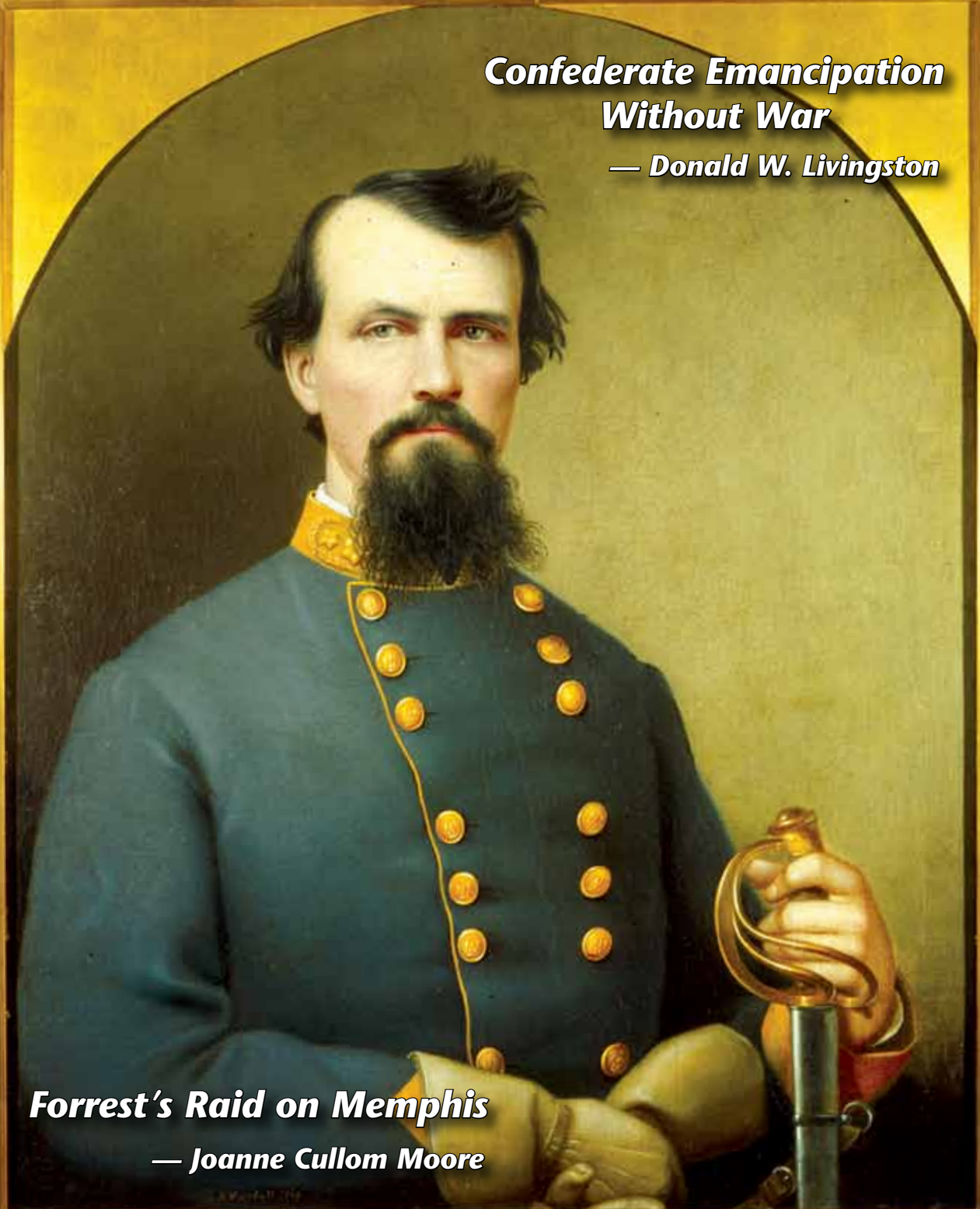


Confederate Veteran.

July/August 2014

***Confederate Emancipation
Without War***

— Donald W. Livingston



Forrest's Raid on Memphis

— Joanne Cullom Moore

★ Henry Wirz ★

Commander of Camp Sumter, a P.O.W. camp near Andersonville, Georgia

“Maliciously, willfully, traitorously, and in aid of the then existing rebellion against the United States of America, planning, confederating and conspiring together with Jefferson Davis...at Andersonville...to injure the health and destroy the lives of soldiers in the service of the United States, the prisoners of war within the line of the Confederate States

WAR CRIMINAL.
or SCAPEGOAT?

FICTION

Henry Wirz was a cruel sadist
Henry Wirz was a war criminal
Henry Wirz was given a fair trial

FACT

Henry Wirz WAS NOT a cruel sadist*
Henry Wirz WAS NOT a war criminal*
Henry Wirz WAS NOT given a fair trial*

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WHAT ELSE DID THEY LIE TO YOU ABOUT?

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PUBLISHED BI-MONTHLY IN
THE INTEREST OF CONFEDERATE
ASSOCIATIONS AND KINDRED TOPICS

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S. A. Cunningham

July/August 2014

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Official Journal of the
Sons of Confederate Veterans

*Though men deserve, they may not win, success;
The brave will honor the brave, vanquished none the less.*

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ON THE COVER — An oil portrait of General Nathan Bedford Forrest. Photo courtesy of the *Tennessee State Museum*.

Ride With The SCV Mechanized Cavalry



The Mechanized Cavalry consists of members of the Sons of Confederate Veterans in good standing who enjoy the freedom of the road on the back of their 'iron horse.' Any SCV member is eligible to join, from the hard-core Harley rider to the Gold Wing cruiser and everything in between. Even those who do not currently ride may join as dismounted cavalry. All it takes to join is your dedication to the SCV charge, an interest in being part of an organization that will always be on the front lines in defending and promoting our Southern heritage, and a one time application fee of \$100. For more information on the SCV-MC please visit our website to download an application, find local contacts in a battalion in your area or contact: Colonel Kevin Stone/ 805 Cool Springs Road/ Sanford, NC 27330 (919)721-1231/ SCVMECHCAV@HOTMAIL.COM/ Website: SCVMCCSA.ORG



Confederate Veteran.

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FROM THE EDITOR

Summer is upon us, which means those of us who are attending our annual National Reunion are making preparations for our trip to North Charleston, SC, the site of this year's meeting. As always it will be good to see old friends and make new ones. I hope to see many of you there.



Photo by John Gregory

Our Sesquicentennial series continues with the return of Donald Livingston and his essay entitled *Confederate Emancipation Without War*. An in-depth article which explores the numerous avenues of Confederate emancipation of slaves which was open to the Southern states. Compatriot Livingston started our series with *Why the War Was Not About Slavery* four years ago and this essay continues this thought process. This is more facts for us to use against our enemies and will be an important addition to our upcoming book, *To Live and Die in Dixie*.

This is the 150th anniversary of General Nathan Bedford Forrest's raid on Memphis and to commemorate General Forrest we welcome Ms. Joanne Cullom Moore to these pages with her article *Forrest's Raid on Memphis*. I hope you enjoy her efforts and the excellent cover photo of General Forrest.

This issue marks the end of Commander-in-Chief Michael Given's and Lt. Commander-in-Chief Kelly Barrow's four years as our leaders. They are the first men to serve consecutive terms in their respective offices in the modern era of the Sons of Confederate Veterans. I would like to thank them for their help and support of the *Confederate Veteran* magazine these last four years and wish them well in their new endeavors.

I know I say this every issue, but I would like to thank all the camps for sending in their photos and camp news. Our camps are very active in promoting our Confederate heritage. Also, I really appreciate your letters to the editor, both pro and con. See you in North Charleston. Until then, I remain,

Yours in the Cause,

A handwritten signature in black ink that reads "Frank B. Powell, III". The signature is stylized with a large, looping initial 'F' and a trailing flourish.

Editor-in-Chief



REPORT OF THE COMMANDER-IN-CHIEF

COMMANDER-IN-CHIEF

R. MICHAEL GIVENS

CIC@SCV.ORG

The Truth

During times of universal deceit, telling the truth becomes a revolutionary act.

— George Orwell

The TRUTH, what a concept! This, my final article of four years serving you and the SCV as your commander-in-chief, is devoted to the TRUTH. The TRUTH has been my guiding light throughout my tenure. The truth, may at times, be painful to speak, but these days, it often takes courage.

In his speech delivered to Harvard University on June 8, 1978, Soviet dissident and author Alexander Solzhenitsyn warned "... truth eludes us if we do not concentrate our attention totally on its pursuit. But even while it eludes us, the illusion of knowing it still lingers and leads to many misunderstandings. Also, truth seldom is pleasant; it is almost invariably bitter."

There have been many times over the past four years when I have found myself utterly astonished in the midst of emboldened liars discussing the actions of your ancestors and mine. On more than one occasion, I have been a guest on an international television news show where I felt more like I was in a carnival act surrounded by swindlers of every description, spinning their lies to suit their own branded audience, than in a serious debate concerning truthful events. "Truth seldom is pleasant," cautioned Solzhenitsyn thirty-six years ago; that truth has now become downright caustic. Speaking the truth takes courage and a very thick skin.

Our adversaries are no longer just mindless sheep following their self-appointed masters of deceit, but now after wallowing in the seemingly bottomless cesspool of lies (predominately perpetrated by the media elite), the sheep have entitled themselves with an indignant air of false superiority which encourages them to look down upon and slander the good people of the South. With the help of these charlatans, the world has most definitely turned itself upside down. Through the miracle of television, movies and

other forms of mass media, as a people, we Southerners are continually bombarded by and subjected to the twisted opinions of many modern educators (or re-educators) and the rabid social pundits of the world. The treachery is indeed universal, and telling the truth is no longer seen as a virtue as it once was. In fact, it's a *mad* revolutionary act. George Orwell was right.

Our struggle is indeed one of revolutionary proportions. The fighters among us are revolutionaries — but so are our adversaries. Our own Dr. Donald Livingston explained the three main forms of revolution in his works, *Secession and the Modern State* and *Secession: A Specifically American Principle*.

Three conceptions of revolution have dominated in modern political speech. The first derives from the Glorious Revolution of 1688. This is revolution as restoration, and its image is the revolution of a wheel. According to eighteenth-century English Whiggism, the Glorious Revolution was a bloodless restoration of a liberty-loving Protestant regime from the attempted usurpations of the Catholic James II. The second form is Lockean revolution. Here a sovereign people recall the powers they have delegated to a government which has violated its trust in protecting life, liberty and property. The government is overthrown and a new government instituted. The third form is Jacobin revolution. This is not Lockean revolution for the sake of preserving property but an attempt to subvert and to totally transform an entire *social* and *political* order in accord with an egalitarian philosophical theory. A Lockean revolution leaves the social order intact, whereas Jacobin revolution aims at a root-and-branch transformation. Marxian revolution is Jacobin, as are many other forms of contemporary political criticism.

The revolution we, the SCV, are engaged in is akin to

the Glorious Revolution of 1688. We are working to reset the American mindset along the lines of truthful history. Our opposition is invested in the total transformation of society into a victim state. The enemies of the South are undeniably waging a Jacobin revolution.

What will be the outcome of these present wars for the hearts and minds of America? Only time will tell, but if recent history is a harbinger of what's to come, then our country has much suffering to endure before it finds relief.

It is for this reason that I have instituted what some have called the most important steps the SCV has taken since the inception of our revered organization in 1896, namely — the educational essays in the *Confederate Veteran* and the Vision 2016 program.

The essays in the magazine have transformed the *Confederate Veteran* into an educational journal. The express purpose of these essays has been to strengthen our knowledge of the truthful events leading up to and during the War for Southern Independence and how they affect us today and our children in the future.

We are seriously at war for the truthful recognition of our forefathers' deeds. It is not merely the vanguard of this battle which is manned by the members of the Sons of Confederate Veterans, but we are the entire army. For the most part, if the War for truth is to be won, it will be won by our might alone. Intelligence is the sharpest weapon in our arsenal. Without an effective knowledge of the truth of our ancestors, we will be helpless and weak against anyone who *merely claims* to know our history. We are the army, and if we have reserves, they will be our sons. They must be made ready for the task.

I recently read the following statement, "If you don't pass your values on to your kids, someone else will." (You may replace the word "kids" with brother, sister, friend, neighbor or whatever word describes the people you care about.) I have personally witnessed many young people shunning the traditions of their fathers merely to gain acceptance to the make-believe world of egalitarianism. I declare this a false world because it only exists in the nursery-rhyme, virtual-existence of modern television. Is this false-world the sole influence of our future? Will the next generation supply enough soldiers trained by SCV camps, the Sam Davis Youth Camp, the Stephen D. Lee Institute or you? Will our reserves learn the lessons of truth from us or someone else's version — presented as the truth? Are we doing what is necessary to ensure success long into the future?

How many times have you heard, even a well-meaning Southerner, describe the motives of our ancestors as "they were fighting for what they believed was right"? Have we gone so far astray that we no longer believe that fighting to protect our family and country from invasion is/was right? Do we no longer believe in the words and spirit of the Declaration of Independence, a document which defined the true motives of the American men fighting in both great struggles for independence?

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

In John 18:38 Pilate asked, "What is truth?" There is no greater question. This question is one of the most important asked in the Bible. I am a Christian. I believe there is but one true God. Some people believe there is no God. The truth is: only one belief of the two is correct. Nothing is more important than the question of God's existence, but every truth conforms to the same principle. Truth is what conforms to reality. The same holds true in every aspect of life. I believe the Confederate soldier was fighting for what *was* right — not just what he believed was right. Truth is what conforms to reality, and our reality is proving that the Confederate soldier was fighting for what *was* right.

Our adversaries insist on declaring the War was fought by the magnanimous

Continued on page 26



SONS OF CONFEDERATE VETERANS GENERAL EXECUTIVE COUNCIL

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Dispatches From the Front

A collection of letters to the editor from our members

Cancel NRA Membership???

To the Editor:

I too am angry that the NRA would not run our ad, but is canceling my membership the best option? I have been a life member since the late 1960s. At that time a life membership cost \$100. During the last forty-some years I have sent them many donations. I have not always liked their methods, but what other organization tries to defend the second amendment as avidly as they do?

I have decided to not send them another penny. When I get one of their requests for money, I write across it in large letters: "No more money until you all run the Sons of Confederate Veterans ad." I doubt that many, if any, of my returned requests were read, but if dozens or hopefully hundreds of the requests were returned without any money, we just might get noticed. If we can affect their income, they might decide to run our ad.

We all understand the need for large numbers. We need to keep their numbers up. Even if you have an annual membership, I encourage you to maintain your membership. Just do not send them one additional penny. It costs them money to send you that request, and most of the time, they pay the return postage. Let's get their attention!

Ed Butler

Dillard-Judd Camp 1828
Cookeville, Tennessee

Unhappy with NRA's decision on ad

To the Editor:

Having read about the NRA's response to putting an SCV ad in their magazine, I sent them the following e-mail:

The NRA has gone to great lengths to portray itself as representative of Constitutional principles. I find it appalling that the NRA has rejected a Sons of Confederate Veterans ad because of the "Paula Deen controversy." That "controversy" is a mockery of due process and an attempt to pander to political correctness. I am amazed that the NRA has embraced it!

The NRA's ignorance of Southern history and culture casts a dim light on its ability to objectively represent a conservative stand on any issue. I challenge you to see the irony of your view of the South and the SCV. The South represents no small portion of NRA membership!

In the not too distant past when I was not a member, the NRA sent me an invitation for annual membership in the form of a choice to send in a blue card to join or a pink card indicating support of Hillary Clinton's view on gun control, and, therefore, implied to be a *panty waist*. I wonder how women's breast cancer and shooting organizations would view this use of a color they closely identify with?

As a voting life-time member, I cringe like one receiving a dose of vinegar on a paper cut at these and other *faux pas* committed by the NRA on their membership through disregard and overbearing marketing techniques. I urge the NRA to "tighten up" lest it see a precipitous decline in membership among Southerners.

I received an immediate reply that an NRA membership rep would get back with me "right away." That was some time ago and I have received no response, which shows they don't care about Southern members.

My recommendation to compatriots is to disassociate themselves from so-called conservative groups who dishonor our heritage or promote the historical lies about the War of Northern

Aggression. A good substitute for the NRA would be GOA; id est, Gun Owners of America. They are a no-compromise group which is not shy about invoking the name of the Lord and not inclined to align themselves with any party. So-called conservative groups like Citizens United/Presidential Coalition invoke the "Republican tradition of Lincoln and Ronald Reagan" through the anonymous and obnoxious telemarketing calls they send to potential supporters' phone numbers on a constant basis. As true conservatives, compatriots need to carefully consider which "conservative" groups they support.

Mike Harden

General John Bratton Camp 1816
Winnsboro, South Carolina

Feels we should still support the NRA

To the Editor:

I have read with interest Lieutenant Commander-in-Chief Charles Kelly Barrow's account and subsequent letters to the editor involving the National Rifle Association's refusal to run the Sons of Confederate Veterans ad proclaiming Common Cause between the SCV and the NRA, to which I can only comment: ARE YOU OUT OF YOUR BLOODY MINDS?!!

First off, the NRA is in no position to deny anyone their 1st Amendment rights as only government can do that; the *American Rifleman*, the NRA's flagship magazine, can print or refuse to print anything they want, as can the *Confederate Veteran*. Most importantly, the NRA, beyond their original mission of fostering marksmanship, is a single-issue organization with concern only for 2nd Amendment rights. They have on various occasions endorsed candidates for office who were oth-

erwise liberal, but had compiled pro-gun voting records. That has not often happened because, as I tell prospective members, staunchly pro-gun candidates are usually conservative across the spectrum of issues; i.e., low taxes, small government, etc..

I am certain that the tidal wave of anti-constitutional big government liberalism, begun in 1860 and accelerated at various points in the first half of the 1900s would have long since wiped-out SCV members' ability — or right — to possess and use firearms had the NRA not been campaigning for the 2nd Amendment. The NRA is not perfect but whether working for pro-gun candidates or eavesdropping on clandestine, 11th-hour scheming to curtail constitutional freedoms, it is my belief they have been a veritable bulwark against the tide.

While it is sad that it would be fatal for the NRA to acknowledge a relationship with the SCV, an equally reviled organization, they can function with only one life-or-death issue and they need no more controversy. I believe as things stand today, the NRA remains absolutely indispensable. That the NRA was founded by former federal officers who fought against the Confederate States of America is only slightly ironic. It was the only good thing they did.

Gordon L. Harvie
47th Virginia Cavalry Camp 2124
Quinton, Virginia

There are other organizations one can join

To the Editor:

All SCV members, pro-Southern organizations and Southerners who are upset over the National Rifle Association's refusal to let the Sons of Confederate Veterans place ads in their magazines have an alternative: join the Gun Owners of America (GOA) <https://gunowners.org/>.

The GOA might actually be tougher and more proactive in defending our gun rights under the 2nd amendment than is the NRA.

Billy E. Price
St. Clair Home Guards Camp 2217
Ashville, Alabama

We can use the controversy to our mutual benefit

To the Editor:

The refusal of the National Rifle Association (NRA) to run a Sons of Confederate Veterans ad has created quite the controversy as noted in the latest edition of the *Confederate Veteran* magazine. While I sympathize with the hard-liners of the SCV who have cancelled their personal and family NRA memberships, we must step back as Lee and Jackson would and utilize the controversy to our *mutual* benefit rather than further distancing ourselves from a similar thinking, politically incorrect and honorable family member who is demonized by the same ignorant opponents to responsibility and *liberty* as ourselves.

Controversy creates opportunity. With the thousands of SCV members who are also NRA members, unifying our voice for education, consensus and advancement of goals should be recognized and executed. The NRA is a member-driven organization, so that's the key. (Of course, I'm sure the popular media would enjoy this feud if they got wind of it. Might could have some fun with this if the NRA does not wish to learn of our concerns.)

A concerted effort via our membership should be employed. An SCV appointed "Point Person" to coordinate the effort to deliver a massive amount of communication (all conducted via e-mail; low cost, fast and effective), to the NRA in a short time could open the door to dialogue. This very well might gain their attention. Once they are aware of the concerns of thousands

of their members, an effort to communicate our common issues could then be engaged with their executive level or via individual board members. This could become an educational effort of substantially larger consequence than of the sale of an ad.

Rather than allowing our detractor to once again divide us from family, an effort to educate could identify mutual points of common concerns. Within the SCV's membership are Compatriots willing to step up to this challenge should SCV leadership delegate the opportunity and ask compatriots for assistance. We have little downside and much potential upside.

On a separate note, with my experience in the presentation of more than a dozen SCV JROTC *Hunley* awards at high school JROTC awards ceremonies, I have not seen a Marksmanship or similar high-achievement award/medal bestowed by a National organization upon a worthy Cadet. With the SCV's experience on the topic, along with our cross membership, this might be a platform of common goal for a future effort — working with a like-minded organization and putting that organization front and center in our public schools just as we have done with the *Hunley* award. A suggested name for the award could be the "Jack Hinson Excellence in Marksmanship" Award for first, second or third-year cadets.

Should I be of service in furthering this effort or discussion, please feel free to contact me.

Capt. Phil Walters
Judah P. Benjamin Camp 2210
Tampa, Florida

Keeping my membership in the NRA

To the Editor:

As I understand it, the NRA was founded after the War by Union Vet-

Continued on page 50

Letters to the editor are welcome. Please e-mail to eic@scv.org or you can mail to 9701 Fonville Road, Wake Forest, NC 27587. Please include your camp name, number and city. Space is limited; try to keep to 500 words or less, but longer letters may be edited and/or printed, space permitting. Differences of opinion are invited; attacks on fellow compatriots are not and will not be published.



REPORT OF THE LT. COMMANDER-IN-CHIEF

**LT. COMMANDER-IN-CHIEF
CHARLES KELLY BARROW**

LTCIC@SCV.ORG

With a Goal in Mind

"I press on toward the goal for the prize of the upward call of God in Christ Jesus."
— Philippians 3:14

While many are enjoying the beautiful albeit hot summer of the South, it is time to look to autumn. Many camps set up booths at local fairs and festivals during this time. This can be a great opportunity to gain exposure for the camp in your community. What I have realized is that many camps are unaware of the recruitment supplies General Headquarters has available to assist them. Additionally, the SCV Recruitment Tent is available from each Army Commander. The goal of this article is to give you an idea of the items available. Many of these have been written about previously; however, these tools should never be forgotten about.

Free is always the preferred choice of anyone. Many items can be requested from General Headquarters, with the only cost is the shipping. Some of those items are the grey two-sided information cards, color information brochures, and perforated tab mailer requesting information. The camp can have their local information placed on these forms, allowing the camp to take ownership, and potential members to see a professional, quality hand-out. There are magnets used as advertisement to the recruitment website and the toll-free number. All of these are great tools, and the best part is that they basically cost the camp nothing.

Back issues of the *Confederate Veteran* magazine can be obtained for free as well and given to interested individuals. A camp can request to have a

case or two shipped prior to the event. Again, the only cost is postage. With the magazines in hand, you are not only able to tell a potential member about the SCV, but they are able to see the first-rate publication the SCV produces. In the hands of the person, the *Confederate Veteran* is also a history lesson they are taking home.

A fun recruitment tool is the coins. Many camps use these to be handed out at parades in addition to the booths. The coins are \$15 for 100 or \$65 for 500. The novelty of these coins makes them a favorite to many, but children love to get them to take home, where a parent may have overlooked them. The best part is that SCV information goes into the home, thanks to a child.

Reproductions of Confederate money — \$10, \$20, \$50 and \$100 denominations — can be ordered from General Headquarters. Education of the public is crucial, and this recruiting tool uses the back of the note to give historical information about the War Between the States. A set will cost a camp \$15, but their uses are endless. For instance, these replicas could *pay* new recruits if portraying an authentic recruitment of soldiers. Any time you can engage the public, you are more apt to have people query about the SCV and/or the War Between the States.

It is important for each camp to have a banner professionally made, whether from General Headquarters or by a local venue. The vinyl banners from General Headquarters include the SCV logo, camp

name, number and location, with 1-800-MySouth and scv.org. They are easy to clean and store and only cost the camp \$100. This visual tool is a great way to let people know who you are, even if they do not stop by the table.

All of these items can be found with an in-depth description in the Merchandise Catalogue, along with ordering details. The use of these recruiting tools will help to enhance your appearance, and allow you to have a professional and well-organized look that is essential.

In addition to giving away items, it is crucial the camps have the ability to do general family research. A laptop, an Internet air card, and access to Fold3.com and/or Ancestry.com are essential in being able to strike while the fire is still hot, so to speak. Genealogy can be intimidating to most, and may scare a potential member away from joining. Wouldn't it be great if you not only got men to give you their contact information, but you are able to complete an application so that you could get a check for the first year of dues? If an ancestor is not available, don't forget about the Friends of the SCV. If needed, contact the National Genealogy Committee for additional help. Make sure the individual also knows about your next few meetings and the speakers' topics.

Another tool for the table is the Confederate Battle Flag Resolution, which can be found on the scrolling marquee at scv.org. This Resolution informs the reader who we are and who we are not. Some individuals out there do not understand who we are or understand our flag. This Resolution sets the record straight.

While fairs work for many camps, they are not a success for all. Know your camp so that you know what recruitment attempt may be the best fit. Also, don't try to base success on the number of contacts, but base it on the realization that many in the community were able to see and learn more about the SCV and what we stand for.

Since this is my last article as lieutenant commander-in-chief, I want to impart on you once again the importance of the years to come. Our leadership in all facets, not just on the National level, must be prepared to defend and promote all that we hold dear. It will take *YOU* to stand up and carry the colors proudly as to rally the troops. Don't wait on anyone else to do it for you. If we wait, we will be asking "Why?" at the end, and our youth will not be aware of the importance of the Confederate States of

America.

Many have seen or know of the quote from General Patrick R. Cleburne, but I feel it is only suiting to once again use it:

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

Do not let our ancestors be ashamed of what we do or don't do. They answered the battle cry; are you willing to stand up for them today? Or will you consider them "traitors ... fit subjects for derision"? I pray that each member of the SCV, UDC and CofC is prepared to tell the world about our Confederate ancestors.

My time as your lieutenant commander-in-chief has been rewarding and exhilarating. During my service, I have seen our organization unite, experience continual growth and deal with many triumphs. Monuments were erected, members took a stand, our President's Library was dedicated and Vision 2016 was born. All of this and more in just a short four years, thanks to the members like you.

In my travels around the Confederation I have met a lot of people, heard many thoughts and made a lot of new friends. I am thankful for your many prayers and concerns for Cassie, Georgianah and William. We have truly been blessed.

Now that my term is coming to an end, I will need to move on; however, let me be clear, I am completing one experience and starting another. Trust me when I say that I am a better man for having done my service in your company, and will forget no one.

I hope to see each of you in North Charleston at our National Reunion. I would like to petition your support for my candidacy as commander-in-chief. No matter the outcome of the election, I will continue to work hard to see the SCV grow, but not just for us, but for generations to come.

Deo Vindice!

Charles Kelly Barrow
Lieutenant Commander-in-Chief
www.barrowscv.net





Forward The Colors

AN EDITORIAL FROM
THE CHIEF OF
HERITAGE OPERATIONS

Ten ways to strengthen the SCV

As you read this column, we will be preparing for our Annual Reunion, which will, this year, be held in Charleston. It has been my privilege to serve as the SCV's last chief of heritage defense, as well as the first chief of heritage operations. Let me say, from the outset, a sincere, "Thank you."

It has also been my privilege to work with some men who understand the battle we are in — a battle which only the SCV is willing to fight. This includes not only our Heritage Operations Committee, not only our Division Heritage officers, but many of you, diligent and concerned members, in general. You understand that when we run out of members and money, we run out of Heritage. May God forbid that day should ever come.

Therefore, with these things in mind and on my heart, I come to this writing, possibly my final opportunity to address the entirety of the SCV with the written word. What follows are the observations of someone with 19 years as a member, with service at camp, Division and General Organization levels. You may agree; you may disagree. In any event, please discuss it; please discuss the future of the SCV with your friends and leaders. Do not be complacent; do not be cavalier

and presumptuous and assume we can go on as we always have. Furthermore, as we face elections, do not support a candidate that assumes we can go on as we always have and does not embrace a vision for the future.

Ten ways to strengthen the SCV

Get data from our camps. We have no idea how many members (or visitors) attend our meetings in any given month; we can't know where we are having great success or where we have great needs. We have no formal method of determining the origin of our newest members; simply stated, if we know where they're coming from, we have the potential of finding more. Readily available technology can facilitate this necessary management function.

Focus on the development of Brigade Commanders. This has, historically, been the most overlooked link in the chain of command, yet brigade commanders have an incredible potential in having an impact on the quality of the camps. If the two-way path of communication between camp and division can be enhanced, greater success for the entire organization becomes achievable.

Make camp meetings a family night. Get away from the *lodge* environment. This may require finding a new location, but encourage the attendance of families. This could include an OCR meeting prior to camp meeting with mealtime between. This can help to cultivate the interest of the next generation (beginning as cadets) and prevent young fathers from having to choose between family and camp.

Reach a broader scope of youth. Scholarships and Sam Davis Camp are excellent initiatives. The former are an outreach to young people already oriented to Confederate history, the latter, to a secondary group, children and grandchildren of members. However, there is a greater market we must consider — camps need to be involved in local youth sports programs. The young people who excel in this arena become popular, and popular kids become tomorrow's politicians. They need a positive frame of reference for the SCV.

