

The Delta General

Camp Website: www.humphreys1625.com

February 2022, Issue 2

Dedicated to the Memory of Brigadier General Benjamin G. Humphreys

Searching for **BLACK CONFEDERATES**

The
Civil War's
Most
Persistent
Myth



Commander's Comments—Larry McCluney

Compatriots,

Welcome to the newest edition of the Delta General. With a New Year, we see a new facelift for the cover. This month's edition highlights February as Black Confederate History Month. I hope you enjoy it. We will not have a regular meeting in February since it would land too close after our Lee and Jackson Banquet. We did elect new officers at our Banquet and installed them. The following officers were installed as the new leadership of the Camp:

Camp Commander—Larry McCluney Lt. Commander—Michael Anthony
Adjutant—Dan McCaskill Color-Sgt—Earl Allen

Covid has really hampered attendance at our Camp meetings with only half of our reservations appearing at the banquet because they were exposed and are quarantined, or they have contracted the virus. Are thoughts and prayers are with you. If you missed the banquet, Richard Garcia was secured to be our guest speaker for the Banquet and he did an excellent program. Those who do not know, Richard he spoke on Confederate Hispanics that served during the war. Richard was also featured in one of the films I commissioned when I was Lt. Commander-in-Chief for recruiting purposes.

Also, the OCR had another successful silent auction, even with the numbers that were present. They had excellent prizes that ranged from collectors plates from Bradford Exchange to a replica of the "Piss Pot" used in New Orleans with General Butler's picture in it. Our thanks to the ladies for making the event such a success.

At our banquet, the members voted to change our meeting date to the second Saturday of the month because of so many holidays on the first weekend of the month. This will also accommodate my duties as Commander-in-Chief, as well as Dan McCaskill as Adjutant-in-Chief. Thus, our next Camp meeting will be March 12, 2020 at 6:00 PM, at the First Presbyterian Church in Indianola, MS. We will be discussing our annual budget and adopting it.

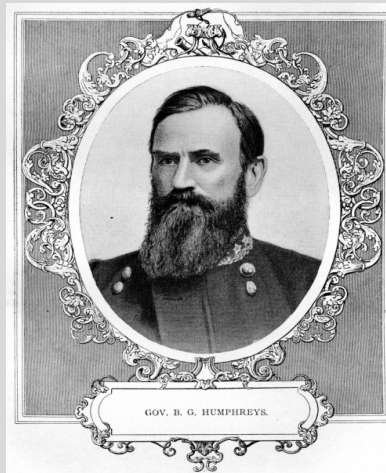
Please bring a friend or potential recruit at our to our March 12 meeting. As we gather to carryout our Camp's business and remember our Confederate ancestors. We hope to see you there.

Camp Adjutant's Report—Dan McCaskill

The B/G Benjamin G. Humphreys Camp #1625 held its 26th Annual Lee – Jackson Birthday Banquet this past January 22, 2022. The anticipation for the Banquet was high but the ravages of Covid and Flu cut our attendance in half. For those who survived the illnesses and braved the cold had a great evening. Our guest speaker, Richard Garcia gave a very informative presentation about the "Tejanos" better known to us gringos as Mexican Texans. Thousands of Tejanos enlisted in Texas units and served the Confederacy from the Arizona Territory to the State of Virginia. Forces led B/G Benavides were never defeated in battle and pursued Mexican-Union Forces into Mexico where they thought they could not be reached. Richard informed us that Mexicans served in Tamitha and Richard Garcia Confederate Units in most of the States of the Confederacy. In fact, forty-four Mexicans served in Mississippi units. Confederate forces were the essence of diversity everyone talks about today. We had a great covered-dish dinner which preceded Richard's program.

After our program, the Camp elected new officers for 2022-23 which are as follows: Commander, Larry McCluney; 1st Lt. Commander, Michael Anthony; Adjutant, Dan McCaskill and Color Sergeant, Earl Allen, Jr. This was followed by a Candlelight Memorial Service in remembrance of our Confederate Ancestors and fellow Compatriots who have "Crossed Over."

The evening was capped off by the always entertaining recognition the winners of the silent auctions. New Camp Officers for 2022 – 24 were elected and duly sworn into office. The new officers are as follows: Commander, Larry McCluney; 1st Lt. Commander, Michael Anthony; Adjutant, Dan McCaskill and Color Sergeant, Earl Allen. Also, the Camp Meeting Night was changed from the first Saturday to the second Saturday each month. Our next Camp Meeting will be March 12, 2022.



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Camp Commander / Editor:
Larry McCluney
Confederate @suddenlink.net

The Delta General is published 12 times a year by the Brig/General Benjamin G. Humphreys Camp as a service to its members. The articles, photographs, and content of the Delta General may not be reproduced without permission of the Editor. The opinions expressed by the authors of signed articles reflect the personal views of the writers and not necessarily the views of Camp #1625. The Editor reserves the right to accept or reject any article.

Guardians needed

Everyone knows the atmosphere in this country where it comes to anything Confederate. Last summer we saw how vulnerable our Memorials were to the rioters. Sadly, it has spread to the cemeteries the place where the left wants all the Memorials moved. In the past few weeks, the Sleeping Lion Memorial to the Confederate dead in Oakwood Cemetery in Atlanta, GA has been removed. Our Confederate Dead and our Memorials are at risk to removal and vandalism. This why we need Guardians to watch over our Memorials and burial sites of our Confederate Dead. Most of our members live in Counties with Confederate Memorial Monuments and all live near a cemetery where Confederate Dead are buried. The Mississippi Division has the MS Division Guardian Program for burial sites where a person adopts a burial site or several sites and watches over the site ensuring it is properly cared for. The Division now has the MS Division Monument Guardian Program. With this program, a person signs up to keep watch on a Memorial. There is a contact person to report any vandalism and/or threats of removal. If anyone is interested in either or both of these programs, please contact me by either email: danmc-cas@tecinfo.net or cell phone: 662-822-1096. One or two people cannot be everywhere. It takes a group effort. This is one way you can live The Charge given to the Sons by Gen. Stephen D. Lee.

Chaplain's Corner—Earl McCowen

February Edition, 2022

ARE THE DAYS OF NOAH HERE AGAIN?

Before Jesus went to the cross to die for our sins; He painted a clear picture of what the world would look like as the end of time approaches. He laid out a clear blueprint for the end of the age, and told us that we could know that the end was near when certain characteristics begin to be seen in the world. Jesus told His disciples that *"many would come in my name and deceive many."* He also said they *"would hear of wars and rumors of wars, but He said "don't be troubled, all these things must come to pass, but the end is not here yet."* *"Nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."*

While these verses have a primary interpretation to events that will take place in the Tribulation Period; we will see these things beginning to take place, even before Jesus come for His people in the Rapture.

We need to take a look at the biblical record of the days of Noe (Noah). If we will take the time to look seriously at the way the world was then and the way it is now, we will see some clear parallels between our world and theirs. By observing the characteristics that prevailed in Noah's day, we can determine whether or not the days of Noah are here again. If they are, then we need to be ready, for our *"Redemption draweth nigh."* Luke 21:28 says it this way, *"And when these things begin to come to pass; for your redemption draweth nigh."*

Those days were characterized by Perversion. Cain had his "bloodless" religion. He ignored the plain mandate ordained by God Himself. The same mentality abounds in our world today. We are living in the days of widespread apostasy (falling away from the church and the Word).

Those days were characterized by Prosperity. A man called Jabal was the first to practice the domestication of animals. Now, men no longer had to hunt and scrounge for their food, they merely raised it. This allowed people to have more than they needed. It was a time of material prosperi-

ty, and Jabal cornered the market. In spite of the decline in industry in our country, we are still enjoying unprecedented prosperity.

Those days were characterized by Pleasure. A man named Jubal invented musical instruments and became the father of the entertainment industry. A few years back, Americans spent an astounding \$9.4 billion on movies. I don't think that takes into account the money spent on home movies. We are a pleasure mad society!

