

REPORT OF THE COMMANDER-IN-CHIEF

COMMANDER-IN-CHIEF

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The Truth

During times of universal deceit, telling the truth becomes a revolutionary act.

— George Orwell

The TRUTH, what a concept! This, my final article of four years serving you and the SCV as your commander-in-chief, is devoted to the TRUTH. The TRUTH has been my guiding light throughout my tenure. The truth, may at times, be painful to speak, but these days, it often takes courage.

In his speech delivered to Harvard University on June 8, 1978, Soviet dissident and author Alexander Solzhenitsyn warned "... truth eludes us if we do not concentrate our attention totally on its pursuit. But even while it eludes us, the illusion of knowing it still lingers and leads to many misunderstandings. Also, truth seldom is pleasant; it is almost invariably bitter."

There have been many times over the past four years when I have found myself utterly astonished in the midst of emboldened liars discussing the actions of your ancestors and mine. On more than one occasion, I have been a guest on an international television news show where I felt more like I was in a carnival act surrounded by swindlers of every description, spinning their lies to suit their own branded audience, than in a serious debate concerning truthful events. "Truth seldom is pleasant," cautioned Solzhenitsyn thirty-six years ago; that truth has now become downright caustic. Speaking the truth takes courage and a very thick skin.

Our adversaries are no longer just mindless sheep following their self-appointed masters of deceit, but now after wallowing in the seemingly bottomless cesspool of lies (predominately perpetrated by the media elite), the sheep have entitled themselves with an indignant air of false superiority which encourages them to look down upon and slander the good people of the South. With the help of these charlatans, the world has most definitely turned itself upside down. Through the miracle of television, movies and

other forms of mass media, as a people, we Southerners are continually bombarded by and subjected to the twisted opinions of many modern educators (or re-educators) and the rabid social pundits of the world. The treachery is indeed universal, and telling the truth is no longer seen as a virtue as it once was. In fact, it's a *mad* revolutionary act. George Orwell was right.

Our struggle is indeed one of revolutionary proportions. The fighters among us are revolutionaries — but so are our adversaries. Our own Dr. Donald Livingston explained the three main forms of revolution in his works, *Secession and the Modern State* and *Secession: A Specifically American Principle*.

Three conceptions of revolution have dominated in modern political speech. The first derives from the Glorious Revolution of 1688. This is revolution as restoration, and its image is the revolution of a wheel. According to eighteenth-century English Whiggism, the Glorious Revolution was a bloodless restoration of a liberty-loving Protestant regime from the attempted usurpations of the Catholic James II. The second form is Lockean revolution. Here a sovereign people recall the powers they have delegated to a government which has violated its trust in protecting life, liberty and property. The government is overthrown and a new government instituted. The third form is Jacobin revolution. This is not Lockean revolution for the sake of preserving property but an attempt to subvert and to totally transform an entire *social* and *political* order in accord with an egalitarian philosophical theory. A Lockean revolution leaves the social order intact, whereas Jacobin revolution aims at a root-and-branch transformation. Marxian revolution is Jacobin, as are many other forms of contemporary political criticism.

The revolution we, the SCV, are engaged in is akin to

the Glorious Revolution of 1688. We are working to reset the American mindset along the lines of truthful history. Our opposition is invested in the total transformation of society into a victim state. The enemies of the South are undeniably waging a Jacobin revolution.

What will be the outcome of these present wars for the hearts and minds of America? Only time will tell, but if recent history is a harbinger of what's to come, then our country has much suffering to endure before it finds relief.

It is for this reason that I have instituted what some have called the most important steps the SCV has taken since the inception of our revered organization in 1896, namely — the educational essays in the *Confederate Veteran* and the Vision 2016 program.

The essays in the magazine have transformed the *Confederate Veteran* into an educational journal. The express purpose of these essays has been to strengthen our knowledge of the truthful events leading up to and during the War for Southern Independence and how they affect us today and our children in the future.

