

The Sentinel



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Living Historians
http://www.geocities.com/capital_guards

Blue & Grey for St. Patrick's Day...

Members of the 6th Arkansas and the 37th Illinois Infantry will be celebrating the green, as well as wearing the blue or gray, as they take part in Little Rock's annual St. Patrick's Day Parade. The date is **Saturday, March 12**, starting at **1:00 p.m.** and running until whenever we get to the other end.

The Little Rock St. Patrick's Day Parade is an annual celebration of Irish culture, music and dance, and the Irish-American heritage in Arkansas. This year's event marks the 6th annual Parade and will be on Saturday, March 12, 2005 at 1 p.m.

This event is presented by the Irish Cultural Society of Arkansas – a not-for-profit organization based in Little Rock.

The Parade will begin at 1:00 p.m. Groups participating in the Parade will start forming at 11:00 a.m. near the Train Station at Victory and Markham, traveling east onto President Clinton Blvd, ending at the River Market.

The parade will be filled with over 80 units, 300 marchers, marching bagpipe bands, clowns, traditional Irish musicians and dancers, floats, the new Little Rock Trolley, and even a visit by "St. Patrick" himself! You are invited to come join in the fun!

We are registered as the "Central Arkansas Civil War Preservation Association." **Parade units will be starting to assemble in the parking lot of Union Train Station at 11:00 a.m.; and we will need to be formed up and ready to go no later than 12:30 p.m. to line up.** This year's route is different, and will go straight east up Markham Street and President Clinton Avenue to the River Market. It will break up just past the Museum of Discovery on Clinton Avenue.

There will be a short program of "Irish music and dance" immediately following the parade, and I am informed that the microbrewery down there as well as the Underground Pub is still in operation for those with a penchant for a little more traditional Irish



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The Capitol Guards and 37th Illinois marched during the 2004 Little Rock St. Patrick's Day Parade, and were apparently a hit with both the crowd, the photographers, and the friendly folks at the Underground Pub. This year, we hope to improve on that...

20th annual Pat Cleburne Memorial Service scheduled March 19 in Helena

Robert E. Lee called him "a meteor shooting from a clouded sky." And as long as Confederate veterans of the Army of Tennessee lived, and traveled up and down the Mississippi River past Helena, Arkansas, they would come up on the deck, remove their hats, and stand at attention as they passed the small white obelisk standing atop the end of Crowley's Ridge marking his grave. He was the greatest combat leader that Arkansas has ever produced, and in the tradition of the old veterans, the Arkansas Sons of Confederate Veterans and living historians of the state gather to honor him on the weekend nearest his birthday.

The Patrick R. Cleburne SCV Camp #1433 and the 1st Arkansas Infantry reenactors announced they will hold their 20th annual memorial service for Major General Patrick R. Cleburne at the Confederate section of Maple Hill Cemetery in Helena, Ark. on March 19, 2005. The ceremony will begin promptly at 12:30

p.m. and will last approximately 45 minutes. Period dress or Confederate uniform is encouraged.

Professor Michael Dougan of Arkansas State University will be the guest speaker. Dr. Dougan is probably the most significant scholar of Arkansas history in our time, and is the author of a number of books related to our hobby – *Confederate Arkansas: The Policy and Politics of a Frontier State in Wartime*, and *Arkansas Odyssey*, an expansive history of our state from prehistoric times up until 1994, when he published the book. If you've never had a chance to hear Dr. Dougan talk about Confederate Arkansas and Arkansas Confederates, his talk alone will be worth your trip to Helena.

Cleburne is perhaps the most noted and most accomplished of the soldiers who served the Confederacy from Arkansas. Enlisting as a private in a local militia company, the "Yell Rifles," in Helena late in 1860, Cleburne was elected to captain and commanded the

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Parade (Continued from Page 1)

entertainment. And there are a number of other similar convivial establishments that may show pity for a footsore soldier.

Most members indicated that they'll be wearing the blue in honor of the Irish Brigade, but there will be room as well for those who want to wear the Gray and march in honor of "old Pat." For more information, contact Tom Ezell at (501)912-1047 or 961-1937, or check out the event's web page at <http://www.LRIrishParade.com>.

Cleburne Memorial (Continued from Page 1)

company during the seizure of the U.S. Arsenal in Little Rock in February 1861. When Arkansas left the Union later that spring, Cleburne was elected to command the 1st Arkansas State Troops (taken into Confederate service as the 15th Arkansas Infantry) and then to command of a brigade at Shiloh and in the 1862 Kentucky campaign. His competence and courage brought him a division command at Murfreesboro, and Cleburne's division, with its distinctive blue-and-white battle flags struck fear into Yankee hearts until his death in the battle of Franklin, TN on November 30, 1864.

Originally buried near Columbia, TN, Cleburne's remains were returned to his home town of Helena in 1870 and interred in the Confederate cemetery there.

Maple Hill Cemetery is located on the north edge of Helena, at the point where Crowley's Ridge touches the Mississippi River. From Little Rock, take either I-40 or Highway 70 east to Brinkley. At Brinkley, take Highway 49 east to Helena. At the traffic signal where Highway 49 splits south in West Helena, follow U.S. Business 49 (e.g., go straight ahead) into downtown Helena. [The reenactors typically assemble around 11:00 a.m. at the McDonalds restaurant on the left hand side as you reach the Helena, so this is a good place for a pit or coffee stop after your drive.] In downtown Helena, turn left from 49B onto Columbia Street. Go 3 blocks and turn right onto McDonough Street. Go 2 blocks and turn left onto Holly Street (the Helena Housing Authority sits on this corner). Go 3/4 mile north on Holly Street, and turn left into the front gate of Maple Hill Cemetery. Turn right onto the first avenue in the cemetery and follow this road and the signs to the Confederate cemetery, about 0.4 mile. Park at the foot of the hill, and walk up to the crest where the memorial service will be held.

Bring Confederate uniform, weapon, accoutrements (cartridge & cap boxes, waist belt, bayonet and scabbard) and canteen, and sufficient blank cartridges and caps to clear weapons and fire three

volleys.

After the close of the memorial service, members of the Capitol Guards and the 37th Illinois plan to take a tour of some of the Civil War sites in Helena, to include specific Cleburne-related sites in town and features of the Battle of Helena. Tom Ezell will be leading the tour, and we'll close the afternoon with a Company meal at one of the local restaurants in West Helena on the way out of town.

Other points of interest in the cemetery before you leave include the grave of MG Thomas C. Hindman (at the end of the drive from the main entrance to the cemetery) and that of BG James Tappan. Helena is a city rich with Civil War and Confederate history, however local racial problems have caused the city to ignore much of this, and the city is now best known for its annual blues festival (which is not to be missed, either). The Phillips County Library (623 Pecan St.) has Cleburne's *Book of Common Prayer* as well as a number of artifacts belonging to General Hindman. Be sure to visit the Delta Cultural Center for its exhibits, and for a map of the Civil War sites in the town.

Confederate Flag Day to be observed March 26 at State Capitol.

The Arkansas Division, Sons of Confederate Veterans, will host its annual Confederate Flag Day observance and ceremonies on Saturday, March 26, on the State Capitol lawn in Little Rock. No other details had been released at the time the *Sentinel* went to press.

37th Illinois Winter Planning Meeting: February 5, 2005

Minutes from the meeting of the 37th Illinois Volunteer Infantry Reenactors Group.

Location: the home of Harvey and Yvonne Moore and 24 Kingspark Rd.

Present: Harvey Moore, WJ Monagle, Tom Ezell, Mark Kalkbrenner, Sheldon Gately, Charles Durnette, Mike Loum.

The calendar for the 2005 reenacting year was reviewed. Those present agreed that in most cases, the calendar and maximum effort events of the 6th Arkansas reenacting group would be followed. Maximum effort events at this time are: Siege of Port Hudson (April 1-3, 2005); Battle of Marks Mills (April 23-24, 2005); Battle of Corinth (October 2-4, 2005); Old Washington (November 5-7, 2005). Local events will include: St. Patrick's Day Parade (March 12, 2005); Cleburne Memorial Service (March 19, 2005); Cabot Middle School (May 20, 2005); Company drill at Reed's Bridge (June, July, August 2005); effort will be made for a Memorial Day service (May 30, 2005).

Additional dates to add to the calendar were suggested: February 26, 2005 School of Soldier at White Sulfur Springs, Arkansas; Chalk's Bluff (April 30-May 1, 2005).

Those present voted to keep the same officers and NCOs as are currently serving: Tom Ezell, Captain (*as needed*); Jeffery Stewart, Sergeant (currently in Iraq, but hopefully home in time for the next event or so); WJ Monagle, Corporal. Harvey Moore and Mike Loum will share the Quartermaster duties: Harvey will store the equipment, and Mike will carry it to and from the events.

Treasurer's Report: after purchasing a new sack coat (which was displayed), the company checking account shows a balance of \$689.02. Of that, \$322 will be transferred to the Central Arkansas Civil War Preservation Association, once its account is established. Mike Loum was further authorized to keep looking for pants, bayonet, and a scabbard to purchase at a reasonable price. Mike will also purchase a waterproof tote box for the loaner equipment.

Tom Ezell suggested that one purchase the Company may want to consider is a new national flag. He knows of a place to purchase a 6 x 6 replica in silk, without gold stars or fringe. Last year, the price was about \$180; he will report back to us.

Additional venues and locations for



*Don't count out small events! You never know who might just show up. Corporal Tom Ezell attended the Patrick Cleburne Society memorial in Helena on March 21, 1999 and is pictured here with his new friends, General Cleburne's great-great niece Jeanne Despujols, and Shelby Foote, author of **Shiloh** and the three volume history, **The Civil War: A Narrative**.*

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promoting reenacting activities and recruiting:

- Old State House Museum
- David O. Dodd video - possibly copy and sell as a fundraiser
- Always keep preservation at the forefront
- Reed's Bridge
- Gun show booth
- Help to purchase land in White Sulphur Springs, Arkansas.

Respectfully submitted,
WJ Monagle, Corporal

March Musket Shoot

(2/23/05)

We (the 6th Ark) are having another practice shoot at the Arkansas Muzzle-Loading Association range North of Hattiesville, Arkansas on Sunday March 13th beginning at 0900 hrs.

Captain Tom and I went to this location on the 13th of February to see what their set-up looked like and propose the new Civil War type shooting event for the Arkansas State Championship Shoot in Berryville, Arkansas May 6-8th, 2005.

After sighting in our Model 1842 muskets at 50 yards, we pitched our event. They liked the idea and said that they would stop all shooting at 1630 hours on Saturday May 7th for the Civil War Skirmish Competition.

Please tell your guys that the Berryville event will be a laid back, good eating, shooting type weekend with fellowship. There will be mountain men and women running around as well as YANKEES from Missouri seeing if us Southern Boyz can shoot?

This is what is purposed: One four man team in uniform, standing side-by-side, firing muskets of similar type, at four side-by-side targets fifty yards away. Teams will have five minutes to shoot as many shots as possible in this time limit. A good soldier can fire three aimed shots in one minute...or 15 shots in five minutes. That is a possible team score of 60 hits on targets. This will be a good spectator attraction and promotion for reenacting. There is a tie breaker.

Please tell your guys about these events and pass the word. We're planning a big feast for Saturday night (May 7th).

Let me know if you have further questions,

Sgt Steve

NPS could soon buy Sweeney Civil War collection

Tom and Karen Sweeney have spent 45 years accomplishing their dream

*By Tony Beason / KY3 News
01/26/2005*

REPUBLIC, MO. — Dr. Tom Sweeney and his wife, Karen, have a collection of Civil War artifacts that is like no other collection. Some visitors have called it “incredible” and “unexcelled by any I have seen even at Gettysburg” National Battlefield in Pennsylvania. The National Park Service soon could purchase the Sweeneys’ museum and collection and add it to Wilson’s Creek National Battlefield, which abuts the Sweeneys’ property on Highway ZZ. If the purchase is made, their 20 acres and home likely would become the park’s headquarters.

Tom Sweeney bought his first Civil War artifact at age 12. He wanted to be an archeologist but opted for medical school. The retired radiologist began collecting about 45 years ago.

