



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

DECEMBER 2018

This month's meeting features a special get-together:



Our Annual Confederate Christmas Gathering!



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 - James Henderson
- 1st Lt. Cmdr. - Open
- 2nd Lt. Cmdr. - Lee Norman
- Adjutant - Hiram Patterson
- Chaplain - Tim Barnes
- 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/>

Have you paid your dues??

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

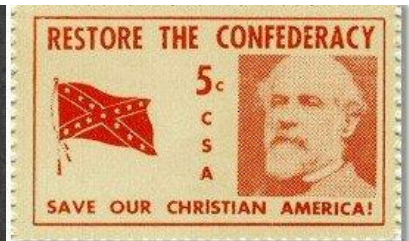
Our Next Meeting:

Thursday, December 6th: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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



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

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



COMMANDER'S REPORT



COMMANDER'S REPORT

A.H. Belo Camp # 49, SCV

December 1, 2018

Another year has gone by quickly. It has been a great year of achievement and growth for Belo Camp. Thanks to each one of you for your part in making our Camp a great place to fellowship as we vindicate the cause of our Confederate ancestors.

We will meet this Thursday at our usual meeting place for our Annual Confederate Christmas Gathering. Families are always welcome to join us. Come join in the fun and hear some great Confederate Christmas stories.

Our Camp will hold an election of officers at our regular January meeting. Please let me know if you wish to serve in a leadership position and also encourage your eligible friends and associates to join the SCV.

Respectfully submitted

James H. Henderson

Commander





Chaplain's Corner



A Christian Holiday!

Since the early fourth century, Christmas has been a day set aside by Christians to commemorate and celebrate the birth of Jesus Christ. That's what it is, and that's all it is. If Christ and the Nativity are taken away from Christmas, then there is no Christmas. Of course, as we all know, there are those who would like to do just that. But, without Christ what would Christmas be a celebration of, and what would it be called?

Some malcontents who claim to be offended by a nativity scene might say, Why don't we eliminate Christ and Christianity and just have a holiday season to celebrate joy, peace, and love? We could have a holiday tree with holiday gifts, send out holiday cards and wish each other "Happy Holidays." This all may seem to make sense to some, but it really doesn't. You see, without Christ, there is no joy, peace or love.

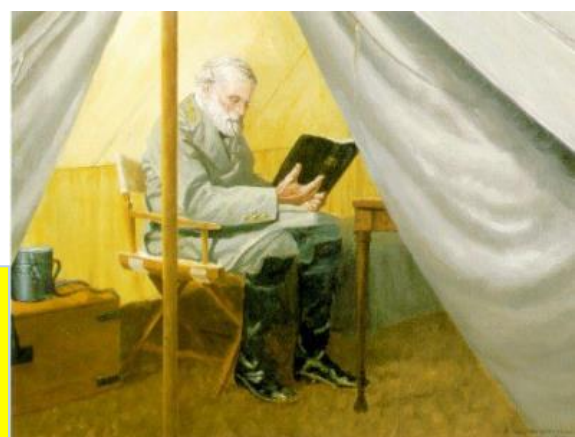
Jesus said, in John 15:11, "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." Then in John 16:33, He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And in John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." The Apostle John writes, "If we love one another, God dwelleth in us, and His love is perfected in us." (1 John 4:12) True joy, peace and love comes from knowing Jesus Christ and in our relationship with Him.

Perhaps it would be better if we eliminated all the hoopla and secular nonsense that has been attached to Christmas, and continue to celebrate the birth of Christ and the joy, peace and love He ushered into the world. After all, that is what the Christmas holiday has been all about since it was first celebrated by Christians, almost seventeen hundred years ago.

To all those who are not Christians, we invite you to join with us as we celebrate the birth of our Lord and Savior, Jesus Christ. Hopefully, in sharing our holiday with us you'll be blessed. To those who want to feel offended, or wish to cause trouble or in some way create a hostile atmosphere during our time of remembrance, we have only this to say: Go away and stay away, Christmas is a Christian Holiday!



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



Please keep Toni and Rudy Ray in your prayers.

Please keep your Commander James Henderson and family in our prayers. His mother-in-Law passed last week.

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

-GENERAL ROBERT E. LEE

Not to miss in this issue! Visit our website! www.belocamp.com

An Appeal by Pastor John Weaver on behalf of Sam Davis Youth Camps.

WWW.SAMDAVISCHRISTIAN.ORG

CLIFTON, TX
July 14-19, 2019

Mullins, SC
June 23-28, 2019

DEENEY A. SWEENEY LAID TO REST

MAKE DIXIE GREAT AGAIN!

A REAL CHANCE TO HELP THE CONFEDERATE CAUSE

CONFEDERATE HEROES DAY DINNER Hosted by Alamo City Guards SCV Camp 1325 Saturday, January 12, 2019 6:00pm

THE UNION LEAGUE - The Real Terrorists! by Mike Scruggs

Christmas in the Confederacy A Collection of Old South Holiday Cheer Stories, Poetry, Wartime letters,

Recipes, Newspaper accounts, and more. **Download Free** 200+ page e-book

Texas students to be taught slavery played 'central role' in Civil War

Spiritual Descendants of the Forty-Eighters 1848-2018 by Al Benson Jr.

The Morrill Tariff of 1861: The True Cause of Secession and the War of Northern Aggression

Beto O'Rourke Calls for Removal of Confederate Plaque From Texas State Capitol: 'Take it Down Today'

A controversial Civil War memorial faces removal after West Virginia election

The Southern Political Tradition is Winning By Brion McClanahan

Hyde-Smith co-sponsored resolution honoring confederate soldier for 'defending homeland:' CNN BY JOHN BOWDEN

Time to Expose the Women Still Celebrating the Confederacy

GOD'S BLESSINGS ESPECIALLY NEEDED ON THIS THANKSGIVING By Joan Hough

American Independence Won In The South by James W King

"Reconstruction" Was (and is) Marxism by Al Benson Jr

McChrystal vs. Lee By Paul H. Yarbrough

History and Social Justice Activism By Samuel C. Smith

Charleston's Faulty "Contextualization" By Michael Martin

'Cleansing' the Washington and Lee Campus to Suit the Left By GEORGE LEEF

The Fight Being Waged on the Academic Battlefield by Garland Tucker

Defusing a Second Civil War Through Peaceful Secession? By Matthew Silber

The Tragedy of Land Use in the South By Nicole Williams

Christmas at Greenpoint By Clinton Martin Bissell

How Jakob Emig Fought the Yankees By James Everett Kibler

How Europeans Viewed the War by Thos. Dilorenzo

This is what other countries thought about the US Civil War by Blake Stilwell

A Return to Barbarism By Norman Black

Why Aren't Americans Interested in History? By Jonathan Harris

A Black Sugar Planter in the Old South By Vito Mussomeli

Driving Through Dixie By Brett Moffatt

How to Run the American Revolution: Belated Advice By Joseph R. Stromberg

Poe of Virginia By Robert E. Merry

Securing the Blessings: Today the South, Tomorrow.... By Ludwell H. Johnson

VIRGINIA FLAGGER NEWS

Remembering Who We Are— How Memory and Hope Will Give Us Eventual Victory BY BOYD CATHEY

AN OPEN LETTER BY HK EDGERTON

DIXIE HERITAGE NEWSLETTER HIGHLIGHTS

Was Lincoln a "Conservative?" By Jack Kerwick

And MUCH, MUCH MORE!

Belo Camp 49 Upcoming Meetings:

December 4th - Third Brigade Christmas Party - at Sal Jo's Restaurant located at 2229 W. Park Row in Pantego (Arlington) TX 76013

December 6th - Belo Camp Meeting - Our Christmas Gathering



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.





Past Commander David Hendricks presided over our November meeting while Commander James Henderson was out of town dealing with family matters. James' mother -in-law passed away last week. Please keep his family in our prayers. Recruiting at the gun show was planned. We also discussed current heritage issues.





Camp Adjutant Hiram Patterson gave us a financial report and membership update. Hiram has done an excellent job of getting our records back in order. Compatriot Brian Perkins was presented his official membership certificate from National. We are proud to have you in our company!





Kyle Sims gave an excellent and intriguing presentation on the Union League and the atrocities committed by them during reconstruction.







Lt Col Alfred H Belo 55th NC Infantry
Founder of the Dallas Morning News
from Confederate Veteran magazine Vol X FEB 1902 p 83

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. 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 16th 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 decided and the Sam Davis Youth Camp LLC Board agreed to separate the two entities and now the Sam Davis Camps Program is independently incorporated with its own tax exempt status..

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. We are now up & running with tax exempt status.

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 Christian Youth Camp INC will help to make this bright future a reality.

Send checks to:

Sam Davis Christian Youth Camp INC
POB 589, DECATUR, TX 76234

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

Sincerely,

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

DEENE A. SWEENEY LAID TO REST

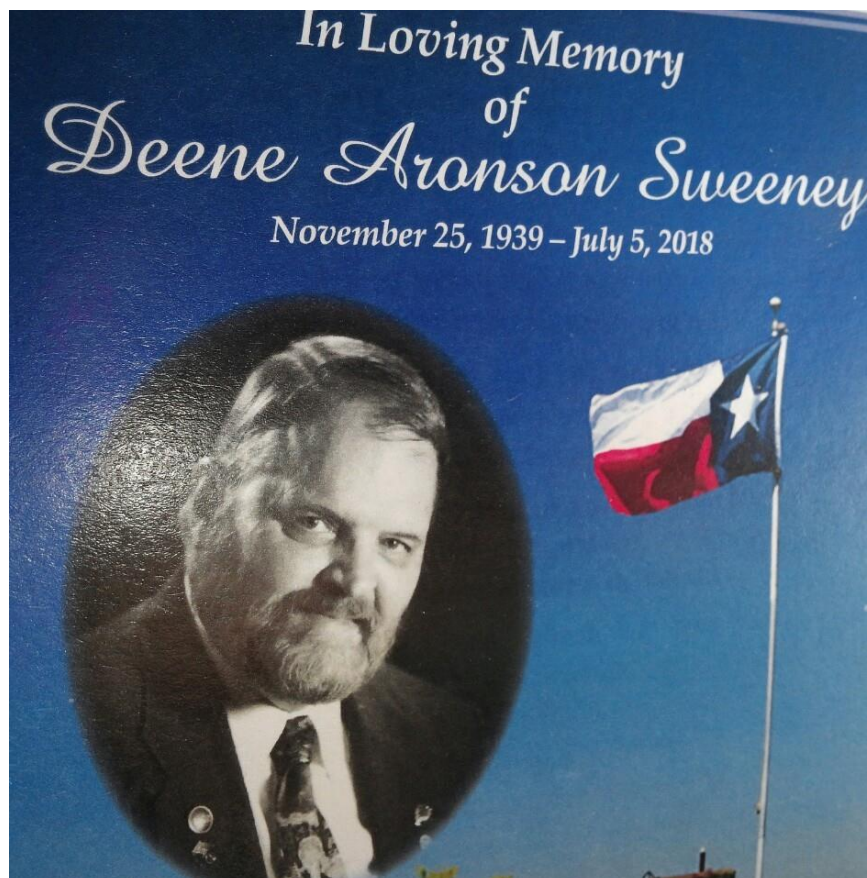
Respects and condolences were offered to the family and many friends of former National SCV Commander and former Texas Division Commander Denne Sweeney, a true and honorable Confederate to the core. Commander Sweeney was instrumental in rescuing the National Sons of Confederate Veterans from hazardous leadership bent on its destruction. Commander Sweeney was indeed made for a time such as this and it has been said that his kind will not pass this way again.

Though none of the Texas Division leadership were able to attend, the current National SCV Commander, Paul Gramling and former National SCV Commander Chuck Mc Michael both from Louisiana and the current National SCV Chaplin, Rev. Herman White from North Carolina came to honor a man they knew, worked with and respected.

The Memorial procession, led to the Dallas National Cemetery by members of the 1st Battalion Mechanized Cavalry, Company C, was organized by Compatriot Paul Mattoon.

Commander Sweeney, after serving as National and Texas Division CIC returned to his local Texas Camp in Waxahachie in the Texas 7th Brigade.

Commander Sweeney's Brigade Commander, Frank Bussey and many area camp members attended the services. Members of The Texas Society Order of Confederate Rose™, Inc. performed a Texas Black Rose ceremony honoring Mr. Sweeney whose wife Denice Brown Sweeney is a member of the TSOCR Parsons Rose Chapter 9.



The back side of Deene Sweeney memorial service card.
The poem was written in 1947 by Dylan Thomas.

Do not go gentle into that good night

*Do not go gentle into that good night,
Old age should burn and rave at close of day;
Rage, rage against the dying of the light.*

*Though wise men at their end know dark is right,
Because their words had forked no lightning they
Do not go gentle into that good night.*

*Good men, the last wave by, crying how bright
Their frail deeds might have danced in a green bay,
Rage, rage against the dying of the light.*

*Wild men who caught and sang the sun in flight,
And learn, too late, they grieved it on its way,
Do not go gentle into that good night.*

*Grave men, near death, who see with blinding sight
Blind eyes could blaze like meteors and be gay,
Rage, rage against the dying of the light.*

*And you, my father, there on the sad height,
Curse, bless, me now with your fierce tears, I pray.
Do not go gentle into that good night.
Rage, rage against the dying of the light.*

*So when this corruptible shall have put on incorruption, and this
mortal shall have put on immortality, then shall be brought to pass the
saying that is written, Death is swallowed up in victory. O Death,
where is thy sting? O grave, where is thy victory? But thanks be to
God which giveth us the victory through our Lord Jesus Christ.*

—I Corinthians 15:54,55,57 (KJV)—

Arrangements especially for the Sweeney family by

Jaynes
Memorial
Chapel

811 South Cockrell Hill Road
Duncanville, Texas 75137
Phone: 972-298-2334
www.jaynesmemorialchapel.com



Paul Gramling, R Denice Brown-Sweeney and Chuck McMichael.









**WELL DONE GOOD AND
FAITHFUL SERVANT**



MAKE DIXIE GREAT AGAIN!

Compatriots,

Our new SCV web site, Make Dixie Great Again - makedixiegreatagain.org is up and running as of today.

As is usual with all new start-ups, there will be a few "bugs" that will have to be addressed. Please forward to all your friends the good news about the beginning of the Southern Victory Plan.

Also, please place a link to Make Dixie Great Again web site on all camp and division web sites and social media.

To start our P. R. campaign, we will need our members and friends to join (donate) to the Confederate Legion. At present we can only take funds via check or money order; the appropriate form to mail in can be downloaded from the web site. We will be able to take credit card donations in the future but we did not want to delay the start of this effort any longer.

Again, PLEASE, let our members and fellow Americans know about this effort and together we can "Make Dixie Great Again!"

The attached U tube video shows the lies we are up against.

See <https://www.youtube.com/watch?v=C0Gu6JyLEY8> .

Are you mad enough yet?

<https://www.makedixiegreatagain.com/>
is the Website.

Please share this information with everyone you know.

We need not only new members of the SCV but active supporters throughout the country. This info is for public consumption.

DEO VINDICE



Make Dixie Great Again™ Confederate Legion™

www.MakeDixieGreatAgain.org
P.O. Box 59, Columbia, TN 38402
800-My-Dixie (800-693-4943)

Membership & Donation Form

Complete and mail to the address above.

Please enroll me in the Confederate Legion. I enclose a \$50.00 check payable to the Sons of Confederate Veterans. Please bill me annually. In the future, I can change my payment method to credit card at www.MakeDixieGreatAgain.org.
NOTE: On the check's memo line please write, "Confederate Legion dues."

I enclose a donation check payable to the Sons of Confederate Veterans for the Southern Victory Campaign. Please send annual reminders. I understand that I can also contribute by credit card at www.MakeDixieGreatAgain.org.
NOTE: On the check's memo line please write, "Confederate Legion donation."

My enclosed donation is \$ _____



Signature Date

My Contact Information:

Name (required) _____

Mailing Address (required) _____

City _____ State _____ Zip _____

Phones (required) _____

E-mails _____

Physical Address (if different from above) _____

City _____ State _____ Zip _____

My Comments:



A REAL CHANCE TO HELP THE CONFEDERATE CAUSE

"THUMBS UP for DIXIE" - a symbol of Liberty & resistance to Tyranny for 21 years

The Southern Legal Resource Center has been the "ACLU" for the Confederate Community since 1995. Think of a major Confederate heritage lawsuit in the last 23 years and we were either major players or providing backup legal counsel. Confederate symbols in public schools, City parades banning Confederate symbols, employees fired for Confederate symbols in the workplace and since 2015 active monument offense against the municipal thugs removing monuments. Yes, we've done and are doing it all. We win some, we lose some, but we have never given up fighting - as our fight is for the liberty of ALL Americans. When Confederates lose - ALL Americans eventually lose.

The "Thumbs Up" stickers started life as "Aggies for Dixie" (its the Gig 'em symbol with a Confederate flag superimposed on it) in our lawsuit against Texas A&M University for banning Confederate symbols in the Corps of Cadets dormitories.

Our other student supporters quickly dubbed it the "Thumbs Up for Dixie" sticker and plastered it all over their schools, school books, light poles etc. It became a student symbol of resistance to tyrannical school boards & school administrators.

When the monument fights began we plastered them all over downtown New Orleans, LA, Columbia, SC, UT Austin campus and other monument crisis sites.

It took us 21 years but we finally distributed over 300,000 stickers across the country. We sold some, but most were given away. Now we are out. The resistance needs more!

We want to order another 100,000 which with delivery will cost us about \$5000.00, but do not have the capital to do it. The beginning of the Spring & Summer is the worst time for fundraising for non-profits as Summer vacations begin, nor can we divert funds for staff, office and our case work to cover this.

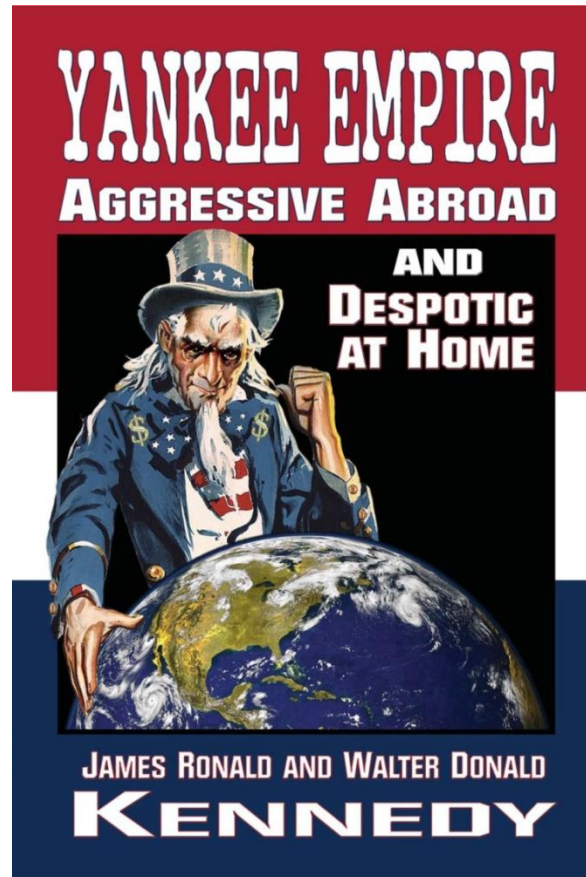
Still the stickers are needed on the front lines-WILL YOU HELP? All donations are tax deductible: To donate go to our webpage: www.slrc-csa.org indicate that your donation is for stickers.

For donation by check, make payable to: SLRC and mail to: PO Box 1235 Black Mountain, NC 28711 note on check it is for stickers.

You may also pre-order stickers: 100 for \$15.00, 1000 for \$110.00 including shipping ORDER TODAY & SUPPORT www.slrc-csa.org



New Release Notification



Dear Friends:

Our latest release is by far the most bold and original book we have published to date. (And that's sayin' something!)

Not since Thomas Paine published his pamphlet *Common Sense* in 1776 have we seen such an astute, cogent, and fearless argument for independence.

While the book is specific to the struggle of the South, the argument is easily adaptable to any region or state (foreign or domestic) currently subjected to the imperial whims of the 3 headed monster residing on the banks of the Potomac!

Whether or not you agree with the authors, you will never be able to look at our situation the same way again after reading this book. This is not hyperbole. Prepare yourself, gentle reader, for a paradigm shift!

Ladies and gentlemen, we are pleased to present . . .

YANKEE EMPIRE: AGGRESSIVE ABROAD AND DESPOTIC AT HOME

By James Ronald Kennedy & Walter Donald Kennedy

Description:

In 1866, the year after the War for Southern Independence, General Robert E. Lee reflected on the results of the war. Responding to a British historian, he wrote that he feared that the U.S. would now follow the path of all consolidated governments. It would become “aggressive abroad and despotic at home.” It was as accurate a prophecy as has ever been made. “Unfortunately, for the people of the South and the world,” write the Kennedys in their latest groundbreaking book, “General Lee’s prediction has become our reality.”

“The South was the first “captive nation” of the Yankee Empire. The authors show, with chapter and verse, how that empire of greed and phony moralism, after the conquest of Dixie, became continually “aggressive abroad,” bringing the U.S. to its now imperial posture.

The Kennedys' work in YANKEE EMPIRE is inspired by the history and condition of their Southern homeland, but it is stunningly “relevant” reading for anyone concerned about the dubious role of the U.S. in the world today.

The Kennedys continue to be the bravest and most eloquent defenders of the South in their many books. This work ranks with their best-selling THE SOUTH WAS RIGHT! and their recently published PUNISHED WITH POVERTY, as an original and compelling revision of American history.

Copies are now available at Amazon and most major online book retailers. The electronic edition is exclusive to Kindle.

Mash (“Click”) below to get yours today!

Print Edition

Kindle Edition

Don't forget that when you purchase a print edition of [ANY Shotwell title](#) on Amazon, you can get a FREE Kindle edition through the MATCHBOOK program.

Once your purchase is complete (or shortly thereafter) go [HERE](#) and download your FREE eBooks!

There's nothing like holding a REAL book in your hand, but why choose when you can have both?

Last minute gift idea? Give the gift of Membership!



Only \$35

slrc-csa.org

The Southern Legal resource Center staff and volunteers is made up of a diverse group of Southern Americans that have dedicated themselves to the preservation of freedom for ALL regardless of background, religion, race, or geography, and there is no more persecuted or marginalized group than Southern Americans. Around here our motto is: "It's a freedom thing!"

Remember DIXIE! She needs your help his Christmas more than ever!

www.slrc-csa.org



Travis Park San Antonio Confederate Cenotaph

Funded/Erected by United Daughters of the Confederacy 1898, Removed by City 2017

CONFEDERATE HEROES DAY DINNER

Hosted by Alamo City Guards SCV Camp 1325

Saturday, January 12, 2019 6:00pm – 10pm

REGISTRATION FORM

Name: _____ Title _____ Position _____

Spouse/Guest Name: _____ Title _____ Position _____

Address: _____ City _____ ST _____

Ph _____ Email _____

ANCESTOR MEMORIALS

Ancestor Memorials and Sponsorship Donations will be listed in the Program. Memorials cost \$5 each while Sponsorship Levels are:

Confederate Soldier - \$100+, Jefferson Davis - \$75, Robert E. Lee - \$50, Stonewall Jackson - \$25

DINNER RESERVATIONS

Dinners (# x \$40.00) = \$ _____ Ancestor Memorials (# x \$5.00) = \$ _____

Sponsorships (Level x #) = \$ _____ Total Remitted = \$ _____

Make checks payable to Alamo City Guards and mail to: Yancey Swearingen

17118 Fawn Crossing, San Antonio TX 78248

MENU SELECTION

Include Entree, salad, vegetables, dessert, tea and coffee (advise if special dietary requirements)

Honey Pecan Chicken _____ or Shrimp Linguine _____

Attire: Uniforms, period dress or coat and tie for Gentlemen, After 5 attire for Ladies

Cash Bar and Silent Auction

Registration Deadline Dec 22

Limited Seating. Please register early. No tickets available night of dinner.

Discounted room rates available. Ask hotel for "SCV" code. Call Doubletree by Hilton San Antonio Airport at 210-366-2424



Speaker: Professor Jeffrey Addicott

Topic: The Enduring Legacy of R.E Lee to the United States Military

Ancestor Memorials

DESCENDANT

ANCESTOR

RANK

UNIT

Example: Russ Lane

John A.P.Lane

Private

17th NC Infantry

LEST WE FORGET



THE UNION LEAGUE - The Real Terrorists!

by Mike Scruggs

Mike Scruggs is a retired combat pilot and a Vietnam War veteran. He is also a retired stock broker. Currently he writes as a columnist for the ***Tribune*** newspapers.

Most people today know something about the Ku Klux Klan, but very few are familiar with the Union League of America, also called the Loyal League. In fact, the birth and growth of the Klan was largely a response to Union League bullying, violence, and murder. The Union League perpetrated far more violence against both blacks and whites in the post Civil War Reconstruction years of 1865 to 1877 than the Klan. Why has the violence of the Union League been shoved deep into the memory hole of history? It is because the Union League was essentially a quasi-federal agency carrying out the policies of Reconstruction. The factual history of this political despotism, corruption, and violence is a moral and political embarrassment, which the powerful guardians of counterfactual political narratives have relentlessly sought to suppress. This is even truer in today's social and political climate of hysterical political correctness that chains modern academics and media within narrow bounds of subject, reasoning, and speech.

In 1862, many in the North had become demoralized by Confederate victories in the field. Also pro-States Rights Democrats made substantial political gains in six Northern states. Many Republicans felt that the success of Union war policies and efforts were threatened by this. As a response, Union Clubs were formed in almost every town to support the war, the troops, and the Republican Party. These became the Union League of America. As the war was ending, Union League Clubs were also formed by Union loyalists in the South. These became a political arm of the Reconstruction and carpetbagger state governments. Their initial goal, shared with the Freedmen's Bureau, was to make sure that blacks registered to vote and voted Republican. Most of the loyalist whites soon dropped out of the League, and except for the carpetbagger politicians and Federal Army officers who formed its key leadership, the League was composed almost exclusively of former slaves and black soldiers of the Federal Army.

Radical Republican leaders in Washington realized during the war that if the South came back into the Union with Democrat Congressmen, the Republicans would lose the political dominance they had enjoyed since the 1860 election. This is why the Radical Republicans in Congress wanted to shove Lincoln's replacement, Andrew Johnson, aside. Johnson was a former Democrat, a constitutional conservative still sympathetic to States Rights, and committed to following Lincoln's relatively lenient ideas about reconstructing the South. He was also incorruptible. They wanted control of Reconstruction. Their goal was first to punish, humiliate, and exploit the South, and then to remake it into a powerful political tool for permanent national dominance by a Republican Party tightly controlled by a small, but ruthless faction. The core leaders of that faction were radical abolitionists Thaddeus Stevens, Charles Sumner, Edwin Stanton, Benjamin Wade, and Benjamin "Beast" Butler.

These ruthless radicals believed the key to making the South solid Republican was the black vote. Thus it was critical to insure that blacks voted Republican. The March 1867 Reconstruction Act disenfranchised Confederate veterans for the foreseeable future. Thus 85% of the white vote was eliminated. The Radical Republicans also thought it necessary to alienate blacks from white Southerners, Democrats, and especially their former masters. Previous to the war and especially immediately following the war, the relationships between former slaves and masters were cooperative and often affectionate. Most slaves in the South had been well treated, in many cases like family. The whites also appreciated the tremendous loyalty that most blacks had shown them during the war. The vast majority did not desert them during the war, and no Confederate Army in the field could have moved a mile without black wagon drivers and other logistical support. They served in many capacities. Some had proven their loyalty and combat effectiveness in Confederate infantry and cavalry regiments.

Union League meetings were conducted as a mystical secret society with secret rituals. Meetings were especially devoted to stirring up enmity between blacks and whites. A catechism written by Radical Republicans in Congress was used in Union League meetings to create an unreasonable sense of entitlement, grievance, and resentment. They were taught that Northern Republican whites were their friends and allies and that white Southerners and Democrats were enemies to be hated and despised. They were frequently promised that they would receive land and livestock confiscated from the whites. In some cases they were even promised racial dominance that would entitle them to the wives and daughters of their white enemies. This led to a number of violent racial incidents. Such racial incidents were frequently used by carpetbagger governments to demonstrate to Washington and the Northern press and public the continued need for Southern Reconstruction. Other promises were in the form of threats of a death penalty by hanging to any black who betrayed the League by voting Democrat.

With the coming of Radical Reconstruction and martial law, the role of the Union League became more aggressive. Union League militias were formed and were an enforcement arm of the carpetbagger governments. The militia was composed of former slaves and black troops stationed in each state. The Union League had 250,000 men in ten Southern States. North Carolina's Scalawag Governor William W. Holden had a Union League militia of 80,000 at his bidding. The primary role of the Union League was now to keep the corrupt carpetbagger governments in power. This included suppression of competing carpetbagger factions.

In order to insure that all blacks voted Republican the Union League bullied and beat other blacks into submission. Even flogging with the lash was used. If that did not work, they exacted the death penalty, frequently by lynching. In order to intimidate whites from seeking power or influencing black voting, they conducted terror campaigns. Barns and sometimes houses of whites were burned. In some cases small towns were burned as in Warren and Hamburg, Arkansas. Men, women, and children were killed in raids on "insurrectionary" communities and counties. Their deaths were reported as "killed trying to escape." There were Union League barn burnings and other destruction in every North Carolina County. During a single week of 1869 in Gaston County, North Carolina, nine barns were burned.

In two months of the same year in Edgecombe County, two churches, several cotton gins, a cotton factory, and many barns and homes were burned. The Raleigh Sentinel reported on August 29 of the same year that ten Federal Army companies associated with the Union League had terrorized the Goldsboro area and committed violent depredations of all sorts. It reported the actions of the troops "so violent that it was unsafe for women to leave their homes." This was all part of the Reconstruction mandate to remake the South.

In Myrta Lockett Avery's 1906 book, *Dixie After the War*, she relates a tragic atrocity. In Upstate South Carolina, a group of Union League Federal soldiers marching and singing halted to discharge a volley of bullets into a country church during services, instantly killing a fourteen-year-old girl. At a nearby residence a squad of the same troops entered a home and bound the elderly owner as they ransacked his house and argued over who would first ravage his daughter. The girl when approached drove a concealed knife through the heart of her assailant. She was then beaten to death by the rest. But under corrupt military and carpetbagger rule, Southern whites had little recourse to justice. No Federal justice occurred.

By 1870, the corruption of the carpetbagger governments and the violence of the Union League were becoming a concern to a significant minority in the U. S. Congress. But as Klan activity increased in response to Union League and other Reconstruction misdeeds, the Radical Republicans formed a committee to investigate the Klan. A minority report by Northern Democrats and Conservative Republicans representing more than a third of the committee, however, noted that the Union League had "instilled hatred of the white race" and had "made arson, rape, robbery, and murder a daily occurrence." They also noted the role of corrupt government and Union League violence in driving whites to take law into their own hands.



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TO THE SOUTHERN SOLDIERS
WHO FIGHTED FOR THE
UNION AND THE CONFEDERACY
IN THE GREAT CIVIL WAR

CONFEDERATE

Texas students to be taught slavery played 'central role' in Civil War



By [Robert Gearty](#) | Fox News

Texas' 5.4 million students will be taught that slavery played a "central role" in the Civil War, according to reports.

The Texas Board of Education voted Friday to make the change, which goes into effect beginning in the 2019-2020 school year, [NPR](#) reported.

Students were being taught that there were three causes for the Civil War: sectionalism, states' rights and slavery.

The board's Democrats favored listing slavery as the only cause.

"What the use of 'states' rights' is doing is essentially blanketing, or skirting, the real foundational issue, which is slavery," Democratic board member Marisa Perez-Diaz, of San Antonio, said at a Tuesday board meeting, NPR reported.

Republican board member David Bradley, of Beaumont, argued for keeping the other causes in the social studies curriculum.

"Each state had differences and made individual decisions as to whether or not to join into the conflict, correct?" he said. "I mean, that's the definition of states' rights."

As part of a compromise, the Republican-led board said students will be taught about "the central role of the expansion of slavery in causing sectionalism, disagreements over states' rights and the Civil War."

The board also decided to keep Hillary Clinton and Helen Keller in the curriculum.

https://www.foxnews.com/us/texas-students-to-be-taught-slavery-played-central-role-in-civil-war?fbclid=IwAR0vFpyrV2x_a1u-Re8sBUEDLhmhHUZ2ba_WXLHsrrY5Cym1I7bhppoqP4

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Spiritual Descendants of the Forty-Eighters 1848-2018

Posted on [November 3, 2018](#)
by Al Benson Jr.

Member, Board of Directors, Confederate Society of America

2018 is the 170th anniversary of the 1848 socialist/communist revolts in Europe that I have so often written about. The year I was born, 1938, was only the 90th anniversary of those revolts. When I was born they were less than a century past. Just goes to show you how fast time passes when you're having fun.

Often I have reflected back on those revolts and how they have affected our history in this country and just who was ultimately responsible for those revolts. I think you can trace the original sources responsible for those revolts back to the French Revolution and those that hired a third-rate political hack, Karl Marx, to write the *Communist Manifesto*.

From time to time I check out the internet to see what has been posted there about the Forty-Eighter socialists lately. There is material about them on the internet that was not there when Donnie Kennedy and I wrote our book, *Lincoln's Marxists*, several years ago. This proves that this is a subject that is still of interest and concern to some folks, because new material always seems to be turning up. Some of the people posting new material don't always get the history right, but at least they are still discussing it, or propagandizing about it, depending on which side of the spectrum they are coming from.

One article I came across recently was from October of 2012. It was on <https://rosamondpress.com> and the headline for the article was *Forty-Eighter Socialists Found Republican Party* which is a bit of an understatement. The article was a bit of a mixed bag, but the author noted that: "Jessie and John Fremont were friends with Louis Kossuth who lived with Mazzini in Britain for three years. The Fremont bodyguards were foreign socialists. Folks who think Obama is a socialist are morons." I reckon that makes me one of the head morons in the country, though I have lots of company. The author of this internet article was right about the Fremonts and totally in error regarding Comrade Obama.

The author noted: "The Forty-Eighters were Europeans who participated in or supported the socialist revolutions of 1848 that swept Europe. In Germany, the Forty-Eighters favored unification of the German people, a more democratic government, and guarantees of human rights." The accuracy of that statement begs the question of how you define "a more democratic government" and the "guarantees of human rights" are for who??? Bear in mind that those on the Left do not always define such nebulous terms the way we have been conditioned to define them.

There was also an article about Carl Schurz on the *New York Times* opinion pages in June of 2012 by Andre M. Fleche in which he dealt with Schurz and the Forty-Eighters. Fleche observed that before the 1848 revolts "...the German states were a divided patchwork of independent and absolutist kingdoms, and many people, including Schurz, dreamed of a strong German nation that would earn respect abroad and protect freedoms at home." What he is really saying here is that these people wanted a strong, centralized government—and, in all honesty, where have you ever heard of such a government "protecting freedoms?" Mostly such governments work at dispensing with freedoms—they seldom protect them. So what the Forty-Eighters *claimed* they wanted was really at odds with the kind of government they advocated to get it. Were the Forty-Eighters aware of this. Most undoubtedly were. A few among the less politically aware among them had probably not thought it through. Fleche said: "The Forty-Eighters, as they came to be known, brought with them (to America) their commitments to participatory democracy and radical reform." The key word here is "radical." Again, these comments depend on how you define "democracy" and

the Leftists *do not* define it as normal Americans do. He observed that the German socialist revolutionaries were really hostile to slavery. He neglected to mention that they were, the majority of them, Freethinkers, and therefore, also hostile to Christianity. That little tidbit usually gets left out of articles about these people.

When the War started, Lincoln planned to use Schurz as a US representative to Europe, and he bundles him off to Spain. Although the frustrated Schurz went, he didn't stay all that long. He felt that "...a true revolutionary belonged in the field..." Having taken part in the 1848 socialist revolts, he wanted a military command. According to Fleche: "He finally got his chance in 1862. In April, Congress confirmed his appointment as brigadier general, and in June he joined John C. Fremont's command in the Shenandoah Valley. There he was reunited with fellow Forty-Eighters Franz Sigel, Alexander von Schimmelfennig and many others who had fought for freedom in Germany. Together, their presence in the Army would endow the Union cause with a moral urgency and worldwide significance." You will have to pardon me, please, if I make one small comment about this last statement of Fleche's—it's total rubbish!!!

We have to learn to get it through our thick heads that the Forty-Eighters *did not, ever* fight for freedom in the sense that Americans understand that word. If we take Fleche at face value, collectivism is supposed to represent freedom. So we should ask the question—for who, and to do what? Fleche is an assistant professor of history at Castleton State College, or at least he was when he wrote this. He is also the author of a book—*The Revolution of 1861: The American Civil War in the Age of Nationalist Conflict*. I haven't had a chance to read the book, but it's interesting that he recognizes the War as a revolution. So did Karl Marx!

Professor Fleche also wrote an article that appeared on <http://jacobinmag.com> called *America's First Red Scare*. Sorry, I don't have a date for this one. I don't recall one on the article I read but you may be able to do a search by typing in the article name and author. In this instance, Fleche was, naturally, referring to the Forty-Eighters just before (and during) the War. He noted Confederate sympathizers in Missouri saying "These reds and forty-eighters are to blame for everything." He noted that such complaints sounded like what we heard in the "Red Scares" in the early twentieth century. And he commented: "Though little recalled today, in the years before the Civil War Americans debated not only the future of slavery but also the future of free wage labor. Americans argued over the merits of socialism, communism, and the meaning of the revolutions that has swept the Western world during the preceding century. The Civil War engaged all of these issues." Even Fleche has to admit that the whole thing was lots more complicated than deciding what to do about the slavery issue, which was peripheral at best.

He noted that Southern intellectuals, some of whom were clergymen, were very concerned about the direction the North was going in, theologically as well as politically. They took a long look at what was happening in the North (rank apostasy) and decided the South would be much better off without all that socialist drivel. Seeing where socialism (progressivism) has taken us in our day, can you blame them for wanting to avoid it?

All the problems we had in 1848 and in 1861-65 and following, we are still beset with today. The War solved none of them. It was never intended to. Rather it amplified many of them—as it was intended to, while the perpetrators of these problems sought to cover up the fact that they existed.

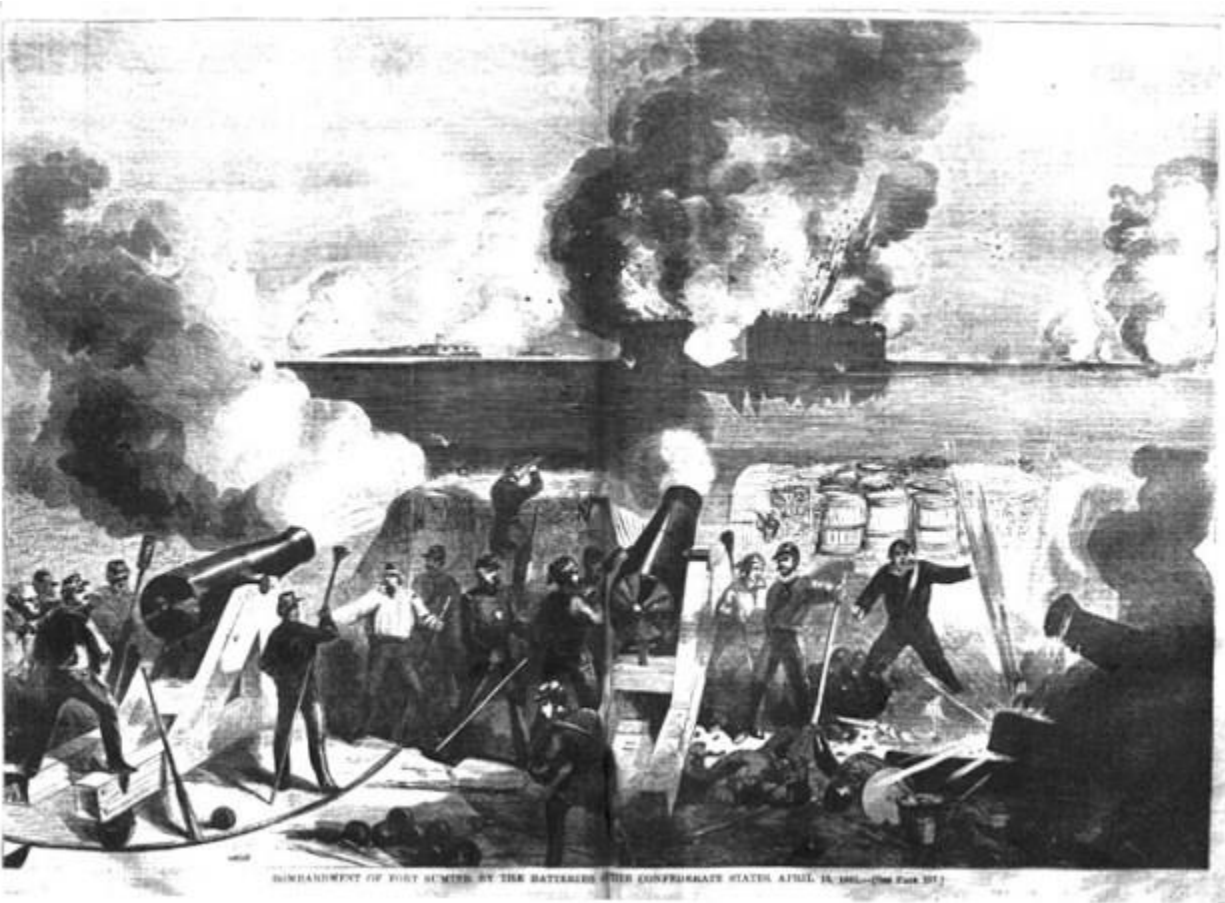
The spiritual descendants of the Forty-Eighters remain with us today. They are alive and well, mostly in soft political positions in Washington and various state capitols—where they are still at work, Trump notwithstanding, to implement the agenda of their ideological ancestors.

Taken from The Copperhead Chronicle newsletter for the first quarter of 2018

<https://revisedhistory.wordpress.com/2018/11/03/1848-2018/>



The Morrill Tariff of 1861: The *True* Cause of Secession and the War of Northern Aggression



At 4:30 a.m. on April 12, 1861, a signal shell fired from a Confederate mortar burst in the sky over the federally occupied island fortress of Fort Sumter in Charleston Harbor, South Carolina. Fifteen minutes later, at 4:45, the Confederate batteries around the harbor opened fire on the fort, with the intention of driving out the eighty-five Union troops garrisoned there. The first battle of Fort Sumter, the first battle in the War of Northern Aggression, a war which was, before its end four years later, to claim the lives of approximately three-quarters of a million Americans, soldiers, civilians, and slaves, men, women, and children, and become the bloodiest conflict in the history of this nation, had begun.

History is written, it has been said, by the victors, and history says that this war was fought to end the abhorrent institution of slavery in America. But, as history is indeed written by the victors, it does not always tell the truth of matters involving the armed conflicts of men, and such is the case of what history would come to call the "American Civil War." History, the history as written by the victors in this war, would have us believe that they were fighting for a noble cause, as indeed the abolition of slavery was, against what they would have us believe was an enemy, made up of former member states of the Union, that was fighting for the ignoble cause of the perpetuation of slavery in America. The truth of the matter is that this war, like so many others, was about money and power. The Northern States, what remained of the United States of America, waged war on the Southern States, which had become the Confederate States of America, in order to subjugate them and forcefully bring them back into the Union, for money and power. The Southern States had seceded peacefully from the Union, their primary motivation being thirty-plus years of unfair taxation, taxation that threatened them with poverty, while enriching the Northern States at their expense.

It started in 1824. Before 1816, the average tariff in the United States had been between fifteen and twenty percent, and had been adequate to meet the needs of the Federal government without putting an excessive burden on any one part of the nation. In 1816, the average tariff in the United States was increased to a full twenty percent, purportedly to help pay for the war of 1812. However, it gave Northern manufacturers a twenty-six percent increase in net profits. At the time, the tariff was not a problem, because it didn't really put an extra burden on any section of the country. But by 1824, the Northern States, which were dominated by industry and manufacturing, led by Kentucky Representative and Speaker of the House, Henry Clay, began pushing for higher, "protective" tariffs on imports from other countries, which would allow the American manufacturers to sell their goods at higher prices because of less competition from abroad.

The predominately agricultural Southern States emphatically opposed these new protective tariffs, as they raised the cost of manufactured goods purchased not only from abroad, which were often of better quality than those manufactured in the Northern States, but also on those purchased from the North itself. It also meant that foreign countries, whose sales in the United States were reduced due to the higher cost, would not have as much to spend on Southern exports such as cotton and tobacco, of which the larger portion was sold in Europe. Regardless of the damage that could be done to the Southern economy, Congress passed a new protective tariff in 1824, known as the "Sectional Tariff," that increased the average import duty to between thirty and thirty-five percent, and broadened the range of manufactured goods covered by the tariff. As expected, this caused economic prosperity in the North, and economic privation in the South; South Carolina alone saw a twenty-five percent drop in exports over the next two years.

Southern economic reservations about the protective tariffs were perhaps best illustrated by the "forty bales theory," which went something like this: A forty percent tariff on cotton finished goods led to forty percent higher consumer prices, which in turn led to forty percent fewer sales, and forty percent fewer sales meant cotton textile manufacturers purchased forty percent less cotton, which meant forty percent less income for cotton growers.

In 1828, matters got worse. Because of higher populations in the Northern States, Congress was dominated by Representatives from the North. In a shameless display of partisanship and greed, this "Northern" Congress passed a new tariff, the goal of which was to protect the fledgling cloth manufacturing industry of New England. This new, more severe tariff would become known as the "Tariff of Abominations." The Tariff of Abominations imposed even higher duties on manufactured goods imported from Europe, increasing the tax rate to about fifty percent of the value of those goods. While this resulted in substantially greater security for New England cloth manufacturers, it did nothing to benefit the South; in fact, it threatened to devastate the South's economy. It made manufactured goods purchased from Europe even more expensive, endangering the flow of goods from Great Britain to the South, which in turn threatened the flow of cotton and tobacco to England, because, once again, the loss of revenue would make it more difficult for the British to pay for those

commodities. It also made manufactured goods from the Northern States even more expensive, because Northern manufacturers could charge more for their goods and still sell them at a lower price than those from abroad. Hence, the South was losing money because they could not sell as large a portion of their products, and they had to pay higher prices for the manufactured goods that were needed. The Southern States also had no choice but to purchase manufactured goods from the North, which were often of lesser quality than those purchased from abroad, because of the shortage of imports.



John C. Calhoun

Vice-President **John C. Calhoun** contended that the legislature of his home state of South Carolina had the right, as a sovereign state, to nullify the tariff for its own economic well-being. South Carolina, which was dependent on its agricultural mass production, or plantation economy, was suffering due to a decline in cotton prices, and was exceptionally adversely affected by the tariff. In April, 1830, Calhoun said, "The Union, next to our liberty, [is] most dear. May we always remember that it can only be preserved by distributing equally the benefits and burdens of the Union." Words of prophecy? Perhaps.

While the South struggled economically, political friction over the 1828 Tariff of Abominations continued until July of 1832, when Congress passed legislation on a new tariff that lowered duties on some imported manufactured goods, but not on manufactured cloth and iron. The taxes on these items remained at the extremely high rate placed on them in 1828. In spite of years of strong Southern opposition to the obscenely high duties levied on imported manufactured goods, the Tariff of 1832 did nothing to relieve the economic hardships of the South. So, in November of 1832, South Carolina's special Nullification Convention passed an Ordinance of Nullification that declared both the Tariff of 1828 and the Tariff of 1832 unconstitutional, proclaiming that the tariffs were unenforceable and forbidding the collection of Federal customs duties within the state, defying Federal law. The resulting constitutional crisis, known as the "Nullification Crisis of 1832," very nearly provoked armed conflict.



President Andrew Jackson

President Andrew Jackson wasted no time in persuading Congress to pass the “Force Act,” which authorized the President to use force of arms to collect Customs duties. Jackson then sent eight United States Navy ships and five thousand troops to Charleston, South Carolina. In the meantime, South Carolina called up the State Militia and began building its forces. President Jackson, enraged by the contempt of his authority, threatened the leaders of the Nullification Movement with hanging. Just when it appeared that war between South Carolina and the United States was imminent, former Vice-President John C. Calhoun and United States Senator Henry Clay of Kentucky, working together, calmed the situation in Congress and had yet another tariff drafted. The Tariff of 1833, the “Compromise Tariff,” initiated automatic tax reductions from 1833 to 1842, reducing the tariff back down to approximately fifteen percent, where it stayed until 1860. With the Nullification Crisis over and military conflict averted, President Jackson recalled his forces. This confrontation should have been a lesson to the nation; a lesson in economics, sensitivity to regional needs and production, and plain old political fairness. But, sadly, if it was learned, it would be ignored by the ambitious politicians, business factions, and personalities that would enter the political theater in the late 1850’s.

The Northern States purchased approximately twenty percent of the South’s agricultural products in the 1850’s. The vast majority of the South’s agricultural products were exported to Europe, and accounted for seventy-two to eighty-two percent of the United States’ total exports in that decade. However, the South was overwhelmingly dependent on European and Northern manufactured goods, needed for both consumer needs and use in agricultural production. As had been the case before, a protective tariff at that time would have an enormous benefit to the manufacturing and industrial states of the North, but would have been economically devastating to the South. The old Whig Party, which had always pressed for high protective tariffs, had ceased to exist by 1855. The new Republican Party replaced the Whig Party, and adopted the latter’s policy of promoting the high protective tariffs that enriched the Northern States while impoverishing the Southern States. In 1857, a recession struck the country, giving the politics of protectionism a considerable boost in the industrial North.

In 1860, tariffs on imported manufactured goods were responsible for approximately ninety-five percent of the United States’ government’s revenue. In that year’s Presidential election, Republican candidate, admirer of the late Henry Clay, and former Whig, Abraham Lincoln, campaigned for the Morrill Tariff, which was part of the Republican Party Platform. The tariff would raise the average tax on imported manufactured goods from approximately fifteen percent to thirty-seven percent immediately, to be increased to forty-seven percent

within three years. This was nearly identical to the 1828 Tariff of Abominations which had caused the constitutional crisis of 1832 and nearly led to the secession of South Carolina and the use of armed force by the United States government against South Carolina. In spite of this, on May 10, 1860, the House of Representatives, thirty-sixth United States Congress, December 5, 1859 – March 27, 1861, voted on the Morrill Tariff, House Resolution 338, and passed it with a vote of one hundred and five to sixty-four. The recorded votes of the House are as follows:

Recorded House of Representatives votes on H.R. 338, May 10, 1860

112 delegates from Union States

97 "yea" 15 "nay"

17 delegates from Border States

7 "yea" 10 "nay"

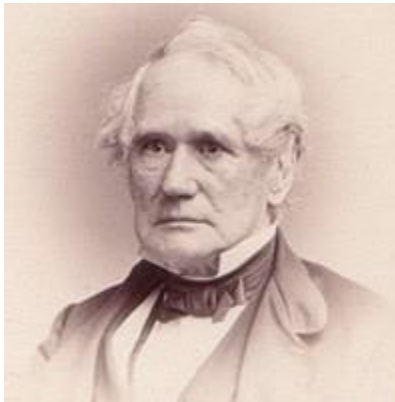
40 delegates from Southern States

1 "yea" 39 "nay"

169 total delegates

105 "yea" 64 "nay"

As can be seen, even had the one Southern and seven Border delegates that voted in favor of the tariff had voted against it, there was never a chance that it would not pass.



