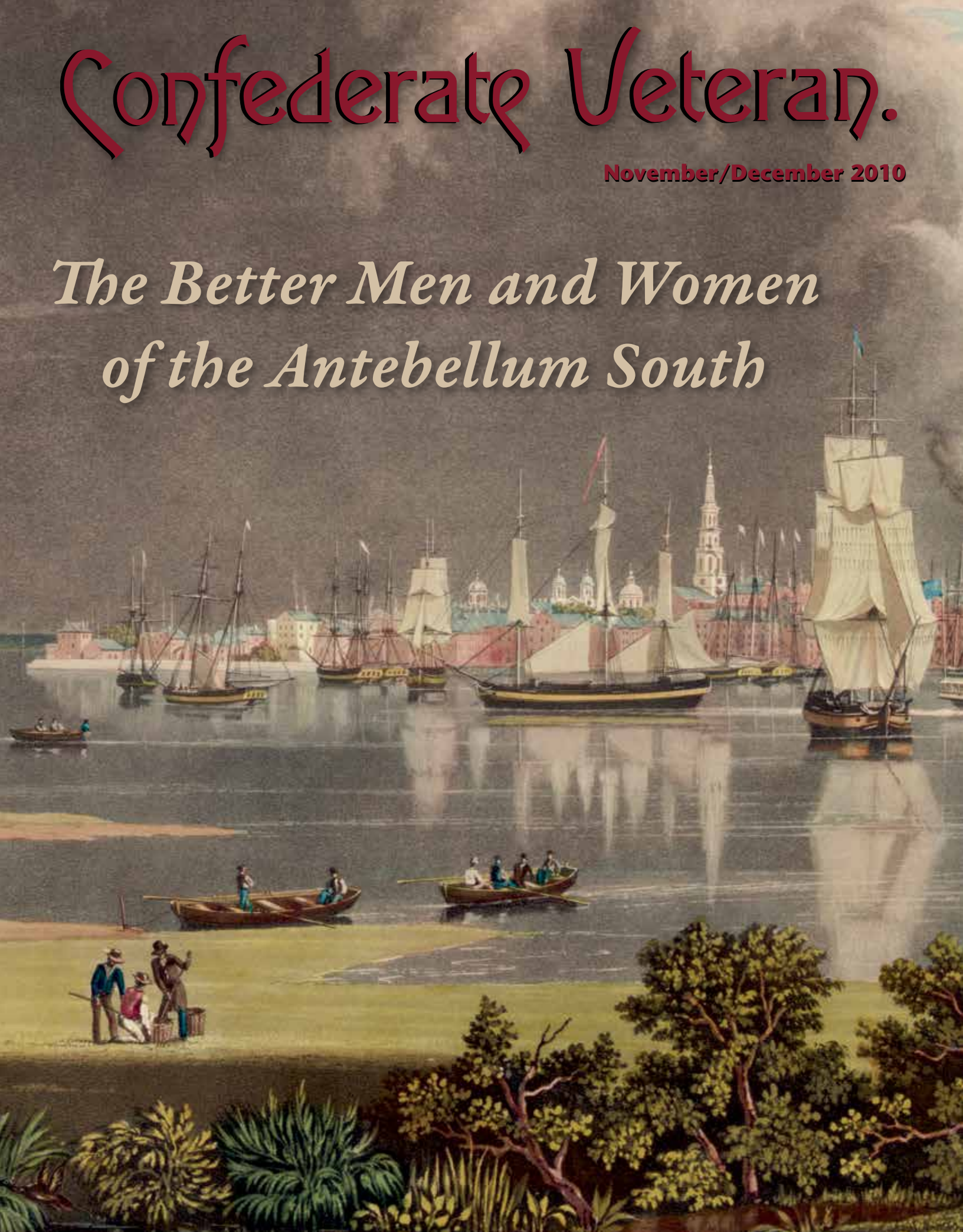
Confederate Veteran.

November/December 2010

The Better Men and Women of the Antebellum South



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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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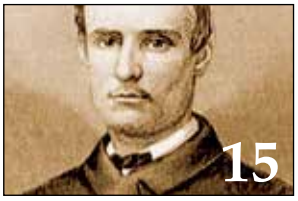

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On the Cover — A view of Charleston, SC, looking across the Cooper River in 1838. — *From the Library of Congress.*

The Sons of Confederate Veterans presents the

2011 Stephen Dill Lee Institute

Thomas Jefferson

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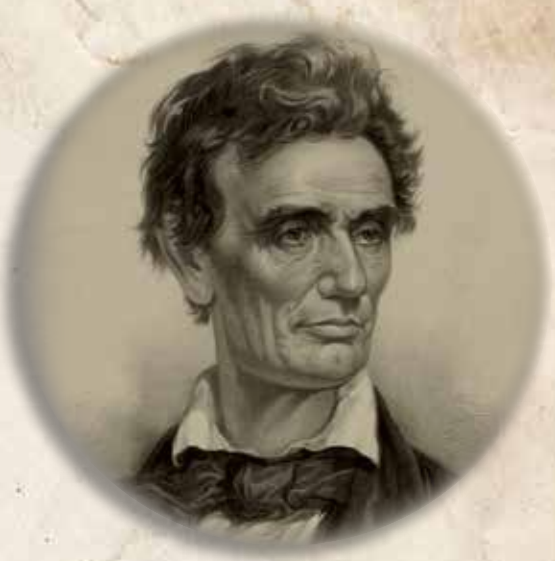

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Marshal DeRosa, "Lincoln's Unconstitutional Constitutional Legacy"
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Confederate Veteran.

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From the Editor

Photo by John Gregory

This is our last issue of 2010, but December 2010 marks the beginning of the Sesquicentennial of the War for Southern Independence. If you have not joined our Sesquicentennial Society, it's not too late. You can still join and not only help build the new Confederate Museum, but leave a legacy for the future with part of your payment used 50 years from now at our Bicentennial celebration of the War for Southern Independence.

We began our observance of the Sesquicentennial a little early with our last issue. The in-depth essay by Donald Livingston on *Why The War Was Not About Slavery* has been very well received all across the Confederation. We have had numerous requests for reprints and other usage. First, thanks for all the kind letters and e-mails. I'm glad you enjoyed it and hope you enjoy the rest of the series. As you will read in Commander-in-Chief Givens' column on the next page, plans are to publish the entire series of essays in book form. However, demand has been so strong, we are looking into also publishing them in pamphlet form. Cost will be an issue, but we should have them available by our next issue. Stay tuned.

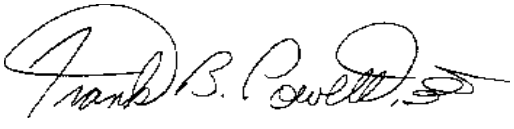
By the time you read this, our dues deadline will have passed. For everyone who has submitted their dues, thanks. If you have not yet submitted your dues, please do so as soon as possible. Our enemies are all around us and waiting for us to fail. The general organization needs all of you so we can continue to uphold the honor and memory of our ancestors, especially in these *politically correct* times.

I had more letters to the editor than we had space to print them, so I have a good start on our next issue. Thanks for sending them in and please continue to do so. Pictures of your camp activities continue to arrive in my mailboxes daily. We will publish them as soon as we can, please keep up the good work and keep on sending them in as well.

I would like to wish you and yours a bountiful Thanksgiving, a very Merry Christmas and a happy and prosperous new year.

As always, if you have any questions please let me know. Until then, I remain,

Yours in the Cause,



Editor-in-Chief

Report of the Commander-in-Chief

Commander-in-Chief

R. Michael Givens

cic@scv.org

"Would it sound too aphoristic to say that if it were not for the South — the term gentleman and lady would fall out of our vocabulary, which would contain only man and woman — or that the South has prevented us from being a nation of Yankees, that the South stands out for heroic against the successful?"

— Grace Elizabeth King

Greetings, Compatriots,

I hope this issue of the *Confederate Veteran* finds you well. The project to make use of our venerated magazine as an educational tool is off to a grand start. In the previous issue, Dr. Donald Livingston shed a new and welcomed light on the dark subject of slavery. Dr. Livingston, editor Frank Powell and I received many letters of support and congratulations for this effort.

You may remember at the conclusion of my term, I am planning to bind all twelve essays into a book which will be the definitive defense of the Southern Cause. But so many people have asked for copies in pamphlet form that we must respond in the affirmative. It is imperative that we get this information into as many hands and minds as possible. Therefore, we will be posting the essays online and creating pamphlets so we may all distribute them whenever and wherever we are able.

I wish to encourage you to send letters to the editor of the *Confederate Veteran* to express your support or concerns about these essays. Your feedback is very important and appreciated.

In this issue, I hope you will be pleased to read Dr. David Aiken's introduction to the antebellum *Southerner.* It is important to know all we can about our people so we will be better able to defend their actions. We are who we are because of the lessons learned from our ancestors' trials, their suffering and the manner in which they dealt with their situation.

Dr. Aiken is the world's authority on William Gilmore Simms. His intensive studies in 19th century literature have given him an insight into the lives, customs and manners of our collective ancestors that I hope will bring us to a fuller understanding of the Southern mind. My hopes are that we will gain more respect as we study what was at stake for our people in the years leading up to the War. We have learned that a unique and valuable civilization was at stake — a civilization which has been emulated the world over. And yet, the yankee was obsessed with destroying it … ***and they still are.***

Literature was to history what motion pictures and television are today. (And yes, there was as much useless literature then as there are rotten films and TV today.) Dr. Aiken has been our guide, taking us on a journey back in time through the eyes of some very eloquent people who lived it. His essay is meant to get us thinking about our people and ourselves. In the quote above from Grace King, she asks the rhetorical question, "Would there even be an America, if not for the South?"

It took Lincoln's Congress just more than a week to pass legislation raising tariffs and stifling liberties once the Southerners had left Congress in the early days of 1861. The Southerner has always been the voice of reason in such matters.

These essays are coming to you in what I hope

is a logical narrative order. In the next *Veteran*, after learning about the antebellum Southerner, we will be introduced to the antebellum Northerner. Now here's a different animal. This essay is being prepared by Dr. Clyde Wilson, a man who has spent a great deal of time in the study of that peculiar and oftentimes bothersome friend to the north, the yankee.

Our distractors and enemies have pounded the idea of "slavery perpetuation" as to the cause of the War into the minds and hearts of children and adults the world over. We have addressed that question and we must continue to do so loudly. You have the tools. So often, our retort is; "the reason our Southern ancestors fought was simply because the yankee came down South with the intent to coerce a people to ignore the Constitution and accept their new rule or die." True enough, but what was the mindset of the invader? What was so important they were willing to kill and to die — robbing their own progeny and ours of the talents of America's youth and laying the most prosperous section of the country to waste? Whatever their reasons, why don't they simply admit to their true motivations instead of hiding behind one hundred and fifty years of lies and slander?

Dr. Wilson will help us to understand the answers to these questions and give us more vital ammunition for the battles to come.

Speaking of battles, as we wade deeper into the Sesquicentennial of the War for Southern Independence, we will encounter more and more resistance from our enemies. The more effective we are and the more battles we win, the more resistance we will receive. I need your help. Few things are more important in battle than communication. I need to get information to you and I need to hear back from you, all in a timely manner.

By the time you read this I will have sent out an order to all camp commanders to appoint a communications officer in their camp. Each camp will need to set up an e-mail address specifically for this operation. I need these e-mail addresses. Send them to Chief of Staff Jim "Spike" Speicher, colspike@hotmail.com. Each camp will then receive the SCV Telegraph and all other important information from the national office. You will be busy conducting your own camp activities, which may include local battles concerning our heritage. But there will come the time that we need to put the force, weight and talents of the entire Confederation behind an issue. We must be ready. Please help me put this mechanism in place, and we will win our battles and help secure a bright future for our own Southern progeny. To answer Ms. King: it is not too aphoristic to say that if it were not for the South — or to be more specific, the Sons of Confederate Veterans — we might well become a nation of yankees.

Si velis pacem, para bellum (If you want peace, prepare for war).
I'll see you on the frontlines.

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

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Dispatches From the Front

A collection of letters to the editor from our members.

Thanks for help finding ancestor's grave

To the Editor:

I am writing this letter to say thanks to some Georgia SCV members for their kindness and help.

I had been searching for my ancestor about 10 years and he was found in Oakland Cemetery in Atlanta. He died of pneumonia on May 15, 1864.

Each one of these men helped in some way; if they did not have an answer, they knew who would.

Tim Pilgrim, Commander GA Division 12th Brigade; Cliff Dunaway, General Edward Dorr Tracy Jr. Camp, Macon, GA, and Billy Collier, Kennasaw Battlefield Camp.

A special thanks to David Floyd and members of the William E Simmons Camp 96, Lawrenceville GA, for all your help with Oakland Cemetery staff and providing a honor guard.

Also, thanks to my Camp Commander Bill Speck and Bill Heard for their help and making the trip to Atlanta.

To me, this is what we are about helping each camp, honoring our ancestors, presenting the SCV in a positive way. God bless the SCV and Abraham Lon Dudney, 8th TN Infantry, who served May 1861-May 1864. I never gave up; now you're found.

Jimmy (Bo) Davis
Meyers - Zollicoffer Camp 1990
Livingston, Tennessee

Never Surrender the Flag

To the Editor:

It has come to my attention there are many of our fellow compatriots who want to divert from the Confederate Battle Flag, Naval Jack, and National Flags with the Battle Flag on them because of the fact the Battle Flag has been stolen by racist organizations. There are even some who want to replace the Battle Flag with the First National Flag on our SCV logo.

I, for one say, and I believe that I speak for the majority of the SCV, that I will never surrender the Confederate Battle Flag to these racist organizations. As the male descendants of Confederate Veterans, we are the only true owners of the Confederate Flags and any other Confederate symbols, and our flags and symbols have been stolen from us! If a robber were to come into our houses, and steal something extremely important to us, I do not believe we would just say, "Ok, you can have it. I'll just use another one." No! I believe that we would fight to receive our important object back. That is what we must do for the Confederate Battle Flag — fight to receive it back from these racist organizations. We must never surrender the flag!

Levi Stroud
Maj. Gen. William D. McCain Camp 584
Columbia, Tennessee

Don't give in to a politically correct world

To the Editor:

I completely disagree with the Rev. Collins and Compatriot Bethurum about changing the SCV logo. I believe if we (the SCV) change our logo, then our enemies win yet another battle in these attacks on our Confederate Heritage. To change our logo from the Battle Flag to the First National would be giving into the politically correct world that we now find ourselves living in. True, there are numerous groups out there that misuse the Battle Flag, but these same groups are also misusing the United States and Christian Flags. We, the members of the SCV must remember the Charge of Stephen Dill Lee as well as our motto *Deo Vindice*, "God will vindicate."

Kevin Lee Rapier
Major George W. Littlefield Camp 59
Austin, Texas

Let's 'Confederate Up' and make a donation

To The Editor:

Do you realize that $100 a year or about $1.92 a week from all of our members would mean almost $3 million a year to the SCV? If we all gave just $1.00 a week, it would still mean almost $1.5 million.

In Anderson, SC, our newest former CIC of the SCV made mention of what it would mean if we all gave $1,000. It would mean almost $30 million.

Here we are into the Sesquicentennial, a once-in-history event, with many of us past forty years old, at or nearing the peak earnings of our life. Most of us are not likely to be around for the Bicentennial. Even if we are, we're not likely to have the health and wealth we do now.

Compared to the real sacrifices our ancestors made, $1,000 isn't much at all. Let's all *Confederate Up* and do our duty — our ancestors did. Show that we are the descendants of the greatest Americans to ever live — the Confederate Soldiers.

Charles L. Bowling
N. B. Forrest 3
Chattanooga, Tennessee

Factual errors in article on SC Cadets

To the Editor:

Having spent almost two decades studying Sherman's march through SC and the burning of Columbia, SC, with

two books on the subject scheduled for publication in 2011, I was excited to see an article of the South Carolina Battalion of State Cadets in the September/October 2010 issue of *Confederate Veteran*. While I applaud Compatriot C.E. Avery for bringing to light this little known aspect of SC Confederate history, he has unfortunately made several serious factual errors in his article.

He writes the Arsenal Academy was in Charleston and gives the impression the two schools opened at different times. On both of these points he is wrong. The Arsenal and the Citadel were both founded in 1842 by an act of the South Carolina General Assembly. The Arsenal was located in Columbia, the state capital, and was a prep school for boys who would be the age of modern day high school seniors and juniors. Upon graduation they would go to Charleston and finish their education at The Citadel.

He is also wrong about the end of the schools. Sherman never went to Charleston, and the old Citadel building still stands and has been coverted into a hotel. The Arsenal Academy actually survived the fire that all but destroyed Columbia on February 17, 1865. The next day Sherman destroyed the barracks, but for some unknown reason, left the officers' quarters standing. Today that building is used as South Carolina's governor's mansion.

It should be added the Arsenal cadets served in the Columbia area as prison guards. When Sherman neared, they were stationed along the banks of the Congaree and Broad Rivers to defend the town. They evacuated the city as the armed guard of Governor Andrew G. Magrath. For those who desire more information on the subject, I recommend *Cadets in Gray* by Gary R. Baker, published in 1989 by Palmetto Book Works in Columbia, SC.

Tom Elmore
Palmetto Camp 22
Columbia, South Carolina

Recent essay an 'exceptional piece of work'

To the Editor:

I became a member of SCV in April 2004. I have enjoyed the *Confederate Veteran* since that time. The essay by Donald W. Livingston is an exceptional piece of work. He has written an accurate account of the slave issue which most scholars ignore, or seem to be afraid to discuss. Kudos to Professor Livingston for his courage! I look forward to future essays in this series.

Larry D. Coleman, EdD
Albert Sidney Johnston Camp 67
Houston, Texas

Looking forward to similiar future essays

To the Editor:

This has to be the best volume you have ever published. We always have themes or articles about the need for real education concerning the War of Northern Aggression, and Donald W. Livingston's essay *Why The War Was Not About Slavery* is an excellent tool for this purpose. Such essays, written by credentialed persons, are the best tool for getting the history correct. I look forward to seeing further such essays.

Facts are the greatest tool in education. Just as one example, in this essay Livingston makes reference (in the section on the third anti-slavery episode, page 22) to the 1814 Convention of New England States to consider secession of the New England states. I had never before heard of this. Maybe we should have future essays and articles which provide such basic factual data along with the appropriate references where one might validate those facts in communications with others. In discussions with others it is always helpful to be able to identify source data so that one can illustrate the differences between personal opinions' facts. The ability to overcome perceptions with facts is an invaluable tool to education.

To really promote the educational issues, it would also be very helpful if copies of such essays could be obtained in either hard copy or preferably electronic copies. Such would allow a wide distribution to others and be most helpful to our cause. Permission from the authors to allow such copying and distribution would further promote education.

Keep up the good work — and the essays such as this one. My copy of *Confederate Veteran* will hopefully hold up while it is circulated to many other persons who need to read Professor Livingston's essay. I really look forward to seeing similiar essays in future editions.

William S. (Sandy) Rodgers
Wharton-Stuart Camp 1832
Brentwood, Tennessee

Great talking points

To the Editor:

I just finished reading the article on slavery in the most recent edition of the *Confederate Veteran*, and it was outstanding. I think even though our enemy deals in lies, we have to be armed with the truth. The North was, and still is, an arrogant bunch and the seat of liberalism and lies.

I live in Missouri, and one of my ancestors is from Oseola, MO. (Robert Parmly, Co. D, 4th Missouri) He and his neighbors joined the fight after being terrorized by jayhawkers. The jayhawk is one of the most arrogant symbols of hate I know, but they get away with it.

Thank you for putting this article in the magazine. We have to have talking points even if the enemy only wants to believe lies.

Bob Painter
J.O. Shelby Camp 191
Kansas City, Missouri

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

Does your camp have a purpose?

To everything there is a season, A time for every purpose under heaven. Ecclesiastes 3:1

In the Sons of Confederate Veterans we have hundreds of camps. It is interesting to note that not one is the same as the other. Some are very effective in their ability to grow and retain members and to present a positive image of the SCV in their community. Yet there are others that are struggling, which is usually due to a lack of leadership in the past or present and a lack of purpose. But what does *purpose* have to do with having a successful camp?

Lack of purpose in a camp produces apathy or indifference. In addition to this, when there is not a purpose present, it produces discouragement in the membership, which in turn can produce division. Ultimately, purpose plays a distinct role in the operation of a camp, big or small. Without it, the camp is less likely to succeed or grow.