Sweeney wanted to live next to a Civil War battlefield. He and Karen made that dream come true when they found a home next to Wilson’s Creek and built “General Sweeney’s Museum” next door to house the collection. It has almost 4,000 pieces, including more than 2,000 photographs, several thousand volumes of books — all authentic; actual value: priceless.

About 40 percent of the collection is not on display, filed in the basement. Sweeney says what drove him to collect these pieces was the desire that they would be preserved and brought together to tell the story of the war west of the Mississippi River.

Sweeney says it was his practice of medicine that gave him the ability to make the collection.

“If I had stayed in archeology, I would never have been able to put this together,” he said. “It would be ridiculous to go into medicine for that reason. It’s a very jealous mistress, medicine is. It demands a lot of your time and effort. But it also provided me with the means to follow this dream and put this collection together.”

Congress has already passed a bill that will allow purchase of Sweeney’s dream and land and home. But the Sweeneys say it would be a good completion to the dream.

“It is a bit sad but, while it may be said that we owned it, I’ve always felt that we were the caretakers,” said Karen Sweeney. “We’re caretakers of history. And we know that we can always come back and visit and we can

always talk about it because we were the original caretakers of it and we learned their story. And we’ll always know that.”

Wilson’s Creek Battlefield’s leaders would like to hold a ceremony for the Sweeney acquisition by August, the 144th anniversary of the Battle of Wilson’s Creek. The museum is closed from Nov. 1 to March 1 to, as the Sweeneys describe it, give the collection a rest. They turn the lights out, which helps stop any deterioration process that takes place just in the norm of having the lights on and people come through.

Among the items in the Sweeney collection are the sword belt and officer’s sash worn by Maj. Gen. Patrick R. Cleburne when he was killed at Franklin, along with Cleburne’s personal mess kit, and a number of artifacts, including a Gardner-pattern canteen, identified to the 6th Arkansas Infantry.

Men of the MVB:

I wanted to send out a quick yet very sincere note of appreciation to all of you. Since last summer this Brigade has been challenged to step up and lead the Division into a new era. This began by trying new things at Franklin and then later by the adoption of new uniform guidelines which are historically more accurate than what we have at present. By and large this organization has far exceeded what some had predicted. By doing so, you have made it an honor and a privilege to lead you.

Everyone wants to be a part of a championship team but few are willing to press toward the trophy. It is evident that the spirit of excellence is alive within this Brigade. Whole companies and battalions are rising up to higher standards of authenticity and distinction while some of our counterparts cling to the stagnant past. Indeed there is a bright new era dawning in the Division and reenacting as a whole. The bar is being raised and some have been looking to see our reaction. I am very proud of you for being the example. Your dedication does not go unnoticed.

I thank God to be associated with such men. May he continue to richly bless us as we strive higher. May those who see us on the field know that we reflect the glory he has given us! Bless you all and thank you for your service.

YOS,

Gen. M. A. Griffin
Mississippi Valley Brigade
www.MVBrigade.org

Registration Process for Corinth 2005

Registration. Fees will be:

- February 20 - September 1, 2005 = \$12.00
- September 1 - September 20, 2005 = \$20.00

Registration closes September 20, 2005.

There will be no walk-ons, substitutions or refunds. Only those who are official members of FCD units or their affiliated units will be allowed to register as Confederate.

Make the registration checks out to: *The 1864 Tennessee Campaign, Inc.*

1. Each INDIVIDUAL will go to the NSA web site, click on "Corinth" (note: website forms are not posted yet... should be about Feb 20th) and go to the proper page to download a REGISTRATION FORM. This form must be complete with name, address, phone(s), email, company, battalion and brigade. Registration fee must accompany registration forms. Individuals will submit completed forms along with their registration fee to their COMPANY COMMANDER.

2. COMPANY COMMANDERS will be provided with a roster form (also downloadable from the NSA site) that will serve as a cover sheet for the individual forms from the company. It will list the number of and names of the men in the company, total number of men and total amount of money submitted. Company commanders are responsible for collecting the individual forms, checking that the information on the individual forms is correct and complete, collecting the money and forwarding all the individual forms and fees for the company to the BATTALION COMMANDER absolutely no later than July 15, 2005. If the company commander wants to write a single check to cover registration fees for all men in the company, that is acceptable.

3. BATTALION COMMANDERS will need to check the forms from their companies for accuracy and correct fee submission and add individual registration forms, cover sheet and correct registration fees for any battalion staff and submit the information for the entire battalion to the BRIGADE COMMANDER.

4. BRIGADE COMMANDERS will double check all information from their battalions, add individual registration forms, cover sheet and correct registration fees from brigade staff and submit to Division c/o Wayne Beauford (details will follow).

5. ALL BRIGADE REGISTRATION PACKAGES MUST ARRIVE AT DIVISION NO LATER THAN AUGUST 1,

2005 (Postmarked August 1, 2005). REGISTRATION FEE for additions to existing rosters will be \$20 after August 1, 2005. No UNIT registrations will be accepted after August 1, 2005.

6. ARTILLERY and CAVALRY participation will use the same methodology. ARTILLERY and CAVALRY commanders will have discretion on allowing participation based on First Confederate Division guidelines.

7. Any NEW UNITS wishing to join or affiliate with FCD member Battalions or Brigades must submit request no later than July 15, 2005 so that they may be discussed at the Division annual meeting in Corinth at the end of July.

8. CIVILIAN REGISTRATION will be done on an individual basis and the proper form will be available on the NSA web site.

This puts the initial responsibility on the company commanders to get their men registered. Collecting the registration fees and the necessary information is always easier on the local level. The company commanders are responsible for their friends' participation in the Corinth event.

BRIGADE and BATTALION COMMANDERS are free to adjust the submission dates as they see fit, but the completed forms and fees are due to Division from Brigades no later than August 1, 2005.

142nd Anniversary Reenactment of the Siege of Port Hudson

April 2 - 3, 2005
Port Hudson State Historic Site
Zachary, Louisiana

Port Hudson State Historic Site and the 7th Louisiana Infantry, Company K, invites you to the 142nd Anniversary Reenactment of the Siege of Port Hudson.

Participation in the 142nd reenactment is by invitation only. Only those authentic infantry, artillery and cavalry units that are invited will be allowed to attend. All units and individuals must be pre-registered. Registration forms must be received by February 15, 2005. No walk-ons will be allowed under any circumstances.

SCENARIO

This will be a living history and reenactment of the Siege of Port Hudson and the assaults of the Union army, which occurred in the spring and summer of 1863. These two scenarios will take place on the actual battlefield of Port Hudson.

Saturday morning will begin with the annual "memorial march" over the trails and ravines used 142 years ago. This march will culminate in the "reenactor only" tactical in the woods and ravines. Spectator battles scenarios will be the re-creation of the assaults of May 27th and June 14th, 1863. All units are expected to participate in all scenarios.

If you have a unique living history presentation that you would like to present, you are invited to do so. However, only those who submit a brief summary of your impression will be allowed to do so.

Throughout this event we would like to have reenactor camping to maintain authenticity. That means no modern camping items should be visible. This will allow for spectators and reenactors alike to view a scenario or campsite as it was.

Sunday morning will start with "Officer's Call" followed by mid-morning church services for those who wish to participate. Living History demonstrations are also encouraged at this time. Sunday afternoon will feature the second assault on the Confederate breastworks.

All reenactor units and their personnel as well as sutlers must be pre-registered before March 1, 2005. There will be no walk-ons allowed on the field. Sutlers that have not attended this event before are expected to get approval for their displays. Only Civil War era sutlers need apply for registration. Modern, buckskinning, Indian and frontier type sutlers will not be allowed.

This year identification badges will be issued. Reenactors, military and civilian, are expected to have their ID on them at all times. Failure to identify oneself with the proper event identification is grounds for removal from the event. Anyone violating this rule will be removed by the State Park's enforcement officers.

CAMPING & AMENITIES

There will be only two types of camping: primitive military camp and a semi-permanent winter quarters type camping. Civilian reenactors will be allowed to camp with their military unit or in a designated area near the museum. There will be no modern civilian campsites. The primitive camps are in the woods, one only a few yards from the regular Federal camp and one near the regular Confederate camp. Both of the primitive camps are remote enough that you will feel the serenity of being to yourselves. The regular Federal campsite will be situated around the pond, while the Confederate campsite will be along the woodline, between the Visitor's Center and the Fort Desperate trail. Running water and restrooms will be available at the Visitor's Center 24 hours a day. There will be hay and firewood available. Those in the

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primitive camp will have access to all the amenities but will have to walk a bit further to access them. In addition, there will be a Saturday evening meal provided to all period-dressed reenactors.

OTHER INFORMATION

There will be sutlers on site and will be set up convenient to both camps. There is included a tentative schedule and map for directions to the event. There are no motels within at least ten miles of the Historic Site area and if you have dependents that need lodging, there are a number of motels off of I-10 and I-12 in Baton Rouge.

Out of town visitors should consider motels on the east and south sides of Baton Rouge. There are some smaller grocery-type stores nearby but you may wish to consider shopping in Baton Rouge for necessary supplies before attending.

The terrain is heavily wooded and very hilly with large ravines and gulches. You will get a true appreciation for what the Federal soldiers went through in the two large assaults on the works. As always, we are in need of Federals for this event. To make this event look and feel authentic, we need at least a 2 to 1 if not 3 to 1 advantage for the Federals. All units need to be prepared to galvanize.

Upon receipt of your unit registration, you will be mailed a second mailing or email that will confirm your registration. Remember that we need your registration form by March 1, 2003 so that we may properly prepare amenities.

Come on out and get into the trenches, the ravines and the hollows of Port Hudson. See why Nathaniel Banks never took it by assault. It will become very clear to you. It is not often that we, as reenactors, are given the opportunity of doing our thing on actual battlefields.

For additional information or questions;
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7th Louisiana Infantry Company K
5217 Janice Ave.
Kenner, LA 70065
(504) 779-7754
EMAIL: KGB51@aol.com

Port Hudson State Historic Site
225-654-3775 or
1-888-677-3400 (toll free)
225-654-4413 (fax)
236 Hwy 61
Jackson, LA 70748
EMAIL: porthudson@crt.state.la.us

Rations at Port Hudson

The Mississippi Valley Brigade has chosen to serve rations/meals at the Port Hudson event (April 2-3, 2005). At this event we will be portraying the 165th NY in garrison. During this event, the Brigade is offering to serve two breakfasts, one Saturday and one Sunday morning. The breakfasts will be hot cereal and fruit one morning; eggs, sausage or bacon, and bread the other morning. They are also planning to serve a meal Saturday evening. This meal will consist of beef chunks (1/4-1/2 pound of meat per man) with gravy, rice, beans, and cookies. In addition, they are also planning on serving a very light mid-day meal Saturday and Sunday. No beverages will be provided, (i.e., bring your own coffee...)

For those who wish to participate, the price per person will be \$7.50. Those wishing to participate should pay their money directly to the Brigade staff. Lt. Chuck Toney, the Brigade Commissary Officer, will be at the spring muster in March. Those wishing to participate in this ration/meal will be able to pay him directly at muster.

Questions concerning this issue should be directed to the MVB staff.

What is Progressive?

Another word that is being flung around like cheap change during the ongoing discussions on brigade authenticity is *progressive*. Many units make this claim, to be "progressive" in their approach to the hobby (and, for a matter of fact, so do we), but how do you know how you measure up? Just what does *progressive* really mean?

One of the best descriptions that I have found was written by Mike Murley of the old "Rowdy Pard's" group from North Carolina, on the CW-Reenactors listserver. So, in trying to answer the question, I'll step aside and let Mike field it...

A "progressive" is a reenactor that is constantly striving to do the most honest and accurate portrayal that he or she can of a soldier or civilian of the 1860s. The desired end state is to be authentic.

Progressives make the minimal concession possible to the 20th/21st century, rather than making a brief nod towards the 19th.

A progressive may not have the best kit (indeed, he might be dressed in loaner box junk) but he is aware of what he needs to improve and is working on it (not all are

sprung forth fully accoutered in the best stuff - like Athena from Zeus' brow; and many that are immaculately dressed are still farbs of the spirit).

A progressive has a attitude that says "I'll do it the way the boys of '61-'65 did Because Its Right Darn-it (B.I.R.D.)." This encompasses drill, camp life, appearance, rations, attitude... everything. Some times he falls short, but he's trying.