Henry C. Carey

Sometime in mid-1860, **Henry C. Carey**, Lincoln's economic "guru" and future chief economic adviser made a prophetic statement in a letter to the author of the Morrill Tariff, United States Senator Justin S. Morrill of Vermont, when he wrote that, "Nothing less than a dictator is required for making a really good tariff." On September 27 of 1860, Representative Thaddeus Stevens of Pennsylvania, an iron manufacturer, rabid abolitionist, and the most politically powerful Republican in Congress, who was also a co-sponsor of the Morrill Tariff, during a speech in New York City, said that of the two most important issues of the Presidential campaign, preventing the expansion of slavery into new states and passing the Morrill Tariff, the new tariff was the most important. He said that the tariff would bring great prosperity to the Northeast, and would

impoverish the South, along with the western states. It was, he told the crowd, essential to the advancement of national greatness and to bringing prosperity to the industrial workers of the North. He also said that if Southern leaders objected to the tariff, that they would be rounded up and hanged.

On November 6, 1860, Abraham Lincoln was elected as the sixteenth President of the United States. With Lincoln winning the election and Northern dominance of Congress bolstered, leaders in South Carolina and the Gulf States began the call for secession. Southern newspapers began to condemn the actions of Congress concerning the Morrill Tariff. An editorial in the November 4, 1860 edition of the *Charleston Mercury* said of the tariff crisis: "The real causes of dissatisfaction in the South with the North, are in the unjust taxation and expenditure of the taxes by the Government of the United States, and in the revolution the North has effected in this government, from a confederated republic, to a national sectional despotism." Some Northern newspapers even condoned secession should the Southern States adopt that course of action. In the November 21, 1860 edition of the *Cincinnati Daily Press*, an editorial said of secession: "We believe that the right of any member of this Confederacy to dissolve its political relations with the others and assume an independent position is absolute."

On 20 December, 1860, that very thing happened, when South Carolina officially seceded from the Union. Mississippi followed suit on January 9, 1861. On the same day that an attempt was made by the USS Star of the West to resupply and reinforce the Federal troops garrisoned at Fort Sumter with 200 men and was repulsed by South Carolina harbor defenses. Florida seceded the next day, and Alabama was next, seceding on January 11th. On 19 January, Georgia seceded, and Louisiana followed, seceding on the 26th. On February 1, 1861, Texas became the seventh state to secede from the Union.

A large, bold, black text graphic on a light background. The text is arranged in three lines: "UNION" on the top line, "IS" in the middle line, and "DISSOLVED!" on the bottom line. The letters are thick and blocky, with a slightly distressed or hand-painted appearance. The exclamation point at the end of "DISSOLVED!" is particularly large and prominent.

What happened next was to be expected, as the secessionist states now considered themselves free of Union control. During the month of February, 1861, Federal forts, and the munitions kept there, in South Carolina, Georgia, Alabama, Mississippi, Louisiana, Florida, and Texas are peacefully taken and occupied by state militias. On 4 February, delegates from South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas convened in Montgomery, Alabama, to establish the Confederate States of America. They did so over the next five days, electing Jefferson Finis Davis of Mississippi as Provisional President of the Confederate States of America on 9 February. On that very day, a second resupply vessel, bound for Fort Sumter, was

repulsed by Confederate batteries. On February 13, 1861, the Virginia Secession Convention convened in Richmond.

RELATED: *The Morrill Tariff* as published in [*The New York Times*](#), February 14, 1861

On February 20, 1861, the United States Senate, thirty-sixth United States Congress, December 5, 1859 – 27 March, 1861, voted on H.R. 338, the Morrill Tariff, and passed it with a vote of twenty-five to fourteen. The recorded votes of the Senate are as follows:

Recorded Senate votes on H.R. 338, February 20, 1861

29 delegates from Union States

25 "yea" 4 "nay"

3 delegates from Border States

0 "yea" 3 "nay"

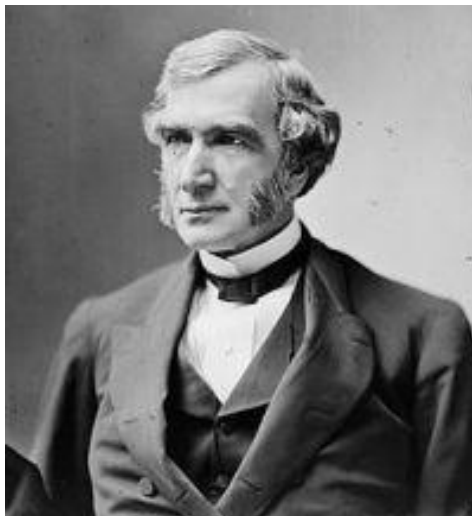
7 delegates from Southern States

0 "yea" 7 "nay"

39 total delegates

25 "yea" 14 "nay"

Again, there was never a chance that it would not pass. The Senate made its final amendments to the Morrill Tariff on March 2, 1861, and sent the bill to President James Buchanan who signed it into law that very day.



Justin S. Morrill

Before the **Morrill** Tariff was even introduced, tariff duties collected from the South already accounted for eighty-seven percent of the total United States tariff revenues. The Morrill Tariff increased that percentage, and again, while protecting Northern industrial and manufacturing interests, it caused the cost of living and

commerce in the South to skyrocket, and also, once again, caused a significant drop in the trade value of Southern agricultural exports to Europe. This caused a prevalence of severe economic hardship and poverty in the South. Perhaps the worst part of it all was the fact that eighty percent or more of the revenues collected through the Morrill Tariff were spent on Northern public works and subsidizing Northern industry and manufacturing, enriching the North even more at the expense of the South.



On March 4, 1861, **Abraham Lincoln** was inaugurated as the sixteenth President of the United States. In his inaugural speech, Lincoln endorsed the Morrill Tariff and promised to enforce it, even in the seceded states, and that he would use force to do so if necessary. On 11 March, 1861, the Congress of the Confederate States of America adopted its own Constitution. At this point, manufacturers and industrialists in the North started to become anxious when they realized that the North, dependent on tariff revenue, would be in competition with a “free-trade” South. It was not only the loss of tax revenues that they feared, but significant loss of trade to Europe. Editorials in Northern newspapers began to not only reflect this nervousness, but also the growing sentiment of leaving the seceded states alone. An editorial in the March 21, 1861 edition of the *New York Times* said of secession: “There is a growing sentiment throughout the North in favor of letting the Gulf States go.” But Lincoln couldn’t bring himself to let the revenues to be gained by the Morrill Tariff go uncollected. Because of this, his actions in early April would cause the nation to become embroiled in a cataclysmic war. On April 4, 1861, when he was asked by John Baldwin (attorney, Unionist, and future Confederate soldier and Congressman) if he would use force to return the South to the Union, he had answered, “Am I to let them go, and open Charleston [and other Southern ports] as ports of entry with their ten percent tariff? What then would become of my tariff?” On that same day, Lincoln ordered ships carrying supplies, munitions, and two hundred soldiers to Fort Sumter to resupply and reinforce the eighty-five Federal soldiers garrisoned there.



Governor Francis Pickens

On April 6, 1861, Lincoln formally informed **Governor Francis Pickens** of South Carolina that he intended to resupply the troops at Fort Sumter, whose garrison was to be tasked with collecting the duties levied by the Morrill Tariff, with provisions only, and assured Governor Pickens that the resupply vessels would be unarmed. Governor Pickens ordered that the supplies not to be allowed to land. On April 11, Major Robert Anderson, commander of the Union forces at Fort Sumter, refused to surrender the fort after having repeatedly refused previous calls to abandon it. That afternoon, the USS Harriet Lane, a Federal gunboat, and the first of the “resupply” ships arrived at Charleston harbor. That evening, she fired a warning shot across the bow of the USS Nashville, having mistaken the Nashville for a Confederate vessel as she sailed past Charleston harbor with no colors hoisted. This proved that Lincoln had lied about the resupply ships being unarmed. At 3:00 in the morning on April 12, 1861, the USS Baltic, the second of the resupply ships reached Charleston Harbor. At 3:45 that morning Major Anderson was given an ultimatum; abandon Fort Sumter, or be fired upon. Once again, he refused. He was then informed that the Confederates batteries would open fire at 4:30 a.m. As promised, at 4:30 a.m. the shell that signaled the beginning of the war burst in the sky above Fort Sumter.

The passage and promised enforcement of the Morrill Tariff made it clear that the Union was concerned only with Northern interests and that the South was nothing more to the United States government than a tool to be used in promoting those Northern interests, and the whole world knew it. In October of 1861, Karl Marx, who favored the North like most European socialists of the time, said in an article published in England, that, “The war between the North and South is a tariff war. The war, is further, not for any principle, does not touch the question of slavery, and in fact turns on the Northern lust for power.” In December of that year, Charles Dickens, famous English author and a strong opponent of slavery, said about the War of Northern Aggression: “... the Northern onslaught upon slavery is no more than a piece of specious humbug disguised to conceal its desire for economic control of the United States... Union means so many millions a year lost to the South; secession means loss of the same millions to the North. The love of money is the root of this as many, many other evils. The quarrel between the North and South is, as it stands, solely a fiscal quarrel.”

None could have said it better.

RELATED: [Lincoln's Tariff War](#)

September 20, 2017

K. Lance Spivey

Deo Vindice

https://metropoliscafe.us/2017/09/20/the-morrill-tariff-of-1861-the-true-cause-of-secession-and-the-war-of-northern-aggression/?fbclid=IwAR1RxngHxuW4WI7S7cfZ3Sk8kYb1_X47xlZq79DzqP5SjJpmlDkKNrrfYml

Beto O'Rourke Calls for Removal of Confederate Plaque From Texas State Capitol: 'Take it Down Today'

By [Alexandra Hutzler](#) On Tuesday, November 27, 2018 - 13:24



Texas Congressman Beto O'Rourke gives his concession speech during the election night party at Southwest University Park in downtown El Paso on November 6, 2018. O'Rourke has recently called for the removal of a confederate plaque hanging in the Texas Capitol. Photo: Paul Ratje/AFP/Getty Images

Beto O'Rourke is calling for the removal of a controversial Confederate plaque hanging in the Texas State Capitol building, tweeting on Tuesday to "take it down today."

The plaque contains the Children of the Confederacy's [creed](#), which is a statement that pledges "to study and teach the truths of history (one of the most important of which is, that the War between the States was not a rebellion, nor was its underlying cause to sustain slavery)."

Texas Democratic lawmaker Eric Johnson has demanded the marker be taken down, arguing that it is inaccurate and offensive. Last month, Johnson filed a request with the Capitol's art curator to relocate the plaque so that it would not be in a "public space of honor."

Last week, the state's attorney general released a statement pointing out several officials who had the power and legal authority to remove the plaque. Those officials include the building's curator, the State Preservation Board and the state legislature. As a result of the statement, the State Preservation Board is currently reviewing the procedure for removing a historical item.

"The AG has spoken. The Capitol curator can unilaterally remove the plaque. No need to politicize this issue or bog down the 86th #TxLege. Remove it and let's move on," Johnson tweeted on Monday evening.

O'Rourke retweeted Johnson's tweet on Tuesday morning, writing "I'm with Eric on this one. Take it down today."

It's not the first time that the congressman has suggested that public confederate monuments in the state of Texas be taken down. "If there is some place to house them, such as in a museum where they can be presented in context with a full telling of the history, that's one thing. But to be in a place of public honor that sends the message that these are people whose actions we honor, that cannot stand," he [said](#) last year.

The comment comes as O'Rourke continues to make national headlines after narrowly losing his Senate race against Ted Cruz earlier this month. The Democrat, who many have compared to former President Barack Obama, announced on Monday that he has not ruled out a presidential run in 2020.

In a Medium post written shortly after the midterm election, O'Rourke described running for the White House—literally. He chronicled a morning run through Washington D.C. writing: “There were in some places no tracks, mine were the first footprints down in the new snow. At other points I'd see someone walking in front of me, once another runner (“only the crazies come out today!” he said).”

The blog post went on to describe O'Rourke running past World War II memorials, the Lincoln Memorial and Washington monument while encountering supporters from across the country.

“We're thinking through a number of things and Amy and I made a decision not to rule anything out,” O'Rourke told members of the press on Monday. “The best advice I received from people who've run for and won and run for and lost elections like this, is don't make any decisions about anything until you've had some time to hang with your family and just be human. And so I am following that advice.”

<https://www.newsweek.com/beto-orourke-calls-removal-texas-confederate-plaque-1233697?amp=1&fbclid=IwAR2yMw8CVzOXBOfqxZVjbnFJsgBvFdXC07Xrfl8-kMMs0hdZ3IIXYINFDxw>

A Texas Monument Protection bill - 2019

The effort to produce and pass a Texas Monument Protection bill is led by the hardworking Texas Legislators, Pat Fallon and James White.

They need your help in the other Congressional districts; please contact them and ask for their wholehearted support of the Texas Monument Protection bill and to work with Fallon and White.

We need to have everyone supporting this bill, one each in the Senate and the House Of Representatives.

To aid in having our compatriots contact their respective senator/house representative, here is handy link:

<https://house.texas.gov/members/find-your-representative/?fbclid=IwAR0Y9uy8eTCaFgdCGxOQBRJ3tvGmzHoknYkiRG9WT9PZ-oQT6mV6DwaRITo>

A controversial Civil War memorial faces removal after West Virginia election



Linda Ballard and other residents sought the removal of a plaque honoring Confederate soldiers at the county courthouse in Charles Town, W.Va. Now, with the election of a county commissioner friendly to their request, Ballard says, “It’s not just an accomplishment, it’s a sense of freedom.” (Michael S. Williamson/The Washington Post)

By **Joe Heim**

November 20 at 7:12 PM

A small slice of Civil War history was on the ballot this month in Jefferson County, W.Va. Not officially, perhaps, but the issue lingered right below the surface of a spirited County Commission race. And now that incumbent Republican Peter Onoszko has been ousted by Democratic challenger Ralph Lorenzetti, a memorial plaque honoring Confederate soldiers looks like it will soon be removed as well.

How the plaque came to be placed on the county courthouse in 1986, some 121 years after the Civil War ended, is not fully understood.

But the push to take it down started last year after the violent white-supremacist marches and rallies in Charlottesville, which began as a protest of that city’s decision to remove a statue of Confederate Gen. Robert E. Lee from a downtown park. Following the Charlottesville riot, communities across the country called for Confederate statues to come down, and in many places — Baltimore, New Orleans, Austin, Gainesville, Fla. — they did.

ADVERTISING

In Jefferson County, six local African American women, all in their 60s and 70s, wrote a letter to the County Commission seeking the removal of the plaque from the courthouse.

[Civil War’s legacy hangs over a plaque honoring Confederate soldiers]

“It is impossible to enter the courthouse to conduct business or to even vote without being taunted by its presence,” they wrote. “The plaque perpetuates division at all levels on a wider scale.”

The plaque, the size of a cookie sheet, is simple and, for some, easily overlooked. Placed near the courthouse entrance in Charles Town, it reads: “1861-1865: In honor and memory of the Confederate soldiers of Jefferson County, who served in the War Between the States. Erected by the Leetown Chapter #231 United Daughters of the Confederacy.”

The women, led by Linda Ballard, said they didn’t want a big fuss, they just wanted the plaque taken down. They noticed that there wasn’t a plaque for Union soldiers and there wasn’t anything marking the selling and trading of their enslaved

ancestors in front of the courthouse. Why, they asked, should a plaque honor the side that fought to preserve slavery? And why was it placed there so recently?

Onoszko had voted to keep the plaque. Even as it emerged as an election issue, he insisted he was not concerned.

“I’m on the side of the people on this issue,” he told *The Washington Post* a year ago. “Not 100 percent of the people, but the voting majority.”

That analysis proved incorrect. On Election Day, Lorenzetti took 51 percent of the vote to Onoszko’s 42 percent, with an independent candidate scooping up the rest.

“The plaque definitely had some bearing in the election and was a big issue for some voters,” Lorenzetti said in an interview. “And it was a much bigger issue in the African American community.”

African Americans make up about 7 percent of Jefferson County’s 53,000 residents. Ballard and the women who pushed the commission to take action see the election result as vindication. Over the past year, they and their supporters continued to attend commission meetings. They held rallies and carried signs declaring, “No tributes to slavery.” Ballard has no doubt that their efforts helped lead to Onoszko’s defeat.

“I feel certain that our request influenced this change because that plaque had been up there since 1986, and Democrats as well as Republicans had left that plaque up there,” she said. “If we had not elevated the issue, it probably would continue to stay there.”

When Ballard and the other women first suggested removing the plaque last year, the county commissioners, four Republicans and one Democrat, listened to their appeal but were not swayed. They voted unanimously to keep the plaque in place. Onoszko, then the commission president, said the plaque was history and should stay, even if it represented a history not everyone liked.

But he went further, blaming efforts such as the one to remove the plaque on “a small radical minority among both white and black Americans who seek to undermine over a century and a half of progress toward reconciliation between regions of America and the races of America, creating harmful division and discord among our people and threatening to destroy our country.”

That didn’t sit well with Ballard, her friends and like-minded residents of the county. The issue festered and received extensive coverage in the following months in the local newspaper, the [Spirit of Jefferson](#). Founded in 1844, before West Virginia’s creation, the paper wrote numerous editorials calling for the plaque’s removal.

After further hearings and public debate, two of the commissioners, Democrat Patsy Noland and Republican Jane Tabb, said they had changed their minds and would vote to remove the plaque. But Onoszko and Republicans Josh Compton and Caleb Wayne Hudson quashed that effort.

Following his election victory, Lorenzetti pledged again to join Noland and Tabb in voting to remove the plaque. “My view is it should be taken off and put in a proper historical place,” he said.

Onoszko acknowledges that the plaque controversy played a role but said in an interview it “was not that great a part.” He pointed to his support for building a controversial manufacturing plant in the county as the main reason he was ousted.

“The plaque was a minor issue, and my feeling is still that it’s historic and should stay up,” he said. “When you look at history, you have to look at it, warts and all.”

But Onoszko expects that the plaque will soon be removed.

“The plaque is going down,” he said. “I expect that as soon as they can vote on it, they will move it.”

Ballard said she’s looking forward to walking into the county courthouse without having to encounter the plaque.

“It’s not just an accomplishment, it’s a sense of freedom,” she said. “Our strength really came from our enslaved ancestors. We took action because of them. We were their voices.”

Ballard may not have to wait long to get her wish. In an interview, Noland said she plans to put the plaque issue on the commission’s agenda for its Nov. 29 meeting.



Joe Heim Joe Heim joined *The Washington Post* in 1999. He is a staff writer for the Metro section. He also writes *Just Asking*, a weekly Q&A column in the Sunday magazine.

The Southern Political Tradition is Winning

By [Brion McClanahan](#) on Nov 14, 2018



Nationalist Jeff Sessions gets canned and a nullifier takes his job.

This is actually an odd twist of fate. A friend of mine knows Sessions personally, and he continually expressed disappointment at Sessions's actions as AG. Jeff Sessions is from Alabama and is named after two famous Confederate heroes, Jefferson Davis and P.G.T. Beauregard. His replacement, Matthew Whitaker, hails from that great bastion of federalism, Iowa. But Whitaker said he supported nullification not once, but twice in 2014. Sessions never took such a stand.

You almost couldn't make this up. The North is out "constitutioning" the South.

Of course, the Twitter legal scholars jumped all over Whitaker after CNN [published a November 10 hit piece](#). So did the "actual legal scholars," most of whom just regurgitate the same tired nonsense about the supremacy clause, racism, and slavery. Middle school students could get more creative. And most probably know more history.

One Twitter legal scholar said that nullification was acceptable for weed, but anything else should be off the table. This passes for deep thought in 2018.

You see, according to the "actual historians" and "legal scholars," Whitaker is nothing more than a "hack." Why? Because he also had the nerve to criticize *Marbury v. Madison* in addition to saying that the founding generation supported nullification.

He is right on both issues, but to our modern intellectual overlords, Whitaker exemplifies everything they hate, namely people who think independently and have the nerve to say it.

Of course, the Left (and some neoconservatives as well) are challenging Trump's temporary appointment as unconstitutional. They don't want a man who won't bend to their will to have such power. The vanilla Eric Holder was so much better. To be honest, Whitaker probably couldn't get through the spineless weasels in the Senate, so his time as AG will be short-lived, but even so, this is the first time since the middle of the 19th century that a man with even marginally supportive views of nullification held that position.

The most important takeaway from the Whitaker appointment is that the Southern political tradition is gaining traction and the agents of the state can't stand it.

Take, for example, [the hit piece Think Progress published](#) about the Abbeville Institute's recent conference on "The Revival of Secession and State Nullification." I could have written it before the event took place. The "reporter" probably did.

Mention white supremacy and the Confederacy: check.

Mention the SPLC: check.

Mention segregation and slavery: check.

Mention John C. Calhoun and George Wallace: check.

Media outlets like Think Progress really think throwing out these bogeyman comparisons works on anyone with more than a quarter of a brain. That says a lot about their readers.

The "reporter" who attended lied about what organization he represented and only relented after speaker Michael Boldin pressured him into giving up the ghost. What transparency. One Think Progress acolyte wanted to let them know he has been "tracking" the Institute for years if they needed any further information. This makes it seem like the Institute hides in dark corners of the web and holds secret conferences with secret papers that only its secret participants can read. Let me help. The Institute has a [FREE website](#) that contains virtually [every lecture from every conference](#) FREE of charge along with a [FREE podcast](#), FREE articles, and a [YouTube channel](#) with FREE videos. The organization has so much to hide.

This "reporter" understated attendance at the conference, failed to mention that two of the seven conference speakers were Leftists, and conveniently omitted that Boldin used Rosa Parks as an example of nullification. Yes, these speeches were seething with George Wallace inspired white supremacist rage.

Most people who read the Institute's material or attend its conferences walk away with the impression that the Southern tradition is the *American* tradition, that so much of what makes America great was born and bred in the South. The Institute's message is a positive affirmation and academic exploration of what is true and valuable in the Southern tradition. That includes a rich cultural heritage of music, food, literature, and art as well as people (Calhoun, Upshur, Taylor of Caroline, Randolph of Roanoke), symbols (Confederate monuments and flags), and ideas (state nullification and secession) that many in the mainstream political class and media find deplorable. The South is a beautiful mosaic, or better, as Dr. Robert Peters called it, a bountiful garden in need of cultivation.

The Southern political tradition is finding currency in the age of Obama and Trump because unlike the drones at Think Progress and other "mainstream" media outlets, thoughtful people across the political spectrum are seeking solutions to modern problems that don't involve Washington D.C. They are being distinctively *American*. But according to the SPLC, that makes them "political extremists." I wonder if they would use the same classification for [Hillary Clinton](#), or better yet Jefferson and Madison? Clearly not, but the examples of Whitaker and Clinton also means we are winning.

Think Progress and CNN just don't want you to know it.

About Brion McClanahan

Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson's last doctoral student. He lives in Alabama with his wife and three daughters.

<https://www.abbevilleinstitute.org/blog/the-southern-political-tradition-is-winning/>

Hyde-Smith co-sponsored resolution honoring confederate soldier for 'defending homeland:' CNN

BY JOHN BOWDEN - 11/24/18 09:48 PM EST 1,874



© Greg Nash

Sen. Cindy Hyde-Smith (R-Miss.) reportedly co-sponsored a resolution in Mississippi's state Senate in 2007 that among other things honored a Confederate soldier for his efforts to "defend his homeland."

CNN's KFile reported Hyde-Smith co-sponsored a resolution honoring Effie Lucille Nicholson Pharr, a then-92-year-old Mississippi resident whose father, Thomas Jefferson Nicholson, served as a soldier in the Confederate army.

The resolution, which can be found online, refers to Nicholson Pharr as "the last known living 'Real Daughter' of the Confederacy living in Mississippi" and to her father's work to "defend his homeland and contribut[e] to the rebuilding of the country" during and after the war.

"[T]his resolution -- which ostensibly is about honoring the 'daughter' -- really seems to be an excuse to glorify the Confederate cause," Nina Silber, president of the Society of Civil War Historians told CNN about the resolution.

It "rests on an odd combination of perpetuating both the Confederate legacy and the idea that this was not really in conflict with being a good citizen of the nation," she added.

The senator's campaign declined to comment from The Hill on her support for the resolution.

Hyde-Smith has faced a barrage of controversies about race in recent days due to controversial statements made by the senator, who is facing Democrat Mike Espy in a runoff election for her seat on Tuesday.

The senator was criticized for joking that she would attend a "public hanging" when prompted by a supporter during a campaign event, and battled reports Saturday that she attended a school in her youth specifically designed to avoid integration of Mississippi public schools during the civil rights era.

<https://thehill.com/homenews/campaign/418100-hyde-smith-co-sponsored-resolution-honoring-confederate-soldier-for>

UDC CONVENTION dogged all weekend from activists threatening violence and disturbance of their observances

The daily beast link below is totally anti-UDC....
But gives insight as to what our UDC haters are saying.

Sent: Sunday, November 4, 2018 7:35 PM

Subject: UDC CONVENTION

As you may know, the national UDC is having their annual meeting in Richmond right now. I just received a phone call from past NC UDC President Peggy Johnson (the NCSCV's dear friend) to let me know that the national organization has been dogged all weekend from activists threatening violence and disturbance of their observances...they even had to go so far as to cancel their memorial for deceased members at the UDC Memorial Building due to credible threats. The building itself was also "egged" earlier this week.

Because they are considered by our enemies to be the weaker and easier targets (we know better), they are being now targeted in a reckless campaign of defamation and violence-baiting:

A MEASURING ROD

Time to Expose the Women Still Celebrating the Confederacy

'Their name is on all their monuments, but maybe because those plaques are rusty and faded people don't realize the UDC is still a functioning organization.'



Kali Holloway

11.02.18 10:07 PM ET

Photo Illustration by Lyne Lucien/The Daily Beast



In 1926, the United Daughters of the Confederacy [erected a monument to the Ku Klux Klan](#) in a town just outside Charlotte, North Carolina. Though the marker itself seems to have been lost to time—or more precisely,

to the urbanization and shrubbery that has sprouted around it—proof of its existence endures thanks to the UDC’s own meticulous record-keeping. In 1941, a local division of the group published North Carolina’s *Confederate Monuments and Memorials*, a book that handily compiles various tributes to the Confederacy from around the state, many of them the UDC’s own handiwork. Writer Greg Huffman got his hands [on a first pressing](#), in which he noted the monument’s inscription:

“In commemoration of the ‘Ku Klux Klan’ during the Reconstruction period following the ‘War Between the States,’ this marker is placed on their assembly ground. Erected by the Dodson-Ramseur chapter of the United Daughters of the Confederacy. 1926.”

ADVERTISEMENT

Since the UDC’s founding in 1894, the elite white Southern ladies’ group has dedicated itself to erecting Confederate monuments around the country and, in more recent years, quietly ensuring those markers remain standing. They have been the single most effective propagandists for the Lost Cause myth, an alternative-fact-ridden version of history that denies slavery as the central cause of the Civil War while also insisting that slavery was a mutually beneficial institution—a win-win for both enslavers and the enslaved. UDC textbooks have taught generations of Southern children that the Confederacy—a nation [whose founders were unequivocal about its cornerstone](#) being white superiority and black enslavement—was a valiant and valorous cause.



Daughters of the Confederacy showing how the flag should be saluted.

Despite its influence, the UDC is rarely name-checked in national discussions about Confederate monuments overtly celebrating white supremacy. And the group remains active, with its national conference—an explosion of antebellum dresses and nostalgia for slavery—happening this weekend in Virginia.

It's time they were given the credit they deserve.

White Supremacists Hiding in Plain Sight

“Their name is on all their monuments, but maybe because those plaques are rusty and faded people don't realize the UDC is still a functioning organization,” says Heather Redding, an organizer with Hillsborough Progressives Taking Action, a North Carolina chapter of Indivisible. For the past two years, HPTA and other local anti-racist organizations have protested the North Carolina UDC chapter's annual gathering in Durham.

“They meet regularly, they collect dues, they give scholarships, and they're a nonprofit that gets tax breaks,” says Redding. “Basically, they're white supremacists hiding in plain sight. And that's particularly frustrating, because they parade around like an innocent historical group that just does community service.”



Confederate Street Names
On the grounds of St. John's Episcopal Church in Brooklyn.

According to the SPLC, the UDC [sponsored more than 450 monuments](#), buildings, plaques and other tributes to the Confederacy. Though its influence has always been most pervasive in the South, members spread the Lost Cause to parts north of the Mason-Dixon line and west of the Mississippi river. A 1912 UDC plaque in Brooklyn commemorating [Robert E. Lee](#) was only removed last year; a road the group named for the Confederate general [remains in the borough](#). Seattle's only Confederate monument was erected by the UDC and not incidentally, carved from [a 10-ton block of Stone Mountain, Georgia](#), where the KKK held its 1915 rebirth ceremony. Even Arlington National Cemetery has a UDC Confederate memorial, erected in 1914 on Confederate President Jefferson Davis's birthdate. It features a [crying black "mammy" figure](#), a white baby under her arm and another tugging at her apron.

Most of the UDC's monuments were erected long after the Civil War, in the 1910s and 1950s, effectively monumentalizing white racial resentment during the eras of Jim Crow and the Civil Rights Movement. In periods of epidemic anti-black racist violence and intimidation, UDC Confederate markers were visible symbols of white terror.

They still are.

Creating a Miseducated Nation

Ladies Memorial Associations formed immediately after the Civil



War in battle-ravaged, economically wasted towns across the South. “They were trying to honor Confederate dead at a time when surviving Confederate veterans could not wear their uniforms in public, could not be involved politically, could not hold political office,” says Jalane Schmidt, a professor at the University of Virginia and organizer for the Charlottesville, Virginia, chapter of Black Lives Matter. In an era when the white South was still demoralized by their Civil War loss, these white Southern women—many of them from wealthy, prominent families—set about doing the work of decorating the fallen.

Karen Cox, author of the definitive history of the UDC, 2003’s [Dixie’s Daughters](#), describes the LMAs as concerned with proper burials. “One of the key things Ladies Memorial Associations did early on was try to return soldiers bodies’ from battlefields where they died to their hometowns, and to create Confederate cemeteries,” she says. “They would also raise money for monuments, but the first monuments that they put up were modest, and they were erected in cemeteries.”

At the end of Reconstruction—that brief period when federal intervention made racial equality in the South seem possible—the North pulled its troops out of the South, leaving formerly enslaved blacks to fend for themselves. Power was again assumed by white southern men, [Cox writes](#), and the Lost Cause agenda truly took shape, focusing “less on bereavement and more on celebrating the virtues of the Confederacy.”

In the 1890s, the UDC coalesced from disparate LMA chapters throughout the South, and undertook what is today known as a vast rebranding campaign. Humiliation was transformed into honor in a rewriting of Civil War history that pitted a fictionalized Southern agricultural paradise against a Northern industrialized Goliath. With the war on the battlefield long lost, the UDC aimed its sights on a cultural win.

“The memorial associations had been seen as doing women’s work—tending to the dead, remembering those lost, bringing flowers to graves. It was seemingly innocent work confined to graveyards,” says Schmidt. “But the Trojan Horse factor comes in when the [UDC] started taking this form of memorialization, which had been saved for the grieving, out into the public square... That’s when we see the start of Confederate propagandizing. The UDC moves from memorializing in graveyards to monumentalizing in public spaces. And what these monuments did is they raced public spaces as white.”

“In 1923, the U.S. Senate approved a plan backed by the Daughters for a monument in Washington D.C. 'in memory of the faithful slave mammies of the South.'”

The UDC chose to erect many monuments in close proximity to legislative and judicial power centers, which is why so many Confederate markers are today located near courthouses and on state capitol grounds—a reminder to black folks that white institutions were not there to serve their interests. This past August, North Carolina’s [historical commission declined to take down](#) a UDC [Confederate marker](#), along with two others, from the Raleigh capitol building; a coalition of Charlottesville residents is currently engaged in a fight to [remove a 109-year-old UDC “Johnny Reb”](#) statue from a local courthouse.

“The UDC put [its monuments] in places where citizens have to work with their government,” says Cox. “If you're an African-American person or a person of color, you have to pass by that Confederate monument on your way into the courthouse. It was a reminder that you're not likely to get a fair trial or fair treatment inside of that building. That, to me, was one of the UDC’s most overt signs to the local black community that, “We're in charge here. This is a white man's government.”

Around the start of World War I, UDC membership hit a [peak of 100,000](#). In addition to erecting cheap, [mass-produced statues from Yankee manufacturers](#) at an astonishing clip, the UDC in this era was venturing into uncharted public relations territory for the time. When the group learned in 1912 that a new transcontinental highway was to be named for Abraham Lincoln, members fundraised and lobbied state legislatures to build [a competing cross-country highway named after Jefferson Davis](#). Though the project was never fully realized, a handful of states still have roadways named for the leader of a rogue U.S. enemy state. In 1923, the UDC [successfully lobbied the U.S. Senate](#) to build a Washington, D.C. monument “in memory of the faithful slave mammies of the South.” The project died in the House, but the UDC [succeeded in putting up other “loyal slave” markers](#) elsewhere, bolstering the sinister Lost Cause lie that blacks had been content in bondage.

“After learning a transcontinental highway was to be named for Abraham Lincoln, the Daughters pushed states to build a competing one named for Jefferson Davis.”

The group also put some serious effort into lauding and normalizing the KKK, which was also in the midst of a [membership explosion](#).

“The UDC always had ties to the Klan,” says Heidi Christensen, former president of the Seattle UDC chapter who quit the group in 2012. “But the connection became more overt in the 1910s. You’ve got *Birth of a Nation*, and then the second rising of the Klan, and you see [the UDC] openly revering the KKK and defending them as saviors of the white southern race during Reconstruction. Those things made it clear they were loyal to the Klan and saw them as heroes. And in some ways [the UDC was] sort of like the KKK’s more feminine, genteel sister organization.”

In a 1915 letter to the designer and original sculptor of the [Confederate monument at Stone Mountain](#), Georgia UDC member Caroline Plane requested Klansmen be represented in the marker because “the Klan... saved us [from Negro domination and](#) carpetbag rule.” One year later, Los Angeles UDC leader Annie Cooper Burton penned a book simply titled [The Ku Klux Klan](#) that encouraged every UDC division to get “a memorial tablet dedicated to the Ku Klux Klan.” UDC “historian” Laura Martin Rose’s 1914 book, [The Ku Klux Klan or Invisible Empire](#), today reads like KKK fanfic, brimming with swooning passages about the Klan’s knack for racially terrorizing black people. Rose justifies that terror by leaning into the racist lie about the need to violently protect the sanctity of white womanhood.

“This book was unanimously endorsed by the United Daughters of the Confederacy...,” Rose writes, “[who] pledged to endeavor to secure its adoption as a supplementary reader in the schools and to place it in the libraries of our land.”

The UDC’s endorsement of pro-Confederate textbooks—and bans of those that didn’t promote the Lost Cause—would ultimately shape Southern education and historical memory for generations. That effort started almost immediately after the group’s establishment, when [members began promoting](#) textbooks for schoolchildren such as Susan Pendleton Lee’s *Advanced School History of the United States*. The 1895 book concluded the upside of slavery was that “hundreds of thousands of African savages [were] civilized and Christianized,” and suggested perks included being “fed, clothed, lodged and cared for better than any [other menial class on the globe](#).” According to Cox, the effort to indoctrinate Southern children into the mythology of the Lost Cause—creating “[living monuments](#)” who would propagate the UDC’s agenda—became one of the UDC’s greatest priorities and legacies. The UDC’s youth auxiliary, the Children of the Confederacy, was founded in 1917.

“In some ways the UDC was the KKK’s more feminine, genteel sister organization.”

— Former Seattle UDC chapter President Heidi Christensen, who quit the group in 2012.

Two years later, UDC “historian general” Mildred L. Rutherford [published a lengthy 1919 pamphlet](#) titled *A Measuring Rod to Test Text Books and Reference Books in Schools, Colleges, and Libraries*. The brochure advised school administrators charged with vetting textbooks in “colleges, schools and all scholastic institutions” to reject books that didn’t “accord full justice to the South.” Rutherford’s list of mandates included:

Reject a book that calls a Confederate soldier a traitor, a rebel and the war a rebellion

Reject a book that says the South fought to hold her slaves

Reject a book that speaks of the slaveholder as cruel or unjust to his slaves

Reject a book that glorifies Lincoln and vilifies Jefferson Davis

The brochure also advised Southern librarians to vandalize books in their own collections that did not adhere to these rules by writing "Unjust to the South" on the title page. This method of vetting history textbooks became common practice in Southern schools from the 1920s through the late 1970s. White Southern children—as well as their black peers, who inherited old textbooks when whites had no more use for them—were steeped in the myths and delusions of white supremacy.

“The Daughters, whose youth auxiliary is the Children of the Confederacy, used textbooks to shape “living monuments,” as its ther group’s “historian general” once advised teachers to “Reject a book that says the South fought to hold her slaves (or) that speaks of the slaveholder as cruel or unjust to his slaves.””

That misinformation campaign has informed the politics of lawmakers from Strom Thurmond to Jeff Beauregard Sessions [to Kay Ivey](#), resulting in policy-making that springs from anti-blackness and Confederate apologia. Neo-Confederate [politicians raised on UDC propaganda](#) have in recent years [passed cultural heritage laws](#) that make Confederate monument removal illegal and fabricated [the existence of black Confederate](#) soldiers to promote the fable that the Confederacy was an exercise in diversity. [Virginia Senate](#)

[candidate Corey Stewart](#) built a campaign platform out of a pile of Confederate monuments draped in rebel flags—and very little else—and secured the GOP nomination.

It's not just politicians. A 2015 McClatchy-Marist poll found 41 percent of Americans don't believe in the [immutable fact of slavery](#) as the catalyst for the Civil War. And those books aren't fully out of circulation. Earlier this year, angry parents in Texas complained after discovering their kids had were being taught history from a [textbook that goes out of its way](#) to declare some enslavers “kind and generous owners,” among other offensive tidbits.

The UDC: Still winning

By the UDC's own estimates, current membership [stands somewhere around 25,000](#). In 2008, the UDC issued a “Reaffirmation of the Objectives of the United Daughters of the Confederacy,” which began by restating its objectives from the group's 1919 [Articles of Incorporation](#): “Historical, Benevolent, Educational, Memorial and Patriotic.” But among the Lost Cause rhetoric about “Confederate valor” and references to “the War Between the States” was a update that makes clear UDC efforts to distance itself from its racist legacy and those who carry it forth:

BE IT KNOWN, that The United Daughters of the Confederacy® does not associate with or include in its official UDC functions and events, any individual, group or organization known as unpatriotic, militant, racist or subversive to the United States of America and its Flag, AND

BE IT FURTHER KNOWN, that The United Daughters of the Confederacy® will not associate with any individual, group or organization identified as being militant, unpatriotic, racist or subversive to the United States of America and its Flag.

Even as the rest of the country has erupted in debates, and occasional violence over Confederate monuments, the UDC has generally kept a low profile. Members rarely speak publicly or respond to activists or the media. (The group did not respond to a request for comment on this story by press time.) A rare exception followed the 2017 Unite the Right rally in Charlottesville, an event whose target audience was racists enraged over the proposed removal of a Robert E. Lee statue. Heather Heyer's murder and [the beating of DeAndre Harris](#) proved the violent extremes white racists will go to in order to defend Confederate monuments.

“We are grieved that certain hate groups have taken the Confederate flag and other symbols as their own,” UDC President Patricia M. Bryson [wrote on the group’s website](#). “We as an Organization do not sit in judgment of [our ancestors] nor do we impose the standards of the 21st century on these Americans of the 19th century.”

In this, Bryson inadvertently confirmed the UDC’s continued commitment to ignoring the personhood of *black* “Americans of the 19th century,” who always recognized the immorality of slavery. New millennium, same old UDC.



Two UDC members in 1912

Library of Congress

Instead of putting new Confederate monuments up—the [Sons of Confederate veterans are handling](#) that job quite nicely—the UDC now pursues legal action against those trying to take them down. Over the last few years, the courts have become the primary tool of the UDC in fighting off challenges to their memorials.

In an ongoing case, [a Texas chapter of the group sued the city of San Antonio](#) after a council vote brought down a Confederate marker. This past July, a Louisiana UDC chapter announced plans to appeal a federal [judge’s dismissal](#) of their lawsuit seeking to prevent removal of a Shreveport Confederate monument. The Tennessee UDC chapter sued Vanderbilt University over its plans to remove “Confederate” from a dormitory name, citing a \$50,000 UDC contribution to the building’s construction in 1933. Vanderbilt was [ultimately forced to pay the UDC \\$1.2 million](#)—the 2016 equivalent of the original donation—for the right to wipe the offensive word from the building’s facade.

In August, the city of Franklin, Tennessee, filed suit against a local UDC chapter in response to threats of litigation by the group's lawyer. The issue? Plans by local officials to put up four [African-American history markers](#) near a UDC Confederate monument in a town square to “help tell a fuller story of the Civil War.” But the group that says it is about history and heritage, not hate, claimed it owned not only the Confederate statue but the entire town square, and threatened suit if the African-Americans history memorials went up [anywhere near its monument](#).

There are other less grand ways the UDC continues promoting its damaging and dangerous historical lies. Kirt von Daacke, an Assistant Dean and professor in the History Department at the University of Virginia, and author of a 2012 book titled [Freedom Has a Face: Race, Identity, and Community in Jefferson's Virginia](#), told me in a brief email exchange that the UDC had emailed requesting he “come speak to the group about the [‘happier’ stories during the time](#) of slavery.” He declined.

Earlier this year, Encyclopedia Virginia editor Brendan Wolfe wrote [a brilliant response](#) to demands from the state's UDC branch to revise [its entry](#) on the group to omit the term “white supremacy.” (The group also has a petition calling for the same change to its [Wikipedia page](#).)

When I spoke to Wolfe, he was fairly generous in his recognition of how these ideas are the natural runoff of bad historical understanding. The angry emails he'd gotten about the article, he told me, “were all from [members of] the UDC, and they ranged in tone from pretty reasonable to really angry and unreasonable. But from my opinion, a lot were just really woefully *misinformed*—not just uninformed but misinformed—about some basic history.”

Past Time To Update the Story

Despite the various ways in which the UDC has contributed to the miseducation of the American public and helped mainstream white racist terror, there's been little public shaming of the group or its members.

A recent article [by AP reporter Allen Breed](#) notes that the government of Virginia still awards its state branch “tens of thousands of dollars for the maintenance of Confederate graves—more than \$1.6 million since 1996.” Funding to maintain black grave sites from the late 19th and early 20th centuries only began in 2017, after [a series of bills cleared the](#) Virginia General Assembly.



Daughters of the Confederacy unveiling the 'Southern Cross' monument at Arlington, VA.

Getty

“I think many of us have taken an interest in this group because no one else has,” Heather Redding says, explaining why she and fellow activists have focused their efforts on the UDC as part of a larger strategy of anti-racist action. “It doesn’t seem like there’s been any sort of movement to hold them responsible for the damage they’ve done and for the way they continue to impede racial reconciliation and healing in this country. Once you start going down the rabbit hole of looking at their propaganda, it’s hard to fathom that this group still exists. And the more you realize how entrenched they are in this false narrative they’ve constructed, you can’t help but hold them accountable for all the damage they’ve done over generations and generations.”

“I’m sure these ladies are very nice ladies. I’m sure they’re doting grandmothers and they love kittens. And they are also the Great Aunt Bettys of folks who are sitting on the city council. So how dare you say she is a racist? But that’s part of the problem of the normalization,” says Schmidt. “We, as a country, should have moved beyond this—the fact that these women were able to install monuments that are still here, in some cases, 100 years later, that we can’t get rid of. There’s just not the political will to remove them. In as much as political officials don’t want to challenge this, they are passively allowing this ideology to win. And this organization is still winning.”



KALI HOLLOWAY

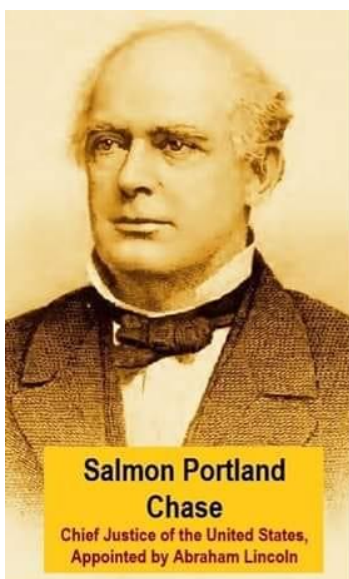
Kali Holloway is the Director of the [Make It Right Project](#), a new national campaign to take down Confederate monuments and tell the truth about history. Her writing has appeared in Salon, The Guardian, TIME, AlterNet, Truthdig, Huffington Post, The National Memo, Jezebel, Raw Story and numerous other outlets.

<https://www.thedailybeast.com/time-to-expose-the-women-still-celebrating-the-confederacy?ref=scroll>

Especially now in North Carolina, they are with us in the fight and we must endeavor to protect them whenever possible. Our enemies, natural cowards, are always going to hit what they consider easy targets first...they obviously haven't raised the ire of Southern women before or they would reconsider. It is also ironic considering their apparent love for feminism. Either way, they are going after the UDC hardcore and in a coordinated way with the media.

I share this because I wanted you to all know what our sisters in the UDC are going through. It's just another sad, disgusting sign of the times. We must support them whenever they need us.

Jake Sullivan, Heritage Officer, NC Sons of Confederate Veterans



Picture Source:

1874, An Account of the Private Life and Public Services of Salmon Portland Chase, cover.

Salmon Portland Chase

Chief Justice of the United States,
Appointed by Abraham Lincoln

“If you bring these leaders to trial, it will condemn the North,” Chase had warned his former colleagues in July, ‘for by the Constitution secession is not rebellion.’ As for the rebel chieftain, the authorities would have done better no to apprehend him. Lincoln wanted Davis to escape and he was right. His capture was a mistake. His trial will be a greater one. We cannot convict him of treason. Secession is settled. Let it stay settled.”

Shelby Foote, The Civil War: A Narrative, Volume 3, Red River to Appomattox (Knopf Doubleday Publishing Group, 2011), 1035.

BLACK POWDER MATTERS



CONFEDERATE STATES OF AMERICA
Army of Northern Virginia, 1 June 1862 – 12 April 1865
Commander: Gen. Rtt. E. Lee - Reserve Artillery: Brig. Gen. Wm. N. Pendleton





Moss Neck Manor



Christmas Day 1862

General Stonewall Jackson used Moss Neck Manor as his winter headquarters from December 1862 through March 1863. They arrived in mid-December, cold and hungry, but elated by the Confederate victory at Fredericksburg a few days earlier. The general declined an invitation to stay in the mansion, and was quoted as saying that it was "too luxurious for a soldier." Tens of thousands of soldiers camped on the rolling hills of the plantation, and they felled many of the estate's trees, which they used as firewood and to make log huts.

On Christmas Day 1862, General Robert E. Lee accepted an invitation to dine with General Stonewall Jackson at his winter headquarters on the grounds of Moss Neck Plantation. After sharing a meal at the outbuilding Jackson used as an office, General Lee bid his host farewell and headed back to his own headquarters.

GOD'S BLESSINGS ESPECIALLY NEEDED ON THIS THANKSGIVING

By

Joan Hough

"In Pakistan, "blasphemy" -- defined as the public profession of any faith but Islam -- is a crime punishable by death. It's the same in Sudan, which imposes a like sentence on anyone who converts from Islam or proselytizes Christianity. It is not surprising that few Western leaders dare object to Saudi Arabia's confiscation of Bibles or the royal ban on Christian houses of worship and public displays of religious symbols -- other than Islam's crescent moon and star. (*Easter in the East* by Oliver North)

If Sharia is to prosper in our America, its members must dedicate themselves to the establishment of its every precept throughout our land. They are compelled by their religion to do so. The punishment by death that you read above can be voted into U.S. legality by a highly reproductive population of Muslims. It can become the Law of the Land once considered the freest on earth.

The fanaticism of the Muslim religion is so foreign to present day Americans that most of us will never know what has hit us until our eyes see the cement below, as our heads fly across the street.

On the 4th day of April, in the year 2011 in Shreveport, Louisiana was buried my one and only beloved son. He lies now in a tranquil cemetery by his Dad and his Uncle, two of the many blood related, Confederate descendants who loved him dearly from the moment of his birth. His funeral was declared by the many folks who attended it, as one of the most uplifting ones they have ever experienced. A wonderfully gifted, highly

dedicated Christian Preacher, Bill McCormick, my son's pastor and surrogate father, conducted a glorious goodbye ceremony that brought tears to every eye and hope to every heart. The prayers, the beautiful eulogies and the gorgeous music provided by members of the University Worship Center, surely aided my boy's soul float right up to Heaven as it lightened the heart of every sad listener.

How long will the New World Order folks—under the control of the updated Marxists and their underlings, the Muslims, allow the rest of us "common American Christians" to gather together and pray for our loved ones? How long will we be allowed to observe Easter and Christmas?

How long will our manger scenes be visible as we travel about in our cities? How soon will we be arrested for saying Merry Christmas where others can hear us? How long will there be for us a Thanksgiving Day for filled with prayers? How long will we be able to thank our good Lord for our blessings and ask Him to forgive us of our sins?

How long will it be before Obama becomes correct and our nation is no longer a Christian nation? Is that time already here? How much longer will it be that the deliberate, totally incorrect interpretation of the Church and State Separation Amendment is considered truth and the law of the land? How long before there will no longer alive a single American able to recall that our nation, originally settled by Christians, might be a "dark continent," minimally populated, were it not for Christians?

How long will it be before Americans have completely forgotten that the amazing advances in medicine, science, agriculture and much of all the wondrous things the world knows today might never have been achieved because their beginnings were ignited in flashfires of creativity, possible only in brave Americans in a free society founded on Christianity.

How long before not only the accomplishments made possible by America's Christians are no longer correctly attributed to them but Christianity itself joins that trash pile wherein the world's people after cursing, slandering, killing, have thrown other great and good- things, including blessed American creations such as the Confederate States of America? How long before Christianity in America is eradicated by incoming

migrants, ignorant of—resentful of—hostile toward our history, our Constitution, and our laws supporting our freedoms?

If the Democrats and Republicans, those grand Progressives, continue their mad rush to the New World Order can this not occur as we each take our next breath?

There is no doubt that Faith of our fathers, holy faith-- all memories of that--all history of that-- is being erased because too many of us have been “too highly” educated. It is the goal of America’s academia to replace Christians with agnostics, with atheists— nihilism, itself is greatly desired—just as Marx, Engels and the Illuminati clan wished.

