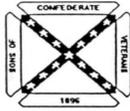
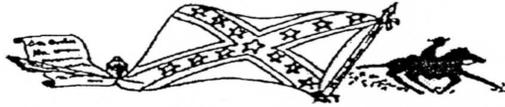


Jones County Rosin Heels



ROSIN HEELS DISPATCH



SONS OF CONFEDERATE VETERANS

1861

DEO VINDICE

1865

April

2011

CELEBRATING THE SESQUICENTENNIAL OF THE WAR FOR SOUTHERN INDEPENDENCE

Ed Allegretti - 1st Lt. Commander
601-422-0987

Doug Jefcoat - 2nd Lt. Commander
601-425-5485

CoCo Roberts - Commander
601-428-5570

Adjutant
Cotton Norris - 601-426-2949

Historian
Don Green - 601-270-5316

ALERT ! ALERT ! ALERT !



Our next camp meeting will be Thursday, 28th at 7 PM at Western Sizzlin on 16th Ave. in Laurel. At this time we are still waiting on an answer from a couple of potential speakers. Whom ever it is or whatever happens we should have a good evening. At our last meeting we had five new members join our ranks. As always, it is a good thing when people join our camp or any other camp. Whether they are able to attend regularly or participate in very many of our activities during the year, they have honored all of their ancestors, not just on the service record of the individual of whom they joined. Although anybody and everybody are always welcomed to participate any time they are able.



UPCOMING EVENTS

Friday, April 22nd, at 5:30 PM the Gen. Forrest camp in Hattiesburg will hold their memorial service downtown next to the courthouse at the Confederate monument.

Lauderdale Springs memorial will be Sunday April 24th at 3:00 PM. The UDC owns the cemetery and the Cameron camp SCV work in conjunction for this service.

Monday, April 25th there will be a service held in downtown Meridian at 1:00 PM. in front of the courthouse. This is a combined event of both UDC chapters and both SCV camps from Meridian.

Monday, April 25th at 4:15 PM in front of the Ellisville courthouse, next to the Confederate monument, our camp will have a brief memorial service. At 5:15 we will hold our next service at the Laurel courthouse. **Mark your calendars now!!! Death will be the only acceptable reason for not being present. Of course that would be yours, and even that will have to be verified.**

IMPORTANT E-MAIL

This is Farren Windham's email while he is serving his second tour in Afganistan. Farren is with a medical unit and said this time they would be a would be in a more mountainous area. He is only able to attend a couple of meetings each year due to his work schedule, however, when he attends he usually brings about six or seven with him, to the Lee/Jackson Banquet and the Southern Hertage Conference. Farren is not only one of our camp members he is also one of the good guys and is very partisan when it comes to the South and the Confederacy. So, here is his addresses while he in thatGod forsaken area of the world. Please, no pictures, he don't want to have explain who we are. Just kiddin !

His personal email - f.windham@comcast.net

His army - farren.a.windham@us.army.mil

Take time and contact him, he would appreciate it.

CAMP WEBSITE -

<http://jonescorosinheels.weebly.com/index.html>

Don Green, camp 227's historian has made some updates to our website. What!! You didn't know we have a website. Well, we do. Reed Walters has worked with Don adding some features to the site. Go to it and you may see where you could contribute

some time & talent. It's a great thing to have a website. We will benefit from it by possibly gaining some new members. If nothing else. It will show what we do on a yearly basis. Anyway, yea ! For the website and Don and Reed. Way to go guys !!

A CONFEDERATE CATECHISM

The War for Southern Self-Government

By Lyon Gardiner Tyler

27. *Did the South ever try to dictate to any territory whether it should have slavery or not ?*

No. All that the Southerners ever asked was to be permitted to go into the Territories with their slaves, subject to the action of the citizens there, when they formed a State Constitution. The Supreme Court decided in the Dred Scott case in 1856 that such was their right.

The Northern speakers spoke of this as an "extension" of slavery, and the word was unfairly used to imply an increase in the number of slaves, but, of course, this would not have added a single slave to the number already in the United States. It was merely a transfer of population.

