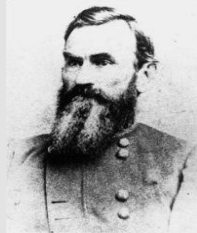




Claude Stillman, Commander Camp Website: www.humphreys1625.com



The Delta General

April, 2011

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The official publication of the
Brig/Gen Benjamin G. Humphreys Camp #1625, MS Division, SCV

CAMP NEWS:

EVENTS CALENDAR – “APRIL IS CONFEDERATE HERITAGE MONTH”

- **4/17 - Camp Memorial Service, Old Greenville Cemetery in Greenville, MS – CS Marine Impression**
- **Apr. 30, 2011**— Confederate Memorial Day at Beauvoir will be April 30, 2011. Guest speaker will be Tom Strain, Commander of the Army of Tennessee. As everyone knows Confederate Memorial Day at Beauvoir is a Division sponsored Memorial service.
- **May 1** – Confederate Memorial Service in Oxford, MS
- **June 3-5, 2011**—Mississippi Division SCV 116th Annual Meeting in Gulfport, Mississippi.
- **July 13-16, 2011**— Sons of Confederate Veterans Annual Reunion

CONFEDERATE MEMORIAL SERVICE IN GREENVILLE, MS

The B/G Benjamin G. Humphreys Camp # 1625 will be holding its 15th Annual Confederate Memorial Service on Sunday, April 17, 2011 at the UDC Monument in the Greenville Cemetery located on South Main Street Greenville, MS. The service will start at 2:00 pm with guest speaker Rev. Richard Hill, pastor of Glendale Baptist Church in Greenville. We ask all re-enactors, ladies and gentlemen, to be at the cemetery no later than 1:30 pm ready to go. The uniform of the day will be CS Marine summer dress. Refreshments will be provided after the service by the ladies of the Ella Palmer Chapter # 9, OCR.

We need a good turnout for this service. We are in the 150th Anniversary of the War so we need to let the public know we care about our Confederate Heritage. So mark your calendar and spread the word to friends and neighbors and anyone who may be interested. Any questions, please contact Dan McCaskill at danmccas@tecinfo.com or call 662-822-1096.



WHY WE OBSERVE CONFEDERATE MEMORIAL DAY

The history of Confederate Memorial Day lays its roots back to 1862 when a grieving widow of a Confederate soldier started a pilgrimage to his graveside. The inspiration came from her small child who would pick the weeds and place flowers on the unmarked Confederate soldiers graves commonly referring to them as her soldier's graves. The Georgia General Assembly in 1874 provided legislation for a new public holiday that April 26th of each year would be known as Memorial Day. Georgia Governor James Smith signed the legislation into law. It appears that the reason for the 26th of April date was that was the date that General Joseph E. Johnston surrendered in North Carolina thus bringing the end of the War between the States for Georgia. In the language of this legislation it is clear that April 26th was already being celebrated as Confederate Memorial Day in the state unofficially. Below is an excerpt from the Confederate Veteran magazine (1893) which may shed some light on the holidays beginning. On April 12th 1866, a woman's memorial association in Columbus, GA called for a special day of memorial. On April 26th, 1866 an Atlanta Ladies Memorial Association held a Confederate Memorial observance at Oakland Cemetery. Many Southern States observed Confederate Memorial Day on different dates. Florida joined Georgia celebrating it on April 26th. Mississippi celebrates Confederate Memorial day on the last Monday of April. Alabama celebrates it on the forth Monday of April. North and South Carolina celebrate it on May the 10th which is the anniversary of Jefferson Davis's capture. Louisiana and Tennessee celebrate on June 3rd, where Tennessee calls the observance Confederate Decoration Day. The reason for June 3rd is that it is Jefferson Davis's birthday. Texas celebrates Confederate Heroes Day on January 19th (Gen. Robert E. Lee's birthday) and Virginia calls its Confederate Memorial Day the last Monday in May. The reason that we celebrate is to remember the lives of these veterans and the sacrifices they made. To pay honor and respect to the heroes of the Southland...the Southland that they shed their blood for...for the very blood that courses through our own veins...for the pride they left for us and the pride we have for them. We should all celebrate Confederate Memorial Day and its observance within our local communities. Sons of Confederate Veterans Camps all over the United States do observances for the Confederate Veterans on these Memorial dates and I challenge anyone reading this to get involved with these observances and be a part.

Lest They Be Forgotten ...

Inside this Issue

Confederate Memorial Day	1
Camp and Society News	1-3
MS Division News	3-4, 6
Lincoln's True Racial Views	5
National News	5
Fort Sumter	7, 10
Slavery in the North	8-9

CAMP NEWS:

CAMP ADJUTANT'S REPORT: DAN McCASKILL

The turn-out for the March Meeting was extremely light. Being St. Patrick's Day, I guess everyone was out celebrating. The Meeting was opened with a word of prayer from Chaplain Earl McCown. Dan McCaskill was acting Commander for the evening and led the members in the Pledge and salutes to the Flags. Without a quorum, we could not conduct any Camp business. The Ladies of the OCR did present the Camp a donation from the proceeds of their Lee - Jackson Banquet Raffle in the amount of \$ 180. Thank You Ladies! With those present, we put some finishing touches to the headstone dedication at the Indianola Cemetery for the coming Saturday, March 19th at 3:00 pm. Rev. Richard Hill, pastor of the Glendale Baptist Church Will be our guest speaker. We also went down the list of coming events which include Ft. Blakeley April 8-10 at Mobile; our Confederate Memorial Service April