When a camp has a purpose, it will create a focus for the members and define what they will do and will not do. *Purpose* reduces frustration within the rank and file. It will also help to maximize the resources available to that camp. In essence, it pulls everyone together and gives them a vision to set their sights toward. Instead of many men working in different directions, it creates a team which works as one to accomplish the same goal.

Some camps base their purpose on traditions. Similar to a church with *sacred cows*, camps have a tendency to continue to do it the *same way* because it has always been done that way. While this can be positive if the camp is thriving, it can also be detrimental. New ideas and inspirations are always essential to keep a camp alive and successful.

There are other camps which base their purpose on just the commander. A great commander can lead the camp, but what happens when he is not willing to serve any more due to the fact he is tired or has moved? If there is a purpose, the camp can still prosper under new leadership, but if there is no purpose, it will start fading away once this great leader is not in the driver's seat. Without that passion a camp has nothing.

Others base their purpose on the Charge given by General Stephen Dill Lee, which is the SCV's *Great Commission*. If you look at what the charge commands us to do, we will see our purpose is somewhat defined, but how does it look for an individual camp?

To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history

Per the Charge, the first purpose is the "defense of the Confederate soldier's good name" and "the guardianship of his history." The camp is in charge of becoming the authority of the Cause in which our ancestors fought. It is the camp's sole duty not to just be the protector, but to also be always vigilant against the forces which wish to destroy his good name. My pastor was speaking on telling the truth recently and this statement stood out to me, "You can deliberately tell an untruth when you imply a falsehood by our silence." When we do not stand up against the politically correct groups who maim and malign our ancestors, your silence is saying that their lie is the truth. We must tell the truth.

We are the true heirs and are bound by principle to see his good name and sacrifices are not slandered. For a camp to defend the Confederate soldier's history, they could consider many different ideas: having an educational speaker each month that imparts new information to members and guests; writing articles for newspapers or magazines; sponsoring educational events for school students, etc. Each camp must decide what their role is and make their purpose for this part of the Charge. But it takes more than just saying you are going to focus on something; you must put actions into motion to ensure that the goal is accomplished.

The emulation of his virtues

The camp is responsible for portraying in the public arena these men who are no longer with us. We are the only true representation of our Confederate ancestors. What we do as a camp or a camp member in our community reflects not just who we are, but who we embody — the Confederate soldier. We must be gentlemen in all instances, even when we stand up for our heritage. My wife is continuously asking me this simple question, "Do you think General Lee would like, say or do that?" It is a thought-provoking question. Robert E. Lee, by many, never lost sight of his virtues, before, during or after the war. His faith in God grew during the savages of war, but his heart did not harden, nor did he forget his manners. We must never lose this integrity either. Seek a way to ensure all of your camp meetings and functions are events your ancestors could be proud of, a gentleman's organization.

The perpetuation of those principles which he loved and which you love also, those ideals which made him glorious and which you also cherish

Honor, duty, self-sacrifice, self-determination, limitation of power, equality and freedom under the law are some of the principles and ideals which our ancestors loved. Your camp stands for those beliefs our ancestors advocated during their time on this Earth. We, as a camp and individuals, take great pride in our ancestors. The principles for which he fought and held so dear didn't start in 1776 or 1619, but it goes back to Runnymede.

We love what the Confederate soldier epitomized and we should promote his ideals in our communities. A camp must stand up and be recognized for these principles because no one else will. Be a light for the community — by not only remembering historical issues — but also by being involved in your neighborhood. Join the local chamber of commerce or volunteer for community service. These are just a few of the ways to show some of those principles our forefathers loved. In a time when political correctness is running amok, your camp could be the beacon of hope for those who are lost to the truth.

Statement of Purpose

Many problems in the camps today result from the members not knowing the purpose or not doing its purpose or both. The country club attitude can be an issue where you just eat, meet and retreat. Then there are the ones who know but don't do. This is even more of a problem.

The SCV has the Charge given to us, but to help camps know and do its goal, camps need to develop a statement of purpose that is short and simple and easy to remember. It sets the standard for everything they as a group will do in the future. It is their foundation. It could be as straightforward as this, "Members of local camp should strive to be gentlemen who share the truth about our Southern heritage through various projects and activities." This can be customized for your camp and is only one example of what could be adopted. The statement of purpose should be an insight to what your camp is venturing to accomplish. The Charge is the passionate plea or battle cry for your members to rally behind. It should not be forgotten or overlooked.

In conclusion, Advent season is approaching at the same time as the Sesquicentennial of South Carolina seceding from the Union. We celebrate that Christ was born and He was and is the truth. This scared people of His time, who ultimately would place him on a cross to silence the truth. They buried Him in hopes that this would be the end of the truth; yet, the truth rose from the dead and could not be conquered.

We know our ancestors were just in their Cause. They stood for truth, a truth that still stands today. However, it is always under attack. Mainstream academia and the media would like to silence our truth. Again, I recall my pastor's sermon on truth, "The real root of not upholding the truth is pride. Humans want to look good and respectable, and we all suffer from pride. If the truth will make you look bad due to a previous lie or the desire to fit in, many will continue to stretch the truth in order to be respected." Take up the banner of truth and press forward!

While you are contemplating at Thanksgiving, be thankful for your Southern Heritage. Never forget that Christ is the center of CHRISTmas.

Deo Vindice!
Charles Kelly Barrow
Lieutenant Commander-in-Chief
barrowscv@inbox.com

Forward The Colors

An Editorial From The Chief of Heritage Defense

Heritage Defense: What Does It Really Mean?

"The best defense is a good offense." We've all heard that so often that we all know to say it whenever somebody suggests we need to be involved in heritage defense. What does it really mean, though? Even if we understand the phrase in terms of warfare, how can we translate it into the kind of defense that we in the SCV are called upon to conduct? The answers are at once more simple and more difficult than we sometimes realize. That's because there are so many variables. Every single heritage battle requires decisions concerning four variables at the minimum. Some require far more. Those four, though, are what action needs to be taken, who needs to take it, when it needs to be taken, and where it is to occur. Alert readers will recognize these as four of the five necessary parts of a plan. The fifth, *why,* is pretty much a *given* in our organization. Our Charge makes it clear why we have to defend the honor of the Confederate soldier — because it's why we exist; that's why! We have no other huge reason to be in this organization than to *vindicate the cause for which he fought.* So, let's look at some recent examples.

Not long ago, an alert Compatriot was perusing the websites of various foreign nations. Don't ask why. He just was. Anyway, while viewing a video clip from the site of a small, mountainous nation in Africa, he noted a battle scene showing the small country successfully beating off foreign invaders, those *invaders* were flying the Confederate Battle Flag! Was this a heritage violation? Yes. The Confederate Army never invaded anybody in Africa, or anywhere else, unless you count Maryland and Pennsylvania, and that was only in response to the terrible invasions of Southern soil committed by those states and their allies under Lincoln. So the alert compatriot thought; so the chief of heritage defense thought, and so the commander-in-chief decided. What to do, though?

The *what,* in this case was relatively simple. It was pretty obviously not an intentional smear against the CBF, but at the same time, it was an offense. First, the issue had to be investigated, and then appropriate, measured action taken. As travel to Germany (the source of the video) was not in the budget, the CIC contacted the adjutant and commander of our camp in Germany. They contacted the embassy responsible for the film. After the issue was clarified and all the particulars isolated, the commander-in-chief sent a letter (tactful, but firm), prepared by our European compatriots, to the offending embassy, respectfully asking them to cease and desist. The *who* question was resolved logically:

We can defend our ancestors by taking the offense!

the *on the ground* work was done by the local camp in the country where the problem originated. Final action, since it dealt with a foreign embassy in a third-country location, was handled by the CIC, personally. Chances are the embassy wouldn't have been very impressed by a visit from a local guy, but a letter from the national commander of an American organization is quite another story for a very small nation in Africa, or anywhere else! As for *when*, the answer was with all due speed. Not immediately, for the matter first required investigation. Neither was it put off until sometime next century. *Where?* Where it happened. Mostly, on the Internet. In cyberspace. That's where the violation occurred, and that's where it was resolved. Some personal action was taken on the ground, as well, but the major response matched the offense.

Another example: a few months ago, a ne'er-do-well in Kentucky, a Ku Klux Klansman, among other shortcomings, was arrested for dealing drugs. When the local TV station showed up to film the arrest, they made great noise about his display of the Confederate Flag. Among other places, he had it tattooed on his body, but there were poles and other places, too. A heritage violation? Yes. Two of them, really. First, the yahoo had no business flying our flag, much less decorating his body with it, but then, too, the media, by associating our flag with him, his organization and drug dealing was guilty, too. The Kentucky Division, led by the local Forrest's Orphans Camp, sprang into action.

What was the offense? Klan display of the Battle Flag and incorrect media representation thereof. What was the appropriate response? Kentucky Heritage Defense Chief Fred Wilhite contacted the Kentucky Division commander, and together they came up with a plan. They determined that (a) there was little point in directly engaging the fellow involved, at all. It's hard to get much of a grip on a man accused of being a drug-dealing Klansman already. Likewise, it's hard to make much of an imprint on the media, since by definition they control the public perception of the whole affair. All that considered, the Kentuckians' decision was to perform a sort of publicity jiu-jitsu on the thing. Compatriot Wilhite managed to find out when the man was to be arraigned in Federal Court. Then, he went through all the proper channels to get a permit to hold a protest march at that location, on that day. Then, when the fellow showed up at the Federal Courthouse, he was met by a fairly large contingent of SCV members waving Battle Flags and carrying signs saying "We're not the Klan" and "Don't deface our flag" and such like. The media that was there to show the arrival couldn't resist. Not only did they film the marchers, they interviewed the Division commander (who, of course, had prepared remarks) as well as several passers-by. Among those latter was a local minister (a gentleman of color) who announced on camera that he not only supported the rights of the flag-bearers to march, he welcomed the help of anyone who wanted to oppose the Klan. Both the TV station and the local paper carried pictures and interviews after the event.

So, what did the Kentuckians do? They used the law and the media, itself, to turn the whole mistake into a very favorable media event for the SCV. Who did it? Local people. Sure, the Division commander and heritage defense chief were involved, but that was appropriate, given the size of the event. The local camp could have done it alone, if they had wanted to. When? At the moment calculated to most probably provoke positive media coverage: the arraignment. Would the press have shown up for a media conference on any other day? Probably not. The right time was when the media would be there anyway. Where? At the place most likely to raise the issue to a high pitch. Could it have been done at the local Klan compound? Sure, but who would have noticed? At the home of the perpetrator? Again, who would care? But the Federal Courthouse? That got attention!

So those are a couple of examples of how we can defend our ancestors and their cause by taking the offense. As in any defensive situation, most of the offense has to be done at the unit level. What it requires is men who know their jobs and perform them aggressively. Every Division and camp need to have someone whose job it is to find heritage violations, and then to take them on. Yes, of course, I want to know about them, but don't wait for GEC approval to take appropriate, legal local action. If it were a sapper in your wire, you'd set off a claymore, and then notify headquarters. That's a good offense as well as a good defense!

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Chaplain's Comments

Mark W. Evans
Chaplain-in-Chief

Battle for Truth

The Bible teaches us to look beyond a man's outward actions and consider his inward thoughts. "As he thinketh in his heart, so is he" (Prov. 23:7). His core beliefs constitute what he really is. What is true of individuals is true of nations. Underlying the external history of our country is a history of thinking. Beliefs steer the Ship of State. Our Southern ancestors had reverence for the Bible and believed what it said. Because of this God-given knowledge, they remained steadfast in orthodox Christianity. They learned no civil or religious leader had the authority to force them to do what the Bible forbids. In pulpits throughout the South, preachers proclaimed the doctrines and practices essential to peace with God and man. Homes were often sanctuaries where the Lord was worshiped, prayers were offered, and the Bible studied. When the war came, Southerners had an unshakeable foundation of truth.

In the North, many Christians also looked to God's Word and rested their souls upon its revealed truth. Yet, false teaching took deeper root in the North than in the South. Confederate Chaplain W. W. Bennett said, "The four or five leading Christian denominations which occupy the South have never been seriously disturbed by any of those false theories which, among other people, have drawn away thousands from the true faith" (23).

Erroneous theories flowing from the Northeast were especially troublesome. One wave of heretical teaching followed another, striking at the vitals of orthodox Christianity. These errors found fertile ground. Proud men jettisoned such essential doctrines as the absolute authority of the Bible, God's sovereignty, man's depravity, the Person and saving work of Jesus Christ, and the regenerating and sanctifying work of the Holy Spirit.

Deism and Unitarianism gave way to Transcendentalism, which in turn, eradicated the last vestiges of the supernatural. As the prophet Joel said, "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel 1:4). C. Greg Singer, in his book, *A Theological Interpretation of American History*, said, "This religious philosophy was in its essence a religion of man. It was humanistic to the core. To the Transcendentalist mind, God had no existence outside of the human consciousness" (61). Transcendentalist George Ripley said, "The only God whom our thought can rest upon, and our hearts cling to, and our consciences recognize, is the God whose image dwells in our own souls" (61). This theory was rooted in the formulations of the German philosopher, G. W. F. Hegel, who also fueled the fires

of Marxism. Supposedly, man can perfect himself, if he just gives heed to his inner divinity. No longer was there need for a Bible or for a Savior.

Abolitionists, who were proponents of this new thinking, sought public acceptance by campaigning for moral issues. With self-righteous zeal they crusaded for world peace, prison reform, labor reform and women's rights. Their godless enthusiasm reached a pinnacle when they demanded the immediate elimination of slavery (Singer, 73, 74). Abolitionist John Brown attempted a slave insurrection, but met with defeat at Harpers Ferry. The Southland received a chilling message. Although the murderous plot failed and its leader was justly tried and hung, multitudes of Yankees applauded the rebellion. Southern theologian Robert L. Dabney said, "This mad attempt of a handful of vulgar cut-throats, and its condign punishment, would have been a very trivial affair to the Southern people, but for the manner in which it was regarded by the people of the North. Their presses, pulpits, public meetings and conversations, disclosed such hatred to the South and its institutions, as to lead them to justify the crime, involving … the most aggravated robbery, treason, and murder …." (Dabney, 144). Northerners were manipulated into a mob mentality that ignored Scriptural and Constitutional restraints. The sovereignty of states and the foundations of the country faced trial by fire.

As early as 1850, James Henley Thornwell, one of the South's most distinguished theologians,

James Henley Thornwell

said, "The parties in this conflict are not merely abolitionists and slave holders — they are atheists, socialists, communists, red republicans, Jacobins on the one side and the friends of order and regulated freedom on the other. In one word, the world is the battleground — Christianity and atheism the combatants and the progress of humanity is at stake" (Singer, 84).

Benjamin Morgan Palmer, one of the South's most respected pastors, said in 1860, "The abolitionist spirit is undeniably atheistic. … To the South is assigned the high position of defending before all nations the cause of all religion and of all truth (Singer, 85, 86).

The South's response was peaceful, lawful secession. They soon faced a military force superior in numbers, weapons, and supplies, ready to bludgeon Dixie back into the Union. The struggle was fierce, yet the Confederate armies startled the world with valor and military prowess. Undergirding the heroes of the Confederacy was a clear conscience before God. The Northern hordes had their victory on the field, but the South's stalwart warriors had their victory in their hearts. As an older soldier said, while lying among the wounded and dying, "I have been a member of the Church for 25 years. Often in our little church at home our minister told us that religion was good under all circumstances, and now I have found it true; for even here in this old stable, with my leg amputated, and surrounded by the dead and dying, I am just as happy as I can be. It is good even here." (Jones, 418).

Now, almost 150 years later, ungodly thinking has taken our land to the brink of destruction. It is time to return to the truths of God's Word. If our souls are at peace with God through faith in the atoning blood of the Lord Jesus Christ, all the promises of the sacred Scriptures are "yea and amen" in Him. "If God be for us, who can be against us?" (Romans 8:31).

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The Last Roll

Gen. Robert E. Rodes 262
Tuscaloosa, AL
Wilson E. Norris

St. Clair 308
Ashville, AL
Garland R. Minor

Fighting Joe Wheeler 1372
Birmingham, AL
Charles Phillip Spencer
Randall Lee Hilburn

Gen. Patrick R. Cleburne 1433
Pine Bluff, AR
David Thomas Taylor

Col. Robert G. Shaver 1655
Jonesboro, AR
James Allen Langley

CSS *Florida* 102
Orlando, FL
Harry W. Schoettelkotte

Finley's Brigade 1614
Havana, FL
David E. Swindell

Gen. Edward Dorr Tracy, Jr. 18
Macon, GA
Wayne Edward Johnson

Col. Charles T. Zachry 108
McDonough, GA
Barry Dean Walker

Lt. Col. Thomas M. Nelson 141
Albany, GA
Carl B. Pritchett
James Raleigh Pickron

Stewart-Webster 1607
Richland, GA
George Marvin Bridges

Col. Samuel St. George Rogers 1508
Indianapolis, IN
William Dale Blasingame

Major Thomas J. Key 1920
Kansas City, KS
Melvin L. Freeman

Jefferson Davis Birthplace 1675
Fairview, KY
Dwight Elliott Turner

Col. Charles D. Dreux 110
New Orleans, LA
Cartan L. Gibbons

M/G William T. Martin 590
Natchez, MS
Maxwell Sturdivant

Zebulon Baird Vance 15
Asheville, NC
Frederic Jack Cole

Col. John Sloan 1290
Greensboro, NC
Paul Russell Wyrick

Col. John B. Palmer 1946
Burnsville, NC
Michael Edward Dowling

Brig. Gen. Stand Watie 2043
Hayesville, NC
David Wayne Hembree

16th South Carolina Regiment 36
Greenville, SC
William King Hightower

Brig. Gen. Samuel McGowan 40
Laurens, SC
Charles Horace Gray

Pee Dee Rifles 1419
Florence Darlington, SC
Victor Mullins Smith

Battery White 1568
Georgetown, SC
James Arthur Bazemore

Rebels In Grey 2027
Westminster, SC
Gregory Lee Blackwell

N. B. Forrest 3
Chattanooga, TN
Lawrence Adair Brotherton

M/G William D. McCain HQ 584
Columbia, TN
Luther Clayton Vaughn
Ronald B. Chapman
John D. Gillespie
Earl C. Wilson

James R. Chalmers 1312
Memphis, TN
Oliver R. Crocker

Col. W. M. Bradford/Col. J. G. Rose 1638
Morristown, TN
Rev. Charles W. Davis

Sen. Landon C. Haynes 1850
Johnson City, TN
Louis L. Milhorn

Captain E. D. Baxter 2034
Fairview, TN
Phillip Larry Stinson

Maj. George W. Littlefield 59
Austin, TX
Daniel Glidwell Galloway

J. M. "Matt" Barton 441
Sulphur Springs, TX
Joseph Robert Minter

Col. A. M. Hobby 713
Corpus Christi, TX
Ernest Mason Wood

Gen. Sam Bell Maxey 1358
Paris, TX
Gordon F. Bryan

Thomas Jewett Goree 2129
Madisonville, TX
Dwain Bobbitt

A. P. Hill 167
Colonial Heights, VA
Joel M. Jackson

John M. Jordan 581
South Boston, VA
Keith Alan Shelton

Cabell-Graves 1402
Danville, VA
George Wesley Moshenek

Walker-Terry 1758
Wytheville, VA
Fred L. Kitts

Cold Harbor Guards 1764
Mechanicsville, VA
William Ernest McKinley

Brig. Gen. James Boggs 1706
Franklin, WV
Elwood Dale Harman

Death, in its silent, sure march is fast gathering those who I have longest loved, so that when he shall knock at my door, I will more willingly follow.

— Robert E. Lee, 1869

Confederate Images

by C.E. Avery

Confederate Naval Officers

Edwin M. Anderson
Lieutenant, CS Navy

Born in Savannah, Georgia, about 1843, Edwin M. Anderson entered the CS Navy as a master's mate in October 1861. The following month he made midshipman.

His first assignment was on a converted gunboat commanded by John Maffitt, the CSS *Savannah*. As part of a small Confederate fleet they attacked a larger US fleet off Port Royal, South Carolina, on November 7, 1861. During the fight the *Savannah* was damaged and returned to Georgia.

On November 26, the *Savannah* and two other gunboats made a brief attack on Union vessels at the mouth of the Savannah River.

