



The Belo Herald

Newsletter of the Col. A. H. Belo Camp #49
And Journal of Unreconstructed Confederate Thought

August 2017

This month's meeting features a special presentation:

Paul Martin Ironclads: CSS Virginia vs. USS Monitor



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

Col. A. H Belo Camp #49

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



Contact us: WWW.BELOCAMP.COM

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

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

National: www.scv.org
<http://1800mydixie.com/>
<http://www.youtube.com/user/SCVORG>

Commander in Chief on Twitter at [CiC@CiCSCV](https://twitter.com/CiC@CiCSCV)

Our Next Meeting:

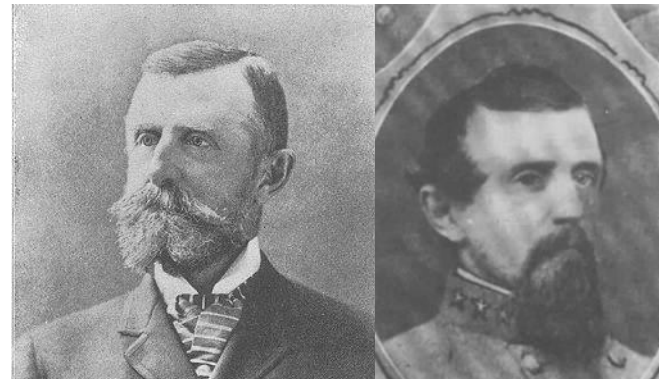
Thursday, August 3rd: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

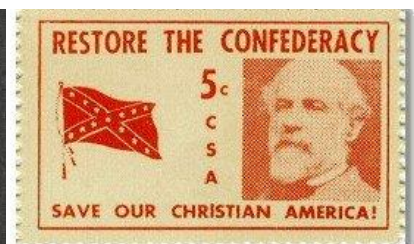
***we meet in the private meeting room.**

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



Have you paid your dues??

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



"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, August 3rd to **la Madeleine** on Lemmon Ave. for the dinner hour from 6:00 – 7:00 p.m. and our meeting starting at 7:01 p.m..

Is this Dallas or New Orleans? I fear that it is one and the same. Please be prepared to make your voice known and support the Cause. What comes down next, World War II monuments, after all of the WWII vets die off (but wait - another sign will go up with the other side of the story)? Did our last president actually apologize for Hiroshima/Nagasaki? Tell that to the families that had a man on the U.S.S. Indianapolis. My WWII Navy father told me one time: "You might not be here son if we had not dropped the bomb" and I said, "why is that Dad? "because boy, I might not be here". I know this FIRST HAND from him, and I know in my heart that my great-grandfather (his GrandPa) fought for a true and noble Cause in his day.

One other thing to share that caught my eye this past month. I went in a second-hand book store the other day and picked up a book (no it will not be in the raffle this month). The book was **Trace Adkins - A Personal Stand (observations and opinions from a freethinking roughneck)**. I had always heard that he was an SCV member, but thats about all I knew. Well after reading Chapter 6, Stars and Bars, I really really want to go to a Trace Adkins concert now!! What he says in his little book is fantastic.

We still have books, so bring dollars for the books and other money you have laying around for the noble causes we support.

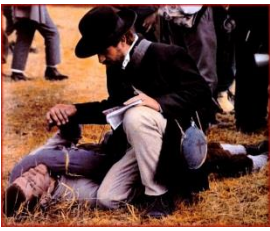
As always, bring a friend, spouse or a potential new member since we welcome all to our meetings. Please come out and support Belo Camp this Thursday.

So years later, I hope it can be said for each one of us, ***Decori decus addit avito.*****

Deo Vindice,

David Hendricks
Commander





Chaplain's Corner

Moving Forward!

If the aim of this world is global destruction and extermination of the human race, then it seems to be moving forward. If the aim of this country is to become socialistic, Marxist, communistic, or despotic, then it would seem to be moving forward. If it is the aim of the South is to lose its individual identity and proud heritage, then it would seem to be moving forward. If it is the aim of the church to become a social club and entertainment center, then it appears to be moving forward also.

So perhaps progress is inevitable, but it is progress in reverse. Instead of creating a euphoria, we are contriving a madhouse. The good news is that more and more people, especially in this country, are saying, "Enough is enough, and I've had enough." People in this country are getting tired of being pushed around and they're beginning to meet, march, and speak out. The crowd in Washington wants to control the country and they know it will take time, because people don't want to be controlled. But, they are moving forward.

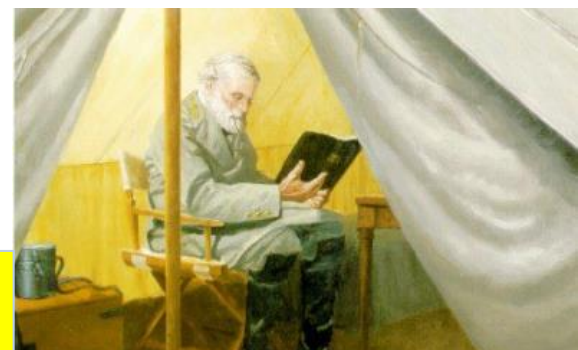
The Sons of Confederate Veterans have an aim also. Our aim is defined in the Charge given to us in 1906 by General S.D. Lee. It may at times seem that we are losing ground, that we are being undone by the enemies of truth, that those who wish to destroy us are winning the struggle, however it is we who are moving forward. With God's help and guidance, with the strong and competent leadership we have, with dedicated members who are committed to honoring our Confederate forefathers and the Cause for which they fought, we are moving forward.

But there is one kind of forward movement that is sure. The eternal purpose of God moves on. Perhaps there has never been a time so dark, dismal, and desolate, but amid all the wreckage of civilization today God's program is running on schedule. He will arrive where He is going on time and according to plan. In 2 Peter 3:7 we read, "But the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Then in Revelation 21: 1, God's Word says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Yes, God has an aim, and He has a place prepared for you and me, and all His saints. (Jn. 14:1-3) And we can be sure, His purpose will be completed. His will will be done. His promises will be fulfilled. We can be sure, God is moving forward



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



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

-GENERAL ROBERT E. LEE



Please keep our Division in prayer as we deal with the current attacks on our compatriots.

Pray for safety and effectiveness of our men heading to San Antonio for the rally.

Not to miss in this issue!

Visit our website! www.belocamp.com

TEXAS DUES NOTICE

Good Advice to Texas Division Cmdr. David McMahon

Texas Division 3rd Brigade Confederate History Seminar: 'PRELUDE TO THE WAR' Saturday August 5th

God save us from unrepentance

Test of our Conviction as a Division August 12th @ Travis Park, San Antonio, TX

SAN ANTONIO: Dozens march to remove Confederate statue from downtown park

AN IMPORTANT APPEAL from Pastor John Weaver

National Confederate Monument Protection Committee

DALLAS ATTACK HAS BEGUN Letters, petition sent to end Dallas Confederate monuments

A Chronology of Southern Cultural Genocide: The Eradication of a Region's Cultural and Heritage

Reconstructed. Are You, or Are You Not?

The South as Tiger Meat

Andrew and Silas Chandler

Governmental KUDZU—Peraria Lobata By Joan Hough

Florida Daughters of the Confederacy president supports statue move

National Battlefield Park Bias

Black Man Takes Mississippi Flag To Supreme Court

Re-Texanizing Texas History

'Game of Thrones' creators to next tackle civil war in alternative America

Confederate flag monument going up on Fredonia Mountain

PLEASE DELIVER US FROM MODERN DAY VIKINGS, By Joan Hough

STONEWALL JACKSON - Poem

The American Religion of Violence by Tom DiLorenzo

A FEW REMARKS ON IGNORANCE AND KNOWLEDGE BY CLIFTON PALMER MCLENDON

Anti-Confederates – The New Age Nazis by Jeff Paulk

Thousands Want To Replace Confederate Monument With Statue Of Snooty The Manatee

Board asks Uwharrie Fire Department to remove its Confederate flag

Confederate name may be expelled from Northern Virginia school

Shreveport: Contentious Confederate monument meeting ends with no vote

New Digital Tool Redefines Photo Sleuthing

ANSWERING THE MYTHS

DELMAR, MARYLAND Transpeninsular Midpoint Marker

Antonio Navarro

Family of African-American Confederate veteran, of Salley, accepts Statehouse honor

Nullification: Defending Liberty from Federal Tyranny

Quantrill's Flag / QUANTRILL'S RETREAT FROM LAWRENCE

PENALTIES FOR DESERTION

The Forgotten History of the Confederate Flag

The great harvest: Revival in the Confederate army during the civil war

The Real Abe Lincoln: What They Won't Teach You in School!

Trump's First Paycheck Going to Restore Historic Civil War Battlefield

A Midshipman that shaped modern naval history

A Mysterious Confederate Cipher Cover

Attempted Murder of the Truth by Jeff Paulk

In Defense of the Flag by Jeff Paulk

Abel P. Upshur

"BOY HERO OF THE CONFEDERACY" David O. Dodd

California secession campaign can start gathering signatures

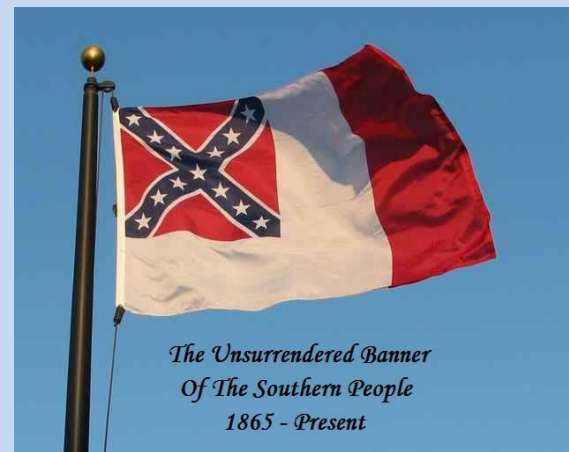
CSS Tennessee

"Free People of Color" in Dixie

Is the Confederacy Obsolete?

MADE IN A COTTON GIN -- THE GRISWOLD GUNNISON PISTOL

VIRGINIA FLAGGERS UPDATES!



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

AND MUCH, MUCH MORE!

Belo Camp 49 Upcoming Meetings:

August 3rd - Paul Martin - Ironclads: CSS Virginia vs USS Monitor

November 2nd - UDC Confederate Thespians - The Moon Sisters! (from The Woodlands, Tx) With Confederate writer and playwright JOAN HOUGH!

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 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

Contact Cmdr. Hendricks for information davang84@att.net



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 July program was an extra special treat! Larry and Pam Wilhoite presented a program on TEXANS AND THEIR CONFEDERATE FLAGS.





Each flag has been meticulously reproduced to be as close to an exact replica as possible to the original. The flags are not only accurate in their construction and detail, they are the exact sizes of the originals. In addition to reproducing the flags, Larry and Pam have researched each flag from original sources and were able to give full histories beginning with the flags' origins and makers, from the method of construction to their battle service and final places of repose.





WE FIGHT FOR
OUR COUNTRY

FEARLESS

FAITHFUL

Early Virginia Frontiers

- 1607
- 1619
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- 2024





We were on the edge of our seats as each flag was revealed and an exciting story was told about some very interesting designs and the battles they were carried in. We were excited to learn that the Wilhoites are developing new flags and are currently researching them for this legacy project which brings these historical artifacts to life for us.





Following the presentation, Commander David Hendricks conducted his world famous book raffle. Roving Belo Herald reporter Steve Barnes always seems to have a winning ticket, which has convinced the Editor that the whole thing is rigged! (except for the times that the Editor wins the raffle!)



TEXAS DUES NOTICE

COMPATRIOTS,

I have been getting reports that **some camp members have not received their renewal notices.**

Please advise those members to **submit, to their camp adjutant, the appropriate fees** - \$30 National, \$15 Division, and the respective camp fee.

(BELO CAMP Dues are \$55 (includes above plus \$10 camp dues)



The camp adjutant should note that a renewal notice was not received for the member, when submitting the Division fee to my office.

There apparently was a *SNAFU* in combining the member information via computer to the printing office.

Upon receiving the affected member's renewal, I will attempt to resolve the problem.

JOHN DICKEY
3121 Sturgis Ln
Waco, TX 76708
Adjutant, Texas Division, SCV
254-715-8035
scv.john@aol.com

Good Advice to Texas Division Cmdr. David McMahon from 7th Brigade 1st Lt. Cmdr. Chad Weldon in light of recent events.....

Commander,

You're hunting the wrong dog.

Bussey received this as a post to his site, by someone who caught it on the internet for him to see.

I did some talking up top. Some are not happy with the implications that the GEC is being brought into Texas affairs. They in fact want us to handle our problems as a Division and cease blaming them. They who heard the audio were not impressed at all.

With all do respect to you as commander, and a man I'd like to know and respect; please consult the council on matters.

There are people with actual agendas out there, and you will only get told what suits them.

I was looking at you after the election and envisioned an owl.

Wisdom is what is associated with this animal.

Are you wise? You have obvious factions, and both would destroy our division to get to rule the ashes.

I serve the members. I also respect the constitutional chain of command.

I want to respect the man and the office.

Please tell me how to do this with secret meetings and witch hunts going on while we should be consolidating and massing resources.

You need a strong turnout on the 12th.

You can't order it.

Commander... inspire them! Lead us with hope and charisma! Make us feel united and invulnerable.

Be the Commander as we look to our ancestors.

Good Luck, and God grant you the wisdom to make it all happen.

Chad Weldon

Bristling with a desire to fight the real foe.

And wanting to trust in his leader will carry him through it.

I also share a human curse called ego. You can hit it or stroke it. The results will vary.

It's a good to know item in leading volunteers.

Again God Bless and good luck.

We are all gonna need it now.

Texas Division 3rd Brigade Confederate History Seminar: 'PRELUDE TO THE WAR'



Those that fail to learn
from history are doomed
to repeat it.

- George Santayana -

When: Saturday August 5th from 8:30am to 4:00pm

Where:

Diamond Oaks Country Club
5821 Diamond Oaks Dr. north,
Ft. Worth, Texas 76117

Admission: \$30.00 which includes a buffet lunch, training packet, and requested reading material, certificate for attendees, and posters of R. E. Lee General Order #9.

Registration:

To pre-register for the event:
(make checks payable to Camp 2235)
mail checks before August 1st to:
Kyle Sims
1919 Ridgebrook Dr.
Arlington, Tx 76015

Payments can be taken over the phone (Mon-Fri 9-5)
by calling 817-467-9510

Agenda:

Opening Prayer

8:45 - 9:00 - Greetings and Introduction by Kyle Sims

9:00 - 9:45 - 'Slavery' by Kirt Barnett

9:55 - 10:55 - 'Sectional Differences Between the North and the South' by Richard Montgomery

10:40 - 10:55 - Break

10:55 - 11:40 - 'Causes For The War: Missouri Compromise & Texas Annexation' by the Kennedy Brothers

11:40 - 1:00 - Lunch

1:00 - 1:45 - 'Jefferson Davis' by Cynthia Harriman

1:50 - 2:35 - 'Fort Sumter' by Jack Dyess

3:30 - Questions and Answers

4:00 - Closeout by 3rd Brigade Commander Calvin Allen

Closing prayer

Deo Vindice,

Compatriot Craig Stone

Col William H Griffin Camp #2235

cstone78@hotmail.com



Sons of Confederate Veterans

W. L. Cabell Camp #1313

will be hosting our third annual pistol competition
to be held on
August 26th at the
Eagle Gun Range
491 Valley Ridge Blvd.
Lewisville, Texas 75057

This friendly competition is open to SCV members and all are encouraged to come and join in the comradery and spirit of competition. Top shooter will be awarded a nice trophy.

The event will consist of fifty rounds of any caliber, 380 or larger, 10 rounds each on a five bull target, shot at twenty-one feet. No time limit, but after 10 rounds, we let the next shooter take his turn with 10 rounds.

The entry fee will be \$10 plus a range fee of \$20. First place prize is half of the entry fee collected. The other half will be used for various camp projects.

The start time will be at 10 AM, Saturday, August 26th, so recommend you get there by 0945. Scores will be announced and prizes awarded after all shooters have finished.

After the match, all are encouraged to join us at Hutchins Bar B Q, 9225 Preston Rd. in Frisco for some great BBQ. Mark your calendar and come on out.

RSVP to Russell Maynard at maynardrlm@aol.com or 972 897 5014, for a head count.

God save us from unrepentance!

[Jimbo Richeson](#)

Let's be in earnest prayer that our Confederate monuments shall not be tampered with, history erased, nor lies told on our heritage! God in His Word commends monuments, flags, banners, and days of commemoration recalling important or significant events in His outworking of His purposes in time. He commanded the children of Israel to erect stones, pillars, design flags, and schedule days of remembrance.

Our Confederate kinfolk were noble, honourable, God-fearing men and women of Christian character and demeanour. In our fervent prayers for these matters, let's ask Christ to make us stalwart, intrepid, joyous, representatives of righteousness, exactly like our Confederate forebears. Remember that 'Confederate' means and implies covenant. They were strongly committed to this ideal which is Biblical. Let us also be in covenant with each other!

We are all kin! Red, Yellow, Black, and White - have we not all One Father? Hath not one God created us? Let us love each other as dear kinfolk. The Chandler boys were both Confederate - one was White, the other Black! They looked after each other every day of their military service. When the White Chandler was seriously wounded the Black Chandler saw to it that his friend was gotten home to mend.

A few years ago the great-grandchildren of the two Chandler boys met up with each other, and love was still there for one another - one White, the other Black! Or take Private Charles Chon of Texas, a Chinese man who voluntarily enlisted in Confederate service, not for slavery, but to stand against Northern aggression, duplicity, and breach of the constitution. He was incarcerated in a federal POW Camp.

Upon release Chon returned South and again re-enlisted in Confederate service, serving honourably until the end of the conflict. His great-grandson Charles Chang of California found his kinfolk's grave in Tennessee. Chang joined the SCV to honour the memory of his kinfolk who fought so gallantly!

Reconstruction, another phase of federal War on the South, brought new challenges. Confederates were denied the vote or the privilege of standing for public office. Their state governments were placed under totalitarian military occupation. This egregious maltreatment lasted for 12 years from its inception. This has never been acknowledged by the federal government as sin. It has never been honestly repented of. We could easily be subjected again to such antichrist malevolence and contempt for the rights of man.

Let's pray powerfully that God Almighty moves with unfettered might to protect our monuments, our flags, our days of remembrance. Most of all, let's pray that He penetrates the deception enshrouding the federal government preventing them from seeing and fearing the reality of their heinous sins against the people of the South. That awful wickedness perpetrated at Abu Ghraib in Iraq during that war conducted by federal troops there, was no fluke. Sin is sin! It must be repented of to obtain the renewal of God's favour.

The sins of invading the South, when President Buchanan, Lincoln's immediate predecessor, whilst cherishing the union, said publicly that keeping the seven seceded Southern states in the union by force, was unconstitutional. It was a heinous sin for the federal government to have unleashed a catastrophic conflagration against the South for merely partizan purposes. The ill-conceived and brutally wrought out policies of Reconstruction were very wicked, infinitely sinful, and must be specifically repented of before the Almighty!

We've got a lot to pray about! God move you in intrepid ways to humbly call upon His awesome Name, which can make the recalcitrant sinner bow in lowly and abashed self-recognition of culpable depravity. God save us from unrepentance!



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

Test of our Conviction as a Division August 12th @ Travis Park, San Antonio, TX

Compatriots of the Texas Division,

August 12th, 2:00 P.M., Travis Park, San Antonio, TX

A rally will be held to save the 40 ft UDC Monument from removal by the City of San Antonio based on the efforts of two small rallies held by BLM and another group with a maximum number of people at both rallies totaling 42 and 17.

Our plan is to have 1,000 men and women from all heritage and historical groups present with every type of flag you have that you want to carry. We will encourage everyone to bring signs and we encourage this to be a historical, veteran, and of course heritage based rally. Please encourage other heritage groups to attend, the UDC will be supporting as individuals.



***Lest We Forget
Our Confederate Dead
April 28, 1900
William B Travis Park, San Antonio, TX***

We need numbers.

We have the park rented via permit obtained by This is Texas Freedom Force (TITFF). We

will have hydration teams on site and a first aid station. TITFF asks you to contact them at their Facebook page to help with the hydration station and volunteer as an EMT, medic, or other medically trained professional to ensure safety in the Texas Heat. TITFF and the San Antonio Park Police are working as security in this privately arranged rally.

TITFF needs assistance with bottled water and local information for bottled water donation locations are available on the site. If you can donate for expenses, they have a GoFundMe account on their Facebook page. This all costs money.



Eight of the Eleven Brigades have stepped up with initial support and organizational responses as a result of the effort to have each Brigade 'Ready' for situations just like this. Today is Monday which gives us all week and weekend plus next week to get your Brigade/Regiments/Camps mobilized for the largest effort to date for a SCV turn out in Texas.

This is our initial test to being organized and having the ability to have a RRT Rapid Reaction Team work together.

Do we as a Division have the will and determination to gather in numbers and show the State that removal of Confederate Monuments is something that will be resisted? Will you be able to say to your Grandchildren and Children that YOU made a stand?

We look forward to the Camp and Brigade reports on estimated and if possible confirmed numbers of people attending.

Update me with your numbers as they develop. Let's have a first report on numbers **Friday Evening** and then we can adjust with the numbers as they grow.

Looking forward to your push to defend our Monument in San Antonio.

John McCammon

1st Lt Commander, TX DIV SCV

mccammon@beecreek.net

SAN ANTONIO:

Dozens march to remove Confederate statue from downtown park

by Ashlei King
Tuesday, July 4th 2017



Dozens march to remove Confederate statue from downtown park

[**CLICK HERE**](#) to watch Video News Report

SAN ANTONIO - Dozens of people took to the streets of downtown San Antonio to ask the city to remove a confederate statue at Travis Park on Tuesday.

"We believe it's high time for these monuments of Confederacy to go," Johnathan-David Jones, activist, said.

The 40-foot-tall granite shaft topped by a statue of a confederate soldier has stood guard over the park for more than a century. Jones and activism group SATX4 led a rally and march in opposition to the statue.

"It's the same thing with the Confederate flag," Jones said. "They say it's heritage, but it's a heritage that hates our heritage. It's a heritage of hate and bigotry no matter how you spell it."

The protestors were met by a few in opposition. Scott Davis and his wife showed up to the rally wearing outfits similar to what men and women wore during the Confederate era.

"These monuments contribute to the brave soldiers that fought for confederate freedom," Davis said. "You need to learn from history, not destroy it. If you destroy history, you're doomed to repeat it."

"This is a particular monument. It's a monument of power and not a monument of art," District 1 City Councilman Roberto Trevino said.

Trevino said while his office is working with District 2 Councilman Cruz Shaw to remove the statue, they feel it is also important to relocate it.

"This is an important piece of our history. It's not something we're very proud of, but it is part of our history, so we want to tackle it in a very thoughtful way," Councilman Trevino said.

"A city like San Antonio should have symbolism that is representative of our diverse community. Removing this Confederate statue from Travis Park will begin the process of a city working together to tell the story of empowering a new generation," Councilman Cruz Shaw said in a statement.

"Confederate symbolism stood for the contradictory belief that there could simultaneously be freedom for some and bondage for others. Confederate markers belong in museums, not our community parks," Shaw said.

Councilman Shaw said he and Councilman Trevino are working to find an appropriate place for the statue. They will also seek community input on the new art form that will be erected at the center of Travis Park.

<http://news4sanantonio.com/news/local/dozens-march-to-remove-confederate-statue-from-downtown-park>

Compatriots,

Confederate Monument erected by UDC came under attack on 4th of July.

<https://therivardreport.com/black-lives-matter-activists-rally-for-removal-of-confederate-monument/>

43 BLM, LULAC, and sanctuary city supporters organized a rally in front of the Travis Park UDC Monument.

This was only announced July 3rd. We found out about it that evening. It coincided with the Leon Valley Parade where both San Antonio Camps had floats and our members were already committed to the parade.

We had a fight at that event as they did not allow us to fire our rifles, i.e. new police chief. This happens from year to year and we probably will get to fire again next year with a new city council. Our people had been engaging the Leon Valley city councilmen and mayor to allow us to fire.

I attended the event and managed to speak about Martin Luther's "I Have A Dream Speech" and his dream of little black children and little white children playing together, and of the Christian ethic of forgiveness. When I asked how many Christians were present, NONE of them raised their hands. I spoke about the Buffalo Soldier Monument on the East Side and how Black soldiers,

only recently freed themselves, obligingly corralled Indian women and children and marched them across the high plains back to a reservation in Oklahoma. I then asked if they should be forgiven. Then I addressed the Che Guevara, AZTLAN, LULAC, and other Brown Beret about how their Spanish ancestors had enslaved the Native Americans and asked "should they be forgiven?" Shouts rang out from the crowd for me to sit down! I closed my speech with "I think it should stand" and we should live in peace. Afterwards, I learned that they had turned the loud speaker very low.

The article did not include my speech. Of course not, because I said the monument should stand.

I spoke to two atheists who, of course, said that White Christian Supremacists erected the statue to recognize Hate.

Two city councilmen have already been speaking as though the statue is already coming down and they are looking for a place to relocate it.

San Antonio is a hot bed of radical leftist movements!

The 6th Brigade Command structure is working to organize a rally at Travis Park. Details on assembly and having us attend a counter rally possibly Thursday are being addressed.

This is a rapidly developing situation. Brigade and camp commanders in this area will follow with more details. You may be called on to attend should Brigade Command need a rapid response team.

The requests for Brigade, Camp, and individual commitments to organize by county will be tested. Please continue to identify your camp/county responsibility and forward to me at mccammon@beecreek.net ASAP. Only 3 brigades have organized and responded thus far!

John McCammon
1st Lt Commander
Texas Division, SCV
mccammon@beecreek.net

San Antonio: Black Lives Matter
Activists Rally for Removal of
Confederate Monument - with
Comments left in reply



The level of ignorance, shown in comments following this protest staged by Black Lives Matter Activists for Removal of Confederate Monument in San Antonio on July 4, 2017, is truly staggering. [Many Comments were made, we have selected a few we believe best represent the thinking of either side.](#)

First, let's set up what happened with this report from [DixieNet, 07 07 2017](#), followed by the Rivard Report, in a newspaper editorial from San Antonio.

TEXAS MAYOR QUICKLY FOLDS TO ANGRY MOB

In Texas, San Antonioans eager to spend their Fourth of July picnicking were laying down blankets and unpacking snacks as Black Lives Matter demonstrators gathered in front of the Confederate monument in Travis Park.

BLM's purpose was to demand that Mayor Ron Nirenberg and the City of San Antonio remove the monument "immediately." The demonstration included numerous speeches at the park and a march through downtown to the steps of the Bexar County Courthouse.

Atop the monument to fallen soldiers in the WBTS stands a granite figure of a Confederate soldier pointing to the sky. At its base, a two-part inscription reads, "Lest We Forget" and "Our Confederate Dead."

Only 50 people showed up to protest the monument. When local media reported the protest, 8 members of the Sons of Confederate Veterans quickly arrived to protect the monument. Six dressed in WBTS period attire.

"Sons of Confederate Veterans is opposed to removing any monuments to Confederate heroes from Texas," SCV Public Information Officer Marshall Davis stated. "The men honored with these memorials fought nobly and bravely for their country, and many of them never came home. The Confederate Monument in Travis Park, as well as other monuments throughout Texas and the South, honor the brave deeds done by these men."

Response to the protest has been rapid. Former City Councilman and University of Texas at San Antonio professor Mario Salas called the monument "racist, disgusting, and vile." On Thursday, District 1 Councilman Roberto Trevino released a statement saying that he and District 2 Councilman William Cruz Shaw have had positive talks about removing the monument with Mayor Nirenberg.

The next step will be for the City Council to work with the Department of Arts and Culture and the Office of Historic Preservation to come up with a "plan" for the monument.



Note: The below is an updated version, the erroneous information that the statue is of General Travis has been recanted.

The Rivard Report - Jeffrey Sullivan said: Thanks for your informative comments. We've corrected the article to show that a Confederate soldier is depicted on the monument, not Travis. The essence of the event was the group's demand that the city remove the statute from public space. This article reports on that demand. Its purpose is not to endorse the demand.



The Confederate monument stands 40 feet tall in the center of Travis Park in downtown San Antonio.

Atop the monument to fallen soldiers in the Civil War stands a granite figure of a Confederate soldier pointing to the sky. At its base, a two-part inscription reads, “Lest We Forget” and “Our Confederate Dead.”

Mike Lowe is co-founder of the San Antonio organization [SATX4](#). Originally named SATX4 Ferguson, the group formed to expose and protest systemic racial injustice following the [2014 shooting of Michael Brown](#), an 18-year-old **unarmed** man who was shot by a police officer in Ferguson, Mo.

“Tomorrow is going to be the strike of the match under this new administration to push for the removal of this monument,” Lowe told the *Rivard Report* in a Monday phone interview. “[The monument is] a dedication to white supremacy and what white supremacy represents. We’re calling for an abolition of it.”



Around 50 people showed up to support the removal of the monument from public space. Eight members of the [Sons of Confederate Veterans](#) (SOVC) arrived to stand in favor of preserving the monument, including six dressed in Civil War period attire.

Aside from a few verbal exchanges, SOVC members did not interfere with the protest, which remained peaceful.

"Sons of Confederate Veterans is opposed to removing any monuments to Confederate heroes from Texas," SOCV Public Information Officer Marshall Davis stated. "The men honored with these memorials fought nobly and bravely for their country, and many of them never came home. The Confederate Monument in Travis Park, as well as other monuments throughout Texas and the South, honor the brave deeds done by these men."

Some Confederate monuments and symbols have been removed from public spaces across the county, state, and nation following the racially motivated [shooting of nine black churchgoers](#) in Charleston, S.C., in June 2015.

SOVC argues that the Civil War was not fought over slavery, but rather over states' rights. The organization maintains that Confederate history is U.S. history and that Confederate veterans should have their heritage remembered like those of other U.S. servicemen.



Several veterans from the U.S. Army and Navy spoke in favor of removing the statue from the park. Former City Councilman and University of Texas at San Antonio professor Mario Salas called the monument “racist, disgusting, and vile” and scoffed at the notion that the Civil War wasn’t about slavery.

“This stands as a symbol of hatred, bigotry, and slavery,” Salas told the *Rivard Report*. “Nobody has to take my word for it. All you gotta do is Google the [articles of secession](#). For all 13 of the Southern states, everyone of them says they’re leaving the Union to further the aims of the institution of slavery.”

Salas stood alongside Councilman Rey Saldaña (D4) and County Commissioner Tommy Calvert (Pct. 4) in 2015 when they [called for the removal of the monument](#). No Council member or county commissioner attended Tuesday’s protest, nor did Nirenberg attend. Nirenberg has not yet indicated that the statue’s future will be a topic of discussion in Council chambers.

Yet there was belief among the demonstrators that San Antonio’s new mayor would ultimately address the issue that former Mayor Ivy Taylor did not. Lowe said he was hopeful that Nirenberg and the new City Council, considered by many to be more progressive than the last, will ultimately remove the statue from public space.

“As a veteran, I am going to fight as a freedom fighter for those who went before me, because that’s what’s important,” Lowe said. “Freedom is important.”

Jeffrey Sullivan is a Rivard Report editorial intern. He graduated from Trinity University with a degree in Political Science

What would your response be to questions from news reporters or comments hurled at you by protesters? Here are the most level headed we found that honor our Ancestors. You might want to make a copy to keep with you and have them for speaking points. Prepared statements are a must have during the heat of battle when BLM is attacking us and the Press wants a headline at our expense. We will not change the Communist mindset. Our battle is in the court of public opinion, the folks sitting at home hearing the sound bites.

Comment excerpts:

[John Westbrook said: Confederate](#)

The statue only asks remembrance of the Confederate dead. That's it. No mention of causes or politics or justifications implied or otherwise.

The statue was erected by the Gen. Albert Bee Chapter of the United Confederate Veterans or the UDC I believe. It is a work of art. It is historical. It's message is simple and inoffensive then and now and in the future in a city that has always strove to embrace multi-cultures and diverse history, the good and the bad and learned from it. After all the Alamo does the same in its way. It is not a comparison but it is still remembrance. And both are worthy. The history is uniquely American and deserving of perpetuation for the myriad of lessons that they show, teach, inspire and even inflame even when disingenuous, dishonesty and imagined hysteria are present. It's what history is all about.

[Richard Brewer said: Confederate](#)

The monument honors soldiers who fought in the war. Texas soldiers did not leave their families alone on the world's most dangerous frontier, walk most of 2000 miles and fight and die for 4 years for the 4% (in the South - 1% in the nation) who owned slaves. They fought because the north invaded.

[RB said: Confederate](#)

You confuse secession with the war. Secession was legal and slavery and economics certainly played a part in it. The war however was not started until the north invaded. That is why the soldiers fought and that is who the monument honors. The worst thing that happened to slaves was that it was not allowed to end peacefully as it did in most countries and was certainly on the way to ending in the US (too expensive, Irish workers much cheaper, etc). Because the war ended it abruptly the inept and naive federal government could not take care of the 4 million freed slaves who had their medical care blanket pulled out from under them (state laws had required it) and as a result 1 million died due to malnutrition and disease (read "Sick from Freedom").

[Albert Marten said:Anti-Confederate](#)

These monuments commemorate a treasonous support of slavery and racial inequality. They are a testament to the white supremacy that exists in our country and should be removed as part of righting the long history of racial inequality and injustice that plagues our United States.

[John Westbrook said: Confederate](#)

People who fought and lived through those those “historical times” and terribly difficult times felt the need and acted with their own funds to commemorate their dead. No where are your observations and modern opinions even suggested on the monument. The people of that time deserved it and earned it. It will be worthy of discussion one hundred years from now. Your political correctness will not, in my opinion. At least these 125 year old monuments provided it.

Here’s a little more history of the history this monument represents:

<http://www.texasconfederateveterans.com/Bexar%20Confederate%20Monument.htm>

Will said: Anti-Confederate

<http://www.history.com/news/history-lists/5-myths-about-slavery> Myth #2: The South seceded from the Union over the issue of states’ rights, not slavery. This myth, that the Civil War wasn’t fundamentally a conflict over slavery, would have been a surprise to the original founders of the Confederacy. In the official declaration of the causes of their secession in December 1860, South Carolina’s delegates cited “an increasing hostility on the part of the non-slaveholding States to the institution of slavery.” According to them, the Northern interference with the return of fugitive slaves was violating their constitutional obligations; they also complained that some states in New England tolerated abolitionist societies and allowed black men to vote.

As James W. Loewen, author of “Lies My Teacher Told Me” and “The Confederate and Neo-Confederate Reader,” wrote in the Washington Post: “In fact, Confederates opposed states’ rights — that is, the right of Northern states not to support slavery.” The idea that the war was somehow not about slavery but about the issue of states’ rights was perpetuated by later generations anxious to redefine their ancestors’ sacrifices as a noble protection of the Southern way of life. At the time, however, Southerners had no problem claiming the protection of slavery as the cause of their break with the Union—and the Civil War that followed.

Andy said: Anti-Confederate

It baffles me that supporters of the Confederacy keep using the old trope that “Confederate soldiers were fighting for states’ rights, not slavery.” It’s illogical. What right of the states were they defending? The right to determine for themselves they would continue subjugating slaves.

When someone like The marshal of The SCOV ([Marshall Davis of the SCV](#)) explain that “The men honored with these memorials fought nobly and bravely for their country,” the only response that seems appropriate is to ask which country. Glorifying the actions of generations past that tried to tear apart the United States seems to be the definition of anti-American.

The only humane response is to take down the statue from its place of prominence in Travis Park and move it to a museum setting where it can be contextualized in terms of the history of San Antonio, Texas, the South, the US, and race relations.

John Westbrook said: Confederate

What is never spoken is the historical fact that the idea of racial equality as is known today was a hard lesson learned. It still is. The idea of racial equality for all was a radical idea even among abolitionists of that time. Slavery was ancient, legal and protected at many levels relevant to geography and law and changed more to gradual enlightenment and education in most of the world except America. Force did not change these olden values. History examined and debated are our hard lessons learned. Ancient symbols allow this. Flavor of the month opinions and outrage leading to the elimination of history do nothing positive but stop the debate.

Preston Furlow said: Confederate

'Any people, anywhere, being inclined and having the power have the right to rise up and shake off the existing government, and form a new one that suits them better. This is, a most valuable, a most sacred right - a right which we hope and believe is to liberate the world. ' - Abraham Lincoln, January 12, 1848 speech to the US House of Representatives.

'I am rejoiced that slavery is abolished. I believe it will be greatly for the interests of the South. So fully am I satisfied of this, as regards Virginia especially, that I would cheerfully have lost all I have lost by the war, and have suffered all I have suffered, to have this object attained.' - Robert E. Lee, 1870.

These monuments stand as headstones for those in unmarked graves upon now silent battlefields and in mass graves who have none. They were placed there by a people, the least intelligent among which, was infinitely more sensible than the modern tools crying for removal, and were placed on county property instead of a cemetery by said people to honor those fathers, sons and brothers of that county

Tom Longmire said: Confederate

These "tolerant" people need to be educated about the Civil War and that these monuments are to honor the dead, not white supremacy. The Confederate soldiers included African-American, Native Americans, Mexicans, Jewish, French, Irish, etc., all fighting against an illegal invasion because Lincoln wanted his taxes. I wish I could post pictures here of blacks proudly attending UCV reunions. "End the Hate, Support Our Confederate Brothers and Sisters"!

You may leave your comments at:

<https://therivardreport.com/black-lives-matter-activists-rally-for-removal-of-confederate-monument/>

The True History of the Monument

After the Civil War, the United Confederate Veterans and United Daughters of the Confederacy were very active in helping the old Civil War Veterans and began to erect monuments in their honor. There are more than fifty Civil War statues and memorials located in Texas and hundreds throughout the South. The United Confederate Veterans of Texas and The United Daughters of the Confederacy usually sponsored the construction of the Confederate monuments and statues, with the most popular design being the traditional statue of a confederate soldier who stands at parade rest on summits overlooking parks, cemeteries, and courthouse lawns throughout the state of Texas. When the Confederate statues in Texas were being erected, many communities struggled for years raising the funds for the confederate monument to honor the veterans. Most of the Confederate Statues in Texas are over 100 years old and the quality of workmanship is incredible. These statues are truly a treasure and piece of Texas History.

THE CONFEDERATE MONUMENT IN SAN ANTONIO

The focal point of Travis Park is the Confederate Civil War Monument in the center. The monument was erected in 1899 and was funded by the Barnard E. Bee

Chapter of the Daughters of the Confederacy. The park had served as a camp for Confederate soldiers, and reportedly, a hospital for wounded soldiers was located on the site.

The monument was completed in 1899 and the ceremony for the laying of the foundation stone on June 4, 1899, was attended by veterans of both the Union and Confederate armies.

New development threatened the monument and park during the mid 20th century when an attempt was made to build an underground parking garage directly beneath the park in 1953. The heirs of the Maverick family stopped this venture.

1898 - 1899

The design of the Confederate monument now being built in San Antonio by the Barnard E. Bee Chapter, U. D. C., is from the pencil of Miss Virginia Montgomery, of New Orleans. The design is symbolical in each exquisite detail – the stars, the wreaths of ivy, the circlets of laurel upon the, outspread wings of butterflies, the square granite shaft, the sword, gun, and bayonet in the furled “Stars and Bars,” the Confederate soldier with uplifted arm—all emphasizing “Lest we forget” and “Our cause is with God,” the inscriptions on the monument.

The work of the Barnard E. Bee Chapter in erecting the first historic monument in the city of San Antonio is most commendable. In less than three years, led by their indefatigable President, Mrs. A. W. Houston, they have, by tireless efforts, secured the means for rearing this beautiful memorial to honor the Confederate heroes wherever they fell. All worked faithfully, but it is not amiss to mention especially the name of Mrs. J. P. Nelson, who alone, by her personal endeavor, contributed \$500 to the cause. As a token of appreciation, the Daughters awarded her a rich and beautiful medal.

The following brief report is by Miss Lillian Byrn, Historian of Barnard E. Bee Chapter, San Antonio:

The Daughters of the Confederacy enjoy the distinction of unveiling the first monument ever erected in San Antonio. This tribute to Confederate soldiers is placed in the center of the handsomest of the many parks for which San Antonio is justly noted. The unveiling took place on Saturday, April 28 in the presence of the largest outdoor assemblage ever witnessed in the History of the city. The day was perfect, and the “sea of upturned faces,” the background of tender, green spring tints, and the profusion of floral offerings presented a living picture worthy of a master brush.

The Barnard E. Bee Chapter, U. D. C., is composed of representative women of San Antonio. It is the largest chapter in the State, and numbers in its ranks those whose lives are full of social duties, of business and home cares, all united by the bonds of love and harmony and inspired by the enthusiastic zeal of their worthy President. Since its organization, in 1896, the chapter has had but one President, Mrs. A. N. Houston. She it was whose loving thought suggested the erection of a monument, and it is owing to her unflinching energy and untiring devotion that the project was so speedily and successfully carried out. Descended from the most ardent and devoted patriots of Georgia, Alabama, and South Carolina, Mrs. Houston brings to her work a reverential love for and profound faith -in our sacred cause, tempered by that conservatism and

cool judgment so necessary for the guidance of such affairs. She is eloquent in praise of her chapter—proud not only of its numbers, but of its enthusiasm. I have never seen such eager and willing workers, such thorough devotion, and such a harmonious spirit as pervades our organization.

The money for the monument was raised by means of teas, by concerts, by dances, and by old-fashioned quilting bees. Every cent was paid before the unveiling. The materials used are native granite and marble of Texas, and the work was done by a San Antonio sculptor, Mr. Frank Teich. The design was most generously donated by Miss Virginia Montgomery, a talented young artist whom New Orleans is proud to call her own. The entire conception is symbolical. The stars bespeak the resplendent courage of the Southern soldiers, and the laurel wreaths testify to our undying memory of their matchless valor. The furled flag and the uplifted arm of the soldier represent our trust that our cause rests with God. The polished shaft rising from the rough and sturdy granite base—all are emblematic of the brilliant achievement, the endurance, the devotion, the unchanging devotion, that characterized all ranks of Confederate soldiers.

The orator chosen for the unveiling was Hon. Columbus Upson, who bears a fine reputation as a speaker and as a soldier. On the stand with Col. Upson were Judge John H. Reagan, Postmaster General under President Davis, a man skilled in public life, whom his countrymen delight to honor. Gen. Joseph D. Sayers; Gen. J. B. Polley, Commander of the Texas Division, U. C. V.; Dr. J.T. Largen, Commander of Albert Sidney Johnston Camp, U. C. V.; Mayor Marshall Hicks; Hon. A. W. Houston; Mrs. A. W. Houston, President, and the other officers of the Barnard E. Bee Chapter, U D. C. The guard of honor was composed of the Albert Sidney Johnston Camp, the United Sons of Confederate Veterans, the E. O. C. Ord Post (G. A. R.), the Belknap Rifles, and the San Antonio Zouaves.

Following Col. Upson's stirring address, little Laura Winstead, the four-year--old granddaughter of Mrs. Houston, pulled the cord that tore away the veil, revealing the heroic figure of a private soldier that surmounts the forty-foot shaft. A moment of deep feeling hushed the vast crowd, while the band softly played a dirge ; then came a wild burst of spontaneous cheering, to which the veterans added the Rebel yell, and the band changed to "Dixie." It was some time before the cheers and enthusiasm subsided sufficiently to permit the reading of the congratulatory telegrams and the presentation to Mrs. Houston by Judge Reagan of a silver urn and salver, a testimonial from her loving coworkers. Mrs. Houston, completely 'surprised, responded in a graceful and feeling extempore speech.

After this a general reception was held, and nearly all present came forward to express their appreciation of the exercises and meet the distinguished visitors.



“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.

AN IMPORTANT APPEAL

The following letter appeared in the 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.

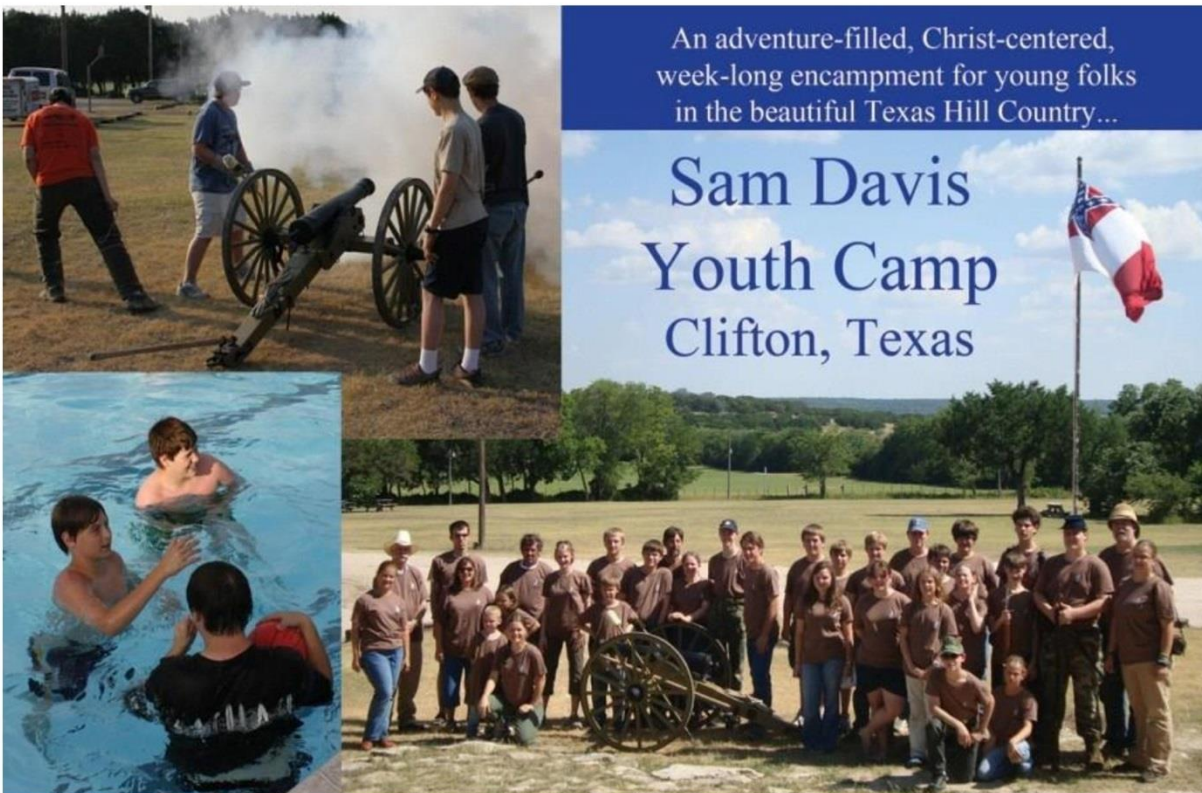
**Send checks to:
Sam Davis Youth Camp LLC
c/o SCV
P.O.Box 59
Columbia, TN**

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

Why We Need Sam Davis Youth Camps



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

Sam Davis
Youth Camp
Clifton, Texas

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

-Buzz Blanton, South Carolina



[Kirk David Lyons](#)

IMPORTANT

COMPATRIOTS! FRIENDS! MEMBERS OF THE CONFEDERATE COMMUNITY!

We have temporarily dodged the bullet in Paris, Texas regarding its Confederate monument. But it scared a bunch of our people and that is good.

We need to organize a **National Confederate Monument Protection Committee** NOW to immediately research the history, title, ownership, deed, plats, and photos of every Confederate monument in the South (and wherever else found) so that legal teams (which we can also organize) can be proactive armed with good information provided from a central Archive. This committee should be able to analyze & coordinate monument protection efforts nationwide.

The Sons of Confederate Veterans is the only organization that can or will set up something like this - and looks like they may be interested.

We want to offer the SCV our help. THE SLRC has the legal/organizational/technical know how to set up the committee and get it working. This will also including setting up and coordinating committees in every Southern state and organizing volunteers in every County within that state.

With Nathanael & I already on staff, we would need to hire at least 3 more full time clerical staff for the duration of the project. We DO not have the funding to do this. BUT if you, our friends in the Confederate Community, will pledge at least \$25.00 per month for at least 6 months (or \$150.00) and get other friends and family to do so, we can get right to work.

We need at least 400 pledges for this to work. SCV members & Camps spread the word and encourage your leadership to get behind this now. The more we raise, the quicker we can get the project finished!

WE HAVE A LOT TO DO! Lets get to work & support www.slrc-csa.org PLEASE SHARE!!!

FIND US ON FACEBOOK:

NATIONAL CONFEDERATE MONUMEN PROTECTION PROJECT



DALLAS ATTACK HAS BEGUN

Letters, petition sent to end Dallas Confederate monuments

WATCH VIDEO NEWS REPORT [HERE](#)

Push to remove Dallas' Confederate monuments

Jobin Panicker, WFAA 10:41 PM. CDT July 19, 2017



DALLAS - The Confederate War Memorial is one of Dallas' oldest sculptures. It dates back to 1896 and sits right next to the Convention Center in downtown Dallas.

"It's epic. It's the statue of an Olympic God or something," Michael Phillips, a historian, says sarcastically.

Phillips, who has been studying Dallas' history, is part of a group that hopes to bring down the city's Confederate monuments. In a letter and petition sent out Wednesday night, it urges action by ministers, scholars, and other educators.

"These are monuments that lie about history, and that's why I am interested in it," he said.

WFAA reached out to the Sons of Confederate Veterans. It just so happens its National Convention is this week and representatives could only be reached by phone.

Lieutenant Commander John McCammon says this is an "attack on American veterans." He also said. "History should not be erased, good or bad."

Phillips argues the monuments are a representation of the Confederate cause, which he says was slavery. He says these monuments are representative of oppression and not of pride.

"These statues, these park names, are monumental propaganda. They don't tell a complex story. They don't tell a fair story," he said.

Phillips is asking for Robert E Lee Park to be renamed and also eight schools named after Confederate Generals.

McCammon of the Sons of Confederate Veterans says, "That is a false narrative. It is in no way celebrating slavery."

Phillips hope is that the petition ultimately sends a message to Dallas Mayor Mike Rawlings and the city council.

"We want to go the Dallas City Council, we want to go to the Dallas School Board and we want the implement the suggestions we have," Phillips said.

Phillips says he does not want the monuments destroyed. He says there is a place for them in museums, where it can be put in context.

WFAA also reached out the Dallas Chapter of the United Daughters of the Confederacy for comment, but the message was not returned

<http://www.wfaa.com/news/local/letters-petition-sent-to-end-dallas-confederate-monuments/458080268>



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.

Dallas, it's time to bring down old Confederate monuments, and our mayor looks ready to do it

July 18, 2017

Written by



James Ragland, Columnist

The Confederate generals who loom in granite-and-marble glory over two historic Dallas parks may be standing on borrowed time.

Excuse me while I let this out: Yippee!

Dallas Mayor Mike Rawlings won't come right out and say this, but he willingly, if somewhat reluctantly, tips his hand.

"Personally," Rawlings said, "I'm careful about espousing my point of view too much but not ashamed to do it. Slavery was the greatest sin that America ever participated in and we need to appropriately own up to that and move beyond it."

When we have "historical reminders" such as the towering statues of Confederate stars planted in public parks, "it's concerning," he said.

With Rawlings' blessing — or insistence — Dallas is finally digging into how it should handle the Confederate symbols that dot the city's landscape and calculating what it would take to remove, relocate or alter the memorials to add historical context.

Two of the four highly visible monuments have drawn the most public attention: Robert E. Lee Park and the statue bearing the Confederate general's name in Oak Lawn. And the Confederate War Memorial, a 60-foot pillar topped with a Confederate soldier and surrounded by three Confederate luminaries in the heart of downtown Dallas.

The other two monuments adorn Fair Park, the city's cultural hub: The Confederacy, one of six statues representing the nations that have claimed sovereignty over Texas, lines the promenade; and the Confederate Medallion, a massive gold panel in the Great Hall that also portrays the six periods in Texas' colorful history.

The Fair Park monuments have stirred up less controversy because they are part of a larger historical narrative, rather than stand-alone public bows to the Confederacy.

Still, anything with a Confederate mark on it is fair game these days.



Statues stand around a Confederate memorial in Pioneer Park Cemetery in Dallas. (2015 File Photo)

Last week, Rawlings sent a letter to the Communities Foundation of Texas, beseeching the North Texas nonprofit to let one of its new partners, Dallas Truth, Racial Healing and Transformation, put the Confederate monuments topic on its plate.

The foundation recently won a \$1.75 million grant from the W.W. Kellogg Foundation for a three-year campaign to provide more racial equity and healing in a city divided by race on just about every front — from housing to jobs to public education and law enforcement.

Those are the issues that will have the most substantive impact on bridging the racial divide. But these symbols are divisive, too, in cities where black and Latino residents are working to change historical narratives that ignored or marginalized them.

It's time to change that narrative.

"In my view, one of the most pressing issues in this realm that major cities across our country are facing is the matter of Confederate monuments, art and other tributes and what to do with them," Rawlings wrote to David J. Scullin, the foundation's president and CEO. "For many, these are understandably nothing more than tributes to slavery and racism. Still, I have long felt that it is not my place as mayor to dictate how exactly we deal with this issue."

Instead, Rawlings said the city needs "a broad and transparent community input process that includes thoughtful and civil discourse."

Those involved with the new race initiative don't have a problem with the mayor's suggestion. But they don't want to be pushed into a corner right out of the gate, either.

They want to create a framework and build community trust first.

"They are not going to be rushed into something like that," said Scullin.

The co-chairs of the Dallas TRHT — Joli Robinson, manager of community affairs for the Dallas Police Department, and David Lozano, executive artistic director of Cara Mia Theatre — said the same thing.

"We intend to lift this conversation up to our community for their input as our process unfolds this fall," they said in a co-signed letter sent to Rawlings on Monday.

Dallas is already behind the curve on this.



Tino Banda with the Dallas Park and Recreation Department used a power washer to remove the spray-painted word "SHAME" from a statue of Gen. Robert E. Lee at Lee Park in June 2015. (File Photo)

Ever since white supremacist Dylann Roof shot and killed nine people two summers ago during a prayer service at Emanuel African Methodist Episcopal Church in Charleston, S.C., many Americans have demanded the removal of Confederate symbols from the public square.

South Carolina took down the Confederate flag over its statehouse. College campuses, from Yale to the University of Texas at Arlington, erased the names of Confederate heroes from buildings and removed statues from highly visible spots.

No one has made a more passionate, articulate pitch for removing Confederate monuments than Mitch Landrieu, the first white mayor of New Orleans in more than three decades.

Landrieu unapologetically spearheaded a campaign to remove four Confederate statues that long dominated the Crescent City's landscape.

"These statues are not just stone and metal. They are not just innocent remembrances of a benign history," Landrieu said shortly before the last statue was uprooted and hauled off to a warehouse. "These monuments purposefully celebrate a fictional, sanitized Confederacy; ignoring the death, ignoring the enslavement, and the terror that it actually stood for."

In his letter, Rawlings also calls for a public discussion about at least three remaining public schools named after Confederate leaders. Last year, students at John B. Hood successfully petitioned the district to wipe the Confederate general's name off that middle school.

Now, some East Dallas parents are looking into changing the name of Robert E. Lee Elementary, which Rawlings' wife attended.

Rawlings said he "won't predict" what will happen to any of the monuments or schools in Dallas that pay tribute to the Confederacy.

"That would be wrong of me," he said. "The community needs to get together."

That's fine. But I wouldn't buy stock in any Confederate icons in Dallas.

No, Rawlings isn't going after these monuments like Landrieu did. But don't let his soft shoes and velvet glove fool you.

<https://www.dallasnews.com/opinion/commentary/2017/07/18/dallas-time-bring-old-confederate-monuments-mayor-looks-ready>

GENERAL ROBERT E. LEE – A HERO FOR ALL TIMES

"The luster of a stainless life is more lasting than the fame of any soldier, and if General Lee's self-abnegation, his unblemished purity, his triumph over alluring temptations, and his unwavering consecration to all life's desires do not lift him to the morally sublime and make him a fit ideal for young men to follow, then no human conduct can achieve such position."

My exact sentiments.... Travis [><]

Source: "Reminiscences of the Civil War" by General John B Gordon

Link to free e-book:

<https://ia600208.us.archive.org/8/items/reminiscencesofc00ingord/reminiscencesofc00ingord.pdf>

A Chronology of Southern Cultural Genocide:

7/18/2017 The Eradication of a Region's Cultural and Heritage

by Dr. Arnold M. Huskins

Any society which suppresses the heritage of its conquered minorities, prevents their history or denies them their symbols, has sown the seeds of their own destruction... William Wallace

But to tar the sacrifices of the Confederate soldier as simple acts of racism, and reduce the battle flag under which he fought to nothing more than the symbol of a racist heritage, is one of the great blasphemies of our modern age. — Democratic Senator [James Webb](#), [Born Fighting: How the Scots-Irish Shaped America](#)

1970's: The Univ. of Georgia's "Dixie Redcoat Marching Band" drops the word "Dixie" from its name and discontinues playing the song which was played after the National Anthem; City of Atlanta, GA renames Forrest Street; University of Texas-Arlington drops its Rebel mascot

1990: NBNC-Texas asks Texas State Fair to discontinue the playing of Elvis Presley's *American Trilogy* because of its "Dixie" content

1991: City of Atlanta renames street named after Confederate Gen. John B. Gordon; NAACP passes resolution "abhorring the Confederate battle flag" and commits their legal resources to removal of the flag from all public properties

1993: Governor Guy Hunt removes battle flag from Alabama State Capitol, it had flown there since Democratic Gov. George Wallace placed it underneath the state flag atop the dome upon Attorney Gen. Robert Kennedy's visit in 1963; Senate votes not to renew patent on the United Daughters of the Confederacy logo; New Orleans ISD renames Jefferson Davis Elementary, PGT Beauregard Jr. High School, Robert E. Lee Elementary School, JP Benjamin School, and *George Washington Elementary School* (yes, that's right, **George Washington!**)

1994: February - Atlanta Fulton County Recreation Authority votes to remove the Georgia state flag from the Fulton County Stadium

June - Holiday Inn Inc. orders its hotels in Georgia not to fly the state flag with the battle flag emblem

July - NAACP calls for economic boycott of South Carolina for flying battle flag from its State House; Mayor Bob Coble of Columbia, SC sues to remove Confederate flag from SC State House

September - The University of the South removes all Southern state flags from its chapel.

October - Dixie Youth Baseball drops the battle flag emblem from its logo.

November - Louisiana State Museum removes newly found prototype of original Confederate battle flag from display after receiving complaints.

1995: January - **First person killed:** A 19-year-old father of twins, Michael Westerman, of Elkton, KY is chased down and murdered for flying a Confederate flag on his truck.

February - City of Cumberland, MD removes battle flag from its historic flag display

April - Jamie Kinley is suspended from his middle school in Anderson, SC for wearing a Confederate battle flag jacket.

1996: September - Louisiana Senate Secretary remove a battle flag from Memorial Hall; Cracker Barrel chooses to omit the Confederate flag from a set of bookends featuring Gen. Lee (without a flag) and Gen. Grant holding a US flag.

1997: The University of the South's mace, featuring Confederate symbols, is permanently retired.

February - State of New York removes the Georgia state flag from its capitol building.

November - Univ. of Miss. bans all stick flags, namely Confederate battle flags, from its stadium.

December - Texas A& M bans the Confederate flag in its ROTC Corps, *equates it with Nazi flag*.

1998: The VA discontinues flying the battle flag daily over the 3,300 graves at the Confederate POW cemetery at Point Lookout, MD.

2000: February - City of Pensacola, Fla. removes battle flag from its Five Flags Display, replaces it with Stars and Bars; L. M. Clairborne, Jr. head of the Mississippi Highway Patrol, orders all unauthorized emblems including images of the state flag to be removed from its vehicles.

April - City of Jackson, Miss. votes to remove the state flag from its meetings and municipal buildings; The president of the Citadel bans the playing of "Dixie" by the band at the school.

May - City of Biloxi removes battle flag from its historic flag display, replaces it with Stars and Bars; Texas A&M official, Herbert Richardson, removes an official portrait of former Chancellor Gilbert Gilchrist from the lobby of the Gilchrist building because the portrait contains an image of Gen. Robert E. Lee in the background. The painting is moved to a conference room with a note explaining why Lee is in the painting and a new painting of Gilchrist (sans Lee) is placed in the lobby; the president of the Virginia Military Institute punishes two cadets during a New Market Day event for playing a few bars of "Dixie."

July - **The first removal of a Confederate memorial:** Governor and Presidential hopeful George W. Bush removes two plaques featuring a battle flag and a seal of the CSA from the Texas Supreme Court Building honoring Texas Confederate veterans, Confederate pension money was used to build the edifice. He also refuses to issue a Confederate History and Heritage Month proclamation; the state of South Carolina removes the battle flag from the State House which had flown beneath the state flag since 1961 when Democratic Gov. Hollings placed it there to commemorate the firing on Fort Sumter during the Civil War Centennial; the battle flag is removed from the legislative chamber as well.

September - Matthew Dixon, an SCV member and mechanic, is fired from his position at Coburg Dairy in Charleston, SC for refusing to remove two Confederate flag stickers from his personal tool box after a black co-worker complained to company officials. Dixon took his case believing his First Amendment rights and state employment laws were violated.; three Federal judges ruled against him in May 2003.

October - Two employees at the John Deere facility in Pontiac, SC are fired—one for having a small battle flag on his tool box and the other for whistling "Dixie."

2001: January - The Georgia Legislature votes to change the state flag which included the Army of Northern Virginia's Confederate battle flag which was placed on the flag in 1956 to honor Confederate veterans. The new flag is not popular and it is changed in 2003. The NCAA announces a ban on tournament games in SC because of its memorial flag on the State House grounds.

March - Fla. Gov. Jeb Bush removes all historic flags, including the battle flag, from an historic flag display on the state Capitol grounds; the city of Madison, Wisconsin prohibits the flying of the Confederate battle flag, which was flown twice a year over a Confederate cemetery in the city.

September - Andrew Jackson Council of the Boy Scouts of America representing 22 Mississippi counties remove a uniform patch that contains the Mississippi state flag; Ryan Oleichi, an 11 year old boy attending Labay Middle School near Houston, Texas is physically assaulted, knocked unconscious and threatened with death by a black and Hispanic student and is hospitalized for three days. Prior to the incident, Oleichi wore a shirt with a Confederate battle flag patch and was suspended for three days and forced to apologize and admit his racism by the assistant principal. The School fails to discipline his attackers.

October - A Harley-Davidson employee in York, Pa. who was sent to the company's Human Relations Office twice for wearing Confederate flag on his t-shirt and having a Confederate flag on his motorcycle helmet is again sent to HR for wearing his Confederate re-enactor uniform to work on Halloween, which he had done since 1995. This time, he is suspended from work for three days without pay; Hays High School officials ban several fans carrying the Texas and Confederate flags from entering its stadium.

November - Comedian Dennis Miller compares battle flag to swastika on The Tonight Show; SCV member, Tim Meadows, is arrested for carrying a Confederate battle flag in the Mobile Veterans Day parade Matt Pitts, a student at the University of Missouri-Columbia, returns to his dorm room and finds it had been vandalized and his Confederate flag torn to shreds; an 18 year old Illinois native is later charged with throwing a TV out the window and shredding the flag; Seminole County, Georgia School Board bans students from wearing clothing with the Confederate flag; a portrait of Jefferson Davis is removed from the Davis residence hall at Transylvania University in Kentucky and rehung in the Mitchell Fine Arts building.

2002: January - The Confederate Air Force changes its name to "Commemorative Air Force;" Louisville, KY renames street known as "Confederate Place" to "Unity Place;" Va. Gov. Mike Warner advises Lt. Gov. John Hager not to attend ceremony honoring Gens. Lee and Stonewall Jackson. Hager, who agreed to speak one year ago, complies.

March - College student arrested for burning Georgia state flag at private residence in Augusta; Univ. of Mississippi begins to phase out the playing of "Dixie;" Autauga County, Alabama School board removes Confederate memorial monument from school grounds erected by the local SCV who had gotten permission to place the monument by the School Superintendent.

April - "Wings over Dixie" Air Show in Peachtree City, Ga. changes name to Greater Georgia Air Show; Jefferson Davis monument vandalized in Richmond, Va.; Alabama pre med student assaulted for wearing shirt with Confederate battle flag and the words "Dixieland" in Gulf Shores, Ala.; Confederate memorial flag on SC State House grounds intentionally burned; pre-med student, John McDow, is assaulted by blacks in Gulf Shores Ala. for wearing a shirt with a Confederate flag on it.

May - Neosho (Mo.) School District tries to paint over a pavement painting of a Confederate flag that was painted by the students on Senior Hill; the students stage a "sit in" to guard the painting; Univ. of Vermont Interim President asks students to refrain from hanging Confederate flags in their dorm windows.

June -Federal attorney, John Austin, attempts to stop a Confederate Memorial Day service in Knoxville, Tenn; his wife accuses attendees of using racial slurs.

August - Mobile Tricentennial Commission tells visiting tall ship to remove battle flag from its mast; the crew complies, however the captain, who was away when the flag is lowered, is angered and considers leaving the city;

Aycock Middle School in Greensboro NC bans a essay contest sponsored by the UDC, states: UDC is "against basic goals of Aycock Middle School"

September - Vanderbilt Univ. announces plans to remove the word "Confederate" from dormitory hall funded by the UDC; McIntosh Middle School in Sarasota, Fla. bans Confederate flag clothing; sixteen students are suspended in Lawrence County, Ala. for wearing Confederate flag clothing; ten students in Lee County, Ala. are suspended for wearing Confederate flag clothing

October - Mississippi DMV omits state flag from its newly issued US veterans license plate; Florida man fired from 1 ½ day job with Mortgage Investors Corp. for having Confederate battle flag tattoo and the words "born a rebel, die a rebel" on forearm

December - Jefferson Davis statue in New Orleans vandalized; Bel-Air Mall in Mobile, Ala. boots Camo Unlimited from the mall after receiving complaints about its merchandising of Confederate flags and Southern heritage T-shirts; cartoonist Scott Stantis of the Birmingham News draws a trash can containing symbols of oppressive regimes, one of which is a Confederate battle flag

2003: January The state of Missouri removes two Confederate battle flags at two state historic sites: Confederate Memorial Historic Site near Higginsville and Fort Davidson Historic Site after Rep. Dick Gephardt called for their removal. The flag at Higginsville flew over a Confederate cemetery containing the graves of 694 veterans; the city of Clarksdale, Miss. votes to remove state flag from all city property; the Dixie Intercollegiate Athletic Conference announces it will change its name to the "USA South Athletic Conference" to show "sensitivity to ethnic groups and just making sure that the name is not offensive to anyone."

February - The Town Council of Exmouth, England, scuttles plans for a ceremony to honor Gen. Collett Leventhorpe, an English General who fought in the Confederate Army, because the observance might be seen to have "racist undertones;" in an official directive (section 13.02 of its Advertising Standards), BellSouth states "Cuts of ALL Confederate flags are PROHIBITED from appearing in Yellow Pages advertising."

May - Conference planners for a group of judges and court officials from Washington, DC mandate that the hotel staff of the Fort Magruder Hotel and Conference Center in Williamsburg, Va. remove or cover all images of the Confederate flag in WBTS battle scenes prints at the hotel. As a result, two images were covered and two images were removed. Conference planners feared the images might be offensive to some of the attendees.

November - The Robert E. Lee Council of the Boy Scouts of America in Richmond, Va. decides to drop the name of Robert E. Lee, which it had borne for over 60 years, from its council and its logo.

2004: May -Chickasaw County Miss. supervisors reverse their decision to allow the SCV to erect a Confederate memorial monument on the courthouse lawn and vote to allow a referendum on the issue; a Kentucky student is denied entrance into her high school prom because of her Confederate flag dress

July - Gettysburg College (PA) sponsors "a hanging of a Confederate flag."

September - Augusta, Georgia Mayor Bob Young removes Second National Confederate Flag from historic flag display along the Riverwalk display.

November - Robb Gray, director of Oklahoma's Tourism and Recreation Dept, orders 200,000 copies of their Annual Events Guide destroyed after finding that it featured a photo of a reenactment group with a Confederate flag, his action costs taxpayers \$46,000.

2005: March - Charlotte NC removes memorial battle flag and flag pole over Confederate graves in city Cemetery;

City of Ringgold, Ga. removes battle flag from memorial after NAACP requests its removal and replaces it with Hardee Corps flag.

June - Palm Springs ISD renames Jefferson Davis Middle School in Jupiter, FL; Portsmouth, VA Confederate Memorial Monument vandalized

December - Savannah Mayor removes portrait of Gen. Robert E. Lee and a mayor who was a Confederate officer from City Hall.

2009: February - South High School in Denver, CO changes its Rebel mascot to a griffin, previously it had changed its yearbook and newspaper names' from "The Johnny Reb" and "The Confederate" respectively.

March - Dixie State University retires Rebel mascot and the name "Rebels."

August - Jonesborough, Tenn. refuses to allow bricks inscribed with the names and units of Confederate veterans in the veterans' memorial park.

October - Homestead, Fla Veterans Day parade bans battle flag

2010: March - Louisiana Gov. Bobby Jindal ignores request for Confederate History and Heritage Month Proclamation.

April - Two Confederate cemeteries vandalized, one in Ala, the other in Miss.; Abilene Baptist Church in Carrollton, Ga. removes and disposes of Confederate battle flags placed on veterans' graves in its church cemetery.

May -Flags stolen, ropes cut from poles at Confederate cemetery at Brice's Crossroads Cemetery.

June -Movie theatre in Spotsylvania County, Va. alters War Between the States mural to remove a Confederate battle flag after complaints; potential recruits for US Marine Corps must acquire a waiver if they have Confederate flag tattoos.

October -Univ. of Mississippi discontinues "Col Reb" mascot, eventually choosing Rebel Black Bear as its mascot; Virginia Gov. Bob McDonnell announces he will no longer issue a Confederate History and Heritage Month proclamation.

November - Confederate memorial monument in Augusta, Ga. Vandalized.

December - History Channel forces local cable companies to remove Georgia Division SCV historical spots.

2011: January - City of Marshall, Ark. votes to prohibit flying of Confederate flag on public property.

May - Confederate statues of Lee and Davis vandalized in Richmond, VA; Memphis VA Medical Center removes paralyzed veteran's small battle flag from wall and forces him to place it in a drawer; the veteran, a descendant of Confederate soldiers, almost cried when he told it must be removed; City of Reidsville, NC decides not to restore Confederate memorial monument destroyed when a van "accidentally" the statue, NC; UDC decides to move memorial to a local cemetery.

August - NC man fired from Forest City Housing Authority after displaying SCV logo on his vehicle.

September - Lexington, VA bans the flying of First National and Second National Confederate flags on light poles

during celebration of Lee/Jackson Day; battle flag sign removed Confederate Powder Works Chimney in Augusta, Ga.

November - Missouri State Univ. President apologizes after its Pride Band plays *Dixie* during dedication of a new park on campus, states it will not happen again; Third National flag and flagpole removed from Confederate Memorial in Caddo Parish, La.; it had flown there since 1951; Texas DMV votes to prohibit SCV license plates with SCV battle flag logo.