17th at the Greenville Cemetery; MS Division Memorial Service April 30th at Beauvoir at 2:00 pm; Oxford Memorial Service May 1st on Ole Miss Campus; Battle of Sacramento, KY May 20-22; Memorial Service at Kosciusko May 28th time TBA and the big event, State Convention at Biloxi Jun 3-5. Time is getting short so anyone wanting to attend Convention need to get your reservations in soon. The National Reunion will be in Montgomery, AL this year July 13-16, so be thinking about that event. If you have not been to a National Reunion, it is a learning experience. Earl McCown closed the Meeting with a word of prayer and everyone enjoyed the food brought by the Ladies of the Ella Palmer Chapter # 9, OCR. Attendance for the evening was 11. Side note, this being the Sesquicentennial we need to support as many events as possible. We dedicated six Confederate

Headstones on March 19th at the Indianola Cemetery. We had a grand total of 13 in attendance with one of those being granddaughter Lucy. Only five Camp members bothered to come. We had a gentleman from the local newspaper covering the event and it would have been nice to have had 24 at the event. We have our annual Confederate Memorial Service coming on April 17th so please mark your calendar and come to the service. We have come close to having 100 people at a Service in the past and would like to hit that mark this year. If we do not bother to come pay our respect to our Confederate Veterans, what will that show the PC people. If we do not care, they sure want! Spread the word and please come with a friend.

Submitted by,
Dan A. McCaskill, Adj.

NEWS FROM THE MOS&B: COMMANDER GENERAL'S MESSAGE

In agriculture, the term —seed corn□ is used when a grower saves the good quality seeds from one year's harvest for planting in the following year. With the genetic technology employed today, the seeds are hybrids and provided by the local co-op or farm supply center. They are made available to the farmers at the appropriate time for planting with the instructions that the seed is to be used entirely for producing the next crop and not saved as seed corn. My county in Tennessee has been historically labeled the Dark Fired Tobacco Capital of the World and tobacco is one of the main crops produced. The tobacco seeds are strictly controlled and are available to the farmer based on the amount of pounds the farmer has contracted with the major tobacco companies to produce for that year. Often, these seeds are sown and grown to produce plants in a controlled environment such as a nursery, green house, or planting bed. Once the young plants have reached the proper size and the weather and soil are at optimal conditions, then the plants are transplanted to the prepared fields.

From the Order's perspective, what is our seed corn and are we preserving our seed corn for future survival? Simply answered, the seed corn for the Order is the new member that we recruit. Additionally, our seed corn is the true history of our ancestors in their great struggle for independence and states' rights. Without new members to perpetuate this history and knowledge with the generations that are to come, our Order will lose its germination capability and without the genetics we will not be able to survive. We also require —seed corn capital□ which is defined as the financial investments required in supporting the Order's model of organization and mission. It is that money spent with calculated risk in anticipation of eventually achieving positive results.

Where do we find our plant beds and our greenhouses? Quite frankly, our chapters are the places where our new members are provided the optimum conditions for growth and development. The chapters are our farmers and the ones who contract for the seed corn and deliver the yields. Without the chapter's members and capable leadership, we will find it difficult to preserve and then effectively use our seed corn for the next year's planting and harvest.

The phrase —eating the seed corn□ describes those actions taken in desperate times to forestall starvation at the risk of losing all hope for the future. While it seems that we do not face any immediate disasters of such magnitude, ***we must be ever mindful to ensure the survival of the Order.*** We must focus on recruiting the new member, improving the capabilities of the chapter, developing our leaders so that we will always be able to finance the effective planting and harvesting cycles of our seed corn.

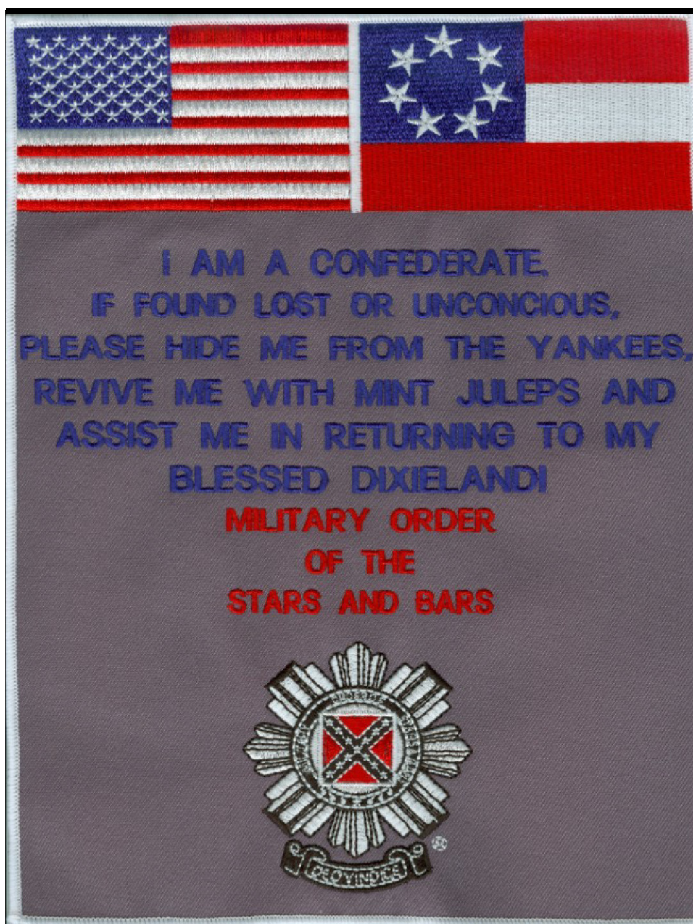
Gentlemen, the future of the Order is in **YOUR** hands!