CSS Alabama

Lt. Edwin M. Anderson

Next, they assisted in the unsuccessful defense of Fort Pulaski, April 10-11, 1862.

Four months later, Lt. Anderson joined Captain Semmes and the crew of the CSS *Alabama* in the Azores. He would remain with the *Alabama* throughout the career of the ship.

They first sailed off Newfoundland, taking many prizes; then off the coast of the US, anchoring at Port France, Martinique; from Martinique to the Gulf of Mexico, capturing a vessel on the way. Off of Galveston, Texas, they sank the US warship *Hatteras*; with prisoners they went to Jamaica, then down the Brazilian coast, and for the remainder of the year, they cruised the straits of Sunda, the China Sea and the Bay of Bengal. During this time they had taken some 30 prizes.

On June 11, 1864, they anchored at Cherbourg, France, for some much-needed repairs. Eight days later they fought with the USS *Kearsarge,* but was sunk. Anderson was wounded during the engagement, but was rescued by the British yacht *Deerhound*.

While trying to reach the Confederacy, Anderson joined the CSS *Owl* crew. It succeeded in running into Wilmington, North Carolina, in September 1864. Running the blockade from here on October 3, they suffered several crew members being wounded. The *Owl* managed to land on the Florida coast several times, and on May 20, 1865, landed at Galveston, Texas, with casualties to the crew. At war's end they delivered the ship to Liverpool, England.

Anderson resided in Liverpool until November 1868, when

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The Better Men *and* Women *of the* Antebellum South

By Dr. David Aiken

Southerners born after the American Revolution started life with a wealth of advantages. No matter how rich or poor their parents might have been, each inherited his state's legacy of freedom. Southerners would grow up free to worship as they pleased, free to speak their minds and express their opinions, free to pursue happiness and free to develop their unique talents and interests. All this they could do in a place of great beauty, a place blessed with an abundance of natural resources. The result was the beginnings of a high civilization and a virtuous society, which came to an untimely end. The first comment about the antebellum South must always be that it did not die a natural death, but rather was destroyed from without in an unparalleled and hostile invasion.

The invasion of the South is the turning point in American history and literature. More has been written about the war than about any other subject in American culture. The literature alone is overwhelming. The best American authors and the most popular books have focused on those years which included the destruction of the old and the beginning of the new. What were those *good ole days* so violently and brutally ended? Who were the people who defended their homes and states with their wealth and their lives? What were the causes they championed? Who were the cultural and social heroes of that world, and what kind of America did they envision?

William Gilmore Simms, the Father of Southern Literature, born in Charleston in 1806, is the chief literary spokesman for the antebellum South. As a teen he studied medicine while serving as an apprentice to a pharmacist for several years. He then turned to the study of law, and by the age of twenty-one was both a husband and father when he passed the bar.

He transferred skills acquired as a young lawyer to the field of public speaking and was from an early age a much sought-after orator. He was a poet, a novelist, a literary critic, an essayist, an historian, and a dramatist. During his life, he edited more than a dozen publications. His command of the Bible was impressive, and until his death he professed that his life was in God's hands. Even so, he was well-versed in the classics, and delighted in deepening his work with references to Greek and Roman literature. His appreciation for art and music was surpassed only by his love for literature. And in the field of literature, he represented his time and place in such a way as to deserve the title Father of Southern Literature.No American author embodies the principles, the nuances, and the character of the pre-invasion South better than Simms.

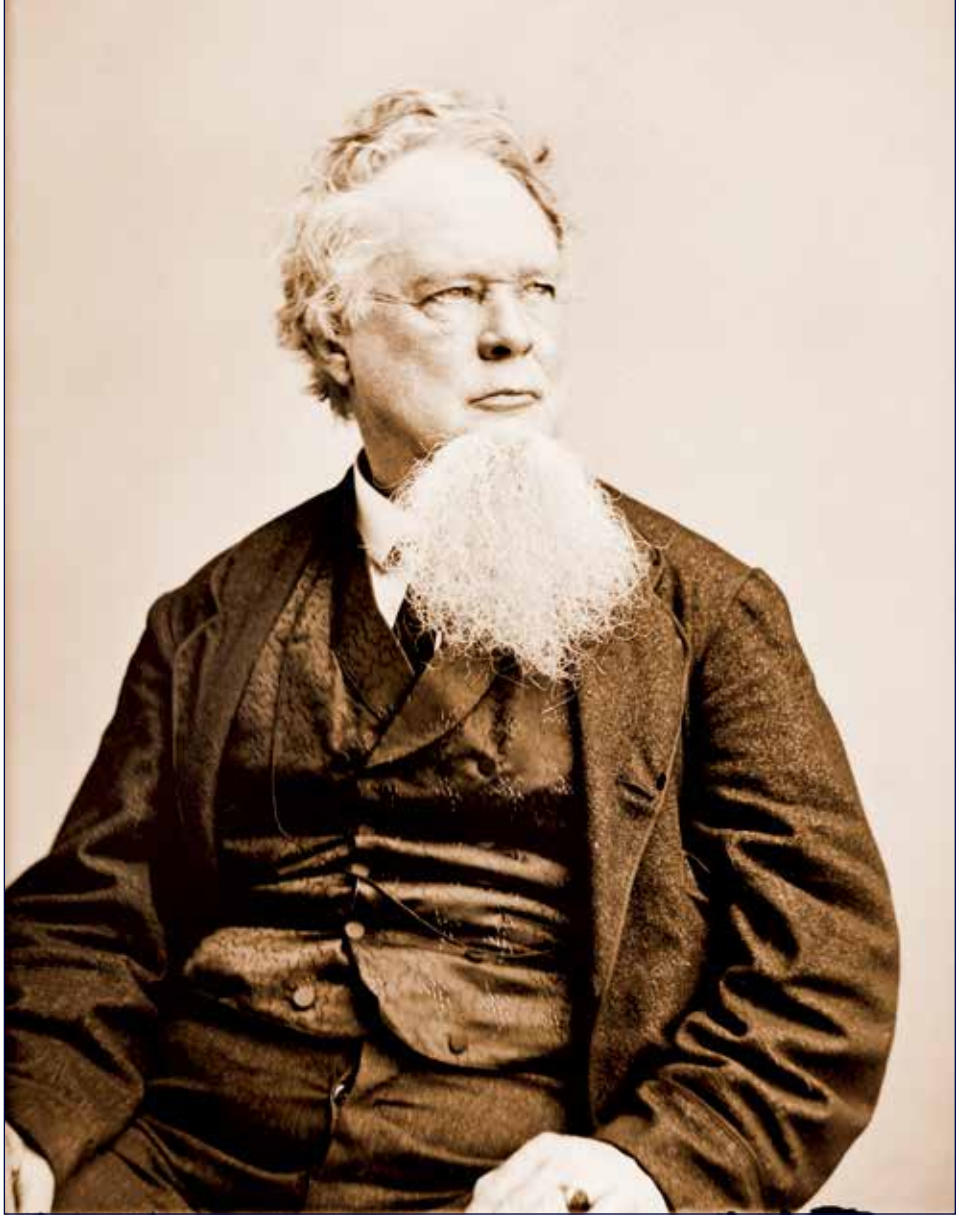
Simms was a true agrarian, both in theory and in practice. He wrote about the values, principles and truths of America's founding, and he celebrated and codified the beliefs and virtues of Southern agrarianism and rural and city life. In addition to being a vigorous agriculturist, he was well-traveled, fond of the theater, and active in politics. He was also handy with hammer and nails, built some of his own furniture and boasted that the mattresses he stuffed by hand with Spanish moss were better than those he could purchase.

In Simms's South, well-mannered behavior was not saved for Sunday, nor was it set aside for special events. It was to be practiced every day, all year round, as much in the home and community as in the church. The goal

Dr. David Aiken was born in Little Rock and raised in Atlanta, where he grew up with the Cyclorama, Stone Mountain and *Gone With the Wind*. He has earned four degrees from four universities (B.A. in History and Philosophy from Baylor University; M.Div. in Biblical Studies and Christianity and Culture from Duke University; M.A. in Classics and Southern Literature from the University of Georgia; and Ph.D. in American Literature from the State University of New York at Stony Brook). He's a member of the General Richard H. Anderson Camp 47, Beaufort, SC.

for young men, for example, was the widely hailed ideal of the Southern gentleman. The expected result was an ideal of antebellum Southern character, as outlined in *The Southern Field and Fireside*:

A gentleman is not merely a person acquainted with certain forms of conventionalities of life, easy and self-possessed in society, able to speak, and act, and move in the world without awkwardness, and free from habits which are vulgar and in bad taste. A gentleman is something beyond this. At the base of all his ease and refinement, and tact and power of pleasing, is the same spirit which lies at the root of every Christian virtue. It is the thoughtful desire of doing in every instance to others as he would that others should do unto him — He is constantly thinking, not indeed how he may give pleasure to others for the mere sense of pleasing, but how he can show them respect, how he may avoid hurting their feelings. When he is in society he scrupulously ascertains the position of every one with whom he is brought into contact, that he may give to each his due honor. He studies how he may avoid touching upon any subject which may call up a disagreeable or offensive association. A gentleman never alludes to, never appears conscious of any personal defect, bodily deformity, inferiority of talent, or rank, or reputation, in the persons in whose society he is placed. He never assumes any superiority — never ridicules, never boasts, never makes a display of his own powers, or rank, or advantages; never indulges in habits which may be offensive to others. (May 19, 1860).



William Gilmore Simms

Literature teaches us conversation was at the heart of Southern antebellum civil society. Indeed, it was the cement that held it together. The arts of conversation were fundamental; they included trust, manners and friendship. Setting aside debate, disagreements and conflict, conversing people displayed mutual respect, sympathy and prudence. The classically educated Thomas Jefferson was versed in the French salons and respected as a model. His dinner parties were opportunities for all to listen, to learn, to convey values, and to be attuned to the context as well as to the content of speakers' words. Arguments and debates were secondary to expressing, to exploring and to refining. Based on tolerance and mutual respect, the core of conversation was not money or possessions; it was not political power, nor was it abstract ideas, but rather conversation focused on the people themselves, their skills, their integrity, their wisdom, and their virtues. Conversation clubs abounded, and mannered social visiting was one of the great pleasures in the antebellum South.

In his 1867 history of the Confederacy, Edward A. Pollard of Virginia claimed for the South a "well-known superiority in civilization, in political scholarship, and in all the standards of individual character over the people of the North." He further claimed, "That superiority has been recognized by every foreign observer, and by the intelligent everywhere; for it is the South that in the past produced four-fifths of the political literature of America, and presented in its public men that list of American names best known in the Christian world." (*The Lost Cause*, 751)

One of the contributors to the South's political literature was Louisa Susanna Cheves McCord. Like Simms, she was born in Charleston. At the time of her birth in 1810, her father, Langdon Cheves, was a wealthy lawyer and a former attorney general of South Carolina who had recently been elected to the United States Congress. He would go on to become Speaker of the House of Representatives and later was appointed president of the Bank of the United States by President James

Monroe.

Well-mannered, well-traveled and well-educated — even in subjects normally reserved for boys — Louisa from an early age was nevertheless engaged in taking care of others and in doing domestic chores. Due to her mother's fragile health, management of the family household had already begun to rest more heavily on her shoulders while she was still in her teens — no easy task considering Louisa was the fourth of fourteen children. At one point she hand-cut and made clothes for the domestic staff. In addition to pantaloons and shirts, she produced frock coats at a rate of two or more a day. Nursing family members and plantation servants alike prepared her to supervise the staff of the hospital established in the buildings of South Carolina College during the War Between the States.

In 1840 Louisa married David James McCord, a lawyer and president of the Bank of the State of South Carolina in Columbia as well as a former newspaper editor and member of the state legislature. McCord, a widower, had already fathered eleven children before his marriage to Louisa produced another three, a son followed by two daughters.

With the support and encouragement of her husband, Louisa wrote and had published in 1848 *My Dreams*, a collection of poems. *Sophisms of the Protective Policy,* also published in 1848, was more significant. Francis Lieber, professor of history and political economy at South Carolina College, wrote the book's introductory letter, while David James McCord wrote its foreward. Yet it was Louisa's excellent translation of Claude-Frederic Bastiat's *Sophismes Economiques* itself which gave the book a lasting value and readership in and beyond the South. She wrote and published political and social essays. In 1851 came *Gaius Gracchus*, a poetic tragedy in five acts. As Michael O'Brien said in his introduction to *Louisa S. McCord Political and Social Essays* (1995), she "was among the most trenchant intellectuals of the Old South. No other woman wrote with more force, across such a range of genres, or participated so influentially in social and political discourse. She was, beyond the South, among the leading conservatives in American thought." The self-confidence she displays in her essays coupled with her obvious pride in being Southern is evident on every page.

When asked by William Gilmore Simms to review *Uncle Tom's Cabin*, she responded by questioning, among other things, the credible witness Stowe had identified to prove her story's characters were based on real people. Stowe claimed her brother's experience in visiting a plantation in Louisiana had led to the creation of the planter Legree:

"The testimony of this brother is the only one which she cites, except in the general "all over the land" style which we have noticed; and we think any one who has spent six months of his life in a Southern city will recognize the type of this her solitary authority. Who has not seen the green Yankee youth opening his eyes and mouth for every piece of stray intelligence; eager for horrors; gulping the wildest tales, and exaggerating even as he swallows them? Why, this fellow is to be met with in every shipload of candidates for clerkships who come out like bees to suck our honey; but so choke-full the while of all they have heard of the horrors and dangers incident to these latitudes, that they wink their eyes and dodge a fancied pistol or bowie-knife whenever a man but raises his hand to touch his hat to the stranger. Having made up their minds that Southerners are all brutes, what earthly power can cure the moral near-sight? Not reason, certainly, nor fact either. Their school dame taught it to them with their catechism; and surely those green eyes could never be expected to see across the catechism and the school-dame's teachings far enough to learn the truth. Pity that this gentle Balaam of a brother had not possessed a little of the cunning and courage of those favourite heroes of our childish days, *Puss in Boots,* and *Jack the Giant Killer,* that he might have decisively disposed of this redoubtable ogre with nodules of iron hands, instead of sneaking out of his den and leaving him there, like a great 'Giant Despair,' to devour all unfortunate pilgrims who fell in his way. How poor Balaam summoned courage to feel of that fist, 'calloused with knocking down n……,' we cannot imagine. Verily, there are trials by land, and trials by water, and poor Balaam, apparently, cared not to put his delicate person in danger from any of them. Seriously, is it not easy here to perceive that a raw, suspicious Yankee youth, having 'happened' (as he would say) in contact with a rough overseer, a species of the genus homo evidently quite new to him, has been half gulled by the talk of the fellow who has plainly intended to quiz him, and has half gulled himself with his own fears while in the vicinity of this novel character, whom be, poor gentle specimen of Yankee humanity, has absolutely mistaken for an ogre because his hand is hard. That the fellow himself made the speech quoted by Balaam, viz., that his fist was 'calloused by knocking down n……,' we more than doubt — that elegant word 'calloused' being one entirely new to our dictionary, and savouring, we think, much more of Yankee clerk origin and Noah Webster, than a Southern birth." (249)

Antebellum Southerners preferred John Walker's *Critical Pronouncing Dictionary* (1791) to Noah Webster's *American Dictionary* (1828). Southern English is full of words, spellings, and expressions that are uniquely preserved in Walker's *Dictionary.*

McCord's review of *Uncle Tom's Cabin* was a response to a Northern "campaign to sow hatred." As McCord humorously states, the book "was not a reasoned argument against slavery. It had no basis in fact. It was pure fiction, reaching a melodramatic climax." Instead, it was — as a recent critic has said — a "vindictive fabrication" which was published as a malicious libel against the Old South. It was mass marketed, requiring vast capital which could only have been supplied by the largest banking houses in the United States and Great Britain. This book was promoted lavishly, like no other book ever before promoted in the history of Western civilization. The King James Bible and the Book of Common Prayer aside, ten times more copies were published and sold than of any other work then known in the English speaking world…. Northerners read Mrs. Stowe's absurdity, and were outraged because they believed it was true. Southerners read her lie, and were outraged because they knew it was false. There was enough resulting anger in

the air to generate the desire in men to kill each other, an essential ingredient of war — exactly what the financiers behind this *literary* production wanted. (John Remington Graham, *Blood Money*. New Orleans: Pelican Publishing Company, 2006, 29f.)

Another successful Southerner who became active in the Southern Confederacy was an English Jew whose parents immigrated to the British West Indies in 1808. Judah Philip Benjamin, their eldest son, was born on St. Thomas Island in 1811. Around 1816 the family settled in Charleston, South Carolina. Judah would eventually be sent to the well-known academy of Fayetteville, North Carolina, for education, prior to his two-year attendance at Yale College. He withdrew from Yale when his father became unable to support him any longer, and in 1828 moved to New Orleans. There he found work as a notary-clerk and studied law. He also studied French and Spanish when not teaching as a private tutor.

In 1832, Judah was admitted to the bar. In 1833 he married Natalie St. Martin, a lovely and cultured Creole. His success as a lawyer was as great as it was rapid, and in 1842, the widely circulated printing of his brief in what was called the *Creole Case* brought him national attention. He used the considerable fortune he had acquired as a lawyer to purchase an interest in a sugar plantation below New Orleans. Bellechasse became his plantation home and he threw himself into a study of methods for improving the cultivation of cane and the manufacture of sugar. He studied the science of sugar chemistry, installed new and improved equipment, and won first prize for his sugar at a State Fair.

When his wife became bored with plantation life, she traveled to France with her only child, Ninette, and remained there for the rest of her life. Judah visited every summer, and would later die in the Paris home he had built for Natalie in France. Bellechasse was turned over to his mother and sisters in 1847, and Judah's increasing involvement in politics found him living once more in New Orleans.

A political career in which he never met defeat began in 1842 with his election to the lower house of the State Legislature. He had been a delegate to the convention for framing a new State Constitution in 1844 and would become a delegate to a Constitutional Convention again in 1852. His 1852 election to the State Senate led to his election to the Senate of the United States, where his remarkable skills as an orator would shine in debates for years. His *Farewell Address to the US. Senate* (February 5, 1861), when Louisiana opted for secession is memorable. In it he concludes that "the State of Louisiana has judged and acted well and wisely in this crisis of her destiny." After answering accusations that Louisiana had no right to secede because it was a bought province, Benjamin declares that according to Thomas Jefferson, "the Government assumed to act as trustee or guardian of the people of the ceded province, and covenanted to transfer to them the sovereignty thus held in trust for their use and benefit, as soon as they were capable of exercising it." It was understood and stated the states are sovereign and have the right of secession. The South was now in the task of defending the rights and freedoms received from the Founding Fathers against the oppression of the majority, including the right of secession.

Library of Congress

Judah P. Benjamin

Benjamin quotes from Thomas Jefferson's *Declaration of Independence,* which he calls "our declaration of secession from Great Britain." T*he Declaration*, he asserts, stated, as an established truth, that "all experience has shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they have been accustomed." And nothing can be more obvious to the calm and candid observer of passing events than that the disruption of the Confederacy has been due, in great measure, not to the existence, but to the denial of this right. Few candid men would refuse to admit the Republicans of the North would have been checked in their mad career, had they been convinced of the existence of this right, and the intention to assert it.

There is no freedom without the right of secession; men do not war against their benefactors, unless those benefactors have become tyrants and oppressors. Whenever there is a revolt by free people, common to all classes of society, then there must be criminals against whom the revolt is aimed.

A voluntary union, he declares, is held together by justice, reason and peace, not with armies, money, and blood. The Lincoln administration would blockade Southern ports just as the British blockaded the ports of Boston. Then Benjamin declares Southerners are no more traitors than George Washington and the other fathers of the American republic. The end of his speech is a condemnation of Yankees for driving Southerners out of the sacred Union of our fathers. (*Library of Southern Literature*, Vol. I. The Martin and Hoyt Company: Atlanta, Georgia, 1907).

After delivering this speech, he retired from the Senate and was appointed attorney general in the Confederate Cabinet. He also became secretary of war in 1861, a position not suited to him. He became secretary of state in 1862, a position he was better fitted to hold by training and temperament. At the war's end, he started his life again in England, where he once more rose to fame and fortune. The last year of his life was spent in France, where in 1884 he died.

