, with the States Ranked in Order of their Poorest County

State	County	Free Per Capita Wealth
Minnesota	Becker	\$ 5.18
	Pembina	6.34
	Noble	21.43
Texas	Ensinal	26.74
	Zapata	101.38
	Maveric	139.98
Wisconsin	Dallas	43.85
	Door	92.81
	Manitowoc	137.39
Kansas	Dorn	59.94
	Otoe	96.03
	Hunter	101.90
Michigan	Presque Isle	60.38
	Mason	60.82
	Manitou	68.50
Iowa	Buena Vista	78.95
	Palo Alto	128.60
	Pocahontas	137.38
Virginia (Current borders)	Buchanan	82.89
	Wise	195.67
	Carroll	236.21
West Virginia (Current borders)	McDowell	94.10
	Clay	154.13
	Roane	159.43
Tennessee	Sequatchie	100
	Scott	181
	Cumberland	190
Arkansas	Newton	106
	Searcy	169
	Van Buren	190
Missouri	Douglas	122
	Ozark	136
	Stone	146

Table VI -- Lowest Per Capita Wealth Counties, By State (Cont'd)

State	County	Free Per Capita Wealth
California	San Bernardino	\$130
	Fresno (Fresno)	183
	San Diego (San Diego)	230
Georgia	Gilmer	144
	Fannin	178
	Union	179
Kentucky	Jackson	150
	Harlan	163
	Letcher	166
Florida	Holmes	171
	Taylor	204
	Walton	268
Illinois	Alexander	194
	Calhoun	196
	Hardin	202
Alabama	Winston	198
	Blount	248
	Walker	283
Indiana	Brown	198
	Perry	200
	Crawford	211
Maine	York	201
	Aroostook	205
	Hancock	258
New York	Hamilton	202
	Sullivan	318
	Clinton	336
North Carolina	Yancey	217
	Ashe	218
	Madison	237
Ohio	Paulding	228
	Gallia	268
	Jackson	277
Pennsylvania	Carbon	248
	Cambria	271
	Fulton	273
New Jersey	Atlantic (Atlantic City)	257
	Ocean	376
	Cumberland	451

Table VI -- Lowest Per Capita Wealth Counties, By State (Cont'd)

State	County	Free Per Capita Wealth
South Carolina	Horry	\$334
	Pickens	657
	Spartanburg (Spartanburg)	877
Oregon	Tillamook	367
	Josephine	472
	Coos	480
Vermont	Bennington	379
	Essex	395
	Orleans	431
Maryland	Caroline	379
	Alleghany	387
	Somerset	505
New Hampshire	Carroll	388
	Coos	409
	Belknap	438
Delaware	Sussex	407
	Kent	596
	New Castle (Wilmington)	837
Rhode Island	Kent	410
	Washington	450
	Providence (Providence)	600
Massachusetts	Barnstable (Cape Cod)	416
	Worcester	494
	Plymouth	507
Mississippi	Jones	456
	Jackson (Pascagoula)	578
	Calhoun	580
Connecticut	Windham	465
	Tolland	528
	Middlesex	706
Louisiana	Winn	554
	Sabine	568
	Calcasieu (Lake Charles)	608

[1] Frederick Law Olmstead, *The Cotton Kingdom* (New York: Mason Bros., 1861), 280.

[2] J. E. Cairnes, *The Slave Power* (London: Macmillan and Co., 1863), 82-83, 103. Cairnes quotes Lord Sterling in *Letters from the Slave States* as saying "for all practical purposes we may still regard Southern society as consisting of aristocratic planters and 'white trash'", 83.

[3] Richard A. Easterlin, "Interregional Differences in Per Capita Income, Population, and Total Income, 1840-1950," in *Studies in Income and Wealth*, Vol. 24: *Trends in the American Economy in the Nineteenth Century*, by the Conference on Research in Income and Wealth (Princeton: Princeton University Press, 1960), 105-106.

Stanley L. Engerman, "A Reconsideration of Southern Economic Growth, 1770-1860," *Agricultural History* 49 (April 1975): 351-352.

The Seaman book is titled *Essays on the Progress of Nations* (New York: Charles Scribner, 1852).

[4] Easterlin, "Regional Income Trends, 1840-1950," in *American Economic History*, ed. Seymour E. Harris (New York: McGraw-Hill, 1961), 526-28.

Easterlin, "Interregional Differences in Per Capita Income," 92, 97-98.

The regional divisions are as defined by the U.S. Census Bureau, except that Maryland and Delaware are included within the Middle Atlantic Division rather than the South Atlantic.

[5] Engerman, "The Effects of Slavery Upon the Southern Economy: A Review of the Recent Debate." *Explorations in Entrepreneurial History*, Second Series 4 (Winter, 1967): 86-87. Engerman's major revision was including Texas in the South.

[6] Robert William Fogel and Stanley L. Engerman, *Time on the Cross* (Boston: Little, Brown, and Company, 1974), 5-6.

