



Dec.

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 !



Since the New Years Eve dance that we are sponsoring is promoted in the upcoming events section below, this space will be used for something different this time. This time of year is busy with all the family gatherings for the holiday festivities, EATING. Well, you know, all those other things too. As far as the camp activities or the chance for some in the camp to participate in some of the activities of other camps in the area at this time of year, namely parades, it has and still continues to be busy but, fulfilling and fun. As the parade in New Augusta was changed by the new mayor from the 17th to the 3rd of Dec. our men could not help them because it was the same day and time as our annual Christmas parade and after parade dinner. Our guys came through for us, as well as two from the New Augusta camp. They split their forces to be with us and we thank them for that. Even Cotton Norris showed up and carried the colors for us. Yes miracles do happen. We had a total of 14 in our parade, counting Pat Salassi, who was dressed out and taking photos. We're going to make her our agent. Later that day we once again gathered forces for the Petal Christmas Parade. There were 12 in that contingent, with Sgt. Don Green once again giving the commands. During the parade, a mini van was behind us. The lady driving it got into the Christmas spirit of being in the parade by constantly honking her horn for the entire two mile route. During this time you could hear the gritting of teeth from our men and an occasional comment of how this individual behind us could be eliminated. We stopped and fired many times along the route and when we were within a few feet of finishing the parade, Don halted us, gave us an about face and we fired our last volley directly over her vehicle. We all smiled as we marched off the parade route with a sense of satisfaction. **You done good Don!!!**

5TH BRIGADE CHRISTMAS PARTY

This event will be on Friday, Dec. 9th at 7PM at the Dixie Community Center just south of Hattiesburg. This is a time when all the camps can come together and have some good fellowship and lots of good ol fashion fun with each other. It should be a good time held by all who attend.

LEAKESVILLE CHRISTMAS PARADE

This parade will be held on Saturday Dec. 10th beginning at 10 AM. Probably need to be lined up by 9 AM. Afterwards the word is that the SCV will have a booth set up for recruitment to form a camp in that area. All hands needed. This is where we make progress in this day and time, by having more camps. Lets go and help our 5th Brigade officers, one of which is Don Green from the Rosin Heels, who is councilman in our Brigade, recruit and put some like minded people together in a camp and help defend the Cause in their town.

NEW YEARS EVE DANCE

Having a 19th century period dance to be incorporated after supper of our Southern Heritage Conference has been discussed for some period of time. Ed Allegretti and his wife Connie have been members of an Irish dance group in Laurel and he has mentioned if it was possible to have one after the conference was over. Carl and George have discussed this prior to Ed's inquiring about it. We had a dance at the old Ramada along with musical entertainment and in 2006 when we had the conference at Western Sizzlin, we danced the Virginia reel. As for having a full fledged period dance it has been put on the back burner in recent years. Because we are at Bethlehem Baptist Church it would not be a good idea to have one there, because even though the dances would be descent and accurate to the time period, we do not want to give anybody from the church that might object and could cause us to lose Bethlehem as our place to hold the conference. So, Ed brought up the idea of using the YWCO where the Irish dance group meets. Several dates were discussed and the only time that we could get Andy & Pat Salassi from Jackson to come and help us in some practice time that evening, before actually starting to dance, was Dec. 31st. It was also the only time that Bonnie McCoy could come and play the fiddle to accompany us in dancing. Of course we will have some CD's in order to give her some rest. We begin at 7PM and the dress code will be casual. That does not mean come in your tightie whities or long johns fellas. The Irish dance group is invited and it will be in the calendar of events in the various newspapers in Laurel and also other SCV camps will be contacted.

As always, this is a family oriented event and there will not be any alcohol brought or served. So, all you Baptists will have to keep a close watch on the Presbyterians and especially the Episcopalians. Just to be safe, you might need to keep an eye on each other also. This will be a dry run (ha, ha, no pun intended) to find out if it would be feasible to have this at the end of each conference. We may get some more people to attend the conference and maybe a new member or two. You never know until you try. This will be discussed at Landrum's during our brief but hopefully productive business/announcement time. If you have questions and/or suggestions make them this month. **Also, this is promoted and hosted by our camp.**

CONFEDERATE CATECHISM

**The War for Southern Self-Government
By Lyon Gardiner Tyler**

SECTIONAL AMBITION THE CAUSE OF THE WAR IN 1861

Holdcroft, Va.,
November 28, 1934

Dear Mr. _____:

I have read your article and think it too controversial, as you suggest. It leaves the issue too muddled up. So please don't get offended because I return it.