His feelings for republican government are well expressed in a speech he delivered in 1845. In *Education the Foundation-Stone of Republican Government*, Benjamin argues education is necessary to teach our youth, both male and female, our political and moral independence. Education is needed to free us all from the shackles of the Old World and to enable us to appreciate the unique gifts of our own heroes in establishing our special republic. He alludes to accusations of New England elites that Southerners were unfit to govern because of close associations with Africans, and because of inferior schools and universities, and because of Jefferson's populous confidence in the common people to govern themselves — contrary to French and British thinking which was the model of political and social progressive thinking in New England and in the North. Then Benjamin declares only education which teaches the principles of agrarian, republican government will prepare Southerners to combat the erroneous claims of New England elites. Our education should teach our youth about the Father of his Country who was "first in war, first in peace, and first in the hearts of his countrymen." Benjamin praises Washington who retired to Mount Vernon rather than become a monarch, and other Revolutionary forefathers who loved their country enough to risk all for freedom, responsibility and prosperity. In the future, our youth will have to use their minds in order to protect the virtues of our Southern society against people who have not liberated their minds from the shackles of European imperial thinking, and from despots who would destroy the great American experiment in consensual government to further their own selfish advantages.

Grace Elizabeth King

Judah Benjamin was well aware of the lengths to which his own parents had gone to have their children educated in the best possible schools. He was also aware of the financial burden they had assumed to do so. He no doubt recalled how hard it had been for him to work at two jobs while completing his education when his father could no longer support him. But he must have realized his situation had not been and still was not unique. Greater access to more affordable schooling was a concern the South had to address if the ideals of the original Republic were to survive. He defended public schools because he truly believed they were the South's best hope for the future.

In 1852, just seven years later, a future literary champion of the antebellum South was born. Her name was Grace Elizabeth King. Her birthplace in New Orleans was not far from the site where Judah Benjamin had given his speech on education. Her father, William Woodson King, was, like Benjamin, a successful lawyer with a passion for education.

Born in 1813 in rural Georgia to a pioneer Baptist family, William Woodson King migrated with his family to what would become Montevallo, Alabama. He was five years old when his father Edmund King acquired extensive lands for the production of corn and cotton in the Montevallo area. Since his father built the first school in the area, we can assume W. W. King acquired his passion for education from his father. It was certainly in place when in his early teens he traveled on horseback over the mountains to attend Transylvania College in Kentucky. He then became a member of the first class of the new University of Alabama, and received his B.A. degree in 1833. He studied law at the University of Virginia during its 1834-1835 session. In 1836, he acquired his M.A. at the University of Alabama, although he had already made New Orleans his permanent residence in 1835.

Grace King's mother was Sarah Ann Miller King, a native of New Orleans and a Presbyterian with a Catholic Creole education, acquired in a private Creole school for young ladies because Branch Miller, her father, felt it was the very best kind of education to be had in the city. He was a wealthy and sophisticated lawyer who frequently took her to the theater and saw that she learned to speak French. When he died, his widow Eliza Annie Kirk Miller moved into the King home on Camp Street in the Garden District of New Orleans.

On the very first page of her memoir published just months after her death, Grace King asserts,

The past is our only real possession in life. It is the one piece of property of which time cannot deprive us; it is our own in a way that nothing else in life is. It never leaves our consciousness. In a word, we are our past; we do not cling to it, it clings to us … The memories do not date merely from our childhood. They go back far beyond our experience, out of sight of it, to fasten upon parents and grandparents. Blessed are the children who have parents and grandparents who can relate the stories of their own pasts and so connect the younger with the older memories.

The reader learns of King's early religious training when she confides,

After we were waked in the morning and dressed, the good grandmother would range us on our knees alongside her bed and make us say our prayers in unison, standing behind us to correct at the first mistake. How she managed it I cannot say, but she made us feel that God was listening to us, and that He could and would make us the good children we petitioned to be, and bless our long list of relatives carefully recited, winding up with the general petition for "all our kind friends." After our prayers we would read a verse in the Bible, standing beside a low table, each spelling out the words of the Great Book. On Sundays a little catechism was added to these rites, and the verse of a hymn; and then we were sent to Sunday school.

Grace King began her life in the city of New Orleans. In many ways her childhood ended when she was ten years old and the *enemy* took over the place of her birth. Calling it a "never-to-be-forgotten picture," she records the memory of the capture:

I recall standing one evening at the side window of Grandmother's room looking at surging flames rising higher and higher through black smoke, up into the sky. Alarm bells were ringing all over the city, crowds were running through the streets below, shouting and screaming. The flames would die down every now and then, only to start up fiercer than ever, lighting up the heavens. The city shook with explosions. I knew, but only vaguely, that the city was being prepared for surrender to the 'enemy,' as Grandmother called our foes. Their gunboats were crowding up the river, so I heard round about me. All the shipping on the river was being set on fire, and the cotton in the warehouses and presses; and barrels of whisky were being broken open and the whisky poured into the gutters.

By morning only a heavy smoke covered the heavens. That night the parents talked in subdued tones on the upper front gallery. Grief and humiliation made their faces look strange and different.

The enemy were in possession of the city. Squads of soldiers marched through the streets, with guns on their shoulders. The children and servants peeped through the windows at them. The 'enemy!' Curious things to us. Our elders talked in low voices inside closed rooms. Neighbors slipped in and out of the back gate and up the servants' staircase.

Photos by Frank Powell

A corner in the French Quarter, New Orleans, Louisiana.

All lessons were stopped — the governess was among the talkers in the closed rooms. Children were kept strictly within doors. Not a child was allowed to play in the front yard, although the weather was fine and the sun shone brilliantly. Mamma was pale and excited; Grandmamma, calm and dignified, expressed complete reliance on God. (Grace King, *Memories of A Southern Woman of Letters.* New York, The Macmillan Company, 1932, pp. 1,4, 5).

The King family would escape the city and "go into the Confederacy," living in a small farmhouse and a cottage on the family owned L'Embarras Plantation, east of New Iberia, Louisiana. There Grace King would remain until she was thirteen years old. During those three years away from the Catholic Creole schools, Grace, her younger sister and two older brothers were educated by their mother, father and grandmother. Upon their return to New Orleans, Grace attended the Institute St. Louis, which was a fairly large establishment occupying five buildings, class halls, exhibition hall, auditorium and dormitory, all surrounded by a beautiful garden. Ancient and modem history and modern languages were stressed. King graduated fluent in French with a reading knowledge of Spanish and German. She improved her German at the Sylvester-Lamed Institute, and later at the Institute Cenas, where King concentrated on the study of English composition. Her French was continued with a home tutor.

Charles Gayarre, the major Creole intellectual of his time as well as the historian of Louisiana, was a close friend of King's father. Charles Gayarre became Grace King's earliest mentor during the many summers she and her sister May spent with him and his wife in the childless couple's country home, Roncal. As a man of some national prestige with a brilliant career in literature, politics and law behind him, the elderly Gayarre introduced Grace King to the art of "conversation" as opposed to the lively "talk" used at the dinner table and in the parlor of her home in New Orleans.

When Grace King became a short-story writer, novelist, biographer and historian, she always reflected the importance of the antebellum South's influence on her. Until the end of her life, she celebrated the ideals and aspirations of the South of her youth. She considered the so-called New South inferior due to the Northern influence on it and never had a home anywhere other than New Orleans, although she traveled extensively in both the North

and in Europe as well as throughout the South.

Asked by Edwin Anderson Alderman, president of Tulane University, to contribute ideas on the South for a speech he was to make at John Hopkins on February 23, 1903, and to choose six or seven men who "typify the essential character contributions of the Southern states to the national life," King responded

Your letter has made me think a great deal. I am not at all prepared to answer your questions. It seems to me as if you had asked me my candid opinion about my mother and father — And I know too well the sneering smile that comes to the lips of people when a Southerner allows himself or herself to make any claims about the South. I mean to the lips of people that are wiser, better, stronger than I. It is only with intellectual intimates that I venture now, to talk upon the subject; — although, I fancy that you think I go around gushing out my sentiments about the South that was — and the South that might be.

I ought not to mind however — that is — I ought to have the strength of mind to stand up for my convictions even before those who call them prejudices.

I think that the Country owes it to the South that we have a standard of easy and luxurious living; that the millionaires of to-day are glad to follow. Every home, club house — I may say every association for refined social life is modeled on ideals furnished by the South — just as surely as we model our financial associations on ideals furnished by the North. But these ideals of generosity, hospitality, chivalry — are never invented out of hand, as you know — they are the flowers of a past life that have born fruit in individuals. I believe today that if Southern blood etc. could be drawn away from the nation, it would drain away with it such a mass of individuality that we would see only business corporations and associations left.

The Southern man has begotten in the country a confidence in self as self, independent of any extraneous acquisitions. He stands for self against theories, I would venture to say that "I" and "We" are used a hundred times in the South — to once in the North. It is their own self-esteem that makes Southerners careless of appearance. They would spend a million on any or every extravagance — but not a cent for the reputation of being wealthy. When a Southerner says that one man is just as good as another or that a man is worth only what he accomplishes in life, you may begin to suspect him. He is tolerant of his own sins — and the sins of others — openly. He cannot play the hypocrite.

The Southerners are usually so confident of themselves — so buoyant with hope — so sure of their ability to meet whatever God sends, that I cannot understand their present position of almost begging. They are wont to give, but not to ask charity. I feel that this phase in their character invalidates the worth of all I have said in praise of them. And this it is that has prevented my writing to you. I have been trying to think out an argument that could harmonize the Southerner as he is with my ideal of him. I am afraid it is only an ideal….

I should say that Washington, Jefferson, Marshall, Lee, Lanier and Poe are very typical Southerners, but Vance, Ben Hill, Lamar, Wade Hampton, Tiliman are typical also, as well as Clay, Randolph, Calhoun, Andrew Jackson — and so many others.

Would it sound too aphoristic to say that if it were not for the South — the term gentleman and lady would fall out of our vocabulary, which would contain only man and woman — or that the South has prevented us from being a nation of Yankees, that the South stands out for heroic against the successful?

I have always thought that a nice study could be made out of the 'ideals' in fiction and poetry represented by North and South. The fictional hero is the ideal one. (*Grace King of New Orleans: A Selection of Her Writings*, ed. Robert Bush. Baton Rouge, Louisiana State University Press, 1973, pp. 386ff).

This is the woman who hosted William Faulkner when he came to New Orleans at the beginning of his remarkable career.

Grace King knew the slander and libel spread around about the South both before and after the Invasion. Her response was to become a literary champion of the South. Maybe her close contact with Catholic nuns in her childhood inspired her to become married to her life mission, just as nuns were married to the Church. Whatever the reason, she devoted her life to preserving the South's proud heritage and its antebellum greatness. She never married; she never had children; she never left her home in New Orleans; and she never stopped celebrating in literature her beloved Southland.

Had Grace King known Charles Fraser of Charleston she would have considered him a true gentleman of the antebellum South. He was well-born, well-bred, well-educated and well-mannered. Although he was not a man of excessive wealth, he was well-placed in society. He studied law, was called to the bar and served his community for 11 years as a lawyer before his lifelong passion for art made him a gifted professional painter. His writing style was pleasant, sincere, informative and engaging. His public speeches were well received.

Judge George Smith Bryan, who would later become District Judge of the United States during Reconstruction, spoke for the community of Charleston in saying of Fraser,

The community, in which he has so long lived, with one mind regard him as a faithful citizen, a pillar and an ornament. And although he has never been in our public councils, yet has he ever been esteemed a wise counselor; and more active spirits, who have mingled in affairs and ostensibly given direction to our public affairs and shape to our measure, have been glad to avail themselves of the stores of his knowledge, and felt safer when their conduct has receive the approval of his wisdom. (Alice R. Huger Smith and D.E. Huger Smith, *Charles Fraser*. Charleston: Gamier & Company, 1967, p. 6).

The widely respected artist, Thomas Sully, was a Charleston schoolmate of Fraser's in the 1790s. Later in life Sully would say of Charles Fraser, "He was the first person that ever took pains to instruct me in the rudiments of the art, and, although himself a mere tyro, his kindness and the progress made in consequence of it determined the course of my future life."

Two other noted American painters pleased to call Fraser a friend were Washington Allston and Edward Greene Malbone. Both encouraged Fraser when he began to paint miniatures for pleasure in 1800 in Charleston. His law studies do not seem to have kept

Continued on page 54

A Confederate Soldier

By Buddy Rowan

He lay down his axe, picked up his gun
To stop the invaders in blue from Washington.

He had never been very far from his farm,
Never wanted to do any man harm.

He was issued a uniform, musket and forty rounds —
He woke up in a tent to drum rolls and bugle sounds.

They marched him and drilled him then marched some more
To make him strong for the hardships he would endure.

He boarded a train for part of his guest,
Then formed up on the road put his brogans to the test.

After several hours marching we heard musket fire ahead —
We quickened our pace when we saw our wounded and dead.

We formed our battle line just below the creeks banks
As the Yanks drove our boys back through our ranks.

We opened fire when they came over that rise —
Their line faltered, then stopped in confusion and surprise.

We counter-charged with fixed bayonets and a Rebel shout:
In a very short time their white flag was put out.

We rounded up prisoners, we buried our dead —
My first trial under fire, I pushed straight ahead.

Submitted by Buddy Rowan, a member of McNeill's Rangers Camp 582, Moorefield, West Virginia.

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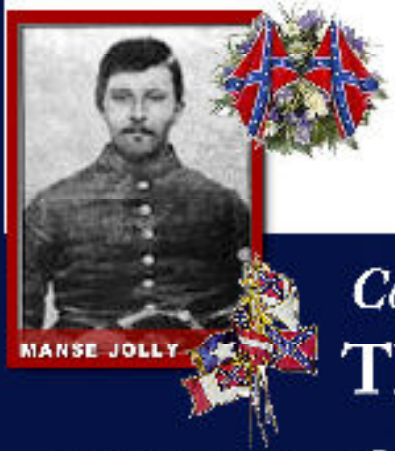

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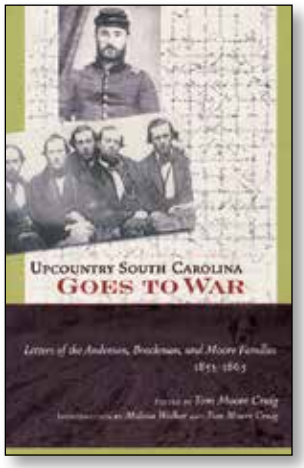
Books in Print

Upcountry South Carolina Goes To War — Letters of the Anderson, Brockman and Moore Families 1853-1865

The Anderson, Brockman, and Moore families were wealthy, upcountry families living in the area around Spartanburg, South Carolina. They were united by friendship, shared Scots-Irish ancestry, and membership in the Nazareth Presbyterian Church. After the War Between the States, the Anderson and Moore families became united through marriage.



Editor Tom Moore Craig is a retired history teacher and school administrator, a former legislator, and the great-grandson of letter writers Mary Elizabeth Anderson Moore and Thomas John Moore. Editor Craig introduces this volume of correspondence with an extensive genealogy of these families and the history of their settling in this region of South Carolina.

The letters are cataloged by year, and Editor Craig prefaces each grouping with a short synopsis of occurrences during that time. These 124 letters begin before the War, with the majority written by Andrew Charles Moore, his brother Thomas John Moore, and friend John Crawford Anderson. They wrote letters to parents, siblings, and other friends.

Andrew Charles Moore joined the 18th Regiment, South Carolina Volunteers, and died at the Battle of Second Manassas. A picture of his gravestone is included, with a carving of a broken Palmetto, symbolizing the broken dreams of the South Carolina Confederacy.

John Crawford Anderson was a student at the Citadel in the early War years, before graduating in 1863. He joined the 13th Regiment, South Carolina Volunteers.

Thomas John Moore also enlisted in the 18th Regiment, South Carolina Volunteers, and saw action in several battles in Virginia. His unit was transferred to Eastern North Carolina, where living conditions and food improved, and to Charleston, before being returned to Virginia. He wrote plantation overseer Thomas W. Hill from Topsail Sound, North Carolina, on April 9, 1863, with instructions regarding running affairs at home, and also asked Hill to obtain a substitute for him. After the deaths of his father and older brother Andrew, John managed the plantation as best he could through letters of instruction to the faithful overseer Hill.

On the same day (April 9, 1863) Elihu Moore, who was a slave serving the Confederacy with his master Thomas Moore, wrote his wife, Lou. Editor Craig mentions the fact that teaching slaves to read and write at that time was illegal, but two letters from the Moore family slaves who accompanied their masters into the Confederate Army are included in this book. Editor Craig includes these letters to illustrate the good relations between the families chronicled in these letters and their plantation slaves. After the War, former slaves Elihu Moore and his wife Lou, as well as Stephen Moore and his wife Rachel, continued to live in their cabins on the plantation and work as sharecroppers.

Thomas Moore was captured on April 1, 1865, at the Battle of Five Forks, and taken as a prisoner to Johnson Island, near Sandusky, Ohio. He was kept in prison until early June and paroled. He returned to his home in Spartanburg County in July.

Letters of the Anderson, Brockman, and Moore Families from 1853 to 1865 provide the Southern history lover with a picture of Confederate Army life and survival on the home front. Editor Craig has compiled family correspondence that offers an interesting perspective into Confederate families living in this area of South Carolina and how they coped with the War Between the States.

Author: Tom Moore Craig
Publisher: University of SC Press
www.sc.edu/uscpress
Hardcover $29.95

Reviewed by Ann Rives Zappa

Nathan Bedford Forrest Southern Hero, American Patriot

Lochlainn Seabrook is a descendant of Nathan Bedford Forrest and author of *A Rebel Born, A Defense of Nathan Bedford Forrest*. This slender volume is a companion piece to the longer work, and the four parts each summarize and defend principles espoused by Forrest.

"Forrest Antebellum" covers his beginnings, adulthood, and rapid financial success in business.

"Forrest & Lincoln's War" deals with his service to the Confederacy and

Continued on page 46

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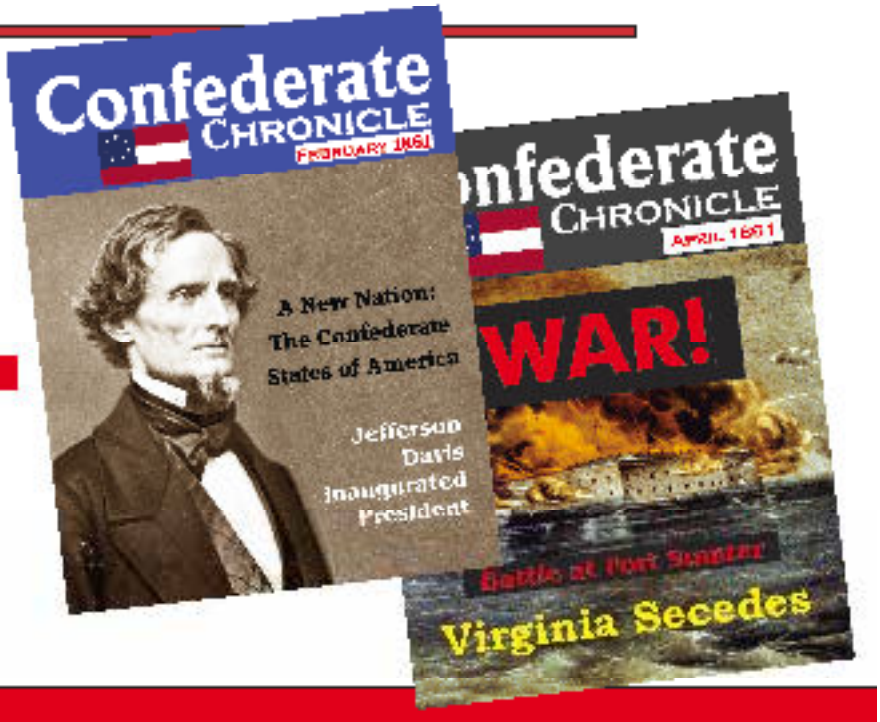

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Army of Northern Virginia

The Color Guard of the **16th SC Regiment Camp 36,** Greenville, SC, presented the flags at a memorial service and grave-marking ceremony for James Jasper Traynham, Co. E, 16th SC Infantry, CSA, held at Princeton Baptist Church, outside Honea Path, SC.

Members of the **47th Regiment NC Troops Camp 166,** Wake Forest, NC, with the restored 47th Regiment NC Troops flag at the NC Museum of History in Raleigh, NC. The camp helped the 26th Regiment NC Troops, Reactivated, reenactment group raise the $7,500 needed. Pictured from left, Camp Commander Frank Powell, Gary Hall, Michael May, John Huss, Scott Huddle, David Henderson, Chris Mitchell and his son Ethan.

