



ON THE COVER: One of hundreds of paintings and drawings of John Brown displays some ubiquitous features. Brown is universally shown with an intense (sometimes maniacal) look in his eyes, a huge white beard and the thick hair on his head standing straight up as if he'd been hit by a bolt of lightning. Brown thought he was a man made in the mold of Old Testament prophets sent to bring wrath upon those whom he—as God's instrument—determined deserved harsh judgment. In truth, he was nothing more than a capricious psychopathic killer in the mold of Charles Manson.

ABOVE: In his 1831 *Confessions*, Nat Turner said: "In my childhood a circumstance occurred which made an indelible impression on my mind, and laid the groundwork of that enthusiasm which has terminated so fatally to many. . . . [T]rifling as it may seem, it was the commencement of that belief which has grown with time. . . . Being at play with other children, when three or four years old, I was telling them something, which . . . had happened before I was born. I stuck to my story, however. . . . Others being called on were greatly astonished, knowing that these things had happened, and caused them to say . . . I surely would be a prophet. . . . Knowing the influence I had obtained over the minds of my fellow servants . . . by the communion of the spirit, whose revelations I often communicated to them . . . I now began to prepare them for my purpose." Many would say the "lord" or spirit that spoke to Turner, if anything more than a delusion, was the devil, based on the atrocities he led his followers to commit. This drawing shows Turner preaching his message in the forest to other slaves.

Bias in Academia

And the Cases of Nat Turner & John Brown

TOO MANY PROFESSORS INDOCTRINATE their students with establishment and anti-truth ideology. Institutions of higher learning should not teach students what to think but how to think. Students are not paying for the subjective opinions of uninformed professors. Students cannot get a good education if professors are only telling half the story. All Americans need to defend the right of students to get an education and not just be force-fed prepackaged doctrines. For example, students are told Nat Turner was the black Spartacus, veritably another Patrick Henry. How should students really regard this historical figure? What about the “other side of the story”? Or how about John Brown—was he a martyred saint, or a murdering psychopath? The following article is a transcription of the speech given by Prof. Ray Goodwin of Victoria, Texas at the 2006 TBR Labor Day conference in Washington, D.C.

BY PROF. RAY GOODWIN

Bias, of course, is a predisposition or prejudice and is inherent in every one of us because we are human. Our biases are predicated on many factors, including age, religion, sex, upbringing etc. These things will color perceptions; yet it is possible to strive to minimize bias.

Many doctors still take a form of the Hippocratic oath. Historians should take a similar oath—a personal oath to rid themselves, as thoroughly as they can, of any bias when they write a history text or paper, when they give lectures, when they teach.

The textbook I was assigned to use at Victoria College was written by a Pulitzer prizewinner named Irwin Unger. Mr. Unger is a product of New York’s educational system; and I am sure there are some highly qualified and fine universities in New York. But Mr. Unger’s biases certainly came through in that textbook—a definite geographical bias and possibly a racial one. Both had a bearing on his interpretation of the misnamed “civil war,” and both biases have played a part in today’s prevailing outlook on race and the civil rights movement.

There are dozens of examples of bias in today’s texts and classroom instruction, certainly not limited to those

cited herein. And to be honest, I doubt I could write a history of the War Between the States without my own Southern bias being evident. That comes from my belief that truth and justice lie in that direction, of course.

I found myself clashing with Unger’s book, greatly. Actually that was a good thing—because I was able to give my students a different perspective.

I would like to cite some textbook examples. Example No. 1 out of the Unger textbook is the Nat Turner slave rebellion, which took place in Southampton County, Virginia in August of 1831.

Turner said he was called on by the Holy Spirit to do what he did. And the Holy Spirit, he said, told him to kill all whites. So he told his followers to do just that, and to spare no one. Joseph Travis was the owner of Nat Turner at the time this took place. (He was Turner’s third owner—and a very kind man.)

At 2 a.m. on August 21, 1831, Turner and three others entered the Travis home and killed all five members of that family. Travis and his wife were hacked to death with an axe, and their infant son stabbed to death in his cradle. Thus began an orgy of murder over the next few days that would terrify all Southern whites.