A progressive reads books, studies images, and researches. He listens to others, but verifies. He tries to look like the boys of '61-'65 rather than a reenactor. A progressive does not give a flying flip if others want to reenact for some social purpose that eschews an accurate portrayal, but he's tired of hearing all the rationalizations. A progressive never makes a comment on a non-progressive's impression unless he's asked and then he's glad to share research - remembering what it was like when he was there (and he wishes someone had been there for him, so he wouldn't have bought all that junk costume stuff). And fully aware that he's likely to get cussed as a "nasty hardcore that's ruining the hobby."

A progressive gets up on Sunday, packs his knapsack, and walks out to his car after the engagement instead of packing up for 2-4 hours. And he gets up and goes to work on Monday, with no period diseases, lice, &c. Instead, he enjoyed a weekend of good comradeship with his pards and challenging living history that kept his mind, spirit and body alive.

A "hardcore" is a derogatory term for a progressive that has moved out sufficiently on his never-ending journey to authenticity that the non-authentic see him as a threat to status-quo social reenacting & powder burning (his existence repudiates their rationalizations even if he never says squat).

Some progressives, especially those that aren't as understanding of the non-authentics, were the name "hardcore" as a badge of pride and become more militant. These are the counter-parts to the militant farbs, whose philosophy is "Anything Goes! Its My Hobby and I'll Do What I Want!" and work hard to convert others to this.

An "authentic" is what a progressive intends to be some day (it is a goal, though).

Mike Murley



What is a Commutation Jacket?

Tom Ezell

In and amongst the current angst that the Battalion and other 1st Confederate Division units are having over enforcement of the new authenticity standards is the term “commutation jacket,” as is this were a particular style or set of styles. You also see this in many requests from folks on the web-based message boards, either looking for or touting their latest discard as a “commutation jacket” of some style. So just what is a commutation jacket, and how would you recognize one if you saw it?

The first question to ask is, “Commutation from where?”

The term “commutation jacket” covers a broad range of garments simply because of the nature of the beast. In each and every case where someone tells you to bring a “commutation uniform” you’re looking at doing a fair bit of unit-specific, time-specific research.

In his landmark series of articles on Confederate uniforms and the quartermaster clothing system, the Museum of the Confederacy’s curator Les Jensen noted:

“At the same time, a second series of acts established the Provisional Army of the Confederate States (PACS) and authorized the President to accept up to 100,000 volunteers for 12 months to man it. The Quartermaster’s Department, by law was responsible for clothing only the Regular Army. The volunteers of the Provisional Army were to provide their own clothing, for the use of which the government would pay each man equivalent of the cost of clothing for an NCO or private in the Regular Army, generally \$25.00 for each six months. This was the Commutation System. Initially it seems to have been intended to provide a means of clothing the troops without having to build government facilities to do it, to take advantage of the easiest way to clothe the army, and to avoid the risk of stockpiling mountains of material that might become useless surplus if there was no war. ...

By 8 October 1862, the issue system was considered to be strong enough that the old commutation system was officially ended. Some troops, of course, had been on the issue system as early as the summer of 1861, while others did not get on it until late 1862 or early 1863. There is evidence that some troops in the west

did not get off the commutation system until 1864. Still, in the main armies, the issue system was pretty much in place and functioning by 1863.”

The commutation system is simply where the Confederate central government provided a stipend (typically \$25) for uniforming each soldier. In some cases this money was paid directly to the troops and they were sent off to the local merchants to go buy themselves a suit of uniform. This might have been a group buy of similar garments, or it might be the case where the boys were told to go buy “anything so long as it looks like a uniform.”

“Commutation” is also used sometimes to cover homemade uniform items like overshirts, shell jackets, sack coats, frocks, and pants made and sent out from home.

In most cases the Confederate funds were paid to the state military departments, and there was a coordinated effort to produce clothing of a particular pattern. North Carolina used these funds to help finance their issue of the distinctive North Carolina sack coats and shell jackets to their folks. Arkansas used it to produce sets of gray jean frock coats, pants,

and caps for the toothpick boys. Tennessee had a mixture of frock coats and shell jackets, depending on just who was handling the procurement for a particular unit.

For a “one-size-fits-all” solution, if there is one in this situation, a good choice for a “commutation” jacket is a plain roundabout jacket made of jeans. The County Cloth Richmond Depot jacket pattern is an excellent starting point. Make the jacket to the RD III specs (no epaulettes or belt loops, and pick out a collar option that suits you). Any number of buttons will do, as these jackets are seen with anything from 5 to 12 buttons on the front.

Homespun Patterns also offers a shell jacket pattern that is documented to one of Morgan’s cavalymen or something like that, and this makes a good starting point for some the Western jackets that don’t exactly conform to the Richmond Depot pattern, like the Prentice and Appler jackets in the Trans-Mississippi.

A single-breasted frock coat, also of jean, is another option to consider. The Homespun Patterns M-021 is a good starting point here, and has lots of possibilities to it.

Construction will vary a great deal, depending where the jacket was made. Handsewn and topstitched will very likely be more common across the CSA, as the supply of suitable thread for sewing machines was very much a limiting factor in using the machines.

The bottom line is to look at the specified impression and work from there. Were they more likely to have roundabouts or frock coats? Or something altogether different? For references, Jim Fields’ book by Brassey’s “Uniforms: The Confederate Army” spends most of its pages documenting state by state the different types and distribution of state commutation jackets and spends less than a dozen pages at the back surveying some of the CS central clothing depot garments. Les Jensen’s little book, “Johnny Reb” does pretty much the same, though not on a state-by-state basis. Identified and dated images of soldiers from the unit that you’re studying help as well... get out the magnifying glass and look for the seam lines to see how the garments were put together, and then you can start work from one of your arsenal of patterns.



The Prentice jacket in the collection of the Kentucky Museum of Military History, is believed to be an example of a commutation jacket. The jacket is unlined, made of undyed linen, and uses plain, pewter civilian coin buttons. Prentice served with the 38th Arkansas, and was captured wearing this jacket near Benton in mid September, 1863.

Slavery and the Southern Soldier

"I fere it will be as I profecide a good while ago, that we will be on an equalaty before this war is over in the wey of property. If it is the wil of the lord for the negro to be fre, this ma(y) be the appointed time of thur being made so and if not, it will not happen. I some times think it is rong to one (own) a slave for the bible ses that man shal eat bread by the swet of his brough and their is so many in this world that dount have to doo it and if the negro is freed, they wil have to come to it. I dont like to see one class of people so much over another, for they air aul one flech. If a soldier gose out in the coutry, to get something to eat and goes to some of these big negroes oners, he is not so much asked in the house...they wil tel you to set down and they wil send it out to you by a negro. I dont like to be treated that wey when I am FITTING FOR THEIR PROPERTY"

— Unidentified soldier, 23rd North Carolina Infantry

A law was made by the Confederate States Congress about this time allowing every person who owned twenty negroes to go home. It gave us the blues; we wanted twenty negroes. Negro property suddenly became very valuable, and there was raised the howl of "rich man's war, poor man's fight." The glory of the war, the glory of the South, the glory and the pride of our volunteers had no charms for the conscript.

— Sam Watkins, *Company 'Aytch'*

February is Black History Month in most states, with an effort put forth in most communities to highlight the contributions of black people to our society. Sadly, all too often and especially outside black communities, these efforts are often belittled, a lingering remnant of the uneasiness that we as a society still have with many race-based issues.

If we claim to want to enoble our hobby with goals of educating the public in history enough to care about issues like historical preservation, than we need to reach a broad-based audience. We have done a good job of defending the position that these issues must be embraced by all of the members of our hobby, not just those with handsewn buttonholes to be effective. However, it is also going to take more than just those with funny costumes, handsewn or not, to really give voice to our concerns with any real strength. Take a look at our living history programs and tell me that they don't just



SEE DEM WHITE FOLKS WUCKIN

pander to a certain audience – specifically a white, middle class, conservative, Southern one. The Civil War has many different meanings to the many different ethnic groups and races that make up our country, but we're not doing a good job of making a connection with all of these interpretations. The meaning of slavery speaks directly to this issue among black Americans

Civil War reenactors, especially Confederates, don't do a very good job of negotiating the slavery issue in a manner that is intellectually honest with the public. There is more to it than this, I believe. While we pointed out the various reasons that any discussion of the states of Texas and Arkansas demand an explanation of the role of slavery in the secession crisis (none of your "it had nothin' to do with slavery" reenactor pussyfooting here), I don't think that we pointed out the broader implications of ignoring these facts.

This is directly relevant to our hobby and a topic that is seldom spoken on without

reference to the mythology of both sides. The truth of the matter is that, notwithstanding the fact that 95% or more of Southern soldiers did not own slaves, they saw themselves as fighting for the preservation of the South's way of life and states' rights. One of the cornerstones of those states' rights was the power of the states to define by law what constituted property. At the time of the outbreak of the war, one of those forms of legally recognized property was the ownership of human beings. Before becoming offended and tuning me out immediately upon such pronouncement, hear me when I state that the ownership of fellow human beings is one of if not the oldest institution in human society having been formulated as soon as one feller with bigger muscles or a sharp pointy object figured out he could get another feller to do work for him if he threatened to pummel him senseless or stick him with that sharp pointy thing if he didn't. Very simple. (We won't get into the other "oldest profession" claim that the ladies will make. I think it's clear that once you had a little spare time since the other feller was doing your work since you had the pointy stick and maybe a little extra grain to spare as a result, that's when you could trade that grain for a little something on the side.

I'll let wiser heads than mine take up that chicken-or-the-egg argument.) Besides which, the 10th Commandment says "*Thou shalt not covet ...thy neighbor's manservant nor maidservant...*" and we ain't talking about the hired help here, folks.

Let's face it folks, race and slavery were key aspects of the period we portray. The whole country, North and South, was into it up to their ears. And as Confederate reenactors, whether you go to the typical musket-blazing fests or pure living history and site interpretation events, the question of slavery and race in American society was at a crossroads. Most educated people at least know this. The problem is most reenactors ignore this presentation to people. I understand why. It is just plain difficult to present an ugliness of our history to people who come to hear and see only a glorified side of the War of the Rebellion.

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Was It, or Was it Not?

I am tired of hearing so many Confederate reenactors say, "The South was not fighting for slavery, we were fighting for our rights." Just what is this stuff all about? Did I miss something in my years of research?

Probably not. However one can make a distinction between why soldiers fought and why a war got started. James McPherson's research in his "why they fought" book showed almost no Confederate soldiers writing home and listing "preservation of slavery" as a reason for being there. He puts his own spin on that, but the facts are as stated. it wasn't something that Confederate soldiers mentioned in their letters home.

To understand the following one should put aside modern prejudgements about southerners and the South...that would be an excellent start. The reason Confederate reenactors will not bend to mod-pop history and testify that they are reenacting a defense of slavery, and that their ancestors fought in defense of slavery, is that in context, the armies of the South fought no more in the outright defense of slavery than the armies of the North fought for its demise.

Actually, Unionist sentiment was quite strong throughout the South. Even in Louisiana, the most pro-slavery of the so-called slave states, the articles of secession were approved only by a narrow and widely thought, corrupt vote. Love of the Union was so strong that most people thought the issue would just disappear after a brief secession by six or seven deep south states...during which time the Constitution would be amended to forbid secession and address the slavery question without the obstruction of the deep south states. But that didn't happen and 650,000 men died and the country was traumatized for generations to come. So why did the South fight? And why do Confederate reenactors (and the South in general...witness the South Carolina debate on the battle flag) defy a shallow and simplistic historical interpretation that says the Southern cause was simply a defense of slavery?

Preservation of the institution of slavery would have been a secondary effect for a lot of non-ideological soldiers, just as abolition of slavery was a non-starter for the average Union soldier. The primary motive for joining up and fighting would have been the same mindless patriotism that can still be seen at work today from time to time. The community was perceived as under attack and patriots rushed to the defense. Notice I chose the words carefully: "perceived as under attack." We can easily lose sight, with the benefit of hindsight, on how things looked from 1859 to April 1861.

