

Sept.

2012

CELEBRATING THE SESQUICENTENNIAL OF THE WAR FOR SOUTHERN INDEPENDENCE

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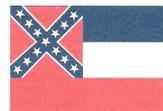
Cotton Norris - 601-426-2949  
Adjutant

Don Green - 1-601-270-5316  
Historian

**ALERT ! ALERT ! ALERT !**



At this month's camp meeting we will nominate folks for the various officer positions for the next term beginning in 2013. The positions for nomination are Camp Commander, 1<sup>st</sup> Lt. Commander, 2<sup>nd</sup> Lt. Commander - which is currently held by Doug Jefcoat, Chaplain - We need one, Adjutant - which is currently held by Cotton Norris. Mr. Carl suggested that we may want to divide Cotton's position into two parts. One for Treasurer and the other for Secretary if the camp wishes for someone to write down the order of business for each camp meeting, mainly because Cotton cannot hear very well and would not be able to keep notes. Next position would be Camp Historian currently held by Don Green. These have been the positions we have voted on for many years, even though, there are several more.



**CAPS & POWDER**

Mr. CoCo Roberts has plenty of caps for sale to either camp members or non-camp members. The caps are \$9.00 per tin. He still has pre-rolled and packaged cartridges just for some sheer convenience. He has received a case of powder this month. It will be the same amount \$14.00 per can. So if you are in need or know someone that is, just give him a call at home or 601-577-0205. This is for putting a few bucks in the camp kitty.

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**BRICKS FOR BEAUVOIR**

This project will help finance the rebuilding of Beauvoir and is endorsed by the General Executive Council of the Sons of Confederate Veterans.

**Ancestral Memorial Brick Order Form**

Instructions : Use the lines as laid out or comme up with you own layout, but no more than three lines of info and no more than 15 spaces per line. You may use abbreviations when necessary.

Line 1: -----

First and Last Name

Line 2: -----

Rank

Line 3: -----

Company and Regiment

**EXAMPLE**

Pvt. Thomas Newton  
Flynt  
Co. G 7<sup>th</sup> MS. Battn.

Make Checks in the Amount of \$50.00 per brick to:  
MS. Division, SCV  
For: Beauvoir Memorial Brick Fund  
Mail Checks to: MS. Division, SCV  
C/O Larry McCluney,  
1412 North Park Dr.  
Greenwood, MS. 38930

Bricks will be placed in a plaza around the tomb of the Unknown Confederate Soldier

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**FALL MUSTER**

This year it will be held on October 20<sup>th</sup> & 21<sup>st</sup>. At Beauvoir. It will begin at 9 AM - 5 PM Saturday & Sunday. For Sutler and Re-enactor in info contact Wallace Mason at 228-860-3800. For further info call

228-388-4400. You can email [www.fallmuster.com](http://www.fallmuster.com) or [www.beauvoir.org/calendar/calendar.htm](http://www.beauvoir.org/calendar/calendar.htm) It is usually great weather for this event. If you have never been then you are missing a great time. The various sutlers ( old term for vendors ) where you can purchase anything from ladies drawers to cartridge rolls. There will be some current day vendors selling flags, tags, t-shirts etc. Also there will be plenty of food vendors. It would be a treat not only for you but, children or grandchildren to walk through the sutler tents and see all the things they have available to sell and also walk through where the soldiers are camped and ask questions about how the Confederate soldiers lived and survived for four long years. Of course there is the reenactment each afternoon and the spectators at this event have the advantage of being very close to the action. Bleachers are provided if you get there soon enough to get a seat. Plan on going and having fun and becoming educated at the same time.

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**SCOTTISH GAMES & CELTIC FESTIVAL**

These games have been held since the late 80's and are located at the Harrison County Fairgrounds about 6 miles above I-10. Members of our camp color guard have participated almost since the beginning. At times we have been the color guard. It is a great honor to march at noon on Saturday second in line behind the pipe and drum corp. We also have an information booth with flags raised as high as they can go. We get a great many visitors that have various questions about our organization and also how to go about finding a Confederate ancestor. Some want to know where the nearest camp to them is located. These games cover more than just Scottish Heritage. It is worth the drive and buying a ticket to experience this event. Again you and the children would get a kick out of everything that is happening, which at times are several things at once. You will be given a guide as to the different events and their locations and times. They even let Carl "The General" Ford speak. So bring your rotten tomatoes and be ready to throw at him. Just plan to be there, you will not regret it.

