

The Belo Herald

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

February 2019

This month's meeting features...

Warren Johnson

Update on Lee Park and Dallas Monuments



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. - David Hendricks
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/>

Our Next Meeting:
Thursday, February 7th: 7:00 pm

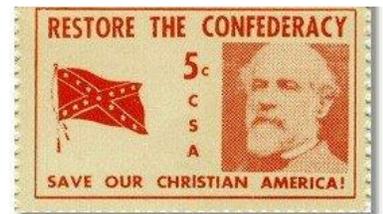
La Madeleine Restaurant
3906 Lemmon Ave near Oak Lawn, Dallas, TX

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



February 5, 2019

A.H. Belo Camp Commander's Report

Greetings,

The month of January 2019 witnessed renewed national and local attacks on our history, heritage and historical monuments. The City of Dallas began the dismantling of the pedestal which served as the foundation for the statue of Robert E. Lee in what was formerly known as Lee Park. Warren Johnson will be presenting an update on the status this monument at our regular monthly meeting on Thursday, February 7 at Le Madeleine on Lemon Avenue. Most likely, Warren will comment on various candidates for Dallas City Council political offices.

As reported by the Dallas Morning News, a coalition of 15 African American church pastors have on their agenda the removal of the monument of the Confederate Soldier that has been in Pioneer Park since 1896. In their view, the removal of this monument would make Dallas a more inclusive and welcoming city. A briefing on this item of business is scheduled on the agenda of a meeting of the Dallas City Council on February 6.

At the State Capitol in Austin, The State Preservation Board voted to remove the plaque honoring our cause that the Children of the Confederacy, a unit of the Daughters of the Confederacy, placed in the Capitol Building in 1959. The fate of this plaque is under review. Apparently, our Governor and Lt. Governor as members of the Board did not oppose this action.

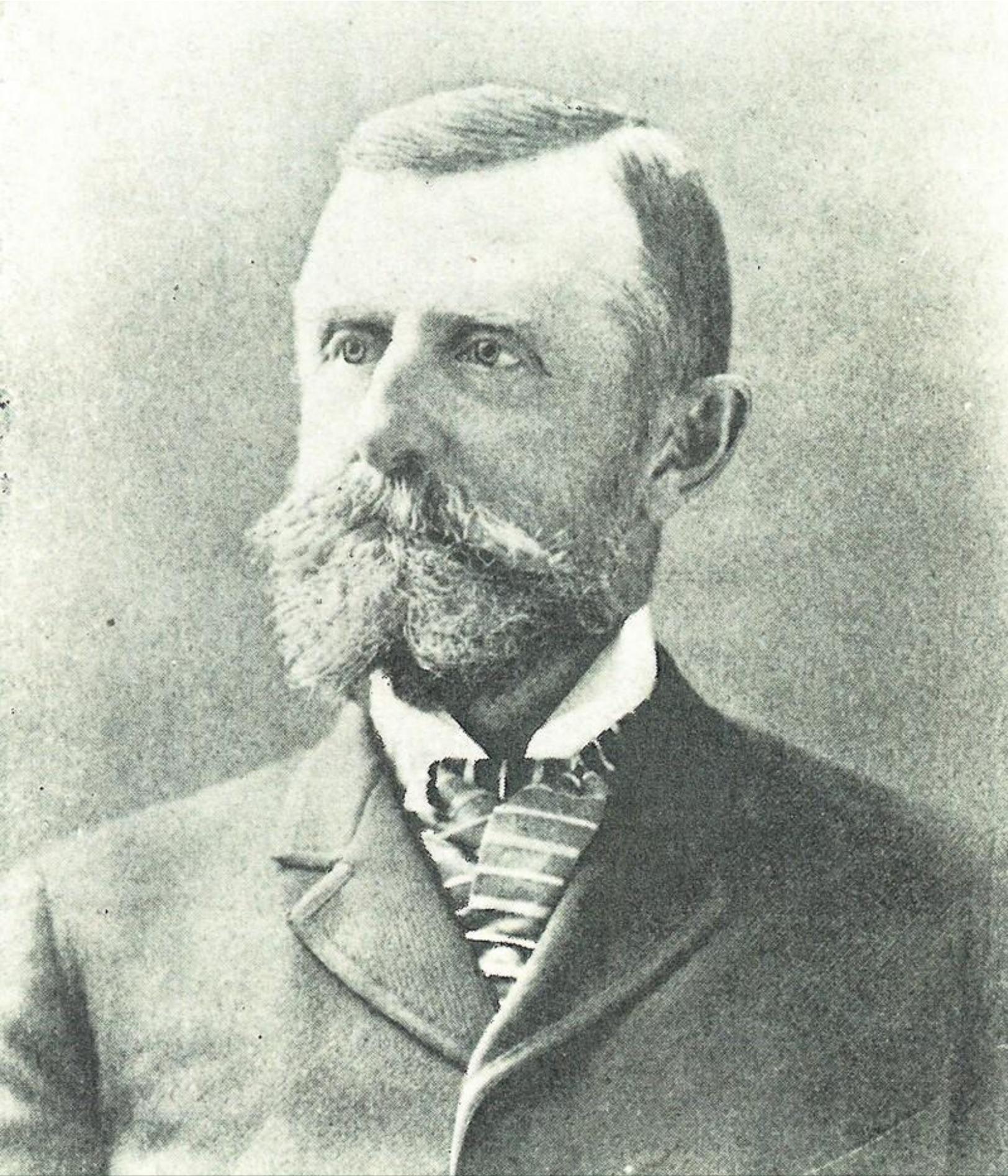
I encourage each of you to become more politically active and support candidates for public office who will support our history and heritage. In my view gaining support of our elected officials is the only way to combat this onslaught.

Please attend our meeting Thursday evening to become better informed on these issues.

Sincerely,

James H. Henderson
Commander





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



Chaplain's Corner



Now!

Everywhere you look the American people are growing weary of being used and taken for granted by a government that has simply gotten too big. We the people, the majority who have supported this country and continue to do so, are tired of being ignored by a bureaucratic government that promotes it's own agenda and caters to the demands of a few malcontents.

Americans are becoming more and more dissatisfied; many to the point of anger, and our elected leaders are not listening.

The Bible says, "The wicked shall be turned into hell, and all nations that forget God." (Ps. 9: 17) Have you noticed that the further this country moves from the God of our fathers, and His Son, Jesus Christ our Lord, the worse things get? Our politically correct politicians and other leaders say we're being tolerant. Or, inclusive. Or, diversified. Or, anything but Godly. America is heading for hell because America is forgetting God.

The good news is that the time is ripe for evangelism. Remember, for the first several hundred years the Lord's Church grew and prospered under very adverse conditions. However, to do so would require us to be like those early Christians. We must become something more than smiley faced, sweet talking, Sunday-go-to-meeting, Bible toters. Preachers must be allowed, and have the conviction, to quit worrying about offending Sister Suzie or Brother Joe, and preach the truth of God's Word to a lost world. Churches speak of having a revival, when what they really need is a renewal. What they need is to return to the faith of our fathers.

And, what of the Sons of Confederate Veterans? Does not the circumstances today present an opportunity to reach out with the truth of our Cause? Aren't Americans becoming more aware the country they love has been lost to a centralized government our founding fathers never intended to exist? Isn't this the time for our Confederation to grow in strength and numbers?

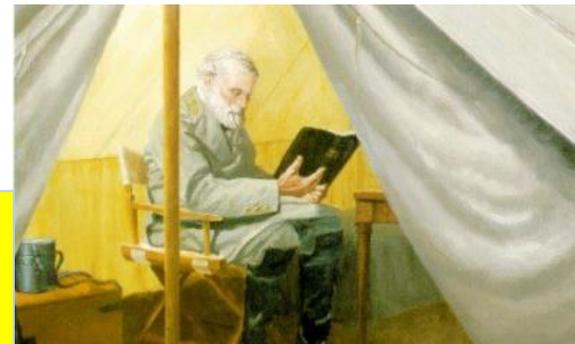
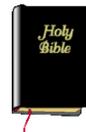
Our former president, the honorable Jefferson Davis, said, "The principle for which we contend is bound to reassert itself, though it may be at another time and in another form." Question: If it is not up to us, the historic Sons of Confederate Veterans. If it is not up to us, the descendants of those who bravely fought to defend our Southern homeland. If it is not up to us, who know and understand the truth of the Confederate cause. If it is not up to us to reassert and contend. Then who? And, if that time is not now, then when?

Speaking to the Mississippi legislature in 1881, Jefferson Davis also stated, "The contest is not over, the strife is not ended. It has only entered upon a new and enlarged arena." This was true in 1881, and it's true today. It's not over! Our Southern heritage, homeland, and values are still being attacked by malicious, self-serving misfits and it's up to us to stand and firmly contend for the truth and honor of our Confederate Cause. And, the time is now!

However, for our Cause to be successful we must join together as a band of brothers with a common purpose in faithful support of each other and our SCV leaders, and turn to God, putting our faith and trust in Christ our Lord.



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



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

-GENERAL ROBERT E. LEE

Please continue to keep Toni Ray, wife of Rudy, in prayer as she battles with cancer.

Please be in prayer for the family of Compatriot Steve Harless, who passed away at his home on January 26. He joined the Col. Middleton Tate Johnson camp #1648 of Arlington, Tx and became a lifetime member along with his son.

Belo Camp 49 Upcoming Meetings:

February 7th - Warren Johnson - Update on Lee Park and Dallas Monuments

RECRUITING OPPORTUNITIES

Market Hall Gun Show - Belo Camp Recruiting Booth

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

Mar 16th-17th, 2019

additional shows on Jun 8th-9th, 2019, Sep 21st-22nd, 2019, Nov 30th-Dec 1st, 2019, Jan 4th-5th, 2020, Apr 4th-5th, 2020, Jun 13th-14th, 2020, Sep 26th-27th, 2020, and Nov 28th-29th, 2020

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

Market Hall is located at Market and Interstate-35

Contact: Lee Norman for information leeandlouann@hotmail.com



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.



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**

Memorial of the Wind dedication Feb 9 3:30 PM Orange Texas

TSOCR ANNUAL MEETING IS: MAY 31-JUNE 1, 2019

NATIONAL CONFEDERATE FLAG DAY SATURDAY, 02 MARCH 2019 / CONFEDERATE DIVERSITY MONTH

LEE PARK PLINTH DISMANTLING AND RENAMING AS "ARLINGTON MALL" 30 JANUARY 2019

Dallas council to take up Confederate memorial in downtown Dallas

As a historian, my instinct was to preserve Confederate monuments, but I changed my mind

Another Texas Monument to be Removed--no Discussion as Usual!

Houston lawmaker wants to end "Confederate Heroes" holiday

Petition Request and Joan Hough Comments on Slavery and Monuments

A Cautionary Tale on Monument Protection Laws / COMMENTARY FROM KEVIN ADAIR

Texas Sovereignty Act.

Cultural Marxism Explained in 7 Minutes

SB226 Does Not Protect The Alamo Cenotaph / Download The Alamo Action Guide

Capitol Confederate Marker

The Re-Empowerment of the States Amendment

The Southern Critique of Centralization

Wisconsin Confederate Monument Removed From Madison Cemetery / PLACED IN STORAGE

Leaders kick off initiative to remove Confederate monuments across Georgia

Stone Mountain Park to close Saturday because of possible protests

Alabama: Fate of Confederate Monuments Is Stalled

On MLK Day, descendants of Lee, Stonewall Jackson urge Va. to halt Confederate tributes

Southern Conservatives

Organizing of the United Sons of Confederate Veterans

Make Dixie Great Again

TEXT: Is It Illegal For Texas To Leave The Union?

LINCOLN WAS CORRUPT-SECESSION WAS LEGAL by James W King

Is Secession the Answer?

THE WIZARD OF THE SADDLE By Virginia Frazer Boyle

Response to: Disunion - Rape and Justice in Lincoln's War By Crystal N. Feimster by JOAN HOUGH

The Washington Post March of Infamy By Philip Leigh

Robert E. Lee and the Nation By Theodore Roosevelt

Confederate "General" Julius Howell Recalls the 1860s

Catholics' Lost Cause By John Devanny

Researchers Discover New Clue That May Help Explain Hunley's Loss

Operation Desert Storm: Lee or Sherman By Jeffrey Addicott

Kentucky's Confederate Sons By Jerry Salyer

Franklin Pierce, Political Protest, & the Dilemmas of Democracy By Michael J. Connolly

Orwell's America By Alphonse-Louis Vinh

John C. Calhoun's Foreign Policy: "A Wise and Masterly Inactivity" By Clyde Wilson

The South and Germany By Lyon G. Tyler

A Thousand Points of Truth By Paul Gottfried

A History Lesson on Civil Discourse, 1856 vs. 2019, Socialist Democrats Take Heed

GEN. SHERMAN'S LETTER TO HIS BROTHER ABOUT EMANCIPATION

Legend: Could the Celts Have Explored Appalachia Long Before Columbus?

VIRGINIA FLAGGER NEWS

My Corner by Boyd Cathey

OPEN LETTER FROM H K EDGERTON

Dixie Heritage Newsletter

AND MUCH, MUCH MORE



Commander James Henderson opened our meeting with the pledges and the Charge. Elections were held for Camp Officers for the coming year and a report on finances and membership was presented by our Camp Adjutant.





David Hendricks presented opportunities for recruiting new members at the Market Hall Gun Show.



Camp Adjutant Hiram Patterson presented membership certificates to our newest compatriots Jeffery Lott and Bradley Stringfellow.



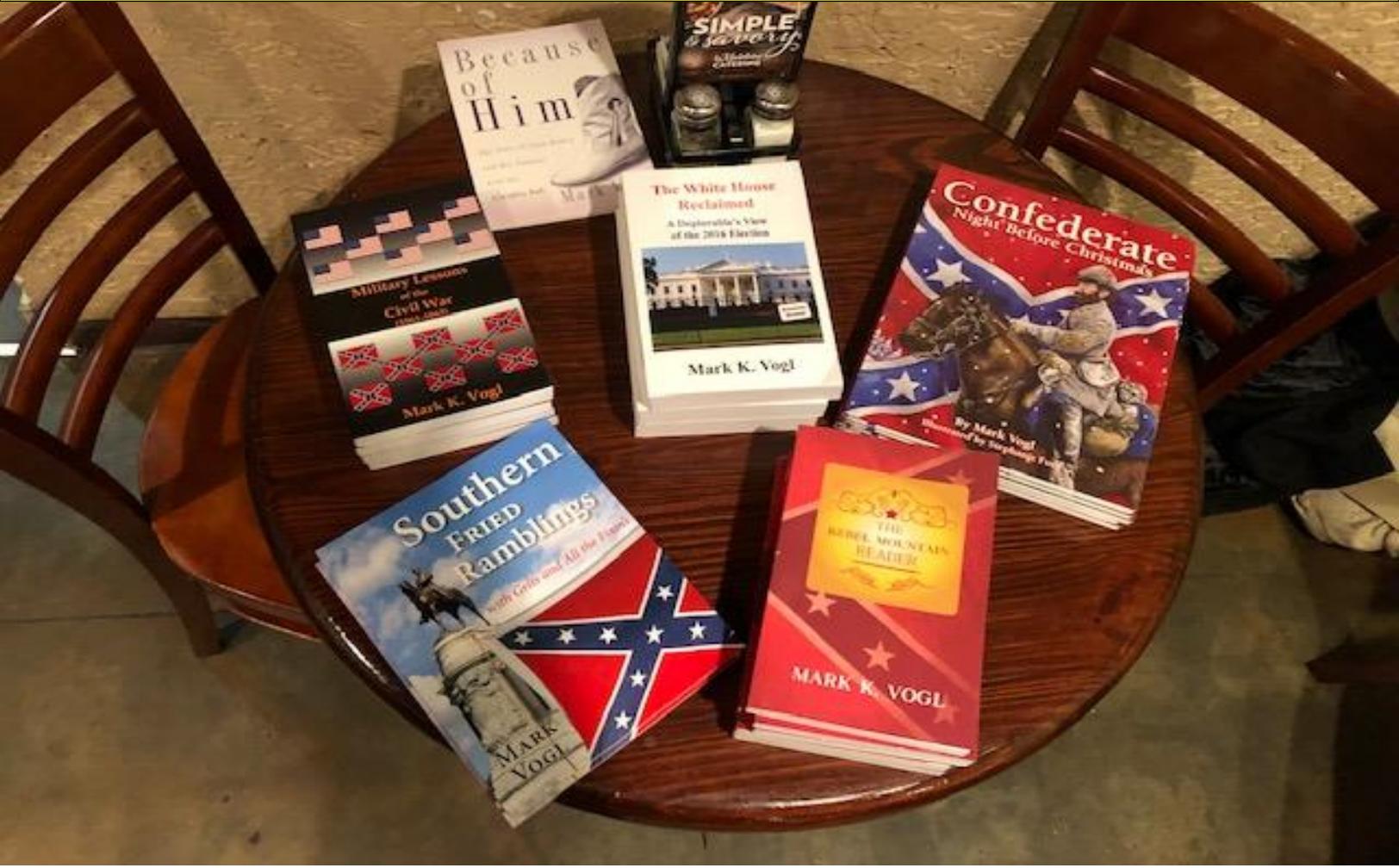


Compatriot Mark McPherson finally received his certificate from national! We are glad to have him a part of our camp!

Past Commander David Hendricks received a "special award" for all the special awards he gives out. It came with a striped zipper bag. Well Done David.



Belo Compatriot Mark Vogl gave an interesting presentation on The What If's of the War For Southern Independence, which looked at different factors that could have changed history. Mark has authored a number of excellent books and has a website at <https://www.nolanchart.com/>





Recently Mark Vogl traveled to Florida to present "The Lee - Jackson Partnership" to the Lee - Jackson Dinner sponsored by the 4th Brigade of the Florida Division, SCV in Miami. On the way, Mark spoke to the Dixie Defenders in Cross City, Dixie County where he made his presentation "War In Texas"! Mark has already received two invitations, one from the Florida 7th Brigade Commander.



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

Confederate “Memorial Of The Wind” Dedication

Date: Saturday, Feb. 9, 2019 3:30pm

Street Address: 3205 N 41st Street, Orange, Texas 77632 (The “Blue House”)

This is the address of the house directly across 41st Street from the Memorial. It is owned by 10th Brigade Cmdr Hank Van Slyke and it is being remodeled. From here it is just a few steps out the front door to the Memorial. You are all welcome to come inside and relax. There are two bathrooms, a refrigerator with cold drinks, snacks in the kitchen, and chairs for resting.

Parking: There will be flaggers directing vehicles to park either on the Park property or in the United Steel Workers lot next to the Blue House. Motorcycles can park anywhere on the Park, or in the yard of the Blue House.

- Carpooling is encouraged, due to the limited parking space.

Note: There are “No Parking” signs all around the Memorial property. Do not park along any street.

Hotels: Two are recommended, for their location, price and comfort.

The Hampton and the Days Inn. Both are on the north side of I-10, just east of the Park. Easy access to the Park, just stay on the service road, turn right at MLK, left at the next street (Bancroft) and look for the flaggers. Preview it on Google maps.

Hampton Inn Orange
2080 I-10
Orange, TX 77632

Straightforward lodging with free hot breakfast & Wi-Fi, plus an outdoor pool & a fitness room.
(409) 883-2500

hamptoninn3.hilton.com

Days Inn by Wyndham Orange
2630 I-10
Orange, TX 77632

Straightforward budget hotel offering free continental breakfast & WiFi, plus an outdoor pool.
(409) 883-6616

wyndhamhotels.com



**TSOCR ANNUAL MEETING IS:
MAY 31-JUNE 1, See information below.**

**The TSOCR ANNUAL MEETING IS: MAY 31-JUNE 1, Flyer
and Registration Information are provided below.**

If you want the TSOCR hotel rate at the Holiday Inn at the price listed (\$104 + tax), the reservation must be made by April 1, 2019 or the rooms will be released. Remember, if you **wait** to reserve your room, this is graduation time in the Temple area and the room rates increase due to all the activity in the area as the vacation season begins.

**Both the Holiday Inn and the Hilton are 5.1 miles from the Frank W.
Mayborn Convention Center and they are only 0.3 mi. apart.**

Early Registration May 31, 2019 2:00 p.m.

Registration June 1, 2019 7:00 a.m.

Meeting 9:00 a.m.

TSOCR Business

Presentations of Scholarship

Silver Leaf Award, Rose of the Year, other awards
(A break will be included)

Lunch 12:30 p.m. \$12

Box Lunch Choice 1 OR Box Lunch Choice 2

Program: Dressing as a Southern Lady 1861 - 1865

Dinner 7:00 p.m. \$18

Choice of 10 oz Sirloin OR Chicken Breast

Twice Baked Potatoes Green Beans Roll Tea Pie

Comedy Play by Confederate Thespians

Silent Auction - May 31– June 1, 2019

Silent Auction Items Accepted

Friday, May 31, 2019

2:00 p.m.—7:00 p.m.

Saturday June 1, 2019

7:00 a.m.—9:00 a.m.

Silent Auction Hours

Friday, May 31, 2019

5:00 p.m.—7:00p.m.

Saturday 7a.m.-9a.m.

Final Silent Auction Bidding

Saturday 12:15—5:30p.m.

Bidding will close @ 5:30 PM



2019 ANNUAL TSOCR MEETING

WHEN:

May 31—June 1

WHERE:

Holiday Inn Express
2609 S. 39th Street
Temple, Texas 76504

Phone: 254-773-5500
Ask for: TSOCR Rooms
Special rate: \$104 Plus tax

FRIDAY AND SATURDAY

SILENT AUCTION

SATURDAY

TSOCR MEETING

**BOX LUNCH
SCHLOTZSKY'S**

**PROGRAM:
MAKING PERIOD
CLOTHING**

SATURDAY EVENING

**"BOOTS AND DENIM"
DINNER**

**10 oz. SIRLOIN
OR
CHICKEN BREAST**

**COMEDY PLAY
BY
CONFEDERATE
THESPIANS**

Annual Meeting June 1, 2019

Early Registration May 31, 2019 2:00 p.m.

Registration June 1, 2019 7:00 a.m.

Meeting 9:00 a.m.

TSOCR Business

Presentations of Scholarship

Silver Leaf Award, Rose of the Year, other awards

(A break will be included)

Lunch 12:30 p.m. \$12

Box Lunch Choice 1 OR Box Lunch Choice 2

Program Making Period Clothing

Dinner 7:00 p.m. \$18

Choice of 10 oz Sirloin OR Chicken Breast

Twice Baked Potatoes Green Beans Roll Tea Pie

Comedy Play by Confederate Theaters

Silent Auction

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5:00 p.m.—7:00 p.m.

Saturday 7a.m.-9a.m.

Silent Auction Bidding

12:15—5:30p.m.

Please make payment by check payable to: **Texas Society Order of Confederate Rose, Inc.**

Mail this registration form to: **Betty Nelson 4820 Prairie Hill Road, Brenham, TX 77822** by **Wed. May 22, 2019**

Name _____ Chapter _____

Guest(s) Name _____

Address _____ City _____ Zip Code _____

Home Phone _____ Cell Phone _____

Email _____

Please mark you meal choice and enclose/mail your check with this form.

Lunch Choices \$12

____ Box Lunch Choice 1—Café Sandwich Box \$12 includes drink (Hand carved chicken breast with provolone cheese, basil pesto, lite mayo, basil field greens, tomatoes, served on toasted Italian Ciabatta Roll.)

____ Box Lunch Choice 2—Specialty Sandwich Box—\$12 includes drink (Tuscan Sandwich with turkey w/bacon strips, provolone and swiss cheese, roasted red peppers, tomatoes, field greens, chipotle mayo, cilantro, avocado and chipotle pesto, on a toasted Ciabatta roll.)

Dinner Choices \$18

____ 10 oz Sirloin OR ____ Chicken Breast

Dressing as a Southern Lady 1861 - 1865

In general, the fashions worn before and during the War between the States are Victorian styles, but the clothing worn by women in the Confederate States take on a slightly different consideration.



Cotton was produced in the American South, but the textile mills that manufactured fabric were located in the northern states. The blockade of southern ports by northern forces prevented the importation of European as well as American fabrics. Though blockade runners managed to move some goods through, those imports were few and far between. Black market goods were very expensive, so the South had to make do without new fabric for the duration of the war.

What little fabric was available was needed for uniforms for the military. Even then, southern uniforms were not uniform and many versions existed, including light gray, dark gray, light blue, and butternut brown.

Southern women learned to make do with less and the famous scene in *Gone With the Wind*, when Scarlett uses drapes to make a dress had some basis in fact. Clothing was mended or remade. Homespun became a popular, even patriotic substitute for manufactured fabric during the war.

They wore coarser fabrics including:

- **osnaburg** - a coarse, inexpensive linen
- **fustian** - a cotton and linen blend
- **linsey-woolsey** - a coarse cotton, linen, and wool blend
- **calico** - a cheap cotton fabric printed with a design featuring tiny flowers

Most women of the day wore solid fabrics. Stripes and plaids were limited to the wealthy as matching pieces of fabric use more material. Small prints, like calico, were easier to match and mend. Black was a common color for all classes and worn for mourning dress. Many photographs of the time depict women dressed in black, as many suffered the loss of loved ones, so dressed in mourning attire.

Homespun fabric was not frequently used before the War, but became somewhat popular during the war due to fabric shortages. Contrary to popular conceptions, slaves did not wear homespun as the work involved in the creation of that fabric was labor intensive and not seen as an economical use of a slave's time. Slaves usually wore inexpensive manufactured fabrics.

The blockades prevented the importation of fabric to the Confederacy. Also, most of the battles were fought in the South. About 250,000 people were forced to leave their homes due to the fighting. Refugees left most of their belongings at home and this included clothing.

Due to the absence of men off fighting, southern women performed tasks usually left to men. The South was more agrarian than the North. As men went off to fight, women were left to do men's work on the farm. Their clothing reflected that.

NATIONAL CONFEDERATE FLAG DAY SATURDAY, 02 MARCH 2019



SCV Telegraph

••• •• • ••• — News for SCV members

Compatriots,

This message is a reminder of an event that I wrote about in the latest issue of the Confederate Veteran Magazine. I am declaring Saturday, March 2, 2019 as National Confederate Flag Day. This is your opportunity to **SHOW OUR COLORS!!!** I encourage **EVERY** Division to plan whatever activity works best for your area. We will not be managing a website this year like what has been done in the past....but that is no excuse for you to not do anything. This event, in my humble opinion, is a no-brainer.

I am depending on each Division, as they have in the past three years, to make this special day a huge success. Also, please take pictures of your event and share with the rest of the Confederation.

Thank you for your participation!

Paul Gramling, Jr.
Commander-In-Chief
Sons Of Confederate Veterans

SCV TELEGRAPH

GENERAL ORDER NO. 3 - 2019

18JAN2019



SCV Telegraph

• • • • • — News for SCV members

Confederate Diversity Month:

For several years, the month of February has been proclaimed Black History Month in this country. SCV camps and divisions have tried to educate the media in local arenas about the diversity of the Confederate Veterans, with little to no success.

I am proclaiming the month of February as Confederate Diversity Month. We, as members of Sons Of Confederate Veterans, should do everything in our power to spread the word of diversity in the ranks of the Confederate Forces. Please visit makedixiegreatagain.com , where Donnie Kennedy and I discuss the vast diversity of the Confederacy.

During the month of February, we will be showing three ten-minute segments that can be used to forward this truth. Feel free to share and advance this information to those that need it most.....the media and uneducated.

Paul Gramling, Jr.

Commander-In-Chief

Sons Of Confederate Veterans

LEE PARK PLINTH DISMANTLING AND RENAMING AS "ARLINGTON MALL" 30 JANUARY 2019



The Taliban history revisionists at Dallas City Hall wasted little time to begin the dismantling of the plinth that once supported our venerated General Robert E Lee's statue.

They also had the "in-your-face" audacity to erect a new bronze plaque renaming the park as "Arlington Mall".

LAWYER SUES DALLAS OVER ROBERT E LEE STATUE ACCUSES CITY OF THROWING "TEMPER TANTRUM" FROM THE STAR-TELEGRAM ONLINE

<https://www.star-telegram.com/news/local/community/dallas/article225039360.html>

By Kaley Johnson

January 24, 2019 05:09 PM,

Updated January 24, 2019 05:25 PM

A Dallas man filed a lawsuit Thursday demanding that the city halt plans to remove the granite base where the now-removed statue of Robert E. Lee once stood.

Warren Johnson, part of the group "Return Lee to Lee Park," says in the suit that the city violated his free speech rights by illegally removing the Lee and Young Soldier statue. Now, he is petitioning to stop the city from removing the plinth where Lee once stood.

"This is a victory lap for people who are happy about the development of 'let's take all the Confederate statues down,'" Warren Norred, Johnson's lawyer, said. "There are a small number of people who always want to take offense at everything."

Norred said he and Johnson filed the suit Thursday to put a stop to the city's "political temper tantrum."

City officials were not immediately available for comment Thursday.

The city announced Tuesday a team was beginning to disassemble the plinth. The city estimated the removal of the pink granite rock will cost \$210,000.

Norred said at least one person on the city council wants the plinth removed to ensure that the Lee statue can never be put back up.

In the suit, Johnson said he lives near Oak Lawn Park, previously known as Lee Park. On Jan. 4, he saw three men working on preparations to remove the plinth, he says in the suit.



Dallas Work Crew Stages Sneak Attack on Lee Statue Plinth on 22JAN2019 (TexDiv Photo)

The statue of the Confederate general was removed from the park in September 2017 after deadly protests over the removal of a Lee statue in Charlottesville, Virginia.



FILE - In this Sept. 14, 2017 file photo, the Robert E. Lee statue is put in the back of a trailer truck at Robert E. Lee Park in Dallas. The granite base that supported the now-removed statue of Robert E. Lee in the Dallas park and the seating and stairs surrounding it will be disassembled and stored. The city of Dallas said the work, which will cost \$210,000, began Tuesday, Jan. 22, 2019. **THE DALLAS MORNING NEWS VIA AP, FILE JAE S. LEE**

Johnson and Norred say the city illegally took down the statue because the city council did not follow proper procedures. Norred is representing Johnson in another case that aims to have Lee's statue put back up in the park.

"You don't do this at the dead of night or skimp the rules," Norred said. "These are people who want to make a political point."

The suit specifically names Mayor Mike Rawlings and members of the Dallas City Council.

In the suit, Johnson says Dallas is "exercising viewpoint discrimination against works of art" and has "attributed disfavored political messages to the Monuments."

The statue was unveiled by Franklin D. Roosevelt in 1936, and Norred said it represented the positive traits of the South, such as honor, patriotism and bravery.

"People need to make peace with their past," he said. "It's been 150 years. People need to get over these things. We don't make rules based on the most unreasonable and sensitive person."

In September 2017, a judge granted a temporary restraining order to stop the removal of the statue. At a hearing the next day, however, U.S. District Judge Sidney Fitzwater dismissed the lawsuit, which was brought by a Dallas resident and the Sons of Confederate Veterans.

Norred said Johnson was not involved in the 2017 lawsuit.

Johnson is part of a group dedicated to bringing back the Lee statue. According to its website, "The statue was hastily taken as if by a gang of thieves from the citizens of Dallas in the dark of the coming night after a rogue city council ordered its removal under the guise of a still unproven and unsubstantiated emergency only to have the members of the council state just one week later that they did not know what they were voting for."

This article was provided for information by Hood's Texas Brigade Camp 153 Commander, George Foulds.

Dallas council to take up Confederate memorial in downtown Dallas

After hitting pause nearly one year ago, city council will hear three options for the memorial on Wednesday.

Author: David Goins

Published: 9:32 PM CST February 2, 2019

Updated: 10:32 PM CST February 2, 2019

DALLAS — Two Dallas City Council members said Saturday there is majority support to remove the Confederate memorial from Pioneer Park in downtown Dallas, ahead of a scheduled briefing on the future of the monument set for later this week.

Dallas City Manager T.C. Broadnax notified council members of the briefing in a memo distributed on Friday, that reminded the council of its April 2018 resolution to "address Confederate monuments, symbols and images in public places."

"In that action, City Council requested that staff identify other ideas to enhance and improve Pioneer Cemetery, including the possibility of new statues or plaques and alterations to the Confederate Monument," Broadnax said in the memo.

[That presentation of new possibilities for the monument](#), erected in 1897, is set for Wednesday as one of three options. The other two are removal and opting to take no action.

City staff says the cost of adding explanatory signage is estimated at 25-thousand dollars.

Removal and storage costs of the memorial have been priced at approximately 480-thousand dollars.

District 7 council member Kevin Felder says the votes are there for removal.

"I don't think all three will get equal weight," Felder said. "I think option 2 (removal) is going to be the option that the majority of council goes with."



[WATCH VIDEO NEWS REPORT HERE](#)

Council members will not vote on Wednesday on any proposal, but a vote could be scheduled as the next council voting meeting on February 13 or in March.

District 14 council member Philip Kingston said he expects the briefing to be controversial, but not because of a close council vote on whether to remove.

Instead, Kingston said he expects push back from city staff on the timing of the memorial removal after a vote.

Language included in the Option 2 for removal mentions a time period of up to 65 days after the vote to allow for a hearing before the Landmark Commission. Pioneer Park sits in a historic overlay and oversight from the Landmark Commission and the City Planning Commission typically accompanies any proposed change in such zones.

Kingston says if the council votes to remove the Confederate memorial, no further action should be taken, other than removal.

"This is an issue where council's vote should be the final word," Kingston said.

After the violence in Charlottesville, Dallas mayor Mike Rawlings created a task force to examine all Confederate markers and monuments.

The Dallas City Council passed a resolution in September 2017 to immediately remove the Robert E. Lee and Confederate Soldier monument in Oak Lawn.

The task force made final recommendations later in the fall which included renaming Lee Park back to its original Oak Lawn Park name before the 1936 dedication of the statue.

The task force also recommended to add more explanation and context to Confederate markers at Fair Park and the removal of the Confederate memorial at Pioneer Park.

In April 2018, city staff recommended the memorial not be removed, but instead preserved with the addition of plaques for historical context. After the council asked for more information from the Office of Cultural Affairs, the topic was shelved until a new council member in District 4 could be seated.



WATCH VIDEO NEWS REPORT [HERE](#)

Carolyn King Arnold took the seat last month after former Mayor Pro Tem Dwaine Caraway resigned after pleading guilty to accepting bribes in August.

<https://www.wfaa.com/article/news/local/dallas-county/dallas-council-to-take-up-confederate-memorial-in-downtown-dallas/287-8d6f28d4-45b7-417a-a854-2dc719f9cf5e?ref=exit-recirc>

From a Morning News "expert" on Confederate Monuments:

As a historian, my instinct was to preserve Confederate monuments, but I changed my mind
February 2, 2019 *Written by* **W. Marvin Dulaney, DMN Contributor**

Editor's note: The author will give a lecture on this topic on Thursday at 7 p.m. at Wilshire Baptist Church at an event sponsored by The Dallas Morning News.

For over a century, monuments dedicated to Confederate icons and the Confederacy have spread lies about the cause of the Civil War. The massive building campaign of the United Daughters of the Confederacy between the 1890s and the 1930s spread the myth that Confederate leaders and soldiers had fought for a "just cause" of freedom and liberty similar to the principles and ideals of our nation's Founding Fathers.

Moreover, Confederate monuments were symbols of the mythical "lost cause" that asserted that the values and principles for which Confederates fought a bloody Civil War were right and just. Thus, when the Confederacy lost the war, all of us lost our last opportunity to defend ourselves and to resist an oppressive federal government that continues to usurp our rights and freedoms.

Of course, none of this is true.

Confederate leaders *and* soldiers fought to defend slavery. The neo-Confederates and the defenders of Confederate monuments repeatedly cite the fact that in 1860 only 25 percent of southerners owned enslaved African-Americans and that slavery was not the most important cause of the Civil War. Nevertheless, when all of the southern states wrote their secession ordinances and justifications for committing treason against the government of the United States, these documents did not list "state's rights," "tariffs" or "economics" as their rationale for secession. Instead, they called it as they saw it: The defense of slavery was the reason they were forced to secede from the United States.

An example of this fact is the state of Texas. In January 1861, the classes of white men who could vote in the state voted 46,129 for secession and only 14,697 opposed it. The delegates to the secession convention then adopted the state's Ordinance of Secession, on Feb. 1, 1861 by a vote of 166-8. The words "state's rights" are not even in the ordinance. Instead, there are six references to the need by white Texans to stand with the "slaveholding states" and to defend their rights to keep "negro slavery" and to subordinate the "African race." At the end of the Ordinance, as Texans were summarizing why the state had to secede and join the Confederacy, they included these words as justification:

"That in this free government all white men are and of right ought to be entitled to equal civil and political rights; that the servitude of the African race, as existing in these States, is mutually beneficial to both bond and free, and is abundantly authorized and justified by the experience of mankind, and the revealed will of the Almighty Creator, as recognized by all Christian nations; while the destruction of the existing relations between the two races, as advocated by our sectional enemies, would bring inevitable calamities upon both and desolation upon the fifteen slave-holding States. By the secession of six of the slave-holding States, and the certainty that others will speedily do likewise, Texas has no alternative but to remain in an isolated connection with the North or, unite her destinies with the South."

In 1861, it was clear what led southern white men to vote for secession. According to Alexander H. Stephens, the vice president of the Confederate States of America, who helped to write the CSA's constitution that only differed from the U.S. Constitution in its recognition of the right to hold people as slaves, slavery was "the cornerstone of the South," and it had to be defended.

Thirty years later, the United Daughters of the Confederacy sought to rewrite the history of the South's treasonous folly by creating the "lost cause" myth. The UDC approached its task by building monuments to Confederate heroes and soldiers and

by revising the facts about the cause of the Civil War. Led by some of the South's most prominent white women, the UDC erected monuments throughout the southern states. Indeed, if one did not know any better, he or she would see the monuments, schools, U.S. military forts and streets and highways named for Confederate icons as representative of how the Confederate states were the actual victors of the Civil War, rather than as the losers that they were.

Contributing to this overall lie on the landscape was that the UDC placed markers and plaques on these monuments extolling the heroism, nobility, courage, dedication, patriotism, sacrifice, valor, fortitude, and duty of Confederate soldiers and icons. On none of these monuments is there mention of the true legacy of slavery in the South and the Confederacy: racism, white supremacy, rape, brutality, discrimination, treason and the deaths of 750,000 Americans.

An example of how Confederate monuments lie about the actual actions and legacy of so-called Confederate "heroes" is the equestrian statue dedicated to Nathan Bedford Forrest in Memphis, Tenn. Before the war, Forrest was a notorious slave trader. During the war he became even more infamous for the massacre of 300 African-American soldiers at Fort Pillow after they had surrendered. Of course, in 1865 he was also the founder and first Grand Dragon of the Knights of the Ku Klux Klan. Nevertheless, his statue revered him as:

"Nathan Bedford Forrest, July 13, 1821 - October 29, 1877, Erected by his countrymen in honor of the military genius of Lieutenant General Nathan Bedford Forrest Confederate States Army 1861-1865. Those hoofbeats die not upon fame's crimsoned sod/But will ring through her song and her story;/He fought like a Titan and struck like a God/And his dust is our ashes of glory."

Fortunately, the citizens of Memphis, acting on the facts of his life, removed his statue on Dec. 20, 2017.

In addition to its building campaign to glorify the icons and soldiers of the Confederacy, the United Daughters of the Confederacy also sought to control the interpretation of the history of the Civil War. In this the women were also very successful, and they were assisted by southern state legislatures. The UDC used its influence to shift the cause of the Civil War from the South's defense of slavery to a defense of state's rights, southern honor and the homeland, and to portray the South's "Lost Cause" as a noble and honorable one. They reviewed textbooks used in the South's public schools to make sure the books presented the "correct version" of the Civil War. Usually, that the Civil War was a conflict caused by the battle between the North and the South over "state's rights."

In some cases, the UDC even mandated that teachers and professors in southern public schools and colleges teach the "correct version" of both the Civil War and the 12-year period after the Civil War called Reconstruction. In some cases, if teachers and professors did not teach the "correct version" of the Civil War and Reconstruction, the UDC agitated for and demanded their dismissal. In many cases, even textbook publishers capitulated to the southern version of these key events in American history and some teachers and the students in the northern states had to use textbooks that presented the "lost cause" version of the cause of the Civil War.

I have spent the majority of my life as an advocate for historical preservation and truth. As a preservationist, I even advocated for the preservation of Confederate monuments, believing that all of us needed to see these monuments as historical evidence of the evil of the Confederacy and its defenders. But after taking a closer look at them and the historical lies that they present and perpetuate, and the reverence that they hold upon the nation's landscape I was convinced that all of them need to come down.

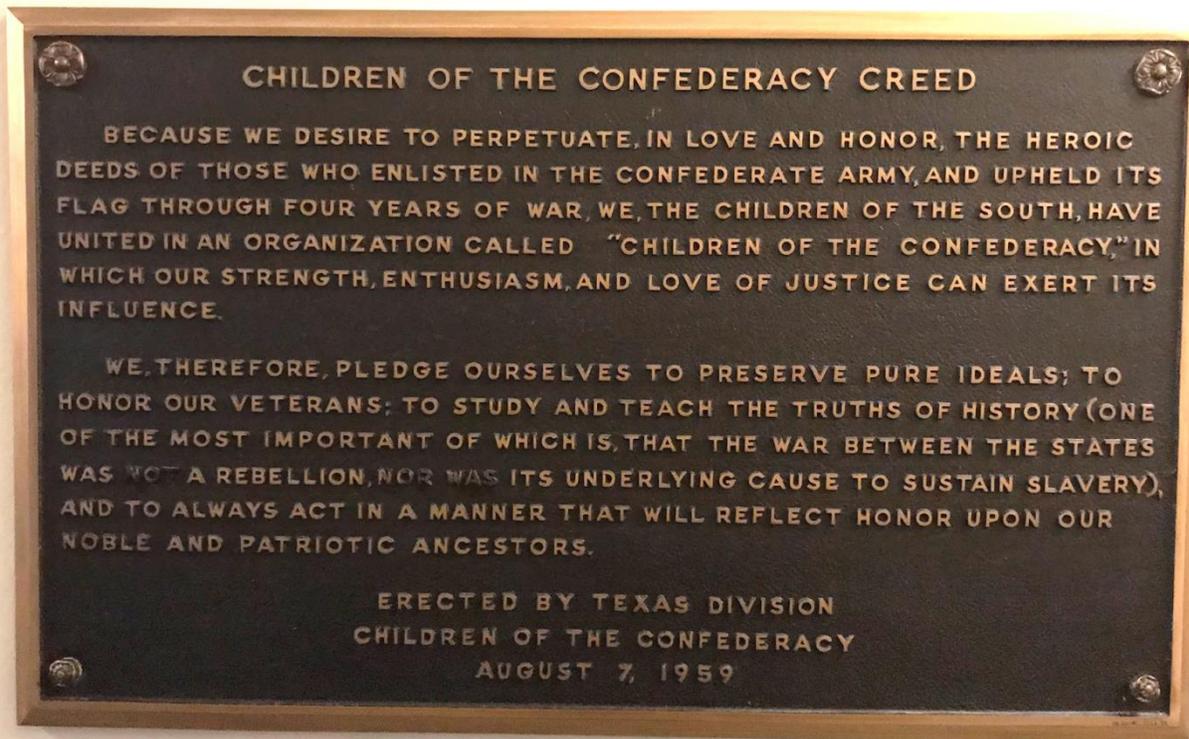
All of them should be placed in museums with labels and interpretive plaques that tell the true history of the Confederacy, its leaders, and its soldiers.

The Confederate monument in Dallas' Pioneer Park is definitely one that should come down. While the city did the right thing by removing the Robert E. Lee statue in Oak Lawn Park, it has perpetuated and continued the lie that Lee, Stonewall Jackson, Jefferson Davis and Albert Johnston are heroes and deserve reverence and a special presence on the city's landscape. They do not; they are traitors. They are men who caused the deaths of 750,000 Americans over slavery — more American deaths than in all of the nation's wars combined from the American Revolution to Iraq and Afghanistan. So, why is the City Council afraid to remove these traitors from the city's landscape?

W. Marvin Dulaney is an associate professor of history emeritus at the University of Texas at Arlington and an expert on Confederate monuments. He wrote this column for The Dallas Morning News.

What's your view?

Got an opinion about this issue? [Send a letter to the editor](#), and you just might get published.



Another Texas Monument to be Removed--no Discussion as Usual!

Robert Devine

Fort Worth, TX, United States

JAN 11, 2019 —

AUSTIN, Texas (AP) — Texas Gov. Greg Abbott agreed Friday to remove a plaque in the state Capitol that rejects slavery as the underlying cause of the Civil War, bending after years of resistance by state Republican leaders in the face of Confederate monuments falling nationwide.

A unanimous vote by the State Preservation Board, which Abbott chairs, ordered the removal of the 60-year-old plaque that pledges to teach “the truths of history,” adding that “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.”

The State Preservation Board is governed by Texas’ three most powerful Republicans — Abbott, Lt. Gov. Dan Patrick and newly chosen House Speaker Dennis Bonnen. They quickly voted to remove the plaque with no discussion and left without speaking to about a dozen reporters in the room. None of their offices immediately returned messages for comment.

The plaque was first hung in 1959. It remained mounted to a wall next to a staircase in the Capitol after the vote, and it was unclear when it would be removed.

Texas has taken down Confederate plaques before. In 2000, then-Gov. George W. Bush’s administration removed two Confederate memorial plaques in the state Supreme Court building following pressure from the Texas NAACP.

[Kirk David Lyons](#)

TEXAS- the new sink-hole of corruption.

The disgrace of taking down the Children of the Confederacy Plaque in the Texas State Capitol by the disgusting **Abbott-Patrick-Bonnen cabal** imperils the traditional heritage of all normal Texans.

.It wasn't always this way. I present here a tale from an old friend on the way it used to be:

My formative years were spent working in the Texas House where debate in the Billy Clayton era (1970s) was given full reign. We might well know the outcome of a vote, but Speaker Clayton always gave everyone the opportunity to have his or her say. I am disgusted by this smug caricature of an open meeting (Capitol Preservation Board meeting on the Children of the Confederacy plaque) where there is even no pretense of debate, where it is all carefully orchestrated by obviously having had a previous meeting in violation of the Open Meetings Law in order to determine who is to make the motion and who is to second. There was no mention of any letters from the public nor of any opinions about the plaque. They acted in such a manner that it was obvious no more consideration was given by this public body of high governmental officials to the consequences of what they were doing than if they had been removing dirty dishes from the kitchen table. All walking in lock step with the major newspapers, the pointed headed bureaucrats, the intelligentsia, the multinational corporations, and the Marxist professors. I am totally disgusted by what I see as an illustration of the breakdown in our democratic system. Our republican form of government can only last as long as those who represent us make some semblance of trying to represent us. God help us. Texas has followed California and the rest of the country for their were surely no Texans on that podium voting today.

Two members were absent, those, interestingly, the most likely to have voted against removal or at least have thought about it. I would wager a pretty penny that they were told to stay away if they had any qualms about taking the plaque down. Clearly, Abbot wanted -- and got---a unanimous 4-0 vote.

And support www.slrc-csa.org

[Kirk David Lyons](#)



Confederate plaque at Texas Capitol is set to come down after unanimous vote

Written by *Lauren McGaughy, Texas Government Reporter*

1/11/2019 Updated at 11:35 a.m. with remarks from Reps. Eric Johnson, D-Dallas, and Jeff Leach, R-Plano.

AUSTIN — The Texas board in charge of historical monuments at the state Capitol has voted to remove a divisive Confederate plaque.

On Friday morning, the State Preservation Board voted unanimously to take down the Children of the Confederacy plaque, which claims slavery was not the underlying cause of the Civil War.

The board members — who include Gov. Greg Abbott, Lt. Gov. Dan Patrick and Texas House Speaker Dennis Bonnen — did not make any remarks at the meeting, which lasted only about five minutes. They did not discuss how or when the plaque would come down or what would be done with it.

Preservation Board officials told *The Dallas Morning News* after the meeting that they were still discussing how to remove the plaque and did not expect it to come down this weekend.



Rep. Eric Johnson, D-Dallas, speaks to members of the media after the State Preservation Board voted to remove a Children of the Confederacy plaque that is displayed outside his Capitol office.

(Ashley Landis/Staff Photographer)





Board member Jeff Leach, who is also a Republican state House member from Plano, made the motion to remove the controversial marker, which has hung in the state Capitol since 1959. After the meeting, he said he was "proud" to vote for its removal: "This inaccurate plaque is a historical abomination — and I am happy to know that it will no longer have a home in the Texas Capitol."

Democrats had long asked for the plaque to be taken down. But their calls didn't gain much momentum until Rep. Eric Johnson began a formal process to remove the plaque last year. In his Capitol office after Friday's meeting, Johnson said he was feeling "an interesting mix of emotions."

"This is really not a time to pat ourselves on the back," said the Dallas Democrat. "I'm glad that the Preservation Board ultimately decided to remove it. But, again, 60 years is a long time for a blatant lie to sit in the state Capitol like that."

Johnson added that he was surprised by how quickly the decision was made Friday morning. He called the vote "perfunctory" and "devoid of emotion" but said he hoped the removal would spur a broader conversation about the history of the Civil War and the dozens of other nods to the Confederacy on the grounds of the Capitol.

"This isn't actual history," Johnson said of the plaque. "This is the early or mid-20th-century version of fake news. And that's exactly why it had to come down."

Texas Attorney General Ken Paxton, in an opinion issued late last year, said the plaque could come down without a vote of the full Legislature. The Preservation Board's six governing members could also vote to remove it, he said.

The board is made up of the governor, lieutenant governor, speaker, one state senator, one additional state representative and one member of the public. Lt. Gov. Dan Patrick did not vote to appoint a member of the Senate after the term of Lois Kolkhorst, R-Brenham, expired this week. The other five members all voted to remove the plaque.

Abbott, Bonnen and Leach, all Republicans, had previously called for the plaque's removal, citing its historical inaccuracy.

<https://www.dallasnews.com/news/texas-politics/2019/01/11/live-coverage-texas-board-votes-whether-remove-of-confederate-plaque>



Some thoughts concerning the Texas Capitol building Children of the Confederacy Plaque

• [fbbussey](mailto:fbbussey@cctc.net) <fbbussey@cctc.net>

Politicians talk a good story but that seems to be all they do.

Abbott has [previously said](#) removing monuments "won't erase our nation's past, and it doesn't advance our nation's future."

After calls for the plaque to be removed, Gov. Greg Abbott, who is chairman of the Preservation Board, said it was up to the Legislature to vote to remove the plaque because the Legislature approved it in 1959. "But because the Legislature was the body that put it up, it's the Legislature's responsibility to take it down. I don't think a governor should unilaterally have the authority to be dismissive of an act of the Legislature. If you can do that with one issue, you can do that with virtually any issue, and I think that raises questions." Abbott said in a debate with Democratic gubernatorial candidate Lupe Valdez

Now that the election is over, Get your Texas Attorney General to give you an easy out -

The State Preservation Board, the Legislature, the **Texas Historical Commission** and the **Capitol curator** all have the authority to remove a plaque in the Capitol that honors the Confederacy and states that slavery was not a cause of the Civil War, Texas Attorney General Ken Paxton said in an [opinion](#)

Most Texas voters say they don't want to remove Confederate monuments or put them in museums. There are [more than 180](#) public symbols of the Confederacy around Texas, including a dozen on [Capitol grounds](#).

Which one will be the next on the **NAACP chopping block** as our elected officials continue to do their bidding.

That is the question that needs to be asked of our State wide elected officials including [Dennis Bonnen](#), Texas House speaker, who applauded Gov. Greg Abbott's efforts and voiced his support for removing the plaque and Texas Attorney General [Ken Paxton](#) who gave them the easy out.

Links to all news stories are below, read them and weep as the Republicrats (US, derogatory) continue to play Three-card Monte, one of the oldest con games around, on the voters of Texas.

[September 19, 2017](#)

Speaker Straus calls for removal of 'Children of the Confederacy Creed' plaque

[October 24, 2017](#)

Representative requests 'Confederate Creed' plaque be removed from Texas Capitol

Eric Johnson (Democrat from Dallas) submitted the "official request" to remove the plaque from the Texas Capitol.

[November 21, 2018](#)

Texas AG says board led by Gov. Greg Abbott can remove Confederate plaque in the Capitol

ATTY GEN, Paxton, a Republican issued an opinion saying, "Removal is at the discretion of the Legislature, The State Preservation Board OR the Texas Historical Commission.

Because of that opinion, State Representative Eric Johnson (D-Dallas) sent an updated request to Texas State Preservation Board Executive Director Rod Welsh Wednesday requesting a confederate plaque be removed because of its factual errors.

December 4, 2018

Dennis Bonnen, presumptive next Texas House speaker, backs removal of Confederate plaque

Republican state Rep. [Dennis Bonnen](#), who is expected to lead the lower chamber next year, applauded Abbott's efforts and voiced his support for removing the plaque.

"I commend the Governor for calling this meeting to begin the process of removing the confederate plaque from the halls of the State Capitol," the Angleton lawmaker said in a statement to The Texas Tribune. "It is historically inaccurate, and I stand by those who have called for its removal."

January 10, 2019

Texas leaders to discuss the removal of 'Children of the Confederacy Creed' plaque in Texas Capitol

Multiple state leaders have called for a plaque labeled the 'Children of the Confederacy Creed' to be removed from the Texas State Capitol. The Texas State Preservation Board will meet on Friday to discuss the matter.

AUSTIN, Texas — The Texas State Preservation Board is set to meet on Friday to discuss the removal of a confederate plaque located in the Texas State Capitol building.

The 'Children of the Confederacy Creed' plaque was called to be removed over a year ago by Texas State Representative Eric Johnson (D-Dallas).

The State Preservation Board responded to Rep. Johnson to let him know they will examine the complex subject.

Rep. Johnson sent an updated request for the plaque to be removed to Texas State Preservation Board Executive Director Rod Welsh to remove the plaque due to factual errors, in November 2018.

The 'Children of the Confederacy Creed' is stated on the plaque and says:

"BECAUSE WE DESIRE TO PERPETUATE, IN LOVE AND HONOR, THE HEROIC DEEDS OF THOSE WHO ENLISTED IN THE CONFEDERATE ARMY, AND UPHELD ITS FLAG THROUGH FOUR YEARS OF WAR, WE, THE CHILDREN OF THE SOUTH, HAVE UNITED IN AN ORGANIZATION CALLED 'CHILDREN OF THE CONFEDERACY,' IN WHICH OUR STRENGTH, ENTHUSIASM, AND LOVE OF JUSTICE CAN EXERT ITS INFLUENCE."

"WE, THEREFORE, PLEDGE OURSELVES TO PRESERVE PURE IDEALS; TO HONOR OUR VETERANS; 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), AND TO ALWAYS ACT IN A MANNER THAT WILL REFLECT HONOR UPON OUR NOBLE AND PATRIOTIC ANCESTORS."

"ERECTED BY TEXAS DIVISION

CHILDREN OF THE CONFEDERACY

AUGUST 7, 1959"

Governor Greg Abbott and Speaker Dennis Bonnen are both members of the State Preservation Board and agree the plaque should be removed.

The meeting will be at 10:30 a.m. on Jan. 11, at the Texas State Capitol

<https://www.kvue.com/article/news/texas-leaders-to-discuss-the-removal-of-children-of-the-confederacy-creed-plaque-in-texas-capitol/269-297cff57-6701-4168-958b-be6ff7498cfa>

December 4, 2018

Dennis Bonnen, presumptive next Texas House speaker, backs removal of Confederate plaque

After Gov. Greg Abbott announced a Jan. 11 gathering of the State Preservation Board, which oversees the Capitol grounds, the likely next Texas House speaker applauded a "meeting to begin the process of removing" the controversial plaque.

After a yearlong push to remove a controversial "Children of the Confederacy Creed" plaque from inside the Texas Capitol, momentum appears to be picking up steam.

On Monday Gov. [Greg Abbott](#) announced a Jan. 11 meeting of the State Preservation Board that oversees the Capitol grounds and the likely next Texas House Speaker said he supports removing the plaque, The Dallas Morning News [first reported](#). The plaque, which was erected in 1959, asserts that the Civil War was "not a rebellion, nor was its underlying cause to sustain slavery."

Republican state Rep. [Dennis Bonnen](#), who is expected to lead the lower chamber next year, applauded Abbott's efforts and voiced his support for removing the plaque.

"I commend the Governor for calling this meeting to begin the process of removing the confederate plaque from the halls of the State Capitol," the Angleton lawmaker said in a statement to The Texas Tribune. "It is historically inaccurate, and I stand by those who have called for its removal."

Abbott called the meeting in a letter, which did not specify an agenda, to preservation board executive director Rod Welsh. But a spokesperson for the board told the Tribune this afternoon that this will be the Abbott-led board's first meeting since March 2017, and word of it comes nearly two weeks after Attorney General [Ken Paxton issued an opinion](#) saying the Legislature or the panel is among those who have the power to unilaterally remove the plaque.

Additionally, the meeting will fall three days after the start of next year's legislative session, when Bonnen is expected to take over the speakership. Both the Texas House speaker and the lieutenant governor serve as co-vice chairs on the preservation board under Abbott.

The push to remove the plaque began last year after state Rep. [Eric Johnson](#), D-Dallas wrote a letter to the preservation board asking for the removal of Confederate iconography from the state Capitol. He previously said that the Confederacy plaque, which is located outside of his Capitol office, "is not historically accurate in the slightest, to which any legitimate, peer-reviewed Civil War historian will attest."

Johnson told the Tribune late Monday he was glad to have Bonnen's support.

"He rarely minces words and he rarely hesitates to act, and so I'm glad he agrees that the plaque should come down, which I am confident it will," Johnson said.

In September 2017, outgoing House Speaker [Joe Straus](#), R-San Antonio, also chimed in on the debate, writing a separate letter to the preservation board last month [asking that the same plaque be removed](#). He recently said that he didn't think the decision to remove the plaque should be delayed until the Legislature convenes next month.

"I remain ready to remove the blatantly inaccurate Children of the Confederacy plaque," he said. "There's no need to delay this."

Disclosure: The State Preservation Board has been a financial supporter of The Texas Tribune, a nonprofit, nonpartisan news organization that is funded in part by donations from members, foundations and corporate sponsors.

<https://www.kvue.com/article/news/local/dennis-bonnen-presumptive-next-texas-house-speaker-backs-removal-of-confederate-plaque/269-620663414>

November 21, 2018

Fight to remove Children of the Confederacy plaque continues in Texas Capitol

An ongoing battle to remove the "Children of the Confederacy Creed" plaque from the Capitol's walls is continuing, some saying the plaque is factually incorrect.

AUSTIN — Texas Attorney General Ken Paxton issued an opinion Wednesday stating the decision to remove or relocate monuments or memorials, such as a Children of the Confederacy plaque, is at the discretion of the Legislature, State Preservation Board or the Texas Historical Commission.

Because of that opinion, State Representative Eric Johnson (D-Dallas) sent an updated request to Texas State Preservation Board Executive Director Rod Welsh Wednesday requesting a confederate plaque be removed because of its factual errors.

<https://www.kvue.com/article/news/politics/fight-to-remove-children-of-the-confederacy-plaque-continues-in-texas-capitol/269-616624541>

November 21, 2018

Texas AG says board led by Gov. Greg Abbott can remove Confederate plaque in the Capitol

State Rep. Eric Johnson, D-Dallas, renewed his call to take down the plaque, noting that the preservation board had never approved his request to do so.

The Texas Legislature or a state board chaired by Gov. Greg Abbott can remove a plaque in the Capitol honoring Confederates, Attorney General Ken Paxton said in [a published opinion](#) Wednesday, providing clarity to a longstanding question over who has the power to do so — and how it can be done.

The "Children of the Confederacy Creed" plaque, which asserts that that the Civil War was "not a rebellion, nor was its underlying cause to sustain slavery," had been the cause of controversy for lawmakers for months. Several have called it offensive and historically inaccurate.

Last October, state Rep. Eric Johnson, D-Dallas, [called for the plaque's removal](#) and submitted a formal request to do so to the Texas State Preservation Board, which is chaired by Abbott and includes four other Republican elected officials and one citizen representative. Johnson, whose office is near the plaque, renewed those calls on Wednesday, noting that his request was never approved.

"They could take it down before the end of business today," he said in an interview. "There shouldn't be any confusion that the method I've chosen to go about this is the right one."

Abbott [said following a meeting with Johnson last year](#) that he would have the preservation board "look into" how to remove the plaque. Paxton's opinion made clear that three groups could make that decision: the Legislature, the Texas Historical Commission or the preservation board.

And any legislator can submit a form to request the removal of a “monument or memorial” — as Johnson did — and submit it to the preservation board, Paxton said. The curator of the Capitol, who works for the board, can approve the change — or the board has the discretion to do it itself. Ali James, the curator, did not immediately respond to requests for comment.

Abbott’s didn’t respond to a request to comment on Paxton’s opinion. But during a gubernatorial debate earlier this year, he indicated that the preservation board should not be the one choosing to take down the plaque.

“This plaque was put up at a vote by the Texas Legislature. It’s the Texas Legislature with the responsibility to take it down,” he said. “Should they take it down because of the factual inaccuracy? Absolutely.”

Paxton said the Legislature could remove the plaque through concurrent resolutions, as it has done with other artifacts and monuments in the past.

But outgoing House Speaker Joe Straus — who is a member of the preservation board — suggested there was no reason to send the debate to the Legislature.

“I remain ready to remove the blatantly inaccurate Children of the Confederacy plaque,” he said. “There’s no need to delay this.”

<https://www.texastribune.org/2018/11/21/confederate-plaque-capitol-greg-abbott-eric-johnson/>

October 24, 2017

Representative requests ‘Confederate Creed’ plaque be removed from Texas Capitol

Rep. Eric Johnson’s (D-Dallas) official request to the State Preservation Board said the ‘Children of the Confederacy Creed’ plaque is historically inaccurate and should be removed from the Texas Capitol.

AUSTIN – A state lawmaker has filed an official request to have the “Children of the Confederacy Creed” plaque removed from the Texas Capitol.

Rep. Eric Johnson (D-Dallas) submitted an official request to have the plaque – which states the Civil War was “not a rebellion, nor was its underlying cause to sustain slavery” – to the State Preservation Board. Under Texas law, the board has the authority to approve changes to the Texas Capitol, including relocating artwork and furnishings. Johnson’s office said the representative cited the plaque’s “historical inaccuracy” as the reason for the proposed relocation.

“I have taken every step legally necessary to request that this historically inaccurate plaque be removed from the Texas Capitol. It’s now time for the State Preservation Board to act, and I look forward to its favorable and expeditious consideration of my request,” Johnson said in a release. His office added that Johnson is set to meet with Gov. Greg Abbott, who is Chairman of the State Preservation Board, on Oct. 27.

House Speaker Joe Straus also [called for the plaque’s removal in September](#).

<https://www.kvue.com/article/news/state/texas-news/representative-requests-confederate-creed-plaque-be-removed-from-texas-capitol/269-485613048>

September 19, 2017

Speaker Straus calls for removal of ‘Children of the Confederacy Creed’ plaque

House Speaker Joe Straus said the Children of the Confederacy Creed plaque "is not accurate, and Texans are not well-served by incorrect information about our history."

AUSTIN – Texas House Speaker Joe Straus said he is calling for the State Preservation Board to remove the Children of the Confederacy Creed plaque on the first floor of the Texas Capitol.

Straus said the plaque does not meet the standard for being historically accurate and appropriate. "The plaque says that the Civil War was not an act of rebellion and was not primarily about slavery. This is not accurate, and Texans are not well-served by incorrect information about our history," Straus said.

The full post on Speaker Straus' Facebook post reads:

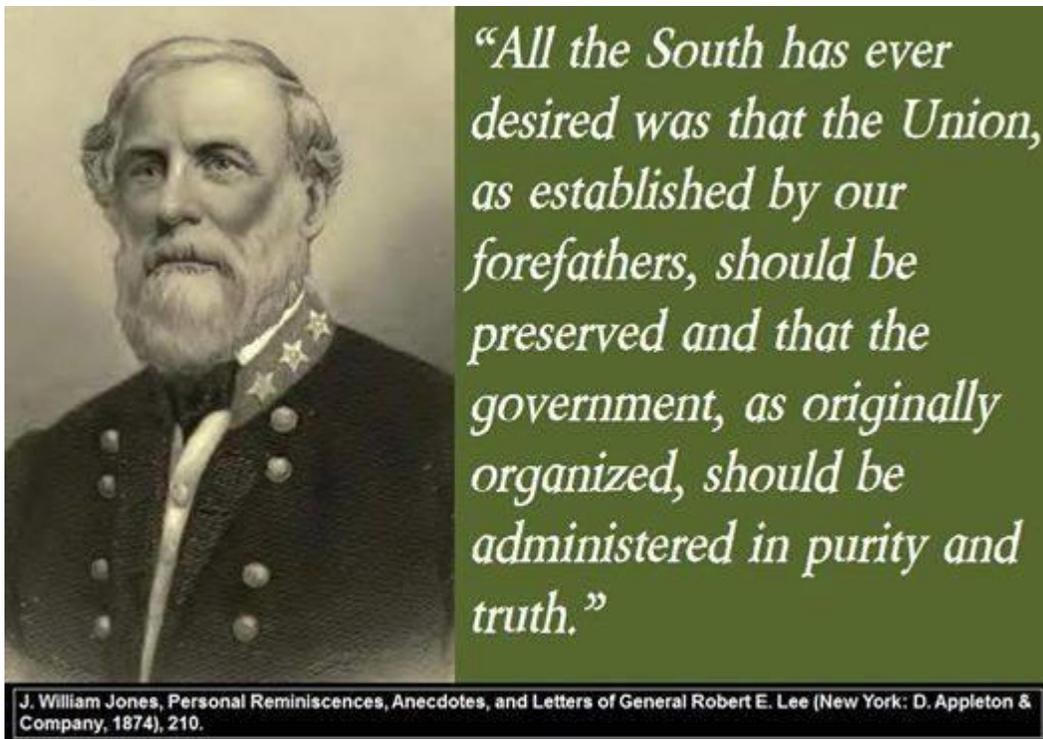
"Today I am sending a letter to my fellow members of the State Preservation Board regarding the Children of the Confederacy Creed plaque on the first floor of the Capitol.

"Confederate monuments and plaques are understandably important to many Texans. But it is important that the historical information displayed on the Capitol grounds is accurate and appropriate. The Children of the Confederacy Creed plaque does not meet this standard. The plaque says that the Civil War was not an act of rebellion and was not primarily about slavery. This is not accurate, and Texans are not well-served by incorrect information about our history.

"Those of us who serve on the State Preservation Board should direct staff to identify the steps necessary to remove this plaque as soon as practicable. Texans should expect to see an accurate depiction of history when they visit their state Capitol. As I have stated before, I also believe that Preservation Board Staff should study the historical accuracy and context of other symbols on the Capitol grounds. For example, some of the language that explains and describes monuments may need updating. We have an obligation to all the people we serve to ensure that our history is described correctly, especially when it comes to a subject as painful as slavery."

<https://www.kvue.com/article/news/state/texas-news/speaker-straus-calls-for-removal-of-children-of-the-confederacy-creed-plaque/269-476958397>

"Have I therefore become your enemy because I tell you the truth?" Galatians 4:16



Houston lawmaker wants to end "Confederate Heroes" holiday

WATCH VIDEO NEWS REPORT [HERE](#)

There's been talk for years about removing a confederate memorial from the state Capitol. But now, one state lawmaker has filed a bill to eliminate Confederate Heroes Day.