Those days were characterized by Progress. Tubal-Cain discovered or learned how to extract metal from ore and invented the smelting business. This allowed men to produce stronger farm implements and far more formidable armaments. Cain, the first murderer, was also the first to build a city. The days preceding the flood were marked by scientific and engineering advancements. Just look at the ark! The plans were handed down by God, but the construction was by men.

Those days were characterized by Polygamy. Here we meet a man by the name of Lamech, we are told that he married two women (Adah and Zillah). He is the first person in the record of humanity who took clear steps to undermine the home and family. But Lamech would not be the last to do so. It is clear to see that marriage, as defined by the Bible, is under attack today. The traditional family is being challenged by homosexuality, lesbianism, transgenderism and any number of things, that are forbidden by God. Today, people refuse to bow to the authority of God or His Word.

Those days were characterized by Pollution. Our days are filled with Social Pollution, Sexual Pollution and Spiritual Pollution. Noah's days were days when men did just about as they pleased without thought for

the welfare or property of others. Murder and crime were rampant. Sounds like where we are today. And things are going to get worse. We've told a generation that there is no God, there is no heaven, and there is no hell. If there is no God, then there is no standard of right and wrong. If there is no God, then man is a product of random chance and evolution and he can do as he pleases.

Our political scene is very scary! Politicians and the liberal media control public opinion and they decide what is in and what is out, what is and what ain't! It is today as it was in Noah's day. The world, which for the most part has turned its back on God, sets the moral and spiritual tone for our society!

Have the days of Noah come again? Can you see the signs of the times? You see, Jesus said, *"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."* He is telling those people that He is coming again, and when He does, He will make things as they ought to be. He will straighten out the messes in this world and make it right again. Let me remind you that before He comes in power and glory to establish His kingdom here on earth, He will first come in the clouds

and call up His bride to meet Him there.

I believe this world is ripe for judgment! If that is true, then it is just about time for us to make that trip to glory. If I were you, I would be sure that I was among the saved and ready for this trip. I would cut as many ties with this world as I could. We are leaving and it could be soon! I promise you, He is coming and we are going.

Are you ready?





2022 SCV MS Division Reunion

Registration Form

126th Reunion—Mississippi Division, Sons of Confederate Veterans

28th Reunion – Mississippi Society, Order of Confederate Rose

Columbus, Mississippi – June 10-12. 2022

Hosted by the MS Division 2nd Brigade and MS Society, OCR

Courtyard Marriott, 1995 6th Street N., Columbus, MS 39701



SCV Member Name: _____

Title/SCV Camp Name & Number: _____

Title/OCR Chapter Name & Number: _____

Address: _____ City _____ State _____ Zip _____

Phone #: _____ Email: _____

Spouse/Guest: _____

All registered SCV members will receive a name badge, a convention medal, a program, and a bag of goodies (quantities limited). Registration at the door will receive the same as long as supplies last. OCR members will have a Tea and receive a medal if payment is provided below.

REGISTRATION AMOUNTS

SCV Member – on or before May 7, 2022, \$50.00 / After May 7, 2022, \$60.00 QTY _____ \$ _____

OCR Member – on or before May 7, 2022, \$25.00 / After May 7, 2022, \$30.00 QTY _____ \$ _____

Friday Night Commander’s Reception – Free with Cash Bar

Saturday Morning Buffet Breakfast - \$15.00 per person QTY _____ \$ _____

Awards Banquet - \$35.00 per Adult QTY _____ / \$20.00 per Child QTY _____ QTY _____ \$ _____

Additional Reunion Medal (Quantities Limited) - \$25.00 each QTY _____ \$ _____

(NO RECEPTION OR BANQUET REGISTRATION AFTER MAY 27, 2022, INCLUDING WALK-UPS)

Ancestor Memorial - \$10.00 each QTY _____ \$ _____

Please type or print memorials on a separate page or on the back of this form and submit by May 1, 2022.

TOTAL REGISTRATION AMOUNT ====== \$ _____

Please Make Checks Payable to MS Division 2nd Brigade & Mail to:

John Wiggins, P.O. Box 7722, Columbus, MS 39705-0004 SCV

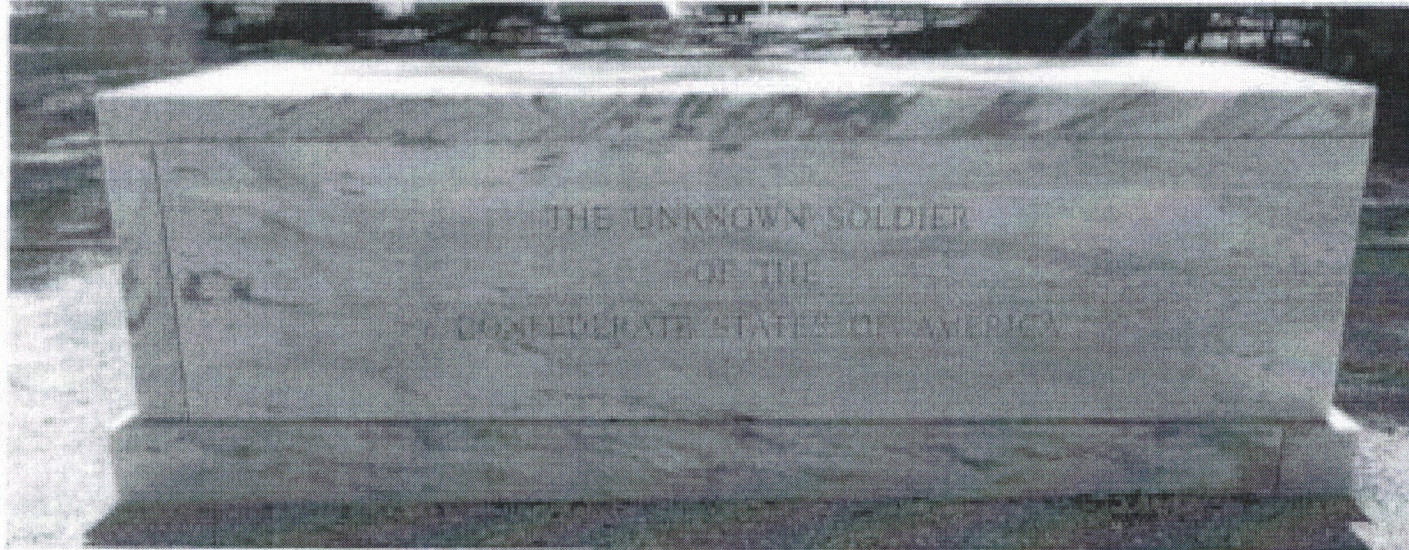
Contacts: John Wiggins (662) 386-5107 · Dennis Brown (662) 212-4621 · Buddy Ellis (662) 665-1419

OCR Contacts: Joy Potts Redwine (662) 654-1590 or Laura Moore (662) 554-0810

HOTEL INFO Host Hotel: Courtyard Marriott, 1995 6th Street North, Columbus, MS 39701 Ph: (662) 245-1540 SCV Rate: \$95.00 per night plus tax PLEASE NOTE: Hotel registration deadline is May 27, 2022

Bricks for Beauvoir and the Tomb of the Unknown Solider

Honor your confederate Ancestors by purchasing an Ancestral Memorial Brick for \$50.00 each in the Memorial sidewalk of the Confederate Cemetery at Beauvoir. The plans for the sidewalk are nearing completion, so if you want a brick put down for your ancestor you need to get your order in soon, so as not to miss out.



Each brick that you purchase will be engraved with your ancestors rank, name, unit and company. Memorial bricks will be laid, memorializing your ancestor, in a sidewalk from the UDC Arch to the Tomb of the Unknown Confederate Solider at Beauvoir.

Detach and send in the form below to the address listed to order your bricks.

Ancestral Brick Order Form

Instructions: Use the lines as laid out no more than 15 spaces per line..You may use abbreviations when necessary. Please include your name and address, for confirmation letter. (See Sample Below)

Line 1: _____

(First and Last Name)

Line 2: _____

(Rank)

Line 3: _____

(Unit)

ORDER YOUR ANCESTOR'S BRICK TODAY!