The **Fayetteville Arsenal Camp 168,** Fayetteville, NC, Quartermaster Ted Dalton set up the camp store at the Cumberland County Fair. Also, a camp-recruiting booth was set up. There were approximately 40 men who signed up for interest in joining the SCV and five ladies for the UDC. Pictured at the recruiting booth are Dwayne Aaron and Danny Stanley.

The **Thomasville Rifles Camp 172,** Thomasville, NC, attended the Annual Confederate Memorial Service. Pictured from left are Mike Cranford, Mike Deal, Carl Cuthrell, Joshua Miles, Terry Gray and Aaron Coggins.

Compatriot Mike Conley of the **McDowell Men Camp 379,** Marion, NC, gave a presentation at the annual Tatham family reunion in Andrews, NC, about the six Tatham boys who fought for the Confederacy. He concluded his presentation by singing *Dixie* at which point the Tatham descendants stood up proudly. After the reunion, Conley, his wife Karin and her friend Kim Burns, a Tatham descendant, placed flags on the graves at Valley Town Cemetery.

The **Garland-Rodes Camp 409,** Lynchburg, VA, and **Dearing Beauregard Camp 1813,** Colonial Heights, VA, held a Memorial Service for General James Dearing at Spring Hill Cemetery in Lynchburg, VA. Those attending were the 5th Brigade SCV Color Guard, Old Brunswick Camp, Appomattox Rangers, 28th VA Infantry, Bedford Rifle Grays, VA Division OCR, UDC Chapters, and many others. Stan Clardy gave special music.

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

Members of the **Captain Charles F. Connor Camp 849,** Hickory NC, participated in the Old Soldier's Reunion Parade held annually in Newton, NC. Pictured are Captain Scottie Shook, Craig Cooke and Jeff McMurray.

On May 31 the **Robert E. Lee Camp 726,** Alexandria, VA, joined 2nd Lieutenant Commander Edward C. Trexler Jr. at the marker dedication of the "First Confederate Officer Killed" marker for Captain John Quincy Marr on the grounds of the Fairfax County Court House. Attending were Camp Commander James C. Becker, Rev. Richard Edgar and Scott Van Ness. Don Hakenson addressed those assembled. Also present from Lee's Lieutenants were Governor William 'Extra Billy' Smith, portrayed by David Meisky of Springfield, and General Richard Ewell, portrayed by Chris Godart of Herndon.

On April 26, 2009, members and guests of the **Major Egbert A. Ross Camp 1423,** Charlotte, NC, observed Confederate Memorial Day at Elmwood Cemetery in Charlotte. Camp Commander James Hickmon gave the welcoming remarks. The speaker was Lt. CIC Michael Givens. The monument was erected in 1887 by the Women of Charlotte. Elmwood Cemetery is the final resting place for more than 300 Confederate Soldiers.

The **General Robert E. Lee Camp 1589,** Midlothian, VA, manned a camp recruiting booth at the Chesterfield County Fair. Pictured are Commander Ken Chandler in uniform and Michael Thomas. Donations received from fair visitors for the purpose of placing headstones on graves of Confederate dead in Hollywood Cemetery in Richmond totaled almost $300. Camp members answered many questions about the SCV.

Members of **Carpenters Battery Camp 1927,** Covington, VA, and the Sarah Rice Pryor Chapter UDC held a memorial service at Covington, Virginia.

The **Essex Dixie Rifles Camp 2011,** Tappahannock, VA, with the Essex County Museum and Historical Society, unveiled a Fort Lowery model/diorama exhibit at the Essex County Museum in Tappahannock. The exhibit is a scale model of Confederate Fort Lowery, built in 1861 near Tappahannock on the Rappahannock River to protect Fredericksburg. Camp Commander Stan Balderson, chief modeler of the fort model, was capably assisted by camp members Mike O'Quinn, Ted Hoffmister and others.

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

Members of the **Colonel William A. Stowe Camp 2142,** Dallas, NC, placed a marker at the grave of Confederate Veteran Private Jessie Reepe, Co. E, 34 NC Infantry, in a private cemetery in Lincoln County, NC. Members present, from left, Joe Harris, John Tyson and Bob Armstrong. Also shown are George W. Lynn, great-great-grandson of Private Reepe, with his wife Lorene Jolly Lynn and his daughter, Sherry Lynn Finger. These camp members also placed markers at the graves of two WWII Veterans in nearby church cemeteries.

The **Delaware Grays Camp 2068,** Seaford, DE, held their annual Confederate Memorial Day and Monument rededication ceremony at the Delaware Confederate Monument in Georgetown, DE. Somewhere between 200 and 2,000 Delawareans went South to serve the cause of freedom for the Confederacy. Shown in the center of the monument are special guest speakers: General Robert E. Lee, portrayed by Dr. Phil Carpenter, and General Thomas Jonathan "Stonewall" Jackson, portrayed by Donald S. Willey.

On December 5, 2009, the **Orphan Brigade Camp 2166,** Waldorf, MD, received their Camp Charter. Pictured from left are Cadet Jake Garcia, Ray Mishoe, Camp Commander Andy Garcia, Ed Mudd, Jesse Morgan, Eddie Roberts and Dennis Morgan.

Above, right to left, are past CIC Christopher Sullivan, past CIC Ron Wilson, SC Division Commander Mark Simpson, Army of Northern Virginia Commander Brag Bowling, and Tom Moore, all of whom attended the funeral rites for the late Patricia Mayes Hines, wife of Richard Hines, commander of the **General Robert E. Lee Camp 305,** Alexandria, VA, on June 1, 2010, in Mayesville, SC. Mrs. Hines, who had served in high administrative positions in both the administrations of Presidents Ronald Reagan and George H. W. Bush, was active in supporting Confederate heritage. She passed away on May 29 after a short illness. The men are standing in front of Mrs. Hines' bier.

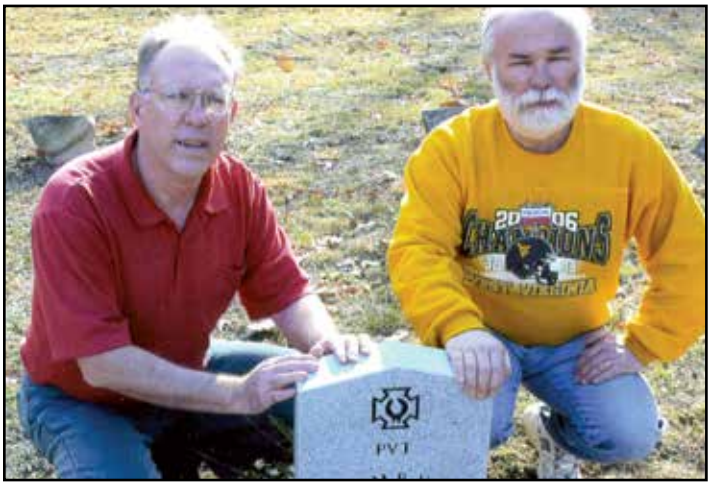
The **Maryland Division** Color Guard participated in the Annual Gaithersburg, MD, Parade. Compatriots from five Maryland Camps formed to make the Color Guard.

Members of the **MD Division** gave English visitors a tour of Harpers Ferry and Sharpsburg battlefield during their visit. Pictured from left are MD Lieutenant Commander Jim Dunbar, Jon, Tony (father), and Lee Ostrowski of England, and Past MD Division Commander Jerry Bayer. They stand in front of the Heyward Shepherd Monument of Harpers Ferry, which was erected by the UDC in commemoration of Shepherd's service to the Baltimore and Ohio Railroad.

Army of Northern Virginia

At the September 2009 meeting of the **Battle of Sharpsburg Camp 1582,** Sharpsburg, MD, Camp Commander Jerry Bayer, left, swore in new members Brian Harrison, Daniel Wetterer, Phillip Reed and Michael Odell, with Toby Law looking on.

Members of the **Captain Walter Bryson/Private George Mills Camp 70,** Hendersonville, NC, set seven Southern Crosses on marked Confederate soldier graves and identified five more Confederate graves at Liberty Baptist Church in Edneyville, NC. Pictured from left, Joe Young, David Platt, Warren Scott, Wayne Fisher, Terrell Garren, Camp Commander Curtis Poteat, Jeff Trantham and Mark Vick.



Russell Bennett of the **General Alfred Beckley Camp 865,** Beckley, WV, and David Smith of the **Stonewall Jackson Camp 201,** Charlestown/Clarksburg, WV, set a headstone for the unmarked grave of William R. Vance, who served in Chapman's Battery Virginia Light Artillery and is buried in the Vance Cemetery in Monroe County, WV.

Members of the **Kemper-Fry-Strother Camp 19,** Madison, VA, manned a camp booth at "Taste of the Mountains" in Madison in September 2009. Pictured from left, Don Echols, Ed Hughes, Jim Lillard, Butch Brown and Camp Commander Howard Carpenter.

Fred Bare, William H. Nunnaly and Lex Lowery of the **General John Randolph Chambliss Camp 1779,** Emporia, VA, raised a new flag pole and flag in honor of Lee-Jackson Day in Virginia.

At the 2010 Lee Jackson Banquet sponsored by the **Colonel John Sloan Camp 1290,** Greensboro, NC, new members received their membership certificates. Pictured from left, W.H.M. Tucker, Sr., W.H.M. Tucker, Jr., Guy McColl, III, and Lt. Commander-in-Chief Michael Givens, who was the speaker for the event.

Army of Tennessee

Recently, members of **Longstreet-Zollicoffer Camp 87,** Knoxville, TN, along with members of Ellen Renshaw House Chapter 2624, both from Knoxville, TN, took part in the Knoxville Dogwood Arts Festival Parade downtown.

Real Sons James Nelms and Willie Cartwright of the **Colonel W. P. Rogers Camp 321,** Corinth, MS, along with Sarah Anderson of the local UDC Chapter, laid a wreath at the grave of Colonel Rogers at the Corinth Civil War Center at Fort Robinette in observance of Confederate Memorial Day.

In observance of Confederate Decoration Day, TN Division Commander Dr. Michael Bradley placed a wreath at the Confederate Monument in Tullahoma, TN, in remembrance to our Confederate Veterans. Dr. Bradley is a life member of the **Dr. J.B. Cowan Camp 155,** Tullahoma, TN.

On April 11, 2009, members of the **Stephen R. Mallory Camp 1315,** Pensacola, FL, had a ribbon cutting dedication ceremony for new steps they installed at Lee Square in Pensacola, FL. They are working with the city of Pensacola to restore the cannons and maintain all of the marble and granite at the site.

The **McDaniel-Curtis Camp 165,** Carrollton, GA, held its annual Confederate Memorial Day Service with a cannon salute in the Carrollton City Cemetery. A wreath was laid on the grave of UCV Commander Jesse R. Griffin who served in Company B, 56th GA Infantry. Members of Camp 165 are Hugh Barrow, Red Wilkins, Sam Pyle, Joe Harrod, Darrell Smith, Dale Robinson, Mike Dugan, John Carter Clay, Mel Steely and Bill Maddox.

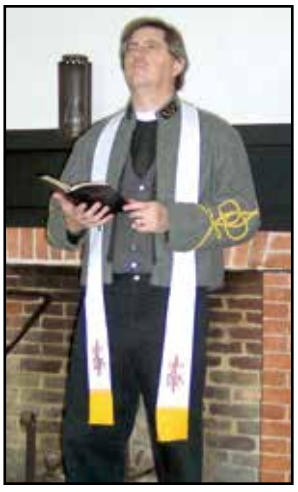
On April 25, 2009, the **Madison Starke Perry Camp 1424,** Gainesville, FL, and the Andrew Jackson Padgett Chapter 2540 UDC in MacClenny celebrated Confederate Memorial Day at the Laurel Grove Cemetery in Waldo, FL. Waldo Mayor Louie Davis read the names of the Confederate soldiers buried there. Pictured from left, Father Les Singleton, Wanda O'Steen, Chapter 2540; Waldo Mayor Louie Davis and Commander Larry Hall.

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

At the 114th Reunion of the MS Division, 12-year-old Nathan Bedford Forrest McCaskill was inducted into the **B/G Benj. G. Humphreys Camp 1625,** Indianola, MS, by CIC Chuck McMichael, and presented his MS Division Life Membership Certificate by Division Commander Larry McCluney. Pictured from left, AOT Army Commander Kelly Barrow, CIC Chuck McMichael, Nathan McCaskill, Camp Commander Dan McCaskill, and MS Division Commander Larry McCluney. Nathan's father is currently at Camp Liberty, Baghdad, Iraq.

J. P. McVicker, Bryant Byrd and Bill English, members of the **Rabun Gap Riflemen Camp 1929,** Clayton, GA, placed a wreath at the Confederate memorial at the Rabun County courthouse on April 25, 2009.

Men of the **Captain Winston Stephens Camp 2041,** MacClenny, FL, honor Confederate Veterans on Memorial Day 2009 and dedicate a marker for Robinson B. Dugger at Cedar Creek Cemetery in Baker County. Dugger was the only man from Baker County killed at the Battle of Olustee, FL, and is 16th Brigade Commander Larry Rosenblatt's great-great-grandfather.



Georgia Division Chaplain James L. Cavanah, II, conducted the Easter Service at Fort Pulaski National Monument. The service was well attended by both reenactors and tourists on Easter morning who were unable to attend worship elsewhere.

In May 2009, Compatriot Gale Red of the **Illinois Division** presented a $1,000 scholarship to Confederate descendant Ronnie Dean Hellman.

It was a great honor to have Real Daughter Iris Jordan and Real Son H. V. Booth at the **Lieutenant Dickson L. Baker Camp 926,** Hartwell, GA, Christmas supper. Mrs. Iris is the daughter of Private Lewis F. Gay, "Hunt's Company," 4th FL. Real Son Booth is the son of Private Ison Johnson Booth, Co. D, 1st GA Regiment.

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

Kennesaw Battlefield Camp 700, Marietta, GA, Camp Historian Larry O. Blair places a wreath at the new monument to the unknown Confederate heroes in the newly constructed memorial plaza of Joseph E. Brown Park, Marietta, GA. The monument was dedicated in December, 2009 and consists of a life-sized pair of bronze cavalry boots atop a large granite block.

In October 2009, Charles and Sandy Smith hosted a **Calhoun Avengers Camp 1969,** Calhoun County, MS, picnic. A memorial and dedication service was held for a marker placed by the Smiths in memory of their Confederate ancestors. Pictured from left, Jerry Melton, Charles Smith and Camp Commander James Taylor.

Pictured are Al Roland of the **Rankin Rough and Ready's Camp 265**, Brandon, MS, and Glenn Taylor, **Lowery Rifles Camp 1740,** Pearl, MS, receiving the MS Division Graves Award for 2009 for their efforts to locate and place headstones for Confederate Veterans.

Glenn Taylor of the **Lowry Rifles Camp 1740,** Pearl, MS, placed a flat marker for Private John McIntosh, who was in Company H, 3rd MS Infantry State Troops.

Pictured is Barry Sowell, a member of the **Otho French Strahl Camp 176,** Union City, TN, with his family at his great-great-grandfather's grave, where he had a marker placed within Eastview Cemetery in Union City. His ancestor is William Burr Sowell of Company K, 48th TN Infantry.

The Nassau Red Shirts Color Guard from the **General Joseph Finnegan Camp 745,** Yulee, FL, accompanied by two members of the 3rd Florida Infantry, march down US 1 in downtown Callahan in their Christmas Parade. Members shown include David Pinkstaff, Donald Kidd, Michael Tubbs, Randy Bender, Michael Lord and Kim Hoffecker.

Army of Tennessee

Commander Donald Wright, Jr. welcomes Conner Vick as a new member of the **Captain C. B. Vance Camp 1669,** Batesville, MS.

Members of the **N. B. Forrest Camp 215,** Memphis, TN, pose for their photo after the camp's annual Tennessee Secession Party, held every June to mark the anniversary of the secession of the State of Tennessee in June of 1861. Some of the historical figures represented at the debate were Governor Isham G. Harris, Senator Andrew Johnson, Nathan Bedford Forrest, Memphis Mayor R. J. Baugh and Parson William G. Brownlow.

Compatriots of **Harrisburg Camp 645,** Tupelo, MS, and Company D, 7th TN Cavalry placed a marker for Captain J. E. Turner, Company I, 1st Mississippi Cavalry, who is buried in Okolona, MS. Pictured from left, Larry Hester, Van Anderson, Andy Anderson and David Wilson.

On March 13, 2010, the **General Leonidas Polk Camp 1446,** Smyrna, GA, held a memorial service for 12 Confederate Veterans who lie at rest in the Smyrna Memorial Cemetery. The **Haralson Invincibles Camp 673,** Waco, GA, provided uniformed participants.

Ten past commanders of the **Brigadier General T. R. R. Cobb Camp 97,** Athens, GA, participated in the April 11 reception at the T.R.R. Cobb House in Athens, marking the 25th Anniversary of the camp. Pictured from left, front row, John Webb, Jason Mergele, George W. Smith, and Bill Rockwell; back row, current Camp Commander David Hardigree, Dale Autry, Tom Glenn, Clark Williams, Syd Johnson and Robert Hale.

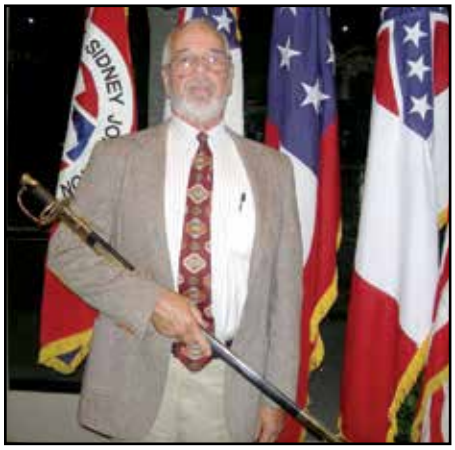
Members of the **General Joseph E. Johnston Camp 28,** Nashville, TN, made a field trip to the Sam Davis Memorial in Pulaski, TN, on May 22, 2010. Pictured from left, Mr. and Mrs. Mike Sanderson, Mr. and Mrs. Paul White, Mr. and Mrs. Bill Fleming and Ross Massey.

Army of Trans-Mississippi

On January 15, 2010, the **General James H. McBride Camp 632,** Springfield, MO, Commander John Christensen presented their newest member, Zach Coberly, with his SCV membership certificate.

Young Rebels in Vietnam 1968, US Marines Patrick Fogerty left, a member of the **Sterling Price Camp 145,** St. Louis, MO, and James Broome, Jr. from Tennessee. Semper Fi!

Compatriots from three North Texas camps joined in the Waxahachie, TX, 2009 Christmas Parade. Joining the **O. M. Roberts Camp 178,** Waxahachie, TX, were the **R. E. Lee Camp 239**, Ft. Worth, TX, and the **Colonel Middleton Tate Johnson Camp 1648,** Arlington, TX. The marchers and float were well received by Confederate-friendly Waxahachie!



Past Commander Danny Sessums is honored and presented with a Joe Shelby Saber at the **Albert Sidney Johnston Camp 67,** Houston, TX, September 2009 meeting.

The **Brigadier General J. J. Alfred A. Mouton Camp 778,** Opelousas, LA, held its 9th Annual Lee-Jackson and LA Secession Banquet in Opelousas on January 23, 2010. It also served as the induction ceremony for the 2010-2012 slate of camp officers. Pictured are Lubert Doucet, Danny Martin, Harvey Wier, Morgan Crader, Tim Bertrand, Micah Crader, Shane Marks, Commander George Gremillion, Patrick Gillespie, Mike Chapman, Charles Lauret and Joel Irby, Sr.

Compatriot Seymour of the **Captain Sherod Hunter's Arizona Rangers Camp 1202,** Tucson, AZ, has been working on his "horse" since last February. He created it from scratch and uses various pieces of scrap metal, old silver spoons of assorted sizes, bicycle parts, etc. His horse has a knight's saddle and a knight. Seymour has been an expert welder since the fifties, and built this horse from scratch using local equestrian statues as models.