Max Lee Waldrop, Jr.
Commander General



MOS&B SESQUICENTENNIAL NATIONAL CONVENTION

July 14-16, 2011 Jacksonville, Florida



Breaking News: The hotel rate we negotiated four years ago has now been reduced to \$99 for single or double occupancy! This is great news so come on down and join us.

As a member of the MOS&B, you should definitely plan on attending the 2011 Convention. This will be the event that will set a new standard for fun and fellowship within the Order. We start out on Thursday evening with a seated dinner cruise on the beautiful St. Johns River. Following the business session on Friday morning, we will have a historical presentation and visit to the Museum of Southern History. Friday evening will be the Commander's Reception at the Florida Yacht Club, a magnificent old club on the River with an unbelievable view of the river with the city in the background. There will be plenty of time and a facility to visit with old friends at the reception as well as in a special Hospitality Room at the hotel. Saturday begins with a Prayer Breakfast, followed by the final business session and meeting of the Armies. In the afternoon you will have a choice of touring the Olustee Battlefield or other activities depending on your taste. Our hotel, the Wyndham Riverwalk, is located on the river and within walking distance to the dinner cruise landing or to the water taxi for a ride to the Jacksonville Landings, a shopping center with multiple restaurants (see the red roof in the picture above). Saturday evening will host the Gala Ball at the hotel with period music, good food and fellowship.

You can make your reservations with the hotel on-line or by phone by using the instructions below but please send in your registration form without delay so we might get a good head count. The ability to provide quality events at a reasonable price is driven by the number of attendees so let us know you are coming so we can plan.

MISSISSIPPI DIVISION, SCV NEWS:

NEW MISSISSIPPI SCV LICENSE PLATE AVAILABLE IN 2011

- In tribute to the five years of the war, we will have a different design each of the next five years. The Beauvoir design is for 2011, there will be a Battle of Corinth design for 2012, Siege of Vicksburg design for 2013, Gen. Nathan B. Forrest design for 2014, and Confederate veterans tribute in 2015.
- The flag incorporated into the state map of the Sesquicentennial logo will also change each year: 2011-Bonnie Blue, 2012-First National, 2013-Second National, 2014-Gen. Forrest's battle flag, 2015-Third National.
- The Executive Council can change any part of the wording across the bottom each year as well, so, if "SCV" versus spelling out the whole "Sons of Confederate Veterans", is an issue for you, let them know. The more letters we add, the smaller the font will become, possibly making it more difficult to read.
- If you have the current, 8 year old design, SCV plate, you are not required to get the new tag each year. You can keep the one you currently have, and just put the year sticker on the plate when you renew each year.
- These plates are being done to commemorate the War between the States Sesquicentennial. These tags will be collectible and conversational. There will be many non-SCV members that will purchase the plate for their own reasons, apart from the things we normally would buy it for. This will bring new money to the SCV treasury, much more than the 8-year-old design that's been out. It will also bring more attention and hopefully more members to the SCV.



SOUTHERN HERITAGE CONFERENCE AUGUST 1, 2011

All you **politically incorrect** folks, come celebrate the **South** with the Jones County Rosin Heels SCV Camp at the **Southern Heritage Conference** at Bethlehem Baptist Church about 5 miles east of Laurel, MS on Highway 184 E. We'll have **in your face** speakers, music, food and fellowship!

Our speakers are **Thomas Di Lorenzo**, author of **THE REAL LINCOLN** and **LINCOLN UNMASKED**, Drs., **John Kilian**, past **MOS&B** Chaplin-in-Chief and **Cecil Fayard**, past Chaplin-In-Chief of the SCV.

We'll meet Friday, **August 5**, at 6:00 PM to visit, shop and get seated to start at 7:00pm. We meet again at 8:00 AM Saturday with speeches to start at 9:00 AM, **August 6**. We'll break for dinner at noon and eat on the premises, and come back afterwards for the afternoon session.

Saturday night dress casual or dress out in Confederate uniforms and antebellum ball gowns or wee kilties for the **Saturday evening supper**. **Doors open at 5:00**. We will try to eat at 5.30. At a Ceiledh (kay-lee), everyone is invited to sing, tell a joke, read a poem, etc. At the **Ceiledh** we'll post the colors. We will need all **uniformed Confederates and kilted Scots to bring weapons** and join in to protect colors, and piper.

(They'll either enjoy it, or they need it!)

NOON DINNER \$10.00 PER PERSON, SUPPER \$15.00 PER PERSON

You MUST make MEAL RESERVATIONS IN ADVANCE By August 1 by 5:00PM

Mail check to: Jones County Rosin Heels, P. O. Box 52, Laurel, MS 39441

PHONE: 601/649-1867 days, 601/426-2041 nights, email: csafor@hotmail.com or George Jaynes at night at 601-428-5570 or email: georgejaynes1953@yahoo.com.

Comfort Suites has a special rate of \$76.00 per night with hot breakfast. No limit on persons. Will accommo-

date whole family or is arranged so that two couples can stay in one suite. Call Sandy at 601-649-2620 Mon.-Thurs between 7am and 5pm and mention Conference for special rate. Should call early.

We'll see you at the Southern Heritage Conference! Put us down!