I don't see how it is possible to fail to recognize certain broad matters about the War of 1861 - 1865. Certainly secession was *not* the cause of the War. It did not necessarily involve war. Norway seceded from Sweden and there was no war. Even Lincoln did not make secession in itself a cause of the War, but the firing on Fort Sumter. He tried to make people believe that the South was anxious to fight the North, overthrow the government, etc. This was, of course, a mere pretext, for he himself admitted that he sent the squadron to Fort Sumter expecting the Southerners to fire.* After the same spirit he raised great armies without the authority of Congress and marched them South, thereby plunging the North into a war with the South under the false cry of "Union and the flag." Relieved of all technicalities and subtleties, the War was simply a war of the North against the South, having in view the absolute subjugation of the latter.

Then the question arises, what was the cause of the War back of this pretext? Undoubtedly it was the desire of the Republicans to dominate the country. This did not take one line only. It was not wholly a selfish money feeling, for otherwise they would not have goaded the South to the extent they did. They became inordinately jealous of the superiority of talent

in Southern men and women in politics and society. But having driven the South out of the Union by all kinds of abuse, violations of the Constitution, and instigations to massacre, they were anxious to get it back again, when they considered what the result of an independent South would be.

They could not reconcile themselves to win back the Southern States by conforming to the views of the Supreme Court and accepting the Crittenden Compromise, which left the extension of slavery a mere theoretical issue, as Lincoln himself admitted,(1) but war, with all its attendant horrors, was preferred.

The possible effects of the tariff were the chief impelling force to this result. It was feared that an independent South might put such restrictions upon the exportation of cotton North as to ruin the textile factories. Lincoln was told that grass would grow in the streets of New York. Then, the accepted theory being that exports abroad came back by exchange in the form of imports, these imports, because of the low tariff, would be limited to Southern ports alone for distribution North and South. Thus the Northern government, dependent upon the high tariff, would be deprived of its revenue. The export of cotton amounted in 1859 to \$161,4234,923, and the total exportations of everything from the North were only \$78,217,202. Lincoln realized the difficulty, and in three interviews defending his employment of troops, asked what would become of his revenue if the Southern States were allowed to set up an independent government with their ten per cent tariff.(2)

Cotton did not have a fair opportunity to show its power. During the War the North obtained lots of cotton by capture and purchase by underground methods, and much cotton was grown in parts of the South subject to their authority, so the deprivation was not felt to as great an extent as some thought it would be. But prices of things were very high in the North, and the after effects were terrible as seen in a great war debt and a succession of financial panics. The North got its revenue in the War not wholly by duties but by direct taxes, high licenses, treasury notes, floating large loans and piling up a huge debt.

Southerners counted upon the interference of England, and here again the deprivation of cotton was not so keenly felt as justly assumed. Great quantities went to England by the blockade runners and through the indirect channels of the North. Cotton, which would have been a King in case of an independent South, was more or less crippled by war.

The government of the United States, during the war and since, reversed itself on every measure of the Revolution – even to the use of the word “rebel,” which their ancestors had objected to so strongly. Lincoln claimed the right, despite the Constitution, to

free the negroes under an exercise of the war powers. Of the contrary view was John Quincy Adams, of Massachusetts, Secretary of State to James Monroe, who in 1820 declared that “the emancipation of the enemy’s slaves is not among the acts of legitimate war”; “that the right of putting to death all prisoners in cold blood and without special cause might as well be pretended to be a law of war.”(3) Washington based the Union upon the Democratic principle of free consent. Lincoln ridiculed the idea and asserted that force was the only sound principle of government.

It is a remarkable fact that while this country has thus stultified itself, the Russian government, once the embodiment of autocracy, has placed within its fundamental Constitution the right of peaceful secession on the part of any of its constituent members.

Of course when I refer to “North,” I refer particularly to the Republican Party, which got possession of the Executive in 1861 and administered the government for long years in the grossest sectional manner. As to the Democrats of the North, they were simply dragged into the War. Douglas, Black, Seymour, etc., blamed the Republicans for the War, but on the plea of keeping the territory of the United States intact joined in coercing the South. When the War ceased, having nothing of the hate that animated every action of the Republicans, they nobly arrayed themselves in behalf of the prostrate South.