Turner and his fellow murderers went down the road on an extended killing spree, and more and more follow-



Shown is the arrest of the elusive Nat Turner, 30. Supported by about 60 followers armed with guns, clubs, axes and swords, Turner had launched the bloodiest slave revolt in American history. Visiting a reign of terror on farmhouses in Virginia, Turner's small army murdered 57 men, women and children, all of them white, before being overwhelmed by militia. At the Waller farm, Turner's followers murdered Levi Waller, his wife and their 10 children. At the Vaughan farm,

they shot to death an aged widow, her daughter-in-law, and her 15-year-old son. As word of the rampage spread, hundreds of frightened whites converged on the town of Jerusalem, seeking the protection of the 250 federal troops who had been dispatched from Richmond. Turner's rebellion lasted just 48 hours, although Turner himself was not apprehended by state officials until almost two months later, on October 30, hiding out in the woods.

ers joined them, the group eventually reaching more than a hundred. As Turner and his band went from farm to farm slaughtering unsuspecting whites, children were the group that suffered the most casualties and arguably the most brutal deaths.

Probably the worst aspect of that whole slave rebellion happened the next day, Tuesday, August 22, 1831. Turner and many of his henchmen came upon a school. There were 11 children there—the oldest being 11 years old.

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The butchers proceeded to murder the teacher in front of the children and then took those children, beheaded them; stacked their bodies in front of the schoolhouse; and tossed their heads back into the schoolroom. One little girl survived by hiding in the chimney.

Whites killed in the grisly rebellion included 25 children, 18 women and 14 men.

Word got back to the Virginia authorities, and the militia went after the killers and finally caught up with them. Of course, they saw the carnage along the way. Imagine what the sight of those abused bodies did to those men.

Turner's followers were soon captured, but it took about six weeks or so to finally catch Turner himself. He hid out well.

The local authorities put him on trial and executed him. Someone skinned his body afterward as an example to any who might attempt another such massacre.

That in essence was the Nat Turner slave rebellion.

The state of Virginia executed 55 of his followers.

Many more were sentenced to some form of banishment. A few were acquitted. The state reimbursed the slaveholders for their lost slaves.

In the hysterical climate that followed the rebellion, close to 200 blacks, many of whom had nothing to do with it, were murdered by white mobs. Slaves as far away as North Carolina were accused of having a connection with the insurrection and were tried and executed. Thus Turner's action caused the immeasurable suffering of his own people. This fact is always ignored, of course.

Virginia considered abolishing slavery, but instead chose to adopt a suppressive and restrictive policy against black people, both slave and free. Because of the actions of Turner, educating slaves was outlawed.

If there were a modern-day parallel to Turner and his followers, probably the closest thing would be the Charles Manson family or any of numerous other serial killers.

How does Mr. Irwin Unger present the affair in his textbook? Unger writes (352): "Turner, a slave foreman and preacher inspired by the Bible, decided to strike a blow for freedom." Note the use of the phrase, "inspired by the Bible." I mean, who could argue with that? I have no idea what "Bible" Mr. Unger was referring to, but the ones I have read say something about "Thou shalt not kill." And "decided to strike a blow for freedom"? When an 18- or 19-year-old student reads such words, he or she automatically thinks: "This was a good guy just trying to help his oppressed people; this is some sort of hero."

Unger never mentioned the slaughter. Unger never mentions the methods of slaughter, did not use the word "murder" and also neglects to tell his readers that 43 of the victims were women and children.

He said that the actions of Turner were directed against "not a particularly brutal master." In actuality, Joseph Travis was a very kind master. Turner had been taught to read and write and was allowed to preach itinerantly. His owners completely trusted him. They gave him the run of the plantation. Yet Unger writes, "not a particularly brutal master," insinuating that Travis wasn't, perhaps, quite as mean and cruel as the stereotypical fictional Southern slave owner who bullwhipped his slaves every morning, noon and night. No, Nat Turner had it pretty good, all things considered.

In the 1960s some black writers got angry about a novel (*The Confessions of Nat Turner*, by William Styron) published in 1967 about this Turner rebellion that was essentially what I just related to you. Those black "historians" said a white person couldn't write an accurate history of the Turner rebellion—so they wrote their own book. In that book they made Turner a hero, a symbol of black power and social liberation. [Oddly enough, the novel Styron wrote, which so enraged the black writers, was largely sympathetic to Turner as a person, being opposed mainly to



Timeline of the Turner Massacres

October 2, 1800: Nat Turner born.

1822: Turner sold to Thomas Moore after Samuel Turner, his owner, died.

1825: Turner had his first vision about freedom.

August 13, 1831: Signs in the sky appeared that suggested to Turner that he should prepare for the rebellion.

August 20: Turner asks Henry Porter and Hark Travis to help plan the revolt.