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**CHRISTMAS AT THE VILLAGE**

This year's event will be held on Saturday, November 24<sup>th</sup>, beginning at 9 AM - 8 PM with a Candlelight Tour from 5 PM - 8 PM. As always we will be setting up our area on Friday afternoon. Anyone wishing to camp on Friday night is most welcome. Anyone who has not visited Landrum's Homestead is in for a real treat. Mr. Landrum has either built or disassembled old structures from around Jones and probably other counties and placed them in the homestead just as they

were originally built. Our camp's setup is in a wooded area behind the homestead. CoCo Robert's possum stew is famous and free. Along with a strong cup of coffee fired up by us, makes for a good noon time meal. It would be good at supper except for one thing. There ain't nothing left to eat. Besides folks walking back to our area to see and talk to us about way back then, we have skirmishes which the Confederates **will win** each time this year. This is a great event and a most opportune time to educate and maybe do some recruiting. It's a great deal of fun to see the look on people's faces when you are telling them the truth, maybe for the first time in their life about the conflict and what their ancestors went through to try and keep what the founding fathers had in mind in the first place. If we are ready and willing to educate the our visitors that come to our camp area they will listen, and maybe go away with a different perspective of the war.

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### **LAUREL SERTOMA CHRISTMAS PARADE**

If things have not changed this year the parade will be held on Saturday the 1<sup>st</sup> of December, beginning at 10 AM. Also as usual at this time plan on meeting in the parking lot at Carl's office. Hopefully if George can get stirring early enough there will be some coffee ready. Of course no charge is being planned at this time for the use of the restroom but, with our economy you never know. We will motivate on down to the parade route about 9:15 - 9:30. All we are going to do for the first 30 minutes is watch the rest of the parade go by, so why get there any earlier, that is of course the Rev. Glen Holifield, or Joe Cosper and Billy "Red" Langley just want to look at women. Don't forget the after parade dinner at the Mauldin Community Center. Bring something to eat and bring a friend, even your wife and or girlfriend. Don Green may have the Petal parade lined up for later in the afternoon, which is really a lot of fun when you get to fire after sunset and you can really see the flames shoot out from the rifles. Also there is the New Augusta parade and the date has not been announced yet to us. We always go down and help out the local SCV camp. Just keep these events in mind and participate if at all possible.

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### **DUES ARE DUE**

Beginning August 1<sup>st</sup> is our new year and dues are to be paid as soon as possible. If for some reason you cannot pay them all at once please call Cotton and work out how much you can pay to keep you up to date and a member of the SCV. Please take care of this matter ASAP.

### **LEE - JACKSON CELEBRATION**

Mr. Alan Palmer, our MS. Division Commander has agreed to be our speaker for the annual Generals Robert E. Lee / Stonewall Jackson Banquet the last Saturday night in Jan. at Bethlehem Baptist Church. As usual the youth at the church will be serving us our supper with our very own Mr. CoCo Roberts helping the festivities along with his famous and often requested pudding. Supper will probably begin at 5:30 PM with the posting of colors and our invocation and the blessing of the food.. More info as we get closer to the event.

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### **FUTURE SPEAKERS**

Please be thinking of speakers that we may have for future meetings. They can speak on a variety of topics whether it is before, during or after the war period just so it ties in with our Southern people and their civilization. It does not have to be directly about the War itself. Years ago at the county library we had a well known individual present a program about the gardens, both food and flowers that covered the 19<sup>th</sup> century and how Southern folks survived during the war from some of these various varieties of plants. It was extremely interesting. We had one man from the MS. Dept. of Archives and History present a program on the different Confederate monuments from all over the state of MS. Again, it was quite informative. So, whether it be for camp meetings or conferences or the banquet please speak up. The help will be greatly appreciated.

