

Sharecropping: Northern Imposed Post War Slavery ©

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His was a grueling existence working the cotton fields of the Deep South. It was a back-breaking existence of daily labors in a field that he did not own—doing the work of a landowner who would soon reap the rewards from his labors. His survival depended upon staying in the “good graces” of the landowner—a stern business man who did not contenance anything other than complete submission to his instructions to make a good crop or else! His work garments consisted of three or four changes of work cloths in various stages of wear and repeated mending. Although only in his mid-forties, his physical condition had been broken by grueling years of working in the field under the hot Southern sun. He could no longer stoop over to pick the mature cotton come harvest time. In order to meet the landowner’s demand to make and harvest a good crop he would crawl on all fours, pulling the heavy cotton sack down endless rows of white puffy cotton. He was bound to this miserable existence with shackles forged by America’s ruling elite in faraway Washington. These inhumane shackles were fastened, without care or concern, upon him and his impoverished people. The ruling elite’s crony capitalist friends grew rich while he and his people grew exceedingly hopeless of ever freeing themselves from this new form of slavery. Fate had dealt him a miserable life and no one seemed to care. What great crime had he and his people committed that they were to be so thoughtlessly punished by an indifferent nation? Such was the life of this typical white Southern sharecropper of the 1930s.¹

¹This universal description is based upon James Agee’s description of Floyd Burroughs a 1930s, relatively successful, white Alabama sharecropper; see, James Agee, *Cotton Tenants: Three Families*, Melville House Publishing, Brooklyn, NY, (2013—from 1939 original manuscript), 148.

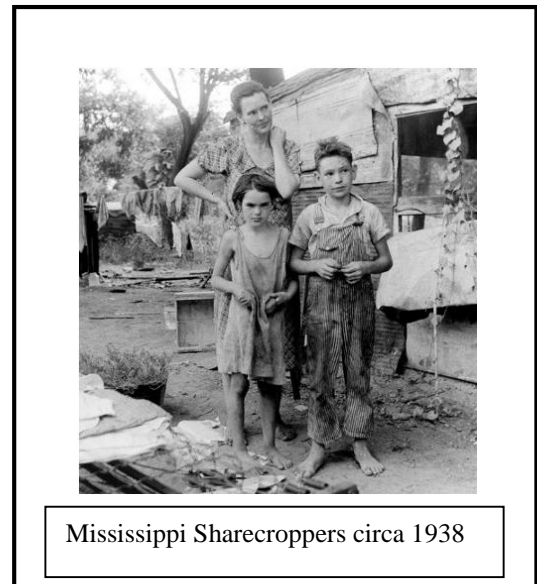
“If it were not for the Civil War, we would have never gotten rid of slavery.” This or similar Yankee truisms are typical of the excuses used by those who try to justify the death of upwards of one million black and white Southern men, women and children during and after the War for Southern Independence. Our Southern kith and kin died as a result of Yankee invasion, conquest and occupation of a sovereign nation—the Confederate States of America. The Federal Empire’s apologists use their moralistic verbal smoke-screen to hide the fact that the War was *not* a moral crusade to end slavery and to obscure the fact that the War did *not* end slavery—it merely changed its form. The victorious North successfully replaced chattel slavery with tenant farming or the furnishing system—more popularly known as sharecropping. Prior to the War the average plantation had five slave families working the plantation; after the War and Reconstruction the average large landowner had five white and black families working his land.² Under chattel slavery the slave holder was legally responsible for the wellbeing of the slave in sickness and old age—under sharecropping the landowner had no obligation to the worker—the worker was on his own. Chattel slavery in the Old South was similar to the system of slavery practiced by Old Testament patriarchs in which servants were treated as part of an extended family. But in post Appomattox Dixie landowners using tenant farming or sharecropping treated their workers similar to the way Yankee industrialists treated their workers—they had no responsibility for the worker after paying his wages. And of course it was the worker’s responsibility to take care of himself and his family. Slavery in the antebellum South, despite violating the