Make Checks out for \$50.00 per brick for:

Bricks for Beauvoir

Mail to: Bricks for Beauvoir

2344 Beach Blvd

Biloxi, MS. 39531

OR

Visit our gift shop where you can pay by cash or credit!

Example:

Pvt. JAMES W.

McCluney

6th MS CAV, CO. F



GEORGIA 2022



SONS OF CONFEDERATE VETERANS

127th National Annual Reunion

The Atlanta Campaign Battlefield Tour Reunion

July 19 to 23, 2022

Clarence Brown Conference Center

Cartersville, Georgia

Hosted by: William J. Hardee Camp #1397
and Kennesaw Battlefield Camp #700



THREE DAYS OF BATTLEFIELD TOURS FOLLOWING THE 1864 ATLANTA CAMPAIGN WITH SOME OF THE MOST INTACT TRENCHES AND FORTIFICATIONS IN THE COUNTRY. FOURTH DAY CLIMAX SEE THE 1886 CYCLORAMA THE BATTLE OF ATLANTA.

July 20, Battlefield Tour of Chickamauga.



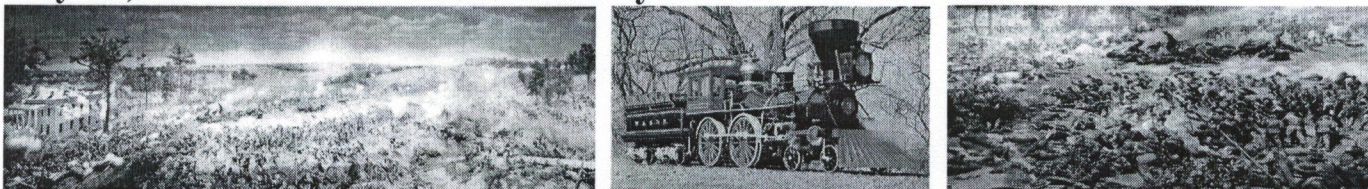
July 21, Battlefield Tour of Ringgold Gap, Resaca & Dalton.



July 22, Battlefield Tour of Kennesaw Mountain & Cheatham Hill.



July 23, Personal Tour of the 1886 Cyclorama of the Battle of Atlanta.





Sons of Confederate Veterans

127th National Annual Reunion, July 2022

Official Registration Form

Cartersville, Georgia * July 19 - 23, 2022 *

www.2022reunion.gascv.org

NAME (Print): _____

SCV CAMP NAME & NUMBER: _____

TITLE/POSITION: _____

PERSONAL ADDRESS: _____ Zip _____

PHONE: _____ EMAIL: _____

~ Tickets Purchased ~

| Event / Date | Price | Qty. | Total |
|---|-------|------|-------|
| Reunion Registration (After July 1, 2022 = \$75) includes Reunion Medal | \$65 | | |
| Chickamauga Dinner & Presentation at the Clearance Brown Conference Center <i>Tuesday, July 19, 2022 @ 6:00 pm</i> | \$50 | | |
| Chickamauga Battlefield Tour (lunch included) / <i>Wednesday, July 20, 2022 @ 10:00 am</i> | \$68 | | |
| UDC Tour - "A Southern Tea Outing" Historic Woodstock / <i>Wednesday, July 20, 2022 @ 1:00 pm</i> | \$65 | | |
| Resaca Dinner & Presentation at the Booth WBTS / Cowboy Museum. (Admission included) / <i>Wednesday, July 20, 2022 @ 6:30 pm</i> | \$55 | | |
| UDC Tour- "A Day in 1850 Cartersville" / <i>Thursday, July 21, 2022 @ 9:30 am.</i> | \$35 | | |
| Battlefield Tours of Resaca, Ringgold Gap, & Dalton (lunch included) <i>Thursday, July 21, @12:15 pm.</i> | \$68 | | |
| SCV Heritage Luncheon / <i>Thursday, July 21, 2022 @ 12:30 pm</i> | \$40 | | |
| Kennesaw Mountain Dinner & Presentation at the Savoy Antique Automobile Museum. (Admission included) / <i>Thursday, July 21, 2022 @ 6:30 pm</i> | \$55 | | |
| Prayer Breakfast / <i>Friday, July 22, 2022 @ 7:00 am</i> | \$30 | | |
| Battlefield Tours of Kennesaw Mountain, Cheatham Hill & Marietta Confederate Cemetery (lunch included) / <i>Friday, July 22, 2022 @ 12:15 pm</i> | \$68 | | |
| SCV Awards Luncheon / <i>Friday, July 22, 2022 @ 12:30 pm</i> | \$40 | | |
| UDC Tour - "Gone with the Wind Tour" / <i>Friday, July 22, 2022 @ 1:00 pm</i> | \$45 | | |
| Mechanized Cavalry Breakfast / <i>Saturday, July 23, 2022 @ 7:00 am</i> | \$30 | | |
| Personalized Tour of the Cyclorama of the Battle of Atlanta and Atlanta History Center Museum. (Admission & Chick-fil-A lunch included)/ <i>Saturday, July 23, 2022 @ 12:30 pm</i> | \$68 | | |
| SCV Banquet, Debutante Ceremony & Grand Ball / <i>Saturday, July 23, 2022 @ 7:00 p.m.</i> <i>Note: Dress/Attire is Coat & Tie or Period Uniform/Civilian</i> | \$70 | | |
| Honor your Confederate Ancestor by including his name in a special Remembrance section of the official program book; two lines of 45 characters. Write on back of this form. | \$10 | | |
| Final Total - total of Registration, Tours and Meals | | | |

Make Checks Payable to: Georgia Division, SCV

Mail Form & Check to: Georgia Division, SCV, P.O. Box 1081, Macon Ga. 31202

For more information contact Secretary@gascv.org or (478) 305-7862



Walkways of Remembrance
Bricks and Pavers For the Walkways for the
General Headquarters for the Sons of Confederate Veterans at Elm Springs
and the
Confederate Museum at Elm Springs

Remember and honor your Confederate Ancestor, a family member or any cherished memory with the purchase of a Memorial Brick to be laid for a walkways at the General Headquarters for the Sons of Confederate Veterans and the Confederate Museum at Elm Springs.

Brick sizes:

The 4" x 8" brick will allow 3 lines with 21 characters (including spaces) per line and will cost \$50.

The 8" by 8" brick will allow 6 lines with 21 characters (including spaces) per line and will cost \$100.

Layout for 4" x 8" brick with 3 lines max and 21 characters per line max (including spaces) \$50

Layout for 8" x 8" brick with 6 lines max and 21 characters per line max (including spaces) \$100

Make checks payable to SCV and write "Bricks" in the memo line. Please fill out this form and mail to:
SCV, P.O. Box 59, Columbia, TN 38402
Credit card payments are available by calling 1-800-MYSOUTH and contacting Merchandising.

Please include all your contact information so we can contact you.

Name: _____
Address/City/State/Zip: _____
Phone number: _____
Email address: _____



Friends of The Confederate Museum at Elm Springs Annual Membership Application

All memberships are tax-deductible and include the E-Newsletter.