NAME _____

MAILING ADDRESS _____

PHONE _____ EMAIL _____

THERE WILL BE _____ OF US FOR NOON DINNER @

\$10.00 EACH, AND _____ OF US FOR SUPPER @

\$15.00 EACH, AND CONFERENCE ADMISSION _____

(\$25.00 FOR FAMILY) OR CONFERENCE ADMISSION

_____ (\$15.00 FOR INDIVIDUAL) I ENCLOSE A

CHECK FOR \$ _____ (POST DATED IS OK)

MEAL RESERVATIONS MUST BE IN BY 5:00 PM, AUGUST 1st
Vendors tables are free, but limited and filling up fast.
Please contact us.

SOUTHERN HERITAGE CONFERENCE
P. O. Box 52
LAUREL, MS 394401

CONFEDERATE MEMORIAL DAY AT BEAUVOIR, APRIL 30, 2011



To Division members, family and everyone dedicated to remembering their Confederate ancestors and Confederate heritage. Arcon General Contractors of Clinton, Mississippi has made great progress on the restoration on the UDC arch. The concrete base and supports have been poured, and things are underway. Columbus Marble Works has delivered the marble. The original bronze medallion of President Davis and original wrought iron gates are included in the new Arch. The new Arch will be placed in Beauvoir's Confederate Cemetery. The cemetery has been closed during construction, for safety reasons. Once completed, the arch will be dedicated during Beauvoir's annual Confederate Memorial Day Ceremony which will be held April 30th, 2011 in the Confederate Cemetery at 2 p.m..

This State Holiday is an annual observance held at Beauvoir with a wreath-laying ceremony at the Tomb of the Unknown Confederate Soldier, public speaking from Local, State, and National Dignitaries, and an Artillery and Rifle re-enactment units rendering Honors. All camps are asked to send a floral tribute during the wreath laying ceremony. Our guest speaker will be Tom Strain, Army of Tennessee Commander. There will be a Potluck Dinner on the grounds of Beauvoir. The event is open to the Public.



NEW BOOK SHEDS LIGHT ON LINCOLN'S RACIAL VIEWS

By MATTHEW BARAKAT, Associated Press Matthew Barakat, Associated Press

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

"For the sake of your race, you should sacrifice something of your present comfort for the purpose of being as grand in that respect as the white people," Lincoln said, promoting his idea of colonization: resettling blacks in foreign countries on the belief that whites and blacks could not coexist in the same nation. Lincoln went on to say that free blacks who envisioned a permanent life in the United States were being "selfish" and he promoted Central America as an ideal location "especially because of the similarity of climate with your native land — thus being suited to your physical condition."

As the nation celebrates the 150th anniversary of Lincoln's first inauguration Friday, a new book by a researcher at George Mason University in Fairfax makes the case that Lincoln was even more committed to colonizing blacks than previously known. The book, "Colonization After Emancipation," is based in part on newly uncovered documents that authors Philip Magness and Sebastian Page found at the British National Archives outside London and in the U.S. National Archives.

In an interview, Magness said he thinks the documents he uncovered reveal Lincoln's complexity. "It makes his life more interesting, his racial legacy more controversial," said Magness, who is also an adjunct professor at American University.

Lincoln's views about colonization are well known among historians, even if they don't make it into most schoolbooks. Lincoln even referred to colonization in the preliminary Emancipation Proclamation, his September 1862 warning to the South that he would free all slaves in Southern territory if the rebellion continued. Unlike some others, Lincoln always promoted a voluntary colonization, rather than forcing blacks to leave.

But historians differ on whether Lincoln moved away from colonization after he issued the official Emancipation Proclamation on Jan. 1, 1863, or whether he continued to support it. Magness and Page's book offers evidence that Lincoln continued to support colonization, engaging in secret diplomacy with the British to establish a colony in British Honduras, now Belize. Among the records found at the British archives is an 1863 order from Lincoln granting a British agent permission to recruit volunteers for a Belize colony.

"He didn't let colonization die off. He became very active in promoting it in the private sphere, through diplomatic channels," Magness said. He surmises that Lincoln grew weary of the controversy that surrounded colonization efforts, which had become enmeshed in scandal and were criticized by many abolitionists.

As late as 1864, Magness found a notation that Lincoln asked the attorney general whether he could continue to receive counsel from James Mitchell, his colonization commissioner, even after Congress had eliminated funding for Mitchell's office.

Illinois' state historian, Tom Schwartz, who is also a research director at the Abraham Lincoln Presidential Library in Springfield, Ill., said that while historians differ, there is ample evidence that Lincoln's views evolved away from colonization in the final two years of the Civil War.

Lincoln gave several speeches referring to the rights blacks had earned as they enlisted in the Union Army, for instance. And presidential secretary John Hay wrote in July 1864 that Lincoln had "sloughed off" colonization.

"Most of the evidence points to the idea that Lincoln is looking at other ways" to resolve the transition from slavery besides colonization at the end of his presidency, Schwartz said. Lincoln is not the only president whose views on race relations and slavery were more complex and less idealistic than children's storybook histories suggest. George Washington and Thomas Jefferson were both slaveholders despite misgivings. Washington freed his slaves when he died.

"Washington, because he wanted to keep the union, knew he had to ignore the slavery problem because it would have torn the country apart, said James Rees, director of Washington's Mount Vernon estate. "It's tempting to wish he had tried. The nation had more chance of dealing with slavery with Washington than with anyone else," Rees said, noting the esteem in which Washington was held in both the North and the South.

Magness said views on Lincoln can be strongly held and often divergent. He noted that people have sought to use Lincoln's legacy to support all manner of political policy agendas since the day he was assassinated. And nobody can claim definitive knowledge of Lincoln's own views, especially on a topic as complex as race relations. "He never had a chance to complete his vision. Lincoln's racial views were evolving at the time of his death," Magness said.