[7] *Ibid.*, 254-55

- [8] Heywood Fleising, "Slavery, the Supply of Agricultural Labor, and the Industrialization of the South," *Journal of Economic History* 36 (Sept. 1976): Appendix, Table A-1, 596-97.
- [9] Fogel and Engerman, 255.
- [10] Robert E. Gallman, "Self-Sufficiency in the Cotton Economy of the Antebellum South," in *The Structure of the Cotton Economy of the Antebellum South*, ed. William N. Parker (Washington: The Agricultural History Society, 1970), 6-7, 18-19.
- [11] Engerman, "The Antebellum South: What Probably Was and What Should Have Been," in *The Structure of the Cotton Economy*, 127-137.
- [12] Diance Lindstrom, "Southern Dependence Upon Interregional Grain Supplies: A Review of the Trade Flows, 1840-1860," in *The Structure of the Cotton Economy*, 101.
- [13] See William L. Barney, *The Secessionist Impulse* (Princeton: Princeton University Press, 1974), 153-63.
- [14] Lee Soltow, *Men and Wealth in the United States, 1850-1870* (New Haven: Yale University Press, 1975), 65.
- [15] *Ibid.*, 101.
- [16] *Ibid.*, 41, 184.
- [17] Edward Pessen, "How Different from Each Other Were the Antebellum North and South?" *The American Historical Review* 85 (December 1980): 1131-1134; Gavin Wright, *The Political Economy of the Cotton South* (New York: W.W. Norton & Co., 1978), 25-26, 38-39; Soltow, 99, 103.
- [18] Soltow, 99.
- [19] These statistics and the counties sampled are of the states of the 1860 Union. The territories and the District of Columbia are excluded.
- [20] Soltow, 170-171.
- [21] Northeast=New England, New York, New Jersey, and Pennsylvania; North Central=Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, and Kansas; South=the slave states; Pacific=California and Oregon.
- [22] Middle Atlantic=New York, New Jersey, and Pennsylvania; East North Central=Ohio, Indiana, Illinois, Michigan, and Wisconsin; West North Central=Minnesota, Iowa, and Kansas; South Atlantic=Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida; East South Central=Kentucky, Tennessee, Alabama, and Mississippi; West South Central=Missouri, Arkansas, Louisiana, and Texas; Pacific=California and Oregon.
- [23] The Northeast and Middle Atlantic regions include Maryland and Delaware. The North Central and West North Central regions include Missouri. The South and its component divisions exclude Maryland, Delaware, and Missouri. Easterlin included only Arkansas and Louisiana in the West South Central region, but Engerman added Texas.
- [24] Border States=Delaware, Maryland, Kentucky, and Missouri; Upper South=Virginia, North Carolina, Tennessee, and Arkansas; Lower South=South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas; West Virginia is shifted back and forth between divisions because it was a part of Virginia in 1860 and at the time of the state's secession. Wealth data of the 48 Virginia counties which became West Virginia in 1863 were assembled in order to treat that section of Virginia as a separate state for purposes of comparison.
- [25] North=free states; South=slave states; The Northern divisions include only free states; Counties with incomplete totals were omitted from the calculations. Only 31 counties of the states of the 1860 nation are omitted from the table, apportioned among the states as follows: Florida, 2; Georgia, 1; Iowa, 2; Louisiana, 1; Michigan, 1; Mississippi, 3; Missouri, 1; and Texas, 20.
- [26] Soltow, 158.
- [27] Among many descriptions see J.S. Buckingham, *Slave States of America*, 2 vols. (London: Fisher, Son & Co., [no date]), especially Vol II, 126-128; Lester B. Shippee, Ed., *Bishop Whipple's Southern Diary, 1843-1844* (Minneapolis: The University of Minnesota Press, 1937), especially 30 and 84; and A. De Puy Van Buren, *Jottings of a Year's Sojourn in the South* (Battle Creek, Michigan, 1859).
- [28] Olmstead, *The Cotton Kingdom*, Arthur M. Schlesinger, ed. (New York: Alfred A. Knopf, 1953), xlv. Schlesinger thought it "difficult to conceive of a more objective critic of Southern life." *Ibid.*, xlv.
- [29] Olmstead was educated at Yale and owned a farm on Staten Island.
- [30] James C. Bonner, "Profile of a Late Ante-Bellum Community," *The American Historical Review* 49 (July, 1944), 663.
- [31] Katherine M. Jones, *The Plantation South* (Indianapolis: The Bobbs Merrill Co., 1957), 372.
- [32] Olmstead, *The Cotton Kingdom*, ed. Schlesinger, 558.
- [33] Edwin J. Perkins, *The Economy of Colonial America* (New York: Columbia University Press, 1980), 150-154.
- [34] See for example Avery O. Craven, *The Growth of Southern Nationalism, 1848-1861* (Baton Rouge: Louisiana State University Press, 1953), 34-35, 186, 189.
- [35] For a classic statement of Southern political ascendancy in the Union see William Garrott Brown, *The Lower South in American History* (first published in 1902, reprint edition, New York: Haskell House Publishers, 1968); Cairnes in *The Slave Power* at page 97 described the power of the slaveholders as "a despotism...by the wealthy few...which for half a century has exercised paramount sway in the councils of the Union."

About William Cawthon Bill Cawthon (1946-2016) was an independent historian in Eufaula, Alabama.

<https://www.abbeyvilleinstitute.org/blog/was-the-south-poor-before-the-war/>

STATELINE

Despite Secession Talk, Breaking Up Is Hard To Do

May 4th, 2017 by Mindy Fetterman



Supporters of a new state along the California-Oregon border rally at the Capitol in Sacramento in 2016. Recent secession efforts have included fairly large, ongoing campaigns in Texas and California and smaller pushes in Oklahoma, Maine, Utah, West Virginia and New York's Long Island.

© The Associated Press

Editor's Note: This story has been updated to correctly say the 10th Amendment relates to state powers.

APPOMATTOX COURT HOUSE, Va. — When two generals signed papers here 152 years ago bringing the Civil War to a close, they ended the bid by 11 Southern states to secede from the Union. And that, most believed, was that.

Yet ever since the South's Gen. Robert E. Lee surrendered to the North's Gen. Ulysses S. Grant in 1865, groups across the United States have advocated seceding from the country, their own states, or in a few cases, their cities. Recently, these efforts have ranged from fairly large, ongoing campaigns in Texas and California to smaller pushes in Oklahoma, Maine, Utah, West Virginia and New York's Long Island, among others.

