

Civility Nodes

A Sesquicentennial Reflection from North to South



*[Content transposition from ACRInc's "We The People" In-A-Box SuperSection at
<http://www.acountryrag.org/wtpframe.html>]*

Research and Exposition

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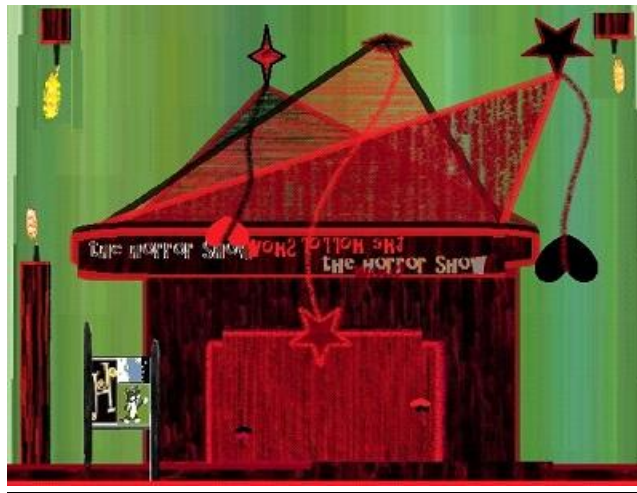
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The Just Cause

Civility Nodes is an exploration through resource documents into recorded experiences of being enslaved, terrified and terrorized, bought and sold as animals prized, derided and/or defiled, worked and bedded, tortured, tormented and "tamed" without choice, property, human right or dignity of any kind regardless of age or gender "under the whip" of the worst of white male slavers, a condition that exists to this day diversely and worldwide in the lives of too many, unfortunately, and in the deranged and diseased minds and visions of "mastahs" believing themselves superior and exempt from laws of God and civil liberty, which they hold in utmost contempt to their ultimate perdition on Earth and elsewhere. God created humans free with independent and individual souls to each, and first God created Africans to whom we owe our earliest cultures, civilizations and spiritualities integrated naturally and reverently into environments and relationships. All of that was much later colonized and nearly obliterated, raped and ravaged of native resources natural and manmade by condescending, supercilious and self-serving invading and invasive outsiders with overwhelming hostile force and superior weaponry. As the world turns, representatives of those descendants now command the highest office of our land, and arguably the world, with the informed choice and consent of our free electorate. We have a lot in this history to learn, honor and accept with

gratitude by the grace of God from them and others who've survived, aspired and achieved recognizably "for the greater good" of compassionate toughness, endurance of unearned misery and adversity, governance without rancour or vindictiveness, faithful fortitude, and purposefully positive strength to our own enlightenment and progressive ascension as persons, communities and species.

Silence of Years

"Mary came to Virginia aboard the Margrett and John in the spring of 1622, soon after the Powhatan Indians launched an attack on the English tidewater settlers. She entered a community still reeling from the violent death of 350 colonists killed in a single morning.... She was one of a handful of Africans brought against her will to this struggling Chesapeake colony.... The accounts we have of the brutality of the slave traders, from both black and white witnesses, of the painful forced march to the Atlantic coast of African in which women and men were chained together, of the humiliation of branding, and of the horrors of the 'middle passage' allow us to envision her distress even if we lack her personal testimony on such matters. The knowledge we have of her adjustment to America -- mastering a foreign tongue, adapting to a new climate, to strange clothing and food, a new physical environment, and a culture whose customs and values were alien -- make the loneliness and isolation of her situation certain even if it is undocumented.... Faced with demands for captives, African villages preferred to surrender up their males and protect their female agriculturists; faced with a need for fieldworkers, Europeans preferred to purchase men.... Despite the scarcity of Africans of either sex in the Chesapeake, one of Warresquoake's five lucky survivors of the Good Friday attack was a black man named Antonio. Mary took him as her husband, in fact if not in English law. In a society where early deaths routinely interrupted marriages, Mary and Antonio enjoyed a forty-year relationship. Together they made the transition from bound service to freedom, although how and when is unclear, and together they raised four children, whom they baptized in the Christian faith. Like most freed servants, Mary and her husband -- known in their freedom as Mary and Anthony Johnson -- migrated from Bennett's plantation, seeking

arable land of their own. The Johnsons settled on the Pungoteague River, in a small farming community that included black and white families. By mid-century, they had accumulated an estate of over 250 acres on which they raised cattle and pigs.... In seventeenth-century Virginia, taxes were assessed on people rather than on possessions, and Virginia's taxable citizens were those "that worke in the grounde." Such a definition was intended to exempt the wives and daughters of Virginia planters, whose proper occupation was domestic.... In the 1660s, the Johnsons, like other eastern shore colonists, pulled stakes and moved to Maryland in search of fresh land. The Johnsons may have arranged to have someone else finance their move, for they were claimed as the headrights of two wealthy planters. They were not, however, claimed as servants. Instead, Anthony was a tenant, leasing a 300-acre farm in Somerset County, Maryland, which he named Tonies Vineyard.... In 1623 Mary Johnson was one of only twenty-three Africans in Virginia. By 1650, she was one of perhaps three hundred.... In the decade of Mary Johnson's death, the African population in the Chesapeake began to rise sharply, reaching 3,000 in Virginia by 1680 and continuing to grow until, by 1700, the colony had almost 6,000 black settlers. African population growth in Maryland was no less dramatic: in 1658 there were only 100 blacks in four Maryland counties, but by 1710 the number had risen to over 3,500, or almost one-quarter of the local population. Nearly 8,000 of Maryland's 43,000 colonists that year were black.... Between 1700 and 1740, 54,000 blacks reached the Chesapeake, the overwhelming majority imported directly to these colonies from Biafra and Angola rather than coming by way of the West Indies. Immigrants from the west, or 'windward,' coast of Africa poured into South Carolina as well. By the time of the American Revolution, over 100,000 Africans had been brought to the mainland colonies. For the overwhelming majority, their destination was the plantation fields of the upper and lower South.... In 1691, Chesapeake colonial assemblies passed a series of laws regulating basic social interaction and preventing the transition from servitude, or slavery, to freedom. Marriage between a white woman and a free black man was declared a criminal offense, and the illegitimate offspring of interracial unions were forced into bound service until they were thirty years old. A master could still choose to manumit a slave, but after 1691 he was required to bear the cost of removing the freed woman or man from the

colony.... By 1705, political and legal discrimination further degraded African immigrants and their descendants, excluding them from officeholding, making it a criminal offense to strike a white colonist under any circumstances, and denying them the right to testify in courts of law.... Weakened by the transatlantic voyage, often sick, disoriented, and coping with the impact of capture and enslavement to an alien culture, many women as well as men died before they could adjust to America.... Under such circumstances, African women found it difficult to re-create the family and kinship relations that played as central a part in African identity as they did in Native American identity.... Until the 1740s, those women and men who did become parents rarely belonged to the same master and could not rear their children together.... Most bore only three children, and of these, only two were likely to survive. With twice as many male slaves as female, delayed childbearing, and high mortality among both adults and infants, there was no natural increase among the Chesapeake slaves in the late seventeenth or early eighteenth century.... While women of any race or class in colonial society lacked broad control over their person or their actions, the restraints of slavery were especially powerful.... The crops were foreign to most African-born slave women, but the collective organization of workers was not. Indeed, slaves resisted any effort to deny them this familiar, cooperative form of labor...."

-- Carol Berkin in First Generations: Women in Colonial America, 1996

"Charlottesville, Oct. 8th, 1852 -- Dear Husband I write you a letter to let you know my distress my master has sold albert to a trader on Monday court day and myself and other child is for sale also and I want you to let [me] hear from you very soon before next cort if you can I don't know when I don't want you to wait till Christmas I want you to tell dr Hamelton and your master if either will buy me they can attend to it know and then I can go afterwards. I don't want a trader to get me they asked me if I had got any person to buy me and I told them no they took me to the court houste too they never put me up a man buy the name of brady bought albert and is gone I don't know where they say he lives in Scottesville my things is in several places some is in staunton and if I should be sold I don't

know what will become of them I don't expect to meet with the luck to get that way till I am quite heartsick nothing more I am and ever will be your kind wife Maria Perkins"

-- letter to Richard Perkins, Ulrich B. Phillips Collection, Yale University Library, New Haven CN

"Because masters understood the connection between literacy and rebelliousness, slaves were rarely taught to read and write.... Most firsthand evidence of the experience of being a slave comes from narratives prepared by ex-slaves after they were free. Some accounts were published by abolitionist societies before the Civil War; some people were interviewed by agents of the Freedmen's Bureau after the war. A large group of elderly ex-slaves was interviewed in the 1930s as part of the Federal Writers' Project.... It has long been known that Sally Hemings, one of Thomas Jefferson's slaves, was the half-sister of Jefferson's wife, Martha Wayles.... In 1998, DNA tests established that the contemporary descendant of Eston Hemings Jefferson carries the same Y chromosome as that carried in Thomas Jefferson's own lineage.... it is certain that Jefferson owned Hemings, and that she had no free choice in the matter.... Sojourner Truth,... who was born a slave named Isabella in New York's Hudson River Valley, was emancipated by state law in 1827, moved to New York City in 1828, worked in private households to gain her living, became an unorthodox Methodist, and made a reputation as an exhorter. In 1843, divine inspiration directed her to take the name Sojourner Truth and become an itinerant preacher. Addressing outdoor camp meetings on Long Island and up the Connecticut River Valley, she reached the utopian Northampton [MA] Association in the winter of 1843-1844, where she settled and met abolitionists like William Lloyd Garrison and Frederick Douglass.... Truth was illiterate, and she dictated her narrative to Olive Gilbert, a teacher from Connecticut. In 1850 Truth paid to have The Narrative of Sojourner Truth published and began traveling the reform lecture circuit, speaking against slavery and for women's rights. Wherever she appeared she sold her Narrative, which provided her material support. A women's rights convention in Akron, Ohio, in 1851, furnished

Truth an opportunity to address a sympathetic gathering and sell books...."

-- Women's America: Refocusing The Past, edited by Linda K. Kerber and Jane Sherron De Hart

"What I say am de facts. If I's one day old, I's way over 90, and I's born in Bell Country, right here in Texas, and am owned by Massa William Black. He owns mammy and pappy, too.... Mass Black am awful cruel and he whip de cullud folks and works 'em hard and feed dem poorly. We'uns have for rations de cornmeal and milk and 'lasses and some beans and peas and meat once a week. We'uns have to work in de field every day from daylight till dark and on Sunday we'un do us washin'. Church? Shucks, we'uns don't know what dat mean. I has de correct mem'randum of when de war start. Massa Black sol we'uns right den.... Massa Hawkins takes we'uns to his place and it am a nice plantation.... Dere is 'bout 50 niggers what is growed and lots of chillen. De first thing massa do when we'uns gits home am give we'uns rations and a cabin. You mus' believe dis nigger when I says dem rations a feast for us. Dere plenty meat and tea and coffee and white flour. I's never tasted white flour and coffee and mammy fix some biscuits and coffee. Well, de biscuits was yum, yum, yum to me, but de coffee I doesn't like.... Dere am no floor, jus' de ground. Massa Hawkins am good to he niggers and not force 'em work too hard.... Maassa Hawkins 'lows he niggers have reason'ble parties and go fishin', but we'uns am never tooken to church and has no books for larnin'. Dere am no edumcation for de niggers. Dere am one thing Mass Hawkins does to me what i can't shunt from my mind.... What he done am force me to live with dat nigger, Rufus, 'gainst myh wants.... I's 'bout sixteen year old and has no larnin', and i's jus' igno'mus chile. I's thought dat him mean for me to tend de cabin for Rufus and some other niggers.... Now, I don't like dat Rufus, 'cause he a bully. He am big and 'cause he so, he think everybody do what him say.... When we'uns am given freedom, Massa Hawkins tells us we can stay and work for wages or share crop de land.... My folks and me stays. We works de land on shares for three years, den moved to other land near by. I stay with my folks till they dies. If my

mem'radum am correct, it am 'bout thirty year since I come to Fort Worth. Here I cooks for white folks till I goes blind 'bout ten year ago. I never marries, 'cause one 'sperience am 'nough for dis nigger. After what I does for de massa, I'd never wants no truck with any man. De Lawd forgive dis cullud woman, but he have to 'scuse me and look for some others for to 'plenish de earth."

-- Rose, Manuscript Slave Narrative Collection, Federal Writers' Project, 1941, vol. 17, Texas Narratives, part 4, pp 174-78, Library of Congress, Washington D.C.

"On Easter Sunday, 1939, the contralto Marian Anderson sang on the steps of the Lincoln Memorial. The Daughters of the American Revolution had refused to let her appear at Constitution Hall, Washington's largest concert venue, because of the color of her skin. In response, Eleanor Roosevelt resigned from the D.A.R., and President Roosevelt gave permission for a concert on the Mall. Seventy-five thousand people gathered to watch Anderson perform. Harold Ickes, the Secretary of the Interior, introduced her with the words 'In this great auditorium under the sky, all of us are free.'... One person who appreciated the significance of the occasion was the ten-year-old Martin Luther King, Jr. Five years later, King entered a speaking contest on the topic 'The Negro and the Constitution,' and he mentioned Anderson's performance in his oration: "She sang as never before, with tears in her eyes. When the words of 'America' and 'Nobody Knows de Trouble I Seen' rang out over that great gathering, there was a hush on the sea of uplifted faces, black and white, and a new baptism of liberty, equality, and fraternity. That was a touching tribute, but Miss Anderson may not as yet spend the night in any good hotel in America." When, two decades later, King stood on the Lincoln Memorial steps to deliver his 'I Have a Dream' speech, he surely had Anderson in mind. In his improvised peroration, he recited the first verse of 'My Country, 'Tis of Thee,' then imagined freedom ringing from every mountainside in the land.... Anderson was born in 1897, in a poor section of Philadelphia. Her father died when she was young; her mother worked in a tobacco factory, did laundry, and, for some years, scrubbed

floors at Wanamaker's department store. Her musical gifts were evident early, and new possibilities seemed open to her. Four years before she was born, the Czech composer Antonín Dvorák, the director of the National Conservatory, in New York, had declared that spirituals and Amerindian themes would form the basis of American music, and African-Americans were admitted to the school free of charge. Because of those encouraging signals, many black families saw classical music as a realm of opportunity. Yet, of thousands who pursued a hopeful regimen of piano lessons and vocal coaching, Anderson was one of very few who graduated into a real classical career. A core of self-confidence, rarely visible behind her reserved façade, allowed her to endure a series of potentially crushing disappointments. The sharpest setback is described in her autobiography, 'My Lord, What a Morning': when she applied to a Philadelphia music school, in 1914, a young woman at the reception desk made her wait while everyone behind her in line was served. Finally, the woman said, 'We don't take colored.'... Anderson was a musician of a pure, inward kind, to whom grand gestures did not come naturally. The historical drama at the Lincoln Memorial was not something she sought, and, in fact, she contemplated cancelling the concert at the last minute. Throughout her life, she preferred not to make a scene. As Arsenault writes, her negotiation of Jim Crow America displayed a 'spirit of pragmatism' that could also be interpreted as 'quiescence.' Although she refused to sing in halls that employed "horizontal segregation"—that is, with whites in the orchestra and blacks in the galleries—for many years she did accept vertical segregation, with whites on one side of the aisle and blacks on the other. She usually took her meals in her hotel room, in order not to cause complications in restaurants. 'I always bear in mind that my mission is to leave behind me the kind of impression that will make it easier for those who follow,' she explained in her memoir. Sometimes she extracted a certain dignity from the ugliness of segregation: when the Nassau Inn, in Princeton, New Jersey, refused to give her a room, she spent the night at the home of Albert Einstein. But at other times the humiliation must have been intense. In Birmingham, Alabama, during the Second World War, she had to stand outside a train-station waiting room while her accompanist, the German pianist Franz Rupp, went to fetch a sandwich for her. Sitting inside was a group of German prisoners of war.... What has changed since Anderson made her

lonely ascent, basking in ecstatic applause and then eating alone in second-class hotels? Certainly, she made it easier for the black singers who came after her, especially the women. Leontyne Price attained the operatic triumphs that were denied to Anderson, and after Price came such female stars as Shirley Verrett, Grace Bumbry, Jessye Norman, and Kathleen Battle—although the rapid flameout of Battle’s career might indicate the difficulties that await a black diva who doesn’t go out of her way to avoid making a scene. Opportunities for black males have been markedly more limited, despite the pioneering work of Roland Hayes, Paul Robeson, Todd Duncan, and George Shirley, among others. African-American conductors are hard to find; the most prominent is James DePreist, who happens to be Marian Anderson’s nephew. According to statistics compiled by the League of American Orchestras, only two per cent of orchestral players are black. African-American composers are scattered across college faculties, but they seldom receive high-profile premières. The black contingent of the classical audience is, in most places, minuscule.... Yet there is another, less baleful explanation for the absence of African-Americans from classical music: beginning with jazz, black musicians invented their own forms of high art. The talent that might have dominated instrumental music and contemporary composition migrated elsewhere. Perhaps Simone would have made a fine concert pianist, and Davis surely would have been a sensational first trumpeter in a major orchestra, but it’s difficult to imagine that they would have found as much creative fulfillment along those paths. Instead, they used their classical training to add new dimensions to jazz and pop. Davis, an admirer of Stockhausen, made a point of criticizing the 'ghetto mentality' that prevented some black musicians from investigating classical music. Several of Simone’s songs are shot through with Bachian figuration, and her terrifying version of “Strange Fruit” rests on Baroque harmonies of lament.... Why does it still somehow seem inherently unlikely that a black person should compose an opera for the Met, or become the music director of the Philadelphia Orchestra? Unlikelier things have happened, such as the election of a half-Kansan, half-Kenyan as President of the United States. Incidentally, President Obama apparently has a taste for classical music; several years ago, he narrated a performance of Aaron Copland’s 'Lincoln Portrait.'... Anderson died in 1993, at the age of ninety-six.... Her happiest memories, one gathers, were of those

international tours in the thirties, when the European critics declared her a singer to watch, and the Finns went wild, and Toscanini blubbered his praise, and she became nothing less—and nothing more—than one of the great voices of her time." -- Alex Ross in Voice of the Century, The New Yorker 4/13/09