Just as American children will never learn that the freedom of black slaves in the South was never mentioned as a motive for the invasion of the South by Mr. Lincoln and his Marxist-Radical Republican soldiers until the VERY MIDDLE of the war when the north was losing it, American children will never learn that the FIRST REAL American said THANKSGIVING TO GOD and the first real American Thanksgiving dinner was actually a Southern happening-- given by Christians upon their arrival from England to Berkley, Virginia.

" We ordaine that the day of our ships arrivall at the place assigned for plantacon in the land of Virginia shall be yearly and perpetually kept holy as a day of thanksgiving to Almighty God."

These new Southerners gave their Thanksgiving thanks on September 15, 1619—over a year before the arrival of the Pilgrims to the North. And how many Americans know that one year prior to the Berkley Thanksgiving—there was another yet another Southern Thanksgiving?

Is it not interesting that those who control the history we all learn will not allow the truth to be told about the real First Thanksgivings? Is it not fascinating how cleverly they saddle the history books and our minds with their "Pretend First Yankee Thanksgiving" in Plymouth, Massachusetts? The Northern Pilgrim’s Thanksgiving was

17 months AFTER the second Thanksgiving ceremony in the South, but who knows this fact? When was this truth erased from public memory? And why?

Prior to that first formal Thanksgiving Dinner in the South's Berkley, Virginia, Thanksgiving began on the shores of Cape Henry in Virginia. And this was two years before the arrival of the Pilgrims to Massachusetts. In the year 1607, the first English colonists reached the continent. They came, not to the north, but to the South--to Virginia. There were 105 English men and boys, and 39 sailors, among them. With them was the Reverend Robert Hunt, the first minister in America. According to Jamestown site historian, Dianne Stallings, he was instrumental in establishing the Protestant faith in the new world. The true Thanksgiving origin which follows here is more clearly explained at:

http://www.cbn.com/spirituallife/ChurchAndMinistry/ChurchHistory/First_Thanksgiving.aspx

Following a mandate from the king of England, hunt pitched a cross and led the men in prayer on the beaches of Cape Henry."Titled simply, the "General Thanksgiving", this prayer, in one of its versions was no doubt what was read something like this:

"Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory."

That first group of white men, giving thanks to God and his son, Jesus Christ, was the forerunner of a big Thanksgiving celebration by a second English group of colonists who also landed not in the north's Massachusetts, but in the South's Virginia.

England was dedicated to God, as well as to gold and glory. The English wished to Christianize the Indians. Pocahontas was held captive by this first group of English. She became a Christian, married one of the English leaders and was responsible for the earliest development of Christianity in American Indians.

Two years after the death of twenty-two-year-old Pocahontas, another group of English folks came to America. They landed in the South's Virginia and held their first Thanksgiving dinner celebration **an entire year before the arrival on northern shores of the Pilgrims.** After ten weeks at sea, the soon to be Southerners finally landed at the Berkeley Plantation. Virginia Historians declare that this is where the real first Thanksgiving took place. The plantation sits just a few miles from the original Jamestown settlement.

"The Virginia Company had directives given to the settlers and the directives were that upon landing, they were to give thanks and every year thereafter make it an annual celebration in thanks to the Lord for a safe passage," stated Barbara Awad, president of the Virginia Thanksgiving Festival. [Refer to hyperlink presented earlier.] **" We ordaine that the day of our ships arrivall at the place assigned for plantacon in the land of Virginia shall be yearly and perpetually kept holy as a day of thanksgiving to Almighty God."**

After those first two groups of Southerners--then came the Pilgrims --and we all know their story of hardship horrors existing until the Indians gave them a helping hand and how, rather than continuing their socialistic-created starvation, the Pilgrims, starving to death by the laziness of some of them, were forced to adopt the free enterprise system.

The North's claim of the First American Thanksgiving has been, is, and will be the only Thanksgiving story ever told America's children--unless they happen to live in Berkley, Virginia, or unless they have parents or grandparents, preachers or teachers who read the truth and share it.

The establishment controls the minds of our children, because its controlled communication media propogandizes our children, as do the well brain-washed leaders in academia who persistently indoctrinate our young held as captive audiences in government- controlled, institutions of public education and in private schools, including some church schools.

Surely one of the purposes of the controllers is that Southerners and all Americans will remain convinced that the North is noble and has always been—even when the north

invaded a legally seceded South and deliberately murdered undefended, helpless Southern women (white ones and black ones), children, old folks, the sick and the lame—even when northerners and their European imported criminals, methodically destroyed homes, churches, gardens, all food supplies—and consigned even babies to the mercy of the elements and to starvation.

(Any reader who refuses to believe this should read some of the eye-witness accounts of that time, including some written by Yankee soldier. Ask for a list containing the titles of such books. The North justified its genocidal actions by declaring them all necessary to make the South let its slaves go--as if the North had never held slaves and released them—as if it was not completely responsible for their presence on the continent, as if emancipation/manumission of slaves in the South had not begun long before the Marxist-Republican Invasion of the South, as if all the European nations had not figured out how to free their slaves without an ounce of bloodshed.

This land of ours certainly needs God's blessing, if the telling of historical truths is ever to be allowed by America's leaders who know it- and by the leaders' ignorant of it. There must be a frontal attack made on all organizations determined to force politically correct speech, language and thought on all Americans. Their leaders must be made to cease preventing Americans from learning and saying God's words- God's teachings wherever and whenever we choose:

God bless America, Land that I love. I Stand beside her and guide her/ through the night with a light from above....

If you've forgotten the rest of the words, shame on you, but if you have never heard the words, shame on us-- here is a reminder:

<http://www.scoutsongs.com/lyrics/godblessamerica.html>

American Independence Won In The South

In snow shoe mouth deep they came that 27th day of September 1780, a long column of mounted riflemen full of wrath and anger. The long slender rifles of the frontier (aka Flintlock American Long Rifle, Pennsylvania Rifle, Kentucky Rifle) were balanced across their saddles and knives strapped on their belts. They were "Over Mountain Men" from western North Carolina in the area that would later become northeast Tennessee in 1796. Several years earlier they had formed little settlements along the Watauga, Holston, and Nolichunky rivers on the western side of the Appalachian mountains.

The Revolutionary War for American Independence had not affected them until earlier in this year and due to their remote location they were virtually independent of British and American government. But the war in the north which had been ongoing since 1775 had been fought to a stalemate. Now England had decided upon a Southern Strategy and the war moved from the north to the south. Georgia, the youngest and weakest of the 13 American colonies had fallen to the British with the capture of Savannah on Dec. 29, 1778. The British and their loyalist American Tory forces had moved into South Carolina and American Continentals and Whig militia patriots had suffered devastating defeats at Charleston, Waxhaws, and Camden.

British Major Patrick Ferguson had been ordered by British General Charles Cornwallis to invade the South Carolina back country between the Catawba and Saluda rivers and recruit Loyalists and suppress Whig Patriots. Within days of his invasion of the Carolina up country Ferguson had recruited many Loyalist Tory British sympathizers and had begun to hunt down and punish Whig Patriots. During the summer of 1780 "Over Mountain Men" militia had swept eastward and engaged Ferguson and his Loyalist Tories in fierce little engagements at Woffords Iron Works, Musgrove's Mill, Thicketty Fort, and Cedar Springs. They had recrossed the mountains back to their homes planning to resume resistance at a later time.

Ferguson made a decision that would prove fatal to him and his Loyalists. He paroled a Whig prisoner and sent him to inform Col. Isaac Shelby whom he considered the titular head of the "Over Mountain Men" or "Back Water Men" informing them that if they did not cease resistance to the British Crown that he would cross the mountains and hang the leaders, burn their houses, and lay waste to the area with "fire and sword". Col. Shelby met with Col. John Sevier (Nolichunky Jack) and a gathering of the mountain men took place at Sycamore Shoals on the Watauga river on Sept. 25. A decision was made to carry the battle to Ferguson and it was to be a fight to the finish. They rode eastward, a column of about 1000 men, and were joined by North Carolina, Virginia, South Carolina and Georgia militia and now numbered between 1400 and 1800. Most were mounted but some were walking.

Spies informed Ferguson that the Over Mountain Men were coming. He retreated and his 1100 Loyalist Tories took up a position on top of King's Mountain on the NC. and SC. line. The Patriot army selected 900 of the best rifleman and best horses to get to Ferguson quick before he received reinforcements from Cornwallis at Charlotte NC. All through the night without sleep they advanced toward King's Mountain in rain and at 3 PM on October 7 they totally surprised the Loyalists. The 7 American Patriot Colonels on horseback horseshoed around the mountain and led the men fighting "Indian Style" from tree to tree to the summit. Ferguson was killed and the battle was a total Patriot victory.

Then at Cowpens South Carolina on Jan. 17, 1781 General Daniel Morgan and American Patriots defeated British Col. Banastre Tarlton. The victories of these two battles caused a British retreat to Winnsboro SC. Later they invaded North Carolina where the American army engaged and bloodied them severely at Guilford Courthouse. With the help of the French fleet this led to surrender by the British at Yorktown Virginia on Oct. 19, 1781. On Sept. 3, 1783 England granted Independence to each of the 13 sovereign American colonies.



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“Reconstruction” Was (and is) Marxism

Posted on [November 28, 2018](#)

by Al Benson Jr.

Member, Board of Directors, Confederate Society of America

Back quite a few years ago, establishment historian James M/ McPherson wrote a book I have often referred to, *Abraham Lincoln and the Second American Revolution*. When I first read it, it was a revelation to me. In it McPherson bragged about how Abraham Lincoln championed the cause of the Forty-Eighters in Europe. He gave us one of Karl Marx’s quotes in regard to the sainted Mr. Lincoln. In 1865 Marx praised the great rail-splitter as “*the single-minded son of the working class*” who led his “*country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.*”

Marx’s statement, like most of what he said, was utter hogwash. Neither he nor “Father Abraham” gave a flip for the “enchained race” but Lincoln used them as an excuse when it was convenient for the furthering of his (and Marx’s) agenda—the **reconstruction of a social (and political) world.**

Most people never get to see such quotes, and many who do are unaware of the real significance of them. Our “historians” routinely leave quotes like this out of our “history” books because to include them might raise questions they’d rather not deal with, nor make their readers aware of. After all, does the reading public really need to know that Lincoln and Marx supported one another’s causes? Better for them, and their masters, if we don’t know. Did we know such things it might change our perspective as to what the War of Northern Aggression was really all about (Marxist revolution in America).

You don’t suppose this comment by Marx had anything to do with the attempted cultural “reconstruction” that took place in the Southern states after the shooting phase of the War was over do you? Our current crop of court “historians” would be quick to pooh-pooh that idea, but it’s interesting, and informative, that both Karl Marx and the Yankee government both settled on the term “reconstruction” to describe what should happen after the shooting stopped.

In the book *Russian Radicals Look to America* by David Hecht, the Russian radical, Bakunin, is quoted. Interestingly, Bakunin recognized the War of Northern Aggression as a revolution, but he really didn’t feel it went far enough. He said, and this is revelatory, “*for popular self-government*” really to become “*a reality...another revolution...far more profound...*” would be necessary. Bakunin strongly favored the program the Radical Republicans had laid out for the South (reconstruction). And he recognized it as “another revolution,” **a cultural revolution.** His thinking, and that of Marx, both lurched along the same tortured leftist cow path.

Communist writer James Allen (an alias) noted of “reconstruction” that: “With the defeat of the South on the battlefield and the emancipation of the slaves the revolution had completed only its first cycle...A new phase, involving the complete transformation of southern society, now opened.” **This is what “reconstruction” really was—the Yankee/Marxist transformation of Southern society. RECONSTRUCTION WAS and is MARXISM!** Let that comforting little thought begin to settle in your minds. The Marxists wanted Southern folks “reconstructed.” James Allen’s comments were made in his book *Reconstruction The Battle for Democracy* which was published by International Publishers, a Communist publishing house in New York.

Though “reconstruction” did major damage to Southern culture, it didn’t go over all that well in parts of the South. People resisted its cultural implications without fully realizing its origins. It was one of the most shameful periods in American history and the Republican Party, the supposed “party of small government) should hang its head in shame that it ever perpetrated such and outrage on the people of the South—but it won’t—because when push comes to shove,

Donald Trump notwithstanding, the Republican leadership was, and is, Marxist at heart. To grasp the full truth of that statement you need to study the history of the Republican Party and its foundations, which Donnie Kennedy and I discuss at some length in our book *Lincoln's Marxists*. Another book worth reading is one by Arthur Thompson called *To the Victors Go the Myths and Monuments*. It was published by American Opinion Foundation Publishing in Appleton, Wisconsin. It's a bit expensive, but most definitely worth the read. You will learn much about our history that most of our "historians" really would rather you didn't know about.

Back in 1929, Claude Bowers wrote *The Tragic Era*. I've mentioned it in several recent articles. It dealt, state by state, with exactly what the reconstructionist carpetbaggers did to the South during the "reconstruction" years. Interestingly, Mr. Bowers was a Northerner who just tried to tell the truth about "reconstruction." For years his book was out of print. Awhile back someone told me it had been reprinted back in 1991 or thereabouts. Check out [Amazon.com](https://www.amazon.com) to see if you can still find it.

Then, in 1988, Marxist "historian" Eric Foner, came along with his book *Reconstruction America's Unfinished Revolution*. Naturally, Foner didn't think all that much of Claude Bowers' book. Yet even Foner was forced to admit that "reconstruction" was "an unfinished revolution." What he neglected to say was that it was unfinished because it is still going on! It has now spread way beyond the South and encompasses the entire country, though certain aspects of it are still at work in both the South and the far West.

Astute observers can begin to connect the dots and see how "reconstruction" operated and still operates. One thing "reconstruction" did to the South was to bring in a government (public) school system there and when the Yankee troops stationed in the South went home, the Yankee school teachers with their Northern version of our history remained. The Yankee teachers are gone now, but the Northern version of our history remains and is now being taught by Southern teachers, who think the public school system is the greatest thing since sliced bread. So we have been infiltrated without our knowing it. And one of the main tenets of Marx's *Communist Manifesto* was "Free education for all children in public schools."

Reconstruction was Marxism in this country. **It still is!**

<https://revisedhistory.wordpress.com/2018/11/28/reconstruction-was-and-is-marxism/>



McChrystal vs. Lee

By Paul H. Yarbrough on Nov 1, 2018



Retired General Stanley McChrystal who never led troops in a winning war bravely threw out a picture of Robert E. Lee because his wife apparently made him do so. As a defense of the action he went into a brief explanation that he no longer considered Lee one of the great leaders. Lee, he said was a great soldier for 32 years but failed when he tried to destroy the country that Lee's hero, George Washington had help build.

“CBS This Morning,” one of the outlets President Trump described as “the enemy of the people” i.e. fake news –was McChrystal’s soapbox. To accept what that CBS panel and guest offered as news would be no better than accepting a history lesson from most contemporary T.V. historians

McChrystal was hawking his book, *Leaders: Myth and Reality*, though he apparently had help in writing it. In fact, in his list of great leaders he included Coco Chanel who, and omitted as a fact by McChrystal and the CBS panel, was the lover of a Nazi officer. Presumably he was honing her “leadership” skills. McChrystal even admitted that he knew not of Chanel’s background until the book was drafted. This is leadership uncovering leadership? He had apparently known almost nothing of someone he called a great leader. But he does know the character of Robert E. Lee?

The concept that George Washington or any other formidable patriot of the revolutionary war attempted to “build a country” is spurious on its face. There was no single state of The United States or a country of such to be built. There were 13 sovereign states as stated in the Treaty of Paris who signed the treaty with both sides agreeing that the 13 individual states were no longer a part of the British government.

A single state of The United States would indicate that the 13 original colonies were of the same culture, background and political persuasion. Even if one can get past the silly notion that “we are a nation of immigrants” and accept the history that most of the populations of the 13 colonies were from the British Isles, there hardly existed a single compatible community state of English, Scotch, Welsh and Irish.

The term Yankee, in fact, came from a derogatory term the Pennsylvania and New York Dutch applied to New Englanders. Hardly a unified “country.”

McChrystal said that Lee at the crucial juncture of his life decided to side with the South and destroy the country which his hero, George Washington helped found. And McChrystal claimed further that Lee did it in the cause of slavery. H.L. Mencken, certainly a more credible writer than McChrystal or the CBS Morning show crew, had this, in part to say,

“that the Union soldiers who died at Gettysburg sacrificed their lives to the cause of self-determination — *‘that government of the people, by the people, for the people, should not perish from the earth.’* It is difficult to imagine anything more untrue. The Union soldiers in that battle actually fought against self-determination; it was the Confederates who fought for the right of their people to govern themselves. What was the practical effect of the battle of Gettysburg? What else than the destruction of the old sovereignty of the States, i. e., of the people of the States?”

It is of course always curious to Southerners why the North, from which *every* slave ship sailed, the first being the Desire from Salem Massachusetts around 1630, is not labeled the slave society. In fact, though, slave owners themselves they never freed their slaves but let themselves be paid for their slaves through the process of manumission. Then most of these states, notably Massachusetts and Illinois passed laws disfavoring blacks, which of course they called Negroes.

Nothing is more abhorrent to honest Southerners than for historical scholar wannabees to blather in mendacious exhortations the nonsense of Southern slavery as a cause of Lincoln’s War, nor denigrate the undaunted character and leadership of Robert E. Lee; whether they are unhinged pretend-academics like Victor Davis Hanson, Douglas Brinkley or the newly minted and unread nonfiction authors such as Brian Kilmeade or Stanley McChrystal.

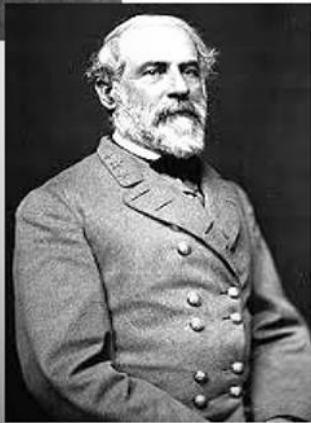
The question will never be whether some future general in some future generation will toss a painting of Stanley A. McChrystal. The question will be, will anyone ever want to paint one?

About Paul H. Yarbrough

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

<https://www.abbevilleinstitute.org/blog/mcchrystal-vs-lee/>

LEE AND THE COURIER



The courier was wretchedly clad. His uniform was very much worn and soaking wet...“It is still raining very hard,” said General Lee. “Have you no rubber coat?”

“Oh... that don’t matter General,” was the evasive, but brave answer.

Then Col. Chapman watched General Lee remain silent for a moment. The General then walked to the wall where his rubber coat hung, took it down and gave it to the soldier, who protested in vain against General Lee depriving himself. Colonel Chapman

Here’s a short story about General Lee’s humanity that supports the saying, “The best sermon is a life well lived.”

In January 1864, Colonel Chapman went to Petersburg to see General Lee about moving a part of Mosby’s command for the remainder of the winter near Kinsale on the Potomac River. While the Colonel was talking to General Lee, they were interrupted by the arrival of a special courier. The day was very cold. There had been rain for several days, but on this day the rain had fallen in torrents, evening was coming on. Rations and clothing were very scarce.

The courier was wretchedly clad. His uniform was very much worn and soaking wet, for he had written many miles that day in the drenching rain. General Lee drew a chair to a small wood fire and bade the man to take a seat. When he had concluded his errand and was thoroughly warmed, he rose to go.

General Lee glanced at him almost furtively, as if he felt that the soldier was ashamed to have his poor attire observed and inquired, “Are you returning at once to your General?”

“Yes, Sir, if my horse has finished feeding.”

“It is still raining very hard,” said General Lee. “Have you no rubber coat?”

“Oh... that don’t matter General,” was the evasive, but brave answer.

Then Col. Chapman watched General Lee remain silent for a moment. The General then walked to the wall where his rubber coat hung, took it down and gave it to the soldier, who protested in vain against General Lee depriving himself. As related to Alexander Hunter by Colonel Chapman.

Travis [x] [Defending the Heritage](#)

History and Social Justice Activism

By Samuel C. Smith on Nov 8, 2018



I recently traveled with ten undergraduate students to the Conference on Faith and History (CFH) held at Calvin College, Grand Rapids Michigan. This was an exciting and enriching trip for our students. They, along with other history students from across the country, presented research papers at the undergraduate portion of the conference.

For the past fifteen years I have attended this conference both as a presenter and panel chair. The CFH provides important opportunities for Christian historians and students to interact and fellowship around a common faith and academic discipline. I hope to continue my relationship with this organization.

I have noticed a progressive even leftist trajectory in the CFH for some time now. This has never concerned me that much since I have always believed that Christian academics of all stripes can learn from each other and get along. Who wants to live in a world where we all agree?

At this year's undergraduate conference, however, I did find myself a little concerned. Some of the things espoused were not just run-of-the-mill progressive ideals, they were quite radical, and, to my mind, represented a fundamental alteration of basic interpretive principles once assumed in the historical discipline.

In the plenary session for the undergraduates, Jemar Tisby, a scholar and social justice [blogger](#) trained in both theology and history, spoke on "History as Activism: Knowing the Past to Change the Present." Tisby had many good and pertinent things to say. For example, he noted the importance of activists learning history in order to contextualize what they are actually protesting. I especially appreciated how he called attention to the vastly lopsided incarceration rates of blacks to whites in America's prisons, and how a more careful understanding of history could give context to why this problem exists.

Where Tisby's talk went off the rails, in my view, was not on the track of understanding and context but on his insistence that history itself should be used as a tool to correct today's social ills.

The printed abstract of Tisby's talk addressed this idea directly:

Confederate monuments, kneeling during the national anthem, the #MeToo movement, Black Lives Matter—we live in an age of protest and reform. College students often stand at the forefront of these movements by lending their energy, passion, and creativity to virtuous causes. But the problems of today arise from circumstances in the past. Today's activists must pursue a deep knowledge of this nation's history, especially as it relates to race and justice, in order to change the present and the future for the better.

One should note carefully what is said here. This statement makes an automatic assumption that protesting Confederate monuments, kneeling at football games, and endorsing #MeToo and Black Lives Matter are all equally "virtuous causes." The problem is that historical investigation and interpretation cannot authoritatively breach into the sphere of such value-laden assumptions. Ethicists or theologians may well connect these issues to their respective disciplines, but not so much the historian. History answers the *whats* and *whys*, it does not readily answer the *oughts*.

If Tisby and others want to be activists for causes they believe in, more power to them. I appreciate Christians who intelligently apply their heart-felt convictions toward issues that matter. But is activism part of the historian's craft? It is one thing to be an activist. It is altogether another thing to co-opt the past to correct the present.

In the Q & A after Tisby's talk, a perceptive attendee wanted to know how one could claim historical objectivity while espousing activism as a goal for the academic historian. Tisby responded rightly that there is no such thing as bias free history, but unfortunately did not go the next step and insist that the historian must at least try to keep biases in check. How could he when the whole point of his talk was to use history as an activist tool for social justice?

I teach a senior capstone course for history majors. In that class I require students to read the classic work by Sir Herbert Butterfield, *The Whig Interpretation of History* (1931). Butterfield does not pretend that the historian is free from all bias. When discussing this work with students I remind them that everyone is biased, and as Christians we must be especially cautious since we hold a faith that claims assurance about the end of time. If not careful, we will misapply the past because we are so certain of the future.

The historical discipline is limited in what it can do, but in that limitation lies its wonderful uniqueness. To go beyond history's limitations is to neuter its power and purpose. History is not a straight and simple line that one can follow toward a preconceived end. It is rather, Butterfield said, a complicated "labyrinthine network" that calls for careful and—as much as possible—objective investigation. The historian's task is to make sense of past complexity and then draw appropriate relevance, not to over-simplify and dramatize it for presentist purposes. To do that is to cheapen history.

Butterfield also warned against using history to make overt moral judgments. This does not mean that the historian ignores evil or good in history. What Butterfield understood though was that the passion to make moral judgments will more-often-than-not push the historian to "find a shorter cut to whatever purpose he is working for." History is not a banner one can or carry toward a goal, nor is it a club to bludgeon evil actors present or past.

To suggest that the study of history can somehow be used as a form of social justice activism is to cloud its very purpose, namely discovering and understanding the past on its own terms. History is about knowing the past, not as we want it to be, but as it was, not for setting things right today, but for finding out why and what happened yesterday. When history is rightly written and taught, it does not need our assistance to make it relevant. If, as historian John Lukacs noted, "the past is all we know," then history's importance and relevance will speak for itself, all without our whiggish help.

This piece was originally published at [A Cautious Enthusiasm](#).

About Samuel C. Smith

Samuel C. Smith holds a Ph.D in American History from the University of South Carolina. He is an Associate Professor of History and the Director of the Graduate Program at Liberty University.

<https://www.abbevilleinstitute.org/blog/history-and-social-justice-activism/>

Charleston's Faulty "Contextualization"

By Michael Martin on Nov 7, 2018



I grew up in Summerville, South Carolina, just a few miles from historic Charleston. This quiet little town is separated from the Holy City by some plantations, swamps, and marsh but shares the same fascination with local history. Folklore states that Summerville is the birthplace of sweet tea, the source being a newspaper article from 1890 that lists the menu for a Confederate veterans' reunion and included, in addition to jaw-dropping quantities of beef, ham, and bread, "600 pounds of sugar" and "880 gallons of iced tea to wash it down."

While the legend has been disputed over the years, the point is that many people in the Charleston area love it here and value their heritage. My experience growing up here cultivated a lifelong interest in *all* the local history. The area is filled with historic treasures including the first museum in America, the actual remains of the Hunley, as well as countless historic houses and monuments to famous South Carolinians. And I was always taught to appreciate the true diversity within the area.

Charleston, in the earliest days, was surrounded by Native American tribes and was home to a variety of groups like English Dissenters, French Huguenots, planters from Barbados, African Slaves, and Scotsmen. Growing up, I appreciated the history local Gullah Culture just as much as the others; I still walk through the streets of Charleston today and see the local Gullah sweetgrass baskets sell for top dollar to tourists flocking into the city for a hospitable experience. As a kid, I watched the Nickelodeon program, *Gullah Gullah Island*, which was filmed in the area and enjoyed it just as much as any other children's show.

Despite this rich, diverse cultural heritage, many people have become divided over local symbols in the wake of the Emmanuel Nine shooting. While this shooting was certainly a tragedy, we need to focus on ways to bring people together, not divide ourselves based on heritage. Why should any average person, perhaps the average joe without a Southern identity, care at all about this? Our memory of the past helps shape our identity, understand the present, and predict the future. If we are not even allowed to look at, or even talk about our own history – on the land our ancestors bled to defend – we might as well be sheep...

Just like London already has done, Charleston, South Carolina is currently implementing technology that will bring the state's historic memory to life by providing human voices for monuments around the city. Ideally, this will allow people to scan a monument with their phone and listen to a monologue. It seems like a decent idea, on the surface.

This project began not long after August 2017, when Charleston Mayor John Tecklenburg released a letter to the city's Commission on History recommending various changes to the city's historical markers and stated: "I feel that adding to the historical story enables us to more fully understand and learn from our past."

The changes Tecklenburg recommended include:

- The creation of a plaque for John C. Calhoun's monument in Marion Square that will "clearly elucidate his views on racism, slavery, and white supremacy," along with plaques for other monuments such as Wade Hampton and The Defenders of Fort Sumter.
- An online application to "explain the historical significance of race, racism, slavery, and white supremacy with regard to city monuments, places, or buildings."
- Improved access and information for the Denmark Vesey monument, the creation of a new African American monument, and more markers for civil and human rights leaders in Charleston.

The project to create these talking monuments has been called *Charleston Stories* and it is subtitled *Completing the Story: Bringing the Community together*. Their [website](#) states that they are a "diversified private group of volunteers who are interested in historical accuracy and community harmony" and that their work "aims to lift the public spirit."

But is the goal of this project *really* to bring people together? Denmark Vesey was a free black man that plotted a massive slave insurrection, and *Charleston Stories* is giving his monument a voice actor to tell his story and paint him as a symbol for freedom. The irony of this being that Vesey was turned in, and testified against, by other local blacks in Charleston. Meanwhile, some people want the monuments for John C. Calhoun, Wade Hampton, and the Defenders of Charleston get more plaques describing their part in the vast conspiracy of white supremacy. The project even proposed a new, clearly divisive and misleading text for Calhoun's monument which read:

"This monument to John C. Calhoun (1782-1850), erected in 1896, was the culmination of efforts begun in 1858 to commemorate his career. It was erected at a time, after Reconstruction, when most white South Carolinians believed in white supremacy, and the state enacted legislation establishing racial segregation. These ideas are now universally condemned...The statue remains standing today as a reminder that many South Carolinians once viewed Calhoun as worthy of memorialization even though his political positions included his support of race-based slavery, an institution repugnant to the core ideas and values of the United States of America."

This statement was rejected by the locals and sub-committee working on the project, having obviously been not acceptable or objective. Local Charlestonians have gone to great lengths to ensure whatever changes are made will be as unbiased as possible. While the concept of implementing oral history and technology for monuments seems promising, it will take a lot of time and effort from Southerners everywhere to ensure our historic parks are not turned into PC playgrounds.

Maybe we could compromise by keeping all the monuments exactly like they are, and add little air-conditioned shacks, complete with coloring books nearby. This will calm all micro-aggressed, triggered snowflakes that simply cannot stand their own history.

The South needs to wake up and realize that it's okay to stand up for our history. A couple of weeks before Tecklenburg's letter, a Charleston civil rights attorney named Armand Defner said that South Carolina's Heritage Act is an embarrassment and "makes the state look stupid." The Heritage Act, which was passed in 2000, protects state and local lands from any change whatsoever without a two-thirds majority vote in both the state Senate and House of Representatives. Defner likened this statute to the 1925 *Tennessee vs. Scopes* trial and stated "This law makes South Carolina look like a place for yokels, and that's really unfair to our people." Finally, Defner argued that The Heritage Act builds artificial barriers, stops dialogue, and discourages participation in the democratic process.

It has to be acknowledged that the snowflakes and social justice warriors are the real ones stopping dialogue and creating barriers. They literally make human chains, shout people down, and destroy anything of historic value that they do not agree with.

In fact, [polls](#) are consistently showing that the majority of voters, many including black Americans, want to keep Confederate monuments as historic symbols. This is why the Left is obsessed with microaggression and agitation. Their movement is so weak in its arguments and logic, that they must resort to tearing down the memories of greater men in order to feel satisfaction. Their only real hope for survival as an ideology is to trigger another Charlottesville, so they can stay relevant.

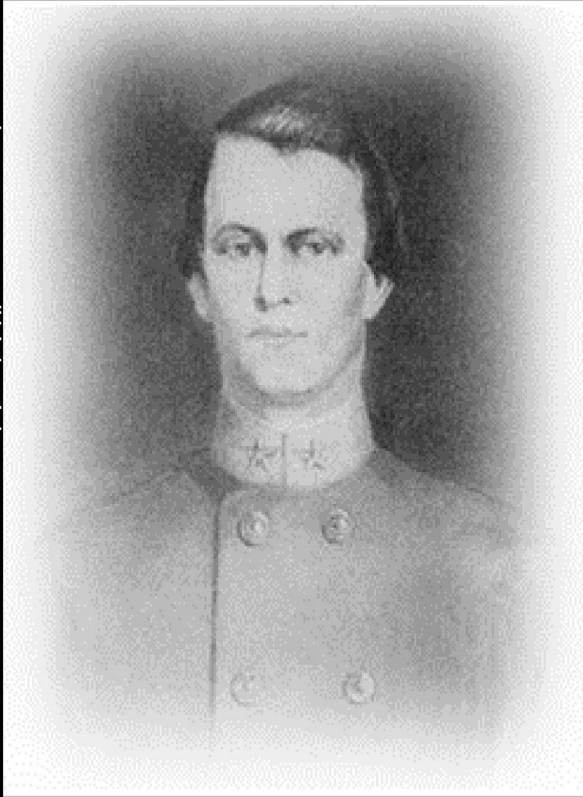
Charleston's plan to implement mobile technology and make Southern history more accessible is a great idea, and will hopefully get more people interested. But "adding to the historical story," as Mayor Tecklenburg hopes to do, is not such an easy task. It implies that the actual story is not interesting or dramatic enough. Most people have a hard time seeing past their own biases, let alone those of the private groups and politicians that are trying to alter these monuments. It will take the effort of local communities everywhere, who hold the most important memories, to make sure the real story is being told.

About Michael Martin

Michael Martin is a teacher, writer, and historian with experience working in both public and private schools. He currently resides in Charleston, South Carolina with his wife and daughter, where he specializes in early Virginia history, genealogy, and the emerging field of sensory history.

<https://www.abbevilleinstitute.org/blog/charlestons-faulty-contextualization/>





Defending the Heritage

Chesty Puller was proud that his Confederate grandfather had served in what he referred to as the War Between the States and died in that conflict. Puller's Paternal Grandfather was Maj. John William Puller (1833-17 MAR 1863) 5th Virginia Cavalry ANV. Puller was elected Capt of the Gloucester Lt Dragoons in 1859 - mustered in as Capt of Co A of the 5th and was promoted Major on 15 DEC 1862 - KIA at Kelly's Fords 17 MAR 1863

His grandmother died of exposure after being put out of her home by federal troops...Also part of the Puller inheritance, as he was often reminded around the family dining table that had belonged to Robert E. Lee's aide-de-camp, included a great-grandfather shot out of the saddle with Jeb Stuart's cavalry, a great-uncle who commanded a division at Gettysburg, a cousin named George S. Patton.

~ † Robert † ~

Photo: Chesty Puller and his Paternal Grandfather, Maj. John William Puller.

‘Cleansing’ the Washington and Lee Campus to Suit the Left

By **GEORGE LEEF**

November 16, 2018 10:14 AM

Over the last several years we have seen an eruption of the bossiness that lurks within left-wing academics and students who demand that college campuses be remade to suit their tastes. Statues must be torn down and buildings renamed if some leftist can find fault with them — otherwise, students might feel “unsafe” and “unwelcome.”

One school where such historical cleansing is in full swing is Washington and Lee. In today’s [Martin Center article](#), Garland Tucker (an alum), writes about the ways the administration has caved in to the demands for change.

“For almost 150 years,” he writes, “the legacy of general Lee appeared well established; however, in the aftermath of the Charlottesville incident, the Board recently announced several troubling changes. Portraits of generals Washington and Lee in military uniform will be removed from Lee Chapel, fire doors will be installed in Lee Chapel to screen off the famous recumbent statue of Lee during university events, and the names of Robinson Hall and Lee-Jackson House will be changed. Presumably, such a screen will ensure that no student feels threatened or uncomfortable during university events.”

COMMENTS

The school will also hire an historian whose job it will be to tell the story of Washington and Lee in ways that won’t offend anyone with politically correct sensibilities.

Will these actions calm the demands for PC change? Tucker thinks not, citing economist Walter Williams’s claim that that appeasing the left only makes it want more.



GEORGE LEEF — George Leef is the director of research for the John William Pope Center for Higher Education Policy.

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The Fight Being Waged on the Academic Battlefield



[Garland Tucker](#) [Comments](#) NOV 16, 2018

The violent events in Charlottesville, Virginia in 2017 have fueled a deep-seated leftist desire to re-write American history. Demands to topple statues, remove portraits, rename buildings, and repudiate founders—all in an effort to cleanse any objectionable reality from our history—have reached a fever pitch.

The parallel to George Orwell's *1984* is unmistakable. [Orwell wrote](#): "Who controls the past controls the future, and who controls the present controls the past." College campuses, including Yale, Brown, Harvard, Williams, the University of North Carolina at Chapel Hill, Duke, etc., have become battlefields.

Consider recent events at my college alma mater, Washington & Lee University. Founded in 1749, W&L has a history that is longer than most American colleges and as rich as any. Established as Augusta Academy on what was then the western frontier of colonial America, the school was elevated from obscurity in 1796 by a gift from General George Washington. The name was promptly changed to Washington College and it survived as a provincial, liberal arts college until the outbreak of the Civil War. With the war-torn devastation of the Shenandoah Valley, Washington College was threatened with imminent extinction in 1865.

Shortly after Appomattox, in an inspired action, the trustees approached General Robert E. Lee with an offer of the presidency of Washington College. Lee had already received several far more lucrative and prestigious offers from corporate interests seeking to capitalize on his status as a hero, but he recoiled at lending his good name to any endeavor for which he did not feel qualified. Instead, he intended to use his final years to heal the sectional wounds inflicted by the war. Lee's final five years rescued the college and did much to bring healing to the nation. After Lee's death in 1870, the college became Washington & Lee University and has become one of America's great liberal arts colleges.

For almost 150 years, the legacy of general Lee appeared well established; however, in the aftermath of the Charlottesville incident, the Board recently announced several troubling changes. Portraits of generals Washington and Lee in military uniform will be removed from Lee Chapel, fire doors will be installed in Lee Chapel to screen off the famous recumbent statue of Lee during university events, and the names of Robinson Hall and Lee-Jackson House will be changed. Presumably, such a screen will ensure that no student feels threatened or uncomfortable during university events.

The university also plans to hire a director of institutional history whose job it will be to tell the college's story. This announcement has given rise to concerns about possibly re-writing the college's history. In addition, the director of institutional history will advise on how best "to reclaim the original vision of the chapel." Lee oversaw the construction of the chapel, relentlessly promoted daily attendance at religious services for students, and regularly seated himself prominently in the front pew. His vision was clear: "I dread the thought of any student going away from the college without becoming a sincere Christian." This is probably not the "original vision" sought by the new director.

Lee became a hero as a Confederate general and, without that achievement, he would have never been president of Washington College. Lee's transition from military hero to civilian educational leader defined him as a major historical figure. Similarly, George Washington's gift to the college was a direct result of his military leadership in the American Revolution. To honor his military service to the nation, the state of Virginia granted stock to Washington in the James River Canal Company, which he, in turn, gave to the college. To remove their portraits represents a repudiation of these men's military service and is a denial of the university's history.

For generations, the main campus has included Lee-Jackson House and Robinson Hall for sound historical reasons. Lee-Jackson will now be known as Simpson House, in honor of the school's first tenured female professor. Robinson Hall honored John Robinson in 1826 in commemoration of "the largest legacy received by a college below the Potomac up to that time." A bachelor, Robinson

bequeathed to the college his entire estate, which included several slaves. While no one would defend Robinson as a slaveholder, it is quite possible that, without his gift, Washington College would not have remained open in the antebellum years and would not exist today. Robinson Hall will now be known as Chavis Hall to commemorate John Chavis, the first black American to graduate from any college (Washington College, 1799). The university should honor Chavis and Simpson, but not by “cleansing” Robinson and Lee-Jackson from the school’s history.

Walter Williams, a professor at George Mason University and a black American scholar, has written persuasively on this topic. I regret that W&L has not heeded [his warning](#):

Slavery is an undeniable fact of our history. The costly war fought to end it is also a part of the nation’s history. Neither will go away through cultural cleansing. Removing statues of Confederates and renaming buildings are just a small part of the true agenda of America’s leftists. The job of tyrants and busybodies is never done. When they accomplish one goal, they move their agenda to something else. If we Americans give them an inch, they’ll take a yard. So I say, don’t give them an inch in the first place.

Garland S. Tucker III, Retired Chairman/CEO of Triangle Capital Corporation, author of Conservative Heroes: Fourteen Leaders Who Changed America – Jefferson to Reagan, and Senior Fellow at the John Locke Foundation.

<https://www.jamesgmartin.center/2018/11/the-fight-being-waged-on-the-academic-battlefield/>



To:press.office@theguardian.com

Rebecca Solnit c/o The Guardian,

Your anti-Confederate rant is typical of the Marxist indoctrinated crowd who think they know it all about our history, but actually know almost nothing. You communists, and that's what you are, have been brainwashed with 150+ years of Marxist rewritten lies, half-truths, and propaganda. There are too many false and idiotic statements in your column to address them all, so I will attempt to address only a few.

- 1) Segregation – This was initiated by the Yankees during Reconstruction. The North was segregated way before the South was. Before Lincoln's illegal war, the South was NOT segregated, but the high-toned, know-it-all North was. They forced this upon the South during their twelve year military occupation.
- 2) Jim Crow Laws – Again, this was initiated in the North, NOT the South. The South, of course, gets the blame for it, just as it does for slavery, which was practiced in the North as well, and the New England Yankees were the ones who built the slave ships and traded goods for already captured slaves in Africa and brought them to the U.S. and sold them to BOTH Northerners and Southerners.
- 3) KKK – The original KKK, formed during the horrors of Reconstruction, was formed to defend both blacks and whites from the terror and murder of the Union League which killed those who would not vote for the Radical Republicans. It was disbanded in the early 1870s. The KKK which you, and many other ignorant people identify, formed in the early 1900s is not the same Klan, and was even mimicked by fraudulent "Klansmen" who did horrific deeds in order to bring negative attention to the Klan.
- 4) You speak of "white only rule". Nobody is advocating that, but since YOU brought it up, take a look at ANY country on the planet ruled by blacks, and U.S. cities as well. They are a cesspool of corruption, poverty, and rampant crime. Please feel free to move to Haiti, South Africa, Nigeria, Detroit, etc.
- 5) Your first paragraph commenting about the Confederacy supporting "uncontrolled guns and poisons, including toxins in streams, mercury from coal plants, carbon emissions into the upper atmosphere, and oil exploitation in previously protected lands and waters", is typical diarrhea of the mouth we have grown accustomed to from the socialists of your ilk. Yes, we do support the 2nd Amendment, and are proud of it.

Most of you socialist indoctrinated college grads have no clue about the truth of The War of Northern Aggression and the war crimes of Lincoln, Sherman, Grant, and others. You push the false narrative of "the war was all about freeing the slaves". Well, missy, that is a bunch of boloney. If the "virtuous and righteous North" had the intention of ending slavery, why did it overwhelmingly pass the Corwin Amendment (Ohio Congressman Thomas Corwin) which would have FOREVER enshrined slavery within the Constitution, if the seceded states would but return to the Union and ratify it? Hmmm? Why did the North not free the more than 429,000 slaves still in the Union AFTER the South seceded? Hmmm?

You also seem to be ignorant of the fact that today, as well as during Lincoln's illegal war, there were Jews, Indians, Mexicans, Irish, blacks, and more, wearing the Confederate gray and supporting the

right of self government. You slander the Confederacy as being anti black, anti Jew, anti everything. We do not support the invasion of our country by illegal immigrants, which you “open borders” people are in favor of. We are Bible-believing people, so, no, we do not support the LGBT lifestyle as it is a violation of God’s law. And, no, we do not favor Muslims coming to this country. Only the ignorant do not know what they are doing to Europe, and that they will not abide by our Constitution. They need to stay in their cesspool countries.

We find it hard to discuss gun control and the plight of the illegal aliens with people who support the murder of babies in abortion clinics. You pretend to be so concerned about lives lost to gun violence and lives of the illegals, but care nothing for the lives of the unborn.

You bash President Trump, who is by far the best president of my lifetime (I’m 61). He is trying to defend our borders from an invasion of illegals that you liberals are all too willing to supply with free medical care, free housing, and taxpayer-funded welfare, not to mention giving them voter privileges, which is illegal. These leeches upon our society will NOT assimilate and become Americans. You Marxists want to use them as tools to further destroy this country, eliminate our borders and sovereignty, and shove us into the NWO. The key to the whole mess we are faced with today is education, or rather, a huge lack of it. I would be failing in my duty as a proud descendant of Confederate veterans to not defend their good name and the righteous cause for which they fought. Also, I would be failing if I did not at least supply you with an avenue to obtain the truth of our history, and I will do so. You did get one thing right, which even many on our side do not get; the war is still going on. Oh, the shooting stopped in 1865, but the cultural, social, and economic phases continue to this very day. We see our history being erased with the removal of monuments to our brave dead, as well as names of schools, streets, and parks being needlessly, and wrongfully, changed. This cultural genocide is spawned out of total ignorance, and resembles the terrorist acts of Hitler and ISIS. Until people can get a grip on our TRUE history, and revere the Constitution and the great work of our Founding Fathers, we will continue to have this great rift dividing our country. All roads lead to 1865. Connect the dots.

For a real education, start with the following (not that I really think you will do it);

Books that need to be read; “The Real Lincoln”, by Charles L.C. Minor, “The South Was Right”, by James Ronald Kennedy and Walter Donald Kennedy, “Red Republicans and Lincoln’s Marxists” by Walter D. Kennedy and Al Benson, Jr., “The Un-Civil War” by Leonard M. Scruggs, “Truths of History”, by Mildred Lewis Rutherford (1920), “Complicity” by Anne Farrow, Joel Lang, and Jenifer Frank, and “Facts and Falsehoods Concerning the War on the South 1861-1865”, by George Edmunds.

Also, visit these web sites:

<http://www.scv674.org/SH-Table.htm>,

<http://revisedhistory.wordpress.com/>

<http://quantrillsguerrillas.com/>

<http://southernnationalcongress.org/>

<http://deovindice.org/>

<http://dixienet.org/>

<http://www.belocamp.com/library>

Unreconstructed,

Jeff Paulk

Jeff Paulk <cwipaulk@att.net>

To:letters@tulsaworld.com

Dear Risha Grant c/o Tulsa World,

11/6/18

This is in reply to your article of 10/22/18, "A conversation about school names and historic monuments."

You claim that monuments, and naming schools after Confederate officers is honoring people who took a part in defending slavery. As you stated yourself, "I don't need a monument to remember or know history. Although as a person who loves history and who believes that if we don't know it we are doomed to repeat it", yet I submit that you DO NOT know history, at least not the true version, but only that rewritten Marxist version which has been force-fed to our school kids since Reconstruction. You also stated, "I don't want my niece or nephew to attend a school named after someone responsible for enslaving, murdering or raping a race of people." I assume you have no problem with anything named after, or associated with Union Generals Grant and Sherman, who are guilty of what you stated, "enslaving, murdering or raping a race of people." Are you aware that Confederate General Robert E. Lee freed the slaves he inherited, was opposed to slavery, and opposed to secession? Why, then, would this fine Christian gentleman take up arms against the Union? Because his home state was being illegally invaded by an army of murderers, rapists, arsonists, and looters. The "Lincoln Myth" that says Lincoln waged a war to free slaves is historically inaccurate. He waged his illegal war to force the legally seceded states back into the Union for the continued collection of excessive tariffs, which was wealth redistribution. These tariffs benefited the northern industrialists, railroads, and bankers, but put a great economic hardship upon the South. Lincoln's war was about money, greed, and power. It had absolutely nothing to do with slavery. His Emancipation Proclamation freed not one soul. It was, as he stated, a war measure. It was meant to cause a slave uprising in the South so the Confederates would leave the battlefields and return to defend their families from an onslaught of rampaging slaves. It did not happen. Were you aware that only about 6% of Confederate soldiers owned slaves? What were the other 94% fighting for? So a few rich people could keep their slaves? Not hardly.

Were you aware that the U.S. attempted to bribe the South back into the Union with the Corwin Amendment? Never heard of it? Ohio Congressman, Thomas Corwin, submitted a proposed amendment (the original 13th Amendment), which Lincoln fully supported, that would FOREVER enshrine slavery into the Constitution if the seceded states would return to the Union and ratify it. It was refused. Why? We are taught that the South fought to "protect and perpetuate slavery", yet they refused this offering on a silver platter. The truth is, the South wanted to be rid of slavery, and was actually in the process of freeing many slaves. It wanted a gradual process of emancipation so that the slaves could be educated and trained in order to adjust and fit into society.

Were you aware that it was the New England Yankees who built the slave trading ships, traded goods for slaves who were already enslaved by their fellow blacks in Africa, and sold them to both northerners and southerners, and sold them in the Caribbean and South America, while flying Old Glory high on the masts of the ships? Yet, the entire blame for slavery is laid at the feet of the South. No Confederate flag ever flew on a slave ship, yet it is the flag marked as “racist” and “flag of slavery”. What about Old Glory? It flew over slavery for roughly 89 years. And, since we are taught that the North “fought to free the slaves”, please explain why it did not free the more than 429,000 slaves still in the Union AFTER the South seceded. (1860 census).

It was the Confederacy, not the U.S., that fought for a righteous and worthy cause. It fought for the same reasons as our colonial ancestors who fought against Great Britain. There is no shame in honoring those brave Confederates who fought an illegal invasion of their homelands to defend against rapists, arsonists, murderers of civilians, and looters.

Our history has been grossly polluted and rewritten to cover up the war crimes of Lincoln, and his generals, to make the South out to be the evil villain, and the North the righteous savior of the Union. You can't expect to get the truth of our history from government schools and socialist universities. All the issues we are facing today have their origins in that illegal war and Reconstruction.

I will leave you with three quotes:

"We were not fighting for the perpetuation of slavery, but for the principles of States Rights and Free Trade, and in defense of our homes which were being ruthlessly invaded."

-- Moses Jacob Ezekiel, Jewish Confederate from Richmond, VA, from his memoirs

Gen. Pat Cleburne, "Surrender means that the history of this heroic struggle will be written by the enemy, that our youth will be trained by northern teachers and will learn from northern books their version of the War, will be impressed by all influences of history and education to regard our gallant dead as traitors and our maimed veterans as fit subjects for derision."

"Governor, if I had foreseen the use these people desired to make of their victory, there would have been no surrender at Appomattox, no, sir, not by me. Had I seen these results of subjugation, I would have preferred to die at Appomattox with my brave men, my sword in this right hand."

-- General Robert E. Lee, CSA, as told to Texas ex-governor F. W. Stockdale

Jeff Paulk
Tulsa, OK

Charleston Stories.

You want to provide talking monuments that will no doubt give the Yankeeified version of history. We have had more than enough of the "victor's version" and would much rather see people getting the truth instead of Marxist mythology.

Those of you who continue to spew the Marxist lies of, "the South fought to keep slavery", "the Confederate flag stands for hate and racism", and "we don't need monuments to Confederate traitors/racists/slave holders", you are in dire need of a history lesson. Several of them, in fact. You who claim to know history really stick in the craw of those of us who actually DO know the truth about our history. You have been purposefully lied to and fed a load of Marxist garbage which started back during Reconstruction. Let us begin your path to enlightenment.

The South Fought to Keep Slavery

If the South had wanted to protect slavery, it had only to remain in the Union where it was already protected by the Constitution. Slavery was a dying institution and many slaves were already being set free in the South. If the North was fighting to "free the slaves", as is so often, and falsely, stated, why then did it not free the more than 429,000 slaves still in the Union after the South seceded? You can't be holding onto slaves and at the same time claim to be waging a war to free them. The Corwin Amendment would have forever enshrined slavery into the Constitution if the seceded states would have just returned to the Union and ratified it. This original 13th Amendment had the full support of Lincoln. The South refused the "bribe" because slavery was NOT the issue. The main issue was the Morrill Tariff. The South was paying 85% of the federal revenues, yet only had 1/3 of the population. These excessive taxes were of great benefit to the northern industrialists, railroads, and bankers, but were an economic hardship for the South. Lincoln stated in his first inaugural address that the tariffs would be collected from the seceded states "by force if necessary". He waged an illegal war on a group of states that seceded from the U.S. for the same reasons our 13 original colonies seceded from Great Britain; to have independence from an oppressive and tyrannical government, and for the right to self government. The South wanted only to be left alone, and 2/3 of the North was in favor of letting them go peacefully, but the greedy and power-hungry Lincoln could not bear to lose that revenue.