Very truly yours,

(Signed) LYON G. TYLER

*On May 1, 1861, Lincoln wrote to G. V. Fox: “You and I both anticipated that the cause of the country would be advanced by making the attempt to provision Fort Sumter, even if it should fail; and it is no small consolation now to feel that our *anticipation* is justified by the *result*.” (*Official Records of the Union and Confederate Navies*, Series I, Vol. IV, pp. 224-251.) Nicolay and Hay in *Abraham Lincoln*, Vol. IV, p. 44, say: “That he (Lincoln) by this time expected resistance is reasonably certain. The presence of armed ships with the expedition, and their instructions to fight their way to the Fort in case of opposition show that he believed the arbitrament of the sword to be at hand.”

(1) Lincoln said in his speech at Peoria in 1855 and in his letter to Horace Greeley in 1862 that to his mind the Union was paramount to any question of slavery, and yet as President - elect he made the slavery question paramount to the Union. He instructed his lieutenants to refuse all compromises. In rejecting the Crittenden Resolutions, Lincoln, a minority President, and the Republicans, a minority party, placed themselves on record as preferring the slaughter of 400,000 men of the flower of the land, and the sacrifice of billions of dollars of property to a compromise involving a mere abstraction. The Crittenden Compromise left open to slavery extension only New Mexico, and this was already open to slavery under the Compromise of 1850. It was wholly unfitted for the growth of cotton and tobacco, the products of slave

labor, and during the ten years from 1850 to 1860 not ten slaves had entered the territory. Lincoln in a private letter to William H. Seward admitted that he saw no danger there." (Nicolay and Hay, *Complete Works of Abraham, Lincoln, I*. Pp. 664 - 669.) What then? Lincoln stirred up a ghost and was willing to risk the safety of the Union on the bare possibility that the South might, at some future time, secure the annexation of slave-holding Cuba! It seems needless to say that no such ghost could have materialized in the presence of the great Northern majorities in the Senate and House of Representatives. But even so, Lincoln put slavery ahead of the Union at this critical time, and so did his party.

(2) These three occasions were: (1) when Colonel Baldwin had an interview with Lincoln on April 4, 1861; (2) when the Commissioners, William B. Preston, A.H.H. Stuart, and George W. Randolph, sent by the Virginia Convention, interviewed Lincoln on April 12th; (3) when Dr. Fuller and the deputations from each of the five Christian Associations of Baltimore saw Lincoln on April 22. On March 16th Stanton, who had been a member of Buchanan's Cabinet and had not yet taken sides with the Republicans, wrote of the alarm of these people regarding the tariff situation, which they feared "would cut off the trade of New York, build up New Orleans and the Southern ports, and leave the government no revenue." Tyler, *History of Virginia, 1761 - 1861*. (Being Vol. II, *History of Virginia*, by American Historical Society.

(3) Moore, *International Law Digest*, VIII, p. 305: "Address of the Confederate Congress to the people of the Confederate States" in *Southern Historical Papers*,

**From the Atlantic to the Pacific Ocean,
Confederate monuments stand vigil in
remembrance to a section of this country, for a
while The Confederate States of America.**

At this time, when our battle flags are being removed from our schools, universities, and state houses, it is time for this book to be reprinted. It is time again for the truth about our War of Southern Independence to be told. There are many myths that are pure fiction, and this book will dispel many of these. Mistakes of history can never be corrected, but unless we prefer myths to truth, we ought to find out what happened in the past and why. Patrick Henry said, "I know of no way of judging the future except by studying the past." With this statement, we will give you the facts – for the truth is everything.

**Marvin Cook, Commander
Palmetto Sharpshooters Camp
Sons of Confederate Veterans
Anderson, South Carolina**

**(Seventh Edition: Enlarged, July, 1935)
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and January issues.
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Reprinted 1984**

What is the evidence on which this Catechism is based?

The court of history admits only the same evidence as the courts of law. What a friend says in praise, or an enemy says in detraction has very little weight, unless supported by the record or other and disinterested evidence. The evidence freely admitted is the record and the confessions of the party under investigation and his friends, and the testimony of disinterested persons – all contemporary. It is on this kind of evidence that this Catechism is based. There has been no idle abuse or praise. The truth is everything.