Just last month, a longshot effort to allow Californians to vote on seceding fell apart after one of the founders dropped out amid criticism of his [ties to Russia](#). But a new group pushing secession has vowed to collect the nearly 600,000 signatures required by July to put the measure on the November 2018 ballot.

Last May, the Texas Nationalist Movement came within two votes of adding Texas independence language to the state's Republican platform. And in Oklahoma, Republican state Sen. Joseph Silk in January introduced a bill to remove the word "inseparable" from the sentence in the state constitution describing Oklahoma as "an inseparable part of the Federal Union."

The move for independence, whether it's from the right of the political spectrum as in Texas, or the left as in California, reflects the political division felt across the country, said Edward Meisse, a supporter of the Yes California secession group that just disbanded. "We have two diametrically opposed philosophies in our country, and we're just not getting anywhere," he said. "I think we should allow states to secede so California can be California and Texas can be Texas."

Nationwide, interest in seceding is fairly strong. An online survey by Reuters in 2014 found that nearly one in four Americans [want their state to secede](#). The desire was highest — 34 percent — in the Southwest, which includes Texas.

In some areas of the country there is no organized effort to split from the U.S., just a feeling that "we've been left behind and no one cares about us," said Dwayne Yancey, editorial page editor of *The Roanoke Times* who in March wrote what he called a "tongue in cheek" editorial, "[Should Southwest Virginia secede from the rest of Virginia?](#)"

"Historically we have felt left out, and a number of those issues are coming to a head," Yancey said. Southwest Virginia is mostly rural, white and poor. Coal mining has declined dramatically, although the city of Roanoke has had a stable economy with Virginia Tech University and other employers, he said. Yet, the feeling is that the state Legislature in Richmond is "not doing right by us here."

Despite the heightened interest in secession, many lawyers and constitutional scholars say it's legally impossible for a state to secede because the U.S. Constitution doesn't address the issue, and has no provision to allow it.

The U.S. Supreme Court declared in an 1869 case, *Texas vs. White*, that the United States is "an indestructible union." And the late U.S. Supreme Court Justice Antonin Scalia wrote in [a 2006 letter](#) that "if there was any constitutional issue resolved by the Civil War, it is that there is no right to secede."

Yet some lawyers, historians and secession groups argue that the 10th Amendment of the Constitution gives states the right to decide many issues which are not in the power of the federal government. And despite the legal obstacles, the desire for self-rule and separation from others with different political, social or moral views remains strong among some groups.

Being part of a secession movement is "about being a part of the group as it circles around its sacred values and marks out what is good and what is evil," said Jonathan Haidt, a psychologist and professor

at New York University's Stern School of Business who has written about the moral differences between liberals and conservatives. "Joining a secession movement is an act of both self-expression and group expression," he said.

Why Secede?

One of the first secession movements arose in New England, prompted by the War of 1812. A trade embargo against England had hurt New England's economy, and a convention was held to discuss secession. Victory in that war put a halt to the movement.

Secession movements have sprung up sporadically ever since. But the election in 2008 of the first African-American president, Barack Obama, set off a spate of efforts to secede, some of which were tied to white supremacist movements.

In Texas, which was an independent republic between 1836 and 1846, there have long been groups interested in seceding from the U.S. But the Texas Nationalist Movement, which supports a statewide referendum to settle the question, grew dramatically during Obama's presidency, said Daniel Miller, head of the Texas Nationalist Movement.

In California, the election of Donald Trump as president has fueled secession efforts.

"We had 11,000 [signatures] before Trump, then that jumped to 30,000 in a day, then to 45,000," said Marcus Ruiz Evans, co-founder of Yes California. "People joined because they hate Trump, but we've always said, 'This isn't about Trump. This is about a country that would elect him.' A racist, a misogynist? Those are people you want to associate with?"

A second group in California led by Silicon Valley venture capitalist Tim Draper supported an effort to break California into six states. But supporters weren't able to collect enough signatures to put it on the November 2016 ballot.

Brexit, the U.K.'s vote in June 2016 to leave the European Union, has heartened some U.S. secessionists, many of whom also support Scotland's efforts to separate from the U.K. Draper's group is working with Brexit supporter Nigel Farage of the U.K. to figure out a new strategy for splitting California into six states.

Texas and California secession groups argue that their [state economies are large enough to stand alone](#), and that they [pay more in taxes to the federal government](#) than they get in services in return.

There's no doubt that some secession groups are pro-white, anti-immigrant and racist, according to the Southern Poverty Law Center, which studies hate groups nationwide. In 2000, it named the League of the South, formed in 1994, as a hate group. Since 2014, the LOS has funded a billboard campaign in Florida, Tennessee, Georgia, Alabama and Arkansas with one big hashtag: #SECEDE.

Neither the former Yes California nor the Texas Nationalist Movement is on the SPLC's list of hate groups, but the center says that "neo-Confederates," who [in many cases are openly secessionist](#), favor segregation and suggest white supremacy.

Could a State Pull Out?

Groups in Texas and California argue, in part, that because their states were once independent, they can be independent again. (A group of northern Californians claimed independence from Mexico for 25 days in 1846.)

But the U.S. Constitution doesn't address the issue of secession. It neither gives states the right to secede nor denies it, says Gary Gallagher, director of the John L. Nau III Center for Civil War History and professor of history at the University of Virginia.