By [Tom Abrahams](#)

Monday, February 04, 2019 07:26PM

HOUSTON, Texas (KTRK) --

There's been talk for years about removing a [confederate memorial from the grounds of the state Capitol](#).

Last year, a Houston man [was even sentenced to six years in prison](#) for attempting to blow up a confederate monument in Houston. But now, one state lawmaker has actually filed a bill to eliminate a state holiday that celebrates confederate heroes.

"It's a part of the history that you don't want to continue to remember," said State Representative Jarvis Johnson of Houston. "Everyone has had relatives that have done a dastardly deed, and I don't think it's necessary to embrace that aspect of our history."

Johnson says there is nothing heroic about the confederacy, and he thinks a holiday commemorating confederate heroes makes no sense.

He's filed House Bill 1183. It would eliminate [Confederate Heroes Day](#) from the list of eight state holidays. Confederate Heroes Day is celebrated on Jan. 19. He says previous bills have sought to rename the holiday and move its date. HB 1183 gets rid of it all together.

"At the end of the day you chose to fight for an idea of keeping another human being in bondage," said Johnson. "We shouldn't celebrate that. Those are not heroes."

Previous versions of the bill, sponsored by other legislators, failed to make it to the floor for a vote. Johnson hopes his bill becomes law.

Follow Tom Abrahams on [Facebook](#) and [Twitter](#).

<https://abc13.com/society/houston-lawmaker-wants-to-end-confederate-heroes-holiday-5120719/?fbclid=IwAR289zbufjaDW3wOswN4VuvFYg-hepHRS3JGo316JbliNuAnixZa8YzVBls>

Petition Request and Joan Hough Comments on Slavery and Monuments ·

• **Joan Hough** <johough@swbell.net>

The hyperlink for the petition I hope you Texans will sign is found at the bottom of my message here.

My thoughts on this subject are included with the petition request hyperlink. Please forgive me for the typo errors- I have no time to do in good proofreading on what I dashed off- am in the process of trying to pack to move— I couldn't resist, despite my lack of time- commenting a bit on the non-ceasing attacks on truth- and the anti-monument, anti-flag- Marxist -inspired bigotry against white Southerners and our culture. The enemy of truth totally omit saying that thousands of blacks owned slaves—even northern blacks owned black slaves. That truth is just another one our enemies hide and get by with hiding.

I'm ready to join a Prevention of Mental Cruelty by Liars to Decent Americans group.

WHY SIGN THE SAVE THE MONUMENTS PETITION?

By JHough

You may find interesting the fact that Confederates in Texas are involved in Petition circulating. I, for one, am sick of a minority group, aided and abetted by academia, destroying the gorgeous historical monuments that mean so much to my family. Not only are the monuments great works of art that should be preserved because of their esthetic and historical value, but they are representatives of the truth that the War was not fought by the north to free slaves or by the South to keep them. —My Southern family members certainly weren't stupid— They did not think slavery worth dying for. In fact, most Southerners were citizens in states whose citizens did not think slavery even worth seceding for, much less dying for. Their states seceded for reasons unrelated to slavery. A major one was the desire of the citizens to avoid the poverty destined by the Republicans' creation of a new Tariff of Abomination, the Morrell Tariff (a money-sucking tax designed to rape the South and enrich the north). Another reason was because invaders dared intrude in Southern lives and on Southern land. (Too bad we did not build us a replicate of the Great Wall of China!) My people fought because they were under attack by invading hordes consisting of thousands upon thousands of hired guns—men who could not even speak English. The underlying reason for secession for the folks in every state, of course, was the U.S. Constitution. Southerners' family members had worked hard to get the thing written and ratified; the newly immigrated Northerners had no ties to the Constitution; it means nothing to them. Most of them had not even read it— probably because they could not read English. Southerners believed in the Constitution just as they believed in their Bibles. Northerners did not. Lincoln had twisted the meanings of the Constitution so much, it was what he wanted it to be, not what Southerners had signed into existence. My Confederate family members were cognizant of the fact that their great grandfathers had seceded from Britain for many of the same reasons the people of the South seceded from the United States. And these are just a few of the reasons Southerners, the real Constitutionalsists in America, and the only people with a true devotion to real principles, seceded.

The slavery lie is the most notorious effort of whitewashing evil the world has ever known. The Marxist-Republican controlled Yankees committed the vilest of war crimes against Southern humanity—and have covered them up by brainwashing Americans from cradle to grave with Marxist-devised propaganda presented in cradle to grave indoctrination skillfully put into all schools by the Victors in 1865, and renewed in later years by the work of Marxist Critical Theorists, as one of the goals of their infiltration of academia. The US government simply had to mutate its committed evil into a grand humanitarian endeavor, blanket the South with guilt, and label its people as hopelessly ignorant, stupid rednecks or innocent, noble, blacks, horrifically mistreated by dumb whites.

How different is the truth! Northerners were NOT great humanitarians, but were brutal, murderous invaders of a peaceful South well on the way to finding a solution allowing the elimination of slavery. Anyone denying this truth is too conditioned to think logically. Until the Invasion, there were more abolition societies in the South than in the north. Until the Invasion, the Planters themselves were in organized abolition groups. How to do it was the problem, not if it should be done. Southerners were aware that industrialization was on its way, human labor would eventually not be the best way even to pick cotton. The Republican “slavery” lies are proved to be lies. Even President Lincoln disavowed that he invaded the South to free slaves. His disavowal lasted—until the very middle of his War. It was then, when the north was losing, that he feared England and France might come to the aid of the South, so succumbed to the harangues of that member of Communism International, Horace Greeley, and issued that nonsensical Emancipation Proclamation that did not even free slaves in the slave states remaining in the Union. Freeing slaves, however, was not its purpose—its real purpose was to halt aid to the South from France and England.

In the name of my Confederate DNA which comes to me via my great grandfathers Henry Clay Hough and John Beldon Sparkman, and my great, great grandfather David W. Sedberry, in memory of them and of a multitude of Great and Great Great Uncles including Wade Hampton Hough, John C. Hough, Eli E. Hough and three Wade uncles, plus scores of Hough cousins, Sparkman cousins and cousin, General Wade Hampton....and my grandsons' Great, Great Great, Great grandfather, Brigadier General Leroy Augustus Stafford, I am dedicating these, the last years of my life to standing up for truth filled, absolutely provable, SOUTHERN HISTORY, thus I shall not cease to advocate for the protection of MY Confederate monuments.

I have organized no gang to go disintegrate that repulsive statue of Mr. Lincoln on his throne - or even to correct the quotation mistake there. I have made no attacks on a single King statue- so why is the destruction of my beautiful Confederate monuments being permitted by this government of mine? I am a member of a Texas minority group—that of white folks. I demand my privileges as a member of a legal minority—so far, I've received nary a privilege—until now, I ask for what is mine by right- that magnificent monuments paid for by my people and placed where they are by the people of the State of Texas— remain as they were originally, where they were, originally.

Throughout my life, I have paid taxes—a portion of which has gone for the upkeep, the grass cutting, the shining, the polishing of “Civil War” parks and Battle fields. In the U.S. Park in Vicksburg, Mississippi the graves of Yankee soldiers are beautifully maintained, partially at my expense. After the War of Northern Aggression—that war against Southern liberty and the South's Constitutional right to secede, Yankee soldiers killed in a bunch of Southern states were scooped up by the Victors, and at the expense of my South, were carted to Vicksburg and buried there. The land in Vicksburg was stolen from its owners. On this stolen land, Yankee graves in the Yankee only Park cemetery are kept pristine. Not a single Confederate grave is in that cemetery unless one made it there by mistake. The nearby little private Confederate Cemetery, “Soldiers' Rest,” is maintained by the goodness of heart of a few Confederate descendants. It has hundreds of white crosses (many of poor condition). Many, or most of those crosses stand over dirt—but not over caskets or bodies. The men who should lie under those crosses are still somewhere out on the battlefield. Their bones

are stealthily dug up by treasure hunters on occasion. This truth, of course, is well hidden by the great U.S. government. The Park's people teach thousands upon thousands of visitors, including school kids—that the War was fought to Free the Slaves.

How much longer must Southern tax payers allow lies to be taught America's young—when we know that “tell a lie and tell it long enough” and it mutates into incontestable truth. It is urgent for all good Southerners to come to the aid of truth. Protecting our monuments is one step in the right direction. Next we should demand that our dead Confederates get their rightful share of our tax bucks. There is a law requiring equal treatment of all soldiers who were in the so-called “Civil War,” but somehow it is not enforced.

A few of many books offering Proof that slavery was not the cause of the War of 1861-1865 or of the horror known as Reconstruction- 1865-1877- can be found in:

Frank Conner. *The South under Siege 1830-2000*

H.W. Crocker III. *The Politically Incorrect Guide to the Civil War*. Washington, DC: Regnery Publishing, Inc., 2008

Thomas J. DiLorenzo. *The Real Lincoln: A New Look at Abraham Lincoln, His agenda, and an Unnecessary War*. New York: Three Rivers Press, 2002, 2003

Thomas J. DiLorenzo. *Lincoln Unmasked*. New York: Three Rivers Press, 200

Clint Johnson. *The Politically Incorrect Guide to the South (and Why It Will Rise Again)*. Washington, DC: Regnery Publishing, Inc., 200

*****Walter D. Kennedy. *Myths of American Slavery*.** Gretna, La: Pelican Publishing Company, 2003.

James Ronald Kennedy & Walter Donald Kennedy. *The South was Right*. Gretna, Louisiana: Pelican Publishing Company, 1998

Gene Kizer, Jr. ***Slavery Was Not the Cause of the War between the States*.** Charleston and James Island, South Carolina: Charleston Athenaeum Press,

Leonard M. Scruggs. *The Un-Civil War- Shattering the Historical Myths*. Ashville, NC: Universal Media.Inc, 2011

Lochlainn Seabrook. *Lincolnology: The Real Abraham Lincoln Revealed in his Own Words*. Franklin, Tennessee: Sea Raven Press, 2011.

D. Jonathan White (Ed.). *Northern Opposition to Mr. Lincoln's War*.Waynesboro, Virginia: Abbeville Institute Press, 2014. (1 copy.)

PLEASE SIGN THE PETITION:

[Petition · Governor Abbott: Request that the Texas State Legislature enact a Monuments Protection Act · Change.org](#)

A Cautionary Tale on Monument Protection Laws

By Brion McClanahan on Jan 24, 2019



When Jefferson County Circuit Judge Michael Graffeo issued a ruling on the Alabama Memorial Preservation Act just minutes before his term expired last week, he upended the entire understanding and meaning of the original Constitution and the relationship between the States, the cities, and the general government. More importantly, though Graffeo’s decision will probably—not definitely—be overturned, the ruling provides a cautionary tale in ongoing efforts to pass similar legislation across the South.

But first, a brief history of the controversy is in order. The City of Birmingham began discussing plans to remove the Linn Park Soldiers and Sailors Confederate Monument in 2015 after the Emanuel A.M.E. Church massacre in Charleston, SC. Just one week later, then Governor Robert Bentley ordered that all Confederate flags be removed from the Alabama Confederate Monument on Capitol Hill in Montgomery. In response, the Alabama legislature began crafting the Memorial Preservation Act aimed at protecting all monuments and memorials across the State, not just those dedicated to Confederate history. Bentley was eventually forced to resign for corruption and the Act was signed into law in April 2017 by Governor Kay Ivey.

Four months later, the City of Birmingham, at the direction of former Mayor William Bell, covered the Linn Park Confederate Monument in plastic and erected a tall, black plywood barrier around its base after Ohio resident James Alex Field murdered Heather Heyer following the 2017 “United the Right” rally in Charlottesville, VA. Bell stated he did so because, “This country should in no way tolerate the hatred that the KKK, neo-Nazis, fascists and other hate groups spew.” How that related to an inanimate object dedicated over one hundred years earlier by the United Daughters of the Confederacy (not the KKK) and nearly thirty years before the rise of fascism was unclear. This was political grandstanding at its finest.

The State then sued the City of Birmingham for violating the Preservation Act, and as per the law, began demanding a \$25,000 daily fee as long as the barriers remained around the Linn Park monument. The City refused to pay, hired the Southern Poverty Law Center to help defend it in court, and kept the “plywood screen” in place for over a year.

This seemed to be a certain victory for the State. The cornerstone for the Linn Park monument was dedicated in 1894 and the monument was finally completed in 1905, making it more than forty years old. The “barrier” clearly “altered” and “disturbed” the monument because it prevented people from seeing most of the memorial or reading the inscriptions on the base. The State also contended that the City lacked standing in the case because as cities are “creatures or instrumentalities of their state of origin” they are not private citizens and therefore have no individual rights.

The City argued that the law violated its right to freedom of speech and right to due process as outlined by the First and Fourteenth Amendments to the Constitution and because corporations (cities) are persons, the State was denying fundamental civil liberties.

Graffeo, [in a thinly veiled political ruling](#), sided with the City. He reasoned that, “It is undisputed that an overwhelming majority of the of the body politic of the CITY is repulsed by the Monument.” Graffeo argued that the city has a “right to speak for itself, say what it wishes, and select the views that it wants to express,” and that by forcing the City to accept a monument with a message it finds “repulsive,” the state of Alabama was infringing on that right. He also contended that the State violated the Fourteenth Amendment by prohibiting the City from moving or altering an object on city property, thus preventing proper due process.

His entire ruling is a distortion of federalism, due process, the Bill of Rights, and the Fourteenth Amendment.

Both the Tenth and Eleventh Amendments to the Constitution make clear that the States are the building blocks of the general government. States retain all powers not delegated to the central authority and cannot be sued without their consent. The general government, then, is the creation of the States or the people thereof, as are cities and municipalities. While Graffeo did not deny that States have extensive powers over cities, he believes that those powers are limited by the Constitution because cities are somehow “persons.”

The notion of “corporate personhood” is a relatively recent creation of the federal court system. No one in the founding generation considered corporations to be “persons,” and more importantly, the ability to charter corporations is not a delegated power of the general government, Alexander Hamilton’s opinion notwithstanding. Only sovereign entities (States) can charter corporations, and as such the State of Alabama could revoke the charter for the City of Birmingham and confiscate all city property. In other words, the City does not technically “own” the property under the Linn Park monument; the State does.

Moreover, a city having “free speech rights” would have been an anathema to the founding generation. Individuals could certainly protest the Linn Park Monument. They could stand in front of it all day with bullhorns and signs as long as they did not prohibit others from expressing their own view of the obelisk, disturb the peace, or incite violence. That is protected by Section 4 of the Alabama Constitution, the Constitution Graffeo should have referred to in his decision. But a city is not a person and therefore does not have “free speech rights,” unless, that is, you agree with the 2010 Supreme Court decision in *Citizen United v. Federal Election Commission*, which did more than any other decision to craft the “corporate personhood” argument in modern American jurisprudence. Graffeo sounds a lot like John Roberts.

The legal relationship between the general government and the States also illustrates that the States are sovereign, and thus, as the Attorney General of Alabama noted, the City of Birmingham had no standing in the case. Graffeo disagreed, but the historical evidence does not support his opinion. The United States general government cannot legally revoke the status of a State. In fact, when Hamilton proposed that the States be reduced to mere corporations of the general government at the Philadelphia Convention in June 1787, he was entirely ignored and his plan rejected. The “friends of the Constitution” insisted that the States retained all “police powers” and that the general government possessed only the powers *expressly*—the word was used in public defense of the document—delegated to it *by the states*. In other words, the States weren’t giving up their control of the federal system, nor were they surrendering their sovereignty. The Constitution would not have been ratified under any other meaning. The Congressional Radical Republicans during Reconstruction certainly insisted they had the power to do so, and by passing the 1st Reconstruction Act in 1867 followed through on their “state suicide” and “conquered provinces” theory, but this idea is inconsistent with the original understanding of the document. Critics barked loudly about this radical theory during Reconstruction.

Additionally, Graffeo’s contention that the Memorial Preservation Act denies the City due process is a distortion of the term. The founding generation, and even the authors of the Fourteenth Amendment, understood due process to be procedural, meaning that the State (or the general government) could deny an individual their property as long as proper legal procedures were followed in a court of law and the legislation authorizing the move legally promulgated. But Graffeo applied a substantive due process model to the legislation. Essentially, substantive due process means that a legislative body cannot pass any legislation that *might* infringe on the right of property—or any other civil right or liberty. This rationale and definition of due process was used by Southerners in the 1850s to combat congressional attempts to legislate for slavery in the territories. They argued that barring the ability of a slaveholder to bring his slave property into the common territories of

the United States through legislation denied him his due process under the law because such laws would essentially prohibit him from using (moving or altering) his property the way he saw fit. Graffeo and the SPLC will, of course, find solace that the legal reasoning behind Graffeo's decision would be supported by those slaveholders who championed *Dred Scott v. Sandford* in 1857, the first time this novel approach to due process was codified in American law.

Considering the City as a person with "free speech rights" also twists the meaning and intent of the Bill of Rights and the Fourteenth Amendment. Incorporation of the Bill of Rights against the States is the greatest legal coup of the twentieth century, and it was made possible by, ironically enough, a former Klan member from Alabama, progressive Supreme Court Justice Hugo Black. Through a series of rulings in the 1950s and 1960s, the Supreme Court decided, against the historical record of both the Bill of Rights and the Fourteenth Amendment, that the civil liberties protected by the First Amendment also applied to the States. Black wanted to do so, in part, to prevent Catholic schools from using taxpayer funded buses to transport children to school. His incorporationist dream has eventually been applied to every other Amendment in the Bill of Rights, but that does not make it legal or proper.

Ultimately, Graffeo's ruling is interesting because if anyone follows his logic, and the appellate courts sustain his decision, a city or municipality could prohibit pornography or saggy pants, for example, under the cover that these things are "repulsive" and that the local government could "select the views that it wants to express," or deny those views it seeks to censor for the welfare of the "overwhelming majority of the body politic." That would be democracy in action, but it would certainly be opposed by the same progressives who are now championing this outrageous decision. Regardless, those crafting current monument protection legislation in various States should consider Graffeo's decision as a warning that progressive justices and their legal allies will use any method—including hypocrisy, historical amnesia, and blatant distortion of the law—to advance their agenda. Legislation only offers so much protection when the two sides aren't playing on the same field. They aren't even in the same game.

About Brion McClanahan

Brion McClanahan is the author or co-author of six books, *How Alexander Hamilton Screwed Up America* (Regnery History, 2017), *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.

COMMENTARY FROM KEVIN ADAIR

Brion,

Read this below and have to disagree with you in this regard. Municipalities/corporations are "persons" with "rights" per the 14th purported Amendment to the U.S. constitution and the various Civil Rights Acts beginning as early as 1871. One of the underlying intents of the framers of the 14th was to place corporations on the same legal level as the newly, unconstitutional, CON-gressionally declared U.S. "citizens", i.e. former chattel/slaves, taken from their owners by force of arms, without compensation (I didn't write the constitution nor did I determine those of African descent were property, for those that want to lambaste me here) Everything was upended beginning in 1861 and NO slaves were freed just transferred to new owners, i.e. CON-gress. Through Social Security, all who volunteered became wards of CON-gress, chattel. Corporations as "persons" however is not a new concept or premise:

"Person". *This word is applied to men, women and children, who are called natural persons.... 2. It is also used to denote a corporation which is an artificial person. 1 Bl. Com. 123; (Bouvier's Law Dictionary, Child's & Peterson, 1859)*

“Person”. *In general usage, a human being (i.e. natural person), though by statute term may include a firm, labor organizations, partnerships, associations, corporations,...* (Black’s Law Dictionary, 5th Ed. © West Publishing, 1979)

Under “person”- **“Corporation”.** *A corporation is a “person” within meaning of equal protection and due process provisions of United States Constitution. Allen v. Pavach, Ind.c 335 N.E.2d 210, 221; Borecca v. Fasi, D.C. Hawaii, 369 F.Supp. 906, 911...* (Black’s).

Allen, Case No. 574S107 S.Ct. Indiana, 1975:

GIVAN, Chief Justice.

“At the outset, it should be noted that a **corporation is a “person” within the meaning of the equal protection and due process provisions of the United States Constitution.** 18 Am.Jur.2d Corporations, § 21.”
(**emphasis** added) <https://law.justia.com/cases/indiana/supreme-court/1975/574s107-2.html>

Under “person” again- **“Municipalities”.** *Municipalities and other government units are “persons” within meaning of 42 U.S.C.A. Sec. 1983. Local government officials sued in their official capacities are “persons” for purposes of Section 1983 in those cases in which a local government would be suable in its own name. Monell v. N.Y. City Dept. of Social Services, 436 U.S. 658, 98 S.Ct. 2018, 56 L.Ed.2d 611.* (Black’s).

Monell, Case No. 75-1914 U.S. S.Ct.1978:

Held:

1. In *Monroe v. Pape, supra*, after examining the legislative history of the Civil Rights Act of 1871, now codified as [42 U.S.C. § 1983](#), and particularly the rejection of the so-called Sherman amendment, the Court held that Congress, in 1871, doubted its constitutional authority to impose civil liability on municipalities, and therefore could not have intended to include municipal bodies within the class of “persons” subject to the Act. Reexamination of this legislative history compels the conclusion that Congress, in 1871, would *nothave* thought § 1983 constitutionally infirm if it applied to local governments. **In addition, that history confirms that local governments were intended to be included among the “persons” to which § 1983 applies.** Accordingly, *Monroe v. Pape* is overruled insofar as it holds that local governments are wholly immune from suit under § 1983. Pp. 664-689. 1978 case, (**emphasis** added) <https://case-law.vlex.com/vid/436-u-s-658-606864938>

What this judge did that you cite below, is a disgrace and historically-detrimental to the “State” (states don’t exist so he didn’t have a choice) of Alabama and the country but common-place today and will only worsen. With “non-profit” organizations like SPLC, Soros & Co.... Democrats & RINOs too coupled with an abjectly ignorant “electorate”, all proceeding to DESTROY our history and heritage another SECESSION attempt is about our only recourse. Pipe dream I know, but it would be exciting to try again. Bottom line: 14th PURPORTED Amendment changed EVERYTHING. But then, when you read the constitutionally-delegated powers to CON-gress at Article I Section 8 and realize that there are **no limits** on those powers and with them are basically unlimited IMPLIED powers according to the courts, for CON-gress to use in exercising those explicit in the constitution, well, it was kind of a rigged game to begin with.

Kevin Adair

To Texas Governor Greg Abbott

• **Jeff Paulk** <cwipaulk@att.net>

Jan 4 at 7:35 AM

LINK: [Office of the Texas Governor | Greg Abbott](#)

Office of the Texas Governor | Greg Abbott

Dear Governor Abbott,

Due to the lack of historical knowledge possessed by most people today, we are seeing our Confederate monuments and plaques being removed, as well as the names of schools, streets, and parks being changed. The cultural genocide crowd says that these Confederate memorials pay tribute to slavery and slave owners, and that this is what the War of Northern Aggression was all about. That is completely false. Our Confederate ancestors fought an illegal invasion to defend their families and homes from Lincoln's devil army of murderers, looters, arsonists, and rapists. The war was waged against the South to force it back into the Union for the continued collection of excessive tariffs, and for Lincoln to establish a strong centralized government, the same one we are shackled with today. Our brave dead Confederates deserve to be honored for their fight against tyranny and for independence. They fought for the exact same reasons as did their colonial ancestors who took up arms against Great Britain. I implore you, sir, to not remove the plaque on the State Capitol building honoring the Children of the Confederacy. This cultural genocide has got to stop, and it has to be done by people like yourself who hold prominent positions and have the authority to do so. Erasing our history is wrong, and it does not change our history. If our schools taught the truth about our history, we would not be seeing all this anti-Confederate and anti-South activity taking place. It is particularly disturbing to see Southerners in positions of authority who have jumped onto the cultural genocide band wagon and think it to be politically expedient to rid the South of her war memorials. Do not be like the many scalawags in office today who have committed this grievous atrocity against the memory of our fine Confederate soldiers. Most people want these memorials to remain. It is only a few historically ignorant people voicing their displeasure who are causing all of this to take place. Do not cave in to the few that have no clue of our history. Stand firm for what is right. Our ancestors fought for us, though they lost. Should we not fight for them?

Respectfully,

Jeff Paulk

Tulsa, OK

Removing Children of the Confederacy Plaque

January 9, 2019

To: The Honorable Members of the Texas State Preservation Board

From: Martha Ann Hartzog

Re: Removing Children of the Confederacy Plaque

To introduce myself, I am Martha Hartzog and I am a longstanding member of a broad cross-section of organizations with a focus on history, heritage, and preservation, spanning from the Colonial Times of America (the 1600s) through the present era. I have taken a leadership role in many of these organizations, and am the author of a recently published book on the First Ladies of Texas, 1836 to the present, many of whom had a direct impact on the State Capitol building of 1888.

I am specifically writing in regard to the current proposal to remove the plaque placed by the Children of the Confederacy in 1959. However, my remarks apply not just to currently contested issues surrounding the Civil War, but to all monuments, memorials, sculptures, and paintings, whenever placed within or outside the capitol and regardless of time period or historical figure(s). I wish to address our current perspective on the past and the importance of taking a long view on both US and Texas history.

As a whole, the Capitol Building and the grounds itself tell a story about the history of Texas. It reflects the changing attitudes, opinions, and interests of many generations of Texans. For this reason, the building and grounds provide an excellent teaching opportunity for parents, teachers, families and individuals who visit the Capitol. This teaching opportunity should not be wasted, so that when people leave the Capitol they have a better understanding of Texas history as a whole and its place within the history of the United States.

Recommendations: A long-term approach is to leave all of the monuments, plaques, memorials, paintings, etc. intact and do three things: (1) add explanatory plaques expressing the current historical point of view and placing the plaque or monument in its historical context; (2) add additional new monuments, plaques, memorials, paintings, and so forth, reflecting today's points of view; and (3) prepare teaching materials for all monuments and memorials, new and old, that explain the historical significance at the time they were placed, along with the current historical opinion, and distribute these widely. There are already explanatory plaques on the capitol grounds attached to certain historical features, so there is precedent for this course of action. And of course, periodically new monuments have been and are being added, as they rightly should be, including the new monuments to the Viet Nam Veterans, Hispanic Texans, and African American Texans.

The Children of the Confederacy plaque is an important historical artifact that can serve as a teaching tool. It was placed in response to the request of Dwight D. Eisenhower, President of the United States, to commemorate the 100th anniversary of the Civil War. It would serve as an excellent opportunity to discuss how this important event in American history was viewed after one hundred years, as well as how attitudes have changed since then.

Below is a possible wording for an explanatory plaque to be placed underneath or by the side of the Children of the Confederacy plaque. Of course, the professional historian staff of the Texas State Preservation Board would want to prepare a final version for review.

SUGGESTED INTERPRETIVE PLAQUE

The Creed on the adjacent plaque was placed in 1959 by the Children of the Confederacy in response to a suggestion by President Dwight D. Eisenhower that cities, schools, and organizations throughout the United States commemorate the

100th anniversary of the Civil War. The Creed was one whose antecedents can be traced to the creation of the Children of the Confederacy in 1896, two years after the United Daughters of the Confederacy was established.

The Creed emphasized a State's Rights perspective, including the right of states to secede and includes the belief, prevalent at the time in the South, that the preservation of slavery was not the underlying cause of the war. This belief has proven to be highly controversial and often challenged. The causes of that bloody conflict were many, interwoven, and complex. Most modern historians assert that the institution and extension of slavery were a central focus of the deep division and discord that ultimately led to Southern secession and civil war. Accordingly, the Children of the Confederacy Creed should be read as an historical document reflective of the period in which it was placed.

(Date of placement of Interpretative Plaque to be added.)

The secession of the Confederate States was a great crisis for the entire United States of America. In many instances it truly divided friends and families, including that of Abraham Lincoln and his wife, Mary Todd. As we learn more about the 19th century, we are coming to realize that no geographical part of our country was uninvolved or unaffected with either the root causes or the conduct of the War Between the States. Texans overwhelmingly chose secession from the Union. A number of these men had only 30 years earlier supported the Texas Revolution. Many more were sons, grandsons, nephews or cousins of the Revolution generation. Some were newcomers, but all felt themselves to be Texans. The rate of casualties on all sides of the conflict was stunning. Soldiers both North and South exhibited bravery in the face of incredibly brutal battles. It could be said that three generations of Texans were affected. Today, we are still feeling the impact of that tragic war.

When it comes to the gorgeous Capitol building we are all so proud of, it should be noted that for the most part it was the returning Confederate soldiers and their families who built the Capitol. They had the grand vision, raised the funds, and donated the materials to create a monument for the whole state. If taken to its logical conclusion, the impetus to remove individual plaques and monuments to the Confederacy would result in removing and replacing the entire Capitol Building and grounds.

We do not "remedy" history by erasing it. History is a continuum of events. And it is never simple. Every generation and every specific group believes it has the "last word" on issues. During the Protestant Reformation, many beautiful Roman Catholic churches were destroyed by Protestants who saw the elaborate interiors as blasphemy. Today, we are saddened by the defacement of the great Buddhist statues and other ancient ruins in the Middle East by the Taliban and Al Qaida. Similarly, most of us regret the negative way the returning Viet Nam Veterans were received by a great number of the populace who were against that war and felt morally superior to the ordinary soldier and free to show their disdain.

Historical perspectives change over time. Every generation faces its own moral dilemmas that are fiercely debated. For example, today our nation is divided over such issues as states rights, abortion, immigration, and global warming, to name a few. Interestingly, one of the more recent monuments placed on the Capitol Grounds, The Viet Nam War Memorial, could not have been placed right after that conflict, but it is cherished now.

The Children of the Confederacy plaque offers a teaching opportunity. The small plaque put up by the Children of the Confederacy offers the opportunity for us to preserve and learn from all of our history, the good and the bad, the noble and the ignoble, the wise and the foolish. Who knows in the course of time to come, how our own actions about the issues of today will be judged? "Judge not, lest ye be judged" is wise advice.

Taking the long view and preserving all of Texas history is the best and most proper course of action for the State of Texas. Thank you very much for your careful reading and consideration of these comments.

Sincerely,
Martha Hartzog
5th Generation Texan
40-plus years an Austinite
Student of History
Proponent of Historic Preservation

Letter to Texas Governor Greg Abbott

• Jeff Paulk <cwipaulk@att.net> Jan 29 at 6:16 AM

<https://gov.texas.gov/contact>

Dear Governor Abbott,

1/29/2019

A few weeks ago I wrote you concerning the plaque on the State Capitol building honoring the Children of the Confederacy asking you not to allow it to be removed. My request obviously fell on deaf ears because you have done just that. The horrid deed is done. Those of us fighting the war to protect and save our Southern heritage feel like we are fighting a forest fire with a glass of water. Not only are we faced with battling the communist Yankees, but, sadly and worse, we are fighting the Scalawag Southerners who hold the offices of governor, mayor, city councilman, and school board. You people have jumped squarely onto the bandwagon of cultural genocide and show absolutely no regard whatsoever for our Confederate ancestors, whether they were soldiers doing their duty in defending their homes and families from an illegal invasion, or civilians who had horrible atrocities visited upon them by the evil Yankees dressed in blue. Those of you holding elected office seem to feel it is your duty to cave in to a small number of historically ignorant crybaby idiots and pacify them with the removal of Confederate plaques, monuments, and name changes of parks, schools, and streets. Political correctness (Cultural Marxism) is destroying this country, and especially Southern heritage and history. What you are doing is no different than what totalitarian dictators, such as Hitler, have done in the past. Our Confederate ancestors were NOT fighting for the protection and perpetuation of slavery. Had they actually wanted to protect slavery all they had to do was to remain in the Union where it was already protected. Our Confederate ancestors were fighting an illegal invasion sent by Lincoln to force them back into the Union for the continued collection of excessive tariffs. The South was paying 85% of the federal revenues and getting almost nothing in return, while the Northern railroads, bankers, and industrialists reaped the benefits.

Our Confederate ancestors were fighting the Yankees for the exact same reasons our colonial ancestors fought Great Britain. The Corwin Amendment, the Crittenden-Johnson Resolution, Lincoln's own words, as well as thousands of letters from Confederate soldiers and civilians prove that the issue was not slavery, but it was States' rights and self-government. If the War was about slavery, why then did the North not free the more than 429,000 slaves still in the Union AFTER the South seceded? Since Reconstruction, the rewritten myth of our history has been force-fed to us and has indoctrinated the vast majority who are too lazy, ignorant, or stupid to pursue the truth on their own. Our public schools are nothing less than government indoctrination centers doing the bidding of the Marxists bent on destroying America. You Scalawags are in lock step with them doing their bidding as well. How sad to see the descendants of those who so bravely wore the gray and fought for their independence turn their backs on their ancestors and heritage and partake in the movement to destroy America. If he were alive today, what would YOUR Confederate ancestor have to say to you?

Unreconstructed,

Jeff Paulk

Tulsa, OK

LETTER TO THE TEXAS EDUCATION AGENCY

Texas Education Agency
1701 North Congress Ave.
Austin, TX 78701

Dear Texas Education Agency,

2/1/2019

How can you promote the myth that the War of Northern Aggression (“Civil War”) was caused by slavery? The facts simply do not bear this out, yet you Marxist Scalawags wish to continue this lie which was started during Reconstruction and continue warping young minds with this misinformation. There is considerable proof to the contrary; the Corwin Amendment, the Crittenden-Johnson Resolution, Lincoln’s own words, the fact that Lincoln countermanded General Fremont’s order emancipating slaves in Missouri and ordered them returned to their masters, as well as thousands of letters to the contrary, from both Confederate and Union soldiers. If slavery was the cause, as you wrongfully contend, then please explain why the more than 429,000 slaves still in the Union AFTER the South seceded were not freed. You would have us believe that the “glorious and righteous” North invaded the South to end the bondage of the black race, but felt it unnecessary to do the same with the slaves still in the Union. How utterly ridiculous is that? In Lincoln’s first inaugural address he stated that the “duties and imposts would be collected by force if necessary”, meaning that he intended to illegally invade the legally seceded states to continue the collection of excessive tariffs. The South was paying 85% of the federal revenues and getting almost nothing in return, while the Northern railroads, bankers, and industrialists reaped the benefits. Can you say “wealth redistribution”?

Lincoln was a tyrant who repeatedly violated the Constitution, shut down over 300 Northern newspapers, and incarcerated thousands of political prisoners, one being the grandson of Francis Scot Key, because they had the nerve to voice their disagreement with his illegal war. Lincoln’s army illegally invaded the South to coerce it back into the Union at the point of a bayonet, and committed numerous atrocities upon Southern civilians including rape, murder, arson, looting, torture, and the killing of farm animals. You people are of the same type who are destroying Confederate monuments and slandering the good name of the Confederate soldier, as well as lying about the Confederate Battle Flag.

Cultural genocide is taking place upon all things Southern and Confederate and here you are changing what is taught in school to continue the brainwashing and indoctrination of our young in order to fit your Marxist agenda. You are in charge of the education in the entire state of Texas, yet you are in dire need of an education yourselves. Just because a lie has been told for over 150 years does not make it so, no more than denying the truth changes the truth. Our ancestors fought an illegal invasion to try and prevent exactly what we are shackled with today – an overpowering and intrusive centralized government. You would do well to educate yourselves with the truth (True History CD enclosed) and stop carrying water for the Marxist rewriters of history. Our young people need to know the truth and have pride in their heritage and their Confederate ancestors. Those who attempt to rewrite history are no different from Hitler, Stalin, or ISIS.

Our Confederate ancestors were right.

Jeff Paulk

Texas Sovereignty Act.

All Texans who love freedom and the principles of the Constitution established by the founders should get behind this state legislation.

[Marc Robinson](#)



[Tom G Glass](#) uploaded a file in the group: [Texas Constitutional Enforcement](#).

This is the version of the Texas Sovereignty Act that passed out of committee in 2017. It is the language that will likely be introduced in the House and Senate in 2019 (with new bill numbers). This language is greatly improved (with major substantive portions added back in) over the bills that were filed in the House and Senate in 2017. Use this version for any future modeling. Of course, there are ways to improve this, too, but we are not letting the perfect be the enemy of the very good.

85R22747 TJB-F

By: **Bell, Flynn, Miller, White, Schaefer,**
et al.

H.B. No. 2338

Substitute the following for H.B. No. 2338:

By: Darby

C.S.H.B. No. 2338

A BILL TO BE ENTITLED
AN ACT

relating to the Texas Sovereignty Act.

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

SECTION 1. (a) This Act may be cited as the Texas Sovereignty Act.

(b) The legislature finds that:

(1) The people of the several states comprising the United States of America created the federal government to be their agent for certain enumerated powers delegated by the states and the people to the federal government through the United States Constitution.

(2) The Tenth Amendment to the United States Constitution confirms the intent and understanding of the people of the United States that all powers not delegated to the United States by the Constitution, or prohibited by it to the states, are reserved to the states respectively, or to the people.

(3) Each power delegated to the federal government by the United States Constitution is constitutionally limited to that power as it was understood and exercised at the time it was delegated. An amendment to the Constitution as ratified by the states is required to expand or limit a constitutionally delegated power.

(4) The United States Constitution authorizes the United States Congress to exercise only those specific powers enumerated in Section 8, Article I, United States Constitution, and those other powers as may be delegated to Congress through amendments to the Constitution as ratified by the states.

(5) Article VI, United States Constitution, makes supreme the Constitution and federal laws enacted pursuant to the Constitution, further requiring that public officials at all levels and in all branches of government support the Constitution.

(6) The power delegated to the United States Congress to regulate commerce among the several states under Section 8, Article I, United States Constitution, is limited to federal regulation of actual commerce between the states and among foreign nations. Regulation of intrastate commerce is reserved to the states and to the people of the states. The Commerce Clause of the Constitution constrains the legislative, executive, and judicial branches of the federal government.

(7) The power delegated to the United States Congress to make all necessary and proper federal laws under Section 8, Article I, United States Constitution, allows Congress to enact only those laws necessary and proper to execute the constitutionally delegated powers vested in the federal government, all other powers being reserved to the states and to the people of the states.

(8) The power delegated to the United States Congress to provide for the general welfare of the United States under Section 8, Article I, United States Constitution, in the General Welfare Clause constitutionally constrains Congress when exercising a delegated power to act in a manner that serves the states and the people of the states well and uniformly.

(9) Sections 1 and 2, Article I, Texas Constitution, provide that this state and the people of this state retain the sovereign power to regulate the affairs of Texas, subject only to the United States Constitution.

(c) The federal government does not have the power to take any legislative, executive, or judicial action that violates the United States Constitution.

(d) The contract with the State of Texas has been willfully violated by the federal government and must be constitutionally restored.

(e) This Act calls on all officials in federal, state, and local government, in all branches and at all levels, to honor their oaths to preserve, protect, and defend the United States Constitution and its ratified amendments against any federal action that:

(1) would unconstitutionally undermine, diminish, or disregard the balance of powers between the sovereign states and the federal government established by the United States Constitution and its ratified amendments; or

(2) is outside the scope of the power delegated to the federal government by the United States Constitution.

SECTION 2. Subtitle Z, Title 3, Government Code, is amended by adding Chapter 393 to read as follows:

CHAPTER 393. ENFORCEMENT OF UNITED STATES CONSTITUTION

Sec. 393.001. DEFINITIONS. In this chapter:

(1) "Committee" means the Joint Legislative Committee on Constitutional Enforcement.

(2) "Federal action" includes:

(A) a federal law;

(B) a federal agency rule, policy, or standard;

(C) an executive order of the president of the United States;

(D) an order or decision of a federal court; and

(E) the making or enforcing of a treaty.

(3) "Unconstitutional federal action" means a federal action enacted, adopted, or implemented without authority specifically delegated to the federal government by the people and the states through the United States Constitution.

Sec. 393.002. JOINT LEGISLATIVE COMMITTEE ON CONSTITUTIONAL ENFORCEMENT. (a) The Joint Legislative Committee on Constitutional Enforcement is established as a permanent joint committee of the legislature. The committee is established to review federal actions that challenge the sovereignty of the state and of the people for the purpose of determining if the federal action is unconstitutional.

(b) The committee consists of the following 12 members:

(1) six members of the house of representatives appointed by the speaker of the house; and

(2) six members of the senate appointed by the lieutenant governor.

(c) Not more than four house members of the committee may be members of the same political party. Not more than four senate members of the committee may be members of the same political party.

(d) Members of the committee serve two-year terms beginning with the convening of each regular legislative session.

(e) If a vacancy occurs on the committee, the appropriate appointing officer shall appoint a member of the house or senate, as appropriate, to serve for the remainder of the unexpired term.

(f) The speaker of the house and the lieutenant governor shall each designate one member of the committee as a joint chair of the committee.

(g) The committee shall meet at the call of either joint chair.

(h) A majority of the members of the committee constitute a quorum.

Sec. 393.003. COMMITTEE REVIEW OF FEDERAL ACTION. (a) The committee may review any federal action to determine whether the action is an unconstitutional federal action.

(b) When reviewing a federal action, the committee shall consider the plain reading and reasoning of the text of the United States Constitution and the understood definitions at the time of the framing and construction of the Constitution by our forefathers before making a final declaration of constitutionality, as demonstrated by:

(1) the ratifying debates in the several states;

(2) the understanding of the leading participants at the constitutional convention;

(3) the understanding of the doctrine in question by the constitutions of the several states in existence at the time the United States Constitution was adopted;

(4) the understanding of the United States Constitution by the first United States Congress;

(5) the opinions of the first chief justice of the United States Supreme Court;

(6) the background understanding of the doctrine in question under the English Constitution of the time;
and

(7) the statements of support for natural law and natural rights by the framers and the philosophers admired by the framers.

(c) Not later than the 180th day after the date the committee holds its first public hearing to review a specific federal action, the committee shall vote to determine whether the action is an unconstitutional federal action.

(d) The committee may determine that a federal action is an unconstitutional federal action by majority vote.

Sec. 393.004. LEGISLATIVE DETERMINATION. (a) If the committee determines that a federal action is an unconstitutional federal action, the committee shall report the determination to the house of representatives and to the senate during:

(1) the current session of the legislature if the legislature is convened when the committee makes the determination; or

(2) the next regular or special session of the legislature if the legislature is not convened when the committee makes the determination.

(b) Each house of the legislature shall vote on whether the federal action is an unconstitutional federal action. If a majority of the members of each house determine that the federal action is an unconstitutional federal action, the determination shall be sent to the governor for approval or disapproval as provided by Section 14, Article IV, Texas Constitution, regarding bills.

(c) A federal action is declared by the state to be an unconstitutional federal action on the day:

(1) the governor approves the vote of the legislature making the determination; or

(2) the determination would become law if presented to the governor as a bill and not objected to by the governor.

(d) The secretary of state shall forward official copies of the declaration to the president of the United States, to the speaker of the House of Representatives and the president of the Senate of the Congress of the United States, and to all members of the Texas delegation to Congress with the request that the declaration of unconstitutional federal action be entered in the Congressional Record.

Sec. 393.005. OTHER DETERMINATIONS OF UNCONSTITUTIONAL FEDERAL ACTS. (a) This chapter does not limit or alter the authority of the governor, the attorney general, a statewide elected official, a state or federal court, a judge or justice, a state or local appointed or elected official, or the governing body of a political subdivision of this state to issue a verbal or written opinion determining a federal action to be unconstitutional.

(b) An opinion issued under Subsection (a) may be referred to the committee for review under this chapter.

Sec. 393.006. EFFECT OF DECLARED UNCONSTITUTIONAL FEDERAL ACTION. (a) A federal action declared to be an unconstitutional federal action under Section 393.004 has no legal effect in this state and may not be recognized by this state or a political subdivision of this state as having legal effect.

(b) The state and a political subdivision of the state may not spend public money or resources or incur public debt to implement or enforce a federal action declared to be an unconstitutional federal action.

(c) A person authorized to enforce the laws of this state may enforce those laws, including Section 39.03, Penal Code, against a person who attempts to implement or enforce a federal action declared to be an unconstitutional federal action.

(d) This chapter does not prohibit a public officer who has taken an oath to defend the United States Constitution from interposing to stop acts of the federal government which, in the officer's best understanding and judgment, violate the United States Constitution.

(e) Texas officials in federal, state, and local government shall honor their oaths to preserve, protect, and defend the United States Constitution and shall act to constitutionally defend this state and the people of this state.

Sec. 393.007. AUTHORITY OF ATTORNEY GENERAL. (a) The attorney general may defend the state to prevent the implementation and enforcement of a federal action declared to be an unconstitutional federal action.

(b) The attorney general may prosecute a person who attempts to implement or enforce a federal action declared to be an unconstitutional federal action using Section 39.03, Penal Code, or another provision of law.

(c) The attorney general may appear before a grand jury in connection with an offense the attorney general is authorized to prosecute under Subsection (b).

(d) The authority to prosecute prescribed by this chapter does not affect the authority derived from other law to prosecute the same offenses.

SECTION 3. Chapter 37, Civil Practice and Remedies Code, is amended by adding Section 37.0056 to read as follows:

Sec. 37.0056. DECLARATIONS RELATING TO UNCONSTITUTIONAL ACTS OF THE FEDERAL GOVERNMENT. (a) In this section, "federal action" and "unconstitutional federal action" have the meanings assigned by Section 393.001, Government Code.

(b) Any court in this state has original jurisdiction of a proceeding seeking a declaratory judgment that a federal action effective in this state is an unconstitutional federal action.

(c) A person is entitled to declaratory relief if the court determines that a federal action is an unconstitutional federal action.

(d) In determining whether to grant declaratory relief to a person under this section, a court:

(1) may not rely solely on the decisions of other courts interpreting the United States Constitution; and

(2) must rely on the plain meaning of the text of the United States Constitution and any applicable constitutional doctrine as understood by the framers of the constitution.

(e) Section 37.008 does not apply to relief sought under this section.

SECTION 4. (a) Not later than the 30th day following the effective date of this Act:

(1) the speaker of the house of representatives and the lieutenant governor shall appoint the initial members of the Joint Legislative Committee on Constitutional Enforcement established under Section 393.002, Government Code, as added by this Act; and

(2) the secretary of state shall forward official copies of this Act to the president of the United States, to the speaker of the House of Representatives and the president of the Senate of the Congress of the United States, and to all members of the Texas delegation to Congress with the request that this Act be officially entered in the Congressional Record.

(b) Not later than the 45th day following the effective date of this Act, the speaker of the house of representatives and the lieutenant governor shall forward official copies of this Act to the presiding officers of the legislatures of the several states.

SECTION 5. This Act takes effect immediately if it receives a vote of two-thirds of all the members elected to each house, as provided by Section 39, Article III, Texas Constitution. If this Act does not receive the vote necessary for immediate effect, this Act takes effect September 1, 2017.

WHAT SHALL WE DO FOR REVENUE

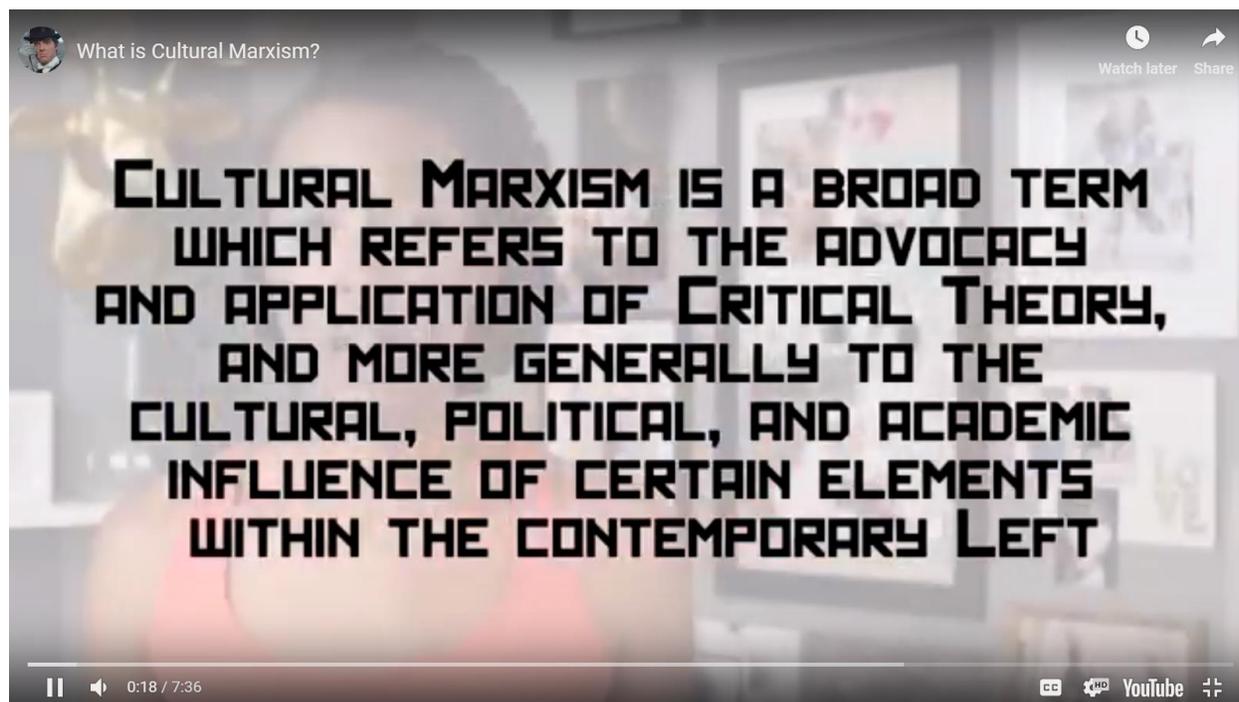
The Chicago Daily Times editorial dated March 2nd 1861 and titled "WHAT SHALL WE DO FOR REVENUE."

"That either the revenue from duties must be collected in the ports of the rebel states or the port must be closed to importations from abroad is generally admitted. If NEITHER of these things be done, our revenue laws are substantially repealed; THE SOURCES WHICH SUPPLY OUR TREASURY WILL BE DRIED UP; there shall be no money to carry on the government; the nation will become bankrupt before the next crop of corn is ripe. There will be nothing to furnish means of subsistence to the army; nothing to keep our Navy afloat; nothing to pay the salaries of the public officers; the present order of things must come to a dead stop."

~ † Robert † ~ [Defending the Heritage](#)

Yeah, come to a dead stop or we're gonna have to make up a lie that we're comin' to free the slaves...

Cultural Marxism Explained in 7 Minutes



WATCH VIDEO [HERE](#)



[Joseph T. Salerno](#)

This is an excellent short video explaining the source and nature of Cultural Marxist movements like political correctness, modern feminism, pansexualism, multiculturalism, "whiteness studies," etc. For an in-depth critique of the thinkers whose writings shaped Cultural Marxism, see [Fools, Frauds and Firebrands: Thinkers of the New Left](#) by the eminent British philosopher Roger Scruton. Scruton brilliantly exposes the pretensions, obscurities, and inanities of Sartre, Foucault, Galbraith, Marcuse, Lukacs, Habermas, Adorno, Rawls, Dworkin and others of their ilk. The book is not just a philosophical tract but a work in critical political economy and contains one of the most penetrating discussions of the Marxist labor theory of value that I have ever read.

[What is Cultural Marxism?](#)

Joseph Salerno is academic vice president of the Mises Institute, professor emeritus of economics at Pace University, and editor of the [Quarterly Journal of Austrian Economics](#).

[Contact Joseph T. Salerno](#)[Twitter](#)

SB226 Does Not Protect The Alamo Cenotaph

Senate Bill 226, dubbed the Texas Historical Protection Act, introduced by Senator Pat Fallon fails to protect the Alamo Cenotaph. In fact, it actually gives an official seal of approval to the City of San Antonio and the General Land Office to carry out their long-standing plan to remove it.

TNM President Daniel Miller is warning Texans to pay close attention to the details of SB226, “Although SB226 moves Texas, generally, in the right direction in the protection of our historical monuments by giving Texans a greater voice in their disposition, it is fundamentally flawed.”

The bill amends the Local Government Code to add voter approval in cities and counties for the removal, relocation, or alteration of historical monuments. While it requires them to hold a referendum for any of these instances, it also allows them to hold it as a special election instead of a regularly held election.

“We’ve seen how low voter turnout is for special elections such as these which favors the people pushing to remove monuments,” warns Miller. “Think of how municipalities handle bond elections and understand that it can happen the same way for historical monuments.”

Even with this language requiring a vote by the people, there is one major exception that seems directly aimed at the Alamo Cenotaph. It lies in the words “(e)xcept as provided in Section 338.003” that says:

Sec. 338.003. CONSTRUCTION, REPAIR, OR IMPROVEMENTS.

(a) A monument or memorial that is located on municipal or county property may be removed, relocated, or altered as necessary to accommodate construction, repair, or improvements to the monument or memorial or to the surrounding property on which the monument or memorial is located.

(b) Any monument or memorial that is permanently removed under this section must be relocated to a prominent location.

This section is a major loophole that allows for permanent removal of a monument without voter approval. It also offers no definition of “prominent location” leaving it up to the discretion of local bureaucrats to determine what constitutes the prominence of a location. Additionally, there is no defined time limit as to when a monument should be relocated.

The implications of this section on the Alamo Cenotaph are grave. It would allow the City of San Antonio to invoke the 338.003 exception to carry out their planned removal of the

Cenotaph under the “[Reimagine The Alamo](#)” plan without voter approval, delay its restoration for as long as they’d like, and then, if forced, place it wherever they decide. All of this would be without voter approval and under the cover of statute allowing them to claim that they are “just following the law”.

Miller believes the loophole is by design. “This section is such an outlier in the bill that it looks to have been crafted by the same people behind the ‘Reimagine The Alamo’ plan to give them official cover for removal of the Cenotaph.”

Even with SB226 in play, the Alamo and the venerated Cenotaph are still in danger and perhaps even more than before. **Contact State Senator Pat Fallon (512-463-0130) and let him know that until the Cenotaph Loophole is removed, SB226 is a no-go.**

Download The Alamo Action Guide

Right now The Alamo is under the most vicious attack since March 6, 1836. As hard as it is to believe there are those who despise The Alamo and what it represents. There is no room in the current progressive narrative for messages of independence, or valiant stands and true sacrifice for freedom. Learn what you can do to help.

[DOWNLOAD NOW](#)

Capitol Confederate Markers

Take a virtual tour of all the memorials on the Capitol grounds that mention the Confederacy.

BY **JACOB VILLANUEVA**

There are more than a dozen monuments, markers and statues on the Capitol grounds that overtly reference the Confederacy in one way or another, according to the State Preservation Board.



Hood's Texas Brigade Monument

Confederate soldier

Location: East Grounds



Confederate Soldiers' Monument

Six Figures Including Jefferson Davis

Location: South Grounds

Died for States' Rights Guaranteed Under the Constitution. The people of the South, animated by the spirit of 1776, to preserve their rights, withdrew from the federal government in 1861. The North resorted to coercion. The South, against overwhelming numbers and resources, fought until exhaustion. During the war, there were twenty two hundred and fifty seven engagements. In eighteen hundred and eighty two of these, at least one regiment took part. Number of Men Enlisted: Confederate Armies, 600,000 : Federal Armies, 2,859,132. Losses From All Causes: Confederate, 437,000 : Federal, 485,216.



Terry's Texas Rangers Monument

Side One In Commemoration of the Valor of the Eighth Texas Cavalry, Better Known as Terry's Texas Rangers. Provisional Army of the Confederate United States. 1861-1865. Erected 1907 by Surviving Comrades.

Side Two "There is no danger of a surprise when the rangers are between us and the enemy." -General Braxton Bragg "The Terry Rangers have done all that could be expected or requested of soldiers." -Jefferson Davis

Side Three Last Order: Headquarters Cavalry Corps April 24, 1865 Gallant Comrades: You have fought your fight. Your task is done. The bones of your comrades mark the battlefields of Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Alabama, and Mississippi. You have done all that human exertions could accomplish. In bidding you adieu I desire to tender my thanks for your gallantry in battle, your fortitude under suffering, and your devotion at all times to the holy cause you have done so much to maintain. I desire also to express my gratitude for the kind feeling you have seen fit to extend to myself and to invoke upon you the blessings of our Heavenly Father in the cause of freedom. Comrades in

arms, I bid you farewell. --Joseph Wheeler, Lieut. Gen. Commander Cavalry Corps, Army of Tennessee

Side Four "With a little more drill, you are the equals of the Old Guard of Napoleon." -Gen. Albert Sidney Johnston "I always feel safe when the rangers are in front." -Gen. Wm. J. Hardee



Cannons

From the Texas Revolution and Civil War
Location: South Entrance



Cannons

Used during Reconstruction
Location: South Grounds



Children of the Confederacy Creed
Location: First Floor Corridor

Because we desire to perpetuate, in love and honor, the heroic deeds of those who enlisted in the Confederate Army, and upheld its flag through four years of war, we, the children of the South, have united in an organization called "Children of the Confederacy" in which our strength, enthusiasm, and love of justice can exert its influence. We, therefore, pledge ourselves to preserve pure ideals; to honor our veterans; 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), and to always act in a manner that will reflect honor upon our noble and patriotic ancestors.

-Erected by Texas Division, Children of the Confederacy, August 7, 1959



Dick Dowling Portrait
House Chamber

Born in Tuam, Galway County, Ireland, in 1838. Arrived in New Orleans in 1848 and later moved to Houston, Texas. Dowling volunteered for the Confederate Army early in the Civil War, became a First Lieutenant, and participated in the recapture of Galveston on January 1, 1863. On January 21, 1863, he was in command of Company F, Texas Heavy Artillery, and was ordered by General John B. Magruder to spike the guns at Fort Sabine. Dowling and his Davis Guards, instead of obeying orders, used rails of the Eastern Texas Railroad to strengthen Fort Sabine, repulsed the attacking Federal fleet, and won the battle of Sabine Pass, the most spectacular military engagement in Texas during the Civil War. Dowling died in Houston in 1867 and was buried in St. Vincent's cemetery. In May 1889, the Texas Legislature presented his daughter, Anne, a medal in her father's memory, and in 1936, the Texas Centennial Commission erected a monument to Dowling and his men at Sabine Pass.



Jefferson Davis Portrait
Confederate President
Location: Senate Chamber

Albert Sidney Johnston
Confederate in uniform
Senate Chamber



Photography by Allen Otto and additional reporting by Holly Heinrich. MAY 9, 2012 6 AM

https://www.texastribune.org/2012/05/09/interactive-map-capitol-confederate-markers/#monument_4



The Re-Empowerment of the States Amendment

By Sutherland Staff

Published on October 10, 2017

James Madison wrote in Federalist 45, “The powers delegated by the proposed Constitution to the federal government are few and defined. Those which are to remain in the State governments are numerous and indefinite. ... The powers reserved to the several States will extend to all the objects which ... concern the lives, liberties, and properties of the people.”

Despite the importance of federalism in our nation’s Constitution, the principle seems almost forgotten as the federal government attempts to reign supreme. To restore the system our forefathers intended, a new piece of legislation has been proposed: **the Re-Empowerment of the States Amendment**. The objective of the amendment mirrors its title and, perhaps most importantly, addresses the issue of presidential executive orders.

In our nation’s history of executive orders, some stand out as particular threats and even embarrassments to the ideals of our nation. One of these is President Franklin D. Roosevelt’s order to authorize detention of over 110,000 Japanese-Americans in internment camps after Japan’s attack on Pearl Harbor, spurring the U.S. to enter World War II. Years later, a U.S. government commission report, *Personal Justice Denied*, said the order was the result of “race prejudice, war hysteria, and a failure of political leadership.”

Another such ill-conceived executive order occurred decades earlier, when President Ulysses S. Grant created dozens of Indian reservations and forced Native American tribes to relocate.

At best, executive orders can easily and blatantly disregard the opinions and rights of the American people; at worst they leave shameful black marks in American history books, allow deceitful power to go unchecked, and ruin countless lives.

Under the Re-Empowerment of the States Amendment, any presidential executive order could be repealed with a vote by two-thirds of the states’ legislatures. This landmark amendment is a step in the right direction toward re-establishing the system our Founding Fathers intended.

The threat of repeal would consistently hang over a president’s head, persuading them to work with the states instead of unilaterally producing executive orders as they do now.

With the president working with individual states, laws will become more reflective of the will of the people, encouraging collaboration and unity. The states’ acquisition of a louder voice will have a historic effect on participation in local governments, with citizens feeling a greater capability to contribute to and advance the cause of liberty in their homes and communities, returning the government to one by the people, for the people.

The Southern Critique of Centralization

By [Donald Livingston](#) on Jan 28, 2019



The Southern political tradition, in practice and theory, is one of its most valuable contributions to America and the world. The one constant theme of that tradition from 1776—through Jefferson, Madison, John Taylor, St George Tucker, Abel Upshur, John C. Calhoun, the Nashville Agrarians, Richard Weaver, M. E. Bradford, down to the scholars of the Abbeville Institute—is a systematic critique of centralization. Nothing comparable to it exists elsewhere in America or in Europe.

A criticism of centralization presupposes that decentralization is a good thing. But why is that? The answer is complex and requires viewing what was happened in 1776 from a trans Atlantic perspective. The Declaration of Independence is merely the American version of a conflict that had been going on in Europe since at least the 17th century between the emerging centralized modern state and a revived interest in the classical republican tradition which goes back to the ancient Greeks.

There are four principles to this republican tradition: First, republican government is one in which the people make the laws they live under. But, second, they cannot make just any law. The laws they make must be in accord with a more fundamental law which they do not make but is known by tradition. Third, the task of the republic is to preserve and *perfect the character* of that inherited tradition. And finally, the republic must be small. It must be small because self-government and rule of law is not possible unless citizens know the character of their rulers directly or through those they trust.

The Greeks created a brilliant civilization that was entirely *decentralized*. It was composed of 1,500 tiny independent republics strung out from Naples to the Black Sea. Most were under 10,000. One of the largest was Athens with around 200 thousand people. For over two thousand years, up to the French Revolution, republics seldom went beyond 200-300 thousand people, and the great majority were considerably smaller.

In contrast, a modern state is supposed to be large. Thomas Hobbes, published in 1651 the first systematic theory of the modern state. He titled the book “Leviathan,” a large sea monster. It contains a central government endowed with irresistible and indivisible power over individuals in a territory. Unlike republicanism, it does not require, self-government or tradition. Nor does it require the rule of law since the central authority itself can make law. Its purpose is to contain anarchy by enabling autonomous individuals to pursue their own ends in a condition of enlightened self-interest called “civil association.” Such a regime is compatible with an association of *strangers*, as in a regime of traffic regulations.

Since the only goal of the modern state is “civil association,” there is no internal limit to its size. In fact, the larger the better because outside the realm of civil association lies anarchy or its ever present threat. The logical extension of this is global government or as close an approximation as possible. Although a modern state may expand in size indefinitely, its territory cannot be divided by secession because if one set of individuals could lawfully secede, so could any other set, and so on within each set, to the unraveling of all government.

Here we have two incompatible models of government. The small classical republic and the indefinitely large modern state. But there is a third model to consider. Medieval civilization was also decentralized, and it was vast in scale. It was a mosaic of thousands of independent and quasi-independent political units: kingdoms, principalities, dukedoms, bishoprics, papal states, republics, free cities, and tens of thousands of titled manors.

The medieval contribution to politics is the idea of a *federated polity* where various independent political units are held together in a larger realm by compacts and traditional hierarchies. As we will see shortly, it is through the logic of the medieval federation that the Southern tradition sought to bring together the best aspects of the small republic with those of the large modern state.

The modern state system begins in the 17th century with the rise of “absolute monarchies”—‘absolute,’ meaning irresistible and indivisible centralized power. Modern monarchs sought to crush the medieval mosaic of independent social authorities they had inherited into larger and more centralized states. And they were successful.

In the mid-1850s Tocqueville left us a melancholy description of what two centuries of monarchical centralization had done: “The old localized authorities disappear without either revival or replacement, and everywhere the central government succeeds them in the direction of affairs. The whole of Germany, even the whole of Europe ... presents the same picture. Everywhere men are leaving behind the liberty of the Middle Ages, not to enter into a modern brand of liberty but to return to the ancient despotism; for centralization is nothing else than an up-to-date version of the administration seen in the Roman Empire.”

But just as absolute monarchy was emerging in the 17th century, demanding a large scale state, there was also a revived interest in classical republicanism which demanded small scale. This latter sparked a Cato-like resistance to modern state consolidation which ran throughout the centralized monarchies of Europe. But one thinker requires special mention, namely Johannes Althusius (1563-1638). He was a German Calvinist philosopher who proposed a

federation of small polities in a state larger than the classical republic, but smaller than a European monarchy. He called it a federation of “medium” size—about the size of Switzerland which is half the territory of South Carolina.

To prevent the central government from consolidating the smaller polities into a unitary modern state, Althusius introduces a constitutional right of secession from the federation. If a federation grew *too large*, it could always be brought back to a republican scale by secession.

The language of republicanism was perverted by the French Revolution which declared itself to be a “republic one and indivisible.” But with 26 million people, France was too large to be a republic. Moreover, the new regime retained the kings’ *coercive mechanism of centralization*. So the new France was, in fact, an absolute monarchy pretending to be a republic. And since it was said to be “one and indivisible,” secession was ruled out absolutely.

To speak of the French “republic” is an oxymoron. Yet this muddled union of the modern state with republican connotations would spread around the globe. Today, France with 65 million people, the US with 325 million, and China with one billion, 300 million, all describe themselves, without embarrassment, as “republics.”

This was not true, however, of the American founders whose republican thought was established before the French Revolution and which acknowledged the classical republican requirement of human scale and a limit to size as such. But this meant Americans were immediately confronted with an uphill challenge. The republican tradition told them that the extensive territory they acquired from Britain was too large for republican government. How they tried to solve it is best illustrated with the case of Virginia.

Virginia conquered the vast Northwest territory which includes the present States of Illinois, Indiana, Ohio, Wisconsin, and parts of Michigan and Minnesota. Virginians told themselves that this was a temptation they must resist; that they could not both enjoy republicanism *and* rule such a vast territory. So the territory was ceded to the Confederation.

The important point here is that republican political liberty was preserved by *reducing the size* of Virginia. But there is more. The State itself was deemed too large, and was reduced further in size when a number of western counties seceded and formed the State of Kentucky. Even so, Jefferson thought the State was *still* too large, and he urged that its counties be divided into small sovereign states (similar to the Swiss cantons) which he called “ward republics.” In 1810, he wrote that: “these little republics would be the main strength of the great one.” And fourteen years later he said of this federation of small republics : “the wit of man cannot devise a more solid basis for a free, durable well-administered republic.”

The country closest to Jefferson’s vision for Virginia is Switzerland which has twenty six *sovereign* states, the smallest of which has 15,974 people and the largest a little over a million. The average size is 300 thousand. Fourteen states have less than that, and eight are under 100,000. Switzerland is so decentralized that its central government has no original taxing power. Its power to tax requires a constitutional amendment approved by a majority of the cantons, each of which has one vote, and a majority of individuals. And the military is in the hands of the canton militias. Switzerland is regularly ranked by the UN’s World Happiness Report in the top ten happiest countries in the world. The top ten are usually always small states. The U.S. has yet to make the top ten.

Yet Jefferson himself put more pressure on republican liberty with the Louisiana Purchase which doubled the size of the Union. New Englanders threatened secession, claiming that Virginia sought to become the “Austria of America.” Jefferson agreed that America would indeed be an empire, but *not a centralized one*. It would be what he called an “empire of liberty.” Like Althusius, he would do this by tying republican political liberty to *division of territory* through secession.