Blood Bath

"Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Section 2. Congress shall have power to enforce this article by appropriate legislation. — Thirteenth Amendment to the United States Constitution"

"... WHEREAS, an apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs can speed racial healing and reconciliation and help African American and white citizens confront the ghosts of their collective pasts together; and

WHEREAS, the story of the enslavement of Africans and their descendants, the human carnage, and the dehumanizing atrocities committed during slavery should not be purged from Virginia's history or discounted; moreover, the faith, perseverance, hope, and endless triumphs of African Americans and their significant contributions to the development of this Commonwealth and the nation should be embraced, celebrated, and retold for generations to come; and

WHEREAS, the perpetual pain, distrust, and bitterness of many African Americans could be assuaged and the principles espoused by the Founding Fathers would be affirmed, and great strides toward unifying all Virginians and inspiring the nation to acquiesce might be accomplished, if

on the eve of the commemoration of the 400th anniversary of the first permanent English settlement in the New World, the Commonwealth acknowledged and atoned for its pivotal role in the slavery of Africans; now, therefore, be it

RESOLVED by the House of Delegates, the Senate concurring, That the General Assembly hereby acknowledge with profound regret the involuntary servitude of Africans and the exploitation of Native Americans, and call for reconciliation among all Virginians; and, be it

RESOLVED FURTHER, That on the occasion of the 400th anniversary of the settlement at Jamestown, the General Assembly call upon the people of the Commonwealth to express acknowledgment and thanksgiving for the contributions of Native Americans and African Americans to the Commonwealth and this nation, and to the propagation of the ideals of liberty, justice, and democracy; and, be it

RESOLVED FINALLY, That the Clerk of the House of Delegates shall post this resolution on the General Assembly's website." -- Virginia House of Delegates Joint Resolution No. 728

"...Slavery can be traced back to the earliest records, such as the Code of Hammurabi (ca. 1760 BC), which refers to it as an established institution. Slavery is rare among hunter-gatherer populations as slavery depends on a system of social stratification. Slavery typically also requires a shortage of labor and a surplus of land to be viable...." -- Wikipedia

"At least 618,000 Americans died in the Civil War, and some experts say the toll reached 700,000. The number that is most often quoted is 620,000. At any rate, these casualties exceed the nation's loss in all its other wars, from the Revolution through Vietnam. The Union armies had from 2,500,000 to 2,750,000 men. Their losses, by the best estimates: Battle deaths: 110,070; Disease, etc.: 250,152; Total 360,222. The Confederate strength, known less accurately because of missing records, was from 750,000 to 1,250,000. Its estimated losses: Battle deaths: 94,000; Disease, etc.: 164,000; Total 258,000...." -- Civil War Home

[emphasis added]

"The Civil War between the northern and southern sections of the United States, which began with the bombardment of Fort Sumter on the 12th of April 1861, and came to an end, in the last days of April 1865, with the surrender of the Confederates, was in its scope one of the greatest struggles known to history. Its operations were spread over thousands of miles, vast numbers of men were employed, and both sides fought with an even more relentless determination than is usual when 'armed nations' meet in battle. The duration of the war was due to the nature of the country and the enormous distances to be traversed, not to any want of energy, for the armies were in deadly earnest and their battles and combats (of which two thousand four hundred can be named) sterner than those of almost any war in modern history...." -- Son of the South

Of terrible encounters during our "Unpleasantness Between The States," the highest death tolls occurred at: Peninsula Campaign Southeast Virginia -- 36,500 (1862); Shiloh Tennessee -- 24,000 (1862); Antietam Maryland -- 26,000 (1862); Fredericksburg Virginia -- 18,000 (1862); Gettysburg Pennsylvania -- 51,000 (1863); Chicamauga Georgia -- 34,000 (1863); Chancellorsville Battle Virginia -- 30,000 (1863); Seige of Vicksburg Mississippi -- 19,000 (1863); Overland Campaign Virginia -- 87,000-92,000 (1864); Appomattox Campaign Virginia -- 16,500 (1865); and Seige of Petersburg Virginia -- 70,000 (1864-1865).

From a total population of 694,000 in 1790 of Africans brought here involuntarily, the numbers of Africans in the United States by 1860, just 170 years later, was slightly under four million, or nearly a six-fold increase from importation and propagation. At that time states with the highest numbers of Africans (counted officially as three-fifths of a person in the original North/South Constitutional compromise abrogated by President Lincoln's Emancipation Proclamation of 1/22/1862 and the Thirteenth Amendment of 1/1865) as part of their population were, in descending order [geographic size rank and concentration weight (order-rank)]:

- 1. Virginia [9th (+8) at ~43,000 sq. mi.] (490,865),**
- 2. Georgia [3rd (+1) at ~59,000 sq. mi.],**
- 3. Mississippi [8th (+5) at ~48,000 sq. mi.],**
- 4. Alabama [6th (+2) at ~52,000 sq. mi.],**
- 5. South Carolina [12th (+7) at ~32,000 sq. mi.],**
- 6. Louisiana [7th (+1) ~52,000 sq. mi.],**
- 7. North Carolina [4th (-3) at ~54,000 sq. mi.],**
- 8. Tennessee [10th (-2) at ~42,000 sq. mi.],**
- 9. Kentucky [11th (+2) ~40,000 sq. mi.],**
- 10. Texas [1st (-9) at ~269,000 sq. mi.],**
- 11. Missouri [2nd (-9) at ~70,000 sq. mi.],**
- 12. Arkansas [5th (-7) at ~53,000 sq. mi.], and**
- 13. Maryland [13th (0) at ~12,000 sq. mi.](87,189).**

By concentration weight, the order of states from high to low is: Virginia at 8; South Carolina at 7; Mississippi at 5; Alabama and Kentucky at 2; Georgia and Louisiana at 1; Maryland at 0; Tennessee at -2; North Carolina at -3; Arkansas at -7; and Texas and Missouri at -9.

Historically worldwide, our worst conflicts in terms of casualties and others costs have been: World War II 1939-1945 (~72,000,000); World War I 1914-1918 (~65,000,000); Mongol Conquests 1207-1472 (~60,000,000); An Shi Rebellion in China 756-763 (~36,000,000); Taiping Rebellion in China 1851-1864 (~30,000,000); Qing dynastic conquest of Ming in China 1616-1662 (~25,000,000); and the conquests of Timur across the Middle East, India, Central Asia and Russia 1369-1405 (~20,000,000).

By natural causes, during 2002 the most virulently deadly modern diseases, or plagues, are: lower respiratory infections (3,900,000); HIV/AIDS (2,800,000); diarrheal diseases (1,800,000); tuberculosis (1,600,000); and malaria (1,300,000). Historically, the worst plague outbreaks have been the: Bubonic or Black Death of Asia, Europe, Africa ~100,000,000 (1300s–1720s); 1918 worldwide flu pandemic ~100,000,000 (1918–1920); Justinian Bubonic Plague of Asia, Europe, Africa ~100,000,000 (540–590); Third Bubonic Plague Worldwide Pandemic ~12,000,000 (1850s–1950s); Antonine Plague of the Roman Empire ~5,000,000 (165–180); and Worldwide Asian Flu Pandemic ~4,000,000 (1956-1958). In total estimated mortality, our worst diseases in decimating world populations have been: smallpox (~300,000,000); measles (~200,000,000); malaria (~250,000,000); tuberculosis (~100,000,000); and AIDS (~25,000,000). Not surprisingly, our most populous nations -- China and India -- have been also those to lose the greatest numbers to earthquakes, floods and famines: up to 43,000,000 in separate incidents in China; 19,000,000 and less in different ones of India; and 7,500,000 in a 14th century European famine.

Buildup and Revolution

"... When the British Army marched out of Boston on April 19, 1775, messengers on horseback, including Boston silversmith Paul Revere, fanned out across New England to raise the alarm. Summoned by the feverish pealing of church bells, militiamen from countless hamlets hurried toward Concord MA where the British regulars planned to destroy a rebel arsenal. Thousands of militiamen arrived in time to fight; 89 men from 23 towns in Massachusetts were killed or wounded on that first day of war, April 19, 1775. By the next morning, Massachusetts had 12 regiments in the field. Connecticut soon mobilized a force of 6,000, one-quarter of its military-age men. Within a week, 16,000 men from the four New England colonies formed a siege army outside British-occupied Boston. In June, the Continental Congress took over the New England army, creating a national force, the Continental Army. Thereafter, men throughout America took up arms. It seemed that every able-bodied American male had become a soldier.... Moreover, beginning in 1778, the

New England states, and eventually all Northern states, enlisted African-Americans, a practice that congress had initially forbidden. Ultimately, some 5,000 blacks bore arms for the United States, approximately 5 percent of the total number of men who served in the Continental Army. The African-American soldiers made an important contribution to America's ultimate victory. In 1781, Baron Ludwig von Closen, a veteran officer in the French Army, remarked that the 'best [regiment] under arms' in the Continental Army was one in which 75 percent of the soldiers were African-Americans.... The defeat [of British Gen. John Burgoyne outside Saratoga NY, involving his surrender of 5,895 men to American forces on 10/17/1777] persuaded France to form a military alliance with the United States.... General Washington, who rarely made optimistic pronouncements, exulted that France's entry into the war in February 1778 had introduced 'a most happy tone to all our affairs,' as it 'must put the Independency of America out of all manner of dispute.'... [Comte de] Rochambeau, who took action without Washington's knowledge, conceived the Virginia campaign that resulted in the war's decisive encounter, the siege of Yorktown in the autumn of 1781. Much of the war's decision-making was hidden from the public. Not even Congress was aware that the French, not Washington, had formulated the strategy that led to America's triumph. During Washington's presidency, the American pamphleteer Thomas Paine, then living in France, revealed much of what had occurred...." -- John Ferling in Myths of the American Revolution, Smithsonian Magazine, 1/10

On July 4, 1776, our forebearers -- inspired and empowered by an ennobling God, had said, without equivocation: "... ALL [emphasis added] men are created equal and endowed by their Creator with certain inalienable rights [and] among them are Life, Liberty and the Pursuit of Happiness...." just as Old and New Testament monarchs and laypeople, generals and prophets, Jesus and disciples, apostles and saints have reiterated over millenia, as the voice of God through

His people, that we "do unto others as we would have done unto us," "love our neighbors as ourselves," and our God above all others in avoiding divine wrath against and upon "the generations of those who hate Him."

Alaha. Amen.

War of the Confederates

"...12. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and petition the Government for a redress of grievances.

13. A well-regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed.

14. No soldier shall, in time of peace, be quartered in any house without the consent of the owner; nor in time of war, but in a manner to be prescribed by law.

15. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized.

16. No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property without due process of law; nor shall private property be taken for public use, without just compensation.

17. In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defense.

18. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact so tried by a jury shall be otherwise reexamined in any court of the Confederacy, than according to the rules of common law.

19. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

20. Every law, or resolution having the force of law, shall relate to but one subject, and that shall be expressed in the title."

-- Constitution of the Confederate States of America, Section 9, Articles 12-20

"On April 10, 1861, Brig. Gen. Beauregard, in command of the provisional Confederate forces at Charleston, South Carolina, demanded the surrender of the Union garrison of Fort Sumter in Charleston Harbor. Garrison commander Anderson refused. On April 12, Confederate batteries opened fire on the fort, which was unable to reply effectively. At 2:30 pm, April 13, Major Anderson surrendered Fort Sumter, evacuating the garrison on the following day. The bombardment of Fort Sumter was the opening engagement of the American Civil War. Although there were no casualties during the bombardment, one Union artilleryman was killed and three wounded (one mortally) when a cannon exploded prematurely while firing a salute during the evacuation on April 14." -- National Park Service

"Decades of growing strife between North and South erupted in civil war on April 12, 1861, when Confederate artillery opened fire on this

Federal fort in Charleston Harbor. Fort Sumter surrendered 34 hours later. Union forces would try for nearly four years to take it back." -- National Park Service

Historical Note: In regard to the Civil War and in the interests of balanced accuracy, it's incumbent on us to remember that our remaining fascinating ancestry and experience as a nation in collective and individual existences as African-European settlers to begin with on this North American part of the continent -- from Massachusetts' colonial Plymouth Rock and the East Tennessee Watauga Association's initial experiment in democracy, to establishment of the State of Franklin, which would have been the fourteenth if accepted by the other initiating thirteen, to the birth of our nation as the United States of America, through to our present global prominence -- comprise 98.5% of our temporal heritage here. We've lost astounding population percentages and material resources in our other wars, compromising over 90% of those in which our engagement was determined to be also honorably necessary in service of democracy.

There are living veterans today of World War II, Korea, Vietnam, Bosnia, Desert Storm, and Iraq/Afghanistan to be remembered and cared for and descendants of the French-Indian and Revolutionary Wars, that of 1812, the Spanish-American War and World War I interested in researching, preserving and commemorating also those past sacrifices proportionately. In the interests of sober perspective it's important not to attend too obsessively upon four sad and divisive, destructive and exorbitantly expensive years that are an especially miniscule representation of our total knowledge in this environment if we include also Native American societies and cultures as we need to for healthy personal and national identities now. The bloody battlegrounds and devastation precipitated legally by deliberate and intentional Confederate assault on the federal land of South Carolina's Fort Sumter, thereby igniting the Constitutional requirement that our Commander-in-Chief defend United States territory militarily, are testament enough to that enervating 1.5% of our national time here geographically and as citizens of this country.

"Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we can not dedicate...we can not consecrate...we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government: of the people, by the people, for the people, shall not perish from the earth." -- President Abraham Lincoln's famously loved and invoked Gettysburg Address delivered 11/19/1863 in dedication of the Soldiers' National Cemetery on a Civil War battlefield site in the Union state of Pennsylvania where "more than 160,000" soldiers fought in a town numbering "only 2,400" residents leaving "more than 7,500 dead soldiers and several thousand horses" total from the Union and invading Confederate armies

We The People

Sometimes it seems in the pressured rush of the moment -- distracted by necessities of everyday survival, work, parenting and specialty education, the obligations of family, friends and society -- we forget and neglect our history as

a nation and planet. That phenomenon is like forgetting our parents and upbringing and the lessons we may learn and have learned from that, as well as our true communal identity in this life, country and world. East Tennessee, among others, is fortunate to have freely distributed The Historical News, other magazines and periodicals similarly disseminated, many museums and galleries, reenactments like The Overmountain Men of Sycamore Shoals National Park, commemorative professional theatre venues and performances, excellent universities offering courses, free lectures and exhibits, and a thriving maintenance and restoration commitment in architecture and other manifestations of culture throughout the various eras of our growth as part of the region called Appalachia and as a nation called the United States of America.

The year 2011 marks our 230th anniversary of Constitutional establishment as a nation and 150th since incipience of a four-year war by secessionists embracing slavery as an economic model and social structure in eleven southern states against the rest of the United States of America. Our growth and reconformations before and since those dates are truly astounding. From beginnings as a few scattered, small and struggling encampments like MA's Plymouth Rock and VA's Lost Colony of Roanoke amidst a sparsely-settled continent without formal boundary demarkations on a globe dominated geographically by European colonial powers like Britain, France and Spain we have expanded ocean to ocean from what is now Canada to Central America with widespread territories and states unattached topologically to our mainland. With a population now of over 300 million composed of individuals and families from an ethnic and racial kaleidescope of a world currently comprising nearly seven billion souls and over 200 sovereign nations somewhat allied through membership in the United Nations organization and its agencies of cooperation and assistance, we have a perfect present opportunity to explore this history and celebrate our unified and unique heritage.

In sesquicentennial remembrance, ACR published a series of articles and stories over four to five years on the experience of African slavery here from the viewpoints of those whose real identities, memories and cultures were destroyed by restriction, physical and verbal harm and disinformation, forced labor and copulation, dispersal from family, friends, tribes and homelands, and constant denigration as objects to be bought and sold rather than as

God-created and free human beings, and explore that legacy in mindsets and social dysfunction. That research effort and publication will emphasize also how submerged individuals and cultures grasped and held the faith, strength, courage, focus and determination necessary to reclaim and remake their heritage, connection and personhood for the benefit of all. It also contrasted differing approaches to the "identity crisis" faced by Southern Caucasians post-war: those like the family of Carolyn Moore who chose to embrace pluralism and make their own "reparations" privately, financially and politically, to former slaves generally, and those who attempted to reconstruct and preserve their old identities inappropriately and awkwardly amidst extraordinary social and economic change to which those were increasingly disjoined and alienated. An extension of that research compares regions like Atlanta GA to those like Virginia's Shenandoah Valley in acclimating to 20th and 21st century socio-economic changes and demands. Native Americans experienced similar disorientations and dismemberments by "massahs," controlled and held against their wills in abject and servile bondage. Both groups were generally regarded as "savage" and inferior -- negligible in terms of any knowledge, skills, talents, intelligence and spirituality they might have to offer and share -- which provided the theoretical justification for annihilation in body, cultural construct and mentality.

Other ethnicities and women and children have been treated similarly off and on by Gentile males in acquisition of what isn't or wasn't legally and ethically theirs to own or rule. During World War II, for instance, the properties, businesses and persons of Japanese-Americans -- but not Germans whose submarines harassed our coastal waters and whose native country was the incipient and driving force of Axis power and fascist aggression -- were seized and never compensated. The disdain, discrimination and denigration of Jews by "Christians" over two millenia past, and frequently paranoid defamation within this country since its founding, is like being invited into a man's house, shooting him in the foyer, and proceeding to rearrange his furnishings in awkward and uncomfortable ways after throwing his body thanklessly and thoughtlessly out the back door. It is only by the fierce dedication and sacrifice of person, property and life of early Jews that "Christians" have the knowledge of the message and reality of Jesus Christ, as well of course as of the God of Israel, at all although they've distorted it all to degrees that Jews naturally reject. It is

their religion and history and their Messiah King they chose to share as a gift to the world right before, like the proverbial horse, being kicked in the teeth until any still alive and cognizant probably regretted it thoroughly. "Just forget we told you all that. You weren't ready. Come back when you grow up, and we'll try to explain it again." It may have been divine providence as much as accident that the ancient Judean Dead Sea scrolls were discovered mid-20th century, although release of contents took awhile as hurdles were jumped against their being widely disseminated and known. "Christianity" had become so misconstrued and corrupted that it bore little resemblance to the truths originally experienced and conveyed. There was, for instance, the kind of effeminate, passive, insipid, ignorant blonde struck suddenly from his stupid labor in a provincial field by the thunderbolt of God -- no doubt a hope of those who purveyed that myth as being what might happen to them also if they did nothing but watch, wait and pray rather than struggle, strain, study, work, question, ponder and slog through it all for the glory awaiting only the diligent, the faithful and the strong of mind and heart and soul. Jews, and Arabs historically, have a heavy and sacrosanct tradition of strenuous discussion and dissection of ideas, events, thoughts, perceptions and understandings of realities and laws, which is mirrored in their political parties and synagogues as well as familial and social gatherings. We would do well for ourselves to emulate that in honoring and valuing all considered opinions and observations for a healthy dynamic of shared consciousness and communal social progress.

We are now rated amongst all countries on Earth as sixth in overall quality of life and 37th in health care provision for our citizens. In democratic realization, we are not amongst the highest-rated 15 in the world now, a list which is top-heavy with Nordic nations and includes also Canada, Austria, Ireland, and Germany. (The Economist) "If China became a Free country, the percentage of the world's population living in freedom would rise from 46 to 66 percent." (Freedom House). In other words, those advocating and living in freedom and democracy are a minority in our early years of the 21st century on this planet.

Jonesborough TN is the initiating public home of the abolition movement coordinated publically by Quakers and most of the land comprising East Tennessee was purchased from the Cherokee in a very large tract, although

some may have been less than pleased at its sale, but it was unforced and fair for its time and price. Although Tennessee formally aligned itself with the Confederacy, Jonesborough and "The Lost State of Franklin" (East Tennessee) chose to be Union officially and regardless of hostile capture by the gray during most of the War Between The States and the people. Although beer is available from local groceries and quick-stops, "cool" and genteel Jonesborough itself has long been a "dry" town with the mass appeal of family-friendly, alcohol-prohibited festivities like Jonesborough Days, bi-annual Town Yard Sales, and the International Storytelling Festival. One must drive to "the big cities" of Johnson City or Greeneville for lounge-and-bar rowdiness, or champagne. There's no "town drunk" that I've ever encountered or heard tales of, although Jonesborough's 19th century history and demeanor was less pristine according to local legends, documents, photographs and storytelling.

Slavery of any kind of any person has been outlawed in the United States since President Abraham Lincoln's Emancipation Proclamation of 1863. African-American men eventually became allowed to vote through Constitutional Amendment, much later also and similarly granted to all women after their prolonged protests, struggles, public organization, writings and street demonstrations, jailings, harassments and discriminations. Native Americans also were finally granted full American citizenship rights, along with exclusive sovereignty over their own remaining geographic territories, and those of Japanese-Americans, of course, were restored. It's obvious from the tumultuous and contentious evolution of our social and governmental structures and that of our codified laws from settlement up to the present, as all have become more encompassing, that the highest Court in the land is heavenly and holy. It is not of man as he stumbles and falls and rises again toward higher purpose and conscious intention.

Equal rights are not given by any human being. They are, rather, taken away off and on and, hopefully, restored eventually by acquiescence or righteous force as in this country and throughout history. We are all born free in the conception and sight of God. Throughout our evolutionary expansion around the globe, however, various aggressive and domineering individuals and groups have criminally seized from one, a few or many others distinct from themselves in

some way that liberty and equal right to free will choice, direction, opportunity and responsibility by subtle and overt slavery, autocratic rule for their own perceived benefit exclusively and the assuasion of overweening and mistaken ego-fulfillment, self-images unaligned with true identity and place amongst the human species by gender, race, ethnicity, size, conformation, geography and/or creed, an arrogance that they are by corporal group membership or self-assigned privilege better, superior and more entitled to goods and services, special obeisance, and execution of their wants and needs over those of the target "inferior" person or group.

That distortion, psychopathology, refuses to recognize, denies existence of individual difference across groups in native intelligence, education, knowledge, skill, and similar qualities of essential import that do not adhere to physical aspect. For instance, our current President is a "black" man, African-American, as is his wife -- both of whom have the obvious intelligence and skill to earn doctorates from prestigiously excellent universities and become our First Family by popular acclaim and will after successful private professional careers in law, teaching, organization and wholesome nurturance. To cite an extreme example from the left side of our normal curve, Jeffrey Dahmer, a cannibal of other living men, and Ma Barkley, a thieving and murderous outlaw, were Caucasian-Americans. Obviously, degrees of difference from highly ethical and multiply-accomplished through disreputable and socio-mentally diseased exist across groups and personalities as one observes objectively the human species resplendant and not throughout the centuries and millenia of our existences and evolutions on Earth.

That undeniable truth of fundamental freedom and equality of divine creation does demand a concerted and intentionally discerning effort to distinguish each individual not by group membership but by unique personal identity and possibility. It cannot be avoided, although the simplistic solution of identification and tracking by physicality is quicker, easier, and seductive to lazy and/or hazy minds and bodies. But that hypothesis is untrue and wrong, leading down a catastrophic path of ruin for all, the way of a dead past rather than a bright and enlivening, loving, richly rewarding, enjoyable and pleasant future for all, including those with the free will to choose the structure they wish to

accept and pursue as good and healthy. We are all One in our variously-gifted humanity, although some are criminally diseased and must be separated in treatment from the community of nations and human beings for safety of the majority.

Alaha. Amen.

Remembrance

Historical Note: Until descended upon by give or take 160,000 or so armed folk who weren't getting along too well, the little borough of Gettysburg PA had been constructed predominantly by Scotch-Irish settlers upon land purchased in 1736 by the Dutch-English Quaker William Penn family from native Iroquois. James Gettys, son of tavern-owner Samuel, had an orderly town laid out by 1786 which comprised around 450 buildings and 2,400 inhabitants by the year 1863. In 1938, President Franklin D. Roosevelt dedicated a monument there to "everlasting peace between the North and the South."

"When [Revolutionary War veteran and first Gettysburg settler, Swiss-German descendant] John Troxell died in 1855 at the age of 94, according to his tombstone in Evergreen Cemetery, he left 10 children, 71 grandchildren, 120 great-grandchildren, and 20 great-great grandchildren to mourn his passing." -- The Gettysburg Experience

"In great deeds something abides. On great fields something stays. Forms change and pass; bodies disappear; but spirits linger, to consecrate ground for the vision-place of souls. And reverent men and women from afar, and generations that know us not and that we know not of, heart-drawn to see where and by whom great things were suffered and done for them, shall come to this deathless field, to ponder and dream, and lo! The shadow of a mighty presence shall wrap them in its bosom,

and the power of the vision pass into their souls." -- General Joshua Lawrence Chamberlain, Former Colonel of the 20th Maine Infantry, Gettysburg PA, 1889

"Then they began to search the premises and soon Robinson saw my tracks in the soft ground and calling to his comrade said, 'Here is his tracks,' and they pursued. I ran more than a mile and was about to meet some young men; and, to avoid them, I turned aside and concealed myself behind some fence rails. By this time I was almost given out, as I was not strong after my severe attack of fever, and I began to expectorate blood. The young men, or boys, stopped a good while and prevented my going on, until the officers came upon me, or within fifty yards of me. So I determined to make another desperate effort to escape. I leaped from my concealment and Brook Schroggs fired three or four times at me with a large revolver; but a kind providence shielded me from the deadly balls. Schroggs was walking to follow my trail through the fields. So I ran back east as they were west of me, in the direction of Tusculum and I gained on my pursuers rapidly and would have gotten away again if Schroggs had not met a neighbor boy going to milk and pulled him off his horse near where President Jere Moore's residence now stands at Tusculum -- and before I got across that 75 acre field, Schroggs overtook me. I sat down, exhausted. He snapped his pistol at me several times but it did not go off -- Providence again interfered and caused a piece of cap to lodge, so the barrel would not revolve. He cursed me most bitterly and tried to get his horse to walk over me as I sat on the ground. I told him I would rather die than go into the Rebel army and fight against my principles and I never would fire a gun for the confederacy. By this time Allen G. Robinson, the other officer, came up. (He was a distant relative to myself and Mannie McGaughey and on the Sabbath before he sat by me at Mt. Bethel Church, sang from the same book, and twitted me frequently during the sermon by pinching me, etc.) When Robinson came up Schroggs asked him for his pistol and Robinson gave it to him. Schroggs then swore he would kill me if I moved." -- Dr. A. S. N. Dobson, Nolichuky Valley, unpublished biography, reprinted from The Nolichucky Settlements in The Historical News, Summer 2009

"But when the cost of the war escalated, the Union ratcheted up existing levies and enacted the first federal income tax to finance the war... the Confederacy -- buoyed by its outsize military confidence and burdened by its antidemocratic political culture -- continued to resist nearly any form of centralized taxation until it was too late." -- Ajay K. Mehrotra, Professor of Law and History, Indiana University, in Pay to Win, Washington Monthly, August/September 2008

"... the invasion of Iraq ... currently costs Americans \$12 billion a month.... tax cuts.... drained nearly \$61 billion from the federal treasury in 2003...." -- Ajay K. Mehrotra, Professor of Law and History, Indiana University, in Pay to Win, Washington Monthly, August/September 2008

"Fear that the past would return, that it would come back in all its disaggregated fury [of a] slide into medieval barbarity... where you could see with your own eyes a civilization imploded, and all the new creatures and strange philosophies it produced [fueled the Taliban's success in Afghanistan].... War was serious in Afghanistan, but not that serious. It was part of everyday life. It was a job. Only the civilians seemed to lose...." --New York Times journalist Dexter Filkins in The Forever War

".... without democratization -- by which I mean the promotion of self-government in which powers are restrained by staunch guarantees of freedom of speech, association, privacy, and other human and civil rights -- we lack a moral basis for our foreign policy beyond self-interest.... it's relatively easy to pine for what we had before 2003; America could claim a principled denial of self-aggrandizement, a generosity of spirit, and a respect for the opinions of others combined with a pride in our own democratic institutions.... we must set the example of good government, prosperity, transparency, and tolerance...." -- Wesley K. Clark, former supreme commander of NATO, in Freedom's Long March, Washington Monthly, August/September 2008

"Establishing churches throughout East Tennessee, Dr. Hezekiah B. Hankel [1825-1903] was dedicated to healing not only a person's soul, but their physical body, as well. He was a pastor and a medical doctor. Born a slave in the Free Hill section of Washington County (present day Boones Creek) TN, he founded two churches in Washington County, one in Johnson City and one in Rogersville TN. In 1873, he integrated his medical practice in Johnson City and had white patients under his care. On March 23, 1887, Dr. Hankel was elected to Johnson City's Board of Mayor and Alderman and he was one of the founders of Langston Normal School in Johnson City." -- TN AT&T Tennessee African-American History Calendar 2009

"Site of the first large battle in the Western Theater, Shiloh was also one of the bloodiest battles in U.S. history with more than 23,746 casualties. Today, the fields are lined with memorials and an interpretive center offers films and exhibits. A 9.5-mile driving tour includes 14 stops at famous battle sites.... Drive or walk around the [Memphis National] Cemetery and learn about the area's role in the war. Almost 14,000 soldiers are buried here, 8,866 of them unknown. While in town, drop by the Memphis Pink Palace Museum to see more Civil War artifacts...." -- Civil War Trails of Tennessee

"Many Union sympathizers hid out and left the County, led by such Union guides as Don Ellis and others, into Kentucky where they could join the Union Army. Other Union camps were set up in East Tennessee, but these were considered as armed camps and were subject to raid and seizure and confinement as prisoners of war, so that most went to Kentucky. It was reported that they left at the rate of from twenty up to a hundred men per day."

