



THE BRIDGE

"It is our duty to keep the memory of our heroes green." Jefferson Davis



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Deo Vindice

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Camp Officers

Peter D. Boineau

Commander

5147 Broxton Bridge Road
Bamberg, SC 29003

peterboineau@hotmail.com

Edward S. Floyd

1st Lieutenant Commander
efloyd@collumlumber.com

Robert Keel

2nd Lieutenant & Recruiter
kline@barnwellsc.com

Joseph "Buzz" Braxton II

3rd Lieutenant Commander
braxce@aol.com

Herman Smith

Adjutant
rustysmiles@embarqmail.com

Claude Manuel

Treasurer
manuelcarts@yahoo.com

Carl Platts

Judge Advocate
Carl.platts@yahoo.com

Donald Webster

Quartermaster

Roy Hart, Jr.

Surgeon

Ira Beach

Color Sergeant
ibeach@embarqmail.com

John Barnes

Historian

Charles L.D. Carlson

Chaplain

Editor

scv842@wildblue.net

In February of 2011, the national leadership developed and in July the general membership of the SCV adopted the following vision: Our Vision

Our vision is of an organization of southern men, 50,000 strong by the time of our 2016 reunion, that knows itself to be, and is widely seen by others as the pre-eminent authority on Southern heritage and American liberty.

Please note that this is not our "goal" or our "mission", or even our "dream". This is the fact of where we'll be in 2016. What I need now is your help in actually getting there. I need much, in terms of time, effort and ideas, but at the moment, what I need most are your ideas. I need you to answer the following questions and provide them to the leaders of this organization by emailing them to me at SCV-VISION2016@GMAIL.COM :

1. Do you believe in and support the above vision?

If not, why not?

If your answer is "yes", then please give me two or three ideas that you have to get us there. What will you personally commit to do?

2. Only about a third of our Camps and Divisions offer any officer training, and none of what there is, is standardized or organized. Would you support an effort to standardize officer training?

3. We know more truth about the War for Southern Independence than almost anybody else, but nobody seems to know that we know it. What can we do, and what will you personally do to get our name "out there"?

4. We have, at best, a disjointed National,



Army, Division or Camp plan for public relations. What are your ideas for correcting this? What can you do to help?

5. We know that personal contact is the most effective recruiting and retention tool we have, but we lose close to 1/3rd of our new members every year. What can we do to correct this? We could double in size in a week if every member brought in one new man. Why can we not seem to do this?

Please send your answers to: SCV-VISION2016@GMAIL.COM

Thank you,
Michael Givens
Commander-in-Chief



1 LCDR Floyd with granddaughters Abigail and Grayson and our good friend and Past SC Division Commander Randy Burbage.

Compatriots, if you missed our trip to see the submarine Hunley followed



by a visit to Magnolia Cemetery you missed a beautiful day filled with genuine family fellowship. In a day when people seek quality time with friends and family, it doesn't get any better than this. Hope to see you next time.



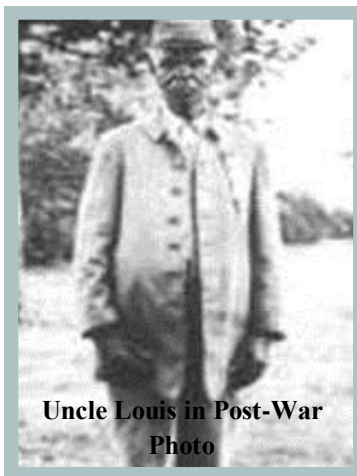
Chaplain Carlson

General Robert E. Lee gave this advice: *Everyone should do all in his power to collect and disseminate the truth, in the hope it may find a place in history and descend to posterity. History is not the relation of campaigns, and battles, and generals or other individuals, but that which shows the principles for which the South contended and which justified her struggle for those principles.*" I believe this account of Uncle Louis should be related in that light.

When the 7th Tennessee Cavalry Regiment requested a chaplain, there were not enough clergymen to assign to every military unit in the Confederate States Army. Fortunately, there was a man called of God in their midst. Louis Napoleon Nelson was well versed in scripture and traveled to war as the bodyguard of two Oldham brothers.

Answering the call, Louis Napoleon Nelson conducted a spiritual service for

the soldiers. They so thoroughly enjoyed the sermon until the field officers appointed Louis Napoleon Nelson as the honorary chaplain of the 7th Tennessee Cavalry Regiment during the Battle of



Uncle Louis in Post-War Photo

Shiloh.

How could this be? How could Confederate field officers assign an African-American as their regimental chaplain? This was indeed possible because Presi-

dent Jefferson Davis of the Confederate States of America delegated the appointment of chaplains to Confederate States Army field commanders.