28. *Was it superior humanity that actuated the Northern people in 1861 ?*

No. There was no reason whatever to suppose that the Northern people were more humane than the Southern people. During the War for Southern Independence the Northern generals everywhere disregarded the international law. The policy everywhere was cruel imprisonment, waste and destruction. Unlike General Lee, Lincoln revelled in using hard language - "Rebels," "Insurgent Rebels," "Insurgents," etc., occur everywhere in his speeches, letters, and messages. Because these terms are recognized as insulting, the present generation of enlightened Northern people has abandoned the use of them. Such words were greatly-objected to by our Revolutionary fathers, and a committee of the Continental Congress imputed to this habit of the British the licentious conduct of the British soldiers. They were taught by these words to look down upon the Americans, to despise them as inferior creatures. And the same influences operated upon the Northern soldiers, who plundered the South. Lincoln taught them. The North having no just cause for the invasion and destruction of the South, which only asked to be let alone, has ceaselessly tried to hide its crime by talking "slavery." But logically flowing from this attitude is the idea that slavery deprived the South of every right whatever, which was the doctrine of the assassin, John Brown. General Sheridan's philosophy of war was "to leave to the people nothing but their

eyes to weep with over the .” General Sherman’s, “to destroy the roads, houses, people, and repopulate the country.” General Grant’s to leave the Valley “a barren waste” and shoot “guerrillas without trial”; and President Lincoln’s the adoption of “emancipation and every other policy calculated to weaken the moral and physical forces of the rebellion.” (Nicolay and Hay, Complete Works of Abraham Lincoln, II, p. 565.) The damage done by the German troops in France was a trifle compared with the damage done by the Northern troops in the South.

29. *Was it love that controlled the North in its attitude toward the negro ?*

No. The New England shipping was the chief sinner in bringing negroes to the South. And when the constitution was formed in 1787, New England delegates voted a continuance of the slave trade for twenty years. This fixed slavery on the South. The feelings of Virginia in opposition were voiced by John Tyler, Sr. (Father of ex-President John Tyler), in the State Convention (1788) that “he wanted it handed down to posterity that he opposed that wicked clause permitting the slave trade.”

There was a sectional rivalry from the first which manifested itself in such dissimilar measures as the location of the National Capital, the assumption of the State debts, the navigation of the Mississippi, the national bank, etc. Agitation in 1820 over the admission of Missouri with slavery was only a new form of this antagonism, and it is a mistake to suppose that it arose out of any particular sympathy for the negro. It was rather an expression of the hatred which then free labor system of the North had begun to have for the rival system of negro labor in the South. The former system persuaded itself that slave labor placed free labor at a disadvantage. Slave labor asked no wages and remained quiet and peaceable, which was in contrast to the turmoil in the North, where there was a riot of some sort nearly every year. Then the Northern politician, observing the leisure enjoyed by his Southern competitor which gave the latter superior opportunities for culture and education, became exceedingly jealous. Their able speakers pleaded morality and humanity, but that this must not be taken seriously is shown by the fact that none of the so-called free States of the West permitted the presence of the negroes there, and there was not one of the Northern States that treated the negroes on an equality with the whites. They do not do so even now.

30. *Has the decision of the great Chief Justice Taney in the Dred Scott case ever been overruled*

No. When the case was decided, the Northern States resorted to every form of nullification of the Federal laws and Constitution, and there was no limit to their abuse of the Supreme Court. But the principles of the case both as to the original status of the negro as property and the application of the general clauses in the Constitution to the Territories have been reaffirmed by the Supreme Court over and over again. See *Osgood vs. Nicholson* (1871), 13 Wallace, p. 661; *Bryce vs. Tabb* (1873), 18 Wallace, p.546; *White vx. Hart*, 13 Wallace, p. 649, and see *Ewing, Legal and Historical Status of the Dred Scott Case*, pp. 180, 181, etc.

31. *Would Lincoln have save the South from the horrors of Reconstruction if he had survived ?*

I

The North has become ashamed of the manner in which the South has been treated and it is now pretty unanimous in calling Reconstruction “a dark blot upon the history of the country,” but it tries to win over the South to recognizing Lincoln as a national hero by claiming that Lincoln was a friend of the South and that if Lincoln had survived the war, the South would have had no trouble.

This claim is based on mere words - passages in his messages and reported conversations, but no one of his admirers has been able to produce any real act of kindness done by Lincoln. And words with Lincoln were mere playthings.