We are seriously at war for the truthful recognition of our forefathers' deeds. It is not merely the vanguard of this battle which is manned by the members of the Sons of Confederate Veterans, but we are the entire army. For the most part, if the War for truth is to be won, it will be won by our might alone. Intelligence is the sharpest weapon in our arsenal. Without an effective knowledge of the truth of our ancestors, we will be helpless and weak against anyone who *merely claims* to know our history. We are the army, and if we have reserves, they will be our sons. They must be made ready for the task.

I recently read the following statement, "If you don't pass your values on to your kids, someone else will." (You may replace the word "kids" with brother, sister, friend, neighbor or whatever word describes the people you care about.) I have personally witnessed many young people shunning the traditions of their fathers merely to gain acceptance to the make-believe world of egalitarianism. I declare this a false world because it only exists in the nursery-rhyme, virtual-existence of modern television. Is this false-world the sole influence of our future? Will the next generation supply enough soldiers trained by SCV camps, the Sam Davis Youth Camp, the Stephen D. Lee Institute or you? Will our reserves learn the lessons of truth from us or someone else's version — presented as the truth? Are we doing what is necessary to ensure success long into the future?

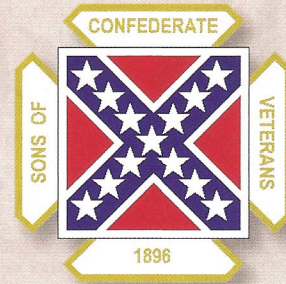
How many times have you heard, even a well-meaning Southerner, describe the motives of our ancestors as "they were fighting for what they believed was right."? Have we gone so far astray that we no longer believe that fighting to protect our family and country from invasion is/was right? Do we no longer believe in the words and spirit of the Declaration of Independence, a document which defined the true motives of the American men fighting in both great struggles for independence?

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

In John 18:38 Pilate asked, "What is truth?" There is no greater question. This question is one of the most important asked in the Bible. I am a Christian. I believe there is but one true God. Some people believe there is no God. The truth is: only one belief of the two is correct. Nothing is more important than the question of God's existence, but every truth conforms to the same principle. Truth is what conforms to reality. The same holds true in every aspect of life. I believe the Confederate soldier was fighting for what *was* right — not just what he believed was right. Truth is what conforms to reality, and our reality is proving that the Confederate soldier was fighting for what *was* right.

Our adversaries insist on declaring the War was fought by the magnanimous

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**SONS OF CONFEDERATE
VETERANS
GENERAL EXECUTIVE COUNCIL**

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Charles Kelly Barrow

Adjutant-in-Chief
Stephen Lee Ritchie

Judge Advocate-in-Chief
R. Burl McCoy

Chief of Staff
Charles L. Rand, III

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Eugene G. Hogan, II

Chaplain-in-Chief
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Army of Northern Virginia
B. Frank Earnest
Commander

Randall B. Burbage
Executive Councilman

Army of Tennessee
Thomas V. Strain, Jr.
Commander

Larry Allen McCluney, Jr.
Executive Councilman

Army of Trans-Mississippi
Milton T. Owens
Commander

Charles E. Lauret
Executive Councilman

Past Commanders-in-Chief
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Denne A. Sweeney

The Truth

hosts of the North to stamp out the blight that was slavery. Perhaps a noble (but illegal) deed, but patently untrue and a continually perpetrated fantasy. As we have learned from a number of sources, not least of which our own essays in this magazine, the War was not fought for or against slavery but to determine the legality of secession in America. This, even though a number of states in the North had threatened secession themselves. North and South almost universally agreed the Constitution allowed each and every state to peaceably withdraw from the Union.