How so? As people moved West, new States would be formed. As population increased these might be divided through secession as Kentucky seceded from Virginia—Tennessee from North Carolina, and Maine from Massachusetts. And if Jefferson had his way, these States would be further divided into “ward republics” in the

manner of Switzerland. In time, there might be too many States for representative government. In that case, States would secede from the mother Union and form a federation of their own. Jefferson imagined a future America composed of three countries. The old Atlantic federation, a Mississippi federation, and a Pacific federation.

Just as Virginia had resisted the temptation to become a centralized modern state by reducing its size and ceding the Northwest territory to the Confederation, and by allowing Kentucky to secede, so the original Union should generously allow itself to be divided for the sake of its own republican life (since it had grown too large) and the republican life of other Americans.

So when eleven Southern States seceded in 1861, they were simply enacting the rights embedded in Jefferson's "empire of liberty." If you want to know why the South seceded, read the Confederate Constitution it is merely the US Constitution reformed to bring it into closer accord with the Jeffersonian vision of reconciling republicanism with extensive territory. By seceding, the South actually *strengthened republican political liberty* in both the South and in the North. Lincoln subverted republicanism in both by creating what would become a monster modern state.

Lincoln's invasion of the Confederate States was America's French Revolution as it derailed Jeffersonian America's on-going and successful effort to reconcile republicanism with large size—in favor of yet another dime a dozen modern European state. In this, Lincoln was right on schedule with the centralizing trend in Europe that so terrorized Tocqueville in the 1850s. Lord Acton viewed the the Confederacy as a continuation of the dissenting decentralist tradition in Europe. With its defeat no counter force existed and would-be modern states would appear everywhere around the globe, all claiming to be "one and indivisible." They would have different ideologies: liberal, libertarian, socialist, communist, democratic, fascist. But all would seek to have the same form, a central government with plenary power over individuals in a territory.

The 17th century modern state promised peaceful civil association on an extensive—and possibly—a global scale. But its devotees failed to read the fine print. No practical way was found to check its disposition to centralize power. Instead of pursuing mere "civil association," it turned to nation and empire building. Moreover, these centralized monster states were allergic to each other. The result would be the Napoleonic wars, World Wars I and II, and the Cold War. World War II alone left 60 million dead, mostly civilians.

But even worse, having eliminated, or drawn the teeth, of its historic independent social authorities (the church, the nobility, free cities, provinces, small states within), the state met no corporate resistance in turning on its own people. R. J. Rummel has studied the phenomenon of the state killing people within its jurisdiction. He calculates that nearly *four times* as many people have been killed by their own governments as have been killed in all the wars, domestic and foreign, fought around the globe in the twentieth century. Killing on this scale would not be possible without the subversion of independent social authorities caused by massive centralization. If so, the greatest threat to human life in the twentieth century has not been war but the massive centralization of power in modern states. Rummel says, its as if nuclear war occurred, and no one noticed. ¹

Southerners were the most clear eyed students of the Jeffersonian republican vision of America and the need for checks on centralization. Over and over they warned what would happen if fallen man should ever acquire such power. Alexander Stephens, former vice president of the Confederacy, surveying the wreckage of Jeffersonian America caused by Lincoln's war gave this warning to posterity in 1870: "Depend upon it there is no difference between Consolidation and Empire If the worst is to befall us; if our most serious apprehensions and gloomiest forebodings as the future ... are to be realized; if Centralism is ultimately to prevail; if our entire system of free Institutions as established by our common ancestors is to be subverted, and an Empire is to be established in their stead; if that is to be the last scene in the great tragic drama now being enacted; then, be assured, that we of "the South" will be acquitted ... by the judgment of mankind, of all responsibility for so terrible a catastrophe, and from all the guilt of so great a crime against humanity." ²

What Stephens calls "empire" is nothing but the modern European state which Lincoln established in America with a writ of fire and sword. It was resisted in Europe by decentralists such as Althusius, David Hume, Goethe,

Tocqueville, Lord Acton, Proudhon, and many others. Lord Acton called Lincoln's invasion of the South an "awful crime." In its current form, the modern state has dominated for two centuries, beginning with the French Revolution. But a dramatic change occurred in 1991 when fifteen states seceded from the "one and indivisible" Soviet Union. This was the greatest bloodless revolution in history, something American elites have yet fully to appreciate. Since then numerous peaceful secessions have occurred in Europe and a great many more decentralist movements have sprung up demanding self-government.

Nor has the United States been spared this decentralist discontent as evidenced by the Tenth Amendment movement. Even secession, long thought to have been buried, is again topical in the United States. Polls are now regularly taken to register secession opinion. A 2014 Reuter's poll found that 25 percent of Americans favored secession of their State. That is 80 million people.³ A 2015 Gallup Poll found that millennials were the most supportive of a Palestinian state and an independent Scotland. American millennials strongly supported Britain's secession from the EU by 42 percent to 17, and 37 percent favored secession of Texas from the United States.⁴

What has happened in the last 25 years is a paradigm shift. The modern state, dominant for two centuries, no longer commands the authority it once had. Many Americans no longer believe the United States is "one nation indivisible." And they are right, it never really was. But paradigm shifts at their beginning are confusing, and it is not clear how to think about our current condition as we try to penetrate the muddle caused by uniting republican discourse with that of the modern state. The part of the American tradition from which we have the most to learn, practically, theoretically, and historically, is the Southern political tradition which since 1865 has not been ignored so much as suppressed.

1. [R. J. Rummel](#), *Death by Government* (New Brunswick, NJ: Transaction, 1997).

2. [Quoted in Alexander Stephens](#), *A Constitutional View of the War Between the States*, 2 vols. (Harrisonburg, VA: Sprinkle Publications, 1994), vol. 2, p. 669.

3. <http://blogs.reuters.com/jamesrgaines/2014/09/19/one-in-four-americans-want-their-state-to-secede-from-the-u-s-but-why/>

4. <http://redalertpolitics.com/2016/06/30/poll-american-millennials-support-brexit-37-support-texas-secession/>

About Donald Livingston

Donald Livingston is the founder of the Abbeville Institute and Professor Emeritus of Philosophy at Emory University. Livingston received his doctorate at Washington University in 1965. He has been a National Endowment Independent Studies fellow and a fellow for the Institute of Advanced Studies in the humanities at the University of Edinburgh. He has been on the editorial board of *Hume Studies* and *Chronicles: A Magazine of American Culture*. Livingston's books include *Hume's Philosophy of Common Life* and *Philosophical Melancholy and Delirium*.

<https://www.abbevilleinstitute.org/blog/the-southern-critique-of-centralization/>

Wisconsin Confederate Monument Removed From Madison Cemetery

Madison officials have removed a century-old Confederate monument from a cemetery and donated the marker to the Wisconsin Veterans Museum.

Jan. 13, 2019, at 2:38 p.m.

MADISON, WIS. (AP) — Madison officials have removed a century-old Confederate monument from a cemetery and donated the marker to the Wisconsin Veterans Museum.

Madison Parks Superintendent Eric Knepp told the Wisconsin State Journal that the large, stone monument listing the names of buried Confederate soldiers was recently removed from Forest Hill Cemetery. The marker used to sit in a section of the cemetery known as Confederate Rest, but it's now being held in crates at the State Archive Preservation Facility.

"There are no current plans for its exhibition either now or in the near future," said Michael Telzrow, director of the Wisconsin Veterans Museum. "It's highly unlikely that it would ever be permanently displayed."

The museum accepted the monument from the city because of its connections to Union veterans from Wisconsin, Telzrow said. Some state veterans had helped raise money for the marker and a local fraternal organization for Union veterans participated in its dedication ceremony, he said.

The Madison City Council voted in April to remove the monument, which was donated by the United Daughters of the Confederacy and installed in 1906. Some council members argued that the United Daughters group is part of the "Lost Cause" movement, which paints the Confederate cause as heroic and minimizes the role of slavery in the Civil War.

The removal comes more than a year after Mayor Paul Soglin called for another stone marker with a plaque to be extracted. The plaque removed in August 2017 described the buried as "valiant Confederate soldiers" and "unsung heroes."

Telzrow said the museum declined the plaque from the city.

Information from: Wisconsin State Journal, <http://www.madison.com/wsj>

<https://www.usnews.com/news/best-states/wisconsin/articles/2019-01-13/confederate-monument-removed-from-madison-cemetery>

CONFEDERATE MONUMENT PLACED IN STORAGE AT WISCONSIN VETERANS MUSEUM

Posted by [Wisconsin Public Radio](#) | Jan 29, 2019 | [Syndicated](#) |



After 113 years, a monument to Confederate soldiers in a Madison cemetery was recently taken down.

The stone cenotaph, inscribed with 140 names of prisoners-of-war, stood on an area known as Confederate Rest since 1906 — that is, until last week, when a crew from the Madison Parks Department and a local monument company transferred it from the Forest Hills Cemetery to storage at the Wisconsin Veterans Museum.

Madison City Council voted in October to remove the monument and place it in a museum. Logistics and weather delayed the transfer until now, explained Eric Knepp, Madison parks superintendent.

“We waited on it to be nice and cold for the purposes of protecting the trees and the turf,” said Knepp.

The crew removed the top two-thirds of the cenotaph, leaving a base, weighing nearly 4,000 pounds, in the ground. Knepp said the remaining base is unmarked, and removing it would have required permitting from the state.

Michael Telzrow, director of the Wisconsin Veterans Museum, said they accepted the monument for a specific reason.

“Based on its connection to Civil War history and, more importantly, the role in which some Wisconsin Union veterans played in raising money for the memorial, we accepted its acquisition,” said Telzrow.

Telzrow said two Wisconsinites who fought with the Union’s Iron Brigade, Frank W. Oakley and Hugh Louis, assisted in fundraising and participated in the cenotaph’s unveiling.

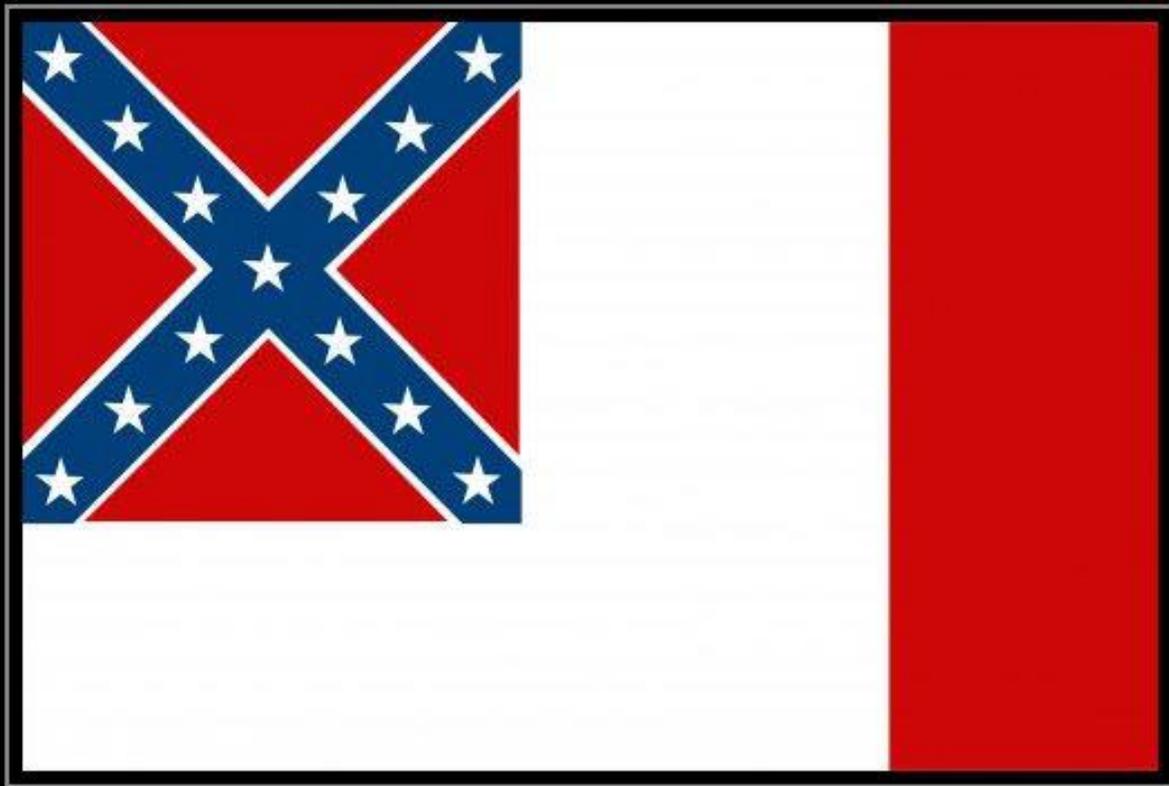
The monument, then, is an artifact of reconciliation — a period in the late nineteenth century when white residents from the north and south diminished slavery to romanticize the war and come together.

Over the nearly year-long period when Madison residents and council members debated what to do about the now-removed monument, they dealt with complex questions of history, symbolism and preservation. Telzrow said museums have an important role to play here; they can preserve complicated materials while society grapples with their history.

“Rather than come out with a definitive declaration on what should be done and how we should do it, I think it’s prudent in this case — as much as they can be, if they are removed and they have historical value beyond a memorial to a particular cause — that they be preserved until we can come to an agreement about what their place is on the cultural landscape,” said Telzrow.

The museum has no current plans to interpret or display the monument.

<http://www.milwaukeeindependent.com/syndicated/confederate-monument-placed-storage-wisconsin-veterans-museum/?fbclid=IwAR0WVGt7gzFcVKaeHXgpRuoCUtuK2c1CjyTEpQTf2elfPOCW2v8M2q8ScAA>



3RD NATIONAL CONFEDERATE FLAG

The Last symbol of true freedom!

CONFEDERATES

WERE NOT TRAITORS ~ DID NOT COMMIT TREASON



**COLONIAL PATRIOTS WERE TRAITORS.
THE AMERICAN REVOLUTION WAS TREASON**



**CONFEDERATES WERE NOT TRAITORS.
SECESSION IS/WAS NOT TREASON**

What's the difference?

- 1. GOVERNMENT** -- The type of government each sought to leave. The crown legitimately owned the colonies. The federal government did not own the states.
- 2. SECESSION** -- The powers prohibited to the states are identified in Article I, Section 10, of the U.S. Constitution. Secession is not among them, thus it is not prohibited. The power to prohibit secession is not listed among the powers delegated to the United States. Secession is a power reserved to the states and the people.
- 3. ALLEGIANCE** -- You have to owe allegiance to a country before you can commit treason against it. A Canadian cannot commit treason against Mexico because he does not owe allegiance to Mexico. After secession, Southerners no longer owed allegiance to the United States.

The feds knew this and said so.

"If you bring these leaders to trial, it will condemn the North, for by the Constitution, secession is not rebellion. His (Jefferson Davis's) capture was a mistake. His trial will be a greater one. We cannot convict him of treason." --Chief Justice Salmon P. Chase to Edwin Stanton (The Long Surrender, Burke Davis)

"Davis will be found not guilty and we shall stand there completely beaten." --Judge Franz Lieber, to the U.S. War Department after studying 270,000 Confederate documents seeking evidence against Jefferson Davis. (The Long Surrender, Burke Davis)

NOTE: Winning the Revolution did not mean the colonial patriots were not traitors. It just meant they wouldn't be hanged for treason.

Leaders kick off initiative to remove Confederate monuments across Georgia

By: Steve Gehlbach

Updated: Jan 10, 2019 - 6:23 PM

WATCH VIDEO NEWS REPORT [HERE](#)

ATLANTA - Civil rights organization, clergy and other leaders gathered Thursday to launch a campaign to remove Confederate monuments across Georgia.

Channel 2's Steve Gehlbach was at the National Center for Civil and Human Rights as leaders announced the project. The push comes as thousands of visitors come to Atlanta for the Super Bowl.

The initiative is part of a statewide effort led by the Southern Poverty Law Center and the NAACP to allow communities to decide if they want to keep Confederate symbols in public spaces.

[Content Continues Below](#)

Actions will include a grassroots movement to advocate for the legislation and a rally the Saturday before the Super Bowl next month.

"We have to send the message, and the message is clear here in Atlanta, Georgia, that we don't stand for hate. We don't stand for symbols of hate. We don't stand for divisive symbols that have divided our country from the very beginning," Gerald Griggs, the Vice President of the Atlanta NAACP. "

The movement began three years ago with a Confederate monument that still stands: The massive carving on the side of Stone Mountain featuring three prominent confederate leaders.

"There is no historical context for Stone Mountain, period," Richard Rose, President of the Atlanta NAACP said. "Nothing happened at Stone Mountain. Lee, Davis and Jackson didn't ride up the mountain."

Some residents didn't agree.

"It's history, that's all it is," Bernard Adams said. "If, you know, we talk about racism, racism isn't a symbol. It's a person."

Part of Thursday's launch was digital. A company called 22-squared created an app called "Invisible Hate," which uses augmented reality to view a monument and bring up information about it.

The NAACP also called out Atlanta mayor Keisha Lance-Bottoms, arguing that changing the name of one street is not enough and that the city needs to lead the nation. In September, Bottoms signed a bill to rename "Confederate Avenue" in southeast Atlanta to "United Avenue."

"We are calling on elected officials who are now trumpeting the Super Bowl and putting up murals to act on social justice issues now," Griggs said.

Gehlbach reached out to officials at Stone Mountain, who said removing the carving would require changes to state law.

Stone Mountain Park to close Saturday because of possible protests

By: Chris Joyner, The Atlanta-Journal Constitution

Updated: Feb 1, 2019 - 8:15 PM



Stone Mountain Park to close Saturday because of possible protests

WATCH VIDEO NEWS REPORT [HERE](#)

STONE MOUNTAIN, Ga. - On the eve of Super Bowl weekend with an estimated 1 million visitors in town, one of the state's largest and most recognizable tourist attractions announced it will close Saturday, according to our investigative partners at [The Atlanta-Journal Constitution](#).

The Stone Mountain Memorial Association made the announcement closing the 3,600-acre park, best known for the mammoth carving of Confederate leaders on the face of the granite mountain, because it could not adequately police an influx of left-wing protesters who plan to gather there.

"No vehicles or pedestrian traffic will be allowed into the park. Only hotel and campground guests will be allowed entry and exit through the park gate," the association board said in a brief statement released Friday evening. "Security concerns have been identified and are being addressed by state and local law enforcement authorities."

[Content Continues Below](#)

Although it is the off-season, the park draws thousands of tourists every weekend and more than 4 million annually.

While not announced until late Friday, park officials have known since November that white supremacists and nationalists were planning a rally for Super Bowl weekend. Officials had been considering closing the park for at least a week after the group vowed to hold the rally despite being denied a permit.

On Thursday, that group announced they had canceled their rally amid infighting and fears for personal safety. But a coalition of left-wing activists who spent weeks organizing a counter protest announced they would go to the park anyway “in a spirit of celebration.” That group is expected to gather in the small downtown of the city of Stone Mountain Saturday morning and then had planned to march into the park.

This was written by Chris Joyner with The Atlanta-Journal Constitution. [Read the entire article here.](#)

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<https://www.wsbtv.com/news/local/stone-mountain-park-to-close-saturday-in-face-of-protests/913301567?fbclid=IwAR1SjKyx8JiVWXTpTVietgqf0McpXHvylpAoE64vBDB88k0Wg0cEiUjlo>



**Southerner, how long will
you love an empire that
hates you?**

Alabama:

Fate of Confederate Monuments Is Stalled



Protesters rallied in support of a Confederate statue in Winston-Salem, N.C. Credit: Allison Lee Isley/The Winston-Salem Journal, via Associated Press

By Alan Blinder and Audra D. S. Burch Jan. 20, 2019

BIRMINGHAM, Ala. — Randall L. Woodfin, the 37-year-old mayor of Birmingham, Ala., made an unlikely sales pitch the other day after glancing toward some black-and-white photos of his city’s segregated past.

A 52-foot-tall Confederate monument, a sandstone obelisk erected in 1905 and within sight of City Hall, is available, he said. For free.

“Any Confederate museum that wants this thing can have it,” Mr. Woodfin said in an interview at City Hall. “I’ll give it to them right now. Hell, I’m even willing to give them whatever they need to get it to them.”

But Mr. Woodfin, and the State of Alabama, know such a transfer would not be without political and legal consequences. Almost 154 years after the end of the Civil War, the country is still quarreling — in state capitols and courtrooms, on college campuses and around town squares — over how, or whether, to commemorate the side that lost.

Those stubborn debates bubbled up again this month in Winston-Salem and Chapel Hill, N.C., and in Birmingham, among the most progressive parts of a region that has struggled to reconcile its history with its modern ambitions.

“This is one of America’s most important conversations. In many ways, we have only begun to talk critically about the landscape that has existed in this country for a very long time that romanticizes the era of the slavery and the role of the Confederacy,” said Bryan Stevenson, the leading force behind the newly built National Memorial for Peace and Justice [in Montgomery, Ala.](#)

Critics of Confederate monuments have won dramatic victories that were almost inconceivable a decade ago: the lowering of the battle flag outside the South Carolina State House, the removals of four towering statues in New Orleans, the renaming of city streets in Atlanta and in Hollywood, Fla.

But some states have rushed to shield Confederate tributes from removal. More than 1,700 “publicly sponsored symbols” of the Confederacy remain, according to the Southern Poverty Law Center. A new protection proposal, brought by Mike Hill, a Republican state representative in Florida, is pending in the Legislature there.

And even as dozens of Confederate statues have been unearthed and hauled away from parks and other public grounds, many others are being quietly discovered. The list of Confederate symbols newly identified or counted now outnumbers the ones that have been removed, a [S.P.L.C. study](#) shows.

In Florida, Mr. Hill among the leaders of a rally in Pensacola against the proposed removal of a cross on public grounds in June 2017 when he made the decision: if elected to the state House of Representatives, he would work to strengthen memorial protections.

Two months later, after the mayor called for the removal of a 50-foot Confederate monument on Lee Square, Mr. Hill said his mission grew more urgent. So in his first act after his 2018 election victory, Mr. Hill filed a bill making it illegal to remove “remembrances” on public property erected on or after 1822 except for repairs — or relocation to an equally prominent place.

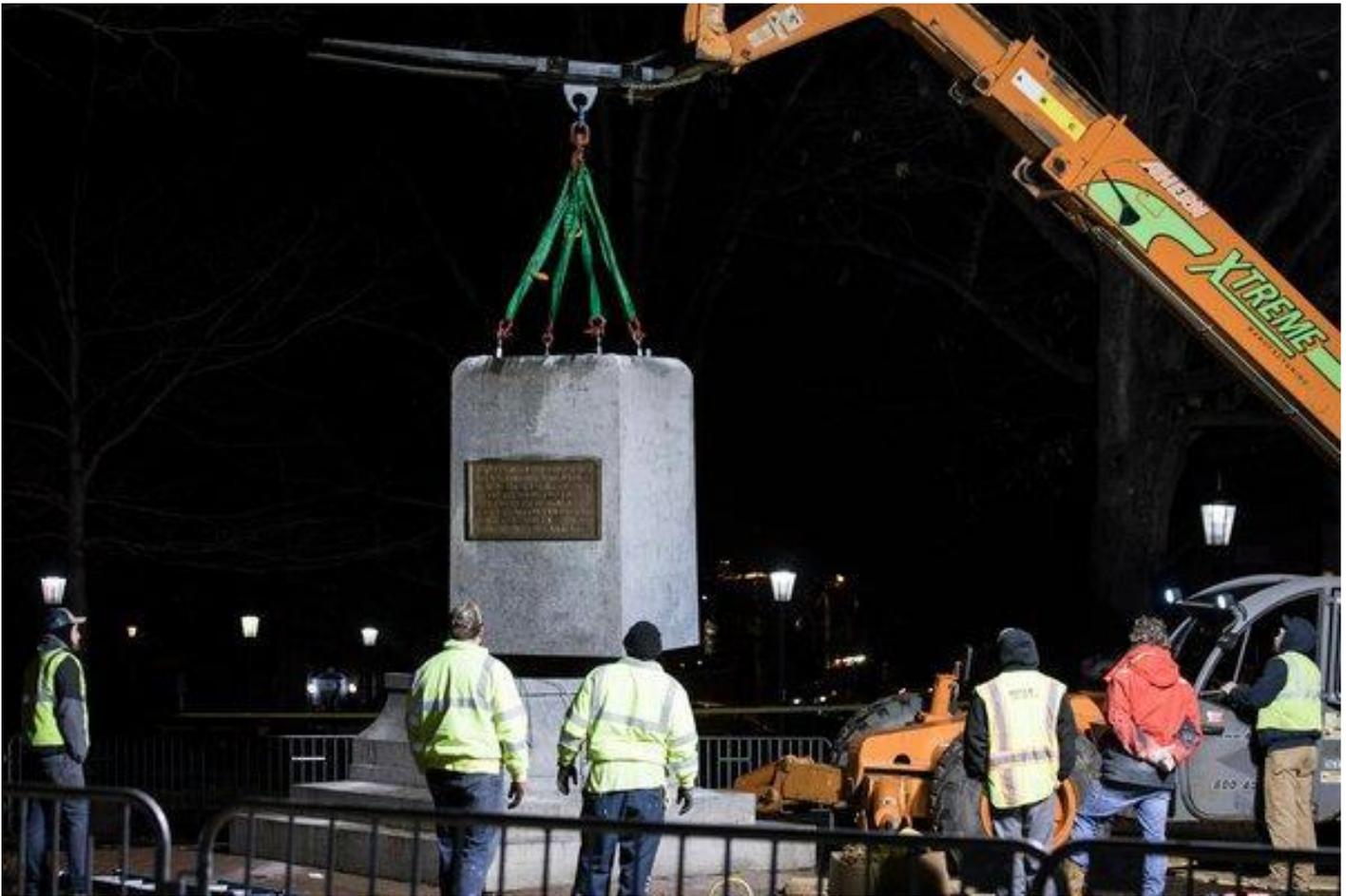
The third-generation veteran said the bill is designed to protect the monuments, memorials and flags that honor soldiers and veterans — including those that fought in the Civil War.

As an African-American, Mr. Hill knows he is at odds with the traditional argument for removing Confederate symbols from public spaces, personally rejecting the idea they are hurtful.

“Our history is what makes us up as a people. We can learn from the ugly parts so that it can never happen again,” said Mr. Hill, who founded one of Florida’s Tea Party chapters. “Tearing down a monument does not create unity; it actually creates more division.”

In North Carolina, yet another chapter of the Confederate monuments battle is exploding, in a booming city and on a picturesque college campus some 75 miles apart.

On Monday, , the chancellor of the University of North Carolina at Chapel Hill [ordered the removal](#) of the remains of the toppled “Silent Sam” Confederate monument off the college grounds for community safety — and, announced her resignation. Chancellor Carol L. Folt, who just months ago officially apologized of behalf of the university for the “profound injustices of slavery,” planned to retire in the spring after graduation.



The base for a Confederate statue known as “Silent Sam” was removed from the campus of the University of North Carolina in Chapel Hill, N.C., on Tuesday. Credit Julia Wall/The News & Observer, via Associated Press

Shocked by the surprise announcement, the U.N.C. System Board of Governors, pushed her leave up to the end of January. Ms. Folt had requested the removal of the statue’s base, which included plaques memorializing university students who fought for the Confederacy.

The final resting place for “Silent Sam,” whose status has been complicated by state law, remains unsettled, but officials hope to announce a plan by March. The bronze soldier, unveiled in 1913, was toppled by protesters last summer.

And in December, the city of Winston-Salem ordered the removal of a statue of a Confederate soldier in the city’s downtown to a nearby cemetery where 36 Confederate soldiers are buried. In a letter to the North Carolina Division of the United Daughters of the Confederacy, the owners of the statue, the city attorney cast the move as in public safety issue based on recent vandalism and the potential for violent confrontations.

The city is considering legal action if the statue is not moved by Jan. 31. The United Daughters of the Confederacy has vowed to fight back, calling the city’s demand “heavy-handed” and “dishonorable” in a statement. The statue was erected in 1905 on the old courthouse grounds, property now privately owned. The current landowner also wants the statue removed.

“I know there are strong issues on both sides of this issue, people who want it there because of history,” Mayor Allen Joines said. “On the other hand, this monument represents oppression and the subjugation of a people and I know that’s hurtful.”

North Carolina's struggle has not yet devolved into a legal battle, but Birmingham's Confederate obelisk, shunned by the mayor, has. In 2017, Alabama enacted a law that forbade memorials to be "relocated, removed, altered, renamed or otherwise disturbed" if they had stood on public property for at least 40 years.

Then came the violence in Charlottesville, Va., in 2017, and Mr. Woodfin's predecessor as mayor, William A. Bell Sr., ordered that the base of the towering Confederate monument be shrouded in plywood. The state promptly sued to protect it, and asked that Birmingham be fined \$25,000 a day.

Last Monday night, Judge Michael G. Graffeo, of the Circuit Court in Jefferson County, struck down the statute. Under the law, Judge Graffeo wrote, "the people of Birmingham cannot win."

"No matter how much they lobby city officials, the state has placed a thumb on the scale for a pro-Confederacy message, and the people, acting through their city, will never be able to dissociate themselves from that message entirely," the judge wrote.

The judge's order, which the state is expected to appeal, sparked a refreshed furor in Alabama over what should come of monuments.

The sponsor of the embattled legislation, Senator Gerald Allen, a Republican from Tuscaloosa County, said in a statement that the law was "meant to thoughtfully preserve the entire story of Alabama's history for future generations." And he harshly criticized Judge Graffeo.

"Judges are not kings, and judicial activism is no substitute for the democratic process," said Mr. Allen, who, in a 2016 [interview](#) with The New York Times, argued that it was "important that we tell the story of what has happened in this country because that's what shaped and molded us as a nation."

A spokesman for Attorney General Steven T. Marshall, whose office brought the case against Birmingham in August 2017, did not respond to a request for comment.

Mr. Woodfin, who defeated Mr. Bell within months of the Charlottesville attack and the Alabama lawsuit, is weary of a broader fight that he argued should have been settled long ago. A deepening legal battle with the state, he suggested, was unhelpful and disappointing.

"In my mind, this is the opposite of moving forward," he said. "The statue was erected well post-Civil War, in a city that was founded after the Civil War. To me, it seemed like it was intentionally sending a signal to the public about revisionist history, and a message to what did exist, even if it was wrong."

The monument, which was originally dedicated by a Birmingham area chapter of the United Daughters of the Confederacy, is hardly the only challenge.

On Monday, state offices will be closed throughout Alabama. The government will be marking the birthday of the Rev. Dr. Martin Luther King Jr.

And Robert E. Lee.

Alan Blinder reported from Birmingham, Ala., and Audra D.S. Burch from Hollywood, Fla.

A version of this article appears in print on Jan. 20, 2019, on Page A8 of the New York edition with the headline: Shifting Battlegrounds Delay Reckoning Over Confederate Statues.

On MLK Day, descendants of Lee, Stonewall Jackson urge Va. to halt Confederate tributes



Virginia Lt. Gov. Justin Fairfax (D), center, invited the descendants of two Confederate generals to the Capitol in Richmond. Warren Christian, left, is a great-great-grandson of Stonewall Jackson. The Rev. Robert W. Lee is a great-great-great-nephew of Robert E. Lee. (Laura Vozzella/The Washington Post)

By [Laura Vozzella](#)

January 21 at 5:36 PM

RICHMOND — Descendants of two Confederate generals appeared in the Virginia Senate on Monday to show their support for Lt. Gov. Justin Fairfax, who days earlier [sat out](#) a Republican senator's ode to Robert E. Lee.

The Rev. Robert W. Lee IV, a great-great-great-nephew of Lee, and Warren Christian, a great-great-grandson of Thomas “Stonewall” Jackson, oppose tributes to their Confederate ancestors. They have done so publicly since 2017, when the proposed removal of Gen. Lee’s statue in Charlottesville was the rallying cry for a white-supremacist rally that turned deadly.

Fairfax (D), [a descendant of slaves](#) and only the second African American elected statewide in Virginia history, invited Lee and Christian to the Senate session on Martin Luther King Jr. Day, which this year happened to fall on Jackson’s birthday.

“As a Robert Lee, I want to be a different footnote in history,” Lee said in an interview afterward. “And I want to stand with Justin Fairfax . . . and say that honoring the racist, white-supremacist past that we hold with statues, with mentions . . . on the floor of the commonwealth’s legislature is a no-go for me and a no-go for so many people of goodwill in the South.”

He and Christian were recognized in the Senate gallery but made no remarks to the body.

On the same day, [lawmakers easily approved tax incentives](#) for Amazon to build a headquarters in Arlington but narrowly rejected a proposal for a \$15 minimum wage. Both votes were expected. (Amazon chief executive Jeffrey P. Bezos owns The Washington Post.)

[\[Meet the segregationist’s grandchild pushing for a new Mississippi flag\]](#)

On Friday, Fairfax, who presides over Richmond’s upper chamber, stepped off the dais and let a Republican wield the gavel while Sen. Richard H. Stuart (R-King George) marked Lee’s 212th birthday with praise for “a great Virginian and a great American.”

Fairfax, who was sworn into office a year ago and is expected to run for governor in 2021, [bowed out of last year’s tributes](#), as well.

In his speech last week, Stuart, whose district includes Lee’s birthplace, tried to separate Lee from the issue of slavery, noting the general’s efforts to bring about reconciliation after the Civil War.

“There were few people after the Civil War who did what Lee did to heal the wounds of this country and to try to reunite this country after that horrible war,” Stuart said.

On Monday, Stuart said he would quit doing the annual tribute if people found it offensive. He said he had checked in with Fairfax last year on the issue.

“I went to him afterwards and asked, ‘Did I offend you?,’ and he said: ‘No, you didn’t offend me. I did what I thought was right, but I didn’t find it offensive,’” Stuart said. “I’m not going to do something that offends people. But I wish people would come to me and say, ‘We would rather you not do this because I find it offensive.’”

Fairfax wasn’t immediately available for comment Monday afternoon. But his office confirmed that he and Stuart had a “cordial exchange” on the topic last year.

In an interview, Christian said he agrees **with the notion** that the Confederate generals were complex people, but he still thinks modern-day tributes to them are misguided.

“I think he certainly did some honorable things, and I’m happy to celebrate some of those things — for instance, teaching enslaved people how to read during Sunday school, which at the time would have been illegal,” Christian said, referring to Jackson. “But today that’s not what they’re going to celebrate. They’re going to celebrate him for fighting the Civil War and fighting to maintain slavery.”

Fairfax, whose great-great-great-grandfather Simon Fairfax was enslaved in Virginia, said it was notable that the descendants of Confederate generals opposed the tributes.

“To have the three of us — the great-great-great-grandson of Simon Fairfax, Robert E. Lee’s descendant and Stonewall Jackson’s descendant — stand in solidarity together and say we need to take this commonwealth, this country, in a different, more positive, more uplifting course, I think sends a signal of hope and light out into the world,” Fairfax said.

[In the former capital of the Confederacy, debate over statues both painful and personal]

Praising Gens. Lee and Jackson is nothing new in Virginia’s General Assembly. Legislators from both parties have traditionally noted their birthdays with short floor speeches. Comedian Stephen Colbert lampooned the Virginia Senate in 2013 for adjourning its MLK Day session in honor of Jackson — on a motion from a Democrat, state Sen. R. Creigh Deeds (Bath).

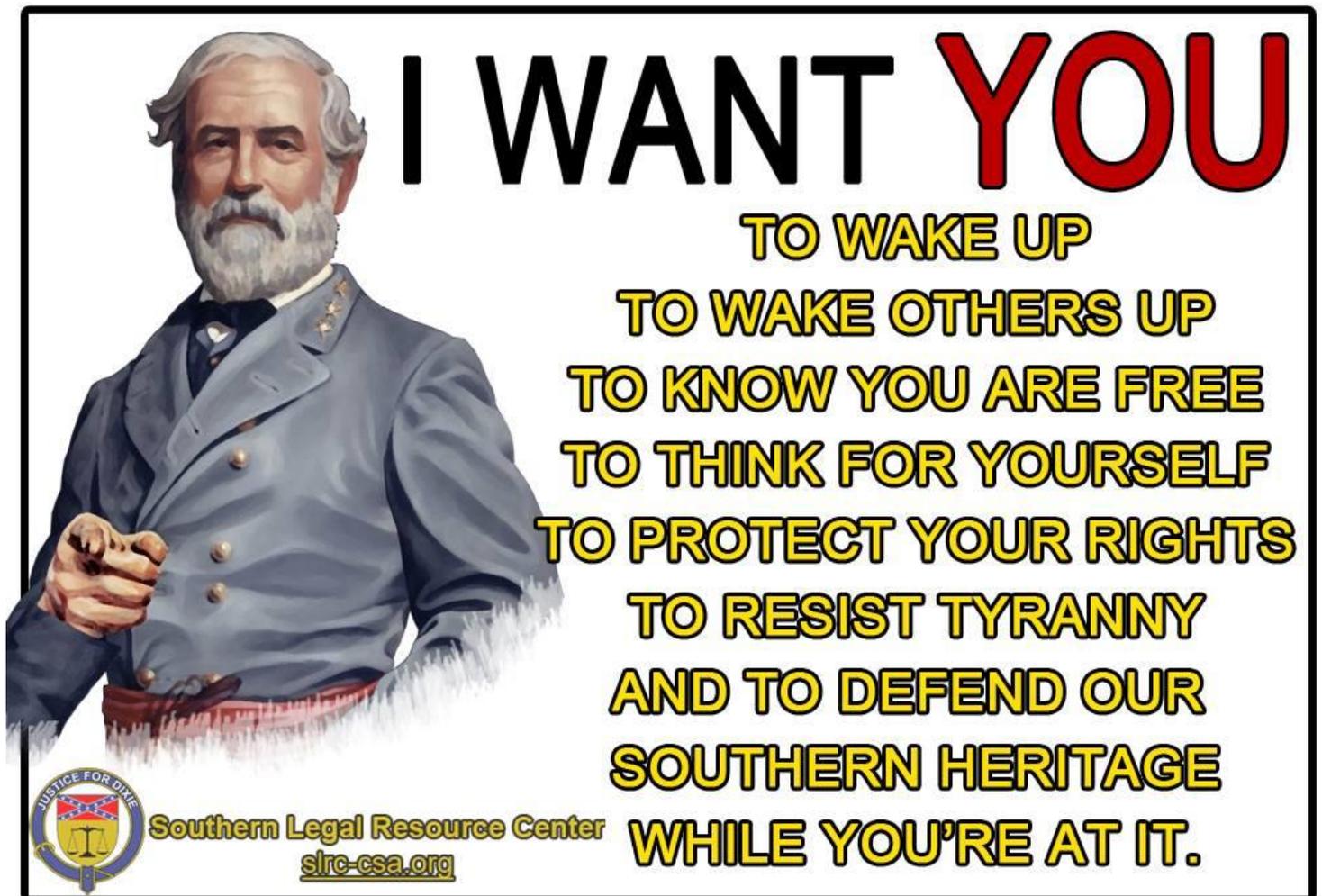
Such tributes have become more politically fraught in recent years amid the push to remove monuments and rename schools and roads honoring Confederate leaders.

“The prophetic witness of standing with people in solidarity is something my family espouses now,” Lee said. “We may not have espoused that in the 19th century, but by God, we’re going to make it right now.”

Robert McCartney contributed to this report.

[Laura Vozzella](#) Laura Vozzella covers Virginia politics for The Washington Post. Before joining The Post, she was a political columnist and food writer at the Baltimore Sun, and she has also worked for the Associated Press, the Fort Worth Star-Telegram and the Hartford Courant. [Follow](#)

https://www.washingtonpost.com/local/virginia-politics/onmlk-day-descendants-of-lee-stonewall-jackson-urge-va-to-halt-confederate-tributes/2019/01/21/c6ed6d54-1d9f-11e9-9145-3f74070bbdb9_story.html?fbclid=IwAR3wNvnZhyTE0fG7c3TLy7kDeD7fHVcDP1lgBBB0JICUytsqhfU7eh5nU4w&noredirect=on&utm_term=.c1f651c7770e



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Southern Conservatives

By [Paul H. Yarbrough](#) on Jan 18, 2019



The South is and always been conservative. But with the constant hammer of political correctness and political falsehood (redundant?) pounded on it, it has waffled among many who brand it as evil. Punchy from the blows, it has sought to defend itself in the wrong places: In presentism and with Republicans.

[Republican and Air Force veteran Mike Hill](#), the first black elected to state office in the Florida panhandle since the War Between the States, has introduced a bill that would protect all monuments: “The Soldiers’ and Heroes’ Monuments and Memorials Protection Act.”

Naturally, the long knives of presentism and erroneous historical scholarship immediately race to cut Hill’s throat. *Newsweek* in capturing the story compares Hill to VA Secretary Robert Wilkie, who had previously called Jefferson Davis, among other superlatives, a statesman and a martyr to “The Lost Cause.”

Newsweek wrote: “Wilkie has longstanding links to the neo-Confederate movement, which seeks to cast the Confederacy in a heroic light and downplays its defense of racism and slavery.”

Why didn’t Tom Porter (*Newsweek*) have the intellectual acumen to mention New England’s defense of racism, slave-trading, and kidnapping? My guess is Porter is a product of public education.

In any event, I have seen no complementary articles on such historical matters as the Massachusetts Puritans making slavery legal, or Peter Faneuil’s family who built the famous (perhaps infamous?) Faneuil Hall with a fortune made in the slave trade. Certainly, no rallies to tear it down because it is a racist monument.

Nor have I seen articles addressing the racist Ivy League Brown University. After all the Brown family ran one of the more vicious and profitable slave-trading businesses in New England.

Recently Davis Elementary school in Jackson, MS, named for Jefferson Davis, and probably the only elementary school in the U.S. to have as alumni two Pulitzer Prize novelists (Welty and Ford) was renamed to Barack Obama Elementary.

Why not rename Brown University to some contemporary feel-good-ism like Michele Obama Equality U. or some such silliness? That would at least be consistent.

This business of remembering the past by calling it the present works for the presentism bigots, whether they be on the left or right, North or South. It is almost sickening to try and fathom the twisted and misunderstood history lessons of the likes of Mark Levine, Sean Hannity or Jonah Goldberg, to name only three who seduce even Southern conservatives with their misguided narratives and then call themselves “conservatives.”

Many Southerners in an effort to gain political ground due to having had to bear the brunt of attacks and name-calling as Jim Crow(ers) and racists have equivocated. They have, as conservative people, been duped into believing that the holy grail of conservatism was the Republican party and Barry Goldwater. Even Ronald Reagan was seduced and ultimately joined the disguised conservatives (Neocons) of Dick Cheney, Bob Bennett, and the Bush bunch et al.

It all started in 1981 when M.E. Bradford was selected by Ronald Reagan as Chairman of the National Endowment for the Humanities. He had the support of no less prominent conservatives than Russel Kirk and Forrest McDonald. But, he had the disdain for Southerners by Neocons such as Norman Podhoretz and William Kristol. Neocon Bob Bennett was selected after Reagan caved.

This was when Southerners, with their conservative views and beliefs, were hoodwinked into being ashamed of who they are because the neocons said so.

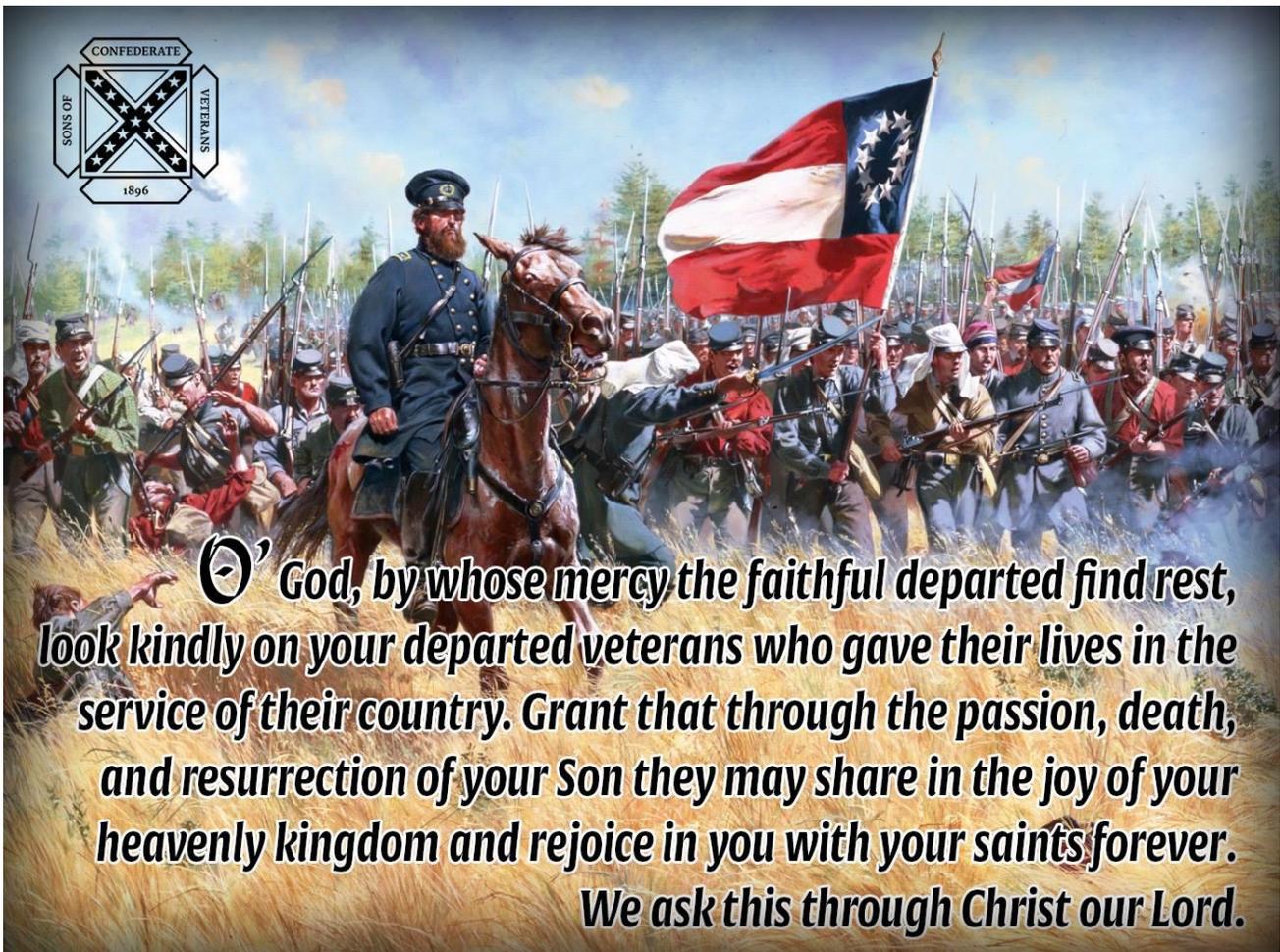
It’s perhaps ironic that a Yankee, Donald Trump, is now battling for some semblance of a former united union of states—not a national government, but unless the Southern conservatives remember their own history and the truth about it, Trump will fight a losing battle.

As to Jim Crow, that’s a Northern invention. Just ask C. Van Woodward. And you can bet Mike Hill will be castigated as Florida’s Uncle Tom.

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/southern-conservatives/>



Liberals Tear Down Confederate Statues While Importing Slaves, Embrace Policies Of Rebel Deep South

by [Tsarizm Staff](#) January 12, 2019

Hundreds of marchers rally at the Robert E. Lee statue on Monument Avenue, in Richmond,



Virginia on September 16, 2017 to counter pro-Confederate statue demonstrations, On the other side of the Lee statue, a small group of pro-Confederate supporters and other counter-protesters engaged each other in a mostly peaceful manner. Counter-protesters greatly outnumbered the supporters of Confederate statues along Monument Avenue. Richmond Police arrested seven people during the day's activity..

Image by [Mobilus In Mobili](#)

After watching with disgust liberal 'useful idiots' tearing down Confederate memorials and with them American history, I realized early this morning, when the ideas tend to come, that while these Bolsheviks are acting this way, at the same time they are embracing the policies of the Confederate South's 'cause'.

[Ocasio-Cortez is an Ignorant Bolshevik whose Ideas Need to be Exposed and Shamed](#)

First of all, they are importing slaves. Not in the literal sense of course, as in they are not actual slaves, but the effect is still the same. Maybe 'sharecropper' is a better term. Essentially the intentional importation of millions of illegal immigrants, who have no rights per American law, to do the manual labor of the rich elites, is exactly the same thing rich plantation owners in the Deep South did hundreds of years ago. The limousine liberals are exploiting the labor of the poor underclass, just as the big city bosses did when the Irish and the Poles immigrated decades before. And it's not just free labor they desire, to care for their gardens and nurse their babies, it is coerced, brainwashed votes they want as well, to keep the elites in power of course. "Vote for the boss or you'll lose your benefits!" is a form of slavery.

The 'progressives' are also embracing the policies of the Confederate States of America, all the while calling their descendents racist, in spite of the moderate, tolerant behavior of today's South. On a side note, if you've ever been to Atlanta, GA, or other southern cities, you will notice that blacks and whites live well together. The racism is in the northern and western, liberal sanctuaries, where they hate whites. But the discussion of this hypocrisy is for another column.

The issue of state's rights is now paramount in California, where they call it by another name – 'sanctuary cities'. Essentially, their argument is one of federalism vs the big-government reality of today they helped to create. In George Washington's time, he would have sent an army to put down the rebellion. It remains to be seen what tactics President Trump uses to reign in rebel, liberal states in their 'resistance' to federal power, enshrined by our Constitution.

As usual, the Marxist hypocrisy is so glaring, that it is hard to ignore.

At the end of the day, these people simply want power – power to control others – power to implement their agenda of open borders, destroying the rule-of-law, free markets. They essentially want to destroy the American system of government, and replace it with the murderous one of control dreamed up by Marx, Trotsky, Lenin, Stalin and Mao.

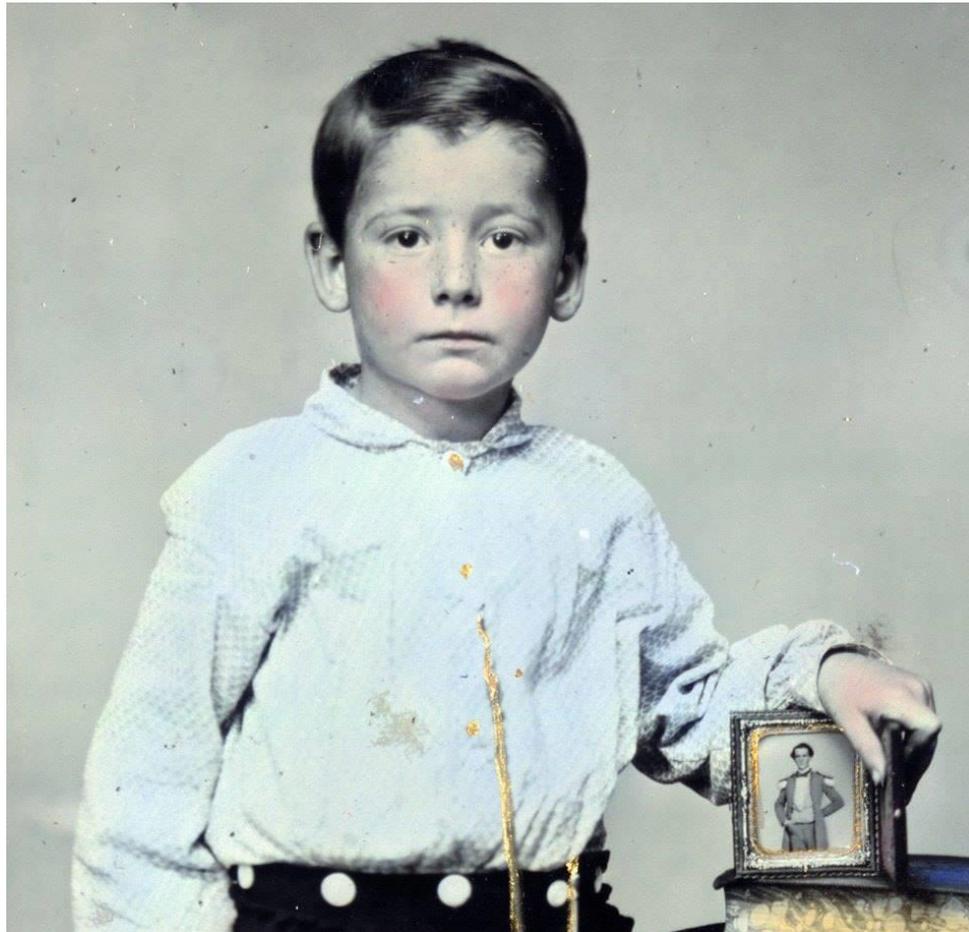
The resurgent liberal call to abolish the American electoral college is a perfect example of this push for control. If small states had no power, then California, New York, Texas and Florida would control the United States of America. This cannot be allowed to happen.

I hope the Trump Education Department gets busy in the second term destroying the liberal re-education that we are experiencing in our primary, secondary and universities today. It is killing America. Our students don't know history, or even simple civics.

We all need to work to change this pathetic situation.

Originally posted at The Washington Times

<https://tsarizm.com/opinion/2019/01/12/liberals-tear-down-confederate-statues-while-importing-slaves-embrace-policies-of-rebel-deep-south/?fbclid=IwAR1saPXwkbGnqs0MSX1Er-VUsVtX7pGqGN2st-III51BmcHnWwIGOYWUdJc>



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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Organizing of the United Sons of Confederate Veterans

Information Provided by Fred Chiesa

June 1896, the members of the R. E. Lee Camp, Sons of Confederate Veterans, of Richmond, Va., sent out a circular: to all Confederate Veterans, to all Sons of Confederate Veterans, and to all who revere the noble and generous sacrifices of the southern soldiers, in which they said: "Believing that a general federation of sons of confederate Veterans is absolutely necessary for the accomplishment of the cherished purposes that every one to whom this circular is addressed is singly laboring to carry out, R. E. Lee Camp issues a call for such federation at the time of the reunion in Richmond." In this circular was given an outline of the proposed federation. It met with hearty response from the camps of Sons then in existence and the most cordial commendation at the hands of all Confederate Camps.

On June 30, 1896, about forty delegates of sons met at the Woman's College Auditorium in Richmond with the earnest purpose to arrange for the formation of such a federation. Its aims, objects and purposes are not to create or foster, in any manner, any feeling against the North, but to hand down to posterity the "*story of the glory of the men who wore the gray.*"

Knowing that "*in union there is strength,*" the sons of those who made the south famous have come together for the systematic and united work of preserving from oblivion the true history of the south. That this step meets with the hearty approval of the "*men who wore the gray*" is shown by the following resolution, which was adopted at the Convention of the United Confederate Veterans in Richmond, at their regular session.

"Resolved, That the session provide at once for the formation of Sons of Confederate Veterans into a separate national organization. This is urgent from the manifold fact that our ranks are thinning daily, and our loved representatives should step in now and arrange to take charge of Southern history, our relics, mementos and monuments, and stimulate the erection of other monuments to our heroes ere 'taps' are sounded for the last of their fathers."

But before the resolution was adopted the Sons had taken matters in their own hands, and on the evening of June 30th the meeting of the Sons of Confederate Veterans was held at the auditorium with about forty delegates present,

representing half the number of Camps representing the States of Virginia, North Carolina, South Carolina, Alabama and Georgia.

Mr. Edwin Piper Cox, R. E. Lee Camp No. 1, Chairman of the committee of Arrangements, called the meeting to order, and stated its object. Mr. J. E. B. Stuart was nominated for temporary Chairman, and unanimously elected, and Mr. E. P. McKissick, of Asheville, N. C. Was elected Secretary.

The question of Representation being raised, it was decided to allow each camp one vote.

Messrs. R. A. Smythe, of South Carolina; W. B. Allen, of Virginia, and Heywood Parker, of North Carolina, were appointed a committee on Credentials, and the following Camps were found to be Represented:

R. E. Lee Camp	Richmond	Virginia
Kemper-Strother-Fry Camp	Madison	Virginia
Page Valley Camp	Shenandoah	Virginia
Louisa Camp	Louisa	Virginia
Atlanta Camp	Atlanta	Georgia
H. A. Carrington Camp	Smithville	Virginia
Pettigrew Camp	Asheville	North Carolina
Norfleet Camp	Winston	North Carolina
John Pelham Camp	Auburn	Alabama
Gadberry Camp	Union	South Carolina
Pickett-Buchanan Camp	Norfolk	Virginia
Shenandoah Camp	Woodstock	Virginia
John R. Cooke Camp	West Point	Virginia
Thomas Hardeman Camp	Macon	Georgia
Camp Moultrie	Charleston	South Carolina

Pickett-Stuart Camp	Nottaway	Virginia
Magruder-Ewell Camp	Williamsburg	Virginia
W. W. Humphries Camp	Anderson	South Carolina
George Davis Camp	Wilmington	North Carolina
Albert Sidney-Johnston Camp	Roanoke	Virginia
Turner-Ashby Camp	Harrisonburg	Virginia
R. A. Chew Camp	Fredericksburg	Virginia

The temporary organization was made permanent and the name [United Sons of Confederate Veterans](#) chosen, and after much discussion, a Committee was appointed on Constitution and by-Laws, consisting of J. L. Hardeman, of Georgia; J. L. Wells, of south Carolina; A. F. McKissick, of Alabama; T. W. Davis, of North Carolina, and E. P. Cox, of Virginia.

On the following morning, July 1, 1896, the Committee on Constitution and By-Laws reported. Mr. Hardeman, Chairman, stated that they could do no better than to respect the Biblical injunction: *“Honor thy father and thy mother, that their days may be long in the land which the Lord, thy God, giveth thee.”* This being so, they had decided to submit the laws of the United Confederate Veterans, with only such changes as are absolutely necessary. The report was adopted.

The preamble of this Constitution reads: *“To encourage the preservation of history, perpetuate the hallowed memories of brave men, to assist in the observance of Memorial Day, to aid and support all Confederate Veterans, widows and orphans, and to perpetuate the record of the services of every southern soldier, these are our common aims. These objects we believe will both promote a purer and better private life, and enhance our desire to maintain the “national honor, union and independence of our common country.”*

According to the Constitution the convention of United Sons of Confederate Veterans is held at the same time and place as the United Confederate Veterans, so that the next convention will meet at Nashville, Tenn.

The officers elected at this first Convention of [U.S.C.V.](#) were as follows:

Mr. J. E. B. Stuart of Richmond, Virginia, General Commander

Mr. E. P. Cox, of Richmond, Virginia, Adjutant General

Mr. R. H. Pinckney, of Charleston, South Carolina, Quartermaster General

Mr. George B. Williamson, of Columbia, Tennessee, Inspector General

Doctor Stuart McGuire, of Richmond, Virginia, Surgeon General

Major E. P. McKissick, of Asheville, North Carolina, Commissary General

Bishop T. F. Gailor, of Tennessee, Grand Chaplain

Colonel T. R. R. Cobb, of Atlanta, Georgia, Judge Advocate General

(While the title of the Staff of the Commander-in-Chief bore the suffix "General" as Adjutant-General etc., until the Jacksonville Convention May 14, 1914, the Constitution was amended substitution "in-Chief" for 'General'. Amendment was provided that the word "General" is not to be prefixed to any official designation.)

Mr. Robert A. Smyth, of Charleston, S.C. Lieutenant Commander Department Army of North Virginia

Mr John L. Hardeman, of Macon, Ga. Lieutenant Commander Department of Tennessee.

Lieutenant Commander of Department Trans-Mississippi was deferred until the organization of State Divisions.

The organization of this association is composed of Departments, Divisions, Brigades and Camps. The Federation has an Executive Head and three Departments, entitled Army of Northern Virginia, Army of Tennessee, and Trans-Mississippi. Each state constitutes a division which are furthermore divided into Brigades, which also are divided in to Camps.

At the [Second Annual Reunion and Convention of USCV](#) there were only 17 camp represented but there are 37 Camps in existence: 14 in Virginia, 8 in South Carolina, 4 in Alabama, 1 in Georgia, 2 in Kentucky, [1 in Texas](#) and 6 in Tennessee. [By the Third Convention in Atlanta](#) there were 108 camps located as follows: 14 in Virginia, 6 in North Carolina, 34 in South Carolina, 5 in Kentucky, 24 in Georgia, 2 in Alabama, 10 in Tennessee, [7 in Texas](#), 1 in West Virginia, 1 in Mississippi, 3 in Florida, and 1 in Missouri. By 1927 over 1,050 Camps.

The name **["United Sons of Confederate Veterans"](#)** was changed to **["Sons of Confederate Veterans"](#)** at the [Macon, Georgia, Convention in 1912](#).

Make Dixie Great Again

Gentlemen,

Cmd. Gramling's 'Southern Victory Campaign' is well under way. Our Make Dixie Great Again web site is up and running and getting results. As a consequence of the *Smithsonian Magazine* slanderous attack upon our heritage, Cmd. Gramling has requested that we now "go on the offensive!" Cmd. Gramling has sent the *Smithsonian Magazine* a demand letter requesting that they print a SCV response to their recent insulting and vindictive article. Heritage Operations has just mailed a copy of the Commander's letter and a copy of our proposed response to the Southern members of the U.S. Senate, House of Representatives, the White House Press Secretary, and to President Trump. In addition to that, we have sent out over 100 press releases to national and international media outlets condemning the Smithsonian's act of anti-South cultural genocide. We are doing our part but nothing will be accomplished without the efforts of our members.

Those receiving Cmd. Gramling's letter (U.S. Senators, Representatives, and the *Smithsonian Magazine*) will not act favorably unless they also receive hundreds of letters from the folks back home. It is imperative that our members understand that they must become involved in this effort if we are to have a positive impact upon the establishment. Please forward this message to the local camps and ask each individual of said camp to contact their U.S. Senators and U.S. Representative and demand that the *Smithsonian Magazine* republish the SCV's reply. At our web site (URL below) our members can read a sample letter to their congressional delegation. They may use the form letter or write their own. For complete instruction see the URL listed below. Without your support this effort will go nowhere. This is a fight for our very existence as an organization, culture, and as Southerners—it is up to each member to do their part in this battle.

Deo Vindice,

Walter D. Kennedy,
Chief of Heritage Operations, SCV

View instructions at bottom of web page under heading: Urgent Operations & Tactics
<https://www.makedixiegreatagain.com/operations-and-tactics.html>

Are you mad enough yet?

<https://www.makedixiegreatagain.com/>



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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:

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Mailing Address (required) _____

City _____ State _____ Zip _____

Phones (required) _____

E-mails _____

Physical Address (if different from above) _____

City _____ State _____ Zip _____

My Comments:



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. TEXIT: Is It Illegal For Texas To Leave The Union?

January 29, 2019

Those opposed to Texas becoming an independent nation love to reach into their bag of misinformation and claim that it's illegal for Texas, or any State, to leave the union. It's time to set the record straight on Texit and show them to be either misinformed or liars of the highest order.

The following is an excerpt from the book [TEXIT: Why and How Texas Will Leave The Union](#) by Daniel Miller. Pick up a copy of this book that will answer all of your TEXIT questions and help you destroy the lies and myths perpetuated by those who are opposed to it.

A common accusation by those opposed to Texit is that the act of leaving the Union is illegal. Let's be clear. An accusation of the commission of an illegal act implies that those committing it are criminals guilty of a criminal act. Therefore, this is not a light accusation.

When pressed, however, no one seems to be able to point to a specific law that forbids it. Scouring the federal statutes produces no joy for the accuser as there is no law that explicitly forbids any State from asserting its independence. Given the passion with which this accusation is leveled, if it is not found in federal law, then surely it must exist in Texas statute. After all, the State of Nevada included one of the most strongly worded prohibitions on secession in its state constitution.

“But the Paramount Allegiance of every citizen is due to the Federal Government in the exercise of all its Constitutional powers as the same have been or may be defined by the Supreme Court of the United States; and no power exists in the people of this or any other State of the Federal Union to dissolve their connection therewith or perform any act tending to impair, subvert, or resist the Supreme Authority of the government of the United States.”

However, there is no corresponding constitutional or statutory prohibition in Texas law, either.

It is a fundamental principle of American jurisprudence that something is illegal only if there is a law forbidding it. This is known as the legality principle, expressed in Latin as “nullum crimen sine lege, nulla poena sine lege,” meaning “no crime without law, nor punishment without law.”

Paul H. Robinson, one of the world's leading criminal law scholars, described its modern application in 2005.

“In its modern form it means that criminal liability and punishment can be based only upon a prior legislative enactment of a prohibition that is expressed with adequate precision and clarity. The principle is not a legal rule, but rather a legal concept embodied in a series of legal doctrines.”

If no law specifically prohibits a State from leaving the Union, then there must be some other law which, in their minds, applies in this instance. When pressed further, the accusation shifts to that of treason.

The term treason has become an increasingly popular charge in this divisive political climate. While Texit advocates are the recipients of it at a higher than average rate, it has become far more common in federal partisan wrangling. Obama was accused of treason over the Iran nuclear deal and Trump has been accused of treason for his alleged ties to the Russian government. However, those who seem to be quickest to use the term seem to be most clueless as to its meaning.

Drawing from an English statute from 1351 that was created to limit the scope of treason, the framers of the United States Constitution included a specific definition in Article 3, Section 3, which stated that, “Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort.”

Recognizing that accusations of treason were often the tool of tyrants, James Madison explained the necessity to clearly define it in Federalist 43.

“As treason may be committed against the United States the authority of the United States ought to be enabled to punish it: but as new tangled and artificial treasons have been the great engines by which violent factions, the natural offspring of free governments, have usually wreaked their alternate malignity on each other, the Convention has with great judgment opposed a barrier to this peculiar danger by inserting a Constitutional definition of the crime.”

Treason is a criminal act committed by an individual, not a political body and, therefore, cannot be committed by a State. To continue to level the charge of treason, one must believe that the entirety of the population of Texas who would vote in support of Texit would be individually guilty of treason. This, however, completely ignores the constitutional definition of treason.

Such a vote is not levying war against the United States unless one considers casting a ballot as an act of war. Nor is it adhering to or giving aid and comfort to an enemy of the United States. If so, who would that enemy be? An enemy of the United States is someone who has been declared as such by the United States Congress, generally through a formal declaration of war. In this instance, North Korea might perhaps fit the bill, since the Korean War was never formally concluded.

According to Carlton F.W. Larson, a professor of law at the University of California at Davis, “Certain nonstate actors can also count as enemies, and terrorist groups such as al-Qaeda and the Islamic State probably fit the definition.”

Adhering to the enemy would mean that voting for Texit was, in fact, joining North Korea or the Islamic State. Giving aid and comfort would mean that voting for Texit was, in fact, providing concrete and material support to the same. Neither of these apply.