I'm continually amazed at how hugely John Brown's 1859 raid on the U.S. Arsenal

at Harper's Ferry emerges in the southern mind during this time. It was believed to be funded by "respectable" abolitionists, and as it turns out, it was funded by prominent leaders of the abolitionist movement, three of whom fled the country because they fully expected to be arrested for treason — an assault on a federal facility with an end view of creating insurrection across the South. physical violence to produce an ideologically preferred result. The abolitionists were perceived as supporting the Republicans and the Republicans elected Lincoln, proving two things to southerners: 1. they no longer could control the outcome of national politics and 2. the party that came into power was supported by people who had not just talked about change, but had actually resorted to violence to accomplish it. Secession at that point become much easier to invoke — but you still have essentially just groups of politicians storming about making noise at this point, March 1861. Yes, states have seceded, but no blood has been shed.

Fort Sumter changed all that, with an immediate surge of patriotism in the north that was matched instantly when Lincoln called upon southern Union states to supply troops to move into the south. There's the violence the secessionists had been talking about all along — never mind firing on Sumter, we can consider that but it would not have mattered to the average southerner who now found himself, for whatever reason, about to reap the harvest of the crop that John Brown planted.

Indeed, should one care to consider it, it is almost inconceivable that such States as Tennessee, Virginia, North Carolina, even large chunks of Missouri, Kentucky etc. could send the forces to war that they mobilized, for the defense of slavery. The institution was moribund and affected a remarkably small proportion of the population in those states. Yet these border states mobilized the bulk of the numbers that populated the Southern armies. Indeed, the border states were not about to secede under any circumstances... except defense of their homes, and their rights. Can that be seriously doubted?

A serious study of the sociology of the time could help understand the mentality of the southern soldier. Indeed, it might help understand the southern mind during "desegregation" in the 1950's and 60's, and even today. The sense of "home" and the defense of localities is the key to understanding I believe. If you believe that slavery was the true guiding light of the southern soldier, I would appreciate your references. No credible history book that I know of claims the southern armies were motivated by a desire to defend that institution.

An interesting demographic existed in the South. Where slavery was dominant and

the slave population was large, the total population was modest and the white population was small. Thus, in Tennessee, with a total population of 1.3 million, slaves amounted to about 250 thousand, mostly concentrated in the delta around Memphis. As the white population of this area was small, only a small proportion of whites in that state had anything at all to do with slavery, much less with cash crop plantation slavery. Yet Tennessee sent numbers to the Confederate army equal to Louisiana and Mississippi combined. The same demographic is true in all the border states. Indeed, this is true even of the deep south states.

Slavery was an underlying cause of the biggest issue facing the South: Disproportionate Representation in Congress. In the Southern view, the Federal Government was charged with only three things: Providing for the common defense, promoting the general welfare, and regulating interstate commerce. Every other issue was relegated to the states. The latter issue of commerce was the sticking point. Southerners recognized the inherent right of the Federal Government to control tariffs, tolls, etc., but not to prohibit what to them was a legitimate form of commerce, the trafficking in real property: slaves. After all, the Constitution did not prohibit slavery, therefore, how could it outlaw it?

What was needed was a means to address the issue that provided for compensation and alternatives for the southern slaveowners, rather than the outright prohibition with no recompense that was proposed.

It was a serious societal problem. Southern slave owners could not admit that slavery was morally bankrupt without suffering the stigma of having perpetuated and profited by the same. They chose to ignore the situation and try to justify slavery by various Biblical, genetic, and moral precepts.

Northern abolitionists refused to even consider any form of compensation for the slave owners. In their view, any losses suffered by the owners were justified because of the morally indefensible position of slavery itself.

Instead of trying to work out any serious compromises, however, especially ones that would allow the South to save face, fanatics and hotheads on BOTH sides of the issue allowed the debate to get out of hand, and the war resulted. This situation is not without it's modern counterparts. Witness the debates regarding the Confederate flag in South Carolina, Georgia, and Mississippi, as well as our own issue with a "Confederate Boulevard" here in Little Rock. It is all too similar.

If political leaders found certain ideas in your head long enough, those ideas oftentimes stick. Many Southern politicians devoted their lives to bring secession to fruition, most

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notably when the Southern states did not have control of national politics (which was not often prior to 1860). The war with Mexico and the subsequent annexation of Texas came about as a direct result of the pressure exerted by Southern politicians on the national government and the desire by those politicians for the spread of slavery into new territories (and the continued political control over the national government that this would affect).

When national laws were enacted that were favorable to the slaveholding states, Southern politicians were quick to attack any dissension to those laws from the North. When talk of secession emanated from New England at the beginning of the 19th century, many Southern politicians called the notion Treason. It was simply not in the South's best interest at the time for New England to break away from the relatively new Republic. When Southern politicians felt that their virtual monopoly over the federal government was slipping away, rumblings about secession increased in the South. This could be perceived as hypocritical on their part, but to be fair, the same case could be made about New England as well, since it had only been fifty years earlier when they were considering the same thing (but for not exactly the same reasons). No one is clean on this issue, I suppose.

Many Southern politicians took this tack when outlining the reasons for their distaste for the Federal government to their constituents: *"The North is telling us we can't expand slavery into the new territories. Many abolitionists want to take our slaves — our property — away from us. Do you want a Yankee-controlled government robbing you of your personal property? Do you want Yankees telling us what to do and foisting their vile Northern laws upon us? Do you want to stand up for your rights and protect your homes and families from this evil?"* After Ft. Sumter, the perception of a Northern army marching on the South, imposing its will on the populous, was in itself reason enough for many Southerners to take up arms and fight... the situation simply reached a point of no return.

A great many Confederates stated that they were not fighting for slavery, and in a way they were right. They were, however, fighting for slavery by default. Supporting slavery, directly or indirectly, sounds harsh by modern standards, but in the mid-19th century the issue was not as black-and-white (no pun intended) as it seems today. A majority of Southerners were claiming to be fighting for the protection of their homes and loved ones, and in the context of their times this was a very true statement. They may also have been "fighting for their rights", although many could not articulate exactly what the rights that supposedly were being threatened were.

What rights could the US government possibly be taking away from that hardscrabble farmer or the local grocery clerk?

The perceived threat was that of the abolition of slavery. While most Southerners didn't own slaves, most all of the wealthy and the influential did. These were the people who were the movers and the shakers, the ones who had a stilted overabundance of political power in their state governments (because of the 3/5th Clause a non-slaveholding blacksmith in Western Virginia had only one vote, while a wealthy planter with 150 slaves in the Tidewater region had his one vote count as 91), the people who controlled the economy, the newspapers, the transportation. The economy of the South was dominated by "King Cotton". Slavery fueled this phenomenon, primarily because it allowed greater production at little additional cost to the slaveowners. Slavery also allowed landowners to grow crops in areas where free labor refused to work, like the marshy South Carolina coast. Controlling a majority of the world market gave them the power to control prices and create financial hardships on the world economy if they so desired (if anyone disagrees, look at the history of Arab control of oil and you'll see what I mean).

The notion that non-slaveholders didn't benefit from slavery is simply not true. Since much of the Southern economy was fueled by industries dependent on slavery, most everybody benefited, directly or indirectly.

Obviously, there's a lot of fudging, gerrymandering, etc., but even with total honesty and theoretical access to every record of ownership in 1861, one still needs to define slave-owner. Is it:

—The person with legal ownership of a slave or legally entitled to the benefit of the slave's labor. If two people have joint interest, or one owns a slave which another rents, do you count them both as slave owners?

—Anyone benefitting from a slave's labor due to legal obligation. In other words, let's say a man owns slaves. He's also legally obligated to support his wife and minor children. Therefore, the labor or profit from the slaves is part of the support he gives them. Though the wife and children aren't "slave owners" in the legal sense, they're about as closely connected to slavery, financially, as the actual owner.

—Anyone living in a slave-owning household. Let's say, in the above household, there's also the man's aged parents and an unmarried aunt. If he's not legally required to

support them, they have no financial ties to slavery in theory. But if in fact living on and helping to run a farm worked by slaves is what they do for a living, one might want to consider whether they should be counted as slave-owners also.

An early discussion on how many slave-owners there were, was published in January of 1861 by J.D.B. Debow of New Orleans, a southerner who had also worked on the U.S. Census and publisher of one of the most widely read magazines in the South, DeBow's Review. A link to the article is here: <http://members.aol.com/jfeperson/debow.html>. The southern agenda at that time was a little different than the current one in that rather than minimizing the role of slavery in Southern society, DeBow sought to show how pervasive and ubiquitous the peculiar institution really was. From the article:

"...it will appear that one half of the population of South Carolina, Mississippi, and Louisiana, excluding the cities, are slaveholders, and that one third of the population of the entire South are similarly circumstanced. The average number of slaves is nine to each slaveholding family, and one half of the whole number of such holders are in possession of less than five slaves."

"It will thus appear that the slaveholders of the South, so far from constituting, numerically, an insignificant portion of its people, as has been malignantly alleged, make up an aggregate greater in relative proportion than the holders of any other species of property whatever, in any part of the world."

Never forget that we are dealing with a culture today that marginalizes some aspects of history while overemphasizing others in order to coincide with their personal views on how history unfolded. History as a political machine in other words. The problem with doing an accurate portrayal of slavery is that there isn't any accurate literature on it from the period. Everything I've come across is either violently pro-slavery, or violently anti-slavery. I think you have to look at what isn't said as much as what is. When you read a period diary you are reading the exceptional things that happened in that person's day, not the ordinary. So when reading literature on slaves you need to look at who you are reading and what they claim. Certainly there was uniquely cruel punishment, the worst of which was mental rather than physical. One of the interesting things in the Frederick Douglass account is his almost total lack of mentioning physical abuse, besides the one beating he took at the hands of Covey. What got to most slaves was the mental abuse they suffered. They were uneducated and uninformed. Being "Sold down the river" was probably not scary because of anything they knew about the

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Deep South, but because it wasn't home.

Debunking the Myths

Far more important is the issue of what caused the war, and at the outset it is vital to make a distinction between what led the sections to war and why men subsequently fought that war, for these are two entirely different things in myth and reality. For generations we have heard, both from former Confederates themselves and from their descendants today, that the central issue was "states' rights." The South, so the myth goes, left the Union to protect sacred sovereign rights that the states had never yielded to the central government when they ratified the Constitution, and which rights were being threatened in 1860 with the election of Lincoln. Yet when asked to enumerate those rights that were thus threatened, champions of secession at the time and defenders of the state rights excuse today are silent. A reading of the congressional debates for the decades prior to the war, of the editorials in Southern newspapers, of the speeches of leading regional statesmen, produces no list of rights endangered; only one right. Slavery.

No one at the time complained that the federal government was interfering in state taxation, road building, internal commerce, militia, elections, civil or military appointments, external trade, or anything else. In fact, the state rights defense of secession in 1860-1861 did not really appear in force until after 1865 as builders of the "Lost Cause" mythology sought to distance themselves from slavery.

In the past Southern politicians had shown themselves rather indifferent to the whole business of state rights in any context in which slavery was not involved. In 1814 when New England states met in the so-called Hartford Convention to protest the War of 1812 and federal interference with their militias and other state issues, the South stood almost united in opposing the New Englanders for raising the issue of state rights. Later patron saints of secession, such as John C. Calhoun, came forth as champions of nationalism over state rights. Calhoun supported a much greater challenge to the local rights of the Southern and other states in the 1820s when he joined with Henry Clay in pushing a program of internal improvements that used federal money to build roads and canals and improve rivers and harbors. That scheme represented the biggest challenge to state rights ever seen, yet the South did not feel sufficiently committed to the sanctity of state rights ideology in these instances that it went to war or seceded or even threatened to secede.

Indeed, the only regional matter other than slavery in the territories that really irritated the fathers of secession was the tariff. Ardent

fire-eaters such as Robert Barnwell. Rhett became almost apoplectic over what they perceived as an inequitable tariff that discriminated against the South, yet time after time Rhett could not arouse sufficient interest in the subject in his region to organize a unified protest, let alone secede or go to war over the issue.

Time after time, year after year, the state rights argument always boiled down to the single issue of slavery and not so much over the right to own slaves as over the right of a slaveholder to take such property into federal territories. It was argued with considerable logical justification that those lands prior to admission to statehood had belonged to all the people of the United States and that therefore to exclude slavery in them constituted a de facto exclusion of slave owners. Exclude the slave owners from residence, and when the time came to form a new state, there would be no chance that the new star in the flag would countenance slavery. That being the case, the existing slave states would be doomed to an ever-smaller voice in Washington. It was, in the end, a matter of power, not only the ability to maintain parity in national counsels in Washington but also, and more important, to ensure that in the future a strong anti-slave majority in the Capital would not move to abolish slavery in the states where by law it existed.