The Confederate Flag Stands for Hate and Racism

It is strange how people who have no claim to the flag seem to have the self-proclaimed "right" to define its meaning.

There is no documentation anywhere in history that defines the Confederate Battle Flag as representative of slavery, hate, or racism. It represents a people standing in defiance of tyranny and oppression, seeking their independence and the right to govern themselves. No Confederate flag ever flew on a slave ship. By contrast, Old Glory quite often flew high on the masts of slave ships. New England Yankees built the slave ships, sailed to Africa and traded rum and other goods for people who were already enslaved by their fellow countrymen. They were sold in the U.S., the Caribbean, and South America. Slaves were sold to both northerners and southerners, and there were also free blacks who owned slaves in America. Old Glory flew above slavery for over 80 years, while the Confederate flag flew over it for only four years. Now, which flag is the "flag of hate and racism"?

Confederates Were Traitors and Racists

Not one Confederate was ever tried for treason. President Jefferson Davis waited in prison for two years wanting his case to go to trial. U.S. Chief Justice Salmon P. Chase stated that no Confederate could be tried for treason because secession was NOT illegal, and what had been won on the battlefield would be lost in a court of law. The Confederates were not trying to overthrow and take over the government of the U.S. They simply withdrew and formed their own country. Each state freely joined the Union, and each state retained the right to withdraw. In fact, Virginia and New York specifically stated in their ratification of the Constitution that they reserved the right to withdraw from the Union if they felt they were being harmed by it.

As far as the accusation of racism goes, it is historically documented (Alex DeTocquerville) that acts of racism were far more prevalent in the North than in the South. The vast majority of blacks in the South were treated as family. Forget the images of whips and chains burned into your mind by the false series "Roots". (Alex Haley even admitted it was a sham.) Racial discord did not occur in the South until the North forced the horrors of Reconstruction on it. Whites were disenfranchised and not allowed to vote, while blacks were put in superior positions over whites. The Yankees, besides raping, looting, murdering, and burning their way across the South, also created a racial rift which has not been overcome to this day. The flames of Reconstruction are still burning today in the form of cultural genocide; removing our Confederate monuments, renaming schools, streets, and parks, and continuing to teach lies about how great Lincoln was, and the continued myth that the war was "about freeing the slaves". There is nothing wrong or shameful in having monuments erected to our fallen dead who bravely fought an illegal invasion of their homeland. The war on all things Southern and Confederate seems to closely resemble the terrorist acts of Hitler and ISIS.

Bonus – The Emancipation Proclamation

It freed not one solitary soul. As Lincoln himself stated, it was a war measure. He had hoped it would cause slave uprisings in the South, which did not happen. Also, the war was going very badly for the Union at that time, and Lincoln was afraid that Europe might enter the war and help the Confederacy. By "freeing the slaves" he gave the false image of being on a humanitarian campaign. The EP "freed" those slaves where the Union was not in control, yet it specifically left them in bondage where it was in control and actually could have freed them. A great number of Union soldiers deserted after Lincoln's Emancipation Proclamation came out.

Jeff Paulk
Tulsa, OK



Defusing a Second Civil War Through Peaceful Secession?

By Matthew Silber on Nov 15, 2018

PEACEFUL SECESSION



PEACE



LOVE



SECESSION

THE SENSIBLE ALTERNATIVE?

Secession? Nullification? A second Civil War in the presently not-so United States of America? According to a historic and highly fascinating Abbeville Institute event that took place November 9 and 10, 2018 in Dallas, Texas, a number of influential American thinkers, political figures and activists gathered to discuss how peaceful secession and nullification could very well be one of the most important ways that Americans in the near future could potentially thrive. And despite the efforts of some, like Think Progress (who had a supposed reporter by the name of [Casey Michel](#) visiting the event to lend their own predictable spin of distortions and omissions regarding the discussion), modern-day peaceful secession efforts could very well truly represent one of the ways to preserve our unique cultures and defuse the hostility and violence amongst different people groups.

As someone who has been involved in the secession and nullification movement (on both the left and the right) since around 2010, the conference was an event I personally couldn't miss. Driving the 10+ hour trip to Dallas on Friday, opting to traverse the backroads through small towns, passing through the already somewhat seceded communities of native Americans in Oklahoma, and witnessing the flavor of life scattered throughout the hills and plains of the Midwest, I couldn't help but be thoughtfully impressed by the diversity of people that I encountered. Men, women, old, young. Black, White, Asian, Hispanic, Native American. Many areas could readily be seen as being predominantly Christian, with signs proclaiming the sanctity of life, or where one's eternal destination might lay. But on the flip side in other more "progressive" urban areas, I could also see the glaring evidence of an unfortunate and obvious animosity between those who clearly don't share the same views as their more conservative neighbors.

Of course, as we've all doubtless seen, our United States is just not that "united" anymore. Perhaps it never was. But with outbreaks of violence erupting across the nation, and a **Cold Civil War** of words, propaganda, elite news agencies, politicians and brother vs. brother views that best not be shared at family gatherings (lest angry words be exchanged and family members are forever snubbed for their right or left leanings), we ALL know something is wrong. But truthfully, for

all of us whether on the left or the right, we just want to live in peace and stop having views we don't like crammed down our throats.

Enter peaceful secession and nullification. Dr. Donald Livingston, founder of the Abbeville Institute, noted that in 1991, 15 states peacefully seceded from the Soviet Union and the world applauded. In Canada, Quebec nearly seceded in 1995, Scottish secession was narrowly defeated in 2014, Catalanian secession was voted on in 2017 and Brexit (the secession of England from the European Union) continues to be an important topic of discussion. "For over 2000 years, most governmental bodies were not much larger than the Athens city state. But since the French Revolution, governments have adopted attitudes of 'monster states'." The thought was that in America, new states or even city states – like Cantons in Switzerland – would be carved out of secession from older states. Says Thomas Jefferson to Dr. Joseph Priestley in January of 1804, *Whether we remain in one confederacy, or form into Atlantic and Mississippi confederacies, I believe not very important to the happiness of either part. Those of the Western confederacy will be as much our children and descendents as those of the Eastern, and I feel myself as much identified with that country, in future time, as with this: and did I now foresee a separation at some future day, yet I should feel the duty and the desire to promote the Western interests as zealously as the Eastern, doing all the good for both portions of our future family which should fall within my power.*

Allen Mendenhall, Associate Dean and Executive Director of the Blackstone Center for Law and Liberty at Faulkner University Thomas Goode Jones School of Law noted how we are all trying to find and develop a place we want to live in. Perhaps the fighting can be defused through decentralization. Not only are decentralized systems more responsive and efficient, but they invite participation and more of a sense of community. "People don't respond to abstractions. They don't enjoy wine by thinking about it, but through tasting and experiencing it." Mendenhall explained in regards to community and political systems. "We think about our immediate families, communities, and how we might achieve victories through these. Not through faraway, abstract notions of government or televangelists. But through familiar spaces we all can participate in, experience and help shape."

Jeff Deist, President of the Mises Institute, an advocate and writer for property, markets, and civil society; Kirkpatrick Sale, a left leaning anti-globalist who is the author of *Human Scale Revisited: A New Look at the Classic Case for a Decentralist Future*; Michael Boldin, Founder and executive director of the Tenth Amendment Center, an organization who has helped launch the concept of nullification into more mainstream political thought in America; and Dan Fisher, a former member of the Oklahoma House of Representatives who ran for Governor of Oklahoma on a State Sovereignty platform were also on hand to speak, discuss and answer questions regarding the issues of secession and the future of America.

Attending the event were around 100 individuals comprised of university instructors, medical and technology professionals, historians, young people and more. Numerous questions were asked about strategies in elevating this important discussion, as well as how active participants in decentralization might move forward in the coming years. Talking with many attendees afterwards, the event clearly exceeded expectations, and was an amazing opportunity to network and form friendships with others on both the left and right who are concerned about our society moving forward. Later that evening, a number of individuals had the honor of sitting down with Dr. Livingston, and sharing a meal with this titan of modern American philosophical thought. The discussion ranged from Tolkien and themes of Industrialization and Agrarianism in the Lord of the Rings, to how language impacts the perception of ideas.

As Marcus Ruiz Evans, a more left-wing founder of the California Secession Movement "Yes California" noted (and who was conveniently and entirely omitted by the Think Progress report of the event at the time of writing this article), "We can't sit on the sidelines. This isn't a left or right problem. This an everyone problem!" Ruiz, who claims around 43,000 people support Yes California (also known as Calexit), with around 1/3 of Californians in general supporting secession, noted that the group often oddly gets side lined by the mainstream media. "But even if we may not agree," Ruiz states, "we can support YOUR RIGHT – irregardless of left or right – to have your own community. We should be proud of who we are, and be able to live in peace." Amen to that.

Note: I'd like to extend a special thanks to Dr. Donald Livingston and the Abbeville Institute, as well as all the speakers who delivered such thought provoking messages on this timely and important topic. Thank YOU all!

<https://www.abbevilleinstitute.org/blog/defusing-a-second-civil-war-through-peaceful-secession/>

The Tragedy of Land Use in the South

By [Nicole Williams](#) on Dec 3, 2018



For all of the pontificating of the virtues of the South, we have increasingly seen our agrarian landscape polluted by strip malls and environmental contamination. I make the case that neither of these things are inherently Southern in character, and as I believe, are contributing negatives to the soul and character of our region. We must work to correct these mistakes and not continue to allow them to occur in perpetuity.

Land use is inherently a controversial topic. Even bringing it up in the most polite of company brings forth images of governments telling good, hard-working property owners what they can and cannot do with land in which they own. In the simplest sense, this is correct. But large real estate development firms have purchased land, an increasingly scarce resource as the South's population has exploded in recent decades. These firms have little care for the agrarian tradition, vernacular architecture or the culture of the South. In fact, they are enacting a homogenizing effect on the South that undermines the uniqueness of our region and its culture.

Noted British philosopher and conservative, Sir Roger Scruton eloquently stated in 2009 in a BBC documentary that beauty matters, and respecting an environment in which beauty is valued fosters an environment of care for the community or even landscape in which people live. Instead, our land and built environment is at best, used to enrich out of state multinational corporations, and at worst, an example of purposeful nihilistic exhibitionism.

Our forefathers certainly valued beauty. Traveling through the Virginia Tidewater, the Blue Ridge Mountains or the South Carolina Lowcountry one can easily discern the beauty in the simple houses, tobacco fields or rolling hills. The historic city centers of Charleston, Savannah and even smaller towns such as Madison, Georgia, and Abbeville, South Carolina exemplify the delicate care in which our ancestors valued the places in which they lived and labored.

Of course, this is not the South that many of us see on a daily basis. Coal slurry runoff has turned some of the waterways in Appalachia black; highways are littered with retailers such as Home Depot, 'Bed, Bath and Beyond' and Wal-Mart. Additionally, the vast majority of the buildings that are used for retail activity are built with shoddy materials, are not likely to withstand the next fifty years and are so ugly they are not likely to be adapted for reuse into the coming decades. Our once beautiful towns, villages, and farms have been cheapened by outside influencers and investors determined to extract profits whilst contributing as little as possible to maintaining our communities and the Southern landscape.

Urban centers throughout the South continue to expand, gobbling up increasing amounts of woodland and agricultural land. Critics may say that this is the price of progress. One only need look at cities like Atlanta, which are dominated by a consumerist culture, which is manifest in retail shopping centers and poorly constructed tract houses. The price of cheap goods and proliferating development has taken its toll on the South. Even the precious Gullah region of Georgia and South Carolina is slowly disappearing due to overdevelopment and the eagerness of those who inherit family land to make an easy profit. Plantation houses lost to neglect, Revolutionary War battlefields sit amongst suburban housing developments, and communities flood in southern Louisiana due to the intrusion of saltwater into the freshwater estuaries near the Mississippi River brought on by continued energy extraction efforts.

Much of the South today prioritizes economic development at all costs. Local governments seize upon the benefit of easement and property taxes to increase revenue while failing to look at the long-term repercussions of allowing the intrusion of cheap mass development. Culture and the Southern tradition are systematically erased when development such as this continues unabated. It is easy to see this as a classic tragedy of the commons. I even wonder, if not for historic preservation, if a large retail shopping center could be built within eyesight of Thomas Jefferson's Monticello, or a McDonalds at the base of the King's Mountain National Military Park.

Yankee author and essayist, James Kunstler, a critic of suburban development has called much of the land use and development patterns that have occurred since World War II, the "greatest misallocation of resources in the history of mankind". I am unsure whether this is wholly true, but it does bring up if we in the South should be doing more when it comes to stewardship of our land and our natural resources. In fact, between the years of 1945 and 2012, the South saw a 627% increase in land being allocated to urban (including suburban) uses. From 1961 to 2015, the United States as a whole saw a 4-5% decline in agricultural land as a percentage of the overall land area in the republic. Correlation does not equal causation, but all one needs to do is travel to any population center in the South, and note that retail and residential development is sprawling further and further out from the traditional town boundaries.

The counterpoint to this is that only 3.6% of all land in the continental United States is currently regarded as urban (or suburban). Whilst urbanization is not inherently bad, and is often regarded as positive through the lens of increasing economic activity, few public officials take into account the effect of development upon the land and its people.

And what about the aforementioned effect on the culture of the South? It is my belief that we are being purposefully homogenized into the larger consumerist culture of the United States. People who used to consider their families and neighbors the most important aspect of their lives are being chased into larger and larger cities, in pursuit of higher paying jobs, bigger houses, luxury automobiles, and more debt. This relentless pursuit of material goods is a side effect of the abandonment of appreciation for the appreciation and stewardship of the land of their birth.

And what of those who are left behind in this new land rush of economic growth and urbanization?

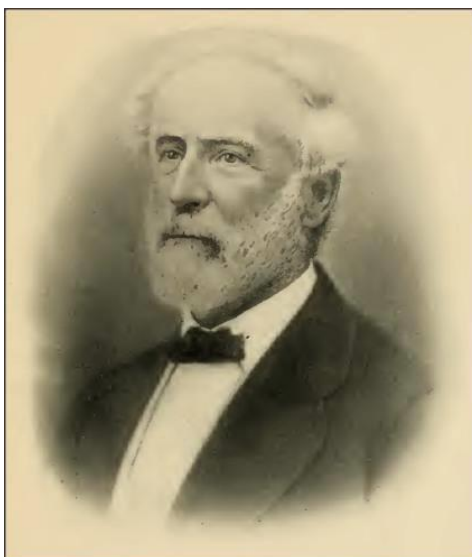
It was easy to ignore these problems, for many of us were born into a globalist materialistic society. I had the pleasure and privilege of living in Scotland for several years and traveling throughout Great Britain, the land of my ancestry. One of the first things that I quickly noticed was the reverence that many of the British people have for the countryside and rural villages. Farmland and green space appear plentiful and maintained. Historic buildings are offered protection from development, and the surrounding countryside offers reminders to travelers and residents of the history and splendor of the landscape. We as Southerners do not have to allow our region to turn into the collective dumping ground for every developer or retail establishment.

In closing, I do not offer easy solutions to this problem, only emphasize that this is a discussion that we should be having if we truly value the land, culture, and history of the South. I reject that in fifty years the South that I leave for successive generations is one of advance cash shops, car dealerships, parking lots and failing, ruined shopping centers.

About Nicole Williams

Nicole Elizabeth Williams is a public policy professional and former political campaign staffer. She holds two postgraduate degrees from the University of Glasgow in the fields of public policy and political communication and is a 2010 graduate of Tulane University. She previously worked as a staffer for a Member of Parliament in the House of Commons in Great Britain prior to returning to the United States. Her primary area of focus is the intersection of Southern colonial history and its effect on contemporary culture with a particular focus on the Scots-Irish. Nicole is from north Georgia and currently resides in Virginia

<https://www.abbevilleinstitute.org/blog/the-tragedy-of-land-use-in-the-south/>



“From a letter to his daughter Mildred, written on Christmas, 1862, we make the following extract:

‘I cannot tell you how I long to see you when a little quiet occurs. My thoughts revert to you, your sisters and mother; my heart aches for our reunion. Your brothers I see occasionally. This morning Fitzhugh rode by with his young aide-de-camp (Rob) at the head of his brigade, on his way up the Rappahannock. You must study hard, gain knowledge, and learn your duty to God and your neighbor; that is the great object of life. I have no news, confined constantly to camp and my thoughts occupied with its necessities and duties. I am, however, happy in the knowledge that General Burnside and his 'army will not eat their promised Xmas dinner in Richmond today.’”

J. William Jones, *Life and Letters of Robert Edward Lee, Soldier and Man* (New York: The Neale Publishing Company, 1906), 211.

JANIS PATTERSON ... Committing Crime With Style!

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

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

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

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

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

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

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

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

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

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

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

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

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

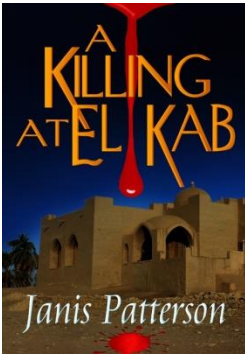


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

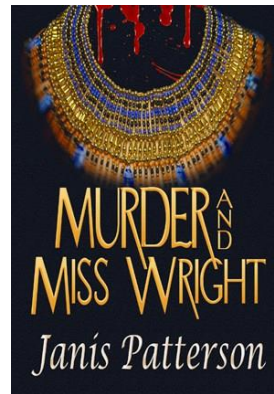
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
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- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



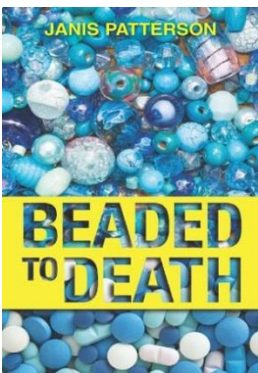
Janis Patterson – Mysteries



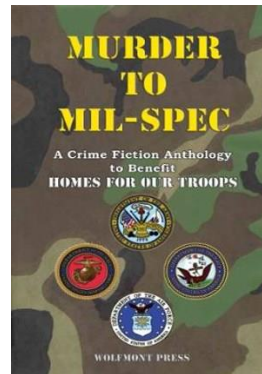
A Killing at El Kab



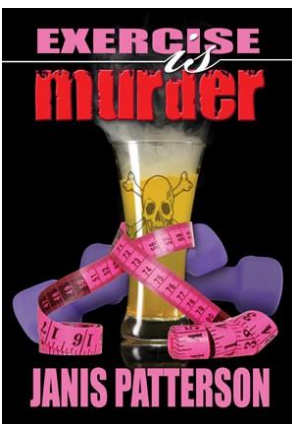
Murder and Miss Wright



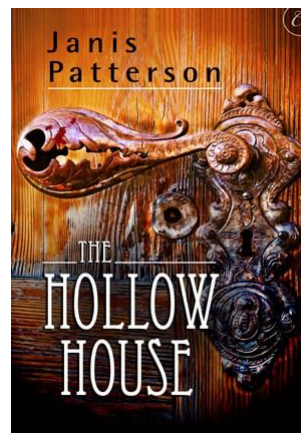
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

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

Christmas at Greenpoint

By Clinton Martin Bissell on Dec 22, 2017

This story was originally published in the Spartanburg Herald-Journal in December 1930.



Well, the old mill closed down on us Tuesday night at 6 P.M. for the rest of the week, so as to give us a holiday for Christmas, which came this year on December 25th inst. And so when I came out of the shop and started home it was sunset, and all back to the west was the prettiest 1 ever did see, with the sky all red and gold and sorter mingly like and the old Blue Ridge Mountains standing out blue and cold, and I knew that we were in for some sort of weather by Christmas.

That morning when I got up I told Mrs. Goodloe that we were going to have a change in the weather by the way my old joints hurt and popped and she said she hoped it would hold off till the children all got in for Christmas, and I said 1 did, too.

You see, all our children are grown up and gone now. Mary, our oldest girl, is teaching school way down in the lower part of the state, and she wrote us that her bough, or bow, whichever it is, was coming to bring her home in his auto. Then Ruth, our next girl, is married to a Methodist preacher, and they are preaching out in Alabama, and they have two of the

cutest little grandchildren I ever saw, and we were sure looking for them, for we hadn't seen them since last Christmas on account of it being so far out to Alabama and on account of his being a Methodist preacher and not having any money.

Then the boys are in business and they all get home on Christmas Eve and we have a reunion and several other things about that time.

Well, when I got home Mrs. Goodloe- was just taking out the last cake and as soon as I got washed up she called me to see them. She surely did have a fine mess of them, too. She had Chockerlate and Carimel and Jelly and Fruit, both white and black, and Lemon cake, and two just plain cakes. You know, I never could understand, why it is that-at Christmas we all have to haul off and try to eat ourselves to death. I bet most of the deaths that die along about January first of each year are on account of eating too much at Christmas. You take old stummucks that have not had anything all the year except plain feed and suddenly you lam them full of cake and pie and cranberries and turkey and dressing and mashed potatoes and candied potatoes and nuts and raisons and such like and it just simply scares the tar of of them an' they lay down and die on your hands.

So we sat down to supper and I saw that Mrs. G. had her hair all frizzed up and I knew that something was going to happen and so she said that she hoped I had not forgot that tonight was the night for us to go to the church and deccerate and practice the Christmas Anthuns and I said no, I had not forgot, but I had, and so as soon as I had shaved and changed my shurt and she had bathed the dishes and sorter primped up herself we lit out and there was a lot of other folks going, too, some to the Methodist and some to the Baptist Church, for we both have Christmas trees on Christmas Eve night. We used to have them on separate nights, but so many folks got to repeating on us till we have to have them the same night now and it nearly runs the, Presbyterians crazy trying to decide which one to go to as they do not have any church here.

So when we got to the church they had the old stove red hot and it was kinder shimmying all over and the crowd was there at work, and old Bill Frisbee was there, and he sure was having a time, dad-gum his old hide! I never did like old Bill. He's one of these here old flirts. About 6 months ago his poor old wife worked herself into a streak of paralysis or something and died and since, then old Bill has been trying to set-up to every girl in Greenpoint and ain't got sence enough to see that they all are making fun of him, but thinks they are all crazy about him. And so there he was all swelled out and the girls all running up to him to ast his advice about things and so they had just about got all the wreaths and streamers made out of cedar and holly and popped corn and they were ready to fasten them up so they wanted one fixed, right over the pulpit to the ceiling and they got the step ladder and ast for someone to go up and fasten it, and before any of the young men could say a word out hopped old Bill and grabbed the wreath and the hammer and filled his mouth full of tacks and started up the ladder, and just as he started to make the first stroke the old ladder bucked on him, just like I was hoping and praying it would, and down come Bill, wreath, hammer and all, and old Bill hit on top of the organ and broke off about 25 or 30 little doo-dads off the organ and about the same number off hisself and the old wreath fell down over his head and the hammer hit old Aunt Jane Peasley in the head and knocked her cold and the ladder hit the stove pipe and knocked it down and the fire was shooting up about 6 feet high and you never saw such a mess in your life.

Well, we got old Bill down off the organ, and then he disclosed the fact that he swallowed the tacks he had in his mouth and so we carried him out to the front steps and left him out there in the cool breeze trying to cough up tacks, and so we went on back and got things straightened out again and then Miss Electa Weeks, our organder and choir leader, said we had better run over the Christmas Anthun and so the choir got together.

There was Miss Iona Ford, Miss Amazing Grace Smith and Mrs. Bill Jones on the soprano; Old Miss Tibitha Ticklewood and Mrs. Goodloe on the alto; Jack Snelling and old Bill Friesbee (who had coughed up about half, his tacks by now) on the tenner, and Bub Hanksby and me on the baste, and so we all got a piece of the music and sailed in on that Anthun. It was called Christmas Anthun No. 5. Well, all I've got to say about that Christmas Anthun No. 5 is that the fellow that wrote it up was, and still is, a nut. There wasn't a thing to it but a lot of hallerlujahs and amens. The soprano started off the hallerlujan, and after they had just about hallerlujahed themselves to death, the alto took it up and when they done the same thing quite a spell, the tenners go to hallerlujering like a man with hiccups and they were all of them going it and then the baste got to amening and amened all over the upper end of the school district, and then the thing stopped and it was one of the biggest messes I ever heard. I told old Bub Hanksby his baste sounded like old lady Dillings' old cow, and Bub got mad an' said mine sounded worsen hell, which I do not think he ort to have said in the church, and so Miss Electa said that Christmas Anthun No. 5 would require more time and that we would practice it all next year and get it ready for next Christmas, and so we all fell back on the old stand-bys, "O Little Town," "While Shepherds Watched," "There's a Song in the Air," etc., which are the sweetest and prettiest songs that ever has been written or sung or that ever will be, either, and so we all went home then, the women folks in front all talking about the new preacher and his wife and we old fellows along behind smoking and talking.

And so-up at Smith's corner we all disbanded and old Bill said he believed he'd go by old Doc Tatum's and see what old Doc could do about tacks he hadn't got up, and so we all went home just as the old mill clock struck 10 P.M., December 23, 1930.

Well, it didn't seem like we had hardly got in bed till Mrs. Goodloe had me up again to help her get things fixed up. First I had to go down in the cellar and bring up the old cot and take it up in the hallway upstairs for some of the boys to sleep on, and of course, going down the cellar steps I had to run into a lot of jelly an mama-laid and chow-chow that Mrs. G. had set out on the cellar steps and so I fell all over the place and got jelly and stuff all over me and broke 4 or 5 jars of the stuff and skinned one perfect good shin all the way up as far as it went, and if it hadn't been Christmas and the children all coming home I would have sailed in and cussed everything out and Mrs. G. would have got mad and said I done it on purpose, but as it was I limped back upstairs and Mrs. G. got a wrag and wiped most of the mess off, and the rest, in, and then got the iodine and fixed up the old shin so as I could make out with it for awhile, and so we both laughed fit to kill about it all, which shows what a blessed thing Christmas is anyhow.

Well, after we got the house all set, Mrs. G. had me to kill two hens and a ruster and one ham and she put the hens and ruster on in the kitchen and took the ham out behind the garage and made a fire under the wash pot and put me out there to see that the ham didn't stick to the pot, and I hadn't been out there but a few minutes before along comes old Pat Murphey and his wife, Kate, all dolled up and going to the county seat to their church.

You see, Pat and Kate are Catholicks — the only ones we have in this village and though they have a mighty funny religion there ain't no better folks ever lived than old Pat and his wife, and nobody ever gets sick or in trouble here in Greenpoint that they ain't there to help all they can. Old Pat says he has to go to church once in ever so often to confess his meanness to the priest, which is why I am glad that I am not a Catherlick as the priest would have me locked up, sure, and I would be ashamed to let him or anybody else know all my meanness — I'm almost ashamed for the dear, good Lord to know it sometimes.

Well, then along comes George Waters, our next door neighbor. Well, I got to braggin to George about the fine little grandchildren coming that morning, and I seen old George's eyes fill up with tears and I seen right away that I had said the wrong thing. You see, George and Sue, his wife, never had but one child, little Paul. He surely was a fine little fellow, too, tho he never was right strong. They lived right next to us and the little fellow use to come over to our house nearly every day and he'd sit out on the steps with me in the evening and talk his baby talk to me and his big blue eyes would just glisten as he'd tell me of things that had happened and I'd look at his pale little face and wish that he had more blood in his vanes then he did have, and most every day I'd see him sitting there on his back porch watching for his daddy at noon, and so along about the middle of August little Paul got sick one day and by Sunday morning he was dead, and it sure did break me all up, too, for I had got used to the little fellow, but what it did to me was nothing to what it did to George and Sue. It like to have run them crazy. And so when I thought about it all I tried to change off on something else, but George just had to tell somebody and so he said that the thought of Christmas coming was about to ruin him and Sue. He said he got to tell somebody and so he said he got to thinking about last Christmas when little Paul was just 3 years old and how happy they all were and he would never forget how on Christmas morning the little fellow got up and saw that old Santa had come and left him a little red wagon and a boy doll and a book and how, as he stood there looking at it all, he just trembled all over like he was having a chill and how they dressed him in the little britches that Mrs. Goodloe had made for him out of one of my old ones, and how happy and proud they all were.

And then, George said, late that evening he took the little fellow out for a little walk and as they were coming back home and turned into the gate little Paul threw his thin little arms around George's neck and kissed him and said I loves my daddy, and poor old George just busted and had to leave and I stood out there and shed enough tears into that pot to pickle that old ham for life, and I said to myself, well, it certainly does take a whole lot of joy, sorrow, happiness, misery, laughter and tears all mixed up together to make out a life.

So along about 3 P.M. in comes Mary and her bough. He was a fine, humble, meek looking little fellow and acted like he was scared to death. Every time I made a move he kinder drawed up like he was expecting a swift kick or some other form of assault and batter. We went out in the front room and then Mary and her Ma went up stairs to straighten things out and me and the bough was left to entertain each other and I done my best. I remarked in his hearing about 18 times that we certainly was having a plumb pretty spell of mighty nice, open weather at this time (tho it was looking right then like it was going to start snowing any minute), and he said 17 times that we certainly did have a mighty cozy little village and outside of those few, well chosen remarks, we didn't get anywhere, and I reckon we'd been going on that way till now if the bough hadn't got all excited and mixed up and hauled off and said my piece about the weather which left me nothing else to say.

Well, just about dusk up drove Ruth and her folks in the old Ford and it was hitting on about 2 cyl. and the steam was just a boiling out and all of them covered with mud but mighty happy, and Ruth looked mighty nice in her new clothes and the grandchildren looked like little angels all dolled up in their sweaters and caps, but I noticed Ruth's husband didn't have any new clothes and his old hat looked like it had fought thru the Civil War, and I knew right straight that things had been sorter tight with them down in Alabama.

Well, it wasn't long till we were all sitting down to supper — and home again. And say, boy, that was the best Christmas present anybody could have bought me with a million dollars — with those boys and girls of mine and those blessed little old grandchildren and Mary's bough all sitting around that old dining table that they had been raised on and all well and hearty and happy. And how we did laugh and talk and told jokes to each other about things that happened years ago, and Mary's bough got to where he could swallow soft food without choking up, for which I was mighty thankful.

And so after supper and after we had got things done up we all lit out to the church, and when we got there everything was about ready to begin and' the church was full and it surely did look nice with all the wreaths and fixings and the Christmas tree all decerrated up with electric doo-dads, and so we all sang the Anthuns and the preacher made a mighty nice talk about the first Christmas Anthun that the angels sung two thousands years ago, and he said that if we would only keep our hearts right and our ears cleaned out we could still hear that Anthun of peace and goodwill ringing through the earth and just about the time he finished in comes Bubber Hill, old Aunt Hill's half-wit son, just a bawling because some of the bad boys out in front of the church had told him old Santa Claus wasn't coming this Christmas on account of having the jake paralysis, or something, and we had to call off the extrasizes till we got him pacified and then we give out the presents and most everybody got one or more. Old Bob Jones got the same mustache cup he got for the last 20 years. That old cup has certainly held out well. The preacher got 4 testaments, 16 handkerchiefs, 2 ties, a bottle of beet pickle, and a peck of dried peaches. I got 2 ties, a pair of socks, 1 testament and something done up in a paper, and so after all the presents was give out we all stood and sang, "It Came Upon a Midnight."

And so we went home and when we got out of the church it was snowing a little and so we all went home and I opened the bundle I got off the tree and it was a pair of knit bedroom slippers that poor old blind Aunt Sallie Peasley had knitted for me with her own hands. Say, that sure did make me feel mighty humble and the Lord knows I did appreciate them, but there never has been a foot created that would fit them slippers or them slippers fit, either. They were knitted and sewed onto a paseboard soul and the heel part run out behind just about as far as the foot part run out in front and the main entrance was right in the center and all you had to anchor them to your leg with was a puckering string, and so while I would not have been found dead in the woods with them on, yet I surely did appreciate old Aunt Sallie making them for me.

Well, after so long a time we got the grandchildren off to bed and then the rest of the folks kinder gave out of anything else to say and they went to bed and left just me and the two little stockings hanging on the mantel piece in the room, and so I put on my old hat and went out in the yard to look around like I always do, and it was snowing to beat the band, and I stood out beside the garage and watched her come down, and I thought how well the good Lord had treated me the past year, and I was thankful for it, too. I was thankful that we were all at home together again, well and hearty and broke.

Well, I knew I was getting older and 1930 had been a hard year on me, with money scarce and my joints getting sorter stiff and hurting lots and the old mill curtailing all over herself and me, too, but still there was lots to be happy over as I thought of them 11 cakes, 2 hens, 1 ruster and 1 ham all ready to be eaten up tomorrow, to say nothing of the cranberry sauce and the dressing and gravy.

And so I went back to the house and stood on the back steps just a moment and I saw poor old George and Sue come out on their back porch and they stood together and George had his arm around Sue's waist and they was both standing there looking through the driving snow out toward old Bide-A-While cemetary where, under a whitening mound, their Christmas lay asleep. And so I took off my old hat and I ast God to please kinder soften the thing down for George and Sue, and then I wound it up with the prayer of Tiny Little Tim: God Bless Us Everyone, and then the old mill bell struck the hour and it was 12 o'clock, December 25th, 1930, and it was snowing, and so I went to bed.

About Clinton Martin Bissell

Clinton Martin Bissell (1877-1934) wrote a popular column in Spartanburg, SC in the 1920s and 30s under the name Eph Goodloe. He was the secretary of the Saxon and Chesnee mills until his death in 1934.

<https://www.abbevilleinstitute.org/blog/christmas-at-greenpoint/>

How Jakob Emig Fought the Yankees

By James Everett Kibler on Nov 19, 2018



From the front porch, Jakob Emig could look across fields where his winter wheat greened nicely. An old man now, with sons gone off to war, he lived mainly in a woman's world of married daughters and daughters-in-law on farms scattered nearby. He himself lived alone, widowed now for two years, hard work during war-time finally having taken its toll on his wife's constitution already weakened by a series of illnesses. She'd borne him seven living children, and he was remembering her now on the front gallery as Old Shack lay at his feet, nose outstretched on paws and wrinkling eyes upward to his master. There would be no hunting today, though the hound eagerly waited for any sign of preparation.

Jakob was remembering back nearly forty years ago when he and his Polly first began farming these fields and built this house. It had started log-modest and been added to over the years. The old one-room cabin with fireplace large enough to stand in had eventually become the kitchen onto which he built a four-room house. When the girls came along, he'd also

made shed-room additions. He and Polly had lost four babes to sudden fevers and unexplained illnesses. The Lord's will. They buried them in the hillside plot and grieved. It was to these lost little ones and to Polly, fresh and young in her homespun linen, that his mind returned mostly, of Polly and himself in the wagon going to church the first Sunday after their marriage, sitting together that day in the little sanctuary where men and women always sat apart for worship. Newlyweds had this privilege for a time, and he remembered how the congregation wished them well, out of full hearts. These were his neighbors whom he thought of now in turn. Some who had died; how the years had treated others. How they were bearing up in these evil and trying times. Remembering then the first-born, taken from them with fever that first spring, and how Polly took it so hard it was like to kill her too, and he so low that the planting dragged on forever. But they had had to put it aside and carry on, for they were strong folk and meant to make a go. Their people before them had done the same on the same land under hardships far worse than these. Too, Providence had given them special powers and strengths that would always prevail against the forces of evil.

It was in the middle of these thoughts that he saw the first column of smoke. It rose slowly and distinctly like a dark stain on a linen white sky. Though it was far enough distant, he knew that he must soon rise now and see to the livestock. He would need to hide it as best he could in the surrounding woods. He must also see to putting the meal and hams in sacks for burial. When the second and third columns rose to right and left of the first, he knew he must be stirring. Old Shack whimpered. There was something in his master's movements that made him anxious. Jakob's mind was far from the hunt, and he rose stiffly from the split-bottomed chair to go first to smokehouse, then to kitchen. He worked with method, efficiently and deftly, but without hurry, tying the cords stiffly with old-man's hands. The hams went into canvas bags that he had made several days ago for the purpose.

He had already dug his holes the week before on a dry hill in the proper thickets where they could be covered with leaves and brush. It was a matter of only a few hours until he had hitched Hans to the wagon and, with Shack at his heels, had buried four fine hams, three canvas-covered barrels of meal, and one of flour.

This would see him through the rest of the winter, and his boys and daughters as well. The boys, God willing, would return one day soon; their farms were not faring as well as his own, having no grown menfolk to take the proper reins. The gals ploughed well enough, but there was too much to be done, and the oldest grandson on any of the farms was ten. Yes, there would be hungrier mouths to feed than now, and a long time till harvest. God only knew what these next six months would have in store for them. He could only trust and do all in his power.

His feet made icy prints as he went about his early work. There had been a heavy frost this February morning, and by eleven it was still unmelted. The white sun's rays seemed to have no force in them; he could not feel them on his shoulders. The columns of dark smoke now rose everywhere in the pale sky. They were close. The one to the immediate left was, he knew, in the direction of his eldest son Johann's, some three miles distant. He raised a prayer for Christiana as he bridled his mules and led them from the lot. He just could not be with them all and prayed God to hold them in His hands.

He had wanted to call them all together under his protecting wings but knew they were too independent and practical for that, wishing to care for the homesteads which their husbands had left in trust to them. Old Shack, the two milk cows, the three sheep, and two beeves, he tethered and hid as best he could in the distant woods. He muttered a few words in a foreign tongue over them. As this was accomplished and he was returning home, he saw the smoke from his barn and caught a glimpse of blue men on horseback switching and swirling in his yard. It was time for him to think about himself and his own safety.

Smoke seemed to ring him. Somewhere to the distant east, the woods had caught fire. The sky was raining soot and cinders and was pitch black. The world itself seemed to be on fire, and the white sun seldom shone through the breaks of smoke. Jakob could now hear the intermittent pop and crackle of occasional musketry, and the laughs and shouts of bearded mouths. Somebody seemed to be having lots of fun; he knew it wasn't him. He would have to exercise all his strength to keep himself from defending his farmstead with the rifle that rested impotently over his mantel, but common sense and the ring of smoke taught him that such an attempt would be pointless.

He had little fear for his own safety, for he had tricks up his sleeves that even Satan-helped Yankees wouldn't believe. Theirs were the powers of darkness over which light would prevail. Their element was Satan's dark fire and they brought death, ashes, and destruction. He himself exercised powers as ancient as theirs and more fearful by a longshot. He needed neither torch nor rifle. They would just see who would come out better here.

Jakob had that reputation. Both he and his Polly practiced what the good farm folk of the area called using, or Brauchen in the old German tongue of their ancestors. He was known far and wide for his wizardry in a community in which users were numerous and properly respected. Folks even came from far off to seek his help. Among users, he truly had no

equal. All acknowledged that he was in a class by himself, and he himself knew it. Were it not for his gentle nature and trustworthiness, he would have been universally feared. His own recognition of his powers, however, went almost as far as pride, which Jakob was always heedful of having to guard against. It was his one real weakness, and he knew that too. Just where these mysterious strengths came from, he himself did not comprehend. He only knew he had them; and as a special gift, he had learned early that he must take care to practice them humbly, sparingly, and only for the good. That they must be practiced so, must have been a requirement for their potency, for the one time that he sought to do otherwise, he failed and failed miserably to his own considerable physical discomfort. (But that is another story.)

This time, and in these circumstances, he knew he would not fail. Hell was flaming around him, and Satan's emissaries were brandishing torch and sword. He eased closer to see their devilish work, to the orchard within a hundred paces of his burning bam. Near him the blue men were having carnival in the glare of the fire, emptying his smokehouse. One soldier was stringing ropes of sausages around his neck like a necklace of pearls. Another wore a dead chicken on his head like a great feather bonnet. What they could not carry off, they were intent on destroying. Jakob looked on sadly and his only solace was that Polly was not here to see what was happening to the fruits of many years of careful planning, struggle, and hard work. But still Jakob was sure he would yet have the last word, and properly so. He knew his strength, if only he managed to practice it humbly, with fitting restraint, and without anger.

Before he could put his plan in motion, however, he felt a cold barrel pressed to the small of his back and heard the sinister double clicks of a hammer readying for fire. He had been captivated by the Yankees, sure as shootin', and was being marched into his own yard a prisoner. Where was his gold? He had no gold. Where was his silver? He had no silver. Where were his shiny jewels and valuables? He had none. "We will just see about that for ourselves," they assured, "and if you are lying, you will surely die."

His house was already being ransacked from garret to cellar. He saw his old faithful rifle being carried away as booty. Polly's quilts were being strung on horses for saddle blankets and the rest were being tom, sabred, and trampled. Every chest had been brought into the yard and knocked apart. The furniture was likewise brought outside and made the targets for both rifle and sword, then smashed and ridden over by the horses. He looked on with stunned amazement and sullen disbelief.

They had not found gold, they said. Where was it? They would shoot him if he did not tell them where he had hidden it. They knew he lied, they said; but he did not. Soon, soon, now, he would have to use his power against them. If only he could remain cautious and humble so as not to anger the Almighty.

They took him to his barnyard, near his burning barn, and into his poultry lot. Here, every creature had been decapitated and those not taken away for camp dinner, were still strewn about in twitching and headless state. His old peacock, his wife's fondest pet, lay shot through the head near its favorite perch. A sad sight, but he had always been a proud strutter. A soldier had been annoyed by his pride and loud cry as if mocking the Great Blue Army.

Jakob looked on patiently. No, he did not lie about the gold; so they placed him with his back against the poultry house and began to shoot musket balls about his head to force him to tell them where it was. A minie ball came close to his left ear. Its sound was like the buzz of a big green fly or an enormous mosquito. Splinters from the fractured wood brushed his cheek. He could not tell them where nonexistent gold was hidden, so they were about to kill him. For his own self, it did not matter overmuch; but there were his children and grandchildren who would need his help in the lean months ahead. Their farms were at this moment, he knew, being laid waste in the same way as his own, as truly they were. The ring of fire around him was from the lands of his closest kin.

The right ear now, pop and buzz, and the next ball would likely take his life. As he watched the blue man with the red beard pull trigger and the rifle flash its long orange streak, he lined the ball as it issued from the barrel, as it aimed and sped for his forehead, slowed it, and struggled with it to twist it out of its path so that when it resumed its velocity, it went flying at a 45 degree angle into a great black iron washpot. There it spun round and round making a tinny sound, till it stopped silent. The blue men were amazed. One walked to the pot and picked up the bullet. Jakob stood calm.

He served a second, third, fourth, and fifth bullet in the same way. Each time the ball went "phling" into the giant washpot. Several different men tried with different muskets, but each time, the bullets went "phling" into the giant washpot. By now, there were many blue men gathered. The thirteenth bullet clanged and spun "phling" into the pot and was retrieved in the shape of a tiny silver cross. This ended the experiment at once. Most of the men began to fear. However, the first soldier, the loud and red-bearded man who had been drinking, was angered rather than frightened.

He fumbled at his left side and fixed his bayonet, then made to lunge at the old man. As Jakob lined the bayonet which was aimed at his heart he fought with it with his eyes and froze its motion within a foot of him. The red-bearded soldier writhed and twisted behind the bayonet frozen in mid-air, trying to move it, then tried to free himself from it, but found

that his skin was stuck, as if to ice. He thrashed about in all manner of grotesque motions, comic to behold if they had not been so desperately performed. It was at this moment that he of the red beard looked Jakob in his steely gray eyes. Jakob's eyes calmed him, transfixed him as on the point of a bayonet, and froze him in mid-struggle. There stood red-beard, with glazed eyes fixed on Jakob, one foot lifted from the ground in the motion of plunging forward, his hands frozen to the instrument. To Jakob, he looked for the world like Old Shack on his most famous point when a larger than usual covey of partridges would fly into view.

It was then that the other blue men began to fear in earnest. A few had heard that such wizards existed in this strange backwater land through which they passed. In their march of burning, they had just yesterday seen three tall gaunt sisters dressed in flowing black garments come onto the porch of an old farmhouse nearby, chanting and wailing in an unknown tongue. These weird sisters had caused shivers, and the blue men passed them in quiet, sparing their house from their usual pillage and burning out of an unreasoned fear. What, then, were they encountering here? Was it more of the same wizardry and craft? Thoughts of gold and silver vanished.

Meanwhile, Jakob stood silent and calm in the strength of his powers. He no longer spoke. He was no longer spoken to. As he moved for the first time, taking a step to the side of the frozen bayonet aimed at his chest, the semicircle of blue men shrank back from him. They opened outward to let his gaunt form pass. Jakob then walked the short distance to his house, gazed at by all, but molested by none.

The home, now having been completely plundered of booty, was about to be burned. As Jakob approached, a black-beard on a roan horse accosted him with sword uplifted. Jakob fought with his eyes and froze both man and beast, the man with sword uplifted and eyes glazed. The same he did with two men on foot, struggling with their eyes, and freezing them in mid-stride.

There was another red-beard with torch in hand about to fire the dimity curtains of the front parlor window. He looked at Jakob as he was about to apply the torch and caught his calm steely-gray eyes. Jakob struggled with the red-beard's frantic eyes in which the fires from the torch reflected, and froze the man in calmness. The torch fire melted into water which froze as a long icicle that dripped from the soldier's outstretched hand. (In after years, the figure would have reminded you of the frozen iron statue of a cold gray lady, torch in hand, in the great harbor of the Northmen.)

These scenes were witnessed by more than a few, who now shrank back from our wizard, who went about his business calmly and serenely. The woods had caught fire from the burning barn and smokehouse. These threatened with their sparks the very house itself. So Jakob, now given wide berth, especially since the presence of the five frozen statue-men attested quite graphically and persuasively to his powers, was able to move undisturbed. He slowly circled his and Polly's dwelling, once, twice, three times while using with the incantation long taught by his ancestors. The blue men watched his every move and looked on in astonishment akin to horror as Jakob went about his ritual. The three weird sisters of yesterday could not hold a candle to this, though the pair of events had the result of reinforcing one another in potency in the excited brains of the strangers. Like most bullies, these men were cowards and with danger to themselves now a possibility for the first time, they hastened away, some leaving chickens roasting on spits, some in the middle of looting the springhouse.

The booty wagons on which the goods from his house had been piled now hastened to pull out. With a glance of his eye, he locked their wheels, as if an iron bar had been thrust into them. The men on them fell forward with a jolt, quickly dismounted, cut loose their horses, and fled afoot. The wagons sat quiet in the lane with a golden sheen of enchantment spread over them like one of Polly's best yellow tulip quilts.

Jakob was soon again alone with five statues, but not for long. As was usually the case during the great march of destruction, the conquerors came in waves. It was not long until another, bigger band of blue soldiers, this time headed by General Judson Kilpatrick himself, rode into Jakob's yard.

Jakob had charmed the fire so that it burned to the magic circle, and it did not cross this line. The charred and smoking weeds ran up to the unburned grass to form a perfect ring. Further, no man but Jakob was able to enter it. His house was thus saved; his livestock and goods were secure in the charmed woods where no foot could enter, and frankly he was a bit weary from all the commotion. Too, using exhausts a body so. And this new red-bearded one on the great black horse Jakob correctly knew to be Satan himself; the smell of Lucifer matches and burning sulphur was about him; and Jakob had sense enough to know that even using powers had their limits. His eyes could not struggle with Satan's to extinguish their myriad fires, and one could not look into the doors to the Red-beard's burning abyss without being affected somehow for the worse, contaminated in some sort of central way of spoiling and wounding. The Scriptures always had taught him to leave evil alone, to give it distance. So Jakob thus rightly felt it best to avoid this man named Kilpatrick and his blood-red-bearded twin brother Sherman, himself seen in the wizard's inner eye as he skulked somewhere in the

nearby shadowed woods of burning Fairfield. Kilpatrick and his men could do no more damage to him after all, and Jakob must be careful not to overstep the bounds into pride in his powers. So he, with a wink of his left steely-gray eye, the one with the yellow flecks in it, turned himself into a great log by the garden palings. Here he could witness the conclusion of the little drama in which he had up to now been the central actor.

There, as a sturdy and solid oak log, he was feeling comfortable, smug, and superior. You might say he was even coming close to pride and vanity, so to chasten him, the Almighty (felt Jakob) brought him low by having Judson Kilpatrick sit on him to eat his midday meal while he puzzled over the deserted, frozen, and well-filled wagons and the five blue statues that used to be his men.

Long years since, when Jakob, now grown to a truly venerable age and an honored patriarch in the land, would tell from his spot in the chimney corner the tale of this day to the thrill and hushed amazement of his legion of great-grandchildren, he would recall that of all the losses he had suffered, and of all the troubles and trials of the day, the one thing that stung him most was having Satan's backside imprinted on him. The Almighty caused it to happen, however (he was quick to tell the children), out of an infinite wisdom not to be questioned. Jakob had saved his meat, his hearth and home, but Satan had shown an awesome power before which he could never more be either too proud or vain. It was truly a lesson worth the learning on a par with how to use power aright,—even if he had to be pressed by Satan's backside to fathom it.

This article was originally published in the Fourth Quarter 1989 issue of Southern Partisan magazine.

About James Everett Kibler

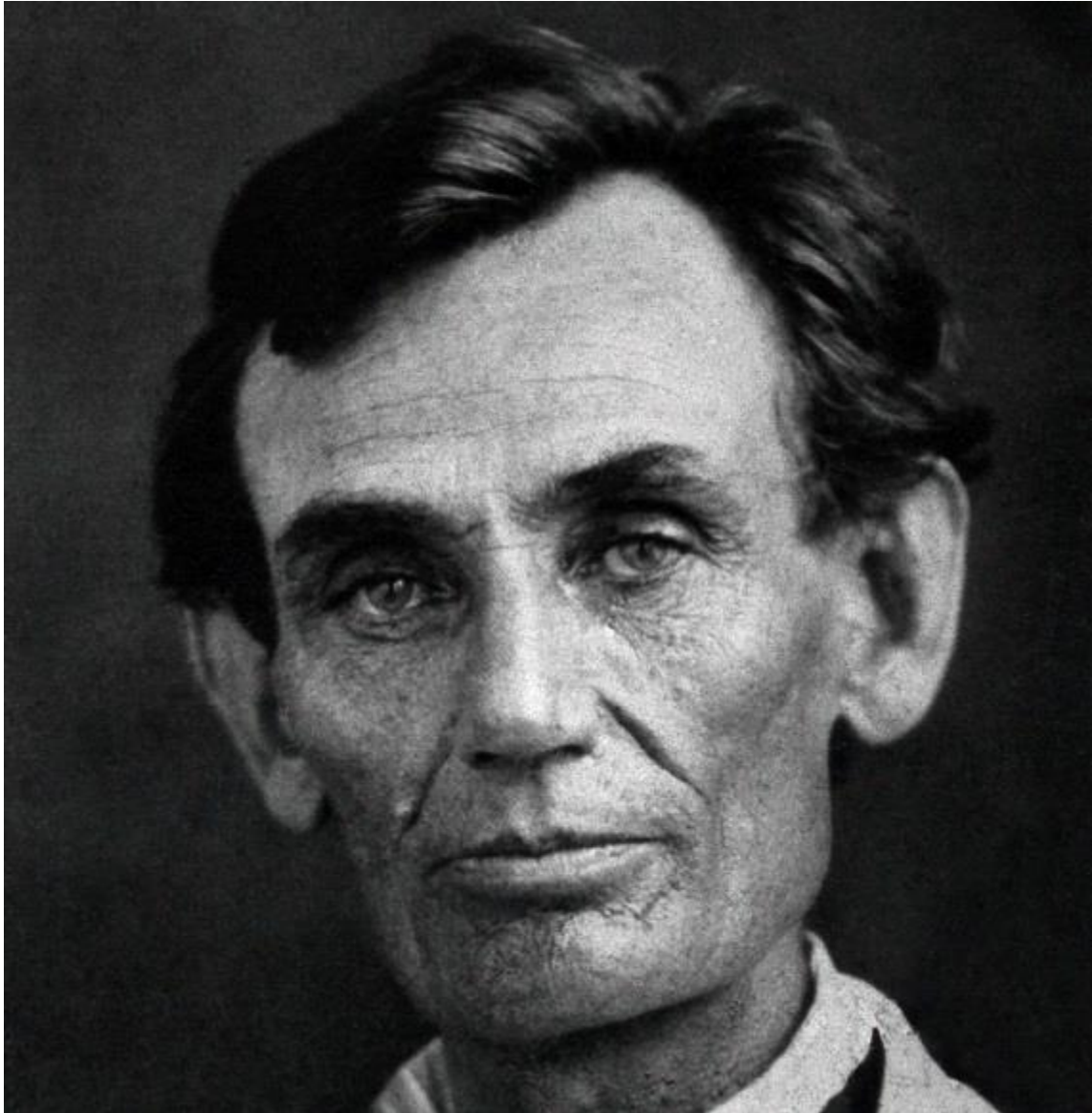
James Everett Kibler is a novelist, poet, and Emeritus Professor of English at the University of Georgia, where he teaches popular courses in Southern literature, examining such figures as William Faulkner, Flannery O'Connor, Cormac McCarthy, Wendell Berry, and Larry Brown. Born and raised in upcountry South Carolina, Kibler spends much of his spare time tending to the renovation of an 1804 plantation home and the reforestation of the surrounding acreage. This home served as the subject of his first book, *Our Fathers' Fields: A Southern Story*, for which he was awarded the prestigious Fellowship of Southern Writers Award for Nonfiction in 1999 and the Southern Heritage Society's Award for Literary Achievement.