THIS ENDS THE CONFEDERATE CATECHISM

GRAVE MARKING INFO STILL NEEDED

**THERE STILL REMAINS INFO ON OUR
CONFEDERATE DEAD IN JONES COUNTY THAT
HAS NOT BEEN TURNED IN SO WE CAN
DETERMINE A MORE ACCURATE NUMBER AND
ALL THE INFO ON THE SOLDIERS. A BOOKLET
CANNOT BE PUT
TOGETHER WITH ALL THE AREAS THAT WE
SHOULD BE COVERING DURING APRIL IF WE DO
NOT HAVE DIRECTIONS TO THE GRAVE SITES.
UNDERSTAND THAT THERE ARE GRAVES OF
OUR SOLDIERS THAT ARE NOT BEING MARKED,
SIMPLY BECAUSE INFORMATION HAS NOT
BEEN PASSED TO SOMEONE IN OUR CAMP THAT
COULD BE TENDING TO THIS VERY VITAL
PROJECT. IT IS AN INSULT FOR THESE MEN
NOT TO HAVE THEIR FINAL RESTING PLACE ON
THIS EARTH PROPERLY MARKED WITH A
BATTLE FLAG. SO, GENTLEMEN, GET ON THE
BALL IF YOU ARE IN POSSESSION OF INFO OR
YOU KNOW WHERE THERE ARE GRAVES THAT
ARE NOT BEING MARKED.**

**THIS SECTION IS GOING TO REMAIN IN THE
NEWSLETTER UNTIL YOU GENTLEMEN BEGIN
TO TURN IN YOUR GRAVE LISTINGS. IF IT
TAKES FROM NOW TO THE TIME THE LORD
CALLS US ALL HOME WE NEED TO GET THE
INFORMATION TURNED IN SO GEORGE CAN
BEGIN TO PUT IT TOGETHER AS A BOOKLET TO
BE A BACK UP IN CASE ONE OR MORE OF YOU
CANNOT FULFIL HIS GRAVE MARKING DUTY.
HE NEEDS TO BE GIVEN THE TIME TO PUT IT
ALL TOGETHER, NOT WHEN IT IS APRIL.**

NO KING BUT JESUS

The Historic Battle-Cry of the Christian Church

**"AND HE HATH ON HIS VESTURE AND ON HIS
THIGH, A NAME WRITTEN, KING OF KINGS AND
LORD OF LORDS."**

Revelation 19:6

The glorious annals of sacred history of the Christian Church record the heroic deeds of many of our forefathers in their struggle against the ungodly dictates of religious and political tyrants. Their

unrelenting devotion and allegiance to Jesus Christ as not only prophet and priest, but as the only rightful king resulted in their confrontation with the ungodly political, social and religious authorities. There are numerous historical accounts which offer irrefutable proof that human governments have demanded the total allegiance of their 'subjects', at the expense of individual God given rights of personal liberties, political philosophy and religious beliefs.

Early in the life of the first century Church, both the Jewish religious and Roman political authorities attempted to stop the Apostles in their proclamation that Jesus Christ and he alone was and is the only Lord and Savior (Acts 2:36). The Apostle Peter declared; **"neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved"** (Acts 4:12). One of the official accusations brought by the Roman government against many members of the Apostolic Church was the charge of **'atheism'**, because they refused to recognize and worship Caesar as God.

THE APOSTOLIC DECLARATION

**"We ought to obey God
rather than men."**

**Peter and the other Apostles
Acts 5:29**

In the 17th century there was another clear example of staunch Christian believers defending the 'Crown Rights' of Jesus Christ. They willingly resolved to give total allegiance to their Savior in spite of the disfavor of the English Crown which resulted in the bloody martyrdom of thousands of Scottish saints. In 1560 the Reform Faith was established as the national religion of Scotland. Forty-three years later in 1603 James VI of Scotland became James I of England. In 1618 the king tried to conform the worship of the Scottish churches to the pattern of the Anglican Church, which policy was pursued by his son Charles I in 1625. The Scottish Presbyterians rejected this royal usurpation by signing the *National Covenant* in 1638 which declared religious independence from the state church. Again they signed the *Solemn League and Covenant* in 1643 which pledged themselves in their worship and allegiance only to the Crown Rights of Jesus Christ.. Thus they became known as the Scottish Covenanters. They opposed the theory of the *Divine Right of Kings* and taught that limitless

sovereignty pertains to God alone.