Yet only a few Southern leaders would actually argue their case in terms of slavery itself. They used "states' rights" as a synonym, and it is not hard to understand why. Even then slavery was a distasteful word representing an institution with which possibly even a majority of Southerners were not entirely at ease. Unfortunately, in 1860 it was a system they were stuck with. One-third of the Southern population were slaves. That represented an enormous capital investment. If enforced abolition ever came, freedom could bankrupt much of the wealth-producing portion of Southern society. Then how was it to replace that labor force? Economically profitable, though inefficient, slavery as a labor system seemed cheaper in the long run than wage labor, and paid labor required hard cash, which was always in short supply in the South. Most threatening of all was the social problem raised by the prospect of almost 4 million free blacks turned loose on Southern society and economy, with a consequent threat of competition for jobs, civil control, and even fears of what Americans of the time called racial "amalgamation."

Southern leaders in 1860 were by and large men as good and honorable as their Northern opponents; they were simply caught in a trap unwittingly set for them by their forefathers and with no way out should the growing anti-slave majority in Congress decide

to tamper with slavery. The best they could do was take the high ground in the debates by standing on a seemingly elevated constitutional platform like state rights rather than argue that they were simply trying to keep their slaves in bonds. For a parallel we need look no further than the court cases in the 1970s in Tennessee and elsewhere as state courts sought to convict the actors in X-rated films under state pornography laws. The defense did not claim it was the players' right to make dirty movies but sought to stand instead on the loftier ground of the constitutional principle of freedom of speech. In both cases those on the defensive sought a politically and culturally acceptable way of defending, euphemistically, what each realized privately was an unwholesome business, and that led to the creation of a myth.

In short, it is impossible to point to any other local issue but slavery and say that Southerners would have seceded and fought over it. However, if slavery is the reason secession came, that does not mean that it is the reason 1 million Southern men subsequently fought. In fact, study reveals that the two had absolutely nothing in common. Probably 90 percent of the men who wore the gray had never owned a slave and had no personal interest at all either in slavery or in the shadow issue of state rights. The widespread Northern myth that the Confederates went to the battlefield to perpetuate slavery is just that, a myth. Their letters and diaries, in the tens of thousands, reveal again and again that they fought and died because their Southern homeland was invaded and their natural instinct was to protect home and hearth.

Before we leave the subject of slavery, there is one more myth of the apologists that deserves a glance. Time and again antebellum Southerners and their defenders today try to divert a discussion of Southern adherence to slavery by bringing up the old chestnut that, as one has put it, of all the ships that imported slaves to America, "practically every one of them was owned and operated by Northerners." The money-grubbing Puritans and their descendants profited by selling slave cargoes to Southerners and then hypocritically condemned them for practicing slavery. Worse, even after the slave trade was abolished in 1800, Yankee traders continued to import illegal cargoes. The unsaid, yet implicit argument is that if not for Yankee greed, there would not have been Southern slavery and therefore no civil war.

While no one has systematically studied eighteenth- and nineteenth-century newspapers for major Southern ports like Charleston and New Orleans to analyze the announcements of arriving ships, their cargoes, and their home ports, such a search would

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probably find that the Southern carrying trade in slaves was more substantial than the myth admits. Then, too, arguments about the Yankees illegally continuing the slave trade after 1800 conveniently ignore the fact that Southerners did, too, including such regional heroes as Jean Lafitte and James Bowie. But even if we set all this aside, the obvious silliness of the whole basic insinuation needs to be challenged. We had slavery because the Yankees sold us slaves, it suggests, and therefore it was the Yankees' fault. That is tantamount to saying that we have a drug problem in this country only because we have drug dealers. Such logic turns free enterprise upside down. As a result, we should as readily conclude that people buy groceries only because we have supermarkets! The argument is, of course, nonsense. Whether we are dealing with canned corn, crack cocaine, or chattel slaves, if there was no demand, there would be no supply.

There is one other slavery myth that needs to be addressed, and this is in defense of the South and the Confederacy, though not in any way in defense of slavery itself. Thanks to *Uncle Tom's Cabin* there arose an impression that slaves felt overwhelmingly oppressed and resentful toward their owners and that during the Civil War they could not wait to see the Confederacy defeated. Moreover, slaves were willfully and systematically mistreated, a myth that, once begun, became a mainstay of more than a century's worth of potboilers of the *Mandingo* stripe.

The reality is markedly different. There was abuse and some of it sickeningly brutal, as will always happen when one person holds absolute authority over another. Two of Thomas Jefferson's nephews, for instance, brutally murdered a slave by chopping him to pieces bit by bit with an ax. But they were an aberration, and they became instant fugitives from the law. A master might own a slave, but cultural custom and statute law prescribed how he might treat such "property." Virtually every slave state had early laws on the books protecting slaves from unwarranted brutality by masters. "In some respects slaves may be regarded as chattels, but in others they are regarded as men," said a Mississippi State Supreme Court justice. "They are men and rational beings," he went on. "Because slaves can be bought and sold it does not follow that they can be deprived of life." In so saying, he condemned to be hanged a white man who had killed one of his own slaves. Moreover, social stigma attached itself to any master who willfully mistreated his slaves, acting as a stay on those whose brute passions were susceptible of control.

As for slaves in the Confederacy, their activities hardly bear out the story of their resentment of their white rulers. The

correspondence of President Jefferson Davis, especially in the early months of 1861, is replete with entreaties from the South's blacks, free and slave, to be allowed to enlist in the Confederate Army and even to raise whole companies for the cause. Others bought treasury bonds and contributed funds and foodstuffs to the war effort and continued doing so. Of course, in the last weeks of the war in 1865 the government actually did start raising black troops and found men willing to join even at that late date. Moreover, the Confederacy could not have survived as long as it did if the black population behind the lines had refused to aid the war effort. With white men mostly off in the armies, trusted slaves ran or helped white women run the large plantations, just as President Davis' own plantation, Brierfield, was run by his slave Isaac Montgomery. Had the blacks mounted a serious resistance or work stoppage, they could have crippled the Confederacy.

Certainly many slaves, probably even a majority of them, entertained feelings ranging from a faint interest to a passionate desire for freedom. If asked, maybe a majority would have said they hoped to see the Confederacy fail. But perhaps not. Remember that in our own century before the Holocaust got into full swing, some German and Austrian Jews tried to enlist in the Wehrmacht. Certainly it was not because they approved of the institutionalized anti-Semitism of the National Socialists. Rather, they were patriotic native Germans and Austrians who perceived a threat to what was, after all, their country, too, or so they thought. They wanted to defend their homeland. Similarly, the thousands of slaves who were willing and anxious to aid the Confederacy had motives other than the preservation of their own bondage. Many must have hoped that a good showing for the cause would improve their lot in an independent Confederacy. Many more simply felt that they were patriotic Southerners before they were blacks or slaves. They were always a minority within a minority, but the extent of their numbers belies the pat notions of a unified feeling of oppression and opposition among the South's blacks.

Interpreting the Issue

Were there (and are there) Constitutional and economic issues that brought secession in 1860/61 and war in 1861? Yes. Did all these issues grow out of the major sectional difference, e.g., slavery? Or had the two (really three) sections of the republic so different in attitudes and vision that there were, de facto, two separate countries waiting to break free from each other? What was the root of that growing disaffection? Certainly the change in the Southern activist attitude towards slavery from Jefferson's necessary and tempo-

rary evil to Yancey, et al's permanent and positive good is a major part of the changes in attitudes. When you read the writings of the 'fire eaters' it's clear that their effort to force secession was to protect slavery, as the core element of Southern society, at all costs. And if you reenact Confederate, you'd better read them.

In keeping with Tilden Freeman's first principle of interpretation (*Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile*), a key to successfully interpreting an issue is to find a similar or related issue that touches upon the targeted audience's life or experiences. The closest issue to slavery in terms of its impact in politics and current events is that of *abortion*. In the same manner that Southerners have euphemised their complaint to "states' rights," advocates on either side of the abortion issue have softened the public impact of their rhetoric by labeling themselves as either "pro choice" or "pro life." The moral question is similar, are human fetuses really humans, with the same rights and privileges as adults, or is their welfare suborned to that of the mother-to-be? Politicians and judicial officials are often chosen based on the litmus test of their stance on this issue. It is, in cold reflection, the same moral question, and the same uproar that our nation faced in the 1850s and in 1860.

In many audiences you will encounter members of the public, as well as other participants in our hobby who firmly believe that any connections between slavery and the cause of the war are simply "yankee thinking," which presents a significant interpretive problem. I have heard others who work/worked for the NPS claim that sticking to immediate site interpretation is the best way to deal with the problem. Backing down because a well documented, convincing explanation might cause some conflict or offend a visitor/member of the public is really unacceptable. An argument might not be a bad thing as long as it is conducted in a civil tone. Of course, having done thorough research, getting your facts down cold, and knowing the major historical arguments that put slavery and the political conflicts that emerged out of slavery is the key to talking about the issue.

A very good place to begin is *"Interpretations of American History: Patterns and Perspectives"* ed. Francis G. Couvares, Martha Saxton, Gerald N. Grob, and George Athan Billias, 7th Edition, New York: The Free Press, 2000. Volume One covers the colonial period through Reconstruction. While reading all of the essays would benefit interpreters, the chapter on the causes of the Civil War is especially good. It outlines in about 10 pages the major trends in professional

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Slavery and the Southern Soldier (Continued from Page 11)

historiography. The footnotes, of course provide plenty of suggestions for further reading. A second, and equally good place to begin is "Writing the Civil War" ed. McPherson and Cooper (LSU Press 1998). The chapter on slavery is well written and again provides many references to the major works on the causes of the war.

The essential work on the peculiar institution as it was established and operated in Arkansas is Orville Taylor's *Negro Slavery in Arkansas*. It's kind of an old work, but is very well documented and footnoted to the original sources. Mike Dougan builds on this with a series of chapters in *Arkansas Odyssey*, and continues onward to the post-war and Reconstruction relationships between the races and classes here. Thanks to a strong carpetbag governor (Powell Clayton) who gets himself appointed as senator once his time in the governor's office runs out, it takes about 20 years for the former Confederates to get a firm footing in the State House... and they retain this well into the 20th century. As the old Rebels slowly fade away, their place is taken by Jeff Davis and the Populists, proclaiming to represent the interests of the poor and middle-class whites while firmly under the hand of the old planters, who strengthen segregation and the suppression of blacks. As previously touted, Dougan's work is a great overview of this sequence of events, as well as Governor Davis' biography, *The Wild Ass of the Ozarks*. The Populist movement culminates in the Dixiecrats in the late 1940s and 1950s, and the political unrest surrounding segregation beginning in 1957 at Little Rock's Central High School (a case still under litigation at this writing).

In researching, I found that a great deal of our current racial baggage stems from the rise of the Populist movement here in the Mississippi River Valley from around 1890 until 1920 or so. This is where the Jim Crow and enforced segregation laws were adopted, and many of these persisted into my lifetime. Prominent among the populists here was Governor/Senator Jeff Davis, who built his career on these issues and to whom George Wallace simply can't hold a candle.

For Texas, you must read: Randolph B. Campbell and Richard G. Lowe, *Wealth and Power in Antebellum Texas* (College Station, TX A & M Univ Press, 1977), and Lowe and Campbell, *Planters and Plain Folk: Agriculture in Antebellum Texas* (Dallas: Southern Methodist University Press, 1987), and Campbell, *An Empire For Slavery: The Peculiar Institution in Texas, 1821-1865*.

While Texas did personify the spread of Southern agriculturalism westward, there's a limited amount of space in Texas where you can grow cotton without a significant investment in irrigation, predominantly in

eastern and northeastern corners. These were soon staked out, and by the mid- to late 1850s, Arkansas represented the last place where a fellow could cheaply settle on suitable cotton lands. Plantation farming predominated along the Mississippi and Arkansas River deltas, but small, subsistence farms comprised most of the western and northwestern region, pretty much splitting the state evenly between the pro-slavery planters and the don't-really-care small farmers of the northwest.