<https://www.abbevilleinstitute.org/blog/how-jakob-emig-fought-the-yankees/>



How Europeans Viewed the War

By Thomas DiLorenzo on Nov 27, 2018



A review of *Slavery, Secession, & Civil War: Views from the United Kingdom and Europe, 1856-1865* (Scarecrow Press, 2007) by Charles Adams.

At long last Charles Adams's new book, *Slavery, Secession, & Civil War: Views from the United Kingdom and Europe, 1856-1865*, has been published. I've been anxiously waiting for this book for about five years. The book contains about 500 pages of excerpts from European (mostly British) magazines and journals on the events leading up to the war, the war itself, and the nature of the Lincoln regime. This is a most valuable effort since the mainstream Northern press was

censored during the war. Foreign writers, however, “were not arrested and imprisoned,” as they were in the North, writes Adams. “They were not silenced by aimed soldiers, mobs, or censorship of the mails,” and “their editors were not hauled off to prison,” to mention just a few of the more totalitarian acts of the Lincoln regime. Even today, writes Adams, the “gatekeepers” of “Civil War” history are “still making war on the South” by distorting history.

Although it is a very long book, I could not put it down. Nineteenth-century English commentators on the war were remarkably astute, well informed, and articulate in expressing their views—so astute as to make your typical mainstream “Lincoln scholar” of today sound like an uneducated boob. There were supporters of both North and South in the European press, although many Northern supporters switched sides once they began observing the behavior of Dishonest Abe and his regime. They all opposed slavery very strongly, but those who supported the Southern cause believed that the North’s invasion of the Southern states had nothing to do with freeing the slaves.

During the 1856-1860 period, writes Adams, quite a few British editors “saw the separation of the North and South as a good thing,” and believed that “slavery had no significant part in the conflict.” For example, *Chamber’s Journal of Popular Literature, Science and Arts*, one of the “workingman’s journals,” wrote on March 21, 1857, that a major source of conflict was that Northern business interests wanted the South to “consent to the high protective tariff,” and if they did, “anti-slavery agitation would stop.” “Antislavery agitation” meant opposition to the extension of slavery, not Southern slavery. Pretending to want to “check the progress of slavery” in this way “has been only a disguise under which to advance the interests of the [Republican] party.”

This publication also noted that the black population of the North was generally treated as inhuman. “In scarcely any of the large cities of the North did they [blacks] escape violence” at the hand of whites. It was hardly likely, therefore, that Northern whites would fight a war and die by the hundreds of thousands purely for the benefit of black strangers, as has been taught to generations of American school children.

The *Edinburgh Review* was a prominent British journal that observed in 1858 that “abolition was not a policy of the North,” and that secession would actually spell the end of slavery because it would no longer be propped up by the federal government’s Fugitive Slave Act. This view was echoed by other high-quality British publications such as *Fraser’s Magazine* and *The Saturday Review*, among others. Thus, the most prominent British journals agreed on the eve of the War with a statement that Alexander Stephens would make five or six years later, that slavery was actually “more secure” in the union than out of it.

A British publication called *The Quarterly Review* ran a long article in April 1857 on the New York State Disunion Convention. The stridently pro-North *Westminster Review*, founded by philosophers James Mill (father of John Stuart Mill) and Jeremy Bentham, also wrote that “Massachusetts was, we believe, the first State which organized Disunion Associations.”

Who has ever run across that fact in an American history book?! The magazine also wrote of a Massachusetts secession convention that was held around the same time in the town of Worcester.

Perhaps the most influential pro-South journal in England was *All the Year Round*, edited by Charles Dickens. Writing on “The American Disunion” on September 6, 1861, Dickens recognized that the opposition to slavery extension in the territories was not based on moral, but political and economic grounds. It was “a question of political power between North and South” because of the Three-Fifths Clause of the Constitution, which added three persons to a state’s population count for every five slaves. This inflated the South’s representation in Congress, which in turn allowed the South to effectively oppose the North’s corporatist or mercantilist agenda of high tariffs, corporate welfare, and a government-ran central bank.

The Morrill Tariff was the main cause of the war as Dickens saw it. “Union means so many millions a year lost to the South [due to high protective tariffs on manufactured goods]; secession means the loss of the same millions to the North. The love of money is the root of this as of many, many other evils.” “The quarrel between the North and South,” Charles Dickens believed, “is ... solely a fiscal quarrel.” (Dickens entertainingly wrote of how Lincoln “came across as a bit of a country bumpkin” to those Europeans who had met him.)

The Quarterly Review agreed wholeheartedly with Dickens, calling the protectionist tariff a “revolting tribute” paid to Northern businessmen by Southerners who “had been groaning for years under the crashing bondage of Northern protectionists.” This publication also noted that the Republican Party platform of 1860 supported the “inviolable rights of the states,” especially “the right of each State to order and control its own domestic institutions” (i.e., slavery); that Lincoln strongly supported his party’s platform; and that he also supported the notorious Corwin Amendment to the U.S. Constitution, which would have enshrined slavery in the Constitution explicitly. (The Amendment passed the House and

Senate before Lincoln's inauguration, with exclusively Northern votes.) These are all facts that few, if any, American school students are ever made aware of but which were well known all around the world in the 1860s.

The Athenaeum, a London journal that published such famous authors as T.S. Eliot, George Santayana, and Thomas Hardy, echoed Dickens's views regarding the economic causes of the war, and excoriated Lincoln as a dictator and a tyrant. "President Lincoln ... suspended the writ of habeas corpus. He has muzzled the press and abridged the freedom of speech.... He has, without authority of law and against the Constitution ... plunged the country into war, murdered ... citizens, burned ... houses.... He has seized unoffending citizens [of the North], and, ... has imprisoned them in loathsome dungeons." Moreover, "under the tyrant's plea, he is proceeding to do a great many acts and things which would more become the savage and the brute."

Blackwood's Magazine, which is still being published, argued in 1861 that "slavery had no significant part in the conflict." The union, through the Fugitive Slave Act, protected slavery, said *Blackwood's*, repeating the view of other British journals that secession would actually lead to the demise of slavery by nullifying that federal law. The tariff laws, on the other hand, were "ruinous to the South." They were "the chief complaint of the South," and "have been for thirty years oppressive and unjust." As for Lincoln, "He may possibly be a good attorney," the magazine wrote, "though we should never have selected him as a legal adviser."

By 1862, *Blackwood's* was denouncing the Lincoln regime as "[M]onstrous, reckless, devilish." "The North seeks to make the South a desert—a wilderness of bloodshed and misery," and all for money. "The North would league itself with Beelzebub, and seek to make a hell of half the continent." Lincoln had "inaugurated dictatorship" and "abolished liberty" in the North. "Taxes had been imposed, debt incurred, and paper money issued, to the fullest amount possible." All of this is what today's court historians call "a new birth of freedom."

The events of the War proved to *Blackwood's* that the "Yankees" of New England "do not care a straw for the Constitution," for "they have sacrificed both legality and liberty long ago." Nor did the Yankees "care a cent for the abolition of slavery on the day when the South inaugurated the war by the attack on Fort Sumter." "With Mr. Lincoln at their head," they "would have rejoiced exceedingly if the whole race could be transported to their native Africa."

The prestigious *Economist* magazine, which is still one of the preeminent publications in the world, editorialized in 1861 that what motivated the North was its obsession for empire. "They have dreamed of omnipotence and immortality; and they feel, with angry disappointment and bitter humiliation, that such a disruption as now seems almost consummated is a deplorable end to all these ambitious hopes and all this ... self-glorification." The magazine published both pro-North and pro-South articles during the course of the war, and its analysis was always very astute.

Fraser's Magazine, a high-quality publication that won high praise from Charles Dickens, editorialized that "it appears impossible to sympathize with the North" because the North was motivated not by humanitarianism or constitutionalism, but "jealousy, fanaticism, and wounded national vanity."

By 1865, some British journals, such as *MacMillan's* magazine, were expressing fears that the U.S. government, having destroyed the Confederacy, would turn on England next. England had traded with the Confederates, and after the war the Republican Party regime did arrogantly demand "reparations" from Great Britain for this "sin." Thus, *MacMillan's* asked, "Will [the U.S. government] be tempted to employ these [military] forces in an attack upon any foreign country?—and if so, will England be the country attacked?"

Quite a few British publications understood the War as the final showdown between the true federalists (Jeffersonian states' rights advocates) and the nationalists that animated the American government from its founding. *The North British Review*, for example, wrote in May of 1861 that "The whole South stand upon State rights, or a nearly sovereign exercise of power; and a majority in the North sustains Federalism, or the delegation of a portion of that power to the national Government."

Summing up American events in 1862, the *Review* wrote that the essence of the War was that "twenty million say to the other ten millions, 'You shall continue to live under a government you detest, you shall submit to laws you wish to change, you shall obey rulers you repudiate and abjure.'" Only a "nisi riius" [trial] lawyer could deny the right of a state to secede," the magazine wrote, in what appears to have been a slap at Dishonest Abe the old railroad industry' trial lawyer.

The *Review* had nothing but seething contempt for the Lincoln regime. "Mr. Seward has been one of the most signal failures ever known," it wrote in 1862. And "Mr. Stanton has made up for want of real vigour and talent, by a lawless, fitful, and ineffective violation of the civil rights of every [Northern] citizen whom he fancied he could oppress with impunity." Furthermore, "looking over all the ... chief Federal authorities ... never was a country so miserably served."

Nor was the *Review* fooled by the Emancipation Proclamation. It clearly understood that by applying only to “rebel territory,” the Proclamation freed no one. It was denounced as “perhaps the most grotesquely illogical and inconsistent decree ever issued by a government.” It catalogued numerous reasons why it believed the Proclamation was “a blunder and a crime.” The real cause of the War, the *Review* believed, was so that “a mighty conception of universal empire may be realized.”

The humorous journal *Punch* published hundreds of editorial cartoons related to the War. One particularly eye-catching one reproduced by Adams is entitled “The Federal Phoenix,” published in December of 1864. A giant Lincoln head is the head of a “phoenix,” a mythical bird of ancient Egypt which, according to Adams’s account, “was consumed voluntarily by fire and rose again from its own ashes to a youthful life.”

There is a blazing fire in the cartoon, and the crumbling logs in the fire represent the old Jeffersonian republic of the founders that was facing imminent destruction. Written on the logs are “low tariff and world trade”; “United States Constitution”; “states’ rights”; “habeas corpus”; and “free press.”

The Quarterly Review went so far as to say that “there was little difference . . . between the government of Mr. Lincoln and the Government of Napoleon III.” The reason given for this harsh condemnation was that in the Northern states “scarcely any dared to oppose” the party in power for fear of “a charge of treason”; there has been “the manipulation of elections”; “pitiless conscription”; and “disregard of personal liberty” (in the North, mind you). Moreover, “There is no Parliamentary authority whatever for what has been done. It has been done simply on Mr. Lincoln’s fiat.” He declared himself dictator, in other words, all in the name of promoting “freedom.”

This magazine was just getting started: “Mr. Lincoln is a poor plagiarist in the art of tyranny. There is nothing striking or original in his proceedings; his plan is just like that of any Old-world despot, to crush out adverse opinion by sheer force.” These awful precedents created a situation whereby “it is now the undisputed law of the United States that a President may suspend civil liberty whenever and for as long as he thinks fit.” Wilson, FDR, and George W. Bush, among others, have all proven this prediction to be prescient.

The prestigious *Times* (of London) turned against the North as the war proceeded, editorializing that the North was fighting for “nothing more than the old idea of Empire and national grandeur expressed in more specious language.” It harshly condemned the Republican Party for putting “empire above liberty” and having “resorted to political oppression and war rather than suffer any abatement of national power.”

Adams includes a few excerpts from French, Spanish, and Italian publications as well, but they seem quite feeble compared to the extraordinarily well-informed and incredibly well-written British essayists that he surveys.

The most striking thing to me about this collection of essays is how so many of them supported the Southern cause simply because the writers were aware of many of the essential facts about Lincoln, his regime, and the War—facts that most Americans seem completely unaware of. They all knew about his promise of everlasting support for Southern slavery, his eagerness to codify it in the Constitution, his dictatorial destruction of personal liberty in the North, and his waging of a barbaric war on the civilians of the South. They also knew that the Republican Party was the party of political plunder, and that it fully intended to plunder the South economically with protectionist tariffs and corporate welfare funded by a central bank, among other schemes.

These and many other facts have been swept under the rug by generations of American “gatekeepers” in academe and elsewhere. Most Americans today are so ignorant of this period of history that all they know about it is a few of Dishonest Abe’s political slogans and a little nineteenth century Republican Party propaganda. This propaganda is repeated over and over and over again in the public schools, by all the “Lincoln scholars,” and by (mostly) contemporary Republican Party politicians and their media mouthpieces.

The Lincoln Myth is the ideological cornerstone of the American empire and its sole claim to moral authority. Thanks to Charles Adams, we now know that during Lincoln’s time there were a great many highly educated and articulate Europeans who saw this spectacular bundle of lies for what it was.

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About Thomas DiLorenzo

Thomas DiLorenzo is an economics professor at Loyola University in Maryland and is the author of *The Problem with Socialism*, *The Real Lincoln*, *Lincoln Unmasked*, and *Hamilton's Curse*.

This is what other countries thought about the US Civil War

It may seem weird that another country would just show up to war to have a look, but it used to be a fairly common activity, one the United Nations still practices. A military observer is a diplomatic representative of sorts, used by one government to track the battles, strategies, and tactics used in a war it isn't fighting, but may have an interest in watching — and learning from.

Professional soldiers were embedded within fighting units, but were not considered diplomats, journalists, or spies. They wore the uniform of their home country and understood the importance of terrain, technology, and military history as it played out on the latest battlefield. The Civil War had no shortage of interest from the rest of the world.

England, France, and Germany all sent observers to both sides of the fighting as early as 1862. They were concerned with the technologies related to metallurgy, rifling of cannons, explosive shells, cartridge calibers, and, of course, the new observation balloons used in the war. German observers were concerned with the power of militia and volunteer forces in the face of a standing, professional army. These observations formed many of the tactical developments used in later conflicts, especially World War I.



General Helmuth von Moltke the Elder had strong opinions on the U.S. Civil War.

The Prussians, with an aforementioned interest in the superiority of professional armies, didn't think much of the armies fighting the war. While noting the tactics used by American fighting men, Prussian observers thought the New World's way of war was inferior to the Prussians'.

One Prussian captain, Justus Scheibert, divided the war into three phases. The first was made up of the disorganized skirmishes. At this point, neither side had really come to grips with the war and their own strategic capabilities. The second phase, which ran from 1862 through the 1863 Battle of Gettysburg, was defined by a refinement in battlefield formations, which were used to great effect by both sides. After Gettysburg through to the war's end, the fighting became defensive for both sides, where belligerents fought for inches of battlefield instead of mounting a great retreat or advance.

Scheibert believed that the construction of defensive fortifications that allowed officers time to make careful decisions replaced the skill of trained professional officers in quick decision making. Like many historians in the decades following the war, he cited Union manpower and industrial output as the chief tools of victory for the war while praising Confederate General Robert E. Lee for his innovations that allowed Confederate troops to stay relatively fresh and punch above their weight class, even when outnumbered.



Despite proclaimed neutrality, thousands of British citizens volunteered on both sides of the conflict.

The British, meanwhile, were horrified at the war's destruction and bloody death toll. The British government wanted the horror to stop and felt compelled to pressure the United States to accept a negotiated, two-state solution. London could not understand Lincoln's motivation for keeping the Union together by force in a democracy where people are supposed to be able to determine their own futures by voting. Neither Britain nor France understood why the North and South both rejected publicly making the war about its central cause: slavery. They simply did not understand the politics of the U.S. as well as President Lincoln and did not understand the Confederate government's chief fears as Jefferson Davis saw them.

London was also turned off by the Confederate threat of an embargo of cotton exports to Great Britain. It turns out they played this hand much too early, as British merchants would seek alternatives and replacements for Confederate cotton as early as 1861. But as the level of death and destruction rose, both Britain and France began to plan to intervene for the South. Even Lincoln's Emancipation Proclamation angered European powers, who saw the limited emancipation as nothing more than an attempt to incite a mass slave uprising to save face in losing the war.

The only thing that saved the Union from a combined French-British intervention was the risk of war with the United States and that the South had not yet proven that it could fight the Union Army to a greater defeat on the battlefield.



British observer Arthur James Lyon Fremantle visited much of the Confederacy in 1863. His exploits were well-documented.

One British observer actually visited nine of the eleven Confederate States during the war. Arthur James Lyon Fremantle, just 25 years old, took leave of the British Army to travel to Texas via Mexico,

moving through nearly the whole of the Confederacy, He met Generals Lee, Bragg, and Longstreet, to name the most important, along with Confederate officials, including President Jefferson Davis. After observing the Battle of Gettysburg (where he met the Prussian Captain Scheibert), he crossed the lines and moved north to New York, where he left for home.

The Britisher remarked that Texas was the most lawless state in the Confederacy, that even Confederate generals were notably impoverished, but were in such good humor that they could ride their confidence into battle. As for the generals themselves, he thought it was amazing that a general like Longstreet would lead men into full-frontal assaults, and that a man like General Lee would speak to individual troops while taking responsibility for the losses on the field.



Unidentified; State Department Messenger Donaldson; Unidentified; Count Alexander de Bodisco; Count Edward Piper, Swedish Minister; Joseph Bertinatti, Italian Minister; Luis Molina, Nicaraguan Minister (seated); Rudolph Mathias Schleiden, Hanseatic Minister; Henri Mercier, French Minister; William H. Seward, Secretary of State (seated); Lord Richard Lyons, British Minister; Baron Edward de Stoeckel, Russian Minister (seated); and Sheffield, British Attache.

[\(Diplomats at the Foot of an Unidentified Waterfall - NY State, August 1863\)](#)

The French were interested in a Union loss and the creation of a new republic, carved from the remnants of the United States because they were determined to recoup the losses suffered at the hands of the British during the colonization of the new world. France's criteria for intervention were

much the same as Britains, but were dashed after the Union victory in the war and any preparations made to use Mexico to capture former French territory west of the Mississippi were scrapped.

Though the world's other powers didn't think much of the war and its fighting for the duration, the preparations they all made throughout the war and in the years immediately following shows the lasting impact it had on global politics. In all, visitors from Germany, Britain, Italy, France, Russia, Nicaragua, and Austria all visited various battles of the war. The lasting legacy of this impact is the continued debate over what might have been, even more than 150 years later.

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Where did Jim Crow, Racism and White Supremacy begin? Not in Dixieland, but in Springfield, Illinois, 1822!

Click the link and read all about it!

Your petitioner, though humble in position, and having no political status in your State, notwithstanding I have resided in it for twenty-five years, and today am paying taxes on thirty thousand dollars, most humbly beseech you to recommend in your Message to the Legislature... the repeal of the Black Laws of this your State." Thus began John Jones's letter to Illinois Governor Richard Yates, November 4, 1864. By the time Jones wrote this letter he was the best-known and wealthiest African-American in the state. Though wealthier by far than most Illinoisans, still Jones could not vote.

Born in North Carolina in 1816 or 1817, Jones had arrived about 1841 in Madison County, Illinois, where he took up residence illegally. It was not until three years later, as he prepared to move to Chicago with his wife and infant daughter, that he filed the necessary bond and received his certificate of freedom, a document required by every black person in the state. Because he had been born out of state, under the law of 1829 he was required to file a bond of \$1,000 to insure that he would not become "a charge to the county," or violate any laws. Although Illinois entered the Union nominally as a free state in 1818, slavery had existed there for nearly one hundred years. It would continue to exist, albeit under increasing restrictions, until 1845.

But the elimination of legal slavery did not mean the removal of the Black Codes. Indeed, it was not until the passage of the Fifteenth Amendment to the U.S. Constitution and the adoption of the Illinois Constitution of 1870 that the last legal barriers (but not the societal) ended. Like their midwestern neighbors, most early Illinois settlers believed in white supremacy and African-American inferiority. Consequently, Illinois' constitutions and laws reflected those views.

According to John Mason Peck, an early Illinois Baptist missionary and historian, the French introduced slavery into the French-controlled Illinois country, perhaps as early as 1717 or as late as 1721. The British, who took control of the Illinois Country in 1765, permitted slavery to continue, and so did the Americans after George Rogers Clark's conquest in 1778. Although the Northwest Ordinance of 1787 prohibited slavery or involuntary servitude, territorial and later state laws and interpretations permitted the retention of French slaves. When Congress admitted Illinois as a state in 1818, the state's constitution permitted limited slavery at the salt mines in Massac County, and it legalized the continued bondage of slaves introduced by the French. At the same time, the new constitution included a provision

2

FOR SALE.
A likely Negro Girl,
16 years of age.
For further particulars, enquire of
this Office.
Kaskaskia Dec 12, 1826. 21-8t

PUBLIC NOTICE.
This day was committed to the
custody of the Sheriff of Ran-
dolph county, State of Illinois, as
runaway, a Negro Man who calls
himself
Martin Barker,
about forty-three years of age, about five
feet nine inches high, a scar over his right
eye, and also one on his right leg above his
ankle, his make and his appearance active;
he states that he once belonged to Lewis
Barker, of Pope county near the Rock-in-
Cave but that he is now free. If any per-
son has any legal claim to him, they are re-
quested to exhibit the same and pay all
charges, according to law.
ANT. DUFOUR, D. Sheriff
For Thos. J. V. OWEN, S. R. C.
Kaskaskia, Dec. 11, 1826 21-6t

that would eventually free even those slaves by declaring that the children of slaves were to be freed when they reached adulthood: for women that age was eighteen, for men it was twenty-one. Thus, it appeared that the last slave would not be freed until 1839, or twenty-one years after the adoption of the state constitution and Illinois' admission into the union.

Legislators in the first General Assembly passed measures designed to discourage African-Americans from coming to Illinois. Blacks were denied suffrage, and other laws deprived them of most rights accorded free white men. African-Americans were prohibited from immigrating without a certificate of freedom. Moreover, they had to register that certificate, along with the certificates of any children, immediately upon entering the state. Among other things, the state legislature intended to discourage Illinois from becoming a haven for runaway slaves. Any runaway found in the state could be sentenced by a justice of the peace to thirty-five lashes. African-Americans assembling in groups of three or more could be jailed and flogged. Additionally, they could not testify in court nor serve in the militia. Finally, state law forbade slaveholders, under penalty of a severe fine, from bringing slaves into Illinois in order to free them.

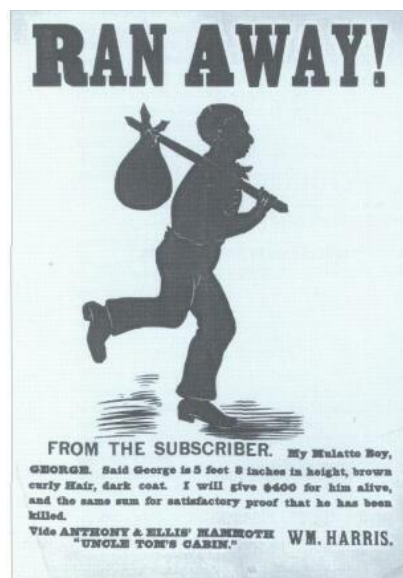
To counteract those repressive measures, just before the General Assembly convened following the election of 1822, "Free Persons of Color" submitted a petition requesting the right of suffrage. In the memorial they noted, "We pay taxes, work on public high-ways, like others" The petition was denied, and some legislators increased their efforts to bring additional slaves into the state. When the General Assembly convened in 1822, pro-slavery advocates succeeded in passing a resolution requiring the state's citizens to vote on whether to call a constitutional convention. That decision provoked a long and bitter struggle.

The state's leading political, religious, and social leaders engaged in a strenuous war of words in newspapers and pamphlets, in the pulpit, and on the stump. Many of the state's leading founding politicians, including its first governor, Shadrach Bond, and first lieutenant governor, Pierre Menard, held slaves and supported the introduction of a pro-slave constitution. Newly elected Governor Edwards Coles, secretary of state (British-born) Morris Birkbeck, and pioneer Baptist missionary and historian John Mason Peck led the anti-slavery forces.

Illinois voters rejected (6,822 against, 4,950 for) the call for a constitutional convention. But further repressive measures were taken against the state's African-American residents. The state's newspapers were filled with advertisements from neighboring states offering rewards for the capture and return of runaway slaves. John Crain, sheriff of Washington County, advertised that he had taken two runaway slaves into custody. Unless their owners called for them, paid the charges and removed them from the state, they "will be hired out as the law directs." Slave hunters such as William Rose of Nashville, Tennessee, advertised their services as agents to find runaways in Illinois.

Not only did Illinois newspapers carry advertisements for runaways, the state attempted to further discourage black immigration by raising new barriers. The 1829 law required any free black to register in the county seat and post a \$1,000 bond to cover costs should they become indigent or violate state or local laws. Since few black men or women had such sums available, they usually had to find a friendly white man to act as surety for them. At the same time, blacks also had to register their certificates of freedom from the state from which they immigrated.

Despite the restrictions and repression, the Illinois black population continued to grow slowly. While the number of slaves continued to decline, the indenture system remained harsh and restrictive. As late as 1843, United States Senator-elect Sidney Breese, needing money to set up housekeeping in Washington, D.C., wrote to former Lieutenant-Governor Pierre Menard, offering to "place in your hands some valuable negroes with power to sell them. . . ." By 1845, however, the last legal remnants of slavery



Broadside about a fugitive slave

ended when the state supreme court in *Jarrot v. Jarrot*, declared that even the slaves introduced by the French were entitled to freedom under the provisions of the Northwest Ordinance of 1787 and the Illinois Constitution.

The court's decision, however, did little to change the attitudes of white Illinoisans. B.T. Burke, sheriff of Macoupin County, advertised that he had incarcerated a slave recently runaway from John Henderson in Missouri. In December 1845, an Illinois resident declared in a sarcastic letter to the *New York Tribune*:

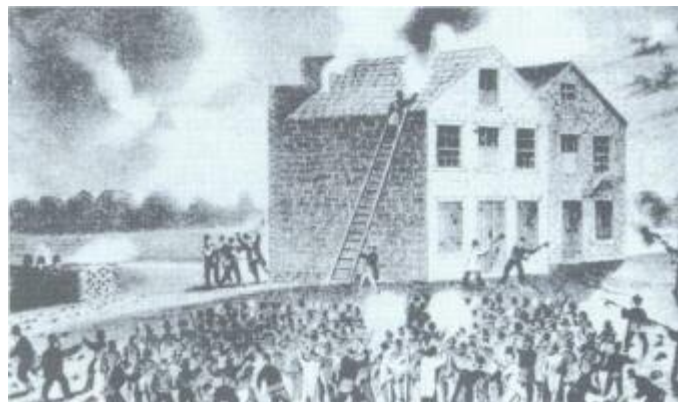
In Illinois, in addition to considering slavery as an evil, its concentrated wisdom, in the shape of the Legislature, considers it criminal to be a slave. If a man happens to have a dark complexion, it is prima facie evidence that he is guilty of the crime. . . .If, through ignorance, want of friends, or other causes, he fails of producing such proof [of his freedom], he of course, is thrown into jail as a slave, to await the coming of his master—being, in the mean time, minutely described in a public advertisement.

Still, pressure continued to mount to do more to maintain Illinois as a "white man's state." One way to do that, believed some, was to promote the colonization of blacks in the Caribbean or in Liberia. The state had an active colonization society that included such luminaries as Stephen A. Douglas, John Mason Peck, and others. The reasoning of many is illustrated in a communication by a Belleville colonizationist who wrote:

By referring to the census of this State, from 1845, it will be seen that there has been a large increase of the free black population of St. Clair county, in the past few years. . . . One cause, and one that is likely to increase the evil to a much greater extent still, is found in the fact, that the slave states are adopting measures to expel from their midst, their entire free colored population. Some of the largest of the free states have passed laws, prohibiting the settlement of these expelled blacks upon their territory. So they become a vagrant, floating population, to which St. Louis is a common rendezvous. But, they cannot stay there, so they are thrown into Illinois; and especially into St. Clair county. So much for the causes of the increase of our colored population.

Many Illinoisans, both for and against slavery, supported colonization. Most African-Americans and white abolitionists, however, rejected the repatriation of the nation's African descendants. They also denounced gradual emancipation and second-class status for these residents. Abolitionists generally supported both immediate emancipation and granting full citizenship with equal rights for all the nation's black residents. Although William Lloyd Garrison, Frederick Douglass, and John Brown were the nation's best-known abolitionists, Illinoisans John Jones, Joseph H. Barquet, and Elijah Lovejoy shared those views.

Illinois' proposed new constitution in 1847 included a requirement that the General Assembly pass laws to prohibit the emigration of free African-Americans into the state and to bar slaveholders from bringing slaves into the state for the purpose of freeing them. As the constitution was being debated by the state's citizens, John Jones of Chicago took the lead on behalf of Illinois' African-Americans to defeat the offending section. His attack on slavery called forth the image of the nation's founders by appealing to the same natural rights claimed by Jefferson, Adams, Franklin, and others in 1776. He urged the state's enlightened inhabitants to reject the barbaric slave relics from the eighteenth century:



**The burning of Elijah Lovejoy's newspaper,
Alton, Illinois, November 7, 1837**

~~1845~~
Jarrot
versus
Jarrot
~~1845~~

“
That All Men
are born
equally free
& independent,
& have certain
inherent &
indefeasible
rights, among
which are those
of enjoying
& defending
life &
Liberty, &
of acquiring,
possession
& protecting
property
& reputation,
& of pursuing
their own
happiness,
”

Now, sirs, we maintain that our claims to the rights of citizenship are founded on an original agreement of the contracting parties, and there is nothing to show that color is a bar in the agreement. It is well known, that when this country belonged to Great Britain, the colored people were slaves, according to the interpretation of the then existing laws. But the darkness of the 18th century has gone by, and we live in the 19th, and in a Republic, too, wherein [sic] men understand the principles of government, and a man is regarded as a man whether his face be black or white.

There were others who shared Jones's views among both races. The *Pike County Free Press* and the *Watchman of the Prairies* both carried strong articles against the adoption of the offending article in the constitution.

The exclusion provision, which was submitted separately to the voters of Illinois, won overwhelming support. Following the adoption of the constitution, including the exclusion section, Jones again took up his pen and highlighted the constitution's inconsistencies. He noted that while the constitution declared "That All Men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and Liberty, and of acquiring, possession and protecting property and reputation, and of pursuing their own happiness," its framers had gone on to restrict suffrage to white males. He noted that among those "called white, and whose legitimate ancestors, as far back as we can trace them, have never been held in slavery, there are many shades of difference in their complexions. Then how will you discriminate (be nice about it): And at what point will you limit the distinction?"

Later that year, the "Colored People of Chicago" met to draft resolutions opposing the new constitution and the "unjust and partial laws existing in the State of Illinois, which excludes the *Free Man of Color* from all access to Law by Oath, and thereby renders him dumb, so that he cannot be a party in law against a white man...." The meeting then adopted a series of resolutions expressing those views and agreed to petition the "Legislature to repeal the aforesaid unjust and partial laws."

Despite the injunction to do so, the Illinois General Assembly failed to adopt the new measures in 1849 and 1851. But in 1853, under the leadership of southern Illinois Democrat John A. Logan, the General Assembly adopted the draconian "Black Law" of 1853. For the most part, the law simply brought together in one place several existing laws. Under this law, no black from another state could remain within the Illinois borders for more than ten days. Beyond ten days and he or she was subject to arrest, confinement in jail, and a \$50 fine and removal from the state. If unable to pay the fine, the law directed the sheriff to auction the offending African-American to the bidder willing to pay the costs and the fine and to work the "guilty" party the fewest number of days. If the convicted man or woman did not leave within ten days after completing the required service, the process resumed, but the fine was increased \$50 for each additional infraction. Although most newspapers opposed the measure, there is but little doubt that it reflected the views of much of the state's population.

For the next twelve years, Illinois African-Americans labored under one of the harshest laws in the nation. But, it did not go uncontested. One of the most interesting challenges came from the pen of Joseph H. Barquet, a young black Chicagoan born in North Carolina and recently arrived from Tennessee. He began his objection to the harsh law by illustrating its absurdity when carried to its logical conclusion. Essentially, he asserted, black men will be forced to marry white women, an abhorrent thought to whites. Barquet reasoned:

The recent law of inhibition against the negro, passed by our legislature, (if we can say ours, for we did not help to elect them,) bears hard, very hard against Sambo, and to lay the case before the public is my desire. Well, sir, I wish to annex myself to a wife, but the commodity in colors is scarce in our market! What shall we do? If we go from home to import one, the dear creature will be sold to some heartless Logan. What then shall we do? The laws of Illinois do not recognize the marriage tie between a white and negro, and if Mr. Logan shuts out the black girls, why we must take the white ones, that's all.

He then chided the state's leaders for their injustice to its black citizens. He warned that this act of despotism would lead to further restrictions. He concluded that "Europe smiles and taunts American liberty. Her despots smile when Illinois plucks from the eagle, emblem of our country, her lost plumage quill dipped in blood to sign slavery for freemen."

Throughout the period, Illinois African-Americans resisted, as best they could, the ubiquitous effects of the Black Laws. In addition to meetings and petitions objecting to the laws over the years, they formed several self-help organizations. Perhaps most important was the creation in 1839 of the Wood River Colored Baptist Association in St. Clair County. It soon developed a number of important early leaders in the state, including John Jones, the son-in-law of H. H. Richardson, one of the association's founders. The association took the lead in opposing Illinois' repressive race legislation and encouraged education, even when it had to be separate. Its leaders took the lead in organizing schools and encouraging the state to force local school districts to allocate tax money for "colored" schools in proportion to taxes paid by its colored residents. Many of the protest meetings over the years were held in church structures.



John Jones (standing) talking about the repeal of Illinois' Black Codes in 1865

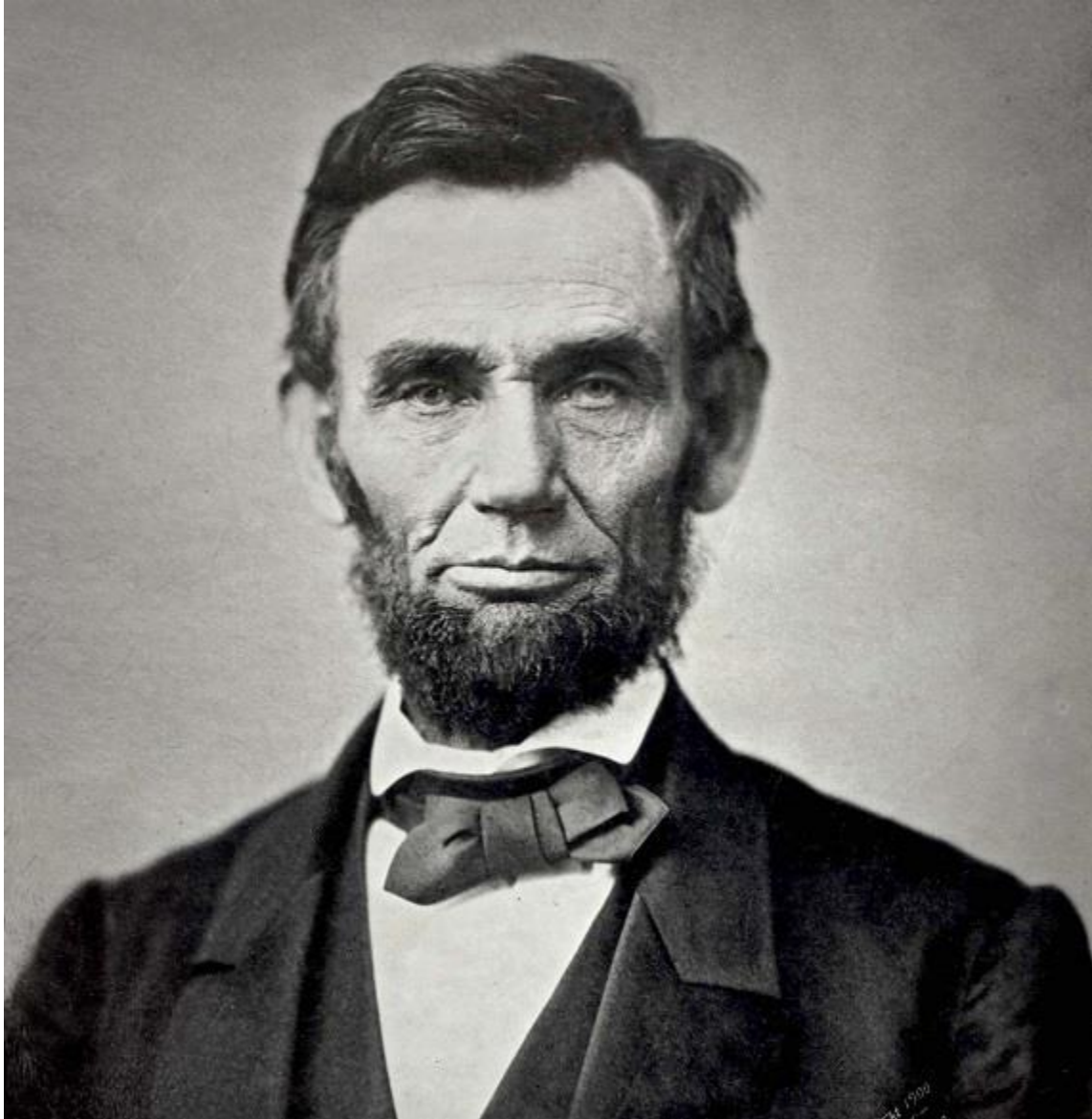
The Illinois Black Laws continued in force until the end of the Civil War. Indeed, in the midst of the Civil War, Illinois held a constitutional convention and a new constitution was submitted to the people of the state for ratification. One of the most remarkable features of that document were three provisions that wrote the Black Laws into the proposed constitution. Although Illinois voters rejected the constitution, they overwhelmingly approved the anti-black provisions. Eventually, however, with prodding from John Jones and the logic propelled by the results of the Civil War, the Illinois General Assembly repealed the Black Laws in early 1865. The repeal, however, did not confer suffrage or civil rights on the state's African-Americans; they had to await the Fourteenth and Fifteenth Amendments to the U.S. Constitution and the Illinois Civil Rights Act of 1885.

<http://www.lib.niu.edu/1996/iht329602.html>



A Return to Barbarism

By Norman Black on Nov 12, 2018



Prehistoric warfare was total war in which victors normally killed all enemy women, children, and adult males, according to groundbreaking research published by Lawrence H. Keeley, in his book *War Before Civilization*¹.

Keeley wrote that primitive war was always a struggle between societies and their economies, and warriors carried out that struggle. Rome fielded great armies, in historical time, and sometimes killed whole societies that opposed them. The destruction of Carthage is just one example. After Rome's decline, Western Europeans preferred to wage war between specialized forces. Initially those were armored noblemen, then mercenaries, and then professionals. Napoleon's citizen army signaled the beginning of the widespread impressment by European nations of male civilians into military service.

In *The War of the World*², Niall Ferguson noted that, "Throughout European history there had been social and institutional as well as technological limitations on war, which limited the mortality rates inflicted by organized conflict." The Thirty Years War was a bloody exception to the generally limited goals for which states fought and to the warfare engaged in by

them to reach those goals. The peace treaties that ended those wars normally resulted in minor transfers to victors of a little territory with its population and payment of a moderate indemnity

Western European nations renounced total war after the Thirty Years War (1618-1648) and fought their wars between uniformed armies and away from major urban areas.

Keeley noted that many military historians claim that Grant and Sherman defined the current rules and doctrines of Western civilized warfare. They were only partly right. Grant, Sherman, and other U.S. generals did conduct total war against the Confederacy, but Lincoln gave them authority and encouragement to do that, and modern, western nations' wars against whole societies began again in North America with his war and the U.S. Army.

One example of Lincoln's support of total war must suffice here. It began in April 1862, when Col. John Basil Turchin, a former Russian officer, encouraged his regiment, the 19th Illinois Volunteer Infantry and also the 24th Illinois, to commit atrocities against the citizens of Athens, Alabama.

Turchin's troops, many drunk, attacked the town's 1,200 residents, and stole from stores and private homes, and burned private buildings. They sexually attacked both black and white women, and civilians that resisted were taken away at bayonet point. One pregnant white woman miscarried and died after she was gang raped. In the weeks after the Athens atrocities, Turchin continued to openly disobey orders to protect all private property and ordered his men to burn the nearest farm house when they were fired at from an ambush.

When Turchin's commanding officer learned about the atrocities in Athens, he ordered Turchin court-martialed. During a 10-day-long court martial, Turchin refused to refute the atrocity charges, and was found guilty and dishonorably discharged on August 6, 1862. His atrocities and dishonorable discharge were called to Lincoln's attention, but Lincoln still arranged for him to be appointed a brigadier general. By mid-1862, Turchin's methods were in widespread use by the U.S. Army.

Turchin's methods appealed to Lincoln because though U.S. military forces had been able to overwhelm the Confederacy with superior numbers and weapons, they had not been able to defeat Confederate armies. As a result, Lincoln introduced total war against Confederate society, with war crimes against civilians and POWs, and theft and destruction of enemy property, as standard operating procedures. From that experience the U.S. learned that violence towards enemy civilians and destruction of enemy civilians' property was an important element in winning a war.

Keeley wrote that, "It was not until World War II that the rest of the civilized world followed." In fact, not all Western and Central Europe nations avoided total war, from the mid-1600s until World War II. Both the U.S. and U.K. conducted total war in decades after Lincoln's War and well before World War II. A few examples must suffice here.

From the 1860 until the late 1870s, the U.S. slaughtered Indian men, women, and children to clear the northern prairie for white settlement and restrict Indians to reservations. From 1899 until 1913, the U.S. Army killed 300,000 Philipinos, and used concentration camps and torture to conquer that country.

During their Second South Africa War, from 1899-1902, when their army of 500,000 men was unable to beat about 40,000 Afrikaaner farmers, the U.K. carried out a scorched earth policy in the Afrikaaner republics and forced women and children into concentration camps where more than 26,000 died from hunger and disease.

Before and during U.S. entry into World War I, the U.S. and U.K. prevented all food and civilian products from reaching Germany, and continued this blockade after the armistice in order to force Germany to give up gold needed to buy food for its starving population.

In 1919, after the U.K. was given a League of Nations mandate to govern Mesopotamia (now Iraq), Kurds in the north rebelled. Churchill, then U.K. colonial secretary, sanctioned the use of tear gas on [Kurdish](#) tribesmen in Iraq. Iraqi Arabs then resisted from June to October 1920. In suppressing their revolt, the U.K. bombed civilian targets and [Churchill](#), then head of the U.K.'s War Office, advocated using poison gas.

During World War II, the U.S. and U.K. bombed civilian targets in Germany in order to destroy Germany's ability to fight. After the war ended, the U.S. and France caused the deaths of 1,250,000 German war prisoners by sickness and exhaustion. (See *Other Losses*³, by James Bacque) Pure hateful vengeance against helpless war prisoners was the reason.

When World War II ended, at the Soviet Union's urging, many German military and civilian leaders were tried for *ex post facto* war crimes, that is for actions that were not crimes when committed. Key Nazi leaders, civilians, military men were tried in Nuremberg for "waging aggressive war". At those trials, accusers were allowed to be prosecutors, judges, and executioners. These "prosecutors" were often as guilty of crimes and atrocious as numerous as those with which the accused were charge.

Some leading citizens, in winning countries, thought those trials and punishments would discourage future aggression and reduce brutality in warfare. However, conflicts around the world have since become more brutal, and belligerents have used every destructive measure available to avoid losing and possibly facing trial for war crimes. The exception has been where both parties have been armed with atomic weapons.

In *Profiles in Courage*⁴, John F. Kennedy wrote that after the Nurnberg trials ended, U.S. Sen. Robert Taft said that he strongly opposed them, because they were based upon *ex post facto* laws, which the U.S. constitution expressly forbids. He said that using *ex post facto* law in order to punish a defeated enemy was a significant error. Taft was damned by the press, constituents, legal experts, and other senators, and, as a result, probably lost his party's presidential nomination. Many years later, U.S. Supreme Court Justice William O. Douglas agreed that the Nurnberg Trials were unconstitutional.

During the Vietnam War, the U.S. implemented a "Strategic Hamlet Program" which attempted to force South Vietnamese villagers into guarded villages from which they could not supply the insurgent Viet Cong. This concept was similar to that used by the U.S. to crush Philippine independence and by the U.K., from 1899-1902 to crush two Afrikaaner republics.

Population-concentration villages had been an important part of the U.K.'s successful suppression of a guerrilla war in Malaya from 1948-1960. However, the Malaya program controlled a rebellious, Chinese-minority population, while the U.S. program tried unsuccessfully to control the great majority of South Vietnamese. South Vietnamese that stayed in villages from which they had been ordered to move were then in "free fire zones" and subject to random artillery fire, bombing, and sometimes to murder by U.S. and allied troops. (See *Kill Anything That Moves*⁵, by Nick Turse)

During the Iran-Iraq War of 1980-1988, the U.S. supplied Iraq deadly chemical and biological weapons from U.S. corporations. Those included viruses such as anthrax and bubonic plague. The U.S. also arranged, through a Chilean front company, to supply Iraq with cluster bombs.

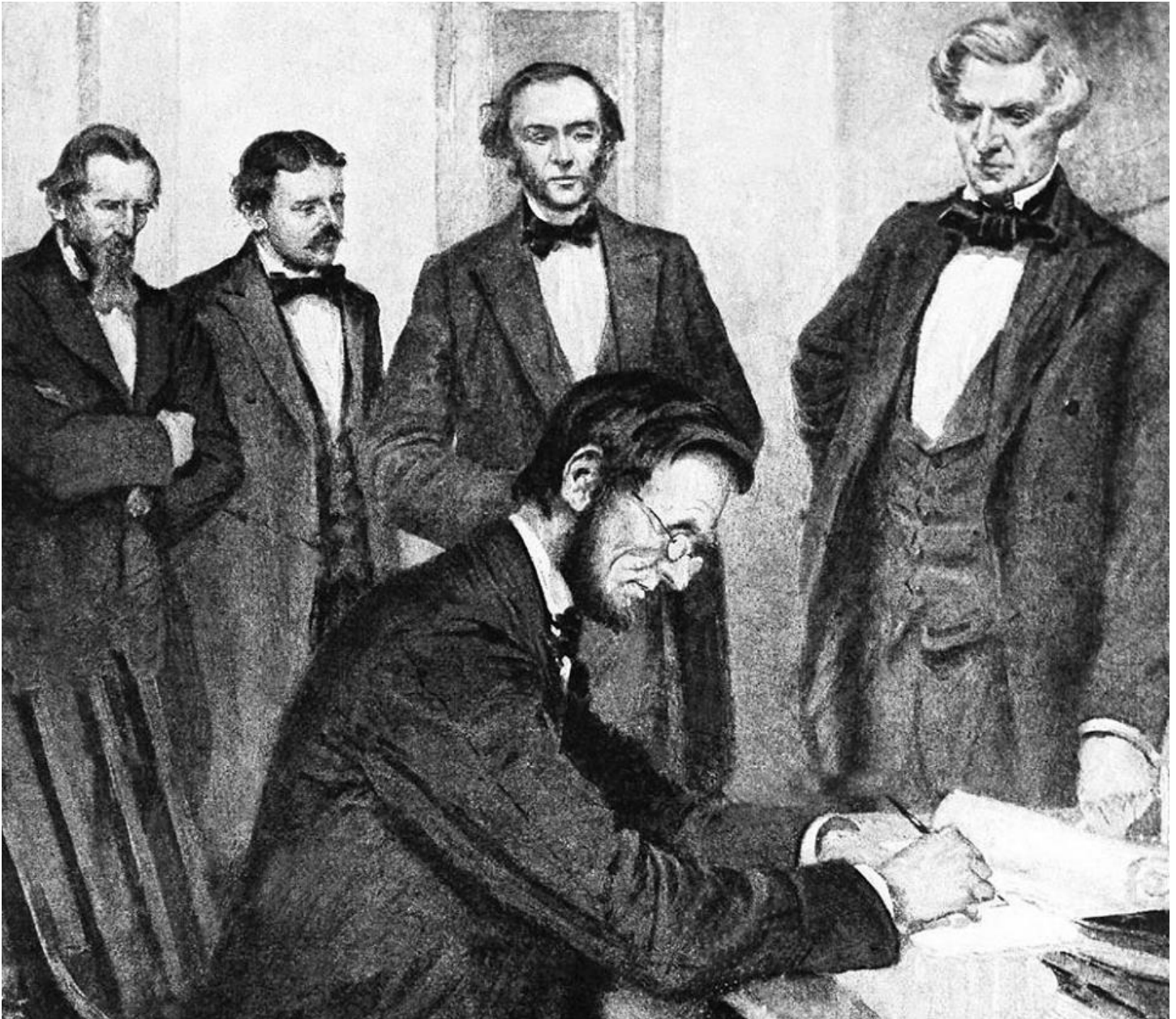
It is therefore fair to say that for the U.S. and U.K., prehistoric, total warfare returned with Lincoln's warfare policy, and that an important part of his legacy is lethal, violent warfare of epic proportions. In modern warfare, a Lincolnian principal now prevails, and the end justifies the means.