Publish more user-friendly information. Our members are excellent historians. Often, the incredibly valuable information they accumulate finds its way to websites and print material in such volume that other information such as news items, meeting places and contact information are sometimes difficult to find, particularly for a potential new member. Websites, in particular, should have visitors as their focus.

Make *Friends of the SCV* the focus of our growth strategy. The research necessary for the genealogical requirements of SCV membership can sometimes be difficult and time consuming. *Friends* will allow us an immediate source of income, the identification of ideological allies and a *holding tank* from which full-fledged members can be drawn.

Abandon the current convention hosting process. This has become a politicized process and has made maintaining standards of continuity and quality somewhat difficult, though recent improvement has been seen. Furthermore, because it is a revenue source for the host, pricing can sometimes be inflated. GHQ/contract event planners working with preferred hotel vendors could transform this process.

Simplify the renewal process. Many divisions have found the Membership Renewal System (MRS) to be helpful. This consolidated invoice of camp, division and national dues (with opportunities for

additional gifts) should be part of our procedure and administered from GHQ. Additionally, we should encourage membership retention by offering bank and credit card drafts — this makes membership the *default* and helps to mitigate the history of losing two of every three members during the last 20 years.

Create a GEC with a more functional composition. Currently, a candidate for CIC is looking at a minimum of an eight-year commitment — his initial two-year term plus six more years in the three past CIC slots. We need a Rotary-type model with a “CIC-elect” (this position is assumed upon election; in two years the elected becomes CIC). The CIC-elect would be the number-two constitutional officer, assuming the responsibilities previously held by the Lt. CIC. Furthermore, this allows the CIC-elect two years to prepare for staffing, as well as blocking out the politics (he'll be CIC, anyway), and allowing him to focus on membership growth. Additionally, remove all but the immediate-past CIC, as well as the judge advocate-in-chief. The latter becomes a burden which we impose on a highly qualified attorney; we should hire a legal counsel as do other boards. The new structure would limit the time commitment from the number-two position through past CIC to six years, as opposed to 10, currently. The three vacated positions could be filled with additional department councilmen, giving the membership a stronger voice on the GEC.

Understand we are a service organization. We need to see ourselves as a part of the community, just as the Lions Club, Rotary, Kiwanis, etc. We serve our community, just as they do; it is a very specific service, Confederate Heritage. We do scholarships, maintain cemeteries and participate in charitable initiatives. This is our opportunity to influence business, educational and institutional interests (professional demeanor and appearance will strengthen our cause). Efforts here could allow us to win Heritage battles *before* they are fought.

Again, I hope this encourages some thought. Let me know what you think.

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Chaplain's Comments

Mark W. Evans
Chaplain-in-Chief



Perilous Duty

Most Confederate chaplains were noncombatants, although there were exceptions. Their peril came through their performance of ministerial duties. They often attended the wounded in the rear of the army and were sometimes exposed to artillery shells and other dangers. Some chaplains assisted their comrades and enemies as they laid on the ground after a battle. They withstood the deprivations, fatigue, disease, hunger and inadequate supplies afflicting the Confederate armies. J. William Jones, Chaplain of the Thirteenth Virginia Infantry, wrote, "We want men physically able as well as willing to endure hardships and privations. If a chaplain would live up to the full measure of his usefulness, he must be with his regiment on the weary march (frequently resigning his horse to some foot-sore soldier), lie with them around the bivouac fire after evening prayers are over; be drenched on the outposts, or face the pelting snowstorm; divide with some hungry soldier his last hard cracker, and, in a word, share with his regiment whatever hardships they may be called on to endure.

Now, if a brother is physically unable to endure these hardships, he had best not enter the work, but there is no question that many a delicate brother would have his health permanently improved, if he would thus learn to 'endure hardness as a good soldier'" (*Christ in the Camp*, 229, 230).

Chaplain Jones wrote of a religious service held while Confederate forces gathered to face General Pope's Yankee hordes. While artillery shells were shrieking overhead, the chaplain arose to preach to what appeared to him as "a solid acre of eager listeners." During the service, the Lord's servant recalled: "An immense rifle shell fell in the center of the congregation, a few feet from where the preacher was standing. It fell just between Colonel (afterwards General) James A. Walker and Captain Lewis N. Huck, of the Thirteenth Virginia, and found just space enough to wedge its way in between their legs without striking either. It was a 'cap shell,' the reverse end struck, and it simply buried itself in the soft ground, threw dirt on all around, but did not explode. There was, of course, a moving back from that spot, as it

was supposed that the shell would explode, but the leader of the singing lost no note, his clear, ringing voice did not tremble, the song was sung through, the preacher announced his text, and the service would have gone on despite the interruption. But Colonel Walker stepped up to the chaplain and told him if he would suspend the service he would move the brigade back under the hill where it would be more sheltered. Accordingly, the announcement was made to the congregation, the benediction was pronounced, and we moved back under cover. As we moved out a shell exploded in an artillery company in our rear and killed or wounded five men. The service was resumed. I preached (from the text, "Except ye repent ye shall all likewise perish"), as plainly as I could. At 'early dawn' the next morning we started on that famous flank march of 'Jackson's Foot Cavalry,' which culminated in the battle of Second Manassas, and many of our poor fellows heard their last sermon that day on the Rappahannock" [*Christ in the Camp*, 253, 254]. Chaplain Jones returned to the site in the afternoon and found that

after the congregation had moved, some twenty shells had exploded where they had gathered.

Chaplain Jones also recorded that “in the bloody campaign from the Rapidan to Cold Harbor in 1864, when the army was constantly in the trenches or on the march, and fought almost daily, Bryan’s Georgia Brigade had a season of comparative repose, while held in reserve, when they had from three to five meetings a day, which resulted in about fifty professions of conversion, most of whom Rev. W. L. Curry, the efficient chaplain of the Fiftieth Georgia Regiment, baptized in a pond which was exposed to the enemy’s fire, and where several men were wounded while the ordinance was being administered” [*Christ in the Camp*, 255].

Some chaplains were more aggressive than others. Charles F. Pitts, in his excellent book, *Chaplains in Gray*, recorded the actions of several fighting parsons. He wrote of Chaplain I. T. Tichenor of the Seventeenth Alabama, who addressed a letter to the governor of Alabama, recalling the Battle of Shiloh: “During this engagement we were under a cross fire on the left wing from three directions. Under it the boys wavered. I had been wearied, and was sitting down, but seeing them waver, I sprang to my feet — took off my hat — waved it over my head — walked up and down the line, and, they say, ‘preached them a sermon.’ I reminded them that it was Sunday: that, at that hour (11 ½ o’clock) all their home folks were praying for them; that ‘Tom’ Watts (governor and former regimental commander) ... had told us he would listen with an eager ear to hear from the 17th; and shouting your name loud over the roar of battle, I called upon them to stand there, and die, if need be, for their country. The effect was evi-

dent. Every man stood to his post — every eye flashed, and every heart beat high with desperate resolve to conquer or die” [*Chaplains in Gray*, 96, 97]. The chaplain said, “The regiment lost 13 killed and 117 wounded and missing ... the dead of the enemy in front of it counted ... 352 [*Chaplains in Gray*, 97]. The Lord’s servant did not mention the papers reported Chaplain Tichenor “fought with the coolness and intrepidity of a veteran, killing with his rifle a colonel, a major and four privates” [*Chaplains in Gray*, 97].

Charles F. Pitts also recorded the words of Major Semple concerning Chaplain G. B. Overton of the Second Kentucky Infantry: “From my personal knowledge of Mr. Overton I consider him one of the coolest and most gallant men in battle that I ever saw. I believe he did not know what danger was, and if he did know, he ignored it utterly. I recall having seen him in the hottest fights under a galling fire, kneel down very coolly by a fallen comrade to talk with him and pray for him; and he would pray as calmly as if there were no danger nigh, even though balls and shells were falling around him all the time He was a great favorite with all the officers, and was highly respected by all the men of the command. I think he had more influence of good morally than any other man in the regiment to which he belonged [*Chaplains in Gray*, 97].

Another chaplain, described as “an aged Presbyterian clergyman of spotless and exalted character,” drew this comment from a Yankee private of Company E, Third Wisconsin Regiment: “The Regiment of rebels that fought against us [at Resaca] was the 18th Alabama. Their chaplain, an old gray-headed man has a son of a lieutenant and he was killed at the first fire, so the old chaplain buclied [sic] on his son’s

sword and led the men on a piece further when he too was killed.... [*Chaplains in Gray*, 98].

Although many Confederate chaplains did not engage in such exploits, most of them were just as courageous in their zeal to minister to the souls of men. They left their peaceful civilian ministries to sow the seed of God’s Word in the bloodiest conflict of our country. They preached the simple Gospel of salvation by grace alone, through faith alone, in Christ alone. Tens of thousands of the men in gray professed Christ as Lord and Savior. With peace in their souls, they defended their homes, their States, and their Constitutional liberties. While many in our present dark hour viciously attack the motives of Southern warriors, the Lord has preserved an indelible testimony contradicting their sinister slander and exalting the purity of the faith and practice of Christ’s followers.

After the war, Confederate Chaplain J. C. Granberry said, “How grateful then to us should be the story of what divine grace did for those brave men; how it exalted and hallowed their character, comforted them amid all their risks and sufferings, inspirited the dying, whatever may have been the issue of the day, with immortal triumph, and continues to be in peace as in war the guide and joy of those whom battle, accident and disease have spared” [*Christ in the Camp*, 13, 14].

Works Cited

Jones, J. William (1986). *Christ in the Camp*. Harrisonburg, VA: Sprinkle Publications.

Pitts, Charles F. (© 1957). *Chaplains in Gray*. Shelbyville, TN: Bible and Literature Missionary Foundation.



The Last Roll

Capt. Thomas H. Hobbs 768
Athens, AL
Martin Dennis Frankford

Fort Blakeley 1864
Baldwin County, AL
John E. Taylor

Joseph Oliver Russell 1492
Grand Junction, CO
William T. Burke

Stephen Russell Mallory 1315
Pensacola, FL
Charles Darwin Weeks

William Wing Loring 1316
St. Augustine, FL
Robert G. Adair

Battle of Olustee 1463
Lake City, FL
Fernie Lois Spires
W. Raymond Kirkland

Finley's Brigade 1614
Havana, FL
Curtis L. Morgan
Randall A. Musgrove

Alexander H. Stephens 78
Americus, GA
William S. Singletary
Ernest Dewitt Webb

Capt. James Knox "Seaboard
Guards" 2022
Waynesville, GA
Huey Ham

Camp Davis 2073
Guyton, GA
Jackson Rahn Brewton

Major Thomas J. Key 1920
Kansas City, KS
Bennie L. Crain

John Hunt Morgan 1342
Louisville, KY
Isaac Key Smith

Captain David C. Walker 640
Franklin, KY
Arthur Douglas Wade

Camp Moore 1223
Tangipahoa, LA
Al Trecost

Gen. Richard Taylor 1308
Shreveport, LA
Rodney D. Clark

Capt. James W. Bryan 1390
Lake Charles, LA
James R. Vincent

Col. William P. Rogers 321
Corinth, MS
Robert Alan Kirkbride

Jefferson Davis 635
Jackson, MS
Mark W. Blackburn

Tippah Tigers 868
Ripley, MS
Monroe Jordan

East Mississippi Greys 1666
Forest, MS
James C. Barnes

Stonewall Jackson 23
Charlotte, NC
Donald Joseph Varalli



Major General Stephen
Dodson Ramseur/Col. Reuben
Campbell 387
Statesville, NC
David A. Boone

Pvt. Lorenzo Leigh Bennitt 773
Durham, NC
Richard Jeffrey Stone

Lewis A. Armistead 1302
Jacksonville, NC
Horace Aladin Bertrand

Gen. Robert F. Hoke/William J.
Hoke 1616
Lincolnton, NC
James Donald Hawkins

Ivy Ritchie 1734
Albemarle, NC
Walter L. Misenheimer

Hoke/Mclaughlin 1947
Raeford, NC
James B. Jackson

Rocky Face Rangers 1948
Taylorsville, NC
Homer Franklin Church

Secession 4
Charleston, SC
Dennis Lee Ballard

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Confederate Images

by C.E. Avery



3rd Texas Cavalry Regiment

The 3rd Texas Cavalry was mustered into Confederate service at Dallas on June 13, 1861. It consisted of 10 companies of men recruited from Northeast Texas counties and totaled 1,094 officers and men. Colonel Elkanah B. Greer commanded the regiment, and in the following month led his men to Springfield, Missouri, where they joined General McCulloch's forces. They fought at Wilson's Creek on August 10 and at Chustenahlah, Indian Territory (Oklahoma), on December 26, both Confederate victories.

In Arkansas they were at the Battle of Pea Ridge (Elk Horn Tavern), on March 7-8, 1862, but were not engaged in the fight. It was here where General McCulloch was killed. In the spring of 1862 the regiment was transferred to Corinth, Mississippi.

While at Corinth an epidemic broke out, killing 43 troopers. In addition, on May 20 the army was reorganized and an additional 200 men were discharged as being disabled, over-age or under-aged.

At the Battle of Iuka the regiment lost 22 men killed, 74 wounded and 48 captured on September 19. As part of General



Unidentified 3rd Texas Cavalry Confederate soldier.

Van Dorn's Army they attacked the Union fortifications at Corinth unsuccessfully on October 3-4. However, two months later, they were part of the Holly Springs raid against Grant's Army, delaying Grant's attack on Vicksburg by six months.

In February 1863, they marched into Tennessee, near Nashville, where, at Thompson's

Station, they defeated Union forces on March 5. Following this, they were sent back to Mississippi to defend Vicksburg and Jackson against Grant's advance. After the fall of Vicksburg, the regiment remained in Mississippi to help fend off Union raids into the state's interior.

On December 16 they were placed in a brigade with the 6th Texas, 9th Texas and 27th Texas Cavalry Regiments under General Sull Ross. In May 1864 they were sent to North Georgia to help stop the Union forces under General Sherman. They fought at Rome, New Hope Church, Lovejoy's Station and Jonesboro. With the fall of Atlanta on September 2, they advanced into Tennessee under General Hood.

Following the Battle of Nashville in December 1864, they served as part of the rear guard under General Forrest, helping to prevent the destruction of Hood's Army during the retreat. They bivouacked in Mississippi during the final months of the war and were surrendered at Citronelle, Alabama, in May 1865. Only 207 men were left to surrender.



Confederate Emancipation Without War

By Donald W. Livingston

War Crimes

Suppose the legislature of California should today call a convention of the people of the state to vote up or down an ordinance to secede from the Union and it was later ratified by the people in convention. Suppose Oregon and Washington should do the same, and within three months eleven contiguous states had joined to form a Pacific federation. The federation, then, recalls its senators and representatives and sends commissioners to Washington to negotiate payment of federal property and its share of the national debt.

In response, the administration in Washington refuses to see the commissioners. It argues the states are not political societies but administrative units of the national government; that the votes of the people in state constitutional conventions are null and void. A military force is assembled to invade and coerce the seceding states back into the Union. After nearly two years of fighting when it becomes clear that the federation is determined to maintain its independence and Washington might lose the war, the administration turns to total war, directing its forces against civilians in hopes of demoralizing the enemy in order to quickly end the war.

Eventually, the Pacific federation is defeated. Its cities laid waste, a quarter of its men of military age dead, some 60 percent of its capital destroyed, its public debt repudiated, and its currency worthless. The total number of battle and civilian deaths (the latter almost exclusively in the Pacific federation), is in the range of 10 million. Washington acknowledges this was a high

price to pay to keep all 50 states under central control, but gives thanks to God that the Union was preserved.

Can there be any doubt that most thoughtful people in the world today would judge the United States, in the scenario described above, to be guilty of a crime against humanity? Yet that was in all essentials what happened in the War of 1861-65. If the battle and civilian casualties of that war (around a million), were adjusted for today's population, the toll would be some 10 million deaths.

Moreover, secession was more justified morally and constitutionally in 1861 than it would be today because nearly all Americans have said the Pledge of Allegiance to the Flag of a nation "one and indivisible." No such pledge existed or was even possible in 1861. If we all say the nation is "indivisible," there is certainly a presumption, if not a law, against dividing it. Even so, if the Pacific federation just described was in fact formed, it is doubtful that an invasion and total war would be launched today against the federation on the ground that Washington's control of the 50 states is "indivisible." Such a war would be rightly judged morally reprehensible.

Why don't we make the same judgment about the War of 1861-65? Lord Acton, famous for his maxim that power corrupts and absolute power corrupts absolutely, did make that judgment. Lincoln's invasion, he said, was "an awful crime." But for Americans to acknowledge that would be to throw into question the moral legitimacy of the nationalist regime which emerged after the war. It is said that might does not make right. But there is a contrary principle of the right of conquest. Alexander

the Great is great *because* of his conquests. William the Conqueror did not blush at the name. The Romans built arcs of triumph and marched the kings, people, and possessions of the conquered through the cheering streets. Napoleon was the robber and plunderer of Europe, but he is an icon of French "*gloire*."

There is some sense to this. Once the conquest has happened, one must get on with life, and so what is imposed is "right" in that it is the framework one acknowledges as lawful. The alternative would be to renew the war. Even so, moral judgment must remain unclouded. To acknowledge the laws imposed by conquest is one thing; to transform the conqueror into a moral icon is a work in black magic, an attempt to turn base metal into gold. And this is what has been done with Lincoln and his war. As a true conqueror, he demanded *unconditional* surrender. But instead of praising Lincoln as a noble conqueror (as one might Napoleon), Americans resolutely disown this vision in favor of the moralistic one of the "great emancipator."

Many Americans, cannot bring themselves to consider Lincoln, Seward, Stanton, Grant and Sherman as agents of a ruthless and criminal conquest which one can, nevertheless, take pride in as people have done throughout history with their conquering heroes. Americans, it is said, do not conquer people. America is the vanguard of a universal civilization of human rights. Americans fight only defensive wars or wars to liberate people. So speaks the voice of "American exceptionalism."

But exactly what were Americans defending themselves against in 1861-65? The answer usually given by historians is the

“slave power,” a faction determined, as Lincoln said, to spread slavery to the western territories and even to the whole Union. Historian Charles Ramsdell, however, has shown there was no serious threat to slavery moving west.¹ But even if there was, that threat was eliminated by dividing the Union. The bounds of the Confederacy did not include the Western territories. Why, then, was not a peaceful division the best solution to all the problems confronting the Union in 1861?

The Union had never been happy. In 1794, when it was only five years old, Senators Rufus King of New York and Oliver Ellsworth of Connecticut urged Senator John Taylor of Virginia to support a move to divide the Union. The two senators said the differences were too deep to be settled by the ordinary means of political negotiation. Northerners and Southerners, these Yankees said, “never had and never would think alike.”²

By 1861 two quite different countries and identities had emerged from the Constitution that all had judged in 1788 to be an “experiment.” There were two quite different economic systems; profound differences on the nature of the Constitution, the tariff dispute, slavery in the western territories, and theological differences which had already split the churches. The two sections had come to hate each other beyond all reason. Rational discourse had become impossible. The Union, by any standard, was dysfunctional. It simply had failed. All of these difficulties, however, would have disappeared with a peaceful negotiated division.

And it is not as if this option had not occurred to Americans before. From the ratification of the Constitution up to South Carolina’s secession, there was never a time in which a division of the Union was not publicly discussed as a policy option. And the section which most often considered secession was New England: in 1804-1814 over the Louisiana Purchase, Jefferson’s embargo, and the War of 1812; during 1845-48 over the annexation of Texas, and in 1850 over the fugitive slave act. All wanted the Union to work, but all knew it was an artificial corporation created by a compact between the states for their mutual

benefit. The Union was not, and had never been, an end in itself. This understanding was alive into the early 20th century when Senator Henry Cabot Lodge of Massachusetts could say that after the Constitution was ratified by the people of the sovereign states: “there was not a man in the country, ... who regarded the new system as anything but an experiment entered upon by the states, and from which each and every state had the right peaceably to withdraw, a right which was very likely to be exercised.”³

Asking the Right Question About the Cause of the War

After the war, however, professional historians assumed the “indivisibility” of the Union, and illegitimately read that assumption back into the founding era. If the Union is thought of as “indivisible,” then the main question guiding historical research about America’s past must be “Why did the South Secede?” The question, however, is a loaded one because if we assume the Union is “indivisible,” then the South could have no good reasons to secede because if there were good reasons that would mean the Union is “divisible” which contradicts the assumption guiding most professional historical research after 1865. Since it is assumed beforehand there were and could be no good reasons for secession, the reason assigned must be a morally blameworthy one. So it is not surprising that protection for the morally unworthy institution of slavery is the reason usually given for secession by most academic historians. That Southerners gave a number of other reasons for secession, and that different states gave different reasons, is dismissed as so many masks to hide the “real” reason which *must be* protecting slavery, otherwise the assumption of “indivisibility” is thrown into question, and that cannot be allowed.

But it is anachronistic to think the Union in 1861 was morally and legally “indivisible.” There was never a time during the antebellum period in which respected political elites in every section had not entertained a lawful division of the Union. That being the case, the South needed no

reason to secede other than the American desire (authorized by the Declaration of Independence), to govern themselves.

The American colonists in 1776 had a right to secede not because they suffered egregious oppression (the British government at the time was the most liberal government in Europe), but because, except for the navigation acts, the colonists had pretty much governed themselves from the very beginning. In time, they had matured and were now demanding to enter the world of nations themselves. The great Scottish philosopher, David Hume, supported secession of the colonies as early as 1768 before the idea had occurred to most Americans. He thought separation would be best for America and Britain. The colonists, he said, were once dependent infants, but they had grown up and, like any adult, demanded to govern themselves: “Let us, therefore, lay aside all Anger; shake hands, and part Friends.”⁴ Jefferson expressed the same magnanimous sentiments over the agitation for secession from New England which had gone on from 1804-1814. He said “If any state in the Union will declare that it prefers separation ... to a continuance in union ... I have no hesitation in saying, ‘let us separate.’”⁵

And secession was, and is, constitutional. Article VII of the Constitution states that “Ratification of the Constitution of nine States shall be sufficient for the Establishment of this Constitution between the States so ratifying the same.” This meant that if four states did not ratify, they would remain under the Articles of Confederation, and there would be two unions on the continent.

Since the Union is a compact “between the States,” as the Constitution says in Article VII, it is open to the equitable remedy of rescission, as are all compacts.

The question historians should be asking, then, is not “Why did the South secede?” but “Why did the North invade?” To say it invaded to establish the central government’s monopoly on coercion over individu-



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als on the continent (despite the lawfully expressed consent of 11 American States to govern themselves), is morally bankrupt. Since this moral truth flies in the face of "American exceptionalism," a myth had to be constructed that the war was somehow "about" slavery.

I have argued in another place that slavery was a *national wrong* in which the North played a foundational role in its origin in the 17th century (the slave trade and in servicing slave economies throughout the Western Hemisphere) and that it continued to promote and profit from slavery down to 1861 (through textile manufacturing and through financing, shipping, and insuring slave-produced staples).⁶ Moreover, the federal revenue, throughout the antebellum period, was funded mainly by a tariff on imports in exchange for the exports of slave-produced staples. The North had little to sell the world. Some 75 percent of exports as of 1860 were from the South. The Southern economy indirectly funded most of the federal revenue.

Since slavery was a national wrong, what was morally demanded of all Americans (and not just Southerners), was to *emancipate* slaves, *compensate* slaveholders for their loss, and *integrate* the free Africans into American society. Yet throughout the entire antebellum period there was no national political party that advocated emancipation. And compensation and integration were completely out of the question. If there was anything Northerners were agreed upon (most abolitionists included), it was that the North and the Western territories were to be an African-free zone. Moreover, Lincoln and Congress repeatedly said that the war had only one aim: to preserve the Union. But that brings us back to the thought experiment about the secession of the Pacific federation in 2014. If total war, launched merely to coerce a Pacific federation of 11 American States back into a Union from which their people had voted to secede was morally blameworthy, then so was Lincoln's war.

Anti-Slavery: A Mask Hiding Northern Economic Nationalism

Since American "exceptionalism" cannot face this moral truth, a fiction must be created to hide it. That is accomplished in the *Battle Hymn of the Republic's* teaching that the war was a holy crusade to abolish slavery. Up to the 1960s most historians did not think the war was about the *moral* issue of slavery. It was about establishing a regime of *economic nationalism* from sea to shining sea controlled by Northern financial, industrial, and commercial interests. This Yankee project was given a certain

moral grandeur by covering it with an abstract ideology of liberty and equality.

Since these terms are abstract and indeterminate, everyone could invest the words with a meaning which answered his or her hopes and needs, but in fact their public meaning would be whatever the ruling class would assign. Economic nationalism joined to an abstract ideology of liberty and equality was also the motive behind the wars of "unification" and "nation-building" throughout Europe, which followed upon the French Revolution. Lincoln, Bismark and Lenin were all engaged in cracking heads to make a nationalist omlette in the name of liberty and equality. Marxists and liberals differ on the meaning of "liberty" and "equality," but the language is the same, and the project of crushing smaller political entities into larger and larger ones under central bureaucratic control was, and is, the same for *all* modern centralizing ideologies. In this there was no "American exceptionalism." The United States was right on schedule with the centralizing trend of European politics.⁷

Today it is regularly said by historians, pundits, curators of museums and national battlefields that the war was about the moral problem of slavery despite the massive historical evidence to the contrary. Until recently, few mainline historians challenged it. One who has is Gary Gallagher. In *The Union War*, he argues the obvious truth that the war was about what Lincoln, Congress, and the Union generals who fought it, said it was, namely not a war to free slaves but a war to preserve the Union. That such a book needed to be written tells us a great deal about the one-sided ideological character and lack of moral imagination in academic history today.

But having shown this, Gallagher does not draw the conclusion that the war was the "awful crime" Lord Acton, at the time, said it was. The moral imagination of most Americans is understandably controlled by a deep prejudice instilled, in part, from the ritual of saying the Pledge of Allegiance to the Flag of a nation "one and indivisible." This prejudice is read retrospectively (and illegitimately) into the antebellum era, so it never occurs to most Americans to question whether a negotiated division of the Union was the morally best solution (and the most American solution), to the problems which had been tearing at the Union for nearly half a century and had become a vicious "cold war" since the 1830s.

But if the war was not about the moral challenge of slavery, then Lincoln's invasion and prosecution of total war against civilians merely to preserve Northern central control over all States was and is morally deplorable. Jeffrey Hummel is rare

among historians in making this obvious moral point: "As an excuse for civil war, maintaining the State's territorial integrity is bankrupt and reprehensible. Slavery's elimination is the only morally worthy justification."⁸ Hummel identifies with the radical abolitionists of the 1830s who argued for secession of the *North* from the South and who plotted to organize a slave uprising throughout the South of which John Brown's abortive raid was the fruit.

Hummel acknowledges a slave revolt would have been bloody, but it would be morally justified, he thinks, because it is right for a slave to throw off his bondage and right for others to help him do so. Although abolitionists of this sort could support slaves *liberating themselves* through violence, the best of them (and only a few of those remained after war started), abhorred Lincoln's invasion for two reasons. First, they knew the invasion was not motivated by a desire to free slaves. Second, they did not believe the Union was indivisible. Indeed, they argued for dividing it as the best way to put slavery on the road to extinction. Lysander Spooner, one of the more principled and admirable abolitionists, had urged both secession of the North *and* plotted to assist in a slave uprising. After the war he bitterly excoriated those who celebrated the war for preserving an indivisible "nation" and for "freeing slaves."⁹

Given the way popular history of the War of 1861-65 has been written, it cannot be said too often that the North did not invade the South to emancipate slaves. Lincoln and Congress made clear at the outset that military force was to be used only to force the seceding states back into the Union. As Lincoln put it early in the war: "We didn't go into the war to put down slavery, but to put the flag back..."¹⁰ Besides, if slaves were freed they could be citizens of the United States, and a thoroughly white supremacist North was not at all interested in having to contend with what Lincoln called "the troublesome presence of free Negroes" in their territory. It was assumed by both sides at the beginning that, however the military conflict ended, slavery would remain intact.¹¹

Why the War *Must* be About Slavery, Even if it Was Not

Since Americans *must* believe the war was "about" freeing slaves, and since it cannot be honestly maintained that Lincoln invaded the South to free slaves, a weaker thesis is employed which runs as follows. Even if granted (as it must be), that Lincoln and his administration did not invade the South for the purpose of freeing slaves, nor as a response to the moral chal-



A FAMILY QUARREL.

lenge of slavery, all must acknowledge that the war jarred events into a knot that in fact eventually led to emancipation.

Had there been no war (so the account runs), slavery would have continued for an intolerably long period of time because Southerners, being the sort of people they were, simply did not have the moral resources to abolish it. Nothing but brute force could have dislodged slavery from the South.

The evidence, however, strongly supports the contrary counter-factual judgment that had there been no war, slavery, in an independent Confederacy, would have ended in a reasonable amount of time, and race relations in the South (and in America), would have been better than what they became, having been put through the dehumanizing experience of a scorched earth war, a decade of military occupation, the plunder and corruption of Reconstruction, and the manipulation of race by the Union League and similar organizations created to keep the Republican party in power.