August 21: Hark Travis, Henry Porter, Samuel Francis, Will Francis and Nelson Williams met at a pond and cooked a pig. They were joined by Turner at 3 p.m. and were prepared for war by Turner. He assumed the title of "Gen. Cargill." Henry Porter became paymaster.

August 22: They leave around 2 a.m. to begin their attacks. They rode their horses at breakneck speed to create terror and to prevent escape by possible victims. By noon, Turner had 60 mounted men, ready to advance on the village of Jerusalem. They have killed 57 whites and have yet to meet organized resistance from armed whites.

August 23, 7 a.m.: Turner's forces meet armed slaveholders—more than 100 white men. By 9 a.m. slaves were leaving Turner's side to return to the plantations. Many of them would later be killed. Slaves are dispersed and captured.

October 30: Turner captured.

November 5: Turner tried and found guilty.

November 11: Turner executed and his body skinned as a message to other possible slave rebellion organizers. Result: 200 blacks are killed across the South in retaliation for the brutal murder and mutilation of the white men, women and children. Further, educating slaves was outlawed in many jurisdictions.

his actions.—Ed.]

Example No. 2 out of the Unger textbook would be John Brown. Brown was very much the religious zealot, a fanatic, who also saw himself as an instrument of God to “smite the slave owners” (or any other Southern white). If there were a comparison of such fanaticism today, to me it would be the Jewish Zionists and their allies the Christian Zionists.

In May of 1856 at Pottawatomie Creek in Kansas, Brown, his sons and a handful of followers rode out to that creek where there were five families of Southern settlers. Because these folks were, naturally enough, pro-South (yet were not slave owners), Brown and his followers proceeded to hack them to death with swords. The five men were killed in front of their families. He murdered them. It happened so fast, these unarmed fellows did not know what was happening. That was the demented zealotry that was driving a man like Brown.

For three years, Brown ran wild, taking vengeance on anyone from the South, anybody who was not pro-Union.

In 1859, he fomented a plan to ignite a slave rebellion in the South. And he sought the backing of abolitionist leaders of the North to fund this enterprise. His plan was to take several of his followers and conduct a raid on the armory at Harpers Ferry. In that time, it was in Virginia; today, West Virginia. His idea was that once the slaves saw Brown and his followers take over that arsenal, there would be an immediate uprising, and Brown could then

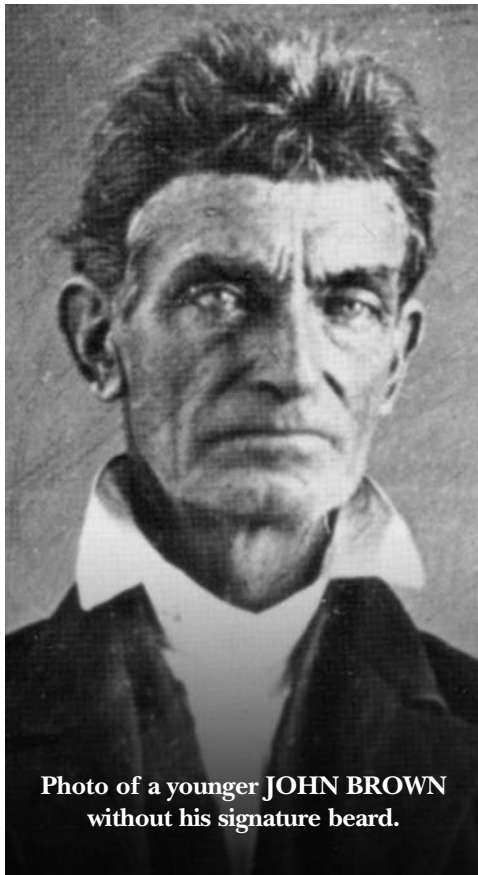


Photo of a younger JOHN BROWN without his signature beard.

pass out the weapons from Harpers Ferry to the slaves and they could go immediately on a massacre of white Southerners. He did indeed capture that arsenal for a little while and killed some civilians (the first one killed, ironically, was a black) and some U.S. soldiers.

What put an end to the raid? What stopped John Brown? U.S. Capt. Robert E. Lee and a contingent of U.S. Marines. John Brown was caught, convicted and sentenced to hang. During the time before he was hanged, Northern newspapers lauded the man for what he had done and made a hero out of him.

How did Unger handle John Brown’s fanaticism, his murder of those people in Kansas, and the victims at Harpers Ferry?