_____ Yes, I want to join the Friends of The Confederate Museum at Elm Springs

_____ Is this a Corporate Membership?

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email address: _____

Membership Levels & Benefits

| | | |
|---|--|---|
| <p>Longstreet Level: \$25</p> <ul style="list-style-type: none"> • Membership for one • Unlimited Tours of Elm Springs | <p>Judah P. Benjamin Level: \$50</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs | <p>Patrick Cleburne Level: \$100</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • 10% Gift Shop Discount |
| <p>N. B. Forrest Level: \$250</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • Unlimited Tours of The Confederate Museum • 10% Gift Shop Discount • Free Elm Springs Hat or T-Shirt | <p>Robert E. Lee Level: \$500</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • Unlimited Tours of The Confederate Museum • 15% Gift Shop Discount • Free Elm Springs Hat and T-Shirt | <p>Jefferson Davis Level: \$1000</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • Unlimited Tours of The Confederate Museum • 20% Gift Shop Discount • Free Elm Springs Hat, T-Shirt and Polo |

Please check the following membership level:

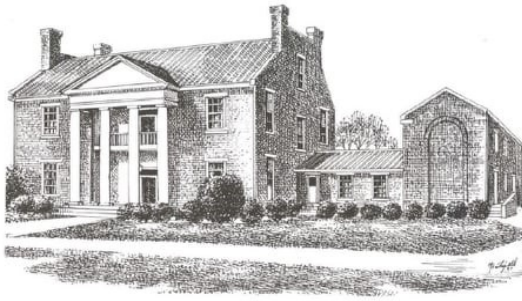
_____ Longstreet Level _____ Judah P. Benjamin Level _____ Patrick Cleburne Level

_____ N. B. Forrest Level _____ Robert E. Lee Level _____ Jefferson Davis Level

Please make checks payable to Sons of Confederate Veterans and mail to:

Sons of Confederate Veterans, P. O. Box 59, Columbia, TN 38402

If paying by credit card, please call (931) 380-1844 or email at exedir@scv.org



Friends of Elm Springs

Annual Membership Application

All Proceeds go to the restoration and maintenance of the Home
Elm Springs built in 1837

All Memberships are tax-deductible and include the E-Newsletter

_____ Yes, I want to join the Friends of Elm Springs

_____ Is this a Corporate Membership?

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email address: _____

Membership Levels & Benefits

| | | |
|--|---|---|
| <p>Elm Tree Level: \$25</p> <ul style="list-style-type: none"> • Membership for one • Unlimited Tours of Elm Springs | <p>Cool Spring Level: \$50</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs | <p>Todd Family Level: \$100</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • 10% Gift Shop Discount |
| <p>Susan Looney Level: \$250</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • Unlimited Tours of The Confederate Museum • 10% Gift Shop Discount • Free Elm Springs Hat or T-Shirt | <p>Abram Looney Level: \$500</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • Unlimited Tours of The Confederate Museum • 15% Gift Shop Discount • Free Elm Springs Hat and T-Shirt | <p>Frank Armstrong Level: \$1000</p> <ul style="list-style-type: none"> • Family Membership • Unlimited Tours of Elm Springs • Unlimited Tours of The Confederate Museum • 20% Gift Shop Discount • Free Elm Springs Hat, T-Shirt and Polo |

Please check the following membership level:

_____ Elm Tree Level

_____ Cool Spring Level

_____ Todd Family Level

_____ Susan Looney Level

_____ Abram Looney Level

_____ Frank Armstrong Level

Please make checks payable to Sons of Confederate Veterans and mail to:

Sons of Confederate Veterans, P. O. Box 59, Columbia, TN 38402

If paying by credit card, please call (931) 380-1844 or email at exedir@scv.org

National SCV News:

Join the Confederate Legion

Membership fees & donations support the Southern Victory Campaign

- Individuals and organizations can join. Membership in the Sons of Confederate Veterans is not required.
- Businesses, associations and S.C.V. camps can join.
- An individual member can organize an independent Confederate Legion group and name it whatever he/she likes.
- Members are expected to follow moral standards, obey the law, and participate in the Southern Victory Campaign.
- Credit cards and checks are accepted. Credit card payments can be recurring.
- Payments are tax deductible because the S.C.V. is a 501 (c) (3) entity.
- Members receive an ID card, certificate, access to support and communications. Most of all, you get the satisfaction of knowing you're part of the offensive!

Dues and donations are used to mount a two-prong offensive that we call the Southern Victory Campaign. It's led by the Heritage operations Committee of the Sons of Confederate Veterans.

Phase One of the campaign offensive involves direct action by the Heritage Operations Committee of the S.C.V. Prong Two involves direct action by individual and group members of the Confederate Legion.

Objectives include:

- Reestablishing public support for the principles of liberty held by the founders of the United States and the Confederate States of America.

Rebuilding respect for the Confederate States of America that preferred to leave the Union rather than abandon the principles of liberty like the Northern states were doing under Leftist influences of that day and age.

For those interested in more information on how you can help "Make Dixie Great Again" go to <https://www.makedixiegreatagain.com/>



2022 Army of Tennessee Workshop

This year it is Jointly hosted by the Mississippi Division and Col. W.P. Rogers Camp 321 of Corinth, MS and the Tennessee Division and S. R. Watkins Camp 29 of Columbia, TN. The date is Saturday, March 19, 2022 9:00 am – 5:00 pm. Please send this completed form, together with a check or money order in the amount of \$15.00 made payable to Mississippi Division

SCV by March 12, 2022 (for guaranteed lunch). After March 12, 2022 send this form and \$15.00 (no guaranteed lunch) and mail to:

**AOT Workshop
c/o Mike Moore**

108 CR 5131 Booneville, MS 38829

Please contact Workshop Coordinator Mike Moore at 732-962-5335 if you have any questions.

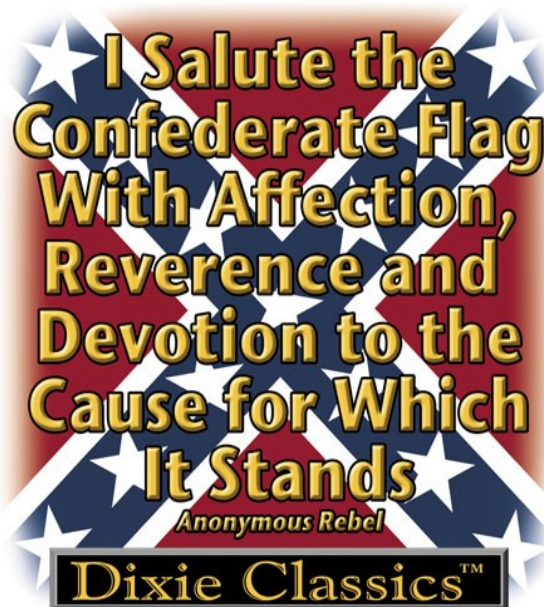
Registration form can be found on the next page.

If you want to learn more about the SCV and what's going on, or just want to learn more on how to improve your Camp, you need to attend these educational workshops. Please make the effort to attend, learn, and enjoy the comradery.

**RECLAIMING THE NARRATIVE
ONE WEEK AT A TIME**

**SCV_CHAT
LIVE EVERY WEEK**

**Every Monday Night on Facebook at 7:00 PM Central
time and on Thursday Nights at 7:00 PM for Look
Around the Confederation**



**THE NATIONAL CONFEDERATE MUSEUM
SONS OF CONFEDERATE VETERANS HEADQUARTERS
COLUMBIA, TENNESSEE**



**Jointly hosted by the Mississippi Division and Col. W.P. Rogers Camp 321 of Corinth, MS
and the Tennessee Division and S. R. Watkins Camp 29 of Columbia, TN
Saturday, March 19, 2022 9:00 am – 5:00 pm
The Lodge at Pickwick Landing 120 Playground Loop Counce, TN 38326 S**

SPEAKERS WILL BE JIMMY HILL, CARL JONES, DONNIE KENNEDY, AND ERIC PREVITI

Registration is \$15.00 which includes lunch. Attendees must pre-register by March 12, 2022 in order to get a lunch. After March 12, 2022, the registration fee will still be \$15.00, but no lunch is guaranteed. If extra lunches are available, it will be on a first come, first served basis. We have blocked 50 rooms at The Lodge for attendees who wish to stay Friday and/or Saturday evenings. Room rates are \$140.00 per night. Please call The Lodge at (731) 689-3135 and give them Group Code 7619 to expedite your reservation.

Name _____ Title _____

Address _____

City _____ State _____ Zip _____

Telephone Number: Home _____ Cell _____

Email Address: _____

SCV Camp Name & Number _____ Division _____

Please send this completed form, together with a check or money order in the amount of \$15.00 made payable to Mississippi Division SCV by March 12, 2022 (for guaranteed lunch). After March 12, 2022 send this form and \$15.00 (no guaranteed lunch) and mail to:

AOT Workshop c/o Mike Moore
108 CR 5131 Booneville, MS 38829

Please contact Workshop Coordinator Mike Moore at 732-962-5335 if you have any questions.