As a matter of fact, Lincoln/s speeches, addresses, and conversations are scarcely more than a collection of sophisms in which a flourish of words is substituted for the truth. He was a word juggler and tried to fool people instead of convincing them by sound logic. Some examples may be given. Lincoln argued that “the States have their status in the Union and they have no other legal status. If they break from this, they can do so only against law and by revolution. The Union is older than the States and it indeed created them as States.” In this remarkable casuistry Lincoln makes the Union a corporate entity which, of , it was not, but a mere condition or cooperation of certain thirteen unities, each independent of the other. If thirteen slaves united to resist their master and by their joint efforts achieved their independence, could it be said that they had individually no right to their liberty, and, like the Siamese twins, were inseparably joined together forever ?

This Catechism will continue in the next issue

ESSENTIAL LIBERTY

Document Essentials To American Liberty Including the Declaration Of Independence And Constitution Of The United States With An Introduction By Mark Alexander

The Legacy Of American Liberty by Mark Alexander

A “Living Constitution” ?

The first instance of extra-constitutional interpretation by the federal judiciary was the 1803 case of *Marbury v. Madison*. The Supreme Court, under Chief Justice John Marshall, denied the plaintiff's claim because it relied on the Judiciary Act of 1789, which the court ruled unconstitutional.

Marbury set a perilous precedent, but one which would not be used to greatly expand the limited judicial powers outlined in Article III of our Constitution until a century later in a frontal assault on the Rule of Law rivaled only by the constitutional disputes leading to the War Between the States.

Prior to Franklin D. Roosevelt's “New Deal” expansion of central government authority in the 1930's, the courts were still largely populated with originalists, those who properly rendered legal interpretation based on the Constitution's “original intent.” But Roosevelt grossly exceeded the constitutional restrictions on his office and that of the legislature in his ill-conceived efforts to end the Great Depression - which ultimately ended during World War II, but not before having long outlasted FDR's social and economic engineering.

So determined was Roosevelt to enact his social welfare policies, that in 1937, he attempted to increase the number of justices on the Supreme Court with the expectation that his appointees would give him a majority and do his political bidding.

It is no coincidence that the term “living constitution” was coined the same year as the title of a book on that subject.

He failed with that approach, but during his unprecedented first three terms, he appointed eight justices to the High Court, who radically accommodated their “interpretation” of the Constitution to conform with Roosevelt's expansion of central government power.

In effect, Roosevelt successfully converted the Judicial Branch from one of independent review according Rule of Law to one of subservience according political will.

In the decades that followed, the notion of a “living constitution,” one subject to contemporaneous interpretation informed by political agendas, took hold

in federal courts . With increasing frequency, “judicial activists,” jurists who “legislate from the bench” by issuing rulings at the behest of like-minded special-interest constituencies, were nominated and confirmed to the Supreme Court.

This degradation in the Rule of Law was codified by the Warren Court in *Trop v. Dulles* (1958). In that ruling, the High Court noted that the Constitution should comport with “evolving standards...that mark the progress of a maturing society.” In other words, it had now become a full pliable document, “a mere thing of wax in the hands of the judiciary which they may twist and shape into any form they please,” as Thomas Jefferson had warned. Indeed, the Court had mutated into “despotic branch.”

Since then, judicial despots have not only undermined the plain language of our Constitution, but have also grossly devitalized the Bill of Rights.

For example, the First Amendment reads plainly: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

Once again, in plain language, “Congress shall make no law...”

But the courts have ruled this restriction applies to virtually every public forum.

Meanwhile, judicial despots and legislators are endeavoring to supplant authentic freedoms of speech and of press, while asserting that virtual all other mediums of expression constitute “free speech.”

As another example, the Second Amendment reads plainly: “A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.” And yet, certain executive, legislative and judicial principals are unceasing in their efforts enfeeble this essential right.

This portion of A “Living Constitution” ? Will continue in the next issue.

ESSENTIAL LIBERTY PROJECT
Restoring Constitutional Rule of Law

Jim Cuffia - Executive Director

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The Essential Liberty Project is a critical and timely initiative to restore Constitutional Rule of Law through education, affirmation and action.