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### **HERITAGE CONFERENCE**

Anyone who may still need to pay for their ad in the conference program please contact George Jaynes at 649-1867. He needs to make a copy of your payment for the 2012 conference folder before passing the payment along to Cotton. Thank you for placing your ad in honor of your ancestor or for your personal business.

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### **DEASON HOME TOUR**

This event will be Sat. October 27<sup>th</sup>. The definite time has not been set, however, it begins no later than 6 PM. We need not only our usual folks on the inside for the tour but, our soldiers around the encampment in the yard. This is a small fund raising event for the camp so we need all of you that are able to participate. Remember this tour goes until the bewitching hour of midnight !! Ooowllllll !!!

**ESSENTIAL LIBERTY**  
**With An Introduction By**  
**Mark Alexander**

**This is from the section**  
**“A republic, if you can keep it”**

At the close of the Constitution Convention in Philadelphia, Benjamin Franklin was asked if the delegates had formed a republic or a monarchy. “A republic,” he responded, “if you can keep it.”

He added, “Our new Constitution is now established, and has an appearance that promises permanency; but in this world nothing can be said to be certain, except death and taxes.”

To that end, as a warning for future generations to be ware of “cunning, ambitious and unprincipled men,” George Washington wrote, “A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart is sufficient to satisfy us of the truth of this position.”

Daniel Webster wrote, “Good intentions will always be pleaded for every assumption of authority. It is hardly too strong to say that the Constitution was made to guard the people against the dangers of good intentions. There are men in all ages who mean to govern well, but they mean to govern. They promise to be good masters, but they mean to be masters.”

John Adams observed, “Is the present state of the national republic enough? Is virtue the principle of our government? Is honor? Or is ambition and avarice, adulation, baseness, covetousness, the thirst for riches, indifference concerning the means of rising and enriching, the contempt of principle, the spirit of party and of faction the motive and principle that governs?”

Adams cautioned, “A Constitution of Government once changed from Freedom, can never be restored. Liberty, once lost, is lost forever.”

Unfortunately, and at great peril to our liberty, our Constitution has suffered generations of “cunning, ambitious and unprincipled” politicians and judges whose successors now recognize only vestiges of its original intent for governance. Consequently, constitutional Rule of Law has been undermined by those who have deserted their sacred oaths to “support and defend” the same.

As the erosion of constitutional authority undermines individual liberty, it likewise undermines economic liberty.

In Federalist No. 45, James Madison wrote, “The powers delegated by the proposed Constitution to the federal government are few and defined [and] will be exercised principally on external objects, as war, peace, negotiation and foreign commerce.”

But by 1794, Madison had begun to rail against government’s unconstitutional urge to redistribute the wealth of its citizens: “If Congress can do whatever in their discretion can be done by money, and will promote the General Welfare, the Government is no longer a limited one, possessing enumerated powers, but an indefinite one, subject to particular exceptions.”

Jefferson wrote: [G]iving [Congress] a distinct and independent power to do any act they please which may be good for the Union, would render all the preceding and subsequent enumerations of power completely useless. It would reduce the whole [Constitution] to a single phrase, that of instituting a Congress with power to do whatever would be for the good of the United States; and as sole judges of the good or evil, it would be also a power to do whatever evil they please. Certainly no such universal power was meant to be given them. [The Constitution] was intended to lace them up straightly within the enumerated powers and those without which, as means,, these powers could not be carried into effect.”

But at the onset of the Great Depression a century later, that same wealthy aristocrat, Franklin Roosevelt, who upended constitutionally limited government, undertook an equally injurious assault on economic liberty.

FDR, like many “inheritance welfare” politicians today, had an unquenchable thirst for power and used the Great Depression as cover to redefine and expand the role of the central government via countless extra-constitutional decrees as well as the means to justify how the government would fund that folly.

Roosevelt issued this dubious proclamation: “Here is my principle: Taxes shall be levied according to ability to pay. That is the only American principle.”

Of course, his “American principle” was nothing more than a paraphrase of Karl Marx’s maxim, “From each according to his abilities, to each according to his needs.”