ARTS & HUMANITIES

Black Confederates

Their numbers in Civil War were small, but have symbolic value

Even 150 years after it started, the Civil War is still the battleground for controversial ideas. One of them is the notion that thousands of Southern slaves and freedmen fought willingly and loyally on the side of the Confederacy.

The idea of “black Confederates” appeals to present-day neo-Confederates, who are eager to find ways to defend the principles of the Confederate States of America. They say the Civil War was about states’ rights, and they wish to minimize the role of slavery in a vanished and romantic antebellum South.

But most historians of the past 50 years hold that the root cause of the Civil War was slavery. They bristle at the idea of black Confederates, which they say robs the war of its moral coin as the crucible of black emancipation.

Stepping into this controversy is Harvard historian John Stauffer, who studies antislavery movements, the Civil War, and American social protest. (He is chair of the History of American Civilization Program, and a professor of both English and African-American studies.) At the Harvard Faculty Club on Wednesday (Aug. 31), Stauffer opened the W.E.B. Du Bois Institute’s Fall Colloquium Series with a lecture on black Confederates. He acknowledged that critics of the concept now dominate the academic arena, including one scholar who called it “a fiction, a myth, utter nonsense.”

Still, Stauffer acknowledged the seeming popularity of neo-Confederate ideas in general. He cited a recent poll showing that 70 percent of white Southerners believe that the cause of the Civil War was not slavery, but a deep divide over states’ rights. Stauffer also outlined evidence that the notion of black Confederates is at least partly true — an assertion that he said got him “beaten up” in a discussion at a Washington, D.C., history event months ago.

Though no one knows for sure, the number of slaves who fought and labored for the South was modest, estimated Stauffer. Blacks who shouldered arms for the Confederacy numbered more than 3,000 but fewer than 10,000, he said, among the hundreds of thousands of whites who served. Black laborers for the cause numbered from 20,000 to 50,000.

Those are not big numbers, said Stauffer. Black Confederate soldiers likely represented less than 1 percent of Southern black men of military age during that period, and less than 1 percent of Confederate soldiers. And their motivation for serving isn’t taken into account by the numbers, since some may have been forced into service, and others may have seen fighting as a way out of privation. But even those small numbers of black soldiers carry immense symbolic meaning for neo-Confederates, who are pressing their case for the central idea that the South was a bastion of states’ rights and not a viper pit of slavery, even though slavery was central to its economy.

Just 50 years ago, many authorities on the Civil War asserted that Southerners knew at the time that slavery was wrong, and would soon give it up. Stauffer quoted Robert Penn Warren, who wrote in 1961 that “the greatest danger to slavery was the Southern heart.”

In arguing that there were some black Confederates, Stauffer draws on at least one ironic source: 19th-century social reformer Frederick Douglass, whose life Stauffer studied for his 2008 book “Giants: The Parallel Lives of Frederick Douglass and Abraham Lincoln.” In August 1861, Douglass published an account of the First Battle of Bull Run, which noted that there were blacks in the Confederate ranks. A few weeks later, Douglass brought the subject up again, quoting a witness to the battle who said they saw black Confederates “with muskets on their shoulders and bullets in their pockets.”

Douglass also talked to a fugitive slave from Virginia, another witness to Bull Run, who asserted that black units were forming in Georgia, South Car-

olina, and Virginia. It is well known that in Louisiana and Tennessee, Stauffer added, Confederate units were organized by elite, light-skinned freedmen who identified with the slave-owning white plantation culture. (The Tennessee troops were never issued arms, though, and the black unit known as the Louisiana Native Guards never saw action — and quickly switched sides as soon as Union forces appeared.)

But unless readers think that black Confederates were truly enamored of the South’s cause, Stauffer related the case of John Parker, a slave forced to build Confederate barricades and later to join the crew of a cannon firing grapeshot at Union troops at the First Battle of Bull Run. All the while, recalled Parker, he worried about dying, prayed for a Union victory, and dreamed of escaping to the other side.

“His case can be seen as representative,” said Stauffer. “Masters put guns to (the heads of slaves) to make them shoot Yankees.”

Freedmen in the Confederacy faced re-enslavement in Virginia and elsewhere, said Stauffer, so they made displays of loyalty that were really gestures of self-protection — a “hope for better treatment, a hope not to be enslaved.”

Loyalty among the few black Confederates was at least ambiguous, said Stauffer. It was further undermined by the Confiscation Act of Aug. 6, 1861, which allowed Union forces to “confiscate” slaves and other “property” used to support the Confederacy. Under the act — the first of two — the freedom of such slaves was left ambiguous, said Stauffer, but it foreshadowed black emancipation and gave slaves even more reason to flee northward.

Scholars and social critics will continue to fight over the concept of black Confederates. Meanwhile, what should the public believe about the conflicting loyalties they may have felt or the decisions — however brief — some made to serve the Confederacy?

From the lecture audience, Henry Louis “Skip” Gates Jr., director of the W.E.B. Du Bois Institute, had one answer: “Black people are just as complex as anybody else.”

Editor’s Note: Article was taken from the Harvard Gazette, an academia magazine, September Issue, 2011.

Yes, There Were Black Confederates. **Here’s Why**

By John Stauffer of The Root Magazine

The myth of black Confederates is arguably the most controversial subject of the Civil War. Over the past four years, the debate over whether or not blacks fought for the Confederacy has been the most discussed topic on Civil War Memory, a popular website attracting teachers and scholars from around the world, and the Atlantic Monthly and *The Root* have devoted several articles to it.

Almost every Civil War historian today repudiates the idea of thousands of blacks fighting for the South. Brooks Simpson and Fergus Bordewich are representative in their dismissals. The notion of “black Confederates,” Simpson says, betrays a “pattern of distortion, deception, and deceit” in the use of evidence. Bordewich declares the very term “meaningless,” “a fiction,” “a myth,” utter “nonsense.”

They are reacting to a growing chorus of “neo-Confederates,” who assert that tens of thousands of blacks loyally fought as soldiers for the Confederacy and that hundreds of thousands more supported it. Neo-Confederates acknowledge that the Confederacy legally prohibited slaves from fighting as soldiers until the last month of the war. But they argue that 10 percent of the Confederate states’ 250,000 free blacks enlisted as soldiers, and that thousands of loyal slaves fought alongside their masters even though the Confederacy prohibited it. They do this, as the Civil War scholar James McPherson noted, “as a way of purging their cause of its association with slavery.”

The debate over black Confederates has reached a kind of impasse: Neither side is listening to the other. As the historian William Freehling quietly acknowledged in a footnote: “This important subject is now needlessly embroiled in controversy, with politically correct historians of one sort refusing to see the importance (indeed existence) of the minority of slaves who were black Confederates, and politically correct historians of the opposite sort refusing to see the importance of black Confederates’ limited numbers.”

Freehling is right. A few thousand blacks did indeed fight for the Confederacy. Significantly, African-American scholars from Ervin Jordan and Joseph Reidy to Juliet Walker and Henry Louis Gates Jr., editor-in-chief of *The Root*, have stood outside this impasse, acknowledging that a few blacks, slave and free, supported the Confederacy.

How many supported it? No one knows precisely. But by drawing on these scholars and focusing on sources written or published during the war, I estimate that between 3,000 and 6,000 served as Confederate soldiers. Another 100,000 or so blacks, mostly slaves, supported the Confederacy as laborers, servants and teamsters. They built roads, batteries and fortifications; manned munitions factories—essentially did the Confederacy’s dirty work.

We know that blacks made up more than half the toilers at Richmond's Tredegar Iron Works and more than 75 percent of the workforce at Selma, Ala.'s naval ordnance plant. And slaves grew the crops that fed the Confederacy. As Frederick Douglass noted, blacks were "the stomach of the rebellion."

The total number of black Confederate soldiers is statistically insignificant: They made up less than 1 percent of the 800,000 black men of military age (17-50) living in the Confederate states, based on 1860 U.S. census figures, and less than 1 percent of at least 750,000 Confederate soldiers.