2012: February -A Missouri students is penalized for flying Confederate flag on his vehicle on his high school Campus; a Minnesota student is suspended for failing to cover a battle flag tattoo blending in with a US flag on his tricep.

March - NASCAR prohibits golf pro Bubba Watson from taking the initial lap in his “General Lee” car at the beginning of Sprint Cup series at Phoenix International Speedway; Statue of Lt Gen Nathan Bedford Forrest south of Nashville, Tenn. Vandalized; Lee and Davis monuments vandalized in New Orleans; vandals steal bust of Gen. NB Forrest from memorial monument in Selma, Ala. Cemetery.

April - Recently dedicated Museum of the Confederacy-Appomattox refuses to fly any Confederate flag on its grounds; a Tennessee student is denied entrance into her high school prom because of her Confederate flag dress.

May -SC Gov. Nicki Haley refuses to issue Confederate History and Heritage Month proclamation; City of Paducah, KY officials condemn flying of the battle flag in a nearby privately owned Confederate memorial park.

July - Las Cruces, NM Tea Party denied \$1000 first prize after its historically themed float includes a Confederate battle flag in a 4th of July parade.

September - Confederate POW cemetery’s privately-owned Confederate Memorial Park at Point Lookout, MD is vandalized, a noose is placed around the statue's neck and a swastika is spray painted on the base of the memorial.

October - Hays High School in Buda, Texas ceases playing of *Dixie* at football games.

2013: February - City of Memphis removes marker from Forrest Park, renames its three parks with Confederate names—Forrest Park, Jefferson Davis Park, and Confederate Park.

March 2013: Gov. Pat McCrory authorizes removal of ANV battle flag from historic display in NC’s Old Capitol Museum; City of Orange, Texas condemns the building of the “Confederate Memorial of the Wind” to be located on private property.

May - City of Jacksonville, Texas prevents Marine Corps League from placing Confederate flags on Confederate veterans’ graves; two Confederate flags removed from historic flag display in South Dakota VA Hospital.

September - Memphis’ Gen. Forrest statue vandalized.

December - Knoxville, Tenn. American Legion Post denies SCV to march in Veterans Days Parade; Museum of the Confederacy merges with Richmond’s politically correct Civil War Center.

2014: January - Jacksonville (Fla.) ISD renames Nathan B. Forrest High School.

February - Hero Dogs Inc. rejects donation from Maryland Division, SCV.

May - California passes law to ban governmental sales or display of Confederate flags.

July - Washington and Lee University removes battle flags surrounding statue of Gen. Robert E. Lee in its Lee Chapel, the tomb of Gen. Lee.

August - Univ. of Miss. announces plans to rename Confederate Drive, install plaques to explain Confederate Memorial and limits the use of the term, "Ole Miss."

2015: January - Dixie State University removes Confederate statue, "The Rebels—depicting two cavalymen—from campus.

February - Blue Ridge Assembly YMCA in Asheville votes to change name of Robert E. Lee Hall to Eureka Hall.

April - The state of Florida refuses to include three prominent Floridians who served in the Confederate Army in its Veterans Hall of Fame; St. Louis Mayor Francis Slay forms task force to consider removal of Confederate memorial monument in Forest Park, seeks to rename Confederate Drive to Freedom or Unity Drive.

June - **Tragedy in Charleston, SC prompts removal of all things Confederate**: SCOTUS rules against Sons of Confederate Veterans stating license plates are government property and can regulate its content; "Dukes of Hazzard" program is removed from TV Land's lineup; Miami, Fla car museum covers roof of Gen. Lee car on display; Alabama Gov. Bentley removes all four Confederate flags from monument on State Capitol; SC Gov. Haley signs bill to remove Confederate memorial battle flag from State House grounds, flag removed on July 10th; Univ. of Texas removes Confederate memorial from campus; City of Mobile removes all its historic flags from its city seal; Hillsborough County, Fla removes its historic flag display from the government center; Wichita, KS removes battle flag from Veterans' memorial park; Cities of Columbus, Starkville, Hattiesburg, Magnolia and Grenada, MS remove state flag from city property, Natchez, Philadelphia and Vicksburg will eventually do the same; Virginia and Maryland discontinue their Sons of Confederate Veterans license plate program; National Park Service removes all historic flags from Fort Sumter, discontinues sales of battle flags in its stores; NPS later reinstates Ft. Sumter's historic flags on smaller poles; National Cathedral in Washington, DC removes Confederate flag imagery from its memorial reconciliation windows; Amazon, eBay, Wal-Mart, Sears, & Target discontinues sale of any items featuring Confederate Battle flag including already pre-ordered class rings; Flag companies Anin, Valley Forge, and Dixie Flag in San Antonio discontinue sale of battle Flag; Confederate monuments vandalized in Austin, Texas, Asheville, NC, Charleston, SC, Baltimore, MD, Columbia, SC, Richmond, Va. and St. Louis; Nashville restaurant, Acme Feed & Seed, removes Confederate flag artwork; Kentucky State Fair Board bans sales of Confederate flags, merchandise at state fair, flea market.

July - Black Confederate flag supporter, Anthony Hervey, killed in a suspicious automobile "accident," his car had been followed by a car containing blacks who had demonstrated against the flag and whom Hervey had angered; Confederate flag bearing horse removed from carousel in Saginaw, MI; Fort Smith (AR) ISD votes to remove Rebel mascot, end playing of "Dixie" at Southside High; Mississippi state flag removed from state flag display in Santa Ana, CA civic center; Disney removes Confederate Third National flag from its Epcot Exhibit on American history; City of Memphis vows to exhume remains of Gen. Forrest and his wife, move his statue; Monument to Women of the Confederacy vandalized in Raleigh, NC; Confederate Memorial monuments are vandalized in Charleston, Bellmead, Texas, Denton, Texas, Reidsville, NC, Rockville, MD, Cornelius, NC, Durham, NC, Richmond, Va., Oklahoma City and Charlotte, NC; Golfing Pro Bubba Watson decides to paint over the flag on the roof of his Gen. Lee automobile; Ohio State Fair bans sale of Confederate flags.

August - Univ. of Miss. states its marching band will no longer play any version of "Dixie;" VA prohibits flying of Confederate battle flag on large poles in its Confederate POW cemeteries, the flag was flown twice a year; College of William and Mary removes Confederate flag from its ceremonial silver mace and a plaque honoring students who became Confederate soldiers from its Wren Building; Univ of Texas in Austin removes statues of Pres. Woodrow Wilson and Jefferson Davis from campus grounds; Vanderbilt Univ. reimburses United Daughters of the

Confederacy to allow the removal of the words, “Confederate Memorial Hall” from a campus dormitory; Bexar County, Texas officials remove all Confederate memorial plaques and monuments from Courthouse square—none of which featured an image of the battle flag; Georgia Gov. Deal renames Confederate Memorial Day and Robert E. Lee’s birthday on state calendars to “state holiday;” Confederate monuments vandalized in Memphis, Chapel Hill, NC, Albemarle, NC, Charlotte, and Pensacola, Fla.; Wisconsin and New York State Fairs ban sale of Confederate flags or any other related merchandise; portrait of General JEB Stuart removed by a judge from courtroom in the Patrick City courthouse.

September - City of Winchester removes battle flag from its city seal, replaces with Stars and Bars; Washington and Lee Univ. officials deny the SCV request to utilize Lee Chapel for Lee/Jackson Day services; City of Danville, Virginia removes Third National Confederate flag from site of last capitol of the Confederacy; City of Albuquerque removes first National Confederate flag from historic flag display; VA Hospital in Grand Junction, CO forces artist to paint over Confederate battle flag in mural depicting scenes from American history; Walton County, Fla. removes battle flag from Confederate memorial, replaces it with "Stars and Bars;" Boone Hall Plantation cancels Battle of Secessionville re-enactment.

October - University of Mississippi and Univ. of Southern Miss. discontinue flying state flag, Jackson State, Mississippi Valley, and Alcorn State have long since removed flag, Mississippi State will do so within a year; Florida Senate removes battle flag from its seal; monument to Florida's oldest Confederate veteran removed in Crestview, Fla; Rockville, MD moves Confederate memorial monument from courthouse grounds to private property; Boone County, MO moves "Confederate Rock" veterans memorial from courthouse grounds to Centralia battlefield.

November - St. Paul’s Episcopal Church, known as the “Cathedral of the Confederacy,” removes Confederate flag imagery and plaques that honor Jefferson Davis, Robert E. Lee and Confederate soldiers from their sanctuary, other plaques that feature a Confederate flag will be modified to remove the flag; City of Charlotte NC moves its Confederate memorial monument from city hall grounds to a local cemetery.

2016: January - The words “Confederate Memorial” are removed from Orange County, NC Historical Museum Doorway; Fort Worth Stock Show and Rodeo bans Confederate battle flag, Second & Third National flags during events; Confederate graves are vandalized in Oakwood Cemetery in Raleigh, NC; Arkansas teen prohibited from joining US Marines because of his Confederate flag tattoo with the words “Southern Pride.”

March - Fla Legislature votes to remove the statue of Confederate Gen. Kirby Smith from Statuary Hall in Washington DC; Austin (Texas) ISD votes to rename Robert E. Lee Elementary School, San Diego (CA) ISD votes to rename Robert E. Lee Elementary School; City of Charlottesville seeks to remove statues of Gen. Lee and Stonewall Jackson and rename their respective parks; Oregon removes Mississippi state flag from state flag display; Alabama attorney removes Confederate flags from veterans’ graves in Union Springs; Confederate memorial monument vandalized in McCracken County, KY; Washington County (NY) Fair bans sale of Confederate flags, merchandise; San Lorenzo High School in California drops its UNLV “Rebel guy” mascot which was changed in the 1990’s from a “Colonel Reb” mascot with the battle flag.

April - City of Indianapolis prohibits placement of Confederate flags on the graves of Confederate soldiers buried in Crown Hill Cemetery.

May - Jefferson Davis Highway marker vandalized near Texas State University.

June - The Southern Baptist Convention passes resolution repudiating Confederate battle flag and asks its members to refrain from flying flag; Confederate flag removed from historic flag display in museum at Pennsylvania State Capitol; Douglasville, Ga renames Forrest Street.

July - Mississippi flag absent in state flag display at Democratic National Convention in Philadelphia.

September - City of Alexandria, VA renames section of Jefferson Davis Highway in the city; Jefferson Davis Highway marker removed from Texas State University campus; State of California bans artist and Civil War buff from displaying artwork featuring the Second National Confederate flag at the Big Fresno Fair.

August - Addison County (VT) Fair bans sale of Confederate flag merchandise.

November - City of Louisville Kentucky removes Confederate memorial monument, later the monument is moved to Brandenburg, Ky.; Long Beach (CA) ISD renames Robert E. Lee Elementary School; Florida State Senate changes its seal to remove its historic flags and removes an historic Five Flags mural from the State Capitol.

December - City of New Orleans votes to remove its three Confederate monuments; Oklahoma Baptist University removes the Confederate battle flag from one its "History and Government" stained glass window in its Raley Chapel.

2017: March - Arkansas separates holiday honoring MLK and Robert E. Lee with no state holiday for Lee.

February - Orlando (Fla.) ISD renames Robert E. Lee Middle School; South Burlington, VT high school drops Rebel mascot.

April - City of Demopolis, Ala. votes not to restore Confederate soldier statue on Confederate monument damaged by accident to original monument; Biloxi, MS mayor removes state flag from city's municipal buildings; York County (SC) Clerk of Court removes Second National Confederate flag and portraits of Gens. Lee and Jackson from York County Courthouse; Confederate memorial monument in Brandenburg, Ky. Vandalized.

May - Mayor Landrieu of New Orleans removes the statues of Gen. Robert E. Lee, Gen. P.T.G. Beauregard, and Pres. Jefferson Davis from New Orleans; Confederate memorial monuments vandalized in St. Louis and in Norfolk, VA

June - Baltimore, MD mayor states city wishes to remove and sell its four Confederate statues after initially installing "interpretative plaques" at each; Orlando Fla Mayor moves Confederate Memorial from Lake Eola Park to a local cemetery; City of Gainesville, Fla votes to remove "Ol' Joe" Confederate memorial; St. Louis, Mo removes Confederate memorial monument in Forest Park; Caddo County, La officials will discuss removal of Confederate Memorial monument; Lexington, KY to consider removal of two Confederate statues; Macomb, Miss. votes to remove state flag from all municipal buildings; The Mayor of Richmond, Va. states the city will create a commission to add context to statues on Monument Avenue

July - San Lorenzo High School in California drops its "Rebels" mascot name; Bexar County, Texas votes to replace Courthouse Confederate Memorial with plaques honoring Texas Medal of Honor recipients.

**He who controls the past controls the future.
He who controls the present controls the past.**

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."

<http://deovindice.org/the-condederate-society-blog/a-chronology-of-southern-cultural-genocide>

Reconstructed. Are You, or Are You Not?

Why should our SCV meetings, or any other SCV function, be opened with the socialist pledge to the Yankee flag? That flies in the face of the Charge given by Gen. Stephen Dill Lee and the brave dead we are to honor. Of course, most people, even within the SCV, would view this statement as "unpatriotic". That is because they are not familiar with who wrote the pledge and why it was written. It is probably safe to say that no group of people loves their country and are more patriotic than the people of the South, myself definitely included. Generations have been brainwashed into saying the pledge, a pledge to a flag, the flag under which our ancestors were murdered, raped, looted, and burned out of their homes and left destitute. Personally, I do not, and will not, own a 50 star U.S. flag. However, I do have a Betsy Ross flag which I display on holidays because under that flag the U.S. was not the tyrannical Empire that forced a free people back into an unwanted union. If we, the SCV, continue to honor what was written by a socialist to rub the South's nose in its' defeat, and to repeat that we are a nation "indivisible", which denounces the act of secession, then we are reconstructed to the image that Lincoln, Sherman, and all the other socialists wanted us to be made in. We are not carrying out the Charge or giving proper honor to our fallen dead. Either we are on one side or the other. We can't "straddle the fence", so to speak. Our ancestors fought against socialists and their tyranny, but we pledge allegiance to that same flag that they fought against, and a pledge written by a socialist. I just wanted to express my feelings on this matter, and maybe most will disagree with me. So be it.

Unreconstructed,

Jeff Paulk

Col. Daniel N. McIntosh Camp #1378

Tulsa, OK

The South as Tiger Meat

[This Is Texas Freedom Force to Save The Confederate Monument In Travis Park, San Antonio, Texas](#)

Here's a private message we received from the BLM, thought we'd share it with y'all.

Warning, there was some foul language in the hash tags for the twitter people. My wife would not let me repeat them.

"That monument is coming down, get over it.

NO HATE, NO FEAR, WE DONT WANT YOUR STATUE HERE!

You idiots can barley get 80 people to go to your racist rally.

We are going to outnumber you and everyone is going to see it.

Kiss your racist monument goodbye, it will end up in the dump.

[#YourHistoryIsHate](#) [#TITFFSucks](#) [#RacistGoHome](#)

Note :ALL FOUL LANGUAGE HASH TAGS WERE DELETED AS PER MY WIFE

Spread the word, Travis Park should be packed with Texans ready to defend our history. If you don't stand and fight for our history you can't complain if these racists remove the monument.

Forgiveness Adulterated or The South as Tiger Meat

By Ron Rumburg

There is still afoot, roaming about the South, the Northern Tiger with an insatiable appetite for destroying accuracy in history and correcting so-called Southern wrongs by demeaning and taunting the people with an unbiblical view of sin and forgiveness. There is an overbearing attempt to cover

Southern Christian men into thinking they need to feel a special guilt and seek forgiveness at the Northern altars. We have been tiger meat too long.

Forgiveness is a glorious truth when understood in the Biblical context and experienced by grace. However, it may be a very divisive thing when its truth is perverted. We live in a time when Biblical ignorance has reached epidemic proportions. Anything anyone wants to say is truth passes as acceptable. “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12; 16:25).

Forgiveness is not to be equated with an apology. Many Christians and criminals think apologizing is seeking forgiveness. How many political figures have been caught in crimes and after being found out they make a public apology. Why? Not because they are sorrowing over their sin and truly repenting, but because they got caught and think this is their way out. The public apology is the ploy to get by with their sin. Actually, as the term is used today, “apologizing” has little meaning because it is corrupt society’s unsatisfactory substitute for “forgiveness,” and it is a totally unscriptural concept.

Forgiveness is consistently conditioned upon repentance. Southern theologian John L. Dagg noted, “The blessing of forgiveness is bestowed on all who truly repent of their sins.... All forgiveness is bestowed through Jesus Christ.” *Forgiveness* means to cancel, remit or pardon as in the sense of canceling or forgiving a debt; and that on the basis of another being able to pay it and willingly paying it. Paul used the word in Ephesians 4:32—“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” If we are to understand what forgiveness is we must know what is meant by God’s forgiveness? When God forgives He declares one forgiven—“Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:34). Hear the Lord—“I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Isa. 43:25). Considering what the Bible says in these verses about sin not being remembered, someone might ask, “If God is all knowing (and He is) if He remembers our sins—then how can He be said to forget our sins?” “Forgetting” is not the same as “not remembering.” In reality God is all-knowing and thus does not forget, but He can choose to “not remember.” Forgetting is passive and is something that finite human beings do. “Not remembering” is active and is God’s promise to not remember our sins which are against Him on the basis of Christ’s redemption. Thus the future is free from any rehearsals of that which was forgiven. The sins under the blood of Christ are not brought up against the forgiven any more.

If someone asks you for forgiveness does that mean that one wants forgiveness or is it a ploy? For many it is a meaningless overture to regain control. An example: after the war against the South the Northern Presbyterian Church made proposals to bring the Southern Presbyterian Church back into their fold. At the 1870 General Assembly of the Southern Church, men were made to think they were bound to forgive the Northern Church that had abused the South for political reasons. The situation was portrayed by Dr. E. M. Green, “We had had no dealings with our Northern brethren, and they had just made the discovery that they loved us. They had been abusing us like pick-pockets, but the reunited Old and New School Church wanted to complete their glory by taking us in, and we heard to our dismay that Van Dyke, Backus and Dodge were on their way with the olive branch.”

Many of the speeches compromised the issues and showed leniency. “The adroit Yankees seemed (Dr. J. J. Bullock says) to have cowed all our men by the insinuated threat that if they did not come in smoothly the whole Christian world would say it was because we were in the sulks at being whipped in a secular war, which would leave our church more clearly on a political basis than we charged theirs with being.”

Some of the leading Southern men had been waiting to hear from Dr. R. L. Dabney. Dabney began, "Mr. Chairman, I feel as if I were talking to people across a river a mile wide. If you are pleased with such speeches as you have been listening to, it is useless for me to express my thoughts. I do not profess to be as good as some people; I hear brethren saying *it is time to forgive*. Mr. Chairman, *I do not forgive. I do not try to forgive*. What! forgive these people, who have invaded our country, burned our cities, destroyed our homes, slain our young men, and spread desolation and ruin over our land! *No, I do not forgive them*. But you say, 'They have changed their feelings towards us, are kind.' And why should they not be kind? Have we ever done anything to make them feel unkind to us? Have we ever harmed or wronged them? They are amiable and peaceful, are they? And is not the gorged tiger amiable and peaceful? When he has filled himself with the calf he has devoured, he lies down in a kind, good humor; but wait till he has digested his meal, and will he not be fierce again? Will he not be a tiger again? They have gorged themselves with everything they could take from us. They have gained everything they tried to get, they have conquered us, they have destroyed us. Why should they not be amiable and kind? Do you believe the same old tiger nature is not in them? Just wrest from them anything they have taken from us, and see." Dabney thus continued for an hour. Dabney was not unforgiving but there was no real repentance for the evils done to the South.

Dabney later said this was a fight for life or death and this was certainly true for the Old School Presbyterians of the South. He realized that some would consider him less than forgiving. He declared, "I would not surrender this right if I could. I then argued that the deep, instinctive recoil of the best and holiest in our communion from the embrace of the misguided men, who had murdered our sons and our country, was not unreasonable, not unchristian revenge, not malice, but a lawful and necessary moral sentiment.... The moment the Northern Assembly claimed the right to impose Lincolnism on our consciences by their spiritual authority; they made Lincolnism a constituent part of their ecclesial system.... The abolition majority took the freest scope to assert and argue that State secession was the sin of rebellion, thus making it a constituent part of their ecclesiastical and spiritual system.... And a holy mob of Abolitionists would have dragged them right out of the church, and, for the greater glory of God, murdered their '*dear Southern brethren*' in the streets."

Dr. Van Dyke, one the northern representatives said, "They have stripped every leaf from the olive branch, and made a rod of it to beat us with." Dr. B. M. Palmer warned, "[Y]ou men who have sacrificed principle will not walk the quarter deck. You have sacrificed true principles, and without those, your moral power and influence are gone." Much later when the Southern Church, which knew not Dabney as well as her other faithful men, ***willingly chose to be tiger meat and was eventually devoured by Northern liberalism.***

Genuine forgiveness and real repentance go hand in glove. Will you be tiger meat or will you stand true to Christ and His Word?

"truth in Southern history",

All Confederate, All the Time, No Apologies

***Deo Vindice,
Frank Bussey***





Andrew and Silas Chandler

Pretty much everyone has seen this photo of Andrew and Silas Chandler, but you may not know the back story of them.

"One of the most famous accounts of a close master/body servant relationship was of Andrew Martin Chandler and his servant Silas. Chandler, 15 years old at the time, joined the confederate service and was put in Company F of the 44th Mississippi Infantry. His 17 year old formal servant accompanied him as he always had done.

Silas Chandler just received his free papers just before the war began but chose to stay with his friend and followed him off to war. After the Battle of Shiloh, Chandler was thrown in a Union prison in Ohio. Silas ran various errands back and forth from the Chandler homestead back in Palo Alto, Mississippi to the prison, seeing to Chandler's essentials. The boy was soon released and the two were very excited to rejoin their outfit.

During the fighting at Chickamauga, Andrew Chandler suffered a great wound to the leg which the surgeons were ready to amputate off. But Silas pulled out a gold coin that the boys were saving to buy some whiskey. Bribing the doctors to let Chandler go, he then carried the injured boy on his back to the nearest train. They rode all the way to Atlanta in a box car. Once there, the hospital doctors saved the boy's leg and life.

Soon after, they returned to home to Palo Alto, where they continued their friendship until their deaths. Chandler gave Silas land to build a church for the black community and saw that his friend got his confederate veteran pension in 1878.

His grave was adorned with a Confederate Cross of Honor that was placed there in 1994. Shortly after that, the great-grandsons of Silas and Andrew met. Traveling from Washington DC, Bobbie Chandler introduced himself to Andrew Chandler Battaile who still lives in Mississippi. They both maintain a long distance friendship that was rooted over a hundred years ago.

Here's a quote by Andrew about Silas:

"Silas was considered a servant by the other men and blacks in the unit, he was very much an equal, displaying just as much hatred for the Yankees as anyone in the whole unit!"

- Andrew Martin Chandler, 1912 "

Information courtesy Desert Rose Films



Governmental KUDZU—*Peraria Lobata*

7/12/2017

By Joan Hough

It is true that the NEW WORLD ORDER (Communism turned modern) and all the utter ugliness swamping our government and poking its prying fingers into our homes had its seeds planted back in the 1800s. Those seeds were well-planted in America in 1849.

It is known that Communism, as a weed, existed in America at the time of the Pilgrims and later— from lack of food and water the plant appeared to die---only to be reborn in 1849 as a new seedling. By 1861 it became a plant more harmful to our land than **Kudzu** ([/'kodzu:/](#); *Pueraria lobata*).

The Commie plant exudes a paralytic poison. Breathed in the 1800s, it went directly to the American brain and resulted in the death of over a million Americans—some brought to the North American continent by Republicans just to aid the Marxists-controlled White House kill the South's "oh, so wicked, planter class"—and "make the world safe for democracy." (The Commie American War of 1861 was designed to kill all property owners and would be property owners in the South and to break the chains of the Constitution and remake the US into the homeland the mostly German Revolutionaries had fled to avoid imprisonment or execution earned for them by their failed so-called "Republican" revolution in Europe.

Communists, especially, hate folks who own anything. The works of General William Tecumseh Sherman and his brother Senator John Sherman are perfect examples of Communism in action. The "hero" arsonist General, and his politician brought, both great despisers of the aristocratic, Planter Class" became newly filthy rich "aristocrats" themselves, as a direct result of the genocide and holocaust the noble general perpetrated on Southern civilians and sleeping Indians, including Indian women and children.

The murder of Southern planters, their women and children was deemed a necessity by Marx, Engels and now by their many *deluded* modern followers. This is not unexpected. Students of Communism have long been aware that Communists are violently, yes, violently, opposed to anyone other than all powerful government (and Commie elites, themselves) owning anything.

To eliminate any hope of private ownership of property and the capitalism that engenders it, the Marxists knew that Americans with sense enough to oppose Communism must have their offspring, their every generation of descendants, influenced away from their parents. Each generation of children must be most carefully Socialist-programmed through compulsory attendance in government controlled schools. Descendants must be propagandized and conditioned to accept the Marxist-Commie-Socialist anti "Planter" beliefs. (Was this accomplished? Almost.)

According to the Communists and their conditioned followers, Confederate descendants of today must be convinced that the so-called "Civil" War was fought to free the slaves. All Americans must have it permanently implanted in their brains that the South's Planter Class deserved total destruction because it was full of wicked, wicked, slave mistreating people—planters such as Jefferson Davis, Robert E. Lee, Stonewall Jackson, J.E.B. Stuart, James Longstreet, Richard Ewell, A.P. Hill, Jubal Early, John B. Gorgon, R. Porter Alexander, John S. Mosby, George R. Pickett, Lewis Armistead, Isaac Trimble, "Extra Billy" Smith, Albert Jenkins, James Pettigrew, Richard Garnett, Maxcy Gregg, Basil Duke, Billy Mahone, John Bell Hood, Samuel Cooper, Joseph S. Johnston, Ebenezer Farrand, Leonidas Polk, Charles Pickett, Robert Dabney, Leroy Augustus Stafford, and others.

Even though Communists abhor all religions other than Communism---and hate all gods except theirs—the all-powerful government, they know how to sell the most monstrous of lies to ignorant and gullible Americans. The

American Commies also know how to feign religious beliefs and use religion to inflame the passions of religious people. Communists never have missed an opportunity to declare the “planter class” a hedonistic group of non-Bibles believing, whip lashing, slave owners. None of the noble northerners, we are told, ever owned plantations in the north or even owned slaves. (Have they forgotten or do they merely lie?) And anyone daring to use the word “Marxist” about any of those 1848ers is banned by the “good and honest listener/reader, because the word “Marxist is political; there, as might be expected no reason for persons using the word KKK to ever be banned. (Never should the truth be mentioned about the KKK—that it was the entity responsible for the end of Bloody Reconstruction in the South—that without it, the South, most likely, would still be an obviously under the yoke of the north, as a conquered country.)

According to the enemies of truth—and these most certainly include most persons in influential positions in academia, the communications media, politics, and behind the pulpits—the War of 1861 was fought to free the slaves. They have convinced themselves that Ulysses S. Grant, a big leader in that war, certainly did not own slaves and certainly did not keep them in slavery long after the end of the war—or he certainly would not have been elected U.S. President by his fellow Radical [Commie] Republicans-(Lie after lie!). They cleverly convince themselves and gull fellow Americans to believe that The U.S. government, after 1865, could not have done business with two nations still practicing slavery.

The noxious weed of Communism-name changed to Socialism-- experienced a period of extremely rapid growth again in the 1960s and it continues growing. It has reached the point today where it is choking out all vegetation depending on liberty for sustenance. This horrific weed's growth eventually will result in the total erasure of the few remaining remnants of our nation's once magnificent Republic--a form of government not besmirched originally by Democracy. Soon the “united States” will be absorbed into THE NEW WORLD ORDER OF GLOBAL GOVERNMENT.

The next role of our nation will be a lowly one. This will result due to the country’s transformation, through immigration, into a third world nation filled with ignorance, superstition, and cultural conflicts. The immigrants will be used to enable the nation’s turning away from the U.S. Constitution and the Republic the Constitution enabled. The people in the “united States” will swing, like the man on the flying trapeze -- with the greatest of ease from freedom into serfdom. Their new feudal lord will be the super-rich elites in THE NEW WORLD ORDER.

The takeover by the New World Order will occur despite the alarmed cries, the prayers, and the resistance of citizens whose ancestors had once created a government designed in recognition of the God given rights of freedom for all citizens—a government under the control of the states, a Republic the world had once hailed as the greatest government on earth.

The move into the New World Order will enrich its elitist proponents, its George Bush bunch, its Clintons, its Obamas, its Kissingers, its Rockefellers, beyond their wildest dreams.

Because they dance as puppets on the strings of the elitists, the execution of the removal plan will not be hindered by more than a few, brave, elected Republican-Constitutionalists. Americans will assume their new roles in a reborn feudal system.

The only hope for disassembling the New World Order Communist plan is if enough Americans can throw off the brainwash which, as a major work of the US government controlled School system, has inundated Americans’ thought processes for generations.

Freedom from the New World Order's tyranny is possible if enough Americans read, understand, and formulate action based on the information provided by an increasing number of politically incorrect authors.

Remember the UNHOLY FOURSOME includes The Council on Foreign Relations, the Trilateral Commission, The Bilderberg Group and the International Bankers. All the biggy Republicans and Democrats are in all four of these little collections of billionaires.

READ: -To obtain information on the Bilderberg Group--*The Bilderberg Group* by Daniel Estulin.

If you want more information on the International Bankers—read *The Creature From Jekyll Island* by Edward Griffin.

If you are truly interested in putting all the pieces of the puzzle together and to really understand how our national government has “accidentally” made so many horrifically incorrect movements--

READ: *The Shadows of Power: The Council on Foreign Relations and the American Decline* by James Perloff. Check out all the photos in that book. They are an amazing collection. It has been said that this book is one the most powerful bits of truth, the modern world has ever seen! It connects all the dots and takes us on the path of truth through various historical periods in our modern America. DON'T MISS READING IT!

There can be no denial, Communism has reached new heights now in our America. THE NEW WORLD ORDER GANG has begun dishing out its poison to ordinary mortals all over the globe.

We are encouraged to believe that our mighty politicians are “the brilliant ones who can do no wrong.” We are expected to believe this lie because no matter how mediocre their intellectual abilities may be—once politicians find their place among the anointed ones—that is, among “the elected ones,” they instantaneously and magically get an IQ boost that places them in the genius class. Their brains become so highly activated that it becomes impossible for them to form a wrong opinion or cast an incorrect vote—why, they can even vote without reading a word in the bill for which they vote. The oh, so brilliant female, Pelosi the all-girl Democrat, has declared voting on a bill must precede reading the bill, so the voters then can get to read the bill. Does she not inspire faith in women in government? Is she not just as intellectually capable as are allox of the ladies on the Supreme Court? Of course, she does not and of course she is.

Elected politicians, evidently, gain also the ability to cloud our eyes and control our views of all issues. Thinking upon the vast increase in their intellectual powers and of the near worship their constituents accord them once election occurs—I am reminded of something I read probably while I was quite young—in the days of pre-television and pre-Internet! That something impressed me so that, although I have forgotten the man's name and the name of his nation, here I am sixty or so years later and I have not forgotten his story. He was sent by his nation to serve in the United Nations and so he did. When the time came for his return to his native land, he did and was hailed as a hero recognized for his great wisdom and “smartness.” His people, acknowledging his “smartness,” and desiring that at least some of it could be theirs—ate him.

One must wonder if many of our current legal and privileged African immigrants and black Democrats in Congress are this smart man's tribal folk. One thing, for sure, is there's not much chance the guy is related to that U.S. Representative from Georgia by name of Hank Johnson (a black man who fears Guam will sink if too many sailors and Marines land on it.)

It is impossible for me to recall the source of what I read about cannibalism and the UN delegate, but there was no internet then, so the story must have appeared in a regular newspaper—which was my major source of information. It is reported that in places, such as the Congo and in Liberia, cannibalism still is in existence. Today there are some articles online concerning cannibals. I cannot attest to their veracity, but here are some addresses:

<http://heretical.com/cannibal/congo1.html>
<http://en.wikipedia.org/wiki/Cannibalism>

The "popular vote" is a major part of that form of government the Communists (New World Order gang) love so much --DEMOCRACY. Democracy is according to Marx is necessary to Communism, it is the gateway to the New World Order of Communism wherein all humans possess perfect equality—everyone makes the same amount of money (everybody except the “elites.”) Of course Marx never tells the truth that Communism's New World Order is WHERE THE RICH and powerful leaders, while they live GET unequally RICHER and everybody else gets equally poor and stays that way.

Should you not understand why Democracy is such a terrible form of government—and why our founding fathers deliberately chose to make our form of government a Republic, instead of a Democracy and why they avoided a government based on THE POPULAR VOTE:

READ: *THE LAW* by Fredric Bastiat. (this is a very tiny but very important book and can be read quickly.)

The Popular Vote was a grand idea that released the U.S. Senators from the chains of the Constitution by freeing them from the constitutionally-mandated control of the individual state over its two Senators—thus allowing the Senators the freedom of selling themselves to the highest bidders, which they usually seem to do—and which may fully explain why folks enter the Senate as millionaires but within a year or so have doubled their wealth. It makes them especially vulnerable, also, to blackmail, threats, and bribery. They can now vote on bills without reading them and yet cannot be held accountable by the people except when the time comes for re-election. By then the fickle voters with attention spans of a gnat have forgotten what they may have once thought important.

Previously, before the birth of the Commie pushed amendment freeing the Senators, the people in each state could easily recall a U.S. Senator by ordering it through their local politicians in their state's legislative body. The people knew their local politicians--The politicians lived near them- and could be reached easily and regularly so. They were not residents of Washington, D.C. or its environs. The national Senators were under the express control of the State legislature and if they did not do what the people wished—they could be quickly be removed from office. The state legislatures held the “u.S.” Senators feet to the fire--just as was intended by the Republic's founding fathers. The Marxist Republicans altered this in 1913 when they made the US senators elected by “popular vote.” At the same time, they passed Marx's highly desired income tax amendment and, also, snookered Americans into accepting a privately owned central bank parading as one controlled and audited by the U.S. government. (Those 1848er European Revolutionaries certainly achieved some important Communist goals in 1913.)

PLEASE remember this truth as you examine the Constitutional amendments which were never legally, as required by the Constitution itself, passed during Reconstruction. Those planks not taken care of in the Constitution, ratified by the people, were made into law by Congressional feat. The 1848ers, the European Revolutionaries who, by the thousands hastened to the US after their failed socialist war bringing with them their political agenda to remake America by breaking the chains of the US Constitution. Marx and Engels wrote the Manifesto at the behest of the European Illuminati who thereafter changed their name to COMMUNISTS. The Manifesto is their "bible." All-powerful government is their god. Some of the Communist "ten commandments" have, been placed by amendments (not legally ratified) into the U.S. Constitution i.e. *Income tax*, as a means of looting citizens, virtually enslaving them. Other Communist plans included the creation of a public-school system and the infiltration of the public-school curriculum into private schools—all for the purpose of brainwashing future voters so that a forever Radical-Marxist-Controlled Republican Party remained in control.

The Marxist commandments called for the seizing of REBEL property, accomplished on huge scale in the so-called Civil War—almost as if the War on the property holders of the South had been planned when the Manifesto

was written in 1848. Our Federal Reserve Bank was called for in the Manifesto was not actually presented to the American people as a Constitutional Amendment because of the public's great resistance to the illegally added 14th Amendment which was, like the Income Tax Amendment, judged legal despite its failure, to meet the Constitutional ratification requirements for passing.

Most of the people reading this—already know that the Marxist Communists created the Republican Party in Ripon, Wisconsin with the assistance of Horace Greeley and the members of the members of his defunct commune there.

Horace Greeley should be credited with Communist Allen Bovay, as one of the main creators of the grand old Republican party. Greeley, you may recall was a close friend of Abe Lincoln's—their relationship began when both served in the U.S. House of Representatives. Lincoln, no book reader, was an ardent newspaper reader of America's most widely circulated newspaper—that one owned and edited by Greeley.

Greeley hired Charles Dana as a foreign correspondent to Europe cover the Socialist Communist Revolution of 1848. While there, Dana became bosom buddies with Marx and Engels—a relationship which may have engendered Lincoln's choosing of Dana to become the “eyes and ears” of the Union, as the Assistant-Secretary of War.

Dana's writing skills are believed to have been the source of a virtual whirlwind of hideous, anti-South propaganda spat out to create a northern desire for the killing of Southerners—men, women and children by northerners. This hideous propaganda was in Marxist fashion cleverly fed to men behind pulpits throughout the north—and thus turned the United States invasion of the Confederate nation into a religious impelled extermination of not just the South's military, but its civilians.

Interestingly, Charles Fremont, a future two times, Republican Party's candidate for the US presidency and a Republican General in the Uncivil War, was also in Europe at the same time as Dana.

To learn more about Dana and his Communism efforts, refer to LINCOLN'S *MARXISTS* by Al Benson and Walter Kennedy.

The failure of the European Illuminati engineered, Socialist Revolution saw Dana back in New York where he bought a partnership in Horace Greeley's “New York Tribune.” It was then that Greeley hired Marx as a Foreign Correspondent. Marx, in his ten years with the Tribune, wrote over 350 bylined articles, —and a hundred or so others with Engels. Marx often voiced his displeasure concerning the lack of credit accorded him for his editorials.

It is known that Abe Lincoln was not only quite a student of socialistic materials while in the U.S. House of Representatives, but was also an addicted, and highly influenced reader of Marx's work in Greeley's widely circulated paper. Lincoln and Greeley had become close while they both were, for a little while, members in the House of Representatives. Marx's congratulatory communication to Abe may be the only remaining bit of communication left of the Lincoln-Marx mutual admiration society. the very fact that it was not destroyed continues to amaze most folks knowledgeable about it.

To learn more about Karl Marx's only regular job he ever had—Correspondent for The New York Tribune. Read: *Karl Marx: Dispatches For The New York Tribune: Selected Journalism Of Karl Marx*, edited by James Ledbetter.

READ: *The Communist Manifesto* by Karl Marx and Friedrich Engels (this is a little, little book--**but has changed the world several times** and is now inspiring the hideous nightmare called THE NEW WORLD ORDER. Pro United Nations junk is part of the poison fed us by the same folks. The European Union and the

North American Union are birds of the same feather. Every single plank in the Communist platform, as revealed in their Manifesto— is now the law of the land in our America.

Some of the Manifesto's goals are clearly recognized in on all American citizens today—but, most especially on Southerners who are singled out by the deliberate Marxist- inspired stirring of class hatred. This stirring is clearly visible in the work of the NAACP and the Anti-Poverty movement. The “death tax: us one aspect of the class-hatred work of the Commies. The Communist desired dissolution of marriage (not one of the Commie's ten commandments but very definitely called for elsewhere in the Manifesto) is impelled forward by the radicals, because marriages create families which are the very glue that holds a national government together- and Communists cannot break the chains of the US Constitution, so long as American families remain intact, and there are legitimate kids under the influence of “normal” parental partners (a man and a woman). Communists are aware that not only must people t be free from parents to be good Communists, but must be freed from religion, also. Only the state (the national government) must be god.

Think the Commies have not been doing their thing in the “united states” since 1849? Then, you don't know your American history. If you will take the time to read *The Communist Manifesto*, you will know what our enemy has done to us. You will know why our U.S. Constitution was shredded in 1861 and why it has never been glued back together. You will learn which American laws came to us thanks to the Marxists.

Read: dixieoutfitters.com - **Communist's Effect In America.**

Read: www.deovindice.org/begin-to-connect-the-dots.html , the workd of [The Confederate Society of America.](http://TheConfederateSocietyofAmerica.com)

Read: [Confederate Gray: Lincoln's Marxists](http://ConfederateGray.com) confederategray.blogspot.com/2013/02/lincolns-marxists.html

Read *Lincoln's Marxists* by Al Benson And Donald Kennedy. Read *The United Nations--Exposed* by William Jasper.

Read: *Abraham Lincoln's Execution* by Dr. John Chandler Griffin; read *Murdering Mr. Lincoln: A New Detection of the 19th Century's Most Famous Crime* by Charles Higham. Learn the truth that has been deliberately hidden from you throughout your entire life. learn how Lincoln double-crossed his good buddies and lost his life because of it. Learn why reconstruction in the South was important enough for Lincoln's murder to be cleverly conceived and cleverly put into action—and for those responsible for all to never be caught— Does the Lincoln murder not remind you of the murders of the two Kennedy brothers? If it doesn't make you think back to poor John F. Kennedy and his brother Bobby---and make you understand why Lifeguard Teddy became a tool for the CFR—if it doesn't make you wish we had been given the real truth about that shooting of Ronald Reagan—and make you wonder who really got rid of Richard Nixon---and why-- and who really killed Vincent Foster and why?—and cause you to think that folks old enough to know a few things during WWII still think that George Patton would have made a great Anti-Communist President and wonder just who had him was knocked off in such an opportune manner, you have been hopelessly dumbed down.

Read: *Target Patton The Plot to Assassinate General George S. Patton* by Robert K. Wilcox,

And some of these same folks think that Patton's nemesis Eisenhower's sudden, sudden, sudden SHOOT up in rocket speed up from a low-ranking officer to the role of Supreme Military Commander was more than just a wee bit weird, as was Eisenhower's placement in the Oval Office. (Naïve me! I remember at the time I thought how wonderful it was to have as President a man that both political parties had sought as their candidate for the Presidency.) At the end of WWII, some military veterans considered it rather odd that Roosevelt and Eisenhower prohibited Patton from taking Berlin and let Russia take it instead----almost as if somebody was following Mother Russia's own orders to give away most of the conquered land to Russia—same reason the U.S. government would not accept Japan's surrender before Russia was in the war against the Orient for a week—allowing the US to give Russia most of that hunk of geography.

No conspiracy here---just certain Americans during the World War II period— doing their usual thing. They had the power—their ideological heirs now have that same stuff---so none dare call it treason.

Americans are stupid, aren't we? We repeatedly prove this to be true. If we are not stupid, we would never have allowed men with great persuasive powers (and personal loot in mind) to take us into war after war. We would have known after WWII they lied when they promised that if we'd only accept the United Nations there would never be war again. (Rockefeller's gift of NY land was of great value, but his own close relative was likely to gain millions because of his job supervising all creation and construction on that land.) We, the people, were seduced by a vast continental bombardment of lies convincing us that we simply must get the U.S. into the U.N. and build the U.N. in the U. S.—that by doing this we would see the people of the world “debate,” “talk,” rather than fight.

They LIED. Now it is all too evident—we need to get the U.S. out of the U.N. and the U.N. out of the U.S. We must rid ourselves of that Communist, New World Order central office that instigated wars called “police actions” in places such as Korea and Vietnam and now in never-ending middle east horrors resulting in a virtual avalanche of unassimilable immigrants being invited here by the brain washers and welcomed by the brainwashed.

Any “idjit” knows that all our “Police Actions” are wars—that war is war no matter the name. And some of us even know why we involve our America in wars. Those who know not should read **WAR IS A RACKET** by Brigadier General Smedley D. Butler (This is the truth about all of America's wars written by America's Most Decorated Soldier.) **You'll need a strong stomach and a box of Kleenex to view the photos Butler places after his testimony.**

<http://deovindice.org/the-condederate-society-blog/archives/07-2017>

THE WAR OF 1861 -- FOUGHT OVER SLAVERY?

BY CLIFTON PALMER MCLENDON

Misconception: The secessions of the 1860s were prompted by a desire to preserve slavery.

To refute the oft-repeated canard that the War for Southern Independence was fought over slavery, I need only mention the Corwin Amendment. That amendment was offered 2 March 1861 by Ohio Republican Representative Thomas Corwin, gained large Congressional approval, and was favorably commented upon by Abraham Lincoln in his first inaugural address. (An identical proposal had been previously offered by New York Republican Senator William H. Seward.)

That amendment read: *No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any State, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said State.*

If the seceded States had wished to preserve slavery, they had only to re-join the Union and ratify the amendment. They did not because they had seceded to escape an all-intrusive overweening government – just as thirteen States had seceded from the British Empire in 1776, Mexico from the Spanish Empire in 1818, and Texas from Mexico in 1836.

Since 25 April 1906, therefore, the Confederate Battle Flag has been the flag of the Sons of Confederate Veterans. **They alone have the right to interpret its meaning.** They have interpreted its meaning, and explained (repeatedly!) that meaning – and it is not hatred, nor is it bigotry.

Anyone other than the Sons of Confederate Veterans who uses or attempts to define the Confederate Battle Flag does so on grounds at best shaky, and any interpretation so given is questionable.

Florida Daughters of the Confederacy president supports statue move

Posted: Jul 14 2017 04:22PM EDT Updated: Jul 18 2017 10:55AM EDT



WATCH VIDEO NEWS REPORT [HERE](#)

TAMPA (FOX 13) - The United Daughters of the Confederacy erected a monument outside the old Tampa courthouse all the way back in 1911. Now, that statue has triggered a firestorm, and the Florida president of the UDC says she favors moving Confederate monuments off of government land in the interest of bringing people together.

Ginger Rudiger, the president of the United Daughters of the Confederacy Florida Division, said she is not authorized to speak for the group. But she agreed to share her own opinions in an interview with FOX 13.

“Remove them (Confederate monuments) from public display of places and put them in cemeteries or let them be moved to veterans’ parks, or private parks or private lands. I’m all for that,” said Rudiger. “If it’s on public property and because of the issue of slavery, and because we’ve had so many years in our country of unfairness in this country to minority groups, why not relocate these to places where they can be given the respect they deserve for veteran service?”

Rudiger acknowledges southern states’ declarations of secession, which note slavery as a driving cause of their rebellion, and Alexander Stephens’ cornerstone speech, which also framed the Confederate cause on slavery.

As she sees it, the Confederate monuments honor rank-and-file soldiers who were generally poor and may not have known their leaders framed the war around slavery.



"They had to feed their families...They didn't fight to keep slaves. They didn't have slaves," she noted. "And maybe all you saw was a flyer: 'Come and support the South.'"

Last month, the Hillsborough County Commission . But they've decided to revisit the issue at their meeting on Wednesday. Commissioner Les Miller wants the county to give the monument back to the United Daughters of the Confederacy for that group to relocate it.

Rudiger says she understands how the monuments can remind others of slavery and white supremacy. With that in mind, she's all for moving the monuments to places like private cemeteries.

On a separate note, Rudiger also said people should not be displaying or wearing the rebel battle flag on commercial merchandise, because she says it's disrespectful.

"The only place that ever deserves to be flown is at the headstone of a Confederate veteran," she said. "It doesn't belong on the back of your pickup truck."

<http://www.fox13news.com/news/local-news/267989607-story>

[Confederate](#)

What should be rich and unashamed roots sadly are not.

Here is a great family story of Southern heroes. From Confederates and US veterans before and after, many generations have been called to serve.

Monuments are testaments of the richness of many honorable Southerners who answered the call of duty, to protect homes and stand for Southern rights. Pandering to the historical ignorance of a few only stains not only your family story but this nation's family story.

Pvt. James Durett. James and his brother John both served in the 26th/50th Ala INF. They were at Shiloh and Chickamauga. Both sustained serious injuries on the second day of the fighting. James came home badly maimed and lived in Tuscaloosa County until his death in 1915, where he is buried.

His son, Walter Scott, would follow his daddy shadows Serving 31st Infantry.

In another war he would be shipped out to the bitter cold of Siberia as part of the American Expeditionary Force. Its mission was to prevent allied war material left on Vladivostok's docks from being looted.

During the Siberian deployment, 30 soldiers of the 31st Infantry were killed and some 60 troops were wounded in action. In addition, a large number of troops lost limbs due to frostbite. During this deployment, the regiment received one Medal of Honor and 15 Distinguished Service Crosses.

For its service in Siberia, the 31st Infantry became known as "the Polar Bear regiment", adopting a silver polar bear as its insignia.

In April 1920, the regiment returned to Fort McKinley but sadly Walter Scott was not to come home. He would die February 28, 1920 and is buried at Valley Creek Cemetery.

This sleeping soldier did his part, he was only 19 years old.

From this tree filled with rich duty and service of honorable veterans Is Ginger Rutiger.

She is the GG Granddaughter of Pvt James and the president of the United Daughters of the Confederacy, Florida Division who wants to move a Confederate monument.

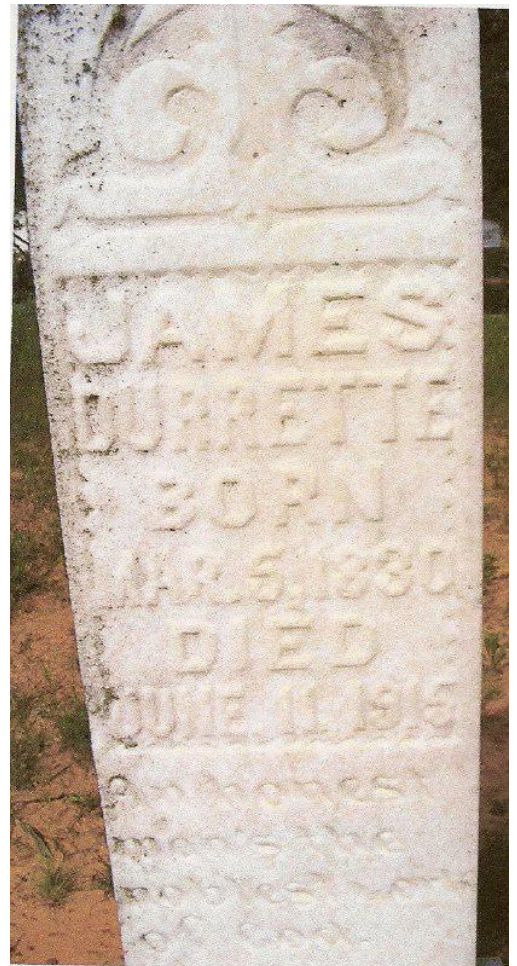
A person with rich roots advocating Southern culture cleansing that will not stop at Confederates.

A daughter who should be unashamed of the shadow she follows in and unashamed of the honorable Southern heroes of many generations.

Sad....I'm glad some know better and that all veterans, no matter the war, matter. There is no hate in honoring. Honoring is a selfless Act of Duty with a Godly promise.

We can only hope more will understand this simple truth.

~><~yokum



Dear President General Patricia Bryson,

Why would the President of an organization dedicated to the TRUE HISTORY of the South & the Confederate Soldier say what Florida Division, United Daughters of the Confederacy President Ginger Rudigar said in a recent Fox TV interview? She REPUDIATED the CORE VALUES that the South did nothing wrong, illegal or treasonous during the war or in support of the Constitutional values they fought to preserve or defend that the war was not fought by the South to PROTECT SLAVERY.

She, in her comments gave GREAT AID and COMFORT to the anarchists, socialists, atheists and progressives hell bent on destroying the South, truth and our culture. Simply put, she is NOT FIT to serve as an Officer in the United Daughters of the Confederacy, has done great & ir-repairable damage to the good name & honor of the Confederate soldier and should be RECALLED immediately from office. As a person often involved in multiple activates and fundraising efforts for the UDC, I will no longer participate or support ANY ACTIVITY of the UDC while this person is in office.

Additionally, I will advocate for my SCV camp and Compatriots to do the same. A swift and firm answer to this horrendous action is justified and necessary. If this is the character that is accepted and advanced by the UDC in LEADERSHIP ROLES, I will be severing ALL CONTACT and support for this organization.

Capt. Phil Walters 1st LtCMD Judah P. Benjamin camp 2210 SCV Tampa GatorGuides.com Dixie Gator Trappers RatWorks Alligator Hunting Equipment HighClassic Inc. Alligator Leather Purveyors NRA - Life member Safari Club International- Life member Sons of Confederate Veterans- Life member Cell 813-220-6854 Ms Rudiger would make a excellent spokesman for the naacp after her comments last night on Fox 13.

Apologetic and totally delusional she supported nearly every argument for removing all items Confederate. But she went further and decreed that Battle flags should adorn grave sites only with no display in the public eye and proudly stated that states rights protected slavery during the 1800's. If this does not create a revolt from Key West to Pensacola with in the UDC then this once noted organization should retreat to the closet and remove Confederacy as part of their title.

What a shameful downward spiral the past 15 years!

Mike Herring
Gen. Jubal A. Early Camp 556
Tampa

What many forget is it is not a "misunderstanding" of history, but an immense, intentional historical LIE that is fundamental to all enemies of the South including this woman. Facts clearly show that it is nonsense designed to destroy Christian and logical thought and replace it with Marxist propaganda. I would not mind if this woman were simply inaccurate in her beliefs, but because the truth is "out there," her acts demonstrate an anti-South, anti-American, anti-Christian mindset that deserves NO PLACE in Western Civilization (or what's left of it).

VP

FACES OF COMMUNISM

DESTROYERS OF AMERICAN LIBERTY

GINGER LATHEN RUDIGER

**PRESIDENT, UNITED DAUGHTERS OF
THE CONFEDERACY, FLORIDA DIVISION.**

**THINKS THAT ALL CONFEDERATE
MONUMENTS SHOULD BE REMOVED.**

**NO TRUE CONFEDERATE DESCENDANT
WOULD ALLOW CULTURAL CLEANSING.**

#REMOVEGINGERLATHENRUDIGERFROMUDCNOW

Civil War Chat

By: Phil Leigh

[Michael Landree](#)

A very good article. It's important to understand why things are the way they are. I was on a Sesquicentennial board and totally unprepared for the delusional, but well-orchestrated, hate filled attack session that the 150th was. I figured it out very quickly and wouldn't be a part of the attacks, but this is one of the reasons The National Confederate Museum is so important to having a balanced perspective on the war.

National Battlefield Park Bias

Before 1998 official information provided by the Civil War National Park Battlefields like Gettysburg were specific to the historical events on the battlefields and the military campaigns connected with them. The Park Service avoided statements about the causes of the war for two reasons. First, they were unnecessary to the study of the military events. Second, they were subject to conflicting interpretations, best left to visitors to decide for themselves. Everything changed in 1998 when the National Park Service chief historian, Dr. [Dwight Pitcaithley](#), decided to "correct the mistakes" of the Centennial Commemoration during the 1960s.

As [this interview reveals](#), Dr. Pitcaithley knew almost nothing about the Civil War in 1998. He admitted that he had no interest "at all" as a child, never took a college course about it, did not even start "thinking about" it until 1990 and considered it a peripheral matter until his 1998 decision to push the Park Service to sanction an interpretation about the war's causes. He was a self-proclaimed "Johnny come lately to the field [of Civil War study.]"

Due to his personal lack of knowledge, Dr. Pitcaithley turned to conveniently available sources for an understanding of Civil War causation that he would transform into "the voice of the federal government." As an ex-officio member of the Gettysburg History Advisory Committee he met twice yearly with "Jim McPherson, Eric Foner, Gary Gallagher, Nina Silber and other luminaries." Except perhaps for the unnamed "other luminaries" all generally dismiss any factors unconnected to slavery. They commonly equate the reasons for the secession of the first seven of the eleven Confederate states with the reasons for the war. They largely ignore Northern motivations to coerce the seceded states to remain in order to avoid the economic consequences of disunion on a *pro-forma* truncated federal Union.



Dr. Pitcaithley started getting written complaints after implementing his changes. He was surprised when some letters revealed his deficient knowledge, which he kept secret until ready to reply. One example was a letter that explained the Corwin Amendment, endorsed by President Lincoln in his first inaugural address and passed by a two-thirds congressional majority. Although impossible to ratify after eleven Southern states seceded, the Amendment would have permanently denied the federal government the authority to interfere with slavery in states where it was legal. During the interview, Dr. Pitcaithley admitted he had never heard of it.

Once confronted with the Amendment's historical reality, however, Dr. Pitcaithley hurriedly learned enough to write a dubious response consistent with his pre-existing opinion. He held steadfast to the opinion that slavery was the only cause of the war that the

National Park Service should mention, the Corwin Amendment notwithstanding. In crafting responses to other letters Dr. Pitcaithley explained, "I had read Jim McPherson's *Battle Cry of Freedom* and had many conversations

with McPherson...I sort of offered the McPherson response" to all such complaints. McPherson's viewpoints are implacably anti-Southern.

After the first parks changed the narrative, Pitcaithley voiced disapproval of the interpretation provided at Fort Sumter. Although it underscored the primacy of slavery to secession, it also provided quotes by Lincoln that revealed the 16th President's own anti-black racism and his priority for coercion of the Southern states back into the Union over the emancipation of slaves. While the quotes were undeniable, he described them as annoying "interpretive spin" resulting from interference by Palmetto State historians. Pitcaithley evidently remains unaware that failure to mention the economic motives for Northern conquest is a form of "interpretive spin" by its omission.

The Park Service was wise to originally focus on the historical military events at the National Battlefield Parks. It should have declined to add editorials about the causes of the war, which are inevitably subject to "interpretive spin." It is better to let visitors decide such matters for themselves instead of having the federal

13 thoughts on "National Battlefield Park Bias"



1. [Valerie Protopapas](#) July 18, 2016 at 7:33 am

The problem, of course, is not the lack of scholarship or intellectual laziness, but the need to conform to AN AGENDA. In fact, the desire to have the matter of race as the reason for Southern secession absent any understanding of the constitutional RIGHT of any State to secede, affects not only the argument about the causes of the war.


To begin with, there is/was nothing in law or custom — including the Constitution — that required the REASON(S) for secession to be morally, ethically or culturally acceptable to the rest of the States. A State could secede for any and all reasons as long as it fulfilled the constitutional requirements — that is a convention in which the delegates of the citizens of that State met and voted on the matter.

Second, slavery still existed in the North. Abraham Lincoln opined that New Jersey's slaves would probably be emancipated by the year 1900! Furthermore, Northern "black code" laws forbade blacks from entering Northern States which set up a situation in which wholesale emancipation of millions of blacks in the South without any preparation for such "freedom" guaranteed social, political and economic chaos in those States.

Third, Northern abolitionists preached not emancipation but servile insurrection as seen in the "uprising" of Nat Turner. The "slave revolt" in Santo Domingo/Haiti had raised deep concern in especially the Cotton States for the safety of their white and even much of their black population. The slaves in Haiti killed not only whites, but mulattos because they were lighter skinned. When the United State Congress put into the Congressional Record these calls for slaughter published by Northern radicals, many States of the South considered that their "federal government" had become a malignant enemy and that the only hope was to flee from that "contract."

The simple fact is that today's "federal" (central) government has an agenda in which it is using racial conflict as a means of sowing discord in the nation. This has been ongoing since the death of The Great Bargain in the middle of the Twentieth Century. Indeed, this has already gone PAST the assault on the South, its history and its heritage and is now being waged on AMERICAN history and symbols. As the Parks Department is simply one more "government agency" like the IRS and the BAFT, it would be foolish to expect anything else.

[Reply ↓](#)

1.  **Phil Leigh** Post author [July 18, 2016 at 9:14 am](#)


Thanks for sharing your thoughts.

The question about the legitimacy of secession is debatable. I am aware, for example, that three (Virginia, New York and Rhode Island) of the original thirteen states joined the federal union conditionally by reserving the right to withdrawal. My greater personal objection, however, is that secession need not necessarily have led to war and the fact that the Park Service ignores the economic reasons that the North decided to coerce the Southern states back into the Union. They transformed the Southern states into an internal colony that remained impoverished more than a century after the war.

[Reply ↓](#)

1.  **Valerie Protopapas** [July 18, 2016 at 9:20 am](#)

All that you say is true and, in fact, was accepted as “history” until the middle of the 20th century when the issue of race became of utmost importance and “required” that the bloodiest war in US history be attributed to slavery and race however erroneously. This was no longer a matter of “differences of opinion” but of a political agenda and has remained as such since that time culminating in the ongoing crusade of Southern cultural genocide. Alas, if it were only something as simple and benign as scholastic debate.

2.  **Phil Leigh** Post author [July 18, 2016 at 9:28 am](#)

Yes, Valerie, I agree that the attack on Confederate heritage is often an attempt at cultural genocide.

Academic debate can improve the situation, but only if Confederate heritage critics agree to debate. So far they appear to be too skeered.

<https://civilwarchat.wordpress.com/2016/07/02/will-brooks-simpson-debate/>

3.  **Brett Moffatt** [July 18, 2016 at 9:17 pm](#)

The question of the legitimacy of secession isn't really debatable. It was accepted at the time of the founding, and reiterated in the Principles of '98, and the cry of New England several times. The Federalist Papers were written to cover questions such as where sovereignty resided. There would have been no Constitution without the possibility of secession. Even Lincoln and most of the leaders in the North accepted it. What the North could not tolerate was the South not funding the federal government and all the monies which they milked from the South. It was so unfortunate that the South lost, because we lost our republican form of government, and have never gotten it back. The old quote, I think it was Andrew Lyle, to the effect that the citizens went into the war as

citizens of their respective states, and came out citizens of a national government....and what they lost, we have never gotten back.



4. **Valerie Protopapas** [July 19, 2016 at 8:43 am](#)

That was the problem with the 14th Amendment, an amendment that was never legally ratified. A comment was made upon it by Orville Browning, a friend of Lincoln who helped him manufacture the false flag operation at Fort Sumter that “permitted” the federal government to wage war against the States of the South (treason according to Article III, § 3 of the Constitution). The the sea-change that amendment made in the vision of a Federal Republic, Browning said:

“Be assured that if this new provision [the 14th Amendment] be engrafted in the Constitution, it will, in time, it will, in time, change the entire structure and texture of our government, and sweep away all the guarantees of safety devised and provided by our patriotic Sires of the Revolution.”

Orville Browning, Secretary of the Interior, 1867

The easiest way to understand what happened was defined by historian Shelby Foote who stated that before the war, the statement was, THE UNITED STATES ARE. After the war, it was, THE UNITED STATES IS. Simple. No more “sovereign states.” No more real power existing anywhere but in the “national government” as Lincoln himself defined it.



5. **Phil Leigh** [Post author July 19, 2016 at 11:26 am](#)

I stand by my earlier opinion that the legitimacy of secession is debatable. While there are no Constitutional provisions prohibiting it there are also no provisions authorizing it. In contrast, the European Union has such a provision, to wit, Article 50.

Nonetheless, the Park Service is wrong to equate the reasons for secession with the reasons for war. It is not addressing the question: “Why did the North decide to fight?” The answer most commonly provided by historians like McPherson who is advising the Park Service on the primacy of slavery is, “The North fought to ‘persevere the Union.’”


That is an abstraction. The reason Northerners wanted the Union preserved was to prevent the economic consequences upon the truncated federal Union that would result from Southern secession. That is why the North insisted upon coercing the Southern states back into the Union. It was not done for an abstract principle of “persevering the Union.”



6. **Valerie Protopapas** [July 19, 2016 at 11:33 am](#)


Sorry, but secession was acknowledged in the Constitution. Indeed, both nullification and secession were the ACTUAL “balance of powers” between the States and the federal government. The ones we learn of today are INTERNAL to that government and, as I believe Jefferson or Patrick Henry pointed out, when the federal government is able to define its own limits, it HAS NO LIMITS. See today’s national government.

The three States with secession provisos in the ratification documents — New York, Rhode Island and Virginia — were able to ratify the Constitution without any problems from those States who did not. And as the Constitution was a contract or a compact, legally no one signatory may have more (or less) rights than any other. Hence, via the ratification of the three States mentioned above, secession was an acknowledged right in the Constitution (see searchingforlincoln.com)

2.  **Jerry Dunford Sr.** [July 18, 2016 at 6:55 am](#)

Shameful, but this is what has happened to our nation. We have Liberals in every part of our Federal and state governments, in our classrooms as teachers, and they have been lying to our citizens for the past 100 years, and each year they lie more. They hate the Southern/Confederate history, the truth shines the light of barbarism on the North and Lincoln and his band of robbers, arsonist, rapists and murderers. So they try to change history from fact to what they like.

[Reply ↓](#)

1.  **Phil Leigh** [Post author July 18, 2016 at 9:24 am](#)

Thanks for sharing your thoughts, Jerry.

I believe it is, however, a mistake to assume that all political liberals are not among those who respect Confederate heritage. Labeling all political liberals as hostile to Confederate heritage deters those who do respect the heritage from saying so. It also leads supports to fall into the trap of critics like Professor Brooks Simpson who try to characterize Confederate heritage supports as people who are actually trying to promote a present-day political agenda as indicated below.

<https://civilwarchat.wordpress.com/2016/07/02/will-brooks-simpson-debate/>

[Reply ↓](#)


1.  **Valerie Protopapas** [July 18, 2016 at 10:25 am](#)

Interestingly enough, many liberals just LOVE the Civil War Trust and its effort to save the battlefields. Unfortunately, that organization seems to have no interest in preserving the factual history of those same battlefields and is silent at best on the assault on Southern history. The problem is whether or not the individuals involved — liberal or otherwise — are willing to debate HISTORY or if they use “political correctness” to shut down debate. If they do, it doesn’t really matter what part of the ideological spectrum they inhabit. They are promoters of a false agenda which is designed to “rewrite” history.

Read Orwell and understand what this whole thing is about. The motto which Orwell provided Big Brother is simple: Those who control the past control the future;
Those who control the present, control the past.


To make sure his readers understood the world that Orwell PREDICTED, he made this SEMINAL statement which every decent, intelligent and rational person should take to heart no matter where he stands on these issues:

"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

2.  **Phil Leigh** Post author [July 18, 2016 at 10:35 am](#)

I agree that the Civil War Trust seems to be uninterested in presenting a balanced interpretation of the Civil War.

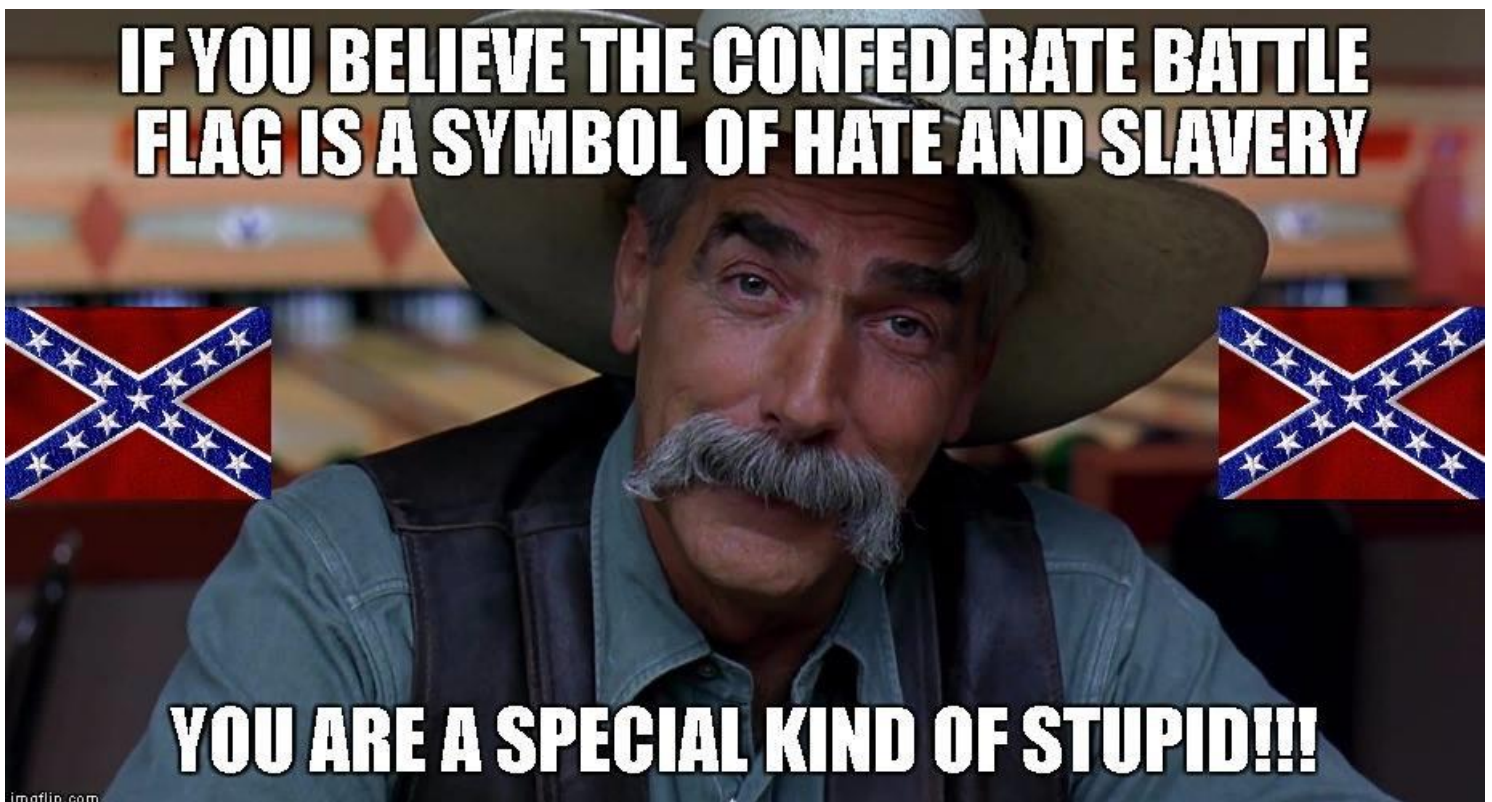
As noted in another comment, however, I do believe that Confederate heritage supporters can come from the left side of the current political spectrum. The unfortunately common practice of attacking those opposed to Confederate heritage as liberals is repellant to those liberals who do, in fact, support Confederate heritage.

3.  **Valerie Protopapas** [July 18, 2016 at 10:59 am](#)

As noted, it is not a matter of political spectrum, though it would seem that most of those against the South are from the left, but of the inability or unwillingness to debate and dialogue using the facts (not so much "the Truth" as people often make different "truths" out of the same facts!). I am reminded of my mother who, when we "debated," used to complain, "Don't confuse me with facts!"

<https://civilwarchat.wordpress.com/2016/07/17/national-battlefield-park-bias/>

JULY 19, 2017



Call these commissioners TODAY and tell them to stick with the 87% of voter who favor keeping the war memorial exactly where it is!



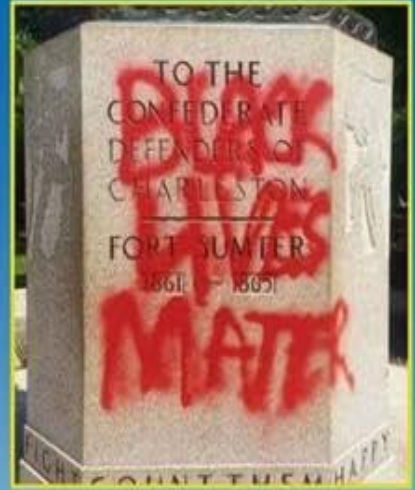
Commissioner Ken Hagan



Commissioner Sandra Merman



Commissioner Victor Crist



Call all three today!

Ken Hagan 813.272.5725 and 813.272.7052

Sandra Merman 813.272-5470 and 813.272-7046

Victor Crist 813.272-5452 and 813.272-7047

No flip flops, no violation of the public trust. Keep the war memorial - call them today!