² McWhiney & McDonald, **The South from Self-Sufficiency to Peonage: An Interpretation**, *The American Historical Review*, Vol. 85, No. 5, Dec., 1980, 1113; by 1900 Louisiana had more “plantations” than it had in 1860, Hair, William Ivy, *Bourbonism and Agrarian Protest*, LSU Press, Baton Rouge, LA, (1969), 53.

principle of personal liberty, was a much lighter cross to bear than was the peonage of sharecropping. Sharecropping was foisted upon the South by our conquering Yankee masters. It was a system of peonage³ that was far more evil and destructive than antebellum chattel slavery as practiced in the pre-War South.⁴

The Origins of Post Appomattox Southern Poverty

There was no mass poverty in the South prior to the War for Southern Independence. Yet after the War poverty became the norm for Southerners and even today Southern per capita income still lags behind the other sections of the U.S.A.⁵ For example; no one seems to think it unusual that Mississippi, once one of the nation's richest states, is now and has been since the War



the U.S.A.'s poorest state. National⁶ historians, social scientists or politicians have never asked "Where did all of these poor Southerners come from?" Poverty did not rain down from the sky on Dixie like burning brimstone flung from the hands of an angry

³ Clark & Kirwan, *The South Since Appomattox*, Oxford University Press, New York, (1967), 92, 93, 98.

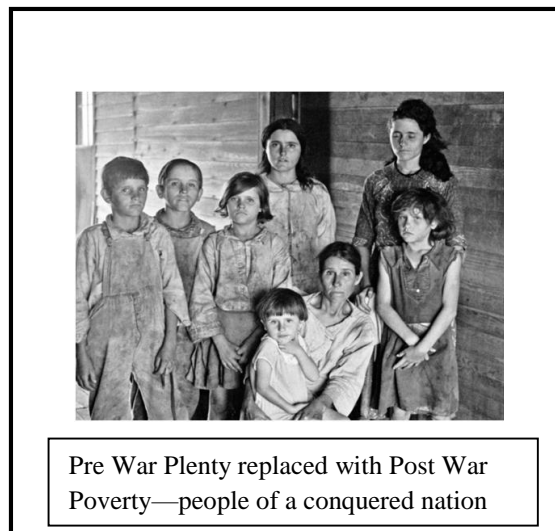
⁴ The politically correct apologists for the Federal Empire will attempt to censor anyone making such a statement by branding him/her as a racist or a neo-Confederate attempting to justify slavery as a good institution. I am pointing out that the Federal Empire's invasion, conquest, and continuing occupation of the sovereign nation—the Confederate States of America—left black and white Southerners impoverished. If "we the people" of the Confederate States of America had been left alone, we would have resolved the issue of chattel slavery. It would have been resolved in a manner that would have benefited the slave, slave holder, and the 75% of the white Southern population who were non-slave holders. See, Donald W. Livingston, **Confederate Emancipation Without War**, *Confederate Veteran*, July/August, 2014, 16 et seq.

⁵ Kennedy & Kennedy, *Nullifying Tyranny*, Pelican Publishing Co., Gretna, Louisiana, (2010), 196-7.

⁶ "National" meaning the Federal Empire of which the South is not an equal partner but merely a conquered province that is allowed certain state privileges as opposed to being sovereign states exercising *real states'* rights as established under the original constitution of 1787.

God! It was and is the byproduct of Yankee invasion, conquest and continuing occupation of the Confederate States of America.

A Northern visitor shortly after the War celebrated the destruction of the white South he witnessed during his visit when he wrote “The whites are talking of selling their houses or lands to get bread. The fresh tide of Northern enterprise will soon sweep rudely enough against these broken remnants of the *ancient regime*, and wash them under.”⁷ The massive destruction of Southern wealth and human resources was the direct cause for the



development of tenant farming.⁸ Sharecropping became the only alternative to starvation for upwards of eight and a half million⁹ black and white Southerners in “our” reunited country. Remember, sharecropping was not a choice freely made by our people but it was the only alternative left to them by our conquering Northern (i.e. Republican) masters!