In treating this question, one historian

has said that, setting aside the motives for the North's invasion, it did in fact eliminate slavery and that is "a triumph that cannot be overrated."¹² To think the elimination of slavery was an *unqualified* good which came out of the war is to treat slavery (and liberty) as abstractions. Liberty considered abstractly, of course, absolutely trumps slavery considered abstractly. But liberty and slavery are not abstractions, they are historic practices in the world intertwined with other practices. There is no such thing as liberty in the abstract but only liberty as actually practiced in Eighteenth-Century Whiggish Britain, or in Jeffersonian America, or under the current highly centralized bureaucratic regime of Obama's America. Moreover, practices must be judged by comparative contrast with other practices to understand their virtues, vices, their potentiality for change, and to judge the direction change should take.

Whether emancipation, as it actually occurred and as the *unintended* consequences of a policy of total war, was a good—much less one that cannot be "overrated"

—cannot be known without a critical comparison with what most likely would have happened had there been no war. To make a proper moral judgment, the destruction and suffering caused by the war must be morally matched against emancipation as it *actually occurred* to real people in real time and place and not as the displacement of abstract slavery by abstract liberty.

Counting the Cost

Such a comparison prompts two questions. First, what was the cost of the *unintended* elimination of slavery by Lincoln's invasion of the South? Most of the death and nearly all of the destruction of property and infrastructure occurred in the South. Since Lincolnian Americanism must somehow find a link between the war and the *unintended* consequence of emancipating slaves, a hard look at the destruction and suffering caused to Southerners, black and white, is rarely undertaken. If the new estimates of battle deaths, at around 750,000 or more, is accepted, then, as we shall soon

see, when civilian deaths are included, a figure of around a million comes into view. If adjusted for today's population, that would be some 10 million battle and civilian deaths.

And the figure is higher than if we expand the scope of the war beyond 1865. Troops were not removed until 1877, during that time much of the South was under military dictatorships. As we shall see shortly, violence, state-created poverty, famine, and disease continued to claim deaths as a result of the war and the inept and corrupt policies of the military occupation.

The *unintended* emancipation of slaves as a by-product of this violence must be a worthy goal indeed to justify such carnage. Some 60 percent of Southern capital was destroyed; its public debt repudiated and its currency worthless. A quarter of its men of military age were dead, wiping out some of the South's best and most promising men. But even worse, the social and political structure was destroyed. The acquired virtues and habits that were housed in that structure and could evolve and be perfected only within it could no longer be exercised.

It is a terrible thing to destroy a social and political order. History shows that a people can recover in a short time from almost any amount of physical destruction if their social and political traditions are intact. The great tragedy of World War I is that it destroyed the social fabric of Europe and opened the door to a plethora of ideologies and other social pathologies, including totalitarian regimes and World War II. Similar baneful results followed from the North's systematic destruction of Southern society.

But there was another cost which has been largely ignored, namely the death and suffering of blacks caused by the Emancipation Proclamation itself. A window has recently been opened into this terrible episode by Jim Downs in *Sick From Freedom, African American Death and Suffering During the Civil War and Reconstruction*. "The Civil War," he says "produced the largest biological crisis of the nineteenth century ... wreaking havoc on the population of the newly freed." Tens of thousands of freed slaves "became sick and died due to the ... exigencies of war and the massive dislocation triggered by emancipation."¹³

The Emancipation Proclamation was designed to encourage a slave uprising and weaken Southern morale. Consequently, the Lincoln administration had made no preparation to care for the slaves suddenly dislocated from their place of sustenance. The army hastily threw up what were called "contraband camps." These were the first modern "concentration camps," a

"The war destroyed much of the land for cultivation, while drought and the crop failures of 1866-67 further devastated large parts of the South — leaving emancipated slaves penniless."

distinction usually given to the British in the Boer War 1899-1902. Though no longer slaves, blacks in these camps were not citizens of the states or of the United States and had little in the way of civil rights. They were legally defined as "contraband" of war.

Able-bodied males were forcibly separated from their families and put to work on abandoned plantations. In theory their wages were supposed to support their families in the contraband camps as the federal government did not see itself authorized to provide welfare which was viewed as the constitutional duty of the states. Downs observes, there was little employment to be found: "The war destroyed much of the land for cultivation, while drought and the crop failures of 1866-67 further devastated large parts of the South — leaving emancipated slaves penniless. The onset of famine in 1867 led to chilling mortality rates among newly freed slaves."¹⁴ Moreover, as "contrabands," free blacks did not have the civil rights of citizens and were often defrauded by corrupt officials of their wages and sometimes not paid at all.

Packed into the ill-equipped, overcrowded, and foul conditions of the contraband camps were women, children, the elderly, disabled and sick. Their livelihood was dependent on money from working family males, charity, and what the army, with its stretched resources, could provide. It proved to be not enough, and tens of thousands became ill and died.

Another source of mortality were forced marches of the contraband camps to new locations, covering in some cases hundreds of miles. Those already weak from disease and malnourishment died in these coerced marches. Downs observes the army's separation of working males from their dependents enacted a greater separation of families than had occurred in the plantation system.

Downs challenges the story told by Eric Foner and his school, that Reconstruction "failed due to the withdrawal of the federal government from the South in the 1870s." It was not the withdrawal of the federal government, but the failure of its policies: "as this book has demonstrated, the federal government did not solve the problems that freed people faced in the 1860s.... The government's organization of freed people into a labor force separated families, quarantined women and children to contraband camps, and summarily stripped African Americans of their cultural resources to care for their bodies."¹⁵

The fact the military restricted freed slaves to contraband camps cannot be overstated. This was the beginning of a process of emancipation which ultimately evolved into a system whereby the freed Africans were bottled up in the South and prevented from going West and North. The impoverished and scorched earth of the South became a vast black reservation, and continued as such until the early 20th century. Vast tracts of western land were available to settle this uprooted population, but they were closed off by government policy. Lincoln and the Republican Party had run on a platform to keep not only slaves but "free blacks" out of the West.

Lyman Trumbull of Illinois, abolitionist and a major author of the Fourteenth Amendment, supported Oregon's constitution which *prohibited* free blacks from entering the state, saying that his antislavery principles did not mean Negroes should "be placed on an equal footing in the States with white citizens."¹⁶ Lincoln's policy was to use the army to keep the African population bottled up in the South. Shepherd Pike, a correspondent for the influential *New York Tribune*, hated slavery in the abstract, but like so many abolitionists, he did not want to live with Negroes. He wrote in the *Atlantic Monthly* February 1861: "We say the Free States should say, confine the Negro to the smallest possible area. Hem him in. Coop him up. Slough him off. Preserve just so much of North America as is possible for the white man, and to free institutions."¹⁷

A New England clergyman, Joseph Henry Allen, writing in a Unitarian journal April, 1862, urged that blacks should be herded into federal reservations in the hot humid places of the South which their racial instincts preferred. The South in turn would be cleansed of white Southerners and "large areas of the South would be open to settlement by Northern whites who would redeem these areas from barbarism by introducing "free industry and free intelligence."¹⁸

The war strengthened the desire, long held in the North, for a policy which would

eventually eliminate the Negro. This policy was put forth at the upper levels of government. For example, the Republican-controlled House Committee on Emancipation Policy said in its report, 1862: "that the highest interests of the white race, whether Anglo-Saxon, Celtic, or Scandinavian, requires that the whole country should be held and occupied by these races alone." If so, no part would be set aside for blacks. "The Anglo-American looks upon every acre of our present domain as intended for him and not for the Negro."¹⁹ Historian, George Fredrickson says that the free soil movement and the Republican Party which brought Lincoln to power was motivated by "an expectation of white expansion into every corner of the nation, with the disappearance of the Negro as the inevitable corollary."²⁰

A smallpox epidemic raged throughout the South and into the West from 1862-68, decimating whites and blacks. But a medical authority judged the death rate was "in many cases three to four times as large" among blacks as among whites. Children sometimes died within the day.²¹ This was explained as a racial difference about which little could be done. The weakened, diseased and malnourished condition of blacks was apparently not considered. This fitted nicely with the assumption, long held in the North, that without the *protection* of slavery, blacks in competition with whites would die out. A clergyman said in 1863: "Like his brother the Indian of the forest, he must melt away and disappear forever from the midst of us." Congressman Samuel Cox from Illinois, thought the freedmen were "dying out."²²

Downs observes that when the smallpox epidemic broke out in the North, the standard methods of quarantine and vaccination were quickly employed, not so in the South. Despite continued reports "on the devastation and deaths that smallpox caused among the freed people, federal authorities in Washington failed to react."²³

It is significant a study such as Downs' should take a hundred and fifty years to appear. Until recently historians have not shown much interest in the mortality of the freedmen anymore than in determining the number of Southern white civilian deaths due to the war and its aftermath. Downs does not speculate about the number of freed blacks who died as a result of Lincoln's ill-thought-out Emancipation Proclamation. The weakened bodies of ill-nourished freedmen easily succumbed to diseases which would otherwise not be fatal. He observes that 30,000 died to small pox in the Carolinas during a six-month period of 1865. The epidemic raged throughout the South for six years, gener-

ating a casualty rate probably in the high tens of thousands. We have a holocaust here whose numbers are yet to be fixed.

Slavery Would Have Lasted Longer if the South Remained in the Union

Was the war, with all its destruction (and a baneful legacy which keeps on generating resentment and public mendacity), the only way slavery could have been eliminated? Would an independent South have had the moral resources to abolish slavery on its own and in a reasonable time? If it did have those resources, then far from being a good that "cannot be overrated," the violent elimination of slavery as an *unintended* consequence of a policy of total war aimed at civilians, was indeed a good, but one morally overwhelmed by being embedded in the massive destruction and suffering of an unjust and brutal war of conquest. Moreover, if the South had those moral resources, "the war" has no moral merit whatsoever, not even the attenuated merit of generating an unintended good.

But did the South have those moral resources? Before answering that question, we should ask whether the *North* possessed the moral resources needed to abolish slavery had the South remained in the Union? To say that without war, slavery in an independent South would have lasted for an intolerably long time supposes that had the South *not* left the Union, slavery would have been eliminated in a reasonable amount of time due to Northern pressure. But is there any reason to believe this? As we have repeatedly seen, antebellum Northern political elites were never interested in a morally responsible national program to abolish slavery, compensate slaveholders, and integrate freed Africans into Northern society. That Congress passed the Corwin Amendment March 1861, making it unconstitutional for it to ever interfere with slavery, meant slavery would have continued as long as the States wanted it.

That being the case, the only way left to abolish slavery legally would have been through a constitutional amendment. There were 34 States in the Union in 1861. Only nine were needed to defeat an emancipation amendment. Since there were fifteen slave States (eleven in the Confederacy plus Kentucky, Missouri, Maryland and Delaware), there were enough states to protect slavery as long as desired. Moreover, it is not likely Northern and Western States would have supported an emancipation amendment unless it contained a prohibition on free blacks moving North and West, and it is likely that Southerners would

have rejected any such prohibition.

Northerners, including most abolitionists, were horrified at the prospect of free blacks moving North. Texas congressman John Reagan who became the Confederate postmaster general, exposed the absurdity of Yankee abolitionists who excoriated the South but were unwilling to live, work, worship and eat with blacks. He told the House January, 1861: "Suppose these slaves were liberated; suppose the people of the South would today voluntarily surrender \$3,000,000,000 of slave property, and send their slaves at their expense into the free States, would you accept them as freemen and citizens of your States? You dare not answer me that you would. You would fight us with all your energy and power for twenty years, before you would submit to it. And you demand us to liberate them, to surrender this \$3,000,000,000 ... to ruin our commercial and political prospects for the future."²⁴

And how likely would it have been for Northern States to agree to an emancipation amendment, acknowledging that slavery was a national wrong which required compensation to slaveholders, had the South stayed in the Union? When abolitionist William Seward who became Lincoln's secretary of state was told by Southern senators before the war that compensation should attend any possible emancipation, he replied: "Compensation for their Negroes! Preposterous idea! The suggestion is criminal — the demand wicked, unjust, monstrous, damnable! Shall we pat the bloodhounds for the sake of doing them a favour? Shall we feed the curs of slavery to make them rich at our expense? Pay these whelps for the privilege of converting them into decent, honest men?"²⁵ This was not a rhetoric conducive to rational debate, but it was all too typical of anti-slavery agitation.

Here as elsewhere there was no recognition at all that slavery was a national wrong in which the North played a foundational and continuing role from the 17th century up to 1861. Duncan Rice, an historian of slavery, observed that without the slave trade and "the opportunity to sell their wares as supplies for the Caribbean slave owners, it is hard to imagine the rise of New England and New York commerce."²⁶ As Seward ridiculed the suggestion that Northerners should shoulder some of the financial burden of freeing slaves, the North was busy financing plantations, shipping and insuring slave-produced staples, turning slave produced cotton into textiles, and enjoying the lion's share of a federal revenue, most of which was raised by a tariff on foreign imports in exchange for slave-produced staples which accounted for some 75 percent of American

exports.

The lack of moral self-knowledge on the part of Northern elites such as Seward is astonishing, but no greater than the lack of moral imagination today among main-line historians who claim the War of 1861-65 was "about" freeing slaves.

With the Corwin Amendment passed by Congress, it is difficult to imagine any greater protection for slavery than what the South enjoyed in 1861. If anything, had the South remained in the Union, slavery most likely would have been *prolonged* beyond what would have happened otherwise. Jefferson Davis and others acknowledged that slavery would have less protection outside the Union than in it. Vice President of the Confederacy, Alexander Stephens though: "slavery much more secure in the Union than out of it." ²⁷

All the evidence supports Jeffrey Hummel's neo-abolitionist thesis that a negotiated division of the Union in 1861 would have been the best means, at the time, for advancing the cause of emancipation. The Union, free of the South, would no longer be obligated to return fugitive slaves. The United States could, if it wished, use the law of nations to put a variety of pressures on the Confederacy to abolish slavery which it could not legally do with the South in the Union.

Domestic Terrorism and the Republican Party

What secession gave Southerners was not greater protection for slavery; rather, it gave them independence and the political authority to decide when and how slavery would be abolished. Since Northerners had erected legislative and even state constitutional barriers to "free blacks" entering their States, emancipation is something Southerners would have to live with and pay for on their own. If so, they should have the authority to decide what and how it should be done. Independence also freed them from the endless insults of Southern character, conjoined with self-imposed ignorance about the North's share of responsibility for a national economy nourished in large part by slave labor and about the benefit the North continued to enjoy from it.

Finally, independence would give Southerners greater leverage in dealing with terrorism of the sort advocated by New England elites such as Lysander Spooner, Wendell Phillips, Thomas Wentworth Higginson, Samuel Gridley Howe, Theodore Parker, Franklin Benjamin Sanborn, Gerrit Smith and George Luther Stearns. These supported John Brown who murdered Southerners in Kansas, who did

not own slaves, and in his attack on the federal arsenal at Harper's Ferry in an attempt to start a slave uprising.

When the governor of Virginia requested that fugitives from this raid be returned to Virginia to stand trial, as the Constitution requires, the Republican governors of Ohio and Iowa refused. If Virginia were out of the Union, the law of nations could be used to combat abolitionist terrorism coming from the United States, and pressure could be put on the government to return Northern terrorists for trial. As long as Southern States remained in the Union, they were helpless against Republican governors. The election of Lincoln, the leader of the Republican party, who received only 39 percent of the popular vote and had no support in the South, was a sign of bad things to come. The Union was clearly dysfunctional, and it was time to divide it. ²⁸

Would the South have Abolished Slavery in a Reasonable Amount of Time?

The nineteenth century, as Tocqueville and Lord Acton observed, breathed the air of something called "liberty." Robert E. Lee wrote shortly before the war: "In this enlightened age, there are few I believe, but what will not acknowledge, that slavery as an institution, is a moral and political evil in any country." The Czar abolished serfdom in Russia in 1861. The survival of slavery in mid 19th century America was not so much immoral as absurd and archaic. As of 1861, every Western country had abolished slavery except Brazil, Cuba and the United States, the latter of which had the largest slave population in history.

Lincoln thought this love of liberty was as strong in the Southern character as elsewhere. He was himself of Southern origin. He had married into a slave-holding family, and had prosecuted a family of runaway slaves which had fled to Illinois for freedom. In his debate with Stephen Douglas, August 21, 1858, he told his audience that Southerners were as opposed to slavery in the abstract as were Northerners. Slavery was something they had inherited, and he said that "If slavery did not now exist amongst them, they would not introduce it."²⁹ That Southerners would not introduce it reveals something about their moral character and how they would act under conditions favorable to emancipation. But given the bitter cold war (economic, political, and cultural) that had existed from the 1830s on, and the great economic boon enjoyed by the South in the 1850s, those conditions were not yet ripe.

The South, nevertheless, had a long emancipation tradition going back to

founders such as Washington, Jefferson, Mason and Randolph. St. George Tucker of Virginia wrote the first commentary on the Constitution in 1803 which laid out a plan for gradual emancipation. As of the 1830s there were more anti-slavery societies in the South than in the North: 106 anti-slavery societies in the South with 5,150 members, and 24 anti-slavery societies in the North with 1,475 members. Southern Quakers, who worked for limited practical goals of emancipation and reforms benefiting the African population, warned their members to disassociate themselves from Northern abolitionists.

It has been said the South was unique among slave-holding societies in that debates on the abolition of society were tolerated. After Nat Turner's massacre of more than 50 white people in 1831, the governor of Virginia called the legislature into special session to consider the question of emancipation. Most every argument for and against slavery was presented by Southerners in a rational and civil debate. A resolution was put forth that it was expedient to begin a process of abolishing slavery. Although the resolution was defeated 73 to 58, it showed there was substantial support for emancipation. It was at just that time that New England abolitionists began their theatrical antics demanding immediate, uncompensated emancipation, backed by threats of terror and/or Northern secession. This irresponsible and self-congratulatory agitation placed a wet blanket over the disposition to work out a plan of gradual emancipation.

Another feature of Southern character which intimated acceptance of emancipation under the right circumstances was the social integration of blacks and whites in the antebellum South. This will seem strange given the Southern segregation laws of the late 19th and early 20th centuries which are highlighted when recalling the civil rights movement of the 1960s. But we must keep in mind that strict racial segregation began in New England as part of its white Anglo-Saxon nativist ideology. Northern State constitutions and other regulations banned free blacks from their territories or otherwise discouraged their entrance. The goal in the North (even for many abolitionists) was to keep blacks as far removed from whites as possible. Lincoln was simply repeating a commonplace when he said: "what I would most desire would be the separation of the white and black races."³⁰

In the antebellum South, however, it was not possible to keep the two races separate. Slave owners were taught they

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Texans

By Glenn Toothman

Cowboys and plowboys,
Rangers and Tradesmen —
Tall and Short, lean and stout
Donned the Gray without a thought.

The call came forth from brothers afar:
They saddled and walked, drove teams and rode
to the crucible of combat altar,
some falling to the Fathers Abode.

Their bones resting in fields unknown,
Their love for Texas and Home.
Some came home to lie in the Texas Soil —
Others still lay where they fell doing their Toil.

Tears and blood from their cheeks did fall —
Some torn asunder while others gave their all.
Eyes cast skyward, gleaming and glow,
Soon to fall pale, soon to fade, to never see the goal.

Cries for wives, mothers and children,
Sobs for brothers, cousin and brethren:
All silent now, in the shade of trees,
Bubbling brooks over rocks now sound
Where our ancestors lie in hallowed ground —
Drum and Fife.

*This is dedicated to the Texas Cavalrymen murdered by Federal Cavalry troops at the Officers Farm in Overton County, TN. My inspiration in this poetic endeavor is Baxter Black, a Cowboy's Poet.
Glenn Toothman is a member of Hoods Texas Brigade Camp 153, San Antonio Texas.*

Emancipation Without War

had a duty to Christianize their slaves. Slaves attended church with their masters; heard the same sermons, lived on the same property with them, and sometimes in the same house. As of 1860, more than 80 percent of Southerners did not own slaves, and most of those who did possessed one to six hands, often working side by side with the owners on the plantation. Owners traveled with their slaves in carriages. And white infants were at times nursed by black women. Something Northerners found offensive.

Segregation became a feature of the "New South" i.e., a region devastated by total war and "reconstructed" after 1865 by a victorious Northern army and political elites along New England lines which demanded racial segregation. C. Vann Woodward shows in *The Strange Career of Jim Crow* that many of the few surviving elites from the Old South were opposed to racial segregation. It smelled to them of regimented Yankee industrial society.

Black Slave Holders Accepted in Southern Society

It was not unusual for free blacks to own slaves and be accepted in Southern society. To a considerable degree, wealth everywhere tends to transcend race, ethnicity, and religion and to translate into social influence and economic power. This was true of free blacks as well. In Louisiana there were six free blacks who owned 65 or more slaves, the largest owning 152.

Just what this meant in terms of wealth and status can be gathered from the research of economists Samuel Williamson and Louis P. Cain who have translated the value of slaves in 2011 dollars.³¹ The value of a slave in 1850, translated into 2011 dollars and, depending on the level of skill and character, ranges from \$12,000 to \$176,000. A person who owned just one slave was perceived as a wealthy member of society. To own 10 slaves put one in the top one percent of economic status which would make one today a multi-millionaire. To own 50-99 gave one an average estate value of \$72 thousand in 1860 dollars. Translated into 2011 dollars that would mean an economic status of \$25 million and the economic power of \$250 million.³² The Free black in Louisiana who owned 152 slaves far exceeded that in economic status and power.

Of the more than 10,000 free blacks in

New Orleans, 28 percent were slave holders. There were 125 black slave owners in Charleston in 1860. Six owned 10 or more slaves. To own just 10 slaves would put one in the top one percent of economic status. Even owning one slave meant one was a wealthy member of society.

Consider the example of William Ellison. He was born a slave in South Carolina in 1790, the mulatto offspring of a slave woman and her owner. He was taught by his master to read and write and was educated into a number of skills. South Carolina had a "task" system which meant that slaves could work on their own time to earn money. Ellison worked on the side for wages, and eventually bought his freedom and that of his wife. In time, he became a wealthy manufacturer and planter, and eventually owned 60 slaves which gave him the status of a multi-millionaire in contemporary dollars. He bought the home of a former governor and was respected in South Carolina society.

The children of mulattoes sometimes married whites and were considered white. In South Carolina, "whiteness" was determined not merely by skin color but also by character. An act of the legislature could elevate one of African descent to the status of whiteness. Ellison was so elevated and enthusiastically supported the Confederacy by supplying the army and buying Confederate bonds. Ellison had moved from slavery, to buying his freedom, to becoming one of the richest men in Calhoun's South Carolina.³³

By contrast, in Lincoln's Illinois (and with no dissent from him), free blacks were *prohibited* by the Constitution from even entering the state, and those already residing did not enjoy anything remotely resembling the freedoms Ellison enjoyed in South Carolina. And Ellison was not the only one. Justus Angel and Mistress L. Horry of Colleton District, South Carolina, owned 84 slaves.³⁴ As early as 1830, a quarter of free blacks in South Carolina owned 10 or more slaves. Eight owned 30 or more. These were very wealthy people. The freedoms these free blacks enjoyed in peace and prosperity were a foundation on which further reforms could be built as the numbers of virtuous blacks increased, and as slavery became less profitable. When that happened, more and more slaves would seek to buy their freedom, and more masters would be happy to free themselves

from the financial burden of cradle-to-grave welfare.

Jefferson Davis' wife rescued an abandoned and abused black boy of five years named Jim Limber. Davis had his free papers registered at the mayor's office in Richmond. He lived as one of the Davis family in the Confederate White House and became fast friends with the Davis children. He was separated from the family by the army when Davis was captured. It is unlikely Lincoln would have gone out of his way to rescue and to adopt a black boy into his home. And had he done so, it would have been a scandal in Illinois.

The long-established social relations between black and white in the South was evident even during the period of segregation. Jennifer Roback has shown that public transportation in the form of trains and trolleys in large Southern cities in the late 19th and early 20th centuries was not initially segregated. Transportation executives would not segregate and did not fear a boycott from the public. It was only when ideologues captured state legislatures and coerced segregation that it became established.³⁵ It is ironic Southerners who defended state-imposed segregation in the 1940s and 50s when it was challenged did not realize how close they were to antebellum Yankees, and how far removed from antebellum Southerners.

Joanne Pope Melish in her study of New England racial attitudes observes that there is "a visceral discomfort on the part of Northern whites with the actual, physical presence of individual persons of color in the landscape, coupled with a willing assumption of ... authority over, the well-being of people of color who exist theoretically, somewhere outside that landscape—at a safe and comfortable distance in the Northern white imagination."³⁶ This tension between what she calls "advocacy and aversion" appears in *Uncle Tom's Cabin* and continues into the 20th century.

James Weldon Johnson, an African American, wrote in 1912: "It may be said that the claim of the Southern whites that they love the Negro better than the Northern whites do is in a manner true. Northern white people love the Negro in a sort of abstract way, as a race; through a sense of justice.... Yet generally speaking, they have no particular liking for individuals of the

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Books in Print

Empire of the Owls *Reflections on the North's War* *Against Southern Secession*

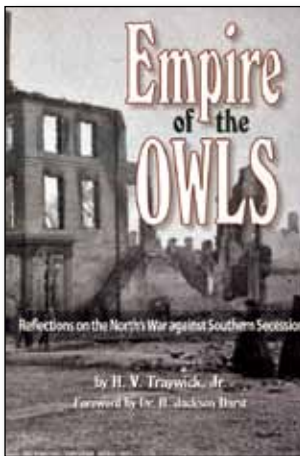
Author H. V. Traywick, Jr., graduated from the Virginia Military Institute in 1967 and served with the United States Army in Vietnam as an Engineer. Upon his return, he worked as a tugboat captain while earning a Master of Liberal Arts from the University of Richmond. Historian Traywick lives in Richmond and occasionally commutes to Norfolk to serve as a tugboat captain.

Empire of the Owls approaches the War Between the States and the aftermath from a unique perspective. Author Traywick has spent many years researching the material and amassing first-hand accounts of this period.

The Honorable Brag Bowling writes of this historical volume: "Mr. Traywick's skillful editing of the voices of the past explodes the Yankee version of American history, carefully and clearly analyzing the systematic and cruel destruction of the South ... might and money triumphs over right.... This book goes a long way in helping us understand what really happened."

Empire Of The Owls has been organized into six Books:

- Book I – Spring (1861)
- Book II – Summer (1862)
- Book III – Autumn (1863)
- Book IV – Winter (1864)
- Book V – Spring (1865)



Many selections from battles in this historical volume quote Major Heros Von Borcke from *Memoirs of the Confederate War for Independence* and General John B. Gordon, *Reminiscences of the Civil War*. Other first-hand sources quoted are from *Personal Reminiscences of General Robert E. Lee*, *Four Years Under Marse Robert*, *Confederate Military History*. Confederate officers and major War participants quoted include Lt. General Jubal Early, Lt. Colonel Walter H. Taylor, Major Robert Stiles and Alexis de Tocqueville.

Empire of the Owls is a premier source of Southern and Confederate history. This volume should be on the bookshelf of every War Between the States student of this conflict and the following Reconstruction era. This is a major reference source and a soul-stirring book that Southern history lovers will refer to again and again.

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Reviewed by Ann Rives Zappa

Civil War Veterans *at Rest Haven Cemetery*

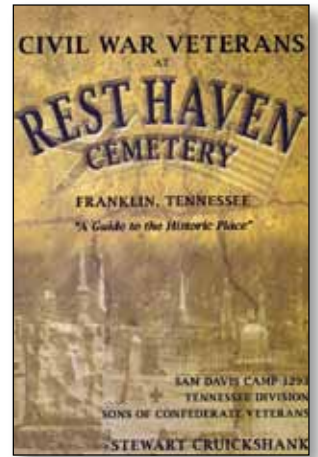
There is one part of Stephen D. Lee's charge to the Sons of Confederate Veterans in 1906 that the SCV will insure the "guardianship of his history" referring to our Confederate Veterans. *Civil War Veterans at Rest Haven Cemetery*, published by the Sam Davis SCV Camp 1293 in Brentwood, Tennessee, does just that and does it very well. The Sam Davis Camp has compiled a history of those Confederate Veterans buried in the Rest Haven Cemetery located in Franklin, Tennessee. There is also an unknown soldier referred to as Frank-

lin's Unknown Soldier, and the side he fought for during the War Between the States remains unknown today. This review will briefly highlight several of these men buried in Rest Haven.

My new Confederate hero buried here is that of Private Elija Lynch Baugh of Co. D, 1st Tennessee Infantry, who stated on his pension application from the state of Tennessee that "I never did take an oath of any kind." Then there is the sad story of Captain Todd Carter of the 20th Tennessee Infantry who enlisted at age 21, fought almost the entire war, but was mortally wounded within sight of his home in 1864, where he died two days later.

There are also several veterans buried here who escorted President Jefferson Davis on his retreat from Richmond and were with him when he was captured in Georgia. These include Sergeant Major Hardin Perkins Cochrane, Sergeant Frank C. Eelbeck and Colonel William Sugars McLemore.

Other fascinating stories include Captain William Eason Cunningham of Company F, 41st Tennessee Infantry, who was severely wounded at the Battle of Franklin in 1864. "He was trapped in a trench with bodies seven deep after receiving wounds to his neck and right eye." Captain Eason was the brother of Sergeant Major Sumner A. Cunningham, founder of the *Confederate Veteran*.



Continued on page 52

The Truth

hosts of the North to stamp out the blight that was slavery. Perhaps a noble (but illegal) deed, but patently untrue and a continually perpetrated fantasy. As we have learned from a number of sources, not least of which our own essays in this magazine, the War was not fought for or against slavery but to determine the legality of secession in America. This, even though a number of states in the North had threatened secession themselves. North and South almost universally agreed the Constitution allowed each and every state to peaceably withdraw from the Union.