"In May 1861, before Tennessee voted on Secession, there was a protest meeting held in Greeneville. It was strongly urged that everyone vote against Secession. After the vote had been taken, another and more

important Convention was held in Greeneville on June 17, 1861 to last four days, at which the action of the state was denounced as 'hasty, inconsiderate and unconstitutional' and a memorial was adopted and submitted to the legislature at Nashville. The resolution denounced the legislation and referendum as 'unconstitutional and illegal and therefore not binding upon us as loyal citizens. This Convention was called by Judge T.A.R. Nelson and all counties in East Tennessee were represented except Rhea County. The election was held to be a fraud because of open ballots, coercion of voters, etc. The following resolutions were adopted: '1. We respectfully petition the General Assembly to keep Tennessee from War. 2. The action of the State is illegal, unconstitutional and not binding on us as loyal citizens of East Tennessee. 3. We appoint O. P. Temple of Knox County, John Netherland of Hawkins County and James P. McDowell of Greene County to prepare a memorial and present it to the General Assembly now in session, asking consent to form a separate state....' This Convention, the speeches there and in connection thereof, flamed the fires of strife in the County and Southern Sympathizers requested troops. Thereupon two Southern Regiments were sent on July 26th 1861...." -- Carl N. Hayes in Greene County in the Civil War, as quoted by John L. Kiener for the Jonesborough Genealogical Society and Digging For Your Roots in Herald & Tribune, 9/29/09

Soldiers

Toy soldiers, interactive games and war reenactments are fun, if sometimes expensive hobby interests, but in the real world the dead don't get up after each engagement to eat slaw and barbecued pig served by beautifully costumed, clean and jubilant grande dames, the bloodied and mangled don't miraculously reconform to join them at picnic tables, and the scent in the air isn't of apple blossoms but blood and guts and gun powder to the "music" of screams and moans and cries from the wounded and the distraught. Although strategies of war can be in theory and planning choreographed dances of topology, flora, form and uniform, actual battle scenes are a cacaphony of mortal chaos and confusion where too often a downed or dead combatant turns

out to be a friend and many wear only tatters and shreds of identifying insignia, at least toward the end. The glory of victory and the pain of defeat mingle with jumbled mind-shots of terror and horror, the alarms of racing and stumbling to the beat of survival as all retreat on weary feet, numbed minds and hearts racing or stopped, to rest for the next defense or assault until truce or surrender is called by those really "calling the shots" from shelters usually far removed and sometimes muddled by transported reports of prowess and progress on battlefields. The enemy perceived as less than human in encounter and vision recedes and fades into blurred yesterdays. Later the "gook" becomes the "buddha" as foot soldiers mumble jagged, jangled memories of it all like nightmares embodied and enacted, while generals brag of their conquests and reign with other high officials over the dispossessed and disheartened that the profoundest lesson of war is never understood or learned at all in the process of it.

"The importation of negroes of the African race from any foreign country other than the slaveholding States or Territories of the United States of America, is hereby forbidden; and Congress is required to pass such laws as shall effectually prevent the same." -- Article 1, Section 9, Article 1

"Congress shall also have power to prohibit the introduction of slaves from any State not a member of, or Territory not belonging to, this Confederacy." -- Article 1, Section 9, Article 2

"The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States; and shall have the right of transit and sojourn in any State of this Confederacy, with their slaves and other property; and the right of property in said slaves shall not be thereby impaired." -- Article 4, Section 2, Article 1

"No slave or other person held to service or labor in any State or Territory of the Confederate States, under the laws thereof, escaping or

lawfully carried into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such slave belongs; or to whom such service or labor may be due." -- Article 4, Section 2, Article 3

"The Confederate States may acquire new territory; and Congress shall have power to legislate and provide governments for the inhabitants of all territory belonging to the Confederate States, lying without the limits of the several States; and may permit them, at such times, and in such manner as it may by law provide, to form States to be admitted into the Confederacy. In all such territory the institution of negro slavery, as it now exists in the Confederate States, shall be recognized and protected by Congress and by the Territorial government; and the inhabitants of the several Confederate States and Territories shall have the right to take to such Territory any slaves lawfully held by them in any of the States or Territories of the Confederate States." -- Article 4, Section 3, Article 3

Constitution of the Confederate States of America, Montgomery AL, March 11, 1861, ratified by the states of South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas, and shortly later by Virginia (April 17, 1861), Arkansas (May 6, 1861), Tennessee (May 7, 1861) and North Carolina (May 20, 1861) following the original Confederate military attack on the Union Fort Sumter

confederacy: 1. an alliance between persons, parties, states, etc., for some purpose. 2. a group of persons, parties, states, etc., united by such a confederacy. 3. a combination of persons for unlawful purposes; conspiracy.

confederate: 1. a person, group, nation, etc., united with others in a confederacy; an ally. 2. an accomplice, esp. in a mischievous or criminal act.

-- Dictionary.com

Judeo-Christianity

"You, brothers and sisters, were like the churches of God in Judea that are united with Christ Jesus. You suffered the same persecutions from the people of your own country as those churches did from the Jews who killed the Lord Jesus and the prophets and who have persecuted us severely. They are displeasing to God. They are enemies of the whole human race because they try to keep us from telling people who are not Jewish how they can be saved. The result is that those Jews always commit as many sins as possible. So at last they are receiving God's anger." -- Saint Paul (1 Thessalonians 24-26)

That New Testament passage has been taken out of context and misconstrued as a pretext for prejudice, discrimination and worse; however, Saint Paul was a Jew speaking to Jews about those of the Judaic heritage who refused to accept Jesus as the prophesied Old Testament Messiah and his message for the New as sanctified. In absconding with their religion and excluding them from its domain, the Catholic Church and later Protestant ones not only alienated Jewish followers potential and actual but also kept the Bible from its congregants as an offense of ownership or possession punishable by death for many centuries. Jesus is "a people person" and never condoned, suggested or said that his life and meaning should be sifted gingerly through the narrow scope of officious Gentiles to others worldwide in bent and mangled teaspoons that defamed his own people and traditions as God's Chosen -- one of whose twelve tribes is African -- of which he is the shining example, the King and Kingdom to come. A Jew. Not a Gentile. And of course Jesus most loved and favored disciple on Earth was Mary Magdalene so he certainly doesn't countenance the enslavement or servitude or denigration or dismissal of that gender either but rather their free education, travel and enlightenment as his path and life conveyed so inspiringly and beautifully.

Nearly six million Jews were deprived of their material possessions, tortured and murdered during the Holocaust of World War II, along with large percentages of other groups deemed inferior and sub-human by the Nazis, for an estimated total of eleven million tormented and exterminated before Allied powers prevailed finally in 1945 and began to uncover the frightful extent of inflicted horror and devastation on them from the elderly to babies to the unborn.

Silence of Years

In the year 1787, during the Constitutional Convention in Philadelphia, Benjamin Franklin was alarmed because the sessions failed to open with prayer, as had been done during the Revolutionary War. So Benjamin Franklin voiced a protest against it. 'I have lived a long time, eighty-one years, and the longer I live the more convincing proof I see of this truth... that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured by Sacred Writings that except the Lord build the house, they labor in vain that build it.... I therefore beg leave to move that thenceforth prayers imploring the assistance of heaven be held in this assembly every morning before we proceed with business.' Whether it is Benjamin Franklin, Jesus, or the man down the street, we all have a need for prayer. It is up to each individual to fulfill that need. Just find a suitable time and place, then enter into the silence of prayer. Mother Teresa had a motto for the Missionaries of Charity, the order of nuns she founded. Her motto is this: 'The fruit of Silence is Prayer; the fruit of Prayer is Faith; the fruit of Faith is Love; the fruit of Love is Service; the fruit of Service is Peace.'

"I met God in the morning,/ When my day was at its best,/ And His

presence came like sunrise,/ Like a glory in my breast./ All day long the Presence lingered,/ All day long He stayed with me,/ And we sailed in perfect calmness,/ O'er a very troubled sea./ So I think I know the secret,/ Learned from many a troubled way;/ You must seek Him in the morning,/ If you want Him through the day!" -- Rev. Roland Hautz, St. Bernard Catholic Church in Kingsport Daily News, 9/25-27/09

"I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, 'Let us start building!'" -- Nehemiah 2:18

"There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love." -- Jesus (John 4:18)

"The Battle of Shiloh, also known as the Battle of Pittsburg Landing, was a major battle in the Western Theater of the American Civil War, fought April 6–7, 1862, in southwestern Tennessee. Confederate forces under Generals Albert Sidney Johnston and P.G.T. Beauregard launched a surprise attack against the Union Army of Maj. Gen. Ulysses S. Grant. The Confederates achieved considerable success on the first day but were ultimately defeated on the second day." -- Wikipedia

"Site of the first large battle in the Western Theater, Shiloh was also one of the bloodiest battles in U.S. history with more than 23,746 casualties. Today, the fields are lined with memorials and an interpretive center offers films and exhibits. A 9.5-mile driving tour includes 14 stops at famous battle sites.... Drive or walk around the [Memphis National] Cemetery and learn about the area's role in the war. Almost 14,000 soldiers are buried here, 8,866 of them unknown. While in town, drop by the Memphis Pink Palace Museum to see more Civil War artifacts...." --

Civil War Trails of Tennessee

Shiloh. The name evokes reverence and awe. It sounds in the air like a prayer. Who won? No one maybe. Certainly not the thousands buried as unknowns -- an extraordinary number not to be missed and located by friend, foe or family and a testament to utter loss, chaos and God. The Ark of the Covenant is still kept in memory here. On either side of care, 13,047 blues and 10,699 greys -- more dead than wounded -- lay forever in mourning. At the Confederate Prison Camp of Andersonville, Georgia, "In all, 12,913 of the approximately 45,000 Union prisoners died there because of starvation, malnutrition, diarrhea, and disease."

"This momentous question [of slavery and slave states], like a firebell in the night, awakened and filled me with terror. I considered it at once as the knell of the Union." -- Thomas Jefferson

"Born March 8th, 1841, Boston. Captain, 20th Massachusetts Volunteers, wounded in the breast at Balls Bluff, in the heel at Fredericksburg, in the neck at Antietam...." -- beginning of self-supplied Who's Who in America biography for world-famous jurist Justice Oliver Wendell Holmes

"Slavery is a moral and political evil in any society, a greater evil to the white man than the black." -- Robert W. Lee

"Many [Southern] plantations were badly managed, not out of malice, but because the owner was always in debt. Even in the golden time of the Cotton Kingdom, there was a good deal of shabby gentility among planters whose own diet and amenities were not much superior to those of their slaves.... The working routine was sixteen hours a day, Sundays off always, and sometimes Saturdays also.... They kept their own poultry and grew their own vegetables and chopped their fuel in the woods. By the time of the American Revolution, half the population of Virginia were black slaves, and in the Carolinas it was two blacks to one white.... The long high noon of the Southern economy was fading into an early twilight.... Many small planters could make ends meet only by selling off their slaves.... In 1808 the importation of slaves from Africa ceased to be legal. But it was a ban rarely to be enforced.... The [1794 cotton gin invention and patent] gave a gigantic lift to the fortunes of the Southern planters. It caused the arable South to expand into a landscape of cotton, and men who had once kept 50 slaves bargained and bartered for hundreds.... So now the South settled into its golden age.... Tocqueville was to remark, in the 1830s, on the astonishing mobility of Americans, how they seldom lived in the house they were born in, how they moved around and tried their hands at many things.... [W]hile the South was spreading cotton and sugar and tobacco and expanding the empire of slavery, the North was committing itself to men and machines and spreading them through the Northwest Territories.... Henry Clay, a bony, awkward Virginian had... given 50 years of his life to a failing campaign to abolish slavery.... [T]here were fair-minded men of considerable influence in every part of the country, but they retreated into the quiet desperation of hoping for the best. They were drowned in a boiling sea of rhetoric and provocation.... On December 20, 1860, a state convention in South Carolina dissolved 'the union now subsisting' between it and other states. By February, the rest of the Deep South followed: Mississippi, Florida, Alabama, Georgia and Louisiana. Eight days later these six seceding states met in Montgomery Alabama, formed their own Congress, adopted a Constitution, and proclaimed 'The Confederate States of America.' They were quickly joined by Texas. In March a new President, Abraham Lincoln, on his own initiative declared secession void and promised to 'hold, occupy and possess' all government property.... [I]n April Lincoln ordered a fleet to go and relieve the Fort Sumter forces. The commander of the

Confederate forces invited the garrison to leave. It refused, and at 4:30 in the morning of April 12, 1861, the Southerners loosed their fire. In the afternoon of April 13 the Union forces surrendered -- and the war was on. Arkansas, Tennessee, most of all Virginia were neither of one mind nor the other. They all had whole regions where there were no slaves. Eventually Arkansas and Tennessee -- its eastern part unwillingly -- joined the Confederacy. So did Virginia, but its mountain people were stubborn enough to hold out and form a separate state, West Virginia, which remained loyal to the Union while her people split their allegiance -- and their fighting forces -- in the ratio of three to one for the Union. North Carolina was the last state to go with the South, and the border slave states -- Kentucky, Maryland, Delaware, and Missouri -- ... stayed within the Union, hoping against hope to keep cool and neutral.... Two brothers were major generals with the opposing armies. The Commander of the Confederate Navy had a son killed in the Union Navy. Mrs. Abraham Lincoln's three brothers died for the South.... [N]o war is more wounding to the young than a civil war, which turns the homeland into alien country and a map of bloody family feuds.... The North had 22 million people against the South's nine million.... New York alone produced twice as many manufactured goods as the whole of the South.... Only in the naval war did one side, the North, establish an early supremacy and hold it.... [I]n the summer of 1863, the capture of Vicksburg ensured the North's total control of the Mississippi on the Confederate's western flank.... The Civil War introduced so many radical tactics -- including trench warfare, the night raid, wire entanglements, hand grenades, flame projectors, land mines, armored ships and trains, torpedoes -- that it provided the standard... even up to World War II.... The South had the audacity, but the North had the reserves.... While high-minded men and women in the North formed something called the National Sanitary Commission to start veterans pensions, organize nursing wards at the front, and provide for the human problems of the men going home, for the Southerners there was only the compassion of scattered families, and the hope that the next raid would capture not only food and ammunition but... drugs and chloroform.... [T]he South is still a separate culture -- with a literature, an idiom, a diet, mores, a prevailing sense of irony, and tragedy.... Robert E. Lee was the son of Washington's cavalry leader, a dashing provident charmer whose wild speculations left his family bankrupt and himself a

dying exile in the West Indies.... [Lee] freed his own slaves.... He said he believed in the Union and could 'anticipate no greater calamity' than its dissolution.... Lee left his house on the hill and never went back to it.... The place was confiscated by the government and became... Arlington, the national military cemetery. I don't suppose there is a more beautiful, bleak view in all America than the one from the porch of Lee's portico,... looking... across the river to the white marble temple that enshrines the memory of... Abraham Lincoln.... At the end of the war, the South was beaten, and -- much worse -- it was devastated. The land... was defiled. In a single long march of 60,000 men, from Atlanta 300 miles to the sea, General Sherman destroyed every town, rail yard, mansion, and crop across a swath of 60 miles.... Not until the late 1930s would the South move out of worn land and single crops into valleys and industries fertilized by public power. By that time the South had a population of poor whites listless from malnutrition and other generations of blacks cowed by the doctrine of 'white supremacy.'... " -- Alistair Cooke in America

Signers of our Declaration of Independence were from the colonies of NH(3), MA(4), RI(2), CN(4), NY(4), NJ(5), PA(9), DE(3), MD(4), VA(7), NC(3), SC(4) and GA(3).

Signatories of the United States Constitution were from the states of NH(2), MA(2), CN(2), NY(1), NJ(4), PA(8), DE(5), MD(3), VA(2), NC(3), SC(4), and GA(2).

"The State of Franklin, or Frankland, from 1784 to 1788, [Tennessee] was finally named after the Cherokee villages called tanasi on the Little Tennessee River.... It was the 11th and last state to secede on 6/8/61, and the first to be readmitted on 7/24/66. South Carolina was the first secessionist state on 12/20/60, and Texas the last to be readmitted on 3/30/70." -- New York Public Library Desk Reference

Tennessee, having amongst the Confederate States the second highest number of Civil War battles fought on its lands, has many commemorative fields and

reenactments annually of those presaging years across its diverse latitude.