Sharecropping is similar to the old western system of “grub staking” for prospectors. A Western “grub staking” merchant would provide the prospector with food and supplies and the prospector would then share a portion of the gold or other

⁷ Ludwell H. Johnson, *North Against South: The American Illiad 1848-1877*, The Foundation for American Education, Columbia, SC, (1993), 190.

⁸ Tenant farming was also referred to as sharecropping or the furnishing system.

⁹ James Agee, *Cotton Tenants: Three Families*, Melville House Publishing, Brooklyn, NY, (2013—from 1939 original manuscript), 30. Clark & Kirwan, noted that as late as 1938 there were almost 2 million sharecropper *families*, 104.

precious metals found by the prospector. But grub staking was intended for solitary individuals whereas sharecropping involved entire families. Another important difference was the fact that the western prospector was not bound to the merchant by debt contracts. If he failed to find precious metals he would simply move to another area and the grub staking merchant would lose his investment. The Southern sharecropper was bound to the land via a system of legal debt contracts.¹⁰ The interest rate on these debt contracts has been estimated to have been between 50 to 125%.¹¹ At one point in the early 1930s there were upwards of eight and a half million sharecroppers in the South. Of this number 66% were white.¹² An efficient sharecropper in 1930s Alabama would clear around \$140 dollars in a good year but if the crops failed or if market price for cotton bottomed out, then the sharecropper would end the year owing the “company store,” large landowner, or banker around \$80.00.¹³ Sharecropping was a system that destroyed people, families, the land and much of our Southern society. But from the Northern point-of-view this was acceptable because Southerners were merely paying for the sins of slavery and secession, that is, treason—a “debt” that will never be paid-in-full in this “our” reunited country.

The vast majority of pre-War white Southerners were not a part of the plantation system. Indeed, slaveholders were a minority in the South.¹⁴ Most of the Plain Folk were

¹⁰ Clark & Kirwan, 91.

¹¹ Ibid; Hummel, sets the interest rate at 30 to 70% and notes “The combination of exorbitant interest and crop liens kept some tenant farmers perpetually in debt.” Hummel, Jeffrey R., *Emancipating Slaves, Enslaving Free Men*, Open Court Publishing Co., Peru, Illinois, (1996), 324; interest in Louisiana was as high as 500%, Hair, *Bourbonism and Agrarian Protest*, LSU Press, Baton Rouge, LA, (1969), 51.

¹² Agee, 30-1. Also see, Clark & Kirwan, 92.

¹³ Agee, 41.

¹⁴ Jeffrey R. Hummel, *Emancipating Slaves, Enslaving Free Men*, Open Court Publishing Co., Peru, Illinois, (1996), 22.

not even heavily engaged in farming. The primary economic enterprise of the “Plain Folk” of the old South was as herdsman with large herds of cattle and hogs roaming the South’s open range.¹⁵ They had a healthy life style that stressed outdoors activities such as hunting and fishing. Their cattle and hogs provided food and the little cash they needed. Low intensity farming provided vegetables and corn for cattle, the making of bread or liquid adult refreshment. They were a clannish people who relied on family, extended family, friends and neighbors—often referred to collectively as their “kith and kin.” They enjoyed a healthy and relatively care free life style.¹⁶ They were often incorrectly and *intentionally* referred to by Northern writers as “poor white trash.” They were rugged individualists who had little need for local government and even less for one in faraway Washington. Their main demand of government was simply to leave them alone! Thus, when the Federal Empire marched its armies into the South these hardy and self-reliant “Plain Folk” rallied to the defense of their Southern homeland.¹⁷

Yankee Destruction of Southern Financial Resources

During the War the Yankee invader intentionally destroyed much of the South’s livestock in an effort to exterminate through starvation their Southern enemy. Shortly after Appomattox a U.S. Congressional Committee toured the area between Washington and Richmond. They were assured that General Sheridan had the foresight to remove all cattle and horses. The lack of draft animals to pull plows forced the

¹⁵ Frank L. Owsley, *Plain Folk of the Old South*, LSU Press, Baton Rouge, LA, (1949), 1-22. Also see, Clark & Kirwan, 104.