The Politically Incorrect Guide to
FOUNDING FATHERS

PART 1.
MYTHS, REALITIES, AND THE ISSUES
OF THE FOUNDING GENERATION

Chapter Two
A Conservative Revolution
The Declaration of Independence

When Patrick Henry presented a series of resolves against the Stamp Act—the first direct tax on the American colonies—in the Virginia House of Burgesses in May 1765, he aimed to defend and preserve the traditional rights of Englishmen. Henry’s verbal assault on the Stamp Act was not a radical cry for equality or democracy; it was not influenced by the wave of “liberal” thought sweeping Europe in the eighteenth century. Virginians, according to the resolves, retained “all the liberties, privileges, franchises, and immunities, that have at any time been held, enjoyed, and possessed by the people of Great Britain....as if they had been abiding and born within the realm of England.” Henry insisted that by imposing a direct tax, the Parliament violated the “ancient constitution” of British common law, because the colonists were not and could not be represented in London. This led to the battle cry, “No Taxation without Representation !”

Henry’s charge against the Stamp Act set other activities in motion. In the fall of 1765, representatives from nine colonies (Virginia, Georgia, North Carolina, and New Hampshire did not send a delegation) met at Federal Hall in New York City and adopted a series of resolutions that closely resembled Henry’s Stamp Act Resolves. These were known as the Declaration of Rights and Grievances. They asserted that the colonists had all the rights and privileges of Englishmen, and because they could not be represented in Parliament, taxing power was the sole responsibility of the colonial legislatures.

The Parliament shortly thereafter rescinded the Stamp Act. Colonial leaders seemed satisfied with their success. They did not want a political showdown, merely the ability to keep the power of taxation within the realm of local sovereignty. Few colonists called for violent action against the crown, especially after the repeal of the Stamp Act. Even the famous Sons of Liberty, the most strident defenders of American rights, professed their loyalty to the crown.

But Parliament needed money to cover the enormous costs of the Seven Years’ War (1756-63), the American component of which had been the French and Indian War. Parliament believed the colonists needed to absorb “their share” of the

financial burden. Newly appointed Chancellor of the Exchequer Charles Townshend authored a new list of taxes that included duties on lead, glass, paper, and tea. The Townshend Acts (1767) were even more unpopular than the Stamp Act and faced considerable opposition. When the Virginia Royal Governor heard rumors that the Virginia House of Burgesses intended to resist the measures, he dissolved the legislature. No matter. The legislature simply moved to a private residence and adopted a boycott of British goods. As Thomas Jefferson later stated in the Declaration of Independence, legislative powers, meaning the rights of Englishmen, were “incapable of annihilation”. Englishmen always retained their legal rights, including their right to representation.

Violence eventually erupted in New York and Boston between British Regulars—and colonists. The Boston Massacre was the most famous incident, and it was used by patriot leaders to whip support for actions against the Parliament. The Townshend Acts were repealed, but even before they were repealed, smuggling rings in the North and a boycott of British goods in the South dampened the Acts’ effects. It appeared the colonist had won their stand-off with Parliament, and at this juncture there was little talk of independence. As long as collective action through petition and remonstrance—with the threat of boycott and smuggling—maintained the rights established by the “ancient constitutions” of British tradition, most colonists appeared willing to keep the peace.

But men like the “Forgotten Founder,” Samuel Adams, warned that the British would persist with their unconstitutional measures. In 1773, Parliament enacted the Tea Act. The Tea Act brought with it no new taxes, and in fact lowered the price of East India Company Tea in the colonies, but that was the problem to patriots like Samuel Adams, who saw the Act as an attempt to bribe compliance with the Townshend Acts and undercut American merchants (including smugglers). “Tea parties” in Boston, Annapolis, and Charleston highlighted the protest.

Maryland was already boycotting British goods in retaliation for the Townshend Acts when patriots apprehended a ship trying to bring British tea into Annapolis. Under threats of violence, they convinced the three joint-owners of the ship to personally set their own ship ablaze (though they were allowed to offload their tea and fifty-three indentured servants from England). Further south, Charleston patriots seized boycotted tea and sold it, using the money to support their efforts against the crown. The Boston Tea Party, of course, was the most famous event. Led by Samuel Adams, Bostonian patriots, masquerading as Mohawk Indians, threw chests of tea into Boston Harbor in December 1773.