1. Lawrence H. Keeley, *War Before Civilization: The Myth of the Peaceful Savage* (New York: Oxford University Press, 1996)
2. Niall Ferguson, *War of the World: Twentieth-Century Conflict and the Descent of the West* (New York: The Penguin Press, 2006)
3. James Bacque, *Other Losses: an Investigation into the Mass Deaths of German Prisoners at the Hands of the French and Americans after World War II* (Vancouver, British Columbia: Talon Books, 2011)
4. John F. Kennedy, *Profiles in Courage* (New York: Harper & Brothers, 1955)
5. Nick Turse, *Kill Anything That Moves: the Real American War in Vietnam* (New York: Henry Holt and Company, 2013)

About Norman Black

Norman Black is a former Navy journalist and author. His news stories, feature articles, and commentaries have appeared in newspapers and magazines in many countries. He holds a diploma from the US Navy's Journalist "A" School; the degrees of B.A. and M.S. from Wagner College; and an M.S. degree from Columbia University's Graduate School of Journalism, which he attended on a full scholarship.

<https://www.abbevilleinstitute.org/blog/a-return-to-barbarism/>



Lincoln admitted that he thought that the issuing of the Emancipation Proclamation would "result in the massacre of women and children in the South." No mass insurrection ever took place. However, the violence that did occur as result of Lincoln's document, took place in the North.

According to Rhodes, in his "History of the United States," Vol. IV., page 344, he says; "Lincoln's Emancipation Proclamation was not issued from a humane standpoint. Lincoln hoped it would incite the Negroes to rise against the women and children."

"His Emancipation Proclamation was intended only as a punishment for the seceding states. It was with no thought of freeing the slaves of more than 300,000 slaveholders then in the NORTHERN ARMY and included slaveholder Ulysses S. Grant and his wife."

Why Aren't Americans Interested in History?

By Jonathan Harris on Nov 9, 2018



The study of history cannot be neatly contained behind the tall foreboding doors of an ivory tower nor swept under the rugs of dusty corner offices housing stacks of paper. It bleeds into other fields as it serves to inform both individual and group identity. It gives context to the current world and helps one understand their place in it culturally, socially, and spiritually. The modern disinterest in studying history has more to do with a lack of identification with the subject matter presented than it does an actual disdain for stories of the past.

Joyce Appleby, a former history professor at UCLA, sought to explain this controversy as a somewhat unsurprising development given the collective nature of history and the cultural change occurring in American culture. For example, Appleby, in discussing the inclusion of African-American experiences into the greater story of America, tells us that “incorporating these details of the African-American experience in national history . . . proved almost impossible, because they represented such an indigestible element in the tale of

American democracy (Appleby, *Telling the Truth About History*, 299). In other words, the traditional consensus would not stand for African-American history that shown poorly on the greater narrative. Part of Appleby's solution for attracting interest in the subject of history while avoiding the discarding of traditional concerns was to democratize the subject along pragmatic lines. A moderation intended to include newer groups who have been allegedly left out of the American story while still maintaining an overall group cultural identity was the goal.

Appleby's solution comes across in some ways as overly naive and optimistic. If her assessment is accurate the question then becomes, "Are disenfranchised groups **desiring** their cultural stories to be incorporated into the larger American story?" Perhaps this is taken for granted since the battle Appleby may have been observing was being played out in board room tug of war matches located in American history textbook manufacturing plants. It would be nice to think that everyone could "just get along," but this is rarely the case over something so fundamental to national identity. The question is not asked, "Why do Irish, Italian, Jewish, German, and perhaps many Asian cultures not seem (broadly speaking) to have the same problems identifying with the American story as other minority groups, though they experienced varying degrees of bigotry as well?" Could it be that certain groups are not interested in history, especially American and Western history, not because they do not feel included, but rather because they fundamentally have a dislike or disagreement with the country in which they reside. They simply do not wish to identify. Perhaps the common ground with one's culture necessary for even forming an identity is not present. It is likely that the only exposure to American or Western history known by many is a negative. Since the divide in this matter is also generational, this would certainly suggest that the proposed solution will not work. Appleby may as well have been trying to un-poison a well in that case.

So how can history be made more relevant? Most humans do not wish to know a great deal about something they find offensive. Repulsion gives birth to avoidance. After all, if one knew their great-grandfather was a horse thief, drunk, and a swindler, how much more about their grandfather would they want to know, and would they ever make one of their children his namesake? If parents are not engaged in civic duties, families are too broken down to impart identity, and Hollywood produces art that vilifies American heroes, teaching names and dates will not suffice to cultivate an interest in a topic thought to stink in the first place. Though it be an up-hill battle, perhaps the only option available to the historian is to first become the philosopher. If the values passed down through law, legend, and lore are castigated as fundamentally offensive, then the values themselves are what need explanation and defense first, not the stories that flow from them.

If one thing remains clear it is this: All people use standards by which to judge those who preceded them. If the theme of American history is to be "how the people of the United States did terrible things and continue to do terrible things," it would not come as a surprise that such a course would need to be mandatory in order to have any participation. The more moderate alternative (hinted at by Appleby), "how the people of the United States failed to live up to their values but are getting better" is not much of a rallying cry either. If the standard of measure for judging the past happens to be egalitarianism, there does not seem to be any way of recovering an interest in American history as a identity marker. Its main function will most likely be sacrificed on the alter of identity politics.

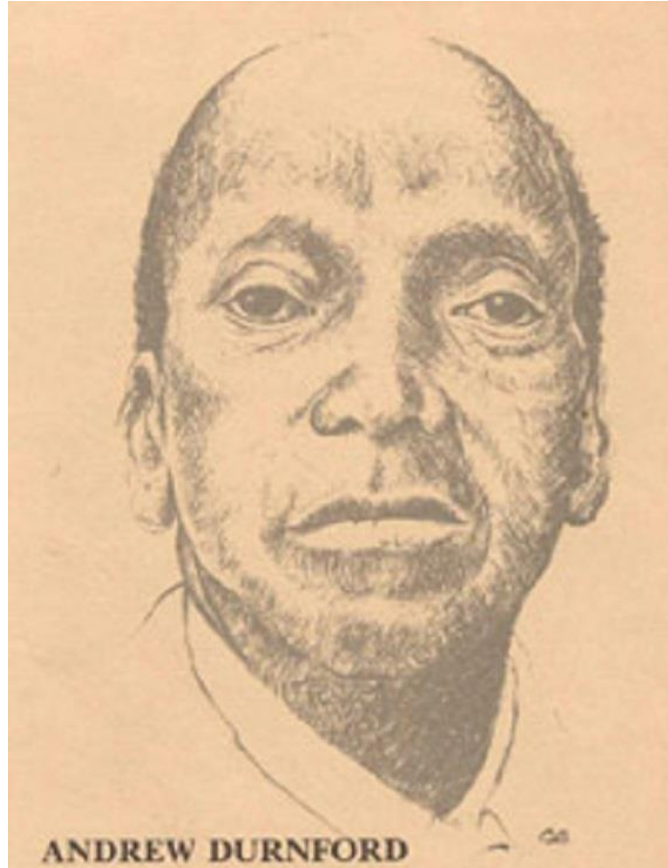
This piece was originally published at [Conversations That Matter](#).

About Jonathan Harris Jonathan Harris is a student at Southeastern Baptist Theological Seminary.

<https://www.abbevilleinstitute.org/blog/why-arent-americans-interested-in-history/>

A Black Sugar Planter in the Old South

By Vito Mussomeli on Nov 20, 2018



A review of *Andrew Durnford, A Black Sugar Planter in the Antebellum South* by David O. Whitten, (Transaction Publishers, 1995).

I

In the year 1800 the Viceroyalty of New Spain was still intact, and Louisiana still part of the Spanish Empire. So, too, was Mexico, Texas, all the Southwest of today's America, north to Kansas and clear to the West Coast up to present-day Washington. In 1801 Spain in the Third Treaty of San Ildefonso ceded the portion of these lands comprising the later Louisiana Purchase to France but continued to administer them. In 1803 Jefferson bought the Louisiana Purchase lands from France. In 1812 Louisiana became a sovereign State within the United States. A border dispute rose between Louisiana and Tejas (Texas), the Spanish Empire's province adjacent to Louisiana. With the Treaty of Adams-Onis in 1819, Spain and the United States agreed the Sabine River would be the border.

Before and after the treaty, the peoples of Louisiana and its major port of New Orleans continued living in a constant enthusiasm of cultures, languages, trade and social norms particular to them. Included was the unique institution of *Plaçage*, a commonplace custom in both French and Spanish colonies.

Plaçage was a contractual arrangement whereby white men and free women of color, whether of African, Native American or mixed-race descent, lived together as a family. The children of these unions took the legal status of their mother, that is, they were free children of color. The Plaçage contract could not be “placed aside” should the man later marry a white woman. He was held to the commitments of the contract.

In 1800 while Louisiana was still a colony of Spain, a young child of a placée named Rosaline Mercer was born in New Orleans. His name was Andrew Durnford. His father, Thomas Durnford, was an Englishman. The intimate, familial relationship between Rosaline and Thomas endured many years till Thomas’s death on May 3, 1826. Rosaline always signed her name adding “f.w.c.” (free woman of color) and Andrew always signed his with “f.m.c.” (free man of color).

Andrew would live till July 1859 when his death was announced in the New Orleans Bee, “Died on his plantation in the Parish of Plaquemines 12th instant (July 12, 1859), at 41/2 o’clock, A.M., Dr. A. Durnford, aged 60 years.” Whitten at 94. Dr. Durnford was not an MD but was so learned in the arts and science of medicine that he held that reputation. He was a man of respect and wealth, a black slave owner whose sugar plantation was named after St. Rosalie’s bend in the southern Mississippi River.

Andrew’s father, Thomas Durnford emigrated from England at age 14 in 1776. He arrived in Pensacola, Florida, tethered to his cousin, Colonel Elias Durnford, the British lieutenant governor of British West Florida. Thomas lived in his cousin’s official home and was employed in his office. There he received the business training and made the social and commercial contacts useful to a young man taking steps into the world of enterprise.

Then in 1781 the Spanish drove the British from West Florida. But they could not eliminate the British commerce so vital to the continued existence of the population. So Thomas continued to learn and cultivate his business acumen.

Eventually, near the century’s end, Thomas left for New Orleans, also under Spanish rule, to continue his success there. But not before fathering Joseph Durnford, a free child of color, by a free woman of color, whose name we do not know. Nor do we know how the relationship ended except it appears it ended with her death. Joseph did not go to New Orleans with his father but the father kept in touch with his son. In later adult years, Joseph visited his half-brother, Andrew, on several occasions in Louisiana.

In New Orleans Thomas Durnford would make fast friends with an extraordinary man, John McDonogh, described as “perhaps one of the most colorful characters in New Orleans history” – which is saying a good and a great deal. Whitten at 11 McDonogh had been born in Baltimore, Maryland in 1779, and moved to New Orleans in 1800, the year of Andrew’s birth.

A perceptive and knowledgeable investor, businessman and planter, McDonogh was also seen as an enlightened owner of slaves. At his plantation outside New Orleans, he taught his slaves to read and write and gave them religious and vocational training. He developed a system for them to purchase their freedom after working for him for 15 years. “McDonogh, recognizing freedom as the ultimate goal of a slave, employed a mechanism for maximizing the motivation of his capitalized labor force. He stated his demands from his slaves in terms of hours per week due him, their owner, ruled out Sunday as a work day, and offered (additional) credit to the account of the individual slave any time worked over and above the amount stated as the property of the owner. When the slave accumulated a credit sufficient to permit McDonogh to buy a replacement laborer, McDonogh would purchase the replacement, free the original slave and establish him in Africa.” Whitten 13 -14

A member of the American Colonization Society, he was able to return 85 of his freed slaves to Liberia in the 1840’s. After his death in 1850, aged 71, the substance of his estate went to the cities of Baltimore and New Orleans to establish public schools for poor white and free children of color. Then he did more. In his Will he emancipated all his slaves except those recently purchased. They were to work for 15 years and then be emancipated. His estate would cover the emancipation cost and the transfer of each to the care of the Colonization Society including their journey to Liberia. His estate was also to pay for new tools and provisions while providing each with money to begin anew. The Louisiana Supreme Court would later order the payment of \$84,000 from his estate to the Colonization Society as reimbursement for their services caring for McDonogh’s emancipated slaves.

Andrew Durnford would be influenced in the humane treatment of his own slaves by McDonogh while not endorsing his entire program

(McDonogh’s program for his slaves is rooted in the Spanish Black Code (Código Negro). New Orleans was ruled by Spain from 1763 to 1803, and before then, by the French. The Spanish Code, heavily influenced by Catholicism, was more lenient, more humane than either the French or British Codes. The British Code had the least concern with a slave’s

welfare. If the reader wishes, a comparison of the three Codes can be read in *For the Glory of God*, by Rodney Stark, Princeton University Press, 1st Paperback Printing, 2004, pp. 309 – 312.)

McDonogh was close personal and business friends with Thomas Durnford. Also his principal creditor. Upon Thomas's death in 1826, McDonogh became so with Andrew Durnford. It was to be a lifelong relationship for both men. It is to McDonogh's passion to retain all correspondence that we know so much of Andrew's life. When Andrew married Marie Charlotte Remy f.w.c., they named their first son Thomas McDonogh Durnford after him, and McDonogh was the young child's godfather. Andrew and Marie Charlotte (whom he affectionately called 'Remi') would have two additional children, daughters, one of which, Rosella, appears not to have survived infancy. The other, Rosema, lived to a gathering age beyond the death of her father in 1859.

Reading this book, you meet an engaging humanity in the multifaceted Louisiana lives spread along the careful documentation the author provides for Andrew's life. The volume is but 133 pages. Yet every page tells of a story, an incident, a law or a practice or some human act or societal custom that intrigues your mind. The time is 1828 to 1859, Andrew's adult and thriving years when he himself became famous in New Orleans and gathered wealth sufficient to propel his dreams. By 1810, 23 per cent of the population of Orleans Parish (New Orleans) was free black. The percentage fell to 17 by the census of 1820 but reached a pre-Civil War high of almost 24 percent in 1830. This sizable element of New Orleans represented a society and a series of subcultures within the larger subculture itself. Whitten at 4 Andrew Durnford benefited from this recognized population's strength and customs of life. It helped him attain the social status of a Louisiana sugar planter, an elite group of people around Southern Louisiana.

By age 26, in the year of his father's death, Andrew earning his way to become a prosperous landowner and businessman. From his father and later his mother, he inherited land within the city of New Orleans. In 1828, he bought the first of four parcels of acreage to create a plantation from McDonough whose own lands were adjacent to Andrew's. When all purchases were completed, the land became St. Rosalie's Plantation. The acreage was part of St. Rosalie's bend in the southern Mississippi, 33 miles south of New Orleans. The river captains who plied the river with commerce knew all the bends of the river by their name. By purchasing land at so well known a location, Andrew insured ease of delivery and transportation of products, stocks and mail.

Andrew hadn't purchased a going concern but a wilderness that needed taming and restructuring for sugar growing. The land needed grooming and 'ditching' to be suitable for sugar. Too much and too little water would always be troublesome. His first mortgage of \$32,000 included the cost of the initial acres and the cost of the first 14 slaves to help him work the land. Three years later in 1831, he turned out his first saleable crop. In 1832 he made his final purchase of land for St. Rosalie's. He would work his plantation till he left this world. When he did in 1859, he held 77 slaves with a market value of \$71,550.00. Though his land had a high value of \$82,800 in 1850, it had dropped to \$52,288 in 1859. Perhaps from soil exhaustion.

II

"The Sugar planter serves a demanding and unpredictable god. If the first freeze arrives early, much of the cane is lost for grinding. If the last freeze of the spring arrives very late, the new cane growth may be killed." Whitten at 38

He was an elite black businessman among elite white businessmen – the presiding group of slave owners who were propelled by the commerce of growing, manufacturing and selling sugar. Sugar isn't a crop akin to cotton. You can't harvest and take it to market. It must be "manufactured" from cane as soon as possible or lost. At least, four separate needs distinguish sugar growing:

One, it can only grow under exacting conditions and the best are in the frost-free West Indies where year round planting and harvesting are possible. Southern Louisiana is not a close second, but it is the best on mainland America. Louisiana sugar planters were all in southern Louisiana and were fortunate if they had 9 months of frost-free weather. They were considered an elite group of industrious people. They had taken on the perils of sugar growing where "The planter needs to harvest the cane as soon as possible yet let it grow as long as possible". Whitten at 19

Two, the land must be specially cultivated, drained and "diked and ditched", with levees built where needed, to avoid water spoiling the crops. The work is laborious and hindered by severe rainfall, harsh winds and hurricanes. "Ditching" must be re-done as needed and it was never either a quick or easy task.

Three, sugar is much more lucrative if you can grown multiple harvests over the years from ratoon. Ratoon is a crop grown from already established cane. It is not seed cane. In the West Indies a planter could get 12 years of ratoon crops. In Southern Louisiana the planter was fortunate if he got 2 years.

Four, the sugar harvest must be “manufactured” into marketable sugar within very short time limits or the harvest ruins. So a sugar planter does better at best if he sets up a manufacturing operation of his own. It is the equivalent of a cotton grower required to build and operate its own looms to make cotton into marketable cloth, an affliction that never touched a cotton planter. Andrew did set up his own manufacturing operation and at one time considered a new invention of Norbert Rillieux to improve the process. Rillieux, also a free man of color and successful in his own right, was a close friend.

To sustain St. Rosalie’s, Andrew worked a composite and changing body of people: slaves, hired slaves, free black and white. The white were usually German immigrants whom he appears to have favored among white workers. But sugar planting was such a difficult task to manage and some of the work so laborious that a runaway slave or a walkaway hire was not uncommon. Men did not care to do some tasks, e.g. “ditching” more than once. Some were not common laborers but people with specific talents and occupations. Sugar was a far more onerous enterprise than cotton. There was no market for raw cut cane.

III

“As to that part of my disposition respecting the class to whom I belong to, I hope a day will come that I will be able to do better for them. He who sees the remotest part of a man’s heart knows that I mean well.” Andrew Durnford in Letter to McDonogh, 22 November 1833, concerning himself, a free black man, owning and working slaves.

Andrew was no pie-in-the-sky man. As he said in a later communication (December 24, 1843) to McDonogh, “When white men are starving can the slaves prosper.” He knew the realities of slavery but also understood the mandatory practicalities of staying alive, of forging a life to go on. Nor was he clueless about human nature. He was not an ideologue. When McDonogh published his plan for slave emancipation, consisting of 15 years labor credited toward the slave’s freedom and then to Liberia, he sent a copy to Andrew who answered without fear: “It is a question that a man will not be forced into except he has a natural disposition to benevolence. World men will not work on the plan. Self-interest is too strongly rooted in the bosom of all that breathes the American atmosphere. Self-interest is a la mode.” He should have well stated self-interest is ‘a la mode’ all over the world beginning with the chieftains in Africa who began the slave trade long before Europeans and Arabs found Africa to be a near unlimited source for human merchandise.

For many modern readers the pages on Andrew and his treatment of slavery will be the heart of the book. Andrew Durnford deconstructs the flimflam about slavery propelled by today’s court historians.

He was not alone remembering the humanity in the slaves. He refused to use corporal punishment. We know of only one case in the voluminous papers on St. Rosalie’s where he flogged a slave and that was after the slave brandished a knife. He placed slaves in trusted positions including “hunter” for St. Rosalie’s population. Washington, the hunter, went about caring for and carrying guns to kill game for everyone’s nourishment. Durnford taught, as he saw the need, slaves to read and write and trusted them in their assigned tasks whether delivering payment and correspondence to other businesses or enterprises in the neighborhood or to go to New Orleans, several hours away, to purchase items for the plantation.

He is not talking down or against Black people being free. He merely points to the obvious lack of education and need for worldly-wise customs to handle your own life day to day. Addressing slaves faced with purchasing their own liberty on McDonogh’s plan and leaving for Liberia with some “pecuniary means”, he claims very few will. “There is not one in a hundred that could save money. They have not the moral courage to deprive themselves of luxuries. ... Will a master that owns a good slave part from him (using your plan). I doubt it. There are slaves that are particularly situated that will and can make money. But can they save it and resist luxuries. I doubt if one in a hundred can do it.”

Andrew Durnford was always his own man. Though we are uncertain he received formal education, we are certain of his organizational, business and communication skills, perhaps, in particular, his writing talent in both French and English (Remi, his wife, could not read English but could French. His letters to his son, Thomas, away at school, were in French). Andrew Durnford’s corpus of letters is replete and enormous – over decades. Not merely his business letters and calculations but his personal letters to family and friends. Including former slaves who he knew now living in Liberia. The new Liberians wrote to him and to McDonogh providing news of their activities and asking how they both were doing. And when he could, Andrew supported the efforts of slaves needing financing for their legal fight for freedom.

Oddly, but perhaps not, in his Will Andrew freed only one slave: Albert, his son by one of his slave women, his mistress named Wainy. In 1857, two years before his death, Andrew and his wife, Remi, made certain the security of Wainy by giving her and her daughter, Merceline, to their own child, Rosema. Wainy and Merceline were bought in Richmond, Virginia in 1835. Merceline was near the same age as Rosema so it’s more than likely they grew up together as playmates with Wainy as their caretaker.

With slavery today unlawful, this sort of social contortion is not experienced. But this sort of ‘thing’ was not unusual. All 6 people are black. 3 of them – Andrew, Remi and Rosema – are free and have been all their lives. Plus, they are comfortably well off. They are people of high social standing. A fourth, Albert, will be free after his father’s death while his mother and half-sister will remain enslaved but protected by Merceline’s childhood playmate.

The pages on Andrew Durnford and his views of people and slavery can be puzzling to an idealist who would quickly condemn him for submitting to the labor culture of the times. But for Andrew Durnford while black people were as much human as white people, while both races were of a divine creation, “The practical workaday world forced him to make use of man and beast as speculative business investments.” Whitten at 67 As every other man in the wide world, he needed to feed his family, run his plow and shelter and raise his children.

Andrew believed slavery wrong yet abolition impossible in his lifetime. He would take a trip in 1835 to Virginia to buy slaves (with his black body servant, Barba), speaking with abolitionists along the journey about that most existential human drama of their times. By staying the course he did, he increased the livelihood of his family, friends and society in general. He humanely treated his slaves. Until the markets and morality (always intertwined) of his culture would change, he did the best he could without causing greater harm.

IV

“The neighborhood dependence on Durnford for medical treatment apparently became a relatively permanent situation. ... In fact, St. Rosalie became somewhat of a hospital and nursing home as Andrew Durnford, the physician, became a medical fixture among the neighbors and fellow practitioners.” Whitten at 100

He was apparently a self-taught physician. We have no evidence of his receiving a medical degree. But that hardly mattered in his lifetime. Though most people today would not think of Louisiana as a frontier State, it still was during Andrew’s lifetime. Medicine itself was not very complicated ... somehow with personal care, what knowledge of herbs and medicines worked and what you learned through experience, we could help one another. Some of us became “doctors” by default of other’s experience with our care. Andrew Durnford was obviously highly respected for his medical knowledge and the quality of his care.

It appears Andrew’s interest in medicine transferred to his son Thomas. Though Andrew did not sign his name with M.D., Thomas did. He did receive a B.A. degree in 1846 from Lafayette College in Easton, Pennsylvania (paid for by his father). But we have no record of Thomas continuing for an M.D. Most likely he studied medicine under his father and received the same local acclamation for his healing expertise. The difficulty in determining what exactly happened with Thomas is that John McDonogh, his godfather, passed on in 1850 and so the record of Andrew’s family nearly stops. For our knowledge of the Durnfords comes predominantly from McDonogh’s estate and his practical penchant for keeping all papers he received. We do know that the 1879 biographical catalogue published by Lafayette College states Thomas as ‘a gentleman of leisure; interested in literary pursuits, and divides his time between New Orleans and Paris.’ Whitten at 118

So how do we say good-bye to Andrew? This book is competently written and interesting page to page. Maybe because first written in 1981 (enlarged in 1995) the author when speaking of the South generally shows the prejudice blinding many academics then and still today. For example, he writes on p. 119, “In a South characterized by ignorance and illiteracy ...” That description is unworthy of the rest of the book. Perhaps, Whitten hadn’t read Michael O’Brien or even Eugene D. Genovese. Be that as it may, this book is of an American man who stands tall in all times, all ages. In his lifetime there were black men in Louisiana with greater wealth and greater prestige. But Andrew Durnford had every cause to be proud. He lived and died his own man. He created from scratch a great sugar plantation. He grappled with his times and won. His son went to college as likely he did not. His faults were human faults, not reactions to prejudice or ill treatment. He gripped life and throttled it to become everything he could. That makes him a paradigmatic example for black and white and red and brown and yellow and olive people – all shades of the Red, White and Blue. We should never say ‘good-bye’ to him.

About Vito Mussomeli

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Driving Through Dixie

By Brett Moffatt on Nov 22, 2018



Citizens of Dixie.... This is a call to arms, or rather, a call to your legs and feet. Get up off that couch! If you don't have family plans, ballgame, school play, or church event- get out and tour Dixie! Take a few hours, a day, or a weekend, and see the beauty and history of Dixie.

Start local; tour houses, museums, historic sites and take in the natural beauty of Dixie! Keep your money local, travel byways and visit 'mom and pop' establishments. As Brion McClanahan says, "Think locally, act locally!" Celebrate Dixie and let everyone know you are celebrating Dixie!!!

Why not start where the story of English colonization of America began. Between the North Carolina mainland and the Outer Banks, lies Roanoke Island. Here, in 1584, the first English settlement in America was founded. Fort Raleigh National Historic Site and Museum is a good place to start. (Sir Walter Raleigh was one of the backers of the colony) Stroll the nearby Elizabethan Gardens. The Outer Banks History Center and Roanoke Maritime Museum offer more local flavor. The Roanoke Island Festival Park has a kid- friendly museum, 16th Century replica ship, and American Indian village. Try out some of the local seafood and take the family on a Pirate Adventure of the Outer Banks. The Lost Colony outdoor drama has been performed every summer since 1937 in Manteo. What better way to end your exploration of Roanoke Island. The fate of the colony may never be known, but new information is surfacing and visiting these sites can be very rewarding for the historical detective.

Several historic towns, integral to the early history of North Carolina, dot the rivers which empty into Albermarle and Pamlico Sounds. We move next to Elizabeth City on the Pasquotank River. Check out the Museum of the Albermarle or relax with some waterfront dining. The Albermarle Region Paddling Trails offer canoe and kayak opportunities. This area saw Culpeper's Rebellion in 1677 as a result of attempted enforcement of the Navigation Acts and weak, sometimes corrupt, government. A few miles southwest on US 17 crosses the Perquimans River near Hertford. A short distance off the highway is the oldest house in North Carolina, the Newbold-White House. The house was probably built by Joseph Scott in the 1660's and was the site of early colonial assemblies and even Quaker religious services.

Explorers from the Jamestowne Colony in Virginia first explored the area around Edenton, just off the Chowan River. Settled in 1712 as “the Towne of Queen Anne’s Creek,” it was incorporated in 1722. An early colonial capital of North Carolina, Edenton was named for Gov. Charles Eden. The historic district features many architectural gems. The Georgian-style Chowan County Courthouse (1767) sits on a beautiful village green. The Cupola House (c.1725) is perhaps the best known house in town. The Iredell House (1776, 1816) was home of patriot and Supreme Court Justice (appointed by George Washington) James Iredell. St. Paul’s Episcopal Church, begun in 1736, is one of the oldest churches in the state. The Thomas and Penelope Barker House (c.1782) Welcome Center is a great place to start your visit to Edenton. Penelope Barker was involved in The Edenton Tea Party, a protest of the Tea Act which was organized by local women in support of the First Provincial Congress. A declaration was signed by 51 women and sent to the British press. The women said that men had led the protest up till that point, and it was time for women to make their voices heard. They signed their names, so the British would know who they were, and did not hide their identities like those at the Tea Party in Boston. It is amazing that this event is not a well known story in the colonial fight for liberty!

Our next port of call is Plymouth, on the Roanoke River. The Moratuc had a village in this vicinity, on the river which they called Moratuc. Though English had explored the area much earlier, Arthur Rhodes founded Plymouth in 1787, on a part of his Brick House plantation. The Port O’Plymouth History Museum and Roanoke River Maritime Museum provide an introduction to area history. Of particular interest is the War to Prevent Southern Independence (WTPSI) history of Plymouth. Captured by Federal forces in 1862, control of the Albermarle Sound hurt the Confederate cause. Yet Federals were unable to capture Ft. Branch further up the Roanoke River near Hamilton, and cut the railroad between Wilmington and Richmond. The Wilmington & Weldon was a major Confederate supply line, and the longest railroad in the world when completed in 1840. Ft. Branch also protected the construction of the Confederate ram CCS Albermarle. In April, 1864, a combined force of Confederate infantry under Gen. Hoke and the CSS Albermarle attacked and retook Plymouth.

U.S. Highway 64 to the east will take you back to Roanoke Island, our starting point. Seven miles off this highway below Creswell is Somerset Place (c.1830) A Greek Revival style mansion, it sits on the shore of Phelps Lake, the second largest natural lake in the state. The tour of the grounds includes the only interpreted slave hospital in the country. Remnants of a canal cut through the swampy countryside towards the Scuppernong River, and a connection to the outside world. The Collins family never recovered from the devastation of the WTPSI, and the estate fell into disrepair until restoration efforts began in the 1950’s.

Starting back at Plymouth, we go a few miles southwest, where the Tar River enters the Pamlico River estuary, lies the city of Washington, founded in 1776. The first city named for George, it is often called The Original Washington or Little Washington to differentiate it from that other swamp. Burnside’s expedition led to Federal control of Washington during the WTPSI. A Confederate siege in spring of 1863 failed to retake the town. Few historic buildings survived the 1864 fire caused by Yankee occupation. Take a walk on the boardwalk at the North Carolina Estuarium or along the docks of this important Revolutionary War port. Enjoy a river cruise on the Belle of Washington.

A few miles downriver, Bath Creek empties into the Pamlico. Historic Bath is the state’s oldest town, founded in 1705 by John Lawson, explorer and chronicler of Carolina. St. Thomas Episcopal Church (1734) is the state’s oldest. Home to 3 early governors, Bath almost became the colony’s capital. Perhaps its most famous inhabitant was the pirate Blackbeard, villain, swashbuckler, patriot.....the story of the Knight of the Black Flag continues to develop as research brings new sources to light. Another interesting story connected with Bath is Edna Ferber’s book Showboat, which was turned into a musical. She spent several days on the James Adams Floating Theatre in 1925, gathering material and inspiration from the company.

Backtracking to Washington, we cross the Pamlico River and follow U.S. 17 to New Bern, at the confluence of the Neuse and Trent Rivers. North Carolina’s second oldest town, it was named for Berne, Switzerland by Swiss and German immigrants in 1710. The restored colonial Tryon Palace was the Georgian-style home of royal governors and after the Revolution, the capital of the independent state of North Carolina. Enjoy a tour featuring period furnishings and beautiful gardens, and imagine the history this ground has witnessed. Nearby historic homes include the Dixon House (c.1830), the Robert Hay House (c.1805) and the (c.1783) John Wright Stanly House (and yes, Washington did sleep here!) Watch the reenactment of the Sept. 5, 1802 duel between political rivals. Take a haunted, candlelight tour of the Attmore-Oliver House (c.1790), which is also home of the New Bern Historical Society. Founded in 1715, Christ Episcopal Church is the third oldest in North Carolina. Take a carriage tour of the historic downtown, and view the city as noblemen and patriots did. Look back at 150 years of firefighting in the New Bern Fireman’s Museum. It was the first chartered fire department in the state. Check out stories of the great fire of 1922 when 1,000 homes were destroyed. Just South of town is the site of the Battle of New Bern. Gen. Burnside sought to capture New Bern as part of his effort to control the sounds and ports of

the Carolina coast. Confederate forces had constructed significant earthworks, but did not have the manpower to hold them. Outnumbered, and with many poorly trained militia, their lines were broken and New Bern fell with their retreat.

Following U.S. 70 southeast from New Bern brings us to the coast at Morehead City and Beaufort. Incorporated in 1722, Beaufort is North Carolina's 3rd oldest city. The North Carolina Maritime Museum is a great place to learn of explorers, pirates, merchants, warships, shipwrecks...the maritime history of the region, which was important in the West Indian Trade. The Beaufort Historic Site in the heart of the historic district, features several historic homes which tell the story of this early port. The Carteret County Courthouse (c.1796) has recently been restored. The John C. Manson House (c.1825), the Josiah Bell House (c.1825) and Samuel Leffers Cottage (c.1778) are examples of the homes of historic community leaders. The Old Burying Ground dates back to 1731. Guided tours, living history and special programs offer enriching educational opportunities.

Nearby Morehead City offers more educational experiences at the History Museum of Carteret County. The annual North Carolina Seafood Festival, held the first weekend in October is an eagerly anticipated event. It also has donated almost \$ 2 million dollars to local nonprofits in the past 30 years.

The Outer Banks, North Carolina's barrier islands, offer many attractions-beaches, seafood, lighthouses, aquariums, wildlife and beautiful ocean views. The preservation of dunes, salt marshes, and wildlife is ongoing, and many institutions as well as state and federal parks are integral in this effort. Opposite Beaufort, near Atlantic Beach, sits Ft. Macon. Attempts to protect Beaufort from pirates and foreign warships had not resulted in a permanent fort at the entrance to Beaufort Inlet. Ft. Macon was begun in 1826, and Robert E. Lee helped design a system for erosion control in the 1840's. North Carolina Confederate forces captured the fort in April, 1861. The Union offensive in eastern North Carolina in 1862 led to the surrender of the fort after a bombardment by rifled artillery. Ft. Macon was the second masonry fort to fall to the new type of artillery. The area remained in Union control for the remainder of the war.

Just up the coast is Cape Lookout National Seashore. The Cape Lookout Lighthouse, 163 foot high, is the second lighthouse on this site at the southern end of the Outer Banks. Confederates removed lenses to keep Union ships from using this navigation aid. Later, after Union forces controlled the area and it was again in service, Confederate troops attempted to blow it up. After the war, the lenses were found in Raleigh, and replaced. The lighthouse is reached by ferry, which departs from Harkers Island, just east of Beaufort. The ferry is near the Harkers Island Visitor Center and the Core Sound Waterfowl Museum and Heritage Center.

A good map and some planning will help you navigate the highways, ferries and bridges that connect the Outer Banks. Moving north, we come to Ocracoke Island, and then Hatteras. Cape Hatteras National Seashore features 210 foot tall Cape Hatteras Lighthouse, completed around 1870. It is the tallest brick lighthouse in the United States. The nearby Graveyard of the Atlantic Museum will give the visitor an idea of why the lighthouse was so necessary.

Pea Island National Wildlife Refuge and Bodie Island bring us back to the vicinity of our Roanoke Island starting point. The Bodie Island Lighthouse is 158 feet tall and was completed in 1872, and overlooks Roanoke Sound. A few miles further up the beach, just past Nags Head, is the Wright Brothers National Memorial at Kitty Hawk, site of Wilbur and Orville's first successful powered airplane flight.

Water trails on many of the waters of Eastern North Carolina offer opportunities for outdoor recreation. Preserving the sand dunes, pocosin wetlands, estuaries and rich wildlife of this region is an ongoing process, involving many local, state, and federal agencies. Black bear, red wolves, American alligators, deer are among the animals inhabiting this region, along with many species of waterfowl.

From Virginia Dare to the Wright Brothers, Blackbeard, James Iredell, and Penelope Barker...the history and heritage of Eastern North Carolina is told in museums, historic sites, and local festivals. Experience history with a stay at a local bed and breakfast. Check out local cuisine, farmer's markets, arts and crafts. Cultural events abound, and you can take home memories and souvenirs.

About Brett Moffatt

Brett Moffatt is an independent scholar in Tennessee.

https://www.abbeyvilleinstitute.org/blog/driving-through-dixie/?mc_cid=f5ac7146d1&mc_eid=fe2457b769

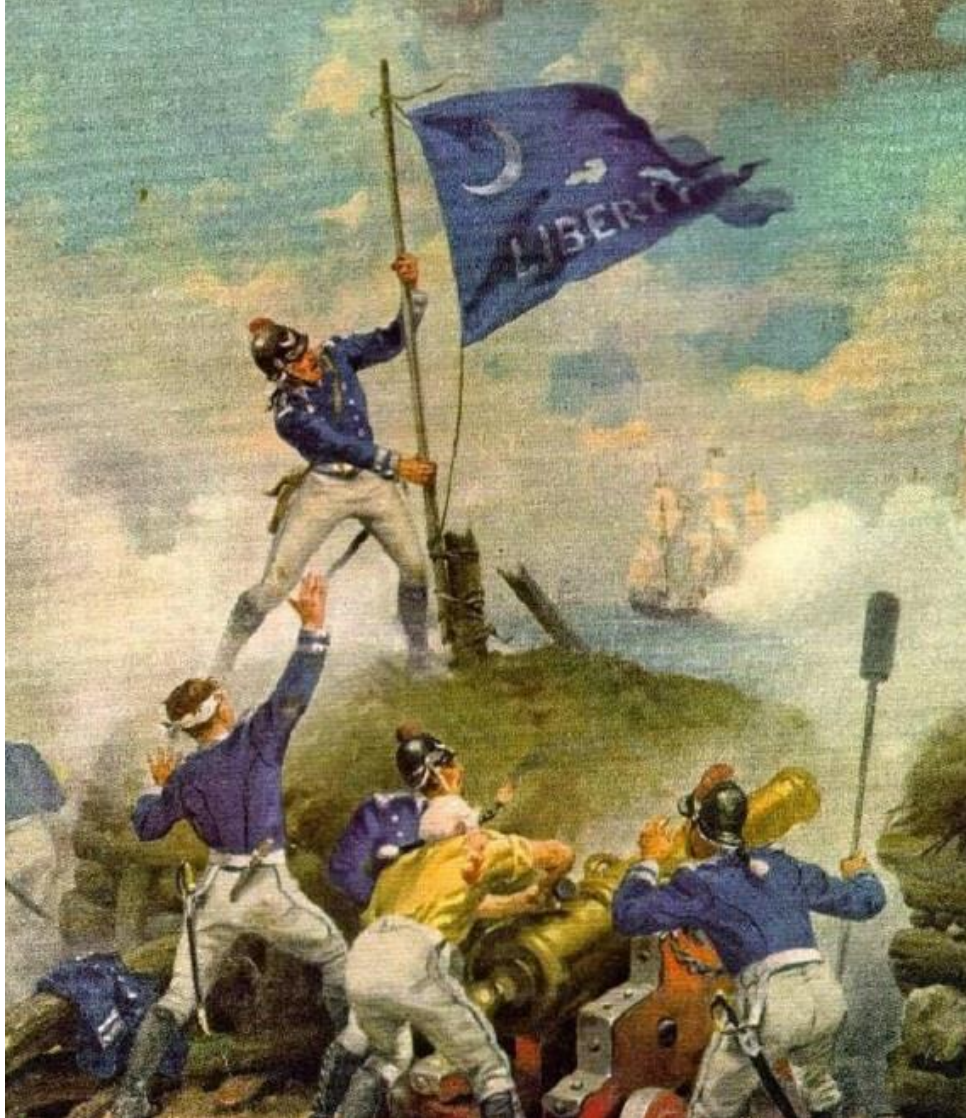


BOY SOLDIERS OF THE CONFEDERACY

"At the time of General Sheridan's march through the Valley of Virginia there was a call for volunteers to repel the invasion, and among others, James Buchanan Murphy, of Woodstock, not seventeen years of age, joined the army. After having had five horses shot under him, there was a desperate encounter, where a mere handful of Southern soldiers was opposed to the whole of Sheridan's army. A mistaken order to charge was given, and the hopelessness of it was so terrible that only two soldiers obeyed the fatal command, young Murphy and another, whose name is not known. Young Murphy was shot through the heart and his horse killed, his companion escaping as by a miracle. It reminds one of the Charge of the Light Brigade, only here there were but two instead of six hundred. One peculiarity I have noticed in the accounts of many of these boys-they died with a smile on their lips, that irradiated their faces when cold in death; also, that many of them, whom we might have thought were carried away by the recklessness and enthusiasm of youthful excitement, were boys of sincere conviction of the justice of their cause, true patriotism and consistent piety."

How to Run the American Revolution: Belated Advice

By Joseph R. Stromberg on Nov 23, 2018



In the spirit of historical course correction, I herewith submit some thoughts to those who may find themselves in an American Revolution between 1774 and 1783.

1. Rule number one. Don't cooperate with any leaders, even if you appointed them. If you do, such cooperation will later be taken as proof that you were just obeying the commands of some "sovereign" authority the whole time. Watch out especially for the more ambitious lot in the Continental Congress. You know their names.

2. Rule number two. Don't volunteer to be in any army, Continental or otherwise, that adopts any European-style rules under which you can be flogged, or even murdered out of hand, for a long list of trivial offenses. If you contribute to the coming-into-being of such a structured, half-British, half-Prussian entity (thanks much, John Adams!), you and yours are bound to hear, later, that this necessarily means that whoever made the rules and directed that army: the Continental Congress, George Washington — people like that, had hold of some big, immeasurable thing known rather grandly as "the war power." The same claimants will say that since they held

this war power – a noteworthy “incident of sovereignty” (they will quote you great reams of Vattel, Pufendorf, and some Dutch guys on this point) — they must indeed have been “sovereign,” or at least entrusted with the sovereign power, the while.

On these considerations, you and yours will owe these people, or any structures they later set up, “allegiance”: it’s them or the return of George III. If you fought the revolution because you wanted to be left alone in your locality with your inherited freedoms, you will find out that, no, things aren’t done that way in the Real World. No, indeed, my friends; in thinking that, you show how much you are overrun with a “leveling” spirit and how much you suffer from the Excesses of Democracy. If not wholesomely held in check by a centralized American mercantilist Government of continental scope, complete with standing Army, you will soon be committing outrages against good order and joining Shay’s Rebellion. All property will be under threat, especially that property these fellows expect to acquire by manipulating their new system – coming soon, in 1789 — which will be said to “run of itself.” (Eventually it will run all over the globe.)

Even worse, the general pack of historians will side with your “betters” and take to lecturing you for having had “little faith.” And wait ‘til you see what they expect you to have faith in. Oh boy. (Hint: It involves periodic blood sacrifices to the new Mithra, and that’s no bull.)

3. Rule number three. Don’t join any “unions” on any basis whatsoever. Make it plain that you are working with folks in other colonies because they are throwing off the same British Empire that you – separately – are throwing off. Let them know that you would just as soon shoot them, except you don’t dislike them enough yet. Any documents involving your state’s cooperation with other states in the struggle against His Majesty George III should abound with words and phrases like “treaty,” “alliance,” temporary,” “until British power be expelled,” and “we’ll pay when we get the money, if we damned well feel like it.”

If you fail to take these precautions, you will shortly be informed of the many implications of the word “union.” You may protest all you like that the word is not self-explanatory, or that mere use of it does not exhaustively set out exactly what political relations constitute “union.” Your patient social betters will lecture you to the effect that the “union” – that word you should have avoided – is “older than the states”; that the mere word itself “proves” the existence of a Single American People from time out of mind, or from at least since around 1774. And shut the door on your way in; you won’t be allowed to leave. In this respect, this union will be less generous than the British Empire will eventually come to be.

4. Rule number four. If you’ve already made some or all of the above mistakes, for God’s sake don’t go ratifying any new 18th-century grocery lists. Any “reform” of the existing system is bound to suit the goals and ambitions of those guys we warned you about.

And mark well how an interesting theorem arises here. Any committed localists that you send to Philadelphia or New York, or some such place, to deliberate on common, confederal matters, will go bad within a year. Having riveted their attention on these common matters, they will develop a bad case of Continental Vision and will soon be agitating for more power at the center, where the real Action is or, in their new, broader view, should be.

Recall these guys at once. Emulate Rhode Island and attend the meetings irregularly. Better yet, emulate Vermont, that outfit that nobody recognizes.

Above all, don’t ratify. Don’t wait for Patrick Henry to tell you what will happen.

5. Rule number five. Do all the things recommended above, and you will have some chance of actually obtaining your goals by means of this revolution. Otherwise, your descendants will be harangued in the following manner:

... [W]e are all Hamiltonians today. If Jefferson had actually won out... there would have been no T.V.A. – but, alas, for those who would count this loss a gain, there would have been no F.B. I. Neither of these institutions could conceivably be justified on a strict construction of the ‘necessary and proper’ clause. The Federal Reserve System would have been an impossibility. There could have been no Interstate Commerce Commission, no federal control of marijuana. Investigations by committees of Congress would have been out of the question....

The federal organization would have possessed a number of scattered and discontinuous paper powers....
(Charles Black, *The People and the Court: Judicial Review in a Democracy* (New York: Macmillan, 1960), 75-76.)

“What’s marijuana?” you say. Don’t worry about it; it’s just hemp. Don’t make a federal case out of it. (Wait, you don’t know that now obsolete expression.) T.V.A., F.B.I., Federal Reserve, Interstate Commerce Commission? Never mind. Take my advice and you’ll get along just fine without knowing any more about such things. Concentrate on those “scattered and discontinuous powers.” That’s the most you should ever willingly put up with, provided you leave yourselves some way of recalling them.

Oh, and if you see anybody rattling on about “national security,” run like Hell.

Well, best of luck, y’all. I hope this reaches you via trans-temporal post before it’s too late.

Sincerely,

Joseph R. Stromberg,

Yr 21st Century Correspondent via timefare.warp .

About Joseph R. Stromberg

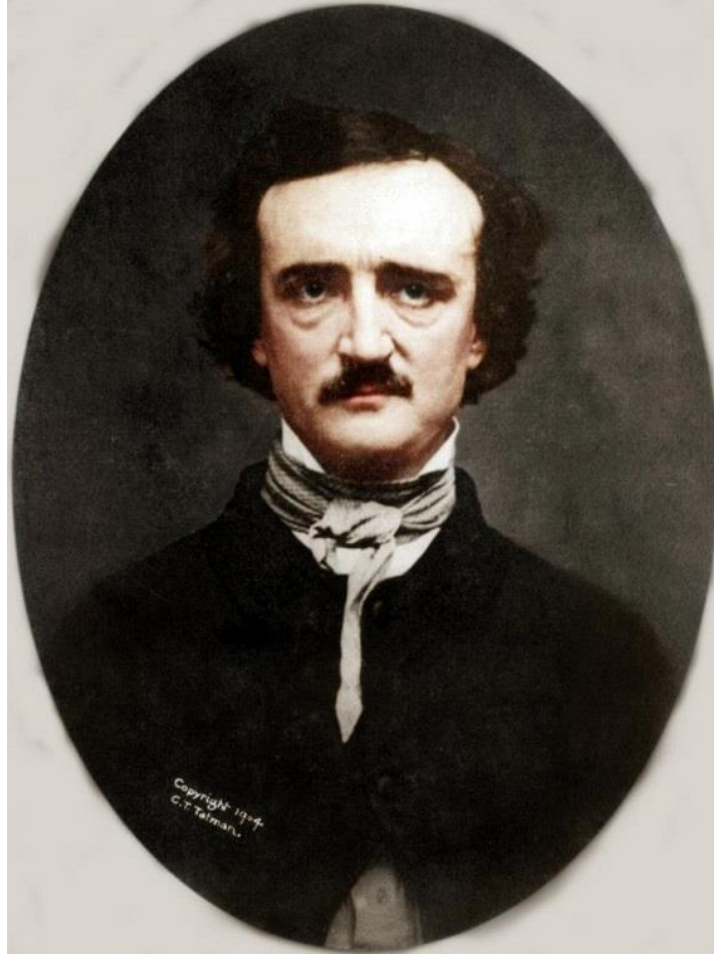
Joseph R. Stromberg is an independent historian born in southwest Florida and currently living in northeastern Georgia. He earned a B.A. and M.A. in History at Florida Atlantic University (1970, 1971) and did further graduate work in History at the University of Florida (1973-75). He was a Richard M. Weaver Fellow in 1970-1971. He has taught college level courses in World Civilizations, American History, and Florida History, as an adjunct instructor. His work has appeared in the *Journal of Libertarian Studies*, *Telos*, *Chronicles*, *the Freeman*, *Future of Freedom*, *Independent Review*, and *the American Conservative*. He has contributed essays to various collections including *Secession, State, and Liberty* (1998) and *Opposing the Crusader State* (2007). On the web he has appeared at *Antiwar.com* (over a hundred short essays in “The Old Cause” column, 1999-2003), *First Principles Journal*, *Arator*, and *Anamnesis Journal*. His research interests include the Old Right non-interventionists, the American South, peasantries in history, English Enclosures, constitutional issues, secession, and the origins of states and empires

https://www.abbeyvilleinstitute.org/blog/how-to-run-the-american-revolution-belated-advice/?mc_cid=5862e50c6e&mc_eid=fe2457b769



Poe of Virginia

By Robert E. Merry on Nov 21, 2018



The opinion has been often stated that Edgar Allan Poe was bizarre and amoral; that he was a lover of morbid beauty only; that he was unrelated to worldly circumstances—aloof from the affairs of the world; that his epitaph might well be: “Out of space—out of time.”

But it is dangerous to attempt to separate any historical figure from his setting. No individual can ever be understood fully until the subtle influences of his formal education, his reading, his associates, and his time and country (with his heredity) are traced and synthesized. Too much has been said, perhaps, about Poe’s “detachment” from his environment and too little about his background—his heritage from Europe and the influences of his early life in Virginia. Elizabeth Arnold, Poe’s mother, was born in England in 1787 and was brought to this country when she was a girl of nine. “In speaking of my mother,” Poe wrote years later to Beverley Tucker of Virginia, “you have touched a string to which my heart fully responds.” Judging from his spirited defense of Elizabeth Poe, it appears that Poe never became unmindful of his immediate English origins on the maternal side.

Poe’s ancestry on his father’s side was Scotch-Irish and has been traced through County Cavan to Ayrshire, Scotland. The fact that Poe’s Presbyterian Scottish ancestors dwelled for a time in the north of Ireland has caused even so good a scholar as Arthur Hobson Quinn to engage in surprising speculation about an “Irish strain” in Poe and about a “Celtic” trait of perverseness which he had “discovered” in the Poe family.

There are questions as to how much of the pre-Teutonic Celtic stock survives in the Scottish lowlands, questions about the extent of Anglo-Saxon and Danish incursions there. And so Professor Quinn’s theory about an “Irish” perverseness is

truly an idea fetched from afar. In evaluating Poe's ethnic heritage it is enough to say that his forbears were English and Scottish and, quite likely, predominantly Anglo-Saxon, the strain which, as Poe himself wrote, animated the American heart.