Many have wrongfully advanced the notion that the States' rights — secession or disunion doctrine was created in the brilliant mind of John C. Calhoun and was thus a South Carolina *heresy*. While I do not doubt that the eminent Calhoun had such thoughts, as he was a great leader and the subject was prominent during his day, but one may travel a bit further into the earlier history of America for more examples. Josiah Quincy III, member of the US House of Representatives 1805-1813 from Massachusetts, vigorously opposed the admittance of the "Orleans Territory" (now Louisiana) into the Union in 1811. He declared

"if the bill passed and the territory was admitted, the act would be subversive to the Union, and the several States would be freed from their federal bonds and obligations; and that, as it will be the right of all (States), so it will be the duty of some, to prepare definitely for a separation, amicably if they can, violently if they must."

This statement makes the idea of secession more of a Massachusetts *heresy*, does it not? Well, perhaps, but the honorable Mr. Quincy was still not the first. You have for consideration one Colonel Timothy Pickering, Senator from Massachusetts and Secretary of State under President John Adams. In 1803 while complaining of what he called "the oppressions of the aristocratic Democrats of the South," he ex-

claimed, *"I will not despair; I will rather anticipate a new Confederacy."* This he proclaims merely 15 years after his own state had ratified the Constitution. He went on to elaborate and suggest the members of his fantasy confederacy, as such,

"It must begin with Massachusetts. The proposition would be welcomed by Connecticut; and we could doubt of New Hampshire? But New York must be associated; and how is her concurrence to be obtained? She must be made the center of the Confederacy. Vermont and New Jersey would follow, of course; and Rhode Island of necessity."

Massachusetts was not alone in their understanding and embrace of the idea of states' rights and sovereign states. In 1814 at the Hartford Convention (peopled only by New England men, not a Southerner in sight), separation was hotly debated. In 1839, Ex-President John Quincy Adams gave an address to a New York audience where he said:

"The indissoluble link of union between the people of the several States of this confederated nation is, after all, not in the right, but in the heart." He continued, "... far better will it be for the people of the disunited States to part in friendship with each other than to be held together by constraint."

Leaving the country of your birth is hard enough, but for our Confederate ancestors this difficulty was compounded by the fact that they were leaving the country which had been created by their own fathers out of a hard-fought war for independence from Great Britain. Our Confederate ancestors are no different than most people in that they had to be pushed and pushed hard before resorting to extremes. History proves secessions, like revolutions, are slow to happen because (as stated in the Declaration of Independence): "mankind are more disposed to suffer, while evils are sufferable, than to right themselves by

abolishing the forms to which they are accustomed."

By 1861 the South was pushed hard against the extreme nature of an overbearing government and had endured a steady and "long train of abuses and usurpations" before she resorted to secession. At this juncture, our country was at a boiling point over many different issues, slavery among them, but Lincoln was clear: he did not agree that the South had the right to leave the Union and he believed the general government had the right to force a state to remain in the Union. Lincoln laid out his plan of coercion as early as July 23, 1856, in a speech given in Galena, Illinois:

"... the Union, in any event, won't be dissolved. We don't want to dissolve it, and if you attempt it, we won't let you. With the purse and sword, the army and navy and treasury in our hands and at our command, you couldn't do it."

Once in command, Lincoln spoke in his first Inaugural Address of sending troops south only to collect tariffs:

"The power confided in me, will be used to hold, occupy, and possess the property, and places belonging to the government, and to collect the duties and imposts; but beyond what may be necessary for these objects, there will be no invasion — no using of force against, or among the people anywhere."

Mr. Lincoln's thirst for power and domination would soon lead to allowing the wholesale murder of Southern civilians and the confiscation of their property. He would declare martial law, suspend *habeas corpus* and conduct a war without congressional consent. Lincoln did all this and more in the name of suppressing a "rebellion" and "saving the Union." Never did he declare that his actions were for the expressed intent to end slavery.

I have spent nearly the whole of my life studying this bloody conflict. I am left with more questions than answers. If there is any truth to Lincoln's

claim that he merely wished to “save the Union,” then why not solve this problem peacefully? If the South had been permitted to leave, would the USA and the CSA not have been able to form friendly relations for trade and mutual protection? Would the situation not be as beneficial as the current relations between say, the USA and Canada? If so, then what were the other or underlying motives for conquest and usurpation? Could it have been for greed, wealth or even global domination? Perhaps global domination sounds like a stretch, but has that not been the desire of many a zealot dictator, from Alexander the Great to Genghis Khan to Napoleon and even many power-hunger world leaders today?

A journalist for the *New York Courier and Enquirer* may have explained it best when he wrote on December 1, 1860:

“We love the Union because ... it renders us now the equal of the greatest European Power, and in another half century, will make us the greatest, richest, and most powerful people on the face of the earth.”

After the War, on May 6, 1865, in the British pro-South journal *The Atheneum*, a writer observed the same nationalistic and imperialistic views of the North:

“[The North] fought ... for all those delicious dreams of national predominance in future ages, which she must relinquish as soon as the union is severed.”

Through further thought it becomes obvious to me the North desired much more than the mere subjugation of the South. While the South chose to leave the Union because they believed that further association would inflict more harm to themselves, the North knew the benefits of ruling over and exploiting other regions (including the South), even at the point of a bayonet and a forced association (a prostrated South and our newest state, Hawaii). The North needed an ever-expanding power base in order to successfully exert their will upon other parts of the world.

This behavior certainly is consistent with the understanding of the “nation-state” as developed by sociologist Franz Oppenheimer, educational theorist (and self-described philosophical

anarchist) Albert J. Nock, and economist and political theorist Murray Rothbard — as the organization of the political (coercive) means of acquiring wealth. Albert Nock explained in his 1935 book, *Our Enemy, the State*:

“There are two methods, or means, and only two, whereby man’s needs and desires can be satisfied. One is the production and exchange of wealth; this is the economic means. The other is the uncompensated appropriation of wealth produced by others; this is the political means.... The State ... is the organization of the political means.”

Was the War the genesis of a modern superpower and/or the many foreign conflicts that our country has been involved in for the past 150 years? Has this all been a political maneuver for greater wealth? Perhaps, but one thing is certain: the truth of the War and its consequences have not been fully disclosed. This is one of the reasons why we still study and seek the true meaning of this conflict and its results. This is why so many of our adversaries have been able to use the false motives of the War against us to malign our ancestors and our brothers and sisters of the South. This must stop.

The only way to put a stop to this aged slander is by living the *Charge* as given to us by Stephen D. Lee and seeing that the true history of the South is presented to future generations. The essays in the *Confederate Veteran* will be helpful. We will be publishing the essays from my tenure as CiC in a book which will hopefully be received as the “Definitive Defense of the Southern Cause.” But it is up to us, all of us, to present this knowledge to the masses. We are the only people who are prepared to complete this task — and the “we” that I speak of must become larger. Every Southern family should have a copy of this book in their home.

I have written to you and spoken with many of you about our current problem of increasing our numbers. Using our present system, we, as an organization, have plateaued in membership. We have been growing, but very slowly. This problem must be remedied if we expect to make a substantial change in the minds of our countrymen and the world concerning

the truthful deeds of our valiant ancestors. First, we must address who in fact we are.

We are, by definition, the sons of Confederate veterans. We are the descendants of those gallant cavaliers who sacrificed all to protect hearth and home from invasion. In our veins courses the same blood which fueled the fire that was patriotism and love of country and self-determination. That fire carried our fathers through four years of the most internecine war of America’s history, a dozen years of repressive occupation and martial law during the so-called Reconstruction period and through all the trials and tribulations leading up to today. Our heroes are our fathers. On this we can all agree. But how we manage ourselves seems to be a different matter.

North and South Carolina have an ancient heritage of tossing friendly barbs at one another, but I dare an outsider to say a disparaging word against my sister state. Those are fighting words. This behavior describes nearly all Southerners. There was a hospital in Virginia during the War which was forced to separate the patients by state to keep them from fighting amongst themselves. Sometimes our targets are our own feet. Infighting to keep our weapons sharp has its value, but our enemies are (for the most part) outside of our ranks, and they deserve all of our martial attention. Arguing about whether or not to recite (or force others to recite) the Pledge of Allegiance at a camp meeting is not going to win the battle of preserving our birthright. If we all try taking a world view of our situation we all might see the enormity of the real problem and that our own personal differences do not account for a hill of beans.

Let’s sort out how we work or how we should work. I have heard it said many times and have said it myself: “the SCV is a bottom-up organization.” Is it? I have heard members declare, “we believe in State’s rights, like our ancestors.” Okay, but what does that mean to our organization? It certainly means that each camp has a certain amount of autonomy to celebrate

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Forrest's Raid on Memphis

By Joanne Cullom Moore

By summer of 1864, conditions were grim for the Confederacy. Chattanooga's grievous loss in November 1863 enabled Sherman to strike for Atlanta. Memphis had fallen in 1862 after a naval battle which Federal gunboats won on the Mississippi River in view of the city while the citizens watched the action. Memphis's neighbor on the river, Arkansas, was occupied by Federals after the Confederates lost the Battles of Pea Ridge and Prairie Grove. When Vicksburg fell on July 4, 1863, the Federals controlled the Mississippi River. However, the Confederates still held Mobile, where supplies from blockade runners could come in.

In August 1864, Federal troops had assembled at LaGrange, Tennessee, under the command of General Andrew J. Smith, whose army of 15,000-20,000 left Tennessee and were near Holly Springs, Mississippi, preparing to march through the state in an advance ordered by Sherman to defeat or kill General Nathan Bedford Forrest. Sherman did not want Forrest on the loose to harass his rear and disrupt his supply lines. He said he wanted Forrest killed, "if it took 10,000 men and broke the Treasury." Sherman called him "That Devil Forrest."

Smith was also instructed to punish Forrest and the people of Mississippi, which he did by burning most of Ripley — the courthouse, the Methodist and Presbyterian churches, the Masonic and Odd Fellows Halls, and residences, leaving a ten-mile-wide area of destruction. Smith's army met the Confederates under General Stephen D. Lee and General Forrest at Harrisburg, near Tupelo. The Confederates suffered a big defeat, losing many soldiers and field officers. In spite of the victory and having a large numerical superiority over the Confederates, General Smith decided to withdraw his forces to Memphis and replenish his supplies.

Another advance force sent against Forrest was commanded by General Edward Hatch and included 3,000 black soldiers, who called themselves the "Avengers of Fort Pillow" and boasted they would "teach Forrest a lesson." The *Memphis Daily Appeal*, then being published in Atlanta, reported "murder, robbery, rape and destruction marked the path of the Federal army towards Holly Springs." On reaching Oxford, General Hatch filled a military ambulance with pictures, china, glassware, and silver from the home of former US Secretary of the Interior Jacob Thompson, and then, he burned the house before Confederate General Chalmers could get to Oxford.

General Smith did not get to stay in Memphis very long because once again, Sherman sent orders to the Federal Commander of the West Tennessee District in Memphis, General Cadwallader Washburn, to send Smith out again against Forrest. This time, as he moved towards Holly Springs and Oxford, Smith had about 25,000 men against 5,000 Confederates.

Forrest knew he was greatly outnumbered and he could not directly confront the Federal forces, which could overwhelm and crush his decimated ranks. He came up with a brilliant plan. His strategy would be to have a daring raid in which he would strike the Yankees where they least expected him, far behind their lines, in Memphis. If the raid were successful, the Yankee troops in Mississippi would be recalled to defend the city with its military base of supplies. Sherman depended upon the supplies there for his campaign to take Atlanta and Georgia. The troops under A.J. Smith would be headed to Memphis instead of to Georgia to reinforce Sherman.

Raiding Memphis would be a risky undertaking because the city had been in Federal hands since the naval battle there in 1862. It was well guarded and

fortified by the many Federal infantrymen and cavalymen stationed there. Two ironclads were posted on the river, and there were heavy guns at Ft. Pickering on the bluff.

In order to keep his plan as much a secret as possible, Forrest ordered General James R. Chalmers to create a disturbance and diversion at Oxford to hold the Federals' attention. On August 18, 1864, leaving Oxford, Mississippi, Forrest took 2,000 of his best mounted men and four cannon from Morton's Battery and headed north towards Memphis. The ride took the Confederates more than sixty miles behind Smith's rear.

Hard riding wore out the men and the horses, requiring Forrest to cull 500 of the 2,000 horses and riders, leaving 1,500 to continue on towards Memphis. Forrest had to ride with only one foot in the stirrups because of the wound he suffered in his foot at the battle at Harrisburg. A heavy rain fell, making the roads deep with mud, and the streams and creeks overflowing. When sixty foot-wide Hickahala Creek was reached, there was too much floodwater to swim the horses across. Always resourceful, Forrest ordered his men to cut down four trees opposite each other by the creek and anchor them to serve as supports for the cables. Then, the men were ordered to cut down wild grape and muscadine vines and twist them into cables which were stretched from bank to bank, and then, tied to the tree stumps. Cedar telegraph poles were cut down and tied together with vines to serve as pontoons. A small flatboat which had served as a ferry was anchored by poles to serve as the central pontoon in the middle of the creek, where the cables were sagging just above the water. The soldiers gathered planks and flooring from nearby gins and houses and laid them across the cables. The entire command of men and horses got across the swinging

bridge in columns of two in an hour, even with the cannons having to be pulled across by hand. Seven miles farther up the road, the same bridging had to be done over the Coldwater River, which was wider and double the length of the Hickahala. A wagonful of corn, feed for the horses, was too heavy for the cables, so the wagon was unloaded, and the corn was carried across the bridge by armsful. General Forrest was the first man to take an armful across.

Scouts met Forrest at Hernando, about 25 miles from Memphis, with information about the position and strength of the Yankees there. This included information on the usual whereabouts of the three Federal generals, Washburn, Buckland and Stephen Hurlbut, who were staying in Memphis. Forrest's second objective was to capture these generals. His third objective was to liberate the prisoners — men, women, and soldiers — held captive in the Irving Block on Court Square.

It was about 3:00 on Sunday morning, August 21, when the muddy, exhausted Confederates reached the outskirts of Memphis. Some citizens from Memphis met them and relayed additional intelligence. From the scouts and the citizens, Forrest learned there were about 5,000 armed soldiers in Memphis.

Forrest convened the commanders of his cavalry and briefed them about the situation and their missions and duties in it. Some of the men were from Memphis and knew their way around the city. Other groups were provided guides. The men were ordered not to plunder, on pain of being shot. Strict silence was ordered.

General N.B. Forrest's brother, Captain William H. Forrest, with his company were ordered to take the advance into the city, as quietly and as quickly, as possible in order to surprise the Yankee pickets. Following that, Captain Forrest's men were ordered to dash directly to the Gayoso House on Front and capture all of the Federal officers staying there. The Gayoso was where General Hurlbut and his staff were lodging. Colonel James J. Neely and his command were ordered to charge into the camp on the outskirts of the

city of the so-called "100 Days Men," unseasoned soldiers who signed up for just a 100 days' enlistment. Lt. Colonel Thomas Logwood and his men were to hurry in behind Captain Forrest's men to the Gayoso and at the same time, hold Main and Beal, Shelby and Beal Streets, and the steamboat landing at the foot of Union to prevent troops on the boats from coming ashore. Lt. Colonel Jesse Forrest, the General's brother, with his company, were ordered to ride down Union to the Williams' home, which was the headquarters of General Washburne, the Federal commander, and capture him. Colonel Tyree Bell's men were held in reserve, and Lt. Colonel Morton was to cover the movement and the line of retreat. Again, General Forrest stressed silence, in order to take the enemy by surprise.

There was a heavy fog surrounding the city at 3:15 in the morning. Jordan and Pryor's history stated, "It was so dark that neither man nor horse could be distinguished at the distance of thirty paces." Captain Bill Forrest with ten picked men in advance of General Forrest and the rest of the Confederates encountered the first Yankee picket about two miles from Court Square. When the picket asked, "Who goes there?" Captain Bill answered, "A detachment of the Twelfth Missouri Cavalry with rebel prisoners." The sentry said, "Dis-mount and advance on foot." Captain Bill replied, "All right," but at the same time, he spurred his horse and struck the picket in the head with his pistol. The second picket post a quarter mile closer to the city had a different turn of events because a gun had been fired at the first picket post, and the sound alerted the second one. The third post fired at the Confederates, and the order to be silent was no longer heeded. General Forrest ordered his bugler, Jacob Gaus, to sound the charge, and away the Confederate cavalry tore, giving Rebel Yells as they charged like devils.

Captain Bill Forrest with about 40 men ran into an artillery camp, which they ripped into, firing their pistols, killing or wounding 20 of the gunners and forcing the rest from their six cannons. The Confederates did not stop to spike the cannons, which later on during the raid were manned again by the Yankees and used against the raid-

ers as they were leaving the city. They followed their orders to go directly to the Gayoso and capture General Hurlbut and his staff officers. When they reached the Gayoso, the Confederates did not bother to dismount and enter the hotel. They rode their horses straight through the wide doors into the lobby and then went room to room looking for General Hurlbut. Hurlbut was not to be found because "he was sleeping elsewhere that night." Some of his officers were captured, and others who resisted were shot. Colonel Alex Chalmers was approached on the second floor of the hotel by a beautiful scantily dressed woman, who threw her arms around his neck and asked for his protection. Chalmers was pleased and said he would give her anything she wanted "if she would not take up her arms until regularly exchanged as a prisoner of war." One Confederate signed the guest book, "General Forrest and party," and in the Comments column thanked General Hurlbut for inviting them to Memphis. Another Confederate broke into the cigar stand and passed around a box of cigars. The troopers also passed around drinks of champagne "for the road." A captured Yankee officer in the lobby called the Confederates "nothing but a band of damn guerrillas," which insulted one of the troopers who had to be restrained from shooting him. Not long afterwards, a shot was fired through the window from outside, killing the officer. One group of the raiders attacked Fire House #2, which was across the street from the Gayoso.

Not capturing General Hurlbut, Captain Bill Forrest's next objective was to attack the Irving Block, warehouses opposite Court Square, which were converted to a prison holding many military, political, and civilians captive, including women, in inhumane conditions. It was such a wretched place that later on, Lincoln had it closed in 1865. Only 20 Confederates were on hand at that time to attempt to take the prison and rescue the captives. The Confederates, not having a battering ram, used their gunstocks to try and force the doors open, but the doors held, and the guards inside started a heavy fire from the upstairs windows on the Confederates, who had to with-

draw when they saw Yankee reinforcements coming from Second Street.

While Captain Bill Forrest was occupied with his objectives, his brother, Colonel Jesse Forrest, was on his way to General Washburn's headquarters on Union Street. A Federal officer, Colonel Matthew Starr, heard the firing going on in the city and hurried to send a trooper to warn General Washburn of the danger. Washburn was warned in the nick of time that Confederates were right on him. He had been sleeping and had just enough time to escape through a window, with only his nightshirt on. He had to leave behind his wife, his papers, sword, uniform, boots and hat. Some of his staff were captured because they paused to put on their clothes. As Washburn raced towards the safety of Ft. Pickering, a half-mile away, he did not stop to give any orders or rally his disorganized soldiers.

Colonel Jesse Forrest presented General Washburn's papers and uniform to his brother, General Nathan Bedford Forrest. (There is a Tennessee Historical Commission marker in downtown Memphis describing Washburn's escape down the alley.) Illustrating the sometimes chivalrous manners of that time, General Forrest, under a flag of truce, returned General Washburn's uniform to him. In thanks and appreciation, General Washburn had General Forrest's tailor in Memphis make a uniform for General Forrest, which was delivered to Forrest through the lines. Washburn also sent a bolt of gray cloth, buttons, and lace for Forrest's staff, and he included an ornate sword for Major John P. Strange, Forrest's assistant adjutant general.

General Washburn's undignified dash prevented his capture by Colonel Jesse Forrest, but it did not prevent amusement and joking remarks made later at his expense. General Stephen Hurlbut said, "They removed me from command because I couldn't keep Forrest out of West Tennessee, and now Washburn can't keep him out of his own bedroom!"

General Ralph Buckland also escaped being captured by the troops of Colonel Thomas Logwood because his sentry heard the noise and gunshots from the raid and awakened Buckland in time to leave his residence for safety

and time to organize resistance to the raiders.

While the pursuit of Washburn, Hurlbut and Buckland was going on, the alarm was sounded to call out the city's Enrolled Militia, a force composed of 2,000 civilian employees of the Federal army and Memphis citizens sympathetic to the Federal government.

On the way to capture General Buckland, Colonel Logwood's men were fired on at Georgia Street, but the Twelfth Tennessee charged and scattered the Yankees "like squirrels." Logwood's men were threatened again by artillery at Wellington and Mississippi, but they again charged in and fought with their sabers and rifles used as clubs to capture or kill most of the gunners. Colonel Logwood's orders also were to leave a reserve of his troops at Main and Shelby Streets and to send a second detachment to the river to capture any ships there. However, the *Red Rover* had already towed the disabled gunboat *Erie* into the river to prevent its capture.

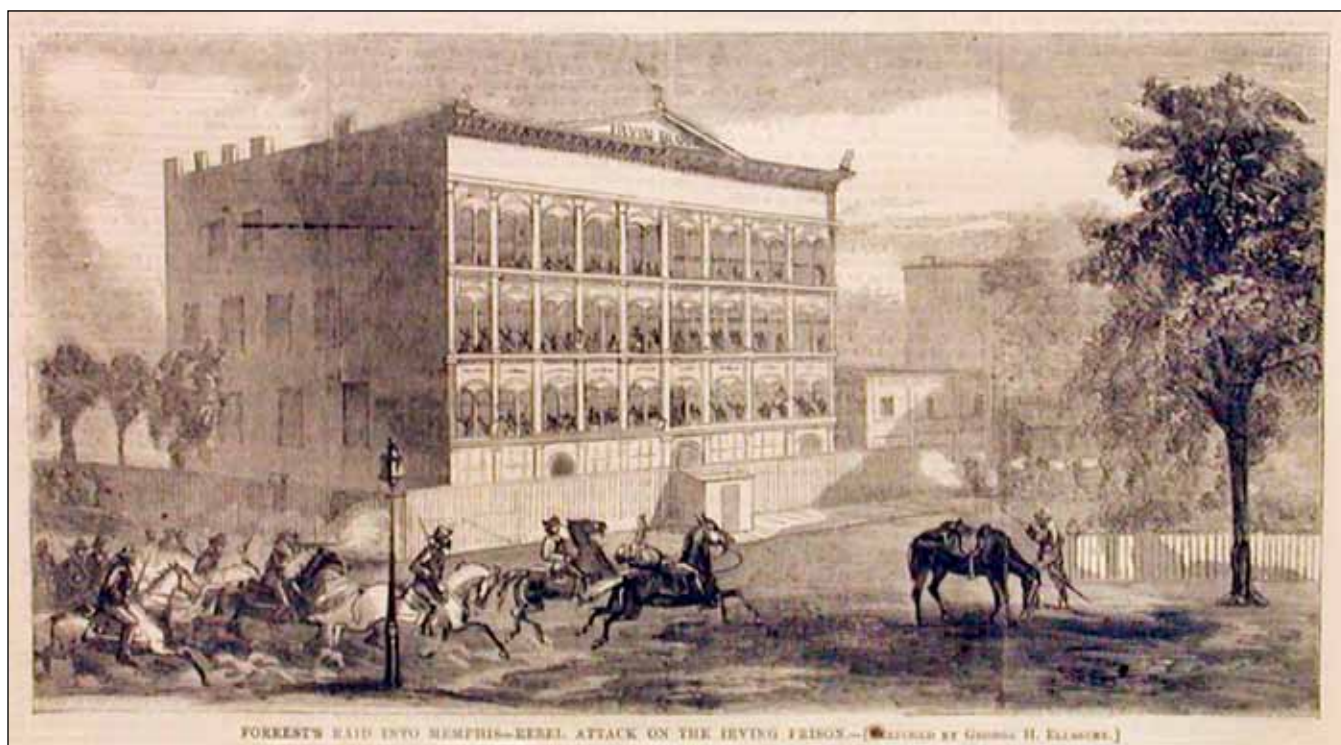
Colonel James J. Neely's brigade met resistance of about 1,000 Federal infantry on the outskirts of the city. General Forrest, seeing the situation, rode to Neely's aid, but he also came under fire from another group of Yankees. Instead of backing off or fleeing from the situation, Forrest turned towards the fire on his horse King Philip, stormed into the enemy and according to Captain Dinkins, quoted by Jack D.L. Holmes, Forrest and King Phillip "mowed them down like a scythe over a wheatfield." Forrest and Tyree Bell's brigade then rounded up the 50 Yankees and 100 horses.

The Federal troops not captured then took refuge in the brick State Female College buildings. General Forrest called up Lt. Saunders Sales with his artillery, who fired a few shots into the buildings, but Forrest soon realized the Federals had too strong a position in the brick buildings to take them quickly. Forrest also realized the Federals in Memphis had overcome their initial shock and disorganization from his raid and now were mobilizing and becoming a dangerous threat to the Confederates. Forrest knew the time had come for him to leave Memphis.

The Confederates were no longer a cohesive group. In the excitement of the raid and the eventual resistance they met, some of the outfits had broken up, so that it was difficult to get assembled again to withdraw from the city. Some of the Confederates were taking the opportunity to visit friends and relatives in Memphis, who were ecstatic when the men came ripping into the city, giving the Rebel Yell, and "sounding like a bunch of Comanches," according to one Yankee soldier.

About 9:00 AM, Colonel Logwood and Colonel Jesse Forrest joined up at Desoto Street, where they met strong fire from infantry and artillery there near the Provine house. Captain Peter Williams and Lt. Witherspoon of the 15th Tennessee were able to defeat the opposing Federal forces. As the Confederates were leaving Memphis and heading towards Hernando, Mississippi, they were closely pursued by the Sixth Illinois Cavalry led by Colonel Matthew Starr. The Yankees charged into the Confederates' rear guard, which was led by General Forrest. Close-quarter combat ensued between Starr and Forrest. When Colonel Starr was mortally wounded, the Federals stopped their pursuit. The Confederates continued on to Hernando, where they stopped and exchanged their worn-out horses for the 300-400 fresh ones they had taken from stables in Memphis.

The Confederates were traveling with about 600 prisoners taken in Memphis. Most of them were without shoes or clothing, since they were captured just out of bed. Some were convalescent soldiers who had been hospitalized in Memphis and were in a weak condition. General Forrest, realizing the prisoners were not in shape to go any further, released 200 of the sickest on the road to Hernando and told them to return to Memphis with the promise of not fighting against the Confederates until exchanged. From Nonconnah Creek, Forrest sent word by Captain Charles Anderson to General Washburn, describing the prisoners' debilitated condition and asking for a prisoner exchange and for clothing for the prisoners. A prisoner exchange would have been lop-sided because Forrest had 600 prisoners in his custody, while



The attack on the Irving Prison during General Forrest's Raid Into Memphis on August 21, 1864.

Washburn in his September 1864 report to Lt. Colonel William T. Clark stated, "The loss of the enemy in killed was 22, and they left about 15 so badly wounded on the field that they could not be carried away, and we captured in addition 25 prisoners." In addition, Washburn reported his own losses at "one officer killed, six wounded, four captured; enlisted men: 14 killed, 59 wounded, and 112 missing." The discrepancy in numbers is obvious. While Washburn sent clothing, he maintained he lacked the authority to parole prisoners. In Thomas Jordan's and J.P. Pryor's book, *The Campaigns of Lieutenant General N.B. Forrest and Of Forrest's Cavalry*, which Forrest approved, there is a footnote stating, "We cannot understand General Washburn's assertion that he had no authority to recognize the parole; for it was in the power of the prisoners themselves to give their parole, in which case General Washburn was bound to recognize them." The 400 prisoners, denied freedom, were then mounted on the surplus horses to accompany Forrest's command. Since there was not food to feed the prisoners, Forrest wrote Washburn for supplies. He sent two wagon loads of supplies, enough for two days' rations for

the prisoners and one day for Forrest's command. After the rations were distributed, Forrest and his men went to Panola and later to Grenada, where he established his headquarters.

Although Forrest failed to capture the three generals — Washburn, Hurlbut and Buckland, and he was unable to free the captives in the Irving Block, he succeeded in giving the morale and spirits of the citizens of Memphis a boost. His big accomplishment was to so alarm General Washburn that Washburn requested and received soldiers from other commands that otherwise would have gone to reinforce General Sherman in his Georgia campaign. Washburn remained on high alert for some time after the raid for fear Forrest would return to Memphis.

Forrest's raid and his movement in General A.J. Smith's rear caused Smith to halt his advance into Mississippi, while General Chalmers succeeded in creating a diversion around Oxford to mask Forrest's operation. When General A.J. Smith was ordered to leave Oxford, which his forces occupied, his army burned and destroyed as much of the city as they could, including the courthouse and public square, but because of Forrest and Chalmers, his

army did not march to Georgia or go further south into Mississippi.

General Nathan Bedford Forrest lived up to his name, "The Wizard of the Saddle." General Sherman called him "The most remarkable man our Civil War produced on either side."