While our essay has focused on the Southern soldier and his motivations, the political leaders of the Confederacy, from the President, the Cabinet, and especially the Confederate Congress, had little doubt about where slavery was in their social and political structure. One need only to read the accounts of the government's response to MG Patrick Cleburne's "Memorial," or proposal to free the slaves in return for military service, to the ordinances of secession, legislation governing the slaves remaining on the farms (the so-called "Twenty Nigger Law" of 1862) to the refusal to accept the enlistment of blacks in Confederate service until the government's collapse was only days away, to realize that regardless of what the soldiers were fighting for, the continued existence of the Southern Confederacy guaranteed the continuation of slavery.

One of the things I find so wrong about our portrayals is the huge lack of black reenactors in any role, much less the slave in the field. I think our presentations are lacking because we do not have the interaction.

Imagine a few scenarios:

- During a living history set up as a Federal picket post, contraband attempt to enter the Federal lines asking for assistance, work, food, and freedom. The Provost arrives to take them into custody and deliver them to the rear area of the army. What would the impact be on the public? What if the Federal soldiers were openly racist and possibly hostile toward the refugees?
- Reverse the scenario: Assume you are part of a detail of Confederates on picket guard, and stop a group of blacks who claim to be going to visit friends or relatives at a nearby farm or plantation. What do you do? What if they don't have their traveling papers with them?
- You are at an immersion event, marching along some dirt road in the middle of nowhere, and you pass a field with 20 slaves (men, women and children) weeding, hoeing, plowing, etc.? Would you stare and your jaw go slack?
- What if you were at a

reenactment, and saw a white family walking along, the "mammy" carrying the child behind the parents. "Mammy" creates some problem or speaks inappropriately and the white woman smacks her across the face and calls her names. What would the people around them think?

I am certain that our modern mindsets would have whiplash. But, for the period, these are common things. None could occur without the black participants' willingness to be demeaned and abused (at least by our modern standards) by actions and words that were common during the Civil War. I doubt I could stomach some of it. But, all of these would present the way things were at the time. If there were a way to make this side of things presentable, it would greatly expand the public's (and reenactor's) understanding of the politics of the period.

In summary, if we're going to be honest with ourselves and the public, we can't just pick and choose parts of the story that neatly fit into some politically correct Disney view of history. We owe it to both our intellectual honesty and the memory of the Boys of 1861-1865 to tell the whole story. Human history is wonderfully complex, even bizarre. Human beings do not fit into neat cubbyholes nor do they behave in predictable or consistent or even entirely rational ways. I believe it was Thackeray who said: "There is much that is too strange to believe. There is little too strange to have happened."

References:

S. Charles Bolton, *Arkansas 1800-1860: Remote and Restless*. Fayetteville, AR, University of Arkansas Press (1998).
Davis, William C., "Myths and Realities of the Confederacy," in *The Cause Lost: Myths and Realities of the Confederacy*. Lawrence, KS, The University Press of Kansas, (1996).
Michael B. Dougan, *Arkansas Odyssey: The Saga of Arkansas From Prehistoric Times to Present*. Little Rock, AR, Rose Publishing Company (1994) (See especially chapters VII-XII.)
Orville W. Taylor, *Negro Slavery in Arkansas*, Durham, NC, Duke University Press (1958, reprinted 2000, Fayetteville, AR, University of Arkansas Press).

While the foregoing article lays out, hashes, and re-hashes many of the lingering social and political issues of the Late Unpleasantness, I thought it would help a little to look at some of the actual thoughts and practices of the time. The following two articles are lifted from the aforementioned DeBow's Review, which served in many cases as the forerunner of the present-day Progressive Farmer magazine for planters and agriculturalists. These articles, in an ice cold manner, lay out the manner in which at least two typical farmers managed their human chattel.

MANAGEMENT OF NEGROES UPON SOUTHERN ESTATES

By a Mississippi Planter, Reprinted from
the *Commercial Review*, June 1851 Vol. X

The regulation and treatment of the slave labor force on plantations was obviously a subject of considerable interest and importance to many of the readers of DeBow's *Commercial Review*, and the editor catered to that interest. The selection below, by an anonymous planter, stresses the benefits that accrued to master and slaves when the latter were "treated with humanity," but with an eye to economy of expense."

[We regard this as a practical and valuable paper for the planters, and hope that those of them who have been experimenting in the matter, will give us the results]—DeBow

Some very sensible and practical writer in the March No. of "The Review," under the "Agricultural Department," has given us an article upon the *management of negroes*, which entitles him to the gratitude of the planting community, not only for the sound and useful information it contains, but because it has opened up this subject, to be thought of, written about, and improved upon, until the comforts of our black population shall be greatly increased, and their services become more profitable to their owners. Surely there is no subject which demands of the planter more careful considerations than the proper treatment of his slaves, by whose labor he lives, and for whose conduct and happiness he is responsible in the eyes of God. We very often find planters comparing notes and making suggestions as to the most profitable modes of tilling the soil, erecting gates, fences, farm-houses, machinery, and, indeed, everything else conducive to their comfort and prosperity; but how seldom do we find men comparing notes as to their mode of feeding, clothing, nursing, working, and taking care of those human beings intrusted to our charge, whose best condition is slavery, when they are treated with humanity, and their labor properly directed! I have been a reader of agricultural papers for more than twenty years, and while I have been surfeited, and not unfrequently disgusted, with those chimney-corner theories (that have no practical result, emanating from men who are fonder of using the pen than the plough-handle) upon the subject of raising crops, and preparing them for market, I have seldom met with an article laying down general rules for the management of negroes, by which their condition could be ameliorated, and the master be profited at the same time. One good article upon this subject, would be worth more to the master than a hundred theories about "rotations" and scientific culture; and infinitely more to the slave than whole volumes dictated by a spurious philanthropy looking to his emancipation. For it is a fact established beyond all controversy, that when the negro is treated with humanity, and subject to constant employment without labor of thought, and the cares incident to the necessity of providing for his own support, he is

by far happier than he would be if emancipated, and left to think, and act, and provide for himself. And from the vast amount of experience in the management of slaves, we can not deduce some general, practicable rules for their government, that would add to the happiness of both master and servant? I know of no other mode of arriving at this great desideratum, than for planters to give to the public their rules for feeding, clothing, housing, and working their slaves, and of taking care of them when sick, together with their plantation discipline. In this way, we shall be continually learning something new upon this vitally interesting question, filled, as it is, with great responsibilities; and while our slaves will be made happier, our profits from their labor will be greater, and our consciences be made easier.

I would gladly avail myself of the privilege of contributing my mite to the accomplishment of this end, by giving my own system of management, not because there is anything novel in it - that it is better, or differs essentially from that of most of my neighbors - but because it may meet the eye of some man of enlarged experience who will necessarily detect its faults, and who may be induced to suggest the proper corrections, and for which I should feel profoundly grateful. To begin, then, I send you my plantation rules, that are printed in the plantation book, which constitute a part of the contract made in the employment of the overseer, and which are observed so far as my constant and vigilant superintendence can enforce them. My first care has been to select a proper place for my "Quarters," well protected by the shade of forest trees, sufficiently thinned out to admit a free circulation of air, so situated as to be free from the impurities of stagnant water, and to erect comfortable houses for my negroes. Planters do not always reflect that there is more sickness, and consequently greater loss of life, from the decaying logs of negro houses, open floors, leaky roofs, and crowded rooms, than all other causes combined; and if humanity will not point out the proper remedy, let self-interest for once act as a virtue, and prompt him to save the health and lives of his negroes, by at once providing comfortable quarters for

them. There being upwards of 150 negroes on the plantation, I provide for them 24 houses made of hewn post oak, covered with cypress, 16 by 18, with close plank floors and good chimneys, and elevated two feet from the ground. The ground under and around the houses is swept every month, and the houses, both inside and out, white-washed twice a year. The houses are situated in a double row from north to south, about 200 feet apart, the doors facing inwards, and the houses being in a line, about 50 feet apart. At one end of the street stands the overseer's house, workshops, tool house, and wagon sheds; at the other, the grist and sawmill, with good cisterns at each end, providing an ample supply of pure water. My experience has satisfied me, that spring, well, and lake water are all unhealthy in this climate, and that large under-ground cistern, keeping water pure and cool, are greatly to be preferred. They are easily and cheaply constructed, very convenient, and save both doctors' bills and loss of life. The negroes are never permitted to sleep before the fire, either lying down or sitting up, if it can be avoided, as they are always prone to sleep with their heads to the fire, are liable to be burnt, and to contract disease; but beds with ample clothing are provided for them, and in them they are *made to sleep*.

As to their habits of amalgamation and intercourse, I know of no means whereby to regulate them, or to restrain them; I attempted it for many years by preaching virtue and decency, encouraging marriages, and by punishing, with some severity, departures from marital obligations; but it was all in vain. I allow for each hand that works out, four pounds of clear meat and one peck of meal per week. Their dinners are cooked for them, and carried to the field, always with vegetables, according to the season. There are two houses set apart at mid-day for resting, eating and sleeping, if they desire it, and they retire to one to the weather-sheds or the grove to pass this time, not being permitted to remain in the hot sun while at rest. They cook their own suppers and breakfasts, each family being provided with an oven, skillet, and sifter, and each one having a coffee-pot (and generally some coffee to put in it,) with knives and

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Management of Negroes (Continued from Page 7)

forks, plates, spoons, cups, &c., of their own providing. The wood is regularly furnished them; for, I hold it to be absolutely mean, for a man to require a negro to work until daylight closes in, and then force him to get wood, sometimes half a mile off, before he can get a fire, either to warm himself or cook his supper. Every negro has his hen-house, where he raises poultry, which he is not permitted to sell, and he cooks and eats his chickens and eggs for his evening and morning meals to suite himself; besides, every family has a garden, paled in, where they raise such vegetables and fruits as they take a fancy to. A large house is provided as nursery for the children, where all are taken at daylight, and placed under the charge of a careful and experienced woman, whose sole occupation is to attend to them, and see that they are properly fed and attended to, and above all things to keep them as dry and as cleanly as possible, under the circumstances. The suckling women come in to nurse their children four times during the day; and it is the duty of the nurse to see that they do not perform this duty until they have become properly cool, after walking from the field. In consequence of these regulations, I have never lost a child from being burnt to death, or, indeed, by accidents of any description; and although I have had more than thirty born within the last five years, yet I have not lost a single one from teething, or the ordinary summer complaints so prevalent amongst the children in this climate.

I give to my negroes four full suits of clothes with two pair of shoes, every year, and to my women and girls a calico dress and two handkerchiefs extra. I do not permit them to have "truck patches" other than their gardens, or to raise anything whatever for market; but in lieu thereof, I give to each head of a family and to every single negro on Christmas day, five dollars, and send them to the county town under the charge of the overseer or driver, to spend their money. In this way, I save my mules from being killed up in summer, and my oxen in winter, by working and hauling off their crops; and more than all, the negroes are prevented from acquiring habits of trading in farm produce, which invariably leads to stealing, followed by whipping, trouble to the master, and discontent on the part of the slave. I permit no spirits to be brought on the plantation, or used by any negro, if I can prevent it; and a violation of this rule, if found out, is always followed by a whipping, and a forfeiture of the five dollars next Christmas.

I have a large and comfortable hospital provided for my negroes when they are sick; to this is attached a nurse's room; and when a negro complains of being too unwell to work, he is at once sent to the hospital, and put under the charge of a very experienced and careful

negro woman, who administers the medicine and attends to his diet, and where they remain until they are able to work again. This woman is provided with sugar, coffee, molasses, rice, flour and tea, and does not permit a patient to taste of meat or vegetables until he is restored to health. Many negroes relapse after the disease is broken, and die, in consequence of remaining in their houses and stuffing themselves with coarse food after their appetites return, and both humanity and economy dictate that this should be prevented. From the system I have pursued, I have not lost a hand since the summer of 1845, (except one that was killed by accident,) nor has my physician's bill averaged fifty dollars a year, notwithstanding I live near the edge of swamp of Big Black River, where it is thought to be very unhealthy.

I cultivate about ten acres of cotton and six of corn to the hand, not forgetting the little wheat patch that your correspondent speaks of, which costs but little trouble, and proves a great comfort to the negroes; and have as few sour looks and as little whipping as almost any other place of the same size.