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

Louisiana Compatriots place a marker for Private William H. Talley, Co. A, 21st AR Infantry at Cottage Grove Cemetery, Bossier Parish, LA, at the request of a local descendant. Pictured from left, LA Division 2nd Lt Commander David Hill, Mrs. Dixie Talley Linoski, **Lieutenant General Richard Taylor Camp 1308**, Shreveport, LA, Commander Bobby Herring.

The **Captain Granville H. Oury Camp 1708,** Scottsdale, AZ, inducted new member Carter Powers at the annual Arizona Division Lee-Jackson celebration on January 16, 2010. Pictured from left are AZ Division Adjutant Curt Tipton, acting as commander, Compatriot Carter Powers, Kevin Brown and Larry Hammack.

Confederate Secret Service Camp 1710, Sierra Vista, AZ, Commander Ben Middleton presents a membership certificate and Confederate commission to the camp's newest member, Jack R. Griffin. Griffin, a retired minister and World War II veteran, is 95 years old. Camp Adjutant Curt Tipton looks on.

On June 4, 2009, **General Tyree Harris Bell Camp 1804,** Fresno, CA, presented the Sequoia Genealogical Society with 73 CSA gravesite locations in Tulare County and 23 CSA gravesites in Kings County. Pictured from left, Marilyn Hanson, Tulare City Library, Camp Commander Russ Snow and Compatriot Jim Chance, grave researcher of Camp 1804.

The **Colonel Sherod Hunter Camp 1525,** Phoenix, AZ, hosted the 16th Annual AZ Division Lee-Jackson celebration on January 16, 2010. Camps 1525, 1708, 1710 and 2074 were represented. Our sisters in the Cause from Dixie, Johnny Reb, General Joe Wheeler, Thunderbird and Arizona Cavalry chapters of the UDC joined us.

Commander Russ Lane and his father, Russell S. Lane, of the **Alamo City Guards Camp 1325,** San Antonio, TX, following an awards ceremony conducted by the ladies of the Albert Sidney Johnston Chapter 2060, United Daughters of the Confederacy. The elder Lane received the Cross of Military Service for both his WWII and Vietnam service, while his son was awarded the Cross of Military Service for his Vietnam service.

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

The **2nd Texas Frontier District Camp 1904**, De Leon, TX, Light Artillery and OCR Cactus Rose Chapter 23 attended the "By-Gone Days On The Bosque" event, held October 10, 2009, at the Stephenville Historical Museum and Grounds in Stephenville, TX.

TX Division Commander Ray James and members from several area SCV camps and members of the Texas Order of Confederate Rose participated in the Rodeo Parade in Junction, TX. Participating camps included those from Junction, Kerrville, Midland, Abilene, San Angelo and San Antonio.

On Saturday January 2, 2010, the **Cross of Saint Andrew Camp 2009,** Alto, TX, held a Black Powder Shooting Event to bring the New Year in with a bang. More than 20 troops attended to fire a wide variety of cap and ball revolvers, percussion rifles and shotguns and their heavy artillery piece "Southern Thunder."

Members of **Waul's Texas Legion Camp 2103,** Katy, TX, provided the new Guidon for the Texas State Guard Medical Rangers. Camp Commander Dusty Kobs, at left, presenting the guidon, is a member of the Medical Rangers.

Texas John H. Slaughter Camp 2074, Tombstone, AZ, Commander George Williams, right, presented Camp Treasurer Paul Tippit with a Certificate of Appreciation at the Camp's 1st annual Christmas Dinner on December 19, 2009.

Captain Thomas O. Benton Camp 1444, Monroe, LA, Commander Thomas Taylor presented ATM Ladies Appreciation medals to Alma Joan Stewart and Nelsene Tutt at the February meeting.

Army of Trans-Mississippi

On February 6, 2010, members of several Northeast Texas Brigade camps participated in the 2010 UpRiver Mardi Gras Parade in Jefferson, TX. Camps represented were **Upshur County Patriots 2109,** Gilmer; **J.M. "Matt" Barton 441,** Sulphur Springs and **Walter P. Lane 1455,** Longview. A crowd of 6-7,000 lined the parade route and the color guard received cheers and applause.

In April 2010, Confederate Privates W. G. Lewing and Silas Antone were honored with markers at Lewing Cemetery in Sabine Parish, LA. Camps participating were **Sabine Rifles Camp 2057,** Many, LA; **Anacoco Rangers Camp 1995**, Leesville, LA; **Major Josephus Irvine Camp 2031,** Newton, TX and UDC Chapter 2664.

The Lone Star Color Guards marched in the Mardi Gras Upriver Parade in Jefferson, TX on February 6, 2010. The color guard consists of members from the **Northeast TX Brigade.**

Members of the **New Salem Invincibles Camp 2107,** Ponta, TX, participated in the Syrup Festival in Henderson, TX, in November 2009.

Members of the **General George Blake Cosby Camp 1627,** Sacramento, CA, attended a headstone-marking ceremony for Private George M. Pittman of the 2nd MS Cavalry in May 2010 in Lockeford, CA. From left are Ron Landreth of the **General Wade Hampton Camp 2023,** Modesto, CA; Rob Sealey, Charles Davis, Michael Montague, Camp 1627 Commander Lou Olker and Steve Bogart.

Members of the **Plemons-Shelby Camp 464,** Amarillo, TX, and friends join to celebrate Real Son Marion Wilson's 97th birthday. Pictured from left, Stan Cosby; Gene Plemons great-grandson of Private William B. Plemons, 16th NC Infantry, the camp's namesake; Sam Cornelius; Jerry Pybus, a member of the Kit Mott Camp 1379, Holly Springs, MS; Marion Wilson; Charles Pybus; Rocky Jim Sprott, a member of the **Major Robert M. White Camp 1250,** Temple, TX; Mike Moore and Steve Harper.

Welcome to the Sons of Confederate Veterans

INTERNATIONAL

OS CONFEDERADOS 1653
SAO PAULO, BRAZIL
CONTI, ROBERT LEE CARR
HODGKISS, LAURISTON JAMES
PYLES, AUGUSTO CESAR MAIA

ALABAMA

RAPHAEL SEMMES 11
MOBILE
WALTMAN, RODNEY

CAPT. MORTIMER JORDAN 84
GARDENDALE
SOKIRA, DAVID SCOTT

COLONEL SNODGRASS 232
STEVENSON
BEAN, GEORGE DAVID
KNIGHT, QUENTIN WEBSTER
SMITH, JOHN THOMAS

ST. CLAIR 308
ASHVILLE
HIGGINS, DANIEL EUGENE

EGBERT J. JONES 357
HUNTSVILLE
NEWSOME, MICHAEL

CRADLE OF THE CONFEDERACY 692
MONTGOMERY
DAVIS, ALAN MICHAEL

CAPT. THOMAS H. HOBBS 768
ATHENS
DRINKARD, THOMAS WESLEY
ROGERS, STANLEY RAY

WEST-SCOTT-BAKER-ALABAMA DIVISION CAMP 1622
RIVERSIDE
LANE, JOHN MARCUS

WINSTON COUNTY GRAYS 1788
HALEYVILLE
HUTCHESON, JAKE

DEKALB RIFLES 1824
SYLVANIA
FLANAGAN, HUGH CONNER
LONG, OLIVER McCOY

COL. PICKNEY D. BOWLES 1840
EVERGREEN
ADDICOTT, GERALD L.
MURPHY, FRANKLIN EMMETT

FORT BLAKELEY 1864
BALDWIN COUNTY
SHOEMAKER, ANTHONY ERIC
TAYLOR, ANTHONY BRYAN
TAYLOR, ERNEST BRYAN

THE TALLASSEE ARMORY GUARDS 1921
TALLASSEE
BRANTLEY, RONALD HILLIARD
GOLDEN, CALEB SAGE
HOLMES, ZACHARY ALLEN
HUDSON, BRIAN DONALD

CAPT. WILLIAM R. McADORY 2114
PLEASANT GROVE
GRAHAM, TIMOTHY HOWARD

CONFEDERATE CONSTITUTION 2143
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GRAVEL, SEAN KEVIN

ARKANSAS

JOB S. NEILL 286
BATESVILLE
McSPADDEN, MICHAEL EUGENE

DAVID O. DODD 619
BENTON
FLOW, AUSTIN JAMES

1ST LT. ELBERT L. STEEL 1623
LEWISVILLE
COX, JAMES DAVID

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INLAND EMPIRE
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BARILLARO, JOSHUA B.

CAPTAIN CAMERON ERSKINE THOM 2007
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DELAWARE

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MITCHELL, JERRY WAYNE

PVT. WILLIAM RILEY MILTON 741
TAVARES
ALVAREZ, SONNY EUGENE

JOHN HANCE O'STEEN 770
TRENTON
PIERCE, JEREMY EDWARD

KIRBY SMITH 1209
JACKSONVILLE
CROWE, HENRY GENE
IRVING, FREDERICK FRENCH
LEE, MATHEW WAYNE
ZENT, KEITH E.

CAPTAIN FRANCIS ASBURY HENDRY 1284
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MONEY, JERRY MALCOLM
STRICKLAND, JEUL

STEPHEN RUSSELL MALLORY 1315
PENSACOLA
MARTIN, THOMAS H.

THEOPHILUS WEST M.D. 1346
MARIANNA
PARAMORE, WILLIE EARL
ROGERS, GEORGE S.

BATTLE OF OLUSTEE 1463
LAKE CITY
TALBOT, JAMES AUGUSTUS

JACOB SUMMERLIN 1516
KISSIMMEE
KREBS, THOMAS P.

GEN. JAMES PATTON ANDERSON 1599
WEST PALM BEACH
ANDERSON, ROBERT FRANKLIN
TRUITT, PAUL EUGENE

FINLEY'S BRIGADE 1614
HAVANA
ARD, JONATHAN CHASE
SMITH, ELLIS PHILIP

WILLIAM LUNDY 1699
CRESTVIEW
RAY, RICHARD LAWRENCE

MAJ. WILLIAM M. FOOTMAN 1950
FT. MYERS
YANCEY, THOMAS GLYNN

LT. FRANCIS CALVIN MORGAN BOGGESS 2150
EVERGLADES CITY
McMULLEN, JAMES WILLIAM-LEE

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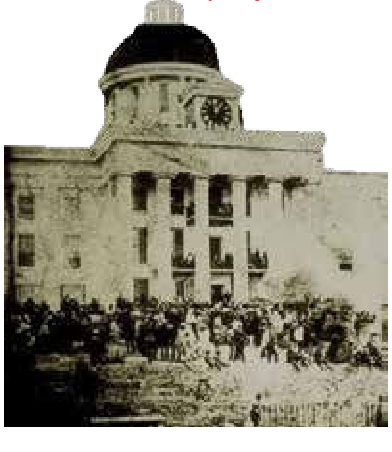

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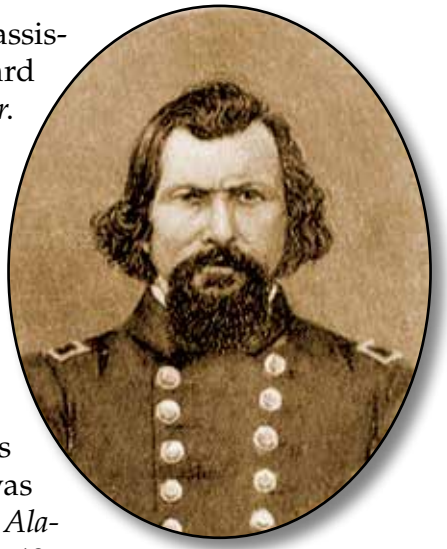
Confederate Navy

he was allowed to return to his home. He lived with his parents in Savannah, becoming a clerk in the railroad office in 1880. Anderson never married, joined the United Confederate Veterans, and died in Savannah, Georgia, on January 28, 1923.

Miles J. Freeman
Chief Engineer, CS Navy

Miles J. Freeman was born in Wales in 1832 but was educated in Scotland. He was the chief engineer of the merchant ship *Habana* in New Orleans, which ran between there and Cuba. The *Habana* was purchased by the Confederate government in April 1861 and was converted to the cruiser CSS *Sumter*, and was commanded by Raphael Semmes.

Freeman was appointed from Louisiana as 1st assistant engineer, CS Navy, on May 11, 1861. For a while he served on the Mississippi defenses, but was sent to England in April 1862. He accepted a commission as 1st assistant engineer aboard the CSS *Sumter*. When the ship was laid up, after being blockaded at Gibraltar in 1862, he accompanied Semmes to the CSS *Alabama* and was chief engineer throughout its career. Freeman was captured when the *Alabama* sank on June 19, 1864. He arrived at Fort Warren, Boston Harbor, on November 11, 1864. As a POW he was held at Fort Warren until June 21, 1865.



Miles J. Freeman

Following the war he was employed as an engineer in merchant service. He was last reported living with his wife and five children at Elizabeth, New Jersey, and worked on a steamer in 1880.

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Continued from page 25

Books in Print

his stance on freeing his slaves long before Lincoln took any action.

"Forrest Postbellum" describes his life under Reconstruction, the rise and success of the KKK, and his last days.

"Forrest in Brief" portrays him as a Rebel Hero, archetypical military man, and born-again Christian.

Author Seabrook has included several interesting photographs and an extensive Bibliography.

For Southern readers who have not read Seabrook's definitive biography of Forrest, this small book will provide all the facts one needs to know about a revered Confederate Hero.

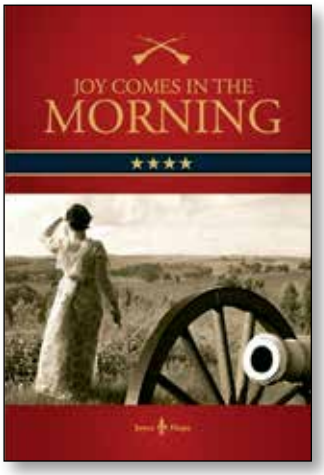
Author: Lochlainn Seabrook
Publisher: Sea Raven Press
www.searavenpress.com
Paperback: $9.95

Reviewed by Ann Rives Zappa

Joy Comes In The Morning

Our Confederate ancestors were God-fearing people, relying on Him in all things, but especially in their greatest hour of need. This trust ultimately helped create the Bible Belt. *Joy Comes in the Morning* is historical fiction which does not look as much into the history of that era, but the biblical principals of marriage.

Set in the post-bellum period of our history, this brilliant story views the world through Libby Preston's eyes. Her first connection to the War Between the States is her husband, a Union soldier who is addicted to morphine and whiskey. He is her lurid past that helps create her illustrious future in the South. Waking with amnesia, Libby seeks to discover who she is while struggling with the unknown demons of her past. Through it all, she is a testament of Christ's grace and love.



Captain Henry Wirz's trial is mentioned by the characters. It is shown by author Joyce Hope that Captain Wirz received a kangaroo trial by the Federal government to appease the Northerners outraged at Camp Sumter, Andersonville and to try to implicate Confederate President Jefferson Davis in the issues at this location. The United States hung an innocent man to assuage to the public and their own bloody hands.

The conviction of the characters brings the reader to understand the sacred covenant of marriage as to that of our covenant with Jesus. God's perfect plan may seem imperfect, as the individuals in this narrative experience, but it is in His time, and not ours.

Author: Joyce Hope
Publisher: Tate Publishing & Enterprises
127 E. Trade Center Terrace
Mustang, Oklahoma 73064
Paperback $18.99

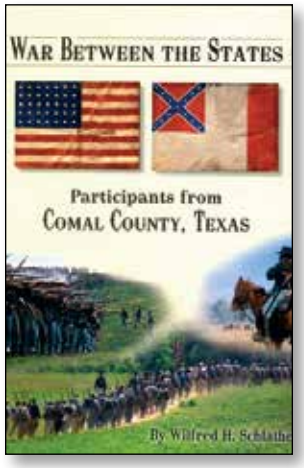
Reviewed by Cassie A. Barrow

War Between the States Participants from Comal County, Texas

The Army of Trans-Mississippi (ATM) consisted of all states and territories west of the Mississippi River. Although the ATM was sparse in population, it gave many combatants to the war effort. Texas gave of her sons, just like South Carolina, Virginia, and other Southern states, but is sometimes neglected in chronicles about the Confederate States of America. *War Between the States Participants from Comal County, Texas,* compiled and edited by Wilfred H. Schlather documents more than 800 entries of individuals from that area, allowing them not to be forgotten by time. Of those men detailed in this book, Mr. Schlather states 500 actually served, with some individuals serving in more than one unit.

In addition to the list of soldiers, Mr. Schlather gives a brief history of the most prevalent units in which citizens from Comal County, Texas, served. Enlisted Confederate pay scale of October 31, 1862, can be found within the pages.

In the Postface, Mr. Schlather states, "Anyone who spouses that slavery was the prime cause (of the war) has not studied the conflict to any great extent. I know that the curriculum I was taught in public school and college concerning this war relied heavily on solely blaming slavery for the conflict. In actuality, the Northern states also had slaves!"



War Between the States Participants from Comal County, Texas is competently and skillfully researched. Due to the fact this book deals with a very specific area, it may not be a publication that all will desire. It is ideal for genealogy libraries.

Compiled and Edited by Wilfred H. Schlather
Sophienburg Museum and Archives
401 W. Coll Street
New Braunfels, Texas 78130
Hardback $39.95

Reviewed by Cassie A. Barrow

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The Sons of Confederate Veterans is proud to present our SCV Association Advantage Program. This custom website has been uniquely branded for SCV and provides access to a multitude of benefit programs designed to meet the needs of our members.
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Among the many offers afforded to members, two primary benefits categories are available:

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Discount Benefits
Through our Discount Benefit Plan choices, the SCV Association Advantage program is bringing you tangible savings on a wide array of products and services including Dental and Vision, Legal, Roadside Assistance, and Identity Theft Protection. For more details on each specific discount benefit, visit our website.

One valuable benefit offered is LifeLock, a personal information security service. LifeLock is the industry leader in proactive identity theft protection and offers a proven solution that helps protect you and your family's identities from being stolen before it happens. As a LifeLock member, if you become a victim of identity theft because of a failure in their service, they will help fix it at their expense, up to $1,000,000 in damages.

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NOTICES *From Around the Confederation*

Memorial Service set for Patricia Hines

On Saturday, November 20, 2010, at 10 AM at the Church of St. Andrew and St. Margaret of Scotland (Anglican Catholic) in Alexandria, Virginia, a memorial service for the Hon. Patricia Mayes Hines of Mayesville, South Carolina, will be held. The church is located near the intersection of US 1 and Monroe Ave.; the address is 402 E. Monroe Ave. Mrs. Hines entered into the larger life on May 22, 2010. This memorial service is being held in recognition of the many friends and acquaintances of Mr. and Mrs. Hines from their years of government service in Washington City.

Mrs. Hines was deputy assistant secretary of the Army under President George W. Bush, and also worked in the Reagan White House in the Office of Domestic Policy. She served in a variety of positions, including a stint as assistant secretary of education for research. A great Southern lady, she was the wife of the Hon. Richard T. Hines, a longtime member and leader in the SCV, who is perhaps best known for the annual memorial observances conducted in Arlington National Cemetery on the birthday of President Jefferson Davis.

The service will be conducted by the Rev. Fr. John L. Roddy, Rector of St. Hilda's Anglican Catholic Church in Atlanta, Georgia, a family friend and also a longtime member of the SCV, and currently a member of the Bishop-General Leonidas Polk Camp in Smyrna, Georgia. Friends are invited to attend and pay their respects. A reception follows in the parish hall.

UCV/SCV Debutante history needed for new site

The SCV 2010 Ball Committee has started a Facebook project to chronicle the history of Debutante Presentations in the UCV/SCV from 1889 to the present.

If you are on Facebook, please sign up at "Sons of Confederate Veterans Debutantes Past & Present" and help us create an institutional memory for Debutante Presentations in the Sons of Confederate Veterans.

For placement on the Facebook site, the committee is seeking names and bios of debutantes and the year and Reunion at which they were presented, as well as photographs, Reunion and Ball programs and newspaper and SCV Newsletter clippings with debutante information and pictures. The committee has access to the *Confederate Veteran* magazine from 1893-1932, but have almost no other information on UCV/SCV debutantes, especially from 1932-2007. The Committee will be happy to copy and return mailed material, but also would be happy to accept e-mailed or scanned submissions. Please search your scrapbooks, photo albums and memories, and let's create a living memory which will excite future young ladies of Confederate ancestry to become SCV Debutantes!