Dear voter:

The radical BLACK LIVES MATTER gang is at it again, this time squeezing our Republican county commissioners to tear down the Confederate Veterans War memorial in downtown Tampa. We need to send a STRONG MESSAGE to these three to "Keep it where it is" and "Don't bend to the radical BLACK LIVES MATTER." Polls show that 87% of us want to keep the monument where it is. Your voice counts! Use it today and call these commissioners and tell them to "Stay the Course - don't move our monument!"

Call all three today!

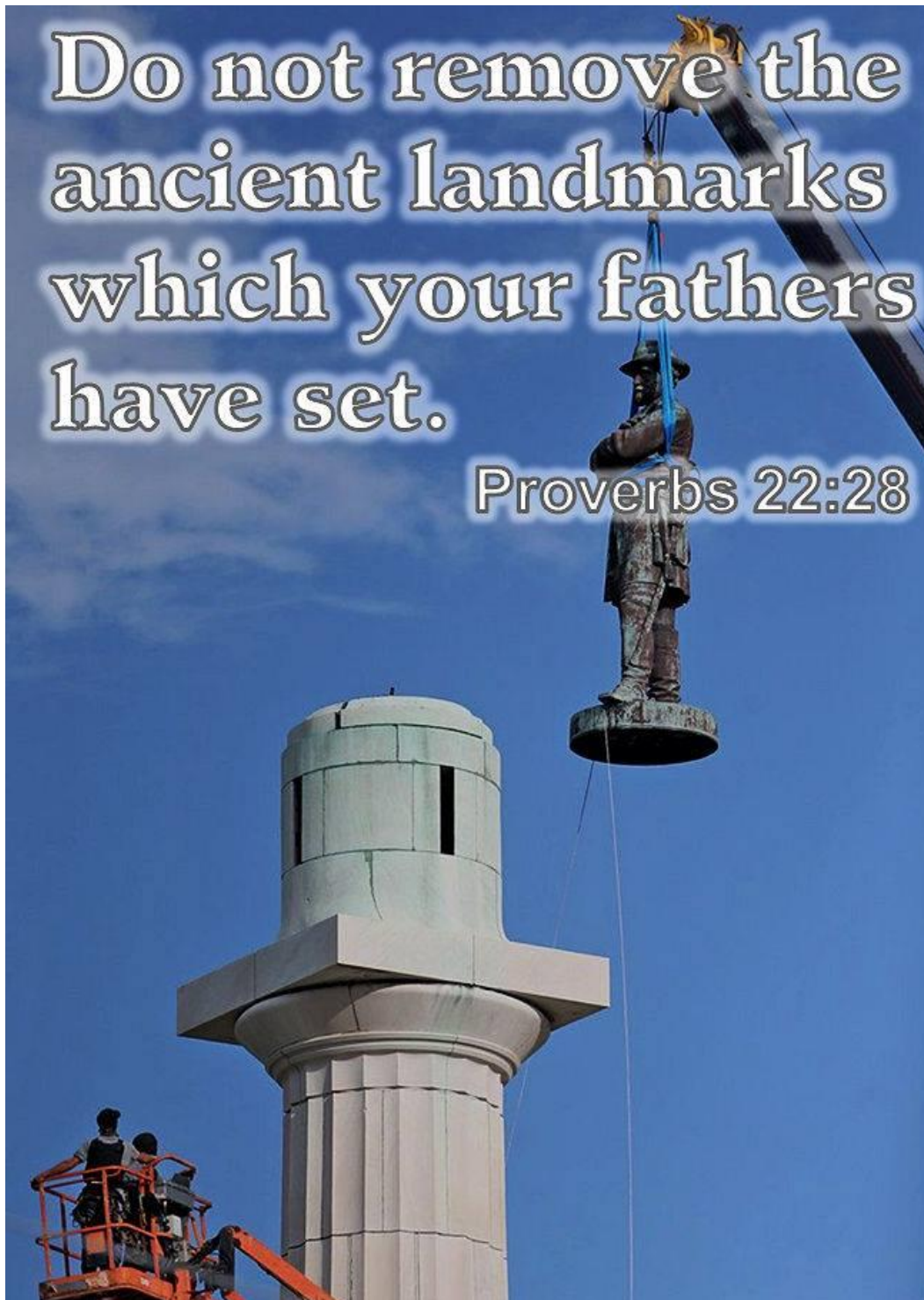
Ken Hagan 813.272.5725 and 813 272.7052

Sandra Merman (813) 272-5470 and (813) 272-7046

Victor Crist (813) 272-5452 and (813) 272-7047

LEAVE OUR HISTORY ALONE!





[George Forrester](#)

One of the true 10 causes of the War Between The States was Christianity versus Secular Humanism. The South believed in basic Christianity as presented in the Holy Bible. The North had many Secular Humanists (atheists, transcendentalists and non-Christians). Southerners were afraid of what kind of country America might become if the North had its way. Secular Humanism is the belief that there is no God and that man, science and government can solve all problems. This philosophy advocates human rather than religious values. Reference: Frank Conner's book "The South under Siege 1830-2000." Maybe those demanding reparations from our ancestors should read God's Proverb.



The Mississippi state flag, which features the Confederate flag, hangs as protestors gathered for a sit in, demanding its removal during a protest at the 2016 Democratic National Convention on July 25, 2016 in Philadelphia, Pennsylvania. (Photo credit: PATRICK T. FALLON/AFP/Getty Images)

Black Man Takes Mississippi Flag To Supreme Court

AISLINN MURPHY

4:07 PM 06/29/2017

A black Mississippi man who thinks the state flag symbolizes white supremacy is taking his case to the U.S. Supreme Court, [according to the Associated Press](#).

Carlos Moore argues in a claim filed Wednesday that lower courts should not have dismissed his lawsuit that purports the flag to be “state-sanctioned hate speech” and wants to symbol removed. He also claims the flag violates his constitutional right to equal protection.

Because the suit failed to show identifiable legal injury, U.S. District Judge for the Southern District of Mississippi Carlton Reeves, also African-American, rejected Moore’s argument without ruling on its merits.

Nevertheless, Judge Reeves dedicated nine pages of his decision to explaining how he agreed that the Confederate flag had a connection to efforts by white supremacists in the Deep South to maintain racial segregation in the years leading up to Mississippi’s adoption of the flag, which has a Confederate emblem in the upper left quarter.

Mississippi has used its current flag since 1894. Of all 50 states, Mississippi is the only one to still use Confederate symbolism on its flag.

Several cities and towns, as well as all eight of the state’s public universities, have stopped flying the flag due to concerns that it is offensive to the state’s black population.

Removal of the flag came after the 2015 mass shooting at a church in Charleston, South Carolina, that resulted in the death of nine black worshipers at the hands of a white supremacist. The shooter had previously posted images of him posing with a Confederate flag online.

Should the Supreme Court decide to take the lawsuit, a decision in favor of Moore could mean the banning of all official use of Confederate imagery across the country. It will not be until at least October before the Supreme Court addresses the case.

http://dailycaller.com/2017/06/29/black-man-takes-mississippi-flag-to-supreme-court/?utm_source=site-share

Re-Texanizing Texas History



There has long been a trend, especially post Civil War, to re-imagine the War for Texas Independence as a proxy conflict between Washington D.C. and dictatorial rule south of the border. The narrative goes along the lines that Texans were just Americans who expanded into western territories, and politics prevented the United States from acquiring the territory for a short time. Indeed, the San Jacinto Monument (paid for by the federal government) ends with:

Measured by its results, San Jacinto was one of the decisive battles of the world. The freedom of Texas from Mexico won here led to annexation and to the Mexican–American War, resulting in the acquisition by the United States of the states of Texas, New Mexico, Arizona, Nevada, California, Utah and parts of Colorado, Wyoming, Kansas and Oklahoma. Almost one-third of the present area of the American Nation, nearly a million square miles of territory, changed sovereignty.

Its hard to read that and still remember that the Republic of Texas won its own freedom with no help at all from the government of the United States. But **the Republic of Texas was not just another state. It was a nation, with its own constitution, its own army and navy, and its own currency.** The evidence has not been totally erased: the international boundary markers can still be [seen](#) which prove that Texas was once a sovereign nation. For nine years, the Republic of Texas was an independent republic that successfully defended itself from nearly constant barrages from Mexico and had embassies in [London](#) and [Paris](#).

Is it fair, then, for American historians to absorb the proud history of a nation named Texas into the history of the United States?

At least one Wikipedia [article](#) refers to Texian soldiers in the Texas revolution as “Texas-American forces.” Though Wikipedia is predictably inconsistent and does seem to overtly minimize the significance of the Texas Revolution and early Texas history, there are other subtle observations that might be made that the sacrifice of Texans for Texas has been subverted by those who would proclaim their achievements to be made under the banner of the United States.

Consider Goliad and the Alamo. Weeds flourish in the cracks of the [Fannin Memorial Monument](#), while the flag of the United States flies over those who were massacred in their fight to make Texas a sovereign entity. Why also is the Alamo and our proud history in danger of being sold down the river to the federal government and the United Nations? Sadly, most Texans aren't paying attention (Click on [link](#) for more info).

Consider that in many local communities, the Texas flag does not fly over many government buildings or over state-owned armories. Also, consider that while the federal flag lines the town squares for Memorial Day, Independence Day, and Labor Day, the Texas flag does not take its rightful place on Texas Independence Day or San Jacinto Day.

We must change this trend. Texans died for the Lone Star, and we are obligated to honor that sacrifice.

This tactic of obscuring a sovereign nation's history with that of another is sadly a common practice. In fact, a journey to the United Kingdom will quickly teach travelers that Scotland is nothing but a province of England. Indeed, just a short time after the union of the crowns and the Jacobite rebellions, the history of this proud nation was on the verge of being completely obscured by the English. The Scottish crown jewels were nearly [forgotten](#) until they were re-discovered in 1818.

Could the same happen to Texas? Likely not.

One nearly universal characteristic of Texans is that they tell everyone about their nationhood and remind total strangers that they will soon be one again. So unlike Scotland, its not very plausible that anyone...anywhere...will soon forget. Also thankfully, the [seal](#) on the floor or the statehouse reminds us that we are, and ever will be, the Republic of Texas.

But the scope of what Texas means to future Texans is up to us. Will future Texans stand when *Texas, Our Texas* is played at Ranger's Stadium? Will mothers grieve when the Lone Star is draped over fallen heroes? Will our sons and daughters have the opportunity to serve at our re-opened embassies in London, Paris, and even Washington D.C.?

That's up to Texans. It's up to us to ensure that if there's one flag flown over local and state buildings, that its the flag of Texas. Its up to us to invite our friends over to launch fireworks on March 2, and its up to us to teach the unschooled masses about the history and unique culture of Texas. Let us always remember our heroes and let us embrace our own legends. Let us never relinquish our natural patriotism of the land and the people we love.

TEXAS FOREVER!

The post [Re-Texanizing Texas History](#) appeared first on [Texian Partisan](#).



**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.

'Game of Thrones' creators to next tackle civil war in alternative America



FILE PHOTO: David Benioff (L) and Dan Weiss, creators and executive producers, arrive for the season premiere of HBO's "Game of Thrones" in San Francisco, California March 23, 2015. Robert Galbraith

LOS ANGELES (Reuters) - The creators of HBO's hit medieval fantasy "Game of Thrones" have their next show lined for the premium cable network, but this one has no dragons or an undead army of white walkers.

David Benioff and Dan Weiss, who adapted "Game of Thrones" from George R.R. Martin's "A Song of Ice and Fire" books, will write and direct original series "Confederate," HBO said on Wednesday.

The show is set in an alternative reality in a nation where slavery is still legal and southern U.S. states have seceded. HBO said the series "chronicles the events leading to the Third American Civil War."

It will explore perspectives including freedom fighters, slave hunters, politicians, journalists and abolitionists on both sides of the divide, HBO said in a statement.

"Confederate" is a world away from the dragons, undead armies and magic in the medieval setting of "Game of Thrones," where warring factions scheme and battle for control over the Seven Kingdoms of Westeros.

Benioff and Weiss said they had initially conceived "Confederate" as a feature film but their success with "Game of Thrones" had "convinced us that no one provides a bigger, better storytelling canvas than HBO."

No further details were given on the new show, casting or when it is scheduled to air.

The announcement comes as Benioff and Weiss head into the final season of "Game of Thrones," scheduled to conclude next year. The show's seventh season premiered with record ratings on Sunday, drawing some 16.1 million U.S. viewers, HBO said

<http://www.reuters.com/article/us-television-confederate-idUSKBN1A42L8>

['Game of Thrones' creators to next tackle civil war in alternative America, already face backlash](#)

[Game of Thrones Producers Address Everyone's Concerns About Confederate](#)

Coming Soon to BSN

*In 2061, a cyborg
Lincoln kicks
some intolerant
conservative butt!*

EVIL SOUTH

**A BIASED AND HISTORICALLY INACCURATE PRODUCTION
FROM THE CREATORS OF "SHAME OF CRONES"**

[Jason Coffman](#)

Just got this email about reconstruction propoganda from a friend.

Some of you may have heard of the new show proposed by the **Game of Thrones** team entitled Confederate, in which it's an alternate history where the South seceded and slavery is still around (<https://www.theverge.com/.../game-of-thrones-showrunners-conf...>).

Anyway, I came across the **parody article below**, and the attached artwork for this “new” show. Enjoy.

Not to be outdone by David Benioff and D.B. Weiss’s brilliant idea for a new post-Game of Thrones show exploring the drama and high-stakes tension of an alternate America where slavery still exists, Keltag Hagrinx and J.X. Parnohack of the hit series “Shame of Crones” also recently unveiled details of their new show at the BSN Media Summit. The sci-fi action epic, which will be called “Evil South”, is planned to release on the BSN Network at about the same time as Benioff’s and Weiss’s “Confederate”.

“Like Confederate, our show will also depict an alternate reality of the United States where the South has successfully seceded and slavery exists,” Hagrinx and Parnohack explained. “However, where our show is different is that we’re actually setting it in the year 2061. A post apocalyptic South where a white conservative theocracy is oppressing and enslaving all races - as well as LGBT peoples, will be at odds with a utopian Communist North where freedom, peace and love prevails. After a series of terrifying incidents along the Mason-Dixon line, a cybernetic Abraham Lincoln and a genetically super-engineered William Tecumseh Sherman with built-in flame thrower will be resurrected in order to fight a third American Civil War.”

“We actually think our show will be much more socially relevant than Confederate, as we will seek to incorporate everything you learned in public school about why secession is evil, the south is terrible and how Abraham Lincoln was the glorious savior of humanity,” Parnohack stated. “And like what happened in the 1860’s, we also think that we’ll make a compelling case as to why it’s necessary for the Northern State to wage a campaign of extermination and destruction in 2061 against the men, women and children of the South.”

“I think the media and entertainment really have a duty to keep hitting people over the head with our take on these themes, especially in our harshly divided society,” Hagrinx said with a smile. “Like in Spielberg’s Lincoln, Gary Ross’s Free State of Jones, Quentin Tarantino’s Django Unchained or even Margaret Atwood’s The Handmaid’s Tale, it’s not really about historical accuracy or being unbiased. If you wanted that, you’d check out historians like Thomas J. DiLorenzo’s The Real Lincoln or Brion McClanahan’s books and podcast. Rather, Evil South and other works like it is about shaping people’s thinking along the lines that Hollywood and the Establishment believes is the correct way to think. And if that causes even more tension and animosity amongst people, then perhaps the State really does need to step in and force people to do what WE want them to do.”

JULY 26, 2017 3:24pm PT by Lesley Goldberg

HBO's Casey Bloys Defends Slave Drama From 'Game of Thrones' Creators: "It's a Risk Worth Taking"



[Game of Thrones](#)

The cabler's programming president met the press Wednesday, making his first public remarks about the forthcoming straight-to-series drama 'Confederate' from the

creators of 'Game of Thrones.'

HBO programming president Casey Bloys used his time in front of the press Wednesday to defend the premium cable network's decision to move forward with its controversial slave drama *Confederate*.

"File this under hindsight is 20-20: If I could do it over again ... The idea that we would be able to announce an idea that is so sensitive and requires such care and thought on the part of the producers in a press release was misguided on our part," Bloys told reporters Wednesday at the Television Critics Association's summer press tour. He said that if he could do the announcement over again, he would have had all four producers sit down with journalists to share the idea and passionate in a way better than the press release that was originally sent out.

"We assumed it'd be controversial. I think we could have done a better job with the press rollout. ... What we realized in retrospect is people don't have the benefit of having the context of the conversations with the producers that we had."

Picked up straight to series, *Confederate* will be the first series to hail from *Game of Thrones* showrunners David Benioff and D.B. Weiss and launch once the fantasy series wraps its run either next year or in 2019.

The series chronicles the events leading to the Third American Civil War. The series takes place in an alternate timeline, where the Southern states have successfully seceded from the Union, giving rise to a nation in which slavery remains legal and has evolved into a modern institution. The story follows a broad swath of characters on both sides of the Mason-Dixon Demilitarized Zone — freedom fighters, slave hunters, politicians, abolitionists, journalists, the executives of a slave-holding conglomerate and the families of people in their thrall.

Benioff and Weiss — along with husband and wife team Malcolm Spellman and Nichelle Tramble Spellman — are writing and exec producing the series as a quartet. In an interview following the wave of criticism after the series was announced, the team encouraged those skeptical of the show's concept to be patient and reserve judgment until after seeing the first episode.

"The bet for us is on our talent ... that they're going to be the difference," Bloys said. "We're going to stand behind them. The hope is that [viewers] judge the actual material vs. what it *might* be. ... We will rise or fall based on quality of the material."

Pressed to share details of his the initial pitch meeting with the *Confederate* team, Boys acknowledge that the subject matter is "weapons grade material."

"Everyone understands there is a high degree of getting this right. ... If you can get it right, there is real opportunity to advance the racial discussion in America," he said. "If you can draw a line between what we're seeing in the country today with voter suppression, mass incarceration, lack of access to public education and healthcare and draw the line to our past and shared history, that's an important line to draw and a conversation worth having. They [the producers] acknowledge this has a high degree of difficulty. It's a risk worth taking."

Bloys' comments come after a wave of criticism for the series that ultimately led to the producers opening up about the series.

"This is not a world in which the entire country is enslaved. Slavery is in one half of the country. And the North is the North," Malcolm Spellman said after the wave of criticism after the announcement. "The imagery should be no whips and no plantations."



Added Nichelle Spellman: "The concern is real. But I think that the four of us are very thoughtful, very serious, and not flip about what we are getting into *in any way*. What I've done in the past, what Malcolm has done in the past, what the D.B.s have done in the past, proves that."

READ MORE

'Game of Thrones' Bosses Defend 'Confederate' Sci-Fi Slave Drama: "The Concern Is Real"

Confederate will mark the first post-*Game of Thrones* series to come for Benioff and Weiss, who have faced controversy for their take on the George R.R. Martin book series in the past. The showrunners, who are readying the final season of HBO's most-watched series in history, will not be involved in any of the potential prequel series the premium cabler is working on and will instead transition to focus on *Confederate*, which they originally envisioned as a movie but adapted as a TV series given what they have said was an abundance of ideas for the project. Weiss, for his part, said that he was aware of the sensitivities that come with two white showrunners working on a slave drama and made it a point to ensure that the series had distinct voices contributing to its storylines.

Noted Weiss: "We know that the elements in play in a show like *Confederate* are much more raw, much more real, and people come into them much more sensitive and more invested, than they do with a story about a place called Westeros," he said. "We know they are different things, and they need to be dealt with in very, very different ways. And we plan, all of us I think, to approach *Confederate* in a much different spirit, by necessity."

Although Bloys has yet to see a script for the series, he confirmed that the depiction of slavery would not be what viewers are accustomed to. "Producers have said they're not looking to do *Gone With the Wind 2017*; it's not whips and plantations. It's what they imagine the modern institution of slavery would look like," he said.

<http://www.hollywoodreporter.com/live-feed/hbos-casey-bloys-defends-slave-drama-game-thrones-creators-a-risk-worth-taking-1024585>



This is one of the last photographs of Jefferson Davis.

He was photographed sitting on the porch of the Library Pavilion -- a cottage adjacent to the main house -- at Beauvoir, in the late 1880s. Davis had previously written his two volumes of "The Rise and Fall of the Confederate Government" (published in 1881) in this cottage. The Library Pavilion was destroyed by Hurricane Katrina, and a reproduction of the cottage has since been constructed.

WHY THE UNITED STATES FLAG MIGHT BE CONSIDERED OFFENSIVE

BY CLIFTON PALMER MCLENDON

Those who jeer at Confederate flags as offensive while not similarly jeering at the thirteen-stripe United States flag are either ill-informed or selectively malicious.

A careful examination of the facts will show that there are several possible reasons to find the thirteen-stripe flag objectionable:

Possible African-American objections to the thirteen-stripe flag:

- Under the thirteen-stripe flag, many thousands of Africans were transported to slavery in the New World.
No Confederate-flagged ship ever made a slaving-run.
- Under the thirteen-stripe flag, the African slave trade (importation of Africans to be sold into bondage) was authorized for 32 years (1776-1808).
The Confederate constitution prohibited the African slave trade.
- Under the thirteen-stripe flag, slavery was authorized for 89 years (1776-1865).
Under Confederate flags, it was authorized for four years.
- Under the thirteen-stripe flag, the military services were segregated until after World War II.
Confederate military units saw many different ethnicities – including thousands of blacks – serving cheek-by-jowl and receiving the same pay and allowances.

Possible Jewish objection to the thirteen-stripe flag:

Under the thirteen-stripe flag, an Army Order (General Order No. 12) was issued by Ulysses S. Grant 17 December 1862 forcibly removing all Jewish people from parts of Tennessee, Mississippi, and Kentucky.

The Confederate States of America never practiced anti-Semitism. To the contrary -- the Confederate forces included Jewish officers and enlisted men, and from the beginning, the Confederate cabinet included Judah Philip Benjamin, a Jew. (The first Jewish US cabinet member, Oscar Straus, served under Theodore Roosevelt.)

Possible Native American/Indian objection to the thirteen-stripe flag:

Under the thirteen-stripe flag, Native Americans/Indians were cheated, forcibly removed from their ancestral lands, and massacred wholesale.

Native Americans/Indians received no such treatment at Confederate hands. To the contrary -- Native Americans/Indians played a vital role in the Confederate Army. General Stand Watie, a Cherokee, was the last Confederate general to sign a cease-fire with the US Army.

Possible Japanese-American objection to the thirteen-stripe flag:

Under the thirteen-stripe flag, American citizens in the 1940s were forcibly removed from their homes and herded into concentration camps solely because their ancestors had been born in Japan.

The Confederate States of America never put anyone into a concentration camp based on his ethnicity.

Possible objections to the thirteen-stripe flag in general:

- Under the thirteen-stripe flag, atrocities were committed against noncombatant civilians during the 1860s -- atrocities to rank with those committed by the Germans and Japanese during World War II.
No Confederate unit ever committed atrocities against noncombatants.
- Under the thirteen-stripe flag, rations and supplies – which were plentiful – were denied to Confederate prisoners of war.
Confederate regulations called for Yankee prisoners of war to receive the same rations and supplies as Confederate soldiers. When those rations and supplies could not be had – thanks to Yankee blockades of Confederate ports, and the Yankee Army's scorched-earth policy, the Confederate soldiers starved and suffered along with the Yankee prisoners of war.
- Yankee troops guarding Confederate prisoners of war abused them and shot at them for sport.
Confederate troops did not abuse Yankee prisoners of war.
- The thirteen-stripe flag is the favored flag of the Ku Kluxers.

Confederate flag monument going up on Fredonia Mountain

Posted: Jul 05, 2015 10:38 PM CDT Updated: Jul 06, 2015 8:11 AM CDT

SEQUATCHIE COUNTY,
TN (WRCB) -

Carson Camp, former Dunlap mayor, says the Confederate flag is under attack.

"It's wrong on all reasons, it's just insanity. I equal it to ISIS trying to remove all the Christian symbols over in Iraq," said Carson Camp, Historian.

He fears it won't be in stores or in public places much longer, so he has a plan is to put the flag on top of Fredonia Mountain for everyone to see.



"I'm going to take that side of the mountain over there and build a 500 feet long, by 300 feet long, Confederate battle flag," Camp says.

The flag, which will nearly stretch two football fields, will be built with local materials, by Camp's neighbors.

"We are going to lay it out of mountain stone, we're going to remove the trees, and just put it up there where everybody will get a chance to see it," Camp says.

Camp says he knows not everyone will approve.

"They aren't going to make me take it down, because it's going to be on my property," Camp says.

A piece of history that Camp says isn't a symbol of racism.

"I take it a slap in the face that they are using cultural Ebola to stigmatize a flag, and remove all vestiges of the Confederacy," said Camp.

Camp has the backing of his community.

"I support his decision to put it up there, and I applaud his efforts," said Jamie Stewart, Dunlap resident.

Chattanooga NAACP President Elenora Woods says a lot of hate is associated with the flag. She says its best kept in museums, but wishes those on both sides of the debate could reach common ground.

"What would Jesus do? We are going to continue to pray for our country, we are going to continue to pray for all those that are for or against this flag, that God will speak to their hearts and a change will come over them," said Elenora Woods, President, Chattanooga NAACP.

Camp says his plan is in stone and will soon get underway.

"We are going to start arranging them, just like building a rock mosaic wall on the side of that mountain," Camp says.

Camp says volunteers will begin work in the fall.

<http://www.wrcbtv.com/story/29479296/confederate-flag-monument-going-up-on-fredonia-mountain#>.

PLEASE DELIVER US FROM MODERN DAY VIKINGS, Part 1 By Joan Hough

“Summa pia gratia nostra conservando corpora et cutodita, de gente fera Normannica nos libera, quae nostra vastat, Deus, regna, “Our supreme and holy Grace, protecting us and ours, deliver us, God, from the savage race of Northmen which lays waste our realm”(1)

White Christians in Europe once prayed for deliverance from barbarians-- from those raiding, raping, enslaving Vikings, “the men of the North.” Eventually, Christians were freed from the Viking enemies, but only after they took up arms against the barbarian invaders. As long as the Christians paid the Dane geld, they never got rid of the Dane but Christians finally “wised up.” *“By the end of the Viking age, most European lands had . . . trained, standing armies capable of mounting effective defenses against Viking attacks. Generally, the Vikings were not trained organized troops.”*(2)

Sad to say, modern barbarians, modern Vikings, now live among us and wear American faces. They are concentrated in number and importance in the north, that is, in Washington, D.C. Is there no way they can be defeated and evicted from our land? Will our God say “yes” to our prayers?

We have allowed our smiling, NORTHERN-CONTROLLED Republican and Democratic Party politicians and their puppeteers to drag us into a type of government known as a DEMOCRACY (another word for Socialism/Communism). They are in the process now of transforming us into the NORTH AMERICAN UNION AND THE NEW WORLD ORDER. We have permitted our leaders and their true controllers to murder the U.S. Constitution and the Republic it once created and supported. We have sat quietly by as they, the modern Vikings, placed anti-Constitution judges on our courts and reinterpreted the Constitution until it would no longer be recognizable by those who created and originally approved it as “The Law of the Land.”

The originators of the Constitution would never have accepted the present unconstitutionally passed Amendments to the Constitution—amendments passed illegally by the new Vikings and yet declared the law of the land by politicians on the U.S. Supreme Court. One such amendment, not legally passed, designed long ago to give black slaves the rights of citizenship, has now been twisted to allow non-English speaking, non-English reading foreigners to vote via American ballots written in non-English languages. A few words written in the preamble [introduction] to the U.S. Constitution-- to “provide for the general welfare” have, due to the deliberate misinterpretations of our brilliant, non-constitutionalist-Supreme Court justices, been used to justify numerous illegal actions of the U.S. government. And then, of course the black robed, legal sages have legalized some weird decisions, for example: they have ruled that because a farmer has grown corn and fed his pigs with it, he has broken an Interstate commerce law because had he not grown corn, he would have purchased it in Interstate commerce. The judges have smiled as the “general welfare” words casually included the introduction (the preamble) to the Constitution have been used as a green light for all of the powerful, greedy, Central government traffic.

The original Constitutionals would abhor the very idea of Amendments legalizing Communist-pushed income Tax controlling the minds of children and removing U.S. Senators from the control of their state. and thus the control of “the people.” These amendments and others altered the entire, original design of the Republic by erasing a vital segment of States Rights.

Present Vikings and their sycophants preach that all supporters of the U.S. Constitution are radical rightists and Tea Party nuts -- that the Constitution is a horse and buggy document no longer necessary in a changed world. (They care not that time changes, but people never do—people remain as greed-filled for power and money now as they were in Biblical times.) The first Republicans, Marxists in credo, knew that for a political Party to maintain power, the central government must control the education of each generation of children. The present day Democrats and Republicans adopted that philosophy and continue where those first Marxists left off.

Idiots/traitors declaring our form of government a “Democracy” rather than a “Republic” would have incensed our nation’s founding fathers who bound down the Central government with the chains of the Constitution. Those wise men of America loathed all the vices of a Democracy, so never placed that word into any U.S. documents—not in the

Declaration of Independence, the Articles of Confederation or the Constitution. They abhorred the idea of giving allegiance to an all-powerful, central government and its flag, rather than to God. They did not believe that “love of country” required “worship of government” and its leader.

The creators of our Republic would be aghast at the control the U.S. Central government has assumed over the minds of American children -- future voters in our nation. Our nation’s forefathers did not designate education as an endeavor of the central government. How horrified they would be to learn that schools in America now brainwash. They are washing away all vestiges of the culture of the South, the truth in American history, and the teachings of Christianity. They are joined in their efforts by the communications media.

1. <http://www.vikinganswerlady.com/vikfury.shtml> Magnus Magnusson. *Vikings* New York: E.P. Dutton. 1980. p.61.
2. http://www.hurstwic.org/history/articles/society/text/what_happened.htm

PLEASE DELIVER US FROM MODERN VIKINGS, PART 2

by Joan Hough

“Summa pia gratia nostra conservando corpora et cutodita, de gente fera Normannica nos libera, quae nostra vastat, Deus, regna, “Our supreme and holy Grace, protecting us and ours, deliver us, God, from the savage race of Northmen which lays waste our realm” (hurstwic.org/history/articles)

The U.S. Constitution and its Republican form of government were so loved by our Confederate ancestors that when that when Abe Lincoln and that first American batch of Vikings—including the elected and unelected Radical Republicans, and the Marxists (unidentified by Southerners back then) shredded the Constitution, Southerners seceded from a Republican Party-controlled nation and formed a new Constitutional government, a new Republic. The new government’s Constitution was based on the original U.S. Constitution with minor adaptations to make the words less susceptible to misinterpretations. The Confederate Constitution became the law of the South. Unlike the original U.S. version, it prohibited the import of slaves and was a testimonial to the gradual ongoing Southern abolition movement.

We Southerners have stupidly accepted and sometimes insanely applauded as men and women in the Yankee north continued the spreading of anti-South hatred—including the Marxist-created lies that the noble north invaded the South to free the slaves, that Southerners were traitors and that the South had no legal right to secede. We have in the last 80 or so years had only a few brave souls make an effort to tell the truth about the “Uncivil War” and to confront those who denigrate our great Southern leaders.

Perhaps fear has caused our failure to speak the truth; perhaps we remember too well the genocide, the holocaust, the murders, the torture and the fires inflicted on us by Mr. Lincoln and his hired guns, especially those imported from the jails of Germany. Perhaps we fear to speak because we are afraid of a repeat of the Reconstruction evils of our all powerful central government, or because we fear that even our fellow Southerners, well brainwashed with lies, will attack and/or attempt to humiliate us by labeling us “Conspiracy nuts,” or “radical rightists.”

Too many of our overly educated fellow Southerners, like their northern counterparts, are in complete ignorance of true American history. They literally wallow in historical lies and know not that they know not.

Some of these pitiful Southerners, after generations of Marxist-Republican created brainwash, have apologized for slavery—as if the Confederates were wrong instead of RIGHT,

as if all nationalities and colors of people have not been enslaved throughout the world, as if the northerners did not live in the real hotbed of slavery—and the north was not the site of the greatest of cruel slave masters of white, as well as black slaves,

as if the northern industrialists’ slave ships were not the only American ships to bring slaves to this continent – as if the U.S. stars and stripes was not the only American flag that flew over those horrible slave ships—

as if some northerners had not become sanctimoniously insistent on the freeing of the slaves only AFTER they sold theirs to the South to grow the cotton needed to put jingle in their northern pockets and in the vaults of the north’s industrialists,

as if a man, Lincoln's Top General, a Radical Republican later rewarded with the Presidency, Ulysses Grant, did not free his own family's slaves until long after the end of the War that supposedly he and his northerners fought "to free the slaves,"

as if Mr. Lincoln and his certified Marxists, his Radical Republicans and his crazed abolitionist-Democratic tyrants in Congress had not offered the South, via a Constitutional amendment, "forever slave-holding rights" if the South would only stay in the Union, give up states rights, forget the U.S. Constitution, pay humongous amounts of money for the wonderful building of railroads and canals for the north's big industrialists, and underwrite all activities of the Radical Republicans' all powerful central government.

So the north's Vikings, with the assistance of men loosed from the jails and prisons of Europe, destroyed most of our South. The winning Vikings wrote the books, took over the developing minds of our young and caused Americans, even those in the South, to bow down before the idols of the Marxist-created gods—Abe Lincoln, General Sherman, General—President Ulysses Grant, Francis Bellamy, John Dewey, *etcetera, ad infinitum, ad nauseam*.

The lies created by skilled Marxist propagandists are still being brain-washed into little Americans' heads in the Lincoln-Marxists' designed and created public school systems now not only in the South, but in the north, the east, and west. The imposed-on-the-South Republican schools were and are markedly inferior to the South's original system of education, which had produced some of the nation's greatest scholars and true statesmen. Today, the ridiculously improbable, impossible "No child Left Behind," plan makes it impossible for anyone to truthfully say that the schools are not controlled by the central government.

No one can rightfully deny that the textbooks are approved by and mutilated history presented by barbarians empowered by the now all-powerful central government. Pupils are "taught how to think," it is claimed—but what they are really taught is "what," not "how" and much of the "what" is a familiar collection of Marxist-created lies echoed by parrot-mouthed writers and speakers. More emphasis is placed on the production of good slaves for the U.S. and the World government than on producing human beings capable of reading, writing, orally communicating, and understanding good government --its foundations and its history. Learning to earn a good living is, also, important, but is little emphasized—instead even those students with below average intellectual abilities are encouraged to go to college and become brain surgeons, astro-physicists or such.

Moral behaviors are not stressed in modern schools. Truth no longer is important in schools, just as it is not important in the hallowed halls of the U.S. government. Truth in history is not allowed. The *1984* and *The Brave New World* approach to mind conditioning is the *modus operandi*. Complacent slaves must be happy slaves. Happy slaves must have sexual freedom, must consider homosexuality and various patterns of sexual "deviation" not only "normal," but desirable, as so advocates the United Nations. New World Order slaves to be shall begin to learn all about the joys of "free sex" including how to do it" in the nation's schools' sex education programs presented to youngsters at Kindergarten level and up. (According to a December 2011 news report this has already begun in New York Schools. Earlier in the year news reports noted that it began last year in California schools.)

Read Marx and Engels Communist Manifesto and note their 1848 plan for the "education" (indoctrination/brain washing) of American kids is still in effect. The Communist plan to indoctrinate (brain wash) the young was adopted and thrust on Southern children during the decade or more of military dictatorship in the Confederate states when only Republicans were allowed to teach in Southern schools and only northern textbooks were employed. The north's children soon were given the same Marxist-Republican style treatment.

We have let America's "Vikings" bring into our nation tremendous numbers of ethnic peoples incapable of recognizing the superiority of a Constitutional Republic as a form of government. Our own" born in the U.S.A." offspring have been deliberately "dumbed down." A recent national survey revealed that large numbers of high school seniors believe that Martin Luther King discovered America. Some University government major seniors are of the belief that the major reason for the so-called "Civil War" was because the South wanted to take over the United States government. Others are erroneously convinced that it was fought because the north wanted to free the slaves. PHD's in History arrogantly assure readers in newspapers such as "the Houston Chronicle" that the "Civil" War was fought over slavery—to free the slaves. Never is anyone told the real truth -- **that Lincoln and his Congress voted an Amendment promising forever slavery to the Southern states if they would but stay in the Union, pay the humongous taxes, knuckle under, and make their leaders shut their mouths about the Constitution.**

The Alabama Memorial Preservation Act and the Political Market

By Marshall DeRosa on Jun 6, 2017



The political market, as the economic market, has the demand and supply dynamic. Interest groups make demands and the politicians provide the supply. In the case of Confederate memorials, interest groups demand Confederate memorials be dismantled in the public interest; the politicians supply the dismantling. The political market responds to strongest political forces. The strength of interest groups in the political market depends upon their bearing the costs of organizing and capability of exchanging something of value to politicians, i.e., votes and campaign funds.

In New Orleans, for example, the dismantlers prevailed due to the fact that they are politically stronger than their opponents in the city, but not necessarily in Louisiana; whereas, in the State of Alabama the dismantlers are weaker statewide, but not necessarily in certain cities.

This brief introductory lesson in politics, obvious as it is, is an important one. Namely, the decision to preserve Confederate memorials will be decided not on truth but politics.

When we dig deeper into the political process and focus our attention on the costs of organizing for the public interest things get a bit more complicated. The movements to remove Confederate memorials were not spontaneous events, but part and parcel of a larger, carefully orchestrated scheme. This movement neither began, nor will it end, with placating the demands of misinformed vandals in some Southern cities; it is much more sinister and alarming than the removal of all things Confederate. These are simply overt skirmishes in a covert war to remake America.

Alabama's recent statutory response to defend Confederate heritage is essentially a rearguard action in this war against genuine republicanism. The belligerents in this war are identifiably in two camps: the revolutionary aggressors and traditionalist defenders. The latter are instinctively defending the traditional Western political order, the pillars of which are

Christendom, the rule of law, and government based upon the consent of the governed. The former shrewdly seek to establish secular humanism, the rule of elites, and a rule of law sanctioning a Marxist dystopia.

The aggressors are on the march and the 2017 Alabama statute has all the signs of a defensive action by a retreating army. The mere fact that statutory intervention is necessary indicates that Reconstruction is alive and well, and the “Reconstructors” have an insatiable appetite to devour all things remotely connected to a past that does not conform to its dystopian ideals.

Alabama will ultimately submit to the power of the aggressors, these are the hard political facts. First, the University of Alabama football establishment will submit to the pending NCAA boycotts, just as the North Carolina legislature recently capitulated to the NCAA boycott of the State by replacing a law regulating transgender access to bathroom and locker room facilities.

Second, when the Democrats resume their occupation of the Federal Government, Alabama’s political class will alter its stance when confronted with the withholding of Federal intergovernmental transfer funds to education, highways, law enforcement, and the like.

Finally, the language of the Alabama’s new law will ultimately prove its undoing. Section 5 of the Statute created the Committee of Monument Protection (CMP) which is empowered to selectively grant waivers to the act. In time, that committee will eventually be stacked by managerial bureaucrats whose primary ambition is job security and promotion up the bureaucratic ladder. The CMP may stem the tide of removal, but it is a certainty that monuments will be incrementally removed.

Of course, defenders of the memorials have history, reason, and decency on their side. They engage their adversaries with an innocent naivete, believing in large measure that the aggressors are reasonable and decent. That naivete leads them to a type of discourse designed to educate their adversaries about the history of the Confederacy and its leaders. They foolishly hope that, once educated, the aggressors will come to terms with the defenders and respectfully leave the memorials in place. This is fantasy. The assault on all things Confederate is essentially one battle in a protracted war. The ultimate objective of this war is the total burning down of traditional American civilization, and to reconstruct upon its ashes an anti-Christian, anti-private property, civilization ruled by elites.

This is not hyperbole. There is a hubris in the aggressors which is justifiable. They have won battle after battle with little or no resistance: prayer has been removed from public schools, Nativity scenes have been removed from public spaces, abortion is now a fundamental right, as is Sodomitic marriage, private property rights have been eviscerated, gender is now “fluid,” schools have become breeding grounds for cultural Marxists, and above all rings the mantra of “white privilege.”

Hubris in politics is a dangerous phenomenon. It breaches the checks on governmental power and coercion becomes the norm, coercion that ranges from ostracism, to financial duress, to the gulag and eventually to the guillotine.

This is not a laughing matter. The belief system of the ruling class, secular humanism, i.e., “Good without God”, is antithetical to the Declaration’s affirmation that people are “Endowed by their Creator . . . [with the] unalienable rights of life, liberty, and the pursuit of happiness.” Secular humanism rejects this fundamental premise of American civilization. Consider the core principles of that belief system as articulated by the American Humanist Association:

–Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values.

–Religious Humanism considers the complete realization of human personality to be the end of man’s life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist’s social passion.

–We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

–The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

This is nothing more than repackaged Marxism, in which State is the church, the global elites its high priests, and the people the flock to be managed, fleeced, and slaughtered if necessary.

This is not a recent development. Leaders of the Confederacy understood that they were fighting on behalf of the founding principles and Christianity. General Lee, for example, was convinced that the cause of the Confederacy transcended the temporal and partook in the eternal.

General Lee was not the exception. Leading Southern clergymen had been sounding the alarm for years. This perspective finds expression in an 1860 pamphlet titled “The Bible or Atheism” addressed to “the Young Soldiers of the South”. It addresses “the world’s skepticism . . . the delusions of supposed rationalism . . . infidelity, and even atheism . . . the dreary gloom of a cheerless materialism” intruding upon the “peaceful ways of the Christian’s life.” Its author goes through a step-by-step refutation of atheism’s critique of Christianity and warns the Southern soldier not to be swayed by the flawed reasoning of Hume and Comte. Another influential clergyman maintained that not all Northerners were tending towards atheism, but the trajectory of Northern intellectual and moral developments were.

Lord Acton may have been more prophetic than he realized, when he wrote to General Lee in 1866 that “you were fighting the battles of our liberty, our progress, and our civilization.” Fast forward to 2017, we are now reaping the whirlwind of bad seed sown over generations.

One of these false seeds is the notion that the Confederacy was formed and fought to preserve and expand slavery. Is it any wonder that the removal of Confederate memorials is inevitable? In public opinion, to defend Confederate memorials is tantamount not only to defending slavery, but to its reinstatement. This reveals how far down the rabbit hole public opinion has fallen (and how little stock should be placed in it). In this rabbit hole, gender is chosen, property is held at the discretion of the political market, and immigration is open to all, to name a few.

The warfare adage to survive, recover, and retaliate is something supporters of Confederate memorials need to take to heart. Foremost they need to recognize the enemy. The enemy is not the morons demanding the removal of those memorials, but the centralization of governmental power that made the removals inevitable.

In 1866, Robert E. Lee advised his fellow Southerners that “All the South has ever desired was that the Union, as established by our forefathers, should be preserved, and that the government as originally organized should be administered in purity and truth. If such is the desire of the North [ruling elites], there can be no contention between the two sections, and all true patriots will unite in advocating that policy . . . to perpetuate true republicanism.”

There is no longer “true republicanism” in these united States. There is contention. General Lee would gladly submit to the removal of his memorials if it leads patriots to focus on the real enemy, the concentration of power in the hands of the few at the expense of true republicanism.

Obviously, the ruling elite rhetorically gives lip-service to Christian values, as did Mr. Lincoln, in order to dupe an unwitting populace into the trap of secularism and centralized political power. However, the ruling elites, including Lincoln, should not be judged by their rhetoric, but by their actions and inactions. Such judging may be beyond the capability of most Americans, due to the fact that Americans, for generations, have been subjected to a “social and mental hygiene” advocated by the humanists and operationalized by government.

In 1868 General Lee remarked “I grieve for posterity, for American principles and American liberty.” In a few short years there might be little grieving, if those principles and that liberty have been wiped from the American consciousness. The best remnant traditionalists, South, North, East and West, can do under current circumstances is to maintain the consciousness of the Founding principles of 1776 and 1861, and come to the realization that the enemy is government, under the control of evil manipulators.

It is necessary to strike at its heel at every opportunity, the first strike being its illegitimacy. To make that strike is a doable act of the will. The failure to do so is also an act of the will, but also an indicator of the desire to be a self-governing citizen in a free society, or a slave to the ruling elites. General Lee had the same decision to make in 1861. As the vandals tear down his memorials, let the truth behind those memorials rise in you and yours. Then, and only then, will true republicanism have a chance to rise again.

About Marshall DeRosa

Marshall DeRosa received his Ph.D. and M.A. from the University of Houston and his B. A. from West Virginia University, Magna Cum Laude. He has taught at Davis and Elkins College (1985-1988), Louisiana State University (1988-1990), and Florida Atlantic University (1990-Present). He is a Salvatori Fellow with the Heritage Foundation and full professor in the Department of Political Science. He has published articles and reviews in professional journals, book chapters, and three books. He resides in Wellington, FL, with his wife and four children.

<https://www.abbevilleinstitute.org/blog/the-alabama-memorial-preservation-act-and-the-political-market/>

STONEWALL JACKSON

Poem written by Dr. Beverly R. Tucker and read at the unveiling of the Jackson monument, VA., October 11, 1919.

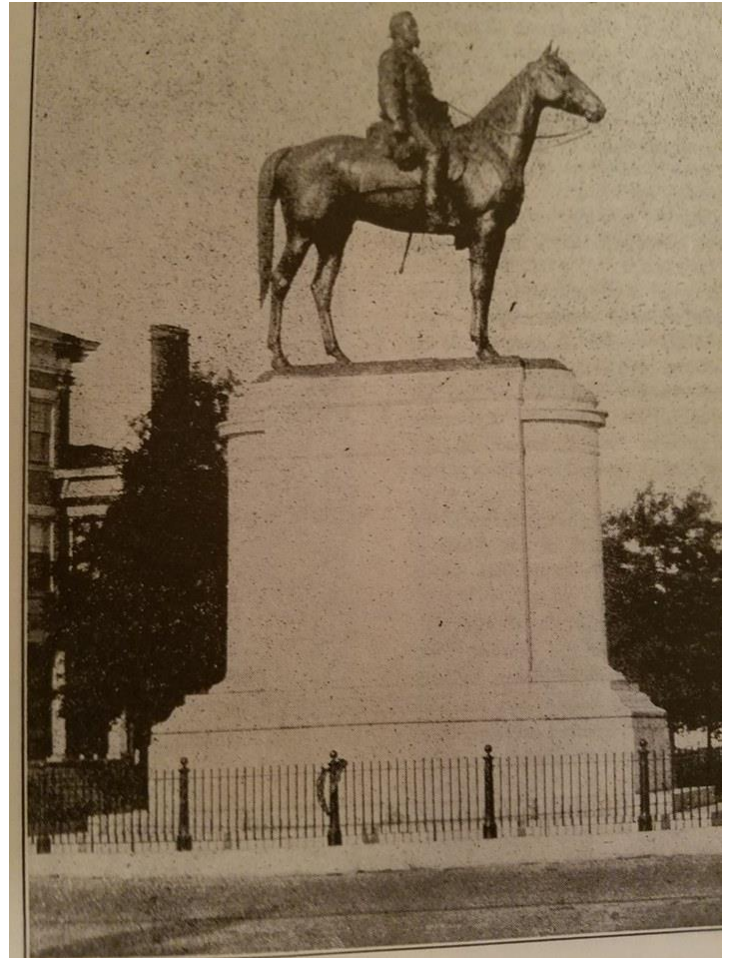
Mold him in bronze, son of our sod!
Mount him on steed, not a throne!
Leader of men, servant of God,
Raise him on wall built of stone!

Peerless the chieftain we know,
Fearless and matchless and true.
Jackson, no statue can show
Love that the South hath for you.

Stone wall wert thou to our needs;
None can thy honor assail;
Wonders the world at thy deeds--
Strategy's master we hail!

Stand with thy comrades on earth--
Davis and Stuart and Lee.
Know that the land of thy birth
Prouder of none is than thee.

Thou, 'mongst the first of the blest,
Early crossed-- "right arm of Lee's"--
Over the river to rest--
Rest 'neath the shade of the trees.



"If the North triumphs, it is not alone the destruction of our property, it is the prelude to anarchy, infidelity, the loss of free and responsible government; it is the triumph of commerce, the banks and factories."

-- Lt. Gen. Thomas J. "Stonewall" Jackson, CSA

The American Religion of Violence



Tom DiLorenzo

lewRockwell

Laurence Vance has coined the word “warvangelical” to describe so-called evangelical Christians who are obsessed with supporting all of the state’s wars and all of the death, destruction, and mayhem that they entail. They ignore the ancient just war tradition of St. Thomas Aquinas, among others, and simply support all war and all military aggression – as long as the U.S. government is the aggressor.

These are the people who booed at Ron Paul when he reminded them at one of their conventions that Jesus is known as “the Prince of Peace.” These are the people who became quite hysterical (and hateful) when Ron Paul quoted the Biblical admonition, “live by the sword, die by the sword” in response to a question about a U.S. Army sniper who had written a book boasting of murdering hundreds of Iraqis after he was murdered after returning to civilian life.

These are the people whose churches are littered with gigantic American flags that dwarf any Christian icons; who routinely ask anyone who owns a military uniform to wear it to church; who sing the state’s war anthems at their services; who divert their Sunday offerings away from the poor and needy in their communities so that the money can be sent to grossly-overpaid military bureaucrats; and who can never stop thanking, thanking, thanking, and thanking “soldiers” for their “service” in murdering foreigners and bombing and destroying their cities – if not their entire societies – in the state’s aggressive, non-defensive, foreign wars.

Where did this very un-Christian “religion” of violence come from? The answer to this question is that it first developed as a part of New England’s neo-Puritanical “Yankees” in the early and mid-nineteenth century. It reached its zenith in the 1860s when, finally in control of the entire federal government, the New England Yankees waged total war on the civilian population of a large part of their own country, mass murdering fellow Americans by the hundreds of thousands, and then singing a “religious” song that described it all as “the glory of the coming of the Lord.”

As Murray Rothbard described them in his essay, “Just War”:

The North’s driving force, the ‘Yankees’ – that ethnocultural group who either lived in New England or migrated from there to upstate New York, northern and eastern Ohio, northern Indiana, and northern Illinois – had been swept by . . . a fanatical and emotional neo-Puritanism driven by a fervent ‘postmillennialism’ which held that as a precondition of the Second Advent of Jesus Christ, man must set up a thousand-year-Kingdom of God on Earth. The Kingdom is to be a perfect society. In order to be perfect, of course, this Kingdom must be free of sin If you didn’t stamp out sin by force you yourself would not be saved.

This is why “the Northern war against slavery partook of a fanatical millennialist fervor, of a cheerful willingness to uproot institutions, to commit mayhem and mass murder, to plunder and loot and destroy, all in the name of high moral principle,” wrote Rothbard. They were “humanitarians with the guillotine,” the “Jacobins, the Bolsheviks of their era.”

Clyde Wilson described these neo-Puritanical zealots in a similar manner in his essay, “The Yankee Problem in America”:

Abolitionism, despite what has been said later, was not based on sympathy for the black people nor on an ideal of natural rights. It was based on the hysterical conviction that Southern slaveholders were evil sinners who stood in the way of fulfillment of America’s driving mission to establish Heaven on Earth [M]any abolitionists expected that evil Southern whites *and Blacks* would disappear and the land repopulated by virtuous Yankees” (emphasis added).

Indeed, the New England Yankee literary icon Ralph Waldo Emerson once predicted that black people, being an “inferior” race, would soon die off and “go the way of the Dodo bird.”

The renowned historian and novelist Thomas Fleming, the author of more than fifty books, supports Rothbard and Wilson in his latest book, [*A Disease in the Public Mind*](#). The main reason why there was a “Civil War,” and why America was the only country to NOT end slavery *peacefully* in the nineteenth century, writes Fleming, is twofold: First, there was an extreme “malevolent envy” of Southerners on the part of the New England Yankees, who had always believed that they were God’s chosen people and should therefore dominate the U.S. government, if not the world. Second, several dozen of the wealthiest and most influential abolitionists had abandoned Christianity, condemned Jesus Christ, and adopted a bizarre “religion” of violence based on the words and deeds of their idol and mentor, the mentally-deranged, self-described communist and mass murderer, John Brown, whom they claimed was their real “savior.”

John Brown “descended from Puritans,” writes Fleming, and was “the personification of a Puritan.” He became a “god” to influential New England Yankees like Ralph Waldo Emerson, who called Brown “that new saint” who “would make the gallows as glorious as the cross.” Emerson praised Brown for having murdered a man and his two sons in front of their mother in Kansas. The men were not slave owners; Brown said he wanted to “strike terror into the hearts of the proslavery people” by committing the murders. He went to Harper’s Ferry intending to repeat the crime in spades.

Henry David Thoreau wrote that “Brown was Jesus” and “the bravest and humanist man in the country” (in language that would earn any middle school English student a grade of F). William Lloyd Garrison was another John Brown idolater, as was his abolitionist compatriot Henry C. Wright, who declared Jesus Christ to be a “dead failure” and that “John Brown would be a power far more efficient than Christ.”

These literary “giants,” and many other New England Yankee pamphleteers, waged a decades-long campaign of hatred against all Southerners that were so outrageous that Fleming compares them to the previous New England Puritanical crusades such as the Salem, Massachusetts witch trials (and murders). It is little wonder, then, that Southerners in 1861 no longer desired to be in a union of states with the likes of Massachusetts and its “witch”-burning, violence-worshipping, Christ-condemning, neo-Puritanical nuts who, to boot, were hell-bent on plundering them with high protective tariffs.

The glorification of war, violence, and mass killing in the name of “religion” was very prevalent in New England’s newspapers on the eve and on the beginning of the War to Prevent Southern Independence. It is all eerily similar to today’s worshipping of all things military by the warvangelicals (and the neocon connivers who use the warvangelicals’ sons and daughters as cannon fodder in their aggressive, non-defensive wars).

For example, on April 26, 1861, the *Providence (Rhode Island) Daily Journal* editorialized that “At no period in this country’s history, save in the revolution . . . has it been so glorious and joyful to have a life to give.” The editorial referred to the invasion of the Southern states “the solemn but glorious duty to which Heaven now calls.” Young men should be “proud” to “die in the holy cause that asks for your services,” wrote the *old* men at the Rhode Island newspaper, demonstrating that Dick Cheney, Rush Limbaugh, Sean Hannity, and William Kristol were not the first “chickenhawks” in America. No mention at all was made of slavery being any part of the reason for the invasion of the Southern states.

On April 27, 1861 the *Buffalo Daily Courier* wrote that “We do not believe there can be a man . . . who does not thank God that he has lived to see this day.” The war, said the Buffalo, New York newspaper, was being waged for the purpose of preserving “*the sacredness of government*” (emphasis added) And, “the Christianity of the land is vitalized in the prayer that rises from a common altar to the God of battles . . .” Again, there was no pretense that the war had anything to do with freeing any slaves.

On April 29, 1861, the *New York Herald* intoned that “without war society would become stagnant and corrupt.” The paper lamented the fact that “For half a century there has been no war on this soil” and praised “the statesmen of Europe” for instigating wars more frequently than Americans had done. The chief cause of the war, said the *New York Herald*, was too much prosperity. “The chief cause of the present war is excessive prosperity.” Americans were “too happy and too well off,” said the neo-Puritanical, happiness-hating New Yorkers. War would hopefully reverse that situation, they said.

The *Philadelphia North American and United States Gazette* chimed in on May 6, 1861, that war supposedly “raises the standard of national character, purifies the moral atmosphere, and dispels the gathering corruption, meanness, and want of principle which long peace and prosperity are apt to engender.” The war will finally establish the superiority of the Yankee over the Southerner, declared the paper in the City of Brotherly Love: “When this war terminates the northern man will be recognized for what he is – the true founder of our national glory and greatness.” (Again, no mention of slaves or slavery, only of empire and “national greatness”).

The pulpit of the Northern states “has almost unanimously been in favor of a vigorous prosecution of the present war,” the *Boston Evening Transcript* declared on May 10, 1861. Pretending to speak for the Northern “pulpit,” the Boston editorialists proclaimed that “there is not a word in the New Testament which forbids” the formation of an army of a hundred thousand men “to annihilate Jefferson Davis and his rascal crew.”

Such a campaign of mass murder would be justified, said the Bostonians, by the Biblical admonition, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s,” the modern-day warvangelicals’ rallying cry. “This necessarily implies the use of force,” they said. And, moreover, “**by rendering unto Abraham Lincoln, who is our Caesar, the things that are Abraham Lincoln’s, we obey a Divine Command**” (emphasis added). No mention of slavery here either.

The *Springfield (Mass.) Daily Republican* was just as bloodthirsty when it wrote on May 27, 1861, that “We can imagine nothing more sublime than a great people moving unitedly to war.” The paper denounced the peace movement led by the Quakers as “dumb,” and declared the motivation for the invasion of the South to be “this spirit of noble Christian devotion to the country’s flag,” which the paper called “the *sacred* national flag” (emphasis added). No mention of slavery, only the “sacredness” of the state’s symbols as the cause of the war.

The *Dubuque (Iowa) Daily Times* informed its readers on May 28, 1861 that Southerners were not a religious people (“We suspect that the traitors have precious few religious meetings”) and warned Southerners of the perils of opposing “an army of men full of christian (*sic*) courage, with God and the Right as their watchwords . . .” No mention of slavery there, either.

The real purpose of the war, the *Albany (New York) Evening Journal* announced on June 1, 1861, was to warn

the rest of “Christendom” of the coming dominance of the American *empire*. “If we shall succeed in convincing the world that we have a Government strong enough, vigorous enough, determined enough, to overcome all combinations and attacks, whether from conspiracies within or invasions from without; if we shall be able to impress Christendom with the conviction that our Western Empire is built upon a rock, which no convulsion can shake, and no tempests undermine – if we shall be able to do this, and do it effectively, the war, no matter how long or how desperately waged, will be the cheapest enterprise upon which the nation has ever embarked.” Moreover, “every drop of blood that has been shed” and “every dollar that has been expended” will “fructify into future blessings.” No mention of slavery. (All of these editorials can be found in Howard Cecil Perkins, editor, *Northern Editorials on Secession* (Gloucester, Mass: Peter Smith, 1964), pp. 1063-1097).

Lincoln himself never became a Christian according to the two people who were closest to him – his wife and his long-time law partner William Herndon. But the old Illinois machine politician who H.L. Mencken likened to a Tammany pol nevertheless was very slick, if not masterful, in his use of religious rhetoric in his political speeches. As Charles Adams wrote in [*When in the Course of Human Events*](#), “Lincoln’s Jehovah complex gave the war a psychopathic Calvinistic fatalism, with God [supposedly] directing the whole affair and punishing both North and South for tolerating slavery.” (Lincoln never attempted to explain why God did not also punish the British, French, Spanish, Danes, Dutch, Portuguese, and Swedes for slavery. Or free black slave owners in the U.S. for that matter). The slaughter of hundreds of thousands of young men, the gruesome killing of civilian women, children, and old men, the massive theft of private property in the South, and the bombing and burning of entire cities and towns would continue, said Lincoln, until God decided otherwise. “Not even the maddest of religious fanatics ever uttered words to equal Lincoln’s second inaugural address,” wrote Adams. (Lincoln’s second inaugural address is where he exonerated himself from all responsibility for the war and pinned the blame on God. The war just “came,” he said, out of nowhere and without his knowledge or participation).

It is worth mentioning that all of this editorializing about the war being waged over the “sacredness” of “the flag” is consistent with what Lincoln cultist James McPherson wrote in his book, [*What They Fought For: 1861-1865*](#). After reading hundreds of letters home and diaries of “Civil War” soldiers on both sides of the conflict, McPherson concluded that the average Yankee soldier believe he was fighting for “the flag,” whereas the average Confederate grunt believed that he was fighting against a tyrannical government that had invaded his country, bombed his town, and threatened to harm his family.

Having conquered the “sins” of secessionism, federalism, states’ rights, and Jeffersonianism, the early-twentieth-century generation of American humanitarians with a guillotine set about to use the coercive powers of government to (supposedly) stamp out even more “sin” in the world, especially Catholicism and alcohol consumption. They viewed American participation in World War I as a grand demonstration project of how Heaven on Earth can be achieved through Big Government. As Murray Rothbard wrote in his essay, “World War I as Fulfillment: Power and the Intellectuals,” the “religious” warmongers of the World War I generation were animated by “a postmillennial pietist Protestantism that had conquered ‘Yankee’ areas of Northern Protestantism by the 1830s and had impelled the pietists to use local, state, and finally federal governments to stamp out ‘sin,’ to make America and eventually the world holy, and thereby to bring about the Kingdom of God on earth.” They were “dedicated, messianic postmillennial pietists or else former pietists, born in a deeply pietist home, who . . . possessed an intense messianic believe in national and world salvation through Big Government.”

An illustration of this crazed, murderous philosophy that is offered by Rothbard is a congratulatory letter to Woodrow Wilson from his son-in-law, fellow pietist “progressive” William Gibbs McAdoo, the Secretary of the Treasury, for having plunged America into the European War. “You have done a great job nobly!, wrote McAdoo. “I firmly believe that it is God’s will that America should do this transcendent service for humanity throughout the world and that you are His chosen instrument.” There were more than sixteen million deaths in World War I, including some 7 million civilians.

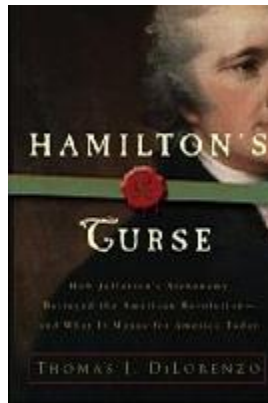
Such “religious” fanaticism provided a moral cover of sorts for the armaments industry and others who supported

(and support) war for monetary reasons only. Some things never change.

Source : www.lewrockwell.com

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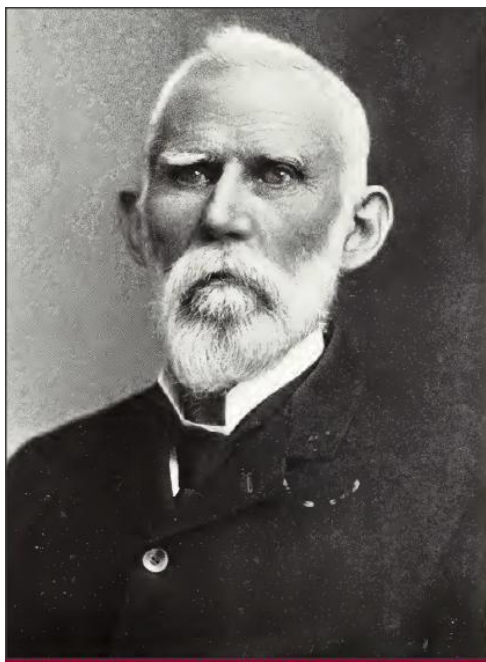
Thomas DiLorenzo is professor of economics at Loyola College, Maryland, and a senior fellow at the Ludwig von Mises Institute. He is the author or co-author of ten books, on subjects such as antitrust, group-interest politics, and interventionism generally

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Captain, Company C, Eleventh Virginia Regiment,
Kemper's Brigade

William Henry Morgan

"THE REBEL YELL"

While a prisoner during the last year of the war, I talked with a Yankee sergeant who was in the battle, and asked him why they were so badly routed. His answer was, 'Well, when Kirby Smith came in on our flank and raised that yell, we just thought the Rebels were rising up out of the ground in those pines, everywhere, when we broke and ran, and never stopped until we crossed the Long Bridge into Washington City.' This Yankee laid stress on the 'yell.' The Yankee cheering was done in unison and in time. It was 'hip, hip, huzza, huzza, huzza,' which sounded coarse and harsh to the ear, while the "Rebel yell" was one continuous shout of mingled voices, without any intermission, unisonance or time. Each man just opened his mouth as wide as he could, strained his voice to the highest pitch and yelled as long as his breath lasted, then refilling the lungs, repeated it again and again. It was a commingling of shrill, loud sounds, that rent the air and could be heard for a distance of two miles or more, often carrying terror to the enemy. It was awe-inspiring to the Yankees, but joyous sounds to the Confederates when victory was achieved. The 'Rebel' yell was a child of victory, bor that day on on the plains of Manassas, and was afterwards, by common consent, adopted as the battle shout of the army of Northern Virginia."

W. H. Morgan, *Personal Reminiscences of the War of 1861-5* (Lynchburg, Va.: J. P. Bell Company, Inc., 1911), 70.

A FEW REMARKS ON IGNORANCE AND KNOWLEDGE

BY CLIFTON PALMER MCLENDON

The noun “ignorance” simply means “a lack of knowledge, either in general or of a particular point.” No stigma should attach to it.

A parallel:

We read in the Book of Acts that Saul of Tarsus was a Pharisee the son of a Pharisee, and a pupil of Gamaliel. He had been taught from his early youth that Judaism was the One Correct Way to worship the One True God. According to the information he had received, his opposition to Christianity was totally correct. Indeed, had he done anything else, he would have been less than true to his teachings.

Saul was no lukewarm believer. He put his beliefs into action. He actively led the movement to pull Christianity up by its roots and end it once and for all.

Saul’s zeal and devotion to duty are above criticism. The only drawback was that he was reasoning from incomplete information. He was missing one important piece of the puzzle: that Christianity was **the fulfillment** of Judaism, not **a perversion** of it. When that information was imparted to him (rather dramatically!) *en route* to Damascus, and he received it, he continued to put his beliefs into action based on his new, complete, knowledge. Under the Greek/Latin version of his name (Paul) he became the greatest missionary of New Testament times.

Before the Damascus Road incident, Saul reasoned from ignorance (“lack of knowledge of a particular point”). After that incident, he (as Paul) reasoned from knowledge.

The application:

Many people believe that:

- > The War of 1861 was a civil war
- > The War of 1861 was fought over slavery
- > The Confederate Battle Flag is a symbol of hatred
- > Abraham Lincoln freed the slaves by means of the Emancipation Proclamation

The true seeker after information, however, does not base his conclusions solely upon the surface information. Rather, he gathers all the information he can find before he draws a conclusion.

Each of us can be a Saul, or a Paul.

Anti-Confederates – The New Age Nazis

During the reign of Adolf Hitler, the free world was appalled at the Nazi regime's attempt at the genocide of an entire group of people, their history, symbols, everything. Most today, even the leftist liberals, would agree that this was an inexcusable atrocity which should never be allowed to be repeated. But it IS being repeated. No, we don't have the concentration camps and death squads – yet. We do have a Marxist government and a group of people, some of whom fought for "civil rights" 50 years ago, working in a feverish frenzy to completely annihilate anything, and everything, Southern, Confederate, or Christian because they are "offended" by the supposed meaning it represents. Their being "offended" is based on calculated lies which have been taught as truth to many generations of Americans. Nothing Confederate ever has or ever will represent slavery, hate, or racism. This government, and its lemmings, cannot stand to permit anything to exist which represents what the Confederacy actually stood for; defiance in the face of tyranny, self reliance, individual liberty, abiding by the Constitution of our Founders, living by Christian principles, and a limited government. Slavery? There is plenty of proof that the Confederacy was not fighting to save slavery, nor was the north fighting to end it. Just read the Corwin Amendment, passed by the [36th Congress](#) on March 2, 1861, and the Crittenden-Johnson Resolution, passed by the [37th United States Congress](#) on July 25, 1861.

Many of those claiming to be "offended" love to compare our Confederate symbols to the Nazi swastika. Nothing could be further from the truth. In all honesty, the U.S. flag much more represents the emblems of the Nazis than does anything Confederate. Numerous atrocities have been committed under that flag. The New England slave trade flew that flag on their ships while transporting their cargoes of human flesh to America. Under that flag, tens of thousands of innocent Southern civilians were raped, murdered, and burned out of their homes. Some were even kidnapped and sent north to work as slaves in factories. (Research the atrocities of New Manchester, GA). American Indians were butchered, raped, and run off their lands under this flag. And these people actually have the gall to call OUR symbols Nazi symbols? In their attack upon our heritage, "those people", as General Robert E. Lee called them, have opened up a Pandora's Box leading to their own demise. "Those people", who supposedly represent the "tolerant" segment of society are actually anything but tolerant. Besides being historically ignorant of our true history, their view of "tolerance" is a one way street. We must be tolerant of all the slander, lies, and immorality they spew out, but they don't have to be tolerant of anything relating to Southern heritage or Christian values. Yep, sounds like Nazis to me. "Those people" have no idea that while placing the noose around our necks that they are placing it around their own necks as well. The attacks upon Southern heritage and history will not stop with Confederate symbols and monuments. It will continue to pick up momentum until all things American are eliminated from sight. With all the influx of illegal aliens polluting our society, who doesn't think that this evil, Marxist government will not listen to their cries of "Oh, the U.S. flag offends me; your monuments to American heroes offend me; your history offends me"?

Yes, the New Age Nazis are in full force, trampling upon our civil rights, heritage, and history, and we have turncoat, Scalawag governors who have jumped on the Cultural Genocide Bandwagon and can't rid the earth fast enough of anything Confederate, Southern, or Christian.

Hosea 4:6 says, "My people destroy themselves for lack of knowledge".

May God help us.

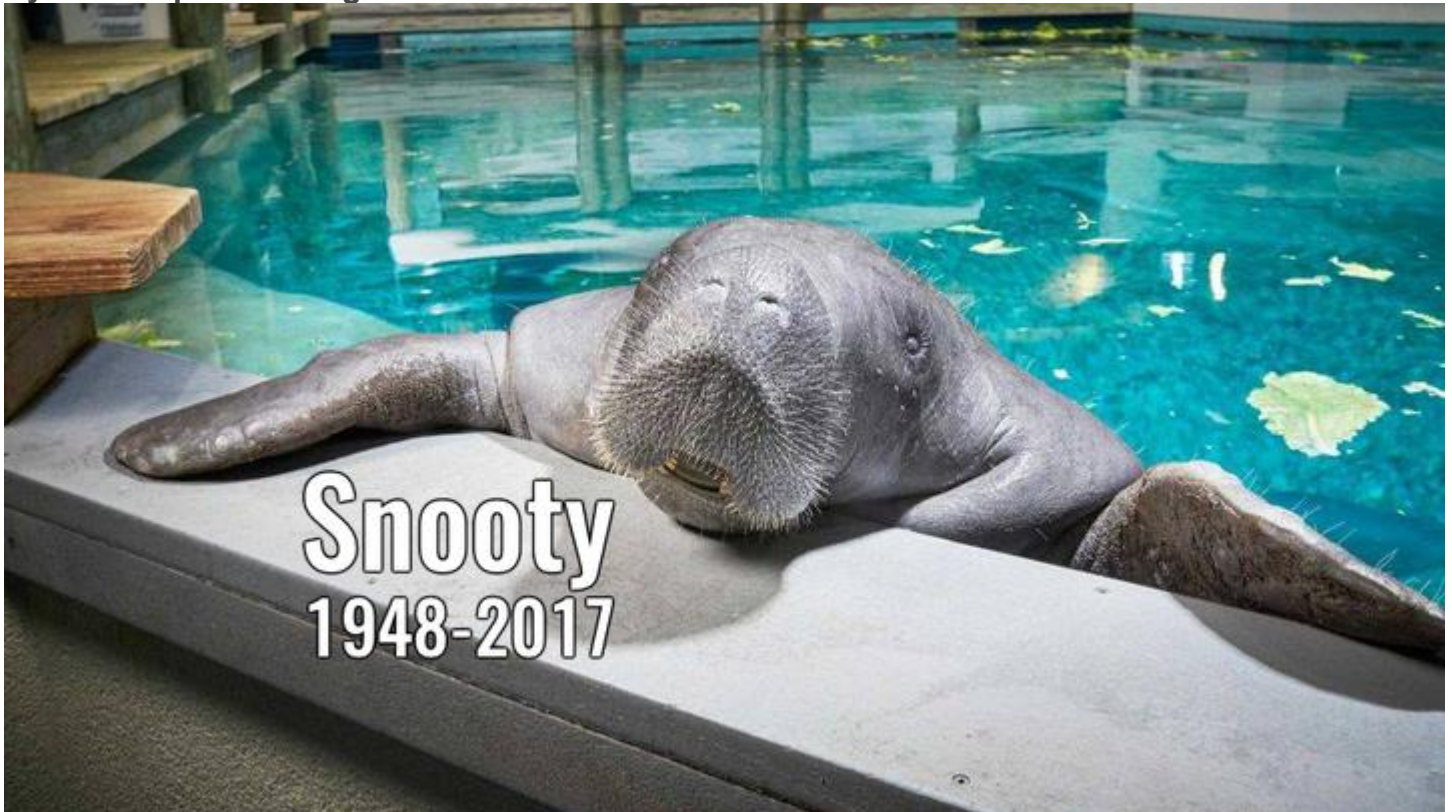
Jeff Paulk

Tulsa, OK

Thousands Want To Replace Confederate Monument With Statue Of Snooty The Manatee

Snooty died on Sunday at the age of 69.