When confronted with the lack of basis for the charge of treason, the final charge is that of attempting to overthrow the government. In fairness, there is a federal statute in Title 18 of the U.S. Code that outlaws attempts to do that very thing. In its entirety, it reads:

“Whoever knowingly or willfully advocates, abets, advises, or teaches the duty, necessity, desirability, or propriety of overthrowing or destroying the government of the United States or the government of any State, Territory, District or Possession thereof, or the government of any political subdivision therein, by force or violence, or by the assassination of any officer of any such government; or

Whoever, with intent to cause the overthrow or destruction of any such government, prints, publishes, edits, issues, circulates, sells, distributes, or publicly displays any written or printed matter advocating, advising, or teaching the

duty, necessity, desirability, or propriety of overthrowing or destroying any government in the United States by force or violence, or attempts to do so; or

Whoever organizes or helps or attempts to organize any society, group, or assembly of persons who teach, advocate, or encourage the overthrow or destruction of any such government by force or violence; or becomes or is a member of, or affiliates with, any such society, group, or assembly of persons, knowing the purposes thereof

Shall be fined under this title or imprisoned not more than twenty years, or both, and shall be ineligible for employment by the United States or any department or agency thereof, for the five years next following his conviction.”

The operative words in the statute are “force or violence” and, given that a Texit, initiated by a legal process, ratified by a vote of the people of Texas, and secured by a declaration of the reclamation of the right of self-determination, is neither force nor violence, this accusation falls as well.

Once the argument of illegality lies in ruins, the fallback position is to loudly declare that it is unconstitutional for a State to leave the Union. However, the accusation of unconstitutionality shares a fundamental and fatal flaw with the accusation of illegality. There is not a single clause in the Constitution of the United States that forbids Texas, or any State, for that matter, from leaving the Union. In this case, the constitutional silence is extremely important.

The Constitution of the United States, in fact, actually defines the specific acts States are forbidden from committing in Article 1 Section 10.

“No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

“No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing its inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury of the United States; and all such Laws shall be subject to the Revision and Control of the Congress.

“No State shall, without the Consent of Congress, lay any duty of Tonnage, keep Troops, or Ships of War in time of Peace, enter into any Agreement or Compact with another State, or with a foreign Power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay.”

Nowhere in the remainder of the Constitution is the issue of a State leaving the Union explicitly forbidden nor is power ceded to the federal government to prohibit one from doing so. In this silence, the Tenth Amendment to the Constitution rings loudly.

“The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.”

This deafening constitutional silence, coupled with the definitive reservation of power by the States, leaves the decision to the people of a State and to those people alone.

“Not so fast!” say the critics. “What about the Supreme Court case of Texas v. White? Didn’t that say that secession was unconstitutional?”

The entire legal argument for the unconstitutionality of States leaving the Union rests on the Supreme Court’s decision in the 1869 case of Texas v. White. However, when it comes to Texas v. White, more and more academics are adopting the stance of historian Dr. Brion McClanahan. When asked that very question at an academic conference in Florida, his response was an indignant, “So what?”

Dr. McClanahan’s attitude toward Texas v. White is not based on a denial of facts. In fact, contrary to the concrete pronouncements by Texit detractors, the decision in Texas v. White has been debated and debunked extensively starting from the moment Chief Justice Salmon P. Chase issued the majority opinion.

The dissenting opinion, issued by Justice Robert C. Grier, highlighted many of the deficiencies of the Supreme Court’s ruling, stating that he disagreed “on all points raised and decided.” The assertions made by Chase were so

offensive to his contemporaries that Union and Confederate sympathizers, both fresh from the battlefields and still harboring deep divisions, were united in their contempt for his ruling.

Bristling at the usurpation by the judiciary of the power to determine political questions, Lyman Trumbull, a United States senator from Illinois, introduced legislation that, in part, stated, “under the Constitution, the judicial power of the United States does not embrace political power, or give to judicial tribunals any authority to question the political departments of the Government on political questions.”

There is no doubt that Chief Justice Chase, an appointee of Abraham Lincoln, used the opportunity presented by *Texas v. White* to stamp a retroactive “seal of approval” on the federal government’s policies and actions during the Civil War. To do so, Chase had to rewrite history and virtually all established law on the subject.

To reinforce his belief that the United States was a “perpetual union,” he had to assert the ludicrous argument that the United States Constitution was merely an amending document to the previous Articles of Confederation, citing the Preamble to the Constitution. He then had to ignore that it only took 9 States of the original 13 to ratify the Constitution of 1787 and that, had less than 13 States ratified, it would have destroyed the “perpetual union” allegedly created by the Articles of Confederation.

To reinforce his assertion that the United States was an “indestructible Union, composed of indestructible States,” Chase had to ignore the existence of West Virginia, and the agreement with the Republic of Texas upon its admission, that it could divide into 4 additional States and that those additional States would be guaranteed admission into the Union if they so chose.

To reinforce his assertion that States, upon entering the Union, gave up all rights of sovereignty and became incorporated in a single, monolithic superstate, Chase had to ignore every reference to the States as individual political entities in the Declaration of Independence, the aforementioned Articles of Confederation, the Northwest Ordinance, the United States Constitution, and all intent of the framers, clearly expressed in the period.

In his zeal to confirm the supremacy of the Union, Chase ascribed qualities to it that are usually reserved for deities. In effect, he equated the Union to God and established a quasi-religious orthodoxy that requires adherence to a doctrine that elevates the federal government to godhood, its three branches to the Holy Trinity, and the judiciary as its holy priesthood.

There is no doubt that, had the States been exposed to Chase’s logic during deliberations over the ratification of the Constitution, they would have soundly rejected it and likely drafted a new Declaration of Independence.

The Supreme Court was not and never will be perfect. Some of the most heinous, morally reprehensible, logically flawed decisions have emanated from the Supreme Court. To imbue it with infallibility is to say that, when it upheld slave catching or when it upheld racial segregation, it was right. Yet decisions by the Court in both of those instances have been overturned.

Even Supreme Court Justice Oliver Wendell Holmes, Jr., in the 1904 case of *Northern Securities Co. v. United States*, recognized that the Court could be caught up in the politics and passions of the day and render bad decisions.

“Great cases like hard cases make bad law. For great cases are called great, not by reason of their importance... but because of some accident of immediate overwhelming interest which appeals to the feelings and distorts the judgment.”

With all its obvious flaws, some academics continue to point to *Texas v. White* as the “silver bullet” that handles all questions related to States separating from the Union. However, others tend to glide over it so as not to have to acknowledge its most significant problem. Embracing *Texas v. White* requires one to believe the last 150 years never happened.

Since 1869, the world kept spinning. Generations have come and gone, and the Supreme Court has continued to issue rulings that chip away at the foundations of *Texas v. White*. As the entirety of Chase’s determination is predicated on the claim that “perpetual union” is the “more perfect union” spoken of in the Preamble of the Constitution, the single ruling by the Court in the 1905 case of *Jacobson v. Massachusetts*, where it was

determined that the federal government can gain no powers based on the Preamble, could utterly destroy *Texas v. White*.

The federal government's position on self-determination has evolved to the point of signing international agreements, covenants, and treaties pledging to respect the right of self-determination. The same chorus of voices who declare that *Texas v. White* is the "end all, be all" of decisions on the matter of self-determination of the States are the same voices who declare that subsequent rulings by the Supreme Court obligate the federal government and the States to give treaty obligations, such as those dealing with self-determination, the same weight as constitutional law and argue for its application as such.

Ultimately though, any question of self-determination is political in nature. It is not, and never will be, a judicial question. Perhaps recognizing this fact and hoping to avoid any serious examination of the constitutionality of the question in general and *Texas v. White* specifically, those opposed to *Texit* quickly move on to their next argument.

Justice Antonin Scalia is often cited using the next argument. Taken from a letter written to an aspiring screenwriter, Scalia declared, "If there was any constitutional issue resolved by the Civil War, it is that there is no right to secede."

This is also a sentiment echoed by Paul Finkelman, a senior fellow in the Penn Program on Democracy, Citizenship and Constitutionalism at the University of Pennsylvania and a scholar-in-residence at the National Constitution Center, in a 2015 column in the *New York Times*.

"In short, nullification and secession were not new ideas in 1861, when 11 states left the Union, but had been part of the warp and weft of constitutional debate since the founding. But the Civil War ended the discussion. The question of the constitutionality of nullification or secession was permanently settled by the 'legal case' of *Lee v. Grant*, decided at Appomattox Court House in April 1865."

This refrain is echoed more often than any other and is where fear truly enters into the strategy of Project Fear. It is a quick retort that is meant to stifle all further debate on the issue through intimidation. Let's be honest. The assertions of the illegality or constitutionality of a State leaving the Union and that the Civil War settled the issue, although often linked, are truly two separate and distinct arguments. The former deals with a point of law that can be discussed, debated, and a definitive conclusion reached. The latter is a thinly veiled threat of violence, often used as a tactic by bullies, abusers of women and children, and tin-pot dictators propping up tyrannical regimes.

However, this argument also poses a significant legal, political, and moral problem for the United States and the world. If the military conquest of the States that seceded during the 1860s was the point at which the question of leaving the Union was settled, does this mean that all political questions, especially those related to self-determination, are deemed as perpetually solved by the use of force?

In a larger geopolitical sense, think about how that principle would have played out in the 20th century. When Germany invaded Poland, touching off the Second World War, how much different would the world be if the response from the United States was, "I guess that settles that." Or Japan's successful invasion of the Philippines. MacArthur's response was, "I shall return." It wasn't, "It is now settled that the Philippines are now an indivisible and inseparable part of the Empire of Japan."

Advocates of this line of thinking are missing the forest for the trees. If the Civil War truly did settle this issue, then no one would even be discussing it. It would be a fact. Establishment politicians, academia, and the media throw around the word "consensus" as though "everyone" agrees that the Civil War settled the issue and that anyone who disagrees is an outlier.

Take, for instance, Harvey Tucker, political science professor at Texas A&M, whose position on the matter has been parroted by other professors and regurgitated by a lazy media. According to Tucker, "Among scholars, the consensus is that the Civil War settled all these issues. Texas does not have the right to secede."

Tucker, and those like him, ignore the ongoing scholarship on the issue and instead opt for a sound bite followed by a definitive declaration. The media largely ignores the numerous academic conferences held over the last 20 years dealing with the right of secession, the impact of international law on the right of self-determination, and the

constitutional history of secession, many of them taking place in the United States with notable U.S. scholars. If the Civil War definitively and decisively settled the issue of separation from the Union, apparently the larger academic community didn't get the memo.

The Texit question, though, is not one that is left solely to academics and their discussions of political and legal theory. What matters most on this political question is not whether the Civil War settled it, but whether the people of Texas believe that a question was settled that they've never been properly asked. The growth of support for Texit clearly shows that fewer and fewer Texans consider the result of the Civil War the final answer to the independence question.

Read The Bill That Can Give Us A Vote On TEXTIT

The most comprehensive piece of self-determination legislation ever introduced in any State of the United States, the Texas Independence Referendum Act is a piece of proposed legislation that will give Texans the ability to vote on becoming an independent, self-governing, nation-state. Download the bill and the FREE Referendum Action Guide.

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LINCOLN WAS CORRUPT-- SECESSION WAS LEGAL

Quotes from Northern men document that they considered the Lincoln administration corrupt. Their quotes also document that Lincoln invaded the South to protect the Tariff Tax and not to ban slavery. Documented facts and quotes also prove that secession was legal and that Southerners were not traitors.

Northern financier and banker J.P. Morgan **said "I supported president Lincoln but I see my mistake. I visited Washington D.C. and saw the corruption of the administration. The war is not for the preservation of the Constitution and Union but for politicians and government contractors."**

Lysander Spooner, prominent Massachusetts lawyer, legal scholar, and abolitionist said **"The principle on which the war was waged by the North was that men may be compelled to submit to a government they do not want and resistance makes them traitors and criminals."**

Lincoln made a speech in congress on Jan. 12, 1848 that secession is a most valuable and sacred right. In 1860 he reversed his opinion because he did not want to lose the annual 60-70 million dollars from the Southern states from an unfair sectional tariff tax. When Virginia, New York, and Rhode island joined the union they specifically reserved the right of secession. All early attempts were by New England states in 1803 and 1814.

On Feb. 15, 1833 MA. Senator Daniel Webster stated **"If the Union was formed by the accession of the union of states then the union may be dissolved by the secession of states"**.

Military cadets at West Point were taught from "Rawles View of the Constitution" that secession was legal.

Salmon P. Chase, Chief Justice of the U.S. Supreme Court, confirmed in 1865 and again in 1867 that secession was legal in 1860-1861. **"Should you persist in your endeavor to bring to trial any of the former representatives of the Confederate government or military personnel on treason charges that which the North won on the battlefield will be lost in court. Secession is not a rebellion"**.

Secession was legal under the 10th amendment.

James W. King
SCV Camp 141 Commander
Albany Georgia

Is Secession the Answer?

By [Boyd Cathey](#) on Feb 4, 2019



Watching NBC's TODAY program on Tuesday, January 23, 2019, there was anchor Savannah Guthrie demanding to know if Covington, Kentucky, Catholic High School student, Nick Sandman, wished to "apologize" for his "actions" in front of the Lincoln Memorial when confronted by Indian activist, Nathan Phillips, on January 19. The scarcely-concealed bias that characterized Guthrie's question and the continuing media narrative—proven to be built on a lie but still perpetrated by the Progressivist Left, was compounded by her next question: was Sandman's now famous smile in reality a disrespectful "smirk," a kind of "racist dog-whistle," a symbol of "white privilege"?

Something had snapped: this small, what probably should have been insignificant event, brought everything, all that is occurring in our sick society, into stark perspective as little else had.

Is America finished? Is the fragile "experiment in republicanism" begun in Philadelphia in 1787 finally over, or at the very least experiencing its noisy death throes?

Certainly, since the defeat of the American constitutional system in 1865 there has been a pernicious and seriously destructive trajectory in our history which, now reaching unimagined and unparalleled frenzy, seems to indicate so.

Are we not living in a geographical entity officially called the United States of America where verifiably there are TWO Americas, TWO conceptions of what is real and what is not real, TWO ideas of what is moral and what is not, TWO views about Truth and Error, TWO visions about using whatever means is available to reach a desired and posited end (which for *one* of these groups is the creation of a brutal, vicious and soulless “utopia” that would make Joe Stalin’s Communism seem like Disneyland in comparison)?

Words—“devil terms”—now pop up with amazing regularity and frequency: “racism,” “white privilege,” “sexism,” “toxic masculinity,” “equality,” “democracy,” and so on. And these terms have been weaponized and are now employed by those on the Left—but also by many elitist movement conservatives (“conservatism inc.”)—to disauthorize, condemn, and damn anyone who would actually oppose the rapid Leftward spiral of what remains of this nation.

Not just the wide-eyed unhinged talking heads on CNN and MSNBC and on Twitter, but such “respectable” conservative voices as Bill Kristol, Hew Hewitt, and *National Review* and various Republican types, have joined in with the baying mob. Their hardly-concealed hatred for “middle America,” for that *lumpenproletariat* of hard-working, gun-owning, church-going, underpaid folks who still try to raise a family morally on a shrinking salary, knows no bounds.

Perhaps as many as one half of our citizens, those who over the decades have become the identifiable elites and financial, political and cultural “upper crust,” look upon the rest of us as mere rubes, a servile class who are not supposed to have a voice—this, you see, is now “American democracy.”

Those folks—our folks—were not supposed to get restive, not supposed to get off the “reservation” assigned to us. But in 2016 we did, we did because instinctively we knew that the old promises of this nation had fallen by the wayside, that an unelected managerial class—an elite more connected globally and more loyal to its own class and more concerned about conserving its power and authority—guided our destiny and did not give a damn about us, despite the constant stream of vomited campaign promises and solemn avowals we hear every election season.

Many of us were stunned at the unleashed and vile hatred directed at us. All we had done was ask—in the normal way at the voting booth—that the long-forgotten promises of the Framers be fulfilled. All we had done was ask that our elected leaders in Congress and in government (and those elites) finally acknowledge our just requests.

But those elites—the media, the entertainment industry, almost the entirety of academia, and not just the Progressivist Democrat Left, but also those supposed defenders of our interests, “conservatism inc.”—responded not only with undisguised and unrestrained anger, but with disdain, contempt and condescension...and with a steady diet of what, charitably, can only be described as lies, fabrications, assaults on our character, attempts to suppress our guaranteed rights to speech and expression, shaming us, and efforts (many successful) to destroy our livelihoods or get us fired from our jobs or dismissed from our schools.

What happened to those Catholic high school students from Kentucky who had been to the March for Life [on March 18], who wore those MAGA hats, is only the latest—and perhaps the most scandalous and searing—example of this climate of venom and unconcealed hatred. And it is not a hatred that emits from our folks, not from the “deplorables,” but from that “other America” that feels threatened by the “natives”—threatened by those of us on the giant fly-over plantation between the million dollar mansions surrounded by walls in Silicon Valley and the paneled million dollar board rooms on Wall Street where the international globalists gather to plot the future of the world: a world enmeshed in slogans about “the fruits of democracy” and “equal rights,” where “racism” and “sexism” will finally be banished...but where, in fact, the very contrary will exist, where democracy will have become a totalitarian dystopia a thousand times worse than what George Orwell envisioned in his phantasmagoric novel *Nineteen Eighty Four*.

Even if these two Americas still use the same language they are increasingly incapable of communicating with each other, as almost weekly words and terms are redefined beyond comprehension. The new “devil terms” are

fierce and nearly unstoppable weapons used to destroy and humiliate; they are the modern version of hydrogen bombs deployed by the Progressivists. They illustrate what political theorist Paul Gottfried calls a “post-Marxist” praxis that has actually moved beyond the assaults of cultural Marxism towards a new imposed narrative and what German philosophers might call a “gestalt.”

You cannot dissent from it, you cannot deny it. If it demands you call black, white; then you must comply, or suffer the consequences. If your eyes tell you one thing, but the collective media and elites tells you something else, “who you gonna believe, them or your lying eyes”?

Thus, the egregiously false and unspeakably evil reportage concerning those Catholic students in Washington this past weekend, the foul, even satanic attacks upon them...and upon that “smirk” that so provoked Susannah Guthrie. It was just a relatively small incident in the overall scheme of things, yet it became on nearly every news channel, on Twitter, on Facebook, everywhere, an archetypal case of “racism,” “sexism,” “white privilege,” “toxic masculinity.” Those boys were white, Christian, wearing those MAGA hats, and from a Southern state—obviously, they were guilty, no need to examine the facts.

The incident rapidly became a major cudgel not just for the Progressivists but also for the mainline conservative movement types, who are little more than eager foot soldiers doing the bidding of their bedfellows on the farther Left, and who see such opportunities as a chance to eagerly “virtue-signal” to their Progressivist buddies that, “hey, look, we aren’t like those bad uncouth right wing racists—we actually share your essential premises about America!” Hello Ben Shapiro, Jonah Goldberg, *National Review*, Bill Kristol, and company.

The immediate condemnations of those students came quickly and in the thousands via social media—death threats, demands to publish names and addresses, appeals to have them expelled from their school, encouragement to kill them, and worse...And all based on a totally and blatantly fake narrative, and the openly false statement of a native American activist and revolutionary. No matter—it served the template, it served the created “gestalt,” it projected the vision and the thinking of that one half of America that is living in a counter-reality, lunatics who have turned much of this country into their own private asylum. But where the rest of us are now seen as the crazies. Is this not G. K. Chesterton’s definition of lunacy in all its aching misery, of being truly outside the realm of reality itself?

Back in 2015 ago I published [an essay at Communities Digital News](#) in which I suggested, echoing on from writer Patrick Buchanan’s warning from the 1990s, that America—the American nation—was on the brink of fracturing irredeemably, broken apart on the then-still-not-clearly-seen rocks of political correctness, extreme multiculturalism, and the Hydra-headed monsters from Hell, accusations of racism (AKA, “white supremacy”) and sexism (AKA, “toxic masculinity”).

At the time I had a couple of friends whom I would call “regular” or establishment conservatives who approached me and informed me that I was simply exaggerating, that Buchanan was the extremist and fear monger. Later, when I began to write favorably of Donald Trump’s presidential run, and its potentially profound meaning for American (and international) politics and culture, some of these same friends again just shook their collective heads and, with deep concern, wondered how I could “deviate” from what they termed “conservative orthodoxy.”

I was not exaggerating; indeed, what I wrote back then was far too timid, far too mild.

In fact, I have come to the conclusion, fitfully and uncomfortably, and after witnessing the far, far greater meaning revealed by what occurred with those Kentucky pro-life students, that America in 2019 faces three choices for its future:

(1) Either there must be some large mass conversion of one side or the other (a “Road to Damascus” conversion?), probably occasioned by some immense and earth-shaking event, war, depression, disaster; (2) the secession of large portions of what is presently geographically the United States, including possibly enclaves within some states

that would basically exit those jurisdictions—this secession could be peaceable, although increasingly I think it would not be; or lastly, and worst, (3) the devolution of this country into open and vicious civil and guerrilla war.

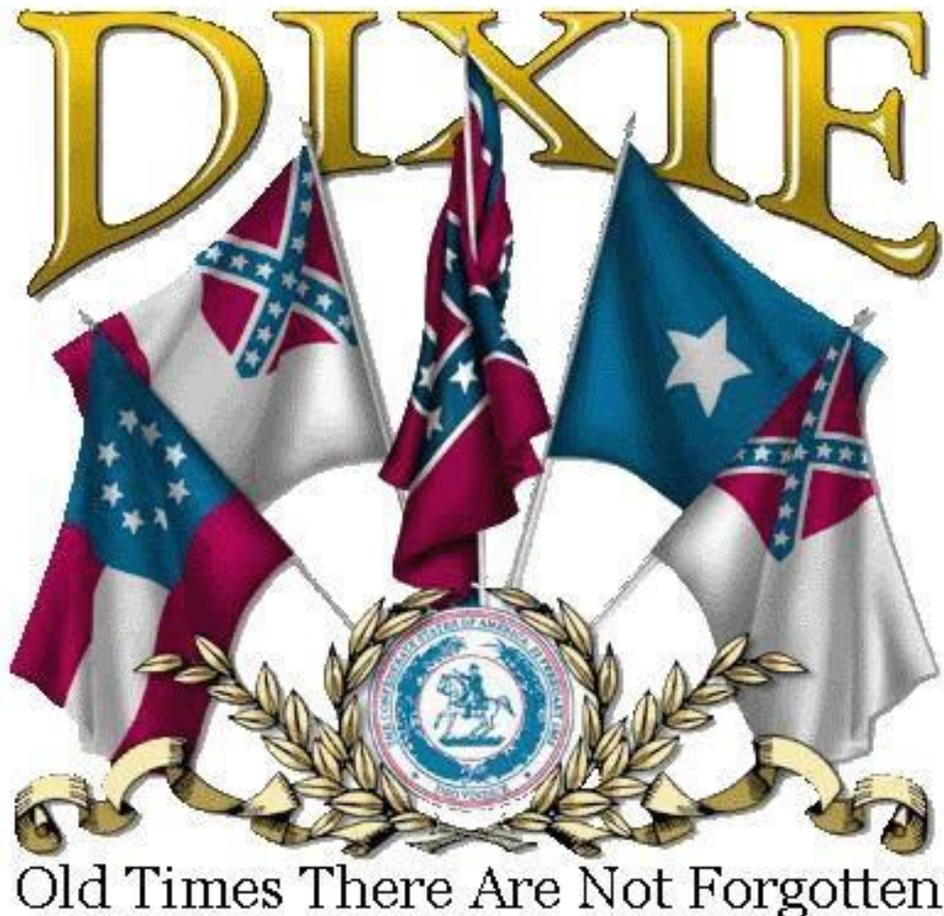
I am not at all comforted by this vision, but, frankly, given the present state of this nation, is there any other possibility? After all, despite the pious pinning of the Neoconservative publicists that America is the world's "exceptional" nation, the new Utopia, God did not grant us national eternity, did not guarantee our future. And our leaders and many of our citizens have done their damndest to undo and undermine all those original hopes and promises.

At present the last scenario looks like the one that is coming, and it will not most likely be what any of us expect. Our enemies, the Progressivists and their allies it is true, are growing in number and have demographics on their side. But we do have one advantage: they believe in gun control. We don't.

About Boyd Cathey

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<https://www.abbevilleinstitute.org/blog/is-secession-the-answer/>

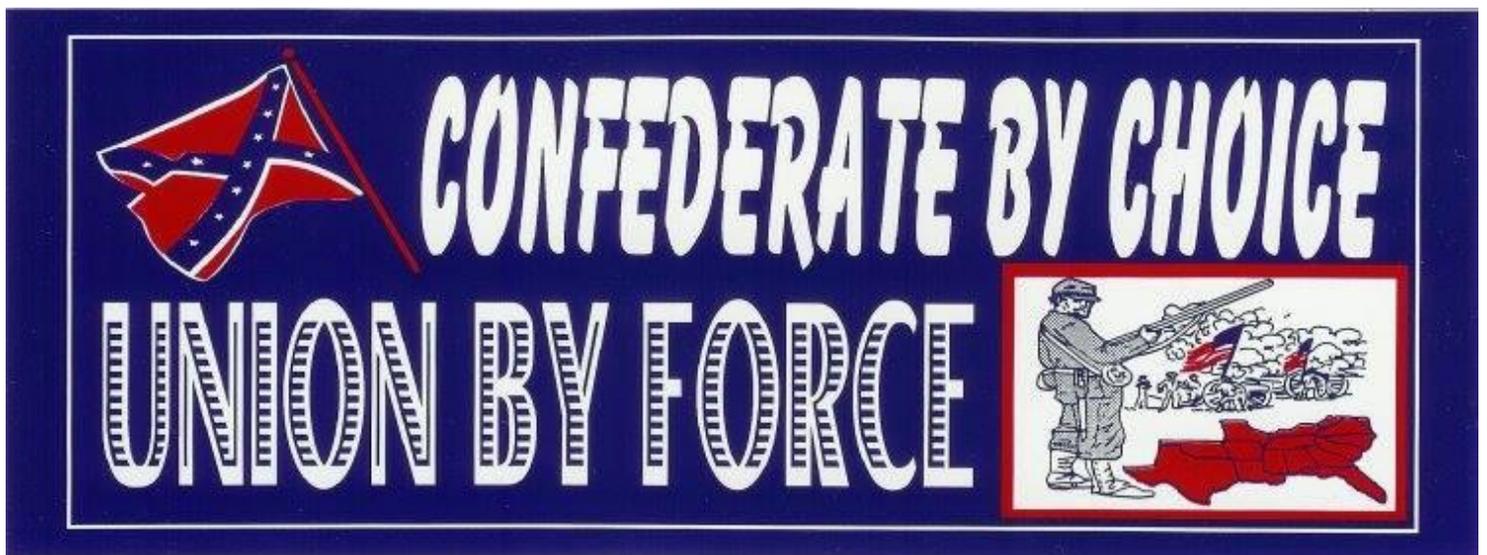


Old Confederate furnace/ammunition plant!



Old furnace used to make Confederate ammunition in Allegheny County, VA

[Joseph Watkins](#)



THE WIZARD OF THE SADDLE

By Virginia Frazer Boyle

It was out of the South that the lion heart came.
From the ranks of the Gray like the flashing of flame,
A juggler with fortune, a master with fame,
The rugged heart born to command.

And he rode by the star of an unconquered will.
And he struck with the might of an undaunted skill;
Unschool'd, but as firm as the granite-flanked hill
As true and as tried as steel.

Though the Gray were outnumbered, he counted no odd,
But fought like a demon and struck like a god.
Disclaiming defeat on the blood-curdled sod,
As he pledged to the South that he loved.

'Twas saddle and spur, or on foot in the field
aided by tactics that knew how to yield;
Stripped of all. save his honor. but rich in that shield,
Full armored by nature's own hand.

As the rush of the storm he swept on the foe:
It was "Come!" to his legions-He never said "Go!"
With sinews unbending, how could the world know
That he rallied a starving host?

For the wondering ranks of the foe were like clay
To these men of flint in the molten day;
And the hell-hounds of war howled afar for their prey,
When the arm of a Forrest led.

Was he devil or angel? Life stirred when he spoke
And the current of courage, if slumbering, woke
At the yell of the leader, for never was broke
The record men wondering read.

With a hundred he charged like a thousand men.
And the hoofbeats of one seemed the tattoo of ten.
What bar were burned bridges or flooded fords when
The wizard of battles was there?

But his pity could bend to a fallen foe
The mailed hand soothe a brother's woe:
He had time to be human, for tears to flow
For the heart of the man to thrill.

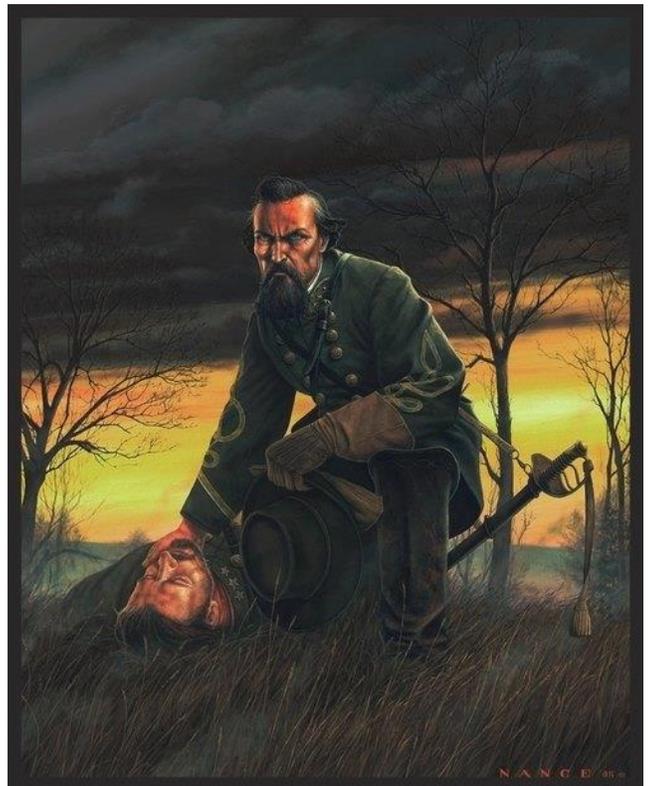
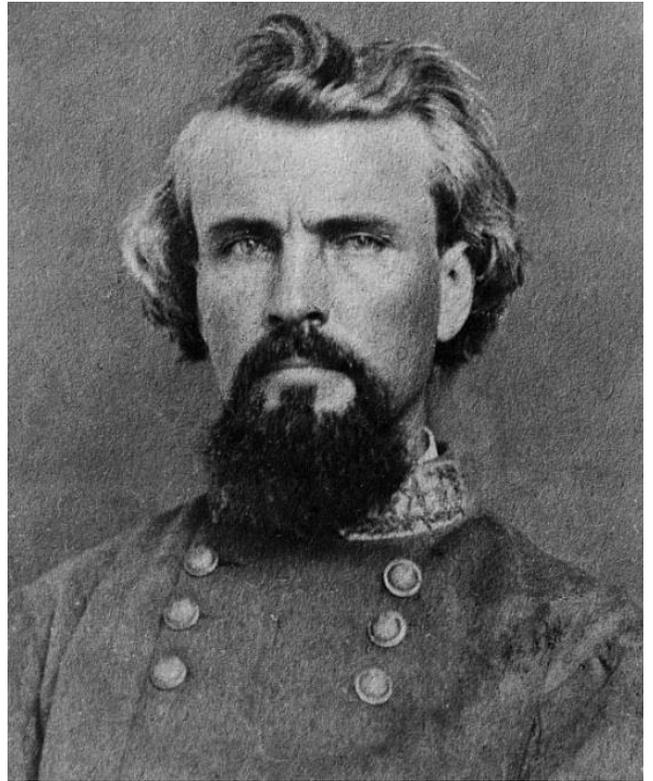
Then "On!" as though never a halt befell,
With a swinging blade and the rebel yell.
Through the song of the bullets and the plowshares of hell
The hero, half iron, half soul!

Swing rustless blade in the strong left hand
Ride, soul of a god, through the dauntless band
Through the low, green mounds of the breadth of the land,
Wherever your legions dwell.

Swing, rebel blade, through the halls of fame.
Where courage and justice have left your name;
By the torches of glory your deeds shall flame
With the reckoning of Time!

~ † Robert † ~

Photo: Artwork of Dan Nance. "Hell To Pay." General Nathan Bedford Forrest mourns the death of his youngest brother, Col. Jeffery Forrest 1864.



Response to: Disunion - Rape and Justice in Lincoln's War By Crystal N. Feimster

Joan Hough <johough@swbell.net>

For a realistic view of women's treatment by Yankee soldiers—and the effect of the Lieber Code, Copy and paste: https://freenorthcarolina.blogspot.com/2012_06_13_archive.html

The Yale professor who submitted "the Rape and Justice in the Civil War" commentary to the online site, OPINIONATED—needs to do a bit more research—and find out just how well (how poorly) Lieber's code functioned. The Lieber rules were Lincoln's substitute for the stronger rules of the Geneva Convention and the "Just War" rules of Christians throughout the world.. At the conclusion of the Lieber book of rules, Lieber virtually undid all he had written by throwing in a clause allowing the military to do whatever it needed to do or its officers thought it needed to do. Mr. Lieber's conclusion was the only portion of his code adhered to by the majority of Union officers as well as by the enlisted in an army that contained three times as many soldiers—maybe four— than did the Confederate army. In Louisiana alone there were scores of sworn testaments proving this. South Carolinas had hundreds.

It should be noted that rapes by the U.S soldiers did not normally occur on Battlefields, but in areas lacking the presence of a single Confederate soldier. Rapes were reported, but not nearly as many as actually occurred—because Southern women in that time period were culturally conditioned to be shy, modest, and easily embarrassed. Even the word "rape" was too shocking to be voiced. When it occurred, it caused them to be greatly humiliated and to experience a great reluctance to reveal a tragedy so personal and considered unspeakable. (One must remember that this was a time when female ankles were not to be viewed by others or the name of body parts, mentioned. Even tables often had their "limbs" hidden from sight.

Thousands upon thousands of the north's soldiers did not even speak English. Thousands undoubtedly were straight out of Europe's jails— and, undoubtedly, had not been in the presence of females for quite a while. During the north's invasion of the South, the U.S. Army contained at least 200,000 non-Americans-- more foreigners than any army in world history. In fact there were so many non-English speaking men that Lincoln was forced to place semi bilingual officers in their charge.

Walter Brian Cisco tells us about the Lieber code: "The armed forces of the United States had of course been committing many of the very acts proscribed by Lieber's Code and after its adoption those crimes only increased in frequency and ferocity." In the code (Art 15 "military necessity allows of all destruction of property, and obstruction of the ways and channels of traffic, travel, or communication, and of all withholding of sustenance or means of life from the enemy." Article 17 Cisco adds: "War is not carried on by arms alone. It is lawful to starve the hostile belligerent, armed or unarmed, so that it leads to the speedier subjugation of the enemy. Article 18 declares, "If noncombatants are "expelled" from a place under siege, it is permissible 'to drive them back, so as to hasten on the surrender.'" Article 21 states, "The citizen or native of a hostile country is thus an enemy, as one of the constituents of the hostile state or nation, and as such is subject to the hardships of war. Article 29 declares: "The ultimate object of all modern war is a renewed state of peace" so, "The more vigorously wars are pursued, the better it is of humanity."

In case after case—personal disclosures of Southern females (black ones and white ones) contained in South Carolina archives reveal that all of Lieber’s fine words were routinely ignored by soldiers of the U.S. government. And ignored, most especially, in the case of black Southern females. Contrary to professional historians there were hundreds, perhaps thousands of blacks that detested the invaders and wanted no part of them. There is plenty of proof of this. Anyone wanting to know the truth can discover it in dozens of books which have been published, but may not be on the purchase lists for public libraries. The U.S. army regularly refused to punish rapists of women. One German-Yankee Colonel, John B. Turchin, encouraged his troop in Athens, Alabama to do as they pleased in a conquered Southern town of Athens, Alabama. Some of his troops remained there for weeks, doing as they pleased. Turchin was court martialed, found guilty and dismissed from the army, only to be promoted to Brigadier General and restored to duty by Abe Lincoln.

Because one of the South’s world-acclaimed, great men of literature, William Gilmore Simms, reported on rapes and other crimes committed against Southern humanity by General Sherman’s “boys” in Columbus, South Carolina, he was no longer able to have any of his poetry, letters, novels or history books published by the New Englanders whom totally noncontrolled publican of American publications.

And how exactly did the Lieber Code work? William Brian Cosco reports, p. 152 in his “War Crimes Against Southern Civilians”: “Ohio sergeant Arthur McCarty had the distinction of being the only Federal soldier to be tried for rape by his own army during the invasion of South Carolina. Three eyewitnesses of the Tenth Illinois testified that a girl in her teens living near Bennettsville was raped by McCarty in the presence of her crying and terrified parents. The sergeant was found guilty and sentenced to two years in prison. Later, petitions from his regiment touting his “soldierly qualities” and letters contradicting the evidence led to a dismissal of his sentence by President Andrew Johnston,” [a Republican President].

Under sworn oath, General Sherman stated that there were no rapes committed by his soldiers. (A perfect example of the Yankee regard for truth!) Twenty years later in his published memoirs Sherman said, “Well, there was ONE case of rape.” The archives in South Carolina which contain hundreds of detailed rape cases proves Sherman’s second statement no more truthful than was his first and attested to the amazing results of the U.S. governments adherence to a German native’s Lieber Code. Adolph Hitler’s people certainly have a history of disagreeing with the “Just War Code” supported by Christian Churches throughout the world.

And what of the fifteen young black women Yankee soldiers left on a South Carolina plantation in a large, very dead, very naked pile? Simms reported on this finding. None of these women were saved by the Lieber Code.

It is true that some of the U.S. officers who were West Pointers did make a noble effort to fight the War according to the training they had received at the point—but Sherman Sheridan, and Grant were not among them.

Rape and Justice in the Civil War

BY CRYSTAL N. FEIMSTER

President Lincoln’s General Orders No. 100, also known as the Lieber Code of 1863, set clear rules for engaging with enemy combatants. But the code also clarified how Union soldiers should treat civilians, and in particular women. Largely forgotten today, the Lieber Code established strict laws regarding an issue that was everywhere and nowhere in the consciousness of the Civil War: wartime rape.

Three articles under Section II declared that soldiers would “acknowledge and protect, in hostile countries occupied by them, religion and morality; strictly private property; the persons of the inhabitants, especially those of women” (Article 37); that “all robbery, all pillage or sacking, even after taking a place by main force, all rape, wounding, maiming, or killing of such inhabitants, are prohibited under the penalty of death” (Article 44); and that “crimes punishable by all penal codes, such as ... rape,

if committed by an American soldier in a hostile country against its inhabitants, are not only punishable as at home, but in all cases in which death is not inflicted the severer punishment shall be preferred” (Article 47).

Together the articles conceived and defined rape in women-specific terms as a crime against property, as a crime of troop discipline, and as a crime against family honor. Most significantly, the articles codified the precepts of modern war on the protection of women against rape that set the stage for a century of humanitarian and international law.

Such explicit prohibition was necessary, because even after the code was in place, sexual violence was common to the wartime experience of Southern women, white and black. Whether they lived on large plantations or small farms, in towns, cities or in contraband camps, white and black women all over the American South experienced the sexual trauma of war.

Union military courts prosecuted at least 450 cases involving sexual crimes. In North Carolina during the spring of 1865, Pvt. James Preble “did by physical force and violence commit rape upon the person of one Miss Letitia Craft.” When Perry Holland of the 1st Missouri Infantry confessed to the rape of Julia Anderson, a white woman in Tennessee, he was sentenced to be shot, but his sentence was later commuted. Catherine Farmer, also of Tennessee, testified that Lt. Harvey John of the 49th Ohio Infantry dragged her into the bushes and told her he would kill her if she did not “give it to him.” He tore her dress, broke her hoops and “put his private parts into her,” for which he was sentenced to 10 years in prison. In Georgia, Albert Lane, part of Company B, in the 100th Regiment of Ohio Volunteers, was also sentenced to 10 years because he “did on or about the 11th day of July, 1864 ... upon one Miss Louisa Dickerson ... then and there forcibly and against her will, feloniously did ravish and carnally know her.”

Black women were in even more danger. Rape was one of the many horrors of slavery, though whites rarely recognized it as such. Interestingly, it was only in the context of war that Southern whites for the first time were forced to acknowledge the rape of black women. In the spring of 1863, John N. Williams of the 7th Tennessee Regiment wrote in his diary, “Heard from home. The Yankees has been through there. Seem to be their object to commit rape on every Negro woman they can find.” Many times, troops and ruffians raped black women while forcing white women to watch, a horrifying experience for all, and a proxy rape of white women. B. E. Harrison of Leesburg, Va., wrote a letter to President Abraham Lincoln complaining that federal troops had raped his “servant girl” in the presence of his wife. Gen. William Dwight reported, “Negro women were ravished in the presence of white women and children.” Just as the rape of white women implied that Southern men were unable to protect their mothers, wives and daughters, the rape of slave women told whites they could no longer protect their property.

A close examination of cases involving the rape of black women reveals that, while black women may have been particularly vulnerable to wartime rape, the Lieber Code brought them for the first time under the umbrella of legal protection. In fact, some black women were able to mobilize military law to their advantage.

In the summer of 1864, Jenny Green, a young “colored” girl who had escaped slavery and sought refuge with the Union Army in Richmond, Va., was brutally raped by Lt. Andrew J. Smith, 11th Pennsylvania Cavalry. Thanks to the Lieber Code, though, she was able to bring charges against him, and even testify in a military court. “He threw me on the floor, pulled up my dress,” she told the all-male tribunal. “He held my hands with one hand, held part of himself with the other hand and went into me. It hurt. He did what married people do. I am but a child.” The idea that a former slave, and an adolescent girl at that, could demand and receive legal redress was revolutionary. Despite his attorney’s argument that Green had consented, Smith was discharged from the Army and sentenced to 10 years of hard labor.

This was not an isolated instance or a random judge’s opinion. The effect of the Lieber Codes was almost immediate, as was agreement on the part of high-ranking officials. In reviewing Smith’s sentence, Gen. Benjamin Butler – notorious for his Women’s Order in New Orleans that threatened rape of women who resisted occupation by insulting Union soldiers – supported the guilty verdict. In summarizing the case, he explained, “A female negro child quits Slavery, and comes into the protection of the federal government, and upon first reaching the limits of the federal lines, receives the brutal treatment from an officer, himself a husband and a father, of violation of her person.”

Unwilling to entertain pleas for mercy on Smith’s behalf, Butler declared the officer lucky to walk away with his life. “A day or two since a negro man was hung, in the presence of the army, for the attempted violation of the person of a white woman,” he argued. “Equal and exact justice would have taken this officer’s life; but imprisonment in the Penitentiary for a long term of years, his loss of rank and position – if that imprisonment be without hope of pardon, as it should be – would be almost an equal example.” Abraham Lincoln also reviewed the case and wrote, “I concluded” to let Smith “suffer for a while and then discharge him.”

Southern women’s wartime diaries, court martial records, wartime general orders, military reports and letters written by women, soldiers, doctors, nurses and military chaplains leave little doubt that, as in most wars, rape and the threat of sexual violence figured large in the military campaigns that swept across the Southern landscape. Nonetheless, the Lieber Code made it possible for women to seek justice in military courts and eventually established the modern understanding of rape as a war crime.



Crystal N Feimster is an assistant professor at Yale and the author of [“Southern Horrors: Women and the Politics of Rape and Lynching.”](#) She is writing a book on sexual violence and the Civil War.

RAPE, RAPTURE AND MIXED-RACE CHILDREN

Via SHNV

Topsy Turvy is an abomination. I guess I'll use my copy as a target since the first few pages were more than enough for me. I had originally bought it for Dixie's homeschool, but after perusing, had other thoughts.



By Joan Hough

We Southerners have had enough of lying down like passive little doormats while ignorant, cruel, fellow Americans stomp on us and spit on the truths of our fathers. Now we fight.

Most mixed race children existing in America today resulted from decadent White Southern Planters' seeds, or so is the educated conclusion of History Professor Anya Jabour which she reports in her book Topsy Turvy.

Jabour in her supposedly "well balanced" and "wonderful social history," as touted on her book's cover, reveals her anti-South, cultural bigotry and proves herself a captive of the Lincoln-Republican Radicals' myths by declaring: "most mixed-race children in the slaveholding South were the result of slaveholding men's sexual relationships with slave women." [1]

Oh really? It is an ignoble reality that Yankee soldiers, during their supposed "great war to free slaves," planted vast amounts of their white seeds in black women and girls. But don't expect Jabour to mention this in her text, which is supposed to be THE definitive history text on Confederate women, children and the "Uncivil War."

With writings such as Jabour's, there should be no wonder as to why Americans believe lies about the Confederacy and why black people and University academicians are so easily convinced they should hate the Confederate flag.

What so many Americans have not been allowed to learn is that when the north's men returned home, they left

behind them white DNA and mulatto children resulted in great numbers. (Check increase in the next after the War census.) If Mr. Lincoln's men failed to find willing black women (and there were plenty of these), they forced their sexual will on unwilling black ones—as did Beast Butler's Corporal William M. Chinock when he raped African American Mary Ellen De Riley. Chinock's punishment meted out by Butler was a forty dollar fine. [2]

“Federal court-martial records document more than 350 trials for rape alone, not including those that may have been buried under assault or other charges.” [3] One of the worst atrocities was committed in May 1862 by a brigade in the Army of the Ohio, under the command of colonel John B. Turchin. Two or more Black girls suffered rapes in the Athens, Alabama area. Colonel Turchin was tried by the army and convicted for his unwillingness to make any effort to curb his men's behaviors, but. . .” (due to Lincoln's interference) “was promoted to brigadier general and placed at the head of a new command.” [4]

“Rape and Rapture” involving Southern women of any color became normal expectations of the invaders. Evidence of this is found in the University of South Carolina library, which contains hundreds of personal accounts of rape at the hands of Sherman's army.[5] Sherman, as expected, totally denied any raping done by his army of “boys”-including those imported from Germany.

Sherman's biographer Lee Kennett denied the presence of criminals in his hero Sherman's army, although Kennett does admit, “some officers believed that such things were done by a small, incorrigibly criminal element in the ranks, a notion that has long been popular among the military.” Several regimental and brigade commanders laid all the troubles in their units to these “rotten apples.” Kennett, certainly never present on the scene, comes to the soldiers' defense and scoffs at the Commanders' conclusions by writing “Deservedly or not, whole units got the reputation of ruffians and pillagers. In Sherman's army, for example, ‘the New York regiments were said to be filled with big city criminals and foreigners fresh from the jails of the Old World.’” Kennett declares that accusation was not true, that the army was actually filled with religious, mid-western young men –too fine to perform any really bad acts– and that Southerners were just as bad in their activities as were the fine young Yankee men.[6]

Interestingly Kennett, also, denies that Sherman's troops burned vast numbers of rural homes or homes in towns. Kennett contends that only a minority of Southern houses in country or town were set ablaze by the Northerners — and the houses burned “were usually vacant ones.” Fires did spread from them to others nearby —but, of course, this was not intended, he declares.

Kennett's historical knowledge, accuracy and veracity is challenged by the entire population of Alexandria, Louisiana's women, children, old folks, handicapped and sick folks who were forced to run, or stagger and crawl from out of their “unoccupied,” “non burning” homes and drag their scorching bodies into Red River when their entire city of Alexandria, Louisiana, without a word of warning, was torched by General Banks' “valorous” men.

A lengthy essay could be written just listing all of the Southern homes in towns and in the country set aflame by the boys of “with malice toward none” Lincoln. Just a few of those Cities reduced to cinders were Vicksburg, Mississippi, Jackson, Mississippi, Meridian, Mississippi (totally destroyed) Atlanta, Georgia, Columbia, South Carolina. They were utterly ruined—as was practically every inch of the states visited by Sherman, Sheridan and other fine religious northerners. The Shenandoah valley burned for thirteen days, thanks to General Sheridan. When Sherman's men were not gleefully burning churches and homes, they were busily chopping them to pieces with sledgehammers and axes.

Kennett does honestly quote Sherman's admission of a segment of the Sherman's arson intentions-- that if Southerners burn bridges, he had the right to burn all the houses near the river.

After studying Kennett's chapter entitled “The Vandals,” a reader is led to conclude that only the most wicked of Southerners had their homes burned – i.e. Southerners of accomplishment and prestige and that such destruction of the property of those villainous committers of treason was more than justified.

Nowhere in the Kennett index is the word “rape” listed. It is clearly evident that Kennett is convinced that the fine young Midwestern men in Sherman’s army were too religious to commit such a crime. He states this belief. Kennett seems totally unaware as to the very large number of non-Midwesterners in Sherman’s great, fun-filled bunch of soldiers—such as those straight out of Germany. [Kennett is a great one to quote if one wishes to continue spreading the Myths of Sherman’s greatness and Lincoln’s benevolent compassion.]

There is plenty of proof that in a single incident more than a dozen-- all at one time, all in one place, helpless, young, black females gave rapture to a band of “noble “ Union soldiers. The young female bodies, actually eighteen of them, were discovered in one horrendously ugly pile, raped and murdered by US soldiers wielding U.S. governmental issued bayonets.[7] It, of course, is unknown as to whether the rapture was made possible for the brave northerners before or after the deaths of the young women.

Lincoln’s regiments did indeed commit gang rapes in Columbia on scores of slave women.[8] Evidently in the spirit of emancipation, those “religious” Union soldiers freed those young women from the evil sexual advances of Southern plantation owners, and arranged for the freed girls to proceed straight to Heaven. The probability of mulatto babies was evaded, then and there. This mass murder was recorded in the diary of Mary Chesnut. The bodies were found on the Sumter District plantation of her niece and nephew, Minnie and James Frierson.[9]

In the home of Charlotte Hine, on the outskirts of Athens, ALABAMA the slaves’ quarters were invaded by a blue-clad gang who then raped a black girl. “At the plantation of John Malone, outside of town, troops went to the slaves’ quarters and there, too, committed rape.” Several soldiers came to the house of Mrs. Charlotte line and committed rape on the person of a colored girl and then entered the house and plundered it of all the sugar...” One black woman dared charge a soldier with the crime, his commanding officer tried to hush it up, commenting, ‘I would not arrest one of my men on Negro testimony.’” [10]

There are over 300 such statements made by Mr. Lincoln’s officers, found in the O.R. records.

Colonel John B. Turchin’s court martial report contains the notes that a part of his brigade debauched the females in the negro huts for weeks. [11] Turchin was court martialed for encouraging the monumental horrors his men perpetrated in Athens, but, instead, Lincoln and his U.S. Republican Senate promoted the man to Brigadier General in the middle of the Court Martial, rewarding him, rather than according him the punishment due in a civilized world. The Chicago Tribune applauded this action, as did a future Republican president, Brig. Gen. James A. Garfield.[12]

“Debauching of the negroes” was reported by the north’s officers as occurring in numerous places the northerners invaded –such as In northern Missouri. Official US military information was sent the Secretary of War concerning military forces “committing rapes on negroes in Northern Missouri,[13] as well as in Athens, Alabama where “an indecent outrage” was committed on a servant girl and part of a brigade “quarter[ed] in the negro huts for weeks, debauching the females.[14] “Negro women are debauched” was, also, an item in the official report of Third Ohio Cavalry activities in Woodville, Alabama.[15]

Black girls and women in Memphis, Tennessee were not neglected by Yankee troops. The military report originating in Memphis read: “The [white] cavalry broke en masse in the camps of the colored women and are committing all sorts of outrage.”[16]

General Rufus A. Saxton informed Secretary of War Edwin Stanton on December 30, 1864: Saxton described the attitude of the Yankee soldiers: “I found the prejudice of color and race here in full force, and the general feeling of the army of occupation was unfriendly to the blacks. It was manifested in various forms of personal insult and abuse, in depredations on their plantations, stealing and destroying their crops and domestic animals, and robbing them of their money. . . . The women were held as the legitimate prey of lust” [17] [Emphasis added.]

In Bayou Grande Cailou, Louisiana the Sixteenth Indiana Mounted Infantry made its presence known to the

civilian population there. Later Mr. Pelton reported to their commanding officer that a soldier had shot a little mulatto girl and killed her and had also fired at a Negro man. The commanding officer went to see for himself if this could have occurred. He found a mulatto girl, twelve or thirteen years of age, lying dead in a field. A Negro man on the place told the officer that a drunken soldier had killed her and he had seen the killing with his own eyes.

“On November 20, Gen. Robert A. Cameron reported, “I heard by rumor . . . one of [Capt. Columbus Moore’s] men had attempted to rape a mulatto girl and had shot and killed her for resisting.” [18]

Who could stop the raping while Southern men were away fighting battles against Union men? There were no men with guns to protect Southern females of any color. Lincoln, Sherman, Sheridan, Butler and other Union Generals deliberately made their war on the unprotected women—even the pregnant ones and even the ones with babies at their breasts. The brave, courageous Yankees warred on infants, children, old folks, sick folks and handicapped ones. Sherman justified his war by saying, “War is Hell.”

Sherman admitted his war was against all white Southerners: “We are not only fighting hostile armies, but a hostile people, and must make old and young, rich and poor, feel the hated hand of war, as well as their organized armies.” For the “persistent secessionist” Sherman stated, “Why, death or banishment is a mercy, and the quicker he or she is disposed of the better” [19]

Extermination of women and children was the announced plan, so what United States official, drunk with power and blood lust, really cared about a bit of rape here and there? The Union’s Bible quoting President or his US Congress, wherein Republican Marxists held the power, uttered not a word of restraint.

There is yet to be discovered any anti-rape utterances made by General William Tecumseh Sherman and his good drinking buddy, General Grant and an entire bevy of the identified as Mr. Lincoln’s openly Communist-Marxist high ranking army officers and a multitude of other good Republicans.[20]

These men included: Brig General Joseph Weydemeyer, Brig. General Louis Blenker, Major General August Willich, Major Robert Rosa, Colonel Richard Hinton, Brig. General Carl Schurz, Brigadier General Alexander Von Schimmelfenning, Major General Franz Siegel, Commander Friedrich Karl Hecker, Captain Gustav von Struve, Chief of Staff Alexander Asboth, Brevet Major General Frederick Charles Salomon, Brevet Brigadier General Charles E. Salomon, Colonel Fritz Anneke, Colonel Richard Hinton, General John C. Fremont, (Republicans’ first presidential candidate), Spy Chief Allan Pinkerton, the most famous of the Communist “Charterists,” a radical group of Socialists pursued by British agents. (Lincoln’s Mr. Pinkerton, one of the sponsors of John Brown and his murderous group, certainly made not a single complaint against the Republicans’ rapist murderers.)

The identified Marxists also included Lincoln’s Assistant Secretary of War Charles DANA, a close and personal friend of Karl Marx, in their activities. Dana worked diligently to put the blame for Lincoln’s murder on President Jeff Davis. Dana was the Communists’ chief propagandist who got his start while a European Correspondent covering the Socialist Revolution in Europe for Horace Greeley, owner –publisher of the New York Tribune. Greeley with Communists Friedrich Engels and Alvin Bovey created the Republican Party and laid the foundation for all the strangely anti-Constitutional happenings in Washington, D.C. today.[21]

Historians later labeled the Republican Marxist- Congressmen as “Radical Republicans.” Sherman’s own brother was one of Lincoln’s most powerful senators. If Sherman’s words and behaviors, including his redistribution of Southerners’ property and his avowed hatred for women who owned what he considered as too much fine furniture, reflected the thoughts of that brother, brother Thomas was, definitely, a Marxist.

If Sherman was not a crazed Marxist, he was undoubtedly, crazed. It would not have been a surprise for some Southern women to learn that, like the Marquis de Sade, Sherman enjoyed making lampshades from the skins of

Southern babies. Sherman certainly, undeniably enjoyed killing Southern babies., as much as his “boys seem to enjoy bashing the brains out of tiny pet dogs before the watching eyes of the children who owned the little pups.[22]

The official records of the United States military reveal that In Woodville, Alabama the Third Ohio Cavalry [full of fine young German recruits] in August of 1862 indulged in the debauching of Negro women.[23]

Rape and Rapture involving Southern women became normal expectations of the invaders. Evidence of this is found in the University of South Carolina library, which contains hundreds of personal accounts of rape at the hands of Sherman’s army.[24]

Black women were raped in the presence of white women and children.[25] No one knows how many babies resulted, but as Mr. Sherman’s white rapist-soldiers were reported to be young men, one might suspect them able to father children.

White Union soldiers were not loath to engage in gang rape of black slave women.[26] Black women in Georgia were taken by Union soldiers and “violated without mercy.” [27]

A female black servant of Columbia minister Peter Shand was gang- raped by seven U.S. Army soldiers, then “had her face forced down into a shallow ditch and was held there until she drowned.” [28]

“Poor Negroes were terribly victimized by their brutal assailants, many of them...left in a condition little short of death. Regiments, in successive relays subjected scores of these poor women to the torture of their embraces.”[29]

Jabour in her Topsy Turvy insists that the members of Mr. Lincoln’s army fought Southerners in order to free the black slaves—does she mean free only male slaves?

William Gilmore Simms, one of America’s foremost men of letters and a renowned historian wrote: “We have been told of successful outrages of this unmentionable character being practice upon women dwelling in the suburbs. Many are understood to have taken place in remote country settlements, and two cases are described where young negresses were brutally forced by the wretches and afterwards murdered—one of them being thrust, when half dead, head down, into a mud puddle, and there held until she was suffocated.”

The prestigious, politically correct historians somehow either ignore or minimize the cruelties the stalwart soldiers of the north inflicted on the black women of the South. “The poor Negroes were terribly victimized by their brutal assailants, many of them, besides the instance mentioned, being left in a condition little short of death. Regiments, in successive relays, subjected scores of these poor women to the torture of their embraces, and—but we dare not farther pursue the subject —There are some horrors which the historian dare not pursue –which the painter dare not delineate. They both drop the curtain over crimes which humanity bleeds to contemplate.” [30]

In the Athens, Alabama, home of Milly Ann Clayton, soldiers attempted to rape a servant girl but were halted in the process. At the home of Charlotte Hine, “a blue-clad gang invaded the slaves’ quarters and raped a black girl.” Troops committed rape in the slaves’ quarters at John Malone’s plantation.

It did little good when black women protested or complained to the invaders commanding officers. As an example of the customary reaction: when a black woman tried to charge a white northern soldier with the crime, his commanding officer (under Colonel’s Turchin’s command) said, “I would not arrest one of my men on negro testimony.” [31]

Did the fact that Sherman had several regiments filled with new to America young Germans, many straight out of European jails, [32] have anything to do with their acts of rape, robbery, theft, torture, assault, insult, and wanton property destruction? Did Sherman wink, as has been reported, when he told them to cease plundering and

burning? Why was he able to control them in places in North Carolina, but claimed to be unable to do so elsewhere? Why did he deny any occurrences of rape?

Perhaps murder, rather than rape of female civilians was more greatly desired by the great General Sherman. When told that the great number of corpses lying in the streets of Atlanta were those of women and young children, Sherman declared such “a beautiful sight.” O.E. Poe, one of Sherman’s own United States officers, reported this.[33]

Sherman’s contention that Southern women and children should be killed has been documented and written about so many times it should be unnecessary to be repeated again and again in this document. To give credit where credit is due, however, it must be reported there is no record of General Sherman declaring that his men should seek rapture through rape. Sherman did say, however, “No doubt many acts of pillage, robbery, and violence were committed by these [his] bummers, for I have since heard of jewelry taken from women, and the plunder of articles that never reached the commissary; but these acts were exceptional and incidental. I never heard of any cases of rape...”

In the U.S. War Departments records of the Union and Confederate Armies, “War of the Rebellion: collection there can be found in an Index 350 rape complaints. This number, in no way, included the vast numbers of such attacks. Others are buried under murder and other charges. Most likely most were never reported at all. Winners not only write the history books, they lie about the atrocities they commit.

In northern Missouri, “United States military forces “committing rapes on the negroes” was reported by letter on August 13, 1861 to Secretary of War Simon Cameron.[34]

Union Brigadier General William Dwight, Jr. confessed the crimes of his men in the state of Louisiana. He reported, “Negro women were ravished in the presence of white women and children.” [35]

In Nashville, Tennessee, sexual abuse of black women by Yankee soldiers was “common.” [36]

The “Uncivil War,” despite the absolute lies uttered by the nations’ Lincoln-cult historians, was NOT fought to free the slaves.

Anyone declaring slavery as the motive for the war, is ignorant of the historical truth that Lincoln and his Congress passed an amendment to the Constitution declaring “forever slavery” if the South would only agree to pay the tariffs, remain in the Union and shut its mouth about the Constitution. One or more northern states ratified that amendment before it became clear that the Southern ones would not. That amendment—the CORWIN AMENDMENT, almost became the law of the land and the thirteenth Constitutional Amendment.

In his inaugural address, President-elect Abraham Lincoln assured Congress of his support of efforts to ratify the Amendment authored by Thomas Corwin of Ohio and endorsed by New York’s Senator William Seward. Lincoln said, “I understand a proposed amendment to the Constitution. . . has passed Congress, to the effect that the Federal Government shall never interfere with the domestic institutions of the States, including that of persons held to service. . . . holding such a provision to now be implied constitutional law, I have no objection to its [slavery] being made express and irrevocable.” [37]

[Americans can always trust presidential statements, can we not? Politicians are so truthful, are they not?]

It mattered not to the “Radical” [Marxist) Republicans and their Lincoln that “most Northerners had no desire to fight a bloody war with the South for any purpose, but most especially for the purpose of freeing the slaves, according them voting rights, and permitting them social equality with the whites.” [38] The north’s draft riots and race riots of 1863 [39] proved this.

Marxists in control of the U.S. government wanted to get a head start on their New World Order by destroying the only segment of the nation with patriots smart enough to recognize the war's main goal—the absolute erasure of American freedoms—the destruction of the U.S. Constitution. The South's great leaders knew of Horace Greeley, Charles Dana, Abraham Lincoln, etc., but were unaware that the driving force behind all of these most important of Republicans was Marxist-Communism planted in America's soil in 1849 by arriving European 1848ers. [40]

Rapes did occur and they were numerous despite the assertions of Sherman as stated by historian Michael Fellman when he reported: “Sherman and all of the soldiers who discussed this issue agreed that almost no white women were raped. “[41] [Oddly, Fellman failed to add “or black women.”]

Fellman reports: “ Colonel Oscar Jackson, for one, in the midst of entering into his diary his encyclopedia of the fire and pillage wrought by his men, while acknowledging that his soldiers exploited prostitutes, insisted that ‘the persons of women, it is my belief, have very seldom been violated, and I have been in a position to know.’”

Fellman declares “Sherman himself, indulgent in concern to most forms of destruction, believed that his men had observed these limits toward women. Jackson also added in his diary, I here record my opinion that few of our soldiers had connection with blacks, very few . . .” Fellman then states that “this statement [of Jackson's] seems to be less concerned with rape than with voluntary sexual self-soiling by white soldiers with black women, which he would have abhorred more on racist principles rather than on grounds of humanity.” Citizen Sherman. [42]

Due to the release to the public of the official records of the US Army in the War of the Rebellion, the denials of rapes by government officials and army generals are now seen as the absolute falsehoods they are.

Of course, it cannot be denied that, in addition to rape, there were cases of cooperative sexual activities of Southern slave women and Yankee white soldiers who, quite obviously, were not interested in avoiding Yankee Colonel's Jackson's idea of “self soiling. ”

Whether willing black women or unwilling ones, the natural results of sexual rape or rapture during the War of Northern Aggression was such that it can, honestly be said that few mixed-race offspring in the South today were sired by white Southerners.

Wise readers are, of course, well aware that not all mixed-race children were sired by white rapists from the north—many children were but, undoubtedly, but many others were the result of agreeable black women dealing with “running amuck” white Yankee hormones.

Ever has it been said by some of the wisest of men, that too often even the finest of Yankee Homo sapiens may be plagued with a case of “penis erectus non compos mentis.”

[1] Anya Jabour, *Topsy-Turvy, How the Civil War Turned the World Upside Down for Southern Children* (Chicago: Ivan R. December 2010), p. 15

[2] Walter Brian Cisco, *War Crimes Against Southern Civilians: Gretna, Louisiana: Pelican Publishing Company. 2007*), pp. 67-68.

[3] Mary Deborah Petite, “The Women Will Howl!” (Jefferson, North Carolina: McFarland & Company, Inc. 2008), p. 65.

[4] Cisco, pp. 60-62.

[5] Thomas J. DiLorenzo, *The Real Lincoln* (New York, New York: Three Rivers Press, 2003), p. 188.

[6] (Lee Kennett, *Marching through Georgia: The Story of Soldiers and Civilians during Sherman's Campaign* (New York: Harper. Collins, 1995), p. 277-278.

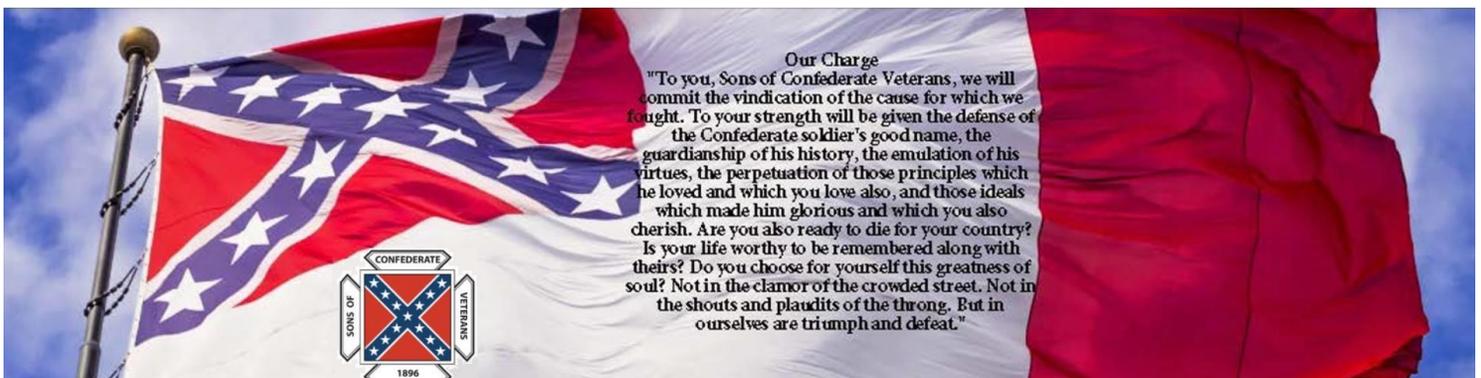
[7] Cisco, p. 183.

[8] *Ibid.* , p. 181.

[9] *Ibid.* , p. 183.

[10] Cisco, pp. 60-61 and O.R. ser.1 vol. 16, pt. 2, 273-75: Stephen Chicoine, John Basil Turchin and the Fight to Free the Slaves (Westport, Conn.: Praeger, 2003), pp. 91-92, 99-100).