He and other legal scholars also point to the Supreme Court's ruling in 1869. That case stemmed from Texas' sale of U.S. government bonds during the Civil War, to help fund the Confederacy. When Texas rejoined the U.S. after the war, it argued the bonds had been sold illegally and wanted its money back.

The court ruled against Texas, declaring that Texas had "entered an indissoluble relation" when it joined the U.S., and that the country itself is a "perpetual union."

Miller, who heads the Texas Nationalist Movement, sees it another way.

"If I had a nickel for every time someone says the Constitution doesn't give your state the right, I'd be rich. It means that the Constitution is silent on the issue," he said, referring to the right to secede. "So the fact that the Constitution doesn't talk about it doesn't eliminate it. It just means we have to turn to the court."

Craig Lerner, professor of law at George Mason University in Arlington, Virginia, disagrees. "We had a war over secession once, and that war seems to validate Lincoln's view that a state can't secede without the consent of all the states."

Lerner agrees that Texas is a bit different because it used to be an independent state. But since Texas became a part of the United States in 1845, it lost that freedom to separate, he said.

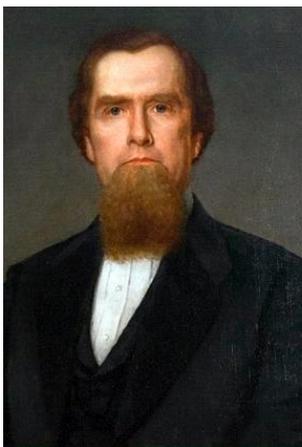
Why do groups like the Texas Nationalist Movement persevere?

"The idea that people say that things will never happen, that this is some kind of pipe dream, well, I'm pretty sure that was the feeling of the British when they wanted to get out of the E.U.," Miller said.

"Ever since the end of World War I, people have been seeking self-determination," he said. "Look at Scotland. It never got a vote, but after 800 years, it gets two." That, he believes, could happen for Texas.

Perhaps. But for now and the foreseeable future, only one flag flies at Appomattox Court House in Virginia: The U.S. flag.

<http://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2017/05/04/despite-secession-talk-breaking-up-is-hard-to-do>



Beverly Tucker Lacy
Chaplain in General Jackson's Corp

"Oh, General! what a calamity!" Jackson thanked him with his usual courtesy, and added, with an unusual freedom: 'You see me severely wounded, but not depressed; not unhappy. I believe it has been done according to God's holy will, and I acquiesce entirely in it. You may think it strange, but you never saw me more perfectly contented than I am to-day; for I am sure that my Heavenly Father designs this affliction for my good. I am perfectly satisfied, that either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity is a blessing. And if it appears a great calamity (as it surely will be a great inconvenience to be deprived of my arm), it will result in a great blessing. I can wait until God, in his own time, shall make known to me the object he has in thus afflicting me. But why should I not rather rejoice in it as a blessing, and not look on it as a calamity at all? If it were in my power to replace my arm, I would not dare to do it unless I could know it was the will of my Heavenly Father."

William W. Bennett, A Narrative of the Great Revival Which Prevalled in the Southern Armies During the Late Civil War (Philadelphia: Claxton, Remsen, Haffelfinger, 1877), 295.



North Carolina Confederates

"During the lull in the battle [Sharpsburg] General Jackson, with General J.E.B. Stuart, visited our lines, which were in the famous 'West Woods.' General Jackson had on an old worn uniform, his slouch hat was pulled down over his eyes, and he was riding a mighty sorry-looking claybank horse. He rode up to where Colonel Ransom was standing and said he wanted him to advance and take a battery that was in sight. Colonel Ransom replied he would do so if he ordered it, but was afraid he would fail. Jackson replied he had just witnessed his charge upon that battery and he thought if he would try again he could take it.

Colonel Ransom replied he had tried it and when he got to the hill he saw what he thought was the greater part of McClellan's army behind it. Jackson asked: 'Have you a good climber in your command?' Colonel Ransom called for volunteers, and Private Wm. S. Hood, Company H, jumped up and said he could climb. Jackson picked out a tall hickory tree and told him to go up it. Hood pulled off his shoes in a jiffy and went up like a squirrel. When he got near the top Jackson, sitting on his horse, under the tree, asked him: 'How many troops are over there.' Hood uttering an exclamation of amazement, replied: 'Oceans of them.'

Jackson sternly said: 'Count the flags, sir!' Hood began: 'One, two, three, four, etc., etc.' General Jackson repeating after him the numbers until he had counted thirty-nine, when Jackson said: 'That will do, come down, sir.' All this time the enemy's sharpshooters were firing at Hood.

General Jackson then turned to Colonel Ransom and asked him what made him charge that battery with all those troops defending it. Colonel Ransom answered that he saw a very large body of troops preparing to charge him, which he could not resist, and he determined to charge them first as the best means of preventing their attack; but he did not know the strength of the enemy until in the charge he reached the hill where the battery was and saw the force of the enemy behind it.

As he was leaving General Jackson gave orders to renew the attack when 'the rattle of his small arms should be heard,' as he expected to attack the enemy on his left flank. This attack was never made. In recognition of his daring, Private Hood was made orderly to General Ransom immediately after the battle, and faithfully discharged his duties as orderly for the brigade, until at the assault on Fort Stedman, 25 March, 1865, he was killed charging the enemy's works."

Captain William H.S. Burgwyn - 35th North Carolina Photo: Jackson at Antietam (Sharpsburg) - Mort Künstler

SOUTHERN CONGRESSMAN ATTACKS NORTHERN SENATOR

22 May 1856

Southern Congressman Preston Brooks savagely beats Northern Senator Charles Sumner in the halls of Congress as tensions rise over the expansion of slavery.