Indeed, Roosevelt’s “principles” had no basis in the Rule of Laws or the laws of free enterprise, and his New Deal gave rise to what is now the central government’s most oppressive weapon: The U. S. Tax Code.

Of government welfare programs, Madison wrote, “I cannot undertake to lay my finger on that article of the Constitution which granted a right to Congress of expending, on objects of benevolence, the money of their constituents...”

Accordingly, Article I, Section 8 of our Constitution, which addresses the powers of the legislature, does not give Congress the authority to collect taxes for banking, mortgage and automaker bailouts, or to subsidize production or service sectors like healthcare, or to fund education and retirement,

much less, tens-of-thousands of earmarks for special interest “pork projects.”

Congress is also not authorized to institute countless conditions for the redistribution of wealth in its 20 volume, 14,000 page Tax Code, or to impose millions of regulations on everything from CO2 emissions to toilet water volume.

Today, more than 70 percent of the federal budget is spent on “objects of benevolence,” for which there is no constitutional authority. Put another way, much of your income is confiscated by the government and redistributed unconstitutionally. And the current Democrat hegemony has saddled the nation with more government debt than all previous administrations combined, in effect assuring the confiscation of income from future generations for purposes not expressly authorized by our Constitution.

Of such debt, Jefferson concluded, “The principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale.”

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### **ESSENTIAL LIBERTY RESOURCES**

**These and many other resources are available online at [www.essentiallibertyproject.us/resources](http://www.essentiallibertyproject.us/resources)**

### **ABOUT THE PATRIOT POST**

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The mission of this publication is to support the restoration of constitutional integrity and rule of law.

These guides may be purchased and / or sponsored for distribution to students, grassroots organizations, civic clubs, political alliances, military and public service personnel, and other groups.

### **Editor’s Note:**

**I do wish that more of you in the camp could have been at the 5<sup>th</sup> Brigade meeting at Dixie Community Center recently. Mr. Carl Ford of our camp gave the evening’s address. It was how can the SCV correctly be involved in politics. He began by stating that questions had arisen at our last camp meeting about how some of our own members and from other SCV members outside of our camp had stated that the Rosin Heels were just too “political”.**

**I have heard this about us for years and yet I have never had anyone that could ever explain what that comment was suppose to mean. I understand how statements and thoughts can be spread. It’s just like those old feathered pillows that folks used to lay their heads on at night. If someone had opened one of them and allowed the wind to spread them everywhere, well, you just couldn’t get them all back in the pillow casing. It’s the same thing with words. Once someone has said them, then it’s impossible to get them back.**

**Mr. Carl simply explained that no one person or group within the SCV could endorse either a political candidate or political party. It is against the SCV Constitution. Our camp, has never, for any reason at any time, for any event, ever endorsed a political candidate or party. We have told our members and even advertised for our banquet and conference that elected officials and pastors could attend free. It has been the thought that these two types of people have a tremendous influence and leadership in the community and that they may hear something said or buy a piece of literature from one of our vendors that may have a positive influence with them and some decision or sermon one day.**

**There is only one other type of politics left for the SCV to get involved with and stay within the bounds of our constitution. That would be what is termed issue politics. If the MS. Division of the SCV had not gotten involved previously to the April 17<sup>th</sup> 2001 flag vote, we may not be saluting the old flag adopted in 1894. We could very possibly have as our state flag that thing called the pizza flag, designed by no other than that staunch SCV member William FORREST Winter, along with his racial reconciliation group based out of Ole Miss. Mr. Carl used several examples from other Southern states where heritage violations came into the realm of an election. It came down to people in and outside the SCV working and voting in essence to save their flag and or heritage.**

**Now, when it comes to fulfilling Gen. Stephen D. Lee’s charge, then working in a campaign to**

defend your flag and heritage is perfectly fine and exactly what he was saying when he gave it. So, if it means that when our next flag fight begins, and it will, if sitting somewhere selling T-shirts, yard signs, bumper stickers etc. is considered political, great, I just hope our camp is among them that are doing the same, just like we did last time.