Such dissenting views brought strong opposition from King Charles II 1662 and Presbyterianism was outlawed and the Covenants were denounced as illegal. Following the Biblical admonition of obedience to the Sovereign God instead of an earthly king make the Covenanters 'rebels' to the state. Many Scottish preachers, driven from their pulpits, resorted to field preaching. Thousands of Covenanters were hunted down, jailed (sometimes without trial), brutally tortured and killed. In spite of severe persecution and deprivations, many of these despised religious 'rebels' met their vicious attackers proudly waving their banners which read:

**'FOR THE WORD OF GOD AND THE
TESTIMONY OF JESUS' AND "FOR Christ'S
CROWN COVENANT."**

In spite of certain death, a bleeding remnant of 200 Scottish Covenanters at Blackgannoch Moss in May 1685, loudly proclaimed their fervent declaration of faith:

**"LET KING JESUS REIGN, AND ALL HIS
ENEMIES BE SCATTERED !"**

Another historical example of the Church's declaration of the Crown Rights of Jesus Christ is clearly seen in the theology of the Puritan Fathers as follows. "Basic in Puritan political thought is the doctrine of divine sovereignty. It was the sovereign God who created the state and gave to it its powers and functions. The earthly magistrate held his position and exercised his power by a divine decree. He was a minister of God under common grace for the execution of the laws of God among the people at large, for the main tenancy of law and order, and for so ruling the state that it would provide an atmosphere favorable for the preaching of the Gospel.. He was to so rule that the people of God, the elect, could live individually and collectively a life that was truly Christian."

The Christian doctrine of the sovereignty of God and the Crown Rights of Jesus Christ was prevalent in the minds of many patriots preceding and during the American Revolution in their struggle against King George III.

Not only from pulpit and town hall came the cries for liberty, but now the average colonist blended his voice in support of total independence from King George.

Most Crown-appointed governors remained loyal to their king. One wrote to the Board of Trade in England saying: "If you ask an American, who is his master? He will tell you he has none, nor any governor but Jesus Christ." This may have been the incident which gave rise to the cry which was carried by the messengers of the newly formed *Committee for Intercolonial Correspondence*:

"NO KING BUT KING JESUS"

**Either your God will be your King or
your king will be your god.**

On April 18, 1775 John Adams and John Adams and John Hancock were at the home of Rev. Jonas Clarke, a Lexington pastor and militia leader. That same night Paul Revere arrived to warn them of the approaching Redcoats. The next morning British Major Pitcairn shouted to an assembled regiment of Minutemen; "Disperse, ye villains, lay down your arms in the name of George the Sovereign King of England". The immediate response of Rev. Jonas Clarke or one of his company was;

**"We recognize no Sovereign but God and no
King but Jesus."**

In this crucial hour of our nation's history it is past time that the true saints of God give total allegiance to the Kingship of our Savior, the Lord Jesus Christ. The crisis of the ages demands that we renew the historic battle-cry of our Christian Forefathers ----

"WE HAVE NO KING BUT KING JESUS!"

"It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians; not on religions, but on the gospel of Jesus Christ!" **Patrick Henry**

"Providence has given to our people the choice of their rulers, and it is the duty...of our Christian nation to select and prefer Christians for their rulers."

**John Jay, First Chief Justice of the United States
Supreme Court.**

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

Revelation 11:15

**TRUTH IN HISTORY
Publications**

Web: www.truthinhistory.org
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**The Politically Incorrect Guide to
THE SOUTH
(and Why It Will Rise Again)**

**THE SECRET HISTORY
OF THE WAR**

The politically correct fable is that President Lincoln waged war on the South to emancipate the slaves. Not only is this incorrect, but it also ignores a much more complex reality that turns some preconceived ideas of racial and religious prejudice upside down.

How many people know that Lincoln twice refused or actually revoked orders for emancipating slaves, or that slavery continued to exist in states aligned with or occupied by the Union?

The first instance was in August 1861, when General John C. Fremont – who had been the 1856 Republican Party candidate for president – officially ordered that slaves in his military district in Missouri be freed. Lincoln demanded Fremont rescind his emancipation proclamation, fearing that border states (like Missouri) would join the Confederacy. Fremont refused. Lincoln summarily sacked him and revoked Fremont's proclamation, so Missouri, officially a Union state, kept its slaves.

The second instance was on April 25, 1862, when Union general David Hunter, commander of the district based at Port Royal, South Carolina, covering South Carolina, Georgia, and Florida, declared slaves in those three states "forever free." An alarmed Lincoln revoked Hunter's order. Curiously, Lincoln questioned—in print—if Hunter's order was even "authentic." The president wrote that he would only free the slaves if it became "a necessity indispensable to the maintenance of the government." Not only did he refuse to free slaves in a Union state, but he also refused to free them in territory captured from the Confederates.