NATIONAL SCV NEWS:

RECRUITING NEWS FROM LT. COMMANDER-IN-CHIEF KELLY BARROW

Compatriots,

It is my great pleasure to announce the following. We have a partnership with Footnote.com that allows you the members of the SCV to get this wonderful tool at a fraction of the cost, \$30 off Annual Membership (regularly \$79.95). With online access to original Confederate records, Confederate Amnesty papers, and much more, you can help potential members complete their paperwork in the comfort of your home or even at a meeting or event. Recruiting can be taken to an entirely different level with this research engine at your finger tips.

The other added benefit is that National SCV receives a percentage of every person who signs up through our organization. So it is a win-win situation. To take advantage of this great deal, go to scv.org and click on the Footnote Banner or 1800mysouth.com and click Join. This is the only way you will be able to obtain this offer and for our organization to get credit.

Deo Vindice!
Charles Kelly Barrow
Lt.Commander-in-Chief
Sons of Confederate Veterans
1800mysouth.com



OFFICAL REGISTRATION FORM
116TH REUNION – MISSISSIPPI DIVISION, SONS OF CONFEDERATE VETERANS
AND 17TH REUNION – MISSISSIPPI SOCIETY, ORDER OF CONFEDERATE ROSE
Gulfport, Mississippi – June 3-5, 2011
Hosted by the Sam Davis Camp #596 and Matilda Champion Chapter #19, MSOCR

NAME(S) / TITLE _____

SCV CAMP and/or OCR CHAPTER

NAME AND NUMBER _____

ADDRESS _____

PHONE # (H) _____ (C) _____ EMAIL _____

SPOUSE NAME(for badge) _____

GUEST NAME _____

GUEST NAME _____

REGISTRATION AMOUNTS

SCV and OCR Registration: (NOTE – All registered members will receive a name badge, a SCV convention medal*, program, and a bag of goodies. Registration at the door will receive the same as long as supplies last. (OCR registrants will have a Tea in lieu of a medal.) Please register for your respective organization below.

On or before May 25, 2011.. \$30.00 for each organization's registration QTY _____ \$ _____

After May 25, 2011..... **#35.00** for each organization's registration. QTY _____ \$ _____

Ancestor Memorial: Each memorial is \$10.00. **PLEASE** Print or type each memorial on separate page. Qty _____
\$ _____

Program Ads: \$100.00 for full page; \$50.00 for half a page; \$35.00 for quarter page; \$25.00 for business card size advertising
(Please submit ad information on a separate page before April 30)

\$ _____

Banquet Registration (per plate)\$25.00 Qty _____ \$ _____
(No Meal Registration after May 25, 2011) Dinner (TBD)

Total Amount.....\$ _____

Make Checks Payable to Sam Davis Camp #596

Mail to; Wallace Mason,

405 Darby St.

Gulfport, Ms 39503

CONTACT INFORMATION

Wallace Mason- 228-832-3343; harrywjrmason@bellsouth.net

OCR contact- Becky Cupit- 769-251-0091; email timcupit@comcast.net

Convention Motel – Ramada Inn Airport Hwy 49, Gulfport. Reservations can be made by calling 228-868-8200, ask for the Mississippi Division, SCV convention Rate. Rates are \$79.00 + tax per night. Reservations MUST BE MADE before May 25, 2011.

FOR MORE INFORMATION and updates - WWW.SAMDAVIS596.com

THE FIRING ON FORT SUMTER, CHARLESTON, S.C. – APRIL 12, 1861

On March 5, 1861, the day after his inauguration as president of the United States, Abraham Lincoln received a message from Maj. Robert Anderson, commander of the U.S. troops holding Fort Sumter in Charleston Harbor. The message stated that there was less than a six week supply of food left in the fort.

Attempts by the Confederate government to settle its differences with the Union were spurned by Lincoln, and the Confederacy felt it could no longer tolerate the presence of a foreign force in its territory. Believing a conflict to be inevitable, Lincoln ingeniously devised a plan that would cause the Confederates to fire the first shot and thus, he hoped, inspire the states that had not yet seceded to unite in the effort to restore the Union.

On April 8, Lincoln notified Gov. Francis Pickens of South Carolina that he would attempt to resupply the fort. The Confederate commander at Charleston, Gen.P.G.T. Beauregard, was ordered by the Confederate government to demand the evacuation of the fort and if refused, to force its evacuation. On April 11, General Beauregard delivered the ultimatum to Anderson, who replied, "Gentlemen, if you do not batter the fort to pieces about us, we shall be starved out in a few days." On direction of the Confederate government in Montgomery, Beauregard notified Anderson that if he would state the time of his evacuation, the Southern forces would hold their fire. Anderson replied that he would evacuate by noon on April 15 unless he received other instructions or additional supplies from his government. (The supply ships were expected before that time.) Told that his answer was unacceptable and that Beauregard would open fire in one hour, Anderson shook the hands of the messengers and said in parting, "If we do not meet again in this world, I hope we may meet in the better one." At 4:30 A.M. on April 12, 1861, 43 Confederate guns in a ring around Fort Sumter began the bombardment that initiated the bloodiest war in American history.