By the way, to put it succinctly, Mr. Carl hit this one out of the ballpark. Everyone was listening intently and he got some great questions and was well received. I believe everyone got the point.

**Concerning the newsletter: Our camp members are not the only ones that receive it. There are several on the hard copy list that have requested it and Mr. Carl has many on his email list beyond SCV members that enjoy reading it. This may be the only bit of history they read. If so, then I hope they continue to enjoy it. You never know how it may make an impact on someone.**

**Lastly, this idea that we should not speak out when given a chance because we may offend someone is silly. First of all if we do not speak out on issues of our history and heritage then who is. After all isn't that what we are here to do. Are some people going to be offended by what we bring forth as the truth? The answer is yes! So be it. When and if you hear someone say something about hoods and sheets, then ask them just where they got such an idea about our organization. Then tell them that only periodically after our meetings we meet in the parking lot and put them on. That should knock them back a few feet. Well, you have to have a little fun with such asinine statements. After you have shocked them, then you can become serious and go about setting them straight. If you hear mumblings and grumblings about us as a camp or the entire SCV then once again don't just stand there, speak up in our defense. I have been in the SCV for 25 years. I have heard these very same accusations coming from people that frankly don't know their rear end from real history if it jumped up in front of them. Our camp has been accused of being the Klan to being too Christian. I never have understood how you can be too Christian. Some of these remarks have come from inside the MS. Division and I know some of the people who made them. The point here is that we have a good reputation with most of our local population and we have worked hard for 25 years to get and maintain it. So, if a few knuckleheads reject or just don't want to know the truth about our Southern history, then just let them live and die in their own ignorance.**

## **NOW BACK TO OUR REGULARLY SCHEDULED PROPAGANDA**

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### **THE ANTI-FEDERALIST PAPERS and the Constitutional Convention Debates Edited and with an Introduction by Ralph Ketcham**

#### **Introduction**

#### ***The Revolutionary Background* *of American Constitutional Thought***

For anyone interested in political thought in action, the United States during the 1770's and 1780's is perhaps the most exciting period in the country's history. The discussion of political ideas that accompanied the American Revolution was seminal to the effort in 1787-1788 to draft and ratify a new constitution for the United States. In the years before 1776, as tension increased between Great Britain and her north American dominions, the rapidly-maturing colonies were a laboratory of proposals and revised forms of union and confederated government. Each colony was more or less self-governing under its own "constitution," but officials on both sides of the Atlantic probed for a more satisfactory relationship between the colonies and the mother country. The eleven years between the Stamp Act Crisis (1765) and the Declaration of Independence (1776) were years of vigorous, creative political thinking which produced hundreds of pamphlets, newspaper articles, and other writings on questions of representative government and confederation. Writers in Great Britain, too, debated basic political principles and regarded the many proposals for governing the empire as part of the quest for freer, eventually more democratic government.

Political independence, moreover, required new modes of thinking not only about the government but also about national identity. Initially, Britons in America often felt a sharp sense of loss in their repudiation of loyalty to the mother country. Gone or discredited were important parts of the body politic and their undergirding ideas. Revolutionists challenged the House of Lords, military institutions and traditions, and even the monarch himself—symbol and embodiment of the nation. Colonists who still thought of England as "home" regretted, too, the distancing from a cherished land and culture; Salisbury Plain and London, Shakespeare and Milton, the ale house and parish church remained deep in the consciousness—or subconsciousness—of many transatlantic Britons. Americans were uneasy about giving up this national identity and hence moved

slowly and reluctantly toward independence. Many remained “loyalists” because they could not countenance such traumatic loss. Yet, by 1776, the “radical change in the principles, opinions, sentiments, and affections [that] was the real American Revolution,” as John Adams put it, had taken place: Americans no longer thought of themselves as members of the British body politic; they were no longer part of what they, and most enlightened European opinion, often regarded as the freest, best-governed nation in the world.