Nor was President Lincoln in favor of enlisting black soldiers. It would not be until July 1863, more than two years after the war started, that the first black troops entered the war for the Union. The United States Colored Troops were paid less than white soldiers, were charged for their uniforms, and were assigned white officers. And they fought bravely. (At national cemeteries scattered around the nation, the dead of the USCT are segregated into their own sections.)

Around 2.8 million men served in the Union Army. Of that number, 180,000 (about 6 percent) were black,

half of them free blacks recruited from the North and the other half former slaves recruited from occupied areas of the South. All of the USCT were formed into regiments, and those regiments were brigaded together and put into mostly black corps, such as the Tenth and Eighteenth Corps, which served in the eastern theater, and the Corps d’Afrique that served in the western theater.

While they saw heavy action in several battles, black troops were never welcomed into the ranks of the two main armies commanded by Ulysses S. Grant and William T. Sherman. Grant reluctantly agreed that black men could one day become soldiers, but he never allowed them to be part of his Army of the Potomac. The blacks who served in the east were in the Army of the James.

Sherman was unapologetic in his racism and dislike of black soldiers, and he never allowed them to be part of his army. “All the Congresses on earth can’t make the Negro anything else than what he already is,” Sherman said in late 1860 in commenting on abolitionists. Four years later he dressed down General Rufus Saxton, an abolitionist then in command at Beaufort, South Carolina, with the biting comment that “Massachusetts and South Carolina had brought on the war and I would like to see them cut off from the rest of the continent and hauled out to sea together.”

In 1863, while commenting about why he refused to allow black soldiers in his army, Sherman said, “I would prefer to have this a white man’s war and provide for the negroes after the time has passed.....With my opinion of negroes and my experience, ye prejudice, I cannot trust them yet. Time may change this, but I cannot bring myself to trust negroes with arms in positions of danger and trust.”

Grant and Sherman, the two men who actually freed the most slaves during the war, refused to enlist them to fight for their own freedom.

Contrast this with the Confederate army, which paid black Confederates the same wages, gave them free uniforms and rations, and allowed them to march side by side with the rest of the Confederate army, even if this was not authorized by the Confederate government, which did not approve the raising of black regiments until the very end of the war.

Frederick Douglass, a former slave himself, was one of those who bullied the Lincoln administration to recruit soldiers from the black male population to counter the Confederates’ recruitment of blacks. In 1862 Douglass wrote to the president, “There are at the present moment, many colored men in the Confederate Army doing duty not only as cooks, servants and laborers, but as real soldiers, having

muskets on their shoulders and bullets in their pockets, ready to shoot down.....and do all that soldiers may do to destroy the Federal government.”

As Douglass was demanding action from a reluctant Lincoln, a *Harper’s Weekly* engraving made from a Union officer’s observations through a telescope depicted two armed black Confederate pickets. There are no white Confederates in the engraving keeping watch to make sure that the black pickets didn’t run to the Union lines.

Horace Greeley, the famous abolitionist editor of the *New York Tribune* (who had once argued that for the sake of peace the South should be allowed to secede), was also lobbying Lincoln to arm blacks after hearing of black Confederates. Greeley wrote, “For more than two years, Negroes have been extensively employed in belligerent operations by the Confederacy. They have been embodied and drilled as rebel soldiers and paraded with white troops at a time when this would not have been tolerated in the armies of the Union.”

No one knows how many black Confederates served alongside white soldiers, but reports of them from official records are too numerous to ignore. Certainly there were scores, maybe hundreds of black Confederates in uniform and maybe thousands in civilian clothes, if slaves who helped prepare earthworks are counted. Critics are often desperate in their insistence that black Confederates did not exist because that would spoil a carefully cultivated image that black Southerners were sitting around pining for the day when “Father Abraham” would rescue them.

Most official accounts of black Confederates describe small numbers of individuals serving in ranks rather than large units, but one famous account filed by a Union doctor observing Stonewall Jackson’s Second Corps on the march to the Battle of Sharpsburg in September 1862 put the number of “Negroes” he saw in Jackson’s corps alone at more than three thousand. The doctor called the armed black Confederates “an integral part of the army,” implying both that they were numerous and were scattered through the ranks.