In her Charleston hotel room, diarist Mary Chesnet heard the opening shot. "I sprang out of bed," she wrote. "And on my knees--prostrate--I prayed as I never prayed before." The shelling of Fort Sumter from the batteries ringing the harbor awakened Charleston's residents, who rushed out into the predawn darkness to watch the shells arc over the water and burst inside the fort. Mary Chesnut went

to the roof of her hotel, where the men were cheering the batteries and the women were praying and crying. Her husband, Col. James Chesnut, had delivered Beauregard's message to the fort. "I knew my husband was rowing around in a boat somewhere in that dark bay," she wrote, "and who could tell what each volley accomplished of death and destruction?"



Inside the fort, no effort was made to return the fire for more than two hours. The fort's supply of ammunition was ill-suited for the task at hand, and because there were no fuses for their explosive shells, only solid shot could be used against the Rebel batteries. The fort's big-



gest guns, heavy Columbiads and eight-inch howitzers, were on the top tier of the fort and there were no masonry casemates to protect the gunners, so Anderson opted to use only the casemated guns on the lower tier. About 7:00 A.M., Capt. Abner Doubleday, the fort's second in command, was given the honor of firing the first shot in defense of the fort. The firing continued all day, the federals firing slowly to conserve ammunition. At night the fire from the fort stopped, but the confederates still

lobbed an occasional shell in Sumter. Although they had been confined inside Fort Sumter for more than three months, unsupplied and poorly nourished, the men of the Union garrison vigorously defended their post from the Confederate bombardment that began on the morning of April 12, 1861. Several times, red-hot cannonballs had lodged in the fort's wooden barracks and started fires. But each time, the Yankee soldiers, with a little help from an evening rainstorm, had extinguished the flames. The Union garrison managed to return fire all day long, but because of a shortage of cloth gunpowder cartridges, they used just six of their cannon and fired slowly.

The men got little sleep that night as the Confederate fire continued, and guards kept a sharp lookout for a Confederate attack or relief boats. Union supply ships just outside the harbor had been spotted by the garrison, and the men were disappointed that the ships made no attempt to come to their relief.

After another breakfast of rice and salt pork on the morning of April 13, the exhausted Union garrison again began returning cannon fire, but only one round every 10 minutes. Soon the barracks again caught fire from the Rebel hot shot, and despite the men's efforts to douse the flames, by 10:00 A.M. the barracks were burning out of control. Shortly thereafter, every wooden structure in the fort was ablaze, and a magazine containing 300 pounds of gunpowder was in danger of exploding. "We came very near being stifled with the dense livid smoke from the burning buildings," recalled one officer. "The men lay prostrate on the ground, with wet handkerchiefs over their mouths and eyes, gasping for breath."

The Confederate gunners saw the smoke and were well aware of the wild uproar they were causing in the island fort. They openly showed their admiration for the bravery of the Union garrison by cheering and applauding when, after a prolonged stillness, the garrison sent a solid shot screaming in their direction.

"The crasing of the shot, the bursting of the shells, the falling of the walls, and the roar of the flames, made a pandemonium of the fort," wrote Capt. Abner Doubleday on the afternoon of April 13, 1861. He was one of the Union garrison inside Fort Sumter in the middle of South Carolina's Charleston harbor. The fort's large flag staff was hit by fire from the surrounding

. . . Continued on page 10

SLAVERY IN THE NORTH

Northern slavery grew out of the paradox the new continent presented to its European masters. So much land was available, so cheaply, that no one was willing to come to America and sign on to work as a laborer. The dream that drew Europeans across the Atlantic was owning acres of land or making a fortune in a trade or a craft. It was an attainable dream. In the 1680s a landless Welsh peasant from the mountains of Montgomeryshire could bring his whole family to Pennsylvania for £10 and acquire 250 acres for another £5; placing just one son in a trade in Britain would have cost the family £7.

Yet workers were needed in the new continent to clear the land, work the soil, build the towns. Because of this acute labor shortage, all the American colonies turned to compulsory labor. In New Netherland, in the 1640s, a free European worker could be hired for 280 guilders a year, plus food and lodging. In the same time and place, experienced African slaves from the West Indies could be bought outright, for life, for 300 guilders.

"To claim that the colonies would not have survived without slaves would be a distortion," historian Edgar McManus writes, "but there can be no doubt that the development was significantly speeded by their labor. They provided the basic working force that transformed shaky outposts of empire into areas of permanent settlement." [1] Or, to consider the situation from a broad view of the entire New World, "... export agriculture and effective colonization would not have occurred on the scale it did if enslaved Africans had not been brought to the New World. Except for precious metals, almost all major American exports to Europe were produced by Africans." [2]

Early in the 17th century, black slave status in the British Americas was not quite absolute bondage. It was a nebulous condition similar to that of indentured servants. Some Africans brought to America were regarded as "servants" eligible for freedom a certain number of years. Slavery had been on the decline in England, and in most of Europe generally, since the Middle Ages. That may be why the legal definition of slavery as perpetual servitude for blacks and their children was not immediately established in the New World colonies. The first official legal recognition of chattel slavery as a legal institution in British North America was in Massachusetts, in 1641, with the "Body of Liberties." Slavery was legalized in New Plymouth and Connecticut when it was incorporated into the Articles of the New England

Confederation (1643). Rhode Island enacted a similar law in 1652. That means New England had formal, legal slavery a full generation before it was established in the South. Not until 1664 did Maryland declare that all blacks held in the colony, and all those imported in the future, would serve for life, as would their offspring. Virginia followed suit by the end of the decade. New York and New Jersey acquired legal slavery when they passed to English control in the 1660s. Pennsylvania, founded only in 1682, followed in 1700, with a law for regulation of servants and slaves.