When the controversial Kansas-Nebraska Act of 1854 was passed, popular sovereignty was applied within the two new territories and people were given the right to decide the slave issue by vote. Because the act nullified the Missouri Compromise of 1820, the debate over slavery intensified. Northerners were incensed that slavery could again resurface in an area where it had been banned for over 30 years. When violence broke out in Kansas Territory, the issue became central in Congress. On May 19, Massachusetts Senator Charles Sumner, an ardent abolitionist, began a two-day speech on the Senate floor in which he decried the "crime against Kansas" and blasted three of his colleagues by name, one of whom—South Carolina Senator Andrew P. Butler—was elderly, sick, and absent from the proceedings.

Butler's cousin, Representative Preston Brooks of South Carolina, who had a history of violence, took it upon himself to defend the honor of his kin. Wielding the cane he used for injuries he incurred in a duel over a political debate in 1840, Brooks entered the Senate chamber and attacked Sumner at his desk, which was bolted to the floor. Sumner's legs were pinned by the desk so he could not escape the savage beating. It was not until other congressmen subdued Brooks that Sumner finally escaped.

Brooks became an instant hero in the South, and supporters sent him many replacement canes. He was vilified in the North and became a symbol of the stereotypically inflexible, uncompromising representative of the slave power. The incident exemplified the growing hostility between the two camps in the prewar years.

Sumner did not return to the Senate for three years while he recovered.

Preston Brooks was a gentleman defending the honor of his State and his kin. He did not "savagely" beat the vulgar Sumner of Mass. who had grossly insulted both. The dyank Senator's life was never in danger even though he "rode" the incident for years to obtain sympathy of the LLL (Liberal Lying Left). Brooks gave him an old fashion whipping with a cane as he could not honorably challenge Sumner to a duel as he had to be treated as a dog (a lesser, not an equal). Sumner's comments pushed him below the class of a man or gentleman, therefore a whipping as you would a dog was the appropriate action.

Jack E. Marlar

Garibaldi asked by Lincoln to run army

A frayed postcard in a Turin archive has revealed one of the most audacious gambles of the American civil war. Abraham Lincoln offered the command of the northern forces to Giuseppe Garibaldi, unifier of Italy and terror of the Pope.

The US president, his forces hammered by the Confederate army, turned in desperation to Garibaldi, spawning one of the great what ifs of history.

Rumours of Lincoln's offer have circulated for a century and been denied by American scholars, but the document proved it was no myth, said Arrigo Petacco, a historian.

He stumbled across the faded blue postcard, from Garibaldi to King Victor Emmanuel II telling the king of the offer, last week while rummaging in 90 boxes of material donated by Italy's exiled royal family.

Garibaldi caught the world's imagination in 1860 after invading Sicily with 1,000 lightly armed redshirts. They defeated 12,000 Neapolitan troops, took the island and, determined to unify the Italian peninsula, invaded the mainland. They occupied Naples and unleashed a wave of support.

According to Mr Petacco, the rebel, who in the 1850s had led an army in Uruguay and travelled through the US, was also a mason. The international masonic lodge successfully lobbied for him to be granted American citizenship.

Garibaldi was ready to accept Lincoln's 1862 offer but on one condition, said Mr Petacco: that the war's objective be declared as the abolition of slavery. But at that stage Lincoln was unwilling to make such a statement lest he worsen an agricultural crisis.

"Later they offered Garibaldi the command of one unit, rather than the whole army, but at that point it was too late and he had gone on to do other things," Mr Petacco said. "In Italy we always knew, but there was always a lot of skepticism in America. Now we know for sure."