- [11] James Ronald Kennedy and Walter Donald Kennedy, *The South Was Right* (Gretna, Louisiana: Pelican Publishing. 1998), p. 139 : O.R. vol. XiVI, pt. II, pp. 274-275.
- [12] Cisco, p. 63.
- [13] Kennedy and Kennedy, p. 139 : O.R., vol. III, p. 45.
- [14] Ibid.
- [15] Ibid. , O.R., vol. XVI, pt. II, p. 319.
- [16] Kennedy and Kennedy, p. 140 : O.R., vol. XXXII, pt. III, p. 286.
- [17] Ibid. , O.R., Ser. III, vol. IV, p. 1029.
- [18] Kennedy and Kennedy, p. 140: O.R., vol. XLI, pt,I., p. 928.
- [19] (OR 64.1:799 and 32.2:281).
- [20] Al Benson, Jr. and Walter Donald Kennedy, *Lincoln's Marxists* (Gretna, Louisiana: Pelican Publishing Co. 2011,) pp. 167-216.
- [21] Arthur R. Thompson <http://www.libertynewsnetwork.tv/index.php/artthompson/item/163-republican-origins.html>
- [22] Cisco, p. 158.
- [23] Kennedy and Kennedy, p. 139: O.R. vol. XCI, pt. II. p. 319.
- [24] Thomas J. DiLorenzo, p. 188.
- [25] Cisco, p. 91.
- [26] Ibid. , pp. 60-61.
- [27] Ibid, , p. 140.
- [28] Ibid. , p. 181.
- [29] David Aiken, ed., *William Gilmore Simms, A City Laid Waste: The Capture, Sack, and Destruction of the City of Columbia* (Columbia, South Carolina: University of South Carolina Press, 2005), p.90.
- [30] Ibid.
- [31] Ibid., p. 61.
- [32] DiLorenzo, p. 188.
- [33] Ibid.. , p. 186.
- [34] Kennedy and Kennedy, p. 139.
- [35] O.R. ser. 1, vol. 15, 373.
- [36] Cisco, p. 175.
- [37] Clint Johnson, *The Politically Incorrect Guide to THE SOUTH (and Why It Will Rise Again)* (Washington, D.C.: Regnery Publishing, Inc., 2006) pp. 143-144.
- [38] Frank Conner, *The South under Siege 1830 – 2000: A History of the Relations Between the North and the South* (Newman, Georgia: Collards Publishing Co., 2002), p. 151.
- [39] Ibid.
- [40] Benson and Kennedy.
- [41] Michael Fellman, *Citizen Sherman: A Life of William Tecumseh Sherman* (Lawrence, Kansas: University Press of Kansas, 1995), p. 226.
- [42] Ibid.\

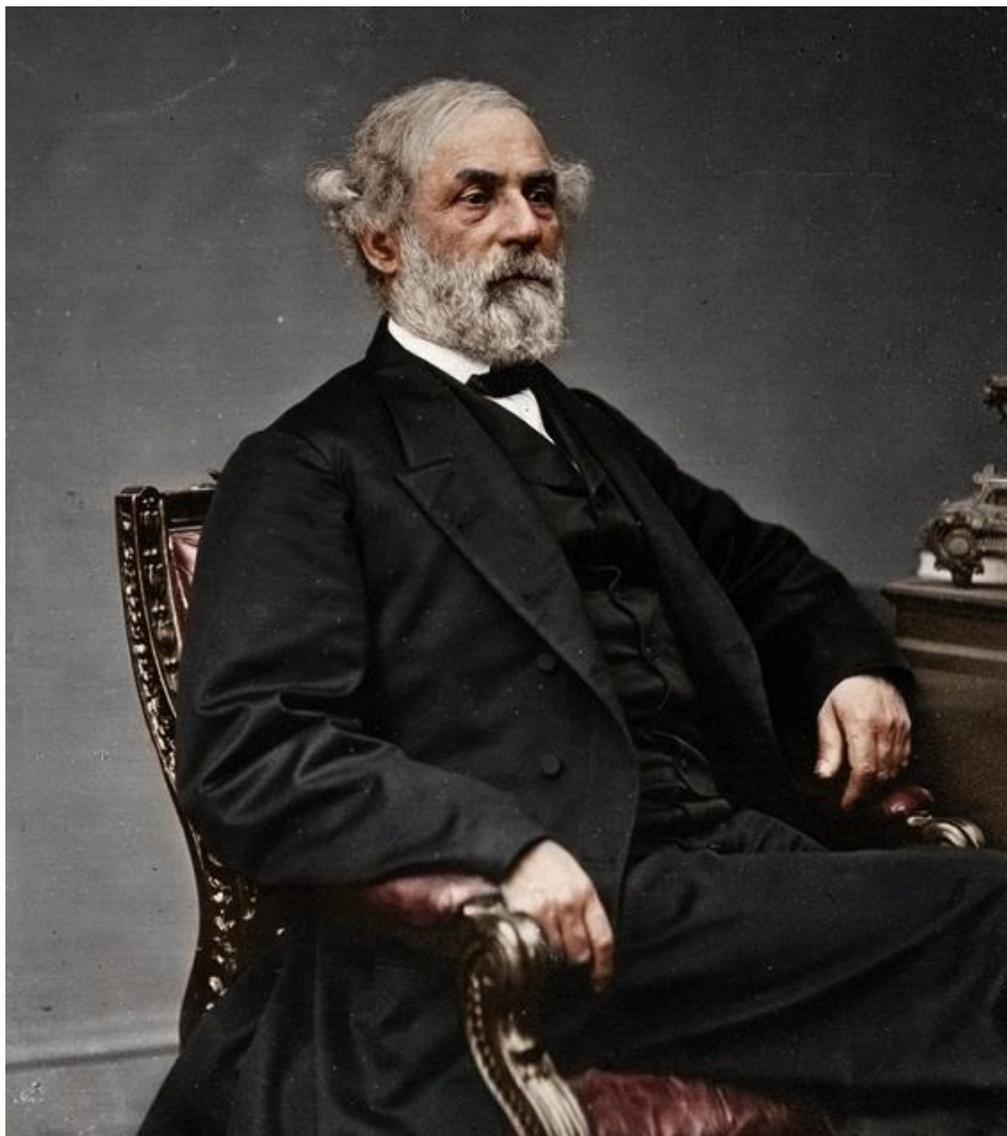


I'M OFFENDED.

TAKE IT DOWN!

The Washington Post March of Infamy

By [Philip Leigh](#) on Nov 29, 2018



Yesterday [The Washington Post](#) published an Op-Ed by former General Stanley McChrystal in which he boasted of removing a long-displayed Robert E. Lee painting from his home to “send it on its way to a local landfill for burial.” It is but one of perhaps a dozen *Post* articles during the last three years disparaging Lee, Confederate monuments and Southern heritage. All condemn Lee and the Confederate soldier because in fighting to defend their homes from invaders they were also supporting a country seeking to preserve slavery.

To such critics, it is immaterial that seventy percent of Southern families did not own slaves and that Lee opposed secession. Four months before his native Virginia joined the Confederacy he wrote son Custis: “I can anticipate no greater calamity for the country than dissolution of the Union. . . I am willing to sacrifice everything but honor [to preserve it.]”

The Washington Post's March of Infamy against Southerners plays the Trump cards of slavery and racism as if they were the only two evils in the World's history. In truth, however, the great majority of 1860 American voters did not oppose slavery in the states where it was legal. Moreover, racism was common in both the North and

South. Even President Lincoln admitted in his first inaugural, “I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so.” Eighteen months later when speaking about the problems of integration to a group of free blacks he urged them to leave America and concluded, “It is best for both [races], therefore, to be separated.”

A better way to evaluate Robert E. Lee is to compare his conduct to standards that would apply to both his time and ours. In that context, consider how favorably he compares to Ulysses Grant who committed transgressions that are repugnant not only by modern standards but also by those of his time. Lee, for example, usually slept in a tent as opposed to commandeering the home of a nearby resident as was General Grant’s custom.

When his army suffered a surprise attack at Shiloh, Grant had his headquarters ten miles distant in an appropriated Southern mansion. Although saved from defeat by reinforcements from a second Union army, Grant refused to give them any credit for the ultimate victory. Afterward, he declined to pursue the defeated Confederates by claiming that their 40,000-man army actually totaled 100,000. He also lied by falsely reporting that the Rebel attack had not surprised him. He blamed subordinate Generals Lew Wallace and Benjamin Prentiss for his army’s poor performance on the first day of the two-day battle.

In contrast, less than three months after taking command of the applicable Confederate army in June 1862, Lee’s outnumbered force carried the war in the east from the doorstep of the Confederate capital at Richmond to the front porch of the Union capital at Washington. Additionally, unlike Grant who blamed others for his failures, Lee took responsibility for his most notorious defeat at Gettysburg and offered his resignation to President Jefferson Davis.

Grant’s timeless—as opposed to era-specific—immorality even sank to inhumanity during at least two battles. First, after the futile May 22nd Union attack on Vicksburg entrenchments, he left his wounded between battle lines for several days. Not until the Confederate commander suggested a truce did Grant send litter bearers to retrieve his dead and wounded. About a year later he repeated the outrage at Cold Harbor. After a failed assault, his wounded troops lay between-the-lines for two days. He took no action at all until subordinate General Meade urged it. Grant delayed relief even longer by refusing to request a conventional truce although General Meade reminded him that Lee would require it.

After the war Grant led America’s most scandal-plagued presidential administration. Next, he went on a self-aggrandizing World tour before attempting to capture a then-unprecedented third presidential term. In contrast, Lee became president of a small failing college, which he rescued financially by virtue of the donations his reputation attracted. He famously promoted the Washington & Lee Honor Code with maxims such as “we have but one rule—that every student must be a gentleman” and “as a general principle you should not force young men to do their duty but let them do it voluntarily and thereby develop their characters.”

About Philip Leigh

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. He is the author of *Southern Reconstruction* (2017), *Lee’s Lost Dispatch and Other Civil War Controversies* (2015), and *Trading With the Enemy* (2014). Phil has lectured at various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University.

<https://www.abbevilleinstitute.org/blog/the-washington-post-march-of-infamy/>

*"BUT NEVERTHELESS WE MEAN TO CONQUER THEM,
NOT MERELY TO DEFEAT BUT TO CONQUER-TO
SUBJUGATE THEM. THEY MUST FIND POVERTY AT
THEIR FIRESIDES, AND SEE PRIVATIONS IN THE EYES
OF ANXIOUS MOTHERS AND IN THE RAGS OF
CHILDREN..."*

*NEW YORK TRIBUNE
MAY 1, 1861*



It might interest y'all to see some homes in Fredericksburg, VA and what the New York Tribune had to say. No, it was not collateral damage. It was hell unleashed on defenseless women, innocent children and unarmed old men.

Robert E. Lee and the Nation

By [Theodore Roosevelt](#) on Jan 21, 2019



The White House,
Washington, January 16, 1907.

To the Hon. Hilary A. Herbert, Chairman, Chief Justice Seth Shepherd, President Edwin Alderman, Judge Charles B. Howry, General Marcus J. Wright, Mr. William A. Gordon, Mr. Thomas Nelson Page, Mr. Joseph Wilmer, And others of the Committee of Arrangement for the Celebration of the Hundredth Anniversary of the Birth of General Robert E. Lee.

Gentlemen — I regret that it is not in my power to be with you at your celebration. I join with you in honoring the life and career of that great soldier and high-minded citizen whose fame is now a matter of pride to all our countrymen. Terrible tho the destruction of the Civil War was, awful tho it was that such a conflict should occur between brothers, it is yet a matter for gratitude on the part of all Americans that this, alone among contests of like magnitude, should have left to both sides as a priceless heritage the memory of the mighty men and the glorious deeds that the iron days brought forth. The courage and steadfast endurance, the lofty fealty to the right as it was given to each man to see the right, whether he wore the gray or whether he wore the blue, now makes the memories of the valiant feats, alike of those who served under Grant and of those who served under Lee, precious to all good Americans.

General Lee has left us the memory, not merely of his extra-ordinary skill as a General, his dauntless courage and high leadership in campaign and battle, but also of that serene greatness of soul characteristic of those who most readily recognize the obligations of civic duty. Once the war was over he instantly undertook the task of healing and binding tip the wounds of his countrymen, in the true spirit of those who feel malice toward none and charity toward all; in that spirit which from the throes of the Civil War brought forth the real and indissoluble Union of to-day. It was eminently fitting that this great man, this war-worn veteran of a mighty struggle, who, at its close, simply and quietly undertook his duty as a plain, everyday citizen, bent only upon helping his people in the paths

of peace and tranquility, should turn his attention toward educational work; toward bringing up in fit fashion the younger generation, the sons of those who had proved their faith by their endeavor in the heroic days.

There is no need to dwell on General Lee's record as a soldier. The son of Light Horse Harry Lee, of the Revolution, he came naturally by his aptitude for arms and command. His campaigns put him in the foremost rank of the great captains of all time. But his signal valor and address in war are no more remarkable than the spirit in which he turned to the work of peace once the war was over. The circumstances were such that most men, even of high character, felt bitter and vindictive or deprest and spiritless, but General Lee's heroic temper was not warped nor his great soul cast down. He stood that hardest of all strains, the strain of bearing himself well thru the gray evening of failure; and therefore out of what seemed failure he helped to build the wonderful and mighty triumph of our national life, in which all his countrymen, North and South, share.

Immediately after the close of hostilities he announced, with a clear-sightedness which at that time few indeed of any section possess, that the interests of the Southern States were the same as those of the United States; that the prosperity of the South would rise or fall with the welfare of the whole country; and that the duty of the citizens appeared too plain to admit of doubt. He urged that all should unite in honest effort to obliterate the effects of war and restore the blessings of peace; that they should remain in the country, strive for harmony and good feeling, and devote their abilities to the interests of their people and the healing of dissensions. To every one who applied to him this was the advice he gave. Altho absolutely without means, he refused all offers of pecuniary aid, and all positions of emolument, altho many such, at a high salary, were offered him.

He declined to go abroad, saying that he sought only "a place to earn honest bread while engaged in some useful work." This statement brought him the offer of the presidency of Washington College, a little institution in Lexington, Va., which had grown out of a modest foundation known as Liberty Hall Academy. Washington had endowed this Academy with one hundred shares of stock that had been given to him by the State of Virginia, which he had accepted only on condition that he might with them endow some educational institution. To the institution which Washington helped to found in such a spirit, Lee, in the same fine spirit, gave his services. He accepted the position of President at a salary of \$1,500 a year, in order, as he stated, that he might do some good to the youth of the South. He applied himself to his new work with the same singleness of mind which he had shown in leading the Army of Northern Virginia. All the time by word and deed he was striving for the restoration of real peace, of real harmony, never uttering a word of bitterness nor allowing a word of bitterness uttered in his presence to go unchecked. From the close of the war to the time of his death all his great powers were devoted to two objects: to the reconciliation of all his countrymen with one another, and to fitting the youth of the South for the duties of a lofty and broad-minded citizenship.

Such is the career that you gather to honor; and I hope that you will take advantage of the one-hundredth anniversary of General Lee's birth by appealing to all our people, in every section of this country, to commemorate his life and deeds by the establishment, at some great representative educational institution of the South, of a permanent memorial, that will serve the youth of the coming years, as he, in the closing years of his life, served those who so sorely needed what he so freely gave.

Sincerely yours,

Theodore Roosevelt.

About Theodore Roosevelt

Theodore Roosevelt (1858-1919) was the 26th President of the United States

<https://www.abbevilleinstitute.org/blog/robert-e-lee-and-the-nation/>

"ABE LINCOLN'S MARCH THROUGH TIME"

a playlet by Director and Playwright Joan Hough

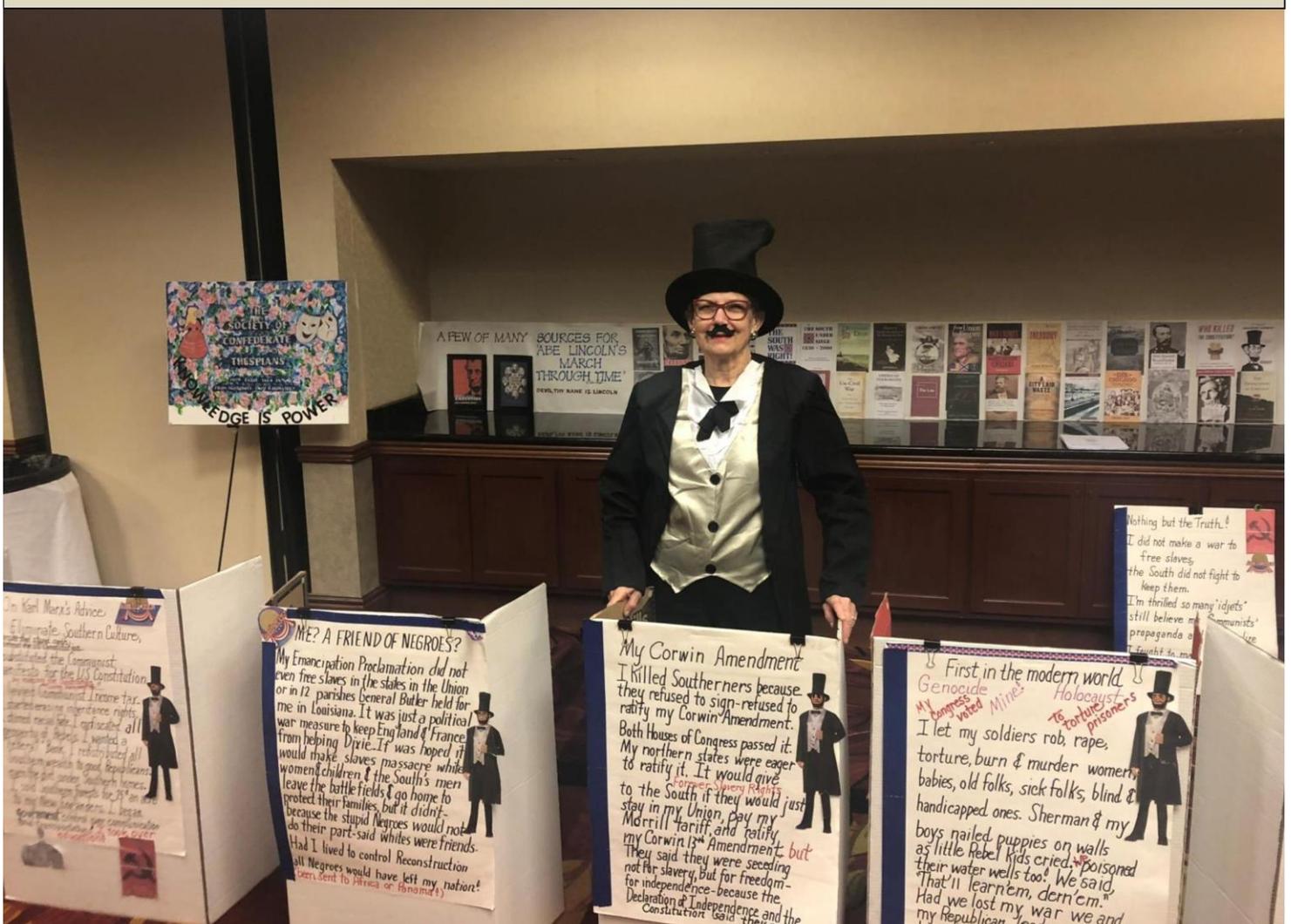
Presented October 4th, 2018 in Ft. Worth, TX

for the **Texas Division** of the
United Daughters of the Confederacy

at their 124th annual meeting.

Click to view the playlet at

<https://belocamp.com/library>





Confederate "General" Julius Howell Recalls the 1860s

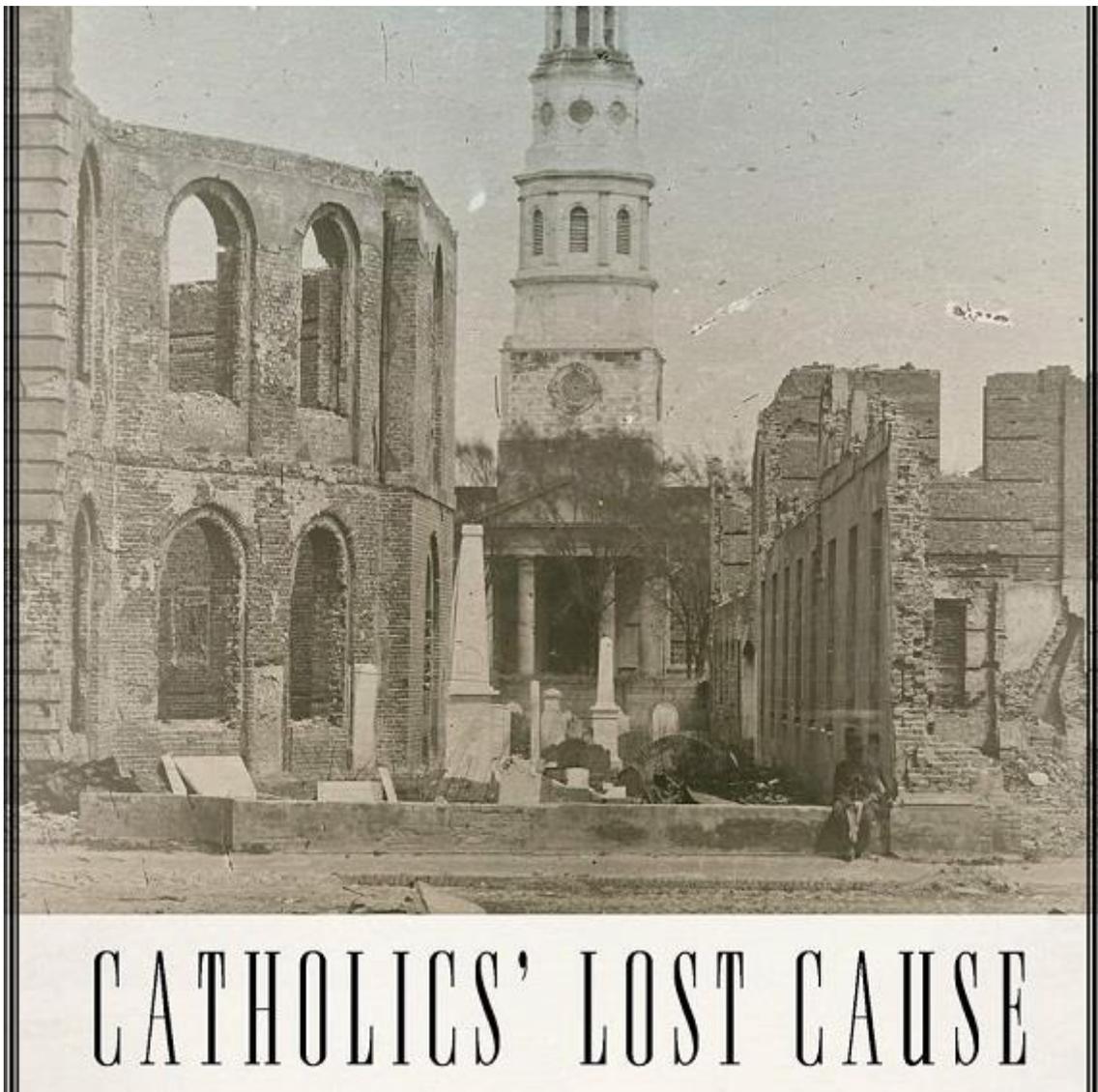
Julius Howell enlisted at 16 to fight for the Confederacy in 1862. In this 1947 recording in DC, Howell at age 101, recalls his Civil War exploits as a cavalryman at Petersburg and Richmond and his memory of the assassination of President Lincoln from a Union POW camp. The title of general is in ironic quotes because his was an honorary moniker bestowed on him years later by a Confederacy society.

<https://www.youtube.com/watch?reload=9&v=uHDfC-z9YaE&feature=youtu.be>

VIEW VIDEO [HERE](https://www.youtube.com/watch?reload=9&v=uHDfC-z9YaE&feature=youtu.be)

Catholics' Lost Cause

By [John Devanny](#) on Jan 15, 2019



A review of [Catholics' Lost Cause: South Carolina Catholics and the American South, 1820-1861](#) (University of Notre Dame Press, 2018) by Adam L. Tate

Some thirty odd years ago, scholars began to peer into the world of immigrants in the South with not a little attention devoted to Catholics. What they found surprised them. Immigrants in the South adjusted to life in their new home with far less trouble and resistance than the folk who settled among the “saints” in New England. Scholars of that day assumed that the relatively small numbers of immigrants in the South, compared to urban northern communities, left the natives less threatened and the immigrants more cowed. There was not a lot of evidence to support this assumption, and it did run counter to the recorded experience of many immigrants into the South. Catholic migration into the South, primarily from Ireland, was especially puzzling. America was and is a protestant country, yet the Irish Catholics quickly assimilated into Southern society, and more importantly, could assimilate.

Adam Tate, and other scholars, suggests a dynamic was in place that encouraged this assimilation. The dynamic was, and is, the Southern propensity for multiple identities. Florence King, the long-time social critic for the *National Review*, was fond of saying that contemporary Southerners loved their country, both of them. It is an old phenomenon. Robert Beverly, in his book, *The History and Present State of Virginia*, declared, “I am an Indian.” When John Randolph of Roanoke visited England, he insisted on walking into the gallery of the House of Commons with the English gentry. His hosts tried to dissuade him, but to their surprise Randolph, who deeply identified with his family’s English roots, was seen taking a seat in the gallery among the gentleman commoners of England. In our own day, Ronald Hoffman recounts a story where a descendant of Charles Carroll the Settler informed Hoffman that he knew little and cared less about his family’s Irish past. When Hoffman mentioned that he had met the current English protestant owner of the old Carroll estate in Ireland, the descendant of the Settler “glared” at his guest and stated, “Those people are on our land.”

Adam Tate’s account of South Carolina’s Catholics and the process of assimilation is an outstanding account of both identity formation and social integration of an important immigrant group into this most Southern of states. Mr. Tate faced several challenges in researching the book, most particularly the paucity of sources. In part, this forced him to rely heavily upon the accounts and writings of the Catholic clergy. I agree with him that this is no grave handicap, as the clergy, particularly the impressive Bishop John England of Charleston, were in the vanguard of Catholic efforts to build a lasting presence in the Palmetto state. Catholics had a better time of it in South Carolina than Massachusetts, but it was by no means a bed of roses. A dearth of clergy and resources hindered institution building, intellectual hostility and cultural prejudice against Catholics, and a daunting geography that spread the Dioceses of Charleston across the states of Georgia, South Carolina, and North Carolina.

Catholics in South Carolina pursued a strategy institution building to win a place in Carolina society. The indomitable Bishop England founded the country’s first Catholic weekly, the *Catholic Miscellany*, as well as schools (which contained a fair number of protestant students), a seminary, and the founding of a women’s religious order. England was also a member of Charleston’s Philosophical and Literary Society and the Anti-Dueling Society, and he was in demand as a speaker throughout the states which made up his dioceses. Not only did England eschew any sort of Catholic ghetto building by insisting on Catholic participation in society, but he pursued a strategy that evangelicals and Lutherans were also pursuing to win respect for and acceptance of Catholic citizens. This last is a crucial observation on Mr. Tate’s part and one that I think has eluded many scholars of religion in the South. Bishop England’s successors continued the strategy after that singular man worked himself into an early grave.

In Mr. Tate’s view, the strategy of institution building to gain acceptance and respect for Catholics succeeded, but at a price. Resources for these institutions were hard to come by and several projects had to be set aside. The controversy over slavery and abolitionist mailings led to the closure of the Bishop England’s school for free blacks. On that tortured issue, England attempted to steer a middle way between “traditionalists” who advocated for a system of slavery shaped by positive law, and evangelical “paternalists” who argued for a social and cultural amelioration of slavery’s evils. England was not an apologist for slavery in the abstract, but neither did he advocate for the institution’s immediate abolition. It might be best to view him as a gradualist. What England pilloried was the too often vicious anti-Catholicism present among many in the abolitionist camp. Mr. Tate gives too much of a hearing to the “Bishop England should have and could have done more to oppose slavery camp.”

The folks who are in this camp are engaging in a species of ahistorical presentism. Bishop England knew darn well that slavery was a grave evil, but it was also deeply complex in the theological, moral, social, racial, and cultural terms. The greatest historian of American slavery, Gene Genovese, agreed with England in this assessment. Slavery was a hornet's nest that required a good deal more care and prudence to deal with than many today, who are safely tucked away from the institution by the space of time, realize.

Perhaps the best their example that Catholics "had arrived" occurred during a yellow fever outbreak in Augusta, Georgia. Mayor Cummings of Augusta lauded the "beautiful moral spectacle of the Sisters of Charity's work among the victims" and contrasted it with certain protestant pastors who "fled from their churches and flocks." This wasn't quite fair on Cummings's part, but the significant point was that the protestant ministers in question requested that Bishop England publish in the *Catholic Miscellany* their letters explaining their absence. Protestant ministers seeking to justify their actions in a Catholic paper to a largely Catholic audience meant that Catholics were viewed as a very real and integral part of Southern society.

Following the Southern fondness for dual identities, Catholics in South Carolina, the majority of whom were of Irish descent, continued to identify with their Irish origins. They organized Saint Patrick's Day Parades, formed a well-respected militia, the Irish Volunteers, (Could such a thing occur in Boston, MA?), and together with protestants of Irish descent formed the Saint Patrick's Benevolent Society for the aid of recent immigrants to South Carolina from Ireland. When Catholics built the great Gothic edifice, the Cathedral of Saint John and Saint Finbar, Charleston society took great pride in the cathedral, and the Mass and rites consecrating the church, as one of the city's great cultural treasures.

These achievements of South Carolina's Catholic population had their costs. Though non-Catholic opposition and suspicion lessened, it never completely went away, especially among the Presbyterians, Lutherans, and evangelicals. The maintenance of a seminary, religious order, school, and the building of the Cathedral placed immense financial burdens upon Bishop England's successors. When many of these institutions were destroyed in the Late Unpleasantness, Catholics had to begin again.

One impressive contribution that Mr. Tate makes to our understanding of the tension between certain evangelicals in the South and Catholics is Tate's claim that the Catholics of South Carolina identified with a Jeffersonian vision of the republic described by John C. Calhoun as an "assemblage of peoples." This vision made considerable room for true diversity in culture, ethnicity, and religion. Many of the staunchest protestant opponents of the Catholic presence in America adhered to what Mr. Tate describes as "liberal nationalism" which emphasized a broadly protestant homogeneity in the American identity, and which contained many latent, and not so latent, aspects of puritanical "city-on-the-hillism-of-the-elect." This is Mr. Tate's most important theoretical contribution and warrants a good deal more probing to help us understand the source of many conflicts in American history. I suspect that one of the reasons Catholics had a much tougher go of it north of Baltimore was the wider prevalence of this "liberal nationalism" among the natives north of Mason and Dixon's line.

The long-term effects of the Irish Catholic experience in South Carolina, as opposed to Irish Catholic experience in Massachusetts is beyond the scope of Mr. Tate's history, but it seems to me appropriate to throw a glance in that direction. If there are any doubts remaining about the vast gulf that separated the Irish Catholic experience in the South from that of his co-religionist of the north, then allow a non-Catholic to dispel them. Thomas Wolfe's fictionalized autobiography, *Time and the River*, details an observation of Wolfe's protagonist, Eugene Gant of North Carolina, on Irish Catholics, north and South, based on Wolfe's experience and observations.

Now at Cambridge, in the house of the Murphys on Trowbridge Street, he [Gant] found himself living with the Irish for the first time, and he discovered that the Murphys were utterly different from all the Irish he had known before, and all that he had felt and believed about them. He soon discovered that the Murphys were a typical family of the Boston Irish. . . .

But in the Murphys the boy discovered none of the richness, wildness, extravagance, and humour of such people as Mike Fogarty, Tim Donovan, or the MacReadys—the Irish he had known at home. The Murphys were hard, sterile, arid, meagre, and cruel: they were disfigured by a warped and infuriated puritanism, and yet they were terribly corrupt. There was nothing warm, rich, or generous about them or their lives: it seemed as if the living roots of nature had grown gnarled and barren among the walls and pavements of the city; it seemed that everything that is wild, sudden, capricious, whimsical, passionate, and mysterious in the spirit of the race had been dried and hardened out of them by their divorce from the magical earth their fathers came from, as if the snarl and jangle of the city streets, the barren and earthless angularity of steel and stone and brick had entered their souls.

One great truth that is underscored by both Mr. Tate's book and by Mr. Wolfe is that place matters, and it matters not only in how we are accepted, and in what challenges we will face, but in what we shall become.

Mr. Tate's contribution to our understanding of Catholics in antebellum South Carolina, and the ways in which these Catholics both navigated and assimilated into their surroundings is extraordinary. To date, his view of the process of Catholic integration and the successful interactions of Catholics with the culture of South Carolina is unsurpassed and will serve as a useful model for other scholars. It is most worthy of a place in the library of any serious student of Southern history.

About John Devanny

John Devanny holds a Ph.D. in American History from the University of South Carolina. Dr. Devanny resides in Front Royal, Virginia, where he writes, tends garden, and occasionally escapes to bird hunt or fly fish.

<https://www.abbevilleinstitute.org/review/catholics-lost-cause/>

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Researchers Discover New Clue That May Help Explain *Hunley*'s Loss

Hunley Team Completes Removing Layer Covering Surface of Historic Submarine

Click here for [video](#).

HIGHLIGHTS:

- Broken pipe discovered during the process to remove concretion covering historic sub.
- The pipe may have contributed to the *Hunley*'s loss in 1864.
- Removing concretion has been completed, making the world's first successful combat sub fully visible for the first time in over a century.

Charleston, SC – Clemson University conservators have uncovered new evidence that may help explain why the *Hunley* submarine vanished off the coast of Charleston, S.C. The new discovery resulted from the long, painstaking process of removing concretion—the rock-hard layer of sand, shell and sea life—that gradually encased the *Hunley* during the nearly 136 years she rested on the sea floor.

Removing the concretion led to several clues helping scientists piece together the events that led to the loss of the world's first successful combat submarine. The most interesting discovery was a broken pipe that may have caused water to flow into the submarine the night the crew perished.

The in-take pipe was meant to fill the forward ballast tank with water, but scientists found a roughly 1-inch gap from where the pipe should have been mounted on the side wall of the submarine. If the pipe broke off the night of the *Hunley*'s historic mission, it may have contributed to the sinking of the submarine and the loss of her crew.

This new evidence is not conclusive. The pipe could have become disconnected slowly over time while the *Hunley* was lost at sea. "Unfortunately, there are no easy answers when investigating what led to a complex 150-year-old sinking. Still, this is a very significant discovery that will help us tell the full story of the *Hunley*'s important chapter in naval history," said Clemson University Archaeologist Michael Scafuri.

The *Hunley* disappeared in 1864 after sinking the USS *Housatonic*, marking the first time a submarine successfully sank a warship in combat. She would remain lost for over a century until *New York Times* best-selling author Clive Cussler located her in 1995. The *Hunley* was raised

in 2000 and sent to a laboratory in North Charleston, SC to be preserved. Scientists have had a difficult time studying an artifact they could not fully see until the layer of concretion was removed. Now they can finally see the finer features and operations of the innovative submarine that forever changed naval history.

The broken pipe discovery intrigued archaeologists because it could offer new information about whether the crew drowned instead of died from lack of oxygen. If the pipe did burst the night of the attack, the submarine would certainly have taken on water. But would it have been enough to drag the vessel down to the ocean floor? Researchers at the University of Michigan, who partnered with Clemson University and the Office of Naval Research on the *Hunley* investigation, say yes.

They calculate it would have taken only 50-75 gallons of water to disable the submarine. Using the size of the hole and dozens of other factors in their modelling, they concluded three minutes of unrestricted flow through the breach would sink the submarine.

Given the size of the hole, however, the water could have been significantly slowed with a cloth or other item to block it. And, the crew did not have the valves set to bilge in order to pump water out of the crew compartment, a move they most certainly would have taken to save their lives.

Another possibility is the pipe could have simply broken over time while the submarine rested on the sea floor for over a century. Archaeologists say the pipe was already under stress given the way it was mounted to the curve of the hull, making it a likely fracture or failure point. More study of this area will help us understand whether it broke off naturally overtime or was sheared off by an impact or explosion backlash during the attack on the Housatonic.

Removing concretion from the inside of the crew compartment produced other interesting discoveries, including the discovery of more human remains. A tooth was found near where it is believed Frank Collins sat. His remains were buried in 2004 alongside his crewmates and others that lost their lives in the testing and development of the *Hunley*. They also uncovered innovative operational features, including a complex gear system that helped enhance the output of the crew's hard work when cranking the submarine.

Removing the concretion was physically and mentally exhausting. Conservators stayed curled up in various awkward positions for hours working in the small crew compartment. One mistake, drop of a tool or slip-of-the-hand could cause permanent damage to the fragile artifact.

Johanna Rivera-Diaz, a Clemson University Conservator spearheading the deconcretion project, said, "Removing the concretion was a slow and challenging task for all of us involved, but the ability to get an up-close look at the true surface of the submarine after all this time has made it entirely worth it."

Now that the *Hunley* has been mostly cleaned of this material, the vessel will sit in a conservation bath for approximately five years to preserve the metal and make her ready for permanent public display.



This video shows the stunning before and after views of the Hunley once the concretion was removed. The project uncovered several clues helping scientists piece together the events that led to the loss of the world's first successful combat submarine, including a broken pipe that may have caused water to flow into the submarine the night the crew perished.

The Hunley Project

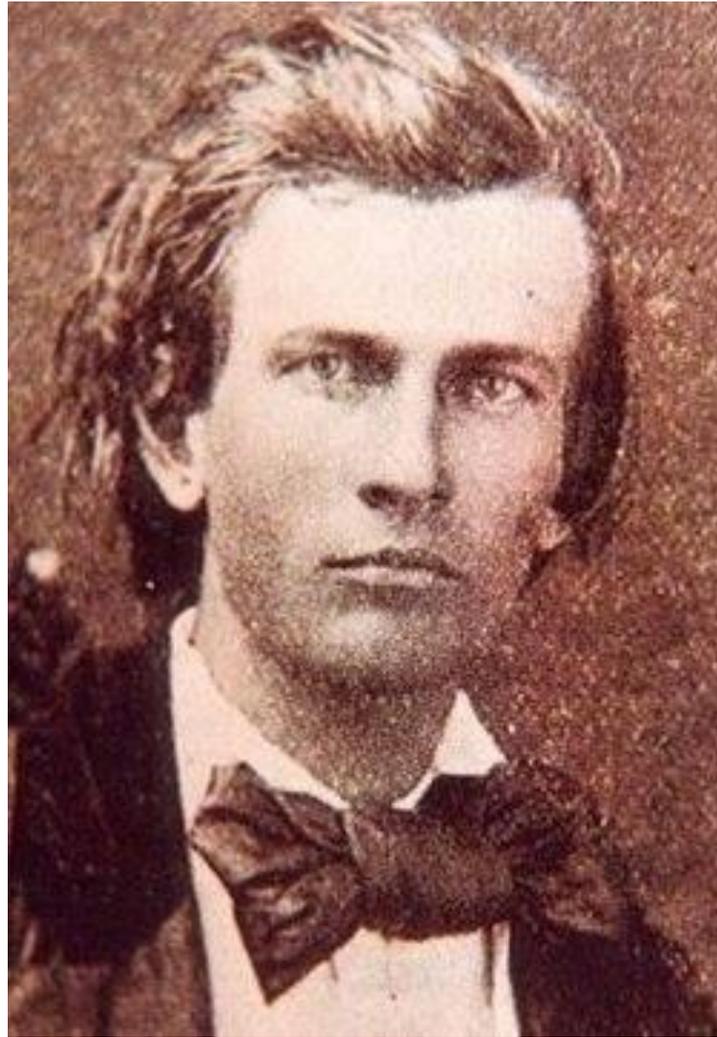
On the evening of February 17, 1864, the H. L. Hunley became the world's first successful combat submarine by sinking the USS Housatonic. After signaling to shore that the mission had been accomplished, the submarine and her crew of eight mysteriously vanished. Lost at sea for over a century, the Hunley was located in 1995 by Clive Cussler's National Underwater and Marine Agency (NUMA). The innovative hand-cranked vessel was raised in 2000 and delivered to the Warren Lasch Conservation Center, where an international team of scientists are at work to conserve the submarine for future generations and piece together clues to solve the mystery of her disappearance. The Hunley Project is conducted through a partnership with the Clemson University Restoration Institute, South Carolina Hunley Commission, Naval History and Heritage Command, Charleston Naval Complex Redevelopment/Naval Base Museum Authority, and Friends of the Hunley.

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Mailing address is:

1250 Supply Street, North Charleston, South Carolina 29413

<https://mailchi.mp/hunley/brokenpipe-219463?e=6bc5d0e27a>



Captain William Francis Corbin

4th Kentucky Cavalry

...Executed for recruiting in his home state.

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

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

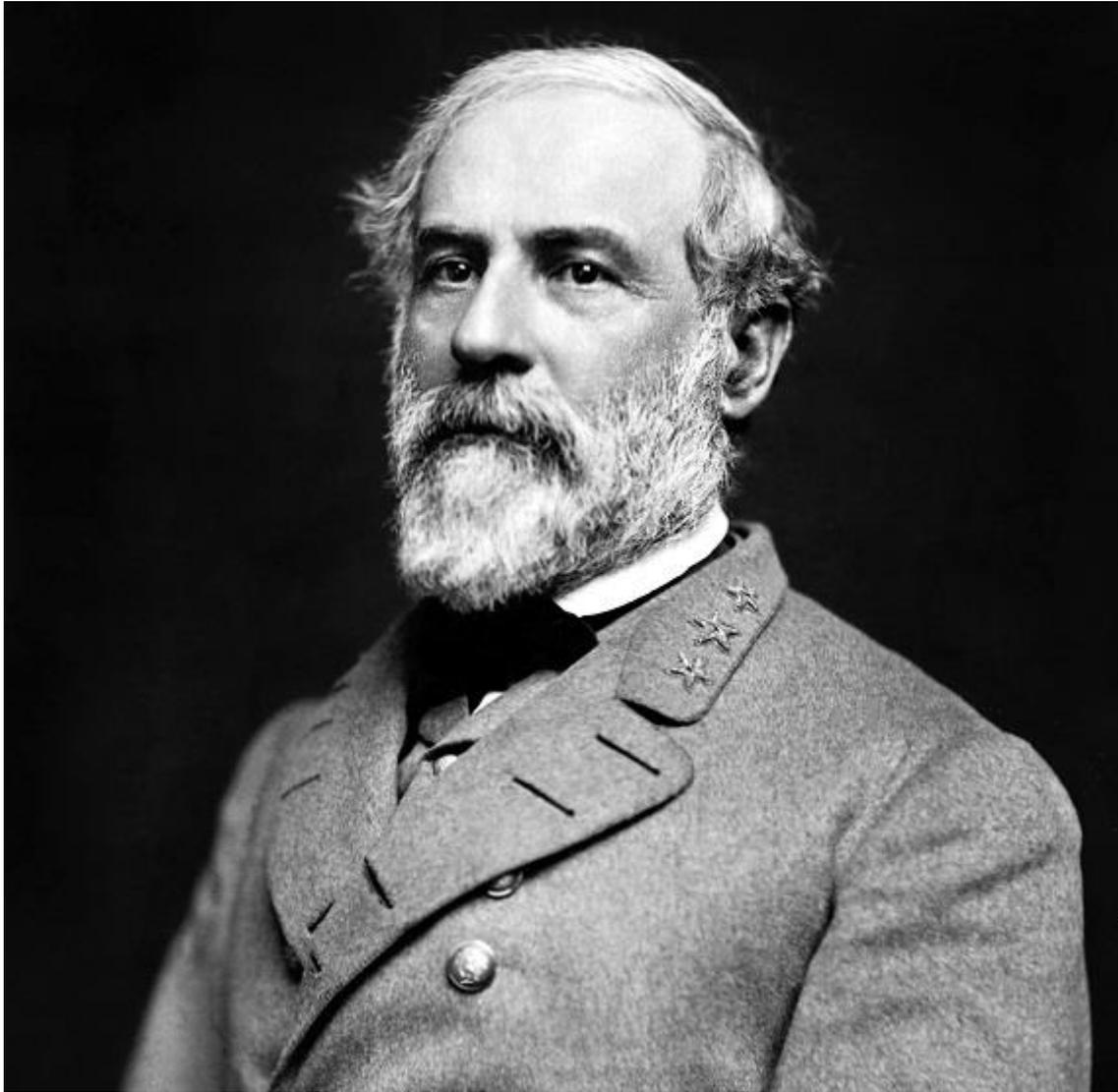
After reading and prayer by Captain Corbin, he said, in part, speaking of himself, that "life was just as sweet to him as any man, but if necessary for him to die in order to vindicate the law of the country, he was ready to die, he did not fear death; he had done nothing he was ashamed of; he had acted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

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

~ † Robert † ~ [Defending the Heritage](#)

Operation Desert Storm: Lee or Sherman

By [Jeffrey Addicott](#)



As the brilliant American military victory in the Persian Gulf approaches its second anniversary, the focus has shifted from the emotions of homecoming celebrations to the seriousness of lessons learned and lessons validated. While the ingredients of victory are a combination of many factors, from logistics to training to armament, history has shown that one of the most important elements in successful combat operations is always the quality of the commander. It is the commander who decides the strategy, directs the tactics, and inspires the morale of his soldiers. To those mediocre captains of history who arrogantly relied on sheer numbers of forces to ensure success on the battlefield, the past is replete with the story of the small army, with a great leader, overwhelming numerically superior forces.

Operation Desert Storm confirmed that the American commander, General Norman Schwarzkopf, was no mediocre leader. Clearly, he had learned well many of the lessons written in the bloody ink of military history. In this context, the war also paid a magnificent tribute, albeit a silent one, to a man who is arguably the greatest military leader this country has ever produced—Robert E. Lee. Indeed, not only in the sphere of battlefield tactics, but in ensuring strict adherence to the laws regulating warfare, General Lee and General Schwarzkopf had much in common; tactical skills and ethical conduct go hand in hand in the making of a great leader.

Unfortunately, however, there are many who are unaware of the phenomenal benefits that our military has most certainly drawn from General Lee. Curiously, this was brought out by the battle in the Persian Gulf. When reporters asked General Schwarzkopf which military leaders he most admired, Schwarzkopf, as expected, turned to the War Between the States for his examples. What was totally unexpected, however, was that he ignored the obvious choice of General Lee, a choice that other modern American commanders such as General William Westmoreland (from the Vietnam era) had easily made, and instead cited General William T. Sherman as one of his heroes! The United States of America was fortunate that both General Schwarzkopf and the forces under his command emulated the tactics and humanity of the Confederate General and not the Unionist.

An unspoken tribute to General R.E. Lee was particularly evident in regard to the grand strategy used by the American commander in the Gulf. As General Schwarzkopf held his “victory” press conference and explained the concept of the overall operation in the defeat of the Iraqi forces, it was obvious that not only had he been able to successfully apply the lessons and experiences of his own career, but that he had drawn heavily from the wisdom of General Lee.

To the serious student of American history, Schwarzkopf’s celebrated “Hail Mary” flanking movement to the west of the enemy strongly echoed from another time and place. While no two wars are ever alike, and each commander’s actions must be evaluated in terms of their unique circumstances, the basic tactics employed in the “hundred hour” ground war were undeniably similar to those used by the commander of the Army of Northern Virginia.

Time after time Lee executed magnificent flanking movements at such battles as Second Manassas (1862), Chancellorsville (1863), and the Wilderness (1864). In short, the ground phase of Operation Desert Storm was vintage Lee—fix the enemy in place and hit him suddenly and heavily in the flank. The heart and soul of Lee’s superior strategy was based on surprise and economy of force, the same key elements superbly utilized in Operation Desert Storm.

Lee as Role Model

To contend that America’s military leaders still concentrate on the military campaigns of General Lee is, of course, no revelation to most senior officers in the armed forces. Even the United States Navy acknowledges the leadership abilities of Lee, studying and publishing at the Naval War College the works of scholars who have devoted their entire lives to exploring the person and legend of Lee. As for Lee’s most natural constituency, the ground commanders, one need only take a cursory tour of the Army War College in Pennsylvania to confirm their commitment to studying the War Between the States in general, and R.E. Lee in particular. Battle scenes from the bloodiest war in American history hang from almost every hall in the institution. In a recent U.S. Army War College publication concerning two of Lee’s classic victories, the authors confidently challenged modern officers to learn from and appreciate the genius of Lee and his corps commander T. J. “Stonewall” Jackson. In the preface they note: “Lee and Jackson did not see themselves as old soldiers; they considered themselves *modern soldiers*, and today’s officers will quickly learn to identify with them (emphasis added).”

Lee’s Impact on the American Military

Apart from being the most enduring conflict in the nation’s psyche, the War brought into focus the extraordinary genius of General R. E. Lee. A genius so phenomenal that his impact upon the armed forces of the United States is still felt over a hundred and twenty years after his death! This is not surprising, however, when one considers that even before the outbreak of the War, Lee’s military value was already firmly established in the young nation.

General Winfield Scott, commander of the American forces during the Mexican War (1846-48), noted on many occasions that that war was won due largely to the efforts of, then, Captain Robert E. Lee. Captain Lee had made

such an impression on Scott that thirteen years later (in 1861), when asked about the best officer in the U.S. military, he promptly replied: “I tell you, sir, that Robert E. Lee is the greatest soldier now living, and if he ever gets the opportunity, he will prove himself the greatest captain of history.”

President Abraham Lincoln was also well acquainted with Lee’s military acumen. In April 1861, before Colonel Lee (serving in the 2nd U. S. Cavalry) had to decide between Virginia and the Union, Lincoln eagerly tendered to Lee the supreme command of all Union forces in the field. If accepted, Lee would be second only to General Scott, who was then the General-in-Chief of the Federal forces.

Taken to the mountain top of temptation and offered what every soldier dreams of—fantastic success and fame—Lee maintained his loyalty to his state and family, thereby reflecting to the world a glimpse of his incredible integrity. A product of Southern aristocracy, honor and duty were more important than fame; he could not draw his sword against his native state. W. T. Sherman would later write of Lee, “His Virginia was to him the world”

At the conclusion of the War Between the States, military leaders throughout the world quickly recognized the incredible battlefield accomplishments of Lee. British, Prussian, and French officers, renowned in their own right, expressed only the highest regard for General Lee. These included Colonel Chesney, Lord Roberts, Colonel Henderson, Von Moltke, Bismarck, Von Borcke, Colonel Scheibert, Major Mangold, and many others. The great British officer, General Garnett Joseph Wolseley, had observed Lee at first hand during the War and called him a genius in the art of warfare, “being apart and superior to all others in every way, a man with whom none I ever knew and few of whom I have read are worthy to be classed.”

While the Virginia of the Old South has long since faded, in the decades that have passed and to this day, Lee’s name has only increased in brightness, until he illuminates the pages of military doctrine as perhaps no other soldier in American history. It was from France, in the 1870s, that world-wide recognition of Lee as a great “soldier, gentleman and Christian” first began. By the first decade of the twentieth century, Britain had also become totally enthralled with Lee, due in part to the great English writer Henry James. The Canadians, who had always been sympathetic to the South, quickly expressed their high regard for General Lee. By the time Lee died, in 1870, the Montreal Telegraph was able to say: “Posterity will rank Lee above Wellington or Napoleon, before Saxe or Turenne, above Marlborough or Frederick, before Alexander, or Caesar In fact, the greatest general of this or any other age. He made his own name, and the Confederacy he served, immortal.”

Indeed, in the history of the United States, there has never been an officer who inspired such great devotion and trust in his soldiers as did General Lee. This fact was beautifully illustrated in an incident just before the surrender at Appomattox when Lee turned to Brigadier General Henry Wise and asked him what the army and country would think of him once he surrendered. General Wise, a former governor of Virginia blurted out, “General Lee, don’t you know that you are the army [T]here is no country. There has been no country, for a year or more. You are the country to these men.”

Arguably, Lee contributed more than any other single man in setting the very bedrock for some of the most outstanding and valuable attributes of American military power. A bedrock so strong that today, when asked to identify the most notable characteristics of the U.S. military, one can expect the worldwide response to literally echo his signature: (1) the superior tactical abilities of the combat leaders, and (2) the civilized conduct of Americans in war.

That the American military establishment has proudly maintained its reputation for sound military tactics as well as an unmatched sense of humanity is well known. What is not as well advertised is the man most responsible for all of this. Perhaps it is the passage of time that conceals his name. More likely, however, it must be attributed to the prejudice of those who are loath to find anything positive associated with the Southern cause—a cause that most Americans still do not understand.

In spite of the fact that their greatest champion is often overlooked, “Leeonian” tactics and civility have become ingrained into the character of the U.S. military establishment. Although these qualities certainly existed before the emergence of Lee the general, it was his genius and humanity that epitomized and translated them into the very fabric of subsequent American military doctrines. For this reason, any analysis of the U.S. military, either in terms of tactics or comportment with the law of war, that ignores the amazing contributions of General Lee can never be

more than a fraction of the truth. He, more closely than any other officer, is most qualified to project the American standard of behavior in these areas.

William T. Sherman

When General Schwarzkopf listed General Sherman as among those whom he most admired from history, many misunderstood the reasons associated with that choice and hence, the efficacy of such a statement. In the minds of most knowledgeable Americans, particularly in the South, the name of W. T. Sherman is immediately associated with a most heinous array of war crimes.

This, of course, was not the quality that General Schwarzkopf sought to embrace when he listed Sherman as one of his heroes. Was it then the tactical side of Sherman that won Schwarzkopf's respect?

Few historians rank General Sherman among the brilliant. Most writers believe that he was far too cautious when conducting war against sizable concentrations of enemy soldiers. "As a consequence he tended to hold back both in the employment and deployment of his forces. This in turn either cost him defeats, as at Missionary Ridge, or else lost him the fruits of victory, as at Jonesboro."

As a military commander, Sherman was at best only average. However, compared to the vast majority of Union general officers, who were notoriously incompetent, Sherman looked fairly capable. His mainstay was his tenacity, not his imagination. Tenacity, however, can do great things when juxtaposed with a tremendous military might, such as was furnished to him by the industrialized North. Sherman could systematically conduct his version of "total war" at will.

After burning the entire city of Atlanta to the ground, Sherman set out with over 62,000 Federal soldiers; not to engage Confederate combat forces but to "make Georgia howl." The only Confederate military forces that could have opposed Sherman had left Atlanta and headed north into Tennessee. Apart from Rebel cavalry to harass his flanks, or small local home guards consisting of old men and boys, General Sherman faced no significant military opposition until he reached North Carolina. Sherman wrote: "Until we can repopulate Georgia, it is useless to occupy it; but the utter destruction of its roads, houses, and people will cripple their military resources. I can make this march and make Georgia howl."

Tragically, the only persons who "howl" under such brutal activities are always the defenseless civilian population, primarily women and children. Although Sherman issued "official" orders that prohibited the trespass of all dwellings, required the leaving of reasonable provisions for families who were forced to provide food, and even prohibited the use of profane language, in reality none of these orders were actually enforced. The soldiers were allowed to rob, pillage, and burn in a swath of horror that, from wing to wing of his forces, extended almost 60 miles in width!

As the Union army approached their homes, defenseless Southern civilians understood the approaching terror. In the distance, they could see the pillars of smoke by day and the fires by night. If Sherman did not order the rape and other physical abuses that accompanied his campaign of terror, he, as the commander of the army, must share responsibility for these additional crimes. While physical abuses were widely reported, the issue of rape remains less certain. Because of the social stigma attached, rape was a crime seldom discussed in nineteenth century America; victims often kept the crime to themselves. While it was probably less widespread than some might allege, there are documented cases of Sherman's forces raping black and white Southerners.

Boasting of his wholesale looting and burning through Georgia, General W. T. Sherman telegraphed his superior, General U. S. Grant: "I sincerely believe that the whole United States, North and South, would rejoice to have this army turned loose on South Carolina, to devastate that state in the manner we have done in Georgia." Because South Carolina was the first Southern state to secede from the Union, Sherman felt that the citizens of the state should be made to suffer in a special manner. Consequently, Sherman thoroughly devastated South Carolina. A noted Northern journalist, John T. Trowbridge, traveled through South Carolina just after the War ended and recorded the sight that greeted him. "No language can describe, nor can catalogue furnish, an adequate detail of the wide-spread destruction of homes and property. The Negroes were robbed equally with the whites of food and clothing. The roads were covered with butchered cattle, hogs, mules, and the costliest furniture...."

Later, as Sherman headquartered in the finest mansion in Savannah, he again corresponded with Grant concerning his upcoming march through South Carolina. As if attempting to shed all responsibility for controlling his army Sherman said, “the whole army is burning with an insatiable desire to wreak vengeance upon South Carolina. I almost tremble for her fate, but I feel she deserves all that seems in store for her.”

The Law of War During the War Between the States

Granted that the modern international rules regulating the conduct of armed forces during combat, codified in the 1949 Geneva Conventions, did not exist during the War, Sherman certainly violated the well established customary prohibitions of his day in addition to the much praised Lieber Code.

Francis Lieber, a German international law scholar and professor at Columbia University, was asked by the Federal authorities to draft a code for the conduct of war on land. Promulgated as, “Instructions for the Government of the Armies of the United States in the Field,” it was issued on April 24, 1863. The Lieber Code consisted of 157 articles. The Southern forces adopted their own code of conduct for land warfare in 1861: “Articles of War, Regulations of the Army of the Confederate States.” In addition, James A. Seddon, the Confederate Secretary of War, pledged to abide by most of the substantive provisions of the Lieber Code. This code, coupled with the existing customary obligations, absolutely prohibited the larceny, vandalism, or indiscriminate burning of civilian property, as well as all associated crimes of violence against civilians. Article 47 of the Lieber Code provided that:

Crimes punishable by all penal codes, such as arson, murder, maiming, assaults, highway robbery, theft, burglary, fraud, forgery, and rape, if committed by an American soldier in a hostile country against its inhabitants, are not only punishable as at home, but in all cases in which death is not inflicted, the severer punishment shall be preferred.

To be sure, a handful of Union officers and soldiers assigned to Sherman did display military discipline, but the vast majority of Sherman’s troops, intent on booty, soon discovered that the chain of command made little effort to protect civilians or their property. Early in the “march,” some subordinate commanders, such as General Oliver Howard, dutifully informed Sherman that the soldiers were committing “inexcusable and wanton acts.” While still marching through Georgia, well before the most barbarous atrocities were committed, General Howard even issued his own orders:

It having come to the knowledge of the major general commanding that the crime of arson and robbery have become frequent throughout this army, notwithstanding positive orders both from these and superior headquarters having been repeatedly issued ... it is hereby ordered: that hereafter any officer or man of this command discovered in pillaging a house or burning a building without proper authority, will upon sufficient proof thereof, be shot.

Despite such “official” directives that threatened death by firing squad for any form of pillaging, not a single Union soldier was ever executed. The obligatory wink at the “law” had been given. “[H]is men knew he [Sherman] would understand if they went beyond the orders. A great deal of unauthorized and individual looting went on as the army ripped across the state, and it went unpunished.” Accordingly, bands of roaming marauders calling themselves foragers or “Sherman’s Bummers” engaged in indiscriminate plunder upon the defenseless civilian population.

Sherman’s only attempt at defending his crimes occurred over the burning of Columbia, South Carolina. Despite numerous eyewitness accounts to the contrary, Sherman always denied the burning of Columbia, blaming it on the retreating Confederate cavalry. In defending his atrocities, General Sherman did not have the sophistication to conceal his crimes under the guise of military necessity. As provided in Article 44 of the Code, destruction of private property was allowed upon the order of an officer in the case of military necessity. Although the exception was worded in the negative, “all destruction of property not commanded by the authorized officer ... are prohibited ...,” it was in no way meant to be broadly construed. If Article 44 allowed the means for an officer to order an otherwise illegal act, Articles 14 through 16, by setting out strict definitions of the term military necessity, certainly limited his ability to issue such commands. Article 14 held that military necessity “consists in the

necessity of those measures which are indispensable for securing the ends of the war, and which are lawful according to the modern law and usages of war.”

Anticipating that most cases of military necessity would involve the taking of food stuffs from the local population, Article 15 of the Lieber Code did allow for the “appropriation of whatever an enemy’s country affords *necessary for the subsistence and safety of the army* . . . (emphasis added).” Sherman, however, paid little attention to the code. In twisted logic based on pure vengeance, he openly and intentionally targeted innocent civilians in order to make them suffer for having supported the Confederacy, not to feed his troops. Claiming that his barbarous machinations had a bright side, that they might somehow induce the civilians to sue for peace, Sherman freely admitted: “If the people [civilians in the South] raise a howl against my barbarity and cruelty, I will answer that war is war, and not popularity-seeking. If they want peace, they and their relatives must stop the war.” By his own admission, Sherman purposefully violated Article 16 of the Lieber Code:

Military necessity does not admit cruelty – that is, the infliction of suffering for the sake of suffering or for revenge, nor of wounding or maiming except in fight . . . nor wanton destruction of a district. It . . . does not include any act of hostility which makes the return to peace unnecessarily difficult.

Finally, the popular but erroneous contention by some modern writers that “General Sherman’s march of devastation . . . during the American Civil War may have been viewed as lawful tactics at the time” is simply a twisted manifestation of “victor’s justice.” The adoption of the Lieber Code as an official military order made the Code absolutely binding on all Federal soldiers, particularly the officers who were solemnly charged with upholding the laws.

Total War

In today’s setting, had General Schwarzkopf followed Sherman’s example of “total” war, he would not only be guilty of numerous war crimes, but the army he commanded and the nation he represented would have been subjected to the scorn and ridicule of the ‘entire civilized world. Even by the somewhat less rigid standards of his own day, General Sherman left the civilized world nothing worth emulating. Obviously, however, in stark contrast to his opponent Saddam Hussein, General Schwarzkopf strictly adhered to both the spirit and the letter of all aspects of the law of armed conflict. With the wholesale looting, hostage taking, murdering, torturing, raping, and environmental destruction visited upon Kuwait, it was Saddam Hussein who carried General Sherman’s notion of “total war” to unspeakable extremes.

Furthermore, it would be inconceivable that the American government would long tolerate abuses of this critical rule of law, particularly abuses that were command directed. Under the provisions of the Geneva Conventions, each nation is under obligation to search for persons alleged to have committed war crimes, to investigate the allegations, and to prosecute or extradite those so accused.

Unfortunately, Sherman’s conduct was not shocking to the Lincoln Administration, regardless of the rules breached. On the contrary. Lincoln was well pleased. Then again, the same authorities that had earlier condoned the forced evacuation of every human being in most of the border areas of western Missouri and the burning of every single home (General Order No. 11), could hardly be expected to flinch over Union atrocities in the heart of Dixie.

Thus, when Sherman quipped that “War is hell,” it was only he, by his barbarous acts, that made it so hellish. Sherman’s tactic, to assert that because war is utterly repulsive that one need not abide by rules, is as old as it is fallacious.

Conclusion

The antithesis of Sherman, General Lee is not only remembered as a military genius, but he is equally praised, North and South, for his careful adherence to the laws of war, particularly in the protection of the property and person of civilians. Lee never subjected the Northern civilian population to the terror and horror that was visited upon his own people. On the other hand, to those who knew Lee, it could have been no other way.

In April 1861, when Lieutenant General Scott received Lee’s resignation from the U.S. Army in order to offer his services to the Southern cause, Scott expressed the greatest regret. A witness, however, noted that General Scott

was consoled knowing that he “would have as his opponent a soldier worthy of every man’s esteem, and one who would conduct the war upon the strictest rules of civilized warfare. There would be no outrages committed upon the private persons or property which he could prevent.” Clearly, even before their codification in the Lieber Code, Scott understood, as did Lincoln, Sherman, and Grant, what the customary international rules regarding civilized conduct in war required of them.

On both of his campaigns into the North, Lee conducted his army impeccably, punishing all those soldiers arrested for larceny of private property. Fully realizing that Union forces had wantonly razed civilian homes and farms in the neighboring Shenandoah Valley, Lee nevertheless kept close rein on his soldiers. Lee wrote:

No greater disgrace can befall the army and through it our whole people, than the perpetration of barbarous outrages upon the innocent and defenseless. Such proceedings not only disgrace the perpetrators and all connected with them, but are subversive of the discipline and efficiency of the army, and destructive of the ends of our movement.

Although some Southerners have criticized Lee for not authorizing lawful reprisals in order to deter Federal violations in the future, General Lee firmly believed that reprisals were not the answer. Responding to a letter from the Confederate Secretary of War regarding possible Confederate responses to Union atrocities, Lee reiterated his position in the summer of 1864:

As I have said before, if the guilty parties could be taken, either the officer who commands, or the soldier who executes such atrocities, I should not hesitate to advise the infliction of the extreme punishment they deserve, but I cannot think it right or politic, to make the innocent ... suffer for the guilty.

With Americans fighting Americans, Lee knew that the long-term effects of engaging in reprisals would not be profitable for the nation or the South. In this, he was undoubtedly correct; Lee’s strict adherence to the rules regulating warfare, coupled with his firm policy of prohibiting reprisals, contributed greatly to the healing process of the War.

One of the driving forces that created the legend of Lee, the ultimate gentleman, was his unmatched sense of humanity. “Lee was the soldier-gentleman of tradition, generous, forgiving, silent in the face of failure... a hero of mythology.” No matter how great the temptation for legitimate reprisals, a concept well recognized in international law, R.E. Lee would not stoop to the level of his enemies.

This is one of the reasons he has been called the “Christian General,” (aside from the fact that Lee believed in salvation through faith alone in Christ alone.) as reflected in his address to the troops as they marched into Pennsylvania during the Gettysburg campaign of 1863: “It must be remembered that we make war only on armed men, and that we cannot take vengeance for the wrongs our people have suffered without lowering ourselves in the eyes of ... Him to whom vengeance belongeth.” Instructing his officers to arrest and punish all soldiers who committed any offense on the person or private property of civilians, he reminded them that “the duties exacted of us by civilization and Christianity are not less obligatory in the country of the enemy than in our own.”

In contrast, Sherman’s atrocities simply sowed the seeds of hatred for generations of Southerners; a common epitaph for those who commit war crimes. His assumption that he could terrorize the South into submission by devastating the farms and towns was totally fallacious. “Although the havoc wreaked by Sherman’s hordes contributed to the Confederate defeat, this contribution was so indirect and ambiguous that it did not justify militarily, much less morally, the human misery that accompanied and followed it.”

The contention that violations of the law of war are necessary in an “ends justifies the means” analysis is fundamentally inaccurate. Aside from the obvious issue of morality, violations are most often simply an unwise waste of military resources. As the pragmatic Prussian soldier and author, Karl von Clausewitz, observed: “If we find that civilized nations do not ... devastate towns and countries, this is because their intelligence exercises greater influence on their mode of carrying on War, and has taught them a more effectual means of applying force ...”

One noted historian has described the true legacy of W. T. Sherman:

Sherman must rank as the first of the modern totalitarian generals. He made war universal, waged it on the enemy's people and not only on armed men, and made terror the linchpin of his strategy. To him more than any other man must be attributed the hatred that grew out of the Civil War.

In the context of Operation Desert Storm, it is abundantly clear that the only quality that General Schwarzkopf took from Sherman was his reputation for ferocity. General Schwarzkopf related on numerous occasions that he hated war and all that it brought. He also pointed out, however, that "once committed to war then [one should] be ferocious enough to do whatever is necessary to get it over with as quickly as possible in victory."

The difference, of course, was that Schwarzkopf, in lawful combat, directed his ferocity towards legitimate military targets of the enemy, while Sherman illegally directed his ferocity towards innocent and helpless civilians. Obviously, it was in this limited analogy to the concept of "ferocity" only that General Schwarzkopf paid any respect to William T. Sherman. From both a military as well as a legal and moral perspective, General Schwarzkopf was not advocating that the United States military should find anything positive associated with General Sherman.

Whether judged in the light of tactics or of moral conduct, the actions of the American military in the Gulf War reflected the impact of Lee, not Sherman.

Gauged by these two factors, Operation Desert Storm was not a place where lessons were learned but a place where lessons were validated. In turn, with this validation of the magnificent ability and character of America's fighting forces, there must come an appropriate tribute to Robert E. Lee.