Poe, unlike other great American writers of his time, spent a considerable portion of his childhood in Britain. In 1815, John Allan set out for England, accompanied by his wife, Frances Allan; his sister-in-law, "Aunt Nancy" Valentine; and his six-year-old foster son, Edgar Poe. For a time Edgar attended the small London school of Miss Dubourg (a name which subsequently was to appear in "The Murders in the Rue Morgue") and later, for a period of three years from 1817 to 1820, was sent to a better school, the Manor House at Stoke Newington near London. Here Poe, in addition to being affected profoundly by the atmosphere of England, studied French, Latin, history and literature. The Manor House School, with its "Dr." Bransby, Poe later was to transplant bodily to the semi-autobiographical tale "William Wilson" (1840).

Poe saw a good deal of Scotland, too, on first arriving in Britain and may have attended school in Irvine for a time. It would be difficult to estimate the impact of these formative years in Britain upon the youthful Poe.

Poe's foster father, John Allan, was himself born and bred in Irvine, Ayrshire, and was a member of the class of English and Scottish merchants of Richmond, Virginia-to which city he had emigrated as a youth around 1795. Scottish merchants represented a very considerable element in the commercial life of Richmond in those years, and many of them, to a considerable extent, maintained themselves aloof from the life of the city. The Scottish influences of Allan and his associates and friends could not have been lost upon Poe.

The Richmond which Poe knew was (more than Philadelphia or New York) aristocratic and English. Virginia society, Poe himself noted, had been as "absolutely aristocratical as any in Europe." This is not to imply the existence of any chasmal gulf separating the American and British minds, respectively, in the first half of the nineteenth century; but it was in Virginia, probably, that the least divergence was to be discerned.

"I am a Virginian," declared Poe; and "the distinguishing features of Virginian character at present-features of a marked nature-not elsewhere to be met with in America-and evidently akin to that chivalry which denoted the Cavalier-can be in no manner so well accounted for as by considering them the debris of a devoted loyalty." Poe's Virginia background may or may not have rendered him typically American, but it seems reasonable to think that it fostered in him a Virginian Anglo-American attitude as opposed to an Anglophobic Americanism so common at that time in New England.

When Poe was just seventeen, his name was entered in the matriculation books of the new University of Virginia. This period of ten months, between St. Valentine's Day and Christmas, 1826, which Poe spent at the University, marks the end of his formative youth. The general direction which his genius was to follow had been fairly established.

It may be that Poe was embittered by his forced withdrawal from the University. During his life he never returned there, and, though there are oblique references to Charlottesville in "A Tale of the Ragged Mountains" and in *The Journal of Julius Rodman*, no other allusions to the University are to be found in his written work.

The concern of the Pounder to advance republican ideals and republican politics among the students of the University was not notably effectual with one student at least: Poe was not receptive to Jeffersonian liberalism. But many of the impressions which Poe received at Charlottesville, both within and without the lecture rooms, must have remained with him. The young admirer of classic grandeur, we know, was impressed by the graceful Rotunda. About Poe at Virginia, Philip Alexander Bruce writes as follows:

...Profound must have been the appeal to his subtle aesthetic sense even in youth as he looked at all those classic buildings on some night when the rays of a full moon had softened and blended the separate details of roof and entablature, cornice, and, pillar. It may well have been that, at such an hour and in such a spot, the most celebrated expression in the entire body of his writings was suggested to him by so extraordinary an interfusion of Nature's beauty with the beauty of art in one of its loveliest forms.

Though fully a third of Poe's critical reviews deal with American authors, almost two-thirds of the reviews treat British or European books. Only about half of Poe's tales have reference to contemporary matters, and only a small number of these reflect the American scene. Three times as many of the tales have designated European settings as have American settings.

The success of Poe in translation indicates his possession of a universal point of view. The recognition which he has received in France, Russia, Italy, Germany, Spain and Britain has no parallel among other American writers. Poe has become a world-author, and this fact depends very largely upon the universality of his appeal. "Poe is my spiritual and literary father," asserted the Spaniard Vicente Blasco Ibanez. Baudelaire prayed to Poe as a literary saint. The Germans

regard him as the foremost American writer. The Russians began translating him in the 1830s even before he was known in America.

Poe's first great champion and biographer was the Englishman Ingram. So strong was Poe's affinity with the life of Europe that legend has carried him there in spite of reality, and it is with some ineffectuality that his biographers explain that he at no time visited Ireland, Greece, France or Russia.

As a critic, Poe often expressed national sentiments. He urged Americans to build their own literature, to avoid a blind adulation of, or slavish imitation of, Europeans simply because they were Europeans. But at the same time, Poe warned against literary chauvinism, which tended to overpraise every dull American writer simply because he happened to be American. Poe's detached and objective attitude could become, and often did become, highly critical of American society and American ideals. In discussing American taste, he wrote:

"We have no aristocracy of blood, and having therefore as a natural, and indeed as an inevitable thing, fashioned for ourselves an aristocracy of dollars, the display of wealth has here to take the place and perform the office of the heraldic display in monarchical countries. By a transition readily understood, and which might have been as readily foreseen, we have been brought to merge in simple show our notions of taste itself."

All this, Poe added, is an "evil growing out of our republican institutions." In "Some Words with a Mummy," in "Mellonta Tauta" and in other tales, Poe vigorously denounced the Jeffersonian ideal of democracy. He had no sympathy with abstract political notions such as those which, after Locke, had produced liberal republican theory in America and elsewhere. Though lacking the scope and political understanding of Burke, Poe was, like Burke, highly suspicious of the "well-constructed Republic." In "Mellonta Tauta," we learn that the "ancient Amriccans"

started with the queerest idea conceivable, viz; that all men are born free and equal-this in the very teeth of the laws of gradation so visibly impressed upon all things both in the moral and physical universe. Every man "voted," as they called it-that is to say, meddled with public affairs-until, at length, it was discovered that what is everybody's business is nobody's, and that the "Republic" (as the absurd thing was called) was without a government at all. It is related, however, that the first circumstance which disturbed, very particularly, the self-complacency of the philosophers who constructed this "Republic," was the startling discovery that universal suffrage gave opportunity for fraudulent schemes....A little reflection upon this discovery sufficed to render evident the consequences, which were that rascality must predominate—in a word, that a republican government could never be anything but a rascally one. While the philosophers, however, were busied in blushing at their stupidity in not having foreseen these inevitable evils, and intent upon the invention of new theories, the matter was put to an abrupt issue by a fellow of the name of Mob, who took everything into his own hands and set up a despotism....As for republicanism, no analogy could be found for it upon the face of the earth-unless we except the case of the "prairie dogs," an exception which seems to demonstrate, if anything, that democracy is a very admirable form of government-for dogs.

In a review of 1836 Poe referred to the "bigoted lover of abstract Democracy" and appealed to Americans to divert their minds "from that perpetual and unhealthy excitement about the forms and machinery" of government to a greater care of the results of government—"the happiness of a people."

Indeed, Poe seems much more the Southerner than the Yankee American, and it is not hard to guess which path he would have chosen had he lived into the 1860's. One may be very sure that Edgar Poe, though born, almost by accident, in Boston, would have proved one of the Confederacy's most eloquent and committed partisans. In reviewing the various factors which we may believe shaped Poe's youthful mind, we would expect to find in Poe, and in re-examining his opinions we do find, a cosmopolitan rather than a parochial outlook. And yet, at the same time, we know Poe was serious when he proclaimed, "I am a Virginian!" We may be justified in looking upon the general influences of his formative years as contributing factors in the development of strong inclinations to Europe, Britain and the American South, rather than to the American Union.

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About Robert E. Merry

Robert E. Merry was the former managing editor of the Tacoma Washington News-Tribune.

https://www.abbevilleinstitute.org/blog/poe-of-virginia/?mc_cid=50530a7d4a&mc_eid=fe2457b769

Securing the Blessings: Today the South, Tomorrow....

By Ludwell H. Johnson on Nov 16, 2018



We are threatened by a powerful, dangerous, conspiracy of evil men. The conspiracy is the enemy of free institutions and civil liberties, of democracy and free speech; it is the enemy of religion. It is cruel and oppressive to its subjects. Its economic system is unfree and inefficient, condemning its people to poverty and deprivation. It has a relentless determination to spread its system to other peoples and other lands. Its threat comes not only from without, but from its collaborators in our midst.

Its aim is total domination. To compromise with it is impossible, because its leaders are treacherous and only agree to compromise in order to prepare the way for further aggression. For them agreements are made to be violated. Living with this evil permanently is thus impossible; there can be no peace or security until it is completely eliminated and its place taken by a system like our own, for our system is the best hope of all mankind. Our way alone guarantees freedom, peace, and prosperity.

This is an accurate representation of how the Republican Party propaganda of the 1850s depicted the South, which was controlled, said Republicans, by what they called the Slave Power. The Republicans' central platform plank was the necessity of resisting the aggressions of this dark conspiracy. The Slave Power was used to justify the creation of the Republican Party in 1854. It was the symbol that was made to stand for all the accumulated hostility, all the differences—economic, social, political, religious, ideological—that had come to divide North and South.

According to the Republicans, just what was the Slave Power's master plan, and how did it intend to carry it out?

First of all, with the help of its Northern fellow-travelers, it had seized control of the Democratic Party and, through that party, the Federal government. It had already fomented the Texas Revolution, annexed Texas, provoked the war with Mexico, and acquired California and the Southwest. Next, Republicans told the voters, the Slave Power Conspiracy would carry slavery throughout the Western territories, from the Canadian to the Mexican border, and from there into the free states themselves. Then it would overthrow the remains of the Constitution and set up an oligarchy of slaveowners to rule the nation and spread slavery into the Caribbean and Latin America, the ultimate aim being a gigantic empire based on the conspirators' un-American ideas and institutions.

This remarkable vision was not the delusion of unbalanced extremists. Fear of the Slave Power Conspiracy was an important part of a political creed that attracted the nearly 2,000,000 Northerners who elected Abraham Lincoln in 1860. It was a fear assiduously cultivated by party leaders. Lincoln's famous House Divided speech of 1858 is a good example. There he affirmed his belief in the Conspiracy and warned that if the Republican Party was not victorious the United States would become all slave, North as well as South, whereas if the chief weapon of the Conspiracy, the Democratic Party, was repudiated, Republican policies would result in the total elimination of the threat.

What were the facts, facts as readily available then as now? What progress had this awesome menace made toward its goals by the time Lincoln was elected?

The record was clear. Five Northern or Western states, but no Southern state, had been admitted to the Union since 1845. The territory of Kansas, touted as the battleground between freedom and slavery in the 1850s, had overwhelmingly rejected a proslavery constitution in 1858. Slavery had been legal in the Southwest since 1850 and in the Louisiana Purchase since 1854, yet how many slaves had the Slave Power Conspiracy actually thrust into this vast area? In Kansas, where, according to the Republicans, the Slave Power Conspiracy had put forth all its strength for several years, the 1860 census showed two slaves in a population of 107,000. In all the territories, including Kansas, perhaps 1,000,000 square miles, there were 46 slaves and 20 slaveowners. The census also showed that slaveowners made up 1.2% of the total United States population and that the South's share of the entire population in comparison to the North's was continuing its long decline. The South had never had a majority in either house of Congress. Its share of seats in the House of Representatives had dropped along with its share of the population. It had lost its equality in the Senate in 1850. With all these commonplace facts before them, how would people believe in the danger of a great Slave Power Conspiracy spreading over the nation?

Some historians have written about what they call the "paranoid" style in American politics. They find in our past a deeply rooted willingness to believe in gigantic conspiracies. No one would deny that there are such things as conspiracies. The difference is that the paranoid style uses conspiracies as an all-encompassing explanation for whatever seems threatening. For instance, Lincoln was killed as the result of the Booth conspiracy, but Secretary of War Edwin M. Stanton believed that Booth was a tool of the Slave Power and immediately proclaimed that Jefferson Davis, the leader of the Slave Power Conspiracy, was responsible for Lincoln's assassination and issued a reward for his arrest.

The paranoid style goes far back. Many Revolutionary War leaders believed in what they called "a PLAN...systematically laid, and pursued by the British ministry, for enslaving America." And the Declaration of Independence itself referred to a "design to reduce [the colonies] under absolute despotism." New England Federalists saw Thomas Jefferson as the agent of the Red Revolution that had taken over France, a Jacobin whose election would be followed by a Reign of Terror. "Murder, rape, adultery, and incest will be openly taught and practiced,... the soil will be soaked with blood..." Northern Federalists also claimed that Jefferson and his followers were part of "a worldwide conspiracy against Christianity, masterminded by a secret order, the Illuminati," which had been spread throughout Europe by the French Revolution and thrust into the United States via subversive societies.

In the 1820s a hysterical fear that the Masonic order was going to destroy American democracy led to the formation of the Anti-Masonic party in New England, New York, Pennsylvania, and Ohio-the seedbed of abolition. At the same time other Americans sounded the alarm against the "Monster Bank," the tool of eastern and British capitalists that was being used to make the rich richer and, if not stopped, would eventually take over the country. Beginning about the same time and reaching a climax in the 1850s was the fear (mainly in the Northeast) of that ancient arm of Satan, the oldest conspiracy of all, the Roman Catholic Church, a fear that led to convent burnings and the formation of a large political party in the 1850s. By this time, however, the Slave Power had taken front rank in the parade of conspiracies, although for a time the contest for the villain was a toss-up between the South and Rome. They were seen as natural allies, twin threats to the American way.

To repeat, the fear of the Slave Power Conspiracy was the essential ingredient in the creation of the Republican Party. Had there been no such party, there would have been no war in 1861, for it was fear of the Republicans' intentions that led to Southern secession.

How did so many Americans arrive at this way of thinking about human affairs? This alertness for conspiracies, this defining of all issues in moral terms, this inflation of little things into monstrous threats? The paranoid style grew stronger as the years passed and became immensely stronger in the wake of the intense revivals that swept the North in the 1820s and 1830s and again in the 1850s. Religion came to permeate political rhetoric, and for Northerners politics took on the aspects of a religious crusade. These developments, to a significant degree, reflected the influence of New England on the Northern mind, for New England was the main source for the idea that Americans were the Chosen People of God.

Chosen for what? Northerners of this persuasion believed they were chosen for nothing less than the redemption of the world and the advancement of the millennium: the kingdom of God on earth that would precede the Last Judgment. Belief in the coming millennium was coextensive with revivalism. The eschatological framework of millennialism was the Revelation of St. John the Divine, which looked toward the great struggle between the forces of God and the devil that would culminate in the battle of Armageddon. This would usher in the rule of God and his saints, followed by the Last Judgment, the new heaven and the new earth. Evangelicals of Lincoln's generation believed that the United States, established by God far from the corruptions and Antichrists of the Old World, was evidence of the coming of the millennium and was itself to be the Redeemer nation, destined to bring Protestant Christianity and American institutions to benighted humanity. They believed, moreover, that "only the labors of believers" would bring the millennium, "and if they proved laggard in their task, the millennium would be retarded."

The first order of business if America was to fulfill its divinely ordained role was self-purification. This led to an unprecedented era of reform movements, of which the antislavery crusade was by far the most influential. The slaveholding South, like the Catholic Church, was seen as a tool of the devil that must be overcome by the "antislavery gospel" —and it actually became a new gospel, the acceptance of which was the necessary mark of those whom God had elected to everlasting life.

After thirty years of reform and revivals, which pictured Southerners as sunk in sin, corruption, and heresy, the Civil War came, "just before," one historian observed, "the time many commentators had predicted the millennium would begin." And when the war came, many saw it as the opening gun of Armageddon. The most famous Northern war song, Julia Ward Howe's "Battle Hymn of the Republic," contains a string of images straight from the Book of Revelation. The apocalyptic vision was aptly expressed in a Princeton religious journal of 1861:

[The war] is one of the last mighty strides of Providence towards the goal of humanity's final and high destiny. A few more such strides, a few more terrific struggles and travail pains among the nations; a few more such convulsions and revolutions, that shall break to pieces and destroy what remains of the inveterate and time-honored systems and confederations of sin and Satan, and the friends of freedom may then lift up their heads and rejoice, for redemption draweth nigh.

A leading New York religious paper, *The Independent*, described the mood when Richmond fell to Grant's army:

Who can ever forget the day? Pentecost fell upon Wall Street, till the bewildered inhabitants suddenly spake in unknown tongues— singing the doxology to the tune of "Old Hundred"! Shall we ever see again such a mad, happy enthusiasm of a great nation drunken with the wine of glad news? The City of Richmond [had fallen], Babylon the Great, Mother of Harlots and Abominations of the Earth...Rejoice over her, thou heavens, and ye holy apostles and prophets: for God hath avenged you on her. And a mighty angel took up a great millstone, and cast it into the sea, saying, Thus with violence shall that great city be thrown down, and shall be found no more at all. [Compare Revelation:17.5,18.20-21.]

The conquered South, the newspaper argued, should be treated as "territory occupied by the Church of Rome or the followers of Mohammed." Missionaries were to be sent South to build a true church.

But that was only the beginning. Wrote one latter-day prophet, "The enemy to be assailed and vanquished is generally the same. In India and China it finds its embodiment in a pagan priestcraft. In Europe it is the despotism of Rome. In America it is met in the system of African Slavery. Now in turn has this monster of sin come up in remembrance before Heaven and waits its final doom."

Today the South, tomorrow the world. And with Protestant Christianity would necessarily go our other God-given institutions. As Methodist Bishop Matthew Simpson said, the American flag would eventually fly "over the whole western hemisphere," and then "we must take the world in our arms, and convert all other nations to our true form of government."

The political side of the millennialist movement can be seen in the belief that the American republic was both a harbinger of the millennium and a necessary instrument in redeeming the world. The true gospel could flourish only where our form of republican government also flourished. So political conversion was indistinguishable from religious conversion. Intrinsic to that republican system of government was an economic system: free labor, or entrepreneurial capitalism. God wanted his chosen people to prosper, and the millennium was to be a time of unprecedented plenty because of the “free labor” system. This is all very explicit in the literature of the time. Such a view of things blended smoothly with what might be called secular millennialism, a way of looking at the world rooted in the eighteenth-century enlightenment rather than in St. John’s Revelation, and reinforced by the economic developments of the antebellum period. Thomas Jefferson, like many of his generation, saw the United States as a unique empire of liberty, created in the midst of oppressive monarchies. He hoped that the rapid growth of American population would spread throughout the hemisphere, raising up other republics. The new world would be a bastion of free governments, separate from the dark tyrannies of the old. He believed in “the revolutionary nation’s responsibilities to the freedom and peace and happiness of mankind.” It was the reservoir of the natural rights of man.

By the 1850s this vision had become more detailed and more explicit, blending idealism and profit. A good capsule statement is contained in the famous speech of William H. Seward in the debates on the Compromise of 1850. Then senator from New York, Seward would later be Lincoln’s secretary of state. Like others before and after him, Seward announced that through commercial and other means the United States would renovate the governments and societies of Europe, Africa, and Asia, “and a new and more perfect civilization will arise to bless the earth, under the sway of our own cherished and beneficent democratic institutions.”

The world view just summarized ran deep into our past. Is there any evidence that it persisted after the Civil War, that it continued to shape our national destiny? Of course, in the post-bellum years the country and the world changed and so new influences came to bear on how we looked at human affairs. But despite such changes, important elements of the 1850s world view persisted.

The Slave Power at last died, although for years after the war the Republicans insisted it was only sleeping. Great secret organizations like the Irish Catholic Molly Maguires and the dying Slave Power’s Ku Klux Klan rose to trouble their dreams. The strikes and riots of the 1870s evoked frightening visions of communist revolution and anarchist plots. Gradually these faded. The Slave Power was at last not only dead but buried. The Irish Catholics, if not yet assimilated, were at least politically subdued. The Pope no longer seemed so dangerous. The Republican Party controlled the political machinery; the Democrats were becoming a chronic party of the “outs.” Labor agitation had been successfully contained. The Knights of Labor, the most ambitious and ominous union yet seen, had collapsed.

Near the end of the century, however, events abroad revived and activated key beliefs from the 1850s, especially belief in the mission of the United States to the human race. Our sudden war with Spain and our remarkably easy victory struck many Americans as Paul had been struck on the road to Damascus. The scales fell from our eyes. God was pointing the way.

The pivotal event was Dewey’s victory at Manila Bay. Admiral Dewey himself said the hand of God was in it. One religious journal declared: “The magnificent fleets of Spain have gone down as marvelously, I had almost said, as miraculously as the walls of Jericho went down.” One exclaimed that the news read “almost like the stories of the ancient battles of the Lord in the times of Joshua. David and Jehosaphat.” Another wrote; “To give to the world the life more abundant for here and hereafter is the duty of the American people by virtue of the call of God...The hand of God in history has ever been plain.” In an attempt to justify the annexation of the Philippines, one journal proclaimed: “We have been morally compelled to become an Asiatic power.” President McKinley reminded American negotiators in Paris,

We cannot be unmindful that without any design or desire on our part the war has brought us new duties and responsibilities which we must meet and discharge as becomes a great nation on whose growth and career from the beginning the Ruler of nations has plainly written the high command and pledge of civilization.

McKinley explained to a group of Methodist ministers how he had reached the momentous decision to take the Philippines:

I walked the floor of the White House night after night until midnight. And I am not ashamed to tell you gentlemen that I went down on my knees and prayed to Almighty God for light and guidance more than one night. And one night late it came to me this way—I don’t know how it was, but it came: (1) that we could not give them [i.e. the Philippines] back to Spain—that would be cowardly and dishonorable; (2) that we could not turn them over to France or Germany—our commercial rivals in the Orient—that would be bad business and discreditable; (3) that we could not leave them to themselves—they were unfit for self-government—and they would soon have anarchy and misrule worse than Spain’s

was; (4) that there was nothing for us to do but to take them all, and to educate the Filipinos and uplift and civilize and Christianize them as our fellowmen for whom Christ also died. [Most Filipinos were already Roman Catholics]. And then I went to bed, and went to sleep, and slept soundly.

Perhaps the classic statement of America's divine mission was made " by Senator Albert J. Beveridge of Indiana, fittingly a biographer of Lincoln, upon his return from the Philippines in 1900, He was answering those who said we should let those islands go.

We will not renounce our part in the mission of the race, trustee, under God, of the civilization of the world...Mr. President, self-government and internal development have been the dominant notes of our first century ; administration and the development of other lands will be the dominant notes of our second century...He has made us [our race] the master organizers of the world to establish system where chaos reigns...He has made us adept in government that we may administer government among savage and senile peoples... And of all our race, He has marked the American people as His chosen Nation to finally lead in the regeneration of the world. This is the divine mission of America, and it holds for us all the profit, all the glory, all the happiness possible to man. We are trustees of the world's progress, guardians of its righteous peace. The judgment of the Master is upon us: "Ye have been faithful over a few things; I will make you ruler over many things."

The irony of the situation was lost on Beveridge: we had gone to war to rescue the Cubans who were fighting for independence from a nation across the sea. It was a brutal war, yet we presumably were continuing to fulfill our mission, as described by Beveridge and others, by doing the same things in the Philippines as the Spanish had been doing in Cuba.

Our divine mission was paramount in the war with Spain and its aftermath, but as usual it was one side of a coin—the other being the evil conspiracies that we were compelled to overthrow if our mission was to be fulfilled. When we entered World War I, government propaganda told Americans they were fighting a secret conspiracy that had somehow got control of the German people and that had for its master plan the conquest of the whole world. A wave of spy-scares and superpatriotism swept the nation. Then when Germany was defeated, the coin was flipped and our mission came forward, with Woodrow Wilson as the new Messiah. Son of a Presbyterian minister, Wilson had early absorbed the concept of the Chosen People whom he would now lead in a crusade to "make the world safe for democracy," i.e., to allow all nations to model themselves on the United States. This would *ipso facto* put an end to war, because our system was moral and righteous, and war was caused only by immoral and evil regimes. During his speaking tour to urge upon the people the necessity for joining the League of Nations, he told one crowd:

I wish [the opponents of the League] could feel the moral obligation that rests upon us not to go back on those boys [American soldiers] but to see the thing through and make good their redemption of the world. For nothing less depends upon this decision, nothing less than the liberation and salvation of the world.

There was, he continued, a "halo" around the gun over the mantle, the gun the soldier had brought home from France. The world had accepted American soldiers as crusaders. It was their infinite privilege to fulfill their destiny and save the world.

The First World War raised up the menace that would take precedence over anything in the past (with the possible exception of the Slave Power) as the greatest conspiracy of all: communism. The communist revolution in Russia in 1917, the spread of political radicalism in the midst of post-war turmoil in Central and Eastern Europe, the formation of the Third International, plus post-war strikes in the United States, led to what historians call the "First Red Scare," which was seemingly made credible by several acts of terrorism. Widespread public alarm, mob violence, anti-radical state laws, reports by Attorney General Palmer of gigantic communist plots — to a great many Americans it seemed that the United States was in danger of a Red take over. (Incidentally, while Americans were looking under their beds for communist spies, 15,000 United States soldiers were in Russia for the purpose, among other things, of aiding counter revolutionary forces.)

This hysteria was just that; it can only be understood within the context of the American penchant for believing in conspiracies. In the light of the facts, the panic was absurd. Absurd or not, it helped to contribute to some of the less attractive aspects of the 1920s: attempts to force the nation to conform to the traditional WASP model: anti-Catholicism, anti-Judaism, anti-foreignism, anti-evolutionism, antiliquor, anti-organized labor, anti-"radicalism", pro-"100% Americanism," textbook burnings, and loyalty oaths. These attitudes, in some ways, recall the North of the 1850s.

Then, of course, came the Great Depression. The activities of foreigners, communists or fascists, were well down on the list of worries, even when the fulminations of Gerald L.K. Smith and Father Coughlin are taken into account. With the disillusioning outcome of the war to end wars and make the world safe for democracy, it was no longer so easy to tell the good guys from the bad guys. When we entered World War II, the Soviet Union was our ally and so communism was no

longer seen to be a threat. Did not our own Office of War Information describe Russia as one of the “freedom-loving democracies”? And when the Axis was crushed and the United Nations established, it looked as if the world had after all come to its senses, that it would be America writ large, a democratic federal republic, and thus would enter a permanent era of peace and prosperity—the millennium (though that word was not used).

But it did not happen. The Soviet Union did not remodel itself along American lines. It stood revealed as frighteningly, aggressively un-American, the source of a whole alien philosophy, anti-Christian and anti-capitalist, that was spreading like wildfire. The persistence and spread of Soviet-affiliated socialism set off familiar reactions: the belief that an alien conspiracy was responsible for everything bad that was happening. This great conspiracy, as always, was a deadly threat to everything we hold dear, and its goal was nothing less than the subjugation of the whole world and the imposition of its system everywhere. The source of this evil was the Soviet Union. Every manifestation of communism could be traced to that original source. Therefore communism was unified in its objectives; it was, as the phrase went, monolithic communism—all part of the same conspiracy, as the conspiracies of Satan always are. Since communism was determined to spread, we had to contain it. And because its philosophy and system were so obviously wrong and unworkable, if we contained it long enough, we could push it back, and eventually it would collapse. Lincoln had said much the same thing of the Slave Power Conspiracy in his famous House Divided speech. Nothing less would be acceptable, because the world would either become all slave or all free. There can be no compromise with evil, for then evil will triumph.

There is much in this that cannot be denied: the political and social system of the U.S.S.R. was utterly different from ours, as much so as Czarist Russia had been, perhaps. The utter ruthlessness of Stalinism is everywhere acknowledged—not least by the Russians. And there can be no doubt that the U.S.S.R. promoted the establishment of repressive socialist/communist regimes in other countries, and that it looked toward a world built on the Soviet model. Furthermore, the Soviets’ “theology,” like ours, told them that they must win in the end. They, too, had the millennialist dreams. However, to believe everything that happens contrary to our vision of what the world should be like is the result of any great conspiracy, capitalist or communist, is not to see the world as it is, and decisions based on such a shadow play are apt to produce, as they did in the 1850s, unexpected and unwanted results.

Like the antebellum conflict between North and South, the Cold War has gone through many phases that should have been hard to fit into a rigid formula. The communist monolith cracked here and there: Yugoslavia, Albania, and then the giant Red China fell away from the U.S.S.R. Although our announced policy fluctuated from the containment of Kennan to the liberation of Dulles to the legitimacy (with credibility) of Kissinger, for the most part we still held fast to our original assumptions and did not worry about these incongruities. It is true that things began to seem a little less simple than before; the old stereotypes and generalizations seemed a little out of touch with the facts. But it was Vietnam that shook us most deeply. Instead of being greeted as the redeemer of Vietnam, we were depicted as a great bully raining death on a small and impoverished nation in a war of saturation bombing, Agent Orange, and body counts. Instead of Bunker Hill, we had My Lai, and instead of a nation rallying to support the righteous cause of Americanism, we saw a divided nation demanding an end to a war that seemed to have no meaning. We went to Vietnam, we said, to give the Vietnamese a free choice, but while the enemy fought tenaciously for their beliefs, our allies seemed unwilling to die for their right to choose the American way. Faith in our ability to prevail was shaken: we put forth our strength in Vietnam and ended by escaping from the roof of the American embassy in Saigon. Then, to cap the climax, came the seizure of American hostages in Iran and our powerlessness to resolve the situation.

Consequently, many Americans came to be uncertain about our role in the world, humiliated by our failures abroad, disturbed by dissension at home, uneasy, directionless, suffering from “malaise.” Had we failed in our mission? Did we really have one? Was the American way after all the light of the world?

These Americans were ripe for a leader who would reaffirm our role and purpose in the world, reaffirm our rightness and righteousness, reaffirm the continuing deadly danger of the evil, godless communist conspiracy, still spreading, still growing in strength, and who would make us once again the most powerful nation on earth. They were waiting for a leader who would do for them what Lincoln did for Republicans in 1858 in his House Divided speech. Was it not this that swept Ronald Reagan into office in 1980? Americans returned to a way of looking at the world and our own country that bears some remarkable resemblances to the Republican world-view of the 1850s.

Mr. Reagan was ideal for this role. His vision of the world had not been altered by the shifting tides of the Cold War or the failure in Vietnam. He was welcomed by a resurgent religiosity, much of it a fundamentalism so reminiscent of the 1850s. At the 1980 Republican convention, Jerry Falwell announced that Reagan and Bush were God’s instruments in rebuilding America, while the preceding speaker had described the Republicans as “the prayer party.” At a prayer breakfast Reagan announced that politics and religion were necessarily related, and that “without God, democracy will not

and cannot long endure.” Reagan also said during his campaign that “this country...is hungry for a spiritual revival —one nation under God, indivisible.”

At the inauguration, Reagan’s personal minister stated that Reagan was chosen of God, and Reagan himself passed this along to the nation: it was chosen of God too. He proclaimed our moral superiority over any totalitarian society. The only morality the Russians recognized, Reagan announced in 1983, “is that which will further their cause, which is world revolution.” Those who lived in “totalitarian darkness,” he said, were the “focus of evil in the world,” comprising an “evil empire,” and the struggle against it was “the struggle between right and wrong, good and evil.” “There is sin and evil in the world and we are enjoined by Scripture and the Lord Jesus to oppose it with all our might.” Reagan said there could be no compromise. He told of “hearing a young father, a very prominent young man in the entertainment world,” tell a California group that he “would rather see my little girls die now, still believing in God, than have them grow up under communism and one day die no longer believing in God.” Wherever in the world people have been enjoying democracy and religious worship, he declared, it has been due to “the protection of the United States military.”

This way of thinking was not confined to Reagan, but was echoed by other high officials and presumably shared by still more who have not yet been heard from. When the American Marines were attacked in Beirut, Admiral James D. Watkins, Chief of Naval Operations, blamed the deaths of 241 marines on “the forces of the anti-Christ.” “I have read the Book of Revelation,” said Secretary of Defense Caspar Weinberger to a Harvard student, “and, yes, I believe the world is going to end—by an act of God, I hope— but every day I think that time is running out...I worry that we will not have enough time to prevent nuclear war...I think time is running out...but I have faith.”

Reagan cited the Bible (Luke 14: 31-32) for the need for more defense spending, saying, “I don’t think the Lord that blessed this country as no other country has ever been blessed intends for us to someday negotiate because of our weakness.” Nor did Reagan shrink from contemplating the battle of Armageddon. Some have counted perhaps a dozen or more times when the President said that Armageddon might be near. He had looked at the old prophecies, he said, and studied “the signs foretelling Armageddon, and I find myself wondering if we are the generation that is going to see that come about.”

It was the old, familiar pattern: the irrepressible conflict, the war between good and evil; the great conspiracy overspreading the world: not seeing large facts that do not fit: simple explanations for complex events: an inability to distinguish between the important and unimportant: tainting all who disagree with at least unconscious disloyalty; taking to ourselves the responsibility for saving the world; defining salvation as a particular set of political, economic, and social institutions. The 1850s had come again.

Then in Reagan’s second term the world somehow seemed to change. Talk of Armageddon was heard no more. The advent of Gorbachev, glasnost, and perestroika, of Soviet initiatives in nuclear weapons reduction — things such as these had startling effects. The man who had hurled anathemas at the Evil Empire appeared in Moscow and was photographed speaking beneath a bust of Lenin. Asked by a reporter if he still believed the Soviets were the Evil Empire, Mr. Reagan just said. “No.” The man who had so powerfully revived the nation’s dormant faith in the unique mission of the Chosen People, the need to battle the great conspiracy, now warmly embraced the wielder of what just yesterday had been the deadliest weapon of the anti-Christ.

Had the Soviet Union seen the light? Was it undergoing conversion, regeneration, was it in the process of being born again in the image of our righteous republic, preparing at last to embrace the true faith of capitalism and Christianity? Or were these changes merely apparent, a shift in strategy by the infinitely cunning and treacherous minions of Hell, nothing more than another attempt to lull our suspicions and undermine our defenses? Had the President been deceived by the Russians, aided perhaps by the covert liberals in his own party, perhaps someone even closer to him? Aware of these fears, Mr. Reagan assured the faithful that he would take nothing on trust, that everything must be verified, he would deal from strength, and so forth. The chilling menace of Nicaragua’s Marxists-Leninists was reaffirmed, while Libya’s Muammar Qaddafi was brought up in remembrance again as a sort of battered substitute Satan.

Surely these can scarcely be satisfying stand-ins for the Evil Empire for those who may be called the Apocalyptic Americans. The effect on them has been much the same as it would have been on Republicans in the 1850s if Abraham Lincoln, in his House Divided speech, had not attested his belief in the Slave Power Conspiracy, and had instead told his party that the South, while it would bear watching, was reforming itself along New England lines, but that although the Slave Power threat was receding, he would resolutely deal with the continuing danger to national security posed by the Sioux and the Apaches. One can imagine the psychic trauma produced by the resulting cognitive dissonance.

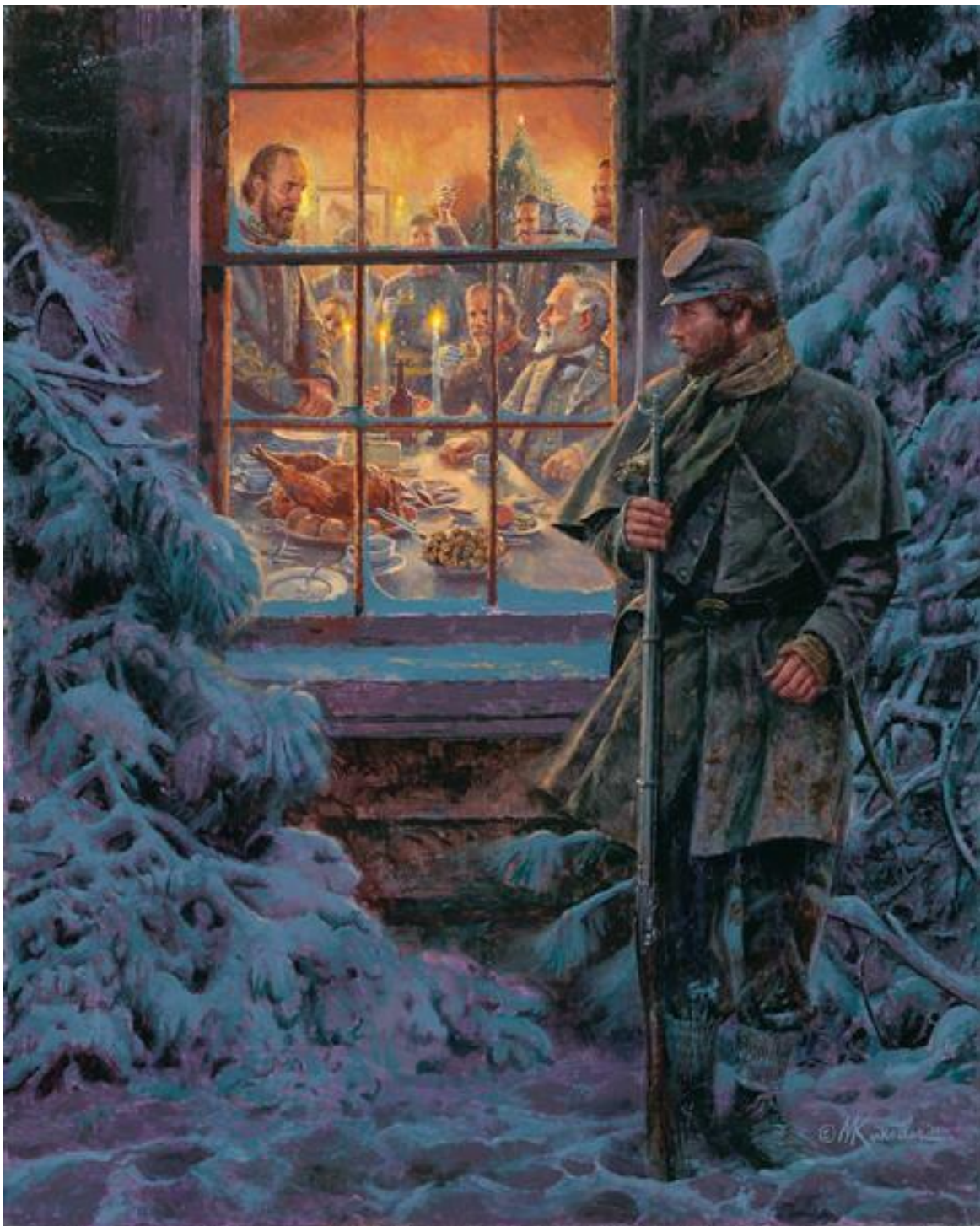
The convictions of Apocalyptic Americans, however, are of flinty durability. They know that this is not the first time false prophets have cast dust in the eyes of the nation, when events have seemed to discredit their eschatology. They know that

Armageddon must come before Satan is bound. Even those who have never heard of Revelation or Armageddon know that, for in these people the apocalyptic vision seems to fill some deep emotional craving not necessarily derived from religious conviction. They will not allow their belief in gigantic evil conspiracies to be taken from them; after all, everyone needs something to believe in.

They will watch and wait.

Gorbachev may fail, there may be a reactionary coup in the Kremlin, arms reduction talks may collapse, a Marxist-Leninist revolution may overwhelm Mexico: many things may occur to show that the Evil Empire is alive and well. Then, as has happened before, they will be vindicated and will bring forth a new leader who will prepare the people to do battle for the Lord. And all nations will see the light and become just like us. The millennium will have arrived: the Chosen People's final triumph in the great war that began so long ago in Charleston harbor. **Then the South, now at last the world.**

This article was originally published in the Second Quarter 1989 issue of Southern Partisan magazine.



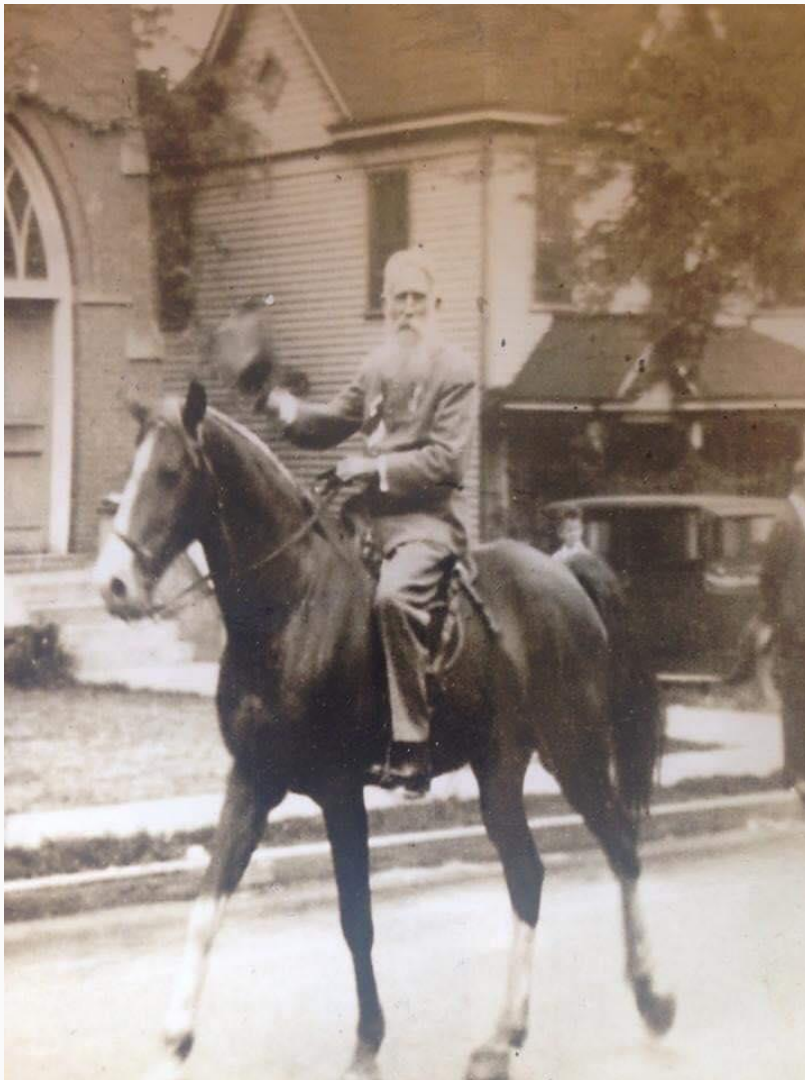
The Virginia Flaggers

Return the Flags ~ Restore the Honor



Monday, November 12, 2018

[Veterans' Day Salute - Virginia's Last Surviving Confederate Veteran](#)



On the day set aside to honor our veterans, the Virginia Flaggers pause to remember all those who have served in America's armed forces, with a special tribute to Virginia's own James Albert Spicer, the Commonwealth's last surviving Confederate Veteran.

This picture was taken on Dec. 20, 1947 in the town of Orange, VA in a parade. He was 103 years old!

He served in the 7th Virginia Infantry Company K, Madison county grays. One of our supporters has taken on the task of caring for his grave and sent us this photo of his recently cleaned headstone...



God bless the eternal memory of James Albert Spicer and all of the men who wore the grey and fought for Right.

This is why we do what we do. So they are NEVER forgotten.

All glory to God. All honor to the Confederate soldier.

It ain't about us.

Posted by [The Va Flaggers](#) at [6:22 AM](#) [No comments:](#)
[Email This](#)[Blog This!](#)[Share to Twitter](#)[Share to Facebook](#)[Share to Pinterest](#)

[Virginia Heritage Group Poised to Raise 29th Roadside Memorial Confederate Battle Flag](#)

We are pleased to announce that we signed a lease with a landowner yesterday for our next flag site! This will be our 29th flag site in the Commonwealth and we hope to have her up and flying before the end of the year. Stay tuned for more information!



Meanwhile, across the state, we have updates on several existing flag sites.

Repairs are completed and the Chesapeake Expressway Jackson Greys Memorial Battle Flag is back up and flying! Many thanks to each of you who contacted us to inquire about the status... and to John Sharrett and the Stonewall Camp #380, SCV, for their assistance in replacing the rope at the site.



I-64 Charlottesville Spirit of Defiance Memorial Battle Flag Update: In August, our attorney filed a Petition for Certiorari and Declaratory Judgement regarding the July 18, 2018 decision of the Board of Zoning Appeals of Louisa County. As of this writing, a January date has been set for a hearing on pending motions filed by Louisa County. We do not have a date yet for the full hearing. We will offer more updates as they are available. In the meantime, the flag is flying high and we installed new signage at the property...



Many thanks to all of our Guardians of the Flags across the Commonwealth, who have raised and lowered these massive flags ahead of several severe storms this fall, saving us wear and tear and thousands of dollars in replacements, as well as to each of our supporters who continue to give generously to keep these flags flying

God bless you all, and God Save the South!

November 28, 2018

MY CORNER by Boyd Cathey

Remembering Who We Are— How Memory and Hope Will Give Us Eventual Victory

Friends,

The late Southern scholar Mel Bradford once used the wording “remembering who we are” as a title to a book of finely-honed essays about his beloved Southland. It seems to me, as Bradford so artfully and gracefully suggested in his writings, it is memory, both individual and collective, which is essential not just to the passed-on heritage of any culture, but to the very existence of that culture, itself. We remember the deeds, the sayings, the handed-down lore, the usages, and the faith of our fathers and grandfathers (and mothers and grandmothers). Their lessons, their admonitions, their successes (and failures), their examples, even their everyday customs inform us and our actions, and, indeed, help shape our lives and view of life. Historically, these are in many respects the very same accoutrements that give definition and offer the earliest structure to our existence, that define us, and that also provide an inheritance which we, in turn, impart to our offspring and descendants.

It is thus memory that is integral to the continuation of a culture and a people. We inherit the wealth and the richness of the remembered past, and we are impelled to both add to it in our own way and also pass it on. To quote the 12th century theologian, John of Salisbury (a quote often favored by my mentor, the late Russell Kirk): "We are like dwarfs sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours."

A society—a culture—that discards memory, that cuts itself off from its inheritance, whether purposefully or accidentally, deprives itself of the accumulated richness of that heritage. Of course, there are always those who revile the past and its legacy, or at the

very least, seek to modify or transform it. And, no doubt, change and reform, in some degree, are always necessary to any well-functioning society.

There is a fascinating quote from Prince Giuseppe di Lampedusa's famous novel detailing the turmoil of 19th century Italy, *The Leopard (Il Gattopardo)*: "Things will have to change in order that they remain the same." There is a wonderful film based on that novel starring, quite improbably, Burt Lancaster which director Luchino Visconti directed (1963), in which the tensions between the immemorial past and the circumstances created by change are vividly explored.

No society—no culture—can completely denude itself of its inheritance and its history and actually survive. Such experiments in total revolutionary transformation have inevitably ended in bloodshed and incredible destructiveness—in the massacres of the French Revolution, and more recently, in the Gulag and the concentration camp, or of blood soaked Maoism.

Over the past half century and more we have witnessed a different kind of complete revolution; it does not employ as weapons of choice the tank and bayonet, nor of the Gulag as the final destination for unrepentant opponents—at least not yet. It has been an unfolding, all-encompassing cultural movement spanning decades, subverting and then incorporating in its service diverse radical revolutionary elements injected into our educational system, into our entertainment industry, into our politics, even into the very language we use to communicate with each other. The "violence" it metes out is mostly of the cerebral nature, not of the physical kind, but rather predicated on shame, humiliation, fear of the loss of a job or reputation, and the playing on the natural human desire for conformity, while steadily upping the ante in our laws—constantly moving the goalposts of what is acceptable. It is the kind of intellectual "violence," now writ large, that once impelled people to look the other way when their neighbors were hauled off to Siberia under Stalin, or to Dachau under Hitler.

And it has been highly effective, utilizing as its major weaponry the terrifying twins, the ineradicable accusations of the sins of "racism" and "sexism," and a whole panoply of subterms that accompany such charges: "white supremacy," "historic white oppression," "colonialist imperialism," "misogyny," "toxic masculinity," and increasingly expanded to incorporate terms like "anti-migrant" or "anti-transgender" bigotry.

The overarching desire of this Progressivist Revolution is, in fact, not reform—not what Lampedusa's character the Prince of Salina says consolingly about some things changing so that other things can remain the same. No, it is incredibly "post-Marxian," making the older Communist and Marxist revolutionary dreams seem tame in comparison. It invokes and demands a total reversal, a complete transformation in which nearly all, if not all, of those institutions, those traditions, and that inheritance vouchsafed to us from our ancestors is rudely discarded, rejected, and vilely condemned as racist, sexist, fascist—in other words, our remembered past is cut off from us.

And we are then naked before history, isolated individuals, without a heritage, without a past, without family, and without memory: neutralized, bland “tabula rasa” vessels to be filled with the “new” Progressivist ideology that will convert us all into the model obedient automatons only hinted at in Orwell’s *Nineteen-Eighty-Four* or by Russian film director Nikita Mikhalkov’s deeply disturbing 1994 film of Stalin’s Russia, *Burnt By the Sun*.

Such attempts have always run aground when eventually confronted by human nature itself, those God-given natural characteristics ingrained in the human being and psyche that desperately seek belonging, family, a usable history, and memory. In the past all putative totalitarian systems have been impelled to offer substitutes in an attempt to satisfy those natural longings. Verifiably, none of those ersatz replacements has worked, whether the Goddess of Reason enthroned in Paris’s Notre Dame Cathedral, or the deification of the Worker and Party (or of Chairman Mao) under Communism, or modern appeals to a debauched and poisonous corruption of Christianity.

Yet such efforts continue, and in our day with increased feverish and fanatical determination. Just take a look at the Web sites of such zealous groups as the Workers World Party (centered in Durham, NC), Redneck Revolt, Black Lives Matter, or various Antifa-related outfits. The chiliastic vision of some future Utopia bleeds through nearly every line, it is right around the corner, if only—if only—all those white supremacists and racists, all those male misogynists, all that historic, European-originated and colonialist bigotry and oppression, could be swept from the scene, and, of course, if only those monuments to Confederate veterans or to Christopher Columbus, and maybe to Thomas Jefferson, too, could be secreted safely away in some remote museum (just a small first step, of course, in the continuing revolution).

And our timorous and pusillanimous elites, those cowardly “guardians” of our culture, those globalists and “deep state” denizens, and those political prostitutes, give way in fearful obeisance and run, cowering, to hide in the tall grass.