As described by Mr. Unger in my required textbook, “John Brown, a stern latter day Old Testament patriarch, swore to rid the United States

of the sin of slavery.” My young students would read that and think, “Oh, my goodness—a stern, latter-day Old Testament patriarch? That means he’s right in there with Abraham and Moses!” Even after Brown’s capture and sentencing (also from the textbook), “Henry David Thoreau compared John Brown to Jesus. Novelist Louisa May Alcott named Brown ‘St. John the Just.’” Unger describes Brown as a martyr to the cause of human freedom and reminds us that in two short years, Union soldiers advancing on the South would be singing, “John Brown’s body is a-moldering in the ground, but his truth is marching on.”

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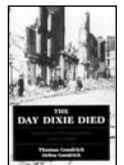
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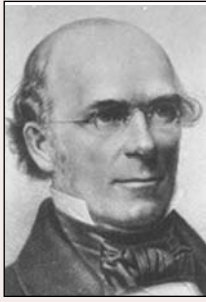
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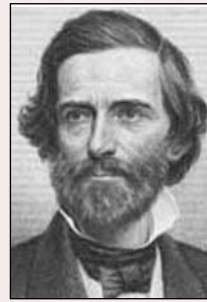
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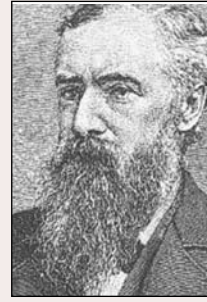
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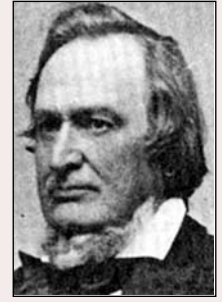
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The ‘Secret Six’ Behind Brown’s Terrorist Raids

BY JOHN TIFFANY

MOST AMERICANS KNOW terrorist John Brown’s 1859 raid on Harpers Ferry was one of the events that sparked the “Civil War.” And some have heard of his atrocities in Kansas earlier on. Very few, however, know the story of how a circle of Northern plutocrats covertly aided Brown in his quest to ignite a nationwide slave rebellion.

Brown was no lone nut, but just a cog in a large, byzantine conspiracy. Similar conspiracies of intellectuals and rich and fashionable folk in more recent times have reduced half the world to ruin and tyranny.

It is worth noting that Brown’s victims were not necessarily slave owners, nor were they necessarily pro-slavery. The James Doyle family is a case in point. Doyle and his sons were butchered alive by Brown and his thugs, yet Doyle had moved to Kansas to get away from slavery. (*The Secret Six: John Brown and the Abolitionist Movement*, Otto Scott, Uncommon Books, 1993)

This points to the real motives behind the push for Northern aggression: either to split America permanently into two or more smaller, weaker nations, easily controlled by the bankers, or to destroy our federal system of states’ rights and replace it with a centralized imperial government. Negro slavery was merely a pretext.

The men behind John Brown’s abolitionist movement had no regard for the laws and Constitution when it came to their fanatical obsessions.

These influential men called themselves the Secret Six. This could have been with intent to mislead anyone

hearing about the conspiracy, as there may have been seven or more ringleaders. We still do not know the full story, and perhaps never will.

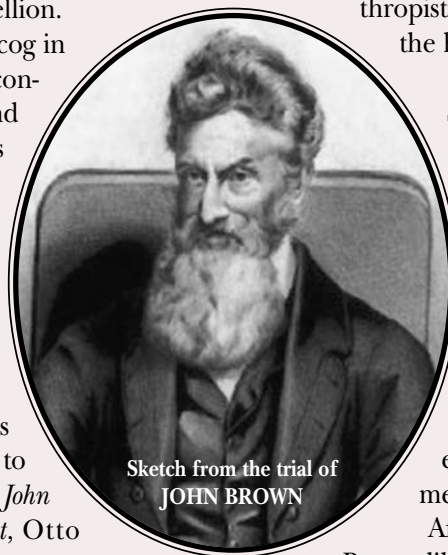
They included the editor of *The Atlantic Monthly*, a world-famous physician, a Unitarian minister whose rhetoric helped shape Lincoln’s Gettysburg Address, an educator and close friend of Ralph Waldo Emerson and Henry David Thoreau, and two prominent “philanthropists,” a la Rockefeller. One of the six was the husband of poetess Julia Ward Howe.

Their names were Franklin Benjamin Sanborn, Theodore Parker, Thomas Wentworth Higginson, Samuel Gridley Howe, George Luther Stearns and New York’s Gerrit Smith.