By Dominique Mosbergen



SOUTH FLORIDA MUSEUM

Snooty died in an accident on Sunday. He was 69.

Thousands of people have signed a petition this week calling for a Confederate monument in Bradenton, Florida, to be replaced by a statue of Snooty the manatee, the beloved sea cow who died on Sunday at the age of 69.

“Snooty the manatee has been a symbol of Bradenton ... for almost 70 years,” said the Change.org petition, which local resident and Snooty fan Anthony Pusateri authored. “To honor Snooty’s legacy as a positive icon in Bradenton, I propose that the negative symbol of racism and oppression that is the Confederate monument be relocated and replaced with a statue of Snooty.”



[Suzy Exposito](#)

Mayor of City of Bradenton: Replace Confederate monument with statue of Snooty the Manatee https://www.change.org/p/mayor-of-city-of-bradenton-replace-confederate-monument-with-statue-of-snooty-the-manatee?recruiter=3512233&utm_source=share_petition&utm_medium=twitter&utm_campaign=share_petition&utm_term=autopublish ...Long live Snooty!

[6:51 PM - Jul 24, 2017](#)



[Sign the Petition](#)

[Mayor of City of Bradenton: Replace Confederate monument with statue of Snooty the Manatee.](#)
[change.org](#)

1111 Replies 225225 Retweets 549549 likes

The monument in question is an obelisk that sits outside the Manatee County Historic Courthouse. Erected in 1924 by the Judah P. Benjamin Chapter of the United Daughters of the Confederacy, it is imprinted with an image of the Confederate flag, according to the Bradenton Herald. The paper reported last month that local residents were starting to debate whether or not the statue should be taken down. Some have demanded its “immediate removal.”

“The old courthouse [is located] just blocks away from the aquarium where Snooty resided,” the Change.org petition states. “The Confederate monument could possibly be moved to a museum (or other more appropriate location) out of everyday public eye and a more positive symbol then take its place.”



Zorak @Sazorak

As a former resident of Bradenton:

1. Snooty was a fantastic manatee
2. This the only good idea to come from there:<http://wfla.com/2017/07/23/petition-calls-for-confederate-statue-to-be-replaced-with-statue-of-snooty-the-manatee/> ...

[12:09 AM - Jul 25, 2017](#)

Since 1949, Snooty, a 1,300-pound male manatee, had called the South Florida Museum in Bradenton home. He’s believed to have been the world’s oldest captive manatee.

Snooty died on Sunday in a “heartbreaking accident,” according to the museum. He drowned after wandering into an underwater hallway through a hatch door that had accidentally opened, it said. While the other younger and smaller manatees in the enclosure managed to escape, Snooty was apparently too big to make his way out.

The museum had just celebrated Snooty’s 69th birthday. The average life span of a manatee in the wild is 40 years.



[Zack Wittman](#)

Snooty, the worlds oldest manatee, excited for his veggie cake on his 69th birthday at @SouthFLMuseum @bradentonherald

11:47 AM · July 23, 2017
[Twitter.com/bradentonherald/privacy](#)

Many Snooty fans expressed their shock and sadness at the manatee's sudden death. Twitter was filled with emotional farewells, and people left tributes of lettuce (Snooty's favorite snack) at the museum.





[Cass Anderson](#)

July 21, 1948 - July 22, 2017.

Snooty, once the world's oldest living manatee.

May he enjoy endless heads of lettuce in manatee heaven.

[12:17 PM - Jul 23, 2017](#)



[Suzanne Sproul](#)

Grew up visiting Baby Snoots, that's what we called him then. Loved watching him eat lettuce. Gentle giant. Sad day. [https://www.yahoo.com/news/snooty-oldest-florida-manatee-captivity-dies-69-](https://www.yahoo.com/news/snooty-oldest-florida-manatee-captivity-dies-69-191331529.html)

[191331529.html](#) ...

[12:31 PM - Jul 24, 2017](#)



[Snooty, oldest Florida manatee in captivity, dies at 69](#)

MIAMI (AP) — Snooty, the longest living manatee in captivity, died Sunday, a day after a huge party to celebrate his 69th birthday, according to the South Florida Museum.

[yahoo.com](#)



[Carlos R. Munoz](#)

People are beginning to leave tributes to [#Snooty](#)

[1:48 PM - Jul 23, 2017](#)



[Hallie Peilet](#) @HalliePeiletSNN

Snooty fans are bringing more lettuce, flowers, cards to remember their manatee pal. [@SNNTV](#)

[10:17 AM - Jul 24, 2017](#)



[Carlos R. Munoz](#)

A young man crouches down at the memorial for [#Snooty](#) and leaves a picture of a bug.
[6:46 PM - Jul 24, 2017](#) · [Bradenton, FL](#)

The Change.org petition has racked up more than 3,300 signatures by Tuesday morning. Pusateri said he would soon deliver the petition to the city's mayor, city council and county commission.

Explaining this week why she'd signed the petition, one Bradenton resident wrote, "Snooty did 1,000,000x more for our community than the Confederacy."

"I would much rather have a real Florida statue of a creature who was part of our community and delighted everyone he was around than a legacy of hatred and racism," wrote another.

http://www.huffingtonpost.com/entry/snooty-manatee-confederate-statue_us_5976f131e4b0e201d5778e9b

Board asks Uwharrie Fire Department to remove its Confederate flag

By Asal Rezaei

Friday, July 21, 2017 at 05:49 PM EDT



WATCH VIDEO NEWS REPORT [HERE](#)

MONTGOMERY COUNTY (North Carolina) -- A Montgomery County Volunteer Fire Department is refusing to take down Confederate flags flying over its station.

The board of elections says it sent Uwharrie Fire Department the initial request to take the flags down last November.

When members refused, the board removed the site as a polling location for the precinct. Now, it says it's up to the county to take action.

This week, the county's board of commissioners says it sent a letter respectfully asking firefighters to take the flags down.

So far, it's made no difference and some locals support that.

"More people want it up than they do down. Personally, I have nothing for the flag or against the flag"

"We've had all different colors of farming and nothing racist around this place, never has been, never will be. The flags are flying for history."

The fire department has 30 days to respond to the letter from the board of commissioners. But the board hasn't decided what will happen, if the flags stay up.

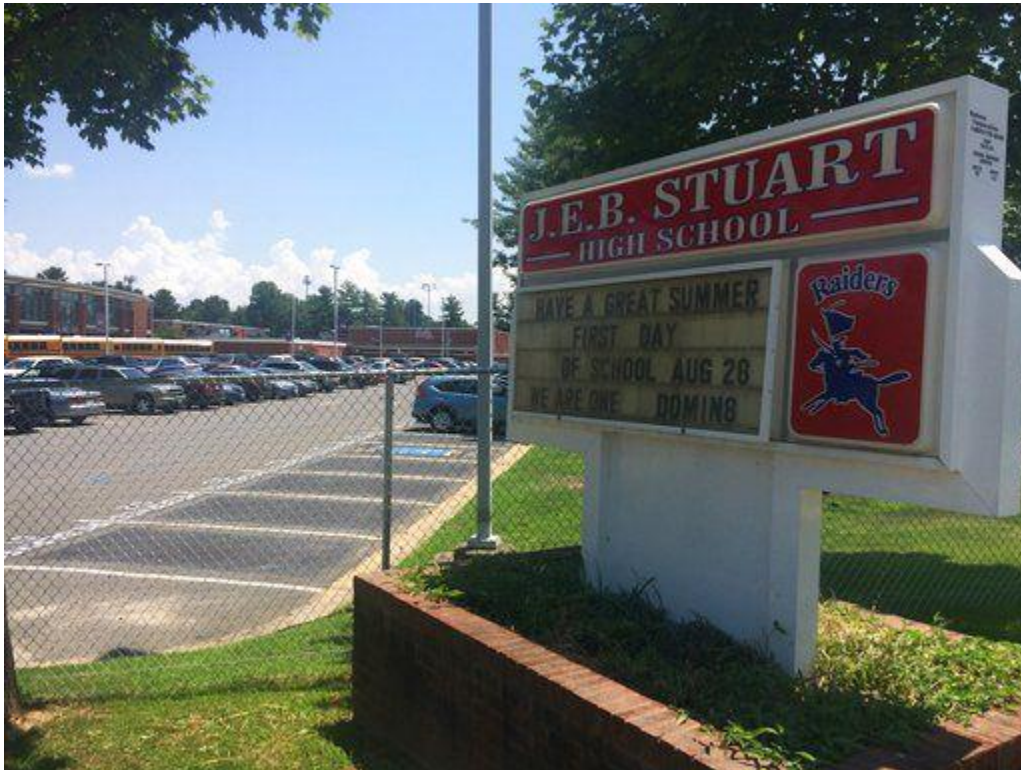
<http://www.twcnews.com/nc/triad/top-videos/2017/07/21/board-asks-uwharrie-fire-department-to-remove-its-confederate-flag.html>

Richmond Times-Dispatch

Confederate name may be expelled from Northern Virginia school

• BY MATTHEW BARAKAT The Associated Press

Jul 25, 2017



In this photo taken July 20, 2017, the sign for J.E.B. Stuart High School is photographed in Falls Church, Va. A two-year debate over whether to change the name of a northern Virginia high school honoring a Confederate general is coming to an end. The Fairfax County school board is scheduled to vote Thursday, July 27, 2017, on whether to change the name of J.E.B. Stuart High in Falls Church. (AP Photo/Matt Barakat)

FALLS CHURCH — If you ask Bill Ratliff, a rising sophomore at J.E.B. Stuart High School in Northern Virginia, his school might just as well be named for Osama bin Laden.

"They're both terrorists. They both murdered American soldiers," he said outside a school board work session where 11 board members tried to figure out what to do about a school named for a slaveholding Confederate general.

For two years, they have hemmed and hawed over a request to change the name from those who believe it's wrong for Fairfax County to continue to honor Stuart, who was mortally wounded in an 1864 battle.

A year ago, the board pawned off the decision to a task force that it hoped would find a compromise. Instead, the task force fractured so badly it issued two separate reports — one in favor of changing the name, one opposed. The reports delved into the age-old thicket of whether slavery was the Civil War's primary cause.

Stuart High, as it's more commonly known, opened in 1959. The school board chose the name in 1958, during the years in which Virginia was embroiled in what became known as Massive Resistance to federal desegregation efforts. There's dispute as to whether the Stuart name was picked as a subtle jab at integration, or whether they simply chose to honor Stuart, a native Virginian who at the school site once famously fooled the Union Army into inaction by displaying so-called Quaker cannons — tree trunks that from a distance looked like an array of imposing artillery.

Today, Stuart is one of the most diverse schools in Fairfax County, which hosts the 10th-largest school district in the nation and one of the wealthiest. Fairfax County has grown into a sprawling suburb of the nation's capital, and while some families have lived in the area for generations with firmly planted Virginia roots, students at Stuart are more likely to come from India or Somalia or Vietnam than from a multigenerational Virginia family.

The debate over the school name comes as the national question of how to honor Confederate heroes, if at all, is flaring up again. In Virginia, Republican Corey Stewart nearly pulled off an upset in last month's GOP gubernatorial primary by making defense of a Robert E. Lee statue in Charlottesville that had been targeted for removal a top issue in his campaign. In New Orleans, Richmond and elsewhere, civic leaders have weighed removal of Confederate monuments.

The debate over the Stuart name change kicked off in earnest in 2015 when actress Julianne Moore, who attended Stuart in the '70s, and Hollywood producer Bruce Cohen, a Stuart alumnus, launched a petition demanding the name change.

Proponents of a change say it's especially hurtful for students of color to have to attend a school named for a defender of the Confederacy.

Bill Ratliff's mother, Debbie Ratliff, said opposition to the change shows that the Old South lives on, even in booming Fairfax County.

"It's the old Lost Cause arguments," she said, referring to the school of thought that casts the Confederacy in heroic terms. "This is still Virginia, and this debate more than anything brings that home."

Opponents cite estimates indicating it would cost \$600,000 to \$900,000 to change the name — removing Stuart from the school facade, a stone monument, athletic turf, scoreboards, team uniforms and everything else, though name-change supporters have questioned whether the figure is inflated.

Opponents also cite surveys indicating students and alumni are split or ambivalent on the issue.

Some see it as an attack on Southern heritage. Chica Brunsvold wore her daughter's '80s vintage letter jacket to the board's work session and said students take pride in the Stuart name.

"The Civil War is long over. This is punishing the South. Abraham Lincoln didn't want to punish the South," she said. "Just because a couple Hollywood types say we should change — give me a break!"

Another complication: If the board votes to remove Stuart's name, what will it do about another Fairfax County school, Robert E. Lee High in nearby Springfield? Board members say there appears to be no appetite in the Lee community for a name change, and several questioned whether pulling Stuart but leaving Lee will leave them open to charges of hypocrisy.

The board is scheduled to vote Thursday and seems evenly split. Member Ryan McElveen suggested renaming the school for portraitist Gilbert Stuart, so the Stuart name would continue without honoring a Confederate.

Numerous members lamented the difficulties of finding a compromise and worried that a close 6-5 vote will feed the divisiveness that the issue has exposed.

"I understand now why some districts just call their schools P.S. 143," board member Megan McLaughlin said.

http://www.richmond.com/ap/state/high-school-honoring-confederate-general-may-get-name-change/article_e72bf0cf-fcf4-591a-af9e-2fb3483d049c.html

Contentious Confederate monument meeting ends with no vote

Sarah Crawford, sarah.crawford@shreveporttimes.com Published 10:16 a.m. CT July 6, 2017 | Updated 7:12 p.m. CT July 8, 2017

SEE VIDEO NEWS REPORTS [HERE](#)



Sparks fly in brief Confederate monument meeting (Henrietta Wildsmith/The Times)



(Photo: Henrietta Wildsmith/The Times)

Tensions rose Thursday night after the committee assigned to draft a recommendation regarding the future of the downtown Shreveport Confederate monument voted to adjourn just a few minutes into its meeting.

The nine-member citizen advisory committee created by the Caddo Parish Commission had been poised to vote on a draft recommendation proposing that the monument, which stands in front of the Caddo Parish Courthouse and features busts of four Confederate generals, be relocated to “a more suitable location.”

But with Secretary Jackie Nichols absent, a motion was made to adjourn and reschedule the meeting for a time when she could be present. That vote passed 5-3.

The committee voted to adjourn about five minutes into its meeting, but comments by members continued for about 10 more minutes.

Chairman RJ Johnson said that he was “highly, highly disappointed,” and that he felt the adjournment was “a major attempt to usurp the work of this committee.”



A collection of thoughts from the Tuesday evening meeting. (Henrietta Wildsmith/The Times)

Johnson also said he believed the meeting was ended prematurely because other members were “not happy with the draft recommendation, and there is an attempt to make sure that the votes of this committee are swayed one way over the other.”

Committee member Charles McMichael countered that the way the draft recommendation had been worked up by a drafting subcommittee was “highly irregular,” and that the subcommittee was supposed to come up with language that speaks to what the full panel has decided.

[Recommendation](#) by [shreveporttimes](#) on Scribd

“We were given no say in who was on the drafting committee, and we were not given the opportunity to direct the drafting committee,” McMichael said. “So what the drafting committee came up with was irregular and not representative of the discussions that we have had.”

Johnson claimed that the process had been done “above board.”

The monument was dedicated May 1, 1906, and features busts of Confederate Generals Henry Watkins Allen, P.G.T. Beauregard, Robert E. Lee and Stonewall Jackson, as well as the figure of a soldier. It also marks the spot where the Confederate flag was last lowered on land.

The Caddo Parish Commission created the citizen advisory committee last year to formulate a non-binding recommendation regarding the future of the monument, which could range from removal or demolition, to creating companion memorials, to leaving the monument standing as is. Other members on the panel include Gary Joiner, R. Timothy Jones, Straughter David Morris, John Andrew Prime, John Ratcliff and Joanne Sigler.

[Possible Alternative Recommendation](#) by [shreveporttimes](#) on Scribd

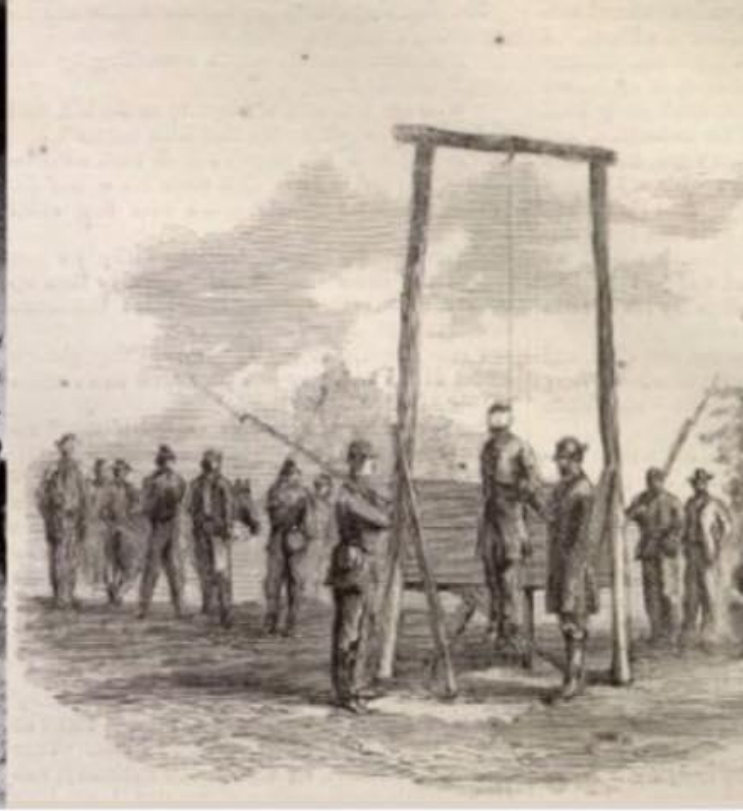
Throughout four May public hearings held by the panel at different locations in Shreveport, residents expressed a wide variety of opinions that displayed the different ways they view the Confederate monument, with many desiring its removal and many wanting it to stay. The hearings were intended to provide insight as the committee worked to make its recommendation.

The committee did not set a date on Thursday for when its rescheduled meeting will take place. When a recommendation is adopted by the committee, it will be forwarded to the Caddo Parish Commission for consideration.

<http://www.shreveporttimes.com/story/news/2017/07/06/committee-vote-confederate-monument-recommendations/455056001/>

**WE ONLY HAVE ONE
RULE HERE
TO ACT LIKE A
GENTLEMAN
AT ALL TIMES
GENERAL ROBERT E LEE**





934.

Johnson William

Co E., 23 U.S. Col'd Inf.

Private | *Private*

CARD NUMBERS.

1	5708386	28
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3	5315236	28
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J 23 U.S.C.T.

William Johnson

Co. E., 23 Reg't U. S. Col'd Inf.

Appears on
Company Descriptive Book
of the organization named above.

DESCRIPTION.

Age *24* years; height *5* feet *5* inches.

Complexion *Blk.*

Eyes *Blk*; hair *Blk*

Where born *Prince George Co. Md.*

Occupation *Labourer*

ENLISTMENT.

When *Mar, 8*, 1864.

Where *Washn*

By whom *Capt. Schaefer*; term *3* yrs.

Remarks: *Deserted June 8 1864*

23 U.S.C.T.

William Johnson

Pat. Co. E., 23 Reg't U. S. Col'd Infantry.

Appears on **Co. Muster-out Roll**, dated
Prager Santiago Is. Aug 30 1865.

Muster-out to date _____, 186 .

Last paid to *Never paid*, 186 .

Clothing account:

Last settled _____, 186 ; drawn since \$ _____ 100

Due soldier \$ _____ 100; due U. S. \$ _____ 100

Am't for cloth'g in kind or money adv'd \$ _____ 100

Due U. S. for arms, equipments, &c., \$ _____ 100

Bounty paid \$ _____ 100; due \$ _____ 100

Remarks: *Deserted at Old Church Va June 8, 64.*

The execution of William H. Johnson of Co. E 23rd U.S. Col'd Troops

...after he was caught trying to desert, in June 8, 1864 he marched up the scaffold, had his wrist and ankles tied, and was hanged-taking the record of his personal sufferings at Union hands to the grave. The realities of black US military abuse and desertion have been wholly ignored by anti-South partisans, another futile attempt to prevent the facts from coming out.

From Everything you were taught about African Americans & the Civil War is wrong by Lochlainn Seabrook

One of the pages of his service record mentioned that Last paid: **"Never paid"**.

New Digital Tool Redefines Photo Sleuthing



Betaface.com

Exactly two years ago, in the Summer 2015 issue of *Military Images*, this column asserted, “A Civil War photo sleuth is only as good as his or her tools.” I suggested then that digital tools were uniquely powerful not only for giving us access to a growing wealth of photos and records to aid us in our research, but also a community of like-minded experts and enthusiasts to exchange information and support one another. We launched the Civil War Photo Sleuth page on Facebook, and have published a multitude of sleuthing stories submitted online. Building on these efforts, we are thrilled to use this column to announce CivilWarPhotoSleuth.com (CWPS), a website that brings together technology and community, creating an entirely new approach to researching Civil War portraits.

This website has been years in the making. It represents a wide-ranging collaboration between *Military Images* editor and publisher Ron Coddington, Virginia Center for Civil War Studies director Paul Quigley, and my students and me at Virginia Tech’s Department of Computer Science. We’re also guided by a stellar advisory board that includes Center for Civil War Photography President Bob Zeller, Civil War historian Matt Gallman of the University of Florida, and computer vision expert Devi Parikh, of Facebook and Georgia Tech.

CivilWarPhotoSleuth.com aims to bring Civil War photo enthusiasts together, and provide them access to cutting-edge technologies and customized resources to support their research. It does this in three interconnected ways: an online photo archive, research tools, and an online community.

Photo Archive

CWPS seeks to be the world's most comprehensive online archive of Civil War-era portraits, including soldiers, sailors and civilians. CWPS will encourage owners of photos scattered across computers, websites, books and shops around the world to add scans to our archive, making them accessible and searchable in one centralized place. We are linking up with the Digital Public Library of America (DPLA), a network of hundreds of digital archives hosted by libraries, museums, and cultural institutions around the world, and we plan to add more.

Users will have fine-grained control over exactly how they want to share their photos. You can upload photos from your collection and keep the photos private, making them easier to search and organize. Posting a few for the public, on the other hand, will allow a user to offer them for sale, or share them with a trusted friend. In addition, you can share photos anonymously. It is as easy as flipping a switch.

Face recognition software measures the ratios between landmarks detected on an unidentified face and finds the most similar ratios in a database of identified faces. The technology works on both modern photos and historical ones, like those pictured here.

Research Tools

Powerful research tools to aid users identify portraits of unknown soldiers will augment this online archive. To search a mystery photo, the user can upload the image to CWPS, and "tag" it with whatever clues are visible, including unit and rank insignia, photographer details, and inscriptions. State-of-the-art face recognition software will then detect the soldier's face, analyzing dozens of unique reference points per face, and compare the points against tens of thousands of identified photos in our archive. Face recognition allows us to find matches even when the soldier's facial hair changes, or if a different view of him is in our archive.

Filtering the user's initial clues and service records through our reference photos will produce search results. For example, if a user tags first sergeant's chevrons in a mystery photo, the search results will only include soldiers who served as a first sergeant at some point during the war. The results will also be sorted by facial similarity to the mystery photo, so the most promising matches appear first. Our initial tests show that face recognition can truly find a needle in a haystack. In just a few seconds, we can identify a mystery photo of an unknown soldier among more than 15,000 possibilities.

Beyond face recognition, CWPS also takes advantage of the latest crowdsourcing techniques. Crowdsourcing involves dividing up complex work into small "micro-tasks" that can be completed online by many independent workers. Because automated facial recognition is still imperfect, we can complement the computer-generated results with crowdsourced human judgements. And, because not all Civil War photos will be in our archive, we can also employ crowdsourcing to search online for different or higher quality views of specific individuals. Upon completion of these micro-tasks, the results are added to our database and instantly made available in future searches.

The above describes features that we've already built. But we have ambitious plans to add more. For instance, we're excited about the potential of capturing photographer data, something historically hard to find, and using it

to triangulate the identification of the photo's subjects. We envision automatically grouping photos with the same painted backdrop, or identifying regiments associated with certain photographers and date ranges.

Online Community

Finally, CWPS will serve as an online community for Civil War photo enthusiasts. While technology remains a valuable tool, photo sleuthing ultimately involves a human process, requiring hard work and careful research from ourselves, and building on those who came before us. One of the greatest strengths of the site is that the more people use it, the more valuable it becomes. When you add an identified photo from your collection, it may instantly match a mystery photo that another user has been trying to identify for years. Likewise, if you search an unidentified photo and don't find a match at first, you will be automatically notified if a potential matching photo appears on the site at any point in the future.

Beyond these indirect forms of collaboration, CWPS will also support more straightforward ways of working together, allowing people to ask questions, request help, provide information and make identifications. We recognize that many of these conversations already happen online, often quite successfully, and we seek to complement rather than compete. To that end, you can log into CWPS using your existing Facebook account, and your photos and comments will link to it. Our goal is to smoothly integrate CWPS with the existing constellation of social media groups, email lists, forums, blogs and in-person events that comprise the Civil War photography community.

As a first step towards that goal, we are reaching out to *Military Images* readers to be our beta-testers, starting with this column. If you have an interest in trying out our software (for free) and providing feedback, please visit CivilWarPhotoSleuth.com and sign up. You'll be given early access to the site and become among the first to learn about new features and fixes.

If you have an interest in trying out our software (for free) and providing feedback, please visit CivilWarPhotoSleuth.com and sign up.

Additionally, we will debut a working version of the site at the Annual Civil War Collectors Show, hosted by the Gettysburg Battlefield Preservation Association, on June 24-25 in Gettysburg, PA. *Military Images* will have its usual booth there, and Ron Coddington and I will be on hand to scan your unknown Civil War photos and see if CWPS can identify them. We hope many of you will join us in starting this exciting new adventure in Civil War photo sleuthing.

We encourage you to pick up the torch to continue this investigation and, as always, submit other photo mysteries to be investigated as well as summaries of your best success stories to MI [via email](#). Please also check out our Facebook page, [Civil War Photo Sleuth](#), to continue the discussion online.

Kurt Luther is an assistant professor of computer science and, by courtesy, history at Virginia Tech. He writes and speaks about ways that technology can support historical research, education and preservation.

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ANSWERING THE MYTHS

The Marxists, and those brainwashed by the Marxists, have long contended the reasons for the War of Northern Aggression to be different from what true history reveals. They slander our flags, calling them symbols of racism, and call our heroes traitors. Here we will answer and debunk those myths.

MYTH #1 - The war was all about freeing the slaves.

TRUTH – The war had nothing to do with slavery. The proposed Corwin Amendment, by Congressman Thomas Corwin of Ohio, would have FOREVER prohibited the abolition of slavery if the seceded states would but rejoin the union and ratify the amendment. The South refused. Why? If it wanted to protect slavery you would think the South would have jumped on this. Besides this, the Crittendon-Johnson Resolution stated that the war was not for the **“purpose of overthrowing or interfering with the rights or established institutions of those states”**.

On July 22, 1861, the U.S. Congress passed a joint resolution stating the purpose of the war:

“Resolved...That this war is not being prosecuted on our part in any spirit of oppression, not for any purpose of conquest or subjugation, nor purpose of overthrowing or interfering with the rights or established institutions of those states, but to defend and maintain the supremacy of the Constitution and all laws made in pursuance thereof and to preserve the Union, with all the dignity, equality and rights of the several States unimpaired; and that as soon as these objects are accomplished the war ought to cease.”

This is further proof that the war was NOT fought over slavery. The North did, however, conquer and subjugate the South, and the war they initiated and waged against the South was both unconstitutional and treasonous. It was fought to force the legally seceded South back into the union for the purpose of continuing the collection of excessive tariffs, which economically damaged the South, but was of economical benefit to the northern industrialists.

In his inaugural address, Lincoln stated that he would continue the collection of revenues “by force if necessary”. He wanted the money that the South had been paying into the federal government. The South was footing over 85% of the tax burden but only had 1/3 of the population. The Northern industrialists and bankers were reaping the benefits of this. Also, if the war was “all about slavery”, why was it that Union General Grant had slaves, but Confederate General Robert E. Lee had none? Why was West Virginia (which was illegally and unconstitutionally formed) allowed to cede into the union on the condition that it could keep its slaves? Why was Union General Fremont’s order freeing slaves in Missouri countermanded by Lincoln and the slaves sent back to their masters?

Why were there more union soldiers that owned slaves than there were Confederate soldiers that owned slaves? Also, not one single letter has been found written by Union or Confederate soldiers stating that they were fighting to “free the slaves”. Numerous Confederate letters state that the Confederacy was fighting for independence and in defense of their homes and families.

Also, if it was about “freeing the slaves”, then why didn’t the federal government free them in the six states that remained in the union? That would be Kansas (2), Nebraska (15), Kentucky (225,483), Missouri (114,931), Maryland (87,189), and Delaware (1,798) – 1860 Census.

"Amend the Constitution to say it should never be altered to interfere with slavery."

-- Abraham Lincoln, 24 December 1860, presenting his stand on slavery to the Senate

"We didn't go into the war to put down slavery, but to put the flag back; and to act differently at this moment would, I have no doubt, not only weaken our cause, but smack of bad faith..." Abraham Lincoln

“The sole object of this war,” said Grant, “is to restore the Union. Should I become convinced it has any other object, or that the Government designs using its soldiers to execute the wishes of the Abolitionists, I pledge you my honor as a man and a soldier I would resign my commission and carry my sword to the other side.”

-Democratic Speaker’s Handbook, p. 33

https://en.wikipedia.org/wiki/Corwin_Amendment

MYTH #2 - The South wanted to protect and perpetuate slavery to the western territories.

TRUTH – Well, that myth is beyond absurd. Common sense refutes this myth. By the very act of seceding from the union and establishing its own country, the South locked itself OUT of any rights to territories belonging to the U.S. The Confederate Constitution outlawed the importation of slaves, so if it wanted to “protect and perpetuate” slavery, why did it outlaw the importation of slaves? Slavery was dying out in the South and there were five times as many abolition groups in the South than in the North. The South wanted to be done with slavery and many had already freed their slaves. If the South wanted to “protect slavery”, it had only to stay in the union where it was already protected. The South was working towards gradual emancipation so that the blacks could gradually be prepared to enter society as free people. The ending of slavery in the South was a byproduct of the war, not the cause for it.

MYTH #3 - The South started the war by firing on Ft. Sumter.

TRUTH – The firing on Ft. Sumter was what Lincoln had planned on. He lied when he said that he would not resupply the forces there. If Lincoln abandoned the fort, he risked legitimizing the Confederacy. Northern sentiment was mostly in favor of recognizing the newly formed Confederacy. Lincoln needed to change that opinion. He crafted the plan of resupplying the troops there, knowing the South would not permit this and fire the first shots. Remember, the one who fires first is not necessarily the aggressor, but the one who causes that shot to be fired. Lincoln wrote to Lieutenant Gustavus Fox, “You and I both anticipated that the cause of the [Federation] would be advanced by making the attempt to provision Fort Sumter, even if it should fail; and it is no small consolation now to feel that our anticipation is justified by the results.” Lincoln provoked the firing on Ft. Sumter according to plan. Now he could launch his war on the Confederacy, illegal as it was.

(“The Real Lincoln”, by Charles L. C. Minor, pages 88, 256, 257)

MYTH #4 – The secession declarations prove the South seceded to protect slavery.

TRUTH – While several of the Declarations do mention slavery, and the states call themselves “slave states”, these documents have to be interpreted in the context in which they were written. You have to get into that period of history to understand their meaning. For decades the South had been the victim of slander, lies, and propaganda at the hands of the Northern press, authors, and even pastors. Radical abolitionists in the North promoted violence and insurrection to end slavery.

“Four seceding Southern states published some form of declaration of their reasons for secession. These were South Carolina, Georgia, Mississippi, and Texas. Many modern academic allies of the Northern War to Prevent Southern Independence have recently taken up the cry that because these declarations have many references to slavery that they are proof that the war was all about slavery. First of all, however, there is a difference between the cause of the war and the causes for secession. The cause of the war was Lincoln’s call for 75,000 troops to invade the Southern states. This invasion immediately triggered four more states secessions – Virginia, North Carolina, Tennessee, and Arkansas – in addition to protests from the governors of Kentucky and Missouri, and unrest in Maryland.

In addition, the substance of the secession declarations must be interpreted in their political/economic and constitutional contexts. The Northern Union had become an oppressive government dedicated to Northern regional dominance and almost exclusively Northern economic prosperity. States Rights were the primary bulwark against this

Northern regionalism. Many modern apologists for the Union cause also fail to recognize that these declarations, following South Carolina's example, were building a legal case against Northern breaches of the Constitution. Moreover, much of the language of these declarations was a protest against the constant inflammatory distortions and repeated attacks on Southern honor by radical abolitionists in Congress and in the Northern press.

The Mississippi declaration included an admission of its economic dependence on slave labor. However, over-dramatizing this admission in accusatory terms fails to recognize a genuine dilemma. Many Southerners, probably a majority, would have gladly rid themselves of slavery. But how could it be done without destroying the economies of the major cotton producing states and severely damaging New York banking and shipping interests? Many also saw the necessity of preparing the slaves to compete in a free economy before emancipation. Many would have followed the British model of gradual emancipation with compensation to slave owners.

What the secession declarations prove is that Southerners had strong reasons to believe that their political rights and economic welfare were unsafe under Northern political dominance."

(“The Un-Civil War”, by Leonard M. Scruggs, pages 27-28)

MYTH #5 – Secession was treason.

TRUTH – Secession being legal was taught at West Point from William Rawle's “Views on the Constitution” published in 1825. It was used as a text book for one year and remains in the library today. Americans who oppose secession for the Southern states find themselves bed partners with the communist generals of Yugoslavia and communist hard-liners of the former Soviet Union. What was condemned in 1861 was sanctioned by the Republican Party in 1991 when Vaclav Havel of Czechoslovakia withdrew his country from the Soviet Union's orbit, but Jefferson Davis and his fellow Southerners are called traitors for doing the same thing.

The 10th Amendment protects a states' right to withdraw from the union. If a state voluntarily joined, it can voluntarily withdraw.

New England threatened to secede over the War of 1812, yet no force was threatened against them to remain in the union. Our Founding Fathers knew secession was a right held by the states.

“Among the Founding Fathers there was no doubt. The United States had just seceded from the British Empire, exercising the right of the people to “alter or abolish” — by force, if necessary — a despotic government. The Declaration of Independence is the most famous act of secession in our history, though modern rhetoric makes “secession” sound somehow different from, and more sinister than, claiming independence.

The original 13 states formed a “Confederation,” under which each state retained its “sovereignty, freedom, and independence.” The Constitution didn't change this; each sovereign state was free to reject the Constitution. The new powers of the federal government were “granted” and “delegated” by the states, which implies that the states were prior and superior to the federal government.”

“After Lincoln's illegal War of Northern Aggression, Jefferson Davis, the President of the Confederacy, was arrested and placed in prison prior to a trial. The trial was never held, because the chief justice of the Supreme Court, Mr. Salmon Portland Chase, informed President Andrew Johnson that if Davis were placed on trial for treason the United States would lose the case because nothing in the Constitution forbids secession. That is why no trial of Jefferson Davis was held, despite the fact that he wanted one!

Because of our progressive-liberal public education system, many Americans now believe the myth that secession is treasonable. The Declaration of Independence was, in fact, a declaration of secession. Its final paragraph declares inarguably the ultimate sovereignty of each state:

That these united colonies are, and of right ought to be free and independent states; that they are absolved of all allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do.

Following the Declaration of Independence, each colony established by law the legitimacy of its own sovereignty as a state. Each one drew up, voted upon, and then ratified its own state constitution, which declared and defined its sovereignty as a state. Realizing that they could not survive upon the world stage as thirteen individual sovereign nations, the states then joined together formally into a confederation of states, but only for the purposes of negotiating treaties, waging war, and regulating foreign commerce.” Charles Pitts

If secession was not legal, why did the U.S. Congress try to pass an amendment making it illegal AFTER the Southern states seceded?

(“The South Was Right”, by James Ronald Kennedy and Walter Donald Kennedy, pages 195-217)

<http://radioboston.legacy.wbur.org/2012/06/15/new-england-succession>

<http://www.theimaginativeconservative.org/2012/12/the-right-to-secede.html>

Salmon Chase, the Chief Justice of the Supreme Court told Lincoln’s boys that if they were to bring ANYTHING or ANYONE of that Confederation before the Court, and I quote,

“THAT WHICH YOU WON ON THE BATTLEFIELD WOULD BE LOST IN THE COURT-ROOM!”

MYTH #6 – The Emancipation Proclamation freed the slaves.

TRUTH - You say, “His Emancipation Proclamation freed the slaves! That proves he was against slavery.” Lincoln’s words: “I view the matter (Emancipation Proclamation) as a practical war measure, to be decided upon according to the advantages or disadvantages it may offer to the suppression of the rebellion.” He also wrote: “I will also concede that emancipation would help us in Europe, and convince them that we are incited by something more than ambition.” At the time Lincoln wrote the proclamation, war was going badly for the Union. London and Paris were considering recognizing the Confederacy and considering assisting it in its war effort.

All one has to do to debunk this myth is to actually read the Proclamation. It “freed” slaves in areas NOT under federal control, but expressly left them in bondage where it actually could have freed them. Over 100,000 union troops deserted after the Emancipation Proclamation was made public.

(<http://www.wnd.com/2013/02/abe-lincoln-a-closet-secessionist/>)

MYTH #7 – The South treated blacks terribly.

TRUTH - From, “The Truths of History”, pgs. 92, 93.

The South claims that race prejudice has been, and now is, far greater in the North than in the South.

In his “Democracy in America”, De Toqueville, the French writer, says;

“Though the electoral franchise has been conferred on the negroes in all the free States, if they come forward to vote their lives are in danger. Negroes may serve by law on juries but prejudice repels them from office. They have separate schools, separate hospital wards, and separate galleries in the theaters. In the South it is quite different with the negro. Undoubtedly, the prejudice of the race appears to be much stronger in the States that have abolished slaves than in the States where slavery still exists.

White carpenters, white bricklayers, and white painters will not work side by side with the blacks in the North, but do it in almost every Southern State unless Northern men among their workmen oppose it.”

Negroes left their homes in Alabama to work in Illinois, but many were killed and others driven from the State. Were the murderers of those negroes ever brought to trial?

One Republican said:

“If any more negroes come to Illinois, I will meet them on the border with gatling-guns!”

Mr. Seward, March 3, 1858 said:

“The white man needs this continent to labor in and must have it.”

The Legislature of Kansas, the home of John Brown, said:

“This state is for whites only.”

In 1850, 1855 and 1865, Michigan refused suffrage to free negroes.

In 1864 no negro could vote in Nevada.

“In Illinois (Lincoln’s State) no negro nor mulatto was allowed to remain in the State ten days. If a negro came into the State he was to be sold at auction.”

In twenty-seven counties of Indiana no negro was allowed to live. If any white man encouraged him to come to the State he was fined.

In Boston the negroes are segregated.

In Ohio the negroes were warned if they did not segregate some dire calamity would befall them.

In New York City and Washington City this question of segregation is of serious import today and under constant discussion. No negro can live in Oregon.

As to the condition of the slaves in the South under the institution of slavery, Major-General Quitman, of New York, an army officer who was stationed near a Mississippi plantation before the war, says in a letter to his father:

“Every night she has family prayers with her slaves. When a minister comes, which is very frequently, prayers are said night and morning, and chairs are always provided for the servants.

“They are married by a clergyman of their own color, and a sumptuous supper is always prepared. They are a happy, careless, unreflecting, good-natured race-who left to themselves would degenerate into drones or brutes. They have great family pride and are the most arrant aristocrats in the world.”

(The Secession War in America,” by J.P. Shaffull, published in New York, 1862)

By the above accounts, blacks were treated well in the South and horribly bad in the North. There were laws against the mistreatment of slaves, though it did happen, it was not common.

MYTH #8 – The Confederate Flag is a symbol of racism and hate.

TRUTH - St. Andrew, a disciple of Jesus Christ, was martyred by crucifixion at Patras, Greece, ordered by the Roman governor. He deemed himself unworthy of being crucified and nailed to a Latin cross like Jesus Christ. He requested crucifixion on an “X”-shaped cross and to be bound, not nailed. He preached the word of God to all that passed until he died. His martyrdom was during the reign of Nero, A.D. 60. Latin and Greek churches keep Nov. 30, his death date, as a day of feast. St. Andrew is honored as chief patron by Russia and Scotland. Here are some more interesting facts surrounding the flag:» In the 1860s, two-thirds of the country’s population was Scotch or Scotch Irish. This flag design was a carryover of the Scottish National Flag and ancestry.» No historical document exists to support that this flag represented hate, slavery, racism, deceit, infamy or repression. Not one flag of the Confederacy was ever described in its placement to represent anything other than the Confederate States of America.» No Confederate ship ever ran slaves.» The Sons of Confederate Veterans (SCV) adopted the battle flag as part of its logo in 1896, long before “hate” groups began to abuse the flag, and they condemn misuse of any Confederate flag.» The KKK and other “hate” groups didn’t use the flag until late 1950s/early 1960s. In his book “What They Fought For, 1861-1865,” historian James McPherson, after reading more than 25,000 letters and over 100 soldier diaries from both sides of the War for Southern Independence, concluded that Confederate soldiers “fought for liberty and independence from what they regarded as a tyrannical government.”

Here, Mr. King tells it well.

Before you attack the Confederate soldiers' Battle flag, see how Old Glory will compare:
<http://www.vdare.com/fallon/confederate.htm>

The Confederate Flag and the United States Flag are judged by different standards and criteria, and are not held to the same levels of accountability. In analytical science and weights and measures, comparisons are made against known standards. However, in politics comparisons are never made in a fair and impartial manner. In order to understand the hypocrisy, ignorance, and bias that have been directed against the Confederate Flag, it is necessary to use the U.S. Flag (Stars and Stripes) as a standard of comparison. The purpose of this comparison is not to berate or disparage the U.S. Flag, but is to prove that the Confederate Flag has received unfair and unequal treatment. The genocide and racial cleansing of the American Indians took place under the U.S. Flag. Their land was taken without fair and just compensation. Indians died by the thousands as they were forced on to reservations and subjected to starvation and deadly diseases. The Trail of Tears endured by the Cherokee is an example. In the American West, cavalry troopers murdered entire villages including babies in their mother's arms.

The U.S. Flag Flew over an unconstitutional and criminal war conducted against The Confederate States of America. Abraham Lincoln conducted this war for the benefit of wealthy Northern industrialists. Atrocities against Southern civilians and military are listed in the book, *The Uncivil War: Union Army and Navy Excesses in the Official Records*. Furthermore, slaves were imported from Africa to America primarily by five Northern States: New York, Massachusetts, Connecticut, New Hampshire, and Rhode Island. The Confederate Flag was not involved in the importation of slaves.

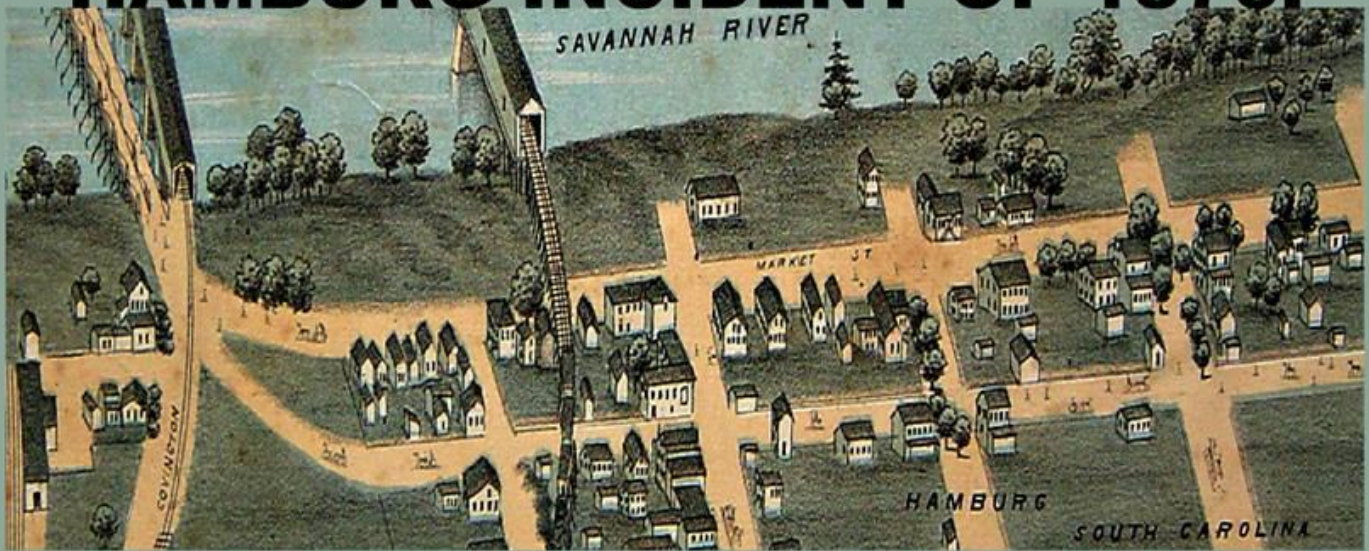
Finally, the U.S. Flag flies over a nation that has murdered an estimated 42 million babies by abortion. Confederate leaders would never have voted for abortion or nominated judges that would legalize abortion. Political Correctness has been used to attempt bans of The Confederate Flag from schools, parades, public and private property, and even historical monuments and sites. The Confederate flag represents Constitutional Limited Federal Government, States Rights, Resistance to Government Tyranny, and Christian Values and Principles. To say that it represents racism and bigotry is a negative and shallow interpretation comparable to saying the U.S. flag represents the genocide of the American Indians and abortion. James W. King

Let it also be noted here that it was Northerners, New Englanders to be specific, who built the slave ships and transported their cargo of human flesh to the U.S. and sold them to Northerners and Southerners. It was the North that grew and perpetuated slavery, not the South. Slavery died in the North because it was not as useful in an industrialized society as it was in an agricultural one, and Northerners refused to work alongside of blacks. The North invaded the South to force it back into the union to continue the collection of excessive and unconstitutional taxes. The South wanted only to be left alone. The Confederate soldiers fought an illegal invasion in defense of their homes and families. The union soldiers burned homes, barns and crops. They raped the women, black and white. They killed animals. They looted homes and stores. During Reconstruction, which was nothing but a military dictatorship, the schools had to teach what the federal government told them to. This is where the Marxist rewritten history begins. This is when the animosity between the races began due to the Yankees stripping whites of their rights and placing blacks in superior positions over whites. The history was rewritten to cover up the truth about Lincoln and his war crimes, and to cover up the truth of why he waged an illegal war. While the military phase ended in 1865, the political, economic, and social phases continue today. Cultural genocide continues to be waged on our history, symbols, and culture. A union held together with bayonets is not a union. The South is full of Yankee transplants and Southern turncoats and scalawags glad to do the bidding of the globalists and Marxists, trampling on the memory of those brave dead, black and white, who fought in defense of their homeland. The lies and propaganda continue. Those who slander the South, blame it for slavery, and slander it and its symbols are clearly ignorant of true history.

Jeff Paulk

Col. Daniel N. McIntosh Camp #1378

HAMBURG INCIDENT OF 1876:



We often hear about what revisionist have done to history. But let's take a closer look at just one such misrepresentation of facts regarding the Hamburg race riot that started with the son of a prominent Edgefield family being killed by the black militia and ended with five black militia men dead.

Tulsa, OK

[Defending the Heritage](#)

HAMBURG INCIDENT OF 1876:

On July 4, 1876 trouble brewed in South Carolina when two men left Augusta's marketplace and crossed the Savannah River into the Negro village of Hamburg (now known as North Augusta). Before the railroad had been built on the Georgia side of the river, Hamburg had held a significant position in the commercial cotton shipping business. Over the years of lying desolate, it had become home to a group of Negro Corruptionists who had been given power by the Yankee Carpetbagger governor, Scott, during his first term. Doc

Adam's and his Negro militia had earned Hamburg a reputation for the harassment of white travelers who could not avoid going through the town on their way to the Augusta marketplace. Travelers knew the harassment at the hands of Doc Adams' black militia could range from mild to extreme, depending upon the mood of the day.

ACCOUNT OF THIS EVENT FOUND ON THE INTERNET WRITTEN BY REVISIONIST...

“The supposed impetus for the fight was a July 4 confrontation between a small group of white Democrats and the local militia. According to testimony from Doc Adams, the militia captain, his men were marching through Hamburg in drill formation when they were confronted by a wagon traveling in the opposite direction down Market Street. The men in the wagon had previously been observing the drills and their attempt to travel down the street was intended to cause a disturbance. Some harsh words were exchanged, but the militia company eventually broke ranks and allowed the wagon to pass.”

FIRST PERSON ACCOUNT OF THIS EVENT GIVEN BY THE MEN WHO WERE INVOLVED :

“On July 4, 1876, two citizens of Edgefield were driving through a street of Hamburg, and thus met Doc Adams' company. Seeing the approach of the buggy, the negro soldiers intentionally extended their company front across the street so that the vehicle bearing the gentlemen could not pass there being a ditch on one side of them, a fence on the other and a well in their rear. They were forced to stop; and while they stood still the negroes cursed and vilified them in the grossest manner and beat their drums around their horse's head. They were finally permitted to go on their way.”

This is just one example I have found regarding misrepresenting facts... Travis [><]

Source – First Person Account: Reconstruction in South Carolina, 1865-1877, by John S. Reynolds, 1909. <https://books.google.com/books?id=m2wlAAAAMAAJ&pg=PA345&lpg=PA345&dq>

Source – Revisionist

Version: http://www.screconstruction.org/Reconstruction/Sites_of_violence/Entries/1876/7/8_Hamburg_Massacre.html

Photo used: Map of Hamburg, Artist unknown

On THIS Day (FROM THE YANKEE PRESS)

On **August 12, 1876**, *Harper's Weekly* featured a cartoon about a race riot in Hamburg, South Carolina.

Click on the image to open a larger version of the cartoon or [read the caption and explanation](#).
Image and text provided by [HarpWeek](#).



Declaration of Equality

Justice. "Five More Wanted."

Artist: Thomas Nast

In this cartoon, the personification of Justice resolutely demands the execution of those white men responsible for the murder of six black men after a race riot at Hamburg, South Carolina, in July 1876. She is bounded by the founding documents of the American republic: the Declaration of Independence (left) and the Constitution (right), with the artist emphasizing the latter's guarantees of republican government and equal protection. In the background, wall posters name white terrorist groups in the South: the Ku Klux Klan, the White League, and the White Liners.

As the U.S. Army gradually withdrew from the post-Civil War South in the 1870s, and Northern support for Reconstruction waned, black men were increasingly kept from the polls, allowing the election across the South of white-only Democratic administrations called "Redeemer" governments. In 1876, South Carolina was one of the three remaining states that still had federal troops present, and that had not undergone "redemption." The Democratic Party in the state was bitterly divided, and racial tensions were high.

The Democratic "Fusionists" argued for focusing on local and legislative elections since Governor Daniel Chamberlain was likely to be reelected with support from the black Republican majority. The "Straight-Out" Democrats overtly urged that white supremacy (or "redemption") could triumph if each white Democrat prevented at least one black man from voting through intimidation, bribery, or other means. In May, the Democratic State Convention was unable to agree on nominations for state office.

Racially animosity was evident in the town of Hamburg, South Carolina, where the majority black residents complained of unfair treatment and the minority whites responded with charges of harassment. On July 4, the town held an Independence Day celebration, commemorating the centennial of the American republic. Members of the local black militia had gathered for a parade when two white farmers ordered them to disperse so their wagon could pass. Heated words were exchanged, but the white men were allowed to continue on their way.

The next day, one of the farmers appeared in the town court demanding the arrest of the black militia captain, who, in turn, denounced the judge for considering the possibility. The captain was ordered to stand trial for contempt of court on July 8, at which time members of the black militia and a group of armed white men congregated in the town. When the black militia refused to disarm, fighting erupted, and the whites brought a cannon and 100 more men from nearby Augusta, Georgia. Under cover of night, the outnumbered black men attempted to flee, resulting in one being killed and twenty-five captured. Early the next morning, five of the captives were murdered in cold blood, and the property of the black townspeople was ransacked. A young white man was killed during the plunder.

Within South Carolina, the incident strengthened the "Straight-Out" faction of the Democratic Party, which nominated Wade Hampton for governor. They were victorious in the fall elections, and South Carolina joined the ranks of the "redeemed" states. In the North, the Hamburg Massacre became a symbol of the anti-black, anti-Reconstruction violence perpetrated by segments of the Democratic Party in the South. Seven white men were indicted for the Hampton murders, but the case against them was dropped after the Redeemers assumed office.

Robert C. Kennedy

<http://www.nytimes.com/learning/general/onthisday/harp/0812.html>

RAISE YOUR BATTLE FLAGS!



BLANKET THE SOUTH WITH THEM!

COVER DIXIE LIKE THE DEW!

DELMAR, MARYLAND

Transpeninsular Midpoint Marker



The stone marker that Mason and Dixon placed at the eastern end of the famous north-south border they surveyed.

38.4601 -75.6935

Mason-Dixon survey stone. [WHISKEYBRISTLES \(ATLAS OBSCURA USER\)](#)

Granting charters to form colonies in Colonial America was an unorganized, hodgepodge affair, and sometimes the same property was accidentally bequeathed to multiple parties. That's exactly what happened on the Maryland-Pennsylvania border, where Lord Baltimore and William Penn both received claims to colonies that overlapped a considerable amount.

Initially, however, the vagary of the borders was largely ignored. It wasn't until they began to significantly affect the collecting of taxes from settlers that the aristocracy of the colonies took an interest. Maryland's charter predated Pennsylvania's by several decades but it was poorly surveyed, having been based on earlier, more inaccurate maps. Also, according to Maryland's charter, the land that ended up becoming the city of Philadelphia fell within Maryland borders, which was obviously unacceptable to the Pennsylvania colony. An additional wrinkle—Delaware was being administered by Pennsylvania but Maryland claimed that land was granted to them by their charter.

The English courts largely settled the issue in Pennsylvania's favor. It was decreed that the border between Maryland and Pennsylvania would be resurveyed to an east-west line at a point 15 miles south of Philadelphia, and Delaware was formally ruled to not be a part of Maryland's charter. After more decades of legal wrangling, and several improved but still flawed surveys of the border, the colonies mutually decided to hire professionals from England to sail over and do a proper job. To this end, astronomer Charles Mason and surveyor Jeremiah Dixon were hired on July 20th, 1763 and paid £3,512, or approximately \$840,000 in 2017, adjusted for inflation.

Over the following four years, Mason and Dixon walked every inch of the border, leaving a stone marker at each mile along the way. The southernmost point of the Maryland-Delaware border, where it nearly makes a right angle and forms the southwest corner of Delaware, was known as the Transpeninsular Midpoint. It marks the eastern end of what became known as the Mason-Dixon line, the informal boundary delineating the North from the South in the United States.

In 1769, after nearly nine decades of dispute, the borders between the colonies was approved by King George III and finally settled. Only seven years later, however, the Calvert and Penn families lost their colonies due to the American Revolution when the American colonies declared their independence from England.

Today, you can still see the stone marker that Mason and Dixon placed to mark one end of the famous borders that they surveyed, under a small shelter on the side of the highway, adjacent to other stones marking earlier attempts at the border.

Know Before You Go

The survey stones are on the side of the highway where route 54 crosses the Maryland-Delaware border. There is a small pull-off where you can park.



José Antonio Navarro

1795-1871

"I have sworn to be a Texan. I shall not forswear."

***SIGNER, Texas Declaration of Independence
Senator, Congress of the Republic of Texas
Imprisoned for 2 years by Santa Anna after
the ill-fated Santa Fe Expedition under Lamar
Only native Tejano to 1845 Convention
Served 3 terms as Texas State Senator
Supported secession in 1861 - all 4 sons
served in the Confederate Army, 2 as captains***



[Maeva Magdalen](#)

Antonio Navarro

His family had known Santa Anna when the latter had been a young 1st Lieutenant in the Spanish Army. Santa Anna had "special" treatment reserved for Navarro during Navarro's imprisonment, as the Navarro family had once refused permission for Santa Anna to once marry one of the sisters due to his "bad character." One of Navarro's sisters was the adopted sister of the wife of James Bowie, who died so heroically at the Alamo. Two of his sisters survived the attack on San Antonio and the Alamo.

He was a self-made man, and had been a friend to Stephen Austin.

Navarro was the only native Tejano delegate to the Texas Statehood Convention of 1845, which decided for annexation with the United States. He was influential in staving off factions who attempted to limit suffrage in the new Republic to the "free white population." He contended that the words "white" in any legislation were "odious" and "ridiculous."

Navarro is credited with the statute in the state constitution that: "...no soldier shall, in time of peace, be quartered in the house, or within the enclosure of any individual, without the consent of the owner; nor in time of war, but in a manner prescribed by law."

I believe he went by his middle name, Antonio. I was motivated to research him from a footnote made in Gen. Thomas J. Green's 1st-hand book on the Mier Expedition, where he first had mentioned Navarro's succumbing to yellow fever - the "vomito" - during his imprisonment and tortures by Santa Anna, then arriving home. Green calls him "Antonio Navarro" and would have known him well and personally as a fellow POW.

Family of African-American Confederate veteran, of Salley, accepts Statehouse honor

By Christina Cleveland ccleveland@aikenstandard.com

Mar 1, 2017



Lavinia Corley Thompson, an African-American Confederate veteran, was honored by the S.C. Senate. Pictured back row, from left, are Virgil Bynem, pastor of Harvest of Love Ministries, Salley; Robert L. Seawright, great-grandson; Arthur L. Seawright, great-grandson; Reginal Miller, South Carolina Division of The Sons of Confederate Veterans; and Brandon Seawright, great-great-great-grandson; front row, from left, are Rep. Bill Hixon, R-North Augusta; Toretha Corley-Wright, great-granddaughter; Ann Shugart, state president of the South Carolina Division of The United Daughters of the Confederacy; Linda Seawright, wife of Robert L. Seawright; Dr. Walter B. Curry Jr., great-great-great-grandson; Judy McCardle, third vice-president of the South Carolina Division of The United Daughters of the Confederacy; Mary M. Bailey, registrar of the South Carolina Division of The United Daughters of the Confederacy and Alphonso Thompson, great-grandnephew.

State of South Carolina, }
County of Aiken,

TO THE COUNTY PENSION BOARD:

The undersigned applies for enrollment under the Act of 1923. I served the State of South Carolina in the War between the States, as Cook under Sam Webb who was in Company A. 1st Regiment of Recess Captain Smith. I went in the service Sept 1st 1863, and served continuously until End of War 1865 remaining faithful to the Confederacy throughout the said war, and my conduct since the war has been such that I am entitled to a pension under the above Act. I reside at In Tabernacle Tronilep in Aiken County, S. C.

Sworn to and Subscribed before me this 11th day of May 1923.
J. W. Johnson (LS)
Notary Public for South Carolina.

Lavinia Thompson (age 78)
Given in full
R.F.D #, 2, Sally', S.C.
J. B. Thompson

STATE OF SOUTH CAROLINA, }
County of Barnwell,

Personally appeared before me Harrison Davis and Jane Andersen, and being duly sworn, each of them deposes and says that they know Lavinia Thompson, who is an applicant for a pension, and they have read the said application; that they know of their own knowledge that the applicant served the State of South Carolina for more than six (6) months during the War between the States under Sam Webb, and remained faithful to the Confederacy during the said war and that his conduct since then has been such that will entitle him to a pension under the Act of 1923; that the applicant is a resident of the State and resides in Aiken Co. County, S. C.

Sworn to before me this 11th day of May, 1923.
J. W. Johnson (LS)
Notary Public for South Carolina,

Harrison Davis, (age 75)
Jane Andersen (age 73)

Approved by J. M. Cobb, Chairman Board of Honor, Aiken County
County, this 15 day of May, 1923.

Lavinia Thompson's Confederate pension.

An African-American Confederate veteran with ties to Aiken County was recently recognized by the S.C. Senate after her family discovered what they describe as a remarkable story.

The Senate presented a resolution on Feb. 21 to the family of Lavinia Corley Thompson, of Salley, to honor Thompson, who served in the Confederacy during the Civil War.

Thompson is the only known female African-American Confederate veteran in the state of South Carolina at this time, said Tonya Guy, with the Old Edgefield District Genealogical Society.

Guy conducted the research on Thompson in collaboration with Betsey R. Bloomer. It was nearly 10 years ago when researchers discovered Thompson, she said.

Later, one of her relatives, Dr. Walter Curry, of Columbia, also was conducting research on her. Guy said she then turned over the information to him.

"I sat on it for a while, for a couple of years until something came to me and said well, we need to kind of get her recognized," Curry said.

Thompson is Curry's great-great-great-grandmother, who he calls "Grandma Viney." He said after learning more about her life, he thought her story was remarkable.

Curry began speaking to descendants and family members, who agreed she needed recognition, as well. He then sent the information to Sen. Nikki Setzler, D-Lexington, who represents the Wagener-Salley area. He said Setzler presented the resolution, which has been approved by the body.

Thompson was born June 3, 1844 to Robert Staley and Phillis Corley, according to information provided by Guy from the Old Edgefield District Genealogical Society.

Thompson served as a cook for the Confederacy under Sam Webb, who was in Company A, 1st Regiment of the Reserves. Curry said she served continuously from Sept. 1, 1863 to the end of the war in 1865.

Thompson would have been wherever Webb went, Guy said.

"Even if she was in camp, it could have been treacherous because they could've been overrun by a cannon, fire coming over," she said. "It was treacherous to be in camp. They were just as much in the line of fire as if they were on the battlefield."

Though she is the only known female African-American Confederate veteran in the state, according to Guy, there were a number of African-American males who served in South Carolina.

Both enslaved and free African-Americans served in the Confederacy, she said. Some were body servants and cooks. When Charleston was under siege, Guy said African-Americans helped to build embankments.

"We're actively collecting information about all of the African-Americans we can find that served in the war in any capacity, because we consider them to be Confederate veterans," she said. "We have all these fabulous stories that come out of the war. It is an unsung part of our heritage that we would really like to explore and make known that these people are heroes in our eyes."

She added there were African-Americans who later received Confederate pensions but some could have died before that could happen. An exact number of how many black people served for the Confederacy is unknown.

Thompson, whose occupation was in farming, applied for a Confederate pension in 1923 and the pension was approved, Curry said.

"I can tell you, she was a sharecropper and her being a sharecropper in the South during that time, money was very scarce and so for her to apply for that pension and the state approved it, I mean that money was used to help the family," he said.

"People back then weren't just getting pensions just to be getting them," Curry continued. "They had to show some courage. They had to show some valor. They had to show a commitment. So, the state probably saw she was committed to the Confederacy and served honorably."

Thompson had several children. One of them was Curry's great-great-grandfather, Oscar Thompson.

"He had my great-grandmother, three outside children, and then got married and had 10 kids. He was also a landowner. He owned over 100 acres of land that we still have in our family today," Curry said.

He said he can infer that he may have received some of Thompson's pension money and used it to purchase land for his family.

Thompson died at the age of 84 on June 4, 1928 in Aiken County, Tabernacle Township and was buried at an unmarked grave at Smyrna Baptist Church in the same community. Guy said there are efforts to get a Confederate tombstone on her grave.

Curry calls his Grandma Viney's courage a legacy to the Thompson family. He and several family members and supporters joined him at the Statehouse for her recognition.

The South Carolina divisions of The Sons and Daughters of Confederate Veterans supported the resolution along with the S.C. African-American Chamber of Commerce, he added. The Chamber's President Stephen Gilchrist also supported the resolution.



Christina Cleveland

Christina Cleveland is a news reporter with the Aiken Standard and has been with the newspaper since 2015. A native of Seneca, South Carolina, she holds a B.A. in Journalism and Mass Communication from the University of North Carolina at Chapel Hill.

http://www.aikenstandard.com/news/family-of-african-american-confederate-veteran-of-salley-accepts-statehouse/article_56060e74-fa11-11e6-8923-0ba00a5347b5.html



"History reveals men's deeds - their outward characters, but not themselves. There is a secret self that has its own life "surrounded by a dream" - unpenetrated, unguessed."

- Mary Chesnut
May 1, 1865

from "Mary Chesnut's Civil War"; pg. 799

> Chesnut's diary won a Pulitzer Prize; she was 42 years old when the Civil War ended



Nullification: Defending Liberty from Federal Tyranny

In 1798, when President John Adams and the Federalist Congress passed the Alien and Sedition Acts, many believed them to be a violation of the federal government's clearly defined powers outlined in the U.S.

Constitution. Shortly after its passage, several private citizens critical of the Federalist Party controlled government found themselves charged, indicted, convicted, jailed and fined in federal courts, which by that time were packed with Federalist judges. In response, James Madison and Thomas Jefferson drafted the Virginia and Kentucky Resolutions of 1798, respectively.

In the [Virginia Resolutions](#), Madison re-emphasizes where the powers of the federal government come from, as well as defends the right of the states to "interpose" themselves between the federal government and the "authorities, rights and liberties" of the states and the people. Effectively, Madison argues that the states have the right to determine the constitutionality of any federal laws and in so doing, the states are "duty bound" to stop any abuses of the federal government. The reason is simple: the states created the federal government and delegated its powers in the constitution and, as a result, the states have the duty to keep the powers of the federal government in check.

Madison's view that the states have the power to determine the constitutionality of federal laws, as well as openly defy them if necessary, is certainly at odds with the modern day American understanding of U.S. Government. Most people see the role of determining the constitutionality of federal laws as exclusively under the purview of the federal court system. This view, taught in all government schools, fundamentally misunderstands the constitution as it was ratified by the states. The founders, as evidenced by the 9th and 10th amendments, viewed the states as a final check on the power of the three branches of federal government.

Madison wrote, "the "Alien and Sedition Acts" passed at the last session of Congress; the first of which exercises a power no where delegated to the federal government, and which by **uniting legislative and judicial powers to those of executive, subverts the general principles of free government.**" (Emphasis mine.)

Madison rightly saw that the tendency of the federal government to join together and expand power at the direct expense of the states was "inevitable" and would eventually lead to back to monarchy. The independent states offered the best defense against such an expansion of federal power.

In the [Kentucky Resolutions](#), Thomas Jefferson echoes Madison's concerns over the consolidation and expansion of federal power. He writes, "the general government is the exclusive judge of the extent of the powers delegated to it, stop nothing short of despotism; since the discretion of those who administer the government, and not the constitution, would be the measure of their powers."

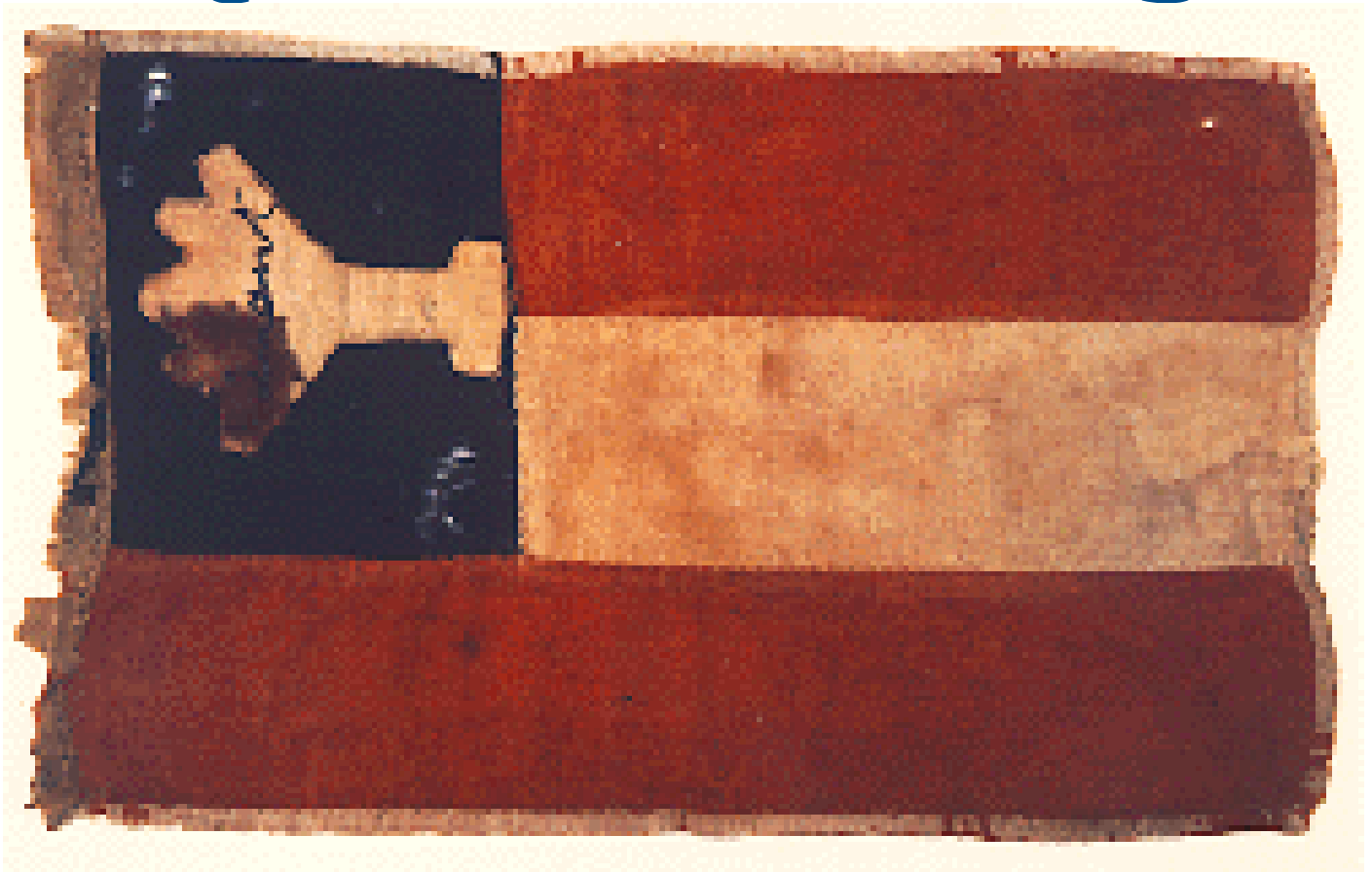
Jefferson understood that federal courts would ultimately side with the federal government in matters of its authority, but even Jefferson couldn't have imagined how prescient his words have become.