It is the lunacy—the sickness—of the madman, but unlike the outbreaks of such contagions in the past, its modern roots are far more demonic, and it is far closer to apparent success. It is best described perhaps in the words of the great Irish poet William Butler Yeats in his visionary poem written almost 100 years ago, “The Second Coming,” an intimation of the final emergence of the “Rough Beast,” an incarnation of what can only be described as an “anti-Christ,”

*“Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;*

*The best lack all conviction, while the worst
Are full of passionate intensity.*

*Surely some revelation is at hand;
Surely the Second Coming is at hand.*

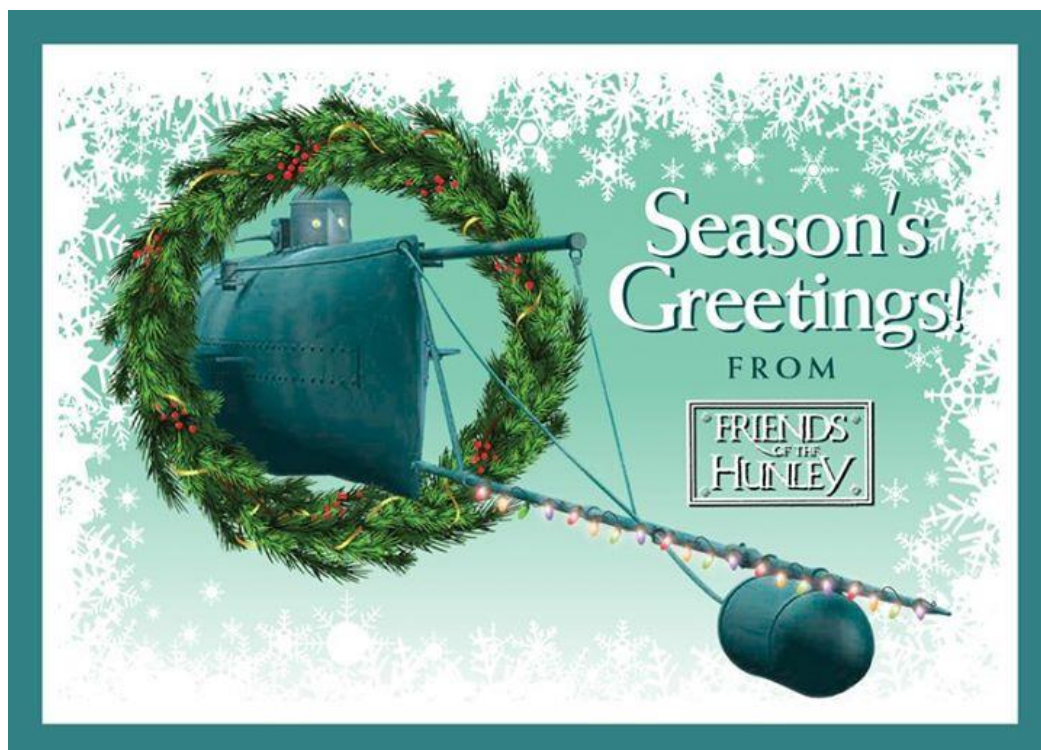
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*The darkness drops again but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born.”*

This, then, is the ultimate challenge and the multifaceted Enemy—the Legion—we face, which appears to have victory and domination within its grasp. And it is why we must never lose hope, for Our Creator is still Master of the Universe, and His promises are as valid and true now as ever before.

Our watchword—our abiding confidence—may be summed up in the words of early 20th century Spanish writer, Miguel de Unamuno in his volume, *The Tragic Sense of Life*: “Our life is a hope which is continually converting itself into memory and memory in its turn begets hope.”

<https://boydcatheyreviewofbooks.blogspot.com/2018/11/>





AN OPEN LETTER

From HIK Edgerton

November 25, 2018

Lakeland Watch | Lakeland's Anti-Christ

Dear Ms. Lunelle,

Prior to the vote on May 7, 2018 by the Lakeland, Florida City Commission to remove the Confederate Cenotaph; the citizens, clearly in a majority, spoke. They did not want the Confederate Cenotaph removed from Munn Park.

And from among those who would express that position would be a elegant elderly black lady, a one Mrs. Troutman (mother of one Ashley Troutman), who would tell the Honorable David McCallister and myself prior to the 1st public hearing on the Cenotaph; that nothing but hate could be gained from removing the Cenotaph, and that it should not be removed.

Mrs. Troutman's son Ashley, moments later, would echo her very words to the Council and members of the public. Even going further by advocating that the Council should hold a forum with the stake holders on both sides of the issue, tantamount to the Table of Brotherhood as espoused by Dr. Martin Luther King, and come up with another solution. The Council and public would give him an arousing ovation for his comments.

Troutman, in a meeting with you and myself not long after, would voice a 180 degree reversal from his original position. Proclaiming that he needed to think about his family, and his livelihood first. Obviously the NAACP and the lone Yankee that sits on the Council (Don Selvage) had coerced him into changing his position.

Let me make it perfectly clear, **"no Yankee should be party to any discussion, or action involving removal of, name changing of any entity of the War For Southern Independence"**. And they all should recuse themselves from the conversation of debate.

As I watched the Lakeland City Commission meeting of November 23, 2018, to my surprise, there sat the Angel of the Anti - Christ, Selvage, whose term on the Commission had expired, now once again leading the charge for the Commission to use Red Light funds to remove the Confederate Cenotaph after a previous vote had been taken to use only private funds for this unholy endeavor .

Once again the people had spoken! They could not raise the funds. Selvage proclaimed that \$25,000 had been raised and that these funds could be added to with the Red Light funds (approximately \$275,000) in order to give the illusion that the public supported it.

Even more depressing to me was to see a supposed Southern black man stand before this Commission and members of the public proclaiming that a Yankee monument should have been built and placed in Munn Park, and if it had been that we would not be here now debating this issue. I felt so ashamed that a black man proclaiming to be a Southerner would utter such a pathetic statement. One not worthy of comment. I know that the Honorable Dr. Alexander Darnes and Christopher Columbus Quarrels, and a host of black Confederates must be turning over in their graves.

What he should have said was *we wouldn't be here today if a crazed and doped up young man with mental problems, who walked into a black Church in Charleston, South Carolina , after being told by the parishioners ; "baby come on in here, ain't nobody in here gonna bite you. Yea son, we was just talking about how God sent his only begotten son to save us sinners"; Amen, he would hear them say ! We wouldn't be here today.*

And, moments later he would pull a weapon, and send some wonderful folks running into the arms of Jesus. And, that if the fake news had not began an unwarranted attack on the Southern Cross Colors on the Confederate Cenotaph; learning after they alleged that Colors on the Cenotaph some how not at half mast was some how indicative to racism. The First Lie.

And to cover the insult they now bore, in their scheming, vindictive way, they conjured up a photo shop picture with Dylan Roof holding the alleged weapon he use to kill in the House God, and the Southern Cross in the other.

And to add insult to injury, this Commission seems hell bent on advancing the Charge that would lead to the violation of the 1st Amendment in the destruction of historic art work and memorial expression to dead veterans.

I am so proud that the organization Save Southern Heritage Florida has filed a lawsuit to stop this unholy venture. God bless you !

Your brother,
HK

NOVEMBER 18, 2018

Conversations in the Street / The Thing

Dear Ms. Lunelle,

As I stood on the side of the road with the Southern Cross in hand as the hours of Veterans Day were coming to amend, I would find myself surrounded by a group of young people touting themselves as historical scholars.

We spoke about the difference of thought that prevailed before the Declaration of Independence in the 13 Colonies. The difference of culture, and economies. The Yankee, the Southern planter, the pious Quakers and the different worlds they lived in (the Dutch around Albany who clung to their language and culture as did the Germans of Pennsylvania, the Highlanders up in the North Carolina hills who spoke Gaelic as did some of their slaves).

We talked about how the people of Connecticut often complained of fraud and unfair practices by New York merchants, while a New Yorker was quick to say that they would not send a son of theirs to a school in Connecticut lest he pick up the low craft and cunning so incident to the people of his country. New York and New Hampshire were close to violence over the disputed land between them that later became Vermont, Pennsylvania was mad at the Quakers as Connecticut settlers were moving into the Wyoming Valley.

And just as we began to talk about the greed of the Northern Industrialist that brought them together against the South, a BMW with two couples pulled adjacent to where we stood. The man in the back seat pointing to me asked; what would compel a colored man to be standing on the side of

the road on Veterans Day with the Stars and Bars? You're was my reply as I pointed to them. They looked at each other in bewilderment and drove away.

One of the young ladies asked me if I had written a book? My reply was no. And she asked me whynot? Jokingly, I told her that I did not work for Fox News, and thus did not have the resources to do so. And secondly, because I was afraid to do so because what I would write would bring me face to face with Satan and his angels and the "Thing". What is the Thing, she would ask.

Listen to Michelle Obama, Ron Rawls of Florida, or Al Sharpton and you will discover the "Thing".

I told these young people that the Almighty God knew just what he was doing when he placed the African people the with the Southern white man of whom he gave the mathematical equation to beat the Prince of Darkness on earth. And, that only the "Thing " now stands in the way. They now looked as bewildered as my Yankee friends had. I would hug them all as daylight began to disappear.

Since my coffers are so bare, I shall furl the Colors until December 7, 2018 when I shall travel to Knoxville, Tennessee and march alongside the Sons and Daughters of the Confederacy in the Christmas Parade. God bless you!

Your brother,
HK

*Son of the Honorable Rev. Roland Rogers & Annabelle Edgerton
Chairman of the Board of Advisors Emeritus of the Southern Legal
Resource Center*

*Honorary Life member of the Tennessee and Georgia Order of the
Confederate Rose*

Member of Save Southern Heritage Florida

President of Southern Heritage 411 North Carolina,



Help Fund My fight....

Dixie Heritage Newsletter

AS WE PREDICTED TWO WEEKS AGO

Regional One Health, a hospital in Tennessee, has fired an employee who was photographed wearing a Confederate Flag tee-shirt while he cast his ballot in Mississippi.

The image of Clayton Hickey sporting a Confederate Flag tee-shirt as he voted in the 2018 midterms in Olive Branch, was met with fierce backlash on social media and almost immediately went viral. NBC 2 reported that while the medical center did not identify Hickey, it did confirm that an investigation into the photo resulted in the termination of an employee.

Democrats, of course, want to make sure that "EVERY VOTE IS COUNTED." Except of course for Hickey's. A petition was presented to have Hickey's vote disqualified but Election Commissioner Barry Chatham said it was not illegal for him to sport the shirt at the polling location. "I was shocked when I saw it, but there wasn't anything we could do. I'm sorry it happened. I apologize to anyone who was offended, but what can we do?"

Local media outlets identified Hickey as a former Memphis police officer. He also has an EMT license.

CONFEDERATES TURNED AWAY FROM STONE MOUNTAIN

The organizers of "Rock Stone Mountain" were notified Nov. 7 that their application to hold an event at Stone Mountain Park on Feb. 2, 2019 - the same day as the Super Bowl in Atlanta - was denied.

According to the Stone Mountain Memorial Association, the rejection was due to a lack of the needed security for the event: "Stone Mountain Park Department of Public Safety does not have the available resources to protect not only the members of your organization but the Park employees and the public," the association wrote in a letter to organizers citing that the event would not be permitted in accordance with Ordinance 5-102E. 7 and 8 which state that "no public assembly event shall be conducted when it would materially disrupt Stone Mountain Park and presents a clear and present danger to the public health or safety."

UPDATE ON SILENT SAM

At the Nov. 15th meeting of the UNC Board of Governors, Chair Haywood D. Cochrane Jr. and Chancellor Carol L. Folt thanked the UNC System Board of Governors for giving the University more time to submit a plan for the monument. The deadline had been Nov. 15, but when Folt showed up with NOTHING the Governors agreed to push her deadline to Dec. 3.

Supposedly it is not an issue of IF the monument will be restored but of WHERE.

Folt did report that: "plans for the contextualization of McCorkle place are proceeding. New campus tours are being developed, digital resources loaded, markers and repairs priced. There's a lot of work there. Some things are done, but much more will continue."

Also, The provost requested demolition of Phillips Annex, a small building adjacent to Phillips and Carroll Halls.

A Confederate Flag flying outside a house in Fruita, Colorado was taken down after dozens of protestors showed up to disrupt an otherwise peaceful small community.

The homeowner raised the Flag outside his home on Election Day, November 6, drawing CNN cameras in response to the staged protest. But the protest was met with another protest, with neighbors vouching for the family's right to fly their Flag. Neighbor Paul Delancy told the CNN reporter the Flag was part of history and that the family has a right to fly the flag at their home. "I'm not even here to support flying the flag, or not flying the flag," he said. "I'm here to protect a family in defense of their right to fly the flag."

CNN did not identify the homeowner who was not home at the time of the protest. Eventually, a neighbor took the initiative to take the Flag down for safekeeping and to end the protest. The still unidentified homeowner has not replaced the Flag.

FOR THOSE FOLLOWING HOUSE SEAT 48

North Carolina Republican House candidate and *Dixie Heritage* subscriber Russell Walker earned more than 8,500 votes in his District 48 race against an black pastor, incumbent Democrat candidate Garland Pierce did not win his House seat. But he did make national headlines in *Newsweek* and several other publications who were monitoring his particular race very closely because he dared to ask a reporter who tried to hijack him at a campaign stop: "What's wrong with being a white supremacist?"

Back in 2017, Walker filed an unsuccessful lawsuit to keep Confederate flags and portraits of Confederate generals in South Carolina courtrooms.

He ran entirely without the support of the Republican Party which officially withdrew its official support for Walker in June. "Based on recent behavior and previous statements, the North Carolina Republican Party is unable and unwilling to support the Republican nominated candidate for North Carolina House District 48," GOP chairman Robin Hayes said in a statement provided to *The Charlotte Observer*. "The NCGOP along with our local parties in Hoke, Scotland and Robeson Counties will be spending our time and resources supporting Republican candidates that better reflect the values of our party."

I reached out to Russell for a follow-up radio interview the day after the election. His wife answered the phone and the candidate was unavailable.

FREE EXPRESSION NO LONGER A "UNIVERSITY VALUE"

In Virginia, Mary Baldwin University administrators removed an exhibit titled "Relevant/Scrap" from the university's Hunt Gallery just two days after it opened. The exhibit included depictions of Confederate statues and was removed because a student called the exhibit "racist."

Paducah Kentucky Veterans Day Parade

The Sons of Confederate Veterans argued with city leaders for more than a year to try to get the city to change its position over flying the Confederate Flag in the parade. The city wrote a resolution stating only the American flag and U.S. military flags are allowed in the parade.

The group decided to take part in the parade marching in Confederate uniforms with their Confederate Flags shrouded in black cloth

Supporters along the parade route waved Confederate Flags from the sidelines of the parade.

VIRGINIA MEETING DISCUSSES REMOVAL

On Wednesday, November 14, a white-guilted liberal named Matthew Christensen presented a petition signed by "dozens" of his neighbors to urge Albemarle County supervisors to take down a Confederate monument in Court Square.

The statue, known as At the Ready, was installed in 1909 to honor the everyday Confederate soldier. That's more than a decade before the nearby statues of Robert E. Lee and Stonewall Jackson were installed.

Members of the board say it could take some time to see that change happen. They also expressed concern over possible legal issues that could stem from voting to remove the monument, which would be against state law. The board is planning to include removing local monuments and memorials in its legislative packet for the next General Assembly session. Supervisors have promised to discuss the topic again in their legislative work session on December 4.

ANTI-CONFEDERATE WAVE COMING IN VIRGINIA SCHOOLS

The Charlottesville City School Board voted to ban Confederate Flags and all clothing bearing Confederate imagery. ateful imagery at Thursday night's meeting. But the

But there is a MUCH bigger picture here because on Tuesday the school board attended a webinar hosted by the Virginia School Board Association. No doubt, as a result of this webinar we are soon to see a number of school boards across the Commonwealth enacting the same ban implemented in Charlottesville.

Our readers in Virginia need to get proactive on this one!

MEANWHILE AT A YANKEE SCHOOL

A letter was sent to a reader in Cromwell, Connecticut after their son wore a Confederate Flag cape to his High School's "spirit week." at school.

The Cromwell Superintendent of Schools John Maloney said this week the high school students were encouraged to wear red, white and blue. "Many of our students wore flag clothing along with draping flags as capes," Maloney said in the letter. So what was the issue?

His classmates said it was all blown out of proportion by the school. Local TV News (Channel 3) even carried the story. When asked if there would be any disciplinary action beyind the letter taken the Superintendent said he "will not be commenting."

POLICE SAY IT WASN'T A FLAG, ADMIN SAY IT WAS

University of Massachusetts police removed a sign at Melville Hall after receiving a report that someone had vandalized a stairwell sign by etching a 'confederate flag' into the sign.

ANOTHER COP AND ANOTHER "ISSUE"

A Mississippi man has gone viral for wearing a Confederate Flag tee-shirt while voting at an Olive Branch polling place during Tuesday's elections.

Memphis' Action News 5 identified the Olive Branch resident as Clayton Hickey, a former Police Officer. His T-shirt said "Mississippi Justice" and prominently displayed the Confederate Flag.

A black voter snapped a pic of Hickey.

Less than 24 hours later, Hickey's employer Regional One Health, where he is employed as a nurse, told Action News 5 that they were investigating and would fire Hickey if they believed that he had conducted himself inappropriately. We're not sure which of his two recorded behavior's was inappropriate? Was it his freedom of expression or his exercise of his right to vote? Either way, the NAACP is demanding that the hospital fire the policeman turned nurse and Action News 5 is doing all that it can to fan that flame.

LAKELAND, FLORIDA COUNCIL ALLOCATES FUNDS

The Confederate monument's days in Munn Park are now officially numbered - 83 to be exact.

City commissioners voted 4-3 to use \$225,000 in red light camera violation revenues to pay for the monument to be removed by Jan. 31, 2019 and to give a full refund to those who donated to a private fund and want their money back. There was talk of using that money to add signage to the monument to explain the Civil War.

The City Commission voted in May to remove the monument but failed to allocate taxpayer funds for the project. Since then, people donated \$26,209 to the city and \$6,374 to a GoFundMe account for the cause - about one-seventh of what was needed.

The Confederate Monument in Munn Park in Lakeland Florida was erected in 1910. The Lakeland chapter of the United Daughters of the Confederacy received permission from the Lakeland City Council to erect a memorial to Confederate veterans in Munn Park. The group sponsored a number of fundraising events to pay for the monument, which was designed and built by the McNeil Marble Company of Marietta, Georgia. The monument was dedicated on June 3, 1910, the anniversary of the birth of Confederate President Jefferson Davis.

FLORIDA COUNTY ASKS VOTERS TO DECIDE

The Walton County's ballot featured a referendum to remove the Confederate Flag from the courthouse. According to Louis Svehla, Walton County public information manager, the binding ballot referendum was unanimously approved by county commissioners and if in favor of the Flag's removal, will go into effect immediately after the vote is certified.

Walton County resident Danny Glidewell ran for county commissioner advocating for the Flag is also a symbol of southern heritage.

With 21 of 21 precincts reporting, nearly 65 percent of voters agreed to continue to allow the Flag to fly at the courthouse in DeFuniak Springs. The referendum on the flag required a simple majority of the vote to pass.

Danny was elected in a landslide, receiving nearly 26,000 votes.

ARKANSAS SCV & UDC DEDICATE MONUMENT

Members of JO Shelby Camp No. 1414 in Harrison made the trip to Little Rock to honor Pvt. Daniel Winsett. He was one of many Southern soldiers who was black.

Winsett was born c. 1847 in Mississippi. At the age of 15 he served the Confederacy as bodyguard for General John Sappington Marmaduke and later for General Joseph O. Shelby. According to a few documented stories Winsett took part in the actual fighting at times.

After the war Winsett was active in Confederate reunions nationwide. He was a resident of the Arkansas Confederate home. According to the 1930 census he had been a resident of the home for over 30 years which was longer than any other resident. He was the only black Confederate residing at the home in 1930 along with 85 white veterans and widows. "Uncle Dan" as he was called was highly respected.

Uncle Dan died May 21, 1936, and is buried at an unknown location at Sweet Home not far from the Arkansas Confederate Home's original grounds. His grave was unmarked and in a poorly maintained cemetery. The David O. Dodd Chapter United Daughters of the Confederacy placed a memorial stone at Historic Mount Holly Cemetery in his memory. The SCV were there to assist in the dedication of the headstone.

TWO TEXAS SCHOOLS CHANGE NAMES

Port Arthur ISD trustees voted to strip Confederate names from two of its elementary schools that memorialize Dick Dowling and Robert E. Lee, saying that the new names are "neutral" and "bring people together."

Trustees narrowly voted to change the name of Dick Dowling Elementary School to Port Acres Elementary School in a 4-3 vote. Trustees Kenneth W. Lofton Sr., the Rev. Donald R. Frank Sr. and board secretary Brandon Bartie voted against the name change, deferring comments to the board president.

The vote to change Robert E. Lee Elementary to Lakeview Elementary was less contentious, with trustees voting 6-1 in favor of the name switch. The new names are effective immediately.

WASHINGTON MONUMENT UNDER ATTACK

A few weeks ago Dr. Ed called our collective attention to the Make it Right project, a non-profit has targeted a "top ten list" of Confederate monuments across the country for systematic removal.

One of the targets on the list is in Seattle, Washington and the effort to demand its removal has begun with a billboard along the Spokane Street Viaduct telling commuters about a Confederate memorial "in your backyard."

The Lake View monument, erected in 1926 from a 10-ton piece of granite from Stone Mountain, is owned by the United Daughters of the Confederacy. The Seattle memorial has repeatedly been targeted with vandalism.

Michelle Merriweather, president and CEO of the Urban League of Metropolitan Seattle, is leading the local effort calling for the memorial's removal. "The Lake View Cemetery Confederate monument was put up during an era of intense racial violence in the South-a period that had also seen the Klan expand across Washington and Oregon, when lynchings became a common way of terrorizing black communities around the country," a statement from Merriweather included in the campaign reads. "It continues to send the message it was erected to convey. The Urban League of Metropolitan Seattle-which has been fighting on behalf of Seattle's most vulnerable communities for as long as this monument has stood-is loudly calling for its removal."

Lake View is a private cemetery operated by a nonprofit association. Cemetery officials have said that since the memorial belongs to the United Daughters of the Confederacy, it is that organization's responsibility to handle repairs and that the monument does not violate any of the cemetery's policies. But since when has the law or the facts stood in the way of groups like the Make it Right project?

CONSEQUENCES OF SUPPORTING CONFEDERATE HERITAGE

Ryan Zinke, Secretary of the Interior Department, while speaking Saturday at a dedication at Camp Nelson, a Union recruitment and training depot in Kentucky for black soldiers during the WBTS, said that Robert E. Lee was as much an American hero as Martin Luther King Jr.

The Secretary is now in the middle of a firestorm. "Civil rights" groups have condemned the remark and the Secretary. The Interior Department did not respond to a request for comment.

The brouhaha comes at a sensitive time for Zinke as he faces the mounting pressure over nearly 20 federal probes, one of which the Interior Department's internal watchdog referred to the Justice Department on Tuesday. Zinke dismissed that move as "another politically driven investigation that has no merit." But the referral raised the specter of criminal charges, marking the sort of escalation that Scott Pruitt, the scandal-plagued Environmental Protection Agency administrator who resigned in July, never faced.

Basically what this amounts to is that the left is coming after anyone who dares to serve the sitting President. Zinke, and Pruitt, along with other Trump cabinet members, have faced intense pressure because they have chosen to implement the President's policy rather than obstruct it. Add to that the fact that Secretary Zinke, who has been a quiet supporter of our heritage, has now been outed for that. This is why we do not often reveal the names of politicians and bureaucrats who are friendly toward our heritage because we are sparing them what Secretary Zinke is now going through. Pray that the Secretary keeps his post. Because if he does not, chances are the next Secretary will NOT be as willing to maintain our Heritage sites.

LIKE US ON FACEBOOK

If you have not already done so please take the quick moment to like our Dixie Heritage Page on Facebook:

www.facebook.com/dixieheritageletter

And then, more importantly, click this link to our website:

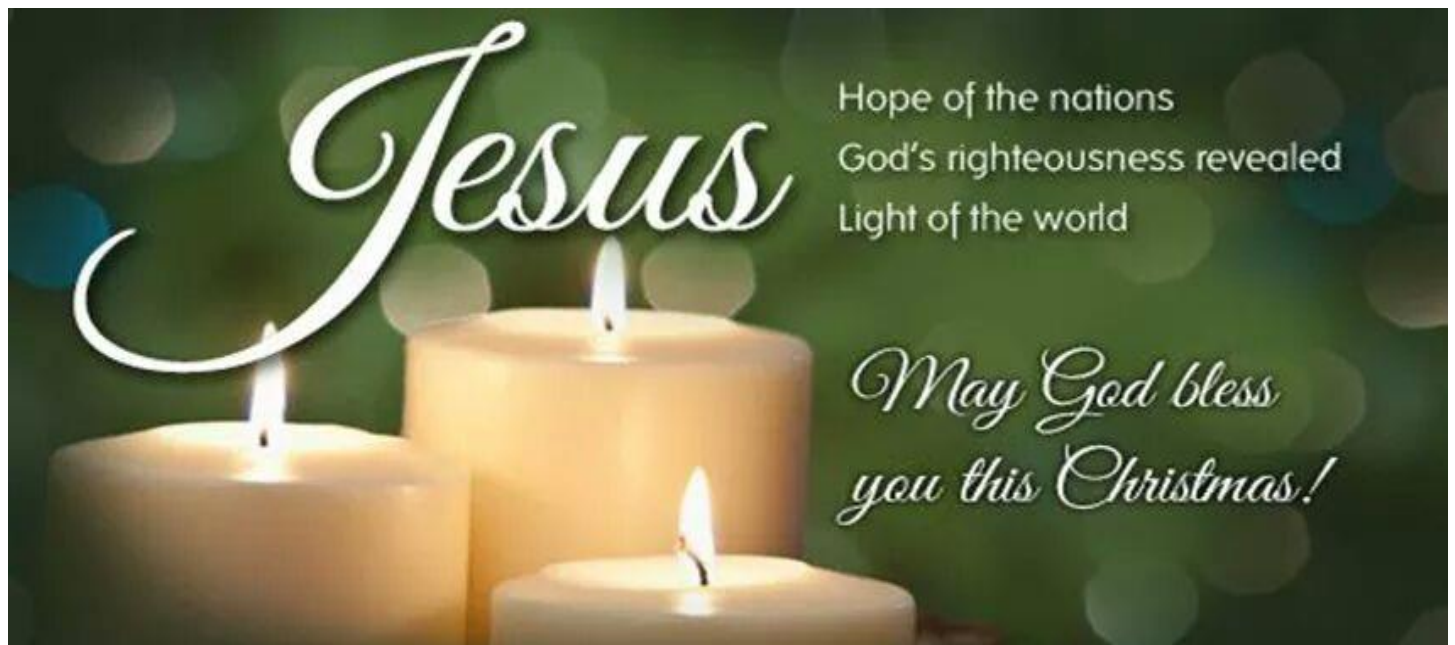
www.dixieheritage.net

When you are there request a free copy of my book The Truth About the Confederate Battle Flag. When you do, not only will you receive a copy of the book - you will also be subscribed to receive the weekly Dixie Heritage Letter by eMail. This will ensure that you never miss an issue.

Until Next Week,
Deo Vindice!

Chaplain Ed

Dixie Heritage, P.O. Box 618, Lowell, FL 32663



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

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

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

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

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

ORDER FORM

Name: _____

Address: _____

City/St/Zip _____

Phone: _____

(Home) _____ **(cell)** _____

e-mail _____

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

GENERAL NATHAN BEDFORD FORREST COMMEMORATIVE COIN



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

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

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



THE 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."

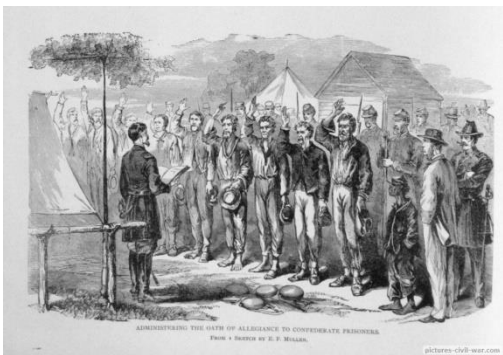
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The Union Pledge of Allegiance

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

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Part 3 of 3 - Joan Hough, widow of two decorated U S military veterans

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<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.

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Was Lincoln a “Conservative?”

By [Jack Kerwick](#) on Nov 2, 2018



The latest in Lincoln polemics comes courtesy of Rich Lowry, editor of *National Review*. [In the latest issue of the latter](#), Lowry both promotes his new work and takes aim at those of our 16th president’s detractors that are to Lowry’s political right—the “Lincoln haters.”

The “Lincoln haters,” Lowry insists, are limited “mostly, but not entirely,” to a libertarian “fringe” whose members “apparently hate federal power more than they abhor slavery.” Chief among these fringe characters is Lincoln scholar Thomas DiLorenzo, who Lowry accuses of having “made a cottage industry of publishing unhinged Lincoln-hating polemics.”

To sense what sort of argument Lowry’s promises to be, the reader should note that before it even gets under way, its author seeks to undermine *the character* of his opponents—not *the substance* or *form* of their reasoning. His interlocutors are “haters,” on “the fringe,” and even, as in the case of DiLorenzo, “unhinged.” From the outset, Lowry tries to stack the deck in his favor by portraying his rivals as both irrational and disreputable.

Ironically, in doing so, he deprives himself of the high ground, both intellectually and morally, for Lowry's argument, it is painfully clear, has little to do with history and everything to do with contemporary politics.

"The debate over Lincoln on the Right is so important," Lowry writes, "because it can be seen, in part, as a proxy for the larger argument over whether conservatism should read itself out of the American mainstream or—in this hour of its discontent—dedicate itself to a Lincolnian program of opportunity and uplift consistent with its limited-government principles."

Lowry wastes no time in spelling out for the undecided just why conservatives *must* embrace the course that he has chosen. "A conservatism that rejects Lincoln is a conservatism that wants to confine itself to an irritable irrelevance to 21st century America and neglect what should be the great project of reviving it as a country of aspiration."

Now, being neither a Lincoln scholar nor even an historian, I am neither a "hater" nor a deifier of Lincoln. I am, however, a philosopher, a *political* philosopher, and a *conservative* political philosopher to boot. As such, I confess to being at a loss to account for how any self-avowed conservative, any proponent of "limited government," could look to, of all people, Abraham Lincoln as a source of inspiration.

Lincoln presided over America during what remains, by leaps and bounds, its darkest hour. More tellingly, he was, at the very least, instrumental in *making it* its darkest hour, for Lincoln waged a war unprecedented (in our history) for its death and destruction, and he waged it *against Americans*. Whether or not he had the constitutional right to do so, whether or not the South was the aggressor, are utterly irrelevant considerations.

To repeat, for our purposes here, Lincoln's legal and moral prerogatives or lack thereof simply *do not matter*. What matters is that for four long years, the President of the United States conducted the bloodiest war that, before or since, our nation had ever witnessed, a war that laid waste to much of the country, to say nothing of the genuinely *federal* character of the government that the Framers of the Constitution ratified.

And he waged this war against his fellow citizens, men and women who sought to peaceably secede from the Union—not usurp Lincoln or the federal government.

Again, whether Lincoln's was a morally worthwhile cause or whether he had the legal right to do what he did are matters for historians and moralists to sort through. The point is that whatever else may be said of Lincoln, it is difficult to see how, with Lowry, we can say of him that he was "perhaps the foremost proponent of opportunity in all of American history," "the paladin of individual initiative, the worshipper of the Founding Fathers, and the advocate of self-control [.]" In what universe, one must wonder, can a self-declared champion of conservatism, like Lowry, regard Lincoln as "a fellow traveler with today's conservatives"?

But maybe that's the point. Maybe *today's* "conservatives" do need Lincoln, for given their obsession with fundamentally transforming the Islamic world into a bastion of Democracy and their own country into the melting pot of the universe, today's conservatives care as much about preserving the decentralized character of American government as did Lincoln.

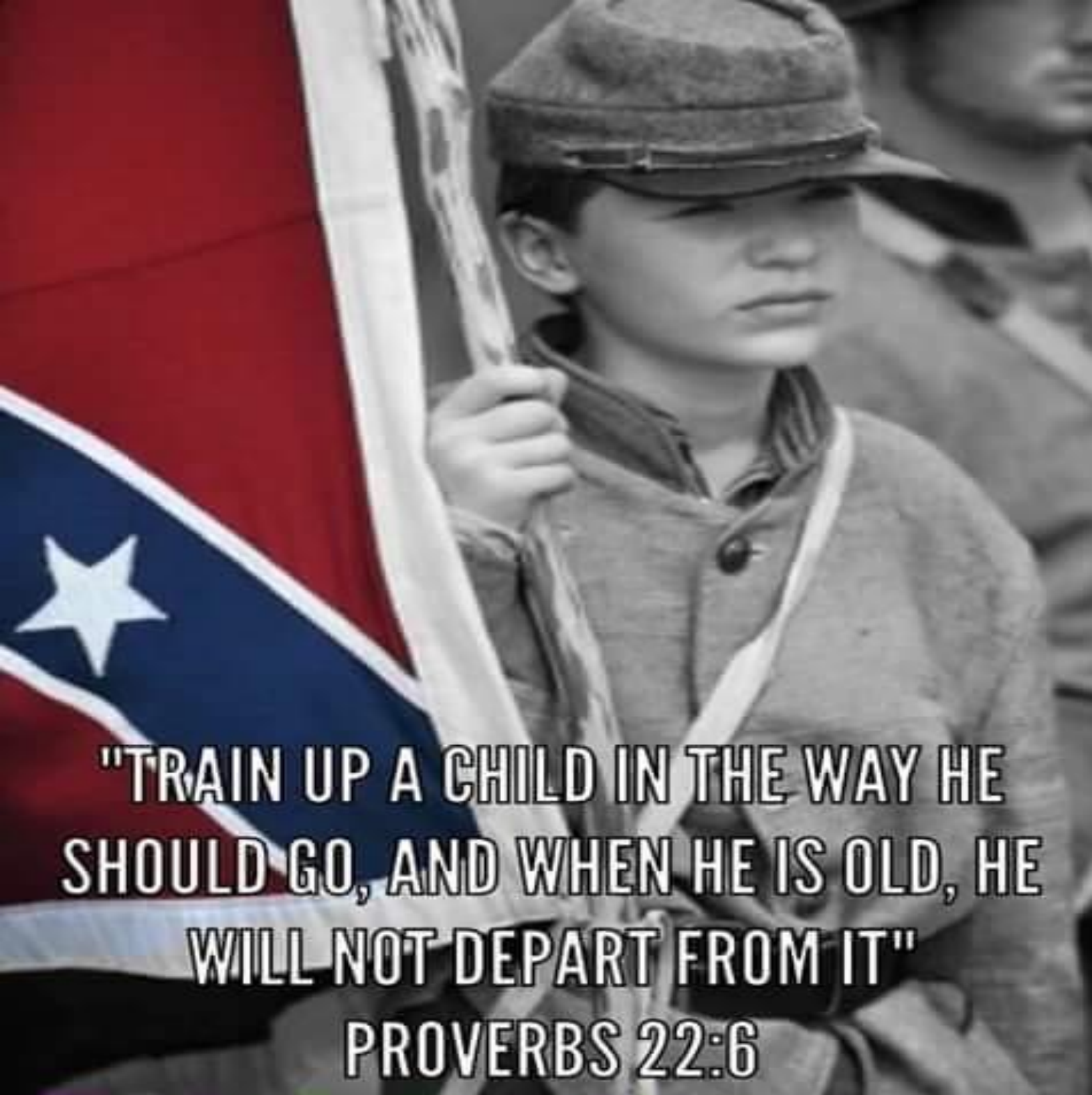
As a result, they are about as conservative as him as well.

This piece was originally published at beliefnet.com.

About Jack Kerwick

Jack Kerwick has his doctorate degree in philosophy from Temple University; jackk610@verizon.net; his areas of specialization are ethics and political philosophy, with a particular interest in the classical conservative tradition. His work has appeared in both scholarly journals and popular publications. He is currently a lecturer in philosophy at Rowan College at Burlington County.

<https://www.abbevilleinstitute.org/blog/was-lincoln-a-conservative/>



**"TRAIN UP A CHILD IN THE WAY HE
SHOULD GO, AND WHEN HE IS OLD, HE
WILL NOT DEPART FROM IT"
PROVERBS 22:6**

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CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

January

1st weekend after New Years. Sam Davis Ball, Palestine, TX

February

3rd weekend: Grovetown, TX, CW Weekend

April

2nd weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

MAY

1st weekend. Jefferson Civil War Days, Jefferson, TX

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



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 Christian Youth Camps

Preserving the Truth for Posterity

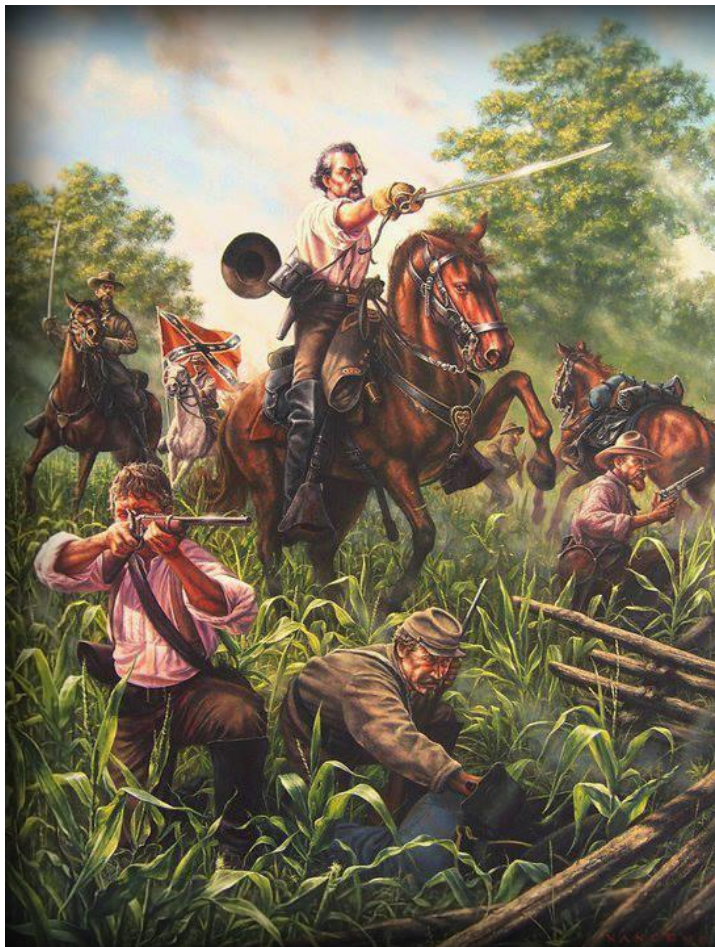
<http://samdavis.scv.org/>

ATTN: DESCENDANTS OF THE CONFEDERATE STATES OF AMERICA

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

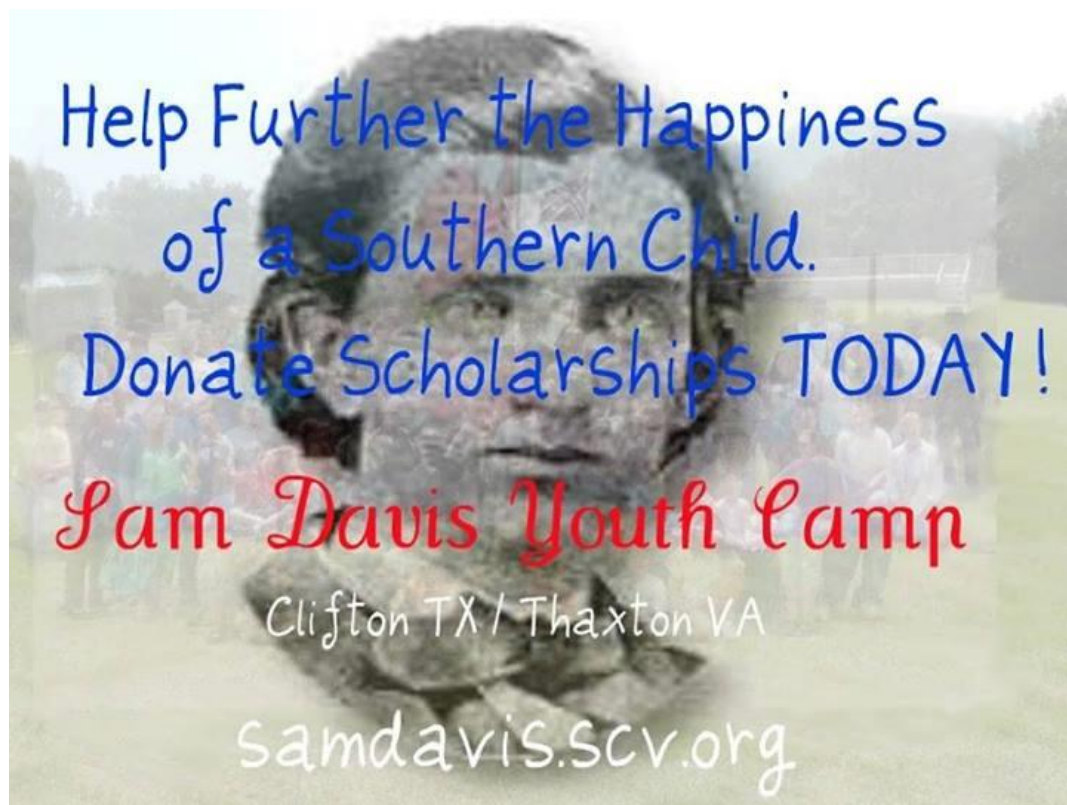
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



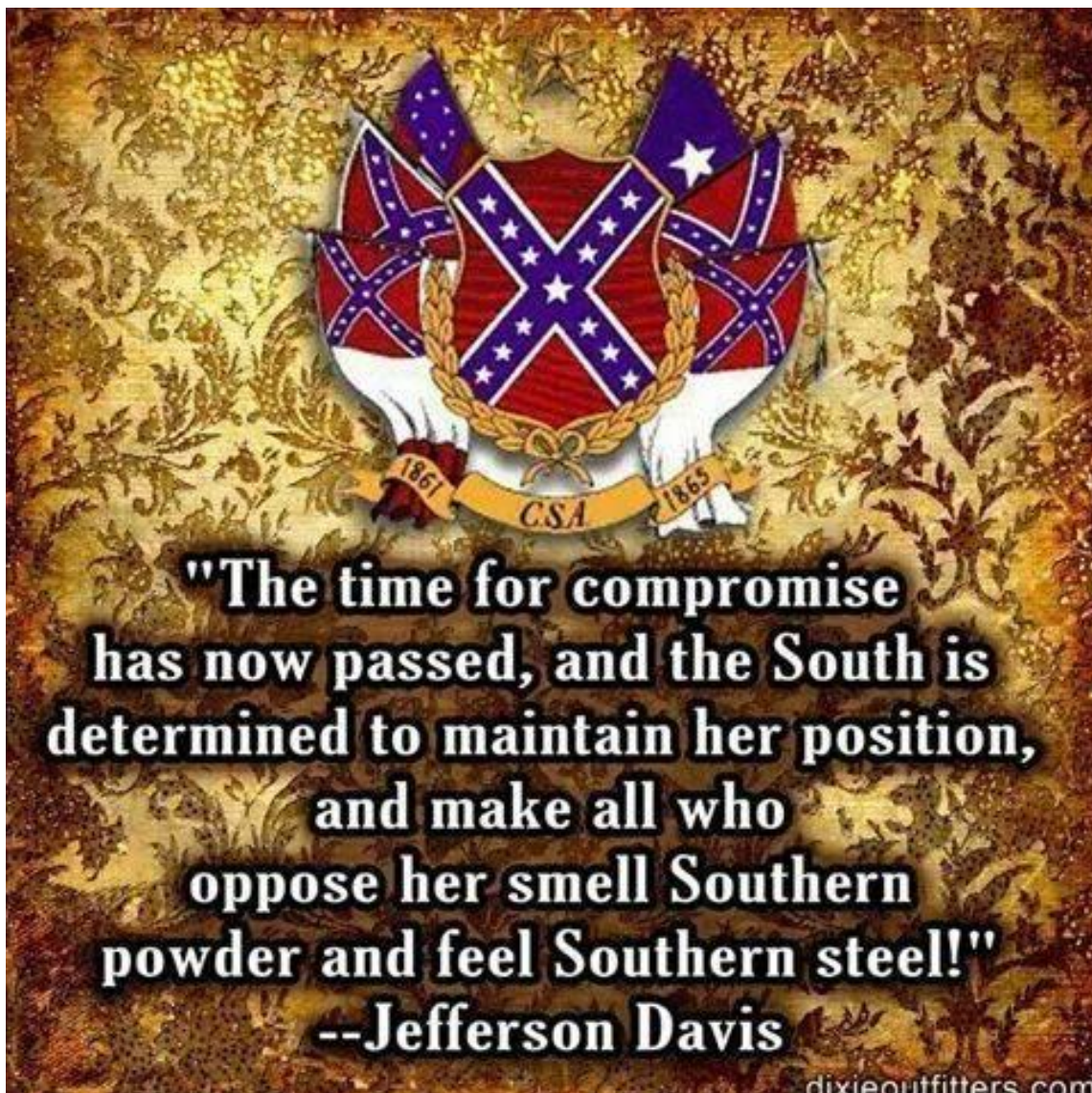
**DEFEND YOUR
HERITAGE**

**CONFEDERATE
"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS



Send your kids to Sam Davis 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**

Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*

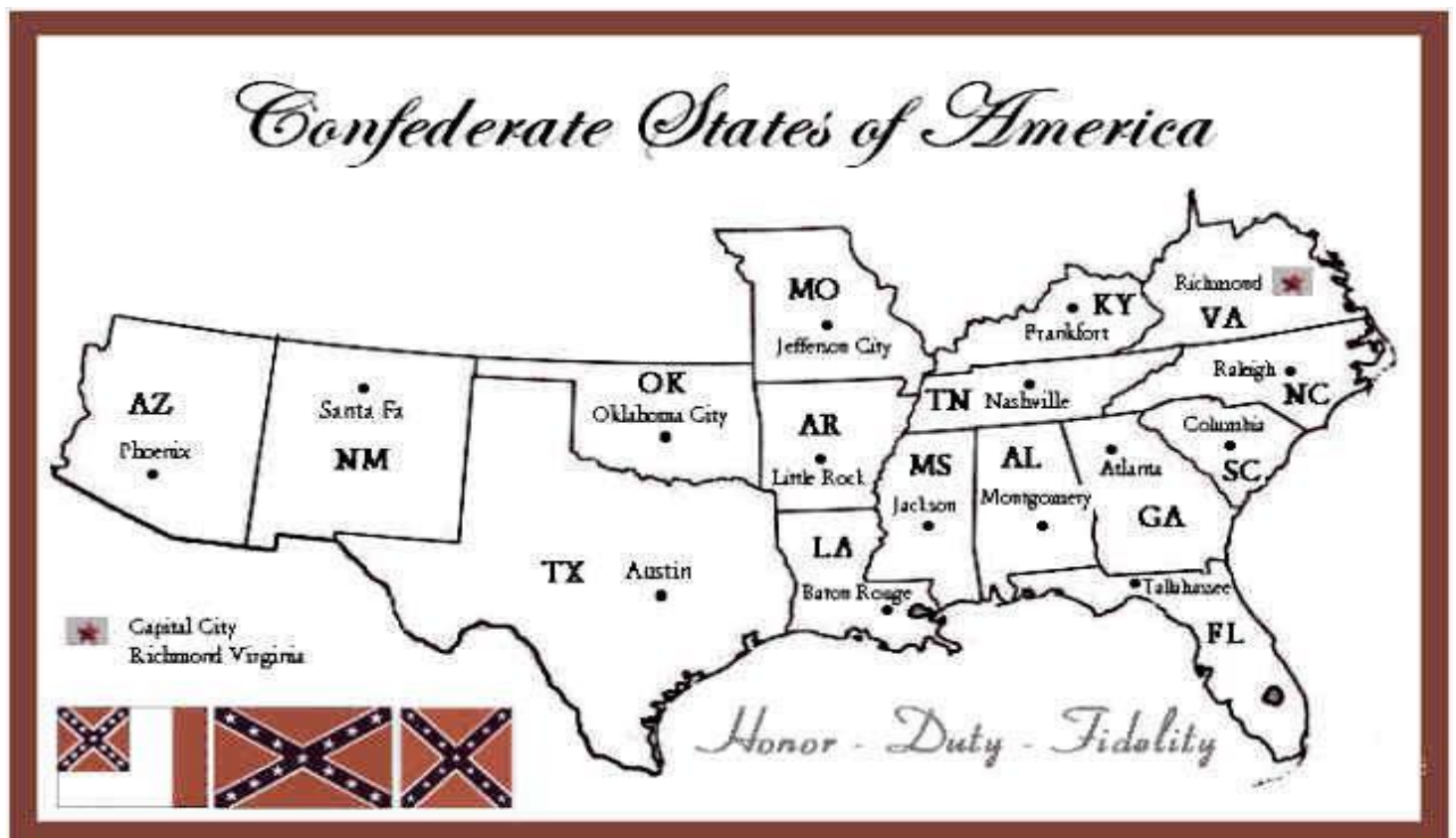


Calendar

Upcoming Schedule of Events

01/05/18	<u>Sam Davis New Year's Ball 2018</u>	Palestine, TX
01/12/19	<u>Confederate Heroes Day Dinner</u>	San Antonio, TX
03/02/18	<u>4th Annual Confederate Flag Day</u>	Confederate States

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>



**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake: www.belocamp.com www.facebook.com/belocamp49/ belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

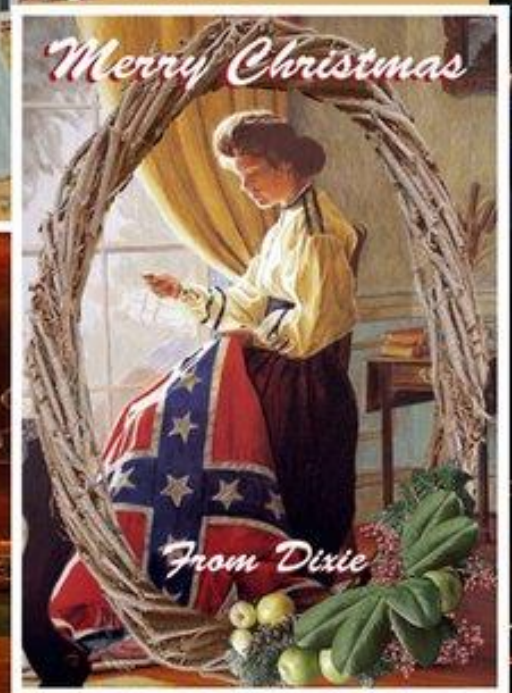
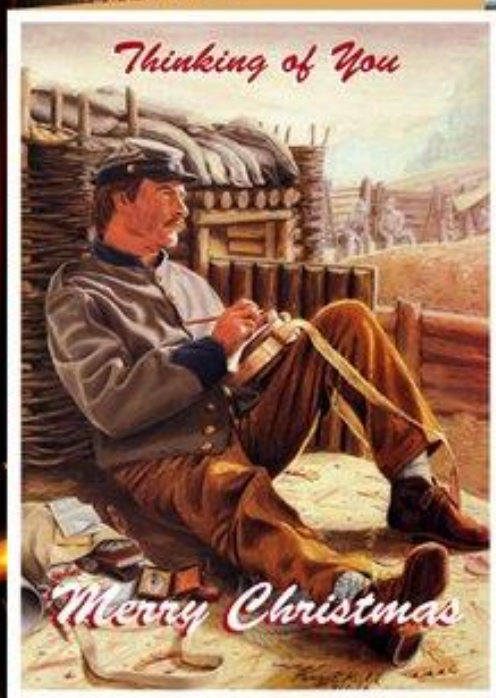
CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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<http://www.law.cornell.edu/uscode/17/107.shtml>



Merry Christmas

Sons of Confederate Veterans