But they carry immense symbolic weight, for they explode the myth that a slave wouldn't fight on behalf of masters. Scholars recognize that throughout history, slave societies have armed slaves, at times with the promise of freedom. They also acknowledge that a small number of African Americans were slave owners ([about 3,700](#), according to Loren Schweninger). In a similar vein, some blacks voted against Obama (4 percent in 2008, 6 percent in 2012), and a few Jews supported the Nazis. Now that the [sesquicentennial](#) of the Civil War is almost over, it is time to admit that there were also a few black Confederates.

Did Black Confederates Lead to Black Union Soldiers?

African Americans were the first to publicize the presence of black Confederates. Frederick Douglass bemoaned the Confederate victory of [First Manassas](#) in July 1861 by noting in the August 1861 issue of his newspaper, *Douglass' Monthly*, that "among rebels were black troops, no doubt pressed into service by their tyrant masters." He used this evidence to pressure the administration of Abraham Lincoln to abolish slavery and arm blacks as a military strategy. It was "the speediest method of terminating the war," he said.

Douglass repeatedly drew attention to black Confederates in order to press his cause. "It is now pretty well established that 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," he wrote in July 1861. Slaveholders "accept the aid of the black man," he said. "Why should a good cause be less wisely conducted?" (Douglass and most other observers ignored blacks' service in both the Union and Confederate navies from the beginning of the war.) In refusing to use blacks as soldiers and laborers, the Lincoln administration was "fighting the rebels with only one hand"—its white hand—and ignoring a potent source of black power.

What were Douglass' sources in identifying black Confederates? One came from a Virginia fugitive who escaped to Boston shortly before the Battle of First Manassas in Virginia that summer. He saw "one regiment of 700 black men from Georgia, 1000 [men] from South Carolina, and about 1000 [men with him from] Virginia, destined for Manassas when he ran away."

For historians these are shocking figures. But another eyewitness also observed three regiments of blacks fighting for the Confederacy at Manassas. William Henry Johnson, a free black from Connecticut, ignored the Lincoln administration's refusal to enlist black troops and fought as an independent soldier with the 8th Connecticut Volunteer Infantry. He also wrote for the *Pine and Palm*, a black paper, and blamed the Union loss at Manassas partly on black Confederates: "We were defeated, routed and driven from the field. ... It was not alone the white man's victory, for it was won by slaves. Yes, the Confederates had three regiments of blacks in the field, and they maneuvered like veterans, and beat the Union men back. This is not guessing, but it is a fact."

Meet John Parker, Black Confederate

Douglass corroborated Johnson's story. He published in the March 1862 issue of *Douglass' Monthly* a brief autobiography of John Parker, one of the black Confederates at Manassas. A Virginia slave, Parker was sent to Richmond to build batteries and breastworks. After completing this job, he and his fellow slaves were ordered to Manassas "to fight," as he said. He was put in an artillery unit with three other black men. On Sunday, July 21, "we opened fire about 10:00 in the morning; couldn't see the Yankees at all and only fired at random."

During the battle, Parker said, he worried about dying, hoped for a Union victory and thought of fleeing to the Union side. "We wished to our hearts that the Yankees would whip us. ... We would have run over to the other side but our officers would have shot us if we had made the attempt." He and his fellow slaves had been promised their freedom "and money besides" if they fought. "None of us believed them; we only fought because we had to."

Parker remained on the battlefield for two weeks, burying the dead, bayoneting the wounded to put them out of their misery, and stripping the Yankees of clothes and valuables. His burial duty was, like his impressment as a laborer and gunner, under orders and the threat of being shot.

Parker's ticket to freedom was the [first Confiscation Act](#), passed on Aug.

6, 1861, which authorized the Union Army to confiscate slaves aiding the Confederate war effort. Although the act did not mention freedom, it was in effect the first emancipation act, as the historian James Oakes has noted, because it prohibited officers from returning "contrabands" into slavery.

Parker fled for Union lines and in early 1862 reached Gen. Nathaniel Banks' division near Frederick, Md. Union soldiers "welcomed" him. They gave him a suit of clothes and plenty to eat and asked him to return to Virginia as a Union scout. Parker refused, saying that he "was bound for the North," but told them everything he knew about rebel positions. They gave him provisions, a contraband pass and a letter of introduction to a minister in New York City who could help him. He arrived safely in New York and began lecturing on "The War and Its Causes" for 10 cents a ticket, according to an advertisement for his lecture.

Why Did They Fight for the Confederacy?

Parker's ordeal sheds light on black Confederate soldiers at Manassas. First impressed into Confederate service as a laborer, he was then ordered to man a battery and to fire on Union troops. After the battle, he resumed his status as laborer, working burial duty. Prompted by the first Confiscation Act, he found freedom behind Union lines and in New York City.

His case was representative. Confederates impressed slaves as laborers and at times forced them to fight. In effect, they put guns to their heads, forcing them to fire on Yankees.

Harper's Weekly, one of the most widely distributed Northern papers, featured a similar scene on the cover of its May 10, 1862, issue. An engraving based on a drawing by Harper's sketch artist Larkin Mead depicts "a rebel captain forcing negroes to load cannon" while under fire from Union sharpshooters (shown as the lead photo for this article). Mead obtained details of the scene from Union officers, who "witnessed it through" a telescope. According to Harper's, the blacks were shot by the sharpshooters, "one after the other."



Most black soldiers, at First Manassas and elsewhere, were free blacks. They were either conscripts who built breastworks and then, like Parker, were ordered to fight or were volunteers.

Free blacks in the Confederacy had few rights. Nevertheless, they were "the black pseudo-aristocracy" of the South, according to the Civil War historian Ervin Jordan. Their expressions of loyalty to the Confederacy stemmed from hopes of better treatment and from fears of being enslaved. In several communities they formed rebel companies or offered other forms of support to the Confederacy. Their displays of loyalty protected them and provide a context for understanding such newspaper reports as that of the *Charleston Mercury*, which stated in early 1861: "We learn that one hundred and fifty able-bodied free colored men of Charleston yesterday offered their services gratuitously to the Governor to hasten forward the important work of throwing up redoubts wherever needed along our coast."

Free Black Confederates Step Into the Fray

The most prominent example of free black Confederate troops is the Louisiana Native Guards, based in New Orleans. Some 1,500 men enlisted, and early in the war they announced their determination to "take arms at a moment's notice and fight shoulder to shoulder with other citizens" in defense of the city. Part of the state militia, they marched in review through the streets with white soldiers. But they were never ordered into combat, and when Union forces captured New Orleans in the spring of 1862, they switched sides and declared their loyalty to the Union.

Gen. Benjamin Butler, commander of the Union forces in New Orleans, interviewed some Native Guards and asked them why they had served a government created to perpetuate slavery. They "dared not refuse," they told Butler, according to the book *General Butler in New Orleans*, published in 1864 by the biographer James Parton. "By serving the Confederates," they hoped "to advance a little nearer to equality with whites."

Many, if not most, free blacks in and around New Orleans aligned themselves with the planter class in hopes of greater rights. In this sense the region more closely resembled the Caribbean than the cotton South, with a comparatively large population of elite free blacks, most of them light-skinned. Some were slave owners—and among the wealthiest free blacks in the country, as the economic historian Juliet Walker has documented.

A similar culture of free blacks identifying with the planter class existed in Charleston, S.C., and Natchez, Miss. In fact, most of the 3,700 "black masters" in the decade before the Civil War lived in or around Charleston, Natchez and New Orleans. In addition to owning slaves, they established churches, schools and benevolent associations in their efforts to identify with whites.

With the onset of war, their patriotic displays were especially strident. In early 1861 a group of wealthy, light-skinned, free blacks in Charleston expressed common cause with the planter class: "In our veins flows the blood of the white race, in some half, in others much more than half white blood. ... Our attachments are *with* you, our hopes and safety and protection *from* you. ... Our allegiance is due to South Carolina and in her defense, we will offer up our lives, and all that is dear to us." In their show of support for the Confederacy, they were "race traitors."