For great armies are neither created nor sustained by accident. To a large degree, great armies are maintained by those officers who understand and then are able to apply the lessons of military history. In this respect, no officer can truly be called a professional without a firm commitment to the moral and ethical rules regulating combat.

Quite naturally, this objective

requires constant training as well a comprehensive understanding of one's moral roots.

This article was originally published in the 3rd Quarter 1992 issue of Southern Partisan magazine.

<https://www.abbevilleinstitute.org/blog/operation-desert-storm-lee-or-sherman/>



Captain, Second Virginia
Cavalry
**CHARLES
LANDON
CARTER MINOR**

"Lincoln's true peer and prototype is found in George III. In the eighteenth century it was Washington who represented the rights of communities in a so-called 'indissoluble' empire; in the nineteenth century it was Lincoln who opposed this principle and maintained the supremacy of a so-called 'indissoluble' federal republic. Jefferson Davis exemplified the creed of Thomas Jefferson in opposition to the George III. and Lincoln dogma—the creed that a community (and if a colony, much more certainly a State), has a reserved sovereign power in its 'people,' giving them a right to ordain and alter their own form of government, whether these communities are in an empire under a king or in a 'union' of States under a president."

Charles L. C. Minor, The Real Lincoln (Richmond: Everett Waddey, 1901), 4.

Kentucky's Confederate Sons

By [Jerry Salyer](#) on Jan 30, 2019



Suffering from a nasty bacterial infection, the insomnia induced by a lamp kept lit in his cell at all hours, and the very real possibility of being hanged by a kangaroo court, Jefferson Davis drew strength during his postbellum imprisonment from a certain slender little volume that was once renowned throughout Christendom – the *The Imitation of Christ*. The *Imitation* is a famous devotional work composed by 15th-Century Rhenish theologian Thomas a Kempis, and thanks to the scholarship of historians such as the late [Felicity Allen](#) we know that while confined President Davis relied upon this book like a secret weapon. Certainly the book's approach to religion seems apropos to Davis's predicament, as it counsels the reader to prefer the Kingdom of Heaven over prosperity, popularity, or any other fickle and unreliable worldly goods; as the title suggests, it enjoins the reader to imitate Christ.

Evidently Davis was especially moved by a section entitled “Of the Day of Eternity and of the Miseries of This Life,” for in November 1865 he wrote in it the words *Great comfort in this*. When we open to this section today, we find an extended prayer, a profession of longing for Christ, Whose blessed, heavenly realm above stands in stark contrast to the troubled earth below.

When will there be lasting peace, peace for ever safe and never to be disturbed, peace both within and without, peace that in every way stands unchanged? Good Jesus, when shall I stand in your sign and see you? When shall I gaze upon the glory of your kingdom? When will you be all in all to me? Oh, when shall I be in that kingdom of yours which you have made ready from all time for those you love? Here I have been left behind in enemy territory, a poor outcast in a land where every day there is fighting, every day disasters most dire. Comfort me in this my exile; assuage my grief; it is to you that I sigh with all my longing [...]

Thomas a Kempis went on to remind Davis then, in 1865 – just as he reminds us, today, after the iconoclastic blows struck in 2018 against Kentucky heritage – that the most important struggles occur neither on the battlefield nor in the halls of legislatures, but within individual human hearts. *I, poor piece of humanity, the pilgrim laments, am the theatre of civil war, a burden to myself.*

That said, in light of cultural struggles it is worth contrasting such expressions of Christian piety with the more up-to-date activist spirituality expressed by the North in songs like “The Battle Hymn of the Republic.” Where Unionist zealots then

and now aim to conquer and reform the South in their own image, Davis sought throughout his life – by the grace of God – to conquer and reform himself. He is an especially fascinating figure not just because he was a deeply religious man, but because his experience connects the War Between the States with other foundational conflicts of modernity. As a boy, Davis was educated by Dominican friars in Springfield, Kentucky, in Washington County, at the Thomas Aquinas College, an institution established by priests who had themselves been driven from Europe by the atheistic French Revolution.

Is it merely a coincidence that a man like Davis would in later memoirs compare the highhanded behavior of the Lincoln administration to that of Maximillian Robespierre? Maybe. Is it a coincidence that Lincoln would, on the occasion of his re-election, receive an effusive letter of congratulations from a then-obscure political theorist named ... Karl Marx? Maybe.

Then again, maybe not.

Of course there have been Southerners who wished that Davis had been a little less devout and meditative, and a little more pragmatic and fierce – a little less the gentleman, so to speak, and thus more open to the idea of ruthlessly waging a total war against the North instead of a primarily defensive one. Some might have agreed with Gilbert Mastern, the well-meaning but brutally pragmatic fictional planter from Robert Penn Warren's novel *All The King's Men*, who exclaims, "What we want now they've got into this is not a good man but a man who can win, and I am not interested in the luxury of Mr. Davis's conscience." In hindsight we can see Mastern's point. Yet no one, however learned in military matters, can know for sure what would have happened – it is perfectly plausible that a more aggressive and offensive military policy would have accomplished nothing against superior Northern numbers and superior Northern manufacturing except to tarnish Southern honor.

In any case, whatever his limitations may have been, there can be no doubt that President Davis possessed several virtues that are scarcer than hen's teeth in our own day, such as fidelity, tenacity, and integrity. He did his duty insofar as he always kept faith with his people. He refused to listen to offers of amnesty, because to accept amnesty would be to concede that he and his people had committed some sort of crime by seceding. As even a pro-Union historian unsympathetic toward him admits, to the day he died Davis "never forsook his commitment to the cause of Southern independence."

Actually, even though he has long since passed on, Davis to this day defends the Southern cause by way of his two-volume magnum opus *The Rise and Fall of the Confederate Government*. In this magisterial work he aimed at two goals, the first being "to show that the Southern States had rightfully the power to withdraw from a Union into which they had, as sovereign communities, voluntarily entered; that the denial of that right was a violation of the letter and spirit of the compact between the States." The second and no less important purpose was "to show by the gallantry and devotion of the Southern people, in their unequal struggle, how thorough was their conviction of the justice of their cause; that, by their humanity to the wounded and captives, they proved themselves the worthy descendants of chivalric sires."

Rather than linger upon the argumentative, political dimension of Davis's work, it might be better to consider a charged passage wherein Davis pays tribute to Confederates from his native Kentucky, who defied Union occupation of their state by enrolling under the Stars & Bars.

"Space would not suffice," writes Davis,

for a complete list of the [Kentucky] refugees who became conspicuous in the military events of the Confederacy; let a few answer for the many; J.C. Breckinridge, the late Vice-President of the United States, and whose general and well-deserved popularity might have reasonably led him to expect in the Union the highest honors the states could bestow; William Preston, George W. Johnston, S.B. Buckner, John H. Morgan, and a host of others, alike meritorious and alike gratefully remembered. When the passions of the hour shall have subsided, and the past shall be reviewed with discrimination and justice, the questions must arise in every reflecting mind. Why did such men as these expatriate themselves, and surrender all the advantages which they had won by a life of honorable effort in the land of their nativity? To such inquiry the answer must be, the usurpations of the general government foretold to them the wreck of constitutional liberty.

Over a hundred years later we are still waiting for "the passions of the hour" to finally subside, and for the arrival of a critical mass of reflecting minds. We will probably have to keep waiting for a while longer. But Davis's point is well taken.

And if expressions like "the usurpations of the general government" and "the wreck of constitutional liberty" strike the reader as somewhat dry and abstract, Davis made his meaning even more vivid for us through an extended quote from the aforementioned John C. Breckinridge, who in 1861 made the following report from Bowling Green:

Every day foreign armed bands are making seizures among the people. Hundreds of citizens, old and young, venerable magistrates, whose lives have been distinguished by the love of the people, have been compelled to fly from their homes and families to escape imprisonment and exile at the hands of Northern and German soldiers, under the orders of Mr. Lincoln and his military subordinates. While yet holding an important political trust, confided by Kentucky, I was

compelled to leave my home and family, or suffer imprisonment and exile. If it is asked why I did not meet the arrest and seek a trial, my answer is, that I would have welcomed an arrest to be followed by a judge and jury; but you well know that I could not have secured these constitutional rights. I would have been transported beyond the State, to languish in some Federal fortress during the pleasure of the oppressor.

Commenting upon Breckinridge's remarks, Davis sharply retorts to those who saw the war as a crusade for the Union: "While artfully urging the maintenance of the Union as a duty of patriotism, the Constitution which gave the Union birth was trampled under foot, and the excesses of the Reign of Terror which followed the French Revolution were reenacted in our land, once the vaunted home of law and liberty." If anything, it was in defiance of what they perceived as radical lawlessness that Breckinridge and Davis took their respective stands, the former as a general, the latter as chief executive.

All this should help those people who wonder why the rest of Kentucky waited till the war was over to join the losing side. Instead of uncritically relying upon Northern and German ideologues, we might try turning to some of Kentucky's own sons for the answer. Part of said answer lies in the fact that a man only makes being "on the right side of history" his first and foremost priority if he is not only an atheist but a coward to boot. If Kentucky Confederates had priorities very different from those who now reinvent the Gospel to fit the progressive winds of political-correctness, that is because theirs was a very different faith.

The preceding is modified from an address given to the Breckinridge Camp of the Sons of Confederate Veterans on the occasion of Confederate Memorial Day, observed in Kentucky on Davis's birthday.

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<https://www.abbevilleinstitute.org/blog/kentuckys-confederate-sons/>



Franklin Pierce, Political Protest, & the Dilemmas of Democracy

By [Michael J. Connolly](#) on Jan 17, 2019



On the stump in New Boston, New Hampshire in early January 1852, Franklin Pierce gave a long oration during which free-soil hecklers forced him to address his ideas on slavery. “He was not in favor of it,” the *Concord Independent Democrat* reported. “He had never seen a slave without being sick at heart. Slavery was contrary to the Constitution in some respects, and a blot upon the nation.” Pierce also scorned the 1850 Fugitive Slave Act, which trumped various state-level “personal liberty laws” that weakened the original 1793 fugitive slave law. “[H]e said he did not like the law—he loathed it—it was opposed to humanity, and moral right.” Despite all this, the Constitution was a compromise, and if it had not been for the slavery provisions it would not have been enacted at all. He may not like slavery or the fugitive slave laws, but the Constitution recognized them, and the benefits of the Constitution far out-weighed any other issue or concern. Disliking slavery yet fearful for national survival outside the Constitution—this was Pierce’s great dilemma and it makes a useful starting point to reassess his ideas, and those of conservative Northern Democrats, on the limits of abolition and protest.[1]

Franklin Pierce had no interest in holding slaves, nor did he speak philosophically about slavery as a “positive good.” As early as 1838, he went on record saying slavery was “a social and political evil” that was also, like it or not, protected by the Constitution.[2] Instead, he had a series of practical concerns over abolitionism. His

opposition to abolitionism was not evidence of “racial hypocrisy,” in Daniel Feller’s useful formulation—where antebellum politicians opposed slavery, yet “constantly attuned their political position to practical considerations of context and consequence”—but something more fundamental: a suspicion of abolitionist civil disobedience and “agitation” as futile, dangerous, driven by philanthropic abstractions rather than history and law, and anti-democratic. These suspicions reflected a tension within the antebellum Democratic Party in relation to slavery—how can we reconcile an advocacy of democratic decision-making with the existence of transcendent moral values, the Constitution with the Bible?[3]

For Pierce, abolitionist protest was futile because it would spur an angry Southern counter-reaction and invigorate pro-slavery forces, not weaken them. “Interference on the one hand to procure the abolition or prohibition or slave labor in the Territory has produced mischievous interference on the other for its maintenance or introduction,” Pierce explained in his January 1856 Kansas Proclamation. “One wrong begets another. Statements entirely unfounded, or grossly exaggerated, concerning events within the Territory are sedulously diffused through remote States to feed the flame of sectional animosity there, and the agitators there exert themselves indefatigably in return to encourage and stimulate strife within the Territory.” In his view, extra-political activity spun out of control, both sides dug in to resist it, and violence resulted.[4] Civil disobedience solved no problems, but instead led to a host of unintended consequences. It only aggravated existing tensions and created further bitterness.

Pierce used similar language in his biting December 1856 Fourth Annual Address: “Extremes beget extremes. Violent attack from the North finds its inevitable consequence in the growth of a spirit of angry defiance at the South.”[5] Northern Democrats often utilized this understanding. Pierce’s successor James Buchanan said virtually the same thing describing the “gag rule” crisis of the 1830s and 1840s in his post-war memoir. “It is easy to imagine,” Buchanan wrote, “the effect of this agitation upon the proud, sensitive, and excitable people of the South. One extreme naturally begets another. Among the latter there sprung up a party as fanatical in advocating slavery as were the abolitionists of the North in denouncing it.”[6] Not only did abolition fail to disturb slavery, it strengthened it and ignited a dirty frontier war in Kansas.

This futile plan of civil disobedience was also destructive; it threatened the Union that made American liberty, and the Constitution which protected it, possible. Abolitionist agitation exhibited civic intolerance for the institutions and ways of life of other communities. This refusal to “cultivate a fraternal and affectionate spirit, language, and conduct in regard to other States and in relation to the varied interests, institutions, and habits of sentiment and opinion which may respectively characterize them,” corroded the glue of the Union, Pierce asserted; without it the United States “could not long survive.”[7] Civil disobedience signaled disrespect for the choices of fellow citizens in other States, the inevitable result of which was violence, disunion, and war. Being such a large and diverse nation, diversity of habits and ideas was inevitable. “[I]t was vain to expect the prevalence of the same sentiments or concurrence of the same opinions,” Pierce told ex-president John Tyler and a welcoming committee at White Sulphur Springs, Virginia in 1855. “But this was true during the Revolution. Just as true at the time of the adoption of the Constitution, which embraced the then thirteen States as it is now.”[8] Why was it different now? Pierce warned in his 1855 Annual Address: “If one State ceases to respect the rights of another and obtrusively intermeddles with its local interests; if a portion of the States assume to impose their institutions on the others or refuse to fulfill their obligations to them, we are no longer united, friendly States, but distracted, hostile ones, with little capacity left of common advantage, but abundant means of reciprocal injury and mischief.” Imagine if the same type of “intermeddling” occurred among sovereign states, he continued. The result would be war. Such a terrible result was delayed in this case because abolition’s tactics were “perpetuated under the cover of Union.”[9] In 1863, in the midst of the War and reflecting back, he continued to blame “the vicious intermeddling of too many of the citizens of the Northern states” for the conflict, who by their intrusions played into the hands of fire-eating, secessionist “discontents.”[10]

Had the sectional spirit prevailed in the 1770s and 1780s, there would have been no Union or Constitution. Pierce declared in 1855:

An opposite spirit—one sectional and fanatical—would have stamped disgrace and defeat upon the ensign of the revolution. It would have paralyzed the energies, which, in that great contest for the right of self-government, inspired words of defiance, and gave blows of vigor when vigor was needed. It would have made this glorious Constitution—under which we have lived together and grown together in peace, under the controlling influence of which we have enjoyed for more than sixty years such a degree of advancement, prosperity, and happiness, individually and socially, as States and as a Confederacy, as the world has ever witnessed, and which only mad fanaticism would recklessly destroy—an impossibility.[11]

Mindful of the uniqueness of American democracy in the world, he claimed that the great duty of American politicians was “to preserve that which if once lost can never be recovered.”[12]

If the Constitution failed and collapsed in a civil war, what would succeed it?—a banana republic of constant revolutions and turmoil, a return to colonial status in a foreign empire, or perhaps a European-style autocracy? America would cease setting an example to aspiring republicans in Europe and South America. “My hope and faith in the Constitution and in the permanence of the institutions which it upholds is strong, but with a knowledge of the weakness of poor human nature, and with the light of history cast upon our path, I certainly need not warn you that the loss of the great blessing which you now enjoy is not impossible,” he told a New Hampshire audience in October, 1856. Sounding more like John Winthrop’s 1630 *Model of Christian Charity* (“For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us . . .”) than an antebellum politician, Pierce warned his fellow New Englanders, “Never allow your minds to be diverted from the fact that this is the great experiment in modern times, of man’s capacity for self-government, and that if the experiment cannot succeed under this Constitution and this union of the American States, its success on this continent under any new arrangement is hopeless.” Only a renewed fealty to the Constitution can save the Union and American liberty “from those calamities of civil war and of political anarchy or tyranny which destroyed the ancient Republics, and which now prevail in those of South America.” Slavery agitation and civil disobedience threatened those unique yet fragile American liberties. Once gone, they may never return.[13]

In addition, if states were denied admission to the Union because of their stance on slavery, would not that “of necessity drive out the oppressed and aggrieved minority and place in presence of each other two irreconcilably hostile confederations?”[14] When he depicted a future of secession, the creation of rival sectional governments, and war, Pierce’s language darkened:

[For abolitionists] and the States of which they are citizens the only path to its accomplishment is through burning cities, and ravaged fields, and slaughtered populations, and all there is most terrible in foreign complicated with civil and servile war; and that the first step in the attempt is the forcible disruption of a country embracing in its broad bosom a degree of liberty and an amount of individual and public prosperity to which there is no parallel in history; and substituting in its place hostile governments, driven at once and inevitably into mutual devastation and fratricidal carnage, transforming the now peaceful and felicitous brotherhood into a vast permanent camp of armed men like the rival monarchies of Europe and Asia.

The intention of American abolition and its extra-legal tactics was war, with Americans standing “face to face as enemies, rather than shoulder to shoulder as friends.”[15] He told a Virginia audience in 1855 that his “feelings revolted from the idea of a dissolution of the Union” and would be “the Iliad of our innumerable woes” if it occurred.[16] Much like Benjamin Franklin’s 1776 Philadelphia admonition that “we must indeed all hang together, or, most assuredly, we shall all hang separately,” Pierce warned that the Union preserved American liberties and disunion risked their disappearance. Antebellum men must also hang together, or “most assuredly” hang separately.

For Pierce, abolitionist agitation was driven by philosophical and philanthropic abstractions divorced from practical politics, compromise, experience, custom, and common sense. In this, Pierce sounded a Burkean note. Edmund Burke in his *Reflections on the Revolution in France* suggested that eighteenth century Britons abjure metaphysics when considering government, its institutions, and its laws. Instead, assailing “theorists,”

“sophisters,” “enthusiasts,” and “disturbers,” Burke wrote: “I cannot stand forward and give praise or blame to anything which relates to human actions, and human concerns, on a simple view of the object, as it stands stripped of every relation, in all the nakedness and solitude of metaphysical abstraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing color and discriminating effect.”[17] Pierce concurred, denouncing those “[a]rdently attracted to liberty in the abstract” without practical political considerations.[18] On a visit to Philadelphia in July 1853, traveling north to open the New York World’s Fair, he denied the Founding Fathers were theoreticians or philosophers in framing the Constitution: “These men, Sir, of whom you have spoken, who planned here the institutions of a free government, let us remember, were no holiday patriots; they were no scheming philanthropists; they were no visionary statesmen.” They were instead practical politicians, armed with the lessons of history and experience, seeking to carve out a niche for constitutional government in a dangerous world.[19] In 1855, he called abolitionist theories “the modern *isms*, which were potent with evil, but powerless for good, which could distract and destroy but never construct or adorn.”[20] Their dangerous potential was realized in John Brown’s 1859 raid on Harper’s Ferry, Virginia. “We may all have regarded with too much indifference the swelling tide of reckless fanaticism, but we are not too late to breast it now,” he wrote optimistically in a public letter to an 1859 Boston Union Meeting. Brown’s Raid was the result of these new teachings “still vehemently persisted in, from which it sprung, with the inevitable necessity which evolves the effect from the cause.” Putting philanthropic theories aimed at perfecting society above constitutional law and its orderly processes for compromise might perfect society, but also kill the Constitution which made civil society possible.[21]

The War itself only deepened his convictions on the nature of the Founders, declaring in July 1863: “No visionary enthusiasts were they, dreaming vainly of the impossible uniformity of some wild Utopia, of their own imaginations. No desperate reformers were they, madly bent upon schemes which, if consummated, could only result in general confusion, anarchy, and chaos. Oh, no! High-hearted, but sagacious and practical statesmen they were, who saw society as a living fact, not as a troubled vision.” The error lie with the “third generation” since the Founding, a blundering generation of sorts, who foolishly replaced the Founding Era’s practicality with “the passionate emotions of narrow and aggressive sectionalism.”[22] Pierce, of course, did not include himself as part of the third generation’s indiscretions.

His close friend and fellow Democrat, the novelist Nathaniel Hawthorne, aptly described the philanthropic tendency in many of his novels and stories, in terms Pierce would have recognized. His 1843 short story “The Birthmark,” for example, speaks of an alchemist named Dr. Alymer, “a pale philosopher,” transfixed by his wife’s birthmark, “the visible mark of earthly imperfection.” Removing it becomes an obsession, “the tyrannizing influence acquired by one idea over his mind,” and he connives to remove it by having her swallow a potion. His wife Georgiana notes that her husband’s “most splendid successes were almost invariably failures, if compared with the ideal at which he aimed,” but acquiesces to his demands. “Remove it, remove it, whatever the cost, or we shall both go mad!” she yells. She drinks the potion, the birthmark disappears, and she promptly dies. She is now perfect, but also dead.[23] Similarly, Hawthorne’s 1852 novel *Blihdale Romance* speaks of the failures of a transcendentalist reform-minded commune outside of Boston, where noble theoretical intentions descend into the human reality of jealousy and rivalry. His *Life of Franklin Pierce* explained the confluence of their ideas well. Some looked at slavery through “the mistiness of a philanthropic theory,” meaning abolition. Hawthorne and Pierce did not. They looked at it through the eyes of a statesman pledged to the Constitution:

The theorist may take [the abolitionist] view in his closet; the philanthropist by profession may strive to act upon it uncompromisingly, amid the tumult and warfare of his life. But the statesman of practical sagacity—who loves his country as it is, and evolves good from things as they exist, and who demands to feel his firm grasp upon a better reality before he quits the one already gained—will likely be here, with all the greatest statesmen of America, to stand in the attitude of a conservative. Such, at all events, will be the attitude of Franklin Pierce... There is no instance, in all history, of the human will and intellect having perfected any great moral reform by methods which it adapted to that end; but the progress of the world, at every step, leaves some evil or wrong on the path behind it, which the wisest of mankind, of their own set purpose, could never have found the way to rectify.

Even in the war years, Hawthorne persisted. In his unpopular 1862 *Atlantic* article, “Chiefly about War Matters,” the writer lamented, “No human effort, on a grand scale, has ever yet resulted according to the purpose of its projectors.... We miss the good we sought, and do the good we cared little for.” Dr. Alymer killed his wife to remove a birthmark; abolitionists may kill the country to remove slavery.[24]

These concerns point to Pierce’s final contention that abolitionist civil disobedience was ultimately anti-democratic and, to use the political theorist Willmoore Kendall’s apt term, “constitutionally immoral.” Violence and civil disobedience reject the efforts of a democracy to govern itself as it sees fit, and a dissatisfied minority refuses to use proscribed legal-political channels or obey the decisions of political institutions. In short, said Pierce, abolitionist civil disobedience violates “the great doctrine of the inherent right of popular self-government.”[25] Democratic decision-making reflects “the deliberative sense of the community,” explained Kendall, where elected leaders deliberate over policy, come to a conclusion, and hold a vote.[26] If a majority backs a certain policy, it becomes law *and* a minority obeys despite their opposition. Kendall continued:

They are free, as individuals, free over in the social order, to plead the case for the beliefs that they hold most strongly. Unless they make solemn bores of themselves, we the people will listen to them. They can try through the processes of persuasion to build a consensus around their strongly held beliefs, but one virtue they must cultivate is that of not being in too much a hurry, and another is that of not expecting other people, their neighbors, to give up overnight their own strongly held beliefs.[27]

Democratic self-government cannot exist unless the vanquished abide by the decision of the majority and patiently wait for their cause to persuade and gain support. Activists must “cool their heels until a consensus, expressed either through the amending process or through the concurrence of the three branches, has swung behind, or at least into acquiescence with, what they were proposing.”[28]

If not, there is no “peaceful transition of power” after elections and no continuity of laws and their enforcement, only a brutal Hobbesian extra-legal battle between individuals and interest groups for power. Kendall described this process as a “derailment” of the American constitutional system, where a minority refuse to abide by its rules, “being terribly sure that they are right and everybody else not only wrong, but wrong because of their wickedness and perversity. People who have suffered such a derailment, we understand at once, are not likely to enjoy waiting for a deliberate sense of the community, and are not likely to content themselves with any process of persuasion and conviction. They *know* they are *right*.”[29] Autocracy then replaces democracy, and society, in Pierce’s words, dissolves in “the yawning gulf of anarchy and destruction.”[30]

Hence, Pierce repeatedly described two sides of the antebellum political debate: those who abided by and supported democratic decision-making and those who did not and opted for civil disobedience; those who took the Constitution as a compromise and a whole, and those who broke it up into morally acceptable and unacceptable parts. The primary theorist of antebellum civil disobedience was Pierce’s fellow New Englander Henry David Thoreau. In his 1846 *On the Duty of Civil Disobedience*, Thoreau wrote:

Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right... All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions; and betting naturally accompanies it... A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men.[31]

But for Democrats like Pierce, if conscience prevailed over democratic rule, and voting was merely a game of chance, we were left with either an anarchy of individual consciences each pursuing a vision of the good or a self-anointed theocracy run by philosopher-kings with superior consciences. Thoreau’s vision rendered constitutional democracy impossible. “If there are provisions in the Constitution of your country not consistent with your views

of principle or expediency, remember that in the nature of things that instrument could only have had its origin in compromise,” Pierce explained to a New York City audience in 1853. “[A]nd remember, too, that you will be faithless to honor and common honesty if you consent to enjoy the principles it confers, and seek to avoid, if any, the burdens it imposes. *It cannot be accepted in parts*; it is a whole or nothing, and as a whole, with all the right it secures, and the duties it requires, it is to be sacredly maintained.”[32] Individual opinions on right and wrong laws or parts of the Constitution must be filtered through the deliberative democratic process, where they will be accepted by citizens as constitutionally correct law or rejected. There are no other alternatives. “It is no matter what our peculiar views may be, or what prejudices may take possession of our minds or hearts. If, as American citizens, we find ourselves constrained by a law higher or more imperative than this law, we then deny the obligations which the Constitution imposes, and can have no just claim to the protection and blessings which it confers.”[33] Selective obedience was not an option and destroyed the very thing the Constitution was written to protect.

Institutions like political parties, assemblies, and constitutions filtered human passions and ideas and measured their worth. This continual, deliberative evaluation of ideas avoided socially and legally destructive doctrines that appealed to individual conscience and a “higher law” over the Constitution, and acted as a check on individuals prejudiced in favor of their own wisdom rather than the needs of the wider community. Pierce and conservative Northern Democrats did not trust individual consciences, appealing to personal morality or Christian higher law, to make responsible decisions for the whole community. This represented a form of sectarian intolerance and religious intrusion into political decision-making. Although Pierce opposed religious discrimination against the Shakers and Roman Catholics, and worked (with mixed results) as an attorney and politician to right this, he also strongly disapproved of religion interfering with politics. Writing to Buchanan in November 1856 after New Hampshire voted Republican, Pierce bitterly explained, “It is certainly no alleviation to know that the mastering power which overthrew our party there was a perverted and desiccated pulpit.”[34] He fumed to a friend in February 1860, “The cant, heresy, and treason fulminated from many of our New England Pulpits Sunday after Sunday on the approach of every general election is really appalling. We are all more or less responsible for the continuance of such treasonable and dangerous teachings—We have given too much countenance to such teachings by our silent presence.”[35] Pierce joined the Episcopal Church in 1865 in part because it “stubbornly and consistently avoided secular and political matters in its preaching,” and the minister of St. Paul’s Episcopal Church in Concord, New Hampshire never sermonized on current events.[36]

Pierce also believed that rule by conscience rather than Constitution destroyed political institutions and law. There was nothing civil about civil disobedience or selective obedience of the Constitution. Democratic government was impossible if, upon the calls of conscience to disobey, citizens cherry-picked laws amenable to their own ideas of justice and morality. “Let no man delude you with the ideas that our Union has any intrinsic strength independent of the devotion of the people to constitutional right. It is just as strong as that devotion, and with the observance or disregard of constitutional right it will stand or fall,” Pierce told a New Hampshire audience in 1856.[37] He continued the theme in two 1859 public letters: “Shall the fundamental law of the land be obeyed, not with evasive reluctance, but in good fidelity?” “Between political communities, as between individuals, there can be no fraternity without justice. But what does justice enjoin? Clearly, that, if we will enjoy the benefits which the Constitution confers, we must fulfill the obligations it imposes.”[38] The theme was common among antebellum Democrats. President Buchanan concurred: “Should a general spirit against [law] enforcement prevail, this will prove fatal to us as a nation. We acknowledge no master but the law; and should we cut loose from its restraints, and every one do what seemeth good in his own eyes, our case will indeed be hopeless.”[39] The Catholic journalist Orestes Brownson, a New England Democratic contemporary of Pierce, suggested rule by conscience and higher law revolted against legitimate authority: “To appeal from the government to private judgment is to place private judgment above public authority, the individual above the state, which as we have seen, is incompatible with the very existence of government, and therefore, since government is a divine ordinance, absolutely forbidden by the law of God.”[40] Although Brownson went further than Pierce, who would have been uneasy with Brownson’s religious justification, it further illustrates Northern Democratic anxieties over mixing the rule of law with selective obedience.

We may not approve of some laws or how other states conduct their public business, declared Pierce, but workable constitutional democracy demands that we respect their ability to govern themselves. Texas had “social institutions which her people chose for themselves” and the “new territories were organized without restrictions on the disputed point [of slavery], and were thus left to judge in that particular for themselves.”[41] Those who opposed the repeal of the Missouri Compromise,

have never ceased, from the time of the enactment of the restrictive provision [that Congress shall make no law regarding slavery in the territories] to the present day, to denounce and condemn it; who have constantly refused to complete it by needful supplementary legislation; who have spared no exertion to deprive it of moral force, who have themselves again and again attempted its repeal by the enactment of incompatible provisions, and who, by the inevitable reactionary effect of their own violence upon the subject, awakened the country to perception of the true constitutional principle of leaving the matter involved to the discretion of the people of the respective existing or incipient States.[42]

To say democratic decision-making sometimes made errors or legislated bad or even pernicious laws was entirely beside the point—to define democracy this way was to indicate that it was defined by its ends not means. “It is not pretended that this principle or any other precludes the possibility of evils in practice, disturbed, as political action is liable to be, by human passions. No form of government is exempt from inconveniences,” Pierce wrote in 1855. The deteriorating situation in Kansas was not the result of popular sovereignty, but its rejection, “the result of the abuse, and not of the legitimate exercise, of the powers reserved or conferred in the organization of a Territory. They are not to be charged to the great principle of popular sovereignty. On the contrary, they disappear before the intelligence and patriotism of the people, exerting through the ballot box their peaceful and silent but irresistible power.”[43] Again, Pierce depicted a divide with on one side abolitionist civil disobedience unwilling to abide by political and legal decisions it found contrary to conscience and on the other side the “peaceful and silent but irresistible power” of traditional democratic self-government; between “lawless violence on the one side and the conservative force on the other, wielded by the legal authority of the general government.”[44]

Pierce’s description of these two competing ideas points to a central tension within antebellum governance: between democratic self-government and transcendent moral values, or what historian James Huston has called “Democracy by Process” (“a process of people choosing the laws they lived under. Morality in politics was determined by process, not by outcome.”) and “Democracy by Scripture” (“The purpose of government or a democratic society is to obey [the Christian moral] code more perfectly than other forms of government. The success or failure of democracy is thereby gauged as to how far the outcome deviates from the standard of truth, in this case biblical commandments or biblical reasoning.”).[45] In the first, morality appears incidental in order to make democracy meaningful. Certainly Pierce and conservative Democrats appeared to think so; after all, if morality was primary, choice would be secondary, and you would not have popular sovereignty, democracy, or any version of free government, but a theocracy. Huston even describes this type of government as “inherently (morally) relativistic.”[46] In the second, choice seems incidental for humans to live the life God intended, the life with God in grace, or as Huston notes, “as soon as the moral path is described, there is no choice—except to sin, and that represents the negation of a true choice.”[47] This also distinguished conservative Northern Democrats from Southern pro-slavery Democrats as much as it from anti-slavery activists. Both pro and anti-slavery advocates claimed God as justification for their side, slavery as morally right or wrong, and both sought limitations on democracy to secure their ideas. Democracy was incidental to both moralities. Thus, on one hand you have an amoral democracy of citizens, hopefully enlightened and not debauched, and on the other a theocratic aristocracy of ministers and priests making men moral.

But was this tension real? Did Pierce and fellow conservative Northern Democrats (all adherents to some variant of Christianity and its values) align themselves with the forces of amorality and relativism, process without values? Pierce was silent on the subject but, as a point of conjecture, it is unlikely. First, in making fealty to the Constitution a civic religion, the rejection of which would plunge America into a post-Constitutional hell of anarchy and war, Pierce introduced a moral dimension to obeying the law and participating in constitutional processes. Indeed, he condemned 1850s abolitionists and reformers for “moral treason to the Union.”[48] Second,

the democratic process *was* an expression of moral values—a combination of choice and Biblical morality—in that the only grace worth having was that which was freely chosen. Therefore, popular sovereignty and democratic, constitutional self-government was not an expression of moral ambiguity, but a recognition that grace was a choice *and* that men must choose it themselves for it to hold meaning. Massachusetts men making Kansas men organize their communities in a particular way would be bad politics; Massachusetts men making Kansas men moral would be bad theology. In one was the absence of freedom and choice; in the other was the absence of moral knowledge and grace. One made man unfree; another made man morally ignorant. Pierce believed popular sovereignty and self-government were essential to both.

This explanation of language and ideas may not redeem Pierce in the eyes of those who see him as a pliant “doughface,” but it restores a degree of rationality to his ideas and those of the conservative Northern Democracy. Armed with historical knowledge and political ideas to match, they surveyed American political geography and acted accordingly. Neither their choices nor their ideas may be congenial to us. What if men, for example, lacked the necessary civil and personal virtues to make prudent choices? Pierce can be rightly criticized for his naïve belief that men, given liberty in a democratic polity to make decisions, would choose grace without the firm authority of ecclesiastical, governmental, and community institutions. His sunny Jeffersonianism contrasts with the human capacity and historical record of choosing poorly. Nonetheless, these were people who took democratic self-government seriously. In a world where the survival of democracy was hardly guaranteed, there is something understandable in that.

[This article was originally published at The Imaginative Conservative.](#)

1 *Concord Independent Democrat*, January 8, 1852; Roy Nichols, *Young Hickory of the Granite Hills*. Philadelphia: University of Pennsylvania Press, 1931, 191-192, Peter A. Wallner. [Franklin Pierce: New Hampshire's Favorite Son](#). Concord, NH: Plaidswede Publishing, 2004. 187, 220-221.

2 *Congressional Globe*, January 9, 1838.

3 Daniel Feller, “A Brother in Arms: Benjamin Tappan and Antislavery Democracy,” *Journal of American History*, 2001, 88 (1), 50; for a discussion of Democratic Free Soil adherents, also see Jonathan Earle, *Jacksonian Anti-Slavery and the Politics of Free Soil, 1824-1854*. Chapel Hill: University of North Carolina Press, 2004.

4 [A Compilation of the Messages and Papers of the Presidents, 1789-1897](#). James D. Richardson, ed. Washington, DC: United States Congress, 1899. V, 359.

5 *Ibid*, V, 399. The Address was roundly attacked by Republicans and the Republican press as inflammatory and partisan. Pierce’s most recent biographer notes, “It may have been impolitic to use the occasion of his final message for such a partisan attack, but Pierce’s honesty always trumped his political sensitivity. He could not leave the national stage without forcibly stating his views.” Peter A. Wallner, [Franklin Pierce: Martyr for the Union](#). Concord, NH: Plaidswede Publishing, 2007. 297.

6 James Buchanan. [Mr. Buchanan's Administration](#), 14.

7 Richardson, V, 224-225.

8 *New York Times*, August 28, 1855.

9 Richardson, V, 343-344.

10 *Providence Daily Post*, July 7, 1863.

11 *New York Times*, August 28, 1855.

12 Ibid.

13 *Boston Daily Advertiser*, October 3, 1856.

14 Richardson, V, 349.

15 Ibid, V, 398-99.

16 *Daily Morning News* [Savannah, GA], 25 Aug, 1855, quoting from the *Vindicator* [Staunton, VA].

17 Edmund Burke. [*Reflections on the Revolution in France*](#). Indianapolis: Hackett Publishing Company, 1987, 7.

18 Richardson, V, 399.

19 *North American and United States Gazette* [Philadelphia, PA], July 13, 1853.

20 *New York Times*, August 28, 1855.

21 Ibid, December 9, 1859; Antebellum Democrats like Pierce, Douglas, and Buchanan had a fixation with Edmund Burke. See Jean Baker, [*Affairs of Party: The Political Culture of Northern Democrats in the Mid-Nineteenth Century*](#). Ithaca, NY: Cornell University Press, 1983 and Michael J. Connolly, "'Tearing Down the Burning House': James Buchanan's use of Edmund Burke," *American Nineteenth Century History*, Vol. 10, No. 2, June 2009, 211-221.

22 *Providence Daily Post*, July 7, 1863.

23 Nathaniel Hawthorne. [*The Complete Novels and Selected Tales of Nathaniel Hawthorne*](#). New York: Random House/Modern Library, 1937, 1021-1033; Also see Gorman Beauchamp, "Hawthorne and the Universal Reformers." *Utopian Studies* 13, no. 2 (2002): 38-52.

24 Nathaniel Hawthorne. [*The Life of Franklin Pierce*](#). Portsmouth, NH: Peter E. Randall Publishers, 2000, 16, 82-83; Beauchamp, "Hawthorne," 39.

25 Richardson, V, 292.

26 Willmoore Kendall. [*The Conservative Affirmation in America*](#). Chicago: Regnery Gateway, 1985, xiii, 36-37.

27 Willmoore Kendall. [*The American Political Tradition*](#). Washington, DC: The Catholic University of America Press, 1995, 149-150.

28 Willmoore Kendall. [*Willmoore Kendall Contra Mundum*](#). Ed. Nellie D. Kendall. New Rochelle, NY: Arlington House, 1971, 369.

29 Kendall. *Tradition*, 143-144.

30 Franklin Pierce to "Dear Friend," January 20, 1860. Franklin Pierce Papers, New Hampshire Historical Society (NHHS).

31 Henry David Thoreau. [*On the Duty of Civil Disobedience*](#). Bedford, MA: Applewood Books, 9, 14.

32 *The Weekly Herald* [New York], July 16, 1853. The emphasis is mine.

33 *New York Times*, August 28, 1855.

34 Franklin Pierce to James Buchanan, November 20, 1856. James Buchanan Papers, Historical Society of Pennsylvania.

35 Franklin Pierce to “Dear Friend,” February 17, 1860. Pierce Papers, NHHS.

36 Wallner. *Franklin Pierce: Martyr for the Union*, 365.

37 *Boston Daily Advertiser*, October 3, 1856.

38 *New York Times*, December 9, 1860 and December 23, 1860.

39 James Buchanan. *Mr. Buchanan’s Administration*, 35.

40 Orestes Brownson, “The Higher Law,” *The Collected Works of Orestes Brownson*, XVII, 9-10.

41 Richardson, V, 346-347.

42 Ibid, V, 348-349.

43 Ibid, V, 349.

44 Ibid, V, 391.

45 James L. Huston, “Democracy by Scripture versus Democracy by Process: A Reflection on Stephen A. Douglas and Popular Sovereignty,” *Civil War History*, XLIII, 3, 1997, 190.

46 Ibid, 195.

47 Ibid, 193.

48 Franklin Pierce to “Dear Friend,” January 20, 1860. Pierce Papers, (NHHS).

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<https://www.abbevilleinstitute.org/blog/franklin-pierce-political-protest-the-dilemmas-of-democracy/>





PURITANS AND SLAVERY

**When understanding slavery in America,
examination of the New England Puritans becomes essential.
This post addresses their contribution.**

THE FORGOTTEN EARLY DAYS OF NEW ENGLAND'S ABOLITIONISTS...

"The Puritans left England because they could not get justice there; because they were denied freedom of conscience, freedom of speech and personal liberty.... As soon as established in the colony they began to persecute all who would not subscribe to their Faith... They banished all non conformists on sentence of death by hanging should they return, and accordingly they hanged those who ventured to return. They had but one court to hear, try and give judgment in cases civil, ecclesiastical and criminal. From its judgment, or sentence, there was no appeal—no escape. They punished with pillories, bilboas and stocks, by whipping men and women on their bare backs while dragged at the cart-tail, through many towns, and by cropping off ears, and by hanging. These barbarities were inflicted for minor misdemeanors, after the victims failed to pay fines imposed. Indians captured in war were sold into slavery with negroes; white children, unable to pay fines, were sentenced to be sold into slavery for life in the West Indies. Their own records will be given in proof of these deeds and of many others.

"They came to this continent to enjoy personal liberty. Within sixteen years after landing they became the most active pirates engaged in seizing of negroes in Africa to deprive them of personal liberty by making them and their posterity slaves for life. This "industry" was conducted with zeal and enthusiasm for two hundred years. Then when there was no one left to persecute in New England... they became Abolitionists." Thomas Manson Norwood, 1917

And now they are called Liberals... Travis [><]

Source: TRUE VINDICATION OF THE SOUTH, by Thomas Manson Norwood, 1917.

Link to e-book: <http://archive.org/details/truevindicationo00norwo>

Photo used: Artist unknown

Orwell's America

By Alphonse-Louis Vinh on Jan 31, 2019



In the ongoing war against Southern Confederate heritage, we need to be cognizant of the academic pressures against it. As y'all know, UNC Chapel Hill recently tore down Silent Sam. This is going on throughout all the great Southern schools.

As a professional scholar, I was a member of the Society for the Study of Southern Literature; the Southern Historical Society; and by invitation only, an original member of the Saint George Tucker Society. In terms of my scholarly work, I'm at the interstice between Southern Literature and Southern intellectual history. Hence my connections in both camps and with scholars and writers with interests in those two areas.

However, it must be said, that the American Historical Association is the most powerful, and most significant association for professional American historians, whatever their field. Be it Southern history, my favourite, or it be French (my second favourite), Central Asian, Russian, or Korean history. This is the parent organisation for ALL historians. The Organisation for American Historians, is the one that focuses entirely on American history.

After the Charlottesville Tragedy, the AHA posted their [official statement](#). It was co-signed by numerous prestigious history associations which don't necessarily have anything to do with Southern studies. But of course, my two old associations, the Society for the Study of Southern Literature, and the Southern Historical Association, were both signatures to this important academic document.

The American Historical Association subtly suggested a quiet way of uprooting the last vestige of the South's Confederate heritage. Per contra, the Confederacy was not just a deplorable blip in the history of the American South. It was, indeed, the high tide of the old Southern civilisation. It was a Homeric epic in the history of the South. Be truly proud that your ancestors stood the test and fought for our South against all odds!

Even if we can temporarily keep certain Confederate memorials in place, we're losing the final War of Southern Cultural Independence, because we have almost no control over Southern state, county, & municipal government. We have some, but, nevertheless, our political support is in decline, due to various factors, including the post-1945 Mass American culture rooted in Northern values.

This includes the major demographic changes in the South, which meant a massive invasion of Northerners to the South. En masse, they have no roots in the traditional South—nor desire any. Eventually, many of these successful carpetbaggers now control Southern political, cultural, media, business, & academic power. Of course, they are aided and abetted by contemporary Scalawags, as well as culturally deracinated Southerners, blood of our blood.

Sadly, the multitude of new immigrants & their descendants from non-Western countries coming to a new prosperous South, are not receiving any education in the beautiful culture of the Traditional South. They are absolutely contributing in many areas to a new prosperous South. This New South, the Sunbelt South—devoid of history & culture.

Moreover, it adds to our Southern heritage preservation problem, which is not the fault of these new immigrants, my family are amongst them. Their children aren't learning about the South in school any better than their classmates whose ancestors fought for the Confederacy.

We've lost, if we have no control over our hostile judiciary. We've lost, if we don't have control over our own media. We've lost, forever & forever & for all time, if we don't have control over our Southern educational system. Totalitarian dictatorships focus on destroying every vestige of the Ancien Régime & to indoctrinate the youth for their dystopic Brave New World.

Twenty-three years ago, I was invited to give a talk on the topic of Marse Robert & the Virginia Gentleman at UVA. I was paid a handsome honorarium of \$1,000. Yes, there were some smirking academics in the audience who said nasty things; but I got a big applause from the UVA students. I would never be invited now. Nor would be any of you all. And even if I were to be re-invited by some hearty student group, the current UVA students would mob me.

Please read the AHA statement very carefully. Although moderate sounding, there's no mistake about what they really think about preserving our Confederate heritage as it should be—from the point of view of the traditional South. Your kin, your children, your grandchildren, are growing up with this poisonous hatred for our traditional Southern heritage.

What is to be done? This requires a massive pan-southern approach organised by the last generation of thoughtful & concerned Southern patriots—otherwise, we shall be ultimately defeated. Perish the thought! Remember the words of JEB Stuart who said he'd "rather die" than live to see the Southern defeat. At Yellow Tavern, in 1864, he had his wish fulfilled. God Bless JEB Stuart, the grand beau sabre par excellence of Dixie!

In my next News Digest, which I'll send over the week-end, I suggest that we make contact with other traditional Americans outside the South. Western culture is being attacked everywhere. What is ultimately under attack by the Secular American Left and the powerful Race Card Lobby is the Western European Christian culture of America—which is our Southern foundation, no matter where our ancestors came from.

I don't use easily use in a negative way the term "Left", since I'm a Bohemian Tory. I'm open-minded, and there are things that leftists favour, which I agree with. Nonetheless, I'm a devoted son of Western Culture, as well as a Southerner.

What do you all think about this AHA statement? Remember, the AHA is the dominant association for all historians in every field working, teaching, and researching in our divided States of 2019.

Compatriots, we are not far away, in America, from Orwell's 1984.

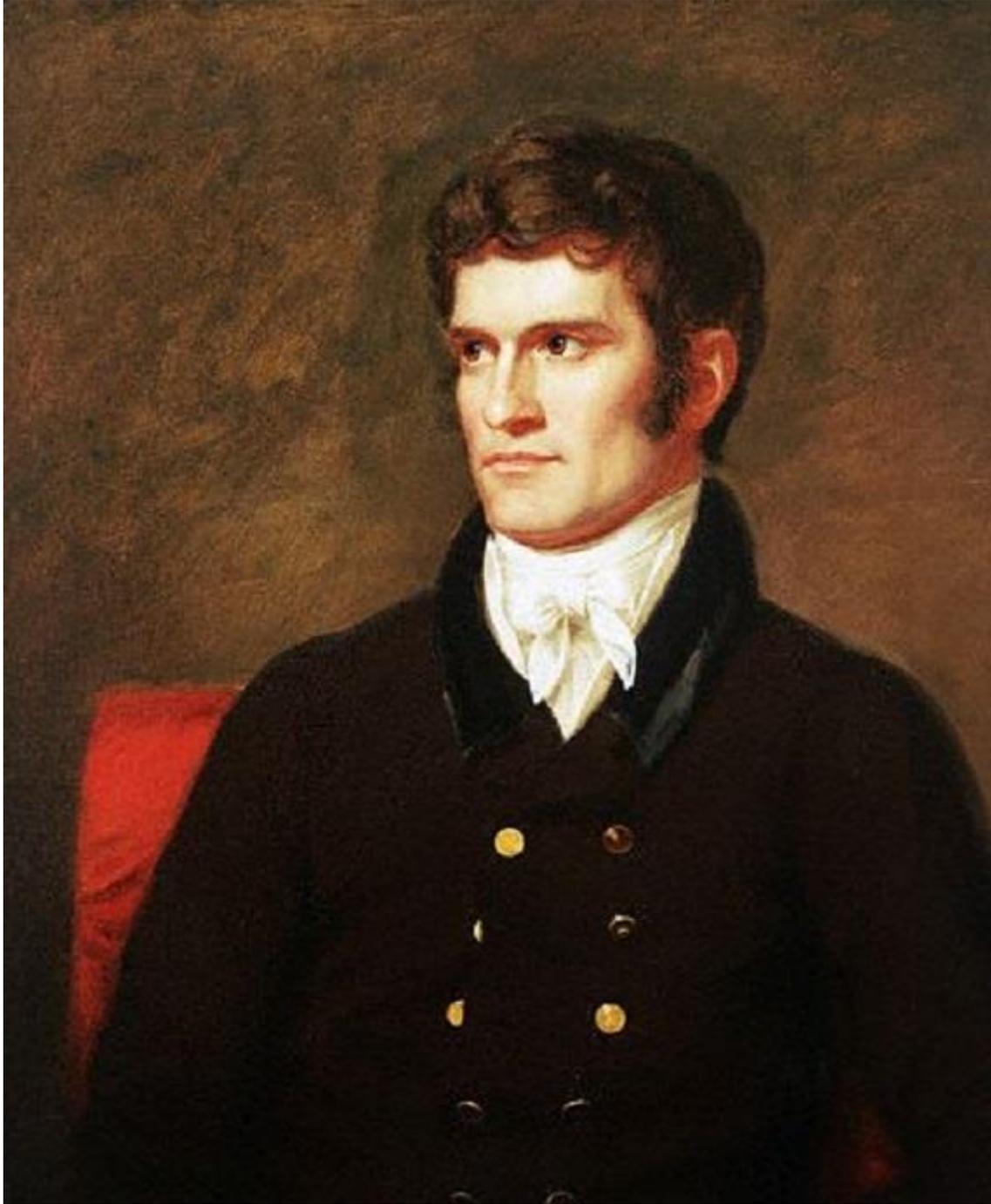
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<https://www.abbevilleinstitute.org/blog/orwells-america/>

John C. Calhoun's Foreign Policy: “A Wise and Masterly Inactivity”

By [Clyde Wilson](#) on Jan 23, 2019



The dominant powers in American discourse today have succeeded in confining the South to a dark little corner of history labeled “Slavery and Treason.” This is already governing the public sphere of the Civil War Sesquicentennial. Such an approach not only libels the South, it is a fatal distortion of American history in general, and, I dare say, even of African-American history. The old Radical Republican propaganda that portrays John C. Calhoun as a scheming fanatic who brought on civil war by his determination to spread slavery has re-emerged. A

little over a half century ago, the historiographical picture was quite different. Margaret Coit's admiring biography won a Pulitzer Prize.^[1] A leading expert on the subject wrote that Calhoun understood the mysteries of banking and money better than anyone else at the time.^[2] Numerous scholars, mostly of a liberal and progressive disposition, praised Calhoun's concurrent majority as a brilliant and useful concept.^[3] A United States Senate Committee chaired by John F. Kennedy named Calhoun one of the five greatest Senators of all time.

One is tempted to conclude that historical knowledge is not cumulative, and to agree with Orwell that he who controls the present controls the past, and he who controls the past controls the future. Certainly the present discourse reflects not historical judgment but a political/ideological agenda.

In the Jacksonian era, so-called, I have learned that one must not only look for political bias, one must look for comic book versions of history. One noted historian of the period, who has appeared often on television as a savant, once asked me to verify a quotation about Henry Clay often attributed to Calhoun. Calhoun is supposed to have said "I don't like Clay. He is a bad man, an imposter, a creator of wicked schemes. I wouldn't speak to him, but, by God, I love him." You don't have to spend much time with Calhoun to understand that both the language and the opinion are phony. With much work I found the probable origin of the quotation. It seems to have come from a dubious anecdote spread by one Henry Wikoff, a social butterfly who claimed to know everybody of importance.^[4] I provided the historian in question with three authentic remarks by Calhoun about Clay, all more interesting than the spurious one. When the book was published I found the same phony material used. I assume because it fits in with his imaginary version of the times that the author wished to portray.

This same writer, in another very well-received book, vividly describes John C. Calhoun grinding his teeth in chagrin because he has been out-witted by Martin Van Buren. How could he possibly know this? What possible benefit to historical understanding is conveyed? Martin Van Buren may have considered politics as a game of wits between different personalities, but Calhoun did not. Historians relentlessly purvey the charge, originating in demagoguery of the times, that Calhoun's actions are explained by his thwarted ambition to be President. Does such ambition describe a man who broke with President Jackson over a matter of honour, resigned as Vice-President to defend his State, opposed Jackson without joining the opposition party that wanted to claim him, and raised a lonely voice against the Mexican War that threatened his popularity in the South and even in South Carolina? Calhoun understood the American political system better than most, and he knew perfectly well in the last twenty years of his life that he could never be President, and did not much care. If supporters wanted to keep his name out there, that was good, because it enhanced his weight in matters that he did care about.^[5]

Calhoun was a major figure very near the pinnacle of American statecraft for forty years. His influence, though never dominant, even in the South, was Union-wide. It was largely moral and intellectual and extended to many more subjects than the sectional conflict. This is why ambitious politicians of all parties hated him and attempted to reduce his standing by cheap ridicule which some historians continue to retail.^[6] Several writers have put forth the proposition that a statesman differs from a politician in that a statesman perceives the long-range consequences of actions, lays out for a society its real alternatives, and, though he usually goes unheard, warns of future dangers. By this rule, Calhoun was indeed a statesman. All politicians and many historians imagine that nothing exists higher than a politician.

In an article in a collection in honour of Eugene Genovese I briefly described Calhoun's knowledge and statesmanship in regard to economics.^[7] A perceptive reviewer was kind enough to say that the article "plowed new ground by the acre."^[8] So far, nobody has appeared to plant the ground, and perhaps they never will.

This is my opportunity to do the same for Calhoun on diplomacy and war, where his wisdom, I think, will prove him to have been prophetic. He played a significant role in American diplomacy and war through his entire forty-year career, although a standard diplomatic history of the United States devotes only a few lines to him in passing. His acts and words in regard to war are significant, and, since Calhoun is in many ways a definitive Southerner, will help us understand an aspect of the Southern mind.

Let us begin with the “War Hawk” of 1811-1816. Calhoun’s first recorded political speech was at a public meeting in Abbeville in 1807 at which he presented and passed resolutions demanding a forceful response to the *Chesapeake* and *Leopard* affair. This was not what we are familiar with now— not a peevish demand that the government do something. It was an expression of the willingness of South Carolina to fight for American honour.^[9] He arrived at the House of Representatives in 1811, and after his first speech, at the age of twenty-nine, the leading Jeffersonian editor of the country called him “one of those master spirits who leave their stamp upon the age in which they live.”^[10] Calhoun spoke eloquently for firm and effective response to British hostility and insults. He drafted the resolution embodying the declaration of war when it came. His labour in the House to bring support to the army and morale to the country during the discouraging times that followed led an editor to praise him as “the young Hercules who carried the war on his shoulders.”

Calhoun’s rhetoric as War Hawk is informative. He never appealed to desire for new territory or seldom even for commercial redress, though that was worthy of attention. He spoke often, and almost always he spoke of the war in terms of honour. The young country could not submit to a bully. To do so would be to forfeit respect and invite further affront. Americans must have the spirit and the means to repel dangers so they could go about their real business.^[11]

The war was far from a great success, beginning with the Connecticut Yankee, General William Hull, surrendering the Michigan Territory to the British without even firing a shot. Calhoun had his work cut out for him. Fortunately, the war ended on a high note with Jackson’s victory at New Orleans, which was achieved by volunteers from nearby Southern States with little thanks due to the government in Washington.

The frustrations and challenges of the war were critical for Calhoun’s later thinking. One recent biographer, of the comic book school, suggests that Calhoun was so badly shaken and scared by the failures in the war that his opposition to war thereafter was a matter of fear and an inferiority complex. This biographer also states that he ignores Calhoun’s political thought, which he cannot understand and does not think is significant. This biography is so bad that it of course won a prize.^[12]

Calhoun’s response was positive and constructive. In 1817 he accepted President Monroe’s invitation to become Secretary of War. Everyone advised against it. Friends said he would lose his place in national attention, make enemies, and take on an impossible job that would surely end in discredit. Others said Calhoun was too philosophical to be an administrator. Calhoun applied his genius to the problems of the defense of a far flung and growing Union. He went to work to make things better. This is another way you can tell a statesman from a politician. A politician does not work. He spends his time posing for attention and on backstairs maneuvers for advantage.

While other ambitious men were posturing for position, Calhoun devoted his years from age thirty-five to forty-two in a grueling but necessary job that would benefit every part of the Union. It is reasonable to say that Calhoun in his seven years in the War Department did more to create the peacetime U.S. Army than any other single individual.^[13]

The largest department of the government was literally in a shambles of accounts and accountability. Calhoun instituted a bureau system that is said to have been copied in Europe. The non-combat branches of the army—engineers, commissary, quartermaster, ordnance, medical, and Indian Affairs—became efficient. Incidentally, Calhoun acted upon the idea that most troubles with the Indians resulted from the corrupt and incompetent officials sent by the government to deal with them. Later, in the Senate, he vigorously opposed Jackson’s Indian removals.

Most importantly, Calhoun provided a Jeffersonian solution to the problems of defense—the expansible army. Americans were hardy and patriotic men who could quickly become good soldiers in an emergency. A large, expensive, and possibly dangerous standing army was not required. What was needed was a core of logistical organisation and professional officers who could organise, supply, train, and lead volunteers when needed. An important key to this was West Point, the prestige of which dates from Calhoun’s tenure. The institution was

reformed with the best faculty and curriculum available. For a long time West Point was one of the best colleges in the U.S. and certainly the best technical college.

One of his arguments for West Point he had already presented while still in the House, in order to refute the common charge that such an institution would create an aristocratic, unrepublican officer class. The military academy, rather, fit a Jeffersonian educational ideal—to rescue talent from the lower orders. The institution would attract young men who were able and ambitious but without family money. Not all the graduates would make a career in the small peacetime army. After a few years service they would enter civil life where their training would be of great value to a developing country, and from whence they could return to the colours when called.[\[14\]](#)

While still in the House, Calhoun had drawn up a plan of “internal improvements.” This was a masterfully designed system of roads and waterways needed to get men and supplies quickly to threatened points, based entirely on the Constitutional right and duty to provide for the common defense. President Madison found it a good plan but said that a Constitutional amendment was needed to allow it. When Calhoun later opposed “internal improvements” legislation, petty politicians said he had reversed himself. There was no inconsistency because “internal improvements” legislation had devolved into log-rolling and patronage without any system or any relation to rightful federal powers.

Note that all of his plans contemplated a defensive policy only. He did not foresee that the Union would ever have any need for aggression.

Calhoun survived despite rocky conflicts with Congress and false accusations of fiscal misdeeds cooked up by his cabinet associate and presidential rival William H. Crawford. He emerged from the War Department to be easily elected Vice President in 1824 in an election which split the presidential results four ways—the youngest man ever put so near the White House. Despite all, he never overcame the suspicion of the Old Republicans that he was too much of a nationalist. They had already given up on Union with the North while Calhoun was trying to promote fairness and harmony among its disparate parts. Not until he began to pay close attention to the tariff did he realise that fairness was not reciprocated by dominant Northern interests.

From assuming office as Vice-President in 1825 until his appointment as Secretary of State in 1844, Calhoun was most concerned with internal issues, but established a recognised position on diplomacy and war that was praised by some and deplored by others. In 1836, Jackson sent Congress a message bristling with sabre-rattling threats against France in regard to some long-standing unpaid claims. Calhoun’s comments in the Senate showed that he knew a good deal more about the issue, and about French politics, than the President or Secretary of State, and described several missed opportunities for settlement. To threaten a major power was the surest possible way to guarantee non-compliance, he said. And one day of war would cost more than the entire sum at issue. The President was going about things all wrong.[\[15\]](#)

Was this inconsistent with the War Hawk of earlier years, and merely expressive of venom against Jackson, as the prize-winning biographer would have it? I don’t think so. In 1811 Great Britain was a genuine threat on our coast and our northern border. France in 1836 was not such a case. In fact, in 1811 Calhoun had told the House:

A bullying menacing system has everything to condemn and nothing to recommend it—in expense it is almost as considerable as war—it excites contempt abroad, and destroys confidence here. Menaces are serious things, and, if we expect any good from them, they ought to be resorted to with as much caution and seriousness as war itself; and should, if not successful, be invariably followed by it.[\[16\]](#)

A characteristic Southern attitude, I think. If you have been injured, don’t bluster about retaliation. Issue your challenge soberly and courteously, be open to an apology, and be ready to back up your words. Col. David Crockett, the frontier hero, supposedly had a rule: “Be sure you’re right, then go ahead!” The “be sure you are right” part is important, the difference between a just man and a bully. You will never, ever, hear this anywhere else, but Col. Crockett was an admirer of Calhoun and not of Jackson.[\[17\]](#)

In similar fashion, Calhoun supported ratification of the Webster-Ashburton Treaty in 1842. It settled most of the Canadian boundary and left in place the standing agreement for joint U.S.-British occupancy of the huge Oregon Territory that had been adopted in 1818. There were many in Congress and the newspapers who were making militant demands for immediate settlement of the Oregon question on American terms. These demands would lead two years later to the Democratic campaign slogan “54° 40’ or fight!”— a declaration of intent that all of the territory, including what is now British Columbia, up to the Russian border in Alaska, shall be American and not British.

In speeches on this question Calhoun described his vision of the American future. The British were not known to bow to threats. The world was growing more enlightened and comfortable. A war between two great powers would be retrograde for civilisation. He pointed out that a quiet delay was all to the American advantage. Our people were ever enterprising. Give them a little time and they would fill up all the North American territory we could reasonably want and make it de facto American. Was this not preferable to war with the greatest power in the world over a yet sparsely settled territory? Further, he said:

I am finally opposed to war, because peace—peace is pre-eminently our policy. There may be nations, restricted to small territories, hemmed in on all sides, so situated that war may be necessary to their greatness. Such is not our case. Providence has given us an inheritance stretching across the entire continent, from East to West, from ocean to ocean, and from North to South, covering by far the greater and better part of its temperate zone. It comprises a region not only of vast extent, but abundant in all resources; excellent in climate; fertile and exuberant in soil, capable of sustaining, in the plentiful enjoyment of all the necessaries of life, a population of ten times our present number. Our great mission, as a people, is to occupy this vast domain; to replenish it with an intelligent, virtuous, and industrious population. . . . War would but impede the fulfilment of this high mission, by absorbing the means and diverting the energies which would be devoted to the purpose. On the contrary, secure peace, and time, under the guidance of a sagacious and cautious policy, “a wise and masterly inactivity,” will speedily accomplish the whole.^[18]

Keep the peace and allow American enterprise to flourish by keeping the federal government confined to “the few great objects for which it was instituted, “and “a scene of prosperity and happiness would follow heretofore unequalled on the globe.” Calhoun’s appeal for “a wise and masterly inactivity” came in for a good deal of ridicule from politicians and press. It is perhaps a natural human tendency to feel that aggressiveness is necessary for advancement. And military success exercises a strong appeal.

I can well imagine those numerous writers who blame the South for every bad thing in American history jumping to the conclusion that Calhoun by these remarks has declared in favour of American exceptionalism, and is therefore guilty of instigating our foreign expeditions to spread democracy. Not true. Calhoun makes an upbeat description of the American potential, but it is the potential for Americans, not for the world, and is spoken in the interest of peace. Compare these words written by the alleged conservative realist John Adams in his diary as early as 1765: “I always consider the settlement of American with reverence and wonder, as the opening of a grand scheme and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth.” We have in the contrast an illumination of the Southern tradition and the real source of messianic American exceptionalism—New England.

Calhoun left the Senate in 1843 with the intent of staying at home and working on his farming and his treatise on government. In Washington, on 28 February, 1844, Secretary of State Upshur was killed in an accidental explosion during an excursion on a warship. A week later, without Calhoun’s knowledge, President Tyler sent his name to the Senate to be Secretary of State. The nomination was confirmed in a few hours without a single dissent, even from the antislavery Senators of Vermont. Most of the nominations made by Tyler, who was supported by neither party, were routinely rejected. This must tell us something about Calhoun’s standing as a statesman and his reputation as a peacemaker, for the country faced the most serious questions in foreign affairs since the War of 1812—Texas and Oregon.

Secretary of State Calhoun pursued a peaceful settlement of the Oregon question that would make a division of the territory along the present border. Later, in the Senate, Calhoun defended this approach, pointing out the lunacy of brinkmanship with the strongest power on earth, Britannia ruling the waves, over a territory where the U.S. could neither raise nor support an army. When Polk took over, after two years of blustering he was forced to face reality, give up “54° 40’ or fight!” and settle on a treaty along the lines Calhoun had laid out.

Some Northerners complained that while Calhoun was eager to bring the Southern territory of Texas into the Union, he was willing to give away Northern territory. But the questions were not the same. Texas had already shown the ability to defend itself, and Mexico, unlike Great Britain, could inflict little harm on the United States. The desire to have Texas in the Union had been thwarted for ten years because of fear of war and because an increasing number of people had been led to believe that when Northerners moved west it was a noble mission to civilise a continent and when Southerners moved west it was an evil conspiracy to spread slavery. The latter situation was due largely to John Quincy Adams’s belief that the South had to be destroyed in order to fulfill the New England mission for American greatness.

In 1843-44 Texas had agents in Europe talking with Britain and France about the possibility of a defensive alliance. We now know that this was less serious than it seemed at the time. Influential British forces were already moving to extend their worldwide emancipation campaign to Texas. British influence in Texas would give them a much-desired alternative cotton supply and make the Gulf of Mexico into a British lake, threatening American security and Southern society. Following a policy that Tyler had already initiated, Calhoun negotiated a treaty with the Texas Republic by which it would be annexed to the United States. The treaty failed the necessary two-thirds majority in the Senate. Historians have almost unanimously said the defeat came because Calhoun had described the treaty as a necessary measure against foreign abolitionism. This was probably a tactical mistake, but Tyler and Calhoun accomplished part of what they had intended, which was to illuminate British machinations. The conventional interpretation seems to miss the point. Rejection of the treaty was a party vote. The Whigs had a majority and all but one of them voted nay.

This business was naturally pertinent to the 1844 presidential campaign. The prospective Whig candidate Clay and the Democratic front-runner Van Buren happened to cross paths at Raleigh on the campaign trail. They colluded to deal with the explosive issue of Texas by not discussing it at all. This was the kind of political gamesmanship that Calhoun despised and believed was undermining American republicanism. He always advocated putting the issues plainly before the people. This was one of the reasons he confronted abolitionism frankly when most politicians of both parties accused him of agitation because they wanted to pretend a serious issue did not exist.[\[19\]](#)

By bringing Texas prominently into public attention, Tyler and Calhoun eliminated Van Buren from the running so that the Democratic nomination went to the dark-horse James K. Polk, expansionist. And when Polk won his slim victory, Congress admitted Texas to the Union by a majority of both houses, avoiding the treaty process.

It was widely expected that Polk would continue Calhoun as Secretary of State. He was, after all, in the midst of dealing with two important questions. Calhoun had the measure of Polk and knew better. If such a Cabinet were to meet, wherever Calhoun sat would be the head of the table, something Polk was not about to accept. He offered Calhoun the post of Minister to Great Britain, which he knew would be turned down.[\[20\]](#)

Texas now was part of the Union. Mexico did not acknowledge this, and further insisted that the southern border of Texas was not at the Rio Grande but at the Nueces a hundred miles further north. The area in dispute was semi-arid and occupied mainly by wild longhorns. Polk sent the army to the Rio Grande. Inevitably, American and Mexican patrols ran into each other and fought.