Regarding the rights of the states, Jefferson's language was even stronger than Madison's. Where Madison claimed the states were "duty bound" to oppose unconstitutional federal power, Jefferson writes, with no equivocation, that the states, who formed the constitution, are "sovereign and independent" and have the "unquestionable right" to determine the constitutionality of federal acts. Furthermore, Jefferson argues, the "rightful remedy" to such an infraction is "nullification"; that is, for the states to invalidate any federal acts it has deemed unconstitutional.

What the Virginia and Kentucky Resolutions show is that the struggle over the size and scope of the central government is nothing new in American political culture. In fact, it is the struggle that defined the revolutionary period and the creation of the United States. Unfortunately, those who have argued against increased federal power have long been on the losing side. While the states have largely been content to trade their sovereignty and independence for federal tax dollars, the words of Madison and Jefferson should serve as a wake-up call to anyone who believes in self-determination and individual liberty.

<http://tenthamentcenter.com/2017/07/14/nullification-defending-liberty-from-federal-tyranny/>

Quantrill's Flag



Raiders under the command of the notorious Confederate guerrilla William Quantrill dropped this flag in Olathe during an attack.

Just after midnight on September 7, 1862, the town of Olathe, Kansas, was overrun by Confederate guerrillas.

In the hours before dawn the raiders killed several men and looted businesses and private homes. This flag apparently was carried by one of the raiders and dropped in the public square.

The flag's existence raises many questions. Quantrill is not known to have carried any sort of flag; this is supported by some of his men in post-war accounts. Claims that he carried a black flag with the misspelled name "Quantrell" in red originated in popular writings of the 1880s and have no basis in fact.

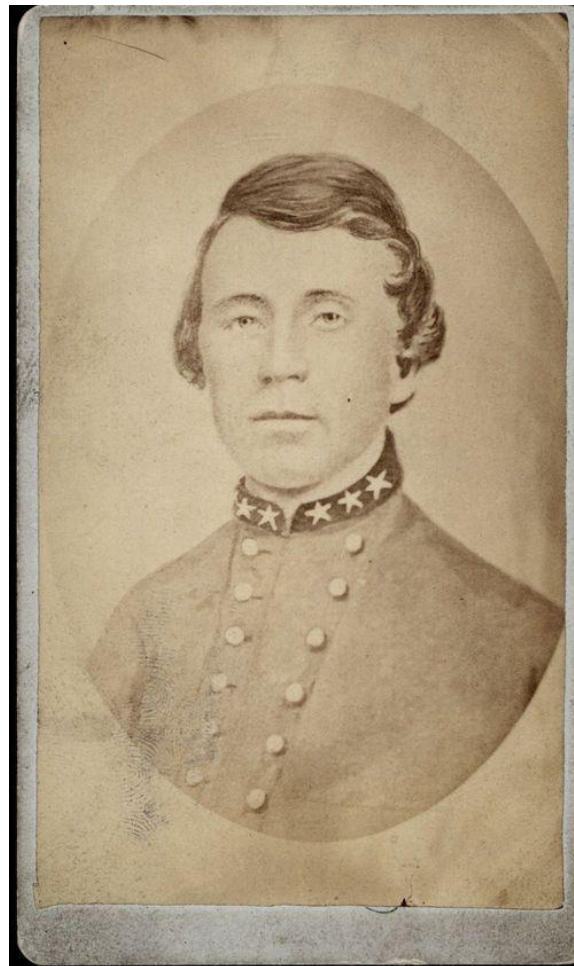
The flag's small size—just seven by 13 inches—also is unusual. One possible reason for the flag's small size is offered in Alan Sumrall's *Battle Flags of Texans in the Confederacy*, which cites a flag from the First Texas Infantry Regiment at approximately the same dimensions. It is referred to as a "streamer" flag, placed on the staff above the regimental flag. But if Quantrill carried no large flag, a companion "streamer" flag would not seem to be justified.

Another explanation may be found in the traditional use of "Bible" flags by both northern and southern families. These textiles were placed in the large family Bibles of the time to mark passages of scripture. Perhaps one of the raiders carried the flag as a keepsake, only to lose it in Olathe.

Bleeding Kansas

The Olathe raid was just one of many incidents that occurred along the Kansas-Missouri border from 1854 to 1865. "[Bleeding Kansas](#)" erupted over a debate on whether the territory should be admitted to the Union as a free or slave state. Raids by both sides continued after both Kansas achieved statehood and the Civil War broke out in 1861, resulting in the plundering of communities and the murder of many citizens.

Kansans engaged in these activities included Charles "Doc" Jennison, whose "Jayhawkers" of the Seventh Kansas Cavalry included plundering as part of their soldierly duties, often without regard as to citizens' anti- or proslavery leanings. U.S. Senator James Lane led a brigade against Osceola, Missouri, looting and burning the town.



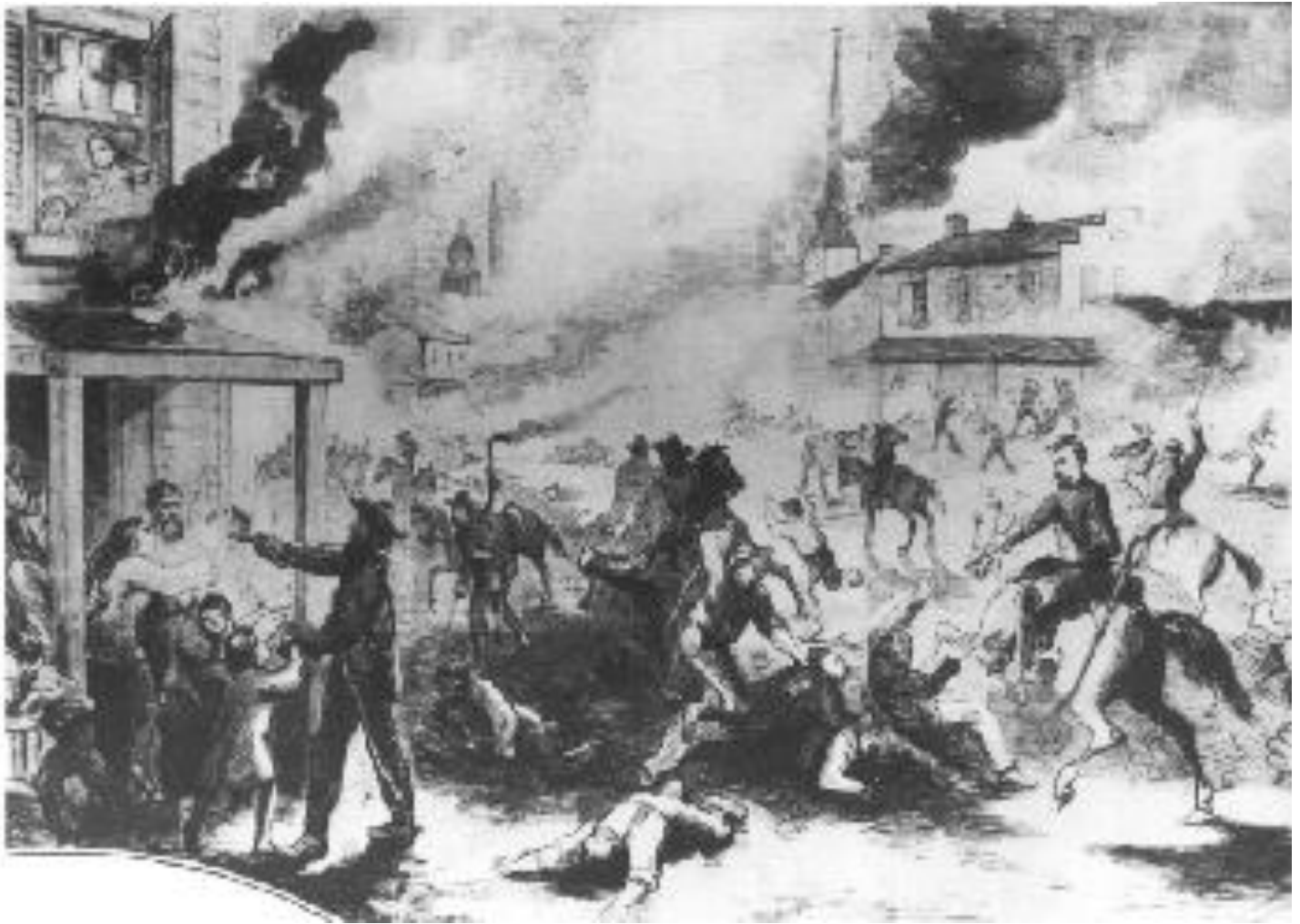
Quantrill

But the best known guerrilla on the Missouri side (and perhaps of the entire war) was William Clarke Quantrill. Born at Canal Dover, Ohio, in 1837, Quantrill had come to Kansas in 1857 to farm. When this effort failed, he traveled west to the Rockies to seek adventure. Back in Kansas just before the outbreak of the war, he cast his lot with the south and joined the Missouri Confederate

troops led by [Sterling Price](#). Dissatisfied with a lack of aggressiveness after the [Battle of Lexington](#), he left the army to take a more active role--bringing guerrilla warfare to Kansas.

Quantrill first raided the Kansas town of Aubry in March, 1862, with 30 men in his command. Raids continued throughout the year, including the one at Olathe.

But Quantrill's most famous--or infamous--successes came the following year. At dawn on August 21, 1863, he led over 300 men in a raid against the city of Lawrence. When they were done, over 150 men were dead and over 200 homes and businesses destroyed. This illustration of the raid (bottom, right) appeared in *Harper's Weekly*, a popular 19th-century magazine.



In early October Quantrill struck at [Baxter Springs](#), first attacking a fortification, then a column which included Major General James Blunt, eight wagons, a brass band, and 100 soldiers as an escort. Blunt escaped, but 90 soldiers were killed.

Quantrill left Kansas and headed east in 1864. On May 10, 1865, one month after Lee's surrender at Appomattox, Virginia, he was mortally wounded in a skirmish with Union soldiers in Kentucky. William Quantrill died at Louisville, a month short of his 28th birthday.

This flag was found in the Olathe square after the raid by town resident Jonathan Millikan. His son, Orion, donated the flag to the Kansas Historical Society in 1930. It is in the collections of the Society's [Kansas Museum of History](#). <http://www.kshs.org/kansapedia/quantrell-s-flag/10154>



[The Second Battle of Cabin Creek](#)

QUANTRILL'S RETREAT FROM LAWRENCE

The following indepth article was written by historian Don Gilmore who wrote the book "Civil War on the Missouri-Kansas Border."

The article examines how Quantrill successfully made it to friendly territory after having all of Kansas on his tail after he left Lawrence. It is an interesting and informative read. Enjoy!

THE RETREAT FROM LAWRENCE -- August 21-22, 1863 By Donald L. Gilmore ©

While many accounts exist of the sacking of Lawrence on August 21, 1863, few appear on the skillful retreat from Lawrence by Quantrill and his guerrillas on August 21-22. At midnight on August 20, Major Preston Plumb left Kansas City in pursuit of Quantrill and arrived at Olathe at dawn. Smoke rose in the sky in the

direction of Lawrence, twenty-five miles away. Five and one-half hours later, at 10:30 A.M., Plumb joined up with Coleman's force some six miles southeast of Lawrence, who were also pursuing the guerrillas. Plumb, now the ranking officer, took command of their combined forces. By this time, both officers saw clouds of dust and smoke rising into the sky south of Lawrence. Quantrill, six miles south of the town, was burning houses along his path. Plumb believed that Quantrill intended to strike the Santa Fé Trail on his way back to Missouri, so he turned his men in a southwesterly direction across the open prairie to intercept him.

Meanwhile, James Lane's thirty-five ragtag farmers and a handful of soldiers followed in Quantrill's wake. The "Grim Chieftain" had placed the men under the command of Lieutenant John K. Rankin, but Lane was Rankin's real boss. Lane's men had made contact with Quantrill as he burned the village of Brooklyn south of Lawrence and now fired sporadically on his rear guard. Lane's Kansans were poorly mounted and armed, but the senator's purpose was to maintain contact and harass the guerrillas until he was reinforced. Quantrill ignored them, having little time to dally and pushed eastward. He must avoid the host of Union units converging on him from all over Missouri and Kansas.

When Lane neared Prairie City, he learned that Plumb and his men were nearby. Quantrill, meanwhile, had left the Santa Fé Trail and turned south down the Fort Scott Road for half a mile. Quantrill likely changed roads to avoid contact with Plumb or to seek a less-expected route back to Missouri. Lane sent a messenger to Plumb telling him that he was attacking Quantrill's rear guard and asked for support. In response, Plumb sent Coleman across Ottawa Creek with two companies of cavalry to help Lane. Plumb, meanwhile, stayed on the east side of Ottawa Creek, his object to cut off Quantrill before he got to Ottawa Crossing, a difficult fording point in front of the partisans. Plumb intended to attack Quantrill's front, while Lane and Coleman attacked his rear in a decisive battle.

Quantrill learning that his rear guard was being attacked, gathered some of his men, and personally counterattacked Lane and Coleman's weak force, and it to fell back in disarray. Quantrill led the charge, "riding recklessly, the bridle-reins on the saddle-horn, firing rapidly with revolvers in both hands." When Plumb heard the loud barrage of gunfire to the north, he feared for Coleman and Lane's safety and marched to the sound of the guns, abandoning his plan to cut off the guerrillas. Quantrill having cleared the Federals from his rear, returned to Ottawa Crossing and saw his men across the ford. Quantrill now cut out sixty of his best men and formed a rear guard. For the rest of the way back to Missouri, he employed a classic cavalry tactic, placing thirty of his men at fifty-foot intervals across the rear of his force in a long skirmish rank. Another thirty-man skirmish rank was positioned parallel to the first rank, but 400 feet behind it. Now, when Plumb's force charged the guerrillas, the rear-most skirmish rank, when pressed hard, fired volleys at the bluecoats until it expended its ammunition, then it rode through the rank of thirty men behind it, making them the rearmost guard, and the two skirmish lines continued to rotate in this way. Because Quantrill had obtained fresh horses at Lawrence, his rearguard was seldom challenged by the jaded horses of the Yankee cavalry. Both Plumb's and Coleman's horses had been riding for more than fifteen hours without respite.

Quantrill told the rear guard, "Fall back on me whenever it may be necessary, but whatever you do, don't let them break your line." Periodically, the rear guard halted, which forced the Union soldiers to form into line of battle. Then, the rear guard fired a volley and rode off. This gave the guerrillas in the main body a chance to rest. So, for the rest of the day, the grinding pursuit continued, with minor skirmishing between Plumb's advance guard and Quantrill's rear guard. Plumb had given Lieutenant Cyrus Leland, Jr., the command of the Union's advance guard and gave him the more experienced men and the freshest horses to harass the guerrillas, but his attacks were ineffectual. Even when Leland was able to approach the guerrillas closely and challenge them, he was vulnerable, for the rest of the Union troopers lagged far behind dangerously out of supporting range. The intense heat and exertion caused men and horses on both sides to die of heat stroke. Many of the horses died a few days later from the rigor of their sixty-plus-mile march. Both forces had been active for over twenty-four hours with little opportunity to eat and none to sleep. The guerrillas, to lighten their loads and speed their progress, had jettisoned much of their plunder, leaving litter sprawling behind them.

Around sundown, the guerrillas neared Paola. Scouts informed Quantrill that a Union force blocked the way ahead at Bull Creek. Leland, informed of this also, ordered his men to charge the guerrillas. Quantrill, aware of the threat to his front, counterattacked Leland, throwing the Kansans' advance guard into a wild retreat. William Gregg, Quantrill's adjutant, said the Union cavalry were driven "pell mell like a drove of sheep for half a mile or more." The rest of the Union force, commanded by Plumb, lagged so far to the rear that they were of no consequence.

Quantrill now turned his men left and north along Bull Creek as the light waned. Reaching a pond along the way, some of the guerrillas rode into the water until it reached the sides of their horses. They dipped their hats into the water filling them, then raising the hot, sallow liquid to their mouths, drinking their first water since early morning. Darkness covered the prairie. Traveling several miles north, Quantrill crossed Bull Creek at Rock Ford, where a flat, rock slab formed the bottom of the river, providing easy passage for the wagons and ambulance. On the other side of the river, the men tethered their horses and gathered around a small knoll and along the hillside to rest. Many of the men fell asleep instantly.

Meanwhile, Plumb and his men turned into Paola for the night after surviving a harrying experience when they crossed Bull Creek almost to be fired on by Lieutenant Colonel C. S. Clark's men, who initially misidentified them. Plumb turned over command of his assembled forces to Clark, who was now the ranking officer. Between 1:00 A.M. and 2:00 A.M., August 22, Clark's scouts returned to camp with word that the guerrillas were bivouacked at Rock Ford. Clark, however, refused to pursue Quantrill until the next morning. After their early morning contact with the Clark's scouts, the guerrillas moved on in the darkness, soon brushing into Union Lieutenant Colonel Walter King's scouts of the Fourth Missouri State Militia Cavalry. The guerrillas stole away in the darkness.

The Union Cass County Home Guards accompanying Clark the next morning mounted on fresh horses soon overran Quantrill's rear guard near the Missouri state line and captured three of his men. George Hoyt, the resident Red Leg, took one of the captured men aside and questioned him. After interrogating the young man, Hoyt expressed disgust at the cheap trinkets the man had taken at Lawrence: "marbles, jews harps, mouth organs, toys, shoestrings, cheap buttons." Hoyt shot him, saying, "I will just kill you for being a damned fool!" Ironically, Hoyt after the war became a future attorney general of the State of Kansas, the state's chief legal officer!

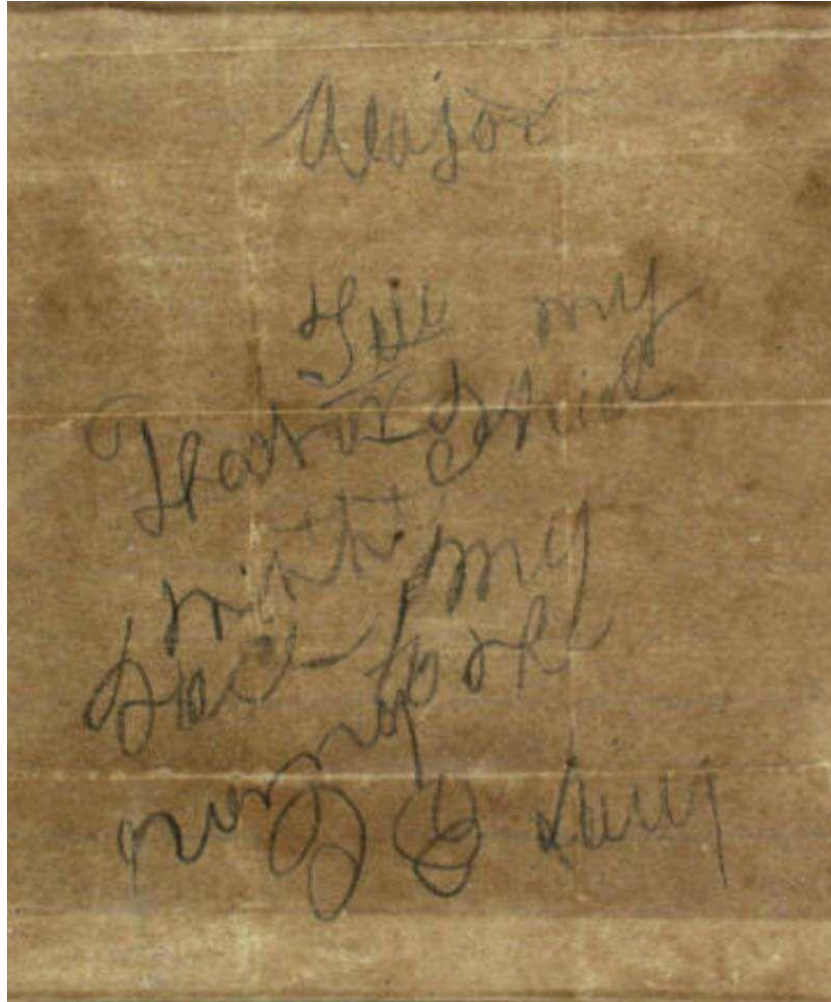
The guerrillas were so besieged the next morning that they were forced to abandon their ambulance, which earlier had traveled in Dick Yeager's advance guard. The partisans, imperiled by the ambulance's slow speed, concealed it down a wooded lane absent its horses but filled with its wounded. The Federals quickly discovered and captured the wounded partisans. One of the wounded men, Jim Bledsoe, asked that his wounded comrades be carried out of the ambulance and placed on their knees to face their enemies as they were being executed. "Do not shoot us from behind," he requested. The Kansans complied and killed the wounded soldiers as they faced them. Kansas abolitionist historian William Connelley said that "Indians" accompanying the Union force scalped the dead prisoners.

By this time, Union forces converged on Quantrill from every direction, and the guerrillas pushed on toward Grand River, near their camp of August 20. There, Quantrill divided his force, sending half the men south down the Grand River, the rest eastward, through the rolling, wooded hills toward Pleasant Hill. When the latter column of guerrillas arrived near Big Creek, west of Pleasant Hill, they ran into Lieutenant Colonel Bazel F. Lazear's Missouri First Cavalry, and the partisans melted into the bush. Later, in pursuit of guerrillas, Lieutenant Cyrus Leland, Jr., captured three near Lone Jack. He hung them from a tree at such a height that a horseman riding underneath them could not touch their heels. Before he left the site, Leland posted a sign on the tree warning, "Don't cut them down!" The U.S. Army claimed to have killed 100 of Quantrill's guerrillas after the raid on Lawrence. Within six weeks, however, Quantrill annihilated eighty-seven of General James Blunt's men at Baxter Springs in an engagement with a 100-man detachment led by the general himself—a considerable accomplishment if the above Union casualty figures were accurate.

Historians continue to trumpet the Lawrence raid as the worst atrocity of the entire Civil War. However, if the raid is placed within the context of the depredations suffered by Missouri civilians from 1858 onwards, Quantrill's opinion that "Lawrence had it coming" makes considerable sense.

Photo: A disturbingly cheerful marker located in Kansas on what was Quantrill's trail. Photo by Diana Staresinic-Deane. See her blog of Unearthing Stories on the Prairie located at <http://dianastaresinicdeane.wordpress.com/>

Major: Tell my Father I died with my face to the enemy. I. E. Avery



Thirty-five year old Colonel Isaac Erwin Avery was the grandson of Waightstill Avery, the fiery Revolutionary War hero who served as the first attorney general of North Carolina.

As General Robert F. Hoke's senior colonel, Isaac Avery was thrust in command of Hoke's brigade at Gettysburg because Hoke had been badly injured and narrowly missed losing his left arm in the fight near Chancellorsville two months earlier.

As the afternoon of July 2 wore on at Gettysburg, Major General Jubal Early instructed the small brigades of Hoke and General Harry Hays of Louisiana to attack the heavily fortified enemy positions on East Cemetery Hill-then considered the most strategic position for Union General George Meade.

From the hill, the Union soldiers could observe in the twilight the Confederate assault columns as they formed. Avery's three regiments moved to the right of Hays' Louisiana Tigers. During the ascent of the hill, Isaac Avery was shot and knocked from his horse; as he lay bleeding to death, he gathered enough strength to take from his coat a lead pencil and a scrap of paper.

With his writing hand paralyzed, he used his left to scrawl a note which was addressed to his business partner and aide, Major Samuel McDowell Tate. Colonel Isaac Erwin Avery's dying message read:

"Major: Tell my Father I died with my face to the enemy. I. E. Avery"

Radical Republican Selective Racial Equality

By [Philip Leigh](#) on May 24, 2017



Most modern historians give the post Civil War Republican Party a free pass on racism. They generally presume that the Party's demand for black suffrage and civil rights in the South was motivated by the intrinsic morality of racial equality and pejoratively contrast it with the violent resistance such policies sometimes encountered from the region's whites.

Earlier historians, however, more often explained that the Party also had a second agenda. Specifically, Republicans realized that they could lose control in Washington if the Southern states re-entered the Union without a significant Republican voting block, which almost certainly would have happened if whites dominated the Southern electorate. Continued Republican control, therefore, required two federally imposed actions. First, was to create a Republican-loyal constituency out of the

freed slaves, which accounted for 40% of the former Confederacy's population. Second, was to shrink the South's opposition electorate by denying voting rights to many former Confederates.

The impact was almost immediate. In the 1868 presidential election Ulysses Grant would have lost the popular majority without Southern black votes. He would, however, have retained his Electoral College victory.

Current historians also applaud Reconstruction Era Republicans for creating and using federal powers against the "White Terrorists" who intimidated and sometimes killed black and Republican Southern voters. They neglect, however, to mention that the Republicans failed to use those same powers to protect other racial minorities that were *not* solidly Republican. In fact, the Republican-sponsored 1866 Civil Rights Act and the three constitutional amendments of the era mostly ignored "non-white" American residents who were not black. One of the most abused among such groups were the Chinese-Americans.

Two thirds of the lynching victims in California between 1850 and 1900 were Asians. The biggest such episode occurred in Los Angeles in 1871 when nineteen were lynched, including one woman. While modern biographers applaud President Grant for enforcing the 1871 Ku Klux Klan Act in the South, they neglect to mention that his Administration failed to apply the Act to the Los Angeles lynching where the bad guys were white Californians. That's different, see?

Another incident occurred in Eureka, California fourteen years later. After a white man was killed in the crossfire between two quarrelling Chinese in 1885, the city forcibly removed all of its Chinese residents in 48 hours. Over 300 were hurriedly loaded onto two ships that happened to be in the harbor and told never to return. There can be little doubt that massive bloodshed would have resulted if the Asian immigrants had resisted. When the Chinese-Americans sued for damages in 1886 the California Federal Circuit Court ruled in *Wing Hing v. City of Eureka* that the Asians were not entitled to any recompense because tax records showed the small amount of property that they owned was "probably worthless." Nearly all of them were renters because the whites of Eureka refused to sell them real estate.

Although there were far fewer lynchings in California than in the South, the number of Chinese-Americans in the state never topped 10% and few were permitted to vote until well into the twentieth century. In fact, they could not become naturalized citizens until 1943 when a bill sponsored by a Southern Democrat in the Senate became law. It is horrifying to imagine the amplification of White Terror against Chinese-Americans that might have resulted in California if the Asian immigrants had been permitted to vote and they represented as large a share of the population as the 40% that blacks did in the South.

The 1870 Naturalization Act is another example of how the infant-GOP deliberately excluded civil rights to racial minorities that were not part of the Republican-loyal Southern African-American voting block. The Act guaranteed blacks the right to become naturalized citizens and, as such, to own property. If it had included other "non-white" immigrants many of Eureka's Chinese-Americans could have been property owners. The 1870 Act was sponsored by two New York Republicans, in the Senate and House respectively. It passed 33-to-8 in the Senate and 132-to-53 in the House and was signed by President Grant. In 1878 a California Federal Circuit Court specifically ruled in *In re Ah Yup* that Chinese Americans could not become naturalized citizens.

Since Californians recognized that the Fourteenth Amendment would automatically bestow citizenship on the offspring of Chinese-Americans born in the USA, they took three actions to minimize such possibilities.

First, they persuaded Congress to pass the 1875 Page Act that basically blocked Chinese women from immigrating at a time when the great majority of Chinese in America were males. Second, in 1905 California passed a miscegenation law, which prevented Chinese and white intermarriage. Third, despite the results of the Civil War the state's Supreme Court ruled in *People v. Brady (40 Cal. 198 – 1870)* that the Fourteenth Amendment did not apply to California because it was a "sovereign state." California basically nullified, with impunity, a part of the U. S. Constitution that it did not like.

Next came a series of federal *Chinese Exclusion Acts* designed to reduce the number of Asian residents. The first, in 1882, stopped Chinese immigration for a decade. Seven years later the Republican-dominated U. S. Supreme Court ruled that it was constitutional. The 1892 *Geary Act* extended the exclusion for another decade. In 1904 the exclusion acts were made permanent. In 1925 even the Chinese wives of *American* citizens were denied entry into the United States. As the accompanying table illustrates, the *Exclusion Acts* sharply reduced the growth of Chinese-Americans, which as late as 1950 represented less than 2% of California's population.

There is, however, no denying that much of the hostility toward Chinese-Americans came from the white laboring classes of the Democratic Party that competed for employment with the Asian immigrants. Thus, the Democratic Party platforms during the presidential elections of 1876, 1880, 1884, 1888, and 1892 contained planks supporting limits on Chinese

**Chinese-American Californians as percent of All Californians
By Decade 1860-1950**

Year	California Population (Thousands)		Chinese-Americans as percent of All Californians
	Total	Chinese-Americans	
1860	380	35	9.2%
1870	560	49	8.8%
1880	865	75	8.7%
1890	1,213	74	6.1%
1900	1,485	56	3.8%
1910	2,378	80	3.4%
1920	3,427	106	3.1%
1930	5,677	169	3.0%
1940	6,907	168	2.4%
1950	10,586	184	1.7%

Source: U.S. Census Bureau <https://tinyurl.com/n4eyw8d>

immigration. Nonetheless, the Republican Party platforms of 1882, 1884, and 1888 also included planks supporting Chinese immigration limits.

The key difference is that the GOP hypocritically limited its concern for minority suffrage and civil rights to Republican-loyal black voters and largely ignored the plight of other “non-white” minorities. As a result, it is difficult to conclude that Republicans were genuinely interested in minority rights, except for the solitary minority that would help keep the Party in power. Such a conclusion changes the complexion of the currently dominant Reconstruction interpretation that white washes Republican Party self-interest.

Philip Leigh is the author of five books on the War, including the recently released [Southern Reconstruction](#).

About Philip Leigh

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. Westholme Publishing released three of Phil’s Civil War books to date: Lee’s Lost Dispatch and Other Civil War Controversies (2015) Trading With the Enemy (2014) Co. Aytch: Illustrated and Annotated (2013) Phil has lectured a various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University.

<https://www.abbevilleinstitute.org/blog/radical-republican-selective-racial-equality/>

PENALTIES FOR DESERTION

THOMAS OWENS, Carlisle, Ky., relates some sad stories:

During the spring of 1864, while the army of General Johnston was encamped near Dalton, Ga., there were several military executions. Desertions had become so frequent as to seriously threaten the integrity of the army; and it became necessary to make examples of the few, that the many might be deterred from committing so grave an offense.

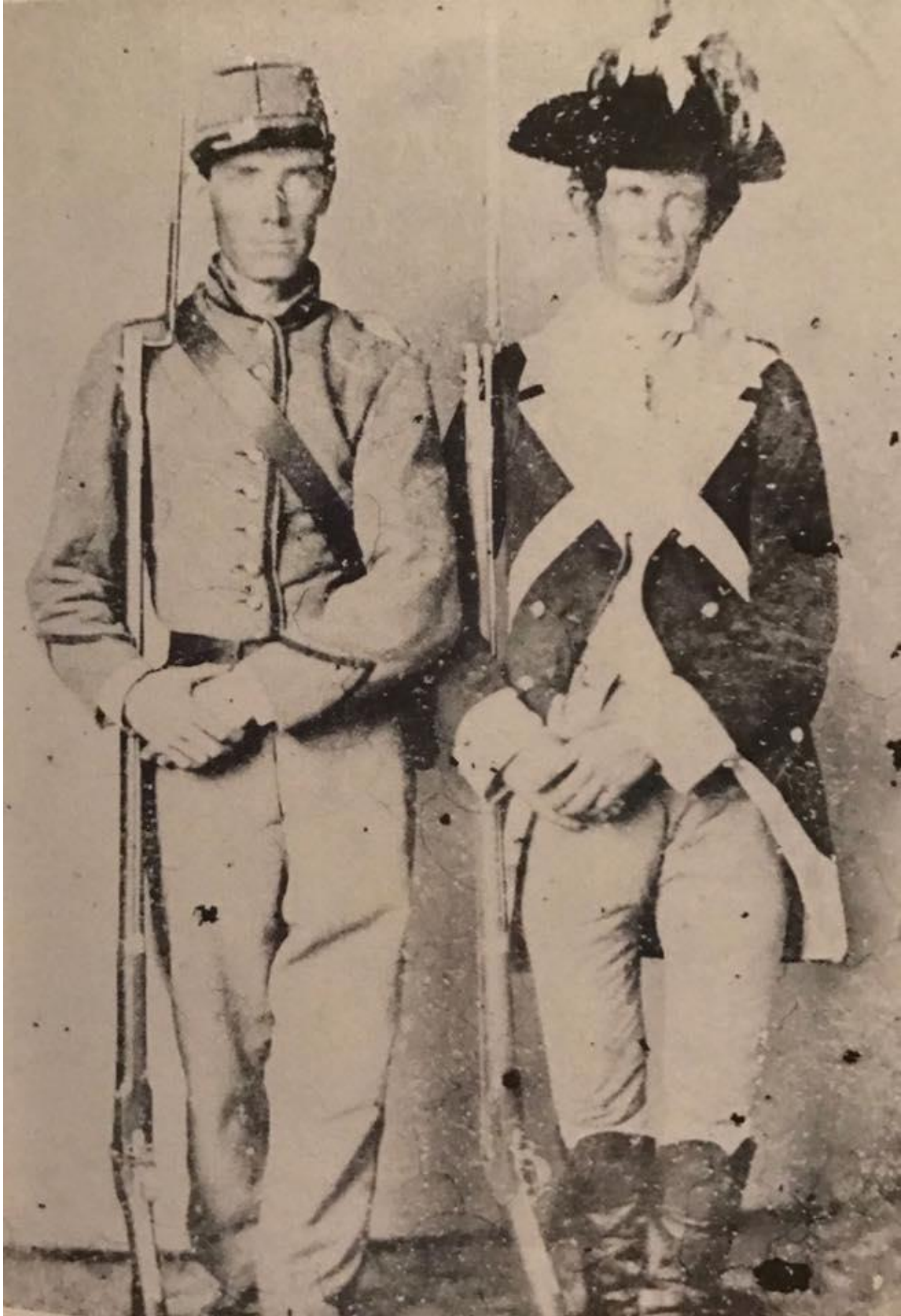
A soldier belonging to the ----- regiment in Hardee's Corps, was arrested for desertion, tried, and condemned to be shot. In order that the awful example might have its full effect, the entire division was ordered out to the drill ground to be witnesses of the spectacle, and was formed into a hollow square of three sides facing inward, the fourth side being open. The culprit, surrounded by his spiritual advisers and an armed guard, was made to march around the entire square on the inside, and was then led to the middle of the open side, where a grave had been dug and a low cross had been erected near its edge. He was bound to the cross kneeling. His eyes were bandaged, and the officer in charge stepped off the regulation twelve paces, where he stationed the firing squad. A delay of some moments ensued, during which the officer stepped up to the doomed man, apparently for the purpose of adjusting the bandage over his eyes. The poor wretch gathered hope from this trivial circumstance, and quickly raised his head, which had been before bowed upon his bosom, and strove to peer out from under the bandage. The buoyancy of hope stood out in every feature of his face. But it was brief—to him, O how brief—for a moment later the fatal order was given, "Ready, aim, *fire*," and the leaden bullets went crashing through his brain. The whole top of his head was blown off.

The division was then caused to march in double file past the body as it hung upon the low cross to view the ghastly spectacle, and thence back to camp to ponder on the horrors of war and "man's inhumanity to man."

There were sixteen men shot, each by a stake, near Dalton. I saw the stakes, all in a row, after the executions; saw the blood stains, but did not witness the event. This note of comment is added to Mr. Owens's account. His story recalls an execution on the line of march July 21, after the siege and abandonment of Jackson, Miss., following the surrender of Vicksburg.

There came near being a mutiny in the army at Dalton for a more aggravating punishment than shooting. It was the keeping of men in stocks for hours at a time. Two posts would be erected and planks fastened in mortices from one to the other, one above the other, and at the joint a large hole cut for the neck and then smaller holes for the arms of the deserter. The top plank would be raised and then let down, making a close yoke for the neck and arms; and the poor fellow would have to stand in this position for hours at a time. This punishment is about the only thing that detracted from the popularity of Gen. Joseph E. Johnston.

These stories are the saddest in the history of the war.



**"Rebels before, our fathers of yore.
Rebel's the righteous name Washington bore.
Why, then, be ours the same, the name that he snatched from shame,
Making it first in fame, foremost in war."**

The Forgotten History of the Confederate Flag

By James Rutledge Roesch on Jun 15, 2017



The Confederate battle flag is, as John Coski of the Museum of the Confederacy titled his book on the subject, “America’s most embattled emblem.” Recent polls show that Americans are split down the middle on the flag: half view it as a symbol of heritage, half as a symbol of hatred (and an overwhelming majority are against tearing it down from public places). For all the outraged opinions, however, the true story of the Confederate flag – how it came to be and what it meant to those who made it and bore it – does not fit the narrative.

The first “Confederate” flags appeared in South Carolina in the months leading up to her secession convention. These early flags typically featured the Carolinian palmetto and crescent moon on blue or white fields. One such flag, which appeared in Columbia as the convention assembled, included an open Bible with the words, “God is our refuge and strength, a very present help in time of trouble; therefore we will not fear; though the earth be removed, and though the mountains be carried into the sea. The Lord of Hosts is with us, the God of Jacob is our refuge.” When the convention relocated to Charleston, a banner featuring John C. Calhoun holding the broken tablets of “Truth, Justice, and the Constitution,” with the caption, “Behold Its Fate,” hung just down the street from the hall. Another Charleston banner depicted all the seals of the Southern States rising above a pile of the Northern States’ seals, with the caption, “Built From The Ruins.” When South Carolina declared her independence from the Union, a new flag for the newly sovereign commonwealth was needed. The *Charleston Mercury* described one of these sovereignty flags: “The flag is a red field, expressive of defiance, traversed by the blue cross of Carolina, with the lone star at the intersection. The inner and upper quarter of the field bears the word ‘ready’ surmounted by the palmetto.” The *Charleston Daily Courier* described another: “When the first gun, ‘Old Secession,’ announced the secession of the State, they flung to the breeze the beautiful flag which now floats over their gymnasium. It is a red field, quartered with a blue cross on which is a lone star (others will be added as States come into the Southern Constellation). On the upper quarter is the Palmetto, on the lower a savage-looking tiger head.” The flag which South

Carolina officially adopted, however, was a blue field with a white palmetto in the centre and a white crescent in the upper-left corner, just like South Carolina's flag to this day.

As more States seceded from the Union, sovereignty flags began cropping up everywhere. At the Alabama Secession Convention, the flag which hung in the hall featured lady liberty dressed in red holding a sword and shield with the caption, "Independent Now and Forever." Most States' sovereignty flags, however, were modeled after the U.S. flag, the "Stars and Stripes," as Southerners believed that they were the ones truly loyal to the foundational principles of American freedom. Indeed, just as the Montgomery Convention, where the seceded States met to unite in a new Southern Confederacy, adopted a Constitution which was modeled after the U.S. Constitution – though it more strictly limited the power of the central government – it also adopted a national flag which was similar to the Stars and Stripes, "the Stars and Bars." The Stars and Bars was a flag of two red stripes, a centre white stripe, and a blue field with a circle of stars (one for each Confederate State). Letitia Tyler, the granddaughter of U.S. President John Tyler (now a Confederate Congressman) was given the honour of raising the flag for the first time. Harry Macarthy, the author of "The Bonnie Blue Flag," composed "The Origin of the Stars and Bars," a song which mourned the fall of the old Union and the Stars and Stripes while cheering the rise of a new Confederacy and the Stars and Bars. The idea of a "Southern Cross," however, stemming from South Carolina's early sovereignty flags, which were also considered in Montgomery, remained popular with the people.

William P. Miles, Confederate Congressman from South Carolina and Chairman of the House Military Committee, was the first to envision what would eventually become the Confederate flag. Miles regarded the Stars and Stripes as a symbol of "tyranny" and believed that the Confederacy should have a new flag. He designed a red flag with a blue "saltire," or "St. Andrew's Cross," lined with white stars. Red, white, and blue were "the true republican colors," explained Miles, respectively representing valour, purity, and truth. The saltire, according to Miles, was "significant of strength and progress." In fact, the saltire is the oldest symbol of sovereignty in Western Civilisation, first used by the Romans in Britain to mark the limits of their territory. Miles also found the Latin Cross of the sovereignty flags to be too "ecclesiastical," potentially offending Christians against religious imagery in war as well as alienating the Confederacy's sizable Jewish population; the saltire, by contrast, was "heraldic." The House Military Committee rejected Miles' Southern Cross as a Confederate battle flag, but at the Battle of First Manassas, it became clear that the Stars and Bars, when draped, was easily mistaken for the Stars and Stripes. This confusion led to some embarrassing incidents of friendly fire and nearly cost the Confederates the victory. As a result, the military became aware of the need for a new battle flag.

General P.G.T. Beauregard liked Miles' idea of a Southern Cross for the Confederate battle flag, and convinced his superior, General Joseph E. Johnston, to avoid the bureaucracy of the War Department and create new battle flags themselves. Johnston ordered his chief quartermaster, Maj. William L. Cabell, to deliver 120 battle flags for each regiment. "My recollection is that it was an army affair," Johnston explained after the war, "and when questioned on the subject, I have always said so."

Cabell put his aide, Lt. Colin McRae Selph, an officer familiar with the environs of Northern Virginia, in charge of the new flags. After purchasing the red, white, and blue silk, Lt. Selph approached Mary Henry Lyon Jones, probably having met her acquaintance in one of Richmond's ladies' hospitals, established to tend to wounded Federals and Confederates. Mary sewed a prototype of the battle flag, which General Johnston promptly approved. Selph returned to Mary and requested her to rally all the ladies she knew to sew the needed 120 flags.

In addition to Mary, Lt. Selph also approached the Cary girls, who were all something of local celebrities. Constance Fairfax Cary had taken refuge in the Confederate camp after her ancestral estate was chopped down for firewood by the invading Federals. There, Constance met her cousins, Hetty and Jennie Cary, forced to flee from Baltimore when it fell under Federal controul. In fact, their cousin, the editor of the *Baltimore Sun* and grandson of the author of "The Star-Spangled Banner," was arrested for criticising Abraham Lincoln. In turn, Jennie set the words of "Maryland, My Maryland," the pro-Confederate ballad which is now the State anthem, to the tune of "O, Tannenbaum," and Jennie sang the song from her balcony in the presence of Federal troops. The Cary girls were daughters of the vaunted "First Families of Virginia" – Constance descended from the ninth Lord Fairfax and Hetty and Jennie from the Jeffersons and the Randolphs. Hetty and Jennie were given the honour of drilling the troops and even formed "the Cary Invincibles," a group of the social elite in the Confederate army.

The ladies of Richmond, organised mainly by churches, set to work sewing immediately. Once the flags were complete, Lt. Selph took them to chemists and artists to have the stars painted. Selph's orders were to keep the project confidential, but as one lady remarked, "How could General Johnston expect four or five hundred female tongues to be silent on the subject?"

After a month of sewing, the ladies completed the battle flags. On 28 November 1861, the new flags were unveiled before the Confederate army. One by one, General Johnston and General Beauregard presented a battle flag to the colonel of each regiment, who in turn presented the flag to his color guard. Thomas Jordan, Adjutant General of the First Corps, made the following announcement:

Soldiers: Your mothers, your wives, and your sisters have made it. Consecrated by their hands, it must lead you to substantial victory, and the complete triumph of our cause. It can never be surrendered, save to your unspeakable dishonour and with consequences fraught with immeasurable evil. Under its untarnished folds beat back the invader, and find nationality, everlasting immunity from an atrocious despotism, and honour and renown for yourselves – or death.

The Confederate soldiers loved the ceremony. “It was,” recalled a South Carolinian, “the grandest time we have ever had.” He remembered that “the noise the men made was deafening” and that “I felt at the time that I could whip a whole brigade of the enemy myself.” A Virginian described the flag as “the prettiest one we have.”

In addition to the mass-produced flags for the Confederate regiments, the Cary girls made special flags for their favorite commanders. Hetty chose General Johnston, Jennie chose General Beauregard, and Constance chose General Earl Van Dorn. Along with her flag to Beauregard, Jennie included an admiring note:

I take the liberty of offering the accompanying banner to General Beauregard, soliciting for my handiwork the place of honour upon the battlefield near our renowned and gallant leader. I entrust to him with a fervent prayer that it may wave over victorious plains, and in full confidence that the brilliant success which has crowned his arms throughout our struggle for independence is earnest of future triumphs yet more glorious. In my own home – unhappy Baltimore – a people writhing ‘neath oppression’s heel await in agonised expectancy “the triumph-tread of the peerless Beauregard.” Will he not, then, bear this banner onward and liberate them from a thralldom worse than death?

In his reply, General Beauregard expressed his gratitude and swore that Baltimore would be hers again:

I accept with unfeigned pleasure the beautiful banner you have been kind enough to make for me, accompanied with the request that it should occupy near me the place of honour on the battlefield. It shall be borne by my personal escort; and protected by a just Providence, the sanctity of our cause, and the valour of our troops, it will lead us on from victory to victory until you shall have the proud satisfaction of waving it with your own fair hands as a signal of triumph, from the top of the Washington Monument in your own native city – Baltimore.

General Beauregard kept Jennie’s flag for the rest of his life and had it draped over his coffin at his funeral.

Constance gave her flag to one of General Van Dorn’s staff officers with a note of her own. “Will General Van Dorn honour me,” Constance asked, “by accepting a flag which I have taken great pleasure in making, and now send out with an earnest prayer that the work of my hand may hold its place near him as he goes out to a glorious struggle – and, God willing, may one day wave over the recaptured batteries of my home near the downtrodden Alexandria?” Van Dorn’s reply brimmed with chivalry:

The beautiful flag made by your hands and presented to me with the prayer that it should be borne by my side in the impending struggle for the existence of our country, is an appeal to me as a soldier as alluring as the promises of glory; but when you express the hope, in addition, that it may one day wave over the recaptured city of your nativity, your appeal becomes a supplication so beautiful and holy that I were craven-spirited indeed, not to respond to it with all the ability that God has given me. Be assured, dear young lady, that it shall wave over your home if Heaven smiles upon our cause, and I live, and that there shall be written upon it by the side of your name which it now bears, “Victory, Honour, and Independence.”

In the meantime, I shall hope that you may be as happy as you, who have the soul thus to cheer the soldier on to noble deeds and to victory – should be, and that the flowers want to blossom by your window, may bloom as sweetly for you next May, as they ever did, to welcome you home again.

According to Constance, General Van Dorn’s staff officer told her that when he received her flag, he and his men all drew their swords and swore that they would honour her request, like knights of old.

The true meaning of the Confederate battle flag is not in the various ways which it has been abused over the years. Indeed, the Confederate flag is as innocent of its abuses as are other symbols which have been used for evil, including the U.S. flag, the Cross, and perhaps even the Crescent. The true meaning of the Confederate flag is in the women who made it and the men who bore it into battle. To them, the flag was not a symbol of racial hatred, but of independence and honour. To the descendants of those men and women, that is what it still means and will always mean.

About James Rutledge Roesch

James Rutledge Roesch received his Bachelor of Arts in Classics from Bucknell University and his Master of Business Administration from Claremont Graduate University. He lives in Florida, where he is an active member in the Sons of the American Revolution and Sons of Confederate Veterans. Despite his respect for Lee's character, he shares Longstreet's love of whiskey and tobacco

<https://www.abbevilleinstitute.org/blog/the-forgotten-history-of-the-confederate-flag/>

The original painting will be on display at the Alamo City Guards Camp 1325 Confederate Heroes Day Dinner on 13 January 2018. Some of you and/or your members might be interested in obtaining a print.



The Texas Battle Flag

September 1862



The battle flag the 1st Texas Regiment carried into the most ferocious and desperate two hours of the battle of Antietam proudly flew the colors of the State of Texas.

Stonewall Jackson's corps were desperately trying to hold General Robert E. Lee's Army of Northern Virginia's left flank from a sea of blue clad soldiers under the command of US General Joseph Hooker. Reinforcements were called in and General John Bell Hood's Texans were brought up to hold the line. Hood's brigades were able to hold their ground during the pitched battle but the 1st Texas Regiment decided not just to hold their ground but charged forward across the Miller's cornfield on their own.

These courageous men could not be stopped even by their own officers' orders, and they fought across the 40 acre corn field carrying what became know as the Texas Wigfall Flag. The flag was so named because it was made from Mrs. Wigfall's wedding dress. Nine color bearers were killed carrying the flag during some of the most savage fighting of the war. The 1st Texas suffered over 82% casualties on that field, more than any other Regiment North or South, during the entire war. The blood soaked flag was not captured in battle but found by a federal soldier under the body of one of those brave Texas heroes.

The flag was returned to the State of Texas in 1909, and hung with honor in the chamber of the Texas House of Representatives until the 1920's.

This painting was commissioned by the Texas Sons of Confederate Veterans to be placed on the State of Texas motor vehicle license plates.

Available through our galleries and on our website:

http://www.johnpaulstrain.com/art/texas_battle_flag.htm

Russ Lane
Commander, Alamo City Guards Camp
Communications Officer, 6th Brigade, TX Div SCV
Lt Commander, TX Society MOS&B
alamocamp@yahoo.com

The great harvest: Revival in the Confederate army during the civil war

BY MARK SUMMERS • SEPTEMBER 28, 2011

"Oh for a revival throughout the Confederacy!" exclaimed the editor of the Macon (GA) *Daily Telegraph* in 1862. The paper was commenting on an outpouring of the Gospel throughout the town, while reporting on food shortages, ordinances, and the latest news from the front lines of the American Civil War. The war's second season was a reality check for many Southerners as the Federal blockade, inefficiencies of the Confederate government, and devastating casualties of Shiloh and Antietam dimmed the glow of many sunshine secessionists. Austerity fell upon Dixie, and fell hard, and in such times as in other places and in other conflicts, people turned to faith. Indeed revival would soon spread throughout the region; not in the plantations, parlors, or the pews but in the ranks of the Confederate Army. The great revival of 1863 would be a homespun harvest.

The American South was no stranger to religious upheaval. The Second Great Awakening of the early 19th century had sewn a fabric of Protestant Evangelicalism throughout the region. Presbyterian, Methodist, and Baptist evangelists rode the Southern backcountry preaching to, converting, and baptizing thousands. Prior to the American Revolution, New England had been the "Bible Belt" of America, while church attendance in the South was scant. The Second Great Awakening shifted the culture of Dixie, and America as a whole. The revivals took hold in the "backcountry" amongst the yeoman. Southern evangelism reflected the charismatic and independent character of the Appalachian farmers. Southern yeomen declared their independence from the staid faith of the plantation gentry. While planters dominated politics and business, humbler folk shaped the culture of Southern Sundays.

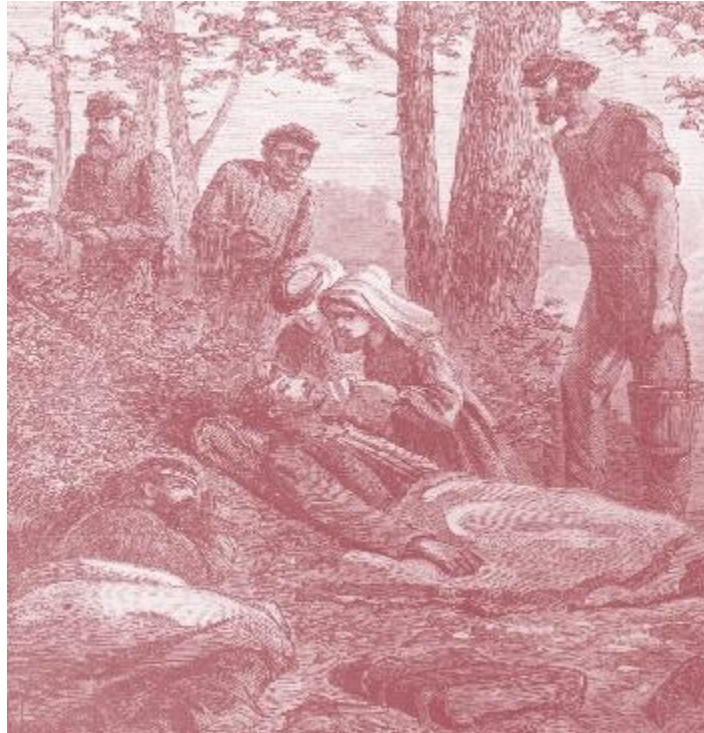
The South's evangelical turn led to a homogenization of white yeomen. The North went the opposite direction. The 19th century saw Puritanism secularize into transcendentalism and abolitionist politics, while millions of Catholic immigrants changed the face and form of faith in the North's urban centers. Northern society became a melting pot (if sometimes boiling) while the South became more unified and "peculiar" in its culture. While Union soldiers also turned to God during the Civil War, they did so in a much more hodgepodge fashion; each regiment, each social class, each ethnicity in its own way. The Confederate Army, meanwhile, contained rank upon rank of men of the same ethnic, social, and religious stock. It was a ready-made congregation of kindling in need of a religious spark.

Yet Southern evangelists did not see the mass conversion of the army as an easy task. While it was true that the vast majority of the Confederate Army came from a nominal Protestant Christian background, or at least were familiar with the language and themes of the Bible, the typical Southern soldier at the beginning of the war could be stereotyped as a "backslider". These were mostly young, single men, who averaged 18 years of age. Following the victory at Fort Sumter, a wave of patriotism, often eclipsed by a sense of adventure and a thirst for glory, swelled the ranks of volunteers. There were thousands of "90 day" men waiting for the chance to kill 20 Yankees quickly before the war was soon won. The harsh reality of life in the army soon set in. A soldier's life was one of marching, drilling, and fatigue duty. Yeomen accustomed to a life of independence were quickly feeling the lash of the officer's tongue and the sergeant's whip, a punishment prior to the war that was known only for slaves. Furthermore, thousands of men were dying of disease and not combat. Life in camp was dull and depressing. Adventure was to be found, and it was found in cards, dice, whiskey, and women of ill repute. Southern military camps had a negative connotation, and yet no worse than any gathering of young single men today, whether at college, the army, or a work site.

There were further challenges to would-be Confederate evangelists. The Federal blockade of the Confederate coastline cut off the region from supplies, including Bibles, which like many other Southern goods had been imported from Europe prior to the war. The region's lack of rail and road infrastructure also made delivery of religious materials problematic. Furthermore, while Southerners were almost exclusively of Protestant stock, there were still significant denominational differences and rivalries amongst Southern Christians. Southern evangelists also had the disadvantage of government indifference. While the Confederate government openly evoked God, it did little to aid His work amongst the army. Confederate chaplains were paid a pittance and a private's rations, and did not have the official rank and status of their Union counterparts. If there was to be a great harvest of soldierly souls, whom would lead it—and how?

According to Confederate chaplain William W. Bennett, who was also a superintendent of a religious tract association, the proselytizing was organized by an ecumenical effort amongst denominations and religious publishers. Churches raised funds for

ministers to aid the Confederate chaplainry, and also supplemented the meager income of the army preachers. Religious societies worked to distribute thousands of Psalm books and New Testaments, which could be cheaply printed in lieu of proper bibles and hymnals. Although the men in the Confederate army were not strangers to Christian doctrine, churches organized their efforts along the lines of foreign missionary work rather than peace time "tent meetings".



Christian volunteers attending the wounded on the battlefield during the American Civil War.

The first fruits of revival came from the religious tract societies. The General Association of Baptist churches spent \$24,000 to publish 40 tracts, 6,000 testimonials, and 14,000 camp hymns in 1861 alone. In 1862, the Methodist Episcopal Church circulated 800,000 pages of tracts. By 1865, the Evangelical Tract Society of Petersburg, Virginia, had printed over 50,000,000 pages from 100 different tracts. Virginia, South Carolina, and Georgia had their own ecumenical tract societies which further printed thousands and thousands of testimonials. The Presbyterian Board of Publication even created a journal called the "Soldier's Visitor," which was especially adapted to the army. The Federal blockade had inadvertently aided the work of the Confederate missionaries as religious materials were often the only reading materials available to the soldiers in large quantities.

The first denomination to establish organized units of missionaries was the Baptist church. They began with 60 missionaries in 1861 and expanded throughout the war. In 1863 the Methodist Episcopal Church voted to establish a separate branch of its missionary society to the Confederate Army, and soon other denominations followed suit, making army missions more official. Missionary societies were used to working in hostile conditions, and in a primitive infrastructure with limited resources, and thus were well-equipped to handle the challenges of ministering in the Confederate service. The Protestant sects even worked closely together, Baptist ministers refrained from emphasizing immersion baptism, while Presbyterian evangelists de-emphasized some of their own Calvinist beliefs. According to Rev. Bennett, the "aim of the laborers seemed to be to lead the soldiers to Christ, not to make them sectarians." By 1863, the Christian associations were also working closely with the official army chaplains, pooling their resources and power. The Southern Evangelists seemed the most efficient and organized entity in the entire Confederacy.

The record of this "bottom-up" approach to evangelism which occurred by 1863 is a sharp contrast from the traditional "Lost Cause" view of the Confederate revival. In the decades following the war, a narrative emerged that the Confederate revival was led from the top down, as the men followed the examples of their pious officers. While Robert E. Lee and Thomas Jonathan "Stonewall" Jackson certainly encouraged and were enthusiastic about religious revival in the army, they were exceptions amongst the officer corps. We must remember that the Confederate army reflected the class structure of the civilian society of the South. While the rank and file of the men in gray was predominantly of evangelical yeoman stock, the officer class of the South were pulled from the ranks of the gentry. The Southern gentry had opposed and scoffed at the revivals of the Great Awakening earlier in the century. While there were certainly pious upper class Southerners (Lee being a prominent example), many members of the

Southern gentry used church as a social gathering rather than a place of fervor. Indeed the idea of public "fervor" of any kind was contrary to the mores of the upper class. Southern officers also tended to be fond of cards and drink, and as members of the gentry were above reproach for their "vices" in a way that poorer men could never be. According to Confederate chaplain John William Jones, colonels often discouraged the efforts of the chaplains as too much religion might create a crisis of conscience amongst the men in battle.

The revival of the Confederate Army took on a democratic air. Like the Southern slaves, yeoman soldiers took the same Gospel preached by the planter class and adapted it to their own needs and cultural attitudes. Several accounts by Confederate chaplains and civilian missionaries relate that the men in the ranks took to lay preaching. John William Jones related how he arrived to a Mississippi brigade in the rain to the sound "of psalms and singing." The men of the brigade asked Jones for a sermon, and when the reverend protested due to the weather, reminded him: "We do all other military duty in any weather that comes, and we cannot see why we should allow the weather to interrupt our religious privileges."

The soldiers did indeed see religious revival as a "privilege." It gave the men the opportunity to bond and relieved boredom and stress. Revivals contained Gospel stories adapted to the army, singing and playing musical instruments, and lively and intellectual sermons during an era when public oratory was a form of popular entertainment. Chaplains related how the soldiers waited patiently for services to begin and did not engage in "idle chatter" nor interrupt the sermons in any way. Perhaps these same men who had scoffed at church as a "woman's place" found the camp revival a free expression of male bonding.

Throughout the fall and winter of 1863, newspapers, letters, and testimonials spread throughout the south about the effects of revival in the army. This revival was not contained to the Army in Virginia, but had also spread to the soldiers fighting in Tennessee and across the Mississippi River. Chaplains wrote in amazement about the lack of dice and card-playing in the camps, and how swearing, which had once been common, was seldom heard in the ranks. Report after report in the papers indicates that thousands of soldiers had committed to Christ by 1863, and their conversion was genuine.

The most curious facet of the revivals of 1863 is that they did not carry over into civilian society. Indeed the same letters and newspapers that reported the religious fervor of the army condemned the vices of the civilian population. Confederate civilians were accused of price gouging, selfishness, and backsliding in their faith. Perhaps the civilians were acting in a "survival" mode, responding to food shortages, occupation, and the breakdown of society, by looking toward themselves. Ironically, it was the young, card-playing, whisky-drinking, "backsliding" soldiers who responded to the upheaval of the war by turning to God.

The great harvest of 1863 came at a time of great trial for the Confederate soldier. The hope for quick victory, indeed victory of any sort, was dashed with the defeats of Gettysburg and Vicksburg. The Confederate soldiers dealt with the atrocities of a modern war fought with Napoleonic tactics. Friends and messmates were torn to bits right next to each other. Soldiers faced down cannon, rifled muskets, and bayonets across open field charges. Men could be killed by gunfire or by disease. In an era before "combat fatigue" and "post traumatic stress disorder," 19th century men turned to the best coping mechanism at hand, their faith. The Confederate revivals would not only sustain thousands of men in the horrors of battle, but prepare those men for "God's will," to cope with the defeat and destruction of the South during the Civil War. For while the Civil War was a great harvest of death and destruction, it also brought a harvest of souls to the church. Many of the men who survived the war continued to lead churches and revivals themselves after the guns were finally silenced.

Mark Summers of Petersburg, VA recently completed his M.A. in history from Virginia Tech. He has worked as a public historian in several Virginia museums.

<https://acton.org/great-harvest-revival-confederate-army-during-civil-war>



John Singleton Mosby's most famous raid occurred in March of 1863, inside Union lines at Fairfax County Courthouse, when he captured Brigadier General Edwin H. Stoughton. Mosby found Stoughton asleep in bed, rousing him with a slap to his rear.

Upon being so rudely awakened, Stoughton shouted, "Do you know who I am!?"

Mosby cut him off, saying "Do you know Mosby, general?"

Stoughton, still waking up, replied "Wait, yes! Have you got that rascal?"

Mosby answered, "No, but he's got you!"

- John Singleton Mosby and Edwin H. Stoughton
March 1863

> Apparently, Gen. Stoughton was not popular with the officers and men of the brigade, and few mourned his loss. President Lincoln, on hearing of the capture, said "he did not so much mind the loss of a brigadier general, for he could make another in five minutes; 'but those horses cost \$125 apiece!"

>> More information: <http://www.wadehamptoncamp.org/pq-ans-310.html>

The Real Abe Lincoln: What They Won't Teach You in School!

By [Christopher Watson](#)

[Contributor profile](#) | [More stories](#)

Monday, September 7, 2015 6:44

We were taught in school that Abraham Lincoln was a great guy, a sensitive patriot and sort of a savior that freed the black man from the shackles of slavery.

But history records a different Lincoln than we're accustomed to hearing about. One who racked up for himself a multitude of unconstitutional, freedom-stripping acts. But you won't hear this side of the famous historical figure, who graces a copy of every five dollar bill, taught in the propaganda machine known as the Public School system.

This man, who some call a "tyrant" is credited with, among other things: launching an invasion without the consent of Congress, blockading Southern ports before formally declaring war, unilaterally suspending the writ of habeas corpus, arresting and imprisoning thousands of Northern citizens without a warrant, censoring telegraph communications, promoting racist views, confiscating private property, including firearms, effectively gutting the Ninth and Tenth Amendments, robbing, raping and burning the homes of undefended Southern civilians, not just men and women, but as Sherman would freely admit in his memoirs, children as well.



Even worshipful Lincoln biographers and historians called him a "dictator." In his book, [Constitutional Dictatorship](#), Clinton Rossiter devoted an entire chapter to Lincoln and calls him a "great dictator." "Lincoln's amazing disregard for the . . . Constitution was considered by nobody as legal,"

Abraham Lincoln, named the great emancipator and champion of the constitution by government school textbooks, was more concerned with exercising federal control over sovereign states, than he was in freeing the negro from the shackles of slavery. He himself made this clear in no uncertain terms.

On March 4th 1861 Lincoln clarified his position on slavery in his first inaugural address on the East Portico of the Capital building:

“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.”

While America’s children continue to be brainwashed into believing that Lincoln was the savior of the black man, the Congressman from Illinois tells a different tale in his Fourth debate with Stephen Douglas at Charleston, Illinois, on September 18, 1858):

“I will say then that 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 - 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.”Abraham Lincoln

(1809-1865) 16th US President

Source:

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.)

The long list of Lincoln’s recorded remarks which would readily and fervently be condemned as racist hate speech today, includes his views on

the expansion of slavery. Lincoln wrote,

“There is a natural disgust in the minds of nearly all white people to the idea of indiscriminate amalgamation (mixture) of the white and black races ... A separation of the races is the only perfect preventive of amalgamation, but as an immediate separation is impossible, the next best thing is to keep them apart where they are not already together. If white and black people never get together in Kansas, they will never mix blood in Kansas ...”

On equality, Lincoln said,

“I have no purpose to introduce political and social equality between the white and black races.

There is physical difference between the two which, in my judgment, will probably forever

forbid their living together upon the footing of perfect equality, and inasmuch as it becomes

a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race,

to which I belong, having the superior position.”..

On interracial Marriage, Lincoln said,

“Our republican system was meant for a homogeneous people. As long as blacks continue to live with the whites they constitute a threat to the national life. Family life may also collapse and the increase of mixed breed bastards may someday challenge the supremacy of the white man.”

<http://www.abrahamlincolnonline.org/lincoln/speeches/greeley.htm>

Ironically, rather than freeing slaves, Lincoln through the Enrollment Act, which conscripted men between the ages of 20 and 45 to be “liable to perform military duty in the service of the United States,” created a slave class to be used as enforcers of the Federal will.

Though many erroneously believe that the Civil War was fought primarily over the issue of slavery, that notion is undermined by a well publicized letter written to the New York Tribune’s editor, Horace Greeley, on Aug 22, 1862, during the heart of the actual battle. In it, Lincoln himself reveals his real reason for initiating the conflict when he wrote:

“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.” His focus was and had always been the saving or strengthening the Union and therefore the power of the federal Government, NOT on extending a hand to lift the black man from the plight of his slavery.

In the volume of his writings beginning in his first inaugural address, “saving the Union” is synonymous with his desire to strengthen the grip of the federal government on any and all citizens, any and all territories, any and all states. State succession, as addressed in his speeches, was not only undesirable, it was unacceptable. And if it came to one state’s desire to separate from his Union, he would (as seen his instigation of the War of Northern Aggression) set out to teach them a lesson with the strong arm of Federal Power.

“no State” he said, “upon its own mere motion can lawfully get out of the Union; ... *resolves* and *ordinances* to that effect are legally void,” And, as if prophesying the events that he would provoke just one month later by fortifying Fort Sumter which was situated on the sovereign soil of Confederate-controlled South Carolina, Lincoln declared that “acts of violence within any State or States against the authority of the United States are insurrectionary or revolutionary.” He also conveniently mentioned (40 days before the battle at Fort Sumpter), “there needs to be no bloodshed or violence, and there shall be none UNLESS it be forced upon the national authority.”

In April 1861, after repeated calls by the South Carolina government to evacuate Union troops from the newly seceded region went unheeded, Lincoln, took opportunity to knowingly incite the South Carolinian troops to use “force upon the national authority,” by sending supply ships to fortify Union-controlled Fort Sumter in Charleston harbor. After Confederate troops fired on Fort Sumter, Lincoln, 18 days later, admitted (in a letter to Captain G.V. Fox) that he expected the retaliation, which he then used as the pretext to garner Northern support and launch a full scale war against his own countrymen. In a May 1st, 1861 letter to Fox, Lincoln wrote, “You and I both anticipated that the cause of the country would be advanced by making the attempt to provision Fort Sumter, even if it should fail; and it is no small consolation now to feel that our anticipation is justified by the result.” That result is what we now know as the Civil War. No one was killed or wounded in the 36 hour battle at Fort Sumter, and the War of Northern aggression had begun.

The Lincoln myth today serves the purposes of the regime, both Democrat and Republican. It serves the purpose of the regime in which power is completely centralized, in which decentralization of power is viewed as suspect. People who promote a centralized authority claim that those who object to it must want to bring back slavery if they favor states having sovereign power. It is Lincoln who inaugurates this new version of the United States. A version that is completely at odds with Liberty. Those who want to exercise unchecked power over the American public continue to foster these myths.

Lincoln sternly threatened, “The Union, in any event, will not be dissolved. We don’t want to dissolve it, and if you attempt it we won’t let you. With the purse and sword, the army and navy and treasury, in our hands and at our command, you could not do it.” For Lincoln, contrary to popular history, Government was a federal proposition that would be imposed with tyrannical fervor upon those who did not want it. And apparently, it mattered not how many souls had to die to accomplish his objective.

The letter

In doing this there needs to be no bloodshed or violence, and there shall be none unless it be forced upon the national authority. The power confided to me will be used to hold, occupy, and possess the property and places belonging to the Government and to collect the duties and imposts

It follows from these views that no State upon its own mere motion can lawfully get out of the Union; that *resolves* and *ordinances* to that effect are legally void, and that acts of violence within any State or States against the authority of the United States are insurrectionary or revolutionary, according to circumstances.” Lincoln, from his first inaugural address made it clear that no state has authority over the Federal government.

I therefore consider that in view of the Constitution and the laws the Union is unbroken, and to the extent of my ability, I shall take care, as the Constitution itself expressly enjoins upon me, that the laws of the Union be faithfully executed in all the States.

In doing this there needs to be no bloodshed or violence, and there shall be none unless it be forced upon the national authority. The power confided to me will be used to hold, occupy, and possess the property and places belonging to the Government and to collect the duties and imposts; but beyond what may be necessary for these objects, there will be no invasion, no using of force against or among the people anywhere. Where hostility to the United States in any interior locality shall be so great and universal as to prevent competent resident citizens from holding the Federal offices, there will be no attempt to force obnoxious strangers among the people for that object.

When the states could not enforce it, Congress drew up their own plan. By the end of February, both branches passed the Enrollment Act, and on this date, Lincoln signed it into law.

The Enrollment Act (technically called “An Act for enrolling and calling out the national Forces, and for other Purposes”) declared that “all able-bodied male citizens of the United States, and persons of foreign birth who shall have declared on oath their intention to become citizens under and in pursuance of the laws thereof, between the ages of twenty and forty-five years, except as hereinafter excepted, are hereby declared to constitute the national forces, and shall be liable to perform military duty in the service of the United States when called out by the President for that purpose.”

The great irony of the U.S. is that we tend to hail criminals while we imprison patriots.