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Army of Northern Virginia



Members of the **Private Thomas Caldwell Camp 31**, Clover/York, SC, and **Moses Wood Camp 125**, Gaffney, SC, were among those represented at a youth camp in Randlo, NC. Pictured from left, front, Brian Duckworth, Kevin Lancaster, Creighton Lovelace, Patrick Phillips and Kirk Carter; back, Scott Bumgarner, Bill Stevens and John Seagle.



The **A. G. Jenkins Camp 628**, Guyandotte, WV, inducted a new member. Pictured from left Jonathan Beckett, Dennis Carder portraying Brigadier General John McCausland, new member Paul Miller, Camp Commander John Belcher portraying Brigadier General A.G. Jenkins and Dan L. Carr portraying Major General L. L. Lomax.



Jimmy Ray Walters, member of the **Lt. Colonel Elihu Hutton Camp 569**, Beverly, WV, inspects Confederate cemetery on Mount Iser. The 39 fallen Confederate soldiers were reinterred by the Daughters of the Confederacy in 1900 and rest on the quiet mountain top. The grave site and obelisk were dedicated in 1908.



Lt. F.C. Frazier Camp 668, High Point, NC, Commander Ronald Perdue, left and Camp **Hunley Award** Representative Daniel Townsend were honored to present the camp's first **H. L. Hunley Award** to Cadet SFC Nathan Freeman at the Oak Ridge Military Academy Mother's Day Celebration.



The **A. P. Hill Camp 167**, Colonial Heights, VA, hosted the Annual A.P. Hill Ceremony. Mr. Patrick Falci portrayed General Hill and spoke of his home, family and Virginia. This event is held on the very spot where General Hill was mortally wounded on April 2, 1865. The colors were presented by the A.P. Hill Camp 167 and the **Rev. Beverly Tucker Lacy Camp 2141**, Locust Grove, VA.



Compatriot Eugene Barron of the **General Joe Wheeler Camp 1245**, Aiken, SC, awarded the NJROTC Outstanding Student Award to Cadet Jillian Shanahan. Commander Blake Moore of the **General Joe Wheeler Camp 1245**, Aiken, SC, presented the **H. L. Hunley** NJROTC Award to Cadet Lily Anzuoni.

South Carolina, North Carolina, Virginia, Maryland, West Virginia and Pennsylvania Divisions



Members of the **Private Meredith Pool Camp 1505**, Hammonton, NJ, attended a Confederate Memorial Day service held at Finns Point National Cemetery. Pictured are Joseph Picardi, Commander Dave Hann (in uniform) and Cadet Member Daniel Hann.



General Robert F. Hoke/William J. Hoke Camp 1616, Lincolnton, NC, Camp Commander Andrew Johnson and Adjutant Harmon Lackey welcomed new member Austin Tylor.



Ed Mann of the **Barnard E. Bee Camp 1575**, Aiken, SC, places a flag on the grave of Brigadier General Gabriel Raines who is buried at St. Thaddeus Episcopal Church, Aiken, SC. Compatriot Mann placed a total of 33 flags on Confederate Veterans' graves at St. Thaddeus.



A new member was sworn into the **Gaston Guards Camp 1822**, Stanley, NC. Pictured from left are Commander Bob Armstrong, new member Ron Watts and Johnny Tyson.



Serving the community, the **High Bridge Camp 1581**, Farmville, VA, spent a Saturday recently removing litter along Saylers Creek Road. Pictured from left, Gary Pridgen, Lee Wooten, John Pigg, Robert Harris, Moffatt Evans, Jr., James Wooten, Jr., Mark Fathbruckner, Lance Smith, John Butler, Tommy Van and Jerry Drinkard, Jr.



Compatriot Ron Light of the **Rockingham Rangers Camp 1835**, Mayodan, NC, cleaned tombstone and placed a flag on the grave of his Confederate ancestor, Corporal Henry Clay Light of Company I, 24th VA Infantry. Corporal Light is buried at Green Hill Church Cemetery in Stuart, VA.

South Carolina, North Carolina, Virginia, Maryland, West Virginia and Pennsylvania Divisions



The **Rocky Face Rangers Camp 1948**, Taylorsville, NC, conducted a service of remembrance for CSA Veterans of Alexander County at the county courthouse. The guest speaker was Commander Andrew Johnson of Camp 1616, Lincolnton, NC. Mr. Kenny Evans, Jr., played *Taps*. The flag seen flying from the monument is the same flag which flew when the monument was dedicated in 1959.



The **Colonel William A. Stowe Camp 2142**, Dallas, NC, held a swearing-in ceremony for Levi James Reep as the camp's newest Cadet. Shown, from left, Commander Jim Lowery, Levi James Reep and his father Mark Reep and Jeff Cash.



Delaware Grays Camp 2068, Seaford, DE, Commander Jeff Plummer and John Zoch welcomed new members, brothers William Lorah, Edward Lorah, Jr. and Donald Lorah into the camp. The brothers' 3rd-generation uncle is 1st Sgt. William H. Whitehurst, 2nd Company A & D, 6th Regiment, VA Infantry.



Members of the **Carolina Grays of Pender County Camp 2174**, Burgaw, NC, shared the truth with visitors at Poplar Grove Plantation recently. Pictured from left, Rickie Jones, Leo G. Vereen and Camp Commander E. W. Fredrickson.



The **Reverend Beverly Tucker Lacy Camp 2141**, Locust Grove, VA, conducted a ceremony at Oakwood Confederate Cemetery in Richmond, VA, and recognized the names and units of the 27 Confederate soldiers re-entombed under the concrete speaker stand. Compatriot Joe Wright had the honor of reading the names and units of these men for the first time, officially recognizing their sacrifice.



The **Mason Dixon Guards Camp 2183**, Ellendale, DE, set up a living history encampment at the Old Dover Days celebration in the state's capital. From left, Commander Rob Eldreth, member Justin Ayers, friend of camp Shane and event attendees.



Army of Northern Virginia



Pictured from left are **Moses Wood Camp 125**, Gaffney, SC, Lt. Commander Kevin Lancaster, *H. L. Hunley* Award recipient Cadet 1st Lt. Terri Smith and Camp 125 Commander Patrick Phillips at the Air Force Junior ROTC Annual Awards Banquet at Gaffney High School.



NC Division 2nd Lieutenant Commander Harold Dagenhart presented the *H. L. Hunley* Award to Cadet Caleb Holdscaw, a student at Alexander Central High School.



Edmund Ruffin Fire Eaters Camp 3000, Mechanicsville, VA, Color Guard presented the colors at River View Cemetery in Richmond, VA. Pictured from left, Commander Darryl Starnes, Charlie Creech, Andrew Morehead, Tripp Lewis, Jimmie Creech, Luke McDonald and bagpiper David Hinton.



The **Army of Northern Virginia** held their annual division convention in Flatwoods, Braxton County, WV. Seventeen attended from the district, including WV Division Commander John A Belcher, Huntington, WV; Richard Mark Bushong, Kearneysville, WV; and Lt. Col. Elihu Hutton Camp 569, Beverly, WV member Jimmy Ray Walters.



Compatriots from all over the Mid-Atlantic formed together for the annual Maryland UDC sponsored Lee Jackson Day. There were 13 flags and three band members from six SCV Camps.



Members and friends of the **First in Secession/Chesterfield Camp 1963**, Chesterfield, SC, participated in the Patrick Pine Straw Festival and Parade.

Army of Tennessee



The **John R. Massey Camp 152**, Fayetteville, TN, participated in History on the Square on the Courthouse lawn by manning an information table set up in front of the Confederate monument. Pictured are Joey Nolan, Jim Loftis, Camp Commander James Armitage, James Shelton, Tim Morrison, Mack Pickett and Barry Nolan.



The **General Joseph Finegan Camp 745**, Yulee, FL, conducted a wreath-laying ceremony at General Finegan's grave in Old City Cemetery, Jacksonville, FL. Also participating were **Kirby Smith Camp 1209**, Jacksonville, FL, **Winston Stephens Camp 2041**, Macclenny, FL and Rebecca Higginbotham Jones Chapter, OCR.



Members of the **N. B. Forrest Camp 215**, Memphis, TN, pose with one of four reproduction cannons recently mounted in Confederate Park in downtown Memphis to replace the original war cannons donated for scrap during WWII. Forrest Camp spearheaded the project and was aided by Wigfall Grays Camp 1560, Collierville, TN; R. E. Lee Camp 1640, Memphis, TN; James R. Chalmers Camp 1312, Memphis, TN, as well as local UDC chapters and private donors.



Members of **Camp Davis Camp 2073**, Guyton, GA, provided the honor guard at the funeral for Real Son John C. McDonald, Terrytown, GA, son of James McDonald of the 4th GA Clinches Cavalry. Pictured from left are Thad Miller, Bill Zeigler, Jimmy Rahn and Jimmy Thompson and his grandson, P. J. Fox, who proudly carried the flag of the Black Creek Light Artillery.



Major John C. Hutton Camp 443, Jasper, AL, Commander presented a plaque from the AL Division to Jack McNeely, publisher of the *Daily Mountain Eagle*, commending the paper for publishing a reproduction of the division's annual heritage poster distributed to schools around the state.



Compatriot James B. Sims of the **General Robert E. Rodes Camp 262**, Tuscaloosa, AL, was recently awarded the Clement C. Clay Newsletter of the Year Award for the AL Division. Mr. Sims accepts the award from Commander David Allen.

Tennessee, Georgia, Alabama, Mississippi, Florida, Kentucky, Indiana, Illinois, Ohio, Michigan and Wisconsin Divisions



Members of the Mary Kate Patterson Chapter OCR and the **Sam Davis Camp 1293**, Brentwood, TN, marched in the Nashville, TN, Veterans Day Parade down Broadway to the cheers of the spectators and the strains of *Dixie* from a country/rock band performing on an open balcony!



Wes Starnes and Ed Butler recently installed rails on the back porch of the General N. B. Forrest Boyhood home. The rails were built by Ed Butler with the help of Michael Williams, Dr. Jim McKinney and Dr. Walter Emanuel, members of the **Dillard-Judd Camp 1828**, Cookeville, TN.



Officers of the **General Henry L. Benning Camp 517**, Columbus, GA, attended the Wirz Memorial in Andersonville, GA.



Jimmy Luffman of the **Lt. Colonel William Luffman Camp 938**, Chatsworth, GA, is shown planting flowers in the planter which the camp adopted as part of "Keep Murray Beautiful" campaign. The camp also adopted one and one-half-mile on Highway 411 for trash pickup.



Kennesaw Battlefield Camp 700, Marietta, GA, members Jim Dale, left, and Larry O. Blair render honors to Private John Andrew Kilgore, Sr., Co. A, 26th Battalion, GA Infantry at the Marietta, GA, Confederate Cemetery during the first observance of Wreaths Across America. Some 150 wreaths were placed during the ceremony.



Cassy L. Gray, Civil War Historian with a special interest in the Army of Northern Virginia, was the guest speaker at Decoration Day at Bethel Cemetery in Knoxville, TN. The event was sponsored by the **Longstreet-Zollicoffer Camp 87**, Knoxville, TN. Pictured from left are Sam Miller, Sam Forrester, Cassy L. Gray and H. K. Edgerton.

Tennessee, Georgia, Alabama, Mississippi, Florida, Kentucky, Indiana, Illinois, Ohio, Michigan and Wisconsin Divisions



The men of the **General Jubal A. Early Camp 556**, Tampa, FL, provided the Color Guard for the Southern Cross of Honor dedication ceremony for five soldiers in Bowling Green, FL. The event was sponsored by the **Captain Francis Asbury Hendry Camp 1284**, Sebring, FL. Also pictured are CiC Givens, FL Division Commander Jim Davis and Dr. Bobby Smith, Debbie Delana, Mary and Mollie Bell, Aimee Gilmore and Anabelle Gilmore.



Kirby-Smith Camp 1209, Jacksonville, FL, observed Confederate Memorial Day in Jacksonville's Old City Cemetery. Jacksonville City councilwoman Kimberley Danials gave the keynote address, which was very well-received by all in attendance. Kirby-Smith Camp Commander Calvin Hart also spoke, as well as the traditional cannon and musket salute being given by the Kirby-Smith Color guard.



Members and friends of the **Major General Joseph Wheeler Camp 863**, Conyers, GA, gathered to celebrate 25 years of living the charge of Lt. Gen. Stephen D. Lee and honoring our Confederate ancestors and Southern heritage, celebrating with a lovely cake.



Members of **Madison Starke Perry Camp 1424**, Gainesville, FL; **John Hance O'Steen Camp 770**, Trenton, FL and **Florida Division** officers participated in the Veterans Day Program held at Kanapaha Park on Tower Road in Gainesville, FL. Pictured are Chuck Thomas, Fred Donaldson, Camp 1424 Commander Shellie Downs, Camp 770 Commander Clement Lindsey, Randy Joyner and Harry Hurst.



Finley's Brigade Camp 1614, Havana, FL, members Jim Parrish, Marshall Carroll, Graham Smith and Rip O'Steen stand behind the marker placed by Compatriot Parrish to honor the Confederate soldiers, including two of his ancestors, who bravely fought at Fox's Gap almost 150 years ago.



Pictured is the newly formed Honor Guard Detail for the **Savannah Militia Camp 1657**, Savannah, GA. This unit is comprised of ten dedicated men who will conduct proper military funeral protocol for a deceased member from our camp who had requested a Confederate funeral prior to his death. This unit will also be used by our camp for conducting memorial services for camp member family members who may request a service in honor of a Confederate ancestor.



Army of Tennessee



Robert Cull of the **General Ben Hardin Helm Camp 1703**, Elizabethtown, KY, conducted the annual memorial service at Munfordville, KY. The Mississippi soldiers killed in the battle are buried in the CS Cemetery. Family members of Col. Robert Smith of the 10th Mississippi came from Scotland for the service.



Members of the **Major General John Hunt Morgan Camp 2053**, Greeneville, TN, honored the memory of Confederate Surgeon Jackson Toncray at the Carter Mansion in Elizabethton, TN. Participating are Roy King, Commander Tim Massey, Mike Mankin and Chad Bogart.



Robert Pearce and Matthew McClanahan of the **Sergeant William A. Hamby Camp 1750**, Crossville, TN, placed memorial markers on six Confederate veteran's graves in Cumberland County, as part of a Sesquicentennial project.



The **Confederate Cow Cavalry 2181**, Arcadia, FL, and the **Captain Francis A. Hendry Camp 1284**, Sebring, FL, held an Iron Cross Dedication to honor five Florida Confederate Veterans: Pvt. Elias Johnson, 1st FL Regt. Inf., Hawkins Co.; Pvt. Thomas A. Pollard Co. K, 4th Regt. Inf., Capt. John Lesley's Co.; Pvt. Henry R. Hill, Co. E, 7th FL Regt., Capt. W.S. Blount's Co.; Pvt. John B. Gunter, Co. B, 7th FL Regt. Inf., Capt. J.W. Whidden's Co.; Cpl. Bryant R. Welch, Co. H, 9th FL Regt., Capt. A. Stewart's Co.



Three members of the **FL Division** were recognized by the Augusta Jane Evans Wilson Chapter 2640, UDC, in a Veteran's Day Program for their service during the Vietnam Conflict. Seated from left, Mark Edward Stemple, National Defense Service Medal; Commander Leon Cornelius Duke, Cross of Military Service; Wesley Howard Frank, National Defense Service Medal, and former recipient Morris Wayne Rutland, who was recently honored at the FL Division UDC Convention.



Members of **Fort Heiman Camp 1834**, Murray, KY, traveled to McCain's Cumberland Presbyterian Church Cemetery in Maury County, TN, and joined with TN units and the UDC to honor Captain John J. Kelleher, Co. H, 12th KY Cavalry, a Calloway County soldier killed in action.

Army of Trans-Mississippi



The **Upshur County Patriots Camp 2109**, Gilmer, TX, held their annual food drive. They distributed food, including turkeys, to needy families and shut-ins. From left, George Linton, Justin Jones, John Smith, Donald Loyd, Michelle Brunson, Ronnie Hill, Commander Chris Loyd, Jared Jones, Terry Tillman and Jamie Eitson.



Captain John W. Randel Camp 649, Dardanelle, AR, Commander Michael Whitaker shows off his first grandchild, granddaughter Belladawna Lashea Rudder, a true Southern Belle!



Members of the **Sabine Rifles Camp 2057**, Many, LA, attended the Battle of Pleasant Hill, LA. From left, Blake Henderson, Rickey Robertson, Tex McKnight, Commander Tony Remedies, Hedrick Sepulvado and little Mackie.



Members of the **Texas 11th Brigade** and the OCR participated in the Grave Dedication for Corporal Logan Parker, Co. F, 22nd TX Infantry. Corporal Parker enlisted in May 1862 and was discharged in 1865 and is buried at the Antioch Cemetery in Lovelady, TX.



General Louis Hebert Camp 2032, Lafayette, LA, Commander Clarence Bonin and Adjutant Mike Broussard presented the *H. L. Hunley Award* to Jr. ROTC member Sean Mowrey at Comeaux High School in Lafayette, LA.



General J. O. Shelby Camp 1414, Harrison, AR, member Larry L. Fisher and cousin, Russell Spivey, placed flags on the graves of their great-and great-great-grandfather, George D. Harris, Private, Co. B, 28th TN Infantry. A flag and Iron Cross were placed on the grave of Andrew Jackson Flynn, Private, Co. E, 8th Regiment, TN Cavalry. These ancestors are buried in Ole Antioch Cemetery near Gainesboro, Jackson County, TN.

Louisiana, Arkansas, Texas, Missouri, Oklahoma, Arizona, New Mexico, Colorado, California, Iowa, Kansas, Washington, Oregon and Utah Divisions



Kevin D. White, the newest member of the **Colonel Dew Moore Wisdom Camp 307**, Muskogee, OK, received his membership certificate.



The **O. M. Roberts Camp 178**, Waxahachie, TX, joined by compatriots from **R. E. Lee Camp 239**, Ft. Worth, and the **Major W. H. "Howdy" Martin Camp 1241**, Athens, TX, marched in the Waxahachie Annual Christmas parade, passing the historic Ellis County Courthouse.



Members of the newly formed **Seven Generals Camp 135**, Helena, AR, handed charter paperwork over to AR Division Chief of Staff Danny Honnoll in the governors' office on Confederate Flag Day.



At the **Father A. J. Ryan-San Diego Camp 302**, San Diego, CA, Awards Luncheon, CA Division Commander Farrell D. Cooley presented CA Division and Camp Chaplain Ernie Powell with a meritorious service medal and certificate.



Members of the **O. M. Roberts Camp 178**, Waxahachie, TX, heard an outstanding program, "The Seven Decisive Battles of the War Between the States," presented by Compatriot Larry Johnson. Afterwards, Larry was presented a bust of General Stonewall Jackson by Larry Wilhoite and Commander Tom Coppock.



New officers were installed for the **Albert Sidney Johnston Camp 983**, Decatur, TX. Pictured from left, Commander H. L. Ross, Lieutenant Commander James Gilliland, Adjutant James Keen, Chaplain Dr. W. M. Lewis, Treasurer Roney Range.

Louisiana, Arkansas, Texas, Missouri, Oklahoma, Arizona, New Mexico, Colorado, California, Iowa, Kansas, Washington, Oregon and Utah Divisions



Members and friends of the **Colonel M. T. Johnson Camp 1648**, Arlington, TX, participated in the Fort Worth Veterans Day parade.



The **Inland Empire Camp 1742**, Inland Empire, CA, was honored to have in attendance Commander-in-Chief Michael Givens at a recent meeting.



Pictured from left are John Rogers and Jerry Minnis of the **Captain Granville H. Oury Camp 1708**, Scottsdale, AZ, and Bill Seymour of **Captain Hunter's Arizona Rangers Camp 1202**, Tucson, AZ, at the Arizona Division's recruiting and information booth at the "Civil War in the Southwest" reenactment held in Picacho Peak State Park.



The **First Choctaw and Chickasaw Mounted Rifles Camp 2223**, Heavener, OK, was officially chartered into the OK Division, with nine members. In attendance from left, Fort Washita Brigade Commander Allen Harrison, Color Sergeant Jerry Miller, Camp Commander/Adjutant David Tamplin, Chaplain Mike Lockhart and OK Division Commander Larry Logan.



The **Confederate Secret Service Camp 1710**, Sierra Vista, AZ, gave a living history presentation to the 7th Grade students of Ms. Camille Call at the Palominas School, consisting of five stations demonstrating Cavalry, Infantry, Medical Corps and ladies' fashions. The main feature of the event was a 12-pounder Mountain Howitzer which was fired every 20 minutes to signal the students to move to the next station.



Cross of Saint Andrew Camp 2009, Alto, TX, held a War-era black powder shoot in honor of Confederate Heroes Day. A large spectrum of period weapons were on hand for members to fire, and shown is the camp's heavy artillery piece "Southern Thunder," barking loud and proud!



Army of Trans-Mississippi



The First, Second and Seventh Brigades of the **Texas Division** united to dedicate a marker to Sergeant John Calhoun Cox, Co. C, 5th Texas Infantry, Hood's Texas Brigade in Sweetwater, TX. Cox was wounded at Second Manassas, Sharpsburg and while carrying the regimental colors at Chickamauga. He lay in an unmarked grave since 1917 until a marker was secured from the VA by his great-granddaughter, Mickie Hill, of Waxahachie, TX.



Commander Fred Adolphus of the **Major Jesse M. Cooper Camp 1665**, DeRidder, LA, presented a SCV War Service Medal to Captain David Hubbard of the **Brigadier General William Steele Camp 1857**, Leavenworth, KS. Captain Hubbard served in Afghanistan and is assigned to Fort Polk.



A new member sworn into the **Colonel E. W. Taylor Camp 1777**, Bedford, TX. Pictured from left, 1st Lieutenant Commander Mike Patterson, new member Kent Mathews and Commander Bob Gresham.



Pictured are **Terry's Texas Rangers Camp 1937**, Cleburne, TX, 1st Lieutenant Commander Bob Rubel and his great-grandson, Tucker Thomas Taylor, with his Cadet membership certificate.



Brigade 1st Commander John Burleigh giving a demonstration during his presentation of the Confederate States Navy at the **Colonel Philip Alexander Work Camp 1790**, Woodville, TX.



Major James Morgan Utz Camp 1815, Florissant, MO, members at a recent meeting.

Welcome to the Sons of Confederate Veterans

ALABAMA

**EMMA SANSOM 253
GADSEN**
CROWNOVER, DANNY KENNETH
EPPERSON, JASON RYAN TANAIA
KENNEDY, DEVIN ROBERT
KIRKLAND, ANDREW
WARREN, NUMAN DOUGLAS

**MAJ. JOHN C. HUTTO 443
JASPER**
HARRIS, GARY
LOLLAR, CHRISTOPHER
NATHANIEL

**GEORGE "TIGE" ANDERSON" 453
ANNISTON**
LEDFORD, BOBBY JOE

**SAVAGE-STEWART 522
PIEDMONT**
WOODARD, RAY

**DECATUR SONS OF LIBERTY 580
DECATUR**
GREEN, ROBERT JOHN WAYNE

**GEN. ISHAM GARROTT 764
MARION**
JOHNSON, LUTHER DEAN
ROBERTSON, RONALD LOGAN

**CAPT. THOMAS H. HOBBS 768
ATHENS**
BROWN, DONALD BRENTON
STANFORD, ANDREW GENE

**COFFEE COUNTY RANGERS 911
ENTERPRISE**
GRANT, GUS

**FORREST 1435
BIRMINGHAM**
GOODWIN, BRENT B.

**THE PRATTVILLE DRAGOONS
1524
PRATTVILLE**
ROBERTS, JEREMY

**CAPT. WILLIAM HOUSTON
SHELBY 1537
COLUMBIANA**
CLAYTON, JAMES MARK

**WINSTON COUNTY GRAYS 1788
HALEYVILLE**
HUNTER, SEAB THOMAS

**DEKALB RIFLES 1824
SYLVANIA**
GOLDIN, J. P.
LONG, OLIVER WESLEY

**FORT BLAKELEY 1864
BALDWIN COUNTY**
NELSON, JAMES RONALD
PONDER, COLIN HERSCHERL

**THE TALLASSEE ARMORY
GUARDS 1921
TALLASSEE**
KILPATRICK, JOHN HENRY
WILKERSON, WAYLON TODD

**TEN ISLANDS 2678
OHATCHEE**
GINN, JEREMY BRANDON
HARMON, ROGER LAWRENCE
MORGAN, HERBERT C.

ARKANSAS

**GEN. ROBERT C. NEWTON 197
LITTLE ROCK**
BATEMAN, JOSEPH EARL
WALLS, CLEMENT SAMPSON
WALLS, CLEMENT SAMPSON
WALLS, MARCUS PAUL

**COL. ALLEN R. WITT 615
CONWAY**
McGINNIS, ERIC BRADLEY
McGINNIS, RYAN KYLE
RIZZO, RICHARD ROBERT
(RECE)

**DAVID O. DODD 619
BENTON**
RAMSEY, JOHN WILLIAM

**GENERAL EVANDER McNAIR 646
MENA**
HINTON, JOEL R.
HOWARD, JOHNNY DAVID
HOWARD, SCOTTY
HOYLE, AARON C.
HOYLE, DEAGLAN J. D.
HOYLE, EDWARD C.
MORREN, BENJAMIN
MORREN, TIMOTHY C.

**JAMES M. KELLER 648
HOT SPRINGS**
DAWSON, DAVID ALLAN
PECK, JASON EDWARD

**9th ARKANSAS INFANTRY 652
STAR CITY**
CONNER, ANDREW RYAN
CONNER, TY WAYLON
GULLEDGE, JAMES GREGORY
HOLTHOFF, PHILIP
JACKSON, JACK
JACKSON, JOHN CURTIS
JOHNSON, KENDALL BLAZE
MORGAN, ROBERT BLAKE
MORGAN, WILLIAM RANDALL
SINCLAIR, CHASE W.
YARBERRY, JOSHUA BLAKE

**GEN. JO SHELBY 1414
HARRISON**
SHAW, JAMES BRYANT

**MAJ. FONTAINE R. EARLE 1453
FAYETTEVILLE**
INGRAM, MITCHELL DEAN

ARIZONA

**CAPTAIN HUNTER'S ARIZONA
RANGERS 1202
TUCSON**
HUPP, GEORGE STEVEN
LOWERY, SHAWN PATRICK
MONEY, GREGORY TRENT

**CPT. GRANVILLE H. OURY 1708
SCOTTSDALE**
MALLARD, ALBERT KNIGHT

**CONFEDERATE SECRET SERVICE
1710
SIERRA VISTA**
CROWE, PATRICK WAYNE

**PVT. NATHAN TERRY WANSLEE
2096
SAFFORD**
JARVIS, JOSH

**YUMA TERRITORIAL OUTPOST
2186
YUMA**
HANNA, BRADLEY DAWSON

**ARIZONA TERRITORY CSA 2233
SHOW LOW**
WAGONER, BEAU RICHARD
WAGONER, JAMES ROBERT
WAGONER, LEVI JARED

AUSTRALIA

**WILLIAM KENYON AUSTRALIAN
CONFEDERATES 2160
BRISBANE, QUEENSLAND**
HORTON, KEVIN RAYMOND

CALIFORNIA

**INLAND EMPIRE 1742
INLAND EMPIRE**
MEADOR, JAMES MICHAEL
CRAIG
QUINN, ERIC

**CSS VIRGINIA 2062
VENTURA COUNTY**
MOORE, LOGAN MICHAEL
MOORE, MICHAEL SCOTT
ROUTON, KEVIN LEE

COLORADO

**ABRAM FULKERSON CAMP 2104
GREELEY**
WILSON, GLENN EUGENE

FLORIDA

**PVT. WILLIAM RILEY MILTON 741
TAVARES**
HENNESSEY, HARRY WALTER

**KIRBY SMITH 1209
JACKSONVILLE**
CHANCE, DENNIS LEW
JOHNSTON, KEVIN TODD
RICKS, BRIAN KEITH

**STEPHEN RUSSELL MALLORY
1315
PENSACOLA**
GONZALEZ, DAVID LAMAR
HESTER, JOHN LARRY
HUNTER, COY DALE

**WILLIAM WING LORING 1316
ST. AUGUSTINE**
STROUD, EARL LEROY

**STONEWALL JACKSON 1381
ST. PETERSBURG**
FIELDS, WILLIAM EUGENE

**GEN. ROBERT E. LEE 1383
SARASOTA-BRADENTON**
SETTY, LLOYD RANDOLPH

**CAPT. J. J. DICKISON 1387
MELBOURNE**
GRAY, LEONARD JOHNSON

**MADISON STARKE PERRY 1424
GAINESVILLE**
MOYER, ERNEST HOWARD

**JACOB SUMMERLIN 1516
KISSIMMEE**
MASSEY, HERMAN AL

**PVT. GEORGE W. THOMAS 1595
FT. PIERCE**
BRYAN, JAMES ALLEN

**JUDAH P. BENJAMIN 2210
TAMPA**
FUNK, DEVIN JAMES MCCARTHY

GEORGIA

**GEN. EDWARD DORR TRACY,
JR. 18
MACON**
CRANFORD, JAMES MICHAEL
HARRIS, DEXTER HINTON
HOLCOMB, STEPHAN FRANKLIN
SIMMONS, MATTHEW RICHARD

**GEN. JOHN B. GORDON 46
ATLANTA**
TILLMAN, MICHAEL McDOWELL

**ALEXANDER H. STEPHENS 78
AMERICUS**
IVEY, MATTHEW SCOTT
IVEY, WESLEY SCOTT
KIRK, BOBBY LEE

**FRANCIS S. BARTOW 93
SAVANNAH**
O'NEAL, BENJAMIN P.

**MAJOR WILLIAM E. SIMMONS 96
LAWRENCEVILLE**
HENDERSON, BRIAN MASON

**BRIG. GEN. T. R. R. COBB 97
ATHENS**
MARABLE, LEO JACKSON
MCCULLERS, TOMMY DALE
WILLIAMS, JEFF

**CAPTAIN CHARLES W. BALDWIN
105
MADISON**
BROWN, JAMES NEVILLE

**LT. COL. THOMAS M. NELSON
141
ALBANY**
LANGSTON, RONALD T.

**BRIG. GEN. E. PORTER
ALEXANDER 158
AUGUSTA**
McCANN, MICHAEL J.
MURPHY, GREGORY ALLEN

**BLACK CREEK VOLUNTEERS 549
SYLVANIA**
MALLARD, GREGORY GARY

**KENNESAW BATTLEFIELD 700
MARIETTA**
GIDDENS, MATTHEW BURKE

**MAJ. GEN. JOSEPH WHEELER
863
CONYERS**
BOLING, CHARLES BRENT

**LT. DICKSON L. BAKER 926
HARTWELL**
McCURLEY, RICHARD CURTIS

**GEN. PATRICK R. CLEBURNE
1361
JONESBORO**
STEWART, CLAYTON D.

**GEN. WILLIAM J. HARDEE 1397
DALLAS**
BOWMAN, BRANDON
BOWMAN, CASEY
BOWMAN, JACK
BOWMAN, JOHN
GLANTON, THOMAS P.
McMILLAN, DONALD ROBERT
WILLS, LORAN

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DALE, LAWRENCE E.
STRIPLING, STEVE GERALD

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COBB, WILLIAM BENJAMIN
HEDBERG, ERIC WILLIAM

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DUGGER, JACK POWELL

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HARKINS, WILLIAM A.
HARRELSON, DUSTIN LYLE
HELMLY, BRUCE STEPHEN
HOLLIFIELD, NIKKI LEE
LEE, WILLIAM HENRY
McMULLEN, JERRY WAYNE
WELLS, DANA GRANT
WELLS, DEVIN L.