These pillars of Northern society believed armed conflict was necessary to purge the United States of a government-sanctioned evil. These affluent Northeasterners were financing terrorism in the southern and midwestern states—and going about it quite methodically.

After his bloody debacle, they dropped Brown like a hot potato and sought to cover up their association with him—even perjuring themselves before a congressional investigation.

It is told of one of the conspirators: After the capture and hanging of Brown (following his botched raid on Harpers Ferry), Virginia officials came north to locate educator Franklin Benjamin Sanborn and to take him south to answer questions about his complicity in Brown’s activities. When Virginia deputies arrived to arrest Sanborn, just about the whole town turned out to see to it he stayed right where he was, in Concord, Massachusetts.



Sketch from the trial of
JOHN BROWN



The Truth About Harriet ‘Moses’ Tubman

BY JOHN TIFFANY

“**H**ARRIET” ROSS (whose real first name was Araminta, and was called Minty for short) was born into slavery around 1829, in Dorchester County, Maryland. Her parents were known as Benjamin Ross and Harriet (“Old Rit”) Greene, both held in slavery. She was of purely African Negro ancestry. She had 8 to 10 siblings.

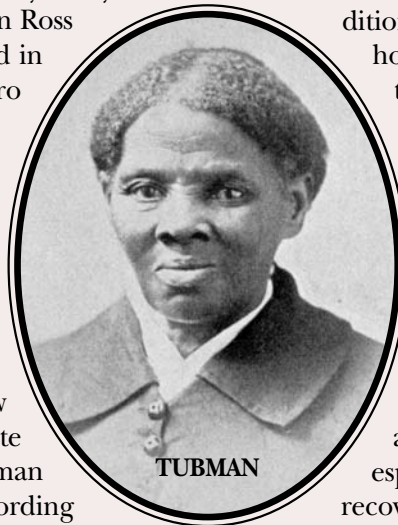
According to the establishment, she “was raised under harsh conditions, and subjected to whippings even as a small child.” However, the truth appears to be that her owner, Edward Brodess, was not an unkind man.

At the age of 12 a blow to the head seriously injured her. According to the New York History Net, this was inflicted by a white overseer for refusing to assist in tying up a man who had attempted escape. However, according to other sources, she had been assigned the task of guarding the exit of a room in a shop where she was working, in which an escaped male slave was holed up, but stood aside; the shop owner then threw a lead weight at the male who was darting out the door, but missed and hit Harriet in the head instead. Thus the intent was to stop the runaway, not to punish Harriet.

Although we think of field slavery as much harsher than household service, when Harriet was about 13, she felt something good had finally happened to her: She stopped doing inside tasks and got to work in the fields.

(She enjoyed watching the birds and listening to their songs.)

Although she is called “the Moses of her people,” no one claims that she led many more than 300 slaves to freedom. Some authorities believe the figure is actually closer to 77. Many died on the trip, due to the harsh conditions and the slave catchers. It is not known how many were successfully caught alive by the catchers. Conceivably, some may have attempted the trip, been caught, escaped again later and made one or more further attempts. When frightened slaves wanted to turn back, Harriet would threaten them with a gun. Not only would she shoot them if they tried to escape back to slavery, but she claimed the slave owners would kill them if they did return—which is unlikely, since few slave owners could afford to destroy their valuable property, especially after going to all the trouble of recovering it.



Harriet went on to spy for the Union during the War Between the States. After the war, she set up a nursing home called the Harriet Tubman Home for the Aged. Somewhat ironically, she wound up a patient at the Tubman Home herself, and died there of pneumonia in 1913; she was in her early 90s. The celebrated Tubman was buried with military honors. Nobody quite knows why. ❖

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PHOTO AT TOP: Harriet Tubman (far left) is shown with a group of slaves she was said to have helped escape to safety in the North.

These two examples illustrate the practice of mind manipulation rather than education.

Now, here's another personal incident for me. I would devote one of my class periods entirely to the JFK assassination. There are two areas that for the last 35 years I devoted my time, efforts and energy; they are two historical events that mean much to me.

One of them was the defining moment in my life as a patriot. That was the murder of John F. Kennedy in Dallas and the subsequent cover-up. The second would be the "holo-hoax."

I have attacked the "establishment" rendition of both of those. On the night I would lecture on JFK, I would bring five or six books I consider the most informative on the subject. I have read 50, 60, 70 books on the subject, and most of them were disinformation from the CIA to mislead people and to add further confusion. But there are a handful of very viable books. Mark Lane's books *Rush to Judgment* and *Plausible Denial* are certainly two of the best.