¹⁶ Grady McWhiney, *Cracker Culture: Celtic Ways in the Old South*, The University of Alabama Press, Tuscaloosa and London, (1988), 51-79.

¹⁷ Clark & Kirwan, 2.

surviving population to use primitive methods of cultivation.¹⁸ One historian observed that from 1865 to 1895 “most cotton farmers worked with implements that were as primitive as those in use in the Balkans and India.”¹⁹ The intentional destruction of Southern wealth (capital that should have been used to re-create the post war Southern economy) has been conveniently ignored or glossed over by the Federal Empire’s apologists (aka, national historians).²⁰

The loss of the capital investment in slaves is overlooked by politically correct historians but its impact on both black and white Southerners post War should not be ignored. It should also be remembered that Yankees establish, for themselves, a system of gradual emancipation that allowed the Yankee slave master to maintain his slave’s service until a given point in the future and then he would sell his slaves south of the Mason Dixon Line. This allowed the Yankee slave master to recover his capital investment as well as to remove from his white society a people with whom the Yankee did not wish to associate.²¹ What was felt to be necessary for the thrifty Yankee (reclaiming their capital investment in slaves) was denied—at the point of bloody bayonets—to Southerners. In 1860 Louisiana’s per capita wealth was ranked as first in the South and second in the entire United States²² but after Yankee “liberation” she joined the ranks of the *intentionally* impoverished. In Louisiana alone over \$170,000,000

¹⁸ Ibid, 22.

¹⁹ Ibid, 85.

²⁰ Of course these national historians are handsomely rewarded for their work as the Federal Empire’s propagandists. On the other hand, any historian who dares to challenge the Empire’s party line will be professionally ostracized and punished by a politically correct lynch mob.

²¹“We do not like negroes...people of Northwestern States are opposed to having many negroes among them and that principle or prejudice has been engraved in the legislation of nearly all the Northwestern States.” U. S. Senator (Ohio) John Sherman, Gen Sherman’s brother as cited in Kennedy & Kennedy, *The South Was Right!*, Pelican Publishing Co., Gretna, LA (1994), 56.

²² Hair, 34.

of capital investment in slave property disappeared overnight.²³ That would be in excess of \$4,063,000,000 in 2015 dollars!²⁴ Louisiana did not suffer alone—every one of her sister states were equally punished by a calloused and arrogant conqueror. No civilized nation had abolished slavery in such an economically disastrous manner—a manner that guaranteed the impoverishment of both former slave, former slave master, white Southerners who had not been a part of the plantation system and all future generations of Southerners. The Yankee slave master had used his recouped capital investment in his slaves to establish industries such as textile mills thereby allowing the Yankee to remain prosperous by milling slave grown cotton purchased from the South.

Even exclusive of the destruction of the South's vast investment in slaves, the property destruction resulting from the Federal Empire's invasion of the South was on a level not exceeded until the total war on Japan and German in the 1940s. But even though Germany and Japan suffered greater material loss, they none-the-less recovered much faster than did Dixie. Within five years these foreign nations were well into economic recovery.²⁵ But five years after Appomattox the South had not begun a recovery—in fact “we the people” of the once sovereign and prosperous South were sinking deeper into poverty. Yet, no one dare ask “Why?” The reason they dare not ask is that the correct answer would bring damnation upon the “exceptional” nation so loved

²³ John D. Winters, *Civil War In Louisiana*, Louisiana State University Press, Baton Rouge, Louisiana, (1963), 428. Fleming estimates a loss of \$2 Billion dollars for the entire South, see Walter L. Fleming, *The Sequel of Appomattox*, Yale University Press, New York, (1970), 2.