Fort Pillow in Tennessee is perhaps the most referenced massacre to be memorialized.

"The split between Unionists and Confederates was, if anything, more fractious and violent in eastern Tennessee than in the rest of the state. Politically and geographically, the mountainous East was distinctive. Although there were slaveowners, particularly in Chattanooga and Knoxville, most east Tennesseans lived apart from the cotton economy and strongly opposed secession. Most of the 42,000 white Tennesseans who joined the Union Army were from this section. The East Tennessee and Virginia Railroad, joined to the East Tennessee and Georgia Railroad, was the only railway that crossed the Appalachian Mountains and connected Virginia with the South's interior. While rivers held the key to west and middle Tennessee, railroads supplied the crucial arteries in the east. This made the region of vital importance to the Confederacy, whose troops occupied Knoxville and tried early in the war to secure the valley towns. An irony of the war in Tennessee was that Federals controlled mostly secessionist areas, while the Confederate Army held sway over a predominantly Unionist region. One of the first acts of east Tennessee Unionists was to burn railroad bridges in an attempt to sever the rail connections with the Confederacy. Confederate authorities reacted by harshly suppressing loyalists – they hung a number of the bridge burners and imprisoned many other Unionists.... The Chattanooga and Knoxville campaigns cemented Union control of the mountain region. Depredations by Confederate raiders continued, but Federal supremacy was never again seriously challenged. In September, 1864, General John Hunt Morgan, formerly a terror to Union troops, was ignominiously shot down in Greeneville. The political significance of east Tennessee Unionism became evident during the 1864 national election, when Lincoln drafted a Greeneville Democrat, Andrew Johnson, as his vice presidential running mate. The selection of a Southern loyalist symbolized the sort of compromise that Lincoln believed would be necessary to reunify the country after the war. East Tennessee Unionists such as Johnson and

William G. "Parson" Brownlow would lead the process of restoring Tennessee to the nation – the first Confederate state to do so." -- Tennessee Civil War History Trail

1865: first state civil rights law passed in MA; 13th Amendment abolishing slavery passed; KKK formed in Pulaski TN

1869: Elizabeth Cady Stanton and Susan B. Anthony established the National Women's Suffrage Association

1870: Victoria Claflin Woodhul becomes first female Presidential candidate

1872: Southern franchise is restored

1875: Civil Rights Act gives equal rights to blacks in public accommodations and jury duty

1881: the Civil Rights Act is invalidated by the Supreme Court; all-black Tuskegee Institute established by Booker T. Washington

1890: Sherman Anti-Trust law is passed by Congress

1893-97: national financial panic

"The American Revolution in the South is the theme of a potential national heritage area that may be established in North Carolina and South Carolina. During the next two years, representatives from the National Park Service, NC and SC will conduct a feasibility study for such a heritage area and report back to Congress in 2010 with a recommendation. Several criteria apply to achieving the status of a national heritage area and all will be evaluated quite carefully. One important subject area has 'the natural, historic, and cultural resources that together represent distinctive aspects of American heritage worthy of recognition, conservation, interpretation, and continuing use' and that can be best managed through public/private partnerships. 'This is a wonderful opportunity for the Overmountain Victory National Historic Trail,' said Paul Carson. 'Not only will we be linking our heritage story with other parks, museums, trails and the like, but we will be able to tell

our special story of how the OVNHT has come to be. After all, our Trail, stretching across four states and 330 miles, exists as a result of and through continuing public and private cooperation.... Those wishing to comment without attending a meeting can submit remarks at <http://parkplanning.nps.gov/serv>. Click on the link for Southern Campaign of the Revolution Heritage Area." -- OVNHT 2008 Progress Report

A few other notables from Tennessee African American History:

Judge William Henry Hastie (1904-1976): "The first African-American governor of the Virgin Islands was Knoxville native, Judge William Hastie.... First in his class, Hastie graduated in 1925 [from Amherst College] with an A.B. degree and after graduation joined the staff of New Jersey's Bordentown Manual Training School. Three years later, he earned an LL.B degree from Harvard University, where he served on the staff of the Harvard Law Review. Hastie joined the faculty of Howard University Law School, and in 1931 he was admitted to the District of Columbia Bar.... In 1937, President Franklin Delano Roosevelt appointed Hastie judge of the Federal District Court in the Virgin Islands. He became the nation's first African-American federal magistrate.... From 1941 to 1943, Hastie served as civilian aide to Secretary of War Henry L. Stimson and resigned his position to protest the government's racial policies of segregation and discrimination in America's armed forces.... On May 7, 1946, Hastie was inaugurated as the first African-American governor of the Virgin Islands. On October 15, 1949, he was nominated judge of the 3rd United States Circuit Court of Appeals by President Harry S Truman. It was the highest judicial position attained by an African-American. He served on the appellate court bench for 21 years. In 1968, he became chief judge of his circuit, and in 1971, the year of his retirement from the bench, William Henry Hastie was senior judge. Hastie died on April 14, 1976, at Suburban General Hospital in East Norriton, Pennsylvania...."

Diane Nash (1938-): "... Diane Nash is one person who played a major role in facilitating change, and her steadfastness for and impact on civil and human rights is still felt today. Nash, a native of Chicago with familial roots in

Tennessee, became involved in the nonviolent civil rights movement in 1959, as a student at Fisk University in Nashville, Tennessee. Chairwoman of the student sit-in movement in Nashville, she was one of the founding members of the Student Non-Violent Coordinating Committee (SNCC) and an organizer with the Southern Christian Leadership Conference (SCLC). Because of her public discourse with then-Mayor Ben West, Nashville became the first Southern city to begin the desegregation of its lunch counters. In May of 1961, Nash coordinated and revived the Congress of Racial Equality's aborted Freedom Rides with a band of student activists from colleges and universities in Nashville.... The Freedom Rides culminated with the Interstate Commerce Commission promulgating regulations prohibiting racial segregation in train and bus terminals, which went into effect on November 1, 1961. An astute tactician, Nash's ideas were instrumental in initiating the 1963 March on Washington, where she was one of six women honored.... This living civil rights icon has received numerous awards.... Today, Nash spends a great deal of her time lecturing at colleges and universities and continues to be an activist for civil and human rights, as well as for peace issues."

Related resources on-line and in hardcopy:

Abolitionists and The Movement for Change

Abraham Lincoln

African-American Artists

African-American Writers

African Heritage in Classical Music

Barbara Jordan

Black Musicians

Black Panther Party

Booker T. Washington and the Tuskegee Institute

Malcolm X

Martin Luther King Jr. Center

National Association for the Advancement of Colored People

Shirley Chisholm

Spike Lee, Forty Acres and A Mule

Student Non-Violent Coordinating Committee

Tuskegee Airmen Association

Tuskegee Airmen Photographs

Tuskegee University

Underground Railroad

White House

Women's International Center

Civilization

A few more notables from Tennessee African American History:

Dr. Dorothy Brown (1919-2004): "In the 1940s, surgery was not a real career option in the south for an African-American female. The person who broke that glass ceiling was Dr. Dorothy Brown. Born in Philadelphia in 1919, Brown was placed in an orphanage in New York until she was 13 years old. Her mother reclaimed Brown at that age, but Brown ran away five times, each time returning back to the orphanage, where she felt comfortable. She was placed in a foster home at the age of 15 and enrolled in Troy High School. Her foster parents were Lola and Samuel Wesley Redmon. They became a major influence in Dorothy Brown's life, a source of security, support and enduring values.

Brown graduated from high school at the top of the her class in 1937

and was awarded a four-year scholarship to Bennett College in Greensboro NC. She received her bachelor's degree in 1947, graduating second in her class. Brown had always wanted to become a physician and enrolled in Meharry Medical College in Nashville TN, graduating in 1948.

After an internship at Harlem Hospital, she set her goal for a surgery residency in the South, where there were no African-American women in general surgery. Brown was accepted into a five-year surgery residency program at Meharry and George W. Hubbard Hospital. She withstood many obstacles and became an assistant professor of surgery and the first African-American woman to be made a fellow of the American College of Surgeons. From 1957 to 1983, Brown served as the chief of surgery at Nashville's Riverside Hospital and clinical professor of surgery at Meharry Medical College.

There are other 'firsts' associated with Brown. She became the first single mother to adopt a baby in Tennessee. In 1966, she ran for and won a seat in the state legislature, becoming the first African-American female to serve on the legislative body.

... The Carnegie Foundation awarded her a humanitarian award.... She considered herself a role model, not so much for all the things she accomplished, but proving to young people that they can succeed no matter what challenges they face in life."

Ernest C. Withers (1922-2007): "Capturing African-American history through his lens was a God-given talent possessed by photographer Ernest C. Withers. A native Memphian, he captured the African-American experiences, immortalizing people, events, and the cultural and societal changes surrounding him. As an African-American man, he was poised to witness and record the struggle for civil rights that enveloped the Memphis community during this time.

His stunning black-and-white images bear witness to the movement's slow but steady progress, from the grisly murder of young Emmett Till to the integration of Little Rock High School. Withers was there for the high points such as the first desegregated bus ride, as well as the lowest point marked by the assassination of Dr. Martin Luther King Jr. at the Lorraine Motel. He is known around the world for his 'I Am A Man'

sanitation strike photograph.

... Over several decades he photographed the likes of B. B. King, Isaac Hayes, Aretha Franklin and Elvis Presley. Withers captured them in the heat of driving performances, mugging for his camera and at quieter moments backstage.

As a freelance photographer, Withers often attended Negro League Baseball games where he was treated like an insider. He knew the players, photographing them in action or posed with family and fans on the field.

... Pictures Tell The Story is the first retrospective look at the more than 50-year career of Ernest Withers. The recipient of numerous awards, Withers received two honorary doctorate degrees and was inducted into the Black Press Hall of Fame in 1988. His photographic genius continues to be displayed in multiple exhibits in museums and public buildings across the country."

Citizenship

Want to become a naturalized citizen of the United States of America?

Just answer correctly the questions from our federal Citizenship Test listed below!

AMERICAN GOVERNMENT

A. Principles of American Democracy

1. What is the supreme law of the land?

A: The Constitution

2. What does the Constitution do?

A: sets up the government

A: defines the government

A: protects basic rights of Americans

1. What is the supreme law of the land?

A: The Constitution

2. What does the Constitution do?

A: sets up the government

A: defines the government

A: protects basic rights of Americans

3. The idea of self-government is in the first three words of the Constitution.

What are these words?

A: We the People

4. What is an amendment?

A: a change (to the Constitution)

A: an addition (to the Constitution)

5. What do we call the first ten amendments to the Constitution?

A: The Bill of Rights

6. What is one right or freedom from the First Amendment?

A: speech

A: religion

A: assembly

A: press

A: petition the government

7. How many amendments does the Constitution have?

A: twenty-seven (27)

8. What did the Declaration of Independence do?

A: announced our independence (from Great Britain)

A: declared our independence (from Great Britain)

A: said that the United States is free (from Great Britain)

9. What are two rights in the Declaration of Independence?

A: life

A: liberty

A: pursuit of happiness

10. What is freedom of religion?

A: You can practice any religion, or not practice a religion.

11. What is the economic system in the United States?

A: capitalist economy

A: market economy

12. What is the "rule of law"?

A: Everyone must follow the law.

A: Leaders must obey the law.

A: Government must obey the law.

A: No one is above the law.

B. System of Government

13. Name one branch or part of the government.

A: Congress

A: legislative

A: President

A: executive

A: the courts

A: judicial

14. What stops one branch of government from becoming too powerful?

A: checks and balances

A: separation of powers

15. Who is in charge of the executive branch?

A: the President

16. Who makes federal laws?

A: Congress

A: Senate and House (of Representatives)

A: (U.S. or national) legislature

17. What are the two parts of the U.S. Congress?

A: the Senate and House (of Representatives)

18. How many U.S. Senators are there?

A: one hundred (100)

19. We elect a U.S. Senator for how many years?

A: six (6)

20. Who is one of your state's U.S. Senators?

A: Answers will vary.

[For District of Columbia residents and residents of U.S. territories, the answer is that D.C. (or the territory where the applicant lives) has no U.S. Senators.]

21. The House of Representatives has how many voting members?

A: four hundred thirty-five (435)

22. We elect a U.S. Representative for how many years?

A: two (2)

23. Name your U.S. Representative.

A: Answers will vary.

[Residents of territories with nonvoting Delegates or resident Commissioners may provide the name of that Delegate or Commissioner. Also acceptable is any statement that the territory has no (voting) Representatives in Congress.]

24. Who does a U.S. Senator represent?

A: all people of the state

25. Why do some states have more Representatives than other states?

A: (because of) the state's population

A: (because) they have more people

A: (because) some states have more people

26. We elect a President for how many years?

A: four (4)

27. In what month do we vote for President?

A: November

28. What is the name of the President of the United States now?

A: Barack Hussein Obama

A: Barack Obama

A: Obama

29. What is the name of the Vice President of the United States now?

A: Joe Biden

A: Joseph Biden

A: Biden

30. If the President can no longer serve, who becomes President?

A: the Vice President

31. If both the President and the Vice President can no longer serve, who becomes President?

A: the Speaker of the House

32. Who is the Commander in Chief of the military?

A: the President

33. Who signs bills to become laws?

A: the President

34. Who vetoes bills?

A: the President

35. What does the President's Cabinet do?

A: advises the President

36. What are two Cabinet-level positions?

A: Secretary of Agriculture

A: Secretary of Commerce

A: Secretary of Defense

A: Secretary of Education

A: Secretary of Energy

A: Secretary of Health and Human Services

A: Secretary of Homeland Security

A: Secretary of Housing and Urban Development

A: Secretary of Interior

A: Secretary of State

A: Secretary of Transportation

A: Secretary of Treasury

A: Secretary of Veterans' Affairs

A: Secretary of Labor

A: Attorney General

37. does the judicial branch do?

A: reviews laws

A: explains laws

A: resolves disputes (disagreements)

A: decides if a law goes against the Constitution

38. What is the highest court in the United States?

A: the Supreme Court

39. How many justices are on the Supreme Court?

A: nine (9)

40. Who is the Chief Justice of the United States?

A: John Roberts (John G. Roberts, Jr.)

41. Under our Constitution, some powers belong to the federal government.

What is one power of the federal government?

A: to print money

A: to declare war

A: to create an army

A: to make treaties

42. Under our Constitution, some powers belong to the states.

What is one power of the states?

A: provide schooling and education

A: provide protection (police)

A: provide safety (fire departments)

A: give a driver's license

A: approve zoning and land use

43. Who is the Governor of your state?

A: Answers will vary.

[Residents of the District of Columbia and U.S. territories without a Governor should say "we don't have a Governor."]

44. What is the capital of your state?

A: Answers will vary.

[District of Columbia residents should answer that D.C. is not a state and does not have a capital. Residents of U.S. territories should name the capital of the territory.]

45. What are the two major political parties in the United States?

A: Democratic and Republican

46. What is the political party of the President now?

A: Democratic (Party)

47. What is the name of the Speaker of the House of Representatives now?

A: (Nancy) Pelosi

C: Rights and Responsibilities

48. There are four amendments to the Constitution about who can vote.

Describe one of them.

A: Citizens eighteen (18) and older (can vote).

A: You don't have to pay (a poll tax) to vote.

A: Any citizen can vote. (Women and men can vote.)

A: A male citizen of any race (can vote).