I must not omit to mention that I have a good fiddler, and keep him well supplied with catgut, and I make it his duty to play for the negroes every Saturday night until 12 o'clock. They are exceedingly punctual in their attendance at the ball, while Charley's fiddle is always accompanied with Ihurod on the triangle, and Sam to "pat."

I also employ a good preacher, who regularly preachers to them on the Sabbath day, and it is made the duty of every one to come up clean and decent to the place of worship. As Father Garritt regularly calls on Brother Abram, (the foreman of the prayer meetings,) to close the exercises, he gives out and sings his hymn with much unction, and always cocks his eye at Charley, the fiddler, as much as to say, "Old fellow, you had your time last night; now it is mine."

I would gladly learn every negro on the place to read the bible, but for a fanaticism which, while it professes friendship to the negro, is keeping a cloud over his mental vision, and almost crushing out his hopes of salvation.

These are some of the leading outlines of my management, so far as my negroes are concerned. That they are imperfect, and could be greatly improved, I readily admit; and it is only with the hope that I shall be able to improve them by the experience of others, that I have given them to the public.

Should you come to the conclusion that these rules would be of any service when made known to others, you will please give them a place in the "Review."

A Mississippi Planter.

MANAGEMENT OF NEGROES

By A Small Farmer
Reprinted from *Debow's Review*, Vol. XI
October 1851

Although similar in some respects to the article by the anonymous Mississippi planter (reprinted in the October edition of the Monthly Virginia Defender), this letter to DeBow by "A Small Farmer" is especially noteworthy for what it reveals of the differences in approach to slave regulation between the large plantation owner and the small scale farmer. Near the end of his account, The writer voices his desire, which was no doubt shared by many others like him, to join the ranks of the plantation lords.

J. D. B. DeBow, Esq. - Your number for June contains an article upon this subject, and whilst I agree with your writer in the main, I have also some notions of my own, which you are at liberty to use.

The public may desire to know the age of the writer, the length of time he has been managing negroes, and how long he has tried the mode of management he recommends. It is sufficient to say, I have had control of negroes in and out of the field for thirty years, and have been carrying out my present system, and improving it gradually, for twenty years.

I do not deem it needful to follow "a planter," nor shall I strike a blow at book-farming or theories, as I am an advocate for both, believing that even an error has its advantages, as it will frequently elicit inquiry and a good article in reply, whereas a statement of facts will sometimes pass unnoticed.

Houseing[sic] for negroes should be good: each family should have a house, 16 by 18 feet in clear, plank floor, brick chimney, shingle roof; floor elevated 2 feet above the earth. There should be no loft, no place to stow away anything, but pins to hang clothes upon. Each house should be provided with a bedstead, cotton mattress, and sufficient bed-clothes for comfort for the heads of the family, and also for the young ones.

Clothing should be sufficient, but of no set quantity, as all will use, or waste what is given, and many be no better clad with four suits than others with two. I know families that never give more than two suits, and their servants are always neater than others with even four.

My rule is, to give for winter a linsey suit, one shirt of best toweling, one hat, one pair of shoes, a good blanket, costing \$2 to \$2.50, every other year (or I prefer, after trying three years, a comfort). In the summer, two shirts, two pair pants, and one straw hat. Several of my negroes will require two pair pants for winter, and occasionally even a third pair, depending mostly upon the material. Others

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Management of Negroes (Continued from Page 14)



require another shirt and a third pair of pants for summer. I seldom give two pair of shoes.

Food is cooked by a woman, who has the children under her charge. I do not regard it as good economy, to say nothing of any feeling, to require negroes to do any cooking after their day's labor is over.

The food is given out daily, a half pound to each hand that goes to the field, large and small, water carriers and all; bread and vegetables without stint, the latter prepared in my own garden, and dealt out to the best advantage, endeavoring to have something every day in the year. I think four pounds of clear meat is too much. I have negroes here that have had only a half pound each for twenty years, and they bid fair to outlive their master, who occasionally forgets his duty, and will be a gourmand. I practice on the plan, that all of us would be better to be restrained, and the health is best subserved by not over-eating.

My cook would make cotton enough to give the extra one pound. The labor in making vegetables would make another pound. I say this to show I do not dole out a half pound per day from parsimony.

My hours of labor, commencing with pitching my crop, is from daylight until 12 M.; all hands then come in and remain until 2 o'clock, P.M., then back to the fields until dark. Sometime in May we prolong the rest three hours; and if a very hot day, even four hours. Breakfast is eaten in the field, half an hour to an hour being given; or they eat and go to work without being driven in and out - all stopping when my driver is ready.

I give all females half of every Saturday to wash and clean up, my cook washing for young men and boys through the week. The cabins are scoured once a week, swept out every day, and beds made up at noon in the summer, by daylight in winter. In the winter, breakfast is eaten before going to work, and dinner is carried to the hands.

I do not punish often, but I seldom let an offence pass, making a lumping settlement, and then correct for the servant's remembrance. I find it better to whip very little. Young ones being rather treacherous in

their memory, pulling an ear, or a sound box, I will bring every thing right. I am almost afraid I will subject myself to the "chimney corner theorist's" animadversion, if I say more, but I will risk it. Put up a hewed log-house, with a good substantial door, lock and key, story 12 feet high, logs across above, so as to make a regular built jail. Have air holes near the ceiling well protected by iron bars. The first negro that

steals, or runs away, or fights, or who is hard to manage in order to get a days work, must be locked up every night as soon as he comes in from work and turned out next morning; kept up every Sunday. Negroes are gregarious; they dread solitariness, and to be deprived from the little weekly dances and chit-chat. They will work to death rather than be shut up. I know the advantage, though I have no jail, my house being a similar one, yet used for other purposes.

I have a fiddle in my quarters, and though some of my good old brethren in the church would think hard of me, yet I allow dancing; ay, I buy the fiddle and encourage it, by giving the boys occasionally a big supper.

I have no overseer, and do not manage so scientifically as those who are able to lay down rules; yet I endeavor to manage so that myself, family and negroes may take pleasure and delight in our relations.

It is not possible in my usual crude way to give my whole plans, but enough is probably said. I permit no night-work, except feeding stock and weighing cotton. No work of any kind at noon, unless to clean out cabins, and bathe the children when nursing, not even washing their cloths.

I require every servant to be present each Sabbath morning and Sabbath evening prayers. In the evening the master or sometimes a visitor, if a professor, expounds the chapter read. Thus my servants hear 100 to 200 chapters read each year anyhow. One of my servants, a professor, is sometimes called on to close our exercises with prayer.

Owning but few slaves, I am probably able to do a better part by them than if there were one or two hundred. But I think I could do better if I had enough to permit me to systematize better.

I would keep a cook and a nurse. I would keep a stock feeder, whose whole duty should be to attend to stock in general, to clean out the stable, have troughs filled with food, so that the plow hands would have nothing to do but water, clean down, and tie up the teams. I would build a house large enough, and use it for a dance house for the young, and those who wish to dance, as well as for prayer

meetings, and for church on Sunday - making it a rule to be present myself occasionally at both and my overseer always. I know the rebuke in store about dancing, but I can not help it. I believe negroes will be better disposed this way than any other. I would employ a preacher for every Sabbath. One of my negroes can read the Bible, and he has prayer meeting every Sabbath at four o'clock, P.M. - all the negroes attend regularly, no compulsion being used.

I have tried faithfully to break up immorality. I have not known an oath to be sworn for a long time. I know of no quarreling, no calling harsh names, and but little stealing. "Habits of amalgamation" I can not stop; I can check it, but only in the name. I am willing to be taught, for I have tried everything I know.

Yours, truly,

A Small Farmer

P.S. - I endeavor to have regularity on going to bed; forbid sitting or lying by the fire after bed time. I require fire makers to be up before day in winter, but forbid getting up before day, trotting off to the field, and waiting for daylight, as some persons are said to do. I forbid my driver from keeping hands in the field when there is an appearance of rain.

My negroes get baits of fresh meat occasionally, but always seasoned high with red pepper. At times I give molasses, sugar, coffee, and flour, generally lying out about \$10 per hand for such luxuries.



The Captain's Tent

by Tom Ezell

The days and daylight are slowly getting a little longer, the 2005 campaign season is slowly winding up, and the coming month (March) signals the opening events of the annual calendar. March-April are the busy time of the year for re-enactors, and 2005 is not much different.

With an increased workload and a persistent cold/chill, I haven't gotten out quite as much as I had planned so far in the season, but hopefully will have shaken this thing off in time for the max efforts. Event registration deadlines tend to increasingly move forward, so there's a bit of a scramble to get us signed up for the events we voted on last month. The tighter deadlines makes it a little more imperative that I hear back as to who's coming and who's not. For example, with the request for Port Hudson registration (deadline this Tuesday), I heard back from four (4) people so far. PH is one where there's not a capital outlay this far out, but for something like Pleasant Hill (if anyone's going this year) or Corinth, where we have to pay way up front, it's a different story.

It doesn't cost more than a minute's effort to click on the reply button to an e-mail and say, "Hey man, I'm coming." Or "Sorry, guys, I'm painting my toenails that weekend." (another issue, another rant for another *Sentinel*). And it would help your Captain minimize the number of grey hairs he's getting.

Looking at the calendar, I see a whole lot of blue in there, by which I mean a high number of Federal impressions this spring for what has traditionally been a purely Confederate company. At least one is because that's what the Brigade has decided as a group to do; one's a one-sided NPS living history, another is an attempt to repeat out team-building efforts down at Marks' Mills from two years ago. And sadly, there simply isn't a large Federal re-enactor presence in this state. We have only one infantry unit in Arkansas that regularly does a Federal impression (the 37th Illinois), and they have a small roster. Me, in the post-9/11 era I have a few personal reasons for taking on a few more Federal gigs. And our old friends in the SCV have helped that out a lot (see next rant below).

But take a look at the calendar, and let me know if you have problems, and we'll do our best to try and get them straightened out.

RIOT IN THE MONKEY HOUSE

Our neighbors in the Sons of Confederate Veterans had a national-scale upset over the recent Daisy Bates Day weekend, as a small group of the national board of directors staged a coup, obtaining a civil court order to depose the elected commander-in-chief and replace him and his staff with folks of their own choosing. About a year or two ago I referred to the new wave of leaders of the SCV as shit-slinging monkeys, and they are working diligently to deserve the retention of that label.

If you've ever spent much time at the zoo, you may have noticed that when the monkeys and other apes get frustrated, they reach behind themselves, poop in their hands, and start flinging fresh monkey poo at everything in sight. It's not a pretty sight. The only result is that everyone in range gets splattered with the stuff, and all the monkeys stay pissed off because their habitat is now fouled with their own excrement. This simian shit slinging is exactly what has consumed the SCV for the past three years or more; and now they are in the process of burning down the monkey house as well.

The monkeys who have seized power this time around are some of the ones fondly referred to by the other Tribe (the "white trash") as "grannies," indicating an attempted move more or less toward the center. The white trash/LoSer faction is the one doing the most wailing and gnashing of teeth, however the manner in which the hostile takeover was accomplished seems to have equally pissed off both sides and the center as well. Watching from the sidelines, it seems to be this little pack of baboons against the whole monkey house. I would not be surprised to see the dripping, bleeding bodies of these critters hanging from Nashville lamp posts this summer, when they have their national convention.

We should have seen this coming last summer, though I am not surprised. Many of the centrist members are wondering if there will still be an organization to be part of when the monkeyshines abate. In the meantime, the regular SCV member probably won't send his hard-earned \$47 in dues to such an organization. I almost didn't this year, and given the current events, may not the next time.

They don't have a unified vision or goal, the radicals like Wilson tried to convert the SCV from a "non-political" preservation and historical group into a singular issue political group that was severely manipulated by the NAACP to try and break up the Republican party and conservative factions in Southern states. Their secondary goal was the destruction of the SCV and it looks like they have achieved that.

The NAACP created the issue of

"offensive symbols" and the SCV took the bait, hook, line and sinker. We then lost more ground because the mainstream political parties would not back an increasingly reactionary SCV. We would have been much better off staying within the boundaries of honoring the Southern soldiers while retaining both moderate Democrat and Republican members. Regular folks that don't desire modern secession or the creation of a Baptist theocracy.