When the news finally reached Washington, Polk’s message to Congress said that American blood has been shed on American soil and that a state of war existed. Two days of Congressional wrangling and reluctance followed until both houses adopted, instead of a declaration of war, a resolution recognising the existence of war.

I have said that Calhoun was a prophet; judge for yourselves. I think you will find that what he has to say about the war with Mexico is just as significant today as it was a century and a half ago.[\[21\]](#)

Calhoun was on his feet at once to criticise. The U.S. and Mexico were at war but there had been no declaration, though this was required by the constitutions of both governments. War should be a considered and deliberate commitment, backed by the people. There were no stated war aims, which made hostilities limitless. Further, what had happened, a border incident, did not necessarily call for all out war, and might be handled in ways short of that.

Worst of all, the President had in effect instigated armed conflict by his action. If this were allowed, then a precedent would be set by which any future executive could provoke an incident and commit the country to war by his own decision. Such precedent echoes throughout American history: Fort Sumter, “Remember the *Maine*,” Pearl Harbour, the Gulf of Tonkin, and “weapons of mass destruction.” A basic distinction between American republicanism and the monarchical practices of the Old World was obliterated. The war resolution passed with only a handful of dissenting votes in either house. Calhoun sat silent when his name was called and declined to participate in the fraud and folly. His contempt was further justified when over sixty Whig members of Congress, who had voted for the war resolution because they were afraid of being labeled unpatriotic, immediately voted nay to appropriations to carry out the war.

The Constitution had been thrust aside: “a deed had been done from which the country would not be able to recover for a long time, if ever. . . it has dropped a curtain between the present and the future” and “it has closed the first volume of our political history under the constitution, and opened the second “no mortal could tell what would be written in it.” To his closest confidante, his daughter Anna, Calhoun wrote: “Our people have undergone a great change. Their inclination is for conquest & empire, regardless of their institutions and liberty; or, rather, they think they hold their liberty by a divine tenure, which no imprudence, or folly on their part, can defeat.”[\[22\]](#)

As the war successfully proceeded, Calhoun opposed the Polk administration’s campaign to invade deep into Mexico, capture the capital, and force a government that would negotiate away territory. He spoke again and again for limited and justifiable war aims. The Rio Grande was secured. New Mexico and California, which had never been more than marginal parts of Mexico, were ours. Be content with this, he argued, when many voices were being raised for decisive defeat of Mexico and occupation of more of its territory. Calhoun went unheeded. Military success was gratifying and Polk invaded all the way to Mexico City and seized it, involving Americans for the first time in occupation of a foreign people.

What Calhoun had to say in the Senate:

We have heard much of the reputation which our country has acquired by this war. I acknowledge it to the full amount, as far as the military is concerned. The army has done its duty nobly, and conferred high honours on the country, for which I sincerely thank them; but I apprehend that the reputation acquired does not go beyond this—and that, in other respects, we have lost rather than acquiring reputation by the war. It would seem certain, from all publications abroad, that the Government itself has not gained reputation in the eyes of the world for justice, moderation, or wisdom . . . and in this view it appears that we have lost abroad, as much in civil and political reputation as we have acquired for our skill and valour in arms. . . .

Of the boundary to be drawn at the end of the war:

. . . it should be such as would deprive Mexico in the smallest possible degree of her resources and her strength; for, in aiming to do justice to ourselves in establishing the line, we ought, in my opinion, to inflict the least possible amount of injury on Mexico. I hold, indeed, that we ought to be just and liberal to her. Not only because she is our neighbour; not only because she is a sister republic; not only because she is emulous now, in the midst of all her difficulties, and has ever been, to imitate our example by establishing a federal republic; not only because

she is one of the two great powers on this continent of all the States that have grown out of the provinces formerly belonging to Spain and Portugal—though these are high considerations, which every American ought to feel, and which every generous and sympathetic heart would feel, yet there are others which refer more immediately to ourselves. The course of policy which we ought to pursue in regard to Mexico is one of the greatest problems in our foreign relations. Our true policy, in my opinion, is, not to weaken or humble her; on the contrary, it is our interest to see her strong, and respectable, and capable of sustaining all the relations that ought to exist between independent nations. I hold that there is a mysterious connection between the fate of this country and that of Mexico; so much so, that her independence and capability of sustaining herself are almost as essential to our prosperity, and the maintenance of our institutions, as they are to hers. Mexico is to us the forbidden fruit; the penalty of eating it would be to subject our institutions to political death When I said that there was a mysterious connection between the fate of our country and that of Mexico, I had reference to the great fact that we stood in such relation to her that we could make no disposition of Mexico, as a subject or conquered nation, that would not prove disastrous to us.

. . . you have looked into history, and are too well acquainted with the fatal effects which large provincial possessions have ever had on the institutions of free states—to need any proof to satisfy you how hostile it would be to the institutions of this country, to hold Mexico as a subject province. There is not an example on record of any free state holding a province of the same extent and population, without disastrous consequences.

But before leaving this part of the subject, I must enter my solemn protest, as one of the representatives of a State of this Union, against pledging protection to any government established in Mexico under our countenance or encouragement. It would inevitably be overthrown as soon as our forces are withdrawn; and we would be compelled, in fulfillment of plighted faith, implied or expressed, to return and reinstate such Government in power, to be again overturned and again reinstated, until we should be compelled to take the government into our own hands, just as the English have been compelled to do again and again in Hindostan, under similar circumstances, until it has led to its entire conquest.

I must say I am at a loss to see how a free and independent republic can be established in Mexico under the protection and authority of its conquerors. I can readily understand how an aristocracy or a despotic government might be, but how a free republican government can be so established, under such circumstances, is to me incomprehensible. I had always supposed that such a government must be the spontaneous wish of the people; that it must emanate from the hearts of the people, and be supported by their devotion to it, without support from abroad. But it seems that these are antiquated notions—obsolete ideas—and that free popular governments may be made under the authority and protection of a conqueror.

We make a great mistake in supposing all people are capable of self-government. Acting under that impression, many are anxious to force free governments on all the peoples of this continent, and over the world, if they had the power. It has been lately urged in a very respectable quarter, that it is the mission of our country to spread civil and religious liberty over all the globe, and especially over this continent—even by force, if necessary. It is a sad delusion. None but a people advanced to a high state of moral and intellectual excellence are capable, in a civilised condition, of forming and maintaining free governments; and among those who are so advanced, very few indeed have had the good fortune to form constitutions capable of endurance. . . . It is harder to preserve than obtain liberty. After years of prosperity, the tenure by which it is held is too often forgotten; and, I fear, Senators, that such is the case with us. . . . I have often been struck with the fact, that in the discussions of the great questions in which we are now engaged, relating to the origin and conduct of this war, the effect on free institutions and the liberty of the people have scarce been alluded to, although their bearing in that respect is so direct and disastrous But now, other topics occupy the attention of Congress and of the country—military glory, extension of the empire, and aggrandizement of the country. . . . We have had so many years of prosperity—passed through so many difficulties and dangers without the loss of liberty—that we begin to think we hold it by right divine from heaven itself. Under this impression, without thinking or reflecting, we plunge into war, contract heavy debts, increase vastly the patronage of the Executive, and indulge in every species of

extravagance, without thinking that we expose our liberty to hazard. It is a great and fatal mistake. The day of retribution will come; and when it does, awful will be the reckoning, and heavy the responsibility somewhere.

Calhoun did not believe in an American mission abroad and dreaded the consequences when so many of his fellow countrymen did.

When the war was nearly concluded, Polk asked Congress for authorisation to occupy Yucatan, where the white population was being decimated by war with the Indians. He justified this on humanitarian grounds and by the Monroe Doctrine. The Doctrine was directed against imperialists from beyond the New World, Calhoun said. It had never been intended to justify U.S. intervention in other American countries. He knew whereof he spoke: he was the last surviving member of the Monroe Cabinet which had vetted the doctrine.^[23] But his statement, did not, of course, prevent American imperialists later in the century from claiming the contrary.

^[1] *John C. Calhoun: American Portrait* (Boston: Houghton Mifflin, 1950).

^[2] Bray Hammond, *Banks and Politics in America: From the Revolution to the Civil War* (Princeton NJ: Princeton University Press, 1957), 37, 111, 234–237, 367–368, 427–429, 609.

^[3] For a few examples: Peter F. Drucker, “A Key to American Politics: Calhoun’s Pluralism,” *Review of Politics* 10 (October 1948), 412–426; Felix Morley, *Freedom and Federalism* (Chicago: Henry Regnery, 1951); Ralph Lerner, “Calhoun’s New Science of Politics,” *American Political Science Quarterly* 57 (December 1963), 918–932; David M. Potter, *The South and the Concurrent Majority* (Baton Rouge: Louisiana State University Press, 1972).

^[4] The dubious quotation, which has had a long life, seems to have first appeared in print in Joseph Rogers, *The True Henry Clay* (Philadelphia 1902). Rogers treated the quote as apocryphal.

^[5] Clyde N. Wilson et al., eds., *The Papers of John C. Calhoun*, 28 vols. (Columbia University of South Carolina Press, 1959–2003), vol. 17, xxiv–xxv. (Hereinafter *Calhoun Papers*)

^[6] Silly statements that Calhoun was a “cast-iron man,” that he began his love letters with “Whereas. . .,” and that “When Mr. Calhoun took snuff, South Carolina sneezed.”

^[7] “Free Trade: No Debt: Separation from Banks: The Economic Platform of John C. Calhoun,” in Robert Louis Paquette, ed., *Slavery, Secession, and Southern History* (Charlottesville: University Press of Virginia, 2000), 81–100.

^[8] Allen Dennis, “Slavery, Secession, and Southern History,” *Mississippi Quarterly* 54 (Spring 2001), 282.

^[9] *Calhoun Papers*, vol. 1, 34–37.

^[10] Thomas Ritchie in the *Richmond Enquirer*, 24 Dec 1811.

^[11] *Calhoun Papers*, vol. 1, *passim*.

^[12] John Niven, *John C. Calhoun and the Price of Union: A Biography* (Baton Rouge: Louisiana State University Press, 1988).

[13] There is a large literature dealing with various aspects of Calhoun's administration of the War Department. This period of his career is covered extensively, along with notes to the literature and sources, in *Calhoun Papers*, introductions to vols. 2–6.

[14] *Calhoun Papers*, vol. 1, 287–290.

[15] *Calhoun Papers*, vol. 13, 33–41.

[16] *Calhoun Papers*, vol. 1, 75–76.

[17] *Calhoun Papers*, vol. 27, 484.

[18] *Calhoun Papers*, vol. 22, 701–702. See also vol. 16, 393ff.

[19] *Calhoun Papers*, vol. 17, 52.

[20] *Calhoun Papers*, vol. 22, ix–x.

[21] See Calhoun's speeches and remarks in the Senate in *Calhoun Papers*, vol. 23, pp. 92–95, 98–103, 164–165, 172–173, 335–336; vol. 24, pp. 115–133, 195–210; and vol. 25, pp. 54–95, 235–254, 401ff. Unless otherwise indicated, all quotations below come from these speeches.

[22] *Calhoun Papers*, vol. 25, 42.

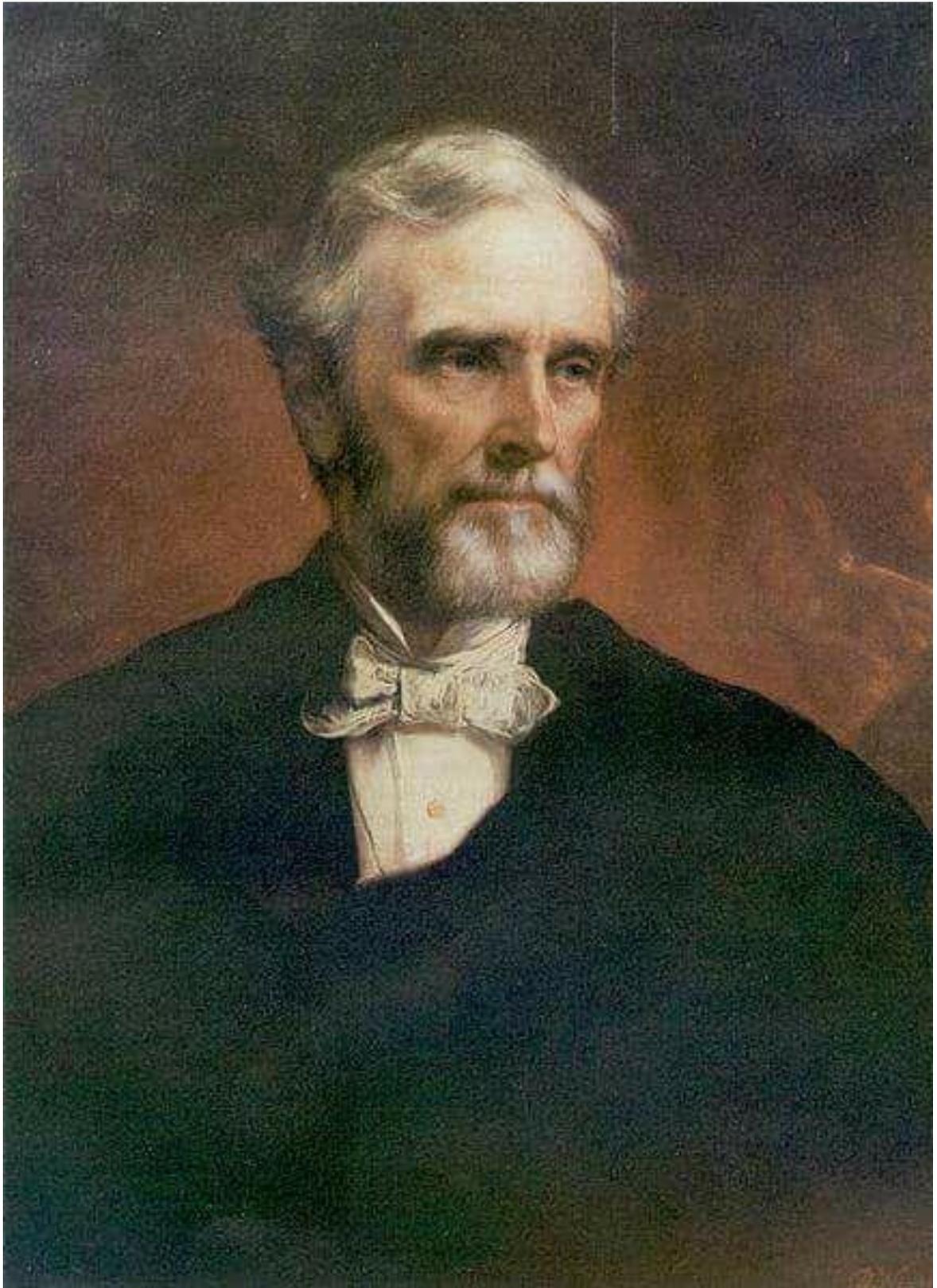
[23] *Calhoun Papers*, vol. 25, 401–404.

About Clyde Wilson

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

<https://www.abbevilleinstitute.org/blog/john-c-calhouns-foreign-policy-a-wise-and-masterly-inactivity/>





"Were it ever to be proposed again to enter into a Union with such a people, I could no more consent to do it than to trust myself in a den of thieves...There is indeed a difference between the two peoples. Let no man hug the delusion that there can be renewed association between them. Our enemies are...traditionless."

- President Jefferson Davis.

The South and Germany

By Lyon G. Tyler on Jan 25, 2019



I hope that no one who reads this paper will suppose that I have any feeling in the matter. I am only correcting errors in Northern writers, and I trust that, after more than half a century since the war between the States, this may be done without exciting any sectional bias. On the other hand, I have no idea that the authors of the articles noticed below were themselves actuated by any ill feeling. It is just a habit merely that some Northern men have of mistaking the facts of history. So far from all Northern writers and speakers acting any ungenerous part, some of the noblest tributes to the South have come from the North. Notice the following astonishing tribute from the noted evangelist, Billy Sunday, delivered recently in his characteristic style before a Boston audience and reported in the newspapers. One need not take his laudation or censure too seriously to recognize the basis of a true difference between the North and the South in the war of 1861-1865.

This was the verbatim statement of Billy Sunday in the Tabernacle at Boston : "Sixty-eight per cent, of the men of the South are in the church. Why? You may not like it, but the truest, the purest, the finest men and women in America are south of the Mason and Dixon line. That's the reason it took 30,000,000 people to lick 8,000,000. There's more pure blooded Americans south of the Mason and Dixon line than anywhere else in this country. That's why so many of those men are Christians. I say that even if my old daddy was one of the boys in blue and fought against them. They were hard to lick down there, because they were real Americans. So south of the Mason and Dixon line they have got the North licked to a frazzle in religion and in morals."

The United States has declared war against Germany, and entered into a world contest, of which no one can tell the consequences. It is a just and righteous war waged by this government in vindication of long violated rights guaranteed by the International Law. And yet, at a moment when union and cooperation on all lines of action are highly expedient, there seems to be a concerted effort by Northern writers and speakers to cast slurs upon the old South by drawing analogies between it and Germany. This course has been taken without any regard for the feelings of the present generation of Southern men, who see no reason to be ashamed of the conduct of their ancestors.

Probably the most vicious of these attacks appeared in the *New York Times* for April 22nd. Under the title of "The Hohenzollerns and the Slave Power," the spirit of the old South to 1861 is said to have been essentially analogous to that of

Germany. The slave power was “arbitrary, aggressive, oppressive.” “The slave power proclaimed the war which was immediately begun to be a war of defence in the true Hohenzollern temper.” “The South fought to maintain and extend slavery, and slavery was destroyed to the great and lasting gain of the people who fought for it, so that within a score of years from its downfall, the Southern people would not have restored it had it been possible to do so.”

Here is the old trick of representing the weaker power the aggressive factor in history. An earlier instance of it occurs in the history of the *Times's* own State. The early New England writers in excusing their own aggressiveness represent the rich New England colonies with their thousands as in imminent danger of being wiped out and extinguished by the handful of Dutchmen at New York. And so it has been with the Southern question. In one breath the Northern historian has talked like the *Times* of the “arbitrary, aggressive and oppressive power” of the South, and in the next has exploited figures to show the declining power of the South from the Revolution down to 1861. With its “indefensible institution” the South’s attitude was necessarily a purely defensive one, and Calhoun never at furthest asked any more than a balance of power to protect its social and economic fabric. The North began the attack in 1785 with a proposition to cede to Spain the free navigation of the Mississippi River. In 1820, it attacked again when Missouri applied for admission as a State with a constitution which permitted slavery. It attacked once more in 1828 and 1832, when, despite the earnest protest of the South, it fastened on the country the protective tariff system: and the attack was continued till both Congress and the presidency were controlled by them. When in pursuance of the decision of the Supreme Court the Southerners asked for the privilege of temporarily holding slaves in the Western territories until the population was numerous enough in each territory to decide the continuance of slavery for itself, it was denied them by the North. Why can’t the *Times* tell the honest truth that in this long contest between the growing North and the weakening South, it was the North that was “arbitrary, aggressive and oppressive,” and that its design from the first was to exploit the South to its own advantage, and that the South contended only against this exploitation.¹¹¹

It is certain that if nature had been left to regulate the subject of slavery, not one of the Western territories would have had slavery — the odds, by reason of emigration and unfitness of soil and climate, being so greatly against it. In 1861, the North had obtained complete mastery of the political power in the country, and the South feeling no satisfaction in a union where the majority was so utterly hostile to it seceded.

Did the slave power “proclaim the war” as the *Times* asserts? Here it is again the old story of the weak man assaulting the strong, the lamb attacking the wolf. Every sensible man knows that the South would have been very glad to have had independence without war. But Lincoln would not even receive the Confederate commissioners for a parley on the subject. He made the ostensible ground of the war an attack on Fort Sumter, when, after vacillating for almost a month, he forced the attack, contrary to the advice of his own cabinet, by sending an armed squadron to reinforce the fort. Not a man was killed, and yet Lincoln without calling Congress, which had the sole power under the constitution, suspended the writ of habeas corpus, instituted a blockade, and set to work to raise and organize an army to subdue the South. President Wilson waited for two years till two hundred American citizens had been killed by the Germans, and even then took no hostile step without the action of Congress. Who had the “Hohenzollern temper” — the North or the South in 1861?

Did the “South fight to maintain and extend slavery?” The South fought for independence and the control of its own actions, but it did not fight to extend slavery. So far from doing this, by secession the South restricted slavery by handing over to the North the Western territory, and its constitution provided against the importation of slaves from abroad.

Slavery was indeed destroyed by the war, and it is perfectly true that no one in the South would care to restore it. At the same time we see no reason why we should be grateful for the way in which slavery was destroyed. At the beginning of the Union, there was a strong sentiment in the Southern States, especially in Maryland, Virginia and North Carolina, against the existence of slavery, but the action of three of the New England States in joining with the two extreme Southern States to keep open the slave trade for twenty years through an article in the constitution, and the subsequent activity of New England shipping in bringing thousands of negroes into the South, made its abolition a great difficulty. The subsequent tremendous propaganda launched against slavery caused the views of many in the South to change, and they came to regard it as a beneficent institution, but this was largely a defensive attitude. It is a fact that the South at no period in its history made any guarantee to the North as to the time of its abolition and the moral question or the present unwillingness of the South to re-establish the institution, is a totally different one from the historical or material question. In view of the fact that the example of Germany shows that the highest military and industrial developments are not incompatible with a very limited freedom in the citizen, no one can be certain that slavery of the African race in the South would not be a more productive condition than their freedom, especially as long as they remain congested as they are in the South and race distinction and subordination are thereby perpetuated.

And here we may ask the question, was the decline of the South attributable to slavery? Before the Revolution Virginia and the South up to about 1720 had much less population and wealth than the North, but from that time to the Revolution with the great influx of slaves, the South forged ahead and acquired all its opulence and importance. Then came a relative decline, and

finally by war a change to the abolition of slavery. Has the South improved by the change? Since the war for Southern independence fifty-two years have elapsed, but the South relative to the North is far behind what it was in 1861. The single State of Massachusetts, which in 1860 was about equal in wealth to Virginia, has now more wealth than all the eleven States that went into secession, if we leave out the State of Texas. And how about the fabulous wealth of New York and Pennsylvania? To one step taken by the South since the war the North has taken twenty. Make all the allowance for the impoverishment by the war one chooses, and there is no real reason to suppose that the case will be different fifty years hence....

A word or two may be said as to the ethics of secession and its possible success and actual defeat. As an original question union is always better than division. If the united empire of all the English-speaking people had not been broken in 1776, perhaps through this overwhelming power, universal peace would now be a fact instead of universal war. Had the American colonies failed in their contest with Great Britain, as at times it appeared they would do, even with the powerful assistance of France, all hope would not have been extinguished. There is no reason to suppose that any English colony would ever have experienced the condition of a Spanish satrapy. Probably after a few years, under a change of party, and the growing sense of liberty in England, the rebellion itself would have fallen into disrepute in America. But even union, great as the idea is, is not the only thing to be considered. Certainly, if, in 1776, the unjust and unconstitutional taxes imposed by the British government created an incompatibility which justified the rupture of the British Union, there was just as much reason for the rupture of the Federal Union, when the two sections had an "irrepressible" issue between them.

Some things are assured. Had the South succeeded, it would have had its own laws suited its own condition, and it would have developed along its own lines. As it is, it has been forced to conform itself to the conditions of the Northern section and to be merely tributary to the interests of that section. Brought in direct relation with the rest of the world slavery, if it had survived the war, would have felt the general condemnation more acutely, and there is no reason to suppose that the evil would have been perpetuated. As to its relations with the Northern Confederacy, it is reasonable to assume that the South's peace conditions would not have been more disturbed than have been the peace conditions of the United States with Canada, which extends along the whole of our Northern border. Fear of the Northern power would have proved the bond of the Southern States. Above all, success would have saved the South from the extensive demoralization incident to all conquests. No one supposes that the new South compares with the old South in moral force and vigor: and while in the North since the war there has been a marked rise in the character of its public men, in the South, on the other hand, there has been a marked decline. Many Southerners by the allurements of the Federal offices, Northern capital and personal preferments sold their birthrights for a mess of pottage and deserted the old Southern ideals.

The South after the war had the choice of remaining hostile and sullen and of proving like Ireland a thorn in the side of the government, but eminently practical it resolved to accept the result in a loyal and genuine spirit. Aided by that vast body of Northern patriots constituting the Democratic Party, who condemned autocracy, and who in the fashion of the times have been stigmatized as "copperheads," they managed to rehabilitate themselves as partners in the restored America, from which they are not to be shaken even by any ill-founded and unjust attacks on their history after the spirit of the *Times* articles. Not only did self-interest point the way, but there was a recollection which proved immensely important that if the North had preserved the Union — the Union itself had been chiefly built up by the wisdom of Southern statesmen.

But to come back to the *Times* article, and its Hohenzollern analogy, which section represented German spirit more nearly — the North or the South? As a matter of fact, the North went to school to the South in democracy. In the beginning of the Union the North was the headquarters of the Federalist party—the party of aristocratic ideas, and the South was the headquarters of the Republican Party — the party of democratic ideas. The leaders of the first were Hamilton, of New York, and John Adams, of Massachusetts, who had no confidence in the fitness of the people to rule. The leaders of the second were Jefferson and Madison, who taught the true doctrines of popular rights. Personal independence among the whites was far greater in the South than in the North, for in the latter section the menial duties were discharged by white servants, and there were no white servants in the South. It was a condition peculiar to the South that the poorer the white man the more jealous he was of his rights and his liberties. Any authority the rich slave owner possessed over his poorer white neighbors was due to their own free volition, and was a mere concession to superior education and refinement. Henry Adams, in his *History of the United States*, gives a description of the poorer classes in Virginia, which was true in the early days and continues true to this day: "No where in America existed better human material than in the middle and lower classes of Virginia. As explorers, adventurers, fighters, wherever courage, activity and force were wanted, *they had no equals*, but they had never known discipline and *were beyond measure jealous of restraint*"

On the other hand, the difference between the rich and the poor was always great in the North, and this difference has continued to grow deeper and wider, till in this day a perfect chasm exists between the multi-millionaire and the poor man of the slums. The greatest master of slaves in the old South was nothing in social and political power compared with the present masters of Wall Street.

It is sometimes stated that the majority of the Southern whites, despite personal independence had little or no influence in political affairs, but this, if true, is offset by the equal or greater number of poor persons in the North, who were similarly without weight in political affairs. These included the vast population of the slums of the cities and the millions of emigrants who were mere tools of the manufacturers, men who spoke English with difficulty and were brought up under servile conditions in the lands of their birth. This condition gave rise in the early days to the Albany regency in New York and the city boss of the Tweed type in more recent times, factors in Northern life whose spirit was thoroughly autocratic.

The fact is there was never anything in common between the system of Germany and the system of the South. The German system represented always civil efficiency, great military establishments, and strict subordination of the citizen to the government. The South had little civic organization, was principled against military armaments, and the governmental power in every Southern State was circumscribed within the narrowest limits. There was no likeness whatever between Calhoun and Davis, and Bismarck and Von Moltke. The two first were typical Southern gentlemen, plain in their dress and manners and deferential even to negroes, and the other two were haughty representatives of caste who despised the peasant of their own race and color as a common worm.

No country ever waged a war on principles more different from Germany than did the Southern States. Germany justifies her campaigns of “frightfulness” on the plea of necessity, but in any result her national entity is secure. The South, on the other hand, knew that failure in arms would mean the extinction of its national being, but there were some things it could not do even to preserve this, and so Robert E. Lee commanded her armies on land and Raphael Semmes roved the sea, but no drop of innocent blood stained the splendor of their achievements.

While I am glad to say that the North did not go to quite the same extent as Germany, the general policy of its warfare was the same, one of destruction and spoliation, and the campaigns of Sheridan and Sherman will always stand in history in the catalogue of the cruel and the inhumane. The expulsion of all the inhabitants from Atlanta and the burning of the city was the prototype of the martyrdom of Louvain. Rheims and its ancient Cathedral have suffered less from the shells of the Germans than beautiful Columbia and Savannah suffered from the torch and wanton depredation of the Federal soldiers.

So much for the *Times* article, and just a few words in reply to an article of similar though much milder character which appeared in the February number of the *World's Work*, entitled “America in the Battle Line of Democracy.” In contrast with the *Times*, the author of this article, with commendable fairness, admits that the old South had no Kultur like Germany’s “designed to drive democracy off the earth” and “no dreams of a slave super state,” imposing its iron will upon the peoples of other nations, but the analogy between a victorious South and a victorious Germany is given in this sentence: “Nevertheless, despite its lesser menace, if the Confederacy had won, the greatest experiment in democracy would have been broken in two.”

In this sentence there is a lack of clearness, if not of logic. If “the greatest experiment in democracy” is intended to mean the United States geographically speaking, “the breaking in two” would have been necessarily true. But if the words are to be understood as meaning the principle of popular rule then the statement is absurd, for an abstract idea cannot be “broken in two.” It is to be assumed, therefore, that the rupture of the Union is what the writer intends, but how does this afford any analogy to a victorious German autocracy? So far as democracy is concerned the situation would not have been changed from what it was in 1860. There would have been the same States with and without slavery, and the only difference would have been two governments instead of one. Nor would the division of the Union resemble anything like the spirit of Germany whose aim is not to divide but to heap up territories and extend its conquering power over the world.

In the same article the writer in pointing the moral to his story quotes Lincoln’s Gettysburg address and states that these last words of his speech — “That the nation shall under God have a new birth of freedom, and that government of the people by the people, for the people shall not perish from the earth,” described the great cause for which Lincoln sent armies into the field. Here is the same lack of logic and historic accuracy. The North had been antagonistic to the South from the first days of union, but it was really the jealousy of a rival nation. The chief elements that first entered into the situation were antagonistic interests and different occupations. Manufactures were arrayed against agriculture, a protective tariff against tariff for revenue. Long before the quickening of the Northern conscience, and while the slave trade was being actively prosecuted by men from New England, that section was particularly violent against the South. Its dislike of the great democrat Jefferson went beyond all words, and he was described by the Chief Justice of Massachusetts as “an apostle of atheism and anarchy, bloodshed and plunder.” ^[21]

How much of real opposition to slavery in 1860 was mixed with this old-time jealousy in the Republican plank against slavery in the territories, no one can exactly say. But with the exception of the abolitionists, all persons — Democrats and Republicans alike — were unanimous in saying that there was no intention of interfering with slavery in the States. Lincoln was emphatically of this view, and so declared in his inaugural address.

In instituting hostilities soon after, had he avowed that he wished to raise armies to fight the South for a “new birth of freedom” and to keep popular government “from perishing from the earth,” he would have been laughed at. Had he avowed his purpose of raising armies for the abolition of slavery, none but the abolitionists would have joined him. He obtained his armies only by repeatedly declaring that he waged war only for preserving the Union. As a matter of fact, the abolitionists, the only true friends of immediate emancipation, became so disgusted with his opinions as to the objects of the war that nine months after the emancipation proclamation they proposed a deal with the Confederacy on the subject of abolishing slavery.^[1] Later in the latter part of 1864 Mr. Davis sent Duncan U. Kenner abroad to guarantee to the governments of Great Britain and France the abolition of slavery in return for recognition.^[2] He came too late, but suppose independence and emancipation had resulted from either of these two movements, with what grace could the South claim that they had fought the war for abolition? No more really has the North any real right to claim that they sent armies into the field for freedom because abolition resulted at the end. In his Gettysburg speech Lincoln talked about popular rule, but this was a kind of oratory in which South and North had both indulged for one hundred years,^[3] and we are told that the speech made no particular impression at the time. It was not till long afterwards that its literary merits were recognized, and from praise for its sentiments the Northerners have passed to regarding it as presenting an historical concept of the war. It seems they have ended in actually assuming to themselves the monopoly of all democratic principles on this continent.

The same indifference to the real facts characterizes an article in the *Literary Digest* for April 21, entitled the “Moral Climax of War.” It states that the Russian Revolution and the entrance of the United States into the war have brought about a thrilling change in the moral aspects of the war, “resembling the new impulse that fired the North when the emancipation proclamation was issued.” Did any “new impulse” fire the North as a result of the emancipation proclamation? On the contrary, Lincoln in his “strictly private” letter^[4] to Hamlin the vice-president, manifested his keen disappointment: “While I hope something from the proclamation,” he wrote, “my expectations are not so sanguine as are those of some friends. The time for its effect southward has not come, but northward the effect should be instantaneous. It is six days old and while commendations in newspapers and by distinguished individuals are all that a vain man could wish, the stocks have declined and troops have come forward more slowly than ever. This looked soberly in the face is not very satisfactory.” The Democrats made extensive gains in the House of Representatives, and the elections came near being what the steadfast Republican journal, the *New York Times*, declared them to be a vote of want of confidence in the President. James Ford Rhodes, the historian commenting^[5] upon this disappointing result, writes as follows: “No one can doubt that it (the proclamation of emancipation) was a contributory force operating with these other influences: the corruption in the War Department before Stanton became Secretary, the suppression of freedom of speech and freedom of the press, arbitrary arrests which had continued to be made by military orders under the authority of the Secretary of War, and the suspension by the same power, of the writ of habeas corpus. But the dominant cause was the failure of our armies to accomplish decisive results in the field.” It was the subsequent employment of negro troops against their masters^[6] and the starvation of the South by the blockade enabling the North to obtain the desired victories that brought about the collapse of the Confederacy — not the emancipation proclamation. In the face of this plain statement of the facts it is difficult to understand where the analogy suggested by the writer in the *Literary Digest* exists. The “thrills” were conspicuously absent in the matter of the emancipation proclamation when issued.

To my mind the present righteous war with Germany represents far more closely the old South in 1861, than the old North of that time. Indeed, no two men ever stood farther apart in principle than Wilson and Lincoln. What does the war stand for as currently stated in the United States?

(1) The war stands for the rights of the “small nations,” and it insists that Belgium, Serbia and Roumania have as much right to exist as Germany. The South in 1861 made a similar claim. The Union really consisted of two distinct nations differing in institutions, occupations and ideals. No stronger witnesses of this fact are to be found than Lincoln and Seward — both of whom spoke of the Union as containing the elements of an “irrepressible conflict” and declared that it could not endure “half slave and half free.” Of the two nations the South was much the weaker, but it had a population greater than Belgium or Serbia, or Bulgaria or Roumania, and a territory more extensive than Germany and Austria combined. By fighting a four years war on equal terms with the powerful North it gave the best proof of its right to exist in the sun as an independent nation. After drawing in vain on his own population and that of Europe to suppress the South, Lincoln resorted to forcible enlistments from the South’s own population to achieve his victory, confessing that without the negro troops the North “would be compelled to abandon the war in three weeks^[7]”

(2) The war stands for “government based on the consent of the governed.” This doctrine was announced by Jefferson in the Declaration of Independence, and France appeals to it in behalf of Alsace and Lorraine, Italy in behalf of Trieste and the Trentino, Roumania in behalf of Transylvania, while Poland and Bohemia demand its recognition in behalf of themselves. The sacred character of the principle is affirmed by Wilson in his inaugural address March 4, 1917, and in his letter to the new Russian government,^[8] but Lincoln and the North in 1861 denied its application to the South.

(3) The war stands for “humanity,” as recognized by the International Law. It is a solemn protest against the frightfulness of unrestricted submarine warfare, the barbarous destruction of the property of non-combatants, the deportation of the innocent inhabitants of conquered regions, &c. How stands history in regard to the North and South? Here is the testimony of the late Charles Francis Adams — a Federal Brigadier General, and President of the Massachusetts Historical Society: “Our own methods during the last stages of the war were sufficiently described by General Sheridan, when during the Franco-Prussian war, as the guest of Bismarck, he declared against humanity in warfare, contending that the correct policy was to treat a hostile population with the utmost rigor, leaving them, as he expressed it, Nothing but their eyes to weep with over the war.” The doctrine that there must be no humanity in warfare proclaimed by Sheridan was also voiced by Sherman in his letter to General Grant March 9, 1864: “Until we can repopulate Georgia it is useless for us to occupy it, but the utter destruction of its roads, houses, and people will cripple their military resources *** I can make the march and make Georgia howl.” General Halleck wanted the site of Charleston, thick with the heroic memories of the Revolution, sowed with salt, and General Grant, in his letter to General David Hunter, thought it prudent to notify the crows to carry their provisions with them in future flights across the Valley. Nothing need be said of the ferocious spirit of the lesser tribe of Federal commanders. And Lincoln,¹¹¹ in spite of the fine catchy sentiment of his Gettysburg speech, gave his sanction to the same policy when he said in response to a protest against his employment of negro troops: “No human power can subdue this rebellion without the use of the emancipation policy and every other policy calculated to weaken the moral and physical forces of the rebellion.” Secretary Chase in his diary shows that on July 21, 1862, in a Cabinet meeting the President expressed himself as “averse to arming the negroes,” but shortly after, on August 3, 1862, the President said on the same question that “he was pretty well cured to any objections to any measure except want of adaptedness to putting down the Rebellion.” To the spoliators Hunter, Sheridan and Sherman, he wrote his enthusiastic commendations and not a word of censure. Were Lincoln and his supporters humane? By an Act of Congress approved July 17, 1862, and published with an approving proclamation by Lincoln, death, imprisonment or confiscation of property were denounced on five million white people in the South and all their abettors and aiders in the North. To reduce the South into submission Lincoln instituted on his own motion a blockade, a means of war so extreme that despite its legality under the International Law, it has evoked from the Germans the most savage retaliation when applied to them. He threatened with hanging as pirates Southern privateersmen and as guerillas regularly commissioned partisans. He suspended the cartel of exchange, and when the

Federal prisoners necessarily fared badly for lack of food on account of the blockade and the universal devastation, he retorted their sufferings upon the Confederate prisoners — thousands of whom perished of cold and starvation in the midst of plenty. Medicines were made contraband, and to justify the seizure of neutral goods at sea great enlargement of the principle of the “ultimate destination” was introduced into the International Law. The property of non-combatants was seized everywhere without compensation, and within the areas embraced by the Union lines, the oath of allegiance was required of both sexes above sixteen years of age under penalty of being driven from their homes. Houses, barns, villages and towns were destroyed, and the fiercest retaliation was employed by the Federal commanders to strike terror into Southerners. Even the act for which Lincoln has been most applauded in recent days — his emancipation proclamation stood on no real humanitarian ground.

Lincoln vacillated very much before deciding to put it out. At a meeting of the Cabinet, July 22, 1862, he announced tentatively his purpose of publishing such a paper, but on September 13, only ten days before his issuance of it, he absolutely ridiculed the thing, though not altogether committing himself against the step, pronouncing it as futile as “the Pope’s bull against the Comet.” He asked: “Would my word free the slaves when I cannot even enforce the Constitution in the Rebel States? Is there a single court or magistrate or individual that would be influenced by it there ?” The doubtful success of the battle of Antietam raised his spirits and decided him the other way; the emancipation proclamation was issued, but instead of taking the high ground of general liberty, he applied it to only that portion of the South over which he had confessed himself powerless, exempting from its application that part where he had real authority by means of Federal occupation.

Issued in this form it could not have contemplated to any appreciable extent a moral effect in making friends for the government. What then? The Confederates denounced it as an effort to incite the negroes to rise and murder the women and children in the South living lonely and unprotected while their men folks were at war.

In this light it was denounced severely in England and France. When the negroes did not rise, Lincoln denied that such was his purpose, but against this are his own words. After urging, as stated, the futility of the emancipation proclamation he used this language: “Understand I raise no objections against it on legal or constitutional grounds, for as chief of the Army and Navy in time of war, I suppose I may take any measure which may best subdue the enemy. Nor do I urge objections of a moral nature in view of possible consequences of insurrection and massacre in the Southern States. I view this measure as a practical war measure, according to the advantages or disadvantages it may offer to the suppression of the Rebellion.” Here there are a distinct recognition that insurrection and massacre were a possible consequence and a distinct affirmation that objections of every nature, legal, constitutional or moral had no weight as against the advantages or disadvantages of the measure as a practical war measure. This much, at least, may be said that if there was any measure calculated to incite the

negroes, this was the one, and that if the dreadful consequences did not ensue it can never be credited to the humanity of Lincoln who realized the peril. All the credit goes to the humanity in which the slave owners treated their slaves.

As Lincoln said: “He wanted to beat the rebels,” and to win he resorted to the most extreme measures. When he thought that milder action might have a chance of prevailing, he tried that too, but seemingly without any particular preference. He never understood the Southern people, and to him the whole question of secession seemed to be the money value of slaves instead of one of violated rights or self-government, as it undoubtedly was. He is, therefore, much lauded for his humanity by those who take the same view of Southern men’s motives as his own for suggesting on February 6, 1865, to his cabinet to pay the Southern people \$400,000,000, if they would quit fighting — the money “to be for the extinguishment of slavery or for such purpose as the States were disposed.”^[12] But his cabinet was opposed to the proposition and Lincoln did not insist on it. It never got anywhere; but to show the light in which Lincoln regarded his offer it is interesting to notice that he justified it to his cabinet, not on any generous or noble grounds, but on the mercenary one that the sum “would pay the expenses of the war 200 days.” The proposition really contained a gross insult to the Southerners. Their men were not fighting for the money value of slaves, but for a national existence which they deemed menaced in the old Union. There was no other meaning to their taking up arms, and there was no solution to the war except independence or absolute defeat. Their principles were not for sale. Suppose Washington during the American Revolution had received from the British Government a pecuniary offer to quit fighting, what would have been his reply?

Contrast with all this the record of President Davis and his generals on land and admirals at sea. The campaign of Lee in Pennsylvania and the victorious career of Raphael Semmes on the ocean were a contrast in every respect to the actions of the Federal commanders (George B. McClellan always excepted), and were about as far removed from the “frightfulness” of the Germans as anything could be. And President Davis, although greatly blamed for his humanity from some quarters^[13] in the South, avoided in every way possible the practice of the doctrine of retaliation, which made the innocent responsible for the guilty. The only regrettable instance of severity by the Confederates was the burning of Chambersburg by General McCausland in retaliation for General Hunter’s campaign of fire and sword in the Valley of Virginia. It was not a part of any settled plan of destruction and occurred only after a demand for a moderate indemnity had been made of the inhabitants — an indemnity whose amount would make the Germans smile — and been refused by them.

(4) Finally, the war stands for democracy against autocracy. As already stated the South was the champion of democratic principles when the North was wedded to those of an aristocratic character. The South had its Jefferson and Madison and the North had its Hamilton and John Adams. The difference between the rich and the poor was always greater in the North than in the South, so far as the whites were concerned. Lincoln adopted absolute autocratic principles during the war, making *necessity*^[14] his plea just as Germany has done. Despite the rulings of his own chief justice and the plain language of the constitution he assumed the power of suspending the writ of habeas corpus, and under the pretense of the so-called war powers set aside any clause of the constitution interfering with his will. He arrested 38,000 people in the North at different times and confined them in prison, subjected to great hardships, without any formal charge or trial, and in reply to a protest from a mass meeting at Albany, New York, used this extraordinary language: “The suspension of the habeas corpus was for the purpose that men may be arrested and held in prison who cannot be proved guilty of any defined crime.” After the war the South was held by the North under military government for twelve years, and the most ignorant elements of the population were entrusted with the power under the reconstruction policy. If this does not signify autocratic rule similar to that which Germany would impose upon the world, what does?

How utterly unlike Lincoln has been the conduct of President Wilson, who has scrupulously consulted Congress on every important question concerning the war with Germany.

In conclusion, it is proper to state that it affords the writer no pleasure to indulge in recrimination, but as long as Northern writers will insist on misstating facts and rubbing the old sores the wrong way, they need not expect absolute silence from the South. The North is to be congratulated upon its conversion to the principles for which the South contended, both in the Revolution and the war between the States. The war with Germany should be pushed to a successful conclusion that the rights of small nations, the right of local self-government, the right of humanity, and the right of democracy be “rendered safe for mankind.”

Originally published in The William and Mary Quarterly Vol. 26, No. 1 (Jul., 1917).

^[12] In 1789 William Grayson, one of the first two senators from Virginia, wrote to Patrick Henry: “The bill, (to establish the seat of government), has been ultimately defeated in the Senate, but gentlemen now begin to feel the observation of the Antis (i. e., the anti Federalists in the Convention of 1787), when they informed them of the different interests of the Union, and the probable consequences that would result therefrom to the Southern States who would be the milch cow out of whom the substance would be extracted.” {*Letters and Times of the Tylers*, I, p. 170.)

^[2] Wharton's *State Trials*.

^[3] See correspondence between Moncure D. Conway, agent in London, for the abolitionists, and James M. Mason, the Confederate Commissioner (William and Mary College Quarterly, XXI, 221-224).

^[4] *Ibid.* XXV, 9-12 — “Kenner’s Mission to Europe.”

^[5] In his work “Some Information Respecting America,” published in 1794, Thomas Cooper, the celebrated philosopher, writes on page 53, referring to the United States: “The government is the government *of the oeoole and for the people*” (Italics as in the book).

^[6] Complete Works of Abraham Lincoln, Nicholay and Hay, Vol. VIII, 50.

^[7] Rhodes, James Ford IV, p. 164.

^[8] Arming the slaves by the British was particularly denounced by the Americans in the Revolution as barbarous and savage.

^[9] Lincoln’s words were: “Abandon all the posts now garrisoned by black men, take 150,000 men from our side and put them in the battlefield or cornfield against us, and we would be compelled to abandon the war in three weeks.” (Complete *PRorks of Abraham Lincoln*, X, 190). That the enlistment of the negroes was largely forced see Minor, *The Real Lincoln*, p. 181-184.

^[10] In his letter to the Russian government setting forth the war aims of this government, Wilson writes as follows: “No people must be forced under sovereignty under which it does not wish to live.”

^[11] Complete Works of Abraham Lincoln, Vol. X, p. 191.

^[12] Diary of Gideon Welles, II, 237.

^[13] See criticisms of Edmund Ruffin in William and Mary Quarterly XXI, 224-228.^[14] For more than one hundred years there were practically no white servants in the South, and even now it is embarrassing to a Southern man to order white people around as they do in the North.

^[14] In his message to the extra session of Congress, July 4, 1861, Lincoln after rather tamely attempting to defend his unconstitutional action, falls back upon “necessity” for justification as follows: “These measures, whether strictly legal or not, were ventured upon under what appeared to be a popular demand and a public necessity: trusting then as now that Congress would readily ratify them.”

About Lyon G. Tyler

Lyon G. Tyler (1853-1935) was president of the College of William and Mary from 1888-1919 and the second youngest son of President John Tyler.

<https://www.abbevilleinstitute.org/blog/the-south-and-germany/>



A Thousand Points of Truth

By [Paul Gottfried](#) on Jan 22, 2019



A review of [*A Thousand Points of Truth: The History and Humanity of Col. John Singleton Mosby in Newsprint*](#) (ExLibris, 2016) by V.P. Hughes

Valerie Protopapas (who writes under her maiden name V.P. Hughes) has given us a massive work on Confederate guerilla fighter, Colonel John Singleton Mosby (1833-1916). Her tome, which reaches over eight-hundred pages, is made up of annotated newspaper reports about her subject spanning a lifetime that ended with his death more than fifty five years after the War Between the States. Mrs. Protopapas leaves no doubt about why she undertook her task and states it unabashedly in the introduction: "I hope to show that John Singleton Mosby was a *true* hero who struggled not just against the armed might of a powerful enemy, but against the forces of political, moral and ethical chaos that raged around him in his well-considered life."

The author's involvement with Mosby often seems to border on adoration; and the fact that she has spent most of her life on Long Island makes this attraction all the more interesting. Whenever she quotes Yankee newspaper editors raging against Mosby's alleged "atrocities" as a guerilla leader in North Central Virginia, she rushes almost indignantly to his defense. And she appears genuinely relieved that after the defeat of the Confederacy, demands by vengeful Union supporters for Mosby's imprisonment and execution never lead to any action, other than a few short-term detentions that ended in his release.

From newspaper comments, it seems that the guerilla tactics of the man known as "the Gray Ghost", which entailed capturing Union commanders with small bands of irregulars, aroused admiration on the victorious side as well in the South. Moreover, right after the War, Mosby became an admired tactician across the ocean, and Prussian Chancellor Otto von Bismarck encouraged German officers to study his remarkable form of warfare. Perhaps more than any other connection, his contacts with Union General Ulysses S. Grant helped extricate Mosby from difficult situations for several years after the War. Grant conferred on Mosby a safe conduct pass when the two met in January 1866 that served the "Gray Ghost" in good stead, until his enemies lost their passion for revenge.

Mosby's relation to Grant yielded other benefits. He joined the Republican Party while Grant was preparing to run for a second term in 1872, and the general who gave him a handwritten letter of safe passage later became his lifelong friend. In 1876, Mosby, by then widowed, relocated to Washington, and tried to gain access to Grant's successor, Rutherford B. Hayes. What other Southerners, including Mosby's neighbors in Warrenton, Virginia, viewed as opportunistic moves caused his popularity to plummet among zealous defenders of the Confederate cause. Here Mrs. Protopapas comes to Mosby's defense. His support for Grant and his decision to join the national Republicans was intended to bridge the gap between Republicans and Southern Democrats. In Virginia Mosby withheld support from pro-Reconstruction Radical Republicans and backed the state Conservative Party and their gubernatorial candidate in 1873 General James Kemper. Mosby's strategy was to establish cooperation between the Conservatives in Virginia (who were formed out of and then returned to the Southern Democrats) and Grant and the national Republican leadership.

Although Mosby benefited from this arrangement professionally, he was also pursuing, according to Mrs. Protopapas, his own form of Southern strategy. The "white Virginians" to whom the Conservatives appealed held very little power during Reconstruction. Their region had been occupied by enemy armies, and many former Confederate soldiers were still disenfranchised. The best hope they had for regaining control of their state, as Mosby understood, was splitting the victorious side represented by the Republican Party. In 1873 Mosby was still at most a tentative Republican, even after he had acted as Grant's successful campaign manager in Virginia. By then, however, he had become a confidant of his onetime adversary and played a role in Grant's decision to approve a general amnesty for all Confederates.

There are possibly three reasons that Grant showed favor to Mosby so soon after the war was over. In 1864 he narrowly escaped being shot by Mosby's Raiders as he rode through North Central Virginia unescorted. Perhaps Grant attributed his good fortune to Mosby's decision to spare him. Moreover, like many others of his generation and like Mrs. Protopapas and this reviewer, the Union commander may have been awed by Mosby's military prowess. Considering that he was educated in Classics at the University of Virginia and was a notably poor math student, his talent as a guerilla commander seem all the more remarkable. It should also be noted that once Lee surrendered in Virginia and Joe Johnston outside of Durham, North Carolina, Mosby made clear to his troops that the war was over. Grant recognized that this daring commander would not be inclined to resume hostilities.

Mrs. Protopapas indicates that she “took up the cudgels” for Mosby after reading a biography about him published by Virgil Carrington Jones in 1944. Jones gives the impression that his subject’s long life after the War Between the States damaged his reputation and that “from the perspective of his fame,” he would have done better to have died while the war was still raging. According to our author, this view of Mosby’s “post-war life demonstrated a strong taint of the revulsion found in the minds of the man’s fellow-Southerners past and present.” It suggests that Mosby did little of value between 1865 and 1916 “in comparison to the worldly fame he might have achieved by dying at the hands of his enemies in 1864.” What [A Thousand Points of Truth](#) amply demonstrates is that Mosby’s earthly existence was punctuated by many phases, a reality that is not gainsaid by his fellow-residents of Warrenton who burnt down his house in anger when he left for Washington.

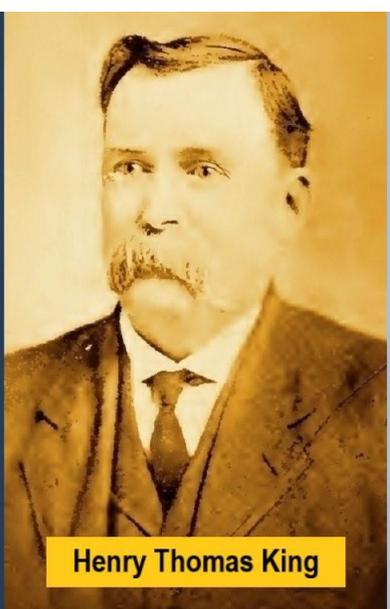
Among Mosby’s post-war positions were acting as consul in Hong Kong, working as a railroad lawyer for the railroad tycoon Leland Stanford, and serving as an attorney in the Department of Justice. Toward the end of his life he composed his war memoirs, in which his superior in the Confederate cavalry JEB Stuart is prominently featured. Up until the last months of his life, as Mrs. Protopapas shows, Mosby went on commenting not only on the Lost Cause but also on current events. He never engaged in exaggeration or self-praise in describing the cause he had served. Further, Mosby was aware of heroism on both sides of the war, and for many years he had friends who had worn blue as well as gray.

For those who are not old enough to remember, Mosby was once a widely revered nineteenth century American hero, like Davy Crockett and Andrew Jackson. The “Gray Ghost” was featured [in a popular TV series in the 1950s](#); and young Americans, like me, grew up properly recognizing in Mosby a noble and manly epic figure. (Of course he was that and more.) Mosby was also, like Lee, a figure who personified reconciliation in post-Civil War America and who illustrated the possibility that the victorious North and its defeated Southern fellow-Americans could honor heroes on both sides of a tragic struggle. That America is now dead, destroyed by antifascist vandals, PC administrators and would-be educators. In this new and less admirable America Mrs. Protopapas’s subject has no place of honor.

About Paul Gottfried

Paul Gottfried is the president of the H.L. Mencken Club, a prolific author and social critic, and emeritus professor of humanities at Elizabethtown College.

<https://www.abbevilleinstitute.org/review/a-thousand-points-of-truth/>

<p>Picture Source: 1911, Sketches of Pitt County. A Brief History of the Country, 1704-1910, cover.</p>	 <p>Henry Thomas King</p>	<p><i>“The question has been asked; ‘don't you think that these gatherings of the Confederate Soldiers and Memorial Associations, Daughters of Confederates and Children of Confederates serve to keep alive a feeling of bitterness?’ Nay, we are here only to lament their untimely end’ and to commemorate the virtues of those who died for us. It is but justice due our dead comrades to preserve their memory and to teach the children to scatter flowers over their sleeping dust every returning May. Our more fortunate brothers have erected costly monuments of stone and enduring brass to immortalize the ashes of their dead, while we, in most cases, have only been able to erect ours in tender hearts and sacred memory.”</i></p>
<p>Henry T. King, Southland, A Journal of Patriotism: Devoted to History and the Cause of Confederate Veterans, Volume 1-2 (Greenville, S. C., 1897-1898), 212.</p>		



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

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.

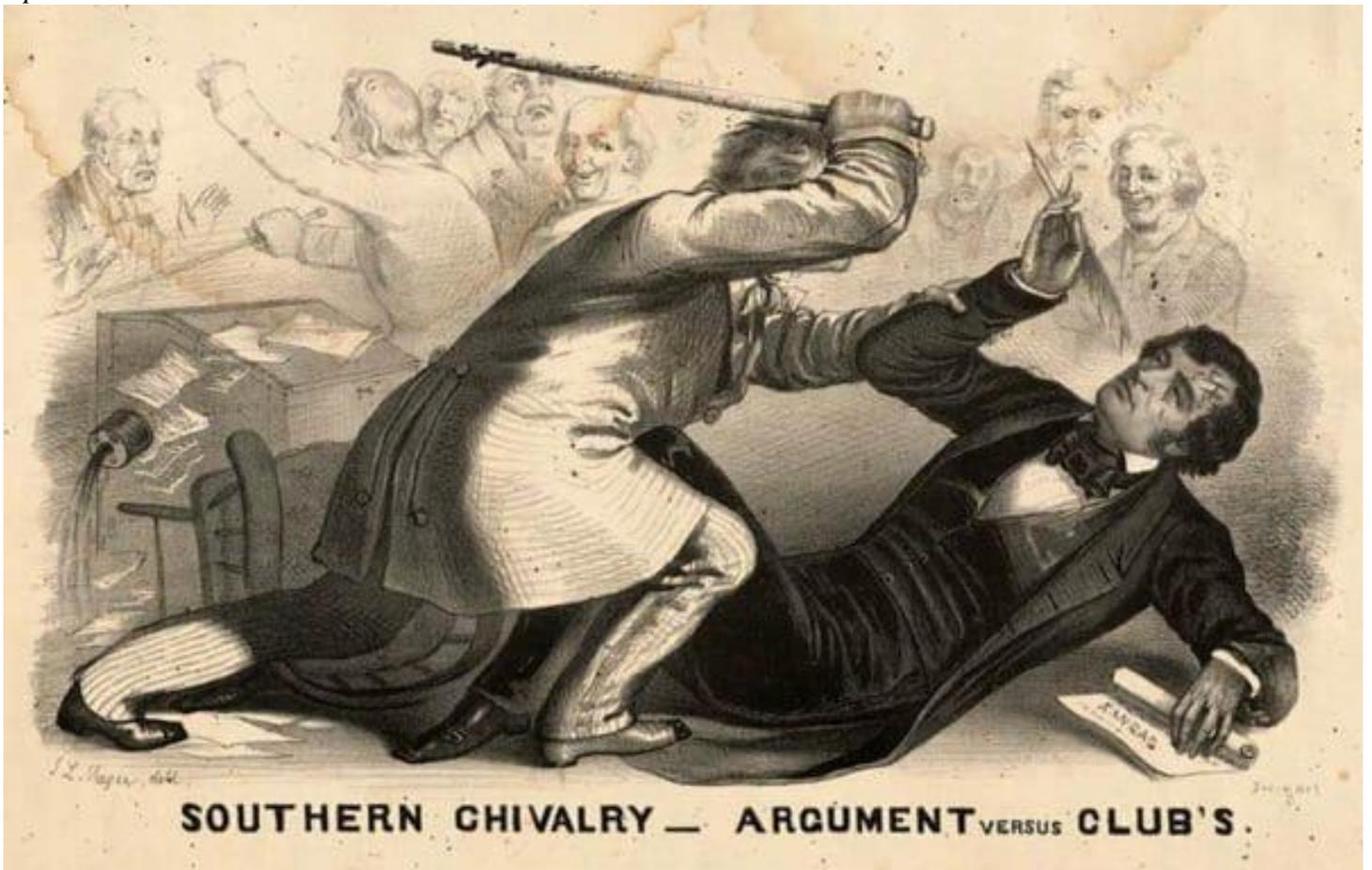
AMMOLAND

SHOOTING SPORTS NEWS

A History Lesson on Civil Discourse, 1856 vs. 2019, Socialist Democrats Take Heed

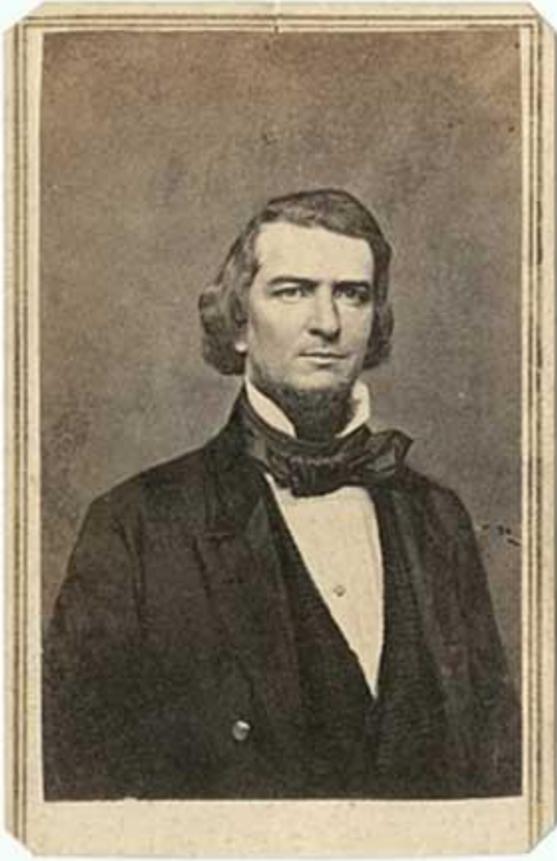
Ammoland Inc. Posted on [February 1, 2019](#) by [Mark Walters](#)

Opinion



Canning of Sen. Charles Sumner (R-MA) by Rep. Preston Brooks (D-SC)

USA – –([AmmoLand.com](#))- Have you ever heard of Sen. Charles Sumner (R-MA)? How about Rep. Preston Brooks (D-SC)? Probably not, and I wouldn't hold it against you. Both men served in Congress back in 1856 before the outbreak of civil war, and in some ways, both men came to symbolize one of the many factors that brought America to that hellish place: The breakdown of public discourse in politics. Does any of this sound familiar?



Rep. Preston Brooks (D-SC)

Sen. Charles Sumner was an anti-slavery Republican from Massachusetts who, on May 19th, 1856 gave a fiery speech on the floor of the Senate chamber that he titled “[Crime Against Kansas](#).” At that time, the nation was debating the entry of Kansas to the Union as a slave state or a free state. Sen. Sumner, being anti-slavery, used very colorful language, even by today's standards, and called out two other members of the Senate, Sen. Stephen Douglas (D-IL) and Sen. Andrew Butler (D-SC) whom he deemed to be mostly responsible for the crime of slavery debated in Kansas.

During his speech, Sumner looked Douglas directly in his face and called him a “*noise-some, squat, and nameless animal . . . not a proper model for an American senator.*” Andrew Butler, who was not present during the heated speech took it on the chin from Sumner who pulled no punches when describing him as someone who had taken “*a mistress . . . who, though ugly to others, is always lovely to him; though polluted in the sight of the world, is chaste in his sight—I mean,*” added Sumner, “*the harlot, Slavery.*” Bold words indeed during what was a very contentious debate. While Butler was not present in the chamber that day, word got back to his Democrat colleague and second cousin, South Carolina Rep. Preston Brooks who did not take kindly to what he had

heard. Surely to Brooks, those were fighting words.

Three days later on May 22, 1856, Rep. Brooks would walk into the U.S. Senate chamber holding a “metal-topped” cane. Approaching Sen. Sumner who was seated and folding his written versions of his “Crime Against Kansas” speech for delivery to members of Congress, Brooks violently swung the cane down upon the top of Sumners' head.

According to the official version in the U.S. Senate archives, “*Moving quickly, Brooks slammed his metal-topped cane onto the unsuspecting Sumner's head. As Brooks struck again and again, Sumner rose and lurched blindly about the chamber, futilely attempting to protect himself. After a very long minute, it ended.*”

It ended all right, with a sitting U.S. Republican Senator violently beaten on the floor of the “*old chamber,*” bleeding and beaten within an inch of his life. Brooks, according to reports, calmly exited and was not taken into custody. On the other hand, Sumner received much needed medical attention. He survived after a lengthy recuperation period of three years and would go on to finish an additional 18 years as a Senator from MA. Brooks, while never detained was given a slap on the wrist, never being held legally accountable for his actions. In fact, he resigned in July 1856 so a special election could take place and he was immediately re-elected by his Democrat constituents to fill the slot that opened due to his resignation. He died days before his new term was to begin.

So why do I tell you of this fascinating piece of American history?

To remind you, as we watch the hate-filled rage of today’s modern Democrat (*Socialist*) from leftist actors, professors, fake journalists and elected Democrats such as Waters, Pelosi, Schumer, Cortez, and too many others to count, of their hate-filled legacy. You see, back in 1856, according to the U.S. Senate page, “*Overnight, both men became heroes in their respective regions.*” You read that correctly. Democrats across America during the antebellum years, praised the violent actions of a fellow Democrat against a Republican, an act that almost killed

him and was likely intended to do so. The town of Brooksville in Florida, previously the county seat of Hernando, took its name that year in honor of the violence of Brooks' actions. Again, you read that correctly.

So here we are today facing a newly emboldened Democrat party of Socialists with a well-known but little-discussed history of violence. A tale that not only supported slavery and bigotry but would go on to give the nation some of the most racist laws of all in the form of post-civil war gun control and Jim Crow laws. We would be ever wise to remember when we see Kathy Griffin holding a severed head of a sitting president or Democrat officials calling for mob actions against their Republican colleagues that they do have a history of such violent action against their political rivals. It is no coincidence that the Democrats hide their past, the media assists them, and the calls for civilian disarmament continue, just as they did pre and post civil war.

How bad can it get? I'll leave you with the final sentence from the Senate site regarding the caning of Sen. Charles Sumner;

“The nation, suffering from the breakdown of reasoned discourse that this event symbolized, tumbled onward toward the catastrophe of civil war.”

You be the judge.



Mark Walters

About Mark Walters Mark Walters is the host of two nationally syndicated radio broadcasts, [Armed American Radio](#) and Armed American Radio's Daily Defense with Mark Walters. He is the Second Amendment Foundations 2015 Gun Rights Defender of the Year award recipient and co-author of two books, [Lessons from Armed America](#) with Kathy Jackson (Whitefeather Press) and [Lessons from UnArmed America](#) with Rob Pincus (Whitefeather Press)

<https://www.ammoland.com/2019/02/history-lesson-civil-discourse-1856-vs->

[2019/?utm_source=Ammoland+Subscribers&utm_campaign=694b30a4ff-RSS_EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_6f6fac3eaa-694b30a4ff-20567369#axzz5eO9X4cgx](https://www.ammoland.com/2019/02/history-lesson-civil-discourse-1856-vs-2019/?utm_source=Ammoland+Subscribers&utm_campaign=694b30a4ff-RSS_EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_6f6fac3eaa-694b30a4ff-20567369#axzz5eO9X4cgx)



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

No one questions the evil of slavery or that it needed to be eliminated. However, we would question the validity of making such a major change without having a solid plan to manage it and minimize the need for crisis management. Those who insist the war was over ending slavery certainly can't think that the brilliant lawyer from Illinois began this war without a plan for integrating the black man into society. Therefore, one is led to believe: 1) Lincoln knew from the very beginning of the war that he intended on sending the freedman into exile or; 2) their freedom was a spur of the moment decision that had nothing to do with humanity, but rather was a cold, calculating political maneuver to achieve a desired end – no matter what the cost.