Many have wrongfully advanced the notion that the States' rights — secession or disunion doctrine was created in the brilliant mind of John C. Calhoun and was thus a South Carolina *heresy*. While I do not doubt that the eminent Calhoun had such thoughts, as he was a great leader and the subject was prominent during his day, but one may travel a bit further into the earlier history of America for more examples. Josiah Quincy III, member of the US House of Representatives 1805-1813 from Massachusetts, vigorously opposed the admittance of the "Orleans Territory" (now Louisiana) into the Union in 1811. He declared

"if the bill passed and the territory was admitted, the act would be subversive to the Union, and the several States would be freed from their federal bonds and obligations; and that, as it will be the right of all (States), so it will be the duty of some, to prepare definitely for a separation, amicably if they can, violently if they must."

This statement makes the idea of secession more of a Massachusetts *heresy*, does it not? Well, perhaps, but the honorable Mr. Quincy was still not the first. You have for consideration one Colonel Timothy Pickering, Senator from Massachusetts and Secretary of State under President John Adams. In 1803 while complaining of what he called "the oppressions of the aristocratic Democrats of the South," he ex-

claimed, *"I will not despair; I will rather anticipate a new Confederacy."* This he proclaims merely 15 years after his own state had ratified the Constitution. He went on to elaborate and suggest the members of his fantasy confederacy, as such,

"It must begin with Massachusetts. The proposition would be welcomed by Connecticut; and we could doubt of New Hampshire? But New York must be associated; and how is her concurrence to be obtained? She must be made the center of the Confederacy. Vermont and New Jersey would follow, of course; and Rhode Island of necessity."

Massachusetts was not alone in their understanding and embrace of the idea of states' rights and sovereign states. In 1814 at the Hartford Convention (peopled only by New England men, not a Southerner in sight), separation was hotly debated. In 1839, Ex-President John Quincy Adams gave an address to a New York audience where he said:

"The indissoluble link of union between the people of the several States of this confederated nation is, after all, not in the right, but in the heart." He continued, "... far better will it be for the people of the disunited States to part in friendship with each other than to be held together by constraint."

Leaving the country of your birth is hard enough, but for our Confederate ancestors this difficulty was compounded by the fact that they were leaving the country which had been created by their own fathers out of a hard-fought war for independence from Great Britain. Our Confederate ancestors are no different than most people in that they had to be pushed and pushed hard before resorting to extremes. History proves secessions, like revolutions, are slow to happen because (as stated in the Declaration of Independence): "mankind are more disposed to suffer, while evils are sufferable, than to right themselves by

abolishing the forms to which they are accustomed."

By 1861 the South was pushed hard against the extreme nature of an overbearing government and had endured a steady and "long train of abuses and usurpations" before she resorted to secession. At this juncture, our country was at a boiling point over many different issues, slavery among them, but Lincoln was clear: he did not agree that the South had the right to leave the Union and he believed the general government had the right to force a state to remain in the Union. Lincoln laid out his plan of coercion as early as July 23, 1856, in a speech given in Galena, Illinois:

"... the Union, in any event, won't be dissolved. We don't want to dissolve it, and if you attempt it, we won't let you. With the purse and sword, the army and navy and treasury in our hands and at our command, you couldn't do it."

Once in command, Lincoln spoke in his first Inaugural Address of sending troops south only to collect tariffs:

"The power confided in me, will be used to hold, occupy, and possess the property, and places belonging to the government, and to collect the duties and imposts; but beyond what may be necessary for these objects, there will be no invasion — no using of force against, or among the people anywhere."

Mr. Lincoln's thirst for power and domination would soon lead to allowing the wholesale murder of Southern civilians and the confiscation of their property. He would declare martial law, suspend *habeas corpus* and conduct a war without congressional consent. Lincoln did all this and more in the name of suppressing a "rebellion" and "saving the Union." Never did he declare that his actions were for the expressed intent to end slavery.