One of the more interesting accounts of black Confederates is that of the forty–five slaves who rode with Confederate general Nathan Bedford Forrest, a prewar slave trader. Forrest promised his people freedom if they fought with him. He later described the black men as among the best Confederates he had ever known.

It is known that black Confederates fought all the way to the end of the war. Lone account from a Union witness described how a small number of black soldiers fought off a Union cavalry attack on Lee’s wagon train just days before he surrendered at

Appomattox. At least thirty black Confederates were granted paroles at Appomattox.

The South missed its greatest public relations opportunity when it turned down the enlistment of hundreds of blacks willing to fight early in the war.

The Louisiana Native Guard was a militia unit made up of elite free blacks in New Orleans, who formed themselves into a military unit to prove their loyalty to the Confederacy. In November 1861, more than seven hundred soldiers and thirty-three black officers paraded down the streets of New Orleans, marching in front of and behind white Confederate regiments. The men had even paid for their own arms, equipment, and uniforms, as New Orleans in those days boasted a larger black professional class than did New York City.

The Native Guards never got their chance to prove their loyalty. The Confederate government in Richmond was wary of showcasing armed regiments made up entirely of blacks, and the Native Guard was never given the status of officially joining the Confederate Army. When New Orleans was captured in April 1862, many of the same men who had been willing to fight for the Confederacy signed up to fight for the Union. They first saw action in the bloody battle of Port Hudson, Louisiana, in July 1863.

The Native Guards proved their value on the battlefield, but General Nathaniel Banks, a former governor of Massachusetts, believed their officers were incompetent. His aide filed a report detailing his opinion of black officers: "The experiment of officering colored troops with colored men has proved a distressing failure." Banks discharged the black officers and replaced them with white officers, one of whom sent the Native Guards into a disastrous, stupid attack at Port Hudson. If the original black officers of the Louisiana Native Guards had been good enough to serve in the state militia, they should probably have been good enough to serve in the Union Army.

Though there were far more blacks in the Union Army, the devotion of black Confederates to their own cause is rarely ever mentioned. Here are a few individuals you probably haven't read about in politically correct history books.

Henry "Dad" Brown of Darlington, South Carolina, was a free black when the war started. He joined a South Carolina regiment as a drummer and was at both the firing on Fort Sumter and at First Manassas, where he was credited with calling his regiment to arms without orders when he saw a Union force approaching. When he died in 1907 his funeral was preached by two pastors, one white and one black. His pallbearers were white former Confederates and black former slaves. Accounts of Brown's life after the war say he never missed a United Confederate Veterans reunion, and he often loaned money to his white Confederate comrades.

Adam Miller Moore of Lincolnton, North Carolina, brought his dead master home after Chancellorsville, then rejoined the army. When asked in a newspaper interview at age 108 why he had not run away rather than bring his master's body home, he replied, "If the South had won, my master promised me freedom and if the North won, the Yankees promised freedom." The most recognized black Confederate is seventeen-year-old free black Silas Chandler, who was photographed with his fifteen-year-old white friend and former owner, Andrew Chandler. Silas holds a large knife and a musket and has a pistol stuck in his coat pocket. The two friends fought together, and Silas is credited with saving Andrew's life by bringing his wounded friend home from a battlefield hospital.

Only one Native American was appointed general on either side during the war. He was a Cherokee Indian named Degataga, better known by the English translation of his name, Stand Watie. Confederate general Watie and his Indians fought in nearly twenty engagements, including the crucial Battle of Pea Ridge, Arkansas, in 1862. Watie surrendered the last Confederate army in the field in June 1865.

The several thousand Confederate Indians, mostly Cherokee and Creek, who fought against the Union would find that the war did not end for them in 1865. Many of the same Union generals who had burned the South later fought to drive the Indians from the Great Plains.

NEXT MONTH THIS WILL CONTINUE WITH An Army of Immigrants

This book is written by Clint Johnson, a native of Fish Branch, Florida, he has written seven books about the War for Southern Independence. He and his wife live in the mountains of North Carolina, a state his ancestors colonized more than three hundred years ago.