New institutions and new ideas of government were needed, then, to replace the rejected British models. Yet, as the revolutionary tracts showed, and as the debate over the new constitution would demonstrate anew, Americans had very little beyond British ideology and experience with which to fashion a new nationhood. All the best-known writers—Harrington, Locke, Hutcheson, Algernon Sidney, Swift, Trenchard and Gordon, Price, Burgh, and even the works of Voltaire and Montesquieu idealizing British government—focused American attention on English history and thought. Within this thoroughly British pattern, however, American political thinkers began to express vital differences in emphasis. Traditional, Tory ideas had much less weight in America than they had in Britain. Ancient institutions such as the Church, the nobility, and the common law weakened in the New World. To an initial revolution in loyalty which repudiated a nationality, Americans had to add a second revolution in purpose that would form ideas and institutions for a new polity.

Between 1776 and 1787, then, Americans undertook to create a new republic. They had to articulate and establish, perhaps beginning with revised understandings of human nature itself, basic principles and institutions of free government. Following the lead of Tom Paine in *Common Sense* (1776), many dreamed that the overthrow of oppressive, irrational customs and authority might be followed by a paradisiacal age when only the mildest and simplest bonds of self-government would be necessary. A western Massachusetts town resolved in 1776 that “what is the fundamental Constitution of this province, what are the undeniable Rights of the people, the powers of the Rulers, how often to be elected by the people, etc.” were matters to be determined explicitly and anew by the people. Though John Adams believed Paine’s ideas a “Star of Disaster,” and warned that it was “safest to proceed in all established modes to which the people have been familiarized by habit,” he still saw in Independence “Rays of Ravishing Light and Glory.” Americans would create, as they announced on their great seal, *novus ordo seclorum*, “a new order of the ages” The new

government to be fashioned in the United States might become a model for the world.

Beginning with New Hampshire in January 1776, every state drafted at least one constitution before 1787 (Connecticut and Rhode Island, without royal governors before 1776, merely had to remove references to Great Britain from colonial charters). Thus the new states added to the theoretical debates of the Revolutionary era a considerable practical experience in drafting and inaugurating new, constitutional governments. They tried many often novel proposals for legislative, executive, and judicial departments. By 1787, in a famous calculation by Thomas Jefferson, the new states had had eleven times thirteen, or nearly 150 years of experience in republican government. On the whole Jefferson thought the experiments remarkably successful, proving that the people were capable of governing themselves.

Mindful of the oppressions of their last British governors, most states established legislative supremacy based on the principle of consent in their new constitutions. Pennsylvania gave broad powers to an annually-elected single-house (unicameral) legislature. In Virginia and other states, the legislature elected the governor and often had the power to appoint judges and other officials. In some states, though, notably New York and Massachusetts, the executive had more power and was elected directly by the qualified voters. Maryland chose the upper house by means of an elector college similar to that eventually put into the federal constitution. Bills of Rights were drafted and debated in every state. Writing and ratifying the Articles of Confederation led to further discussion of principles and forms of government. By 1787, not only had the theory of self-government been widely debated, but virtually every conceivable device for implementing it had been suggested, if not tried.

As had been true during the long debate over “representation” within the British Empire before 1776, much attention focused on giving voice to the undistorted and uncorrupted will of the people. Small districts, annual elections, rotation in office, versions of referendum and recall, and unicameral legislatures were among the devices tried to tie representatives to that will. Intense rivalries, clash of interests, and manipulation of voters and representatives, though, seemed often to lead legislative governments into biased and unwise measures. Many states with two-house (bicameral) legislatures, and some with frankly aristocratic upper houses, even found that prolonged deliberation and checks on popular will could result in more dispassionate and practical legislation. By 1787 Americans had tried many devices of representative

government, and had discussed at length the more sophisticated dilemmas it posed.

The liabilities of executive weakness had by 1787 also become apparent. Jefferson and Madison considered the impotent governorship of Virginia “the worst part of a bad constitution.” The governor, elected by the legislature and required to act only with the consent of a council also elected by the legislature, was simply unable to govern. The elections of the governor and council became occasions for intrigue and influence-swapping of the worst sort. As experience with elective rather than hereditary or appointed executives accumulated, furthermore, a new and intriguing possibility emerged: the elective governor might himself become a legitimate part of government by consent when he vetoed laws, made appointments, or commanded the militia. Thus election of the governor by the people was a potentially effective *extension* of popular influence, rather than a checking of it as had normally been the case under a monarchical executive. As James Wilson would put it in 1790, with executives elected by the people and thus drawn from the same source as legislatures, “they who execute and they who administer the laws, are as much the servants, and therefore as much the friends of the people, as those who make them.”