I have spent nearly the whole of my life studying this bloody conflict. I am left with more questions than answers. If there is any truth to Lincoln's

claim that he merely wished to "save the Union," then why not solve this problem peacefully? If the South had been permitted to leave, would the USA and the CSA not have been able to form friendly relations for trade and mutual protection? Would the situation not be as beneficial as the current relations between say, the USA and Canada? If so, then what were the other or underlying motives for conquest and usurpation? Could it have been for greed, wealth or even global domination? Perhaps global domination sounds like a stretch, but has that not been the desire of many a zealot dictator, from Alexander the Great to Genghis Khan to Napoleon and even many power-hunger world leaders today?

A journalist for the *New York Courier and Enquirer* may have explained it best when he wrote on December 1, 1860:

"We love the Union because ... it renders us now the equal of the greatest European Power, and in another half century, will make us the greatest, richest, and most powerful people on the face of the earth."

After the War, on May 6, 1865, in the British pro-South journal *The Athenaeum*, a writer observed the same nationalistic and imperialistic views of the North:

"[The North] fought ... for all those delicious dreams of national predominance in future ages, which she must relinquish as soon as the union is severed."

Through further thought it becomes obvious to me the North desired much more than the mere subjugation of the South. While the South chose to leave the Union because they believed that further association would inflict more harm to themselves, the North knew the benefits of ruling over and exploiting other regions (including the South), even at the point of a bayonet and a forced association (a prostrated South and our newest state, Hawaii). The North needed an ever-expanding power base in order to successfully exert their will upon other parts of the world.

This behavior certainly is consistent with the understanding of the "nation-state" as developed by sociologist Franz Oppenheimer, educational theorist (and self-described philosophical

anarchist) Albert J. Nock, and economist and political theorist Murray Rothbard — as the organization of the political (coercive) means of acquiring wealth. Albert Nock explained in his 1935 book, *Our Enemy, the State*:

"There are two methods, or means, and only two, whereby man's needs and desires can be satisfied. One is the production and exchange of wealth; this is the economic means. The other is the uncompensated appropriation of wealth produced by others; this is the political means.... The State ... is the organization of the political means."

Was the War the genesis of a modern superpower and/or the many foreign conflicts that our country has been involved in for the past 150 years? Has this all been a political maneuver for greater wealth? Perhaps, but one thing is certain: the truth of the War and its consequences have not been fully disclosed. This is one of the reasons why we still study and seek the true meaning of this conflict and its results. This is why so many of our adversaries have been able to use the false motives of the War against us to malign our ancestors and our brothers and sisters of the South. This must stop.

The only way to put a stop to this aged slander is by living the *Charge* as given to us by Stephen D. Lee and seeing that the true history of the South is presented to future generations. The essays in the *Confederate Veteran* will be helpful. We will be publishing the essays from my tenure as CiC in a book which will hopefully be received as the "Definitive Defense of the Southern Cause." But it is up to us, all of us, to present this knowledge to the masses. We are the only people who are prepared to complete this task — and the "we" that I speak of must become larger. Every Southern family should have a copy of this book in their home.

I have written to you and spoken with many of you about our current problem of increasing our numbers. Using our present system, we, as an organization, have plateaued in membership. We have been growing, but very slowly. This problem must be remedied if we expect to make a substantial change in the minds of our countrymen and the world concerning

the truthful deeds of our valiant ancestors. First, we must address who in fact we are.

We are, by definition, the sons of Confederate veterans. We are the descendants of those gallant cavaliers who sacrificed all to protect hearth and home from invasion. In our veins courses the same blood which fueled the fire that was patriotism and love of country and self-determination. That fire carried our fathers through four years of the most internecine war of America's history, a dozen years of repressive occupation and martial law during the so-called Reconstruction period and through all the trials and tribulations leading up to today. Our heroes are our fathers. On this we can all agree. But how we manage ourselves seems to be a different matter.

