

Secession, War and Emancipation Proclamation

Slavery was an issue but not the reason for secession. There were causes for the war: Self-government; tariffs and the idea of each state being sovereign and therefore could secede. Slavery was an issue used as a manipulative narrative to frame the argument. An amendment was passed in the United States Congress and on its way to be ratified when war broke out. The Southern States that had seceded did not ask to come back into the Union.

There is much confusion about secession.

The Ordinance of Secession told the U.S. government that they were leaving the Union.

The Declarations of Causes was telling the world why they left the Union. It is the declarations that historians and the general public uses to condemn the South and say that it is about slavery, even though not all the Southern States mention slavery in their declaration.

- 1) Morrill Tariff was passed in the Buchanan presidency in 1859. It would raise taxes from 15 to 50 percent. The South carried the burden of the taxes before the war for the Federal Government. There was no income tax. The raw goods that the South produced were sold to foreign countries. The finished goods that were imported were taxed to support the Federal government which benefitted the industrialization of the North and the burden of the cost fell on the South. However, the National Narrative calls it the Morrill Tariff of 1861 and therefore dismisses this as one of the reasons for secession.
- 2) The Corwin Amendment would have made slavery protected in perpetuity. It was on its way to be ratified when war broke out. Please note that the Southern States that had left the Union did not ask to come back when the amendment is sent through Congress.

- 3) Crittenden-Johnson Resolution was passed unanimously by the United States Congress said that the war was about preserving the Union and not slavery.

Abraham Lincoln said that he was preserving the Union. Later, he changed the narrative to slavery to keep England and France from officially recognizing the CSA as a legitimate government.

Preliminary Emancipation Proclamation issued in September 1862 said that the South could come back in the Union and keep their slaves. They could decide the issue of manumission of the slaves but they must be colonized. If the South didn't answer then they will issue the Emancipation Proclamation on January 1, 1863.

Emancipation Proclamation issued on January 1, 1863. This document freed not one slave. The slaves that he could free which were in the United States are in Southern cities under Union occupation, he did not. The slaves that were in CSA were not free because Lincoln had no jurisdiction. West Virginia entered the Union as a slave state. The 13th amendment freed the slaves. However, if one commit a crime, then one can be enslaved.

History of the Confederate Flags.

Ladies, according to the Correct Use of the Confederate Flags, we are to revere the First, Second and Third National flags and the battle Flag. We have too many members who only want to revere the First National flag as a way to hide from the other ones because they are scared of being called a racist. Here is the information for you to make you feel more comfortable and to be able to educate others.

First National Flag was adopted by the Provisional Confederate Government in 1861. The first flag had seven stars to represent the first seven states that left the Union. Eventually more stars will be added as more states leave and to represent the border states. This flag was known as the Stars and Bars. This flag was used

during the First Battle of Manassas. It caused confusion because it looked too much like the Stars and Stripes on the battlefield.

Battle Flag of the Army of Northern Virginia (square design) was created for Confederate soldiers and military leaders to recognize their unit. Originally the design was a crusader cross. However with Jewish Confederates and there may be other Christian denominations that may not want to march under that design. Therefore the heraldry sign of Scotland or The Saint Andrew's cross was adopted in 1861. It is not a racist design but a soldier's flag.

Second National Flag was adopted on May 1, 1863. It is known as the Stainless banner. The first official duty of the flag was to drape it over General Thomas Jonathan "Stonewall" Jackson coffin. It is also known as Jackson's flag. However, on the battlefield it looked like the flag of surrender.

The Confederate Naval Jack (rectangle design) was adopted in May of 1863 and the Army of Tennessee will also adopt this flag in 1864. This is the flag that general public knows as the Confederate Flag.

Third National Flag was adopted on March 4, 1865. Red bar was added and the nick name for it was the Blood Stained banner.

All regimental flags for the Confederate military are Confederate flags.

Monuments and Memorials

In 2015, the Southern Poverty Law Center took on the project to remove Confederate monuments and symbols. They created a form for people to gather the information for them. Then they created a chart which led to the buzz phrase that was very popular in 2017. Confederate Monuments were erected during the Jim Crow Era and the Civil Rights movement to intimidate Blacks and to send a message of White Supremacy.