https://www.theguardian.com/world/2000/feb/08/rorycarroll?CMP=share_btn_fb

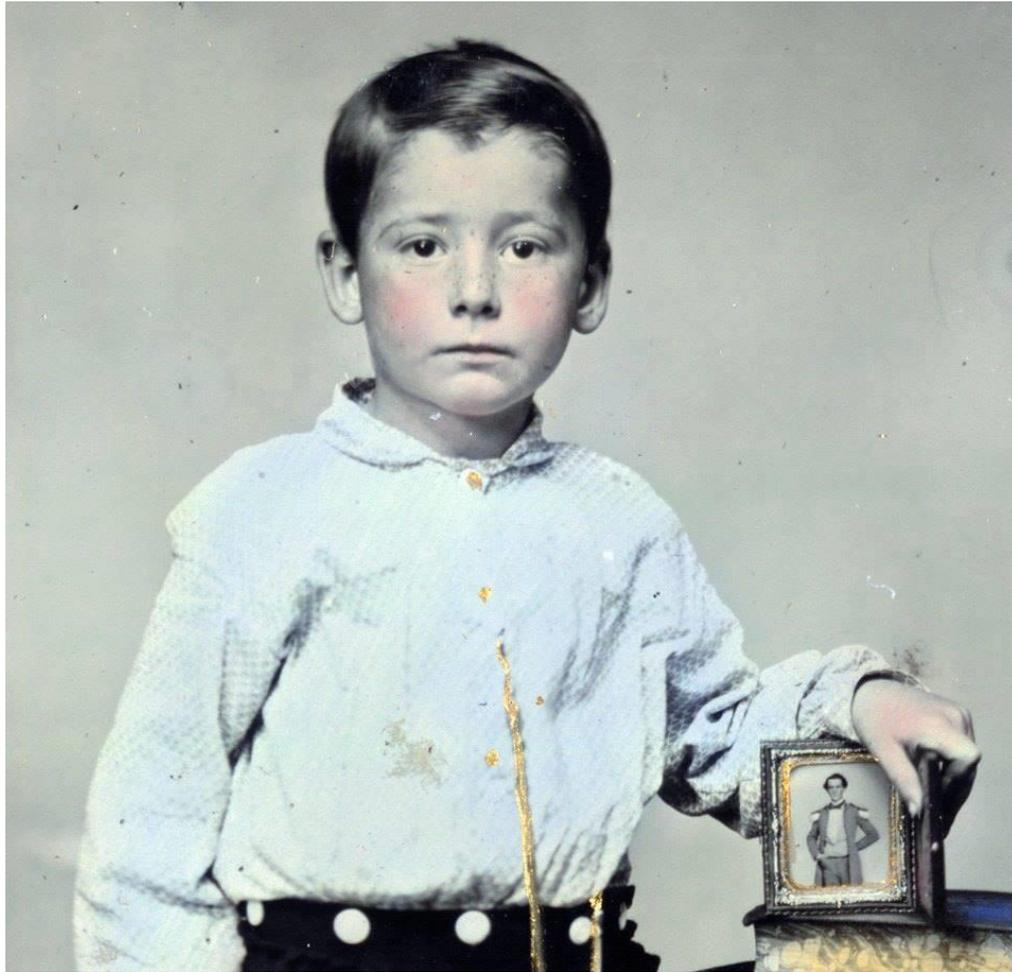
GIUSEPPE GARIBALDI DURING THE ITALIAN UNIFICATION CAMPAIGN OF 1848-1849



GIUSEPPE GARIBALDI
MILITARY COMMANDER
REVOLUTIONARY
(B. 1807 - D. 1892)

Men, I'm getting out of Rome. Anyone who wants to carry on the war against the outsiders, come with me. I can offer you neither honours nor wages; I offer you hunger, thirst, forced marches, battles and, death. Anyone who loves his country, follow me.

GIUSEPPE GARIBALDI, 1849



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 CHRISTIAN 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!

Yeehah - a good Southron station!



Confederate Broadcasting

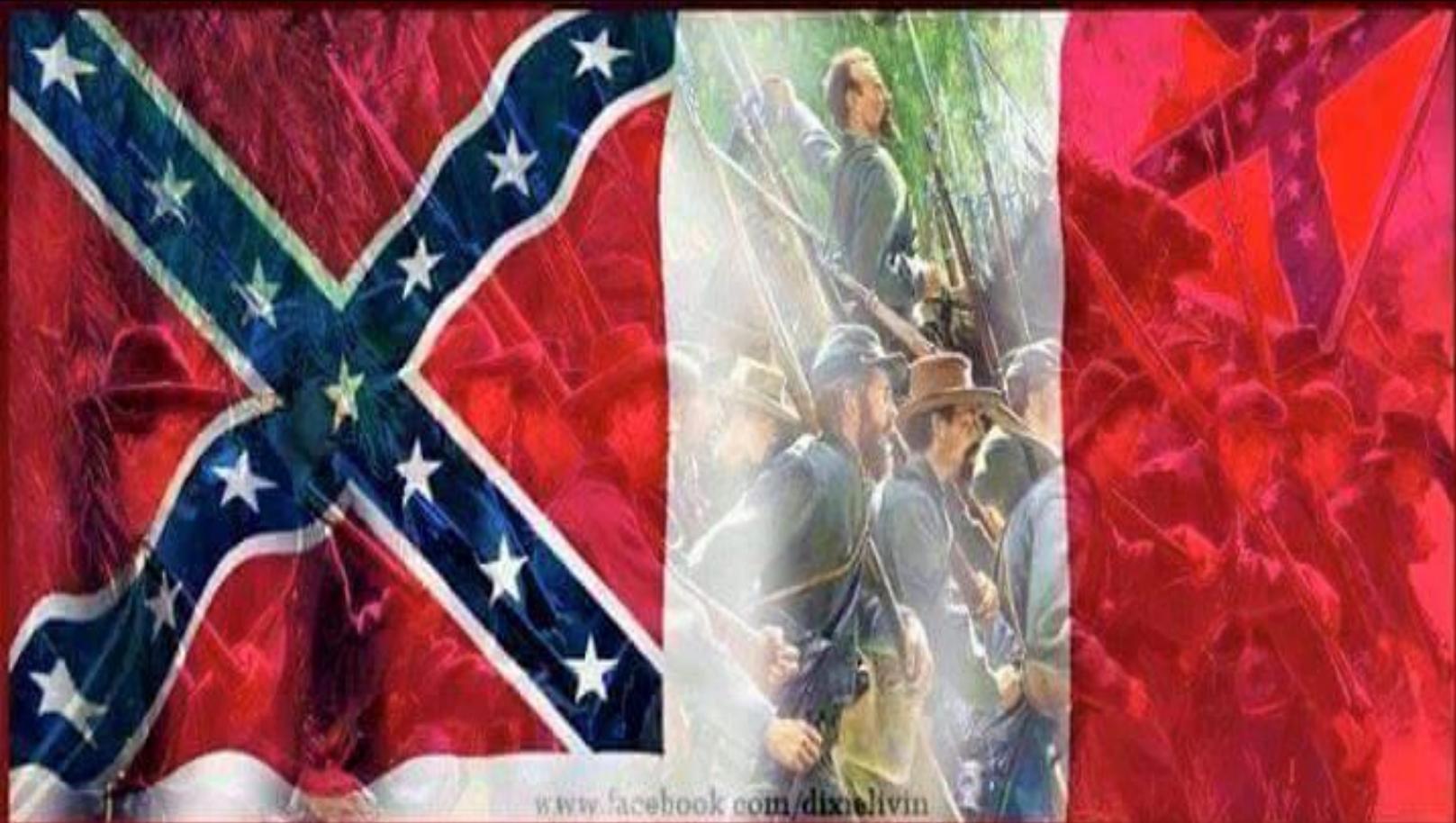
Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

CONFEDERATEBROADCASTING.COM

CONFEDERATE DALLAS!