<http://beforeitsnews.com/alternative/2015/09/the-real-abe-lincoln-what-they-wont-teach-you-in-school-3210486.html?currentSplittedPage=0>



Click [HERE](#) to view

<http://beforeitsnews.com/alternative/2015/09/the-real-abe-lincoln-what-they-wont-teach-you-in-school-3210486.html?currentSplittedPage=0>

LEST WE FORGET!



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

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Virginia Flaggers

Poor but Proud

By [Michael Jordan](#) on Jun 13, 2017



A review of J. Wayne Flynt, *Dixie's Forgotten People: The South's Poor Whites*. Bloomington and London: Indiana University Press, 1979.

Professor Flynt, the author of this volume, concentrates on the economic condition and the cultural life of poor white Southerners, but does not fail to mention some of the vices of the American majority, especially the attempt, often unsuccessful, to impose their own values and lifestyle on the South. According to Flynt, one of the most difficult obstacles confronting those who attempt to assess Southern poor whites is the abundance of stereotypical definitions and judgments. For example, contrary to the popular view, all poor whites in the South were not (and are not) racists and rednecks, nor were (or are) most of them Klansmen and Holy Rollers. As Flynt observes in the Preface, "Getting to know people as individuals dissolves many of one's pre-conceived notions about them, and so it is with Southern poor whites."

However, even when stereotypes are abandoned, all the difficulties in assessing the culture of poor whites in the South are not removed. One must find a scale with which to judge this culture. Flynt believes that many errors in public policy and in private interpretation have been made by judging the South with the values of the mainstream culture. Should Southern culture, with its rural, agrarian, and religious values and its notion of kin, be weighed in a balance which favors urban, industrial, and secular values and the nuclear family? This question was dealt with in the Southern Agrarian manifesto, *I'll Take My Stand*, Flynt appreciates the importance of the Agrarians' social criticism but finds fault with them for glamorizing the Old South and for failing to come up with a detailed, practical program to alleviate poverty. The Agrarians did advocate a plan: subsistence farming, agricultural diversification, and individual ownership of farms (rather than tenant or corporate farms). But they offered no *detailed* program for reducing poverty.

Faulting the Agrarians for failure to spell out a program of specific economic reform misses the point. This was not their mission. More than material poverty, the Agrarians feared poverty of the spirit and spiritual enslavement. They should be regarded as critics or prophets, not as planners.

Flynt chides Arnold Toynbee, New Deal bureaucrats, and “secular missionaries” (industrialists and their spokesmen) for equating material poverty with moral and cultural depravity. Appalachian mountain people often were poverty stricken, but this material poverty was not always accompanied by barbarism, illiteracy, and witchcraft, as Toynbee stated in *A Study of History*. Bureaucrats and secular missionaries, devoted to economic yard sticks, could see little or no value in Southern or mountain culture. Also, they, like many other Americans, could not understand a people who “made do with what the Good Lord provided” and who accepted hard times as “God’s will.”

Many social scientists have emphasized racism in the South, thinking it the most salient characteristic of Southerners, especially poor whites. Flynt argues that racism “was only one aspect of a multifaceted folk culture” and does not deserve the primary attention it has received from authors seeking “to serve their own ideological purposes.” In particular, Flynt censures aristocrat William Byrd, the abolitionists Frederick L. Olmstead and Harriet Beecher Stowe, and Southern novelist William Gilmore Simms for serving ideology rather than truth in some of their writings about either poor whites or the racial attitudes of poor whites.

Flynt views Southern poor whites as an *ethnic* minority, “a group of racially and historically related people who shared a common culture which they preserved in a distinctive way of life, language, habit, and loyalty.” As an ethnic group, Southern poor whites differed substantially from the rest of America. The Southern “ethnics” were tenant farmers, producing relatively non-perishable, one-crop substances (cotton, tobacco, sugar cane), with an emotional, otherworldly religion, gifted in the arts of story-telling (tall tales and ghost stories) and music, both sacred and secular. Those qualities gave Southern poor whites their distinction. Flynt observes that poor people have always been the best keepers of American folklore and that this has been especially true in the South where “strong family ties, poverty, isolation, and hostility to outsiders kept oral traditions unchanged over the years.”

For a long time the South remained economically and politically isolated from the Northeast. Poor whites in the South, says Flynt, experienced a double isolation, for they had little influence on the economic and political activity of their own region. This isolation from the mainstream culture and from the hub of activity at home contributed to the individualism and conservatism of poor whites. Attempts by industrialists, unions, and New Deal agencies to reduce this isolation were not always successful. Farmers who left the land to work in mines, factories, and mills merely exchanged poverty on the land for poverty in town. Those who moved north suffered from double culture shock and were doubly isolated. By 1900, says Flynt, many Southern workers had discovered “that industry was a Frankenstein.” Programs which ignored regional culture alleviated neither poverty nor isolation and “lifted the poor more often into purgatory than into the heavenly city.”

Poverty in the South, ineffectually dealt with in Reconstruction days and only partly alleviated by Roosevelt’s New Deal measures, was forgotten for a few decades only to be rediscovered in the early 1960’s. Despite New Frontier programs instituted under Presidents Kennedy and Johnson, Kennedy’s Appalachian Regional Commission and Johnson’s War on Poverty, the poor are still with us.

But what can be done? According to Flynt, “Government can help, but the Southern landscape is littered with the wreckage of ill-conceived government panaceas.” Because of human nature and the nature of society, it is unreasonable to expect the eradication of poverty everywhere, but some means are more successful and less demeaning than others. Flynt seems to echo Agrarian sentiments in his assessment of the problem:

Progress might mean jobs and a better way of life to some, but to others it meant the extinction of old ways that were revered and still meaningful. Progress might mean the eradication of poor white racism and fundamentalism, but it would also spell doom to magnificent handicrafts and bonds of spirit and neighborliness by which people lived creatively with one another.

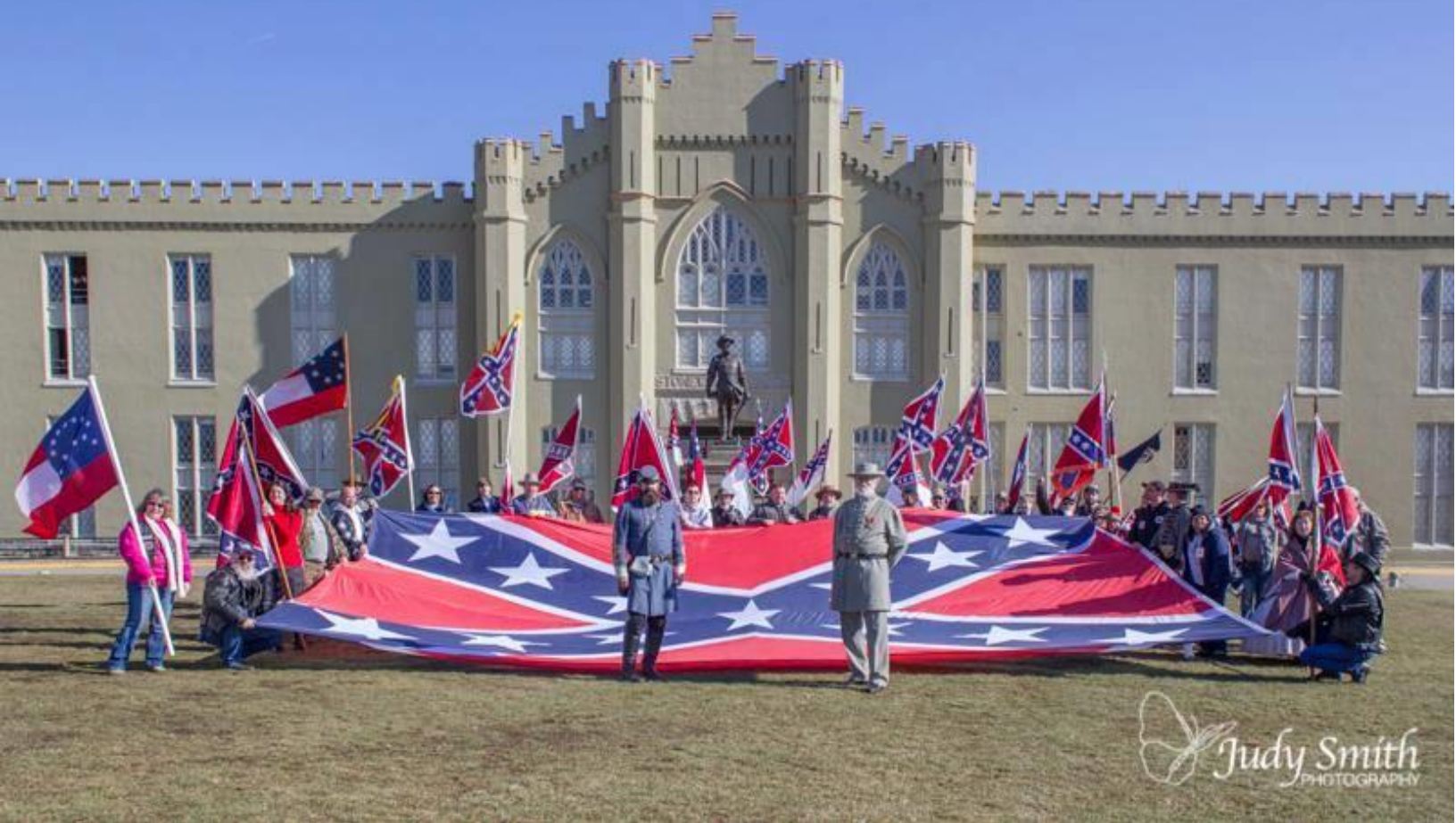
Flynt also delineates the bitter aspects of Southern life (racism, violence, and political demagoguery) as well as the sweet. His effort is to examine *Dixie’s Forgotten People* from their own perspective, not from that of another region. Flynt may owe some of his understanding to his own ancestors he describes as “proud sharecroppers of the northeast Alabama clay hills.”

The volume includes an excellent annotated bibliography that students of Southern culture will find valuable.

About Michael Jordan

Michael Jordan is a Professor of English at Hillside College

<https://www.abbevilleinstitute.org/review/poor-but-proud/>



The Virginia Flaggers

"If the cotton States unitedly and earnestly wish to withdraw peacefully from the Union, we think they should and would be allowed to do so. Any attempt to compel them by force to remain would be contrary to the principles enunciated in the immortal Declaration of Independence -- contrary to the fundamental ideas on which human liberty is based."

-New York Tribune, Nov. 26, 1860



Trump's First Paycheck Going to Restore Historic Civil War Battlefield

By [Andrew West](#) July 5, 2017

Donald Trump promised early in his campaign that his government salary would be donated to charity, rather than be used to pad his already significant wealth.

While not an entirely unheard of gesture, the plan was heralded by many who saw a maneuver that was very much “on brand” for Trump, who has become a powerful man among the populists of America. When Trump announced that his salary would be going to the National Park Service, liberals were quickly stifled, as they had earlier blasted the President for cutting funding to that very department of government.

Today, Interior Secretary Ryan Zinke had the honor of announcing just [where the hefty sum will wind up.](#)

“On Wednesday, Interior Secretary Ryan Zinke announced that President Donald Trump’s first salary donation will be used to help preserve the Civil War battlefield at Antietam.

“The president’s donation will allow generations of Americans to learn about our history and heritage on this sacred site,’ Zinke said.

“As both the secretary of the interior and a military veteran, I’m deeply honored and humbled to deliver the donation to Antietam National Battlefield on behalf of President Trump,’ Zinke said. ‘Visiting the

hallowed ground the day after Independence Day is incredibly moving and it underscores the importance of why we must preserve these historic grounds.'

"The president's \$78,333 donation was increased to an even \$100,000 when an 'anonymous donor' added \$22,000 to the donation to round it up, according to the Interior Department. Additional donations from The Civil War Trust, the National Park Foundation, and Save Historic Antietam Foundation makes the total gift amount \$263,545."

The announcement has been heralded by many as a victory for Trump during a tumultuous period of infighting and media feuds.

The National Park Service is currently working through a massive backup of maintenance that could cost the department \$12 billion to complete. While the President's nominal donation will do good on a small scale, there is hope that his gift will inspire many more Americans to support their local NPS sites in a "pay it forward" type endeavor.

Furthermore, the donation and the media coverage surrounding it once again reiterates that the American Civil War is an important piece of our history that should remain at the forefront of a viable historical curriculum for future generations. In recent years, disturbing efforts by the nation's liberal leaders to erase the history of the Civil War has left many young Americans with an unclear understanding of the war between the states, often believing that the war was fought over slavery.

<http://constitution.com/trumps-first-paycheck-going-restore-historic-civil-war-battlefield/>





Susan Frise Hathaway

Shelby Foote answers interviewer: "Had you been alive during the War, would you have fought for the Confederates?"

Foote: "No doubt about it. What's more, I would fight for the Confederacy today if the circumstances were similar. There's a great deal of misunderstanding about the Confederacy, the Confederate flag, slavery, the whole thing."

Civil War Chat

By: Phil Leigh

What Confederate Statue Critics Don't Know

(July 30, 2017) In 1958 a nearly forgotten thirty-four year old Texas author named William Humphrey debuted his first novel, *Home From the Hill*, to widespread praise. Legendary director Vincente Minnelli released [a film version](#) only two years later. Both the book and [the movie](#) are highly rated by Amazon customers. The novel begins as follows:

Early one morning last September the men squatting on the Northeast corner of the town square looked up from their whittling to see...under the shadow of the Confederate monument, a dirty long black hearse with a Dallas County license plate.



Confederate Solider Statue: Clarksville, Texas

Thus, the curious reader is prompted to continue in order to learn the identity of the deceased who was returning from a distant big city to a place where the memory of the Confederate soldier remained central to the culture. In a later novel Humphrey wrote:

If the Civil War is more alive to the Southerner than the Northerner it is because *all* of the past is, and this is so because the Southerner has a sense of having been present there himself in the person of one or more of his ancestors. The war filled merely a chapter in his...[family history]...transmitted orally from father to son [as] the proverbs, prophecies, legends, laws, traditions-of-origin and tales-of-wanderings of his own tribe....It is this feeling of identity with the dead (who are past) which characterizes and explains the Southerner.

It is with kin, not causes, that the Southerner is linked. Confederate Great-grandfather...is not remembered for his (probably undistinguished) part in the Battle of Bull Run; rather Bull Run is remembered because Great-grandfather was there. For the Southerner the Civil War is in the family.

Clannishness was, and is, the key to his temperament, and he went off to war to protect not Alabama but only those thirty or forty acres of its sandy hillside, or stiff red clay, which he broke his back tilling and which was as big a country as his mind could hold.

About twenty years after the war a foppish stranger stepped off the Dallas-bound train when it stopped at Clarksville. Even though he spoke English none of the whittlers at the station could understand him, which they later learned was due to his Italian accent. But eventually the stranger—who identified himself as a professor—was granted an audience with the aldermen during which he explained that he could build a marble monument to the Confederate infantryman for \$5,000. For \$25,000 he could erect one depicting a mounted cavalryman, or officer.

The town chose the \$5,000 option. After the professor labored creatively and submitted a finished design the aldermen gave him a \$2,500 deposit. A year later he returned with the sculpted components and erected the statue. The unveiling was a celebration that attracted nearly everyone in town, white and black.

A good many years elapsed before anyone from Clarksville traveled far along the railroad from whence the sculptor arrived. But when one resident eventually travelled to Georgia he noticed that there was “hardly a town of monument-aspiration size along the railway line all the way to Atlanta without a copy of our soldier.”

1862: Harvey Lindsey to Martha Saline (Cowsar) Lindsey

FEBRUARY 5, 2015GRIFFF

This letter was written by 36 year-old Harvey Lindsey (1825-1912), a physician who served the Confederacy as a 2d Lieutenant in Company D of the 13th Regiment Texas Volunteers. The 1860 census confirms the residency of Lindsey in Flora, Smith County, Texas, with his wife Martha (1829-186x) and three children: Hannah (b. 1854), Edward (b. 1857), and James H. (b. 1858). Also residing in the same household were 22 year-old William Yarbrough, a clerk, and 26 year-old W. H. Pucket, a merchant. He is also enumerated in the 1850 census of Smith County, Texas, though not yet married.



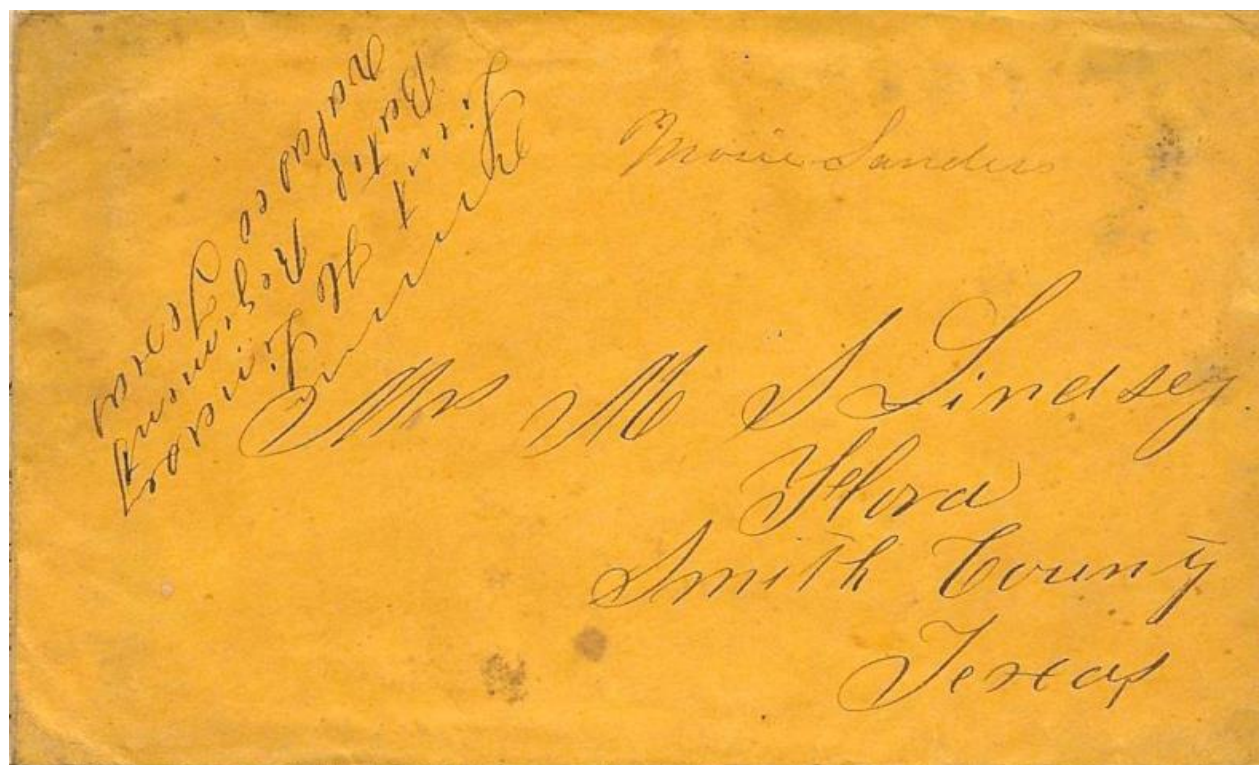
How Dr. Lindsey might have looked

Further research reveals that Lindsey was born in Henry County, Tennessee on 16 July 1825. His parents were Edward and Rachel Murphy Lindsey. After studying medicine he began practicing with Dr. Somers in Newport, Tennessee. He removed to Texas in 1849 where he practiced for twenty years. He married Miss Martha Saline Cowser in 1851 and eventually had five children. "At the commencement of the Civil War, Dr. Lindsey enlisted in the Confederate Army and served until the end of the conflict. On returning home he discovered that his wife had died and his children were being cared for by a faithful slave who remained with them until her death. Having lost all of his property, and being disgusted with the carpetbaggers who had taken possession of Tyler, he decided to leave Texas for a new country of which he had heard much. So in 1869, he removed to the Indian Territory and settled near Webbers Falls. In 1872, Dr. Lindsey married Bettie Jane Hanks McCarty — a member of a prominent Cherokee family. He removed to Eufala in 1874 and through many years devoted his energies to alleviation of suffering humanity.

[Source: *Chronicles of Oklahoma; Texanna* by Carolyn Thomas Foreman, pg. 178]

In 1861, Col. Joseph Bates raised the 13th Texas Infantry Regiment in Galveston and Brazoria County with headquarters in Valasco, Texas. The regiment was assigned coastal duty between Galveston and Matagorda most of the war. From May to September 1863, the regiment was moved to Louisiana and served under Gen. Richard Taylor with headquarters in Bashgear City.

At the close of Lindsey's letter he mentions excitement caused by the "incessant" firing of cannons in the direction of Galveston Bay. I could not find any reference to a "battle" taking place on 11 March 1862 but an expert in Texas history informs me that the event coincides with the placement of the Union blockade and an initial failed attempt by the Union Navy to capture the Confederate port.



TRANSCRIPTION

Addressed to Mrs. M. S. Lindsey, Flora, Smith County, Texas
written on envelope: Lieut. H. Lindsey, Bates Regiment, Valasco, Texas

Valasco [Texas]
March 10, 1862

Mrs. M. S. Lindsey
My dear wife,

On Saturday the 8th inst. I received your letter of Feby. the 27th. Was glad to hear from you for all my pleasure here consists in reading of your letters although we have three mails each week. I nevertheless attend the post office each mail night hoping to receive a letter. Hope that you and the children are in better health by this time. [There is] nothing but confusion here. Some of the regiment want to go to Tennessee, some to Missouri, and a majority want to remain here. The result will be known in a few days. All that quit this regiment will have to enlist for the war according to the Governor's Proclamation. I shall remain here for I consider that I owe you and my children a duty as well as the Confederate States.

It is true, I am as well satisfied as I expected to be, but my family is first and then my country. Col. [Joseph] Bates is now gone to Houston. When he returns, it will soon be known how many men — if any — will leave here. If any go, it will be only parts of companies. Then a new election of officers will take place. That, however, will not injure me for I am on good terms with my fellow soldiers. There is now a petition in circulation for Hamilton ¹ to resign. He will not do it — a large majority of the men are against him. No ships in sight for the past few days.

Thomas Flewellen bought 3 or 4 dollars worth of drugs for me. He knows the amount. I also bought from him 1 bushel barley & 1 peck of grass seed. He is indebted to me for 3 or 4 years. Willis has the account except for last year. If you take his note, get all the accounts. You may let Willis have the horse if he treats him well. It is better than feeding him unless you had more use for him than you have. You need not expect many favors from people. Try and keep friendly with all. I think Willis will do you justice. In your next letter, I want to know how my cattle & hogs are doing.

I expect to draw some money in a few days. If so, I will send you some the first opportunity. Take care of all paper & blank books. Also your crockery ware for it is uncertain when you will get any more. Save all that you have unless it is such articles as you can make.

Tuesday the 11th

At ten o'clock last night I quit writing. I am glad that I did not finish as I have some news of interest. This morning at 8 o'clock we heard the report of cannon in the direction of Galveston. We could occasionally hear one up to 10 o'clock. From that time till twelve the firing was almost incessant. The wind is now at (2 o'clock) blowing so hard we cannot hear them or the firing has ceased. We are stationed only thirty miles from Galveston. San Luis is in the direction of Galveston distant from here 15 miles but they have only one cannon and could not possibly keep up such a continuous firing. We will probably know by 10 o'clock tonight. If they need us at Galveston, they will send an express.

My health is excellent at present. Eli Tate, [J. C.] Preddy & [L.] Chadwick are well. The health of the troops is much better than it has been. Take good care of yourself and the children and be assured that I will take all possible care of myself. I will write once each week.

Your faithful husband, — H. Lindsey

I have a bad pen to write with.

¹ William F. Hamilton enlisted as a private in Bates' Regiment Volunteers at the age of 23 in November 1861. He did not immediately join the regiment, however. Rather, he was granted authority to raise a company which was accomplished in late December 1861. Records indicate that he was reelected captain during the reorganization of the regiment in June 1862. (Note: this company was known various times as Captain Hamilton's Company, Company L and (2d) Company D, Bates' Regiment Texas Volunteers.) Capt. Hamilton took a leave of absence due to "chronic diarrhea" from early November 1862 until mid-January 1863. By the summer of 1863, he resigned his commission entirely, citing a variety of reasons (see resignation letter).

Head Quarters, Bates Regt.
Velasco. May 3^d 1862

Capt. Samuel Boyer Davis

Sir:

I beg leave respectfully to withdraw my resignation, tendered on the 31st day of March 1862 for the following reasons:

The late "Conscript. Law" changes my Company from 12 months to three years' service and my main reason for resigning, was their refusal to re-enlist.

Other circumstances of a private nature which had no little influence with me in my former action have now ceased to have any force.

I am identified with my Company in residence and by long service, and it is their wish that I should not resign

Respectfully

Your obt. Svt.

W. F. Hamilton Capt.
Company (I.), Bates Regt.

Capt. William F. Hamilton's Resignation Letter

Dulacoo Monday March 10 1862

Mrs M. J. Lindsey

My Dear wife on Saturday the
8th Inst I received your letter
of Feb the 27th - was glad to
hear from you - for all my
pleasure here consists in receiving
of your letters - although we
have three mails each week I
~~never~~ ^{never} attend the
post office each mail night
hoping to receive a letter -
hope that you and the children
are in better health by this time
- nothing but confusion here -
Some of the regiment want to
go to Tennessee ^{some} to Missouri
and a majority want to remain
here - the result will be known
in a few days - all that
quit this regiment will have to
enlist for the war - according
to the Governors proclamation -
I shall remain here - for I
consider that I owe you and
my children a duty as well

Dear

as the Confederate States - it is true. I am as well satisfied with the life of a Southerner as I expected to be - but my family is first and then my Country Col Butts is now gone to Houston when he returns it will soon be known how many men if any will leave here - if any go it will be only parts of companies then a new election of officers will take place - that however will not injure me for I am on good terms with my fellow Southerners - there is now a petition in circulation for Hamilton to resign - he will not do it - a large majority of the men are against him - no ships in sight for the past three days

Thos Hamilton bought 3 or 4 dollars worth of Drugs for me he knows the amount I also bought from him 1 Bu Butty & 1 peck of Brass seed - he is indebted to me for 3 or 4 years willip has the account - except for last year

if you take his note get all the
accounts - you may let Willy
have the horse if he treats him
well it is better than feeding
him unless you had more use
for him than you have
you need not expect many
favours from people - try and keep
friendly with all - I think
Willy will do you Justice
in your next Letter I want to
know how my cattle & hogg
are doing - I expect to draw
some money in a few days if so
I will send you some the first
opportunity - Take care of all the
paper & Blank Books also your
Crockery ware for it is uncertain
when you will get any more
Save all that you have unless
it is such articles as you can
make

Tuesday the 14th
at Ten O'clock last night I
quit writing - I am glad that
I did not finish - as I have some
news of interest - this morning

at 8 O'clock we heard the report
of Cannon in the direction of Galveston
we could occasionally hear one up
to 10 O'clock from that time till
twelve the firing was almost
incessant - the wind is now at
(2 O'clock) blowing so hard that we
cannot hear them or the firing
has ceased - we are stationed
only thirty miles from Galveston
San Louis is in the direction
of Galveston distant from here
15 miles but they have only one
Cannon and could not possibly
keep up such a continued firing
we will probably know by 10 O'clock
to night - if they need us at Galves-
ton they will send an express
my health is excellent at present
Eli, Kate, Pracey & Chaquerick are well
The health of the troops is much
better than it has been - Take good
care of yourself and the children
and be assured that I will take
all possible care of myself - I will
write once each week

your faithful husband

I have a bad pen to
write with

H. Lindsey

A House Divided



How much do you reckon Americans have changed since 1861? I'm not talking about how technology has altered our lifestyle. I'm more interested in the people themselves. More specifically, the deep differences on opposite sides of the Mason-Dixon Line. If y'all are scratching yer heads wondering about what century I'm in, I invite y'all to Google the election maps for couple of decades. If that feels restrictive, y'all are welcome start in 1868.

The pretty blues and reds changed places some time back, but the pattern tells the same old story. The country is divided. We don't want the same things. We don't think the same way. Makes me to wonder if we are even speaking the same language. Folks around Babel gave up trying to build their tower when they couldn't understand one another. We just keep arguing about what we're trying to build.

Why is that?

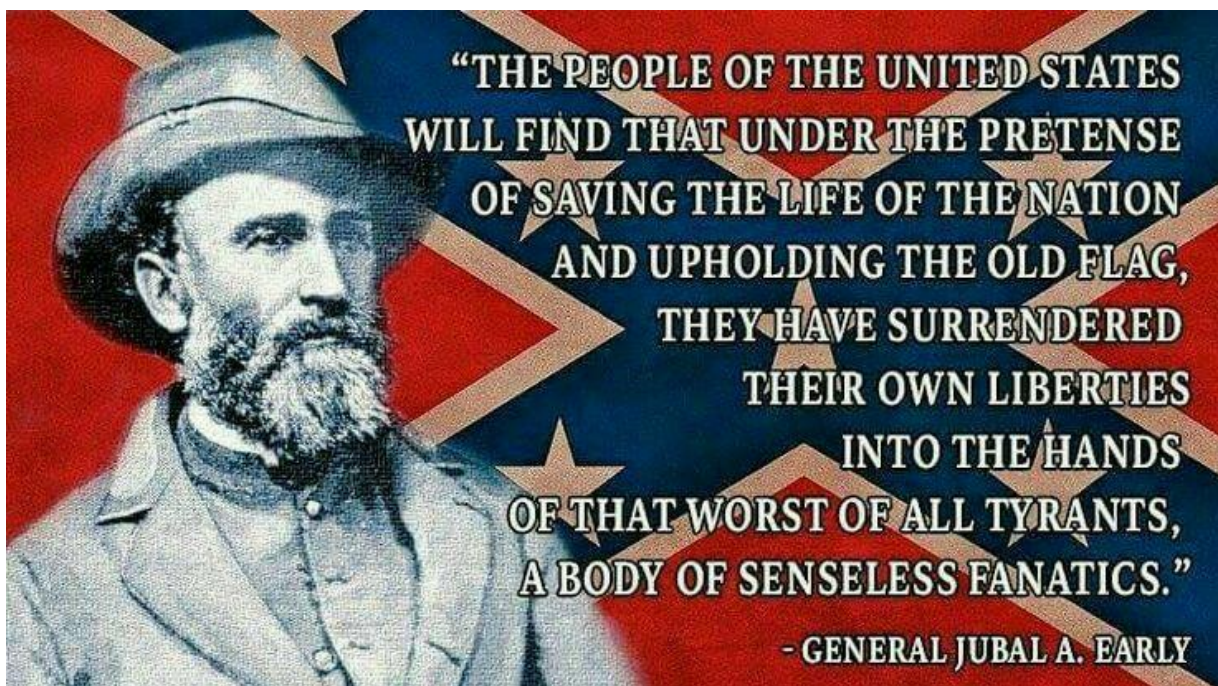
We have never accepted the fundamental nature of our differences. Divisive sectional issues, like state's rights, taxation, slavery and subsequent race relations weren't decided by a treaty. The two sides didn't come together and agree to settle their differences or even agree to disagree. The southern states were forced at gunpoint to surrender to the whims of the government in Washington. Just because it was a hundred fifty two years ago doesn't mean it sits well in the South.

I'm not trying to make a case for slavery before or after the war. I'm saying the war settled nothing except that one issue and that only by force of arms. The issues of secession, taxation and the role of government are heating back up fueled by liberal violence and invasive coastal socialism.

The central government was meant to be the servant of the states and the people. Perversion of this design to promote social issues is at the heart of our polarization and shrinking independence. Diversity does not produce freedom if the participants are force marched to a single destination. Inclusion can be demanded by law and enforced by Federal arms; neither changes individual attitudes. Liberalism has not elevated the former slave or the illegal immigrant, it has dragged everyone under the boot heel of big government.

The question is, do we have the courage and the will to change course? Do we rise again or go quietly into chains?

<http://ytsaulteen.blogspot.in/2017/06/a-house-divided.html?spref=fb>



I'm A Good Old Rebel

Oh, I'm a good old Rebel
Now that's just what I am
For this fair land of freedom
I do not care a damn.
I'm glad I fit against it
I only wish we'd won.
And I don't want no pardon
For anything I've done.

I hates the Constitution
This great Republic too
I hates the Freedmen's Buro
In uniforms of blue.
I hates the nasty eagle
With all his brag and fuss
But the lyin', thievin' Yankees
I hates' em wuss and wuss.

Three hundred thousand Yankees
Lies stiff in Southern dust
We got three hundred thousand
Before they conquered us
They died of Southern fever
And Southern steel and shot
I wish they was three million
Instead of what we got.

I can't take up my musket
And fight' em now no mo'
But I ain't a-goin' to love' em
Now that is sartin sho'
And I don't want no pardon
For what I was and am
And I won't be reconstructed
And I do not give a damn.



**I DIDN'T
SURRENDER**

A Midshipman that shaped modern naval history

Bryan Green

As every schoolboy and schoolgirl knows; March 8th 1862 was probably the most celebrated day in Confederate Naval history because it was on that date, the ironclad CSS Virginia wreaked havoc on the Yankee fleet anchored in Hampton Roads, VA., then, on the following day met the USS Monitor in the first battle of ironclads in naval history. That being said, in celebration of the victorious Confederate Navy, I would like to share an article that I wrote for a Sons of Confederate Camp a long time ago.

A Midshipman that shaped modern naval history

It is hard to believe that one person may be responsible for the naval victories at sea from post War Between the States to modern day actions on the high seas. Yes, one person. Julian Murray Spencer born on February 17, 1842, near Centerville, Frederick County Maryland entered the Naval Academy in 1857. On April 21, 1861, he resigned his commission as Acting Midshipman and was appointed 1st Lt., Confederate State Navy. His naval career included service in the James River Squadron at Drewry's Bluff, VA, and on the CSS Baltic and CSS Morgan in the Mobile Squadron. He was paroled on May 10, 1865 at Nunna Hubba Bluff, Alabama. Returning home to Maryland, he started his post war career at the US Naval Academy in a civilian capacity as Librarian. He married Elizabeth Hollyday Carmichael on June 14, 1874. Lt Spencer died on November 26, 1919 and is buried among his shipmates at the US Naval Academy Cemetery, Plot 106.

Research indicates that unlike the Cadets of West Point and the officer corps of the US Army that resigned and served with the Confederate Army, of which some returned to the US Army after the War; it was totally different for the naval officer corps. Research indicates that Lt. Spencer is the only Confederate Naval Officer that returned to the US Navy in any capacity, in his case a civilian employee at the Naval Academy.

So the question remains how this one single man would shape the course of modern naval history? Well think about it, every Midshipman from the 1870's to 1919 had the opportunity to be tutored by a former Midshipman and an officer of the Confederate States Navy who saw combat action. One such young impressionable midshipman, Anton B. Anderson, class of 1912, may have been the recipient of such gifted knowledge from Lt. Spencer. For those who are not familiar with Midshipman Anderson, he retired from the US Navy as an admiral and his son also attended and graduated from the Academy in 1945. Yes, Past Chaplain in Chief, SCV, Reverend Father Alister Anderson may also have received some valuable lessons handed down from his dad, the Admiral. And it is quite possible that some of Lt. Spencer's wisdom has found its way to the hearts and minds of the young officers of the US Navy today.

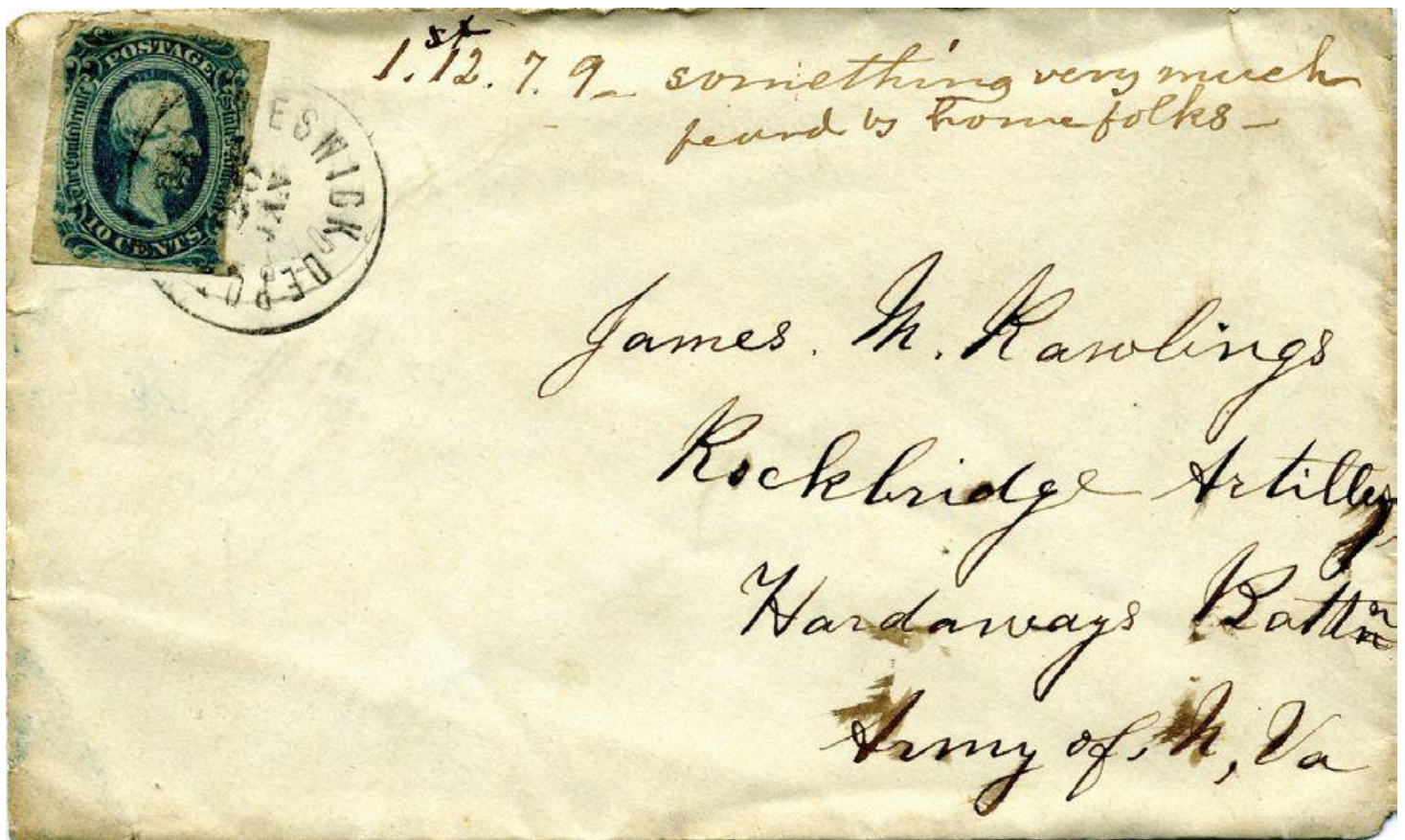
On an end note: Lt. Spencer's wife, Elizabeth was born and reared on the Eastern Shore of Maryland. Her middle name, Hollyday is another old Maryland name and according to Hartizer's Marylander's in the Confederacy, eight Hollyday's served in the Confederate forces, but that's another story for another time.



A Mysterious Confederate Cipher Cover

By Patricia Kaufmann

It was a seemingly ordinary cover that I had picked up in a mail sale--a 10¢ blue, Scott CSA No. 12, tied with a KESWICK DEPOT/VA/26/JAN circular date stamp on cover to "James M. Rawlings, Rockbridge Artillery, Hardaway's Battery, Army of N(orthern) V(irgini)a."



Civil War soldier records show James Minor Rawlings' residence as Charlottesville, Virginia. He enlisted as a student at the age of 18 on March 26, 1864, and was mustered into "1st" Company of Rockbridge Virginia 1st Light Artillery. The Battery mustered out on April 9, 1865--the day Lee surrendered to Grant at Appomattox.

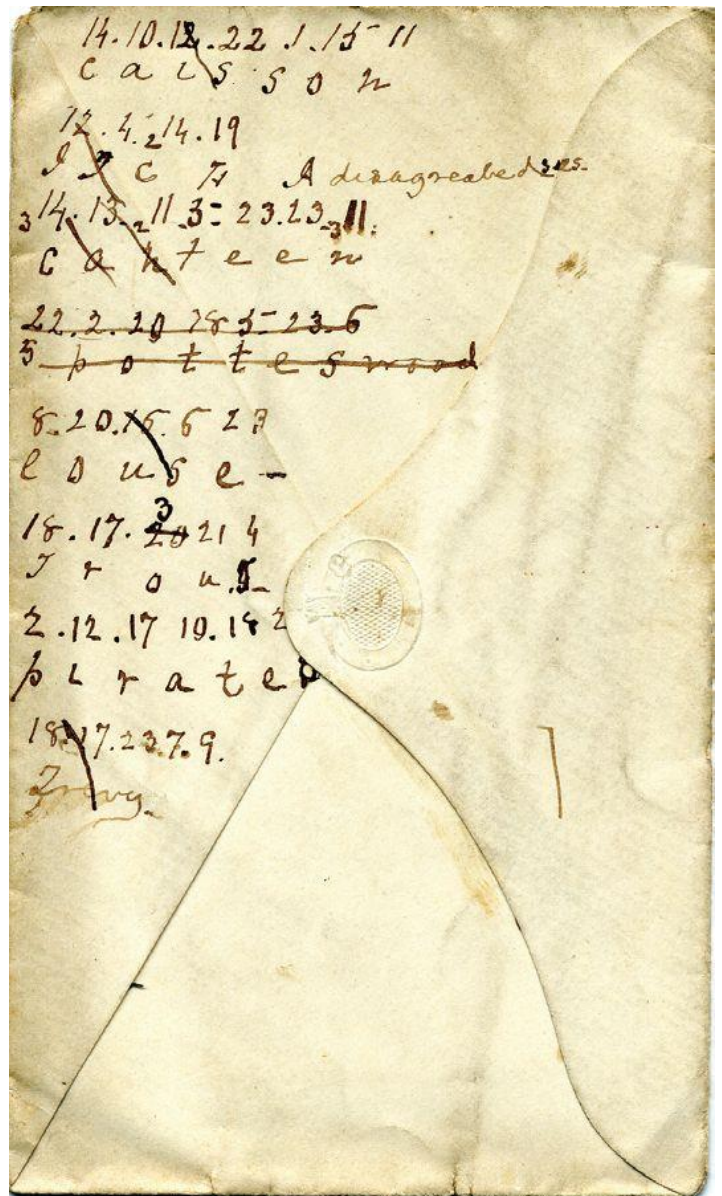
Rawlings was described at enlistment a 5' 9" with light complexion, grey eyes and light hair. He was born December 19, 1846 in Louisa County, Virginia and died February 1, 1898 in Charlottesville. He attended the University of Virginia in 1863 and after the War he graduated from Union Theological Seminary in 1873 to become a Presbyterian minister in Virginia, West Virginia, South Carolina and North Carolina.

As I processed the batch of covers for retail stock, I flipped the cover over to check condition and to peek inside, something that is second nature for Confederate students who often find second uses on the inside, known as "turned covers".

But this was not a turned cover. It was better. At first, I thought the scribble on the back as simple doodling. Then, looking more carefully, I realized that the back of cover had a partially decoded message done in cipher with words such as "caisson, canteen, Spotteswood (Hotel? The Spottswood Hotel was a well-known establishment in Richmond), louse, pirated", etc., as well as a numerical cipher on the face of the cover "1st.12.7.9 - something very much heard by home folks_".

Cipher in the Civil War

Since aerial telegraphy was sometimes conducted within the clear sight of the enemy, security was a major problem during the Civil War. The Confederate Signal Corps performed duties and utilized equipment very similar to their Northern counterparts. Unlike the Union Signal Corps, the Confederate Signal Corps also conducted espionage for the South. Both services provided valuable battlefield intelligence, and sometimes artillery fire direction, but the Confederate corpsmen performed undercover missions behind enemy lines as well, acting as the Secret Service of the Confederacy, administering an information network that ran between Richmond and extended all the way into Canada.



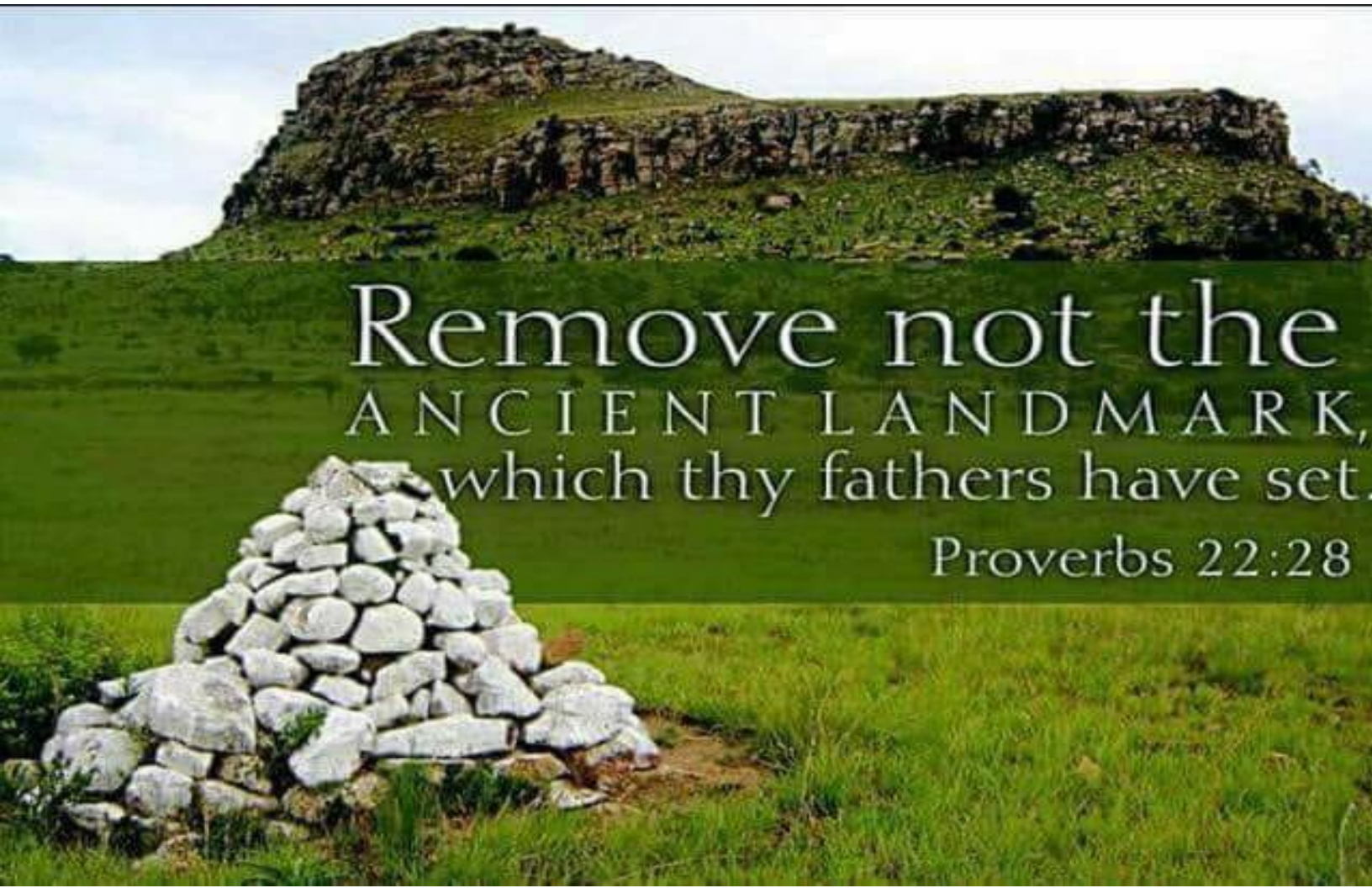
The principal code system used by the Confederate States of America government and military was Vigenère method, with a table of 26 alphabets, row shifts, and key alphabet for encipherment.. It is a method of encryption that uses a series of different Caesar ciphers based on the letters of a keyword, a simple form of polyalphabetic substitution. The Vigenère cipher has been reinvented many times. The method was originally described by Giovan Batista Belaso in his 1553 book La Cifra del. Sig. Giovan Batista Belaso; however, it was later misattributed to Blaise de Vigenère in the 19th century, but is now widely known as the "Vigenère Cipher".

The Vigenère encipherment depended upon the use of a keyword. Union codebreakers cracked the code because Confederates usually employed only a few keywords and encrypted only important words. This centuries old approach was called the "Vicksburg System" by the Confederacy. Because of transmission errors by their own cipher clerks using Morse code, the Confederate officers often had a more difficult time deciphering their own messages than did the Union cryptanalysts.

Only five original Confederate cipher disks, made of brass, are known to have survived. A model of the Confederate apparatus is preserved among the Confederate records in the War Department at Washington and one of two original cipher disks was given to the Museum of the Confederacy in Richmond, Virginia by Major Graham Davis who, as assistant adjutant to General S.G. French, used it to encipher and decipher messages for his commander.

The U.S. Signal Corps introduced their own cipher disk and, although primitive, there is no record that the Confederates ever deciphered a Union message that had been so processed. Whether the cipher on the illustrated cover was for military use, or more likely used for personal amusement, is anyone's guess. Either way, it is a piece of history that captures the imagination.

http://www.americanstampdealer.com/SubMenu/A_Mysterious_Confederate_Cipher_Cover.aspx?id=267



Remove not the
ANCIENT LANDMARK,
which thy fathers have set.

Proverbs 22:28

Attempted Murder of the Truth

by Jeff Paulk

I started to call this "The Murder of Truth", but then after rethinking the issue, can truth actually be murdered? As long as there are those of us who know the truth, and are willing to communicate it, the truth will continue to live. Even with all of the attacks upon all things Confederate and Southern in the attempt to completely wipe out our culture, history, and symbols, those attacks only serve to strengthen the resolve in many of us, and, hopefully, awakens a need in many to determine just what actually is the truth.

In recent weeks we have seen wave after wave of attacks on the Confederate Battle Flag, Confederate monuments, even graves of our Confederate heroes. Even here in Tulsa, we have a new historical plaque that refers to "The War of Southern Aggression". Joining in on these attacks have been "Southern" (and I use that term loosely) politicians eager to show that they are "not racist" and disapprove of "racist" and "hurtful" symbols of our past. What they are actually doing is revealing the Judas in their souls by betraying a people whose ancestors fought and died to repel an illegal invasion, one which had nothing to do with slavery, but everything to do with control and subjugation. They are displaying the Marxist blood in their veins, and pandering and appeasing the historically ignorant so as to get their votes and be re-elected for another term. These scalawags do not deserve to breathe the same air as the descendants of those who wore the gray in defense of their homes and families. They are accomplices in the attempted murder of the truth. But the truth is not that easy to kill, even though 150 years of Marxist rewritten history has polluted the minds of millions with lies, slander, and propaganda, more and more people are being enlightened to the truth of our history. Even in this day of rewritten history being taught, there are still some teachers out there who are teaching the truth, to the dismay of some parents who protest this drifting from the status quo. There are many books available that tell the truth of our history, of Lincoln, and the real reasons the War of Northern Aggression was fought, and how close the North came to losing that war. Though we are seeing numerous, calculated attacks upon our culture and heritage, there are still those of us who will not give in to the cultural terrorists, but will continue to push to get the truth out there to as many people as possible. There are fine organizations, such as the Confederate Society of America, that engage in promoting the true accounts of our history and crush the lies of the enemy with documented facts. Maybe that is what upsets the cultural terrorists so much, that the facts are not on their side, so they attempt to bury the truth under a mountain of Marxist lies. As long as there are those of us who pass the truth along to posterity, it will continue to survive the continued attempts at murdering it.

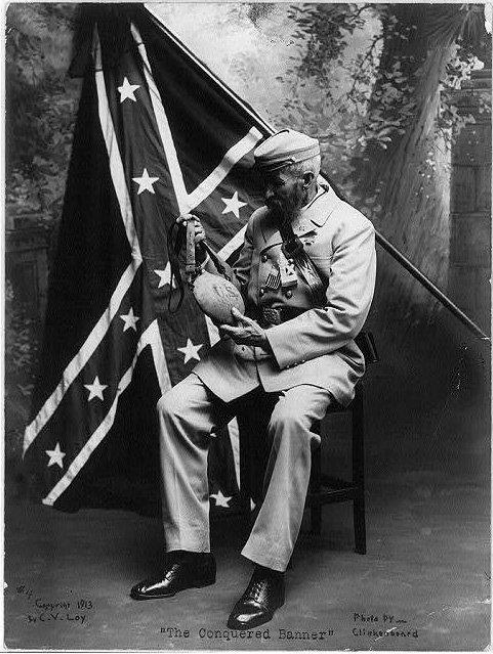
So, let us all be vigilant in the defense of our heritage, history, and symbols, and not let the attempted murder of the truth go unanswered.

As President Jefferson Davis said, "Truth crushed to the earth is truth still and like a seed will rise again."

May we continue to water that seed and see it grow and spread throughout this land.

"Any society which suppresses the heritage of its conquered minorities, prevents their history, and denies them their symbols, has sewn the seed of its own destruction." Sir William Wallace, 1281

In Defense of the Flag



It truly pains my heart that a lot of blacks, and misguided whites, are offended by the Confederate Battle Flag.

That flag does not now represent, nor has it ever represented, slavery. Yes, it has been hijacked by hate groups, like the KKK, but their main flag of choice has been the U.S. flag, and they also use the Christian flag. Why are the U.S. and Christian flags not called “racist” flags? Because there is a war going on against all things Southern; our heritage, our history, and our symbols ever since the socialists won the War of Northern Aggression.

Southern culture would not be what it is without the flavor of the Southern blacks. Much has been contributed by our fellow black Southerners. It is sad to see them, and others,

indoctrinated and brainwashed by those who are promoting a socialist agenda, which includes cultural genocide. While nobody condones the institution of slavery, the fact is that it was a way of life, in both the North and the South, for many years. It was the New England slave traders that built the ships to transport already captured Africans from their homeland to the U.S. where they were sold to both Northerners and Southerners. Many brave, black Confederates fought the invading armies of blue, as did many Cherokee Indians, Jews, and Mexicans who sided with the Confederacy. Slavery was not the issue, as taught in our rewritten history, but money, power, and greed, as is the case in all wars. General Robert E. Lee was against slavery, and had freed the slaves he inherited. Union General Ulysses S. Grant retained his slaves even after the ratification of the 13th Amendment, which actually freed the slaves. So, the South was NOT fighting for slavery, and the North was NOT fighting to free the slaves. The institution was on its way out anyway. The war just destroyed everything in its path, which included slavery. Slavery ended first in the North, not because of any moral endeavor or mercy on their part, but due to the institution not being conducive to an industrial society, and because Northerners refused to work alongside of blacks. Segregation, Jim Crow Laws, and the Black Codes all originated in the North, not in the South.

Since the South was being burdened with 85% of the federal revenues, Lincoln could not bear to see that disappear with the seceded states. He stated in his first inaugural address that he would continue the collection of duties, “by force if necessary”. His invading armies raped, burned, murdered, and looted their way through the South, waging war on innocent civilians, who were mostly

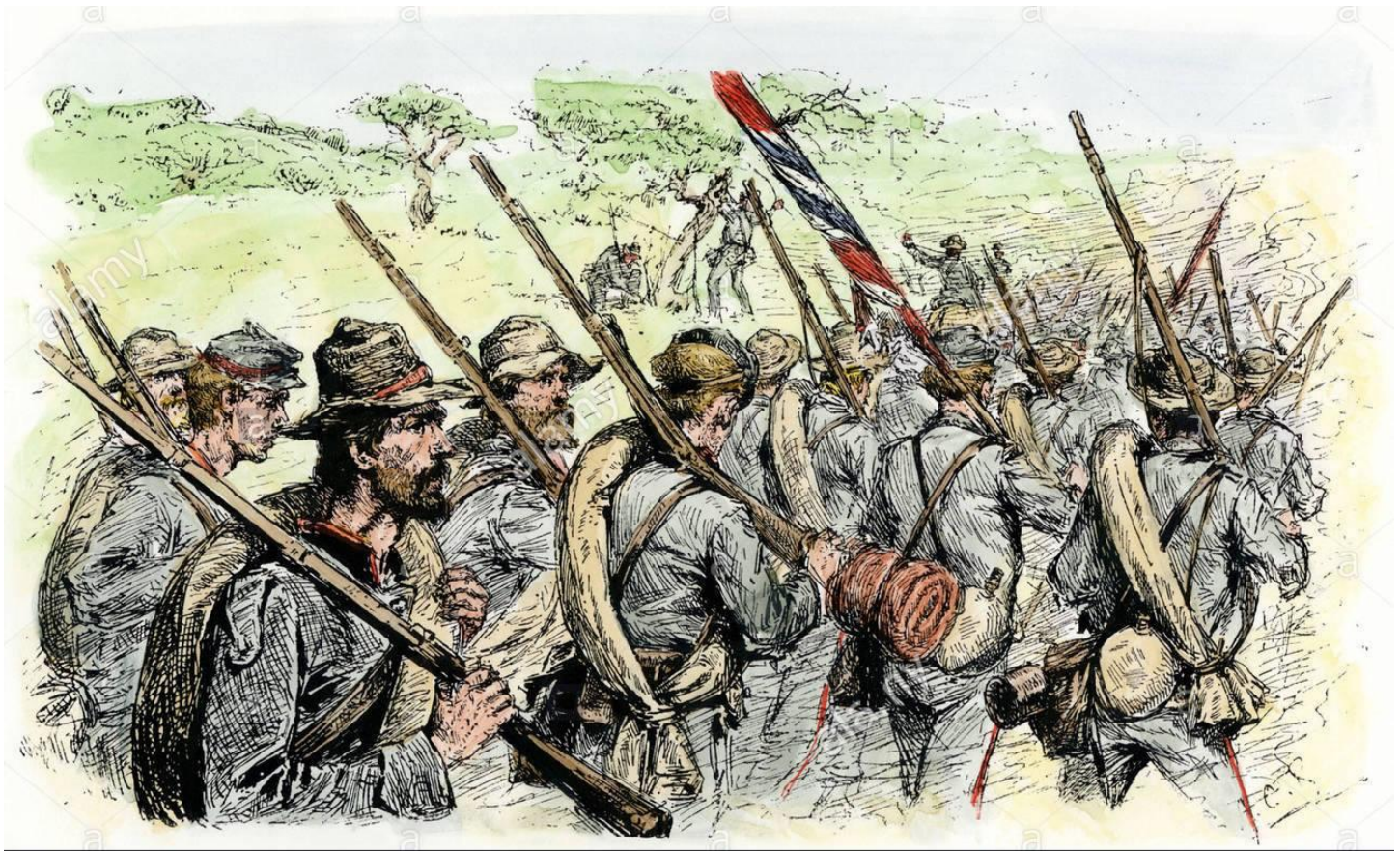
old men, women, and children. The Marxists have tried to stamp out our symbols and heritage for 150 years. They don't want any sign of self reliance or defiance to tyranny displayed. They want us all to be crushed beneath the thumb of tyranny and not know what our Founders stood for, as well as our dead Confederate ancestors. They slander our symbols with words like "hate", "racism", and "slavery", which are much more suited for their Yankee flag than any Confederate banner. It was their flag that flew high above the slave trading ships, built in New England. No Confederate flag ever flew on any slaver. Slander, lies, and propaganda are all the enemy has to hurl at us, because none of the historical facts back up any of their arguments. The truth easily deflates anything they can produce. We must defend these attacks upon our culture and heritage and not let these lies against us go unanswered.



Why would a former president of the NAACP, H. K. Edgerton, dress in Confederate gray and carry the Confederate Battle Flag from Asheville, NC to Austin, TX if the flag represents "hatred" and "racism"? Because it does not represent these things, but represents a proud people fighting to defend their homeland from an illegal and unconstitutional invasion by an overgrown, oppressive government. Mr. Edgerton has risen up above the traditional myths of indoctrination and learned for himself the truth which the media, and the government do not want known. Anyone who contradicts the "standard" version of "history" is labeled as a kook or a lunatic. Well, as Mark Twain said, "It is easier to fool someone than to convince them they have been fooled". The truth is out there for anyone who dares look for it. Hosea 4:6 says, "My people destroy themselves for lack of knowledge". I would invite everyone, especially my Southern brethren, black and white, to discover the truth and infuse themselves with knowledge of that great conflict which has been rewritten to hide the truth. Then the light of truth will open your eyes to what has been hidden and lied about for 150 years.

Deo Vindice

Jeff Paulk
Tulsa, OK



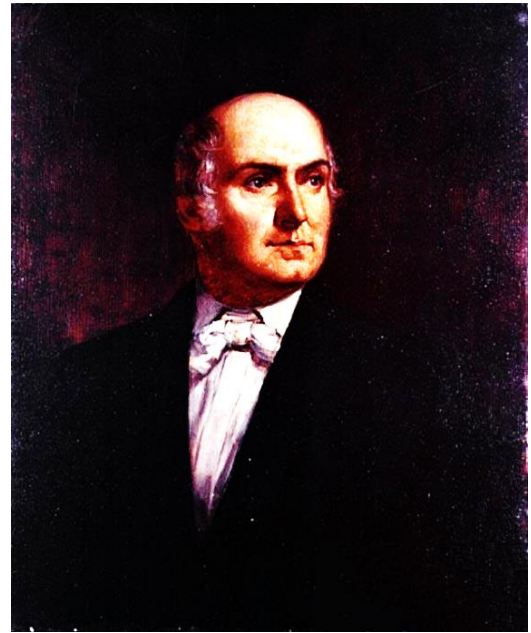
"A musket, cartridge box with forty rounds of cartridges, cloth haversack, blanket and canteen made up the Confederate soldier's equipment. No man was allowed a change of clothing, nor could he have carried it. A gray cap, jacket, trousers and colored shirt - calico mostly - made up a private's wardrobe.

When a clean shirt became necessary, we took off the soiled one, went to the water, usually without soap, gave it a little rubbing, and if the sun was shining, hung the shirt on a bush to dry, while the wearer sought the shade to give the shirt a chance. The method of carrying our few assets was to roll them in a blanket, tying each end of the roll, which was then swung over the shoulder. At night this blanket was unrolled and wrapped around its owner, who found a place on the ground with his cartridge box for a pillow.

We cooked but little, having usually little to cook. The frying pan was in use, if we had one."

**- David E. Johnston
Confederate States Army
September 1862**

Abel P. Upshur



By James Rutledge Roesch on Jun 17, 2015

This essay is published in honor of Abel P. Upshur's birthday, June 17, 1790.

Today, States' rights are remembered as a legalistic excuse for the preservation of slavery – a part of the past best forgotten. One historian scoffs at the notion of “loyalty to the South, Southern self-government, Southern culture, or states' rights,” declaring that “slavery's preservation was central both to Southern politics and to the South's withdrawal from the federal Union.” According to this Seaborg-winning professor, taking seriously what Southerners said about States' rights is nothing more than “sepia-tinged nostalgia for the Old South.” A Pulitzer-winning historian of what he calls “a failed rebellion to preserve slavery” claims that masking the cause of slavery with an “alternative explanation” of States' rights or Southern culture was a “psychological necessity” for Southerners. Indeed, it is *de rigueur* among modern historians to discount whatever Southerners said about politics, economics, or culture as a false front for the ulterior motive of slavery.

This essay series aims to right the wrongs which the commissars of acceptable opinion in academia and the media have inflicted upon the role of States' rights in Southern history. Indeed, an honest study of the great political treatises of the Old South proves that the political philosophy of States' rights was never a mere pretense for slavery, but reflected a deep passion for self-government rooted in Southern culture, as well as an earnest understanding of the Constitution rooted in Southern history – what the distinguished M.E. Bradford describes as a “patrimony,” “birthright,” and “heritage,” stretching from Magna Carta in 1215, through the Glorious Revolution and American Revolution in 1688 and 1776, and to the Constitution in 1787. Abel Upshur's *A Brief Enquiry into the Nature and Character of the Federal Government*, published in 1840, is the subject of this essay.

Abel P. Upshur was born in 1790 on Virginia's Eastern Shore, a small strip of land between the Chesapeake Bay and the Atlantic Ocean. Upshur, son of a prominent family in this isolated corner of the country, attended Yale College and Princeton University, but was expelled from the latter after leading a student rebellion which threatened to shut down the school. At Upshur's hearing, Princeton officials compared the school administration to civil government, arguing that both were owed absolute obedience. Upshur disputed this comparison, retorting that if the people were “dissatisfied with the government” then they “have a right to resist or even to overthrow it.” Upshur studied the law privately and was admitted to the bar in 1810. He opened his own law firm in Baltimore, but returned to Virginia after his father's death, where he briefly volunteered in the War of 1812. Back home, his new law practice flourished and he became active in Virginia politics, serving as a legislator, attorney, and judge.

Although Upshur began his career as a Federalist, growing political, economic, and cultural attacks on the South from the North, combined with the wartime treason of the Federalists (during the War of 1812, New Englanders had traded with the enemy and even debated seceding at the Hartford Convention) pushed him into the Whig Party, a new party born in opposition to the tyrannical President Andrew Jackson. Upshur was against amending the Virginia Constitution to increase the representation of the frontier west against the aristocratic east, arguing that since the east owned most of the property and paid most of the taxes, it was entitled to a greater share in the government. “Shall he who possesses no property be permitted to dictate laws for regulating the property of others?” asked Upshur. “Shall he who pays no taxes be permitted to pass laws taxing others?” As Upshur saw it, only a government comprised of a freeholding yeomanry and gentry – in other words, landowners – was responsible enough to rule. Like many Southerners, Upshur originally opposed slavery in principle and favored a conservative plan of emancipation, but Nat Turner's raid – in which a delusional slave, Turner, led a killing spree through Southampton County, butchering random white families in their sleep and bathing in their blood – combined with the emergent Northern abolitionist movement's support for Turner's tactics, forced him onto the defensive. Unlike most Southerners, who concurred that the Tariff of Abominations was unconstitutional and oppressive but demurred at the idea that a State could rightfully resist such a law, Upshur supported John C. Calhoun's style of unilateral nullification in South Carolina – particularly when President Andrew Jackson, branding it “treason,” threatened to invade the State, hang her leaders, and collect the tax at bayonet-point. In “An Exposition of the Virginia Resolutions of 1798,” a series of essays published by the *Richmond Examiner* in 1833, Upshur defended the legality of nullification on the basis of James Madison and Thomas Jefferson's Virginia and Kentucky Resolutions. “They are propounded not in the

spirit of a controversialist,” Upshur said of his essays, “but with a deep conviction that they invoke the only principles upon which the rights of States can be maintained, and of course the only security against a consolidated and essentially monarchical government.”

During John Tyler’s presidency, Upshur served as the Secretary of the Navy and the Secretary of State. As Secretary of State, Upshur laid the groundwork for Texas statehood over the objections of New England (which had protested new Southern States since the Louisiana Purchase) and against the British Empire’s own designs of annexation. Tragically, on February 28, 1844, while aboard the *USS Princeton* with President Tyler and other officials, a ship gun accidentally exploded, killing Upshur along with five others. Upshur died as his star was reaching its peak, never having fully achieved his potential.

Upshur was a part of the generation which experienced the decline and fall of Virginia’s influence in the Union she had helped found. “In Upshur, the philosophical judge,” claims his biographer, Claude H. Hall, “may be found many of the attitudes, the prejudices, the passions, and the judgments necessary to understand Virginia in the 1830s and 1840s, a state no longer in its golden era, but not yet wrapped up in the nostalgia of the past.” The reason for Virginia’s fate was not that her sons were unworthy of their fathers, but that they did not adapt to the changing times. According to Hall, Upshur remained a “sectional conservative in an era of dynamic national expansion,” defending his section’s interests and protecting minorities from tyrannous majorities when most were singing the praises of nationalism and democratization. “Their speeches were still brilliant, their writings as polished as before, their arguments as cogent, their principles as fervently held, but generally their faces were turned to the past,” explains Hall. “The nation, by contrast, looked confidently to the future.”

In 1840, Upshur wrote *A Brief Enquiry into the Nature and Character of our Federal Government* not as a standalone treatise, but as an exhaustive refutation of Justice Joseph Story’s own *Commentaries on the Constitution of the United States*. Upshur’s *Enquiry* was originally intended for limited circulation, but it went public after he joined the Tyler Administration. The best Southern constitutional treatise in some time, the *Enquiry* was adopted by the University of Virginia and the College of William & Mary. During the Republican regime of Abraham Lincoln, Northern Democrats protesting the so-called “Civil War” cited the *Enquiry* to argue that the Confederacy was founded on constitutional principles. According to biographer Hall, “Along with John C. Calhoun’s *Discourses on the Government and Constitution of the United States*, it is certainly the most representative work of the particularistic school which attempted to revitalize the ideas of Thomas Jefferson, Spencer Roane, and John Taylor of Caroline, and to refute the nationalistic concepts of Chief Justice Marshall, Justice Joseph Story, and Chancellor James Kent.” Thomas E. Woods, libertarian author and creator of LibertyClassroom.com, calls Upshur’s *Enquiry* “one of the finest and most systematic defenses of the Virginian states’ rights school of constitutional interpretation ever written.” According to Donald Livingston, founder of the Abbeville Institute, the conflict between Story and Upshur was about more than just the Constitution, but boiled down to a conflict between the “Hobbesian unitary state” and the “Aristotelian polycentric order” – the former centralized and coercive (“Leviathan”), the latter decentralized and consensual (the city-states of Ancient Greece and the numerous kingdoms of Christendom).

In the preface to his *Enquiry*, Upshur conceded that while Story’s *Commentaries* were “a valuable compendium of historical facts” and that it contained some “just views” of the Constitution,” he was interested in “its political principles alone,” which he found misleading, fallacious, and even downright deceptive. “My sole purpose,” began Upshur, “has been to enquire into the correctness of those principles, so far as they relate to the true notion and character of our federal government.” Considering the nationalism and democratization of the Jacksonian Era, however, Upshur doubted that his reassertion of tradition would be well-received. “I know that the actual practice of the federal government for many years past, and the strong tendencies of public opinion in favor of federal power, forbid me to hope for a favorable reception, except from the very few who still cherish the principles which I have endeavored to reestablish.” Upshur admitted that to most, the original intentions of the Founding Fathers, though “not wholly forgotten,” were “no longer respected,” but acknowledged that there were still some with a “sincere desire for truth.” Upshur disavowed that the ideas of the *Enquiry* were anything new, maintaining that he was simply restating and analyzing historical facts. “I do not claim the merit of originality,” he said. “My conclusions are drawn from the authentic information of history, and from a train of reasoning, which will occur to every mind, on the facts which history discloses.” Upshur’s goal was to restore what was once widely understood but had since been forgotten – “the great principles upon which political poles in our country were once divided.”