FACTS AND FALSEHOODS Concerning the War on the South 1861-1865 By George Edmonds

To the People of the South

This little work is offered. It does not aspire to the dignity of History. It is mostly a collection of facts under one cover, which I trust will prove of use to the future historians of the South. Perhaps the fittest title to this work would be "A Protest Against Injustice"—the injustice of misrepresentation—of false charges—of lies. The feeling of injustice certainly inspired the idea of this work. The greater number of the facts herein laid before the reader were not drawn from Southern or Democratic sources, but from high Republican authorities. Part first of this

work presents Abraham Lincoln to other people of this generation as his contemporaries saw and knew him. The characteristics portrayed will be a revelation to many readers. As an offset to then falsity of Republican histories of the war of the 60's, permit me to express the hope that in the near future our people will make more general use of those histories which are truthful and just to the South. For instance, the English historian, Percy Gregg's large history of the United States, might be condensed, or rather that part giving the story of the 60's could be detached, and published in one small, cheap volume, so that every family in the South can own a copy. John A. Marshall's large volume, "American Bastiles," can be used in every Southern school to rouse in the hearts of boys and girls hatred of Despotism. S. D. Carpenter's "Logic of History," and Matthew Carey's "Democratic Handbook" should not be allowed to go out of print. Both of these books contain much that will be of great value to the future historian.

"All lies have sentence of death written against them in Heaven's Chancery itself, and slowly or fast, advance incessantly toward their hour."
-----Carlyle.

I sing the hymn of the Conquered who fell in the battle of life, The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the Victors for whom the resounding acclaim of nations was lifted in chorus, whose brows wore the chaplet of fame
While the voice of the world shouts its chorus, its paeon for those who have won,
While the trumpet is sounding triumphant, and high too the breeze and the sun,
Gay banners are waving, hands clapping and hurrying feet
Throwing after the laurel-crowned victors, I stand on the field of Defeat.
Speak History ! Who are Life's victors ? Unroll thy long annals and say,
Are they those whom the world called the victors, who won the success of a day ?
The Martyrs or Nero ? Then Spartans who fell at Thermopylae's tryst or the Persians and Xerxes ? his judges, or Socrates ? Pilate or Christ ?

-----W. W. STORY

BLACKWOOD'S MAGAZINE, 1881

EDITOR'S NOTE: AS ALWAYS THIS WRITER TRIES TO CHOOSE SOUND HISTORICALLY CORRECT ARTICLES AND BOOKS TO USE IN THE NEWSLETTER, HOWEVER, THE

READER STILL NEEDS TO DO A DOUBLE CHECK ON WHAT IS WRITTEN AS THE WRITER, BELIEVE IT OR NOT, DOES OCCASIONALLY MAKE A BOO BOO. YES, A BOO BOO. SO IF YOU, THE READER, FINDS TOO MANY MISTAKES OR TAKES ISSUE WITH WHAT IS WRITTEN, PLEASE CONTACT SOMEBODY ON THE NEWS STAFF. NAMELY CARL OR NANCY FORD. THANK YOU

NEWEST ROSIN HEEL MEMBER

Mr. James Harold Webb Jr., who is originally from here and now hails from Frisco, TX. He joins on the service of his g-g-g grandfather, James Henry Locke from Choctaw County Alabama, who was a private in Co. G of the 3rd AL. Infantry. He was paroled in Talledega, AL. on 5-22-1865 and is buried in Old Bethel Cemetery, in Choctaw County. It's going to be a heck of a commute for our monthly meetings but, he says he's ready, just like his ancestor James Henry Locke. We welcome compatriot Webb to our ranks and let him know that he has done a wonderful thing by remembering his family member that was willing to make a tremendous sacrifice that went beyond himself and his family, but to his country the Confederate States of America. God Bless Mr. James and his family, and may they have a Blessed Christmas.

INTERSTATE INSPIRATION

Four guys are driving across country together: one from Idaho, one from Nebraska, one from Florida, and one from New York. A short way down the road, the man from Idaho starts to pull potatoes from his bag and throws them out the window. The man from Iowa turns to him and asks, "What the heck are you doing?" The man from Idaho says, "We have so many of these things in Idaho they're lying around on the ground. I'm sick of looking at them!" A few miles down the road, the man from Nebraska begins pulling ears of corn from his bag and throwing them out the window. The man from Florida asks, "What are you doing that for?" The Nebraskan replies, "We have so many of these things in Nebraska, I'm sick of looking at them!" Inspired by the others, the man from Florida opens the car door and pushes the New Yorker out. **This was in the Jitter News published in Jones Co. and came from ArcaMax Jokes.**

Thought you might like some humor with all the garbage going on around us each day. By the way, the last part of the joke. If only we could.

HAPPY HOLY DAYS