Also, Confederate States Army chaplains did not have a formal title. As example, some chaplains were called Brother, Father or Reverend. During this period in history, African-American men were not addressed as "Mr./mister." Therefore, the common title for African-American men who were held in high regard was "uncle." Therefore, the soldiers of the 7th Tennessee Cavalry affectionately called Louis Napoleon Nelson by the title of "Uncle Louis."

After several revival services, word spread throughout the camp. On September 10, 1863, a correspondent for the Religious Herald wrote, "[Uncle Louis] is heard with respectful attention, and for earnestness, zeal, and sincerity, can be surpassed by none." Thus, Confederate Chaplain Louis Napoleon Nelson is noted in history as the first black military chaplain with white parishioners during the American Civil War.

A CONDENSED LOOK AT THE SOUTHERN SIDE OF THE CIVIL WAR

By

Michael Griffith

This is the third installment of this article which will appear in coming issues of the Bridge. As previously stated, it is done in this way to allow the presentation of articles of a lengthier nature. Our hope is that in this way we may examine more closely some very interesting history. By presenting the article over several issues the reader will be allowed to consider and digest the information in smaller portions which, hopefully, will result in an even greater understanding and appreciation of the subject matter. With that said, I hope you enjoy and benefit from Mister Griffith's article.—Editor

Did the South Have the Right to Secede?

I believe the evidence is clear that the South had the right to secede. None other than Ulysses S. Grant, the commanding general of the Union army for much of the Civil War and later a president of the United States, admitted he believed that if any of the original thirteen states had wanted to secede in the early days of the Union, it was unlikely the other states would have challenged that state's right to do so. Grant also conceded he believed the founding fathers would have sanctioned the right of secession rather than see a war "between brothers." Said Grant,

If there had been a desire on the part of any single State to withdraw from the compact at any time while the number of States was limited to the original thirteen, I do not suppose there would have been any to contest the right, no matter how much the determination might have been regretted. . . .

If they [the founding fathers] had foreseen it, the probabilities are they would have sanctioned the right of a State or States to withdraw rather than that there should be war between brothers. (The Personal Memoirs Of Ulysses S. Grant, Old Saybrook, Connecticut: Konecky & Konecky, 1992, reprint of original edi-

tion, pp. 130-131)

There is nothing in the Constitution that prohibits a state from peacefully and democratically separating from the Union. Indeed, the right of secession is implied in the Tenth Amendment, which reads,

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

The Constitution does not give the federal government the power to force a state to remain in the Union against its will. President James Buchanan acknowledged this fact in a message to Congress

shortly before Lincoln assumed office. Nor does the Constitution prohibit the citizens of a state from voting to repeal their state's ratification of the Constitution. Therefore, by a plain reading of the Tenth Amendment, a state has the legal right to peacefully withdraw from the Union.

Critics of the Confederacy cite certain clauses in the Constitution about the supremacy of federal law or about states not being allowed to enter into treaties with foreign powers, etc., etc. However, it goes without saying that such clauses only apply to states that are in the Union. There's simply nothing in the Constitution that says a state can't peacefully and democratically revoke its ratification. If a state's citizens were to vote in a legitimate democratic process to revoke the state's ratification of the Constitution, either by direct vote or by convention, then that state would no longer be bound by the Constitution. The citizens of each state are the ultimate sovereign, not the federal government. The federal government is supposed to be servant of the people, not their master. Even Lloyd Paul Stryker, who opposed secession, admitted the Southern states had an "arguable claim that no specific section of the Constitution stood in their way," i.e., no section of the Constitution prohibited peaceful, democratic separation (Andrew Johnson: A Study in Courage, New York: The Macmillan Company, 1930, p. 447). The great early American constitutional scholar William Rawle said a state had the right to secede. Rawle was a contemporary of founding fathers Thomas Jefferson and James Madison and was appointed by George Washington as the first U.S. Attorney for Pennsylvania. Rawle's book *A View of the Constitution of the United States* was used as a legal textbook at a number of universities, including West Point, Dartmouth, and Harvard. To this day, scholars who debate legal issues relating to the First and Second Amendments refer to Rawle's work. On the issue of secession, Rawle said,

It depends on the state itself to retain or abolish the principle of representation, because it depends on itself whether it will continue a member of the Union. To deny this right would be inconsistent with the principle on which all our political systems are founded, which is, that the people have in all cases, a right to deter-

mine how they will be governed.