North and South Carolina have an ancient heritage of tossing friendly barbs at one another, but I dare an outsider to say a disparaging word against my sister state. Those are fighting words. This behavior describes nearly all Southerners. There was a hospital in Virginia during the War which was forced to separate the patients by state to keep them from fighting amongst themselves. Sometimes our targets are our own feet. Infighting to keep our weapons sharp has its value, but our enemies are (for the most part) outside of our ranks, and they deserve all of our martial attention. Arguing about whether or not to recite (or force others to recite) the Pledge of Allegiance at a camp meeting is not going to win the battle of preserving our birthright. If we all try taking a world view of our situation we all might see the enormity of the real problem and that our own personal differences do not account for a hill of beans.

Let's sort out how we work or how we should work. I have heard it said many times and have said it myself: "the SCV is a bottom-up organization." Is it? I have heard members declare, "we believe in State's rights, like our ancestors." Okay, but what does that mean to our organization? It certainly means that each camp has a certain amount of autonomy to celebrate

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and promote our shared Confederate heritage as they deem fit (within the bounds of our constitution). What works in one community may not work as well in another, and the men on the ground know this best. It also allows a member who is not fitting well in one camp to move to one more to his liking. Furthermore, the decisions which actually run the SCV are decided each year in convention, and this is where each member has his say in how the organization is managed. In contrast, large-scale battles are naturally managed from the top down. But we are neither an army nor a nation — we are a business. We are in the business of heritage defense and the dissemination of the truth.

In order to be a successful business, we need to grow. The Vision 2016 program is just the program which is needed to create growth. The Vision program was presented at the National Reunion in Montgomery, Alabama.

Its tenets and practice was subsequently taught at the following reunions in Murfreesboro, Tennessee and Vicksburg, Mississippi. Workshops have been held all over the country, including a Division Commanders' Summit which was presented and well-attended at Elm Springs, Tennessee. I have written about the project *ad nauseum* in this column, and you have no doubt heard many others speaking of the merits of Vision. This program will allow every member to have more say in how the SCV is run and what direction it will travel on the road to success. We will learn more from our membership about what makes our efforts successful and be able to incorporate these techniques throughout the Confederation. Your assistance is not just needed — it is vital. Will it be easy? No, but nothing worth having ever seems to be easy. Author Neale Donald Walsch wrote "Life begins at the end of your comfort zone." Let's get out of our

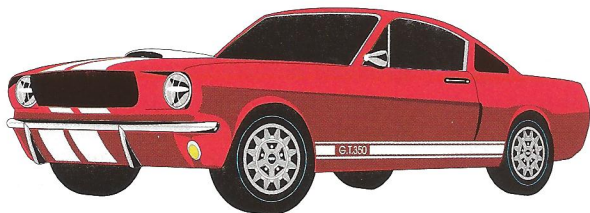
comfort zone and commit to charging the enemy after the fashion of General Forrest. Let's change the way we do business, attract many more brothers to the Cause and keep the 'sker on! Be courageous! This is revolution! Let us concentrate our attention totally on the pursuit of TRUTH.

I wish to take this opportunity to thank each one of you, officers and gentlemen of the SCV, for your devotion to your duty to the truth. I cannot express in words how I have enjoyed my time serving you for four years as CiC. The experience has been a great honor. Let us continue the revolution and vindicate the Cause of our fathers. May God bless you all, may God bless the South and may God bless the Sons of Confederate Veterans.

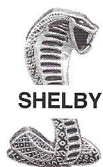
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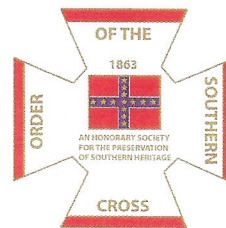
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The Order was re-established in 1979 and, since that time, the Order has allocated more than \$250,000 to the preservation of Confederate heritage.

Any SCV camp seeking financial support to help fund local Confederate heritage projects is encouraged to contact the Order by visiting our website at www.orderofsoutherncross.com or contacting Grants Chairman Gregory R. Fleitz, Sr. at fleitzg@bellsouth.net.

Deo Vindice!