Send Material to Kirk D. Lyons, 90 Church Street (for UPS/FedEx only), PO Box 1237, Black Mountain, NC 28711-1237, (828) 712-2115 e-mail kdl@slrc-csa.org or attach photographs on Facebook to: Sons of Confederate Veterans Debutantes Past & Present; here is the link: www.facebook.com/pages/Sons-of-Confederate-Veterans-Debutantes-Past-Present/119659718082629?ref=mf

Constitution Amendments Due Date for 2011

Compatriots,

The Due Date to submit proposed amendments to the SCV Constitution and Standing Orders for consideration at the 2011 Reunion in Montgomery, Alabama (July 23-16, 2011), is February 10, 2011. They must be sent to Judge Advocate-in-Chief Burl McCoy and Executive Director Ben Sewell by this date.

Amendments can be submitted by e-mail or by US Mail. If sent by e-mail, the date stamp on the e-mail message must be on or before February 10, 2011. Amendments submitted by e-mail should be submitted in an MS Word file attached to the message. If submitted by US Mail, the postmark must be on or before February 10, 2011.

Judge Advocate-in-Chief McCoy can be reached at rmccoy@mccoyandwest.com or at PO Box 1660, Lexington, KY 40588-1660. Executive Director Ben Sewell can be reached at exedir@scv.org or PO Box 59, Columbia, TN 38402.

Please be sure to include your name, your camp name and number and your contact information on any amendment submitted. Those submitting amendments may also include a brief statement describing the reason the amendment is proposed. Executive Director Ben Sewell will confirm receipt of amendments submitted.

Please let me know if there are any questions regarding the submission of amendments.

Chief of Staff Colonel Jim Speicher, 913-962-9986; e-mail colspike@hotmail.com

Bid Notice for 2014 SCV National Reunion

Bid packages for those wishing to host the 2014 SCV Reunion are due by January 15, 2011. They should be sent to Chairman Joe Ringhoffer at 1211 Government St., Mobile, AL 36604 or e-mailed to ringhje@aol.com. Bidders should include in their proposals the cost of guest rooms at the hotel(s), any parking fees, host hotel flag-display policy, meeting facility layout, projected registration cost and any other pertinent information. This information is needed in addition to the bidders' plans for tours and events and information about attractions in the area. Preliminary bids shall also include a floor plan of the space (hotel or convention center) which the bidder intends to use. Bidders should indicate what room they intend to use for each main convention function (business meet-

ings, awards luncheon, banquet, ball, army meetings, True Confederate History Talks, vending area, etc.).

The guidelines for hosting a convention can be obtained from Chairman Joe Ringhoffer at the e-mail address above. The Convention Planning Committee can also provide information on the numbers of delegates which attended past conventions, how many persons attended various events at the convention and the number of hotel room nights booked at past conventions to assist bidders in preparing their bids.

The place and date of the meeting of the Convention Planning Committee, where bidders will make their formal presentations, will be announced after receipt of the bids. For more information, contact Chairman Ringhoffer at 251-402-7593.

Kentucky Appeal for Support in Flag Defense Case

During the 2008 national reunion in Concord, North Carolina, Kentucky's then Lieutenant Division Commander Bazz Childress was arrested for flying a Battle Flag in his motel window. He vowed to fight the situation. First, Kentucky and later the entire assembled SCV vowed support for his effort. Near the end of that year, the case finally came to court in Cabarrus County, NC, and Bazz was completely exonerated of all criminal charges. Of course, the flag had still been ripped down, and Bazz had still been arrested and had had to secure an attorney and drive to North Carolina to defend himself!

That being true, he — again supported by the men of the Kentucky Division and the entire SCV — filed suit against the motel chain and the local operator for falsely seeking his arrest and for having violated his civil rights. That civil case is wending its way through the legal system. It is proving to be an awesome process, especially in financial terms. Thus far, the legal fees attached to the civil suit have been paid by the men of the Kentucky Division. Now the Division hopes to broaden the base of financial support with an appeal to the general Confederation.

If it is at all possible for any camp, Division or individual member of the SCV (or anyone else interested in promoting the rights of a Southerner to display our flag anywhere, anytime). to contribute to this effort, please do so by mailing a donation to Adjutant, Kentucky Division SCV, PO Box 583, Pikeville, KY 41502. Please make checks payable to "KY SCV" attn: Childress Fund. Our expenses thus far have approached $10,000. We need twice that much, at least, to win in the civil system. We intend to take the fight to them and win, not just break even. Please take this opportunity to strike a blow against political correctness and in support of the Confederate Battle Flag.

Confederate Battle Flag Resolution passed at 2010 Reunion

Charles Kelly Barrow, Commander, Army of Tennessee, SCV

WHEREAS, the approach of the Sesquicentennial will be a time to educate not only the people of these United States but of the world; and

WHEREAS, the most recognized symbol of the Confederate States is the Battle Flag, a flag each of us hold dear; and

WHEREAS, the use of the Confederate Battle Flag by extremist political groups and individuals who seek to clothe themselves in respectability by misappropriating the banner under which our Southern ancestors fought for a Just Cause which is as noble as much latter day is ignoble; and

WHEREAS, the Sons of Confederate Veterans are the true inheritors of legacy and symbols for which the Confederate Veterans fought and died; and

WHEREAS, the Sons of Confederate Veterans does denounce the use of the Confederate Battle Flag and any other Confederate symbol by any hate group and/or the Ku Klux Klan as the desecration of a symbol to which any hate group and/or the Ku Klux Klan has no claim; and

WHEREAS, the misuse of the Confederate Battle Flag by any extremist group or individual espousing political extremism and/or racial superiority degrades the Confederate Battle Flag and maligns the noble purpose of our ancestors who fought against extreme odds for what they knew was just, right, and Constitutional; and

WHEREAS, the misuse of other flags and symbols of the Confederate States of America and the Confederate States Army, Navy, and Marines is similarly degrading,

NOW, THEREFORE, BE IT RESOLVED, that the Sons of Confederate Veterans in General Convention assembled in Anderson, South Carolina, does hereby condemn in the strongest terms possible the use of the Confederate Battle Flag or any other flag, symbol, seal, title or name bearing any relationship whatsoever to the Confederate States of America or the armed forces of that Government by any such extremist group or individual, of whatever name or designation by which known, and

LET IT BE FUTHER RESOVLED, that the Sons of Confederate Veterans in General Convention assembled, does hereby condemn in the strongest terms possible the inappropriate use of the Confederate Battle Flag or any other flag, seal, title or name bearing any relationship whatsoever to the Confederate States of America or the armed forces of that Government of the Confederate States of America by individuals or groups of individuals, organized or unorganized, who espouse political extremism or racial superiority and that this resolution shall be made known to all media outlets now and throughout the years of the Sesquicentennial and it shall be made patent and entered into the permanent records and archives of the General Headquarters of the Sons of Confederate Veterans at Elm Springs in Columbia, Tennessee.

Confederate Veteran Deadlines

Issue	Deadline for submissions
January/February 2011	November 1
March/April 2011	January 1
May/June 2011	March 1
July/August 2011	May 1
September/October 2011	July 1

Continued from page 7

Dispatches From the Front

Will use information to promote the cause

To the Editor:

While I'm not a highly-educated man, the article published in the Sept./Oct. 2010 issue, *Why The War Was Not About Slavery,* by Donald Livingston, is one of the most well-written, informative essays that I've encountered. The material was documented and presented in a manner that would open the eyes of anyone that would take the time to read it, and I highly encourage anyone who hasn't read it to do so. I plan to utilize the information gleaned from the piece to promote our cause at every opportunity!

To Professor Livingston, a hardy "WELL SAID!!"

Danny Bogle
Colonel Snodgrass Camp 232
Stevenson, Alabama

Put our enemies on the defensive

To the Editor:

Donald Livingstone's essay *Why The War Was Not About Slavery* (Sept./Oct. 2010 issue) is well written and I'm looking forward to the entire series of such articles being compiled into book form. In the argument against slavery as a war cause, I would add only two words — common sense. Would you or anyone you know, North, South, East or West, whatever their skin color, nationality or religion, put life on the line in a bloodbath of a war over the sociocultural institution of slavery, which had been part of the human story since before recorded history? Our ancestors were not stupid.

My camp makes up flyer sheets listing *bullet* points covering issues of our cause for handing out during festival/recruiting booths. Why the war was not fought over slavery is the subject of one of those sheets. Common sense is one of the *bullets*.

In discussions about a war fought over slavery I've found that a good tactic is to put our enemy on the defensive. Instead of arguing or displaying our historical knowledge point after point, simply ask them why they believe as they do. I've yet to receive an intelligent reply. Mostly a jaw dropping, wide eyed stare, and some grumbling to the extent of, "… well doesn't everybody think that?" But they can't give a specific answer as to why they believe it was a war fought over slavery. That's because there isn't any. Only that they were so (dis)taught by some long ago school teacher. Try it. It works. It's then much easier to make your point.

Bob Arnold
Maj. James Morgan Utz Camp 1815
Florissant, Missouri

We must educate our youth to the truth

To the Editor:

I wanted to take this opportunity to thank and compliment you on your recent changes to our beloved magazine. What awesome improvements! Your dedication to our cause through the written word is second-to-none and you should be commended on your (and your staff's) efforts. Please know you're greatly appreciated.

I also want to give strong words of praise to our new CIC, R. Michael Givens, on his report. His idea to "educate the world" is the absolute right approach to correcting our past's image. The essays which will be included within the pages of our future *Confederate Veteran* should be used as cornerstones for those of us dedicated to 'righting the ship of history.' The idea of having all of the essays collected into one book is wonderful and will be a *must have* for all SCV members.

Finally, as an officer within our United States Air Force, I want to pass on that even within our military, Southern history is generally looked down upon due to the incorrect education system we are subject to. I proudly wear my SCV ring and am constantly being asked why I have a "Confederate cross-ring" on? When I explain my family's history and the true causes fo the War Between the States, I am usually met with disbelief. Being a former history instructor, I am well versed on the true background of the War's causes and of Lincoln's true intentions. My fellow airmen are dumbfounded at the explanations I present to them because they've never thought of such possibilities. This is why I am so encouraged by our CIC's words and ideas. Let the truth be told within our pages so we may properly educate our youth.

Keep the faith and keep your pen moving!

Max R. Turner, Captain USAF
Colonel. C. L. Pyron Camp 2144
Albuquerque, New Mexico

What might have been with Johnston

To the Editor:

I read with interest Mr. Ross Massey's article on General Joseph E. Johnston and the Atlanta Campaign. I have always felt that the removal of Johnston before Atlanta was one of the points in the War that begs the question of "What might have been."

General Grant said Johnston's tactics were right, and could have prolonged the War to the point the North would have abandoned their effort. Grant's opinion was in accordance with our necessarily defensive strategy, expressed by Lt. Col. Walter Taylor in his *Four Years with General Lee* (p. 90): "From the very necessities of the case, the general theory upon which the war was conducted on the part of the South was one of defense. The great superiority of the North in men and material made it indispensable for the South to husband its resources as much as possible, inasmuch as the hope of ultimate success which the latter entertained, rested rather upon the dissatisfaction and pecuniary distress which a prolonged war would entail upon the former-making the people weary of the struggle-than upon any expectation of conquering a peace by actually subduing so powerful an adversary."

In 1864 Grant was running his men through Lee's meat grinder, Johnston was skillfully contesting Sherman's advance through Georgia and Jubal Early was threatening Washington. The South seemed as unconquered as ever, the Peace Party was gaining strength in

the North, and Lincoln was thinking he would not be re-elected.

Then President Jefferson Davis — an idealist who evidently failed to fully appreciate our necessarily defensive strategy — relieved Johnston before Atlanta. General Hood, an aggressive fighter, was given command. Hood promptly marched off to cut Sherman's supply lines, wrecking the Army of Tennessee before Nashville and Franklin in the process. "It was magnificent," as a foreign observer had said on an earlier occasion in a different theater, "but it was not war." It was exactly the sort of magnificence the South could not afford. Meanwhile, Sherman — glad to get the Army of Tennessee out of his hair — was having it all his way now, living off the land and burning Atlanta and the rest of Georgia and South Carolina.

Had Johnston not been relieved of his command, things would have certainly played out differently. Even if he could not have held Atlanta until Election Day in the North, such a loss would not have compared with the colossal disasters that actually occurred. With Johnston's continued stubborn resistance in the face of Sherman, coupled with Lee's stubborn defense of Richmond and Petersburg, Lincoln might not have been reelected, and history would have taken a different turn.

One general may certainly change history. However, no one can change evolution. What might have been? It is a question for the philosophers to argue.

H. V. Traywick, Jr.
Garland-Rodes Camp 409
Lynchburg, Virginia

Citadel graduate was first to die in Afghanistan

To the Editor:

I read with interest the article entitled *Confederate Images*, South Carolina Battalion of State Cadets in the September/October 2010 *Confederate Veteran*. The article is interesting but contains a few errors. The Arsenal Academy was not located in Charleston, SC, it was located in Columbia, SC. Although the two schools were on an equal basis in the beginning, in 1845 the Arsenal became a subsidiary school taking only first year students while The Citadel continued as a 4-year college. The Citadel fought in eight engagements and the Arsenal in four during our fight for Independence. In only one — the Battle of Tulifinny — did they join forces. The Citadel produced four general officers for the Confederacy, the most famous of whom are Evander Law and Micah Jenkins. Brigadier General Jenkins died from the same volley that nearly killed Longstreet at The Wilderness.

The Citadel still exists in Charleston producing thousands of citizen soldiers for our nation. The present enrollment is approximately 2,000. The first officer to die in Afghanistan was not a West Pointer but a Citadel graduate. I enjoy your magazine and thank you for your good work.

Theodore A. Hargrove, III
Maj. Gen. William D. McCain Camp 584
Columbia, Tennessee

Arizona first used by Confederate Congress

To the Editor:

Kudos to Commander-in-Chief Givens for providing us a great tool in the Sept/Oct issue of *Confederate Veteran.* Knowledge is power, and he has given us a foundational dose of it in Dr. Livingston's well-written, well-researched article on *Why The War Was Not About Slavery.* Every Compatriot should read this, if they have not already. This is an intelligent application of the *Confederate Veteran*. I hope author John Avery Emison (*Lincoln Uber Alles, Dictatorship Comes to America*) is given an opportunity to share some of his knowledge as well (See July/August issue of *Confederate Veteran*).

Although some thought the Confederacy could not expand into the West according to Dr. Livingston, we, in the West, did try our best, and many went east to fight for the Confederacy. On August 1, 1861, Colonel John R. Baylor, 2nd Texas Mounted Rifles, issued a proclamation in the name of the Confederate States, establishing the Territory of Arizona which was all that portion of the New Mexico Territory lying south of the 34th parallel north latitude, and extending from Texas to California. He named himself governor, and established a capital at Mesilla, which is in present day Las Cruces, NM. Colonel Baylor's proclamation was made official on February 14, 1862, when President Davis, by a special enabling act passed by the Confederate Congress, issued a proclamation attaching the Arizona Territory to the Confederate States of America. This was the first time the name 'Arizona' was associated with the territory. Exactly 50 years later, to the date, on February 14, 1912, Arizona became a state.

Richard Lee Montgomery
Commander, AZ Division
Captain Sherod Hunter's Arizona Rangers Camp 1202
Tucson, Arizona

Looking forward to future essays

To the Editor:

Thank you and staff very much for publishing an article like *Why The War Was Not About Slavery* (Sept/Oct 2010) by Dr. Donald Livingston. This comprehensive and masterful essay was very interesting and educational, and above all presented some history very few people North or South seem to know about. Dr. Livingston's point about being "against slavery" as a moral abstraction, vs. the moral reality of actually doing something about it that would do more good than harm, is a very thought-provoking insight. This is a real service to SCV members and all thinking people, and we look forward to more such essays during the Sesquicentennial.

In addition to the educational content of the essay, I found very interesting Dr. Livingston's quotations that reflected the use of what the mainstream media calls "the n-word" by Abolitionists and other Northerners during the 19th century. I will follow Dr. Livingston's (or *Confederate Veteran's*) editorial style and use the form n…… for the "n-word." Thanks again to *Confederate Veteran* for this excellent article, and we look forward to more educational and inspirational essays of this caliber.

D. Tyrone Crowley
Prattville Dragoons Camp 1524
Prattville, Alabama

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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.**

AUTOGRAPHED COPIES of the book, *Captains at Rest,* reviewed in the January/February 2009 issue of *Confederate Veteran,* may be obtained by sending $36 to the author, L. Harris Churchwell at 69 Lenora Drive, Hawkinsville, GA 31036. Place credit card orders on Amazon.com. Please visit my web site at: harrischurchwell.com. Contact me at carhjc@live.com or by cell phone at 478-230-9709. Lifetime member of the SCV, recipient of multiple awards including the UDC's Jefferson Davis Historical Gold Medal Award.

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WEBSITE DESIGN: Does your camp, organization or company need a website? I am an SCV member and the California Division's Webmaster. I not only build your website, but I include everything you need to get on the Internet quickly. I also do all of your updates so there is no need for you to understand programming. All SCV members receive our organization package for the inclusive price of $299.95. For more info call Mike at (951) 279-1276 or visit www.smallbizgrapevine.com.

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Continued from page 22

Men and Women of the Antebellum South

Fraser from enjoying their company while Allston and Malbone were visiting with him in the city of his birth that year.

When Charles Fraser left the law to pursue a career as a professional artist, he was in his middle 30s. It is said he portrayed at least one member of almost every family prominent in Charleston during the first half of the nineteenth century. An exhibition of Fraser's work in 1857 in Charleston was made possible when 313 miniature paintings and 139 oil paintings and other pieces were loaned for display by their owners.

Mentioning Charles Fraser's community service, legal background and career as an artist before addressing his most significant literary contribution to a better understanding of the antebellum South would be unnecessary had any of these things been included in his *Reminiscences of Charleston*, published in 1854. Even in the following Preface of this small but fact-filled book, these and a few other relevant bits of information are omitted by Fraser.

"The following pages were originally written to be read in private, before an association of literary friends, and were afterwards, by request, published in the *Charleston Courier*. As their subject appeared to excite some interest, they are now offered to the public in a more durable form than the columns of a newspaper. They have been enlarged by the addition of a few topics, which the writer has thought worthy of preservation. He is aware how far he ventures in describing scenes and incidents that have so long passed away. But he has the gratification of knowing that his reminiscences have been deemed correct by the few of his contemporaries who now survive."

The association of literary friends Fraser refers to is Charleston's Conversation Club, which had been founded early in the nineteenth century. The Club met weekly at the home of a member prepared to read an essay or to lecture on a subject of interest to him. After his presentation, fellow members would discuss the essay or subject in an orderly manner. Any clash of opinion among men eminent in science, art, literature and social life kept meetings lively, and encouraged tolerance for differing points of view. Members could and often did come together in support of projects deemed beneficial to the community, as they did in suggesting the 1857 exhibit of Fraser's works of art.

For nearly 40 years, Fraser served as a trustee and treasurer on the board of the College of Charleston. The date of his death was October 5, 1860. His birth was in 1782, the year the British were expelled from Charleston after a two-year occupation. His life, therefore, spanned the entire antebellum period. His *Reminiscences* covers almost seven decades, beginning with Charleston shortly after the Revolution and ending with Charleston in 1854. He states this period of time is important because

A new character was developing itself in our countrymen, suitable to that condition which resulted from our independence. From being loyal subjects, they had become a sovereign people, with all the obligations of providing for self-government, and of cultivating the resources which nature had so bountifully extended to them; obligations calculated to fill the mind with the fullest sense of its power and dignity, to direct its energies to the noblest purposes, and to produce an elevating effect upon all the manners, habits and associations of life.

With good reason, he contends,

There is scarce an advantage enjoyed, even in those communities least disposed to admit it, which may not be traced to the impulse that the American revolution gave to modern enterprise and ingenuity. In its results, it has made society universally familiar with comforts never before dreamt of in the whole range of philosophy, opened new sources of wealth and interchange, and done more to unite the human family in the bond of common interest and mutual good will, than could have been produced by the happiest coincidence of ordinary causes. (Charles Fraser, *Reminiscences of Charleston*. Charleston: John Russell, 1854, pp. 8,9).