The “tea parties” forced the British into a response. Parliament passed a series of laws, labeled the Coercive Acts, in an attempt to stem the growing tide of resistance to Parliamentary authority. These acts ordered that Boston Harbor be closed—in retaliation for the Tea Party, and until the East India Company was repaid for its damages and order was restored—that the Massachusetts government be brought under the direct authority of the crown (through the power of appointing all colonial officials), that court cases involving British officials be tried outside Massachusetts (even in Great Britain) according to the discretion of the British government, and that crown-appointed governors quarter British troops where they saw fit in the colonies (which in practice tended to be in unoccupied buildings). colonial leaders viewed these laws as a violation of English common law. Parliament intended these laws to crush dissent in Massachusetts and was surprised when patriot leaders throughout the colonies rose in opposition. The laws, in the view of many colonists, fundamentally altered and abridged long established rights of Englishmen, especially in removing the power of local legislatures and courts. If the British could enforce these new rules in Massachusetts, what would stop them from doing the same in Virginia or South Carolina? To patriot leaders, the Coercive Acts (or Intolerable Acts, as they came to be known) represented another assault on English civil liberties.

It is a politically correct myth that the colonists sought to create a radically new conception of political and civil rights. The popular historian Joseph Ellis has fueled this misinterpretation in his *American Creation* by concluding that the Declaration of Independence was a “radical document that locates sovereignty in the individual and depicts government as an alien force, making rebellion against it a natural act.” On the contrary, colonial protests and America’s founding documents always relied on a common understanding, and a reassertion, of the rights of Englishmen. Which is why the British statesman Edmund Burke supported the colonists in Parliament. Hardly a radical, Burke is considered the founding father of Anglo-American conservatism.

American leaders justified their protests against Parliament in terms of the Magna Charta of 1215 and the 1688 English Bill of Rights. The Revolution intended to preserve these “ancient constitutions” of their forefathers. In the eyes of the Americans, it was the British Parliament that was making a radical departure from tradition, usurping powers to itself (principally the power of taxation) that rightly resided in the colonial legislatures.

It was this sense of traditionalism, of conservatism, that separated the American Revolution from the later and ideological French Revolution that sought to create an entirely new politics and even a new religion. The Americans were looking to keep what they had: liberties that had been developed over centuries of English history and law.

**Prison Life During the War
A Brief Narrative of the Miseries and Sufferings of
Six Hundred Confederate Prisoners.**

**Written by Fritz Fuzzlebug
One of Their Number**

**This Being a Brief Narrative of Confederate
Prisoners Sent from Fort Delaware to Morris’
Island to be Punished.**

PREFACE

The author, in bringing before the public the following work, has had two objects in view; First, to furnish to the public North, South, East and West, a brief and correct narrative of the suffering and miseries of prison-life during the dreadful struggle for constitutional liberty; and, Secondly, to refute the common error, so rife in many places that Confederate prisoners were not ill-treated in Federal prisons. Both of these objects will become commonplace in the mind when the book is once carefully read and impartially understood; and the truth of these assertions can be attested to by the united evidences of the survivors of the SIX HUNDRED.

SECTION IV

Sufferings in the boat

After it was ascertained beyond doubt that no exchange could be effected without concessions on the part of the Federals, they resolved to exhaust the fire of their wrath upon the defenseless prisoners in their hands, in number the six hundred. Their long pent-up wrath, united with their cowardly perfidy, was now put to work.

Every inhuman device was eagerly sought and diligently meditated upon, until finally the plan was matured.

We were soon under sail and anchored in Hilton Head harbor.

We were then driven in the middle deck or hold, the hatchways were closed, the port holes fastened so as to admit neither light nor air—thus we were entirely

excluded from light or fresh air.

I have already stated that we were so densely crowded, that there was not space enough to lie down. An idea may be had of our condition in such a mass, and denied light or fresh air.

At this season of the year the climate in the South is excessively hot, so hot, that it can scarcely be borne by Northern or Western persons under ordinary circumstances; much less in our condition—the thermometer being about 96 to 99 degrees.

Added to this immense heat and absence of fresh air, was the heat from the boiler, which was kept heated continually, not for purposes of sailing—for we were at anchor—but to torment and punish us with the powerful heat.

The combination of heat from the atmosphere, and that from the boiler, with the absence of fresh air, make the scene one of horror, dreadful agony, and wretched misery. The mouth and lips became fervid and parched with the intolerable heat. The brain became almost senseless with heat and languidness.

The hands and feet almost ceased to move in obedience to the will; the cheeks became pale, and bore the appearance of the paleness of death; and the whole visage betrayed emotions of the deepest, though hidden, suffering.

The eyes wore a deathly aspect, a lead paleness, that spoke too plainly the sufferings of the brain. The whole frame quivered with languor and restlessness, beneath the suffocating of the heat.