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

www.belocamp.com/library



*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

Sam Davis Youth Camps

Preserving the Truth for Posterity

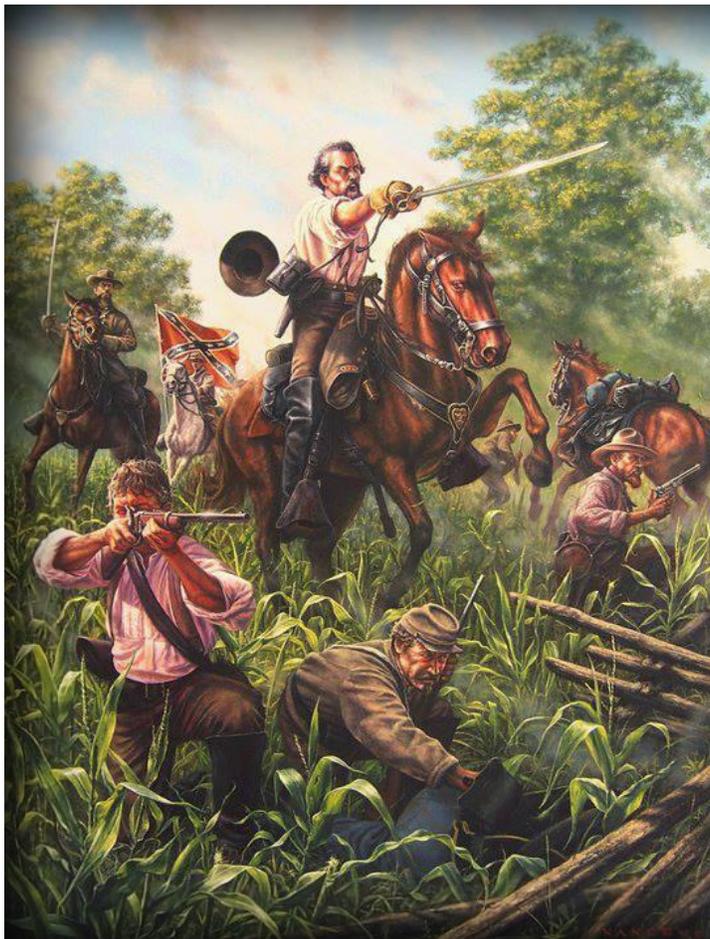
<http://samdavis.scv.org/>

**ATTN: DESCENDANTS OF THE
CONFEDERATE STATES OF AMERICA**

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

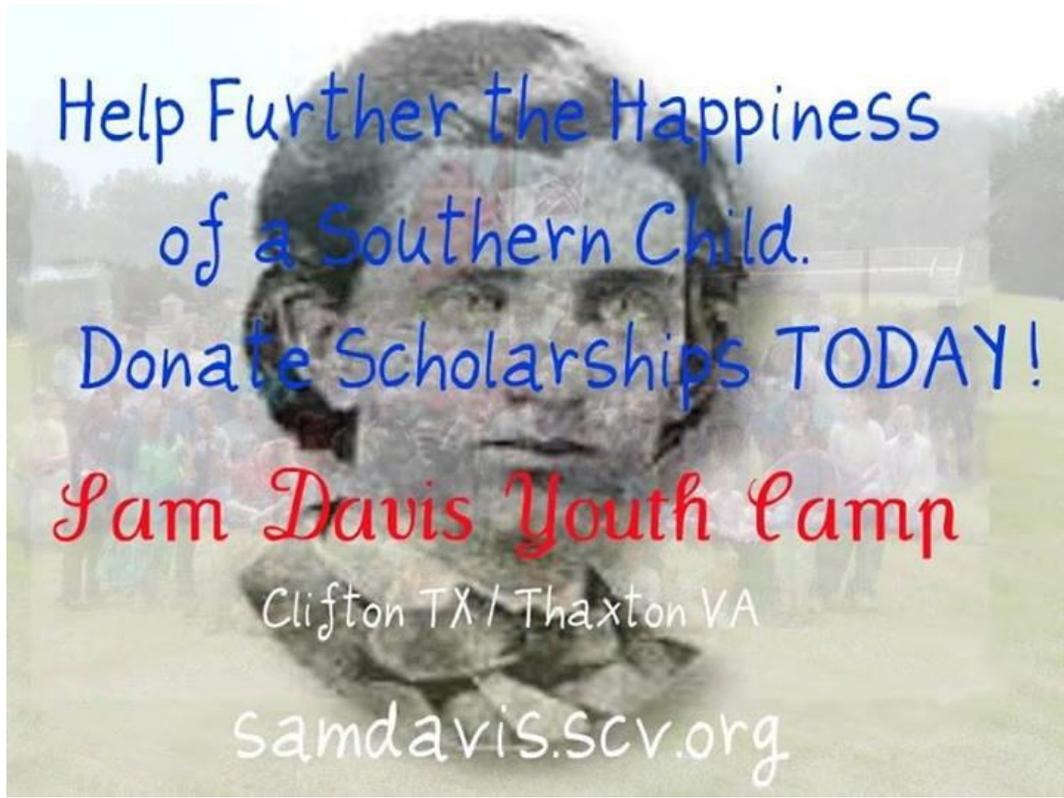
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



**DEFEND YOUR
HERITAGE**

**CONFEDERATE
"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS



Help Further the Happiness
of a Southern Child.