Roughly speaking, slavery in the North can be divided into two regions. New England slaves numbered only about 1,000 in 1708, but that rose to more than 5,000 in 1730 and about 13,000 by 1750. New England also was the center of the slave trade in the colonies, supplying captive Africans to the South and the Caribbean island. Black slaves were a valuable shipping commodity that soon proved useful at home, both in large-scale agriculture and in ship-building. The Mid-Atlantic colonies (New York, New Jersey, Pennsylvania) had been under Dutch rule before the British conquered them in 1664. African slavery in the middle colonies had been actively encouraged by the Dutch authorities, and this was continued by the British.

Both the Dutch and English colonists in the North preferred to get their slaves from other New World colonies rather than directly from Africa. Direct imports from Africa were considered too dangerous and difficult. Instead, the middle colonies sought their African slaves from Dutch Curaçao and later from British Jamaica and Barbados. "These slaves were familiar with Western customs and habits of work, qualities highly prized in a region where masters and slaves worked and lived in close proximity." [3] Having survived one climate change already, they also adjusted better to Northern winters, which incapacitated or killed those direct from Africa. Both causes contributed to the adjective often used to advertise West Indies slaves being sold in the North: "seasoned."

By the late colonial period, the average slave-owning household in New England and the Mid-Atlantic seems to have had about 2 slaves. Estates of 50 or 60 slaves were rare, though they did exist in the Hudson Valley, eastern Connecticut, and the Narragansett region of Rhode Island. But the Northern climate set some barriers to large-scale agricultural slavery. The long winters, which brought no income on Northern farms, made slaves a burden for many months of the year unless they could be hired out to chop wood or tend livestock. In contrast to Southern plantation slavery, Northern slavery tended to be urban.

Slaveholding reflected social as well as economic standing, for in colonial times ser-

vants and retainers were visible symbols of rank and distinction. The leading families of Massachusetts and Connecticut used slaves as domestic servants, and in Rhode Island, no prominent household was complete without a large staff of black retainers. New York's rural gentry regarded the possession of black coachmen and footmen as an unmistakable sign of social standing. In Boston, Philadelphia, and New York the mercantile elite kept retinues of household slaves. Their example was followed by tradesmen and small retailers until most houses of substance had at least one or two domestics. [4]

There is argument among historians about the economic role of Northern slaves. Some maintain that New England slaves generally were held in situations where they did not do real work, such as might be done by a white laborer, and that many, if not most, of the New England slaves were held without economic justification, working as house servants or valets. Even in Pennsylvania, the mounting Pennsylvania Quaker testimony against slavery in the 1750s and '60s was in large part aimed against the luxuriousness and extravagance of the Friends who had domestic slaves. But other historians who have studied the matter in some depth (Greene, McManus, Melish) make a forceful case for slave labor being an integral part of the New England economy. And even those slaves who did the arduous work required in a colonial household freed their white owners to pursue careers in law, religion, medicine or civil service.

The interweaving of Christianity and white supremacy is considered a defining quality of Southern slavery. Yet this also happened in the North. Not only was slavery sanctioned by the God of the Old Testament, it was a positive duty of his chosen people in the New World, because it brought the Gospel to the pagans of Africa. Thus could a Rhode Island elder rejoice, without any apparent consciousness of irony, when a slave ship coasted in to the wharf, that "an overruling Providence has been pleased to bring to this land of freedom another cargo of benighted heathens to enjoy the blessings of a Gospel dispensation." [5]

Not only was religion a justification to the Puritan slaveowner, it was an instrument of control. Cotton Mather, in "Rules for the Society of Negroes" (1693) taught the Massachusetts slaves that they were the "miserable children of Adam and Noah," and told them that part of their duty as Christians was to inform on one another.

. . . Continued on page 9

In the catechism prepared for the slaves to memorize, Mather taught the Negroes that they were enslaved because they had sinned against God and that God, not their masters had enslaved them. Service to the master was identified with service to God and in the Ten Commandments, prepared by Mather for the slaves, submissiveness to and respect for the master were substituted for the similar deference which the owners gave to God. The Fifth Commandment ("Honor thy Father and Mother ...") was twisted to mean for the slave 'I must show all due respect unto everyone and if I have a master or mistress, I must be very dutiful unto them.' For the slave, the Tenth Commandment ("Thou Shalt not Covet, ...") was interpreted as 'I must be patient and content with such a condition as God has ordered for me.' Mather then promised the slaves that if they were 'faithful and honest servants,' they would receive 'rest from their labours' and, as a reward, God would 'prepare a mansion in Heaven for them.' [6]

Similar precepts were adopted throughout the 18th century in religious teaching to slaves by Ezra Stiles, Daniel Wadsworth, and others.

Despite the Puritan strictures against sexuality (Massachusetts was one of a handful of colonies to punish what later was called "miscegenation"), free whites and black slaves had sex under a range of circumstances, and a population of mulattos began to grow. By the early 18th century, Connecticut and Massachusetts had to recognize mulattoes as a separate race classification. Exact numbers from colonial times are difficult to pinpoint, but Rhode Island did make a specific census in 1782, which found that, of 3,806 non-whites in the colony, 464 or one-eight were mulattoes. The districts with the highest number of black slaves had the fewest mulattoes, which is consistent with the pattern in the South a century later.