1930s Photograph of an elderly black man who had been a Confederate bugler during the Civil War. He is wearing a Stonewall Jackson UCV ribbon.. Note with photo reads "Found in Amarillo, Texas. 1930 UCV Bugler - Stonewall Jackson.

How Long Were There Black Confederates?

The vast majority of eyewitness reports of black Confederate soldiers occurred during the first year of the war, especially the first six months. Why? Because after the first Confiscation Act, slave laborers began deserting to Union lines en masse, and free blacks' expressions of loyalty toward the Confederacy waned. The second Confiscation Act, of July 1862, which declared all slaves of rebel masters in Union lines "forever free," accelerated desertions. So did Lincoln's Emancipation Proclamation. In some counties beginning in 1863, as many as 70 percent of impressed slaves deserted. The Union's emancipation policy checked any impulse blacks may have had to fight for the Confederacy.

As desertions rose, masters increasingly refused to allow slaves to be impressed by the Confederacy. Their claims on their slaves trumped that of the state, as the historian Stephanie McCurry has noted. Masters could force slaves to fight as soldiers despite the Confederacy's prohibition, and they could refuse to have them impressed. Beginning in 1863, reliable eyewitness reports of blacks fighting as Confederate soldiers virtually disappear. The last known newspaper account of black Confederate soldiers occurred in January 1863, when Harper's Weekly featured an engraving of two armed black rebel pickets "as seen through a field-glass," based on an engraving by its artist, Theodore Davis. Harper's used the image to silence Northern dissent against arming blacks in the

North, as the Emancipation Proclamation authorized: "It has long been known to military men that the insurgents affect no scruples about the employment of their slaves in any capacity in which they may be found useful. Yet there are people here at the North who affect to be horrified at the enrollment of negroes into regiments. Let us hope that the President will not be deterred by any [such] squeamish scruples."

The Union's emancipation policy ultimately forced the Confederacy to offer freedom to slaves who would fight as soldiers in the last month of the war. But before slaves were accepted as recruits, their masters first had to free them, and freedom did not extend to family members. Only a hundred or so slaves accepted the offer.

Ironically, the majority of blacks who became Confederate soldiers did so not at the end of the war, when the Confederacy offered freedom to slaves who fought, but at the beginning of the war, before the U.S. Congress established emancipation as a war aim.

The Union's emancipation policy prompted blacks, slave and free, to recalculate the risks of fleeing to Union lines versus supporting the Confederacy. Frederick Douglass was right: Emancipation was a potent source of black power.

John Stauffer is a professor of English and African and African-American studies, and former chair of American studies, at Harvard University. He is the prize-winning author or editor of 14 books, including The Black Hearts of Men: Radical Abolitionists and the Transformation of Race; Giants: The Parallel Lives of Frederick Douglass and Abraham Lincoln; and The Battle Hymn of the Republic: A Biography of the Song That Marches On (with Benjamin Soskis).

THE BLACK CONFEDERATE OFFICERS: And Other Facts You Won't Learn In History Class

Written by Ken Daily, April 27, 2017 for **Clash Daily Magazine**

Charles Edward Lincoln, PhD smiled into the video camera and asked me a trivia question: "Do you know whose image is on the official seal of the Confederate States of America?" I had no idea. "George Washington," he responded.

The Civil War had nothing to do with slavery, I learned. It was a second Revolutionary War. The South was rising against abusive tariffs just as patriots had rebelled against Britain's taxation without representation. It's no wonder, then, that the Confederates honored our nation's first president by adding his image to their nation's official seal.

Dr. Lincoln earned his doctorate in archaeology. History seems to be his passion; so it was no surprise that he showed up at the Jefferson Davis monument in New Orleans late Tuesday night.

Rumors were spreading that the Jefferson Davis monument was scheduled for removal. Protesters, including Dr. Lincoln, were on hand keeping vigil as history was literally being removed from New Orleans. It's not only their history being hidden. It's our history.

A few nights earlier, wrecking crews donning bullet proof vests and identity-hiding masks removed another Confederate monument in New Orleans. The Liberty Place monument was dismantled and hauled away. No one seems to know where they've taken it.

That monument honored the memory of Southern patriots who withstood the repressive reconstruction government. The media's spin, of course, was quite different. *ABC News* claimed the monument honored white supremacists.

There is much such misinformation about the antebellum South and the Civil War era. Most often we are simply lied to by omission. We are simply not told the entire story of the South.

How many Americans know that the last Confederate field general to surrender to the North was a Cherokee Indian?

Gen. Stand Watie was not only a Cherokee; he was the chief of the Cherokee nation. The tribe voted to support the Confederacy. Watie commanded the Confederate Indian cavalry of the Army of the Trans-Mississippi. His regiment was comprised of Cherokee, Muskogee and Seminole Indians.

His peculiar first name, by the way, is a translation of Degataga. It literally means to stand firm, hence Stand Watie. I've been told the name implies a gathering, group, or tribe that will not be moved.

Gen. Stand Watie stood his ground to the very end. He lived up to his name.

Many are surprised to learn that the first black military officers in American history fought for the Confederacy.

In 1861 Louisiana Gov. Thomas Overton Moore issued a call for volunteers to defend their homeland against the North. On April 22, 2,000 black men answered that call and rallied at the Catholic Institute in New Orleans. The volunteers elected three from among themselves to serve as their commanding officers. Those three individuals made history as the America's first black military officers; but don't expect to read that in your Common Core history books.

So why did the black Confederate volunteers muster at The Catholic Institute?

Here's another bit of American history they don't want you to know.

In the 1840s The Institute Catholique was created to educate black orphans.



MONROE GOOCH.

Monroe Gooch was born in Davidson County, Tennessee in 1844. He entered the Confederate Army as a cook with Captain William Sykes in the 45th Tennessee Infantry. He had permission to visit his home at the time of Hood's Raid into Tennessee and could have remained, but true to his principles he returned to Captain Sykes and remained until the surrender.

1848, eleven years after the death of Mrs. Couvent. The Couvents, though black, were slave owners.

Here's another historical fact they don't want you to know: Free blacks commonly owned black slave labor in the antebellum South. Historical records from 1821 indicate the Couvents effectively held title to a black woman named Pauline.

Henry Louis Gates, Jr., the preeminent black historian, phrased it this way: "This is the dirtiest secret in African American history. A surprisingly high percentage of Negroes in the South owned slaves themselves."

One source cited the national census to report there were 3,775 black slave owners in the South in 1830 who owned 12,740 black slaves. For additional information we recommend the book *Black Slave Owners* by Larry Kroger. The book is available from Amazon.com.

• For more black history they don't want you to know, visit my web site, DailyKenn.com.

Meanwhile, real history continues to be hidden and its evidence removed by wrecking crews in New Orleans this week. <https://www.youtube.com/watch?v=i2CkT4zyVbs>

CSA 1ST LOUISIANA NATIVE GUARD (1861-1862)

POSTED ON JUNE 23, BY BY: JOELLE JACKSON
of *Black Past Magazine*

The 1st Louisiana Native Guard was the first official black regiment in the Confederate Army. The Guard was formed when Louisiana Governor Thomas Overton Moore accepted into the state militia a regiment of approximately 1,100 free African American men. When Governor Moore called for troops to defend Louisiana on April 17, 1861, a committee of ten prominent New Orleans free blacks called a meeting at the city's Catholic Institute on April 22 to pledge their loyalty to the Confederate cause. About 2,000 people attended the meeting including 1,500 free blacks who signed a militia muster roll.