49. What is one responsibility that is only for United States citizens?

A: serve on a jury

A: vote

50. What are two rights only for United States citizens?

A: apply for a federal job

A: vote

A: run for office

A: carry a U.S. passport

51. What are two rights of everyone living in the United States?

A: freedom of expression

A: freedom of speech

A: freedom of assembly

A: freedom to petition the government

A: freedom of worship

A: the right to bear arms

52. What do we show loyalty to when we say the Pledge of Allegiance?

A: the United States

A: the flag

53. What is one promise you make when you become a United States citizen?

A: give up loyalty to other countries

A: defend the Constitution and laws of the United States

A: obey the laws of the United States

A: serve in the U.S. military (if needed)

A: serve (do important work for) the nation (if needed)

A: be loyal to the United States

54. How old do citizens have to be to vote for President?

A: eighteen (18) and older

55. What are two ways that Americans can participate in their democracy?

A: vote

A: join a political party

A: help with a campaign

A: join a civic group

A: join a community group

A: give an elected official your opinion on an issue

A: call Senators and Representatives

A: publicly support or oppose an issue or policy

A: run for office

A: write to a newspaper

56. When is the last day you can send in federal income tax forms?

A: April 15

57. When must all men register for the Selective Service?

A: at age eighteen (18)

A: between eighteen (18) and twenty-six (26)

AMERICAN HISTORY

A: Colonial Period and Independence

58. What is one reason colonists came to America?

A: freedom

A: political liberty

A: religious freedom

A: economic opportunity

A: practice their religion

A: escape persecution

59. Who lived in America before the Europeans arrived?

A: Native Americans

A: American Indians

60. What group of people was taken to America and sold as slaves?

A: Africans

A: people from Africa

61. Why did the colonists fight the British?

A: because of high taxes (taxation without representation)

A: because the British army stayed in their houses (boarding, quartering)

A: because they didn't have self-government

62. Who wrote the Declaration of Independence?

A: (Thomas) Jefferson

63. When was the Declaration of Independence adopted?

A: July 4, 1776

64. There were 13 original states. Name three.

A: New Hampshire

A: Massachusetts

A: Rhode Island

A: Connecticut

A: New York

A: New Jersey

A: Pennsylvania

A: Delaware

A: Maryland

A: Virginia

A: North Carolina

A: South Carolina

A: Georgia

65. What happened at the Constitutional Convention?

A: The Constitution was written.

A: The Founding Fathers wrote the Constitution.

66. When was the Constitution written?

A: 1787

67. The Federalist Papers supported the passage of the U.S. Constitution.

Name one of the writers.

A: (James) Madison

A: (Alexander) Hamilton

A: (John) Jay

A: Publius

68. What is one thing Benjamin Franklin is famous for?

A: U.S. diplomat

A: oldest member of the Constitutional Convention

A: first Postmaster General of the United States

A: writer of "Poor Richard's Almanac"

A: started the first free libraries

69. Who is the "Father of Our Country"?

A: (George) Washington

70. Who was the first President?

A: (George) Washington

B: 1800s

71. What territory did the United States buy from France in 1803?

A: the Louisiana Territory

A: Louisiana

72. Name one war fought by the United States in the 1800s.

A: War of 1812

A: Mexican-American War

A: Civil War

A: Spanish-American War

73. Name the U.S. war between the North and the South.

A: the Civil War

A: the War between the States

74. Name one problem that led to the Civil War.

A: slavery

A: economic reasons

A: states' rights

75. What was one important thing that Abraham Lincoln did?

A: freed the slaves (Emancipation Proclamation)

A: saved (or preserved) the Union

A: led the United States during the Civil War

76. What did the Emancipation Proclamation do?

A: freed the slaves

A: freed slaves in the Confederacy

A: freed slaves in the Confederate states

A: freed slaves in most Southern states

77. What did Susan B. Anthony do?

A: fought for women's rights

A: fought for civil rights

C: Recent American History and Other Important Historical Information

78. Name one war fought by the United States in the 1900s.

A: World War I

A: World War II

A: Korean War

A: Vietnam War

A: (Persian) Gulf War

79. Who was President during World War I?

A: (Woodrow) Wilson

80. Who was President during the Great Depression and World War II?

A: (Franklin) Roosevelt

81. Who did the United States fight in World War II?

A: Japan, Germany and Italy

82. Before he was President, Eisenhower was a general.

What war was he in?

A: World War II

83. During the Cold War, what was the main concern of the United States?

A: Communism

84. What movement tried to end racial discrimination?

A: civil rights (movement)

85. What did Martin Luther King, Jr. do?

A: fought for civil rights

A: worked for equality for all Americans

86. What major event happened on September 11, 2001 in the United States?

A: Terrorists attacked the United States.

87. Name one American Indian tribe in the United States.

[Adjudicators will be supplied with a complete list.]

A: Cherokee

A: Navajo

A: Sioux

A: Chippewa

A: Choctaw

A: Pueblo

A: Apache

A: Iroquois

A: Creek

A: Blackfeet

A: Seminole

A: Cheyenne

A: Arawak

A: Shawnee

A: Mohegan

A: Huron

A: Oneida

A: Lakota

A: Crow

A: Teton

A: Hopi

A: Inuit

INTEGRATED CIVICS

A: Geography

88. Name one of the two longest rivers in the United States.

A: Missouri (River)

A: Mississippi (River)

89. What ocean is on the West Coast of the United States?

A: Pacific (Ocean)

90. What ocean is on the East Coast of the United States?

A: Atlantic (Ocean)

91. Name one U.S. territory.

A: Puerto Rico

A: U.S. Virgin Islands

A: American Samoa

A: Northern Mariana Islands

A: Guam

92. Name one state that borders Canada.

A: Maine

A: New Hampshire

A: Vermont

A: New York

A: Pennsylvania

A: Ohio

A: Michigan

A: Minnesota

A: North Dakota

A: Montana

A: Idaho

A: Washington

A: Alaska

93. Name one state that borders Mexico.

A: California

A: Arizona

A: New Mexico

A: Texas

94. What is the capital of the United States?

A: Washington, D.C.

95. Where is the Statue of Liberty?

A: New York (Harbor)

A: Liberty Island

[Also acceptable are New Jersey, near New York City, and on the Hudson (River).]

B. Symbols

96. Why does the flag have 13 stripes?

A: because there were 13 original colonies

A: because the stripes represent the original colonies

97. Why does the flag have 50 stars?

A: because there is one star for each state

A: because each star represents a state

A: because there are 50 states

98. What is the name of the national anthem?

A: The Star-Spangled Banner

C: Holidays

99. When do we celebrate Independence Day?

A: July 4

100. Name two national U.S. holidays.

A: New Year's Day

A: Martin Luther King, Jr., Day

A: Presidents' Day

A: Memorial Day

A: Independence Day

A: Labor Day

A: Columbus Day

A: Veterans Day

A: Thanksgiving

A: Christmas

Civility

"The Dogon are an ethnic group living in the central plateau region of Mali, south of the Niger bend near the city of Bandiagara in the Mopti region. The population numbers between 400,000 and 800,000. The Dogon are best known for their mythology, their mask dances, wooden sculpture and their architecture.... Dogon art is primarily sculpture. Dogon art revolves around religious values, ideals, and freedoms. Dogon sculptures are not made to be seen publicly, and are commonly hidden from the public eye within the houses of families, sanctuaries, or kept with the Hogon.... The importance of secrecy is due to the symbolic meaning behind the pieces and the process by which they are made.... The Dogon are strongly oriented toward harmony, which is reflected in many of their rituals. For instance, in one of their most important rituals, the women praise the men, the men thank the women, the young express appreciation for the old, and the old recognize the contributions of the young.... The Hogon is the spiritual leader of the village.... He has an armband with a sacred pearl that symbolises his function.... The Hogon has to live alone in his house. The Dogon believe the sacred snake Lébé comes during the night to clean him and to transfer wisdom.... In 1976 Robert K. G. Temple wrote a book arguing that the Dogon's system reveals precise knowledge of cosmological facts only known by the development of modern astronomy, since they appear to know... that Sirius was part of a binary star system, whose second star, Sirius B, a white dwarf, was however completely invisible to the human eye,... and that it took 50 years to complete its orbit. The existence of Sirius B had only been inferred to exist through mathematical calculations undertaken by Friedrich Bessel in 1844. Temple then argued that the Dogon's information, if traced back to ancient Egyptian sources and myth, indicated an extraterrestrial transmission of knowledge of the stars...." -- Wikipedia

"... The Dogon have an ancient and complex cosmology based on a single god, Amma, who created the sun, moon, and the stars. Interestingly, the Dogon always believed that the Earth was round and circled the Sun. It has also been found that they believed there are eleven planets in the solar system, and that they originally came from the star cluster Sirius. Their artistic designs in woodcarvings and masks had a major influence on modern art, including Picasso. Their dances include over 80 varieties of masks, depending on the type of celebration...." -- Dan Heller

Photography

Acquaintance with and immersion into African art have inspired many well-regarded and lesser-known sculptors, painters, musicians and multi-media artists worldwide. We're fortunate to have in this country on the ground and on-line some extensive and breathtaking collections in museums and galleries for introduction to and exploration of our original and profoundest inquiries into expression of what is human and what is divine, how we commemorate and memorialize events and personages, and our material and digital architectural structures for housing those comfortably and invitingly.

African Collection of the Barakat Gallery

African Collection of the University of Iowa

African Collection of the University of Virginia

Detroit Institute of Art African Collection

Hamill Gallery

Smithsonian Museum of African Art

Psalm & Psalter

Civilization, of course, as an abstract concept and material actuality first appeared on the continent of Africa, the cradle of humanity in our origin on this planet. Here are our first attempts to coexist in relative peace and productivity while seeking answers to age-old ontological questions of why we exist at all, what our purpose is, and the nature of spiritual forces felt inside and around us variously -- how we will quell or propitiate unwanted and harmful ones, how to entice pleasure and delight from the unknown and unconquerable.

For our survival, at first we constructed rough and simple tools out of materials readily at hand to accomplish desired tasks of which our fingers and feet and teeth weren't capable. Later in idle moments, we adorned those implements and expanded upon basic design for visual and tactile enjoyment and for extended functionality. With these new-found abilities, we also constructed our first "graven images," drawings and figurines believed, at least possibly and if entreated correctly, to bring protection from demonic ills, blessing from revered deities imagined and embodied for success in hunting and fertility. For them we also created ritualized movements of distance, separation and of seduction, and experimented to increase sophisticated employment of sound waves for individual vocalizations and instruments found and constructed. Most likely our first musical implement was a drum, simply a rock or tree trunk beaten with a stick found or broken off intentionally, to call attention -- perhaps to a hunt, or an herbacious edible plant discovered newly or in a new place, or an alarm of attack by beast or weather. Whomever thought to attach sinew to the stick created the first lyre (kora), and we were on our way to a country band and the city symphony just a few millenia or so later on.

"... Further back, dating to around 15,000 BC to 8,000 BC, single-stringed instruments have been seen in cave paintings and murals. They were struck, plucked, and eventually bowed. From these, the families of stringed instruments developed..." -- Wikipedia

We've not been kind to our ancestors, our forebearers on Earth to whom we owe the first rudimentary attempts at tool-making and social organization and later intricate art, government and civilization. Most particularly as a consequence of colonization by European powers (e.g. Berlineise Conference 1885), the continent and peoples of Africa have been stripped of natural resources, deprived of indigenous abstract and material structures into a sad disarray of governmental and socio-economic malfunction, disease, starvation,

cultural and environmental degradation, warfare and mass death to our species and others unique and once plentiful in bounteously welcoming, verdant lands, air and waters from oceans to cascadingly breathtaking falls into rivers and lakes of pure grandeur and awe.

"Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and that it may go well with you in the land the LORD your God is giving you." -- Deuteronomy 5:16

"For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.'" -- Matthew 15:4

"Children, obey your parents in the Lord, for this is right. HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." -- Ephesians 6:1-4

Most of us are well-aware of the ancient and golden kingdoms of Egypt in Africa's northeast quadrant, although other earlier and magnificent African cultures across that continent are little if ever remarked or known amongst the general public. The African tribe of the dozen of Israel is shrouded in mists and myths of antiquity but perhaps the principality of Ethiopia has the soundest and most intriguing claim, including locus of the Ark of the Covenant, amidst contenders.

"The country has one of the most powerful militaries in Africa. Ethiopia is the only African country with its own alphabet. Ethiopia also has its own time system and unique calendar, seven to eight years behind the Gregorian Calendar." -- Wikipedia

"According to Ethiopian tradition, the Ark of the Covenant, with the Ten Commandments on their tablets of stone, remains at Aksum today, under close guard of a priest.... When European settlers discovered ruins of great civilizations at Mapungubwe in South Africa and Great Zimbabwe in Zimbabwe (then the British colony Rhodesia), they concluded that these marvelous stone cities could not have been built by black Africans. In order to justify their oppression of the black majority population, the white imperialists created a grossly distorted history that denied African civilization and culture. In fact, until the recent end of the apartheid era, the official South African version of history maintained that southern Africa was an empty land, completely uninhabited until the first Dutch settlers arrived there in 1652. The government rationalized that the exquisite art and surviving architecture of the Shona and Bantu people of South Africa and Zimbabwe were actually the creations of Arabs, Phoenicians, or other non-African peoples. Similarly, the government of Rhodesia censored guidebooks and until as recently as the 1970s instructed archaeologists to deny that the ancient city of Great Zimbabwe was built by Africans." -- Jamila White for PBS

"... The Mali Empire flourished because of trade above all else. It contained three immense gold mines within its borders unlike the Ghana Empire, which was only a transit point for gold. The empire taxed every ounce of gold or salt that entered its borders.... By the beginning of the 14th century, Mali was the source of almost half the Old World's gold exported from mines in Bambuk, Boure and Galam.... slavery was a substantial part of the commercial activity of the empire. All gold was immediately handed over to the imperial treasury in return for an equal value of gold dust.... Salt was as valuable if not more valuable than gold in Sub-Saharan Africa.... Copper, traded in bars, was mined from Takedda in the north and traded in the south for gold.... The entire nation was mobilized with each clan obligated to provide a quota of fighting age men. These men had to be of the horon (freemen) caste and appear with their own arms. Contemporary historians present during the height and decline of the Mali Empire consistently record its army at 100,000 with 10,000 of that number being made up of cavalry.... While spears and bows

were the mainstay of the infantry, swords and lances of local or foreign manufacture were the choice weapons of the cavalry.... Another common weapon of Mandekalu warriors was the poison javelin used in skirmishes. Imperial Mali's horsemen also used chain mail armor for defense and shields similar to those of the infantry.... Mali sent two expeditions into the Atlantic.... Neither the emperor nor any of the ships returned to Mali.... The Mali Empire covered a larger area for a longer period of time than any other West African state before or since.... The empire's total area included nearly all the land between the Sahara Desert and coastal forests. It spanned the modern-day countries of Mauritania, Senegal, the Gambia, Guinea-Bissau, Guinea, Mali and part of Niger.... [Manding ruler Mansa Musa] gave out so many alms and bought so many things that gold's value in Egypt and the near east depreciated for twelve years.... " -- Wikipedia, (Mande) Mali Empire

"Although most of Black history is suppressed, distorted or ignored by an ungrateful modern world, some African traditions are so persistent that all of the power and deception of the Western academic establishment have failed to stamp them out. One such story is that of Makeda, the Queen of Sheba, and King Solomon of Israel." -- Wysinger

"I am black but comely,/ O ye daughters of Jerusalem,/ As the tents of Kedar,/ As the curtains of Solomon,/ Look not upon me because I am black/ Because the sun hath scorched me." -- Song of Solomon

"... Under Ezana Aksum became the first major empire to convert to Christianity and was named by Mani as one of the four great powers of his time along with Persia, Rome, and China. In the 7th century the Muslims who originally converged in Mecca, sought refuge from Quraysh persecution by travelling to Aksum which is known in Islamic history as the First Hijra. Its ancient capital is found in northern Ethiopia. The Kingdom used the name 'Ethiopia' as early as the 4th century. It is also the alleged resting place of the Ark of the Covenant and the purported home of the Queen of Sheba...." -- Wikipedia, Aksumite Empire

Ethiopia is home to the ancient kingdom of D'mt (800-400 B.C.); Ge'ez is its indigenous semitic language. Ethiopia is also the origin of our modern Abrahamic Rastafari (see holy book/sacred text Kebra Negast) religious movement. Its Emperor Haile Selassie was said to be directly descendant from King Solomon and the Queen of Sheba. The nation defeated an Italian army in the 19th century and, unlike the rest of Africa, has never been colonized.