Strict moral and social pressure rejected any romantic attachments across race lines. Anne Grant wrote that New Yorkers believed nature had drawn a line between the races "which it was in a high degree criminal and disgraceful to pass; they considered a mixture of such distinct races with abhorrence, as a violation of her laws." [7] Yet it happened. In the case of New England, white women outnumbered white men, while demand for slave laborers meant black adult males in Massachusetts outnumbered black adult females in 1755 by nearly 2 to 1. Instances of co-habitation and even marriage (when and where it could be legally accomplished) between black men and white women are recorded throughout New England and to a lesser extent in the middle colonies. Such activity was not without risk, however: in 1718 a Connecticut man

discovered a black man and a white woman together, and in his enraged reaction he castrated the other man. The "Boston News Letter" reported this, ap-
provingly. [8]

The situation was reversed for rural Vermonters during the 1800s, when the population of white women fell because so many had moved down to the towns to take factory work. Black women, who did not have that option, were still around and were the only other choice for wives. Vermont changed its rules about birth certificates to speed the legal assimilation of mulattoes into the white population. Certificates for first-generation children of interracial marriages were marked "negro;" second generation, "colored;" and third generation "white." To the average Vermonter, however, even after the third generation they were just "bleached niggers."

Neither were the Northern colonial mulattoes exclusively free people. Many were slaves. A sampling of New England run-
aways showed that one in six were advertised as mulattoes, and the proportion was similar in the middle colonies. The 1780 slave register of Chester County, Pennsylvania, shows mulattoes made up 20% of the total. The "Pennsylvania Chronicle" from 1767-73 advertised 61 fugitives, of whom about 20% had white blood in some degree. In some cases the proportion was so high that the advertisers warned the fugitive slave could pass for white and probably would attempt to do so.

The two colonies with the strongest religious foundations -- Massachusetts and Pennsylvania -- were the ones that outlawed miscegenation outright. In all places where race-based slavery thrived, mixed race persons upset the natural definitions of white and black. But in the Christian spiritual settlements of the Puritans and the Quakers, the mixing seems to have been felt as a dreadful contamination of God's elect by the blood of the very people he had especially marked for slavery. The Massachusetts law against mixed marriage or sexual relations between the races, dating to 1705, was passed "for the better preventing of a spurious and mixt issue." [9] It subjected a black man who slept with a white woman to being sold out of the province (likely to the cruel plantations of the West Indies). Both were to be flogged, and the woman bound out to service to support any children resulting from the illicit union. In cases involving a white man and a black woman, both were to be flogged, the man fined £5 and held liable for support of any children, and the woman to be sold out of the province. In liberal Pennsylvania, meanwhile, the Quaker founders had freed marriage from the tyranny of the state and the established church, but the leadership nonetheless raised a bar against interracial marriages.

These statutes were not simply about

control of slave populations, because they also covered free blacks. The Massachusetts law made no distinction between freemen and slaves, and the Pennsylvania law specified that a free black who was guilty of sexual relations with a white person was to be sold as servants for seven years, and any who married a white person was to be sold as a "slave during life." Any minister or magistrate who performed such a marriage was subject to a crushing fine of £100.

Northern slavery shared many other qualities with the better-known Southern variety. There are even cases of free blacks buying enslaved ones. The first federal census, in 1790, showed six black families in Connecticut that owned slaves. As in the South later, such cases sometimes turn out, on closer examination, to be free blacks buying loved ones in bondage, such as this contract from Boston in 1724:

Whereas Scipio, of Boston aforesaid, Free Negro Man and Laborer, purposes Marriage to Margaret, the Negro Woman Servant of the said Dorcas Marshall ... that the said Intended Marriage may take Effect, and that the said Scipio may Enjoy the said Margaret without any Interruption ... She is duly sold with her apparel for Fifty Pounds.

1. Edgar J. McManus, "Black Bondage in the North," Syracuse University Press, 1973, p.17.
2. Herbert S. Klein, "The Atlantic Slave Trade," Cambridge University Press, 1999, p.46.
3. McManus, op. cit., p.20.
4. McManus, pp.41-42.
5. quoted in Lorenzo Johnston Greene, "The Negro in Colonial New England, 1620-1776," N.Y.: Columbia University Press, 1942, p.62.
6. *ibid.*, p.286.
7. quoted in McManus, loc. cit., p.64.
8. *ibid.*, p.65.
9. "Massachusetts Acts and Resolves," I, 578.

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. . . Fort Sumter Continued from page 7

Confederate batteries, and the colors fell to the ground. Lt. Norman J. Hall braved shot and shell to race across the parade ground to retrieve the flag. Then he and two others found a substitute flagpole and raised the Stars and Stripes once more above the fort.

Once the flag came down, Gen. P.G.T. Beauregard, who commanded the Confederate forces, sent three of his aides to offer the fort's commander, Union Maj. Robert Anderson, assistance in extinguishing the fires. Before they arrived they saw the garrison's flag raised again, and then it was replaced with a white flag. Arriving at the fort, Beauregard's aides were informed that the garrison had just surrendered to Louis T. Wigfall, a former U.S. senator from Texas. Wigfall, completely unauthorized, had rowed out to the fort from Morris Island, where he was serving as a volunteer aide, and received the surrender of the fort. The terms were soon worked out, and Fort Sumter, after having braved 33 hours of bombardment, its food and ammunition nearly exhausted, fell on April 13, 1861, to the crushing fire power of the Rebels. Miraculously, no one on either side had been killed or seriously wounded.

The generous terms of surrender allowed Anderson to run up his flag for a hundred-gun salute before he and his men evacuated the fort the next day. The salute began at 2:00 P.M. on April 14, but was cut short to 50 guns after an accidental explosion killed one of the gunners and mortally wounded another. Carrying their tattered banner, the men marched out of the fort and boarded a boat that ferried them to the Union ships outside the harbor. They were greeted as heroes on their return to the North.



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