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

Dear Brother,

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

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

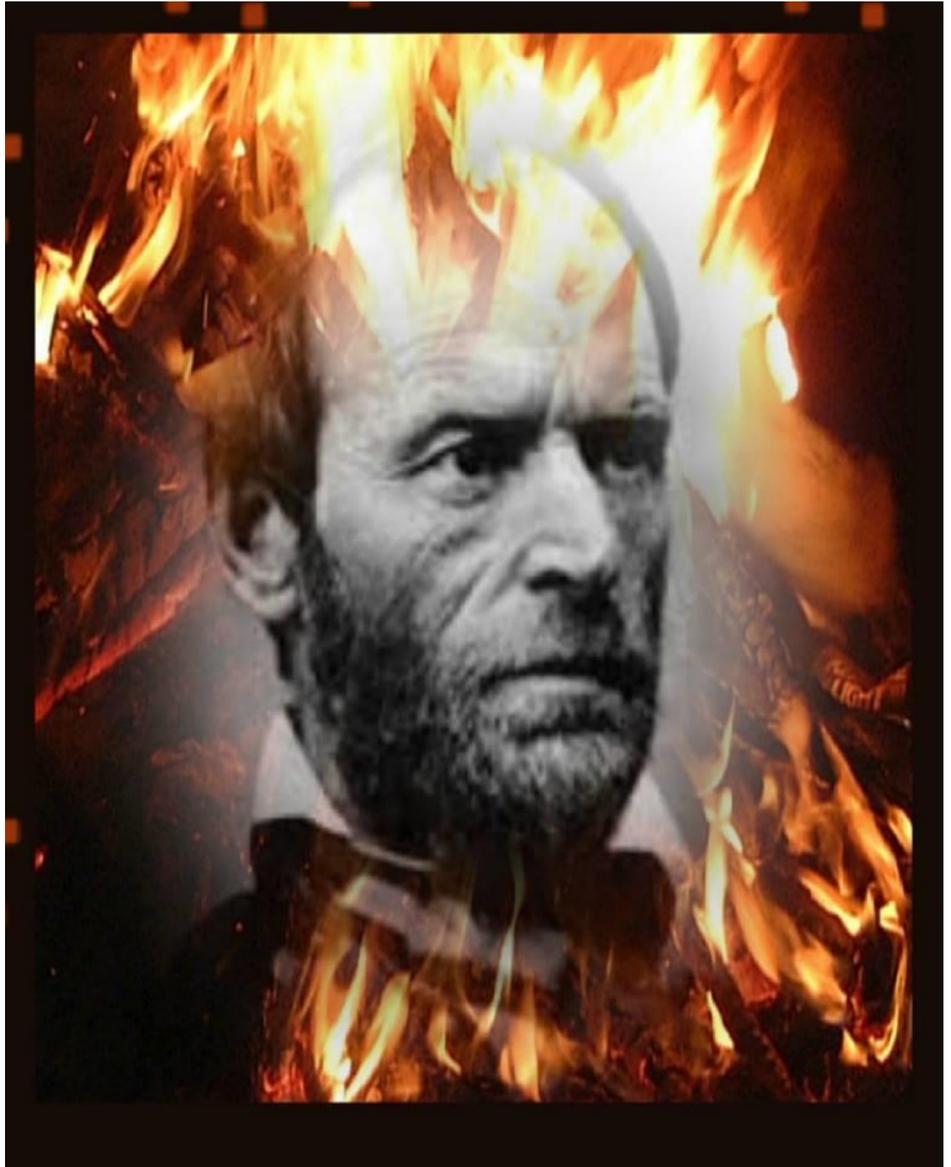
Yeah right... No plan... except to let the South manage through the crisis imposed upon them by an indecisive government and the soon to follow money rubbing Carpetbaggers.

Travis [x<] Defending the Heritage

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

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

Photo used: Sherman



State House Little Rock Ark
3 min Jfy - 1863-64



It Wasn't War. It Was Hell Unleashed

Truths Of History

The truth is it was not war. It was hell unleashed on Southern civilians, non combatants. Citizens who were defenseless women, innocent children and unarmed old men. This is pitiful and sickening in the extreme and y'all need to read it:

“It is with the greatest reluctance that I write this sketch of my mother’s experience... If those who have urged me so much and so often to write, knew what I have suffered in putting those sad particulars on paper, they would have said, “let them alone.” Those who have undertaken to gather reminiscences of this kind have a hard task on their hands as one thousandth part of what the women of the South suffered during the war can never be told. It is a duty, however, that the authors of these reminiscences should be aided in every possible way, so that valuable materials of history may not be lost. This is why I send my crude statements, though it is breaking my heart to do so.

Our home was in a little town on the Arkansas river, called Pittsburg, about nine miles from Clarksville. The Federal officer in command of Clarksville at the time was Col. Waugh. One Federal officer called and said to me :

“If my wife or mother had been treated as yours, I would live only to kill Federals and when I came to die, I would regret that I could not live longer to kill more.”

The following are the main particulars : On the night of the 20th of February, 1864, five or six Federal soldiers came and demanded money of mother, saying, “I know you have it, every one knows that your husband has plenty of money.” When she refused to give them money, they stripped the right foot and leg and thrust it into a bed of red hot coals lying in a large open fireplace. When they took it out they asked her if she would tell them where the money was, and when she said no, they put it back and told her they would burn her to death if she did not tell. The flesh was cooked until it fell off from the knee to the toe. They then brought in my widowed aunt, Mrs. John W. Willis, who was living with my mother. They had been keeping her outside on the lawn, and had previously told her that my mother had sent her word to tell them where the money was, as they were burning her to death. She said she did not believe them and refused. They then took my mother from the fire and put my aunt in, and burned her in the same way, but not quite so severely. At last when they found they were of the material from which heroines are made and Spartan mothers reared, they released them and going to the servants quarters, they locked them in and told them if they came out before sun up, their heads would be shot off. My poor mother in some way found the linseed oil and together she and my aunt dressed their burns.

When mother and aunt learned that the house was on fire, they in some mysterious way with those terribly burned limbs, crawled to the wood pile, where they lay and watched the destruction of a fine old Southern home (the home where brother John and I were reared). When the building was falling into ashes some Federal officers came with ambulances to fill them with furnishings from this house. When they saw the sad plight of my loved ones, they were compelled to take them to Clarksville, where they could receive medical attention.

A week after this terrible affair Capt. Abbot, commanding a U. S. transport, (but a Southern sympathizer), came down from Clarksville and sent me word, saying, that he had not the courage to bring the message in person. Capt. Abbot held the transport until I could get ready to return with him. I left my four fatherless children, (baby being quite ill), with my dear friend, Mrs. Adams, widow of ex-Governor Adams was afterwards with me in Little Rock, having been turned out of her home by Federal officers. It took the transport three days to reach Spadra Bluff, the nearest point by river to Clarksville. I was told here that mother was dying and that her limb had been amputated, all of which was almost unbearable for me, and the suffering so changed me that some of my loved ones did not recognize me. I must pass over the meeting with my mother ; I can not even at this late day write of it. I staid until my mother could be moved to Spadra Bluff by ambulance, and by transport to my home in Little Rock. The news soon spread that we had arrived. The first to reach the boat was our old friend, Dr. E. L. Dodge. He dropped on his knees beside mother’s bed and wept aloud. Mother did not die just at this time, but lingered two years. Poor, dear mother, how she suffered!

“I forgive them for the pain and poverty they have caused me,” were her words. They destroyed what they could not carry away, shooting large numbers of cattle, hogs, etc. Maj. Newsome (a Federal), told me at Spadra, that when mother’s house was on fire, he counted fourteen others burning at the same time, and he knew that orders for the fires had been sent out from headquarters.”

CONFEDERATE WOMEN OF ARKANSAS, 1861-1865
Compiled and published by Arkansas UCV 1907

<https://dixieoutfitters.com/2017/10/29/it-wasnt-war-it-was-hell-unleashed/>

JANIS PATTERSON ... Committing Crime With Style!

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

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

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

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

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

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

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

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

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

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

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

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

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

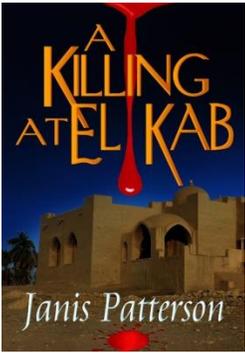


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

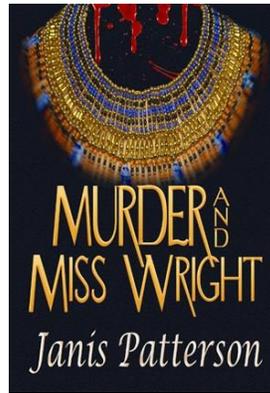
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



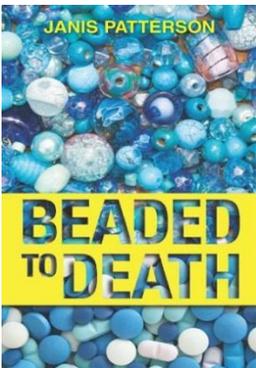
Janis Patterson – Mysteries



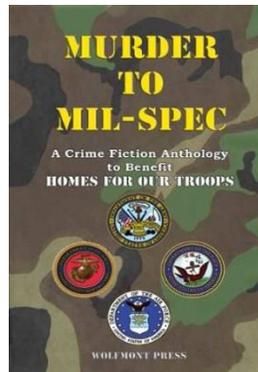
A Killing at El Kab



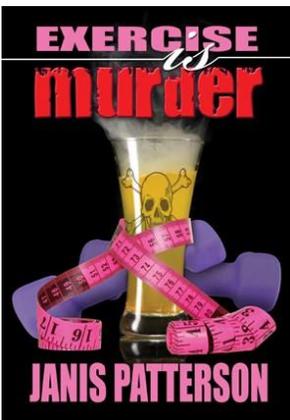
Murder and Miss Wright



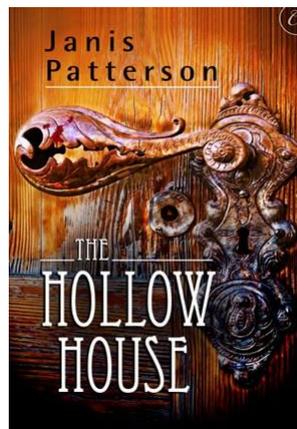
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

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

Legend: Could the Celts Have Explored Appalachia Long Before Columbus?

By **AppalachianMagazine** -
December 21, 2018



Photo: Reconstructed shape of a Celtic farmstead. courtesy of Marek Novotnak

In 1492, Columbus sailed the ocean blue... and before that time, no European had ever so much as even imagined there being a world beyond the ocean, let alone stepped foot on the continent of North America. That's what we were all taught as young and dreamy-eyed school children each October, but we've since learned this simply isn't true. We now know that somewhere around 1000AD Leif Erikson, a Norse explorer from Iceland, became the first known European to have set foot on continental North America, establishing a settlement somewhere in Canada named Vinland.

Archeological finds from the 1960s nearly remove all doubt that the Nordic people did in fact create colonies in Canada; however, it seems these colonies were short-lived and knowledge of these places were eventually reduced to nothing more than ancient and mystical tales recounted by grandparents who were only repeating what their forebears had told them.

But what if, around this same time period, more Europeans visited America and traveled even deeper into the continent? Enter the field of "forbidden history": Part sci-fi, part archeology, part conspiracy theory and 100% fascinating.

Granted, some of this evidence is shaky and a far cry from being enough to send someone to the gallows, but as time progresses there is an increasing number of individuals who are seeing evidences in a totally new light and are questioning everything we've ever been taught about the history of North America.

Interestingly, much of the evidence leading some to believe Viking and Celtic peoples went deep into the interior of North America a thousand years ago can be found in the mountains of Appalachia.

There is a modern theory which states that ancient Irish missionaries appeared in the New World roughly a millennium after the earthly life Christ and can trace its unusual roots to a discovery made in the coalfields of Southern West Virginia during the early-1980s.

As the story goes, local residents in the tiny community of Dingess, West Virginia, discovered ancient markings and engravings on large boulders near a strip mines.

The slabs of rock, which were found on property owned by the Marrowbone Development Corporation, immediately became the source of study for scholars from around the world, as the markings were said to resemble ancient Irish letters known as Celtic Ogham.

In October of 1988, representatives from the Irish Embassy, including the nation's secretary of cultural affairs met with archaeologist Robert Pyle to examine the ancient rock carvings, referred to as petroglyphs.

Speaking to members of the media, Pyle was quoted as having said, "They're really unique. They have Christian religious symbols that are identifiable, many of them identifiable were recorded very early... The markings appear to be from around as early as the eighth century to the 12th century A.D."

The veteran archaeologist said that he believed the markings were made by early Irish missionaries who followed major trails through the mountains, stating, "It's really a tremendous discovery."

Pyle is not alone in his belief that the Irish were roaming the hills along the Tug Valley centuries prior to Columbus' voyage.

Dr. Barry Fell, a biologist who has studied numerous archaeological sites and ancient languages, contended that ancient West Virginia Petroglyphs were indeed written in the ancient Irish language known as Ogham.

Translating rock markings found in neighboring Wyoming County, West Virginia, Dr. Fell concluded that the ancient message carved into the rocks read: "At the time of sunrise, a ray grazes the notch on the left side on Christmas Day, the first season of the year, the season of the blessed advent of the savior Lord Christ. Behold he is born of Mary, a woman."

If true, such a revelation would completely rewrite the world's history books and generate a million additional questions: Who came? How long did they stay? Why did they leave? How come this information was lost for so many centuries?

Unsurprisingly, not everyone is convinced that the Appalachian Mountains saw European missionaries 800 years following the crucifixion of Jesus.

In 1989, lawyers Monroe Oppenheimer and Willard Wirtz wrote an article based on opinions of other archaeologists and linguistic experts, disputing the theory that the West Virginia inscription is written in Ogham script. They further accused Fell of deliberate fraud, a charge Fell denied.

Regardless of what the West Virginia Petroglyphs turn out to be, there are still numerous other unanswered puzzle pieces that seem to beg the question, "Could there actually be something to all of this?"

Archeological finds of Brazil have yielded ancient clay storage jars that resemble the exact styles of the Roman Empire, suggesting the two cultures had at least limited contact.

Most notable, however, is tale of a Celtic missionary who spent his life attempting to convert pagan Ireland to Christianity.

Born in County Kerry in 484 A.D., St. Brendan the Navigator is said to have traveled tirelessly to evangelize and establish monasteries following his ordination to the priesthood at age 28.

"The sixth-century monk frequently sailed the high seas to spread the gospel throughout Ireland as well as to Scotland, Wales and Brittany in the north of France... According to a 1,500-year-old Irish tale, however, St. Brendan embarked on one particularly epic journey in the winter of his 93-year-old life. According to the story, St. Barinthus told St. Brendan that he had just returned from a visit to Paradise, a land that lurked far beyond the horizon. For 40 days St. Brendan fasted and prayed atop a mountain on the rugged Dingle Peninsula, a spindly finger of land on the west of Ireland that points directly at North America.." writes Christopher Klein.

While most considered the narrative of St. Brendan to be nothing more than a religious allegory, there has been considerable discussion as to whether the legends are based at least partly on fact.

Tales through the Middle Ages, long before Columbus's voyage, detail the early missionary's travels and even describe his sailing vessel: a currach-like boat of wattle, covered with hides tanned in oak bark and softened with butter. The boat had a mast and a sail, which protected he and a small group of monks as they traveled beyond the ocean's western horizon.

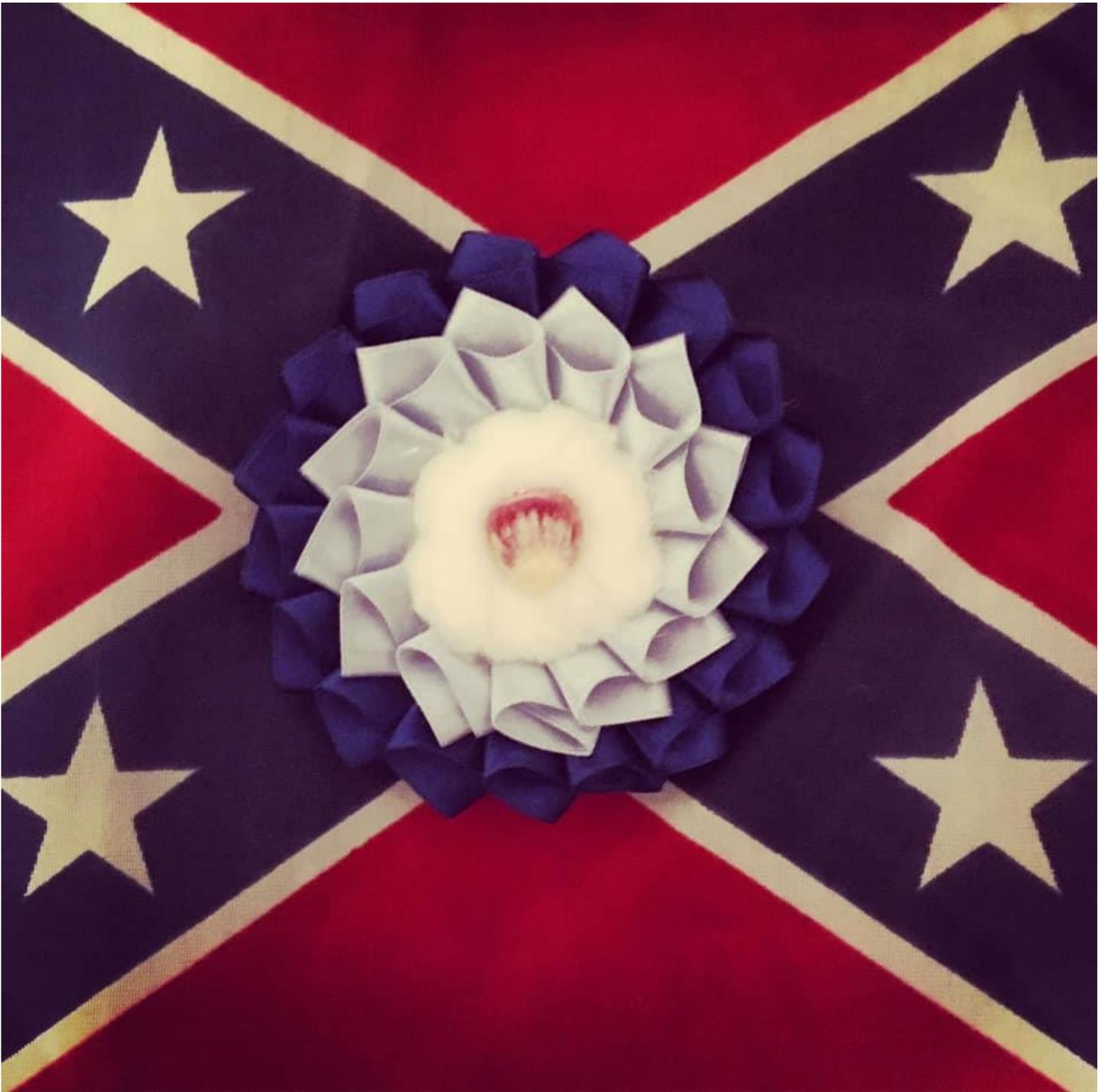
There have been many interpretations of the possible geographical location of Saint Brendan's Island, if the account is even true, but numerous pre-Columbian sea charts included an island somewhere in the far-western Atlantic known simply as St. Brendan's Island.

British historian, explorer and writer Tim Severin demonstrated that it is possible for a leather-clad boat, such as the one described in the tale of St. Brendan, to reach North America.

The story was known widely in Europe throughout the Middle Ages and some historians argue that Christopher Columbus learned from the account that the currents and winds would favor westbound travel by a southerly route from the Canary Islands, and eastbound on the return trip by a more northerly route, and hence followed this itinerary on all of his voyages.

Granted, all of these legends, tall tales and mysteries aren't quite enough to call for the burning of history textbooks, but they certainly cause one to pause and begin wondering, "Could it be that history as we know it may not be entirely accurate?"

<http://appalachianmagazine.com/2018/12/21/legend-could-the-celts-have-explored-appalachia-long-before-columbus/>



Arkansas Secession Cockade:

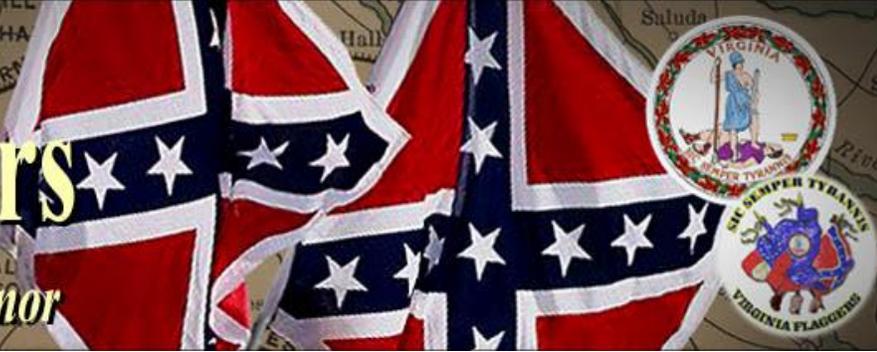
Neat and Appropriate.

We have received, from a young lady in Burrowsville, Searcy County, a tasteful presentation in the shape of a rosette. It is so simple and pretty that we will endeavor to describe it. A grain of corn is fastened, by means of a hole drilled through it, to a floss of cotton, spread so as to form a circle; this is also attached to a light blue circle, and the whole to a deep blue, of the usual size of a rosette. By using a grain of red corn, we have the colors of the Confederacy flag; red, white and blue, while the corn and cotton are emblematical of the Confederacy. The design and execution are both excellent. The present was sent with a patriotic note from the true hearted donor. "In the revolution of '61 as in '76, the women are on the side of truth and liberty and, if need be, will show themselves to be heroines as did their foremothers. God bless them and the Southern Confederacy."

- Arkansas True Democrat, May 9, 1861

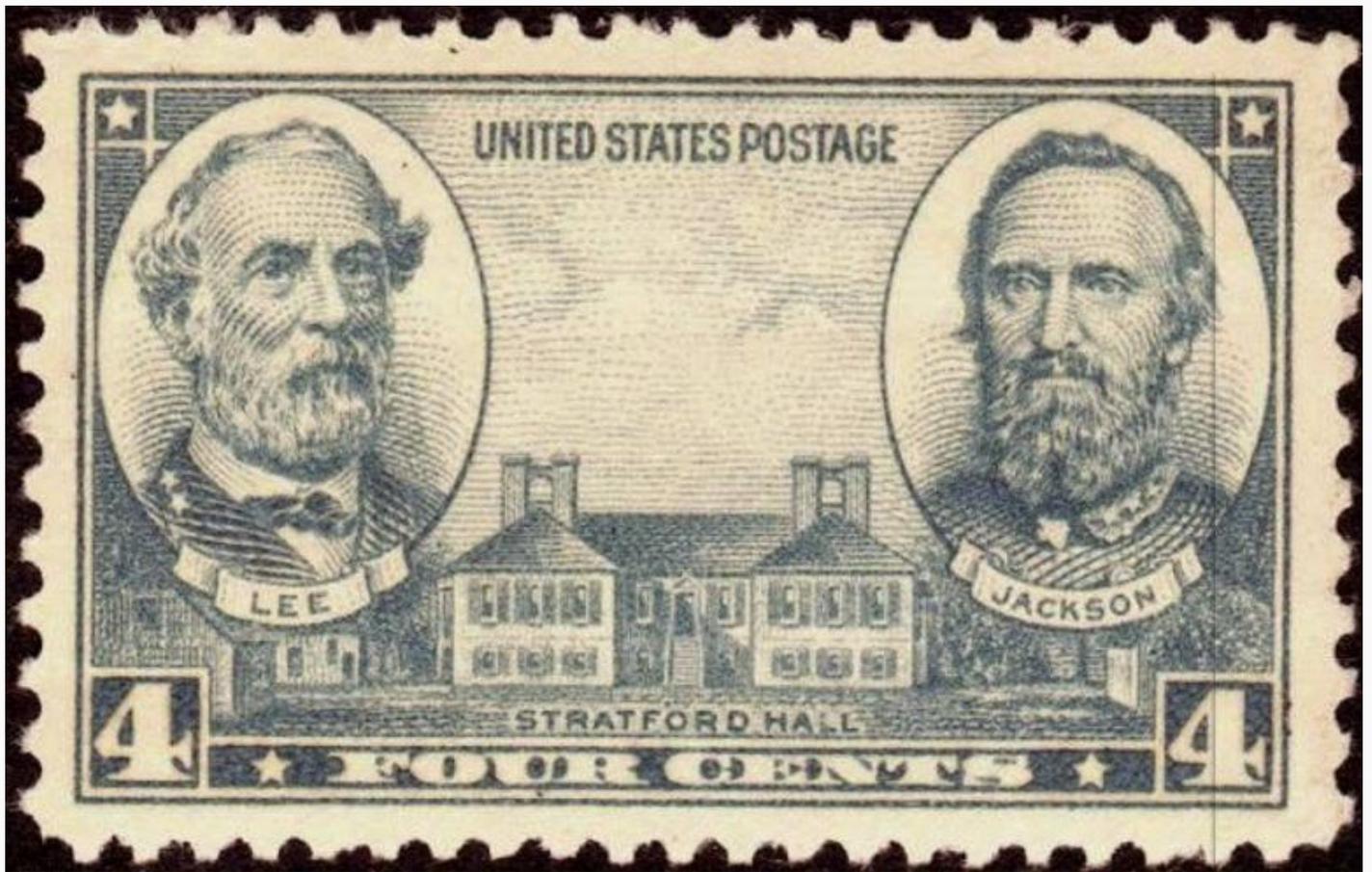
The Virginia Flaggers

Return the Flags ~ Restore the Honor



Thursday, January 17, 2019

Attempts to Eliminate Lee-Jackson Day Fail in Virginia Legislature



BREAKING NEWS OUT OF RICHMOND!

Both bills introduced in the Virginia Legislature designed to eliminate the state Lee-Jackson Day Holiday have DIED in committee!

HB1984 was killed in committee today, 1/17/2019

YEAS--Lindsey, Turpin--2

NAYS--Leftwich, Landes, Adams, L.R., McGuire--4

(NAY vote kills the legislation)

SB1291 was killed in committee Monday, 1/14/2019

YEAS--Locke, Barker, Ebbin, Surovell, McPike--5

NAYS--Ruff, Vogel, Black, Reeves, DeSteph, Suetterlein, Dunnavant--7

(NAY vote kills the legislation)

Many thanks to all who reached out to your legislators concerning this very important issue!

We will continue to monitor the General Assembly for any other bills that may show up, and update you on HB2377, Charlottesville's attempt to remove our monument protection law, as soon as we have more information.

What a great day in the Commonwealth, coming on the eve of Lee-Jackson Day!

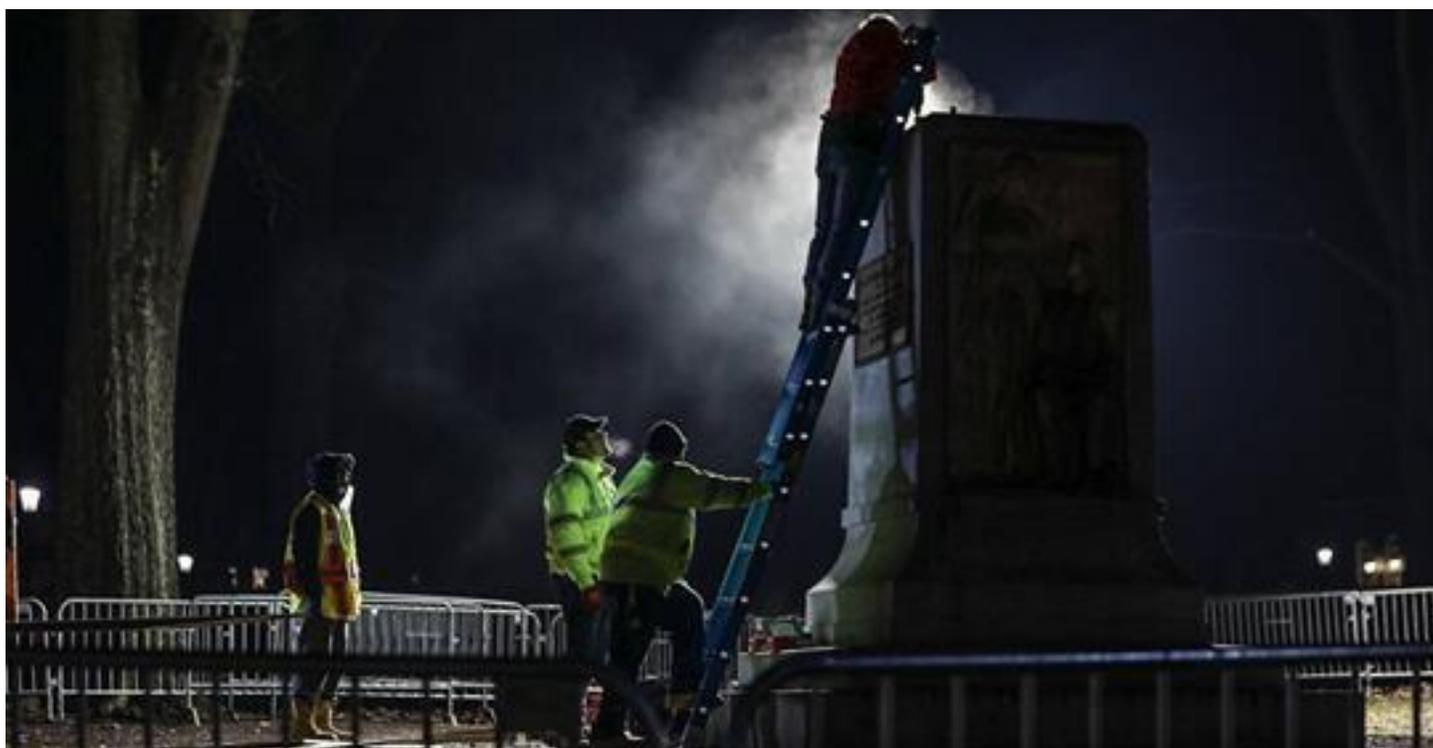
Happy Lee-Jackson Day, y'all!

Posted by [The Va Flagggers](#) at 8:47 AM [No comments:](#)

[Email This](#)[BlogThis!](#)[Share to Twitter](#)[Share to Facebook](#)[Share to Pinterest](#)

Monday, January 14, 2019

Silent Sam Remains Illegally Removed Under Cover of Darkness Hours After UNC Chancellor Resigns



Under the cover of darkness, and just a few hours after UNC Chancellor Carol Folt announced she would step down, and ordered the removal of the remaining pedestal of the Silent Sam memorial, crews arrived on campus to begin the task, despite the fact that doing so is a direct violation of North Carolina State Law.

It took them less than 3 hours to load the base onto a flat bed and haul it away.



Arriving on the scene shortly before the first section was lifted off, Gary Williamson and several of his men from ActBac NC decided they could no longer stand by and watch.

The men approached the crane and when Gary attempted to stop the removal, he was

tackled by law enforcement and detained. He was arrested and charged, and, as of this writing, has been released.



Here is Chancellor Folt's resignation announcement:

<https://www.unc.edu/posts/2019/01/14/folt-resignation-orders-confederate-monument-pedestal-removed/>

The removal of the pedestal was a clear violation of state law.

Earlier today in Virginia, a judge ruled again that Charlottesville city councilors can be held individually liable in a lawsuit over votes to remove the Lee and Jackson monuments. We hope this is the case in Chapel Hill, too, so that Chancellor Folt and all those involved can be sued personally, as well as the University.

The removal of the base was a parting shot designed to win points with the petulant, spoiled, ignorant students and the leftist professors who inspired them. As we have seen time and time again, this capitulation will not appease them, but will serve to embolden others by teaching them if they want something they only need to resort to violence, destruction of property and scream and yell loud and long enough to get exactly what they want, even if it is at the expense of the honor and memory of young men who left the University to march off to die in battle.

This new development, while heartbreaking for those of us who watched it unfold, only means that now instead of having to return Silent Sam to the pedestal, the university will have to return the pedestal AND the statue.

My Corner by Boyd Cathey

Sunday, February 3, 2019

Virginia Governor Northam, Racism, and the Gadarene Swine of 2019

Friends,

You would have thought Virginia Democrat Governor Ralph Northam had been a co-conspirator in the assassination of Martin Luther King—given the reaction to what appeared to be a page in his Virginia Military Institute Yearbook. (He graduated from VMI in 1981, but the media claim the page is from 1984, a time when Northam was studying at the Eastern Virginia Medical School.)

Both the unhinged Left and the “virtue-signaling” Republicans and minions of Establishment “Conservatism, Inc.”—that is, the near entirety of the political establishment—howled and bayed: it was time for Northam to step down because of a “racist” depiction, which he now says he was not in, made some thirty-five years ago when he was a student.

The national media, including most especially Fox News, have run with this story nearly every minute of the day like a hound dog after a scared fox: For the Left and Democrats this is an immense embarrassment, an incredible political fiasco—and Northam must step down, he must go.

For the Establishment conservatives, this is an opportunity to demonstrate their “anti-racist” virtuousness to anyone in sight listening or watching: “Hey, look we conservatives aren’t racists; it’s you Democrats who harbor such folks!”—and Northam must step down, he must go.

Of course, Northam *should* step down, but *not* because of a juvenile prank he may or may not have committed nearly forty years ago. But rather for his despicably callous and incredibly evil support for what, in effect, is infanticide—the murder of infants who have just been born, who are outside the womb: horrid comments that he made earlier last week endorsing a bill introduced into the Virginia legislature that would permit just that.

A few years ago, in a better and more civilized and more moral time, such commentary, such support for what is in fact selective killing of the newly-born would have drawn mighty condemnations from leaders of both political parties and outrage throughout our society. Yet, with scandalous uniformity, the leaders of the Democratic Party, all rather lamely declared that they had not seen or heard of Northam’s comments (e.g. Nancy Pelosi). Nothing must impede, you see, the onward march of the Gadarene Swine who now give form and direction to the once-estimable party of Jefferson and Jackson, of Harry Byrd and Richard Russell, in their headlong plunge into the dark and truly demonic anti-life Abyss.

The major media paid scant, almost no attention to Northam's earlier comments. It had to do that. For millions of nervous Americans abortion is no longer an issue they wish to confront. All the mounting scientific evidence about life, about its real existence from conception, about the constant, if downplayed, examples of utterly horrible killing—the case of Dr. Kermit Gosnell and others like him—are a mere inconvenience. Indeed, for the frenzied militant feminists and their timid follow-along supporters, abortion has become in reality a new sacrament, a kind of badge of honor, a symbol of an immense and furious rebellion against Creation and against Nature, itself. It is the ultimate attempt to free themselves from who they are and how they were created...and, despite their claims to the contrary, it is the ultimate rejection of personhood and any real dignity associated with it.

That was Northam's egregious and irremediable error—he, a sitting governor and a major player in the Democratic hierarchy spoke openly what is now the template of his political party, and which even many mainstream Republicans no longer wish to challenge.

But it took the yearbook depiction—a juvenile unthinking romp nearly four decades ago—to secure notice from the Mainstream Media, and then only due to an investigation by some conservatives out to attack Northam. And it gave the epigones of "Conservatism, Inc." the opportunity to brag loudly about how *THEY* were not racists, how the Democratic Party had a "long history of racism," and to beat their breasts and signal THEIR oh-so-immaculate virtue.

And it also, in the long run, played into the dynamic that rules our contemporary society: that racism along with "toxic"—white—"masculinity" are the major obstacles facing us on that painful road to true "equality." It is a chimerical goal, a false and dangerous "god" that leads to the dissolution and destruction of our culture and civilization. It means the "cleansing" of our society of our heritage, and of most of our traditions; it means the radical education—perversion—of our youth; it means the ultimate conversion of this country into something totally unrecognizable to the Founders and Framers; it means in effect rebellion against God and His order of things.

The establishment conservatives, in their attempt to gain some political points, whether they understand it or not, have eagerly bought into this template. They, too, condemn "racism," racism of *any form*, racism from forty years ago, "racism" of, let's see, not just those Confederate soldiers (who are condemned by prominent "movement conservatives" like *National Review's* Rich Lowry), but also eventually, the racism of the very Founding, itself. For was not this nation, following the narrative, founded by "racists" and founded on a "racist" Constitution? Indeed, isn't our very civilization racist and unequal by definition? And if that be the case, then the revolutionary post-Marxist ideology of the Workers' World Party in a way makes sense: *everything* must be overturned and obliterated, and a veritable new order established—a new dystopian order that will make Orwell's *Nineteen Eighty-Four* seem like a libertarian paradise in comparison.

The Fox punditocracy now runs like hounds after the Northam fox for his racism, but Governor Northam's youthful antics in 1984 are not the real issue here, rather it his support for infanticide where the battle lines should and must be drawn. The feeble attempts by Republicans and establishment conservatives to prove to the farther Left and mainstream just how "virtuous" and free of racism *they* are only enable the extremist Left, the race hustlers, and demonic feminists, and their template and their lunacy and mad ideology.

And that leads to a fate far worse than that of the Gadarene Swine.

<https://boydcathereviewofbooks.blogspot.com/2019/02/february-3-2019-my-corner-by-boyd.html>



Launched in January of 2018, **The Dixie Heritage Hour** is Dr. Ed's weekly podcast. The weekly podcasts are usually pre-recorded and are broadcast nationally on [TBR Radio](#), and globally on You-Tube.

Each week Dr. Ed interviews someone interesting. The list of guests have included a US Congressman, a gubernatorial candidate, a world-renowned journalist, the owner of an award-winning Confederate-themed restaurant, a few college professors, the authors of some great books, a former NFL superstar, and even a few celebrities. You will want to tune in each week.

WATCH THE RADIO SHOW

While thousands listen to the show on [TBR Radio](#), over ten-times as many are downloading it on the internet. This means that the great majority of our "listeners" also have the ability to be VIEWERS. So Dixie Heritage is pioneering a radio show that you can also watch.

Whenever possible, Dr. Ed records interviews with both he and his guest seated before a webcam using either FaceTime or Skype. This allows those who download the podcast online, and those who catch it on YouTube, to watch the radio show as opposed to just listening to it.

Watch a recent week's podcast:



CLICK [HERE](#) TO
LISTEN



AN OPEN LETTER

From HIK Edgerton

January 20, 2019

An Open Letter & Open Report / Zebulon Vance / N.C. Governor Roy Cooper / Brooksville Raid / Oxford, Florida

Dear Ms. Lunelle,

I intend to answer the gentleman Ted's question about North Carolina Governor Roy Cooper's bid to remove the Cenotaph of War Between The States Governor and Confederate Colonel, the Honorable Zebulon Baird Vance from the Capitol Square in Raleigh and from Statuary Hall in the Nation's Capitol and from Pack Square in downtown Asheville. And specifically what I thought would be the reaction of the Jewish community to this charge.

I would tell him that I could not speak for the Jewish community. However, I would tell him that I hoped it would be a monumental rebuttal because I don't believe that there has been in the annals of written history any man not of the Jewish people that has spoke so favorably of them than Zeb Vance (see *The Scattered Nations* By Zebulon Vance).

And, I believe with certainty that all the Confederate Jewish soldiers buried in Hollywood Cemetery in Richmond, Virginia would be highly troubled about not only the proposed carnage to Governor Vance's Cenotaph, but that done to President Davis, General Robert E. Lee, General Nathan Bedford Forrest, and not to forget General Beauregard, General Kirby Smith , and all the Cenotaphs to their fallen memorialized fallen comrades to include the Colors of the Southern Cross .

And, not to put the response to this sacrilege off on the Jewish people alone. Every man, woman and child of the South should be up in arms about the social and cultural genocide now taking place not only in the South, but spreading quickly across the whole of America by a faction hell bent on destroying what's left of the Republic after Lincoln's debacle, and those who have followed in his footsteps. (see the Democrat Party of the 21st century).

It was a great honor bestowed upon me by the Augusta Jane Evans Chapter of the United Daughters of the Confederacy in allowing me to speak to the many school children who would visit the school day events at the at the Brooksville Raid re-

enactment on Friday December 18, 2019 in Brooksville, Florida as a part of their contribution to the upcoming Black History Month exercises.



***With Students, Teachers & Chaperons - Friday Jan. 18, 2019 -
Brooksville Raid School Days - Brooksville Florida***

On January 19, 2019 , alongside the Honorable Attorney and Commander David McCallister, I would journey to Oxford, Florida to deliver the Keynote speech honoring the birthday of the Honorable General Robert E. Lee. Sons of Confederate Veterans Brigade Commander Jerry Peacock would give a rousing presentation on the life of General Lee as well that garnered a rousing ovation from all present.

Mr. McCallister would briefly take center stage and report on the judicial and political efforts of the Save Southern Heritage Florida organization now being played out at the State Capitol to garner support for House Bill 97 and Senate Bill 288 in the Florida Legislature to protect all Veteran monuments in the State that the Governor De santis proclaims to be a Veterans State, and that has no equal in its love for Veterans.

God bless you !

Your brother,

HK

Help Fund My fight....



January 15, 2019 Conversations in the Streets

Dear Ms. Lunelle,

On Friday morning, January 11, 2019, as I stood unfurling the Southern Cross, a car would pull alongside me, and in unison its occupants, four pretty young girls would shout: "we love you Mr. HK" !

The lone black girl would say to me... Mr. HK we saw you on social media in Ms. Parton's Parade in Tennessee, and a man commented that you were nothing but an Uncle Tom, and a Coon. We didn't like that. "Real" came the comment from the other girls as they fist pumped each other. But, Mr. HK, there were more good comments about you than bad.

I would tell these young ladies that one should look at this person in the light of who they truly are. Do they hate white people or me for making a stand alongside my Southern white family as did Holt Collier, Dr. Alexander Darnes, Napoleon Nelson, Rev. Mack Lee, Polk Arnold, Levi Carnine, Minerva Morgan and a host of other Africans as they too did when our homeland and our people came under attack by those who hated the South.

And, I went on to say, as far as being a Coon; it is one of the cleanest animals on earth; it cleans its food before it eats it, and when backed into a corner; it is one of the fiercest animals on earth.

Uncle Tom is an expressed term by haters of white people towards any black that shows affinity towards whites. I accept what this person spits out of their mouth as purported to be a slight as his ignorance of the true meaning .

The girls exited the car, and gave me a group hug. "You rock " Mr. HK was the last words I heard as they drove away. And, not to forget the Rebel Yell and the blaring of car horns from those who watched this scene unfold.

Before I could take another step towards the Hendersonville County Courthouse which was my planned destination, an elderly gentleman who introduced himself as Ted, asked me what I thought the Jewish people of this region and State thought of North Carolina Governor wanting to move the statue of "Civil War Governor and Confederate Colonel Zebulon Vance from the Capitol Square in Raleigh, and from the Square in downtown Asheville, as well as the one to him in Statuary Hall in the Nations Capitol ? I read how hard you fought to keep General Kirby Smith from Florida in Statuary Hall ; will you fight as hard for Zeb ?"

Time does not permit me to report my response to this gentleman's inquiry of me as I am preparing for the Keynote speech of the celebration of the lives of the Honorable General Robert E. Lee in Oxford, Florida. However, I shall in my next report. God bless you !

Your brother,

HK

- *Chairman of the Board of Advisors Emeritus of the Southern Legal Resource Center*
- *Honorary Life Member of the Judah P. Benjamin Camp 2210 Sons of Confederate Veterans*
- *Honorary Life Member of the Zeb Vance Camp 19*
- *Honorary Life Member of the North Carolina, Tennessee, and Georgia Order of the Confederate Rose*
- *President of Southern Heritage 411*

Dixie Heritage Newsletter

THE SAM DAVIS YOUTH CAMP VIDEO:



It was my privilege to speak for a week to the campers at the 2006 Sam Davis Youth Camp.

This year, there will be TWO Sam Davis camps in 2019:

- CLIFTON, Texas on July 14-19, 2019
- MULLINS, South Carolina on June 23-28, 2019

Sam Davis Christian Youth Camps

website: <http://samdavischristian.org>

For over 100 years the Virginia State Senate has had a little tradition, where they honor Stonewall Jackson and Robert E. Lee at the close of a Senate session sometime near the birthdays of two men. For years, on or around the birthdays of these two great Confederates, a member of the Virginia Senate would announce, "I would like to adjourn in honor of General Lee or Stonewall Jackson." The Senate would agree, someone would take the podium to speak a couple of words and then everyone would break. All of this has gone off without a hitch for decades, even after the first blacks got elected to the Virginia Senate; even after the state adopted the ridiculous Lee-Jackson-King Holiday from 1984 to 2000; even after Virginia elected its first black governor Doug Wilder from 1990-1994. Even last year with a black Lt. Governor, Justin Fairfax, presiding over the Senate.

Last year the Lt. Governor quietly left the podium whenever state senators have attempted to honor Jackson or Lee at the end of the session. Another Senator would simply assume the gavel and ceremony would continue.

But this year, on Stonewall Jackson's birthday, Fairfax knowing that a random senator would try honor Jackson at the end of the session, brought two men, Dr. Warren Christian the great great grandson of Stonewall Jackson, and the "Reverend" (translated - effemine and suspected child molester) Robert W. Lee IV the great, great nephew of Robert E. Lee to the Senate building. The reason, they would speak to "honor" their ancestors by demanding that the State stop "honoring" their ancestors.

"As a Robert Lee, I want to be a different footnote in history," the Rev. Lee said, "And I want to stand with Justin Fairfax ... and say that honoring the racist white supremacist past that we hold with statues, with mentions ... on the floor of the commonwealth's legislature is a no-go for me, and a no-go for so many people of goodwill in the South."

The result was that no one said anything. No one attempted to honor Lee or Jackson on their birthday.

STATES PUSHING TO ELIMINATE CONFEDERATE HOLIDAYS

State Rep. John Rogers, a Birmingham Democrat, said he plans to introduce legislation to move Lee's holiday to Confederate Memorial Day, which is held in April.

Rogers said his legislation would still honor Lee but on a different day. Previous attempts to either eliminate or consolidate Confederate holidays in Alabama have been shot down.

In Mississippi, Democrats also filed legislation looking to end the official state holidays honoring Lee and Confederate Memorial Day. Last week, the Mississippi Department of Revenue received backlash on Twitter for posting a tweet announcing that the office would be closed Monday "in honor of General Robert E. Lee's birthday and Martin Luther King Jr. Day." The tweet was later deleted.

And Texas Governor Greg Abbott is being called upon to end "Confederate Heroes Day" in Texas. Confederate Heroes Day is a State holiday that some years can also fall on MLK day.

WISCONSIN SCHOOL BOARD PUNTS

The Tomah School Board will decide next month whether to join the rest of the Mississippi Valley Conference in banning displays of the Confederate Flag.

The board spent nearly an hour of its regular monthly meeting on Monday discussing the issue before voting to defer action until a special meeting Feb. 4.

ARKANSAS STUDENTS STAND STRONG

Students at Fayetteville High School have been suspended for wearing - and refusing to remove - Confederate flag-themed shirts and face paintings in support of a pro-flag movement called #HistoryNotHate.

Several students showed up to school in Flag apparel and were told by administration to remove it. Those that did not comply received an out-of-school suspension, according to NBC affiliate KARK. Now the teens say they are upset with the way school officials are handling the situation, and they defend their right to dress in Confederate gear.

"None of us are racist. None of us are doing it for hate," said student Jagger Starnes to KARK. "It's Southern pride, and we're not gonna take it off for anyone. This is our flag. It's Arkansas. This is the South."

School officials claim they aren't taking a political stance and are not trying to impede on anyone's rights but one teen says that the confrontation between students and authorities got heated. Morrigan White told local news station KNWA he painted

the Confederate Flag all over his peers' hands and faces, "wherever they wanted it" and that during their lunch period they were approached by police, the principal, the vice principal as well as school deans who told them to change clothes and wash the body art "or else." When the students refused, "I told him I wasn't going to take it off," he said to KNWA. "So then I went to the office had a discussion and then the head principal ended up calling me racist."

The students say that despite the discipline they received, they stand by their convictions and won't back down from wearing the Confederate Flag. "They're both going to keep wearing their jackets," White said of Starnes and another fellow student. "And if I have makeup I'm going to put hashtag history not hate on my hands. I'll still keep putting the flag on my face."

OUR READERS HONORING THEIR ANCESTORS

In Rosa, Alabama Pastor John Killian led a commemoration on Robert E. Lee Day.

"No compromise. We want General Lee honored by our state because he represents that which is best about Southern culture," Pastor Killian told reporters for local TV's WAFF48 who were covering the event.

The Pastor said he hopes the tradition would continue with the young people to remember the legacy of General Lee for generations to come.

ANOTHER STUPID APOLOGY

The Library of Congress issued an apology for its Monday tweet that celebrated the birthday of Confederate general Stonewall Jackson.

The tweet was posted Monday as part of the library's "Today in History" series. The tweet, noting that Confederate General Thomas "Stonewall" Jackson was born on Jan. 21, 1824.

The library said the Jackson tweet was "pre-programmed" and offered its apology for releasing it on "Martin Luther King Day," which also fell on January 21st this year:

"We published a post earlier today that was pre-programmed from our Today in History site about Stonewall Jackson because Jan. 21 was his date of birth. We sincerely regret publishing this tweet on the day that we celebrate the legacy of Martin Luther King, Jr.,"

the apology tweet said.

KENTUCKY MONUMENT REMOVAL STALLS

Louisville Mayor Greg Fischer's push to remove the statue honoring John B. Castleman, who was a Confederate soldier during the WBTS and later a U.S. general from a prominent spot in Kentucky's largest city has stalled after a local preservation district committee vote ended in a 3-3 tie Wednesday.

The City has the option to appeal the decision to the Landmarks Commission. In a statement, Fischer spokeswoman Jean Porter said officials will evaluate what to do over the next few days.

CITY OF WINSTON-SALEM UDC ULTIMATUM

As we've reported, the City of Winston-Salem had given the UDC an ultimatum to remove its Confederate Monument by January 31st or the City would remove the monument itself. Believing that the UDC could not remove the statue without violating the State's monument protection act the UDC had requested a 60-Day delay in order to seek a determination in the courts.

As recently as Monday, Winston-Salem Mayor Allen Joines had suggested a short delay for the UDC might be possible. Then City Attorney Angela Carmon released a letter sent Wednesday to an attorney representing the United Daughters of the Confederacy stating that waiting for the courts was not acceptable to the City. At the same time Assistant City Manager Damon Dequenne, citing acts of vandalism and the need for police presence at the statue, declared the Confederate monument a public nuisance Wednesday morning in accordance with a state law giving the city the authority to remove

anything determined to "be dangerous or prejudicial to the public health or public safety."

UDC representatives did not respond to a request for comment Wednesday. But the City told them that if the statue had not been removed by Thursday that the City itself could remove it as early as Friday morning. The Mayor's office made a substantial effort to find a company willing to immediately remove the monument. While we doubt the statue will be removed Friday morning, it is possible that the statue could come down as or right after this issue is released. In any event, since no State officials seem willing to step in and enforce State laws, the monuments days appear to be numbered.

NORTH CAROLINA PROPOSES REMOVAL BILL

Politicians in North Carolina filed a bill Wednesday that would give Winston-Salem and other local governments the power to move or remove any monuments. This new bill would do away with the 2015 state law that protects monuments.

Georgia politicians are also trying to pass a similar law.

SUSAN LEE OF VIRGINIA FLAGGERS REPORTS

Wednesday the bill to allow destruction of War Memorials in Virginia was KILLED in the house Sub Committee and will not be proceeding to the floor for a vote.

This was a huge victory, but we must remain vigilant. Those who hate us and our heritage will not quit and we can not let up for one minute. This vote, like every other, was almost directly down party lines. Two democrats broke ranks to protect our war memorials. There is a real and present danger that we could lose the Republican majority in the House of Delegates this November, which would mean that this bill would sail through next session. WE MUST BECOME POLITICALLY ACTIVE to prevent this.

Stay tuned for ways you can join the fight to save the Commonwealth, and in turn, our monuments and memorials.

Victory in battle is ours today, but the war rages. All glory to God. All honor to our Confederate ancestors.

TEXAS CHANGING CURRICULUM

The Texas State Board of Education has ordered a revision of its curriculum to take effect for the 2019-20 school year.

The current curriculum states three causes for the WBTS: sectionalism, states' rights and slavery. The new curriculum will teach that the entire cause of the war was slavery.

GOOD RIDDANCE

In Orangeburg, South Carolina Tommy Daras says he's selling his Edisto River Creamery in Orangeburg because he's been unable to remove the Confederate Flag flown by the Sons of Confederate Veterans on a tiny piece of property in front of his business.

The Sons of Confederate Veterans were given a 130-square-foot piece of land by Maurice Bessemer, for the display of the Flag and a Confederate monument.

Daras first tried to remove the Flag himself, but the SCV informed him that it would have him arrested for

trespassing. Daras then argued to Orangeburg officials that the Flag violated zoning ordinances because it was a historical display on property set aside for commercial use. But the city ruled the Flags were a form of free speech protected under the U.S. Constitution.

Now Daras has decided that he will not operate a business in sight of the Flag. Given the fact that nine out of every 10 customers left negative reviews on travel and restaurant critic websites I'm gonna guess that people all over the Southland are happy to see the Edisto River Creamery close its doors.

FROM UK NEWSPAPER

A country and western music fan was forced to take down a Confederate Flag flying over his house following allegations of racism.

John Bryant flew the controversial Flag over his semi-detached home in Cheltenham, Gloucestershire.

The 71-year-old said he put it up only because he enjoyed country and western music, and that he knew nothing about its controversial nature.

'We're a member of the country and western club at Notgrove in the Cotswolds.

"They use all sorts of flags, this kind and others, up there for table cloths.

"I said to one of the members that I would like a flag. He got me one and I put it up."

He insisted he was not aware that some people regarded the flag as racist and he said he was sorry if he had offended anyone.

One of Mr Bryant's neighbours, who asked not to be named, said: "Maybe he should stick to flying a flag of Dolly Parton instead."

Texas Plaque issue

As we predicted, Texas Governor Greg Abbott pushed the six-member State Preservation Board that oversees the Texas Capitol grounds to remove the Confederate plaque from inside the Texas Capitol building.

It was within the Governor's power to keep the plaque in place!

Texas House speaker Dennis Bonnen and Lt. Gov. Dan Patrick, both Republicans, serve as co-vice chairs on the preservation board under Abbott and signed on with the Governor in this removal order.

VIRGINIA SCHOOL TO CHANGE NAME

The Arlington County School Board voted 5-0 to change the name of Washington-Lee High School to Washington-Liberty High School.

NORTH CAROLINA COMMITTEE PROPOSAL

The Durham City-County Committee on Confederate Monuments and Memorials has recommended that the base of Durham's existing Confederate veterans memorial be repurposed into a new memorial housing statues honoring Union veterans and enslaved people.

The Committee is comprised of 12 members representing "a diversity of ages, races and backgrounds." The Committee met for "over 8 months" before coming to this absolutely absurd proposal.

CONGRESSMAN UNDER ATTACK

Last week, in an interview with The New York Times, Iowa Congressman Steve King asked a reporter:

"White nationalist, white supremacist, Western civilization - how did that language become offensive?" Later in the interview, referring to Western Civilization and American history, he would ask the reporter: "Why did I sit in classes teaching me about the merits of our history and our civilization?"

For asking these two very "academic" questions of a newspaper reporter, the mainstream media launched an all out attack against him over the weekend, attributing to him hundreds, maybe even thousands, of things that he has never said.

In response, the GOP leadership held an "emergency" meeting Monday night where House Minority Leader Kevin McCarthy said King would not be on any committees in the 116th Congress. Additionally, Mitt Romney is leading a conga line of Republican and Democrats in both houses of Congress demanding that Congressman King resign.

And for what? For simply asking an academic question - that is for what! Because in today's political climate, open and honest discussion is simply not allowed!

Rather than replay the media smear campaign we will simply fast-forward to Congressman King's response:

"Today, the New York Times is suggesting that I am an advocate for white nationalism and white supremacy. I want to make one thing abundantly clear; I reject those labels and the evil ideology that they define. Further, I condemn anyone that supports this evil and bigoted ideology which saw in its ultimate expression the systematic murder of 6 million innocent Jewish lives.

It's true that like the Founding Fathers I am an advocate for Western Civilization's values, and that I profoundly believe that America is the greatest tangible expression of these ideals the World has ever seen. Under any fair political definition, I am simply a Nationalist. America's values are expressed in our founding documents, they are attainable by everyone and we take pride that people of all races, religions, and creeds from around the globe aspire to achieve them. I am dedicated to keeping America this way.

This conviction does not make me a white nationalist or a white supremacist. Once again, I reject those labels and the ideology that they define. As I told the New York Times, 'it's not about race; it's never been about race.' One of my most strongly held beliefs is that we are all created in God's image and that human life is sacred in all its forms."



Steve King ✓
@SteveKingIA



My statement on the New York Times article.

♥ 5,914 2:01 PM - Jan 10, 2019

FOLT FIRED!

UNC-Chapel Hill Chancellor Carol Folt ordered the base of the statue, Silent Sam, removed from the campus under the darkness of night. She did this to "make the statue harder to restore."

On Tuesday morning, Governor Roy Cooper and Attorney General Josh Stein, both Democrats, praised Folt's move.

By Tuesday lunchtime, the state university system's governing board fired Chancellor Folt and have told her to be out of her office and off of the campus by the end of the month.

The fate of the statue is still undetermined.

MARXIST JUDGE STRIKES ALABAMA HERITAGE ACT

On Monday, the last day of his term, Jefferson County Circuit Judge Michael Graffeo voided the 2017 state law preventing the removal or alteration of historic memorials, saying it infringed citizens' free-speech rights and effectively enshrined a pro-Confederacy message in the State.

Judge Graffeo said the act violated the Fourteenth Amendment, which prevents states from restricting the rights of citizens, because the law issued a fine of at least \$25,000 for any attempted removal and alteration of historical monuments.

The ruling blocks the State from enforcing the law, though state officials could appeal. The Alabama Office of the Attorney General did not respond to our request for comment. But the Attorney General's Office did issue a statement to local media outlets on Tuesday to say that they plan to fight Judge Graffeo's ban.

STATE PULLS CONFEDERATE MERCHANDISE FROM GIFTSHOPS

SCV Officers from North Carolina are reporting that Confederate-themed and Battle Flag merchandise is unavailable at the gift shops of several state-maintained historical sites.

A written statement from the Department of Natural and Cultural Resources with regard to the Confederate merchandise indicated it was "not selling or providing any materials that are not consistent with the department's vision, resources and programs."



FROM THE EDITOR

Dr. Ed is a pastor, author, public speaker, radio personality, lobbyist, re-enactor, and the Director of Dixie Heritage.

A lot has happened this past week, from the senseless police state raid on Roger Stone's home to the legalization of Infanticide that ordinarily I would comment upon. To be honest, I'm just overwhelmed by it all. And truth be told, other news outlets are running 24/7 on these subjects.

So I am going to type out the long overdue explanation of exactly what we will be doing on our upcoming trip to Cuba.

First of all, let me say that all of our travel expenses are paid. So any monies given will not be sending me to Cuba. They will help me to give much needed resources to Cuban pastors and their families.

Basically the Southern Baptist Convention and other missions agencies are actively lying about Cuba because doing so enables them to raise large sums of money and not really have to do much of anything with it.

For example, you probably believe that church planting or establishing new churches in Cuba is illegal. Nothing could be further from the truth. We are working with 11 pastors who have started churches as a result of our last trip to the island.

The only thing prevented by Cuban law the law is building a new church building. But starting a new church in an existing building or in a home is perfectly legal in Cuba and even encouraged as the Cuban government is starting to see Christianity as a positive influence on its people and culture.

So while the mainstream missions organizations are raising millions and spending thousands on the island, sending the people from their churches who want to go on missions on grossly overpriced trips to renovate some old building - well, we are travelling there at a fraction of what is charged for such trips (we book our own travel) and working with a growing number of pastors who are out in their communities planting churches. Most of these churches meet in homes. They can squeeze 60, 80, sometimes 150 people into a single home. When they can't squeeze any more into the home they go and plant another house church. Its simple really, so why can't our conventions and missions agencies figure it out and do likewise?

When I am in Cuba I hold a conference which will be attended by dozens of Cuban pastors and the men they will ordain to plant more house churches. My job, to encourage them. We also provide them with electronics like iPads so that they can complete their seminary education online. We have opened an extension of our Bible college in Havana and have provided the curriculum. The pastors all have internet and complete their education with the tools we provide.

During the conference we will have a couple sessions on the Confederate history of Cuba. Many Cubans are interested and attend these sessions even if they do not have Confederate ancestry because they can relate to our ancestors. Also, we help the Cubans trace their ancestry. Some of them, we've helped discover, are descended from the Confederates who migrated to the island after the WBTS.

Brazil, Belize, Mexico, and other countries where Confederates migrated after the war have thriving Confederado communities even today and much is available to help them study and promote that heritage. We are trying to do the same in Cuba when we are there on church planting trips.

And I will also conduct a couple baseball clinics for Cuban children. The kids come because they want to learn from the "Americano" baseball coach. The pastors of the house churches in their neighborhood help me and will also coach the kids in the youth sports program we'll establish in the wake of the clinic. We've seen dozens of families become active in the churches as a result of previous clinics.

So if you give toward our upcoming March trip what will you be purchasing?

1- Laptops, iPads, or smartphones for pastors enrolled in the online seminary.

2- DIAPERS and lots of them because we have discovered that with an average salary of \$22 month Cuban families cannot afford diapers. On our last trip we tried to do so many things for the Cuban women and all they

wanted was diapers. I was paying more than twice for them in Havana as I would at a Dollar General or a Walmart and they were of inferior quality. So we're gonna bring lots of diapers.

If you would like to help us help the Cuban pastors and their people spread the gospel and discover their Confederate ancestry please give a gift:

[CLICK HERE TO GIVE](#)

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!

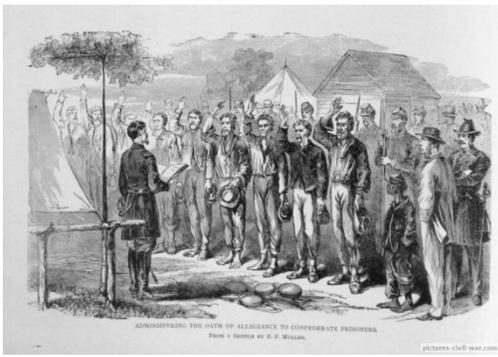
Chaplain Ed

My Confederate Ancestor...



*Although I Never Met Him Or Looked
Him In The Eye, I Know Him.
His Blood Is Running Through My Veins.*

Deo Vindice



The Union Pledge of Allegiance

and why it's a **HUGE problem** for Confederates

Here is your opportunity to learn the truth about the progressive, socialist "oath" written to indoctrinate Southern Youth to the LINCOLNION VIEW of ONE NATION vs. **Our BIRTHRIGHT of a REPUBLIC of SOVEREIGN STATES.**

Part 1 of 3 - Joan Hough, widow of two decorated U S military veterans

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f2d41889CmDNjM0/PLEDGE%20OF%20ALLEGIANCE%201.pdf>

Part 2 of 3 - Joan Hough, widow of two decorated U S military veterans

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Part 3 of 3 - Joan Hough, widow of two decorated U S military veterans

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1ea2d0aCyNpFsl/PLEDGE%20OF%20ALLEGIANCE3.pdf>

<https://www.lewrockwell.com/2003/10/thomas-dilorenzo/pledging-allegiance/>

<http://www.counterpunch.org/2016/09/02/can-we-please-get-rid-of-the-pledge/>

<https://www.commondreams.org/views/2009/11/17/pledge-allegiance-un-american>

<https://www.lewrockwell.com/2001/07/daniel-mccarthy/patriot-socialists-and-neocons/>

<https://www.abbevilleinstitute.org/blog/bellamys-pledge/>



Listen to Pastor John Weaver's excellent sermons.

[The Pledge-History & Problems-1](http://www.sermonaudio.com/sermoninfo.asp?SID=710612106)

<http://www.sermonaudio.com/sermoninfo.asp?SID=710612106>

[The Pledge-History & Problems-2](http://www.sermonaudio.com/sermoninfo.asp?SID=730611024)

<http://www.sermonaudio.com/sermoninfo.asp?SID=730611024>

Yeehah - a good Southron station!



Confederate Broadcasting

Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

CONFEDERATEBROADCASTING.COM

CONFEDERATE DALLAS!

Dallas has some Great CONFEDERATE Sites and Landmarks to see in the city. Find information and brochures with directions to these sites under the CONFEDERATE DALLAS section at

www.belocamp.com/library



*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

Sam Davis Christian Youth Camps

Preserving the Truth for Posterity

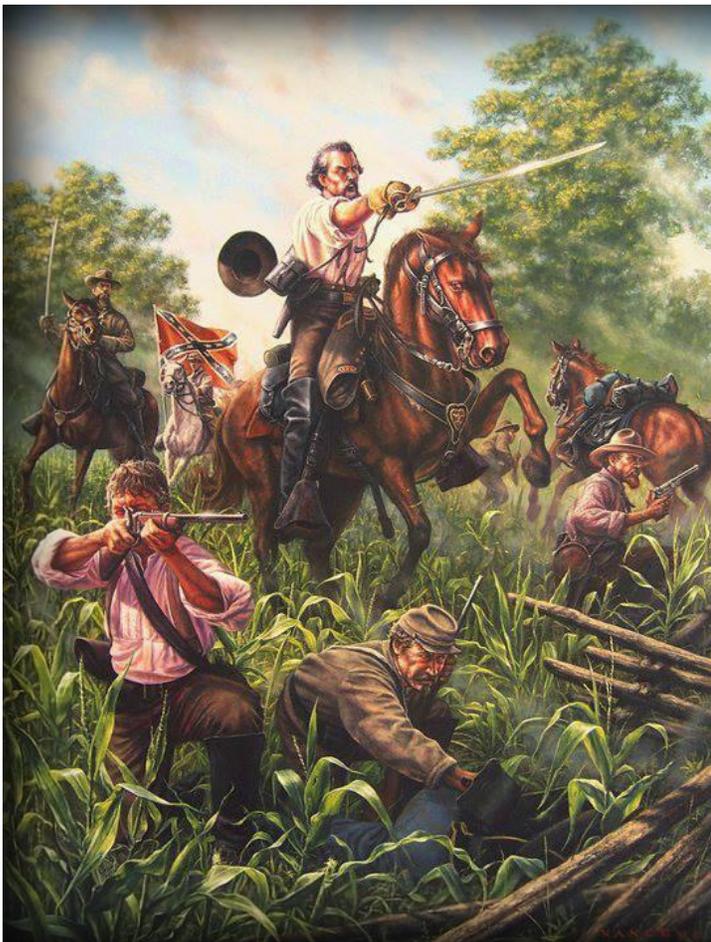
<http://www.samdavischristian.org/>

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

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 New Year's Ball: Palestine, TX**

3rd weekend: **Moonlight and Magnolias Ball: J. L. Halbert Camp #359, Corsicana, 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: **Great Locomotive Chase and Naval Battle of Port 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**



Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*



Calendar

Upcoming Schedule of Events

02/19/19	Confederate "Memorial Of The Wind" Dedication	Orange, TX
05/31/19 - 06/02/19	2019 SCV Texas Division Reunion	Temple Texas
07/10/19 - 07/13/19	2019 SCV National Reunion	Mobile, AL
07/14/19 - 07/20/19	Sam Davis Christian Youth Camp - Texas	Clifton , TX
07/14/20 - 07/18/20	2020 SCV National Reunion	St. Augustine, FL

Click on the event or on the calendar for more information.

Confederate States of America





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag.



1st National Flag.



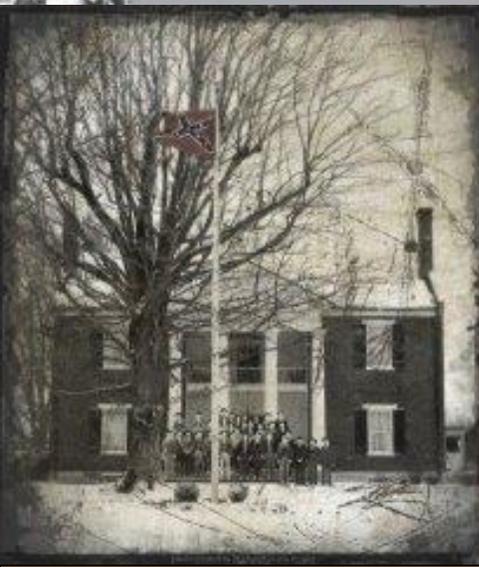
2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.




*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

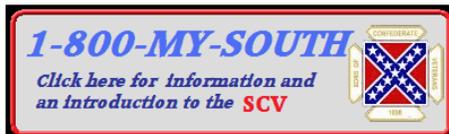
How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.



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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