However, I consider Michael Collins Piper's book *Final Judgment* as the definitive work on the JFK assassination. In my estimation Piper did indeed provide the missing link in the assassination as well as just who was able to engineer and sustain the cover-up. Piper exposed those crucial facts. [*Final Judgment* (760 pages; 1,000+ reference notes) is available from TBR BOOK CLUB for \$25 minus 10% for

TBR subscribers plus \$3 S&H inside the U.S.—Ed.]

I recommended Piper's book to my students, but that book was not in the Victoria College Library. So, I took the book to our librarian, and I said, I would like you to register this and put it on the shelf so that my students would have it available. He responded, "fine."

So, two or three weeks later my students were saying that they had gone over to the library to look for Piper's book, and it wasn't there. So I went over to see for myself. The librarian didn't know where it was. He looked everywhere. He couldn't imagine what had happened to it.

I happened to buy three copies so I took a second copy to the library. That one disappeared as well, with no explanation. Nobody knew how it didn't wind up on the shelves for my students to read, or where the book could be.

Additionally, regarding that Unger textbook, Mr. Tito Howard, well-known *USS Liberty* researcher, was not surprised to hear that absolutely not one word on the 1967 assault on the *Liberty* was in the textbook. My students found out about the Israeli attack on the *USS Liberty* because I used articles out of THE BARNES REVIEW. I photocopied those articles, with permission, handed them to my students, and asked them to write response papers. That was the first time any of them had ever heard of the *USS Liberty* tragedy. [A special 8-page newspaper report on the *Liberty* massacre is available from

"[N]ot one word on the 1967 assault on the Liberty was in the textbook. My students found out about the Israeli attack on the USS Liberty because I used articles out of THE BARNES REVIEW."

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I assigned other articles out of TBR from which my students were to write response papers. When I asked for response papers, I made it clear that I did not want them to tell me what Richard Bondiera or Michael Hoffman had written. I already knew that. I explained that I wanted to know what they thought about what that author had written. I was trying to prompt them to think, because my job as an instructor was never to tell them WHAT to think; it was to try to teach them HOW to think—and to let them know there are other viewpoints out there that are much more viable than what they see in their textbooks.

I had assigned Richard Bondiera's article about the Confederate battle flag, which he described as a flag of honor. And I had also assigned Michael Hoffman's article on white slaves in Colonial America. I wanted my students to write a response paper, and I made it clear to them that whether they agreed or disagreed with what was in the articles, it would not affect their grades. I wanted to know what they thought about what they read.

So I gave them the assignment, and stressed that the one thing I would not accept was an attack on the writer. Sure enough, a female student about 40 years old and completing her education—she was a very good student—came in on the evening when papers were due. She spoke out in class in an aggressive and accusing manner, saying that she had checked out THE BARNES REVIEW on the Internet and read that it was a “racist and anti-Semitic publication.”

My reply was, “Oh, really. Who is calling it that? Who wrote those words? You know what you are doing, Ma'am? You're letting someone else do your thinking for you.” Other students happened to hear what she had said to me, so I responded in this manner, posing this scenario: “Suppose it is 2 a.m., and you are asleep in your home, and someone walking in front of your home sees flames engulfing the ground floor. Imagine this person running up on your front porch and banging on the door to wake you, to let you know that you are in danger. You are upstairs, and you are awakened by this bang, bang, bang on your door. Now, does it make any difference to you if the person at your door trying to warn you is black, Jewish, national socialist, Communist, a Klansman or a homosexual? I don't think so. What counts is the message the person is trying to deliver to you. So do not attack the messenger. If you are going to attack the article, this assignment that I give you, then challenge it on the basis of what

the author has written.”

Two Hispanic females obviously had collaborated on the closing remarks in their papers, which were to the effect that “the white race has never done anything for [Hispanic] people except put its foot on our neck and keep us down, steal our land and exploit and discriminate against us.”