Upshur began the *Enquiry* with a respectful nod to the *Federalist*, the first commentary on the Constitution of them all. The authors of the *Federalist* – James Madison, Alexander Hamilton, and John Jay – were all influential participants in the actual formation of the Constitution. Despite the strengths of these wise, experienced statesmen, their biases weakened their authority as commentators. Indeed, while the *Federalist* was “a very full and philosophical analysis of the subject,” it remained “a mere argument in support of a favorite measure.” Plus, added Upshur, everything that Madison, Hamilton, and Jay wrote about the Constitution was conjectural; they had an idea about how things should work in theory, but no idea how things would work in practice. “Much has been developed in the actual practice of government, which no politician of that day could have seen or imagined,” explained Upshur. “New questions have arisen, not then anticipated, and difficulties and embarrassments wholly unforeseen have sprung from new events in the relation of the states to one another, and to the general government.” Indeed, Madison and Hamilton had sworn in the *Federalist* that the States were sovereign and denied that the federal government could ever coerce the States, yet Upshur had seen President Andrew Jackson deny that the States were sovereign and threaten to invade South Carolina to enforce the point. While the Founders understood “the great principles of civil and political liberty” better than Upshur’s generation, Upshur’s generation better understood the “practical operation” of the Constitution, particularly key provisions – such as the Preamble and the Necessary and Proper Clause – considered innocuous at the time but proven troublesome later. Due to these problems with contemporaneous commentaries on the Constitution Upshur recognized the need for modern commentaries and understood why Story’s work was so celebrated.

Story's *Commentaries* was divided into three sections. The first covered the Colonial Era, the second the American Revolution and the Articles of Confederation, and the third the formation and adoption of the Constitution. Upshur approved of this "natural order of investigation" and "judicious" structure, agreeing with Story that interpreting the Constitution required going back in time. "In order for a correct understanding of the Constitution," claimed Upshur, "it is absolutely necessary to understand the situation of the states before it was adopted."

According to Upshur, the history of the American Colonies, particularly their settlement and "the charters from which they derived their rights and powers as separate governments," was "the true starting point in the investigation of those vital questions of constitutional law which have so long divided political parties in the United States." Since the political status of the States was ultimately derived from the political status of the Colonies, whether the Colonies were one or separate ultimately determined whether the States were one or separate – a question with major implications concerning the correct construction of the Constitution. "Many of the powers which have been claimed for the federal government by the political party to which he belongs," Upshur said of Story, "depend upon a denial of that separate existence, and separate sovereignty and independence which the opposing party has uniformly claimed for the states." Story grasped the importance of this point, said Upshur, which was why he strenuously denied that the Colonies were separate. Indeed, Story's central theme – his "favorite object...to impress upon the mind of the reader" – was that Americans have always been "one people." Story argued that since the American colonists were all "fellow subjects" of the Crown, they were therefore one people. After detailing all of the myriad ways in which the colonists were indeed fellow subjects – e.g. the right to travel and trade between Colonies – Story quoted Chief Justice John Jay:

"All the people of this country were then subjects of the king of Great Britain, and owed allegiance to him, and all of the civil authority then existing or exercised here flowed from the head of the British empire. They were in a sense fellow subjects, and in a variety of respects one people. When the revolution commenced, the patriots did not assert that only the same affinity and social connexion subsisted between the people of the colonies, which subsisted between the people of Gaul, Britain, and Spain, while Roman provinces, to wit, only that affinity and social connexion which results from the mere circumstance of being governed by the same prince."

Upshur conceded that the American colonists were indeed fellow subjects, but denied that this proved Story's point that the Colonies were one people. "Every one of them," Upshur remarked of all the facts which Story had adduced as proof, "*is the result of the relation between the colonies and the mother country, and not the result of the relation between the colonies themselves.*" The Colonies' common relation to Britain did amount to a common relation amongst themselves. "They do, indeed, prove a unity between all the colonies and the mother country, and show that these, taken altogether, are, in the strictest sense of the terms, 'one people,'" said Upshur, "but I am at a loss to perceive how they prove, that two or more parts or subdivisions of the same empire necessarily constitute 'one people.'" By that logic, reasoned Upshur, then any combination of parts of the British Empire were also one people. "If so," he quipped, "the people of Jamaica, the British East Indian possessions, and the Canadas are, for the very same reason, 'one people' to this day." Clearly, Story's logic was flawed. Lastly, contrary to Jay's contrast between the American Colonies and the Roman provinces, if a "common allegiance" to a "common sovereign" were enough to make different countries "one people," as he had argued with respect to the Colonies due to their common relation to Britain, then Gaul, Britain, and Spain were indeed all one people, too, due to their common relation to Rome. In short, the fact that the Colonies were fellow subjects did not mean that they were necessarily one people.

Upshur stressed that this point was not a technical, petty issue, but the underpinning of any interpretation of the Constitution and understanding of the Union. "The great effort of the author, throughout his entire work," Upshur said of Story, "is to establish the doctrine that the Constitution of the United States is a government of 'the people of the United States,' as contradistinguished from the people of the several states; or, in other words, that it is a consolidated, and not a federative system." According to Upshur, all of the powers which Story wanted for the federal government depended upon proving those points. Therefore, "establishing a *one-ness*" among the Colonies was a "necessity" – and vice versa for Upshur.

According to Upshur, a "people" was defined as "a political corporation, the members of which owe a common allegiance to a common sovereignty, and do not owe any allegiance which is *not* common." The Colonies, however, did not owe allegiance to the Crown in common; each Colony owed allegiance separately. There was never any common legislature, treasury, military, or judiciary among the Colonies; each Colony governed herself separately. The Colonies did not share a common settlement; each Colony was established at a separate time and place and in a separate manner. Indeed, the Colonies were not chartered in common; each Colony had a separate charter, which was occasionally amended without affecting the charters of others. "Thus," Upshur concluded, "they were separate and distinct in their creation; separate and distinct in the forms of their government; separate and distinct in the changes and modifications of their governments, which were made from time to time; separate and distinct in political functions, in political rights, and in political duties."

Upshur used two examples to illustrate the problem with the concept of the Colonies as one people. The Colony of Virginia, he said, was the first British colony in North America, with clearly demarcated borders. Within those borders, the people of Virginia, though subjects of the Crown, had a government of their own. Those living within those borders comprised the one people of Virginia. The next colony to be established, Plymouth (now known as Massachusetts), likewise had clearly demarcated borders, a government of her own, and was comprised of one people. "When the colony of Plymouth was subsequently settled, were the people of that colony 'one' with the people of Virginia?" asked Upshur. "When, long afterwards, the proprietary government of Pennsylvania was established, were the followers of William Penn 'one' with the people of Plymouth and Virginia?" Each Colony had separate borders, a separate government, and a separate people. What if, Upshur continued, one of the Colonies had refused to sign the Declaration of Independence? Would the other Colonies have forced her to unite with them, or would she have been left alone? The right to coerce a Colony, as a part of one people, was never

claimed or contemplated, Upshur answered. Such a Colony would have been viewed as an enemy to be fought, but not a traitor to be coerced. “To what purpose, then, were the people of the colonies ‘one people,’ if, in a case so important to the common welfare, there was no right in all the people together, to coerce the members of their own community to the performance of a common duty?”

In the second section of Story’s *Commentaries*, covering the American Revolution and the Articles of Confederation, Upshur observed the same nationalist agenda. “The desire to make ‘the people of the United States’ one consolidated nation is so strong and predominant,” he claimed, “that it breaks forth, often uncalled for, in every part of his work.”

According to Story, the Declaration of Independence sealed the Colonies as a “nation,” and the revolutionary government was a “national government” of the American people rather than of the Colonies. Upshur objected, claiming that Story had “ventured to express decisive and important opinions, without due warrant.” The Continental Congresses held by the Colonies prior to the American Revolution – conventions which nationalists like Abraham Lincoln later cited as proof that the Union predated the Constitution – were not governments, explained Upshur: they issued “resolutions,” not “laws,” and were not even attended by all of the Colonies. “It recommended to its constituents whatever it believed to be to their advantage, but it commanded nothing.” The Continental Congress operated in this fashion until it declared the independence of the represented Colonies, after which it assumed the position of a “*de facto*” rather than “*de jure*” government. Far from a national government usurping colonial power in the name of the one people, the delegates – without any common constitution regulating their actions – referred back to their Colonies to determine the extent of their authority as well as for instructions on what to do. All of the acts of the revolutionary government referred to the Colonies, not one American people. Indeed, without the consent and cooperation of the Colonies, the revolutionary government was powerless to enforce its acts. The acts of the revolutionary government were adopted by the Colonies, not by the “numerical majority” of a “mass” of one American people. As an example of the fact that the Colonies remained sovereign, Upshur mentioned that the revolutionary government defined treason as a crime against an individual Colony, not against one American people. “The course of the revolutionary government...attests the fact, that however the people may have occasionally acted, in pressing emergencies, without the intervention of the authorities of their respective colonial governments, they never lost sight of the fact that they were citizens of separate colonies, and never, even impliedly, surrendered that character or acknowledged a different allegiance.”

Upshur was just as adamant against Story’s claim that the Declaration of Independence fused the Colonies into one. “It was not an act done by the state governments, then organized, nor by persons chosen by them,” Upshur quoted Story. “It was emphatically the act of the whole *people* of the united colonies.” To Story, the Declaration was “the united act of all” and “the achievement of the whole, for the benefit of the whole.” Upshur countered that the Declaration was not a collective act, but rather “the joint expression of their separate wills.” According to Upshur, “We should see, in that act, nothing more than the union of several independent sovereignties, for the purpose of effecting a common object, which each felt itself too weak to effect, alone.” If Spain, Naples, and Holland, Upshur asked rhetorically, while they were subjects to the French Crown, had jointly stated their grievances with France, renounced their allegiance to France, and declared themselves “free and independent States,” as the Colonies had done with Britain, would they therefore become one people? “The case here supposed is precisely that of the American colonies,” argued Upshur. “The fact that they united in the declaration of independence does not make them ‘one people’ any more than a similar declaration would have made Spain, Naples, and Holland one people.”

After making this philosophical point, Upshur delved into the actual history of the Declaration of Independence. It was the Colonies that convened the Continental Congress that adopted the Declaration, “in their separate and distinct capacity, each acting for itself, and not conjointly with any other.” The delegates were not “joint representatives of any one people,” but rather “representatives of separate and distinct colonies.” The Colonies, not one American people, voted on the Declaration, each delegate acting under instructions from his respective sovereign. If all this were not clear enough, Upshur claimed that the language of the Declaration itself settled the issue: “The instrument itself is entitled ‘the unanimous declaration of the thirteen United States of America;’ of *states*, separate and distinct bodies politic, and not of ‘one people’ or nation, composed of all of them together; ‘united,’ as independent states may be by compact or agreement, and not *amalgamated*, as they would be, if they formed one nation or body politic.”

Upshur noted that Story dismissed as insignificant the fact that many of the Colonies had formed independent governments prior to the Declaration of Independence and that these governments were exercising the powers of sovereign nations. According to Story, since these governments were formed under the recommendation of the Continental Congress, they did not establish the sovereignty of the Colonies. Upshur replied that it did not matter whose idea it was to establish the governments; all that mattered was who established them. “With whatever motive the act was performed, it was one of supreme and sovereign power, and such as could not have been performed except by a sovereign people.”

Upshur believed that two documents, the Treaty of Paris (the peace treaty between Britain and the United States) and the Articles of Confederation (the first common constitution among the States) were significant in the question of whether the Colonies were one people or separate and distinct. Regarding the Treaty, just as each individual Colony had declared herself a sovereign State in the Declaration of Independence, so the Crown recognized each individual State as “free, sovereign, and independent.” If the United States truly formed one people, argued Upshur, then the Treaty would have recognized only a single sovereignty, rather than recognizing several sovereignties. Regarding the Articles, it was clearly spelled out that “each state retains its sovereignty, freedom, and independence, and every power, jurisdiction, and right, which is not, by this confederation, expressly delegated to the United States, in congress assembled.” To Upshur, this clause “left no room for doubt on the subject.” Upshur observed that while powers, jurisdictions, and rights were divisible, sovereignty, freedom, and independence were indivisible; the States could delegate authority, but they could not delegate their sovereignty. Upshur added that as with the Declaration, the States, “each acting separately for itself,” ratified the Articles, not one

American people. Lastly, Upshur reasoned that in order to retain something, as the Articles stipulated the States retained their sovereignty, it must first be possessed. Therefore, the States had always been sovereign; they could not have retained their sovereignty otherwise.

Concluding his critique of Story's second section, Upshur denied that the Colonies had ever formed "one people," before or after the Declaration of Independence, but rather "a mere league of confederation between sovereign and independent states."

In Story's third and final section, covering the framing and ratifying of the Constitution, Upshur confirmed the same contaminating biases of the previous two. "Having informed us that as colonies we were 'for many purposes one people,' and that the declaration of independence made us 'a nation de facto,'" Upshur said with clear disdain, "he now assumes the broad ground that this one people or nation de facto, formed the constitution under which we live." Upshur also mentioned that Story's *Commentaries* relied heavily on Supreme Court rulings, especially his own. Upshur allowed the latter – "we could not suppose that one... would advance, as a commentator, a principle which he rejected as a judge" – though he opposed deferring to the Supreme Court in all cases. "In most cases... no higher authority in the interpretation of the constitution is known in our systems, and none better could be desired," said Upshur. "It is only in questions of *political power*, involving the rights of the states in reference to the federal government, that any class of politicians are disposed to deny the authority of the judgments of the Supreme Court." According to Upshur, the Supreme Court simply did not have jurisdiction over the States.

Story was impressed with the language of the Preamble ("We, the people of the United States, do ordain and establish this constitution for the United States of America"), which he believed proved that the Constitution was ratified by one American people rather than the States – a possibility which the Anti-Federalists had feared and foretold. Upshur explained, however, that while preambles of a statute may be used in interpreting its "true object and intention," they have no "law-making power" of their own. As a judge, remarked Upshur, Story should have known this. The question should not be how to construe the Preamble – Story was making something out of nothing, as Upshur would show – but how the Constitution was actually adopted, a question which Upshur was confident that history plainly answered.

The Preamble did not always read, "We, the people," but originally read, "We, the people of the States of New Hampshire, Massachusetts, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia..." Unlike the rest of the Constitution, which was debated and amended, this version of the Preamble was adopted unanimously. Later, the Committee of Style, tasked with editing the wording of the draft but not amending its meaning, shortened the Preamble to its current form without any debate. "It is manifest that this committee had no power to change the *meaning* of anything which had been adopted, but were authorized merely to 'revise the style,' and arrange the matter in a proper order," argued Upshur. Furthermore, an actual amendment to the draft of the Constitution necessitated a change in the Preamble. The Constitution required the ratification of nine States to be enacted into law – only for those States which had ratified, of course. At the time, however, it was unknown whether over nine States would ratify the Constitution, and would have been presumptuous to name States as parties to a compact to which they had not consented. Indeed, Rhode Island did not even send a delegate to the Constitutional Convention of 1787 – and would not ratify the Constitution until 1790 – yet she was named in the original Preamble! "Hence it became necessary to adopt a form of expression which would apply to those who should ratify the constitution, and not to those who should refuse to do so," concluded Upshur. "This construction corresponds with the historical fact, and reconciles the language employed with the circumstances of the case." Upshur was astounded at how much Story's interpretation of the Constitution was based on this piece of pure pettifoggery. In no way, shape, or form did the Preamble mean that one American people, as opposed to the States, ratified the Constitution.

After disposing of Story's construction of the Preamble, Upshur took on Story's theory that one American people, not the States, ratified the Constitution. First, according to Upshur, Story himself provided ample documentation in his *Commentaries* that the Constitutional Convention itself was convened by the States, its delegates appointed by the States, and its proceedings confirmed by the States. "We may well ask, therefore," remarked Upshur, "from what unknown source our author derives the idea, that the constitution was formed by 'the people of the United States,' since the history of the transaction, even as he himself has detailed it, proves that 'the people of the United States' did not appoint delegates to the convention, were not represented in the body, and did not adopt and confirm its act as their own." Furthermore, Upshur insisted that despite the rising nationalist rhetoric of the day and age, "there were no such people as 'the people of the United States.'" Under the Articles of Confederation, the States expressly retained their sovereignty – "a league between independent sovereignties, and not one nation composed of them all together." Congress was "the representative of the states," not one American people. Significantly, citizenship was by State; there were no American citizens, only State citizens. Even the provision in place for alterations to the Articles required the consent of each State, not the will of one American people. More fundamentally, however, was the fact that only the States had the power to change their form of government. "What authority was there, superior to the states, which could undo their work?" asked Upshur. "What power was there, other than that of the states themselves, which was authorized to declare that their solemn league and agreement should be abrogated?" For any other power to have done so, asserted Upshur, would have been illegitimate – "an act of usurpation and violence." Only the States could have rightfully replaced the Articles with the Constitution.

Upshur made the essential point that it was not the delegates in Philadelphia who enacted the Constitution into law and gave it its true meaning, but the delegates of the State conventions. "It is not the mere framing of a constitution which gives it authority as such," noted Upshur. "It becomes obligatory only by its adoption and ratification; and surely that act, I speak of free and voluntary government, makes it the constitution of those only who do adopt it." Upshur emphasized that it was the States which adopted and ratified the Constitution. Each State ratified the Constitution at different times and on different terms. "This was certainly *state action*," averred Upshur, "in as distinct a form as can be imagined." That only nine States needed to ratify the Constitution in order for it to be enacted into law proved

that Americans were “separate and distinct political communities.” If they were an “aggregate mass,” then ratification would have been a national referendum rather than a series of separate State conventions and would have been imposed on States that did not ratify. To illustrate this point, Upshur demonstrated that if Massachusetts, New York, Pennsylvania, and Virginia (four States with a majority of the American population) had refused to ratify, but the other nine States had ratified, then the Constitution would still have been enacted into law for the latter States, despite them comprising a minority of the American population. In other words, a minority of the so-called one American people could have enacted the Constitution into law. “This single example shows, conclusively,” Upshur boasted, “that the people of the United States, as contradistinguished from the people of the several states, had nothing to do, and could not have had anything to do with the matter.”

“I do not perceive with what propriety it can be said that the ‘people of the United States’ formed the Constitution,” summarized Upshur, “since they neither appointed the convention, nor ratified their act, nor otherwise adopted it as obligatory upon them.” According to Upshur, the history that he had brought to light and logic that he had applied “should silence forever, all those arguments in favor of consolidation, which are founded on the preamble to that instrument.” Unfortunately, the exact opposite has happened – truth and reason are silenced and Story’s notion of “one nation, indivisible” is now recited in churches and classrooms across the ruins of the republic.

Upshur quoted Story as claiming that the Constitution was “not a contract imposing mutual obligations, and contemplating the permanent subsistence of parties having an independent right to construe, control, and judge of its obligations.” Upshur frankly admitted that he did not think that this statement made any sense. Regardless of whether the Constitution was ratified by “the people of the United States” or “the states as such,” it was clear that it was indeed a “contract” between “parties.” Upshur also clarified that none of the parties to the Constitution ever mentioned that they had power over the “obligations” of the federal government. “We all admit that the power and authority of the federal government, within its constitutional sphere, are superior to those of the states, in some instances, and co-ordinate in others, and that every citizen is under an absolute obligation to render them respect and obedience,” conceded Upshur. “We all admit it to be true, as a general proposition, that no citizen nor state has an independent right to ‘construe,’ and still less to ‘control,’ the constitutional obligations of that government.” What had been asserted was that the States could construe, control, and judge their own rights against the federal government. “All that has ever been contended for is, that a state has a right to judge of its own obligations, and, consequently, to judge those of the federal government, so far as they relate to such state itself, and no farther.” According to Upshur, if the federal government “transcends” its constitutional authority, then it would be outside of its “obligations,” and thus the States would be within their rights to resist such encroachment. The problem, however, was the question of who had the responsibility of determining whether the federal government was within or outside of its sphere – “who is the common umpire?”

In Upshur’s time, a compact was understood as an agreement of mutual obligations between independent parties. If the Constitution were a compact, then it was a “confederation;” if not, then it was a “consolidated government.” Story denied that the Constitution was a compact on the grounds that the Constitution never explicitly identified itself as a compact. Upshur disputed Story’s logic, arguing that “a deed, or other instrument, receives its distinctive character, not from the *name* which the parties may choose to give to it, but from its legal effect and operation.” In other words, the original intentions of the parties were what mattered, not how their language could be later construed. Upshur added, however, that Story’s own Massachusetts referred to the Constitution as a compact in her act of ratification.

Story claimed that the Supremacy Clause – “This Constitution, and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made, shall be the supreme law of the land” – proved that the Constitution was not a compact, as “the people of any state cannot, by any form of its own constitution or laws, or any other proceedings, repeal, or abrogate, or suspend it.” However, Upshur argued that there was nothing irreconcilable between a supreme constitution and a compact. Nullification and secession – two essential rights of parties to a compact – did not affect the Constitution itself or violate the Supremacy Clause. “The Nullifier contends only for the right of a state to *prevent the constitution from being violated by the general government*, and not for the right to repeal, abrogate, or suspend it,” avowed Upshur, himself an ardent nullifier. “The Seceder asserts only that a state is competent to withdraw from the union whenever it pleases; but that does not assert that in so doing it can repeal, abrogate, or suspend the Constitution as to the other states.” Besides, noted Upshur, all the Supremacy Clause meant was that the Constitution was “‘supreme,’ within its prescribed sphere of action,” not supreme over the States themselves.

Story charged that “the cardinal conclusion for which this doctrine of a compact has been with so much ingenuity and ability, forced into the language of the Constitution (for the latter nowhere alludes to it) is avowedly to establish that, in construing the Constitution, there is no common umpire; but that, each state... is the supreme judge for itself, of the powers, and rights, and duties arising under that instrument.” Begging Story’s pardon, Upshur expressed “unfeigned astonishment” at such a “careless” statement from a Supreme Court Justice in a scholarly study. Upshur stopped short of accusing Story of deliberately distorting the compact theory of the Union, charitably ascribing it to mere ignorance. Indignant over being “misunderstood” and “misrepresented,” Upshur delivered a mini-manifesto of the “state rights school of politics.”

“They believe that those doctrines contain the only principle truly conservative of our Constitution; that without them there is no effective check on the federal government, and, of course, that that government can increase its own powers to an indefinite extent; that this must happen in the natural course of events, and that ultimately the whole character of the government will be so changed that even its forms will be rejected as cumbrous and useless, under the monarchy, in substance, into which we shall have insensibly glided. It is, therefore, because they are lovers of the Constitution and of the union, that they contend strenuously for the rights of the states. They are no lovers of anarchy nor of revolution. Their principles will cease to be dear to them, whenever they shall cease to subserve the purposes of good order, and of regular and established government. It is their object to preserve the institutions of the country as they are, sincerely believing that nothing more than this is necessary to secure to the people all the blessings which can be expected from any government

whatever. They would consider themselves but little entitled to respect as a political party, if they maintained the loose, disjointed, and worse than puerile notions, which the author has thought it not unbecoming to impute to them.”

The compact theory of the Union, explained Upshur, was not derived from the “express terms of the Constitution,” but was rather “an incident of [the States’] sovereignty, which the Constitution has not taken away.” Therefore, it was misleading for Story to accuse the compact theory of being “forced” into the Constitution, as no one had ever claimed that it was in the Constitution in the first place.

Concerning the question of the “essential character” of the Constitution, Upshur concluded that “every fair and legitimate inference” pointed to that of a compact. After all, the Constitution “was made by sovereign states, and...that is the only way in which sovereign states treat with one another. Since “sovereignty is the very last thing which a nation is willing to surrender,” constructions of the Constitution should always err on the side of States’ rights rather than consolidation. “In all cases, therefore, where the language and spirit of the Constitution are doubtful, and even in favor of consolidation...we should still incline against it, and in favor of the rights of the states, unless no other construction can be admitted.”

After answering the “preliminary question” of whether the Constitution was a compact – and thus whether it formed a “federative” or “consolidated” government – Upshur analyzed the basic structure of each branch of the federal government.

The federal legislature was comprised of two houses, the Senate and the House of Representatives. In the Senate, each State had two Senators, chosen by their State legislature (this was before the misplaced Seventeenth Amendment, which severed Senators from allegiance to their States). The Senate, therefore, with the States equally represented regardless of population – preserving their “perfect equality as sovereign states” – was “strictly federative.” In the House of Representatives, each State’s number of Representatives was proportional to her population. The States, according to their own laws, elected Representatives. Upshur added that one American people would have national elections rather than State elections and uniform voter qualifications rather than separate qualifications. “If the House of Representatives were national, in any practical sense of the term, the ‘nation’ would have authority to provide for the appointment of its members, to prescribe the qualifications of votes, and to enforce the performance of that duty.”

To the argument that the House was a national rather than federal body because the States were proportionally rather than equally represented, Upshur replied that proportional representation was not necessarily incompatible with confederation – the States General of the United Provinces, for instance. “There is no reason, apparent to me, why a league may not be formed among independent sovereignties, giving to each an influence in the management of their common concerns, proportioned to its strength, its wealth, or the interest which it has at stake.” Besides, Upshur also noted, the States were still equally represented in the Senate. Even if the House were national, continued Upshur, it still would not matter. The legislature, comprised of the Senate and the House, would still be federal due to the undeniably federal Senate. A legislature can have national features but still be federal overall, but it cannot have federal features and still be national overall. “The question is whether or not the states have preserved their distinct, sovereign characters in this feature of the Constitution,” explained Upshur. “If they have done so, in any part of it, the whole must be considered federative.” The “*unity*” implied of a nation was “absolutely inconsistent” with a confederation, while “*joint action*” was permissible between “the members of a confederation...exerting their several powers.”

The President and Vice President were chosen by electors, delegates chosen by their own States. The elections for the State electors were held separately by each State. A State’s number of electors was the sum of its Representatives and Senators – a combination of proportionality and equality. The States, therefore, controlled the process of electing the federal executive from start to finish. As Upshur said, “There is not the least trace of national agency, in any part of this proceeding.”

Upshur used a hypothetical example to expose the shortcomings of Story’s theory of one American people. If one American people elected the President, rather than the States, then all a candidate should need to win would be a popular majority. Presidential elections, however, were decided by the votes of the State electors; the popular majority was, essentially, irrelevant. Indeed, a candidate could lose the popular vote and still win the presidency – a phenomenon beginning with John Quincy Adams’ “corrupt bargain” and continuing up to George W. Bush’s recount fiasco. “If the president could be chosen by the ‘people of the United States’ in the aggregate, instead of by the states, then it is difficult to imagine a case in which a majority of those people, concurring in the same vote, could be overbalanced by a minority.” Since the States elected the President, not one American people, the United States had to be a confederation, not a nation.

The protocol in the event that no candidate received a majority of the State electors removed “all doubt upon this point,” claimed Upshur. The House settled the election, all of the Representatives voting as single States. “Why, then, should this federative principle be preserved, in the election of the president in the house of representatives if it was designed to abandon it, in the election of the same office by the electoral colleges?” Upshur answered that nationalists like Story had “no good reason” to explain this discrepancy in their theory.

Upshur did not spend much time on the structure of the federal judiciary. Since judges were nominated by the President and approved by the Senate – a federal officer and a federal body – the judiciary was “manifestly federative.”

After his overview of the federal structure of all three branches of government, Upshur argued that the amendment process was federal, too. Proposing an amendment required either two thirds of both houses of the federal legislature or two thirds of the State legislatures. The fact that the same proportion was required from the federal legislature and the States indicated to Upshur that the two were “the same power.” Whether through “separate action” or a “common federative agent,” it was “the power of the states” which amended the Constitution.

Ratification of an amendment required three quarters of the States. Since the power to alter or amend a government was the same as the power to create a government, Upshur believed that this proved that the States were the sovereign parties to the Constitution, not one

American people. “The idea of separate and independent political corporations could not be more distinctly conveyed.” Indeed, it was contradictory that “the people of the United States,” whom Story alleged ratified the Constitution, could not alter or amend the government of their own creation. If the United States were truly one American people as opposed to a confederation of States, then an amendment to the Constitution should require three quarters of the total population rather than three quarters of the States. As with each branch of the government, the amendment process was fully federal.

Upshur found Story’s answer to the question, “Who is the final judge or interpreter in constitutional controversies?” incomplete and weak. According to Upshur, Story claimed that because the role of the judiciary was to interpret the law, the federal judiciary must interpret federal law – the Constitution. Therefore, the Supreme Court was the final judge over the Constitution.

Upshur recognized that the Supreme Court was the final judge within its jurisdiction. “Whatever comes within the legitimate cognizance of that tribunal, it has a right to decide, whether it is a question of the law, or of the Constitution.” No one denied this, despite what Story said. The issue, however, was the extent of that “legitimate cognizance,” meaning what “constitutional controversies” the federal judiciary had the right to judge. Article III of the Constitution defined the jurisdiction of the federal judiciary as “all cases in law and equity, arising under the Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority,” as well as cases of foreign relations, cases between State governments or the citizens of separate States, and cases to which the United States were a party. The Eleventh Amendment ensured that “the judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States, by citizens of another State, or by Citizens or Subjects of a Foreign State.” Contrary to Story, Upshur believed that the powers of the federal judiciary were the most strictly limited of all. “There is no part of the Constitution in which the framers of it have displayed a more jealous care of the rights of the states, than in the limitations of the judicial power.” Federal jurisdiction was limited to what was “absolutely necessary to carry into effect the general design, and accomplish the general object of the states, as independent, confederated states.” While the federal judiciary was indeed the final judge in cases within its jurisdiction, reminded Upshur, it was not the final judge of the limits of its jurisdiction. “The right to decide a case arising *under* the Constitution does not necessarily imply the right to determine *in the last resort* what that Constitution is.”

Upshur recognized that the term “all cases arising under the Constitution, and the laws made in pursuance thereof” could be twisted to encompass virtually all cases, rather than only those concerning things enumerated in the Constitution, but doubted that such a “latitudinous” construction would be taken seriously. Today, however, there is nothing free from the scrutiny of the Supreme Court; not even State license plates are safe from Sonia Sotomayor.

Upshur raised the possibility that the Supreme Court “may assume jurisdiction over subjects and between parties, not allowed by the constitution.” This posed a serious problem, warned Upshur, as the federal judiciary could essentially judge the extent of its own authority, usurping power unchecked. “Who, then, is to decide this point?” asked Upshur. “Shall the Supreme Court decide it for itself, against the world?” Fortunately, assured Upshur, the Constitution provided a solution.

According to the Tenth Amendment, “The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.” The States kept whatever powers they did not enumerate for the federal government in the Constitution. Upshur emphasized that the undelegated powers were reserved “to the states *respectively*,” as opposed to the States collectively. The powers reserved by the States were “independent” of one another and could be exercised without “reference or responsibility” to each other. Such unilateral power, as the States reserved under the Tenth Amendment, was the hallmark of sovereignty. To Upshur, the Tenth Amendment was proof that the States “acted as independent and sovereign states” in ratifying the Constitution and that the Constitution was an “agreement between sovereign states.” A sovereign, said Upshur, has the right “to be alone the judge of its own compacts and agreements.” As sovereign parties to the Constitution, therefore, each State had the right to interpret the Constitution for herself. If the federal judiciary were the “sole judges of the extent of their own powers,” then their powers would be “universal,” and the Constitution “idle and useless.”

The federal government, after all, was simply the “creature” of the States – not a party to the Constitution, but its product. The federal government was a “mere agent” of its principals, the States, to which the limited powers for particular objects with which it was entrusted were enumerated in the Constitution. Upshur allowed that the federal government would naturally try to define its power for itself, but stipulated that this probing must be done “in subordination to the authority by whom his powers were conferred.” For the federal government to “judge the extent of its own powers, without reference to its constituent” would grant unlimited power to the former, “notwithstanding the plainest and most express terms” of the Constitution. If the federal government were the ultimate authority over itself, then the Constitution would be “the idlest thing imaginable,” and there would be “no barrier against the usurpations of the government” and “no security for the rights and liberties of the people.” Upshur argued that given such a “pernicious” outcome for a “free and equal government,” it should be self-evident to everyone that Story was wrong.

According to Upshur, in questions of “political power” between the States and the federal government, the Constitution granted no jurisdiction to the federal judiciary – no “common umpire” whatsoever. Accordingly, each State, “by virtue of that inherent, sovereign power and authority, which, as to this matter, it has never surrendered,” has the right and duty to judge for herself. Contrary to Story, who argued that the rulings of the Supreme Court were “binding” upon the States, Upshur countered that such rulings were binding only upon the parties to a particular case and that the federal judiciary had no jurisdiction over the States. “This agreement they made in their character of sovereign states, not with the federal government, but with one another,” Upshur said of the Constitution. “As sovereign states they alone are to determine the nature and extent of that agreement, and, of course, they alone are to determine whether they have given the federal courts authority to bind them in any given case.”

Such “technical rules,” however, did not get to the heart of the matter for Upshur. The States were “sovereign nations,” and sovereign nations did not petition for their rights from judges, particularly “tribunals of that power against which their own power is asserted.” Since the States had demonstrated “the most jealous care of their separate sovereignty and independence” throughout the Constitution, it made no sense for them to grant unlimited powers of interpretation to the Supreme Court.

Having answered the question of the common umpire in questions of power between the States and the federal government, Upshur turned to how Story interpreted the Constitution. According to Story, the Constitution was formed by the “people of the United States,” and thus was no different from any of the State constitutions, formed by the people of each State. Since State constitutions were interpreted liberally, the Constitution should also be interpreted liberally. Upshur, of course, disagreed. “There is no such analogy between them...as to require that they should be construed by the same rules,” avowed Upshur. “*The Constitution of the United States is to be considered as a compact or confederation between free, independent and sovereign states, and is to be construed as such, in all cases where its language is doubtful.*” To Upshur, this meant that the Constitution should be construed “strictly” – taking the words of the parties to the compact as “the true exponents of their meaning.” Elaborating on the meaning of strict constructionism, Upshur turned Story’s own arguments against him. Story said that since the Constitution was a “grant” of power from the “people of the United States” (the “grantor”) to the federal government (the “grantee”), the Constitution should be interpreted liberally “for the benefit of the grantor” – presuming in favor of consolidation. Conceding Story’s logic, Upshur challenged Story’s premises, claiming that the States, giving and receiving power amongst themselves for their common benefit, were both the grantor and grantee. If the States were the grantor, however, and the grantor was entitled the most favorable construction, then the Constitution should be interpreted strictly – presuming in favor of the States. Strict construction, however, did not mean clinging to the letter of the law, but upholding its spirit, “the *intention* of the framers of the Constitution.”

Story’s comparison of the Constitution to the State constitutions was incorrect on a number of counts, claimed Upshur, chief among them the differing purposes of the two. State constitutions were the “primary social relation” of the people of the States. The State constitutions governed the whole domestic life of their people and were responsible for protecting “the great rights of life, liberty, and property.” The Constitution, by contrast, was formed for the “common purposes of all the states,” namely, foreign relations. “Take away the federal government altogether, and still we are free, our rights are still protected, our business still regulated, and we still enjoy all the other advantages and blessings of established and well-organized government,” observed Upshur. “But if you take away the state governments, what have you left? A federal government which can neither regulate your industry, secure your property, nor protect your person!” Given that the States were essential while the federal government was expendable – combined with the susceptibility of the federal government “to encroach on the rights and powers of the states” and form “combinations by which a majority of the states may oppress the minority” – it made the most sense to construe the Constitution as strictly as possible, in order that most powers remained with the former while the enumerated few went to the latter. Strict construction of the Constitution was necessary to maintain a “just balance” between the States and the federal government.

The Tenth Amendment, reminded Upshur, also affirmed that the Constitution should be “strictly” rather than “liberally” construed. The corresponding provision in the Articles of Confederation held that all powers not delegated to Congress were “*expressly*” reserved, yet the Tenth Amendment omitted this term. From this omission, Story surmised that the Constitution was supposed to be loosely rather than strictly constructed. As with the Preamble, however, Upshur set Story’s sophistry straight. According to Upshur, the Necessary and Proper Clause permitted the federal government to exercise some “incidental powers” which were not enumerated in the Constitution yet were clearly intended by the Framers. “For example, the power to provide a navy is not, *in itself*, the power to build a dry dock,” explained Upshur, “but, as dry docks are necessary and proper means for providing a navy, congress shall have the power to authorize the construction of them.” If the term “expressly” had been included in the Tenth Amendment, however, then this fair inference could have been disputed. While the omission was intended to free Congress “to provide the necessary and proper means of executing the granted powers,” the Tenth Amendment “denied to the federal government every power which was *not* granted.” Only a strict construction of the Constitution could make sense of the Tenth Amendment.

Upshur knew, however, that nationalists like Story had abused the Necessary and Proper Clause to justify the usurpation of powers reserved to the States. As Story put it, the federal government could claim “all the means requisite...unless they are excepted in the Constitution.” This violated “the letter and spirit” of the Constitution, charged Upshur. The federal government possessed no power except those which the States had delegated. “The author’s idea is, that everything is granted which is not excepted,” reiterated Upshur. “Whereas the language of the tenth amendment is express, that everything is excepted which is not granted.” If all power but that which was excepted was open to Congress, warned Upshur, then the “discretion” of politicians rather than the “limitations of the Constitution” would prevail, overthrowing the rule of law for the rule of men.

To Upshur, the correct interpretation of the Necessary and Proper Clause simply took its words at face value. “Incidental powers” should be truly necessary means for the execution of an enumerated power, not ends in themselves masquerading as means. “Congress have no right to use for the accomplishment of one purpose, means ostensibly provided for another,” explained Upshur. “To do so would be a positive fraud, and a manifest usurpation.” Means should also be proper, which meant “consistent with the spirit of liberty and equality,” respectful of the “distinct sovereignty of the states,” and within the “limited and specifically enumerated” powers of the Constitution. To prevent the consolidation of power – which Upshur noted was already getting out of control – the Necessary and Proper Clause had to be correctly interpreted and enforced.

Upshur was concerned that the people, seduced by the outward strength of a large, national government were sacrificing their “free and happy” government for a “splendid and shiny” one. The Founders, avowed Upshur, knew that with governments as with men, pride came

before the fall. “Those nations who have gone in search of grandeur, power, and splendor, have also fallen a sacrifice and been the victims of their own folly,” Upshur quoted Patrick Henry. “While they have acquired those visionary blessings, they lost their freedom.” Upshur suspected that behind the nationalists’ professions of the “public good” lurked “private interests.” Indeed, those who supported consolidated rather than confederated government were those with the most to gain – whether by protecting their industries from competition with high tariffs or plundering the Treasury through internal improvements. “Here, that love of splendor and display, which deludes so large a portion of mankind, unites with that self-interest by which all mankind are swayed, in aggrandizing the federal government, and adding to its powers.”

Upshur conceded that Story’s *Commentaries* were an impressive display of scholarship, but concluded that Story’s unabashed advocacy of his political agenda had driven him to bend logic and stretch the truth. Upshur feared that Story’s “false views,” “forced constructions,” and “strange misapprehensions of history” were “mischievous” and “dangerous.” Particularly at risk under Story’s “*beau ideal*” government was the minority – in particular, the Southern States. According to Story, the one American people were sovereign and answered to no one. In the States, this was fine, as the separate and distinct people of each shared common “character, interests, and pursuits.” Across the entire United States, however, where character, interests, and pursuits were different and divided along sectional lines, “a fair opportunity is afforded for the exercise of an oppressive tyranny, by the majority over the minority.” Federal courts could not be trusted for “redress,” as they were a part of the oppressive government in question. The “virtue and intelligence” of the people was not reliable, either, as the people – and especially their politicians – were not always virtuous or intelligent. “Of what people?” asked Upshur. “Of that very majority who have committed the injustice complained of, and who, according to the author’s theory, are the sole judges whether they have power to do it or not, and whether it be injustice or not.” If the purpose of the government was “to protect the weak, to restrain the violent, to punish the vicious, and to compel all to the performance of the duty which man owes to man in a social state,” Story’s framework, by consolidating all power in the majority, failed spectacularly. Upshur bitterly noted that such an “unbalanced, unchecked” government would eventually become a “victim to its own excesses.”

Upshur set little store by the checks and balances between federal branches of government in which Story had such faith, preferring, in the Southern tradition, the separation of powers. Checks and balances, insisted Upshur, were “illusory,” as one department would inevitably dominate the others and centralize all powers in itself. What was needed were “many and severe restraints” and a “salutary countervailing interest” on the entire federal government, not just between its branches. According to Upshur, this was the rightful role of the States – “the true balance-wheel, the only effectual check upon federal encroachments.” The people of the States, already organized with governments of their own and naturally united in interests, would be more effective guardians of their rights and liberties than the disorganized and divided one American people. Indeed, the States had the greatest reason and ability to regulate the federal government – “to give it power enough, and to prevent it from assuming too much.” If the federal government ever did usurp the rights of the States, then the States were free to “interpose,” judging the constitutionality of for themselves and, if necessary, blocking its enforcement within their jurisdiction.

Upshur was confident that a confederated Union of strong, free States would be peaceful, prosperous, and perpetual. For federalism to flourish, however, love of and loyalty to the States must be cultivated. The people should look to their States as truly sovereign and not mere “municipal corporations” of the federal government. “They ought to know that they can look nowhere else with perfect assurance of safety and protection,” urged Upshur. “Let them then maintain those governments, not only in their rights, but in their dignity and influence.” To the objection that the States would abuse the power of interposition, Upshur retorted that the real danger was not disunion among the States, but submission of the States to a “gigantic” federal government. For freedom’s sake, the States must be restored to their “proper position” as the “palladium” of the people. “Then alone will their voice be heard with respect at Washington; then alone will their interposition avail to protect their own people against the usurpations of the great central power,” avowed Upshur. “It is vain to hope that the federative principle of our government can be preserved, or that anything can prevent it from running into the absolutism of consolidation, if we suffer the rights of the states to be filched away, and their dignity and influence be lost, through our carelessness or neglect.”

Long after the publication of the Story’s *Commentaries* and Upshur’s *Enquiry*, and long after the authors were dead, their two opposing philosophies stood in stark contrast in the inaugural addresses of two opposing American presidents. “Our present condition, achieved in a manner unprecedented in the history of nations,” declared Jefferson Davis from Richmond, Virginia, “illustrates the American idea that governments must rest upon the consent of the governed, and that it is the right of the people to alter or abolish governments whenever they become destructive of the ends for which they were established.” Channeling Upshur, Davis described the Union as a “compact,” the States as “sovereign,” the federal government as an “agent,” and the Constitution as a document which was to be “strictly construed.” According to Davis, the recently ratified Confederate Constitution preserved the “true meaning” of the old Constitution and the “well-known intent” of the Founders. “We have changed the constituent parts, but not the system of our government,” explained Davis. “The Constitution formed by our fathers is that of these Confederate States.” The Confederacy’s “true policy” was “peace and commerce,” avowed Davis, but if Northern “lust of dominion” threatened her independence, then she would resort to “any measures of defense which honor and security may require.” Abraham Lincoln, however, disagreed. “A disruption of the Federal Union, heretofore only menaced, is now formidably attempted,” announced Lincoln from Washington, D.C. “I hold that in contemplation of universal law and of the Constitution, the Union of these States is perpetual.” Channeling Story, Lincoln averred that Americans had always been one people – “the Union is much older than the Constitution” – described the Union as a “national government” rather than “an association of States,” suggested that whatever the Constitution did not “expressly say” was open to interpretation, insisted that the minority was obligated to “acquiesce” to the “sovereign” majority, and branded secession as “anarchy.” Lincoln disclaimed any right or intention to abolish slavery, promised to enforce the Fugitive Slave Act, and pledged his support for a constitutional amendment to cement slavery in the South.

However, if the rebels resisted his authority, then he would retaliate with “invasion,” “bloodshed,” and “civil war.” What Upshur and Story could not settle with ink, Davis and Lincoln would settle with blood.

About James Rutledge Roesch

James Rutledge Roesch received his Bachelor of Arts in Classics from Bucknell University and his Master of Business Administration from Claremont Graduate University. He lives in Florida, where he is an active member in the Sons of the American Revolution and Sons of Confederate Veterans. Despite his respect for Lee's character, he shares Longstreet's love of whiskey and tobacco.

The news is slowly sneaking out that Mayor Mitch Landrieu has accepted a \$1,200,000 position as President, Community Relations, for Al Sharpton's National Action Network. This might explain why he is working with Sharpton and Jay-Z in an effort to remove our historical monuments...



.... and I just dont give a Damn.



You may forgive us," a surrendering Rebel officer [Henry A. Wise] told Joshua Lawrence Chamberlain after the ceremony at Appomattox, "but we won't be forgiven. There is a rancor in our hearts, which you little dream of. We hate you, sir."

Yes we do... for destroying our Republic of Sovereign States and giving us a Central Dictatorship!

Instead of listing my sources at the bottom, I'm putting my bibliography here at the head of the article because it consists of one book only. The book is Boy Hero of the Confederacy: The Life, Legend and Execution of David Owen Dodd by Jim Lair, Oak Hill Publishing Company, Springfield, MO. 2001. Everything else I found on Dodd was also in this book. It's got everything on Dodd from transcripts of the trial right down to the biographies of the members of the court that tried him. It's the most complete compilation of Dodd research I've come across -- one-stop shopping for David O. Dodd history.

"BOY HERO OF THE CONFEDERACY"

David O. Dodd

Of all the war heroes in Arkansas' history, this is the one with the most monuments in the state -- more even than Douglas MacArthur. The short version of his story goes like this. During the Civil War, 17-year-old Dodd, in southern territory, went to Federally occupied Little Rock on a business errand for his dad. On his way back to South Arkansas, troops at a Federal checkpoint found a notebook in his shoe which contained in morse code in Dodd's own handwriting, a thorough, detailed and perfectly accurate list of all the Union forces in Little Rock.

Ten days later he was hanged as a spy. The heroic part is that he never divulged the source of his information or the name of his spymaster. He was hanged in front of the college he had briefly attended and was buried in a borrowed grave.

Here's a picture of that borrowed grave and of twenty-one guns going off in his honor at the annual observance of his execution. That eight-foot-tall obelisk to the left of the center of the photograph is his tombstone. There's



nothing on the stone to mark Dodd's status as a folk hero. It's just name, place of birth (Lavaca County, Texas), and dates of birth and death. The giant obelisk was put here in 1911 at a cost to the state of \$3000. It also contains a grammatical error. "Here lies the remains...."



Also in 1911, this stained glass window was built and sent to the old Confederate White House in Richmond, VA, which was was being converted into a museum devoting one room to each of the eleven confederate states. The window was built in New York and depicts Dodd as Southern saint and martyr and somehow a curly-haired blonde, even though his only known photograph shows him with straight black hair. I guess that's part and parcel of being immortalized in stained glass. No matter your appearance in real life, you end up a curly headed blonde looking pleasantly oversedated like a local meteorologist. And check out the posture. He

looks weak as a willow, and note the angle of the wrists. This isn't the real Dodd. By all reports he was something of a ladies man. This isn't the actual window, but a replica that you can see at the MacArthur Museum of Arkansas Military History. All this Dodd mania was probably associated with the last big reunion of the United Confederate Veterans, held in Little Rock in 1911. Two or three thousand aging veterans were expected to attend. Over a hundred thousand visitors showed up.

Dodd's family was upper middle merchant class on both sides, and his father, Andrew, was about the least successful member of the family. Nevertheless, he was always in there plugging, buying and selling and moving from one opportunity to the next. The Dodd family was residing in Little Rock when the war broke out. David himself was a cadet at St. John's Masonic College, just over a hundred yards from the Little Rock Arsenal. David and his father were in Mississippi in September of 1863 when Little Rock was taken by the Federals. Father sent Son to fetch Mother and Sisters away from Little Rock to the safety of the South. Mom and sisters got on a riverboat, but the boat was jammed with Yankee troops, and the ladies found this so unpleasant that they got off the boat and refused the ride. Some sources said the soldiers were abusive, others contend the ladies were just virulently anti-Yankee. Dad had to come to Little Rock to fetch the ladies away himself.



The Only Known Photograph of David O. Dodd

While waiting for Dad, David took jobs clerking in stores that sold goods to the Yankee troops. That created a minor irony in that David was serving as a sutler to northern troops while his father was a sutler to southern troops. Around December 1st, Andrew arrived, packed up his family in a wagon and took them south to Camden.

Andrew hatched a plan to buy tobacco, which was becoming ever rarer as northern troops destroyed southern fields, and store it for sale as its rarity increased. He needed cash for his enterprise. The more you buy, the better price you get and so the more profit you make upon retail sale. But the war had put a border inconveniently in between himself in Camden and his closest business associates in Little Rock.



David O. Dodd Elementary School. Red Circle shows location of monument.

He decided to send David, a minor and therefore assumed neutral, back to Little Rock to deliver business correspondence to former associates soliciting investments in Andrew's big tobacco deal. They went to a Confederate General named Fagan to get passes that would allow David to pass confederate pickets. At the conclusion of the meeting, Fagan said jokingly something like, "Of course, I'll expect a full report upon your return." Either David did not understand this as a joke, or he decided on his own to undertake the gathering of intelligence. Of course, General Fagan might have been joking-but-not-joking, planting the notion in the boy's head while absolving himself of blame for placing a noncombattant in grave danger.

On Christmas Eve, David reentered Little Rock. He delivered his letters and enjoyed the holiday season attending parties and dances and keeping company with a girl of sixteen named Mary Dodge. This little girl was an ardent supporter of the Southern cause, while her

dad, R. L. Dodge was a Vermont native on friendly terms with the northern troops. Northern officers were quartered in the Dodge home. It is suggested that Mary Dodge is the source of the information that David carried in his notebook, and that she obtained the information from the officers. Various historians and epic poets have tried to make Mary and David into sweethearts for literary purposes. While that's possible, David attended dances that holiday season with at least two other girls we know by name (Mary Swindle and Minerva Cogburn).

December 29, David left Little Rock riding on a mule and carrying a Federal pass that he'd obtained from the provost marshal at St. John's Masonic College. As he left Union territory, the guard tore up the pass, telling David that since he was now in confederate held land, he wouldn't need the pass any more. Instead of heading toward Benton at that point, he detoured toward Hot Springs to spend the night at an uncle's house.



The next day David backtracked and took a cross road to get back on the Benton road. Apparently that cross road crossed back into Union territory, because David ran into Federal pickets. Today that spot is the site of David O. Dodd Elementary School, and the fateful track connecting the Hot Springs Road to the Benton Road is approximated by David O. Dodd Street. The pickets found David's behavior suspicious. He didn't have a pass and they arrested him. There's a marker near the front door of the school declaring this to be the approximate location of the arrest.



Text of monument reads, "DAVID OWEN DODD -- Arkansas' boy hero of the War Between the States was captured at this place Dec. 31, 1863. and executed in Little Rock, Jan. 8, 1864. -- 'He died to save. We live to serve.' -- Erected by David O. Dodd Chapter UDC Pine Bluff, Ark."

David was taken to regimental headquarters, which was this place, known as "Ten Mile House" because it's ten miles from downtown Little Rock on the old Stagecoach Road to Benton. I visited the building behind the house which served as Dodd's cell that night, but the owner preferred that I not post a photo of it. Ten Mile House is billed as the oldest brick building in Arkansas (built circa 1820), and not so very long ago it was a restaurant. It changed hands in 2000 and I don't know what the new owner is doing with it.



David was questioned a couple of times that evening by the senior officers at the post. He had not been searched by the arresting soldiers; and when he finally was, that's when the notebook with the ciphered information was discovered.

The next day, David was taken to Little Rock to face Brigadier General Davidson, who was commanding the Union occupation forces in General Steele's absence. A telegraph operator translated the morse code to discover the full extent of the information held in the notebook. David was then formally charged as a spy and was hustled off to the military prison, which was on the site of the present state capitol building.

Dodd was tried by a military tribunal of six Union officers. His defenders, assigned by the court, didn't put up much of a fight. They first played some word games with the definition of spying. The law said that a spy was someone who, among other things, "lurked" and concealed himself or assumed a false identity in order to gather information. Since Dodd had not done any of these things, they argued that technically he was not a spy.

The court didn't buy the argument. He was caught red-handed attempting to enter confederate territory carrying a coded message written in his own handwriting detailing all the military units under General Steele's command. Dude was so busted!

Concerning what was going on behind the scenes during the trial there is much conjecture based on few facts. General Steele was in no hurry to hang a seventeen-year-old kid in his own home town. That's like asking for a riot. Rumors were flying that General Fagan was mounting a rescue attempt.

For two days, David was interrogated by Union officers who were eager to discover the source of the information that Dodd had obtained.

On the third day, under personal orders from General Steele, Mary Dodge and her father were escorted under armed guard to a Union gunboat on the Arkansas. They were transported to Vermont, where Mary was kept until the end of the war. This event strongly suggests that General Steele had discovered that Mary Dodge was involved; and if he blanched at hanging a boy of seventeen, he certainly couldn't bring himself to hang a girl of sixteen.

Some say that David claimed General Fagan had made intelligence gathering a condition for obtaining the pass to Little Rock. Fagan is sometimes painted as the villain of the story, but there's no corroboration of any version of his involvement.

The official version is that Dodd never implicated anybody, but there is the matter of Mary Dodge's abrupt departure to the far far north. General Steele could have discovered her involvement in other ways, however. David was daily visiting her at her house where Union officers were billeted. Once David was caught, there's no way she would not be suspected. The officers living in the house would be interrogated and would soon realize that they had said quite a lot in front of this little girl.

I find myself sympathizing with General Steele at this point in the story. He's in a hell of a fix. His superiors frequently criticize him for being too friendly with the Southerners under his occupation, too easygoing and accommodating. Suddenly he discovers a nest of spies, and they're kids. It's a situation where he can't make a good decision. If he cracks down he looks brutal and he loses the goodwill of the populace. If he doesn't hang somebody for this most serious of offenses, he's likely to lose his command. He found himself assuming the role of Pontius Pilate.

And like Pilate, he washed his hands. The ladies of the aristocratic classes of Little Rock appealed to General Steele for clemency. Steele said he had no authority to pardon Dodd or commute the sentence passed by the tribunal.

On the sixth and final day of the trial, the defense played its last desperate card. Dodd read a long prepared elocution begging for an exception on account of his youth and stating that the information

in his notebook amounted to incidental notations like those a man might keep in a diary. The tribunal voted four-to-two to hang him.

In the corner of the parking lot of the University of Arkansas School of Law in Little Rock you can find the monument below, which marks the spot where David O. Dodd was hanged.



Monument at the site of
Dodd's execution.

There was ice on the ground the morning of January 8th. Dodd's execution was a dark gothic spectacle. David put on the suit in which he was to be buried. He rode in an open wagon under close guard out of the gates of the military prison, straddling his own coffin, passing not far from his own grave in Mount Holly Cemetery. The wagon halted in front of St. John's Masonic College, where David had been a cadet just a couple of years earlier. Witnesses reported that he was a bit drawn and pale, but calm and resolute, practically indifferent. It was occasional in those days for a friend or family member to try to slip the condemned a dose of opium to ease his way to the gallows. There's no suggestion that this was done here, but it was sometimes done in cases like this.

As if the proceedings weren't macabre enough, the name of the executioner was Dekay.

The tailgate of the wagon was propped horizontal. David stood on it under a yoke which had been built for the occasion. The hangman took David's coat. The hangman noticed he had forgotten to bring a blindfold. David mentioned that there was a handkerchief in his coat. The blindfold was fastened. David's hands and feet were tied. Several of the soldiers in attendance turned their backs on the execution in silent protest of the hanging of a boy.

There are several versions as to what his last words were. Nathan Hale stuff mostly. Most of them agree in principal, if not in substance and length. I don't think any of them can be taken any more seriously than the others. This was an era in which last words were thought to be of great significance. People prepared last words in anticipation of their deaths and people embellished last words after the fact for the sake of the heroic ideal. Chances are that one of his reported last words is pretty close to factual, but I couldn't begin to guess which one.

The rope was fixed around David's neck, the prop knocked from under the tailgate.

The rope was either just a bit too long or just a bit too new and stretchy. David was slightly built, not heavy enough to generate a neck-snapping jolt falling from the low height of a wagon's tailgate. David's tiptoes touched the ground, and rather than having his neck snapped, he began slowly to strangle and twist and flail. One source says a soldier fainted at this point and several witnesses became nauseous.

There are two versions of what happened next.

Version one holds that one or two soldiers grabbed his legs to add weight and hasten his death. Version two holds that a soldier shinnied up the gibbet to grab the noose, twist the rope and raise the

condemned off the ground. That shows how hard it is to get a grip on history sometimes. Here's something witnessed by a hundred or so people and there's not enough corroboration to pin down a detail like this.

David's body was taken down. A doctor pronounced him dead.

His body was kept under armed guard overnight in the home of Mrs. Barney Knighton on Rock Street. Somebody stole the rope. Family members surmised that officials had it destroyed to prevent it from becoming a southern patriotic relic.

Just before the funeral, a Federal officer arrived to convey orders from Federal HQ that no words were to be spoken or sung at the memorial service, and only Dodd's two aunts and their husbands (his closest relatives in northern held territory) would be allowed to attend the burial. The whole town was on alert. The place was a tinderbox. There was dissent in the Federal ranks over the execution. A riot was a real possibility. Some feared that a Confederate force might take advantage of the situation to stage a raid. The guard was increased around General Steele's HQ, and nobody was allowed to see him except on official business.



Another Dodd monument, this one on the grounds of the [Old State House](#)

Little Rock held its collective breath and nothing much happened. Dodd's body was buried in Mount Holly Cemetery, also the eventual resting place of R.L. Dodge and General Fagan.

News of the execution of their son absolutely wrecked Andrew and Lydia Dodd. That's not an unusual thing for the Civil War, or any war for that matter. They both spent the rest of their lives distraught and in ill health, Andrew dying of yellow fever just two years after the war and Lydia dying in Pascagoula in 1885. Other bad things happened related to the incident. In March, the kind-hearted General Steele was relieved of responsibilities in Little Rock (to lead the overland forces in the ill-fated Red River campaign) and was replaced by a harsh anti-southern commander. General Fagan was for the rest of his life vilified as the man who coerced David into spying, whether he actually was or not.

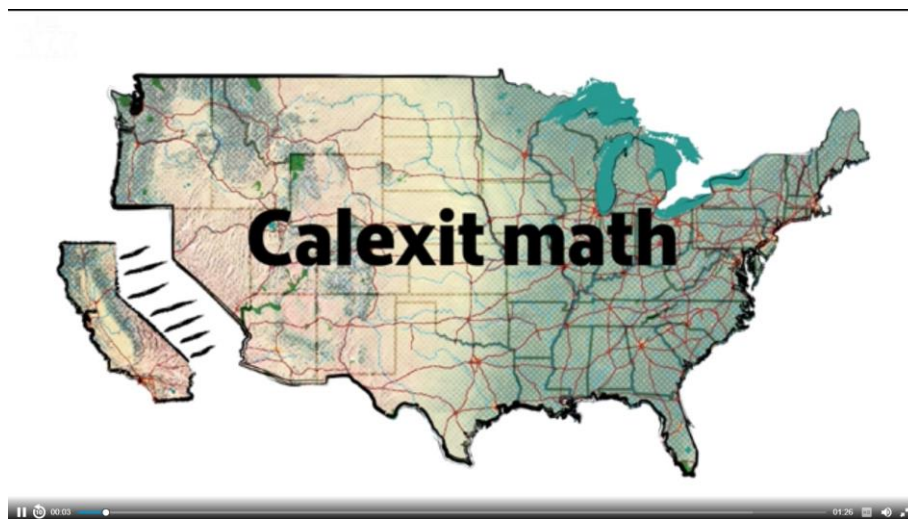
At least seven poets have attempted the material, usually adding whatever embellishments deemed necessary to make this tragic pileup into an heroic epic saga. Adding to the problem of reassembling the facts are the facts that 1) during reconstruction, folks in the south were reluctant to recount stories of southern heroism and 2) many who did recount the story had an agenda other than historical accuracy. Hollywood even took a shot at the story in 1915. No print remains.

In the end he didn't so much die for the southern cause but to protect his accomplice, who must have spent that first week of January sweating bullets.

RTJ -- 8/1/02

California secession campaign can start gathering signatures

The Associated Press JULY 25, 2017 6:19 PM



CLICK [HERE](#) TO WATCH VIDEO REPORT

SACRAMENTO, CALIF.

A group that wants California to secede from the United States can start collecting signatures for its ballot initiative.

The state attorney general issued an official ballot measure title and summary Tuesday. The campaign can now start gathering the more than 585,000 signatures it will need to qualify for the 2018 ballot.

The initiative would form a commission to recommend avenues for California to pursue its independence and delete part of the state constitution that says it is an inseparable part of the U.S. The measure would also instruct the governor and California congressional delegation to negotiate more autonomy for the state.

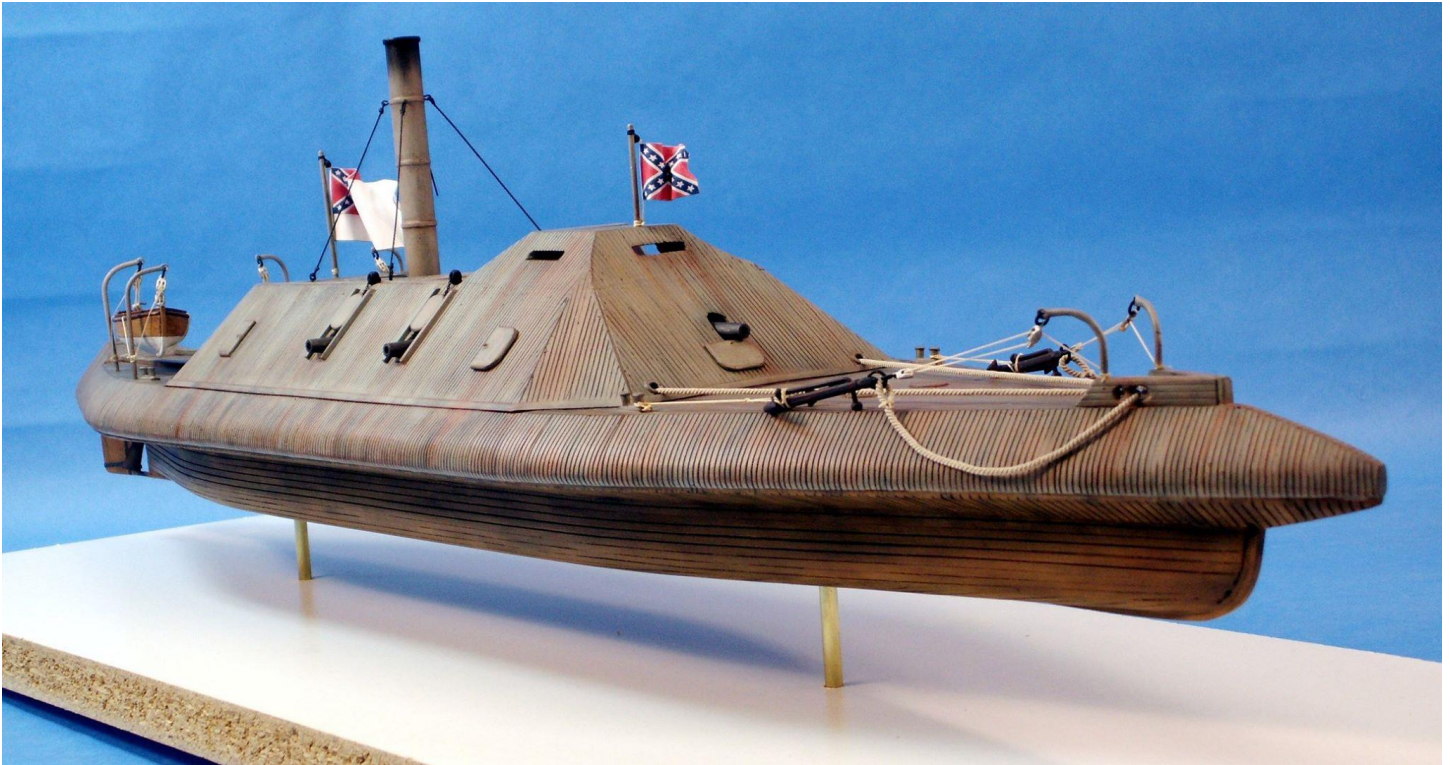
ADVERTISING

This is the second attempt to put a so-called Calexit measure on the 2018 ballot. An earlier attempt was withdrawn in April.

Calexit? Activist group pushes California secession plan

Yes California Independence Campaign on Nov. 9, 2016 discusses a budding movement to make California a standalone nation.

<http://www.sacbee.com/latest-news/article163629198.html>



CSS Tennessee

August 4-5 1864...Federal troops fail to capture Fort Gaines on Dauphin Island, one of the Confederate forts defending Mobile Bay. Adm. Farragut's lead ironclad, the USS Tecumseh, is sunk by a torpedo (mine) with 150 men aboard and demonstrates the deadly effects of advances in Confederate technology.

The brave crew of the Ironclad CSS Tennessee then engaged the remainder of the Northern fleet (17 ships including 3 additional ironclads). The armor on Tennessee gave her an advantage that enabled her to inflict more injury than she received, but she could not overcome the imbalance in numbers. She was eventually reduced to a motionless hulk, unable either to move or to reply to the guns of the Union fleet. Her Captain was forced to surrender.

~ † Robert † ~

Photo: <http://cottageindustrymodels.com/>



Col. David Campbell Kelley, the Fighting Preacher, writes about seeing Forrest in battle --

"It was the first time I had seen the Colonel in the face of the enemy, and when he rode up to me in the thick of the action I could scarcely believe him to be the same man I had known for several months. His face was flushed till it bore a striking resemblance to a painted Indian warrior's; and his eyes, usually mild in expression, were blazing with the intense glare of a panther springing upon its prey. In fact, he looked as little like the Forrest of our mess-table as the storm of December resembles the quiet of June."

“Free People of Color” in Dixie

By Barbara Marthal on Jun 30, 2017



This article is the abbreviated address that I made at the Upcountry Literary Festival 2017, at the University of South Carolina, in Union South, Carolina.

Some people come for the land down under (Australia). I come from the land where old times are not forgotten.

I started my presentation by singing the old spiritual entitled, *Wade in the Water, God's Gonne Trouble the Water*. This song is part of our cultural southern music heritage which reaches back into antebellum and perhaps colonial times. I heard it song a lot in my childhood and I was always left asking myself, “Why the hell would you wade in the water if you know God’s going to trouble the water?” Later when I was older I realized that it’s a partition for you to venture forth on an act of faith.

A few weeks ago when I opened with that song, a lady in the audience gave me the biblical scripture from which the song takes its inspiration, John 5:1-9. In that story, it is troubled waters that have the power of healing. So in that spirit, what I write may trouble the water for some of us but I’m hoping that you will remember that troubled waters can be healing waters.

However, before we dive into those “troubled waters” there is another verse from the song entitled, *The Yankees Came to Baldwin* that I’d like you to keep in mind which goes as follows, “Jeff Davis is a gentleman, Abe Lincoln is a fool. Jeff Davis rides a dapple gray, Abe Lincoln rides a mule.” You should see the looks on the faces of elementary school children when I sing that line. I then say to them, “point of view children, it’s all about point of view.”

As a Civil War re-enactor, I re-enact as my 4th great grandmother, Julia Eagan a free woman of color who lived with my 4th great grandfather, Anon Eagan on a farm that they owned in Wilson County Tennessee in 1860. They were free in 1850 living in the same location so Abraham Lincoln had nothing to do with their freedom and truth be known Mr. Lincoln was working diligently to see that all “free people of color” would be shipped out of America. He believed they took jobs and land away from white men and women. So when Mr. Lincoln’s invading Army attacked the southland, it is not hard to understand why my 4th great grandparents would have supported the Confederacy.

That’s why I wrote a book for children or adults if you do not know the history, entitled *Fighting for Freedom: A Documented Story*. I wanted our children to have a book to tote to school, so they could share with pride their Confederate ancestors. I use the old Gullah word tote because I grew up in middle Tennessee, never having been to South Carolina or Georgia but that word for carry/take had made its way to middle Tennessee with my Gullah/Geechee ancestors. So I choose to use tote here in memory of them. I am also one of the contributing authors of a book published by The Society of Independent Southern Historians entitled, *Understanding the War Between the States*, 2015.

I want us to be able to study and share the history of our southern ancestors without shame, fear, or hate. I want us to understand that if we openly study and share our history in the absence of political correctness, we will discover a sometime tragic and/or comical history of fools because it is after all a history of human beings. But far more often we will discover a saga which is filled with heroes and heroines which is uplifting and has the power to instill us with pride.

I want people to know that initially, the state of bondage in this country had very little to do with the color of one’s skin. There were Native American, European and African slaves in what would become the United States of America.

For example: “The great-grandfather of Thomas Jonathan “Stonewall” Jackson, the Confederate military genius came to colonial America as a convict. The elder Jackson (John) had been found guilty of larceny and sentenced to death before having the sentence commuted to seven years’ servitude in America. He met the woman who would become “Stonewall’s” great-grandmother (Elizabeth Cummins) on the prison ship, Litchfield which departed from London with 150 convicts. She, too, was escaping a death sentence for larceny. They landed in Annapolis in 1749,” ... that’s 105 years after my most distant African ancestor who was born in Virginia around 1644. “John and Elizabeth were purchased by different owners but stayed in touch and eventually married.” Source: James H. Johnston, *From Slave Ship to Harvard: Yarrow Mamout and the History of an African American Family*, Fordham University Press, New York 2013.

When did bonded servants (slaves) become black? When Europeans had emptied the jails and land of all the poor white people that they could spare. Put simply, there were not enough of them to build the new world. And in Africa, black people were selling black people on the market. It was a no brainer. Thus the explosion of the trans-Atlantic African slave trade to the new world. It is true that what happened during the trans-Atlantic Slave trade is filled with tragic ugliness.

But what is not talked about during today’s reign of political correctness is: (1) Within the southeastern United States more times than not, our ancestors found ways to work together to successfully build a strong society committed to freedom. (2) Initially bonded servants from Africa were treated much the same as bonded servants from Europe. They were given their freedom after a designated number of years of service. True some heinous masters did not honor the terms of their contracts and many black indentured servants never obtained their freedom but that was also true with white indentured servants. (3) The success that people of African descent had in gaining their freedom during colonial and antebellum times. They built strong families that contributed to the growth and

wealth of American society. (4) The success by many slaves in creating enough wealth to purchase their freedom or to own businesses and dominate the service and mechanical industry as slaves particularly in the southern United States. And finally (5) The majority of the population in key southern port cities and throughout the country sides were of African descent which means they dominated and reaped a portion of the benefits of the wealth of those port cities and country sides. Here are a few examples from key southern states in 1860 (total population followed by percentage of slaves):

South Carolina: 703,812 57% slaves
Mississippi: 791,396 55% slaves
Louisiana: 709,290 47% slaves
Alabama: 964,296 45% slaves
Georgia: 1,057,329 44% slaves
North Carolina: 992,667 33% slaves
Virginia: 1,596,079 31% slaves

Source: Peter M. Bergman and Mort N. Bergman, *The Chronological History of the Negro in America*, The New American Library, 1969.