The pulse almost ceased to beat its accustomed tone of healthy life, and the heart scarcely heaved forth its usual bubbling, the index of a healthy body, and a soul free from the gnawings of conscience.

But there is no pen or tongue can describe the horrid sufferings, the dreadful misery, and the excruciating torments of that wrathful scene. My heart recoils with a kind of dreaded despair, whenever I recall to memory the scenes of that horrible prison, the Crescent.

Misery was depicted in every countenance, and every visage wore the deepest aspect of woe. Every breath that was heaved forth; betrayed the emotions of a repining spirit, hourly losing its vitality, by the horrible suffering, and rushing it rapidly into eternity. Almost every breath was heaved forth with a groan of horror.

Every groan was one of misery and wretchedness, and told in words too plain for refutation, how the miserable wretch was wasting away his life, and how fearfully the heat was telling upon his vitals.

Every tear was one forced to the eye by the excruciating pain occasioned by the heat, and almost every word was one of despair and misery.

THIS SECTION IV WILL END IN THE NEXT ISSUE

NEW BOOK SHEDS NEW LIGHT ON LINCOLN'S RACIAL VIEWS

By MATTHEW BARAKAT

McLean, VA. - Abraham Lincoln's Gettysburg Address has inspired Americans for generations, but consider his jarring remarks in 1862 to a White House audience of free blacks, urging them to leave the U.S. and settle in Central America.

"For the sake of your race, you should sacrifice something of your present comfort for the purpose of being as grand in that respect as the white people," Lincoln said, promoting his idea of colonization: resettling blacks in foreign countries on the belief that whites and blacks could not coexist in the same nation. Lincoln went on to say that free blacks who envisioned a permanent life in the United States were being "selfish" and he promoted Central America as an ideal location "especially because of the similarity of climate with your native land—thus being suited to your physical condition." As the nation celebrates the 150th anniversary of Lincoln's first inauguration, a new book by a researcher at George Mason University in Fairfax makes the case that Lincoln was even more committed to colonizing blacks than previously known. The book, "Colonization After Emancipation," is based in part on newly uncovered documents that authors Philip Magness and Sebastian Page found at the British National Archives outside London and in the U.S. National Archives.

In an interview, Magness said he thinks the documents he uncovered reveal Lincoln's complexity. "It makes his life more interesting, his racial legacy more controversial," said Magness, who is also an adjunct professor at American University. Lincoln's views about colonization are well known among historians, even if they don't make it into most schoolbooks. Lincoln even referred to colonization in the preliminary Emancipation Proclamation, his September 1862 warning to the South that he would free all slaves in Southern territory if the rebellion continued. Unlike some others, Lincoln always promoted a voluntary colonization, rather than forcing blacks to leave. But historians differ on whether Lincoln moved away from colonization after he issued the official Emancipation Proclamation on Jan. 1, 1863, or whether he continued to support it. Magness and Page's book offers evidence that Lincoln continued to support colonization, engaging in secret diplomacy with the British to establish a colony in British Honduras, now Belize.

**POLITICAL CORRECTNESS AT LITTLE
ROUND TOP**

**By Patrick J. Buchanan
2011 Creators Syndicate, Inc.**

Almost all who visit Gettysburg, best preserved of all the Civil War battlefields, find it a deeply moving experience. This is truly hallowed ground. Here, tens of thousands of Union and Confederate soldiers fought the decisive battle of America's bloodiest war.

From the first clash of the Army of the Potomac and the Army of Northern Virginia, to Lee's attempt to turn the Union flank at Little Round Top on the second day, to Pickett's Charge against the Union center on Cemetery Ridge on the third, to Lee's bleeding retreat back over the Potomac as a frustrated Abraham Lincoln wondered why his newest commander, George Meade, had not finished Lee's army with its back to the swollen river – it is an incredible story, told wonderfully well by the guides at Gettysburg Battlefield.

Now the story of the heroes in Blue and Gray is to be replaced with propaganda. The 1.8 million annual visitors to Gettysburg are to be indoctrinated in the politically correct history of the war.

"Gettysburg to Tell Story of Slavery During War," was the headline the Washington Times put on its story about how the National Park Service "has embarked on an effort to change its interpretive materials at major Civil War battlefields to get rid of a Southern bias and emphasize the horrors of slavery." A \$95 million visitors center and museum is going up to recast the battle in a new light.