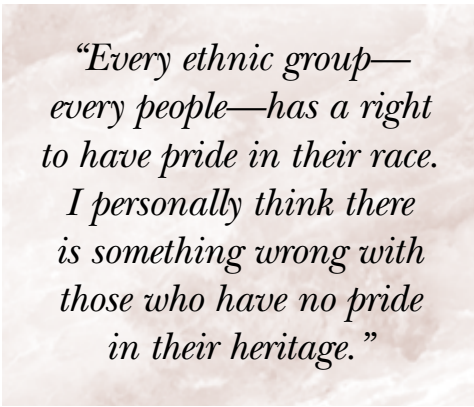
Of course these two 20-year-olds were just regurgitating what they've unfortunately been exposed to for years. This happened to be a night class. At the end of that particular class, after handing out the graded response papers and before dismissing the group, I made mention of the comments of the two girls—without identifying them, of course. I then walked over to the light switch and turned off the lights. It was pitch black for a full minute. I turned them back on—and then so addressed my class:

“What was that? It is called harnessed electricity. My people invented that, and we shared it with the world. And when you walk out of here and get in your vehicle and turn that key, what you are hearing is the internal combustion engine that allows you to drive anywhere. My people invented that, and shared it with the world. And when you get home and want a cold drink and entertainment, my people invented refrigeration and that television and radio and stereo, and we shared it with the world. And if your son or daughter or little sister gets sick and you rush him or her to the hospital for an X-ray or MRI, my people invented those things, and we shared them with the world. So before you make such statements about my race, you had best take a look around and do some honest thinking.”

Several students in the class later told me that my remarks were greatly appreciated.

Racial pride is something that means a lot to me. Every ethnic group—every people—has a right to have pride in their race. I personally think there is something wrong with those who have no pride in their heritage. My approach on this issue is always, do not assume racial pride for yourself, and then deny it to me and my people. I told my students at the start of each term about my grading system and everything they were expected to do throughout the semester. I also told them that there is an occasional “playing of the race card” these days, and that if they are going to play that race card with me in my class, they'd best bring a lunch because we were going to be there awhile.

A consideration in today's classroom is handling the very prevalent anti-white bias, both from the texts and many students. I openly reminded all my classes that racial



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The Slave Rebellion that Never Happened

BY JOHN TIFFANY

ONE OF THE MOST FAMOUS SLAVE REBELLIONS was said to have been led by one Denmark Vesey in 1822 in South Carolina. But according to Michael Johnson, professor of history at Johns Hopkins University, the whole conspiracy may have been non-existent. Vesey, says Johnson, did not organize a rebellion of Charleston's slaves. Vesey was more likely one of scores of black victims of a conspiracy engineered by the establishment power structure.

Vesey, a free black carpenter in Charleston, was executed in 1822 for allegedly organizing South Carolina slaves to rise up. The supposed plot included setting fire to the city of Charleston, killing all the white people, seizing ships in the harbor and sailing to Haiti (the only free black republic in the world at the time). It would have been the biggest slave rebellion in U.S. history, court historians say, but Vesey and his comrades were betrayed by an informer. There were so many blacks (supposedly about 9,000, according to the legend) informed of the plot that a leak would probably be inevitable.

Johnson, however, came to the conclusion that the mayor of Charleston, James Hamilton Jr., used the alleged plot to discredit his political rival, Gov. Thomas Bennett Jr. Both men were pro-slavery, but Hamilton was a hard-liner.

Evidence for Johnson's revisionist account comes from records of court proceedings, in which 131 black men were charged. (Eventually, 35 were executed.) Documents include testimony by 33 slaves, who explained the bloodthirsty plan. Johnson used the court transcript manuscript in the South Carolina state archives.

pride is very normal, and that it should be accorded to everyone. I also told them that I am very proud of my own heritage, and that the assigning of collective guilt to any race is an injustice, including my race, and that I would not let any such accusations go unchallenged.

I discriminated against no one in my classroom and treated all my students fairly and with respect. I tried to teach them how to think on their own, and to be skeptical of what they see, hear and read from the media and politicians. I encouraged them to be fair and examine all sides of issues before judging. I hoped that if they left my classroom with anything, it would be a healthy dose of skepticism about what they read in textbooks, newspapers, and see on television. As an historian, I owed them no less. And if America is to survive, all of us are bound by our

Johnson argues that the testimony was coerced by beatings and the threats of execution, so none of it should be taken at face value. The choice faced by the arrested men was a terrible one: Testify against the other accused men and live, or refuse to testify falsely and die.

The court transcript does not contain a single word of testimony from Vesey—nothing suggesting Vesey was even present during the proceedings. astonishingly the court transcript does not even refer to a trial of Denmark Vesey.

Establishment historians have relied on the *Official Report* of the trial. The *Report* names Vesey as “the head of this conspiracy” and describes dramatic scenes where Vesey confronts and questions his accusers and makes statements in his own defense. Evidently those scenes were totally invented from whole cloth.