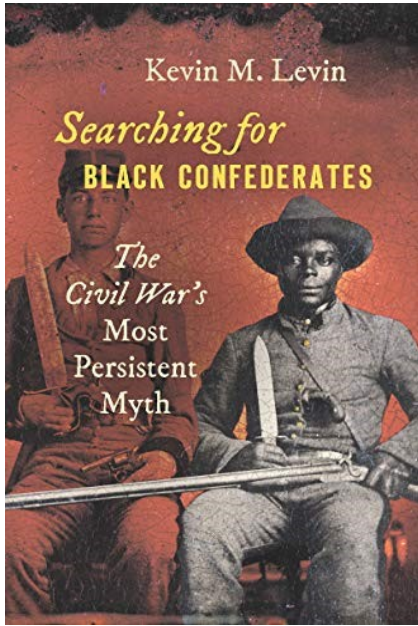
Governor Moore accepted their services and formed the 1st Louisiana Native Guard unit on May 2, 1861. All of the initial members of the Native Guard were French Speaking Creoles. Among those who joined the militia were successful architects, brick masons, dentists, doctors and carpenters. The Governor appointed three white officers as regimental commanders but company commanders were Creoles chosen from the ranks of the unit. Among these Creole officers was Lieutenant Andre Cailloux, who ironically would later join the Louisiana Native Guard Union regiment and die in a charge against Confederate forces at Port Hudson in 1863. Also among the officers was Lieutenant Morris W. Morris who also served in the 1st Louisiana Native Guard (USA) Regiment. Lt. Morris had the distinction of being the only black Jewish officer in the Confederate Army and later the only black Jewish officer in the Union Army.

Despite the initial enthusiasm of New Orleans's free men of color for the Confederate cause, both state and national Confederate officials were uncomfortable with the idea of black soldiers within their ranks. The 1st Louisiana Native Guard was never provided uniforms or arms and as a result most of the men used their own resources for both clothing and weapons. In January 1862 the Louisiana State Legislature passed a law that required militia members to be white. On February 16, 1862, the 1st Louisiana Native Guard was disbanded.

Two months later, on April 26, 1862, the U.S. Army and Navy commanders accepted the surrender of New Orleans. Some men of the Guard were approached by Major General Benjamin Franklin Butler to fight against the Confederates. About ten percent of them accepted his offer, and in September 1862 they became the nucleus for the 1st Louisiana Native Guard, USA.



Books on Black Confederates and Reviews



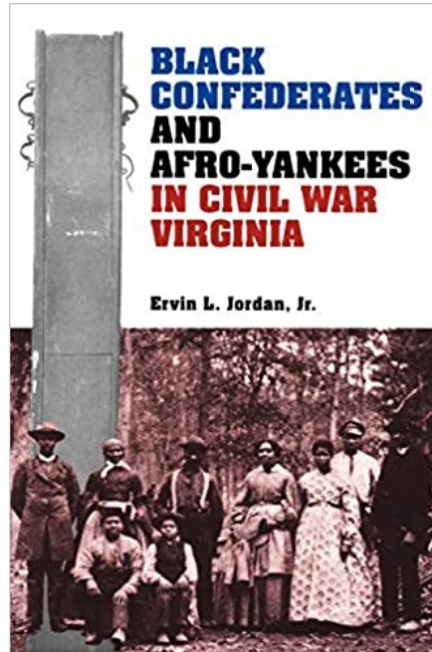
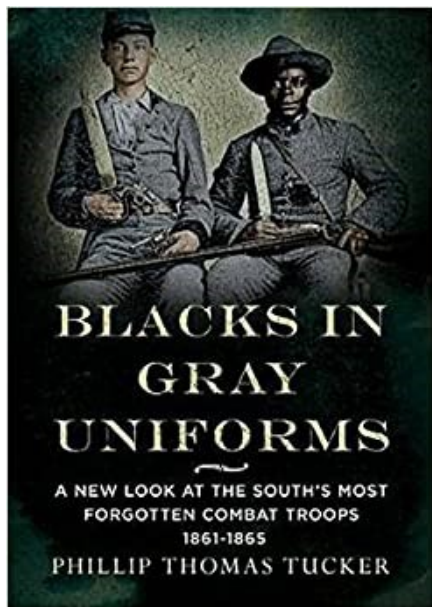
More than 150 years after the end of the Civil War, scores of websites, articles, and organizations repeat claims that anywhere between 500 and 100,000 free and enslaved African Americans fought willingly as soldiers in the Confederate army. But as Kevin M. Levin argues in this carefully researched book, such claims would have shocked anyone who served in the army during the war itself. Levin explains that imprecise contemporary accounts, poorly understood primary-source material, and other misrepresentations helped fuel the rise of the black Confederate myth. Moreover, Levin shows that belief in the existence of black Confederate soldiers largely originated in the 1970s, a period that witnessed both a significant shift in how Americans remembered the Civil War and a rising back-

lash against African Americans' gains in civil rights and other realms.

Levin also investigates the roles that African Americans actually performed in the Confederate army, including personal body servants and forced laborers. He demonstrates that regardless of the dangers these men faced in camp, on the march, and on the battlefield, their legal status remained unchanged. Even long after the guns fell silent, Confederate veterans and other writers remembered these men as former slaves and not as soldiers, an important reminder that how the war is remembered often runs counter to history.

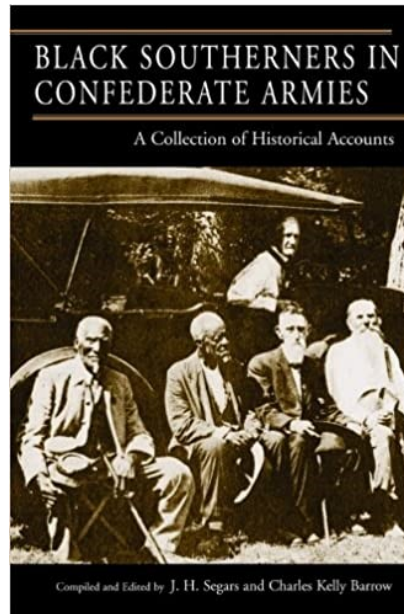
This ground-breaking book takes an insightful and close "New Look" at one of the most fascinating subjects of the Civil War—the long-overlooked battlefield contributions of the most forgotten fighting men of the Civil War, Black Confederates. With the release of the popular 1989 film *Glory*, the American public first learned about the heroism of the black troops of the 54th Massachusetts Volunteer Infantry and their courageous assault on Fort Wagner, South Carolina, in July 1863. But what the American public failed to learn in viewing this popular film was the equally compelling saga of Black Confederates, including at least one defender, a free black soldier of the 1st South Carolina Artillery who defended Fort Wagner in July 1863.

Significantly, large numbers of Black Confederates, slave and free, had already been fighting on battlefields across the South for more than two years before the famous assault of the 54th Massachusetts on Fort Wagner, including the war's first major battle at Bull Run. Although the vast of majority blacks served the Confederacy in menial and support roles, Black Confederates, free and slave, fought from 1861 to 1865 in regiments (infantry, cavalry, and artillery) that represented every Southern state.



On the eve of the Civil War, more African-Americans lived in Virginia than in any other state- 490,000 slaves and 59,000 free blacks- and they were active participants in the single most dynamic event to shape the American consciousness. Black Confederates and Afro-Yankees in Civil War Virginia is the first comprehensive study of Civil War Afro-Virginian history and culture. Through it we witness every aspect of black life: slave and free; rural and urban; homefront and battlefield; at work on plantations but also in munitions factories in Richmond; as wartime Union spies and as soldiers in the Confederate army.

by Ervin L. Jordan Jr. (Author)

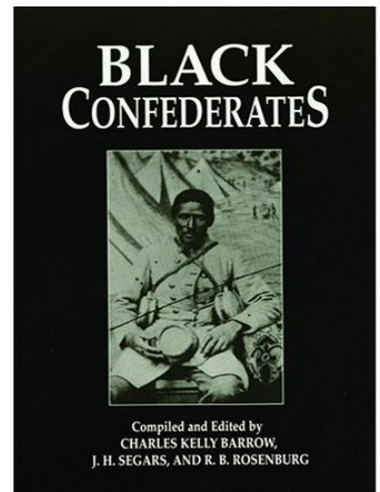


Large numbers of slaves and freedmen served the South, in some cases as soldiers and sailors for the Confederacy. This book uses official records, newspaper articles, and veterans accounts to tell the enlightening stories of these Black Confederates.

by J. H. Segars (Editor), Charles Kelly Barrow (Editor)

Contains correspondence, military records, and reminiscences from brave men who served what they considered their country.

by Charles Kelly Barrow (Editor), J. H. Segars (Editor), R. B. Rosenberg (Editor)



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