"For the past 100 years," says Gettysburg Park Superintendent John Latschar, "we've been presenting this battlefield as the high watermark of the Confederacy and focusing on the personal valor of the soldiers who fought here.... We want to get away from the traditional descriptions of who shot whom, where and into discussions of why they were shooting one another."

Why the change? Unhappy that so many visitors to Gettysburg are white males, and so are African-Americans, Latschar called in three historians to study how the Park Service was presenting the battle. The three wise men decided that the interpretive programs at Gettysburg had a "pervasive Southern sympathy." (How one can hear of 15,000 men and boys walking across a mile of open field into cannon and musket fire, in the name of God, country and Gen. Lee, without being put in awe and admiration, escapes me.)

Latschar then visited the Holocaust Museum and was inspired: "Our current museum (at Gettysburg) is absolutely abysmal. It tells no story. It's a curator's museum with no rhyme or reason."

But one visits the Holocaust Museum to learn about the fate of the Jews under Hitler. One does not go there to learn about Dunkirk or D-Day. And Americans who cherish the battlefields of the Civil War—Vicksburg, Fredericksburg, Gettysburg, Antietam, Manassas - do not go there to be instructed on the evils of the Confederacy. Moreover, to convert every battlefield into an endless seminar on the evils of slavery and the South is a fine way to turn these sites of national unity into cauldrons of national division.

President Bush should stop the politicization of Gettysburg. To let it happen would be an abuse of office. It would be to permit ground made sacred by the blood of soldiers to be exploited by ideologues to reopen old wounds. The old battlefields will become new battlegrounds of the culture war. Does America really need that?

There are places to argue the great issues of 1861. Did the South have a right to secede? Was the cause of the war slavery, or secession, or Lincoln's refusal to let the South go in peace? Or was it tariffs, or a desire of the South to separate from a North with which it has less and less in common? Did Lincoln fight the Civil War to free the slaves? Or only to restore the Union?

The forums in which to debate these questions are books, editorials, classrooms, columns, seminars, TV shows. But for the Park Service to impose its orthodoxy on these questions and pervert battlefields to indoctrinate visitors in the party line is to dishonor these hallowed grounds.

That slavery is wrong no one today disbelieves. But when the South fired on Fort Sumter, there were eight slave states in the Union, only seven in the Confederacy. It was Lincoln's call to arms to invade the South that pushed North Carolina, Virginia, Tennessee and Arkansas out of the Union.

In waging cultural war to abolish the West, Gramsci and his Marxist comrades dictated that all social institutions should be captured to advance the revolution—from children's classrooms to college seminars. Now, Civil War battlefields are to become indoctrination centers of Political Correctness, unless we stop it.

Pat Buchanan was twice a candidate for the Republican presidential nomination and Reform Party's candidate in 2000. He is also a founder and editor of The American Conservative.

APRIL - GRAVE MARKING TIME

If you have not yet marked your graves please get it done soon. Anybody needing extra flags to be used in Jones County let George Jaynes know how many you need. Remember we need not only the info from the headstone but, the location of the cemetery and where the grave(s) are located within said cemetery.

NORTHERN VIOLATION OF STATES' RIGHTS

Remember that the Southern owners neither stole nor captured their slaves. They bought them largely from Northern slave-importers. There were thousands of Southerners who would have liked to see the slaves freed. But they realized that, without their labor, the South would be terribly crippled.

With Robert E. Lee, they hoped that some fair solution could be found.

They did not, however, think it right that the North, which had grown rich by the traffic, should undertake to free them all at once and by force and without repaying one cent of the purchase-money.

Mr. Lincoln knew perfectly well that the Constitution recognized and protected slavery. But there were fanatics in the North who were unwilling to wait until the problem could be solved in a peaceable and lawful manner. What cared they for the Constitution ? In 1854, one of their leaders, Garrison by name, celebrated the fourth of July, "Independence Day", by publicly burning a copy of the Constitution of the United States ! He denounced it as "an agreement with hell."

The fire-eaters did more than preach hatred of slavery and hatred of the Southerners. They set out deliberately to incite the millions of slaves to rise against their masters. They flooded the Southern mails with dangerous appeals until President Andrew Jackson denounced them for trying "to produce all the horrors of a servile war." You can realize what this meant by recalling that one-third of the South's population were slaves.