The South was devastated by the war. Regardless of the videos and other nonsense that has been produced lately, it took Southerners years to find the funds to erect these memorials. If an artist was hired, it sometimes took decades. Recently, I

came across a listing of the costs of some of the memorials that were erected. It ranged from \$1,000 to \$75,000.

Why were they going up? They went up as a way to mourn the loss of military leaders, soldiers who never came home and also to remember the events of the war. Also let us not forget that there were the 50th and 75th anniversaries of the war. It was a way to commemorate the past.

Why were monuments and memorials unveiled during the 1960s? Simply, it was the centennial of the war. It had nothing to do with the Civil Rights movement. Does anyone recall Dr. Martin Luther King or any other people in the movement calling for the removal of Confederate symbols? The answer is no.

Jim Crow Era

Now, let us turn to the subject of Jim Crow. When most people think of this issue, once again they point the finger at the South. However, where did this all originate? We have to go back to 1792 where Delaware's state constitution limited franchise to "Free White Males". Laws to disenfranchise or to exclude free Blacks will continue up North, the Mid-West and to the West Coast through 1868. After the war, people with this attitude will move down South. They thought they understood race relations. In the meantime, dissention and racial tensions will increase. In fact, after the period of Reconstruction, many of the Northerners, who came South after the war, withdrew, and the South was left in a quandary. Please remember that the states that made up the CSA were U. S. military districts until they were admitted back into the United States. And that brings us to Louisiana which had a transportation law that seated Whites in the front of the car and people that look like me in the back. Homer Plessy who described himself as 1/8 Black, decided to test this law. He was arrested and took the case all the way to the U. S. Supreme Court. The decision was 7 to 1 that Separate but Equal was the law of the land. Justice John Marshall Harlan, a Kentuckian wrote the dissent. This law was struck down in 1954 in the famous Brown vs. the Board of Education decision.

United Daughters of the Confederacy

Two women, one in Tennessee and one in Georgia had organized a group to take care of Confederate veterans, wives families and graves. Mrs. Anna Davenport

Raines noticed that another group was using the name Daughters of the Confederacy. She wondered if it would be an infringement to use the same name. She wrote to Mrs. Caroline Meriwether Goodlett in Tennessee about the name. It turns out that they decided to meet the summer of 1894. Mrs. Raines agreed to wear a ribbon of red and white. They agreed that they should form an organization together. On September 10, 1894, the first meeting was held. They called the group National Association of Daughters of the Confederacy. “ Objects.- Its objects shall be social, literary, historical, monumental, and benevolent, without any political signification; to unite in the federation all bodies of Southern women now organized or that may hereafter be formed; to cultivate ties of friendship among our women, whose fathers, brothers, sons, and in numberless cases, mothers, shared common dangers, sufferings, and privations to perpetuate honor, integrity, valor, and other noble attributes of true Southern character; to instruct and instill into the descendants of the people of the South a proper respect for and pride in her glorious war history, with a veneration and love for the deeds of their forefathers which have created such a monument of military renown, and to perpetuate a truthful record of the noble and chivalric achievements of their ancestors.”

Eventually, there will be a disagreement between the women as to who was the founder. A committee was formed. After multiple meetings, the voting results were that Goodlett was the Founder and Raines was the Co-Founder.

The purpose of the group has evolved and the name was changed to United Daughters of the Confederacy. Today we are Historical, Educational, Benevolent, Memorial, and Patriotic. Our motto is Think, Love, Pray, Dare, Live. We are not a Club!

Mildred Rutherford: She was Historian General from 1911-1916. She and her committee were powerful in making sure that Southern and Confederate history was truthful. She created scrapbooks from newspaper articles and from it, she published pamphlets and gave pamphlets. For the last few years, historians and organizations are taking her opinions and her words out of context. They are using her words to describe the organization as a way to promote White Supremacy. We have to figure out how to solve this issue.

We are not a White Supremacist organization. Our application has never asked about one's racial affiliation.