This right must be considered as an ingredient in the original composition of the general government, which, though not expressed, was mutually understood. . . . (A View of the Constitution of the United States, 2nd Edition, 1829, Vol. 4, p. 571)

Another early American legal giant, George Tucker, also said a state had the right to secede. Like Rawle, Tucker was a contemporary of Thomas Jefferson and James Madison and corresponded with the former. Tucker came to be known as the "American Blackstone." Tucker was a professor of law at the University of William and Mary. He served as the chief justice of the Virginia supreme court and was appointed as a federal district court judge by James Madison. Tucker's 1803 edition of *Blackstone's Commentaries*, which he annotated to American law, was widely used for the teaching of law in the United States for years. On the issue of secession, Tucker wrote that the states' participation in the Union was voluntary and that each state had the right to resume to "the most unlimited extent" the functions that it had delegated to the federal government:

The federal government, then, appears to be the organ through which the united republics communicate with foreign nations and with each other. Their submission to its operation is voluntary: its councils, its engagements, its authority are theirs, modified, and united. Its sovereignty is an emanation from theirs, not a flame by which they have been consumed, nor a vortex in which they are swallowed up. Each is still a perfect state, still sovereign, still independent, and still capable, should the situation require, to resume the exercise of its functions as such in the most unlimited extent. (Tucker, editor, *Blackstone's Commentaries: With Notes of Reference to the Constitution and Laws of the Federal Government of the United States*, Volume 1, Philadelphia: William Birch and Abraham Small, 1803, Appendix: Note D, Section 3:IV)

The Union was never meant to be held together by force. The Southern states joined the Union voluntarily, and they should have been able to leave it voluntarily. A key principle of Americanism is the sacred right of self-

government, that government should only govern "with the consent of the gov-



erned." This noble idea is expressed in the Declaration of Independence. America came into existence by secession from England. There was only a war because England wouldn't allow the American colonies to leave in peace. George Washington's secretary of state, Timothy Pickering of Massachusetts, rightly said that America was founded on the principle of secession. Thomas Jefferson, the author of the Declaration of Independence and the third president of the United States, said in a letter to William Crawford in 1816 that if a state wanted to leave the Union, he would not hesitate to say "Let us separate," even if he didn't agree with the reasons the state wanted to leave.

The principle of peaceful separation was as American as apple pie. But Lincoln, relying on an utterly erroneous understanding of the founding of the Union, declared that secession was "treason," "insurrection," and "rebellion." If Lincoln had been alive during the Revolutionary War and had used the same kind of reasoning that he used against Southern secession, he would have sided with the British.

The South had no desire to overthrow the federal government. The South seceded in a peaceful, democratic manner, with the support of the overwhelming majority of Southern citizens. The Southern states used the same process to secede that the original thirteen states used to ratify the U.S. Constitution, i.e., by voting in special conventions comprised of delegates who were elected by the people. The one exception was Tennessee, which, instead of holding a convention, passed a secession resolution in the state legislature and then held a referendum in which secession won by a margin of more than two to one. Furthermore, most Southerners believed secession would be peaceful. In fact, it's revealing that the early correspondence of the first Confederate secretary of war, Leroy Walker, "clearly indicates he did not expect war" (Rembert Patrick, *Jefferson Davis and His Cabinet*, Louisiana State University Press, 1944, p. 106).

The Bridge

561 Appleton Road
Allendale, SC 29810

FAX: 803-584-4614

EMAIL: scv842@wildblue.net

WEB: www.riversbridgecamp842.com



Sons of Confederate Veterans



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Camp No. 842 Calendar

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|------------------|--|
| November 5 | Swallow Savannah Cemetery cleanup 8:30AM |
| November 10 | Happy Birthday USMC! |
| November 12 | BBQ Butt Fundraiser - Pickup 2PM-4PM |
| November 15 | Regular Camp Meeting - Election of Camp Officers - selection of Compatriot-of-the-Year |
| November 19 | Low Country Battle Tour - Tentative |
| December 20 | Regular Camp Meeting |
| January 21, 2012 | Annual Banquet Barker's Mill |
| February 3-5 | S.D. Lee Institute Desoto Hotel, Savannah, GA |
| March 23-24 | SC Division Convention N. Myrtle Beach, SC |

Major Henry Wirz Executed November 10, 1865

Henry Wirz was killed in what General Robert E. Lee described as, "a judicial murder." While credible evidence existed at the time, and still exists today that he did everything in his power to care for the men in his charge, and the evidence linking him to the so called atrocities is flimsy at best, he alone was held to account for the shortcomings of the entire Confederacy in meeting the logistical challenge of caring for the prisoners in his charge. Convicted in a hasty and flagrantly unfair trial, he was executed in a brutally quick execution with no chance to

have an appeal heard or to mount a credible defense.

The execution took place on the 10th November. The gallows were surrounded by Union Army soldiers who throughout the procedure chanted "Wirz, remember, Andersonville." Accompanied by a Catholic priest, Wirz refused to make a last minute confession, claiming he was not guilty of committing any crime.

Major Russell read the death warrant and then told Wirz he "deplored this duty." Wirz replied that: "I know what orders are, Major. And I am being hanged for obeying them."

After a black hood was placed over his head, and the noose adjusted, a spring was touched and the trap door opened. However, the drop failed to break his neck and it took him two minutes to die. During this time the soldiers continued to chant: "Wirz, remember, Andersonville."



Captain Henry Wirz