The fanatics succeeded, succeeded all too well. For example, in Southampton County, Virginia, Nat Turner with sixty other slaves ran wild for two days and nights; they murdered Turner's owner, and the owner's family, and half a hundred other helpless victims.

Again, in 1859, John Brown, leading a band of armed conspirators, stormed the armory at Harper's Ferry, Virginia. They carried specially-made weapons with which to arm the slaves. It required a force of the United States Army to subdue and capture them.

Do you wonder that the prospect of slave-uprisings carried terror to every Southern fire-side ? This, and other acts of an unfriendly section, led the

Southerners to form their own government, one which could and would afford protection for their families and homes.

THIS IS FROM: FACTS THE HISTORIANS LEAVE OUT - A Confederate Primer By John S. Tilley

ADDENDUM - MEMORIAL SERVICE

**MAY 14TH AT MT. ZION BAPTIST CHURCH
CEMETERY IN SMITH CO., HONORING
THOMAS M. STRINGER, CO. B, 1ST MS.
CAVALRY RESERVES.**

**WILLIS EMMANUEL STRINGER, CO. A 8TH
MS. INF.**

SIMON STRINGER, CO. A 7TH MS. BATTN.

**DIRECTIONS - AFTER ENTERING
TAYLORSVILLE TURN NORTH ON HWY. 37
AND GO ABOUT 5 MILES OR UNTIL YOU SEE
A SIGN THAT READS MT. ZION BAPTIST
CHURCH. THE CEMETERY IS ACROSS FROM
THE CHURCH. FOR MORE INFO CALL
CUSSIN NOT COUSIN, JOE COSPER AT 601-
649-7060.**

ELLISVILLE & LAUREL MEMORIALS

Remember to be at one or the other, or both. This is our home turf and as always we need to make a good showing of folks. It is up to us to attend and invite someone or several people. The only way anyone will ever have respect for their Southern people and why they fought and why we carry forth the Cause into the 21st century. Our brief memorial services may get them to thinking about these things. We never know when we are having an impact on someone. It may be that they begin to really contemplate about that war and the one we fight today. So, next Monday, take a few minutes and attend to let people know where you stand in life and that you respect what our Southern people were really fighting for and against.

See Y'all There

P.S. - If you have a battle flag or state flag or a unit flag that your ancestors fought under, by all means bring it.

SOUTHERN HERITAGE CONFERENCE

Friday August 5th & Saturday 6th

Bethlehem Baptist Church

Friday doors open 6 PM - Program begins 7 PM

**Saturday - doors open 8 AM - Program begins at
9 AM.**

Meals - Dinner \$10 ea. - Supper \$15 ea.

Children under 12 yrs. old, no charge.

**Attendance - Individual -\$15 in advance, \$20 at
the door.**

**Family - \$25 in advance, \$30 at the door. This can
be immediate or extended family.**

**Speakers - Bro. Cecil Fayard from Grenada MS.
Having been born on the MS. Gulf Coast. He can
tell some good Cajun stories.**

**Bro. John Killian from the Birmingham area and
pastor of Mayfield Baptist Church. His 1860's
oratories are famous.**

**Dr. Thomas J. DiLorenzo - professor of
Economics at Loyola Univ. in Maryland. He has
written several books, is a lecturer throughout the
country and another firm believer in the South
and her attempt to continue the old Union under
the Constitution. His latest books are, "The Real
Lincoln", "Lincoln Unmasked", and "Hamilton's
Curse".**

VENDORS AT THIS TIME:

**Miss Connie Mori representing the Confederate
Shoppe from Birmingham.**

**Al & Gina Benson from Sterlington, LA.
Mr. Al is co-author of the book "Red Republicans
and Lincoln's Marxists.**

SATURDAY NIGHT ENTERTAINMENT

**We are attempting to expand the entertainment
for the evening, so this is still tentative.**

**Gospel groups - Stubborn Love & The Houston
Road Boys, Bonnie McCoy playing the fiddle, Zoe
Brumfeld on the bagpipes, Howard Patrick (
reading a recitation entitled, "I Am Your Flag"),
and Bro. John Killian giving one of his famous
oratories. If you know of someone who would
care to contribute to the evening's entertainment,
please let George or Carl know.**

**And also what we really need each year are our
members selling ads for the Conference Program.
If you cannot sell one then buy some ancestor ads.
Believe it or not, it takes coins to run this event.**

**The more coins that are gathered, the better the
situation.**