The trial was definitely fishy from the modern point of view. For example, the slaves were not afforded the right to confront their accusers in court. Nor, plainly, was Vesey, although a free black.

The court responded to criticism of its methods and its sentences by arresting an additional 82 suspects, taking more testimony about a planned slave rebellion, and then ordering the execution of 29 more slaves, bringing the total of executions to 35.

Vesey was originally known as Telemarque and was taken from somewhere in west Africa to South Carolina as a youth. (It is claimed he was born in 1767, although one wonders if this is an estimate.) In 1800 he won a street lottery—evidently his owner was fairly liberal—and used the money to start a successful carpentry business and buy his freedom. This enterprising fellow cofounded a black Methodist church in 1816, which was shut down by the authorities in 1820. ❖

sacred honor to wage the battle in any way we can, for honesty, truth and justice. ❖

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A native-born Texan, Revisionist **RAY GOODWIN** is a retired instructor of American history on the college level in Victoria, Texas. In addition to his recent speech at the TBR Authentic History Conference in Washington, D.C. (the article above), he has given multiple addresses to the Sons of Confederate Veterans organizations in San Antonio, Austin, Corpus Christi and Victoria. He has done research on various historical subjects, and has had book reviews and articles published on them.

ABRAHAM LINCOLN: His Views on the African Slave Problem

BY JOHN TIFFANY

ONE OF THE MANY MYTHS surrounding Abraham Lincoln is that he was a driving moral force behind the abolition of Negro slavery. Before his War Against the South, Lincoln privately expressed distaste for the institution of slavery; yet he would never view blacks as equals. A recurring theme in his policy regarding slavery was its abolition and relocation of freed blacks to Africa. During his 1858 Senate campaign in Illinois, Lincoln said:

I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people. . . . And inasmuch as they cannot so live, while they do remain together there must be a position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.

Three years later, in his first inaugural address, Lincoln said:

I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe that I have no lawful right to do so, and I have no inclination to do so.

Many more examples could be cited, but perhaps the most interesting piece of the Lincoln myth is the Emancipation Proclamation. The decision to issue the proclamation had less to do with the abolition of slavery than it did with trying to coerce the South to returning to the union. In September 1862, Lincoln issued a preliminary Emancipation Proclamation, which gave the Southern states four months to stop rebelling, and promised to emancipate the slaves of any state still fighting on January 1, while leaving slavery untouched in the states fighting on the Union side on that date:

That on the first day of January in the year of our Lord, one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States shall be then, thenceforward, and forever free; and the executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

You have only to read his own words to understand that Lincoln cared more about achieving a quick, victorious end to the war than about seeing the institution of slavery ended. ❖

Slavery Still Common Today

BY JOHN TIFFANY

FOR DECADES ON SAIPAN, a small island in the Western Pacific that is the site of the capital of the U.S. Commonwealth of the Northern Mariana Islands, there was a system of bonded (slave) labor in sweatshops generating for the plutocrats billions of dollars in sales of "Made in U.S.A." clothing. Tens of thousands of indentured workers, mostly women from Mainland China, lived in dilapidated barracks and worked six- or seven-day weeks for subsistence wages. Some of them may have been forced into sexual slavery as well. The settlement of a human-rights case finally seems to have ended this instance of modern-day slavery on American soil. Also, legislation introduced recently in Congress increases the U.S. minimum wage, including, for the first time, in Saipan.

That will be cold comfort for thousands of garment workers, many of whom are now being abandoned by factory owners fleeing the island. Now, as free trade

increases with China, Saipan's factories are closing. As the U.S. industrial base continues to erode, more and more goods are manufactured by foreign labor, often under conditions of slavery, child labor and by political prisoners held in China's terrible gulag archipelago.

Many of our consumer products come from the 250 million debt-bonded child laborers worldwide (estimated by attorney Albert H. Meyerhoff). There also are today at least 27 million slaves held by violence, against their will, for the purpose of exploitation. Modern-day slavery takes many forms: physical abduction, serfdom and prison slavery. More than 4 million slaves are traded annually. Slavery remains common in the Islamic world as well, because the Qu'ran approves of the practice.

Many Americans today recognize that they have been tricked and coerced into Social Security/income tax slavery. If you do not believe it, try not volunteering to pay income tax, and sooner or later you will see to your sorrow how the U.S. government responds to your personal "slave rebellion." ❖