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HOLTON, WILLIAM BRAZIER

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2039
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HARDEN, SEABORN JAMES

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BLAKE, JOHN J.

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BRACEWELL, MICHAEL LEE

IOWA

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IDAHO

**CPL. WILLIAM MINK IDAHO
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SKAUG, JUDSON DAVID

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**LT. GEORGE E. DIXON 1962
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ASH, DAVID FRANKLIN
PIKE, STEVEN D.
SOUTHALL, TIMOTHY JAMES

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**CAPT. ARTHUR M. RUTLEDGE
1413
BLUFFTON**
SMITH, JERRY HARTSEL

**COL. SAMUEL ST. GEORGE
ROGERS 1508
INDIANAPOLIS**
McELWAIN, MICHAEL LEE

**A. J. RINGO 1509
NEW CASTLE**
ATCHLEY, RICHARD LEE

**THOMAS HENRY HINES 1555
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McCOMBS, MICHAEL D.

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BUCK, MICAH BRYAN
GUNN, RANNY F.
LOVELL, CLINTON POWERS
PETTY, ANDREW JOSHUA
RACINE, JOHN ROY
SIMPSON, DeORSAY ALFRED

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KNIGHT, RAYMOND MICHAEL

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UTTERBACK, CHRISTOPHER
UTTERBACK, TYLER MATTHEW

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**MAJ. GEN. ISAAC RIDGEWAY
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DUTTERER, SAMUEL LYNN

**LT. COL. ROBERT H. ARCHER
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HENDREN, SIDNEY RHYNE

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RHODES, MITCHELL ALLEN
TIBBS, PAUL MARTIN

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JACKSON, ASBERRY LEE

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MILLETTE, DEAN ALCEE

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HITT, GARY WAYNE
HITT, JOSEPH UPTON

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CARTER, RONALD JAMES
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PRIM, RALPH EDWARD

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GENTRY, CHARLES WAYNE
GOMEZ, MASON ANDREW
GUNDLACH, MICHAEL
MAXIE, AARON CHRISTOPHER
MAXIE, ELI PRENTICE
McDONALD, DON LEDFORD
MILLER, DANIEL EMMANUEL
MILLS, CARTER THOMAS
MILLS, RALEIGH THOMAS
PITTMAN, CONNOR BLAKE-CRAIG
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STRANGE, RICKY EUGENE
TANKERSLEY, WILLIAM JOSEPH
WILKINSON, JOHN MARVIN

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GIBSON, ZACHARY LOGAN

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SMITH, JAMES WARD
SMITH, JERRY LEMOYNE

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PERRY, RICKY LOUIS

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PARRIGIN, JACOB MICHAEL

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HODGE, ANTHONY WYATT

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MAJ. GEN. JOHN HUNT MORGAN 2053
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SAN ANGELO
CHASTAIN, JERRY
JOYCE, HAL LANE

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MAYO, MICHAEL
MCNABB, KELLY WAYNE
MCNABB, THEODORE
WASHINGTON
SHAW, MATTHEW
YANCY, MASON ANDREW

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SONS 1684**
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WALTER P. LANE 1745
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WEBB, JONATHAN EDWARD

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STEPHENS, PAUL LEONARD

LEE-BOURLAND 1848
GAINESVILLE
MONTGOMERY, RONNIE LYNN
SCOTT, TREVOR RAY
SCOTT, TRUMAN LEE
SCOTT, TUCKER DWAYNE
SCOTT, TYLER ALEC

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1904**
DE LEON
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HAMILL, JEFFERY CHAD
HAMILL, LOUDEN COLE
SEWELL, GARY PAT
SIMPSON, RANDY GLENN
WILLIAMS, CAIDEN TRACE
WILLIAMS, TY MICHAEL

HILL COUNTRY 1938
FREDERICKSBURG
POPE, CADEN JOSHUA

STONE FORT 1944
NACOGDOCHES
GALLERA, ROBERT VAN

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LT. ALEXANDER CAMERON 2226
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2241**
SILSBEE
CLARK, JOSHUA STEVEN
CLARK, STEVEN LYNN

UTAH

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WEST VALLEY
BORROWMAN, ADAM JEREMIAH
BORROWMAN, ANDREW PARK
BORROWMAN, KEITH LORUS
BORROWMAN, KEITH LORUS

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GEN. ROBERT E. LEE 1589
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PAW PAW
COVEY, KENNETH EDWARD
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1613
San Angelo, TX
Warren Louis Griffin

Gen. John A. Wharton,
8th Tx Cav. 2105
East Bernard, TX
Richard Arlan Powell

Colonel D. H. Lee
Martz 10
Harrisonburg, VA
Jerry Winston Meeks

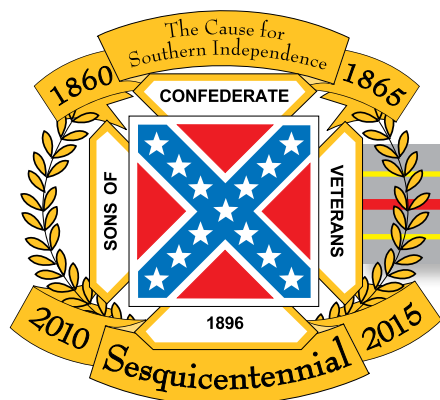
Captain John F.
McElhenny 840
Lebanon, VA
Frank A. Skeens

Gen. James Longstreet
1247
Richmond, VA
Raymond O. Crews

Matthew Fontaine
Maury 1722
Fredericksburg, VA
Jack Ellsworth Buttgen

Gen. John Randolph
Chambliss 1779
Emporia, VA
Samuel W. Adams

J. Patton Anderson
1646
Olympia, WA
Lee S. Alexander



Sons of Confederate Veterans Sesquicentennial Society

The Sesquicentennial (150th Anniversary) of the Cause for Southern Independence is upon us! The Sons of Confederate Veterans has established a unique way you can show support for our efforts and build a legacy for the future. It is the SCV Sesquicentennial Society! By joining this prestigious group you will help in supporting two projects very important to the future.

First – The General Executive Council made the commitment in October of 2008 to start the process to erect a new building on our property at Historic Elm Springs. One of the uses of this new building is to give us office space and return Elm Springs to its original grandeur. However, the main function is to house The Confederate Museum. We are planning a museum which will tell the truth about what motivated the Southern people to struggle for many years to form a new nation. It will give an accurate portrayal of the Confederate soldier — something which is lacking in most museums and in the media. Seventy-five percent of the money received through this effort goes to this building fund.

Second – We need to leave a legacy for our Compatriots who will be the members and leaders of the SCV when the Bicentennial of the Cause for Southern Independence arrives 50 years from now. One can only guess at the obstacles they will have to face in putting forth an accurate commemoration. Twenty-five percent of the money will go into a fund to be used by the SCV at that point in time.

Here is how you can take part. Join with a minimum payment of \$200 (You can give more if you wish!). You will receive a handsome SCV Sesquicentennial Society Medal and Certificate. This program will end at the close of the Sesquicentennial. You may pay all at once or you can make non-refundable installments of \$50 (you will receive the medal and certificate when paid in full). You can call 1-800-MY-DIXIE to pay by credit card or send a check to:

Sons of Confederate Veterans, c/o Sesquicentennial Society, PO Box 59, Columbia, TN 38402



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CIVIL WAR VETERANS AT REST HAVEN CEMETERY, Franklin, Tennessee. Military biographies of 62 Confederates, 4 Union, 1 unknown. Pictures, Map. \$23.00 postage paid. Stewart Cruickshank, 95 Lutie Street, Nashville, TN 37210

NATIONAL ORDER OF THE BLUE AND GRAY. A lineage society with membership available for men and women who descend from either side in the Civil War. Information from NOBG, 9 Taney Avenue, Annapolis, MD 21401-2711 or email EllanWT@aol.com. Website: www.NOBG.us

ATLANTA, GA, JULY 11-12, Atlanta Antique Gun & International Military Show, Cobb County Civic Center, 548 S. Marietta Parkway, Marietta, GA. Arms & Memorabilia of the Civil War, Indian Wars, WWI, WWII, etc. Info: Carolina Trader Promotions, 704-282-1339.

Confederate Veteran Rate: The fee for a twenty (20) word ad in Confederate Classifieds is \$20. All additional words are 50 cents each. The minimum fee per ad is \$20. Send all classified advertisements, payable to the Sons of Confederate Veterans, to: Editor-in-Chief, 9701 Fonville Road, Wake Forest, NC 27587. **All ads must be prepaid.**

Dispatches From the Front

erans to teach the Yankees how to shoot, since we shot their bahunkasses off during the "Late Unpleasantness." I was incensed that they would not post the SCV ad, and even more so, when I recently saw in the next issue that they had "seceded" Virginia from the South and put her into the "East" in the listing of gun shows and other events. I wrote Wayne LaPierre and told him that we had expended a copious amount of blood to get away from those people and that I resented being put amongst that bunch. I got a reply from some NRA functionary that no insult was intended, but that it had to do with distribution issues, etc., etc.

Well. I thought to cancel my membership on both of these issues, but I decided not to. Although I have no intention of giving up my personal means of self-preservation, I think being a member of the NRA amplifies my vote and my voice on this point without my having to fire through the doorway at the storm troopers trying to kick it down. I also recognize that there were many in the North who were clapped into Lincoln's dungeons without trial for believing as I do, and that their philosophical descendants still exist up there. Therefore, I am keeping my membership in the NRA. If Big Brother is watching me, that is fine. I am watching him, too, and I am locked and loaded.

Deo Vindice.

H. V. "Bo" Traywick, Jr.
Edmund Ruffin Fire Eaters Camp 3000
Richmond, Virginia

Not worried about NRA membership

To the Editor:

The recent issue of the *Confederate Veteran* was, to me, very disturbing!

Why would you have a full page discussing the NRA? And why would any member suggest that members of the SCV join the NRA?

If the members of the SCV want to join the NRA, then that is their busi-

ness. I think we have enough things to do in order to defend our Confederate heritage without worrying about other organizations!

If you want to be a member of the AARP, fine; if you want to be a member of the Masons, fine — or any other organization.

We need to concentrate on our calling as members of the SCV first and foremost, and stop worrying about the propaganda of who is going to take away our 2nd Amendment rights! I'm still waiting for this.

I'm a 30+ member of the SCV and say that according to our SCV constitution, that we need to keep religion and politics out of our meetings and magazine!

William McGrath
General Robert H. Hatton Camp 723
Lebanon, Tennessee

Another recommendation for gun owners

To the Editor:

I am a life member of the NRA. I do not think we should abandon the NRA. But the next time they call begging for money, I am going to tell them I am in the SCV and I do not like them not running our ad, and I am supporting Gun Owners of America, which is true. Their motto is no compromise. Please check out their website.

Anthony Smith
Sgt. John A. Lisk Camp 1502
Asheboro, North Carolina

Looks forward to Dr. Clyde Wilson's articles

To the Editor:

I must confess, the first action I take upon receipt of *Confederate Veteran* is to search for the writings of Dr. Clyde N. Wilson. The price of my membership alone is redeemed by knowledge, truths, and facts derived from Dr. Wilson's research. The myths dispelled, the stones overturned, and the truths blatantly displayed by Dr. Wilson are both enlightening and are used by me to advocate the cause for Southern Independence.

The South was overrun by *damn Yankees*, and they continue to flood into our states. We have graciously accepted their existence here, but do not and should not relinquish our heritage to them. Instead, we should arm ourselves with the facts; i.e., Dr. Wilson's research that bears the unvarnished truths, and educate our enemies and defend our cause.

William C. Austin
Murfreesboro Camp 33
Murfreesboro, Tennessee

Must take the Constitution as a whole

To the Editor:

I am proud to be of Southern roots. I am also proud to have ancestors on both sides of the Mason-Dixon. I am a student of history. Being raised by a father who served in WWII, I have also become a student of military history. I am amazed at how many so-called educated people are ignorant of the War Between the States and the Confederacy.

As I understand the War Between the States, the South possibly had more of a reason for their part in the War than the North. As I see the Confederacy, I see the Constitution. States' rights were being threatened by an ever growing central federal government. I believe many on the side of the North believed they were fighting for human rights. In some cases they were because while not all slave owners were brutal, some were.

It has been said that if we do not learn from our past, we are doomed to repeat it. Today there is an ever-increasing encroachment upon States' rights. This is not the place nor time to become political, but it is a time to review our history as Southerners and the importance of defending the Constitution and taking a stand against those who wish to destroy it. There are those who think aspects of the Constitution are outdated.

The Constitution is not a *pantry* where a person can take one or two things away without affecting the whole. It is a *tapestry*. The threads are interwoven. They blend with each oth-

er and accent each other for the whole. If one part of the Constitution is weakened, so goes the whole.

*Dr. Robert D. Baize
Major General William D. McCain
Camp 584
Arlington, Washington*

Happy the *Shenandoah* is being remembered

To the Editor:

I wish to thank SCV headquarters for the generous \$2,000 grant to the last celebration of the Sesquicentennial in Liverpool, England, in November of 2015, to honor Captain James Waddell, Lieutenant William C. Whittle, Jr. and the other members of the fine crew of the glorious Confederate cruiser CSS *Shenandoah*. Sailors from the Confederate States, along with those from England, Scotland, Ireland and other countries including the United States, made up a crew which sailed the *Shenandoah* on the only circumnavigation of the globe by a Confederate ship.

Naval affairs of the War Between the States have been given short shrift compared to the land battles. The Confederate Navy, considered by some historians like Philip Van Doren Stern to be "a miracle of improvisation" played a significant role in the war. The *Shenandoah* did such a good job of carrying out her assignment of searching for and burning a large portion of the federal whaling fleet that Yankee whaling never fully recovered. Much of this good work by the *Shenandoah* took place months after the surrender at Appomattox because the officers of the ship simply had not gotten news of the war's end.

Upon learning the war was over, the *Shenandoah* quickly sailed back to Liverpool, England, and surrendered to the British to avoid being hanged as pirates by the Federals. When reading the account of the surrender, it was noted Lieutenant Whittle watched the lowering of the Confederate flag for the last time and cried. I cried right along with him.

In looking forward to this last celebration of the Sesquicentennial, I thank the Sons of Confederate Veterans for

helping honor these Confederate heroes.

*Sam Cooper
Myers-Zollicoffer Camp 1990
Livingston, Tennessee*

The Sesquicentennial is overlooked by media

To the Editor:

It has been reported that 1.3 million dollars will be spent on the group who plans to celebrate next year in Montgomery for the 50th Anniversary of their walk from Selma, Alabama. This money elicit will be spent between the government and the media. I realize this group considers this date was their freedom; however, this group was freed one-hundred years ago, before the 50th Anniversary. The 50th Anniversary was made without a single Southerner losing their life.

I look back at the 150th Anniversary of the framing of the Confederacy in Montgomery and not one penny was spent by the government and practically very little media attention. How quickly people forget more than 300,000 Southern men and boys sacrificing their lives for the protection of their homes and property. They do not remember, also, that the Southern states lost their freedom.

Very little has changed from before 1861 and the present time. Look where the money is spent and favoritism given.

I hope America wakes up soon, before it's too late.

*George Gayle
Cradle of the Confederacy Camp 692
Montgomery, Alabama*

We've been on the defensive too long

To the Editor:

I am addressing this to the editor. But, I am addressing it to the Chaplain-in-Chief Mark W. Evans. Sir! "Conquering By Faith," in the January/February issue is a description of God's Love to Man, and the Confederate soldiers' love for God and Jesus the Christ.

We must all seek the Lord, Isaiah

55:6, and obey His will. Mark 16:16. Thank you for your encouragement!

*Ken Garrison
Lee's Escort 39th VA Cavalry Battalion
Grand Junction, Colorado*

Don't depend on e-mail all the time — write a note

To the Editor:

My admonition to all. Contact a Sons' member in another camp or division. E-mail? The handwritten note is still the best thing you can ever receive. It means someone took the time.

Bear with me.

Lincoln is said to have placed a silver dollar over a word and asked a gentleman to read it. Could not be done.

The coin was removed to reveal the word "truth." Per Lincoln, you cannot see the truth through a dollar.

How prophetic, considering the politically correct Department of Education, media and so-called learned scholars and their bias.

Don't put yourself out there on an island. One handwritten note is worth more than Lincoln's dollar.

*Robert A. Keller
Summers-Koontz Camp 490
Luray, Virginia*



Confederate Veteran Deadlines

Issue Deadline for submissions

September/October 2014 July 1

November/December 2014
..... September 1

January/February 2015
..... November 1

March/April 2015 January 1

May/June 2015 March 1

July/August 2015 May 1

Books in Print

Drum Major John Aldon Lunn of the 10th Tennessee Infantry fought in the Battle of Franklin. When Colonel Shy was killed, Drum Major Lunn rescued the colonel's horse and watch, and delivered both to the colonel's sister before rejoining the retreat.

Civil War Veterans at Rest Haven Cemetery is a great read by those who enjoy visiting Confederate cemeteries and those interested in knowing the story behind the grave markers. This book should serve as a model for all other camps as it contains histories, photographs of the markers, and in some cases, rare photographs of the veterans themselves. This book truly shows that the Sam Davis Camp is a guardian of the history of our Confederate Veterans.

Author: Sam Davis Camp 1293, Tennessee Division, Sons of Confederate Veterans

Publisher: Author's Corner
210 Old Hickory Blvd., Suite 14
Nashville, Tennessee 37221
Paperback \$23.00 postage paid

Reviewed by Byron E. Brady

Lincoln's Marxists

Al Benson, Jr. edits and publishes the *Copperhead Chronicle*, a newsletter which presents history from a pro-Southern and Christian perspective. He is a member of the Confederate Society of America and the League of the South.

Walter Donald Kennedy is well-known for his Southern views on limited government and States' Rights. With his brother Ronald, he co-authored *The South Was Right!* and *Nullifying Tyranny: Creating Moral Communities in an Immoral Society*.

Benson and Kennedy previously wrote *Red Republicans and Lincoln's*

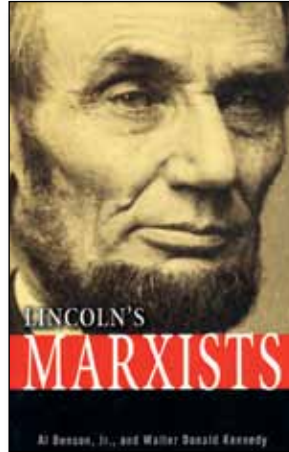
Marxists, which was reviewed in the May/June 2008 issue of the *Confederate Veteran* magazine. Author Benson states this current volume is an expanded version of the original book and contains eighteen chapters and seventeen illustrations.

Authors Kennedy and Benson espouse the theory that a group of European communists and socialists settled in the United States just prior to the War Between the States following failed revolutions they had participated in. They are called the "Forty-Eighters" to designate the year in which most of these European revolutions occurred. For unexplainable reasons, Lincoln and his devotion to an overpowering central government attracted these immigrants. All Southerners, many of them became officers in the Union Army, despite scant military knowledge. Interestingly, Chapter 3 is entitled "Adolf Hitler and Abraham Lincoln."

Lincoln's Marxists thoroughly exposes the skullduggery these revolutionary misfits perpetuated against the South. They were Lincoln's willing henchmen in dismantling the ideals of the Constitution. Benson states: "The equality of the Founding Fathers is an equality of opportunity, not a governmental guarantee of equality of outcome."

Author Benson describes his growing fascination with these men and the role they played in helping destroy the original United States government. He details his sources of research and speculates whether Senator Joseph McCarthy knew of these communists on American soil prior to and during the War Between the States period.

Chapter 18, "Looking Backward,"



begins with a quotation from James Henley Thornwell, a Presbyterian theologian from South Carolina: "The parties in this conflict are not merely Abolitionists and Slaveholders; they are Atheists, Socialists, Communists, Red Republicans, Jacobins on one side and friends of ordered and regulated freedom on the other. In other words, the world is the battleground, Christianity and Atheism the combatants, and the progress of humanity at stake."

Addendum I lists thirty-four prominent Early American Socialists and Communists, with thumbnail biographies. Addendum III is Socialist Influence on Feminism. Also included are Notes and a Recommended Reading List.

For students of this area of Southern history, *Lincoln's Marxists* will provide a wealth of information. This book details a fascinating perspective on a less-than-savory element of Lincoln's cheering section as our tarnished president accomplished his goal of gutting the Constitution and establishing a powerful central government. We Southerners who love and defend States' Rights will never be able to free ourselves from Lincoln's legacy of tyranny.

Author: Al Benson, Jr. and Walter Donald Kennedy
Publisher: Pelican Publishing Co., Inc.
1000 Burmaster Street
Gretna, LA 70053
www.pelicanpub.com
Hardback \$25.95

Reviewed by Ann Rives Zappa

Stories of the Wracken Sacker Reflections of the War Between the States

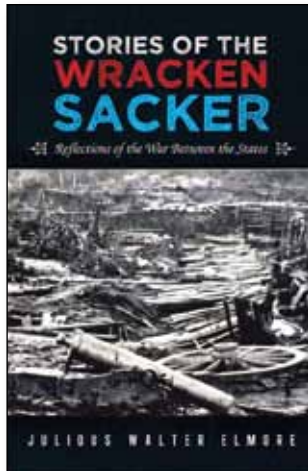
As the dedication for the *Stories of The Wracken Sacker* states, "This book is dedicated to the memory of the brave men who fought under Gee and Johnson in the 15th Arkansas Infantry Regiment." That dedication is the basis for this very informative book on the history of the fighting men of the 15th Arkansas. The Regiment was organized in Camden, Arkansas, and was

known as the 15th (Gee's/Johnson's) Arkansas Infantry. In this history of the officers and men of the 15th, the author Julious Walter Elmore gives a very detailed description of the Regiment's participation in several decisive battles during the war. It also includes some great historical facts regarding these engagements.

Some of these descriptions include how Confederate General Lloyd Tilghman allowed his men to escape from Fort Henry to Fort Donelson, twelve miles away while he negotiated Fort Henry's surrender. "He never received credit for saving his small army to fight again." The 15th also participated in the battle for Fort Donelson, the Confederate fortification they escaped to. It was during this battle that General Nathan Bedford Forrest stated "Me and my men did not come here to surrender. Come morning, we will cut our way out." And that he did, taking many members of the 15th with him.

In their defense of Fort Desperate, the 15th withstood Union attacks in May and June of 1863. Following both defeated attempts, Union forces tried tunneling under the fort's defenses. "Countermeasures were made by the Confederates who planted large torpedoes deep in the earth in line of the Yankee trenches."

Descriptions in the book also explain how the invading armies "broke every law used in civilized society. Nothing was sacred. The soldiers entered homes, molested females both white and black. The livestock was either stolen or slaughtered." Even Union Admiral Porter got into the act of stealing cotton when he occupied Alexandria, Louisiana, and began "collecting cotton." Another atrocity incurred by an invading army took place by Federal



General Frederick Steele near Camden, Arkansas, when upon his retreat, he made sure that there would be "little food left for man or beast."

The book also contains a list of every man who fought in the 15th, along with brief descriptions of war records for most of the officers and men. Anyone interested in Arkansas Confederate soldiers, especially those with ancestors who fought in the 15th, will want to have a copy. And for those writers who are considering compiling histories of their favorite Confederate Regiment, consider using this book as a good reference.

Author: Julious Walter Elmore
Publisher: AuthorHouse
1663 Liberty Drive
Bloomington, IN 47403
Paperback \$15.00

Reviewed by Byron E. Brady

American Civil War Gravesites of Great Britain & Ireland

This is a rare and most unusual resource. We in the United States tend to think provincially of the War of 1861, even to the point of sometimes having a focus on only one particular theater of the War, to an almost exclusion of the others. But the War had a broader international scope than just between the United States and the Confederate States. One of the most prominent regions affected overseas was the United Kingdom. Early in the War the "Trent Affair" nearly brought England into the War over a question of international diplomacy. Southern cotton was run through the blockade to England, to be exchanged for arms for the Confederacy. Southern Naval agents in England continually were negotiating contracts with British shipyards for the construction and outfitting of Commerce Raiders and blockade runners. In fact, the last sovereign Confederate flag was hauled down in Liverpool, when the CSS *Shenandoah* put into port and surrendered to a neutral power in November of 1865.

Commander Collier, after extensive research both in the archives and on the ground, has produced this won-

derful resource for those interested in finding the final resting places of those men — both North and South — who rest in the soil of the United Kingdom.

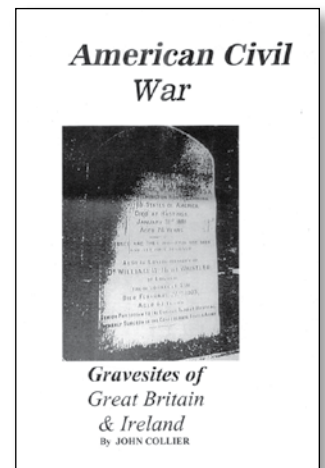
The graves of many officers and sailors from the famous Commerce Raiders — *Alabama*, *Shenandoah* and *Florida* — rest here. Soldiers, too, are buried here, for as the author states in his dedication, there were 200,000 British-born officers and men who fought in America in the War of 1861, many of whom have been laid to rest in the land of their nativity.

This softcover pamphlet of 52 pages carries a treasure trove of history for anyone on an outing of exploration in the UK. It has a handy index of names for anyone who might be on a mission of research, and it has interesting personal sketches and anecdotes — where known — of each man listed. This concise little pamphlet represents a prodigious effort of research and compilation — an evident "labour of love" which Mr. Collier says is still ongoing. It is an invaluable resource.

Author: John Collier
Availability of the Book:
Contact Mr. John Collier
8 Lisvane Ave.
Scarborough, UK, YO12 5LU
Paperback \$6.00

Notes Concerning Author: John Collier was born in Hull, East Yorkshire, in 1954. He reenacts as part of Co. A, 7th Virginia Cavalry, and also of Co. D, 37th Texas Cavalry. He presently lives in Scarborough, North Yorkshire, where he is the Commander of the Captain John Low, CSN, Camp 2161, Sons of Confederate Veterans.

Reviewed by H. V. Traywick, Jr.



NOTICES *From Around the Confederation*

Zebulon Vance Monument in need of restoration

Few names are more intertwined with North Carolina's history than that of Zebulon Baird Vance. A man of the mountains born in a log cabin in the Reems Creek valley, Zebulon Vance would rise to hold some of the highest offices in the land. He would serve as a Buncombe County Solicitor, a member of the NC House of Commons, a US Congressman, captain of the Rough and Ready Guards, colonel of the 26th North Carolina Regiment, Governor of North Carolina, and a US Senator. During his entire life, Zebulon Vance would work tirelessly for the people of North Carolina and he would become one of North Carolina's most distinguished sons. Following his death in 1894, a movement soon began to erect a monument to his memory in the public square (now known as Pack Square) in downtown Asheville. Richard Sharp Smith, supervising architect over the Biltmore House, offered his services to design a fitting memorial in the square. In December of 1897 a group of more than 75 Freemasons gathered in the square to set the cornerstone and hold a ceremony to formally dedicate the 65-foot-tall granite obelisk monument to Zebulon Vance.