Ancient African cultures and civilizations are diversely multiplicitous and exist still in artifact and memory if not always in actuality. They include the pre-history of ancient Nubia, its pyramids at Meroë (Meroitic: Medewi or Bedewi; Arabic: مېرويه {lang|ar-Latn|Meruwah} and مېرويه Meruwi), its ebony and incense, gold and ivory, and legendary Nubian women (present-day southern Egypt) [~5000 B.C.]; Statue of Manding Warrior, Smithsonian -- Click to enlarge Abyssinia (Sheba -- Arabic: سبأ, Saba', Hebrew: שבא, Sh'va, Ge'ez, Amharic, Tigrinya: ሳታ -- in present-day Ethiopia or Eritrea or Yemen) [~1000 B.C.]; Kerma (The Kingdom of Kerma, or Cush [Kush] in present-day Sudan/Ethiopia); the monumentally magnificent Kingdom of Aksum or Axum (Ge'ez: አክሱም, a medieval marine trading power and UNESCO World Heritage Site in present-day Ethiopia) [~600 A.D.]; Eredo (present-day Nigeria) [~1000 A.D.]; Ophir, Mapungubwe, Carthage, Jenne-jeno, Timbuktu, Mauretania, the Nok in Nigeria, Lalibela, Thulamela, Ghana; Manding Empire (Manden Kurufa (ማንዲን ግዛድ) used gold dust, and also salt copper and cowries, for currency amongst its population of around 45,000,000 in parts of today's Guinea and Mali) of northwest Africa [~1400 A.D.]; medieval African empires of Songhay (c.1000-1650), Kanem-Bornu (c.750-1600), and Hausaland (c.1000-1600) Kingdoms; and the 100-acre stone-and-(native African sandal)wood city and now UNESCO World Heritage Site Great Zimbabwe (colonial Rhodesia and now Zimbabwe again) [~1400 A.D.].

Tribal Tradition

Murder, torture, enslavement, rape and other violent thefts -- the "tools of war" -- are never a justly noble cause for individuals, singly or en masse, to circumvent honest self-sustenance by honorable labor, citizen to community to country. Groups of aggressive criminals are just that -- whether they're called mobs, or gangs, or militias, or Cosa Nostra or Confederate, or Cooke County, or McCoy kin.

Relevant reference from Encyclopedia.com (at <http://www.encyclopedia.com/doc/1G2-2536601340.html>):

The Cotton Economy in the South

Sources

The Cotton Boom. While the pace of industrialization picked up in the North in the 1850s, the agricultural economy of the slave South grew, if anything, more entrenched. In the decade before the Civil War cotton prices rose more than 50 percent, to 11.5 cents a pound. Booming cotton prices stimulated new western cultivation and actually checked modest initiatives in economic diversification of the previous decade. The U.S. cotton crop nearly doubled, from 2.1 million bales in 1850 to 3.8 million bales ten years later. Not surprisingly, given these figures, the southern economy remained overwhelmingly agricultural. Southern capitalists sank

money into cotton rather than factories or land. More precisely, they invested in slaves; the average slave owner held almost two-thirds of his wealth in slaves in 1860, much less than he held in land. Economic historians have concluded that returns on capital in antebellum Southern manufacturing were reasonable and sometimes lucrative, but they simply failed to attract investors in any numbers. By 1860, while northeastern states such as Massachusetts and Pennsylvania had nearly \$100 million each invested in manufacturing enterprises, even Virginia, the most industrialized of the Southern states, had invested less than \$20 million, and the figure dropped below \$5 million elsewhere in the South. A comparison of the value of goods manufactured in each region is similarly lopsided: more than \$150 million each for Massachusetts and Pennsylvania, less than \$30 million for Virginia, and less than \$5 million for Alabama.

Antebellum Railroads. The South did participate in the boom in railroad construction of the 1850s, more than quadrupling its total mileage. Results were less impressive and, more important, less transformative than they proved in the North and Midwest, however. By 1860 the railroad mileage per thousand square miles in the seven most populous Northern states had reached sixty-two; in the seven most

populous southern states, the figure was twenty-two. In other words, the southern rail network was less developed by a factor of nearly three. Moreover, Southern railroads tended to run fewer trains and make fewer stops than Northern ones. In addition, most Southern lines were built to connect plantation districts to southern ports; that is, they did not open new territories or serve new industries, as railroads did in the North.

Preindustrial Structures. The dominance of the slave plantation in the southern economic landscape had multi-faceted consequences for Southern economic development, including key social and cultural ramifications. As businesses, the plantations channeled economic functions that went well beyond cotton (or sugar or tobacco) cultivation. For example, larger plantation owners either procured or produced on site goods and services that, in the free-labor economy of the Northern states, were produced and exchanged as part of the wider economy. Thus, few towns or villages emerged in the South. Much of the region's commercial exchange operated through the larger plantation owners or through businessmen known as cotton factors, usually agents of Northern or British firms, set up at river landings to market crops and provide planters with imported manufactured goods. The ideology of slaveownership probably inhibited key industrial values, fostering a fiercely defensive agrarianism and a sharp distaste for Yankee commercialism, industry, and wage labor, particularly as proslavery advocacy grew more insistent in the late-antebellum period. More tangibly, slavery cut off the potential immigration of free labor; while strong immigrant flows were feeding into the Northern economy in the 1850s, the South remained a largely closed society. Whether or not slaveowners can be called profit-minded entrepreneurs and capitalists (a question still under debate), the world they made was distinctly preindustrial, even anti-industrial.

Exports. The Southern economy was not undynamic or unproductive, though. During the period before the Civil War, Southern staples made up three-fifths of total American exports, and cotton was by far the country's largest export. Southern plantations and farms supplied three-fourths of the world cotton crop—the mainstay of textile manufacturing in both Great Britain (the world's leading economic superpower) and the United States. Southern planters saw themselves, and accurately so, as a key component in the Industrial Revolution and a critical part of an international economic system. As one planter bragged in 1853, "Our Cotton is the most wonderful talisman in the world. By its power we are transmuting whatever we choose into whatever we want." James Hammond, speaking in the U.S. Senate five years later, was even more trenchant: "The slaveholding South is now the controlling power of the world. Cotton, rice, tobacco, and naval stores command the world.... No -power on earth dares . . . to make war on cotton. Cotton is king."

Cotton Farms and Plantations. The image of the large cotton plantation dominates popular impressions of the antebellum South and Southern economy, and to be sure it was the preeminent economic unit of the region, but it was hardly the norm. Nearly three-fourths of free families in the South did not own slaves. The typical

Southern white was a small farmer. Many of these families grew cotton, which unlike sugar or rice did not require heavy capital to cultivate. The crop was basically nonperishable and survived relatively rough handling, so it tended to survive transportation to distant markets in better shape than other crops. Small farmers often devoted at least part of their acreage to cotton, and small slaveowners could be found working alongside their slaves in the field throughout the region. Still, most slaves lived on—and the bulk of the cotton crop came from—plantations worked by twenty or more slaves. On the largest plantations, fifty or more slaves were divided into gangs, run by drivers and sometimes, though not always, by overseers. On these large plantations, complex divisions of labor evolved. The most developed plantations came to resemble village economies: one Virginia planter in 1854, for example, owned and managed eight plowmen, ten hoe hands, two wagoners, four oxcart drivers, a carnage driver, a hostler, a stable boy, and various craftspeople, including two carpenters, five masons, two smiths, a miller, two shoemakers, five spinners, a weaver, and the owners' household staff.

Wartime. The Civil War destroyed this economic world. Emancipation (coupled with Union victory) formally dismantled slavery, of course, but even before the Union army liberated slaves in a particular region, plantation and farm discipline eroded rapidly as African Americans, taking advantage of wartime conditions, began asserting control over their labor and, once Northern armies approached, ran away in large numbers. Whatever the mechanism of abolition, the war left the South devastated. Military destruction cut deep gouges into the region's infrastructure, farms, and white population. More basically, emancipation wiped out the bulk of Southern capital and the basis of its economy and society. In the decades that followed, the central facts of Southern economic life were social turmoil, a dearth of capital, and poverty.

POCKETS OF INDUSTRY: LYNCHBURG

The antebellum South was not all cotton plantations and riverboats. Small-scale industry did emerge in Southern towns such as Lynchburg, Virginia. By 1858 three railroad lines intersected there, and like railroad connections in the Midwest, the industrial infrastructure boosted manufacturing in the town. On the eve of the Civil War, Lynchburg held eleven grist mills, several coppersmiths, a fertilizer manufacturer, and four coachmakers—one of which employed twenty-five workers making freight and passenger railroad cars for the Virginia and Tennessee Railroad. Lynchburg's most important industry, though, was tobacco manufacturing: in 1860 more than one thousand slaves and free blacks worked in tobacco factories—steaming, stemming, and dipping leaves in syrup, then spicing the tobacco, molding it into plugs, and packaging it for delivery to the North. Most slaves were “hired/” or rented from their masters, on an annual basis. Some of these slave workers managed to negotiate with employers on their own behalf; lucky ones earned cash incentives for “overwork.” During the war the curtailment of tobacco planting in the surrounding countryside shut down the industry, and postwar conditions fluctuated wildly. Freed workers tested their autonomy in several strikes during this period and wrested modest concessions from factory owners (all of

whom were white). Meanwhile, in the wake of emancipation small black businesses proliferated in the town: by 1880 African Americans owned and operated groceries, liverys, produce stalls at the city market, saloons, bathhouses, and artisinal shops.

Source: Steven Elliott Tripp, *Yankee Town, Southern City: Race and Class Relations in Civil War Lynchburg* (New York: New York University Press, 1997).

Postwar Development. In aftermath of the war, the Southern economy began slowly to diversify and commercialize. Agriculturally, land-use patterns grew even more cotton-intensive as new stretches of upcountry shifted from food production, such as corn and pork, to cotton. But the region (like other parts of the nation) also underwent a boom in railroad construction, and enthusiastic boosters and carpetbaggers also started manufacturing enterprises in the 1860s. The rate of manufacturing growth leveled off in the following decade but redoubled in the 1880s and 1890s. These enterprises included cotton mills, commercial fertilizer manufacturing plants (by 1877 South Carolina phosphate mines were shipping more than 100,000 tons to foreign markets), and iron forges. Whereas antebellum Southern ironmakers had relied on outdated and inefficient charcoal-burning operations, their postwar counterparts ran modernized coal mines, coke ovens, and blast furnaces. The town of Birmingham, for example, became an industrial center during this period. Organized in 1871 as part of a land speculation project by the Louisville and Nashville Railroad, the town rapidly developed substantial iron- and eventually steelworks, contributing to a statewide coal output of nearly 200,000 tons in 1877 and pig-iron production of nearly 37,000 tons.

Stores, Towns, Cities: A “New South.” Other changes, equally far-reaching and much more widely distributed, overhauled southern demographics and commercial patterns. Within a few years after the end of the war, a network of stores and towns began to spread through the region. “We have stores at almost every crossroad,” a South Carolina correspondent reported, “and at the railway stations and villages they have multiplied beyond precedent.” Indeed, the number of towns in that state doubled in the 1860s, then tripled in the 1870s. By 1880 more than eight thousand stores had sprouted across the South. Railroad connections made larger towns such as Selma and Macon key market connections, channelling the flow of commercial goods from the North out to the country stores. Atlanta, which proclaimed itself the capital of the “New South,” grew even more dramatically, prompting a visitor in 1870 to report that the city contained “more of the life and stir of business than in all the other Southern cities.” Capital and the credit on which the new commercial enterprises operated traced back to Northern sources, but even so, the transformation profoundly reoriented southern habits of buying and selling, tying the region into new, national commercial markets.

Free Labor. As they adjusted to new commercial structures and infrastructures, Southerners—white and black—began to hammer out new systems of labor. The most radical economic change of the postwar period was the elimination of slavery and the necessary definition of what free labor would mean in the cotton economy. The transition was not smooth, uniform, or peaceful. Former slaveowners retained their land, for the most part, and struggled to impose as much control as possible

over the people who worked it. The freedmen, for their part, bargained for higher wages, insisted on the freedom to shop their labor, and refused to work in gangs as they had on the plantations. Plantation owners were forced to either pay wages (though few had money or access to it, in the postwar economic chaos) or, increasingly, to break their landholdings into family-sized plots and let African Americans farm it on a share basis.

The Emergence of Sharecropping. By the early 1870s the sharecropping system was solidifying. From the point of view of the freedmen, sharecropping permitted them to operate as family-sized economic units and to function with some measure of economic autonomy, but their measure of autonomy soon began to shrink. As they entered the new marketplace and began purchasing clothing, farming supplies, and other store goods, blacks put themselves under the control of storekeepers and former planters, who took out liens on future crops and thus bound the freedmen ever more tightly to cotton farming. One Alabama merchant gloated, "I have sold Jack Peters' negroes more goods this year than ever I sold Peters, and he owned 450 negroes." Ultimately in the postwar South, the entrenchment of a "free market" undid much of the gains of freedom itself.

Continental Tribes

"... Tribalism has a very adaptive effect in human evolution. Humans are social animals, and ill-equipped to live on their own. Tribalism and ethnocentrism help to keep individuals committed to the group, even when personal relations may fray. This keeps individuals from wandering off or joining other groups. It also leads to bullying when a tribal member is unwilling to conform to the politics of the collective.

Socially, divisions between groups fosters specialized interactions with others, based on association: altruism (positive interactions with unrelated members) kin-selectivity (positive interactions with related members), and violence (negative interactions). Thus, groups with a strong sense of unity and identity can benefit from kin selection behavior such as common property and shared resources. The tendency of

members to unite against an outside tribe and the ability to act violently and prejudicially against that outside tribe likely boosted the chances of survival in genocidal conflicts.

It is logical to assume that a predisposition to tribalism, and specifically to genocide, aided early humans in their expansion into Europe. Modern examples of tribal genocide rarely reflect the defining characteristics of tribes existing prior to the Neolithic Revolution--for example, small population and close-relatedness.

According to a study by Robin Dunbar at the University of Liverpool, primate brain size is determined by social group size. Dunbar's conclusion was that the human brain can only really understand a maximum of 150 individuals as fully developed, complex people (see Dunbar's number). Malcolm Gladwell expanded on this conclusion sociologically in his book, *The Tipping Point*. According to these studies, then, "tribalism" is in some sense an inescapable fact of human neurology, simply because the human brain is not adapted to working with large populations. Beyond 150, the human brain must resort to some combination of hierarchical schemes, stereotypes, and other simplified models in order to understand so many people.

Nevertheless, complex societies (and corporations) rely upon the tribal instincts of their members for their organization and survival. For example, a representative democracy relies on the ability of a "tribe" of representatives to organize and deal with the problems of an entire nation. The instincts that these representatives are using to deal with national problems have been highly developed in the long course of human evolution on a small tribal scale, and this is the source of both their usefulness and their disutility. Indeed, much of the political tension in modern societies is the conflict between the desire to organize a nation-state using the tribal values of egalitarianism and unity and the simple fact that large societies are unavoidably impersonal and sometimes not amenable to small-society rules.

In complex societies, this tribalistic impulse can also be channelled into more frivolous avenues, manifesting itself in sports rivalries and other such "fan" affiliations...." -- Wikipedia

"... Interestingly, most of the more ancient African tribes practice pastoralism and live in the more arid or desert lands. The explanation of why African natives inhabiting desert lands have been able to remain traditional is because their territory is not that valuable and consequently, less likely to be desired and confiscated by outsiders and agriculturalists who seek more productive soils. The lower value of desert lands has resulted in a lesser amount of cultural loss brought about by non-natives of these ancient African tribe people inhabiting arid lands.

"One of the most ancient African tribes is the Afar or Danakil tribe. This native African tribe is located in three countries - Ethiopia, Eritrea and Djibouti. Similar to many of the more traditional African tribe culture, the Afar are nomadic pastoral people who raise sheep, goats, and cattle in arid lands. The Afar people change their home according to the season, living near permanent water sources during the dry season and living in other areas with intermittent water sources during the rainier season. Similar to many African tribes women, the Afar women often are topless, wearing only a cloth around their waist. In addition, married Afar women wear a traditional headdress called the "shash" in their native African language. Similar to the Himba women, Afar women sometimes use a red ochre dye to enhance their appearance, but do not apply it to their entire bodies as do the Himba, but rather only to their faces.