While Fraser paints a bleak picture of Charleston's state of affairs in the aftermath of the occupation by British troops, he does make note of the many and significant advancements made despite the problems of health, transportation, and poverty. (People thought that malaria and yellow fever came from swamp gases; pluff mud was impassable for wagons; and British soldiers had looted Charleston before evacuating.) When Fraser deems an earlier practice better than one that has emerged over time, he does not fail to express his opinion. A good example can be found in his observation of Charleston merchants at the end of the eighteenth century:

At that time there were many English and Scotch merchants permanently settled amongst us, with whose success Charleston was, in a great measure, identified. It was not then, as it is now, a place for adventurers in trade, to take up a transient residence for the purpose of thriving upon the produce of our agricultural industry, and of investing their profits abroad. (12)

In comparing the retail stores of his earliest memories to those of 1854, he recalls places where everything from ribbons to plantation tools and household commodities were lumped together in one store so that a man could be seen purchasing hoes and plows at one counter while a woman might be seen bargaining for her satins and muslins at the next counter. "Shopping," he says, "amongst the ladies in those days, was altogether a business matter. King-street, now so attractive, with its gorgeous windows and dazzling display of goods emulating a Turkish Bazaar, and inviting them to a daily fashionable promenade, was then chiefly, occupied by hucksters, peddlers, and tavern keepers." The retail stores of 1854 seem at first glance to be better, but into this paragraph Fraser slips a thought-provoking observation: "If the commercial interests of the city prospered in those days, it

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Charleston, South Carolina, as seen from across the Cooper River in 1838.

was because they were mainly founded on domestic capital, and conducted by those who were permanently established here, and who were extensive ship owners." (13)

I could not help but compare this one sentence to what Southerners are saying today: Shop local. Purchase locally produced products. Buy from local business owners. Support your local community. In other words, keep your money at home. Maybe Southerners haven't drifted so far away from the ideas expressed by antebellum ancestors after all.

As for local shipowners, Fraser notes elsewhere that in his youth locals also built their own ships. There is a similar but subtle message implied. Reliance on the builders and owners who live in your own community makes better financial sense than watching your money sail out to sea for ports unknown. Here Fraser is suggesting something beyond a State's rights. He is considering a State's responsibility to its people. With freedom to be self-governing comes the responsibility for governing in a moral and virtuous manner. Some of his most detailed descriptions in *Reminiscences* are about the Charleston Orphan House, about dealing sympathetically with Native Americans, and about helping minorities and unfortunates and improving their conditions.

Fraser mentions two presidents by name: George Washington and Thomas Jefferson. In recalling Washington's visit to Charleston, he says,

General Washington's visit to Charleston was made on the twenty-first May, 1791; and amidst every recollection that I have of that imposing occasion, the most prominent is of the person of the great man, as he stood upon the steps of the Exchange, uncovered, amidst the enthusiastic acclimations of the citizens. I remember that the place prepared for his accommodation was that large three-story double house in Church Street, a few doors north of Tradd, then owned by Judge Heyward, and said to be superbly furnished for the occasion. He remained here but one week, but it was a week of continued rejoicing and festivity. Every attention that hospitality, public and private, could devise, was shown him, and it must have been very gratifying to the citizens of Charleston to receive from General Washington himself, on his departure, the warm acknowledgements which those attentions had won from his heart. (17-18)

In concluding his memories of Washington's visit, Fraser says,

Before I dismiss the subject of General Washington's visit, I cannot but notice his discernment of the Southern character, as correct today as it was then. For, in a letter to Governor Morris, shortly after his return, he remarks, "that two or three years of good crops, and a ready market for the produce of their lands, have put every one in good humour." (20)

In his mention of Washington's letter, Fraser again acknowledges the South's agrarian character which had been consistently ongoing throughout his lifetime. We are reminded America became the New World primarily because of plants and animals which thrived on the North American continent, especially in the South. Europeans introduced apples, wheat, grapes, cantaloupes, cherries, rice, and sugar.

No wonder Thomas Jefferson believed in tending the soil and in honoring Classical agrarian traditions; he would say, "The greatest service that can be rendered to any country is to add a useful plant to its culture." Indigo, tobacco, rice and cotton made the South the wealthiest area of the New World. In addition to plants, Europeans introduced horses, cows, hogs and goats. American turkeys, tobacco, potatoes, tomatoes, cotton and corn eventually became popular in Europe, Africa and throughout the world, but the exchange of plants and animals was mostly one-sided. Even successful native species like the bison were replaced outside the South by imported cattle.

Speaking of Thomas Jefferson, Fraser says

The popular doctrines of Thomas Jefferson had found nowhere a more genial soil to take root, than in the State of South Carolina. They were cherished here with enthusiasm. And, although the federal party could never successfully oppose their prevailing power and influence, it never departed from their principles, or neglected any proper occasion to assert them. Now that the great points of dispute involved in the political agitation of that day, are only known as part of the history of our country, we can reflect dispassionately upon them as furnishing a striking commentary upon our institutions, and upon the character of those who were contemporary with them. (49)

Fraser is again associating the South with agrarianism, as well as with moral values and Christian virtues, but he is also reminding his readers Jefferson believed Americans could become the happiest people in the world, given our freedom from European tyrannies and given the vast resources of the continent, if only we could devise a suitable form of government: thus Jefferson's assertions of the rights of man, which come from God and not from a chief magistrate, and the great American experiment in consensual government.

In his *Reminiscences,* Fraser tells us what can happen to people who have freedom from European-styled governments, like the British Empire or the French empire. He looks closely at his own home and place, which had been so good to him throughout his long life. What can happen to American Southerners when they are empowered by political freedom from despotic Old World governments? What happens when their rights and freedoms are protected, not abused or abolished? What happens when Southerners follow the tenets and directives of Thomas Jefferson, who continually asserted a good government would protect the rights and freedoms and property of its people? To Jefferson, America could be unique, an example to the world, if our people would build safeguards against Federal tyranny and protect each others' liberties. The greatest safeguard, Jefferson declared, would be our free and independent states, never subsumed by consolidated and centralized power. To Jefferson, *union* was always subordinate to *liberty.* His faith in the responsibility of Americans to protect that liberty would make us different from European-styled governments. The people of the separate and distinct states would be the seat of American power.

After resolving the source of political power, we could then develop and

conserve and preserve the bountiful resources of the Southern soil. Southern agrarianism would follow strengthening the power of the states, and our plants and our animals would help us build a truly New World. In this Jeffersonian context, Fraser writes a memoir about his hometown Charleston, a symbol of the South, and declares Carolina cotton, Carolina rice and her natural harbors enabled the people of the Carolinas to become successful economically and virtuous socially. In Fraser's mind, as well as in the minds of most Carolinians and Southerners, Jefferson was not only the philosopher of the American Revolution, but also the Father of Southern Agrarianism, as well as the Father of the Confederacy, if such a coalition were ever needed to protect Southern rights and American founding principles.

Fraser's *Reminiscences*, out of print for more than a century, is found only in rare book rooms where it remains yet another cloistered remnant of antebellum Southern literature, a fate shared until 1999 by Simms' *The Golden Christmas*. Before publication of his novel in 1852, Simms wrote John Pendleton Kennedy, saying he was glad Kennedy was re-issuing *Swallow Barn* because novels like *Swallow Barn* would show Northern abolitionists were misled by writers like Harriet Beecher Stowe about what Southern plantations were really like. Simms did not believe the antebellum South was a romantic fantasy world of knights in chivalric garb and ladies fair in medieval dresses. Nor did he believe the South was an inferior culture composed of inferior people. Quite the contrary, Simms asserted again and again Southern culture is virtuous, agrarian and American. In reviewing a pamphlet entitled *Is Southern Civilization worth preserving?* Simms suggests

The question asked in the able pamphlet before us — is Southern civilization worth preserving? Are Southern rights and institutions? — is one that no Southron will dare answer in the negative. How, with a perfect knowledge of our own condition, otherwise prosperous, if suffered to exist peacefully, we can answer otherwise, it is difficult to understand. How, too, with a perfect knowledge of the tumultuous, wild, capricious and dangerous opinion of the Northern States, their mobs, confusion outbreaks and incendiary doctrine, which leaves nothing sacred, nothing secure, and threatens the stability of all those pillars of society upon which man has been accustomed to lean in hope and safety, we can doubt that not only our own peace, but that of the whole country, must depend upon the conservative institutions of the South, is still more incomprehensible. ("Is Southern Civilization worth preserving?" *Southern Quarterly Review*, January, 1851).

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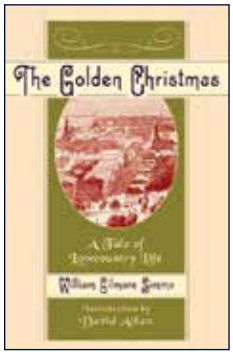
Mansfield Plantation in Georgetown County, SC.

Antebellum Southern civilization, he continued, was acquired from our fathers; our cause is just, and we need only to be true to ourselves. "We owe it to ourselves to preserve ourselves and the civilization we acquired from our ancestors," he said, but history has shown us that as long as we remain in this Union, we will suffer injustices and indignities: "We have endured all that human forbearance can endure."

While Simms concludes Southern civilization is worth preserving, even if Southerners have to secede to save it, he adds — whatever we do, "we only act upon the defensive."

A year later, Simms published his novel of the antebellum South at Christmastime. Before the South was overwhelmed by a European-styled modern state, Southerners found the good and happy life in rural villages, cultivating the soil on farms and plantations. It was a settled life which fostered independence and virtue. People had dignity and stayed in one place, with roots, stability, and order. Their ideas of progress, Simms describes in *The Golden Christmas*, occur when the younger and older generations with their different beliefs are reconciled. Conflicts abound in the novel because of prejudices and ancient animosities, but they are resolved in ways which benefit the community as well as the various individual characters. Simms's main interest is people, their character and society and culture. The inhabitants of some Southern villages, he portrays, were all cotton planters with the same hopes and fears, who met without consciousness of social inequalities, who had simple manners void of every sort of affectation, and who through eventual intermarriage were connected with each other and related by blood. Since they lived on self-sufficient plantations, his plantation characters were supplied from the produce of their own farms. In Simms's *The Golden Christmas*, rural life was rational, moral and affectionate. And they were religious people who regularly attended parish churches. The great antebellum author wants to show that New England abolitionists do not have a monopoly on the Bible. People don't have to wear gray clothes with stiff collars and carry Bibles everywhere to be Christians. Unlike the Puritans, Southern church members did not believe that smoking cigars, drinking

Madeira, and having a good time dancing and socializing were signs of degenerate nature.



The Golden Christmas had not been read before 1999, even though it was originally published in 1852, the same year as *Uncle Tom's Cabin*. Nor has Fraser's *Reminiscences* been read since 1854. The reasons are not hard to find: if a modern state is going to invade, burn, loot, kill, and destroy a civilization based on the principles of America's founders, then, in the United States at least, the victors must conceal all evidence of the virtue and goodness of the victims. But as Robert E. Lee said, "A nation which does not remember what it was yesterday does not know where it is today."

It therefore becomes increasingly necessary to ask what was the South like before the Invasion to Prevent Southern Independence? Before 1.5 million people were killed or died of disease, dislocation, starvation? Before the destruction of more than $20 billion of property? Before a national debt of 4.3 billion in just six years, at 7 percent interest? Before thousands of war crimes were committed against Southern civilians, the aged, the infirm, and women and children? And before the slaughter of Lady Liberty, that marvelous gift of a free republic offered by George Washington and Thomas Jefferson and America's Founding Fathers? What was the antebellum South like, as preserved in literature, art, and historical documents — the South before the war, before the enormity of the Invasion, and before the grand heroism of self-protection and self-defense?

Only one month before William Gilmore Simms died of cancer, he rose from his deathbed to address a woman's agricultural and horticultural association. He delivered *The Sense of the Beautiful* in May 1870 to people who had lost almost everything of value in their lives — their homes, their children, their wealth, their husbands, their fathers, their brothers, their reputations, their health and their freedom. As they looked at the dying old patriarch, they heard him say even severe defeat and death and disease do not force and require us to lose our ideals and our virtues. We can survive heavy losses and terminal disasters if we choose to cultivate our better natures, rather than our worst. And furthermore, we have within us, Simms professed, the possibility of taking our moral and philosophical superiority to a new height where we may achieve victories of the spirit. Like Adam and Eve cast out of the Garden of Eden, and like the Children of Israel carried off in captivity to Babylon, we have lost our beautiful and sacred places, but we have not lost our identities or our characters, and we can choose to develop a new consciousness and a new awareness — not animalistic, vicious or vindictive as the invaders have displayed, but committed to classical and Christian habits of virtue, we can choose to embody the greatest idea to come out of our smashed civilization. We can strive to become perfect manhood, to become complete and whole people, to become sovereign selves. This elevated idea of the person is finally the highest ideal of the antebellum South, and one of the greatest ideas to emerge from the Greek and Hebrew foundations of Western civilization. The Southern idea of the person as a sovereign self is at once our greatness, but it may also become our salvation.

In 1954, one hundred years after Charles Fraser had published his *Reminiscences*, an elderly Charleston lady wrote another memoir of Charleston, about growing up in the city after war and after Radical Reconstruction. Concerning the year 1876, the year she was born and the year that Reconstruction ended in South Carolina, Alice Ravenel Huger Smith had this to say about her antebellum mother and father, her antebellum grandmother, and the antebellum elders she had lived among in her Charleston home:

To a South Carolinian that year gives a vivid picture. It was the year that saw the determined uprising of the people of South Carolina against the terrible Reconstruction government that for ten years followed the subjugation of the State by four years of war. The riots of 1876 that marked the overthrow of that orgy of misrule and oppression were my birthright, and poverty the inheritance of the land in which I dwelt.

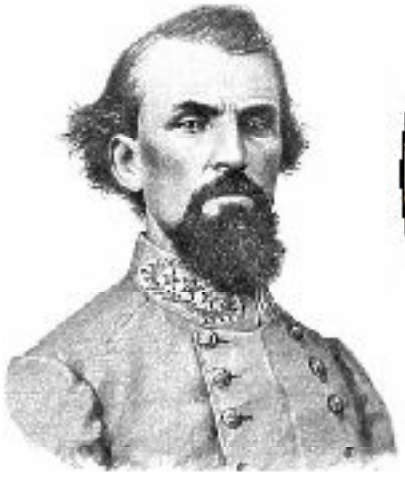
But it was poverty so nobly met by our elders, it was life so gallantly, so cheerfully lived by them through misfortunes unspeakably heavy, that I have always been grateful that it was given to me to grow up even in the shadow of the shade of the great civilization that had produced the generations of the past.

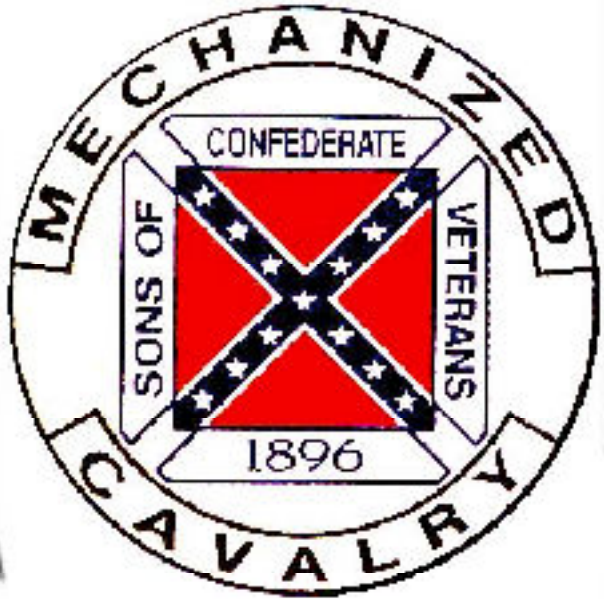
The inventions of today seem not so important in comparison with the general character and fortitude that were the gifts of those years. There was a great dignity and simplicity of thought and action. (*Alice Ravenel Huger Smith: An Artist, A Place and A Time*, Martha R. Severens. Charleston: Carolina Art Association, 2003, p. 71).

Perhaps these really were better men and better women. And perhaps they were developing, and then defending, a better civilization and a far better character.

Dr. David Aiken has written and published more than fifty articles and books, including *Fire in the Cradle: Charleston's Literary Heritage* and *A City Laid Waste: The Capture, Sack and Destruction of the City of Columbia*. For 30 years he has been teaching English at colleges and universities in Georgia and South Carolina. For 18 years he has taught Southern and Confederate literature in Charleston. He and his wife have five children and nine grandchildren.

Dr. Aiken is a descendant of John Riley Mitchell (b. 1832), a Confederate soldier stationed at Galveston Island, Texas, where he was captured by Yankees and taken North to prison. In the Yankee prison, he developed typhoid, but survived without medicine or doctors. After the war, he had to walk home, arriving back in Upshur County three years after leaving to defend Texas. His second wife was Martha Jane Knowles; they had Mary Elizabeth Mitchell, who married Dr. J. B. Florence. Dr. Aiken's mother was their only daughter, Alice Juanita Florence.





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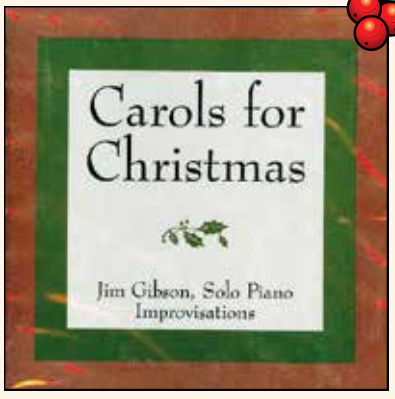

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-Robert E. Lee

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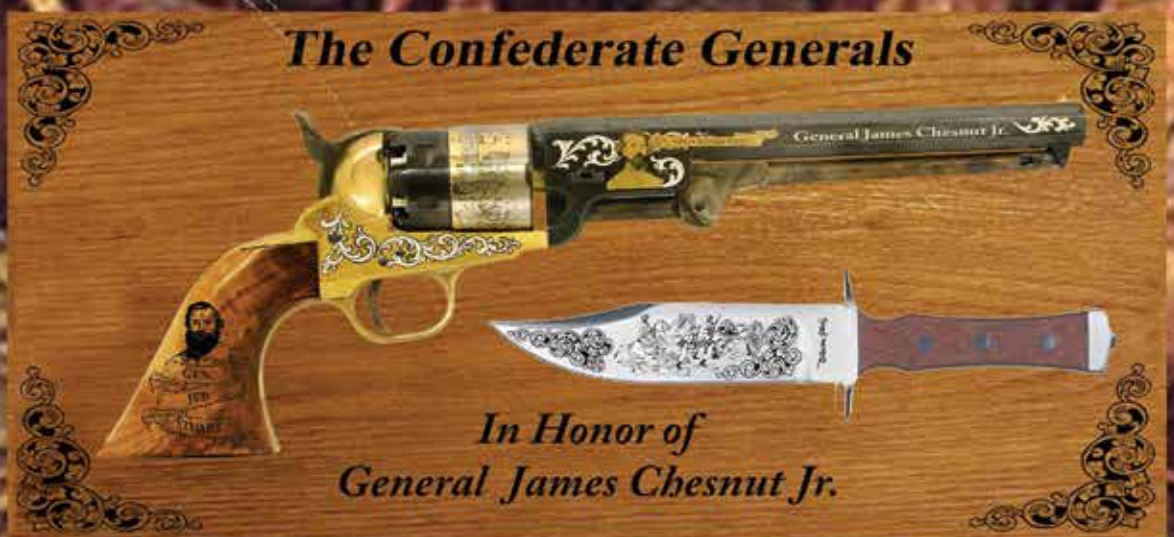

Confederate Silver Dollar

Single coin
*$35.00 + Shipping & Handling **

This one-of-a-kind Confederate Silver Dollar was conceived and designed by a great-grand-nephew of John Singleton Mosby, the legendary "Grey Ghost." Mosby was the archetypical guerilla leader and fighter of Virginia during the War between the United States of America and the Confederate States of America.

The coin itself is one troy ounce of .999 fine silver. It was minted in Washington State by the Northwest Territorial Mint (NWTM).

One side of the coin features the Great Seal of the Confederacy, showing Colonial George Washington astride his horse. The other side of the coin was designed in 2002. The scripture, "Blessed is the nation whose God is the Lord," is from Psalm 33:12, and celebrates the strong Christian faith and tradition of the old South. The centerpiece is an eagle from a U.S. 1830s silver half-dollar, a coin in circulation during the war. The breastplate or shield has the "Stars and Bars" of the battle flag with CSA (Confederate States of America) above.

Much history rests in this coin. It can be kept as a treasured keepsake or given as a gift.

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