For 115 years, the Vance monument has towered over the square. Entire lifetimes have come and gone in the time this monument has existed. Through seven wars, times of plenty and times of scarcity, through political and social change, the Vance monument has stood its silent vigil. It has welcomed our troops home from war, presided over our celebrations and our times of sadness, and served as a backdrop for both presidents and protestors seeking to be heard. Though the square in which it sits and the city it calls home has undergone great change, the one constant has been the Vance monument. Though it was dedicated to the memory of a mortal man, it has also taken on a separate

life of its own as the heart of the city of Asheville. If only it could tell the story of the city which has lived in its shadow for more than a century.

Unfortunately, time and the elements have done and are continuing to do extensive damage to the Vance monument. In 2008, a professional conservator was commissioned by the city of Asheville to prepare a report detailing the condition of the monument and recommendations for its care. The conservator recommended the monument be placed on a *High Priority* status for preservation. The report states, in part: "The Vance monument is in fair to poor condition. Most conditions noted are likely older, although they are progressing. Deterioration of mortar in the joints is the most significant concern as the loss of mortar ... will only cause further damage and loss, as well as possible structural instability in the future. Moisture infiltration into the obelisk through open joints has presented concern in the past. The presence of iron stains below joints suggests there may be internal iron pins which are corroding and possibly failed due to water infiltration." The conservator made the following recommendations: the entire monument should have all the mortar joints repointed, that the granite surfaces to be cleaned of soiling, as well as staining, that the bronze plaques be cleaned and remounted with appropriate fasteners, and that the metal site-fencing be scraped and repainted.

Such an extensive preservation project comes at a substantial cost. To help make this project a reality, the Society for the Historical Preservation of the 26th Regiment North Carolina Troops, Inc. (26th NC) have formed a partnership with the Department of Cultural Arts of the city of Asheville. The 26th NC, founded in 1981, is a non-profit historical society with more than 300 members in all regions of the state of North Carolina and other states as well.

Now, the preservation of the Zebulon Vance monument has become one

of our chief concerns.

You or your organization can help save this important piece of North Carolina's heritage by supporting this preservation project. Please mail your check, payable to the 26th N.C. and mail to the address listed below. Please indicate that your donation is for the Vance Monument Fund which insures all money so marked will only go towards the Vance Monument preservation project. Please mail your donation to:

26th N.C.
Vance Monument Fund
c/o Cole Hutcherson
2304 Chatham Dr.
Greensboro, NC 27408

Please note that one hundred percent (100%) of all donations will go towards the Vance Monument project. With your help, we can ensure that the Zebulon Vance monument is not only part of our past, but our future as well.

Remembering Confederates buried at Hollywood Cemetery

Do *YOU* have a Confederate ancestor lying in an unmarked grave at Hollywood Cemetery in Richmond, VA? Do *YOU* not know where your ancestor is buried? He may lie at Hollywood, or be in another unknown grave! Doesn't he deserve a stone to mark his mortal remains? We can help!

Even if you don't have an ancestor in need of a headstone, there are 8,000 *KNOWN* Confederate soldiers lying at Hollywood alone, who still have no markers, and *YOU* can sponsor a headstone placement for one of them. Southern Soldier Remembrance Foundation (SSRF) is a 501c3 non-profit organization dedicated to ensuring that the memory of those brave men, who gave so much, will never be forgotten. We believe it is our duty to remember each Confederate soldier by creating a lasting memorial for his final resting place.

Contact us to claim your ancestor, sponsor a soldier or donate at www.southernsoldiers.org, e-mail ssrf@mail.com, or like us on Facebook: www.facebook.com/groups/ConfederateGraveMarkerProject

Join an SCV E-mail List

If you are an SCV member in good standing and would like to become a subscriber to the SCV Telegraph or SCV History List, please apply at www.scv.org/maillistSubscription.php. You will receive an e-mail with a link you must click to complete the process.

Only SCV members in good standing will be subscribed to the SCV Telegraph and History lists. Your membership status will be verified by SCV General Headquarters. This may take several days, and is scheduled at GHQ's discretion.

As an SCV Telegraph list member you will only receive official posts,

which are authorized by the commander-in-chief. Subscribers will probably not receive more than two posts a week. Subscribers cannot post replies to the list. Posts presently reach about 2,000 SCV members.

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Charles Kelly Barrow
Lt. Commander-in-Chief

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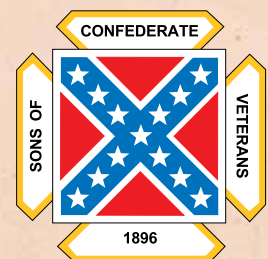
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Emancipation Without War

race”³⁷ The same view was expressed by African American social critic Nora Neale Hurston, writing on the dawn of the civil rights movement: “I have listened to the northern abstractions about justice, and seen the cold hardness to the black individual.... in some instances the South is kinder than the North. Then the North adds the insult of insincerity to its coldness.”³⁸

Historian, Eugene Genovese, pointed out that the great race riots, complete with the burning of cities in 1960s America, occurred in the urban centers of the North and West Coast, not in the South. This lack of self-knowledge on the part of Northerners coupled with an inability to perceive the virtues in Southern race relations at their best is to be found even in such distinguished scholars as Nathan Glazer. He was perplexed by the virulence of Northern racial attitudes toward blacks. Writing in 1971, he explains that Northerners have been corrupted by Southerners: “Southern attitudes toward the Negroes have been brought North — physically — by black and white.”³⁹ Glazer is astonishingly ignorant of the virulent racial attitudes of Northerners to their own *native blacks* handed down in unbroken practice from the 17th century to his time and which Melish has documented.

That there was no segregation in the antebellum South — that blacks (free and slave), were considered a normal, though subordinate, part of Southern society, unlike blacks in the North — should not be romanticized. It did not mean Southern whites believed in racial equality (hardly anyone in America did), but it did mean social relations had long been established which under the right conditions could naturally lead to emancipation and to a higher degree of social integration. By contrast, Northerners sought to remove themselves as far as possible from black flesh. Northerners could still fantasize about the project of colonizing Africans abroad, or of free blacks leaving the North, driven by their racial instincts for a warm and humid climate. And there was the near-universal fallback belief that blacks, without the protection of slavery, would die out from inability to compete with whites.

Lincoln was still pushing colonization a few days before his death.⁴⁰ But colonization was a pipe dream because planters were generally not interested in sending

their slaves to Africa and because slaves generally did not want to go. They identified with the Southern culture in which they were raised. And the integration of slaves into the plantation household created bonds of intimacy which planters did not want to break. As one Southerner wrote:

*What! colonize old coachman Dick!
My foster brother Nat!
My more than mother when I'm sick,
Come, Hal, no more of that!*⁴¹

Southerners knew that blacks and whites, though different, would simply have to learn to live together. The South was the *only* region which had cultivated the reciprocal practices needed to do so. To be sure, these practices left much to be desired, but they were the only roots in America at the time on which a more liberal and humane integration could be grafted.

Black “Due Process” Rights in the Confederacy

Jefferson Davis and his brother Joseph met, and were influenced by British utopian socialist Robert Owen. Both brothers believed in eventual emancipation. Joseph’s slave Ben Montgomery was taught to read by the Davis family and was educated in land surveying and architecture. He managed Joseph Davis’ plantation, and applied in vain for a patent on an invention. He was denied by the US government because slaves, not being citizens, could not receive patents. As president of the Confederacy, Davis had legislation passed which abolished that rule, allowing slaves to receive patents and to make money on their inventions.⁴²

Jefferson Davis sought to teach his slaves the principles of the rule of law. He held a court on the plantation with a slave jury, prosecutor and defender. Davis sat as judge, and was required to follow the verdict of the jury. Although he could lessen the punishment required by the jury, he could not increase it. In this way, it was hoped slaves would learn the basic principles of law which they would need for eventual emancipation. By contrast, Lincoln supported the Illinois law prohibiting free blacks from testifying against whites in court. Davis believed that once freed, blacks should be able to so testify.

In a study of Confederate case law, con-

stitutional scholar Marshall DeRosa points out how attached Confederates were to the rule of law and to individual rights which were extended to slaves. In slave law, the master had property only in the labor, not the *person* of the slave. The slave, as person, had certain rights. For example, the Louisiana Supreme Court ruled that, “slaves being men, they are to be identified by their proper names.”⁴³ An article in the *Southern Literary Messenger* affirmed in 1856 the “fundamental equality and common humanity of black and white.”⁴⁴ Eugene Genovese points out Southerners generally diminished the difference between slave and free labor, referring in some plantation books to “hands” or “servants” and not as slaves. Anne Norton notes that, “Slavery was a frequent subject in Southern magazines, but the word “slave” seldom appears.”⁴⁵

The “person” of the slave was forcefully acknowledged in criminal cases. In one case, a slave woman Josephine had a sexual relation with her master. She poisoned his wife and fourteen month old child, the latter of which died. Although the evidence of murder was clear, there were legal errors in the indictment. Two trials followed. Josephine was convicted in the second. An appeal was made to the Mississippi Supreme Court which ruled Josephine was entitled to a new trial even though the judge acknowledged the strong evidence against her. The presiding judge said the “matter here involved was a substantial right of the prisoner [Josephine] and not a mere question of form of proceeding.”⁴⁶

The 14th amendment is hailed as a great episode in the story of universal emancipation because free blacks were given “due process rights” in criminal cases. Professor DeRosa observes what is not appreciated is the person of the slave had those rights under the Confederate judiciary. The due process rights of the slave, Josephine, were acknowledged and adjudicated in three trials, notwithstanding the strong evidence against her.

DeRosa concludes: “an amazing fact about the Confederate judicial system is the documentary evidence of its strict adherence to the rule of law. There was not a military despotism, nor a *de facto* termination of fundamental rights. When and where the courts could operate, they administered justice with clarity, consistency,

and honor, almost, one could argue, to a fault considering the circumstances.... Had Lincoln's war not interrupted the evolution of the CSA, strong evidence suggests that Confederate justice would have been effectively administered through a decentralized court system adamantly adhering to the rule of law." ⁴⁷

DeRosa observes further that "Court rulings involving the plight of slaves had acted as potent solvents to [slavery] in both Northern and Southern States." In the absence of impractical and self-serving abolitionist agitation, "international and domestic political and economic pressures would have fueled gradual manumission in the CSA." ⁴⁸ In support of this, we should consider that serfdom was abolished in England not by statutes but was gradually nudged out of existence by court adjudication, the last case being *Pigg v. Caley* (1618).

The rights of slaves was also manifest in Southern jurisprudence flowing from *Somerset's Case* (1771) in English common law. James Sommersett was a slave purchased in America and brought to England. He escaped and suit was brought for his freedom before the King's court. Lord Mansfield ruled that slavery abstractly considered is incompatible with natural law and can be legally justified only by a positive statute. Such statutes exist in the

English colonies, but not in England. Consequently, when James Sommersett, legally a slave in the colonies, set foot on English soil, he was immediately free.

Somerset's case was used in an early stage of *Dred Scott v. Emerson* (1852). Scott had been taken from Missouri, a slave state, to Illinois, which had abolished slavery. The question was whether Scott gained freedom by entering a state with no statute protecting slavery. The Southern circuit court of Missouri, a slave state, granted Scott his freedom in accord with *Somerset's case*. The judgment was overturned by a panel of three judges on the Missouri Supreme Court. However, Chief Justice Hamilton Gamble wrote a dissenting opinion in which he cited the application of the principle of *Somerset's case* in previous rulings by Southern courts in Virginia, Kentucky, Louisiana and Mississippi.

We need not follow the *Dred Scott* case any further. The point is that slaves by virtue of their personhood had due process rights in the antebellum South and within the Confederacy which DeRosa argues "would certainly have been expanded first in the Border States and then throughout the Confederacy. Given the Southern legal community's demonstrated commitment to the rule of law, "state courts would have been important forums for litigating

against slave owners where slavery and the rule of law intersected." ⁴⁹

How was slavery understood in the CSA Constitution as distinct from that of the US? Both constitutions recognized the legality of slavery, and, to say it again, Congress was prepared with the Corwin Amendment to give it ironclad constitutional protection against any federal interference. Both required fugitive slaves be returned to their masters. Both outlawed the slave trade, but unlike the US Constitution, the CSA Constitution required Congress to pass laws enforcing it. Failure to do so enabled a vigorous illegal slave trade to flourish in the North from 1808 up to the war under the winking eye of the government. President Davis' first veto was against a bill permitting the sale of slaves from a captured Yankee slave trader. Strictly adhering to the rule of law, he held the sale to be unconstitutional.

It was a disputed question in the US Constitution whether slavery could exist in the territories. The US Supreme Court ruled in the *Dred Scott* case that slavery could not be prohibited in the territories by Congress. The CSA Constitution settled the question in the manner of the US Supreme Court by allowing slavery in the territories. Both constitutions left the abolition of slavery up to the states.

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The Confederate Constitution allowed the entrance of non-slave holding states. It permitted slave holders to travel through free states without prejudice (which nullified a strict reading of *Sommersett's case*) but not to reside in them with their slaves. Confederates allowed free states to join the Confederacy. It was thought that a number of free states in the Midwest and West would join because of the Confederacy's low tariff policy; because it provided better protection against the growth of federal power; and because the Western states believed themselves oppressed by Northeastern financial and industrial interests. There was hardly any moral difference between the US and the CSA Constitutions on the legal status of slavery.

Intimations of Emancipation in Southern Clerical Reforms

The ideological style of thinking about politics in America tends to think of slavery as an abstract timeless institution and not as historic practice embedded in other practices and modified by them. Any attention to intimations of emancipation in the practice of slavery itself is sure to receive the charge of "defending slavery" — that is, defending the abstract principle. *Time on the Cross* was a book which challenged the traditional wisdom that free labor is always more productive than slave labor. The authors (one of which was a Nobel Laureate in economics), argued that antebellum slave labor was quite productive and that in terms of health, longevity, and recreation, slaves, on the whole, fared better than Northern industrial laborers. Although the book was as objective as any economic study could be, the authors had to frequently deny they were "defending slavery."⁵⁰ They were not defending abstract "slavery," they were simply providing a thoughtful, comprehensive, and factual description of a practice.

To say it again, liberty and slavery were not abstract "principles" but practices, and like all practices, slavery in antebellum America was evolving. Great changes had occurred by 1848. Southern clerical leaders argued that, although from a Biblical perspective, slavery as such is not a sin; there are modes of slavery which are sinful. Slave marriages should be recognized in law, families should not be broken up, slaves should receive education, and other reforms were urged on Christian masters to bring slavery into conformity with the best of Christian practice. This was the very sort of thing Jefferson Davis and his brother were doing on their plantations.

This movement was to be found throughout the South and involved some of

the region's best minds, e.g. Robert Lewis Dabney and John Henley Thornwell, both of which had national reputations as theologians. It is highly likely that in an independent South, without the distraction of self-congratulatory and irresponsible New England abolitionism which demanded immediate, uncompensated emancipation, this reform movement, advocated by the best of Southern clerical leaders, would have had considerable effect and inexorably pointed to eventual emancipation. A Texas advocate said such reforms in time would bring forth the African "elevated, redeemed, and prepared for freedom."⁵¹

The industrial revolution played its role everywhere in abolishing slavery. The industrial revolution begins with the first successful commercial steam engine produced in Scotland by Boulton and Watt in 1775. By 1825 the fixed steam engines of Britain represented a capital value of 10 million pounds sterling. A century before the value of all fixed capital in Britain was a little more than two million pounds sterling. In 1825 the fixed engines of Britain were producing the work of 5,400,000 men working 24 hours a day.⁵² By 1860 it was not lost on Southerners that, against this new "reality" of machine-produced labor, slavery as the personal ownership of human labor was doomed.

William Gilmore Simms, a great Southern literary figure, scholar, and political pundit predicted in the 1850s that slavery would be abolished in the border states by the 1870s. His reason for thinking so was that those states are turning to "manufacturing." Since there was talk of forming a Southern federation at the time, Simms warned that if one were formed, the border states of the federation would desire a protective tariff for their industry (just as the Northern States had done) at the expense of the exporting states of the deep South which would still be producing agricultural staples on an unprotected world market. Consequently, the constitution of the new confederacy should prohibit protective tariffs. And it did. Here was a no-nonsense perception of inevitable emancipation in the border States of the South based not on Christian scruples but on a changed relation in production.⁵³

Compare Simms's prediction of slavery's elimination in the border states by the 1870s with the plan Lincoln sketched out for Delaware before the war in which slavery would last until 1893 and with his "apprenticeship" provision could, in effect, continue until 1914.⁵⁴ In his annual message to Congress, December 1, 1862, he proposed a plan of gradual compensated emancipation in which slavery would not end until 1900. But even ending slavery did

not mean the end of bondage. Slavery was abolished in New Jersey before the war, but those freed were declared "apprentices for life."

To be free did not mean one was a citizen of a state or of the United States. Slaves were not citizens in Lincoln's Illinois, and he rejected proposals to make them such. Lincoln also made clear in the bill proposed to Congress that Northerners could use state laws to prevent free blacks from entering their states: "And in any event, cannot the North decide for itself, whether to receive them [free blacks]?"⁵⁵ Even so, Lincoln's proposal received no support from Northerners who had long been tone deaf to the suggestion that they had an obligation to bear some of the cost of an eventual emancipation. The Virginia legislature which revealed an interest in emancipation in 1831 might have responded favorably to such a proposal had it been made at that time. But in 1862 Southerners were fighting not for slavery (since there had never been any morally responsible effort in the North to eliminate it), but for *national independence*. Acceptance of Lincoln's proposal would mean their sacrifices were in vain and would place them again under Yankee domination.

Simms was right about the border States. Slavery was already being nudged out of existence. As of 1860 nearly half the blacks in Maryland were free, mostly from purchasing their freedom. Slavery would end in the South when it ceased to be profitable. Why would one want to be saddled with the burden of cradle-to-grave welfare for an African population unless it was profitable? Northern capitalists could discard a worker once he became injured or the market demanded it; Southerners could not. Historian Allan Nevins in his magisterial study of the War concluded that thoughtful Southerners knew slavery "soon would have to be modified and eventually, relinquished." They resisted invasion because they "wished ... to choose the hour and method by which they should decree its gradual extinction."⁵⁶

Arming and Emancipating Slaves in the Confederacy

Many on both sides thought the War would end quickly. Southerners won the first major battle at Manassas, and their hopes were high for a quick war. But Confederate General Richard S. Ewell told Jefferson Davis after the battle that not only would the war be long, the South would need to employ black troops and emancipate them to win. Even before the Confederacy was formed, a Mississippi planter, January 1861, urged the governor to repeal

the state law prohibiting slaves from bearing arms, so masters could form them into military units. Similar suggestions were sent to the Confederate government from South Carolina, Georgia and Alabama. An Arkansas planter offered to arm a hundred of his own slaves and offered his son to lead them.⁵⁷

Black troops were raised in New Orleans. The governor of Louisiana praised "the loyalty of the free native colored population." A Mobile citizen offered to raise "a battalion or regiment" of colored troops for the Confederate army. Mobile's mayor was authorized by the Alabama legislature to form free blacks into military formations. A Mississippi planter in July of 1863 urged that all male slaves from sixteen to fifty years of age should be armed and mobilized. In August of 1863, the Alabama legislature resolved to allow slaves to become soldiers.⁵⁸

The call to arm slaves as soldiers came from all over the South and from all parts of the public. A Raleigh, NC, newspaper editor was surprised to hear "people talking on the street corners in favor of the measure."⁵⁹ Governor William Smith told the Virginia legislature "A man must be blind to current events" not to see that victory demanded that the state "arm such portion of our able-bodied slave population as may be necessary, and put them in the field, even if it resulted in the freedom of those thus organized."⁶⁰ Some indulged the illusion slaves would fight and remain under the control of their master. But the thoughtful understood that arming slaves meant emancipation in some form or other, and that would mean a social revolution. As Fredrick A. Porcher, a professor at the College of Charleston who approved the plan, nevertheless recognized it as "the en-

tering wedge of a quiet plan of emancipation."⁶¹

The editor of the Jackson *Mississippian* urged: we must "proceed at once to take steps for the emancipation or liberation of the Negroes itself. Let them be declared free, placed in the ranks, and told to fight for their homes and country." Editors of other major Southern newspapers, the Richmond *Enquirer*, the Charlotte, NC, *Democrat*, the Lynchburg *Virginian*, the Mobile *Advertiser*, all agreed to arm slaves and give them their freedom.⁶²

An eloquent plea was put forth by Confederate General Thomas C. Hindman, a former Arkansas congressman who published an open letter in Georgia, December, 1863, urging the mobilization and emancipation of slaves. Give him, Hindman said, "the 'chances of a white man' as against the Yankees — put him by the side of a white Southern soldier, allow him a little modest pay, assure him of freedom for good conduct, his State consenting; let him feel that he defends his country as well as ours."⁶³ Notice that Hindman imagines integrating black and white troops, that blacks will fight "by the side of a white Southern soldier." Black troops in the North were strictly segregated.

General Patrick Cleburne drafted a proposal to the heads of the Army of Tennessee in December 1863 to begin immediately training slaves to become soldiers. If so, "every consideration of principle and policy demand that we should set him and his whole race who side with us free." Since the choice is between national independence and the private ownership of Negro labor, "we assume that every patriot will freely give up the latter — give up the Negro slave rather than be a slave himself." In Cleburne's division, the document was

signed by four brigade commanders, ten regimental commanders, and one cavalry division commander.⁶⁴

Two months earlier, Louisiana governor Henry W. Allen appealed to the Confederate Secretary of War to immediately "put into the army every able-bodied Negro man as a soldier." Allen later met with Confederate governors from Virginia, South Carolina, North Carolina, Georgia and Alabama in Augusta, Georgia. The governors resolved that the time had come to appropriate the use of slaves in the military as the public necessities demanded.⁶⁵

In November, 1864, Jefferson Davis endorsed purchasing 40,000 slaves for use in military service. These would be freed and allowed to enjoy their freedom in the Confederacy after the war. This was quite different from Lincoln's Illinois, where free blacks were legally prohibited from entering the State and where three days before his death he was still considering plans to colonize slaves freed after the Emancipation Proclamation. The Davis administration was busy trying to persuade State legislatures to alter their laws to free the families of slaves who served in the military. Secretary of State Judah Benjamin urged the public to support the administration's policy. He exclaimed: "Let us say to every Negro who wishes to go into the ranks on condition of being made free — 'Go and fight; you are free.'"⁶⁶

Robert E. Lee had supported gradual emancipation before the war, and had urged Jefferson Davis early in the war to arm slaves. In October, 1864, Lee wrote Virginia Senator Andrew Hunter that slaves should be made soldiers without delay and that this should be part of a "well-digested plan of gradual and general emancipation."⁶⁷

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A general emancipation would strengthen sympathy for the Confederacy and make recognition by Britain and France more likely. Such a policy said the Richmond *Enquirer* would free the Confederacy from "the prejudices which slavery has thrown around it," and would appear in its true colors as "the cause of a people struggling for nationality and independence, and the United States would stand before the world as the oppressor, denying the principles by which its own struggle for liberty was justified." ⁶⁸

James Henley Thornwell, a theologian of national prominence who had advocated major reforms in slavery, said at the beginning of the conflict that the South must win otherwise its enemies would write a false history to make the war a holy crusade to emancipate slaves: "Our history will be worse than Poland and Hungary. There is not a single redeeming feature in the picture of ruin which stares us in the face if we permit ourselves to be conquered. It is a night of thick darkness that will settle upon us. Even sympathy, the last solace of the afflicted, will be denied to us. The civilized world will look coldly upon us, or even jeer us with the taunt that we have deservedly lost our own freedom in seeking to perpetuate the slavery of others." ⁶⁹ This taunt has always been a part of self-congratulatory American liberalism, but since the late 1960s has become an obsession.

The Emancipation Proclamation, although a mere war measure, designed to unleash a slave uprising, enabled the North to incline the minds of Europeans against the Confederacy by falsely presenting the conflict as a heroic struggle to end slavery. Against this, the Jackson *Mississippian*, August, 1863, insisted that property in Negro labor should not be a "barrier to our independence. If it is found in the way—if it proves an insurmountable object to the achievement of our liberty and separate nationality, away with it! Let it perish!" ⁷⁰ The influential Richmond *Enquirer* proclaimed that "slavery was the mere occasion, and is not the object or end of this war." The South is fighting "for national independence and freedom from Yankee domination; in addition to sacrifices already made, the people of these States are ready and willing, when necessity arises, to sacrifice any number or all slaves to the cause of national freedom."⁷¹

While holding the line against Grant at Petersburg, Lee sent a questionnaire to the Army of Northern Virginia, asking whether the troops approved arming and emancipating slaves. By a large margin the army voted to approve freed slaves as troops.⁷² On March 13, 1865, Davis signed a bill arming and freeing slaves and issued

General Orders No. 14: "no slave will be accepted ... unless with his own consent and with the approbation of his master by a written instrument conferring, as far as he may, the rights of a freedman.... All officers ... are enjoined to a provident, considerate, and humane attention to whatever concerns the health, comfort, instruction, and discipline of these troops, and to the uniform observance of kindness, forbearance, and indulgence in their treatment of them, and especially that they will protect them from injustice and oppression;" and that "harshness and contemptuous or offensive language or conduct to them must be forbidden." ⁷³

Lee provided guidance for the social revolution that was to come by insisting that black units be integrated with units from the same State and from the same locality, if possible. This would create a new civic bond between whites and blacks who would have the same experience of defending their regions and homes from invasion. No such concern for social integration occurred in the arrangement of blacks in the Union army. Lee urged that special efforts be made "to conciliate" the "good will" of black recruits. They must be made "to forget as soon as possible" their former condition as slaves. And "Strict orders should be given as to their treatment." They should be placed on the same "footing of soldiers with their freedom secured." ⁷⁴

Southern leaders were conscious that they were about to undertake a great social revolution. The slave, long perceived as an integral, though subordinate, part of Southern society, would now be promoted to special honor as a freeman defending his country. This service the Richmond *Sentinel* said would become "a badge of merit and certificate of honor as long as they may live. This new status would make them "a sort of aristocracy in their own class." After the war they would "enjoy a popular favor and respect" in the Confederacy "from which they will reap large advantages." Southerners should "cheer on the colored soldiers by showing them the favor and giving them the praise so justly due to their conduct." ⁷⁵

The Macon *Telegraph* assured that just provisions would be made for those who served their country "and [for] their families and fair wages given." Again the Richmond *Sentinel* went out of its way to impress on the public that promises made about the future legal status of those emancipated "be redeemed with the most scrupulous fidelity, and at all hazards." There must not be "the least appearance, the slightest semblance of bad faith." ⁷⁶ And as we have seen, Southerners were sticklers for the rule of law.

In the last months of the war, the

Confederate congress authorized raising 300,000 black troops.⁷⁷ Recruiters moved throughout the Confederacy. The response was hopeful. The governor of Virginia told Lee that "there is a very favorable disposition in the country to promote this policy." Planters in Virginia, Alabama, Louisiana and elsewhere enthusiastically offered black troops. A paper in North Carolina announced that North Carolina would soon be able to send 15,000 black troops. Kirby Smith was expected to raise 25,000 in the Trans-Mississippi Department. The Confederate War Department expected 100,000 troops soon.⁷⁸ But Lee was compelled to surrender on April 9, 1865, and the social revolution inaugurated by the Confederacy was suffocated by the Union army.

Southern Moral Character and Emancipation

The debate on emancipating and arming slaves that began even before the War reveals a great deal about the character and moral resources of Southerners. The best of their leaders were open to abolishing slavery and to the social revolution that would follow. They were conscious of the reciprocal bonds that had been formed by social intimacy of master and slave, and sought to exploit those bonds in building a Confederate society in which blacks would have a new status as free men.

This effort at Confederate Emancipation forms no part at all of our popular history. A few professional historians have looked into it, but few in the public know anything about it. When mentioned by mainline historians, it is usually as an aside and with a sense of impatience tinged with contempt: too little too late.

Behind the impatience is the implied question: Why were not slaves emancipated from the first? Why did it take so long to reach a national policy of emancipation? Why did not the Confederacy abolish slavery with the stroke of a pen as did Lincoln?

Such questions reveal a failed appreciation of historical context as well as a contempt for the character of antebellum Southerners. Looking back, it is certainly true that heed should have been paid to warnings such as those of General Ewell who, from the first, urged freeing and arming slaves. But moral impatience should also lead us to ask why Northern leaders did not take the initiative before sectional antagonism reached the point of secession and invasion in proposing a *national plan* of emancipation, compensation, and integration which acknowledged the North's own foundational and sustaining role in a national economy and a federal revenue generated from the first, mostly by slave-

produced staples? Slavery was from the first, and continued to be, a national wrong and not just a Southern one. The North had ample financial means to help pay for the elimination of slavery but lacked the moral resources. The war cost was some 6 billion dollars. The total value of slaves was some \$3 billion. The cost to the North alone could have freed every slave and bought forty acres and a mule. But the North lacked the moral to acknowledge its own foundational role in slavery and the prosperity it continued to enjoy because of it. It is a massive moral gap in mainline historians that the North is never held morally responsible for slavery and its elimination — and a gap which is never perceived.

And there was a great difference between Lincoln's Emancipation Proclamation and Confederate Emancipation. Lincoln's Proclamation did not free any slaves in the four slave States still in the Union, nor in certain parts of the South loyal to the Union. It was merely a military measure designed to change the war from a battle between armies to one waged against civilians with the aim of encouraging a slave uprising and the disruption of Southern society.