"The native tribes of African speak a great diversity of languages dispersed among four language families, including Afro-Asiatic, Khoisan, Nilo-Saharan, and Niger-Congo. The largest number of African tribes speak languages in the Niger-Congo language family with over 400 million speakers. Niger-Congo is also the largest family in terms of geographic area covered. Perhaps the most important language in the Niger-Congo family is Swahili, the language of the Waswahili native African people. Even though there are only about 10 million native speakers of Swahili, it has become the primary language of most of East Africa and the Congo, being the official language of four countries and the African Union. Zulu is also an important language in the Bantu group of the Niger-Congo family. Perhaps the most interesting and unique of the African language families is Khoisan which is distinguished by its click consonants. Examples include Khoi and Bushman and this language family

is restricted to African tribes living in the Kalahari Desert and the Rift Valley. At one time Khoisan languages are thought to cover most of African Continent and only relatively recently being reduced in geographic area by the expansion of African tribes speaking Bantu languages. In fact, most Khoisan languages are presently endangered with only Nama of Namibia being relative widespread with 250,000 speakers. The only one of the four major African language families that is common outside of the African Continent is the Afro-Asiatic language family which includes Semitic languages such as Arabic, Hebrew, Cushitic, Berber, and Chadic African tribe languages...." -- African Tribes Organization

"As people flock to the cities and life in the Western world becomes more crowded and alienating, some people are creating new social structures that resemble tribal structures. Why are people doing this? What does the tribal social structure offer that our modern world doesn't? What are new tribes and how are they created?

All of us have ancestors that lived their lives as part of a tribe. For some of us, that may be the case now, but for most in the western world, our tribal past was many generations ago.

There are good and bad aspects to traditional tribal culture. On the one hand, a member of a tribe knew where he or she belonged. The traditional tribe is a relatively small and intimate community when compared with modern western culture. This intimacy provides a level of psychological security. The traditional tribe is culturally homogeneous. This is to say that everyone in the tribe believes in the same things. The social rules are consistent from member to member and modes of behavior, dress, play, and work are the same. This adds to the feeling of security and safety. It leads to a strong sense of self as identified with a particular tribe.

On the other hand, traditional tribal membership is restricted by blood, ethnicity, and geography. A down side to this is that sometimes a person is born into a tribe with interests and maybe a destiny that lies outside of the tribal culture. For this person the intimacy and homogeneity of the culture can feel like a prison. Their individuality is challenged and

they may be pressured to conform.

In American culture today, we have a somewhat different situation. Although there is a general culture to which we can feel we belong, it has become impersonal and is becoming increasingly fragmented. This is mostly because of the sheer size of country and population. It is possible to be relatively intimate with people in numbers under 1 or 2 thousand, but try being intimate with 300 million. It's impossible.

American culture is not monolithic like tribal cultures are. America is a melting pot of cultures. An individual has a greater degree of choice of cultural behavior. One has the opportunity to learn about and interact with many different cultures. This is good for reducing fear of "the other" but only if a person feels psychologically safe. But it can be difficult to feel psychologically safe in today's culture. Many people feel like they are being tossed on a sea of change. They want something to cling to.

The social structures that have traditionally been meeting the need for intimacy and community in the West have mostly been churches, clubs, and civic organizations. Instead of belonging to a group of several million people, a person has the option of joining a church, for example.

In the last hundred years, several technological developments have changed the playing field when it comes to cultural choices. First, with the advent of modern transportation – planes, ships, automobiles – we have become extremely mobile. No longer is geography a barrier. Second, we have the recent boom in the development of communication technology. The Internet has been the greatest advance yet because of the potential to connect people.

Out of this comes the new tribalism. Now we have, at our fingertips, access to hundreds, if not thousands, of cultures and subcultures. Instead of feeling like the isolated weirdo in your hometown, you can connect with others who are weird in the same way you are. Not only can you communicate with like-minded people, you can visit them and maybe even live with or near others like yourself. It is now possible to create tribes by choice rather than tribes by birth. This is what's happening.

New tribalism takes many forms but they all provides a way that people can feel like they belong yet can express their individuality. It is my

contention that there is no one who is so strange that there aren't at least a hundred people out there somewhere who are strange in the same way. Everyone can be a part of a tribe. There is a good and bad side to tribal thinking. The continuing fragmentation of western culture scares some people into joining hate groups like the Ku Klux Klan or neo-Nazi organizations. They want to reverse the evolution of culture and go back to the times when geography and ethnicity were the defining factors for their culture.

Others embrace the diversity and see the fragmentation of western culture as an opportunity to create a new culture – one that more meets their interests and needs. They are creating Urban Tribes, Taste Tribes, and more. Here are some examples:

The people who regularly attend the Burning Man Festival are becoming a tribe -a very large tribe. The growing Burning Man tribe is large enough that "clans" or sub-tribes exist within it based around particular "theme camps". The culture being created by Burning Man participants is spreading over the western world. There are regional events in many U.S. states as well as several countries.

Another large modern tribe is the Rainbow Tribe. They also call themselves the Rainbow Family. Since 1970, they have been gathering in wild places all over America to celebrate the summer solstice.

On a different tack, there are the RV people who gather every winter in places like Slab City and Quartzsite, AZ. These are mostly retired people who travel the country in motor homes and converted buses. They form a loose-knit modern nomadic tribe. Harley-Davidson owners are another semi-nomadic tribal group, their activities based around riding their motorcycles to different destinations together...." -- Royce Carlson in *The New Tribalism*

"... Some clans are patrilineal, meaning its members are related through the male line; for example, the clans of Armenia. Others are matrilineal; its members are related through the female line, such as in

some Native American clans. Still other clans are bilateral, consisting of all the descendants of the apical ancestor through both the male and female lines; the Irish and Scottish clans are examples. Another example is the Jewish people defined mainly as the clan of descendants of one male ancestor (Jacob) and four female ancestors (Leah, Rachel, Bilhah and Zilpah). Whether a clan is patrilineal, matrilineal, or bilateral depends on the kinship rules and norms of their society.

In different cultures and situations, a clan may mean the same thing as other kin-based groups, such as tribes and bands. Often, the distinguishing factor is that a clan is a smaller part of a larger society such as a tribe, a chiefdom, or a state. Examples include Scottish, Irish, Chinese, Japanese clans and Rajput clans in India and Pakistan, which exist as kin groups within their respective nations. Note, however, that tribes and bands can also be components of larger societies. Probably the most famous tribes, the 12 Biblical tribes of Israel, composed one people. Arab tribes are small groups within Arab society, and Ojibwa bands are smaller parts of the Ojibwa tribe in North America. In some cases multiple tribes recognized the same clans, such as the bear and fox clans of the Chickasaw and Choctaw tribes.

Apart from these different traditions of kinship, further conceptual confusion arises from colloquial usages of the term. In post-Soviet countries, for example, it is quite common to speak of clans in reference to informal networks within the economic and political sphere. This usage reflects the assumption that their members act towards each other in a particularly close and mutually supportive way approximating the solidarity among kinsmen. However, the Norse clans, the *ätter*, can not be translated with tribe or band, and consequently they are often translated with house or line.

Polish clans differ from most others as they are a collection of families who bear the same coat of arms, as opposed to claiming a common descent. This is discussed under the topic of Polish Heraldry.

Clans in indigenous societies are likely to be exogamous, meaning that their members cannot marry one another. In some societies, clans may have an official leader such as a chieftain or patriarch; in others, leadership positions may have to be achieved, or people may say that

'elders' make decisions...." -- Wikipedia

Most of us are well-aware of the ancient and golden kingdoms of Egypt in Africa's northeast quadrant, although other earlier and magnificent African cultures across that continent are little if ever remarked or known amongst the general public. The African tribe of the dozen of Israel is shrouded in mists and myths of antiquity but perhaps the principality of Ethiopia has the soundest and most intriguing claim, including locus of the Ark of the Covenant, amidst contenders. Architecturally, that religious tradition through the Christian Era is exemplified most stunningly perhaps in the town of Lalibela's 12 monumental hewed-stone churches created around 1200 A.D.

The Federal Democratic Republic of Ethiopia is one of the oldest independent countries in the world with a monarchy dated to the 10th century B.C. and an unusually diverse ecology of extreme contrast, is home to the ancient kingdom of D'mt (800-400 B.C.); Ge'ez is its indigenous semitic language. Having adopted Christianity as its state religion in the 4th century A.D., Ethiopia is also the origin of our modern Abrahamic Rastafari (see holy book/sacred text Kebra Negast) religious movement. Its Emperor Haile Selassie was said to be directly descendant from King Solomon and the Queen of Sheba. The nation defeated an Italian army in the 19th century and, unlike the rest of Africa, has never been colonized. Slavery was abolished by Emperor Haile Selassie in 1942. In the late 20th century famine ravaged the land and population leaving over a million dead. Briefly Communist, the nation adopted a Constitution in 1994 supporting universal suffrage and a multi-party political system of elections and governance. Eighty-five percent of waters in the Nile River originate in Ethiopia.

"The country has one of the most powerful militaries in Africa. Ethiopia is the only African country with its own alphabet. Ethiopia also has its own time system and unique calendar, seven to eight years behind the Gregorian Calendar." -- Wikipedia

"According to Ethiopian tradition, the Ark of the Covenant, with the Ten Commandments on their tablets of stone, remains at Aksum today, under close guard of a priest.... When European settlers discovered ruins of great civilizations at Mapungubwe in South Africa and Great Zimbabwe in Zimbabwe (then the British colony Rhodesia), they concluded that these marvelous stone cities could not have been built by black Africans. In order to justify their oppression of the black majority population, the white imperialists created a grossly distorted history that denied African civilization and culture. In fact, until the recent end of the apartheid era, the official South African version of history maintained that southern Africa was an empty land, completely uninhabited until the first Dutch settlers arrived there in 1652. The government rationalized that the exquisite art and surviving architecture of the Shona and Bantu people of South Africa and Zimbabwe were actually the creations of Arabs, Phoenicians, or other non-African peoples. Similarly, the government of Rhodesia censored guidebooks and until as recently as the 1970s instructed archaeologists to deny that the ancient city of Great Zimbabwe was built by Africans." -- Jamila White for PBS

"... Ethiopian music uses a unique modal system that is pentatonic, with characteristically long intervals between some notes...." -- Wikipedia

(an example below of Ethiopian script from CyberEthiopia)

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Ethiopia is also the original and current home of Lucy, one of the oldest

yet-discovered hominid (part of the "missing link" in the long developmental evolution toward higher and wider functioning of ape to homo sapiens sapiens) fossils of this world and an anthropological ecstasy when first found. Called Dinkenesh (wonderful one) in her homeland, she's estimated to be around 3.2 million years old and travels, as should a grande dame, around the world occasionally.

Chicago's Addis Abeba provides a fascinating upscale glimpse into Ethiopian design, style and culinary arts. At 7,546 feet above sea level, that nation's capitol, Addis Ababa founded only in 1886, provides for nearly three-and-a-half million residents who are informal representatives from all of the country's nearly 80 indigenous nationalities -- amongst its total population of around 80 million -- and speaking that many distinctly ethnic/tribal languages. The majority are Oriental Orthodox Christians with 16% remaining being Muslim and another 9% Western Protestant. Addis Abeba (an alternatively acceptable spelling), widely considered generally "clean and safe," also hosts buildings and meetings of the African Union and the United Nations Economic Commission for Africa. Like most capitol cities, it supports outstanding museums and educational institutions.

"The dietary traditions of Ethiopia's varied regions and cultures have created a unique cuisine. The essential components include berbere, a spicy, red pepper paste; niter kibbeh, a spice-infused clarified butter; and injera, a flat, moist sourdough bread with a tangy flavor and airy texture. Food is generally eaten with the hand from a communal plate." -- National Geographic

"... Since ancient times, Amharic azmari musicians have recited oral histories accompanied by the krar (lyre), masenqo (one-string fiddle) and washint (flute)." -- National Geographic

"Disks of travertine, a calcium-rich deposit, ring a hot spring in

Ethiopia's Danakil Depression. Afar tribeswomen extract water from this forbidding landscape by building small stone towers over the geothermal vents. The steam condenses, and the water runs into a reservoir. When it cools, the women pour it into their goatskin bags." -- National Geographic

"Ethiopia will probably meet the Millennium Development Goal of halving the poverty rate by 2015 assuming it maintains current economic growth levels, according to the draft copy of a report written by the United Nations. The government has 'made an enormous progress in the provision of social services such as education, health, and infrastructure by spending a large share of its budget in the pro-poor sector,' the report said. 'This could be taken as the best practice from which others may learn.' Poverty reduction is central to policy in a country where half of children are 'chronically malnourished,' 47 percent are stunted and 38 percent underweight, the UN said. Still, economic growth remains vulnerable to poor weather and external financing because of the poor domestic savings rate, according to the report.... Ethiopia is also on target to achieve its goal of universal primary school education by 2015, while it is less likely to meet the targets on child mortality and environmental sustainability. The East African country is unlikely to achieve goals related to gender equality and maternal health, the UN said." -- Bloomberg Business Week

"The total forest cover of Ethiopia has tripled in size since 2000 as a result of large-scale reforestation campaigns, the authorities announced on Thursday. The impoverished Horn of Africa nation, which suffered from chronic droughts and famine in the past, has in recent years undertaken massive tree-planting campaigns to help reduce land degradation and improve its biodiversity. Ethiopia was able to increase its forest coverage to nine percent now from only three percent previously," the agriculture ministry said in a statement.... Ethiopia covers 1.1 million square kilometres and is sub-Saharan Africa's second most populous country.... Ethiopia planted more than 700 million trees in 2007 alone, according to the UN, besting Mexico which planted 217 million and the rest of the world in a drive to combat climate change through new lush forest

projects.... The country's high demand for fuel wood and land for cropping and grazing had slashed its forest cover from about 35 percent of its territory in the early 20th century to just three percent by 2000, environmentalists say. Experts say trees help absorb carbon contained in the heat-trapping gases blamed for climate change. -- Associated Press

Indigenous Art

Acquaintance with and immersion into African art have inspired many well-regarded and lesser-known sculptors, painters, musicians and multi-media artists worldwide. We're fortunate to have in this country on the ground and on-line some extensive and breathtaking collections in museums and galleries for introduction to and exploration of our original and profoundest inquiries into expression of what is human and what is divine, how we commemorate and memorialize events and personages, and our material and digital architectural structures for housing those comfortably and invitingly.

African Collection of the Barakat Gallery

African Collection of the University of Iowa

African Collection of the University of Virginia

Detroit Institute of Art African Collection

Hamill Gallery

Smithsonian Museum of African Art

Ashes-In-A-Box: The End Of The End

The War Between the States of Confederacy (deadly criminality) and Union (lawfully synchronous and productively peaceful working lives) enacts the same compounded complexity of age-old question raging interactionally, private to public, teeny to titanic, as the subject of our best art historically from Bible to Macbeth, Jonesborough to Jonestown, Picasso to pizza: higher law/activities/knowledge, or bestiality?

The Confederate States of America existed only as a "warrior entity." Its only flag is a battle flag; there is none for a CSA civilian government. There never was one. The flag that flies defiantly over South Carolina's capitol is one of armament and war, not lawful governance of an enfranchised free state republic. The CSA built no railroads, but instead stole tracks and other equipment from USA properties. It paved no roads, built no schools, organized no legislative gatherings of populace assemblage, discussion and/or construction. CSA military tactics and tacticians developed in USA collegiate institutions; the Confederacy had none, built or owned. Its unbacked currency became increasingly worthless as other than an heirloom antique object. Penniless and bereft, it provided no recompense or responsible apology to Confederate residents for devastation of its offensive military campaigns. It plunged itself into unrecoverable indebtedness and contributed substantially to our national deficit with Union expenses on essential, Constitutionally-required federal defense of national properties and populations, and funding of dismissively unappreciated and undeserved reconstruction efforts.

Dust to dust, CSA.

~Finis~



[~26,317 words]

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