Donate Scholarships TODAY!

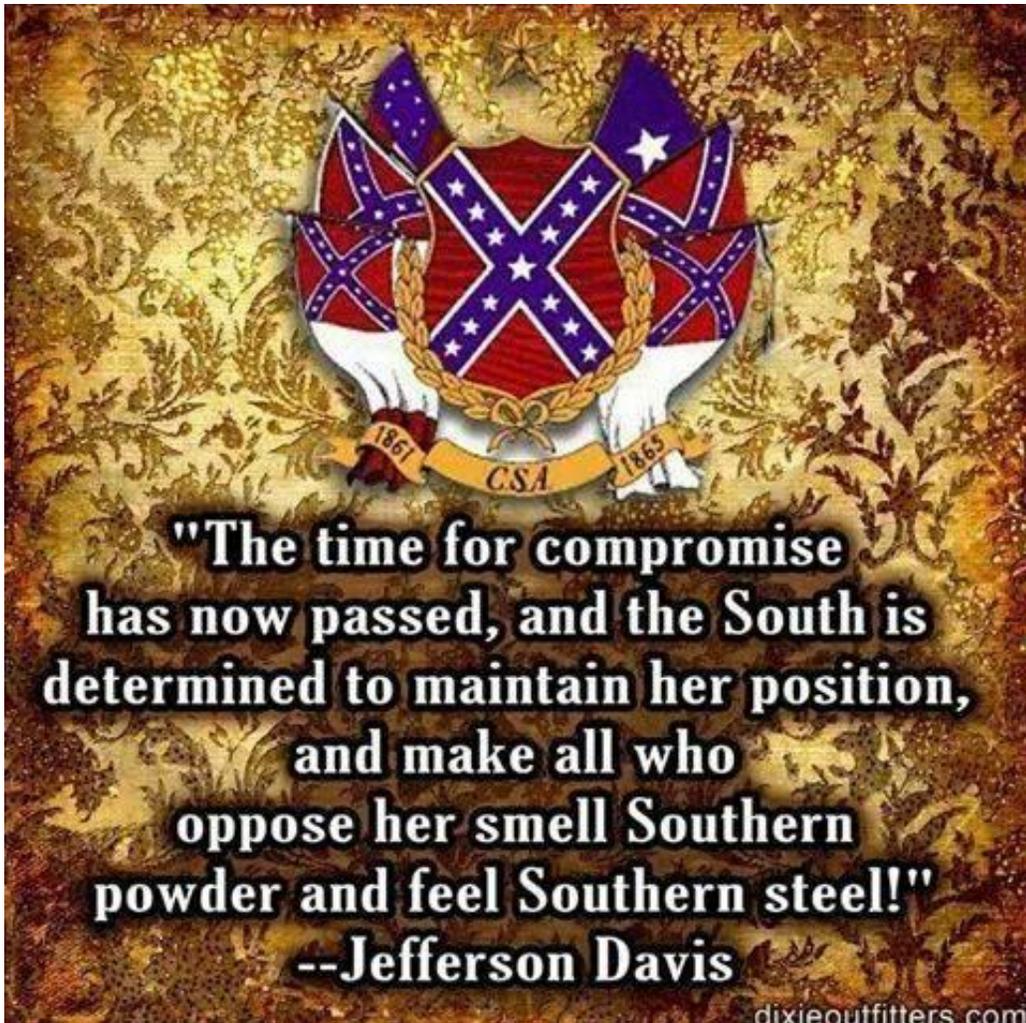
Sam Davis Youth Camp

Clifton TX / Thaxton VA

samdavis.scv.org

Send your kids to

Sam Davis Christian 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 the Brazos

Civil War living history event with battle enactment

The scenario is that after a failed attempt by the Union to split Texas from the rest of the Confederate States of America by seizing the Sabin River, the Union forces attempt to move up the Brazos River and break the lines of supply and communication in Texas.

Friday-Saturday, Sep 22-24, 2017

Details to be announced

Yellow Brick Road Winery, 3587 Ward Bend Rd, Sealy, TX 77474

Civil War Weekend at Liendo Plantation

Friday-Sunday, Nov 17-19, 2017

NOTE: Friday is "School Day" and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.

Step back in time at Liendo Plantation for an up close and personal look at life during the period of the American Civil War. Held annually the weekend before Thanksgiving, Civil War Weekend is an event with something for everyone! Allow yourself to be educated and entertained by dedicated living historians who portray the many sides of life during a war that divided our nation.

Liendo Plantation, 38653 Wyatt Chapel Rd, Hempstead, TX 77445

979-826-3126

<http://liendoplantation.com/liendo/civil-war-weekend/>

Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*



Calendar

Upcoming Schedule of Events

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
06/02/17 - 06/04/17	2017 SCV Texas Division Reunion	Fort Worth, TX
07/18/17 - 07/23/17	2017 SCV National Reunion	Memphis, TN

Click on the event or on the calendar for more information.

Confederate States of America





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>



**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



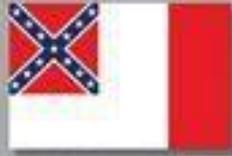
Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag




*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

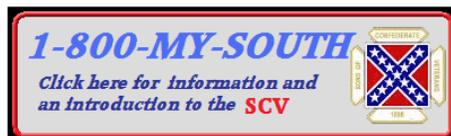
How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

NOTE: In accordance with Title 17 U.S.C. section 107, any copyrighted material herein is distributed without profit or payment to those who have expressed prior interest in receiving this information for non-profit research and educational purposes only. For further information please refer to:

<http://www.law.cornell.edu/uscode/17/107.shtml>