The judiciary also came under reconsideration. experiments with legislative appointment of judges, or even election by the people, undertaken on democratic principles, seemed often to subject judges to political pressures that hindered impartiality and “equal justice.” A few years’ experience in Virginia with legislature-appointed judges had led, in Madison’s opinion, to their sacrifice of “private right” and the exposure of judges to “all the corruptions of the two other departments.” Instead, foreshadowing provisions for the new federal judiciary, Madison favored executive appointment, fixed salaries, and life tenure to shield judges from legislative intrigue and popular sentiment.

In another effort to resist, as Madison put it, “the maxim . . . that the interest of the majority is the political standard of right and wrong,” many leaders sought to establish written constitutions, with their bills of rights, clear definitions of procedure, and careful limitations of power, as fundamental law, above legislative or executive authority. Massachusetts and other states elected special conventions to draft constitutions and the held special elections to ratify them to underscore the supremacy and the republican character of constitutional provisions. These solemn, deliberate acts of the people established a “higher law” that a majority of the legislature or even of the people would be forbidden to violate.

American political thought and experience after 1776 in fact highlighted a tension built into the Declaration of Independence which proclaimed in one clause that certain rights were “unalienable,” and in another that “Governments. . . derive their just powers from the consent of the governed.” Rights to life, just powers from the consent of the governed.” Rights to life, liberty, and the pursuit of happiness were not to be submitted to a vote or to depend on the outcome of elections; that is, not even a vote or to depend on the outcome of election; that is, not even the consent of the governed could legitimately abridge them. But it was nonetheless possible that the people, through their elected representatives, might sanction laws violating “unalienable” rights. Suppose legislatures, state or national, passed laws abridging freedom of the press, or violating liberty of conscience, or permitting default on contracts, as happened in the 1780’s. Which principle had priority, that of “consent” or that of “unalienable rights”? Unless it could be assured that all, or at least a majority of the people would always protect “unalienable rights,” which few thought likely, the American Revolutionists seemed committed to propositions not always compatible. The Federal Constitution of 1787 was one effort to contain the tension, and the debate over its ratification often revolved around whether the framers had properly adjusted the balance of the principles. Virtually all the members of the Federal Convention, and both sides in the ratification struggle, sought to fulfill the purposes of the Declaration of Independence to both protect rights and insure government by consent. The key differences arose over which purpose to emphasize and what mechanisms of government best assured some fulfillment of each. The separation from Great Britain and eleven years of independent state and national government had left Americans with an uncertain national identity, an intriguing republican idealism, and an intricate array of unresolved tensions and practical problems.

**Editor’s Note: I know that you’re saying this is the SCV not the SAR, so what’s all this stuff about the beginning of our country doing in our newsletter. That’s a good question and I am glad that you thought about it. The reason is that our presidential election is only a few weeks from now and my thought was that we all need to go back to the original thought and intent of the leaders during that time period to remind us of how far our country has gone astray. What I chose to write is just a very small portion about the thoughts of that generation and how we began. Maybe this will inspire some of you to check on what our U. S. Constitution is all about and how it still is the LAW OF THE LAND and not some living, breathing piece of paper that changes with the times, because**

it does not ! You might even read some of the Federalist and Anti-Federalist writings. Next month we will see how our Southern people took the original constitution and made some slight alterations to it. In today's vernacular it would be referred to as tweaking it. You may want to go ahead and compare the two documents and read for yourself what was actually changed that made the CSA Constitution unique and different from the original and what improvements were made. Hopefully when you are reading any of these documents, especially the CSA Constitution, you will realize that our Confederate government was only attempting to keep what most of the Founders had intended for this country in the first place, and that we had gotten far away from those original purposes. You know, kinda like today.

#### **ABOUT THE AUTHOR**

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