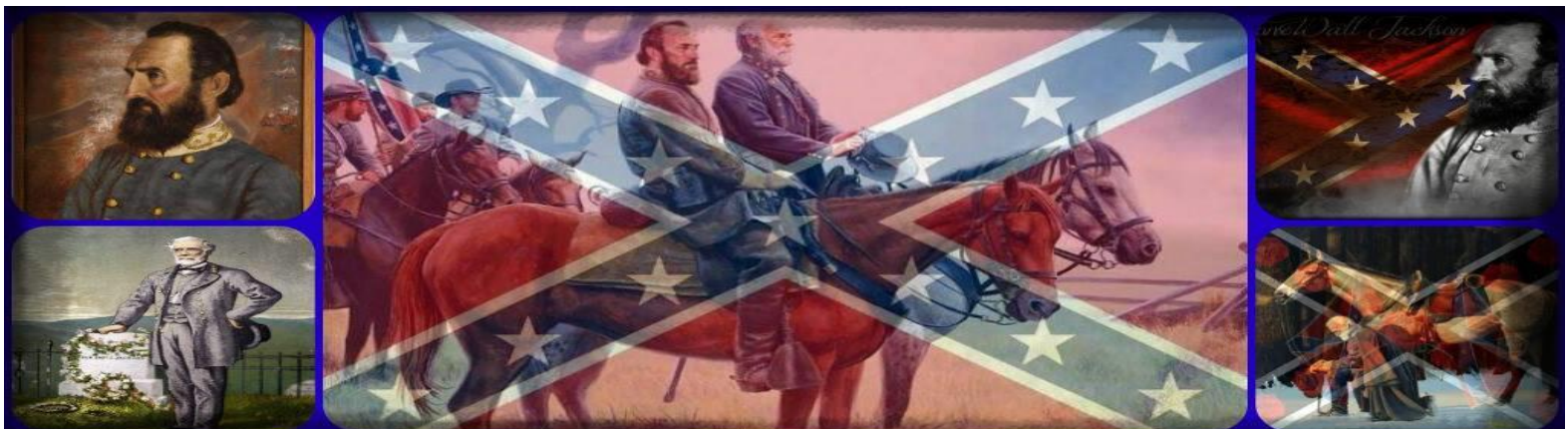
Please keep in mind, the statistics above refer only to the slave population. When you factor in “free people of color” and whites who did not know or did not admit to their African heritage, the percent of the population of people in the south of African descent, grows from an average of 33% to somewhere between 33-70% of the population, being people of African descent. And to those who shout “Black Lives Matter,” start telling this history.

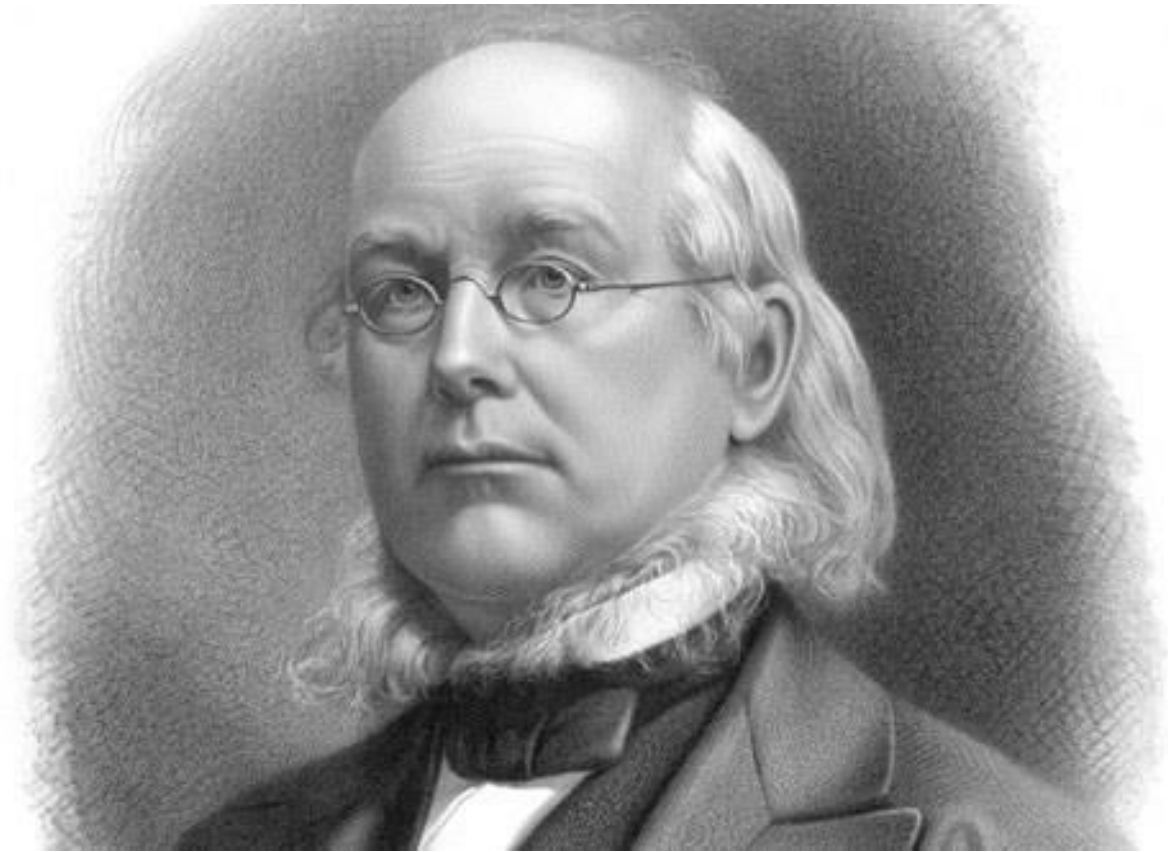
Why have I shared this information with you? Have seen the movie “Invictus”, directed by Clint Eastwood, with Morgan Freeman and Matt Damon in the leading roles? It’s a story about Nelson Mandela, South Africa, healing and reconciliation. I strongly recommend it to you for viewing. I have shared this early history of southern America because I want us to understand that regardless to what we have been dogmatically taught, racial hatred and intolerance were not an all invasive, ever pervasive, and perverse integral part of the cultural history of the south. That overwhelming image of the south was created and nurtured during the last one hundred fifty years following the Civil War and Reconstruction. If we do not address this misrepresentation of our history and do not heal the cultural divide between us, we are destined for self-destruction. We are in this boat together. We sink or steer to safety together. It is my hope that we will follow the example of our ancestors when they faced an invading enemy. They stood and fought together. I pray we be blessed and wise enough to do the same.

Have I troubled the water enough for you today? Good. Be bold. Become an historian and help me tell this story. Stand tall and proudly shout, “I come from the land where old

About Barbara Marthal

Barbara Marthal is an author and storyteller who focuses on the relationship between white and black Southerners and her own Southern heritage





Defending the Heritage

"It is highly probable that had a popular election been held at any time during the year following the 4th of July, 1862, on the question of continuing the war, or arresting it on the best attainable terms, a majority (of Northerners) would have voted for peace; while it is highly probable that a still larger majority would have voted against emancipation."

Horace Greeley, Editor New York Tribune Reporter

Is the Confederacy Obsolete?

By [Ludwell H. Johnson](#) on Jun 23, 2017



The past—what we believe happened and what we think it means—can be a very slippery customer. Even the recent past can be elusive. In the early 1950s, when I was a student at Johns Hopkins, C. Vann Woodward gave an amusing but provocative talk called “Can We Believe Our History?” He pointed out that what we think we know was true can very suddenly seem to have been not true after all. For example, he reminded us that during the Second World War, then just a few years in the past, Americans knew that the Japanese were Oriental monsters of unspeakable brutality, whereas the Chinese were our little brown brothers. Yet very quickly all that changed. In the wake of the Communists’ victory in China and Chinese intervention in the Korean War, the Chinese became Oriental monsters of unspeakable brutality and the Japanese were now our little brown brothers.

The same thing happened in Europe. During the war against Hitler, the United States Office of War Information described the Soviet Union as our gallant ally and one of the “freedom loving democracies,” whereas Germany was a loathsome tyranny and deadly enemy. Then came the Cold War right on the heels of the hot war, and suddenly the Soviets were a loathsome tyranny and deadly enemy, whereas West Germany, our recent enemy, became our first line of defense against our recent ally, the Soviet Union.

All this is confusing enough, this chameleon-like quality of other nations, but adding to our confusion as the years passed was a growing uncertainty about what kind of nation we were. The Cold War had allowed us to reaffirm our long-standing belief that, as Jefferson and Lincoln had said, we were the last best hope of earth, now become the righteous defenders of the free world against aggressive monolithic Communism. But then came the Vietnam War, riots in our cities, surging violence and crime, the drug epidemic, Watergate, and so forth, until it was a little harder to see ourselves as a unique repository of human virtue. Briefly, of course, Ronald Reagan led us back into dreamland, standing on the bridge of resurrected Second World War battleships and telling us we were still the righteous guardians of mankind this time against the Evil Empire.

But hardly had Mr. Reagan girded up his loins for Armageddon when he got a lesson in the dangers of simplified thinking. The Soviets began to change rapidly, glasnost dawned, and Mr. Reagan visited Moscow. There he was asked if he still believed in the Evil Empire, and he just said “No.”

If it is hard to be sure of what we know of the recent past, how much more difficult it is to be sure of the more remote past, all of which is entirely outside our immediate experience. Of course, not all societies are troubled with such uncertainties. Back in its

totalitarian clays, which may or may not be over, the Soviet Union had no problem with history. It was merely a branch of propaganda and was created to serve the regime. However, even the commissars got their lesson when in the wake of the death of “Old Joe” Stalin, whom Mr. Truman briefly had found so likable, the Soviets underwent “deStalinization,” and history changed in the twinkling of an eye. Further alterations in the Soviet image of the past followed the liberation of history under glasnost.

History is also rewritten in non-totalitarian countries such as ours, sometimes with drastic changes in what we think the past was like and thus what meaning it has for the present. Fortunately, in the United States, history has not been handed down by official governmental decree, although (and I will return to this shortly) something disturbingly similar to an official party line has begun to emerge in recent years.

Rewriting history has been particularly conspicuous with respect to the conflict between the North and the South. The side that wins the war usually wins the history, and so for a generation the Northern view of that conflict was dominant, and in a modified form it still is. After the war, the more or less official line in the North was that the Confederacy was the creation of a treasonable set of slaveowning conspirators—Southern monsters of unspeakable brutality—who killed Northern boys by the thousands in their quest to conquer and enslave the whole country. This chilling vision suited the purposes of the ruling Republican party. On the other hand, the Southern minority in post bellum years argued that the real cause of the war was the determination of a Republican-dominated North to overthrow the Constitution so that it could exploit the South at its leisure.

As the years rolled by, wartime passions faded. Nationalistic emotions were stimulated by the war with Spain and our entrance on the world stage as a major power. So now the themes were no longer the greedy and aggressive North and the sinful South, but rather burying old antagonisms and rallying behind a new nationalism. Now it was possible, for a few decades at least, to concede that both sides were brave, both sides were sincere in their convictions.

Thus we went from rancor to reconciliation, because every generation sees the past from the standpoint of present needs. This is true of professional historians, although the conscientious members of that tribe do their level best to be objective, to detach themselves from the influence of their own times and their own antecedents, to recreate the past without reference to the needs of the present. Even the best of them cannot escape such influences entirely, and so for them, as for people generally, the past seems to change. And, unhappily, in our day a growing number of writers who claim to be historians see nothing wrong in manipulating the past for ulterior purposes.

With the advent, of the Civil Rights Movement, the moral interpretation of the Civil War revived. Southerners were compared with fascists and slavery with Nazi concentration camps, and the war was again seen as a necessary part of the eternal struggle of Good against Evil. The first major scholarly revisionist work to appear during these years was Kenneth Stampp’s *The Peculiar Institution* (1956), which aimed at overturning Ulrich B. Phillips’ magisterial *American Negro Slavery* (1918), which had portrayed slavery as relatively humane and the slaves’ yoke as not very burdensome, a view not acceptable to many in the late 1950s.

A parade of revisionist studies then began and still goes on. Sometimes much to their surprise, revisionist scholars came across evidence that ran counter to the idea of any sharp moral division between North and South. The Civil Rights Movement inspired research into Northern racial attitudes and practices before, during, and after the war, research that showed, as Alexis de Tocqueville had observed long before, that racial prejudice was a nationwide phenomenon. A quantitative study by two Northern scholars tended to confirm Phillips’ and undermine Stampp’s view of slavery, producing cries of anguish from those to whom the unmitigated cruelty of slavery had become an article of faith.

To make a long story short, while most historians still tend to award the palm of moral superiority to the North, they have discovered that the story has a complexity beyond the ability of even the most dedicated ideologue to ignore. The simplified “devil theory” of the era, formerly so dear to the hearts of abolitionists and Radical Republicans, can no longer be sustained in the face of accumulated research.

Not to worry, however, for the devil theory is alive and well. With white Southerners as the principal devils, it has been taken up by the champions, self-appointed or otherwise, of the black minority. Doubtless many of the devil theory proponents are sincere. It is also true that many have a vested interest (whether academic, political or professional) in keeping that theory alive. Another reason why the devil theory still has such appeal is that after all the government programs to rectify injustices, after all the policies to eradicate discrimination, many African-Americans still find themselves at the bottom of the heap. This has produced two very human reactions. The first is the search for someone else to blame, for a scapegoat: the second is an attempt to show that even if African-Americans are bringing up the rear, over the years they have achieved many great things that others have been given credit for.

The second reaction has led to efforts to rewrite parts of history, efforts which have been legitimized by government at various levels and which have had significant effects on the educational curriculum from grade school to college. For instance, we have claims that ancient Egypt gave birth to Western civilization and that those Egyptians were black Africans. White scholars are accused of concealing this great truth. It is even said that Napoleon, during his Egyptian campaign, shot the nose off the Sphinx to conceal the fact that the features of this gigantic sculpture were those of a black African. In *The Disuniting of America*, Arthur M.

Schlesinger Jr. has called this sort of thing “underdog history,” or “compensatory history,” designed to demonstrate what Bertrand Russell referred to as “the superior virtue of the oppressed.”

The invention of past glories has led to the assertion of innate racial differences, with claims for the superiority of the black race, to say nothing of bizarre conspiracy theories—the devil theory with a vengeance—charging that the twin scourges of AIDS and drugs are the work of whites who are trying to exterminate American blacks.

This new “creative” history can be exculpatory as well as laudatory and accusatory. A major elementary school text explains the awkward fact of African tribes warring on one another to capture prisoners to sell to European traders by saying that the indigenous African slavery was so mild and beneficent that Africans did not realize they were doing a disservice to their black brothers and sisters by selling them to the whites. At a public university in Virginia, when a black professor mentioned the purpose of these tribal wars, his black students accused him of being disloyal to his race, and a black administrator criticized the professor for mentioning the unmentionable.

Other minorities, notably Native Americans, as we are now told to call American Indians, have joined in the new industry of manufacturing history. In New York state, to soothe the sensibilities of the Iroquois, a curriculum guide for the public schools identifies the Iroquois Confederation as one of the three major influences on the Constitutional Convention, to say nothing of its alleged effect on the ideas of John Locke, Voltaire and Montesquieu.

In short, in an ever-increasing number of schools and colleges, there are things that must be taught about blacks and other aggrieved groups and things that must not be taught. The party line is laid down not only in written and unwritten policies, but in required textbooks. All this is unnervingly reminiscent of official histories in totalitarian countries, and indeed of George Orwell’s *1984*, wherein an axiom of the rulers stated that “who controls the past controls the future; who controls the present controls the past.” By distortion, invention, and excision, the past is to be changed at the behest of the present in order to shape the future.

A recent example of what may be called excisionism occurred last July when Ms. Carol Moseley-Braun, an African-American senator from Illinois, gave an impassioned speech opposing renewal of a patent for the logo of the United Daughters of the Confederacy because it contains a Confederate flag. To her, the flag stands only for slavery. Among many other objections, she protested against the Federal government’s giving its imprimatur to a symbol that, as she said, inflicts on black Americans “the indignity of being reminded time and again that at one point in this country’s history we...were property.” One might observe that, if one were to follow the senator’s reasoning to its logical conclusion and extirpate all reminders that slavery and the Confederacy ever existed, then there will have to be radical alterations in the currency, which is quite infested with portraits of slaveholders. The monumental architecture of Washington, D.C., will undergo massive alteration. The jackhammers will have to purify Mt. Rushmore. And what of those Civil War battlefields where Confederates fought and frequently triumphed? The list goes on and on. Nevertheless, blind to these implications, the Senate supported Ms. Moseley-Braun by a vote of 75 to 25. Has it really been less than two decades since Congress restored citizenship to Lee and Davis, to the accompaniment of remarks about correcting a “glaring injustice?” Another illustration, one might observe, of the quicksilver fluidity of our past.

Even if the historical landscape were cleansed according to the current standards of political correctness, nothing can wipe out the fact that slavery once existed, any more than one can hide the fact of black Africans selling their fellow blacks into the white man’s slavery. Nor can the senator’s reductionist view of the nature and purpose of the Confederacy transform it into the engine of an evil and aggressive slavocracy.

The attack on the U.D.C. logo is only one example of a multitude of demands for the suppression of symbols of the Confederacy—flags, statues, monuments, museum exhibits—demands that are almost always successful. In this acrimonious atmosphere, this banning of the flag, this rewriting of history in accordance with a model of political correctness to which we are told we must conform, this shrill moralizing about our past, this revival of the devil theory—confronted with all this, what can be said about the Confederacy? Has it outlived its role as part of a usable past, other than as an example of the horrid side of American history as seen by the Moseley-Brauns of the world?

And what, in these times, can be the purpose of the Museum of the Confederacy? Of course, in the 1890s when the Museum was born there was no uncertainty about purpose. According to the founders, the Museum was to be a “reliquary.” My dictionary defines “reliquary” as a “coffer or shrine, for keeping or displaying sacred relics,” and a “relic” as “an object of religious veneration.” Those of you who remember the old White House of the Confederacy, when Miss India Thomas was at the door and when the relics were laid out in glass-topped tables for the veneration of the faithful, may agree that “reliquary” hit the nail on the head.

Visiting the old museum is an experience I treasure, one that can never be duplicated, this savoring of the inimitable redolence of the Lost Cause as it was held in the hearts of those ladies who organized the Confederate Memorial Literary Society only 25 years after the surrender at Appomattox. It gave one what the legions of political correctness so signally lack, an understanding of what the Confederacy meant to another generation, a generation that included many who had seen the South go down to bloody defeat, who had lost fathers and brothers and husbands in that War for Southern independence.

For a long time the “reliquary,” the Museum, was a sort of eddy in time, unaffected by events in the mainstream. Then, in comparatively recent years, the Museum in its modern incarnation has looked outward so as to reflect contemporary issues and concerns. A good example of this was its “Before Freedom Came” exhibit, focusing on slavery, which, with all its implications for modern race relations, is the most controversial subject of all. Unlike Senator Moseley-Braun, the program recognized that slavery is part of our history, especially Southern history. It will not go away, anymore for the senator than for Southerners. The question is how one deals with it. Professor Henry Steele Commager of Amherst College, certainly no apologist for the South, observed in his essay, “Should the Historian Sit in Judgment?,” that when slavery comes up, too often “we invoke, almost instinctively,” the vocabulary of morality. “Yet,” he goes on to say, “when we come to pronounce judgment on slavery, we are met at the very threshold with the most intransigent consideration: generation after generation of good, humane, Christian men and women not only accepted it but considered it a blessing. . . Clearly we cannot fall back on the simple explanation that all of these men and women. . . were bad. . . It is absurd for us to pass moral judgment on slaveholders, absurd to indict a whole people or to banish a whole people to some historical purgatory where they can expiate their sins. . . [As Lincoln said in his Second Inaugural], ‘But let us judge not that we be not judged.’ . . . The historian’s task is not to judge but to understand.”

A fearless look at the past, however distasteful some of it may be, is essential to the understanding that Commager held up as the historian’s first responsibility and is equally essential to the Museum’s modern policy of moving with the times. But in what direction should it move? When the Museum looks outward and sees what might be called the Moseley-Braun syndrome becoming ever more prominent in education, politics and moral attitudes, what possible accommodation can it make to this new view of the past? Should it attempt to pacify these new definers of the American soul, who, while damning the Confederate flag as a hate symbol, have themselves hoisted anew the Bloody Shirt of Civil War hate propaganda?

This is, after all, the Museum of the Confederacy. To satisfy the denouncers of the nation which it memorializes it would probably have to become a sort of Southern equivalent of the Holocaust Museum in Washington, D.C., a museum to keep alive memories of Southern iniquity, with perhaps a subtitle added to the inscription over the door: “The Museum of the Confederacy: We’re sorry.” Better to bring in the bulldozers than agree to such an Orwellian rewriting of the past.

In my not very humble opinion, there is no concession that can be made to those who pervert history by making it a tool of propaganda that would not ultimately destroy the Museum, as indeed history itself will be destroyed if the propagandists prevail. I believe that this is so because, as I understand it, the purpose of the Museum is to educate. It is an educational institution specializing in the history of the Confederacy, broadly defined, and its purpose can be pursued only by striving conscientiously to see things as they were, irrespective of what conflict this might cause with its contemporaries. To see the Confederacy as it was, as far as human fallibility will permit, and then to impart a dispassionate, non-judgmental understanding of this period of our history: this is the purpose, the mission of the Museum.

Each of us has an agenda for the present and the future. Although history, objectively set forth and dispassionately studied, may affect that agenda, the agenda must never be allowed to affect the history. In the long run, no one’s agenda can be helped by the creation of fictitious history. Possibly black school children may feel better about being black when they are told that their African ancestors founded Western civilization. But what will they feel like when they discover that this is just not true?

I have an agenda which the Museum should help to accomplish. It is my hope that this dispassionate study of Confederate history will promote reconciliation, will help to bring an end to the name-calling, an end to the destructive cycle of hostility, of charge and counter-charge, that has gone on far too long. If the animosities associated with the War of Secession can be softened and even laid to rest, then there may be hope of doing likewise with the animosities arising from what seems to be an endlessly multiplying number of contending factions that are threatening to Balkanize American society.

Given the mounting on all things Confederate, my hope for reconciliation may seem visionary. There are nevertheless some promising signs. For example, a few years ago I attended the annual commemoration at the Virginia Military Institute of the Battle of New Market, honoring the cadets who died on the field of honor. Marching in that ceremony were black cadets—young American black men paying tribute to those young white men who gave their lives for the Confederacy. And a few years after that, I was struck by a photograph in the *Richmond Times-Dispatch* showing the 54th Massachusetts, a black reenactor unit, participating in a Memorial Day Grand Reunion parade of Union and Confederate regiments, with the Lee monument in the background. The next year, 1991, a member of the 54th Massachusetts, Tim Moore, visited the Museum of the Confederacy to take part in a living history program about United States Colored Troops and their contribution to the Union cause. Mr. Moore said in a letter to the newspaper, “The thrill was that. . . I had the opportunity to represent [the blacks who fought for the Union] to the visitors at the Museum of the Confederacy and that your efforts meant that their sacrifices were appreciated.” And he expressed his thanks for what he called “real Southern hospitality.”

To give one more example of why there may be hope for my agenda, a few weeks ago there was a story in the press about Rudolph Young, a black Vietnam veteran and amateur historian who has been investigating the subject of blacks who supported the Confederacy. He has spoken about his research to the congregations of black churches and to meetings of Sons of Confederate Veterans camps. “. . . This is part of our shared history,” he said. “I am part of that history. I am a Southerner.” As to the flag he remarked, “The Confederate flag *per se* does not offend me. It stands for what the person holding it wants it to. If I see it at a KKK

rally, I know it's a hate flag. If I see it at a Confederate veterans organization, it's a patriotic flag. If it's on the back of a pickup truck, it's being trivialized."

The attitude toward the past displayed by Henry Commager and Tim Moore and Rudolph Young surely leads down the road to reconciliation. The process works in both directions: an openness to reconciliation will just as surely promote a constructive attitude toward our history. If men who fought and suffered in the war could bury the passions it engendered, can we do less? There are many striking instances that could be cited. One I have always found very moving is the conduct of Joshua L. Chamberlain at Appomattox. This distinguished Union commander and his division were picked by Grant to receive the capitulation of the Army of Northern Virginia. When Chamberlain saw the pathetic and half-starved remnants of that army approaching in a formal surrender parade to give up their arms and colors, when he saw, as he wrote, "that great army which ours had been created to confront for all that death can do for life. . .the embodiment of manhood: men whom neither toils and sufferings, nor the fact of death, nor disaster, nor hopelessness could bend from their resolve; standing before us now, thin, worn, famished, but erect, and with eyes looking level into ours. . ."—when he saw that, he had his bugler sound the call for "carry arms," the marching salute, honoring the defeated enemy. "On our part," he wrote, "not a sound of trumpet more, nor roll of drum; not a cheer, nor word nor whisper of vain-glorying, . . .but an awed stillness. . .as if it were the passing of the dead."

The skeleton divisions come up one after another, face into line, stack arms, then, as Chamberlain said, "lastly, reluctantly, with agony of expression, they fold their flags, battle-worn, bloodstained, heart-holding colors, and lay them down; some . . .rushing from the ranks, kneeling over them, clinging to them, pressing them to their lips. . .How could we help falling on our knees, all of us together, and praying God to pity and forgive us all."

On its side, the Confederacy can offer as its champion of reconciliation Robert E. Lee. The war was a great personal tragedy for Lee. He had opposed secession and believed that slavery was, as he said, "a great moral and political evil." Yet his sense of duty left him no choice but to go with his state. After leading his men through years of suffering and sacrifice, Lee at the end was utterly defeated. When the last attempt to break through Union lines at Appomattox had failed, Lee said from the depths of his despair, "Then there is nothing for me to do but to go and see General Grant, and I would rather die a thousand deaths." And a little later, as if speaking to himself, "How easily I could be rid of all this, and be at rest! I have only to ride along the line and all will be over." But, he added, "it is our duty to live."

After the war, still haunted by the misery it had brought, Lee did what he could to help the South recover by dedicating his few remaining years to the education of its youth. He refused to do anything or to say anything whatever that would rekindle the embers of sectional hostility. He shocked many Southerners when, to set an example of reconciliation, he applied for a presidential pardon. He told a widow who had lost her husband in the war that "we are all one country now. Dismiss from your mind all sectional feeling and bring [your children] up as Americans." This was the kind of advice he gave over and over again, whenever opportunity offered.

One last example: In 1913 surviving veterans of Gettysburg gathered to commemorate the battle's 50th anniversary. The culminating event came when the old men in gray, now with painful steps and aching bones, once more advanced across the fields toward Cemetery Ridge. But before they could reach the crest, they were met by the old men in blue, who came hobbling down the slope to embrace them.

Let me reassure you on one point. The dispassionate examination of our history does not require the abandonment of bred-in-the-bone loyalties. It does not mean that Tim Moore cannot hold closest to his heart the memory of that gallant assault by the 54th Massachusetts on the ramparts of Battery Wagner, July 18, 1863. It does not mean that I will not often remember with a soul-wrenching pity those Southern soldiers and their great leader at Appomattox, with a profound admiration for their indomitable courage and devotion to duty. And I hope that neither Tim Moore nor I would ever begrudge one another these borrowed memories that echo and reecho down the years, but will instead understand and sympathize with the deep emotions they arouse.

The Confederacy is not obsolete. This storm-cradled nation has much to teach us—as does the terrible war by which it lived and died—this war that grips the imagination of Americans as no other part of their history, perhaps because it is such a riveting panorama of human nature, with all its weakness and nobility; with its betrayals and greed, but much more loyalty and selflessness; with its cowardice, but much more valor; with its cruelty, but much more compassion; and above all with its overwhelming tale of agony, death, and bereavement.

No wonder it appeals so compellingly to our common humanity, North and South, black and white, transcending race and section, appeals so compellingly that we might well ask, as Joshua Chamberlain asked at Appomattox, "How can we help falling on our knees, all of us together, and praying God to pity and forgive us all!"

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

About Ludwell H. Johnson Ludwell H. Johnson was Emeritus Professor of History at The College of William and Mary and the author of *North Against South: An American Iliad* <https://www.abbevilleinstitute.org/blog/is-the-confederacy-obsolete/>



The Second Battle of Cabin Creek

MADE IN A COTTON GIN -- THE GRISWOLD GUNNISON PISTOL

At the outbreak of the American Civil War, the Griswoldville, Georgia's cotton gin factory was leased to the Confederate government and retooled to make pistols and munitions at the behest of Georgia governor Joseph E. Brown.

Griswoldville also served as a mustering site for Confederate and state troops. The revolver produced at Griswoldville was called the Griswold and Grier Revolver, and later on called the Griswold Gunnison, after Arvin Nye Gunnison, Samuel Griswold's business partner.

The Griswold Gunnison revolvers are copies of the Colt 1851 Navy revolver and were made with distinctive brass frames because of the shortage of steel in the South. Also typical of the Griswold is a cylinder manufactured from twisted iron instead of steel.

The pistol has a 7 ½" part octagon, part round barrel. The frame and trigger guard is brass. The grips are one piece walnut. They are marked with a serial number along with assembly numbers, inspector's mark and benchmarks. Approximately 3,700 revolvers were manufactured before the factory in Griswoldville was destroyed on November 20, 1864, by Captain Frederick S. Ladd and his men of the 9th Michigan Volunteer Cavalry Regiment. The Battle of Griswoldville was the first battle of Sherman's March to the Sea.

Why Does the Left Really Despise the Confederacy?

By [Ryan Walters](#) on Jun 19, 2017



The South and its history are currently under assault, the most aggressive and far-reaching that we have ever seen, at least up to this point. The monuments are gone in New Orleans and seem to be headed for extinction in Virginia and Maryland too. And of course the flag is always under attack and that campaign is growing by the day.

The big question is why this is happening. Why are Leftist Democrats taking aim at the South? Why the Soviet-style erasing of history?

There are certainly explanations. A recent one – “Why the Democrats Want You To Forget the Confederacy” – came from Joseph Farah at *World Net Daily*:

I have a theory. I don’t think it explains the phenomenon in its entirety. But I definitely think it’s part of the explanation for the scorched-earth policy against American history, the attempt to erase any historical vestige of the most costly war in our history.

First, you will notice that Democrats are nearly always at the forefront of this kind of activity.

Why would that be?

Could it be because they are embarrassed and ashamed of their party’s own history?

There is certainly some merit to Farah's theory but it has a few flaws, not the least of which is his persistent quoting of Eric Foner, who is, in fact, so much of a radical Communist that students at Columbia University, of all places, call him "Eric the Red." The current Leftist attack, though, is not on American history but Southern, and not on the totality of the war, just on anyone who fought on the Southern side of it.

Farah, like many others, wants to use the latest controversy to smear the current Democratic Party, which is not to say that it doesn't deserve a good pasting. But many on the Republican side of the spectrum want to show that it was Democrats who seceded (i.e. committed treason), perpetuated slavery, and started the war, then created the KKK to end Reconstruction, so they are responsible, not Republicans. As Farah writes:

You see, Jefferson Davis, the only president of the Confederacy, was a Democrat. In fact, for 50 years after the War Between the States, the white South was dominated almost entirely by the Democratic Party. White Democrats ran the South during the war, through the Jim Crow days of segregation and right up until the early 1960s.

Not a single Democrat in that era ever suggested destroying statues of Confederate heroes, taking down Confederate flags or toppling monuments memorializing the Confederacy.

Aside from the fact that the parties were different in those days, it's not historically accurate to say all supporters of the Confederacy were Democrats. Some were but many high officials had been Whigs, Unionists, and Constitutional Unionists.

Furthermore, within the Confederacy itself there were no political parties, for they sought an end to party factions and political strife. After the war, most white Southerners were most certainly Democrats, as it was the only real political game in town because very few were inclined to join the Party of Lincoln.

But, as Farah admits, his theory does not explain everything. So let me throw in my own two cents: The Left hates the Confederacy, and the South, because of what it represents. No, I'm not talking about slavery, and neither are they, but Southern principles of government – those hated Jeffersonian ideals the Leftists wish would wither on the vine.

The Jeffersonian South represented, and has always represented, decentralization, states' rights and federalism, and an economic program not centered on favoritism and plunder. From Jefferson's election in 1800, over the ensuing six decades the nation was governed, for the most part, by Jeffersonian values, seen by most Americans as the ideological carrier of the Revolution.

But by 1860-61, the more Hamiltonian-minded North, with a federal government led by Lincoln, was headed the other way and sought a transformation of the country into a National Union. Lincoln wanted to impose upon the entire country the vision first espoused by Hamilton and later by Clay – a system of high protective tariffs, federal programs for internal improvements, and a national bank, policies that would have plundered and bankrupted the South, along with a government in Washington that had no respect for the rights of the States or the Constitution as originally written.

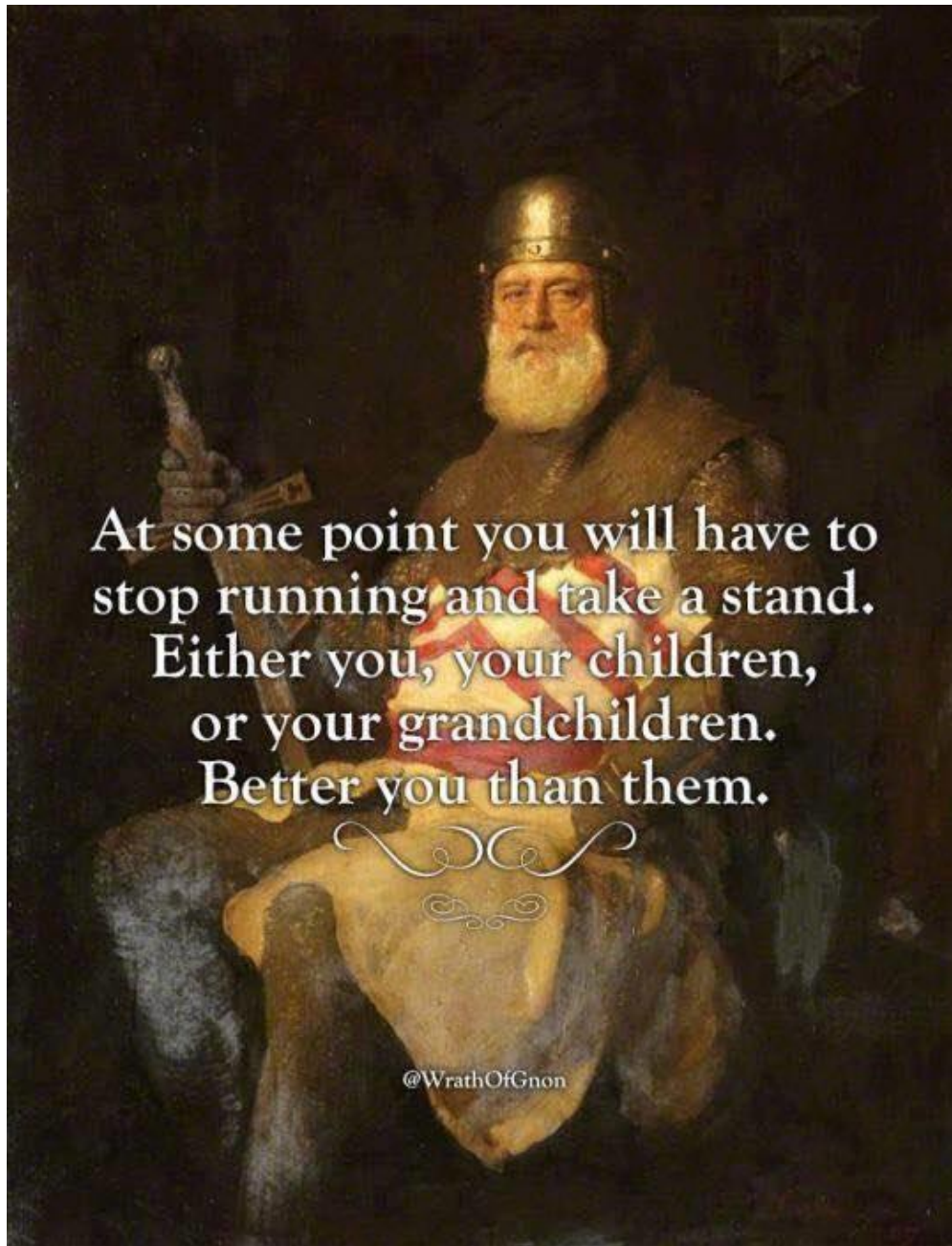
Southerners decided they wanted no part of the new Lincolnian vision and sought to build a new republic based on policies that would have reflected their values and their beliefs. Acting as their revolutionary forbears had nearly 100 years prior, they believed they had every right to do so. It was only after four long, anguishing years of bloody aggressive warfare on the part of the North that the states were forced back together by bayonet point and the old republic fell victim to nationalism.

So the truth should be plain to see: The Confederacy, symbolized by the Confederate Battle Flag, represents the greatest act of resistance to centralized authority in US history. That's why they hate it. And that's why it must go, lest we get any bright ideas about trying it again. American citizens must remain subjects of the State and no inspirational symbols of rebellion can be tolerated.

About Ryan Walters

Ryan Walters is an independent historian and the author of *The Last Jeffersonian: Grover Cleveland and the Path to Restoring the Republic*.

<https://www.abbevilleinstitute.org/blog/why-does-the-left-really-despise-the-confederacy/>



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

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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

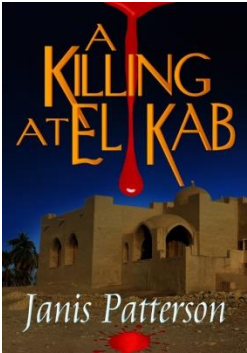


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

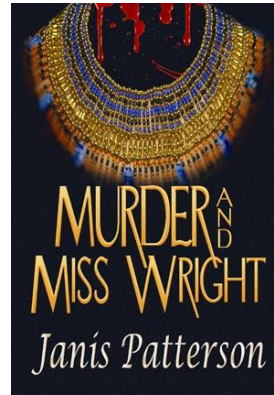
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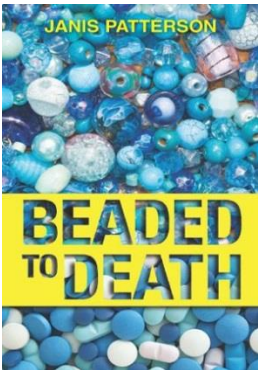
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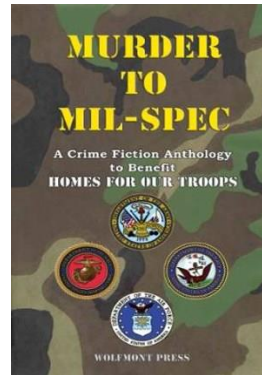
A Killing at El Kab



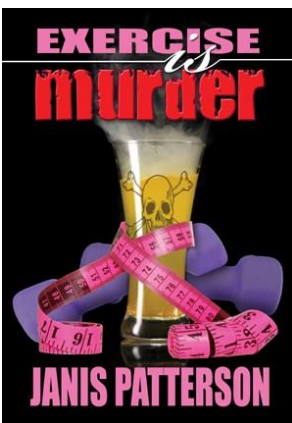
Murder and Miss Wright



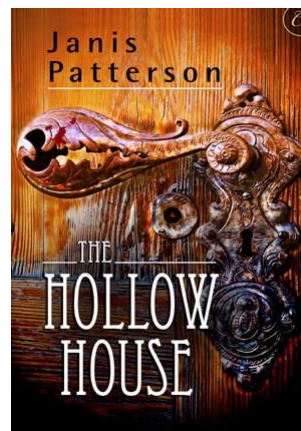
Beaded to Death



Murder by Mil-Spec

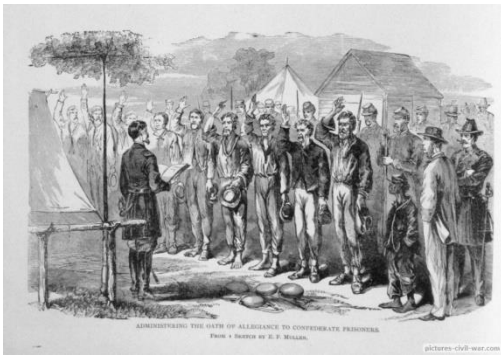


Exercise is Murder



The Hollow House

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



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.abbevilleinstitute.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>

The Virginia Flaggers

Return the Flags ~ Restore the Honor



We refuse to go away quietly or stand down when threatened...and THAT scares them to death.



In the (almost) five years since the Va Flaggers burst onto the Heritage scene, I have, sadly, come to expect a steady stream of slander, baseless personal attacks, defamation and libel from several leftist, amateur historian bloggers who just can't stand the fact that we won't sit down, shut up, and believe exactly as they say we should. Shamed by their own

repeatedly incorrect predictions, childish accusations, immature posts, and utter failure to accomplish anything other than drive more and more folks to our side with their antics, they had, for a period of time, retreated and attempted to refocus their blogs on their twisted view of “history”.

In recent months, a new crop of bloggers has made their presence known. These folks are made of leftist extremists of the “social justice warrior” nature. Their hate blogs, (or at least the ones we know of) are written anonymously, so there is absolutely no accountability, and are apparently authored by folks who have nothing else to do all day besides sit in their parents’ basements and look for “gotcha” moments on social media... and finding none...choose to fabricate their own, all the while hiding behind a fake identity.

I have been accused of everything from aiding and abetting kidnapping, to equipment theft, to Klan membership, to planting flag poles on top of dead soldiers. All of the accusations, of course, proved to be false and none were based on our actions, words, or deeds, but rather on some 7th degree of separation connection to someone they believe is a BAD person (i.e. doesn’t think like them). This new outlet has given the so-called “history” bloggers a way of continuing their assaults, without it having to come from THEM, which was, as you can imagine, causing them a lot of trouble in their “academic circle”. Who wants to invite a speaker for an historical lecture, whose most recent post concerned the color of the dress of the head of the Virginia Flaggers? Now they can work WITH these “anonymous” bloggers and share the information they gather, without any direct liability. “I didn’t say it, HE did...but here’s the link. *Wink, wink.”

The latest brouhaha involves the arrest of a man from northern Virginia on child pornography charges. Although this individual was never a Virginia Flagger, never organized any events for the Virginia Flaggers, nor was ever a “regular fixture” at our events, this is exactly what was “reported” in one of their faux news stories. By my calculations, in 2015, the Virginia Flaggers, organized and held over 150 events, including the bi-weekly flaggings in Richmond. Multiply this by the almost five years that we have been in existence and that’s over 750 events, attended by thousands of people and documented by thousands of photos posted online. The man accused of this heinous crime, by our best guess, and by a cursory glance at these photos, attended maybe 3 of those events, at most. We knew him, but certainly knew nothing of his illegal activity until someone alerted us of his arrest a few days ago. To try and somehow link him and his criminal activity to our organization and the good folks who forward the colors every week as Virginia Flaggers is laughable...and that’s exactly how we react to every new attempt to “get us”. We laugh out loud. Literally.

I stopped reading any of the blogs over a year ago. Every now and then a friend, or (God forbid) family member will stumble upon one of the posts, is shocked by the garbage they find, and will send me a link, wanting to notify me and warn me. I appreciate the concern very much, but even then I do not even click the link. We have folks who monitor the hate, and if there is something that I need to know about, that concerns the safety of me, my family, or any of our Flaggers, I am alerted, as are the proper authorities. Otherwise, I refuse to waste my time and attention on folks who deserve neither.

One year after Nikki Haley THOUGHT she was going to pander her way into the White House, and lead her party and the country in a cultural cleansing of our history and heritage, there are more flags flying now than ever before and more folks waking up to the TRUTH about our Cause and the flags under which our ancestors fought and died. So...when I’m asked what am I going to “do” about these people who continue to publish their filthy lies...the answer is NOTHING. Don’t get me wrong, we are looking into hiring private investigators to unmask the cowards and allow us to properly serve them with applicable lawsuits, but I won’t waste a minute of our time making statements about or reacting to their garbage. Our words, deeds, and actions speak for themselves. We will continue to press forward, not waste time looking back or losing focus on why God called us to stand up and step out in the first place. These people hate us...not because they believe we are “racists”...they know for a fact that is not true...but because we are the living, breathing embodiment of the righteous and Godly Cause for which our forefathers fought, bled, and died.

We refuse to go away quietly or stand down when threatened...and THAT scares them to death.

Susan Hathaway
Va Flaggers

“Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight.” Psalm 144:1

Photo: Florida Division SCV First Annual Confederate Flag Day Ceremony, Confederate Memorial Park, Tampa, FL, March 5, 2016

Wednesday, July 26, 2017

Despite Overwhelming Opposition and Nearly \$1 Million Dollar Price Tag, Fairfax School Board Considers School Name Change



This Thursday, the Fairfax County School Board will meet to vote on a proposal to change the name of J.E.B. Stuart High School.

This resolution was introduced despite survey results that revealed a large majority of students and Stuart Pyramid stakeholders favored keeping the school name intact. In a school survey a clear majority of J.E.B. Stuart High School students said NO to a name change. **Even after a one sided one-year name change campaign**, only 1% of the JEB Pyramid (via an FCPS survey) said they would consider a change. The resolution goes to a vote July 27, 2017. In addition to a flawed process, we are troubled by the **lack of historical accuracy** and **obvious distortions** in the arguments presented by proponents of the name change and embraced by School Board Members.

The projected **minimum \$900,000 cost** of the name change is also of great concern. How can this expense be justified when FCPS is facing a 2017 shortfall of \$135,000,000 and **advocating a meals tax** to provide needed revenue?



For two years the local community in Falls Church has been fighting to keep the name of JEB Stuart High School against a handful of vocal activists who want to change the name and have a majority of school board members on their side. This is despite a student poll last year showing 90% of the students wanting to keep the current school name or finding no compelling reason to change the name. The school board has said they will make their decision this Thursday at 7:00 pm July 27 at a meeting at Luther Jackson Middle School, 3020 Gallows Rd, Falls Church, VA 22042

CALL TO ACTION:

Contact Fairfax County School Board Members (see contact info below) and ask them to vote NO to the proposal to change the name of J.E.B. Stuart High School.

Make plans to attend the meeting THIS THURSDAY. The meeting begins at 7:00, but ARRIVE EARLY to make sure you have seating. Period attire is encouraged and those willing to greet the public are asked to arrive early.

Read and share this website! www.stuartfacts.com

FAIRFAX COUNTY SCHOOL BOARD CONTACT INFO:

The 12 School Board members are elected for four-year terms; one member represents each of the County's nine magisterial districts, and three members serve at large. A student representative, selected for a one-year term by the Student Advisory Council, sits with the Board at all public meetings and participates in discussions, but does not vote. School Board members are paid a salary of \$32,000 per year. The Chairman is paid an additional \$2,000 per year.

Contact Ryan McElveen

Phone: 571-423-1089

E-mail: Ryan.McElveen@fcps.edu

Contact Ilryong Moon
Phone: 571-423-1090
E-mail: ilryong.moon@fcps.edu

Contact Megan McLaughlin
Phone: 571-423-1088
E-mail: Megan.McLaughlin@fcps.edu

Contact Jane Strauss
Phone: 571-423-1087
E-mail: Jane.Strauss@fcps.edu

Contact Pat Hynes
Phone: 571-423-1082
E-mail: Pat.Hynes@fcps.edu

Contact Tamara Derenak Kaufax
Phone: 571-423-1081
E-mail: tdkaufax@fcps.edu

Contact Sandy Evans
Phone: 571-423-1083
E-mail: ssevans@fcps.edu

Contact Karen Corbett Sanders
Phone: 571-423-1086
Email: klcorbettsan@fcps.edu

Contact Dalia Palchik
Phone: 571-423-1084
E-mail: dapalchik@fcps.edu

Contact Elizabeth Schultz
Phone: 571-423-1080
E-mail: Elizabeth.Schultz@fcps.edu

Contact Thomas Wilson
Phone: 571-423-1085
E-mail: tawilson@fcps.edu

Despite the fact that a student poll last year at JEB Stuart found that 90% of the students liked the name JEB Stuart or found no compelling need to change the name, the reckless school board has proceeded to bow to a couple of dozen of activists to change the name, who are reinforced by National special interest groups. The school board and activists were also completely unaware that JEB Stuart had his military headquarters at Munson Hill adjacent to the school after the First Battle of Manassas, where he gained fame for having fortifications 6 miles from the White House, and used fake trees as "Quaker Guns" as a ruse to successfully deceive the Union of his full intentions. It is estimated that the school name change will cost up to a million dollars, during a period of budget shortfalls. Even more concerning is that it sets a harmful precedent to changing more than 30 other school names in the county historically "associated" with slavery, including the local High Schools of Robert E. Lee, Thomas Jefferson, James Madison, Fairfax, Chantilly, and Langely. And where does it stop, as Fairfax County is named after one of the largest slave holders in the original colonies, Lord Fairfax?

General Stuart gave his life in defense of Virginia and the Confederacy. Will you stand up for him?

Posted by [The Va Flaggers](#) at 3:45 AM [No comments:](#)

[Email This](#)[BlogThis!](#)[Share to Twitter](#)[Share to Facebook](#)[Share to Pinterest](#)

Tuesday, July 18, 2017

[Roadside Memorial Confederate Battle Flags Spur Discussion, Education](#)

Note received with gift to Va Flaggers' Interstate Memorial Battle Flag Projects fund:

Hello,

Thank you for all of the work that you do to keep our heritage alive! Thanks to the new flag on 168 in Chesapeake, I have taught my young son about our history and our flags. He knows our flag to be about honor and courage.

Keep up the good work!

Chris C.

Virginia Beach, VA



To assist with our Interstate Battle Flags and ongoing Heritage Defense projects, please **make checks payable to**

**“The Virginia Flaggers” and mail to:
P.O. Box 547 Sandston VA 23150**

Or contribute through PayPal,
here: <http://www.vaflaggers.com/i95flagdonate.html>

Wednesday, July 12, 2017

Charlottesville Vice-Mayor Cheers Violent Clashes With Police - Pledges to Help Antifa Terrorists



During a rally in Charlottesville over the weekend, counter-protests turned violent. Counter-protesters reportedly blocked streets, chanted obscenities, threw bottles at and even sprayed law enforcement officers with pepper spray. Charlottesville police arrested twenty-two individuals, who were charged with everything from obstructing justice to felony assault of a police officer.

Richmond's local Antifa group, Antifa Seven Hills, praised the actions of those who were arrested, and posted a request for help in paying their legal expenses, and calling for Charlottesville Mayor Signer to drop all charges.

Disgraced Charlottesville Vice-Mayor Wes Bellamy, who has led the push to attempt to remove the Lee and Jackson monuments in Charlottesville, instead of supporting his Police Chief and those who kept order on Saturday, made it clear that he sides with the violent protesters in his comments, shown below.



ASH Antifa Seven Hills

@AntifaSevenHills

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Community

Events

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Like Follow Share ...



Write a comment...



ASH Antifa Seven Hills

20 hrs · 🌐

23 anti racists were arrested by Charlottesville PD this past Saturday at a KKK rally held at the Charlottesville court house.

Many of these brave folks were snatched by police for wearing masks which is a felony in Virginia. This law was created to curb the KKK's anonymous organizing and in a moment of true irony was used against people protesting a pathetic KKK rally.

To further expand, the people "wearing masks" were folks who used bandanas, shirts or rags to try and cover their airways from the noxious tear gas Charlottesville PD deployed onto a peaceful crowd. There is no evidence or any eye witness accounts that anything was other than peaceful. In fact many people chose to turn their backs in protest to the police when they deployed the gas.

The other arrests were because multiple people tried to confront police who were roughly manhandling arrestees from earlier in the day that were part of a blockade attempting to block the KKK access to the park. They mistakenly attempted to proudly march arrested black and brown folks through a massive crowd of anti racists. The police clumsily beat and kicked people and it turned into a complete entangled mess that was all of their own doing.

The actions of the police on Saturday fly in the face of Mayor Mike Signer and Vice Mayor Wes Bellamy, Charlottesville City Council posturing about how they do not tolerate racism in Charlottesville. 1000 people witnessed the alternative to this as 40 klan members from another state were given protection over the people of Charlottesville. The rally went well over it's time allotment and police gave them escorts to their cars which is not a requirement of a permit. It was a disgusting display of white supremacy.

Charlottesville local government is pushing a predictable narrative of violent or riotous protestors that is complete nonsense. Were they there?

The only decent thing for Charlottesville to do would be to DROP all the charges against the #cville23 immediately. These charges are beyond unfounded and anything less proves that Charlottesville still protects white supremacy as it always has.

Contact Charlottesville officials immediately and demand that these charges be dropped:

<http://charlottesville.org/.../d.../city-council/council-members>

Please support the defendants legal funds here:

Richmond folks: fundly.com/virginia-anti-racist-bail-fund

Cville folks: fundly.com/solidarity-c-ville-7-8-anti-racist-legal-fund

We will be there in support of the the people of Charlottesville in August when white supremacists attempt to descend on to the city em masse. Join us. ❤️🙏❤️



Like Follow Share ...

We will be there in support of the the people of Charlottesville in August

Monday, July 3, 2017

Another Roadside Confederate Battle Flag to Be Raised in North Carolina on Independence Day



INDEPENDENCE DAY FLAG RAISING IN NORTH CAROLINA!

We are pleased to share this announcement from our friends in the Old North State, and thrilled to have had a small part in helping these folks get this flag up and flying!

"The CF Connor Camp #849, SCV is pleased to invite all to the George Rabb Confederate Memorial Park Mega flag dedication July 4th.

Activities will start 4 PM. The flag will be raised at 4:30. The Blue Ridge Brigade Color/Honor Guard will present the flag for posting and will provide a musket and cannon salute. .Andrew Johnson will be the featured speaker. Tommy Carroll, the camp flag project director will be on hand for comments. Please show up in uniforms and period dress if possible. Bring YOUR Flags and be present. Tell your friends, and help get the word out! We hope to make a good impression on the community and show our undying support for our Confederate Ancestors. Hope Everyone can attend.

Location is on 16S 4 lane 1/2 mile above Earnhardt Chevrolet. This is NOT the address of our site but could be used as a GPS location. Site is straight across from this address.

1330 Meridian Dr., Newton, NC

If you get here you will see it !!! Hope to see all there. Deo Vindice. God Bless Dixie!"



You'll have THREE chances this month to visit with us and pick up one of our NEW Va Flagger battle flags...as well as t-shirts, stickers, and other goodies! Look for us at the following locations/events and PLEASE make plans to stop by and visit our booth!

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



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 and the boy wearing the watch, 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 8-14, 2018

samdavis.scv.org

THAXTON, VA
June 17-22, 2018

Help Raise a Flag



CLICK: [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

Dear Friends,

It's been a while since our last communication, but there ain't no reason to worry 'bout us slowin' down on ya.

We've been busy russion' up some fine material, including the book we are officially releasing today:

**Segregation:
Federal Policy or Racism?**
by John Chodes.

You may remember a book we published by Mr. Chodes when we were first starting out entitled [Washington's KKK: The Union League During Southern Reconstruction](#) (May 2016). Both are slim volumes, but are packed with information that should be well known, but "for some reason" ain't.

Here's a description of the new Chodes book:

MOST PEOPLE KNOW something of Jim Crow and the segregated South – even if only from melodramatic television and cinematic depictions. Few, however, know how it came into being. The antebellum South was not racially segregated.

It was a race-conscious society to be sure, but it was not segregated. How did this post-war social arrangement come into being? Was it a spontaneous codification of Southern racism or can its origins be found elsewhere?

In SEGREGATION, New York playwright and historian John Chodes makes the case that segregation was imported from and imposed on the South by the conquering North before it was adopted and institutionalised by the South.

If Chodes is correct, there is much more to the segregation story than the "virtuous North" against the "recalcitrant South" narrative that is at the root of the ongoing demonization of Dixie and the war on her flags and monuments.

Such insight could go a long way in providing new avenues of discussion to better diagnose and treat the social ills we continue to confront in contemporary America...

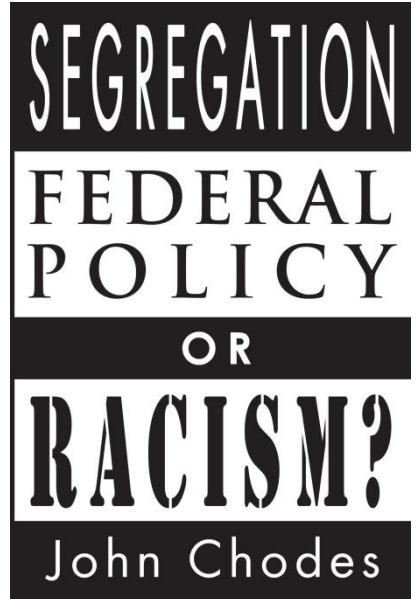
Print copies can be purchased for a **50% Discount** through Amazon's CreateSpace online store. Just follow [THIS LINK](#) and use the following code: **U7V6KYEN**

Electronic copies are available for a special price of **99¢** anywhere they are sold! (For a list of online retailers, mash [HERE](#)) This price is good through the end of August. After that, it will list for \$3.99-\$4.99.

If you buy it from our NEW ONLINE STORE you can get an **ADDITIONAL 50% OFF**. Offer expires the end of August. Here's the [link to the store](#) and here's the 50% OFF Discount Code: **COLLARDS**

You can use the same code to get a 50% discount on anything in our store.

We currently have 3 audiobooks (*Lies My Teacher Told Me*, *Emancipation Hell*, & *The Yankee Problem*) and 4 electronic books (*From Jekyll to Hide*, *When the Yankees Come*, *Segregation*, & *Dismantling the Republic*).



We are offering deep discounts to y'all because you are subscribers and we'd like any feedback on how the purchase process is working, especially if you encounter any problems.

The online store is a work in progress and we are adding products as time permits. Soon we will be selling some hard to find titles (not published by Shotwell) by some of our authors, including Clyde Wilson and James Kibler, as well as some signed copies of our own titles. Baby steps...

What would you like to see there? (reply to this email with your ideas!)

What else is on the horizon, you ask?

Well, we are ferociously working on a collection of "Civil War" era letters in a book entitled *My Own Darling Wife: Letters from a Confederate Volunteer*.

These are letters written by 2nd Lieutenant John Francis Calhoun of Company C, 7th Regiment, South Carolina Volunteers, to his wife Rebecca Noble Calhoun.

The editor, transcriber, and author, Andrew Calhoun of Savannah, Georgia, is a direct descendant of 2nd Lieutenant Calhoun and a collateral descendant of the Greatest South Carolina Statesman, John C. Calhoun. This is shaping up to be a very fine book! Be on the lookout!

Besides this, there are a good 5-6 books in various stages of production that we will report upon as we get closer to completion.

That about does it for now.

We sho' do hope y'all have a GREAT week!

(If you want to make it a SPECTACULAR week, go an' getcha some of them Shotwell books!)

As always, friends, we thank you for your patronage and your continued support!

Yours in the Cause,

-- The Shotwell Gang
(Clyde, Paul, Anne, Boo, & Kevin)

P.S. - For Past Issues of our Newsletter, please mash [HERE](#). (If you're new, you cold find some coupon codes...)

P.P.S. - If you no longer wish to receive emails from Shotwell, please reply to this communication with "REMOVE" in the subject line or follow the unsubscribe instructions in the footer below.

Southern without apology.

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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

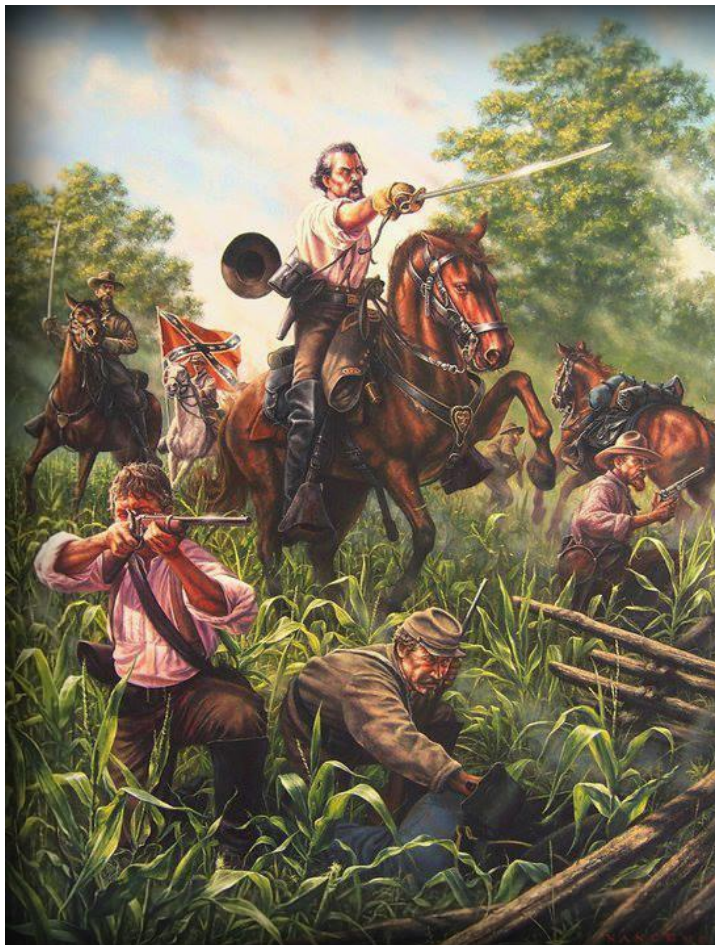
<http://samdavis.scv.org/>

**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

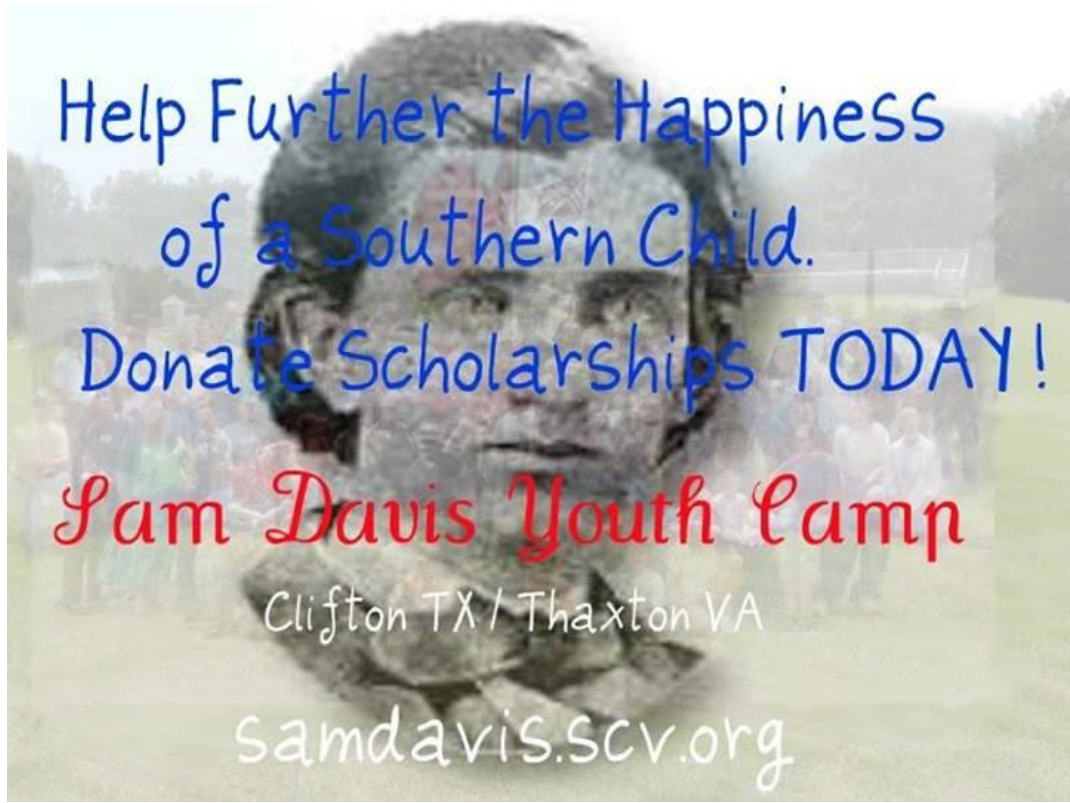
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



**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!

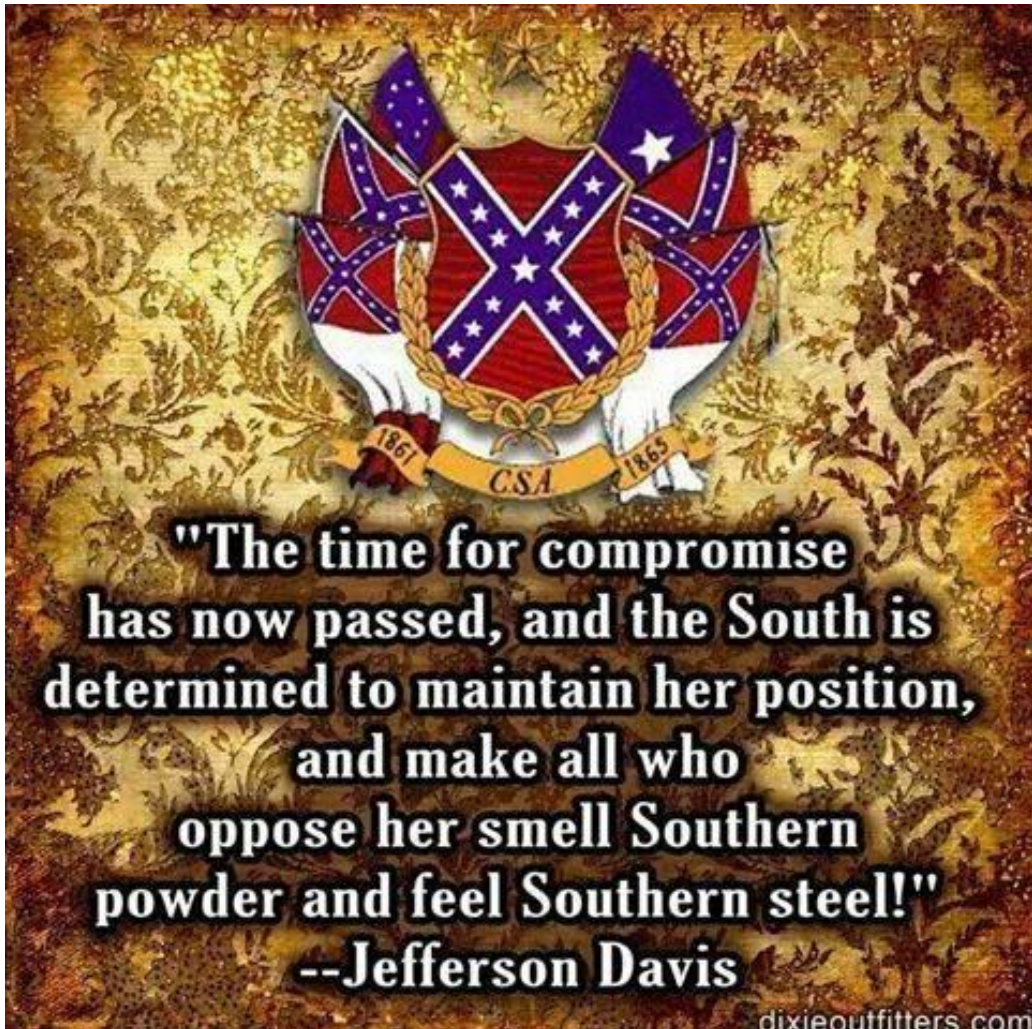
Sam Davis Youth Camp

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*

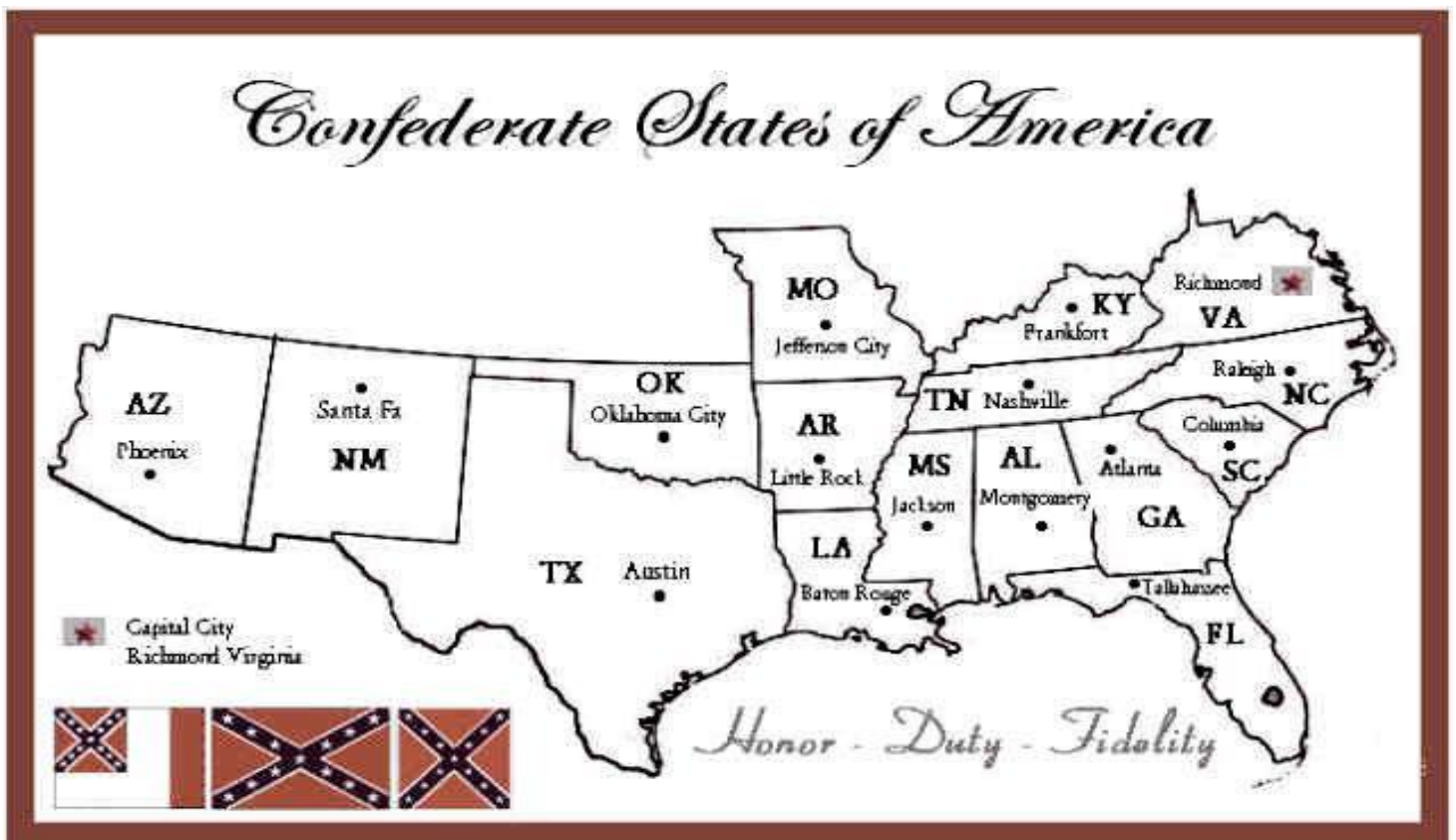


Calendar

Upcoming Schedule of Events

August 5 th , 2017	3 rd Brigade Seminar	Haltom City, TX
06/08/18 - 06/10/17	2018 SCV Texas Division Reunion	Nacogdoches, TX

Click on the event or on the calendar for more information.





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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