We can toast the end of the SCV if you want, but to me it's like seeing an old friend die of cancer, another old organization lost and another resource killed by modern politics and the dimwits in bad costumes, who didn't have the skills or education to react to the media, corporations or prostitute politicians.

So what this has to do with authentic reenacting? I feel it has a great deal to do with it. The media and the public at large typically aren't informed enough to differentiate between the SCV, the N-SSA, a reenactment group, or any other guy in a Civil War uniform. To them, a guy in a Confederate uniform is a guy in a Confederate uniform and fair or unfair, we tend to be painted with the same brush. As such, issues like display of the Confederate flag(s) could eventually trickle down to reenacting. With that in mind, the direction the SCV is taking should be of interest to us all.

OLD GLORY

As mentioned in the 37th Meeting minutes, we were looking at obtaining a regulation Union national color for those events like the St. Pat's parade and Marks' Mills where we do a Federal impression. We have a wide variety of Confederate banners that we bring out from time to time as needed, but after seeing a couple of the Union colors at Pilot Knob last fall, the idea struck that such an emblem could also be a recruiting draw for those times we all appear in blue, or as a blue-grey team. In years past, the 37th had access to a Union color, but the fellow who owned it left the hobby and took his flag with him.

Cost was a factor. Reproduction Union colors can easily run a thousand dollars or more. However, Richard Gideon Flags offer a "do-it-yourself" option, where they will assemble a blank flag for a drastically reduced price, and leave it to you to add the stars, trim, and whatever else.

So as of Daisy Bates Day, with those rapidly approaching event deadlines, we have one of the blanks coming to us for our flag locker. If all goes well, we'll unfurl it for St. Pat's Day; if not, it will probably take to the breeze at Marks' Mills. The intent is to build it to 34-star standard, which gives us the broadest range of use during the War. For Corinth, presuming we'll still be with the

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The Captain's Tent (Continued from Page 2)



Here's an example of the blank U.S. color we ordered this past month. The flag is 6 feet high by 6 feet, 6 inches wide. We will need to customize it for our needs, by adding the stars to the blue union, and maybe adding a gold silk fringe.



These are the surviving colors of the 37th Illinois Infantry. It has 35 stars in the union, dating it to after July 1864; also note that it dates after the Greyhounds re-enlisted in the summer of 1864, making them the 37th "Veteran Volunteers.". Note the pattern of the stars - similar to those on Ol' Glory today. This is similar to what I was thinking of for "our" Color, only with 34 stars for use after the summer of 1861.



Here's another option, in the colors of the 35th Iowa Infantry, a 34-star flag with the union arranged in a semicircular pattern like that of the flags made by the Philadelphia Army Depot.

MVB/TMVI, we are looking to add a Van Dorn battleflag to our collection, which includes regimental battleflags for the 6th Arkansas Hardee pattern, 6th Arkansas Stars & Bars (which we made for the Perryville '02

Coming Events

March 5-6, 2005 – Pea Ridge Living History, Pea Ridge National Battlefield, near Avoca, AR. Authentic, by invitation.

March 12, 2005 — St. Patrick's Day Parade, Union Train Station, Little Rock. Line-up starts at 11:00 a.m., Parade at 1:00 p.m.

March 13, 2005 — Range Practice Day, Arkansas Muzzleloading Association range near Hattiesville, AR, 9:00 a.m – 12:00 p.m.

March 19, 2005 – Cleburne Memorial Service, 12 noon, Maple Hill Cemetery, Helena, AR. (Confederate impression)

April 1-3, 2005 — Siege of Port Hudson Re-enactment, Port Hudson State Historic Site, Zachary, LA (MVB Brigade max effort event, Brigade Federal impression)

April 8-9, 2005 – Shiloh Living History, Shiloh National Military Park. Sponsored by the Salt River Rifles, by invitation event. (Federal impression (8th Illinois)).

April 23-24, 2005 – Battle of Marks' Mills Re-Enactment, Fordyce, Ark. Sponsored by the 1st Arkansas. Federal impression (36th Iowa)

May 13-15, 2005— State Muzzleloading Championship Shoot, Berryville, AR. Confederate impression.

May 20, 2005 – Cabot Middle School (S) living history, Cabot, AR

June 11, 2005 – Company Drill, Reed's Bridge Battlefield Park, Jacksonville, AR

June 25-26, 2005 – Vicksburg Siege Living History, Vicksburg National Military Park, Vicksburg, MS.

July 16, 2005 – Company Drill, Reed's Bridge Battlefield Park, Jacksonville, AR

July 31, 2005 — N/SA Annual Planning Meeting, Corinth, MS

August 6-7, 2005 – Battle of Athens Reenactment/Living History, Athens, MO. Hosted by the Western Independent Grays.

August 20, 2005 – Company Drill, Reed's Bridge Battlefield Park, Jacksonville, AR

September 10-11, 2005 – Bloomfield, MO Picket Post. Confederate impression.

September 17-18, 2005 – Arkansas Post National Memorial living history. Federal impressions

October 2-4, 2005 – Battle of Corinth Re-enactment, Corinth, MS. Sponsored by the North/South Alliance, N/SA, MVB, and TMVI maximum effort event. Confederate impression (Johnson's 15th Arkansas).

October 22-23, 2005 – "Battles Around Bentonville" reenactment, (The Event Formerly Known As Cane Hill) Bentonville, AR.

October 31, 2005 – Big Boo-Zeum Bash, MacArthur Museum, Little Rock, AR

November 5-7, 2005 – Civil War Weekend at Old Washington, Washington, AR. Confederate impression. MVB, TMVI Maximum effort event. Confederate impression.

Events marked in bold type are maximum effort events as voted upon by the Company, and your attendance is expected. If for some reason you will be unable to attend a max effort event, please contact Steve Shore or Tom Ezell (6th Arkansas) or W.J. Monagle (37th Illinois) beforehand.

The 6th Regiment, Arkansas Volunteer Infantry, Co. A, the "Capitol Guards" is affiliated with the Arkansas Reenactors' Alliance, the Trans-Mississippi Volunteer Infantry Battalion, Mississippi Valley Brigade, and the 1st Confederate Division. We are dedicated to the faithful and historically accurate portrayal of a unit of Confederate infantry in the War Between the States in 1861-1865.

The *Sentinel* is published on a more-or-less monthly basis by the "Capitol Guards", 6th Arkansas Infantry reenactors. Subscriptions are included as part of Company dues; or are available separately for \$15.00 per year. Back issues are \$2.00 each (index available upon request). Send subscription requests, inquiries, and article submissions to the Captain below.

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The 6th Arkansas is always in need of "a few good men" to fill the ranks in service of the Cause. If you are interested in Civil War Reenacting, please call the Captain as listed above.

The 6th Arkansas living historians are available for living history presentations to schools, public and private organizations, and community events. Please contact the Captain.

The Captain's Tent (Continued from Page 17)

event but never really got to use), an ANV Richmond-issue battle flag (for Gettysburg '03, but we didn't get any use out of it, either until the Dodd Memorial this year) and a 2nd National "Stainless Banner" Shreveport-issue color that we have used for the Dodd service in the past, as well as hauled down to Pleasant Hill a time or two in hopes that we'd do an Arkansas impression someday. Maybe we ought to do our own version of Confederate Flag Day sometime.

HAPPY DAISY BATES DAY!

February being Black History Month, most publications will often trot out an article or two on Black Confederates, and the *Sentinel* has done that in the past. This year, though, I decided to take a look at it from the other side of the coin. It's a good deal different from the "conventional wisdom" on slavery, and I hope this was of use both in your personal outlook on things, as well as from the perspective of living history.

Your pard,

Tom

Alexander Telfair, "Plantation Rules," from Ulrich Phillips, ed., Plantation and Frontier, Volume 1 (New York, Burt Frantlin, 1910).

So you say you were an Overseer before the War? Try this.

Rules and directions for my Thorn Island Plantation by which my overseers are to govern themselves in the management of it.

(The directions in this book are to be strictly attended to.)

1 The allowance for every grown Negro however old and good for nothing, and every young one that works in the field, is a peck of corn each week, and a pint of salt, and a piece of meat, not exceeding fourteen pounds, per month.

2 No Negro to have more than Fifty lashes inflicted for any offence, no matter how great the crime.

3 The sucking children, and all other small ones who do not work in the field, draw a half allowance of corn and salt.

4 You will give tickets to any of the negroes who apply for them, to go any where about the neighborhood, but do not allow them to go off it without, nor suffer any strange negroes to come on it without a pass.

5 The negroes to be tasked when the work allows it. I require a reasonable days work, well done - the task to be regulated by the state of the ground and the strength of the negro.

6 The cotton to be weighed every night and the weights set down in the Cotton Book. The product of each field to be set down separately - as also the produce of the different corn fields.

7 You will keep a regular journal of the business of the plantation, setting down the names of the sick; the beginning, progress, and finishing of work; the state of the weather; Births, Deaths, and every thing of importance that takes place on the Plantation.

8 You are responsible for the conduct of all persons who visit you. All others found on the premises who have no business, you will take means to run off.

9 Feed every thing plentifully, but waste nothing.

10 The shade trees in the present clearings are not to be touched; and in taking in new ground, leave a thriving young oak or Hickory Tree to every Five Acres.

11 When picking out cotton, do not allow the hands to pull the Boles off the Stalk.

12 All visiting between this place and the one in Georgia is forbidden, except with Tickets from the respective overseers, and that but very seldom. There are none who have husbands or wives over there, and no connexions of the kind are to be allowed to be formed.

13 No night-meeting and preaching to be allowed on the place, except on Saturday night & Sunday morn.

14 Elsey is allowed to act as midwife, to black and white in the neighborhood, who send for her.

One of her daughters to stay with the children and take charge of her business until she returns. She draws a peck of corn a week to feed my poultry with.

15 All the Land which is not planted, you will break up in the month of September. Plough it deep so as to turn in all the grass and weeds which it may be covered with.

16 If there is any fighting on the Plantation, whip all engaged in it - for no matter what the cause may have been, all are in the wrong.

17 Elsey is the Doctress of the Plantation. In case of extraordinary illness, when she thinks she can do no more for the sick, you will employ a Physician.

18 My Cotton is packed in Four & a half yard Bags, weighing each 300 pounds, and the rise of it.

19 Neither the Cotton nor Corn stalks to be burnt, but threshed and chopped down in every field on the plantation, and suffered to lie until ploughed in in the course of working the land.

20 Billy to do the Blacksmith work.

20 [sic] The trash and stuff about the settlement to be gathered in heaps, in broken, wet days to rot; in a word make manure of every thing you can.

21 A Turnip Patch to be planted every year for the use of the Plantation.

22 The Negroes measures for Shoes to be sent down with the name written on each, by my Raft hands, or any other certain conveyance, to me, early in October. All draw shoes, except the children, and those that nurse them.

23 Write me the last day of every month to Savannah, unless otherwise directed. When writing have the Journal before you, and set down in the Letter every thing that has been done, or occurred on the Plantation during the month.

24 Pease to be planted in all the Corn, and plenty sowed for seed.

25 When Picking Cotton in the Hammock and Hickory Ridge, weigh the Tasks in the field, and hawl the Cotton home in the Wagon.

26 The first picking of Cotton to be depended on for seed. Seed sufficient to plant two Crops to be saved, and what is left, not to be thrown out of the Gin House, until you clean it out before beginning to pick out the new Crop.

27 A Beef to be killed for the negroes in July, August and September. The hides to be tanned at home if you understand it, or put out to be tanned on shares.

28 A Lot to be planted in Rye in September, and seed saved every year. The Cow pens to be moved every month to tread the ground for this purpose.

29 When a Beef is killed, the Fifth quarter except the hide to be given to Elsey for the children.

30 Give the negroes nails when building or repairing their houses when you think they need them.

31 My Negroes are not allowed to plant Cotton for themselves. Every thing else they may plant, and you will give them tickets to sell what they make.

32 I have no Driver. You are to task the negroes yourself, and each negro is responsible to you for his own work, and nobodys else.

33 The Cotton Bags to be marked A. T. and numbered.

34 I leave my Plantation Shot Gun with you.

35 The Corn and Cotton stalks to be cut, and threshed down on the land which lies out to rest, the same as if it was to be planted.