Moreover, Lincoln's Proclamation did not require that he pay compensation for the slaves freed; whereas, Southerners had to pay for each slave emancipated either by the planter himself or through the States and/or the central government. One can easily imagine the resistance that would have occurred if Northerners were told they had to pay their part of compensation for each slave freed under the Emancipation Proclamation. Moreover, to free slaves, the Confederate government had to get permission from the States and masters. All Lincoln had to do was conquer territory. Emancipation in the South was nothing less than a fundamental legal and social revolution. Emancipation in the North caused no social upheaval except the fear that "free blacks" would flood North. Northerners were adamant in refusing to accept refugees or to integrate blacks into their societies.

Lincoln acknowledged that the Emancipation Proclamation was a military command of doubtful legality, and was willing to allow the courts to settle the question after the war. By contrast, Davis had to work through Congress, the States, and the Courts to effect the changes needed for emancipation. Arming and freeing slaves would, he said, require a "radical change in the theory of the law."⁷⁹ To overcome these constitutional, political, and social problems in a decentralized federative regime fighting against superior numbers for its very existence would tax the greatest

**It is a massive moral gap
in mainline historians
that the North is never
held morally responsible
for slavery and its
elimination — and a gap
which is never perceived.**

statesmen.

Some Southerners desperate to effect emancipation for the sake of national independence wished for a dictatorship: a Southern Abraham Lincoln who would cut through the constitutional and political hurdles to arm and emancipate slaves to secure Southern independence. One of these was Edward Pollard, editor of the Richmond *Examiner*, who bitterly criticized the Davis administration for not taking bold action earlier to emancipate and arm slaves. The South, then, could have "fought the war on the basis of the emancipation of the Negro," and that would "have assured one of the most splendid successes of statesmanship that the world has ever seen."⁸⁰ The policy failed on the national level because it became bottled up in the Confederate Congress. It would not be the first time that salutary policies would be strangled by an obtuse Congress. We need only look at our own Congress today. But this failure does not take away from what we learn about the character of the Southern people: that they had the moral and political resources to effect emancipation when the right political circumstances presented themselves.

It is true a policy of emancipation did not arise until the Confederacy's existence was threatened. But that is also true of the North. Both sections suddenly discovered they needed blacks to win the war. Prior to the war, the North displayed no recognition of its responsibility for the origin and continuing existence of slavery, and no morally responsible effort at emancipation was made. There was strong opposition in the North for using black troops at the beginning of the War. Lincoln's Emancipation Proclamation was a desperate war measure enacted not out of moral sentiments but because he was losing the war, as he said explaining the Proclamation: "Things had gone from bad to worse, until

I felt we had reached the end of our rope ... that we had about played our last card, and must change our tactics or lose the game. I now determined upon the adoption of the emancipation policy."⁸¹

From the beginning of the war, Southerners believed that blacks identified with their communities and could be depended upon to help in their defense. This belief necessarily produced a sense of goodwill and was expressed in the insistence by the more generous Southern leaders such as Cleburne and Lee that black Confederate soldiers be received as equals. Lee had said before the war that slavery in any society is a "moral and political evil." He freed the 170 slaves inherited from his father-in-law in accord with his will, and he did so before the Emancipation Proclamation.

His wife Mary established a school at Arlington to teach slaves to read. Stonewall Jackson also established a school and funded it throughout the war. After the war, the ex-slaves who benefited from Jackson's generosity had a stained-glass window installed in their church in his honor. Italian historian Raimondo Luraghi thought that without war, Southern elites would have been able to create a bi-racial society more "humane," "less demagogic and more solicitous ... of the fate of the blacks" than what was forged by Lincoln's ill-thought-out invasion, his turn to total war, the tragic era of Reconstruction by radical Republicans, and the aftermath.⁸²

Black Support for the Confederacy

At the beginning of the conflict, Southern planters voiced confidence their slaves would be loyal during the war and could be expected to support Southern independence. Mainline historians, however, highlight the cases in which planters were disappointed by slave desertions. There were some desertions, but what still needs recognition is the story of blacks, free and slave, who identified themselves as Southerners and saw the war as an opportunity to improve their condition in their own country. Too much attention is given to the prospects of blacks serving in the *national* army of the Confederacy, a policy cut short by Lee's surrender. However, there were other ways blacks supported the Confederacy on the individual, state and local level.

The Confederate armies employed blacks before the Union armies did. When Southerners went to war, body servants often accompanied them. There were some 30,000 body servants in the Army of Northern Virginia. Given the informality of many Confederate units, blacks served in military capacities. An Afro-American

scholar observes: "When you eliminate the black Confederate soldier, you've eliminated the history of the South ... [We] share a common heritage with white Southerners who recall that era. We shared in the plantation scheme of things as well as the forces that fought to keep them." ⁸³

The mainline story that the War was about protecting slavery finds it unthinkable that blacks should have supported the Confederacy. But again, that is to think of slavery ideologically as an abstraction and not as a practice. As a practice, slavery had many dimensions as Rudolph Young, an Afro-American scholar, reminds us: "Students of African American history should have been able to predict with a great degree of certainty that some, if not most, black Southerners would support their country, as did most white Southerners. During the Revolutionary War black and white fought together, on both sides, [demonstrating that] it is possible to hate the system of slavery and love one's country." ⁸⁴

The studies of Afro-American scholar Ervin L. Jordan of the University of Virginia estimates that some 25 percent (65,000 out of 261,000) of free Negroes in the South and 15 percent (600,000 out of four million) of slaves supported the South's struggle for independence. Eventually, some 180,000 blacks served in the Union army, mostly as

laborers. Some were there voluntarily but others were forced into the Army at bayonet point to make up for a deficit in Northern volunteers. ⁸⁵

But there were still over three million blacks in the South. The overwhelming majority remained to run plantations and farms after most all males of military age had gone off to war. They typically did not rebel nor cross over to Union lines. As Prof. Edward C. Smith, an Afro-American professor at American University, observed: "blacks ... could have escaped to nearby Union lines, but few chose not to do so and instead remained at home and became the most essential element in the Southern infrastructure to resisting Northern invasion." ⁸⁶ We need to keep in mind that although slavery, as a practice, is the evil Lee said it was, the plantation and its locality, for many, was also "home."

Afro-American scholar Charles H. Wesley, a pioneer in Afro-American history, discovered the same disposition among many Southern slaves who showed their loyalty by "offering themselves for actual service in the Confederate army." They believed "their land invaded by hostile forces" and "were more than willing ... to offer themselves for the service of actual warfare." Since the "loyalty of thousands of them had been thoroughly tested by

the war," it should not be surprising that a plan to arm them should emerge, and gain widespread acceptance. ⁸⁷

If these studies are correct, they strongly suggest a common Southern identity between blacks and whites forged by over a century and a half of living together in common practices where many slaves were willing to serve in defending their country and the latter to accept them. During the War, Lee urged integration of black soldiers with whites in units from the same State or locality. After the War, Southern States paid pensions to black Confederates. By contrast the Union veterans' organization, the Grand Army of the Republic, initially resisted giving pensions to black Union troops. The mutual regard intimated in master-slave relations at their best found an occasion to surface in the exigencies of war and survival. It would not be the first time the shock of adverse events would suppress pride, habit, arrogance and bring out, if only awkwardly, the better nature of men.

Confederate Emancipation: the Best Solution to Slavery

To sum up. The historical record strongly suggests that slavery would have

Continued on page 64

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and promote our shared Confederate heritage as they deem fit (within the bounds of our constitution). What works in one community may not work as well in another, and the men on the ground know this best. It also allows a member who is not fitting well in one camp to move to one more to his liking. Furthermore, the decisions which actually run the SCV are decided each year in convention, and this is where each member has his say in how the organization is managed. In contrast, large-scale battles are naturally managed from the top down. But we are neither an army nor a nation — we are a business. We are in the business of heritage defense and the dissemination of the truth.

In order to be a successful business, we need to grow. The Vision 2016 program is just the program which is needed to create growth. The Vision program was presented at the National Reunion in Montgomery, Alabama.

Its tenets and practice was subsequently taught at the following reunions in Murfreesboro, Tennessee and Vicksburg, Mississippi. Workshops have been held all over the country, including a Division Commanders' Summit which was presented and well-attended at Elm Springs, Tennessee. I have written about the project *ad nauseum* in this column, and you have no doubt heard many others speaking of the merits of Vision. This program will allow every member to have more say in how the SCV is run and what direction it will travel on the road to success. We will learn more from our membership about what makes our efforts successful and be able to incorporate these techniques throughout the Confederation. Your assistance is not just needed — it is vital. Will it be easy? No, but nothing worth having ever seems to be easy. Author Neale Donald Walsch wrote "Life begins at the end of your comfort zone." Let's get out of our

comfort zone and commit to charging the enemy after the fashion of General Forrest. Let's change the way we do business, attract many more brothers to the Cause and keep the 'sker on! Be courageous! This is revolution! Let us concentrate our attention totally on the pursuit of TRUTH.

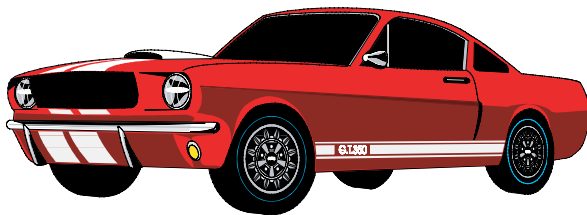
I wish to take this opportunity to thank each one of you, officers and gentlemen of the SCV, for your devotion to your duty to the truth. I cannot express in words how I have enjoyed my time serving you for four years as CiC. The experience has been a great honor. Let us continue the revolution and vindicate the Cause of our fathers. May God bless you all, may God bless the South and may God bless the Sons of Confederate Veterans.

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Emancipation Without War

been abolished in a reasonable period of time in an independent Confederacy due to the South's own emancipation tradition, and to economic and political pressures, among which was manufacturing, already evident in the 1850s to knowing Southerners such as Simms. To this we should add the reform movement after 1848 by leading clergymen to ameliorate slavery in accord with Christian ideals; the strong attachment by Southerners to the rule of law which afforded due process rights to slaves as persons and which pointed to further reforms by the judiciary; the willingness, early in the war by some Confederate leaders, to arm and free slaves—a proposal that gathered support in every section and class of the South, was strong by the second year of the war, and eventually gained the support of most governors, major journalists, military leaders, and leaders of the Davis administration.

All of this strongly suggests that the Southern people had a moral imagination quite capable of reforming and eventually ending slavery. And it further suggests that the habits acquired from over a century and a half of everyday social integration and reciprocal conduct caused by slavery itself would have led to a more humane integration of blacks into society than what happened as a consequence of the destruction of Southern society by total war and a decade of military occupation, disenfranchisement of whites, plunder, and the use of race to make the South safe for the Republican party.

We get a glimpse of what most likely might have been in the insistence of Lee and the best of Confederate leaders that newly armed and emancipated slaves should be treated in such a way as to make them, in Lee's words, "forget their former condition," and be accepted as free men in Confederate society. There is an episode which occurred in St. Paul's Church in Richmond, Virginia, June, 1865, that reveals more about this aspect of Lee's character. When the priest offered a call to Holy Communion, a "tall, well-dressed" black man approached the communion table first ahead of the white congregation, causing shock. For an awkward moment the congregation did not move. Then Lee rose, walked to the communion rail and knelt near the black man. According to one observer, this had "a magic effect upon the other communicants ... who went forward to the commu-

nion table." This shows something of the character of the man who, after independence, might have been the next Confederate president. But in any case, Lee's voice and example would have had great weight in an independent Confederacy.

The industrial revolution began with textile manufacturing. Textile manufacturing in New England and around the world had an endless appetite for cotton. The South was going through a great economic boon in the 1850s. This weakened the emancipation tradition in the South which had able supporters in elite society from Jefferson into the 1830s. As we have seen, the voice of this tradition was heard in the Virginia legislature of January-February 1832 called by the governor in hopes of abolishing slavery. A resolution to end slavery was defeated by 73 to 58. Yet the vote revealed a substantial disposition to emancipation. The appearance in January, 1831, of William Lloyd Garrison's *The Liberator* and the abolitionist demand for *immediate* and *uncompensated* emancipation backed by a slave insurrection and/or secession had a chilling effect on debate in the South for emancipation.

Yet the debate was not shut down as many historians have said. Two vigorous Virginia opponents of slavery in the 1840s were John H. Pleasants and Samuel Janney. Nor were such discussions confined to Virginia. In 1849 Cassius Marcellus Clay, a prominent political leader in Kentucky and ambassador to Russia, was an outspoken opponent of slavery. He ran for governor without incident on an anti-slavery ticket.⁸⁸

Despite these anti-slavery intimations in the South, rational discourse about the deeply established *American* practice of slavery on the *national* level was impossible. The abolitionist movement was ideology in its starkest form. It meant to leave no room for compromise, and it never waived. Free of Northern agitation and posturing (which never acknowledged the North's foundational and continuing profit from slavery), Southerners could have, in a condition of peace and prosperity, explored and cultivated their own anti-slavery traditions.

But it is very important to deny this. Southerners must be viewed not as real flesh and blood people with complex moral dispositions, capable of reforms and rational adjustments to changing circumstances, but as stereotypical, motionless characters in a nationalist mosaic designed to cel-

ebate saving the Union and freeing slaves. This prejudice has become fundamental to American national identity and even more so after the 1960s.

Nevertheless, the historical record provides good reason to believe that a gradual process of emancipation would have occurred soon enough in an independent Confederacy. That only a brutal war could have dislodged slavery is a romantic liberation myth needed to hide the immorality of Lincoln's invasion and prosecution of total war merely to prevent 11 American States from forming a federation of their own.

How a Confederate emancipation would have eventually worked out is too detailed a question to answer. A number of equally plausible scenarios can be imagined, some morally more attractive than others. But when one considers the terrible loss of life, (a million battle and civilian deaths); that a quarter of Southern white males of military age were killed resisting the invasion of their country; that tens of thousands of black and white civilians died from violence, disease, and starvation; and when one considers the broken lives, depressions, children deformed from lack of nourishment in the first few years of growth, suicides, early deaths, the destruction of 60 percent of the South's capital; resentment, constitutional chaos, disenfranchisement of Southerners; the use of racial conflict during 12 years of military occupation to keep the Republican party in power; the transformation of the South for nearly a century into a virtual colony of the Northeast along with economic discriminations on the region which transformed Jefferson's middle class yeoman farmers (most of whom owned their land in 1861), to the landless "redneck" sharecroppers living in grinding poverty far into the 20th century; and the bitter legacy these left for all concerned—in the light of all this, almost any scenario would be better than the one that followed upon Lincoln's ill-thought-out decision to invade the Southern States and, when losing the war, to turn it on civilians merely to maintain control by a Northern industrial and financial ruling class over the people and resources of a continent.

Historians today shy away from exposing this scene to the public, as it would morally subvert belief in "indivisibility," "American exceptionalism," and other nationalist myths undergirding the current regime. Better to repeat over and over that

the war was a moral struggle over slavery, however flimsy the evidence might be. But, as we have seen, most Northern elites before, during, and right after the war had no sustained interest in the welfare of the black man. It is impossible to exaggerate the sense in which making money had become a religious creed in the North which, even before the war, was building what Mark Twain excoriated as the corrupt and corrupting "Gilded Age." It was an age of unrestrained crony capitalism. The Republican Congress, for instance, gave away 158 million acres (an area nearly twice the size of Germany) to politically well-connected railroad companies. Historian David Goldfield has remarked that "The railroad was part of a broader Republican effort to remake America in the image of the North."⁸⁹ That would have been impossible with the South in the Union. As Lenin said, you have to crack a few heads to make an omelette.

The Triumph of Northern Economic Nationalism

Fundamental to that creed was *centralized economic nationalism* which demanded Yankee control over the people and territory of the Southern States, an imperative which had nothing to do with the strictly moral challenge of slavery which — it cannot be repeated too often — demanded a nationally funded program of emancipation, compensation, and integration. Historian Charles Bancroft, in *The Footprints of Time: A Complete Analysis of Our American System of Government*, published in 1875 (two years before troops were finally removed from the South), gives an unabashed justification for the war in terms of Northern economic nationalism:

While so gigantic a war was an immense evil; to allow the right of peaceable secession would have been ruin to the enterprise and thrift of the industrious laborer, and keen-eyed businessman of the North. It would have been the greatest calamity of the age. War was less to be feared."⁹⁰

The South with its flourishing export economy had long been the milk cow of the Union and provided a majority of federal revenue, most of which was spent in the North to improve its infrastructure. When Lincoln was asked in a cabinet meeting, "Why not let the South go?" there are three independent accounts which record that he replied: "What shall we do for our revenue?" The Yankee government would no longer get its revenue from the South but would have to tax its own people and, moreover, would have to share international trade with a low-tariff Southern federa-

tion—that this could be seen as the "greatest calamity of the age" reveals how deep this religious faith in a Yankee-dominated economic nationalism was.⁹¹

It should not be surprising, therefore, that Bancroft says not a word about slavery being the reason for preventing secession. The fashionable view today, as one legal scholar enthusiastically put it, that "secession" was "essentially a referendum on slavery," is another desperate effort to make the war somehow about the moral challenge of slavery.⁹² If anything, secession was a referendum on "indivisibility," whether America would continue to be the federative polity ratified by the States in 1789 (in which case secession of 11 contiguous American States would be legitimate) or whether it would be transformed into a French-style unitary state "one and indivisible." But, of course, the war was not a "referendum" at all, but a brutal act of conquest that denied the original American principle of government by consent of the people of the sovereign States.

Kenneth Stampp was one of the great historians of the War of 1861-65. His career was shaped before the post-60s' cultural Marxist historical revolution. He understood the truth in Bancroft's claim that behind the war were the ambitions and interests of the "keen-eyed business man of the North" (though often hidden in sentimental anti-slavery rhetoric). "Yankees," Stampp says, "went off to war animated by the highest ideals of the nineteenth-century middle classes But what the Yankees achieved—for their generation at least—was a triumph not of middleclass ideals but of middleclass vices. The most striking products of their crusade were the shoddy aristocracy of the North and the ragged children of the South."⁹³

Lysander Spooner shared a similar view. Spooner was an abolitionist and a libertarian who, before the War, had advocated secession of the North from the South as the best way to push slavery to extinction. Failing Northern support for secession, he urged assistance for a slave uprising which he thought was morally justified. But he drew the line at using the violence of state coercion to prevent secession, and he had no patience for the moralistic and jingoistic nationalism of the victorious North and which today is the foundation stone of the American unitary state: "All these cries of having 'abolished slavery,' of having 'saved the country,' of having 'preserved the union,' of establishing 'a government of consent,' and of 'maintaining the national honor' are all gross, shameless, transparent cheats—so transparent that they ought to deceive no one."⁹⁴ Spooner knew that America in 1861 was a federation of States

and not a unitary nation-state as Lincoln in the Gettysburg Address falsely said it was.

After the war, he said "chattel slavery" had been replaced by state coerced "political slavery." Spooner would probably have agreed with Robert E. Lee that "the consolidation of the states into one vast republic" would generate a regime "sure to be aggressive abroad and despotic at home."⁹⁵ From whatever direction the thoughtful and humane person takes in contemplating the War of 1861-65, he or she is eventually brought back to the same moral conclusion: the best solution to all the problems confronting Americans in 1861 (and especially the moral challenge of slavery) was a peaceful, negotiated division of the Union.

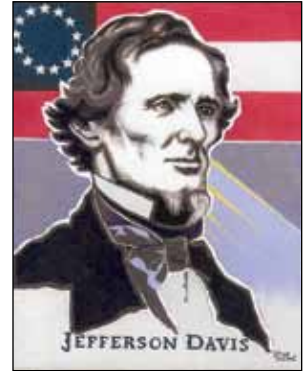
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CITIZENS TO SAVE OUR PARKS
AND THE
SONS OF CONFEDERATE VETERANS
Help Save Our Parks



Fight City Hall? We ARE !!!

The Forrest Camp 215 and the CTSOP have filed suit against the Memphis City Council for their illegal attempt to change the names of our three Confederate parks.

These parks, Forrest Park, Confederate Park and Jefferson Davis Park are our history, our Confederate heritage, and a lasting tribute to our Confederate ancestors. They must not be destroyed or taken away by misguided politicians.

Help us to save our historic parks: Forrest Park, Confederate Park and Jefferson Davis Park.

Can you, or your camp or Division donate \$100, \$500 or \$1,000 to the defense?

I wish to join CTSOP. Please sign me up as a member. No membership fee.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

E-mail: _____

Signature: _____ Date: _____

Contribute through PayPal at www.citizenstosaveourparks.org

Please donate to our cause: Amount \$_____ check number _____

Parks Defense Fund, PO Box 241875, Memphis, TN 38124

VETERANS ADMINISTRATION DISCRIMINATES AGAINST OAKWOOD'S CONFEDERATES

The 17,200 Confederate patriots buried in Richmond's Oakwood Cemetery **NEED YOUR HELP**. Their fight against the federal government goes on today with the blatant and illegal discrimination of the Veterans Administration in denying these brave men a simple upright marker. For 106 years Confederates were considered American military veterans, deserving of government markers. Today, Oakwood is involved in a legal battle with the Veterans Administration, a fight no less sacred and every bit as offensive as when the Lincoln Administration invaded our Southland in 1861.

I ask you, ISN'T IT TIME FOR US TO FIGHT BACK IN THE NAME OF OUR FOREBEARS?

Each of the below named SCV members generously donated to Oakwood and joined the battle.

Denne Sweeney, Past CiC, Texas Division; Lt. Col. John Zebelean, Maryland Division;

Joe Ringhoffer, Alabama Division; Brag Bowling, Virginia Division; Loy Mauch, Arkansas Division;

Mark Simpson, South Carolina Division; Burl McCoy, Kentucky Division; Ed Butler, Tennessee Division;

Farrell Cooley, California Division; Mr. Palmer, Mr. Roberts and Mr. Christmas, Alabama Division

**NOW THESE SCV MEMBERS INVITE YOU TO JOIN THEM IN CONTRIBUTING TO THE
OAKWOOD FRIENDS AND DESCENDANTS ASSOCIATION.**

Each of the above named Sons of Confederate Veterans has given a donation of \$100 or an amount they felt comfortably fits their budget. You are being invited to participate in this cause ... **WHY** you may ask?

**BECAUSE — the Federal Government is again discriminating against the
Confederate Soldier — but this time in a very irreverent way!**

And I ask each of you, ISN'T IT TIME FOR US TO FIGHT BACK IN THE NAME OF OUR CONFEDERATE ANCESTRY?

Please give deep, serious consideration to this deplorable action and help the Oakwood Restoration Committee by joining the fine men mentioned above with a contribution to the Friends and Descendants Association. All monies raised will be utilized for legal expenses in the Veterans Administration battle and for capital improvements in the cemetery.

Please send your donation in the amount of: \$100__ \$50__ \$25__ or other \$_____.

**Make checks to: The Oakwood Restoration Committee or pay by credit card,
we accept Visa, MasterCharge and AmEx**

Name_____ Gift Amount_____ Date_____

CC#_____ Exp. Date_____ Security Code_____

Signature_____

**Mail to: Oakwood Restoration Committee FVA1861, Attn: Cathy Bowling, 2720 Rettig Rd.
Richmond, VA 23225 or call 804-339-4242 and Mrs. Bowling will take the
information over the phone. *It is not the intent to name every member of
Friends and Descendants in this letter.***

Thank you, the Oakwood Restoration Committee Board.





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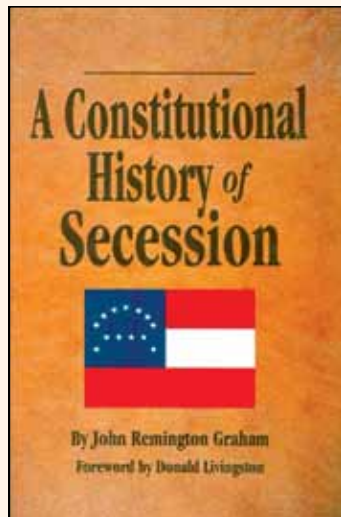
I am challenging *EVERY* member to make a financial contribution to Heritage by this year's Reunion ... the amount is up to you. I'm asking camp commanders to collect change in a receptacle and send it in to Headquarters. If all you are able to do is drop in some change, we appreciate it. Your change can help make a change.

However, if you are able to join the Heritage Support Team or Patrick Cleburne Guild or lead your camp in a Patrick Cleburne Guild donation which will honor another Compatriot, then step up and do so. Heritage... *EVERYBODY LIVE IT... EVERYBODY GIVE IT.*

Chief of Heritage Operations Gene Hogan
 1962 Trimbleston Place, Mt. Pleasant, SC 29464
 (866) 681-7314
chief.heritage@gmail.com



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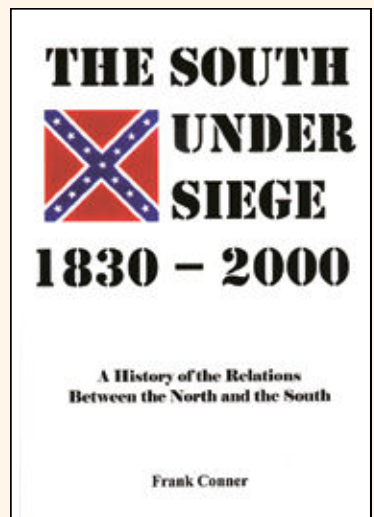
A Constitutional History of Secession. As the British constitution evolved, British leaders recognized the need for a civilized method of transferring power without bloody and destructive revolutions. Impressed by the

smooth transition of the Glorious Revolution, America's founders incorporated similar ideas into the United States constitution, establishing a republican confederacy of free, sovereign and independent states. Yet when the Southern states exercised their legal right to peacefully secede, America erupted into war. John Remington Graham devotes several chapters to the Confederate secession, addressing the issues of Southern abolitionists, South Carolina's nullification crisis, the Missouri Compromise, the Southern

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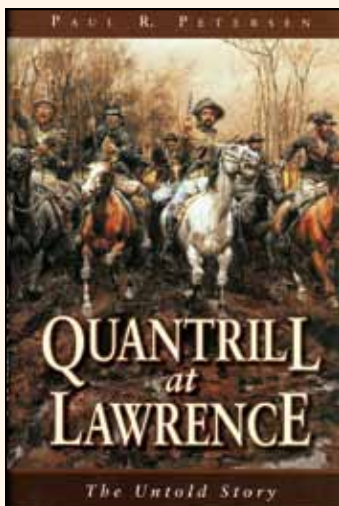
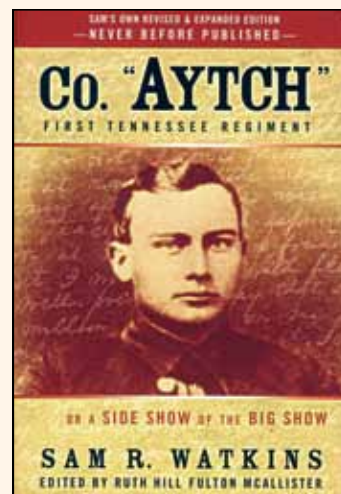
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An Appeal by Dr. Clyde N. Wilson and Mr. Howard Ray White

First, the Problem: Have you, members of the Sons of Confederate Veterans, been concerned that the truthful history of the Southern States, their people and their culture is being smothered into obscurity by the so-called “politically correct” in the nation’s schools and universities, in media, in political discourse, in the entertainment industry, in, well, just about everywhere, including our local newspaper and television stations — concerned over their misrepresentation of everything dear to our ancestry, not just about the history of Secession, War and Political Reconstruction, but everything else as well?

Second, an Answer: Well, Howard Ray White of Charlotte and Dr. Clyde N. Wilson of Columbia have begun to fight back against the loss of what we of the South hold dear. And we need your help. Although we are historians and writers, we realized that **some of the best writing is in old, almost forgotten books**, and another new book won’t matter much. So, in April 2013 we founded a new society to build a vast on-line library bibliography of important works we see worthy of preservation and promotion — works that present the true story of our history, our people and our culture — works that tell of these things beginning with the first settlers at Jamestown, Virginia Colony, forward to the year 1940, when history, for our older folk, becomes not history but current events.

Third, an Appeal: Go to www.southernhistorians.org to view the already-large web-site. Note that its structure follows the outline listed on the right. Find categories where important books are not yet posted and where posted books lack reviews. Become a Member. Then submit recommendations, remembering that the old books are often the best. Membership requires a contribution of your review write-up or a check for \$25 or more (annual budget is \$5,000). For more info contact Howard Ray White, Director of Operations, howardraywhite@gmail.com, or 704-846-4411 or at the address below. Your support is needed and is worthwhile.



Our Historic Region:

Maryland; across the Ohio Valley and Missouri; out to Texas and down to the Gulf of Mexico.

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From Jamestown to 1940.

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In addition to research and publication, Abbeville scholars are asked for advice on public policy. Three of us testified before State House committees in framing bills nullifying Obamacare as an unconstitutional intrusion into the state's reserved powers. We had some influence in the bills passed last term by the Oklahoma House and the South Carolina House. The bills will be taken up this term by the respective Senates. Abbeville scholars were asked to speak before the Liberty Caucus in the House of Representatives in Washington on state nullification.

A number of our scholars are members of the SCV. We provided essays for every issue of the *Confederate Veteran* over the past three years and have helped to organize the conferences of the SCV's Stephen D. Lee Institute.

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