²⁴ This is an estimate using inflation calculator that only goes back to 1913 ><http://data.bls.gov/cgi-bin/cpicalc.pl?cost1=170&year1=1913&year2=2015>< accessed May 26, 2015.

²⁵Hummel, 322; Observing that within “five years” after the close of World War II (1950) both Germany and Japan were well on the road to economic recovery. This paper makes the contrast that *one hundred & fifty years* later the South still has not achieved economic parity with the victorious Northern states.

by America's "conservative" talking heads and make void the left's claim to being the advocate and protector of black and white working people.

After the War the South was ruled by Northern controlled scallywags and carpet baggers. Northern controlled Reconstruction state legislatures enacted enclosure laws which closed off much of the South's open range on which the Plain Folk had freely grazed their hogs and cattle prior to the War.²⁶ Indeed many of the Plain Folk were "landless" prior to the War but were rich due to their ownership of large numbers of hogs and cattle roaming on the South's open range.²⁷ Post Appomattox a large portion of the Southern population was reduced to poor whites and even poorer blacks. In order to make a crop the farmer had to borrow money (similar to grub staking of prospectors out west) and hope that he made enough on his crop to repay the debt and carry him and his family through the winter months. The winter months were referred to as "the lean times" when they often had virtually nothing to eat.²⁸ In spring the endless cycle of borrowing, planting and hoping for a fair harvest began again. This debt bondage was unheard of prior to Appomattox but debt peonage²⁹ became the norm for millions of black and white Southerners after Yankee victory and occupation. The War created a situation in which cash (capital) became almost nonexistent³⁰ in the Yankee occupied CSA. This had not been an issue before Yankee conquest and occupation! Southern banking capital in 1860 was \$61 million but in 1870—*five years* after Appomattox—it was only \$17M and currency in circulation had crashed from \$51 million in 1860 to \$15

²⁶ McWhiney & McDonald, 1116; much of the open range was acquired by Northern land speculators, Hair, 48.

²⁷ Owsley, 24-35.

²⁸ Agee, 46.

²⁹ Clark & Kirwan, 92, 93, 98; Hair, 52, 78; Also see McWhiney & McDonald, generally.

³⁰ Clark & Kirwan, 85, 87, 103, 137, 157, 161-2, 270, 273; also see, Johnson, 189; & Fleming, 3.

million in 1870.³¹ In addition to destroying or stealing Southern resources, after Appomattox the Yankee victors began to systematically exploit the meager Southern resources that remained in Dixie. Northern politicians, businessmen and financiers viewed the conquered and occupied South as an opportunity for personal gain and exploitation.³² This Northern exploitation of the South was done with no concern for what they were doing to the occupied people of the Confederate States of America. The *New England Loyal Publication Society* celebrated this opportunity for profit by publishing a series of articles titled “The Resources of the South.”³³ After Yankee conquest and occupation the South became in many ways “a colonial appendage to industrial and grain-growing sections of the country.”³⁴ All were beholding to our Yankee masters. Most of the profit gained by landlords and merchants ended up in Northern hands.³⁵ The Republican Party, now in complete control of the Federal Empire’s Congress, passed taxes on Southern cotton that extracted from the defenseless and cash strapped Southern people \$68M by 1868.³⁶ These monies were “legally” looted from starving and struggling Southerners and flowed into the pockets of Northern politicians and their crony capitalist allies.

Due to the lack of capital Southern industries and food production could not develop but this too was also turned into a windfall for Northern commercial interests. Because the South did not have the capital to develop local industries and food

³¹ Johnson, 189.

³² Clark & Kirwan, 32, 61,91-2, 152, 160; also see, Hummel, 331; Johnson, 110, 114-5, 190, 193, 194, 206, 211, 249, 257-8; Hair, 48.

³³ Johnson,194.

³⁴ Clark & Kirwan, 91.

³⁵ Hair, 87.

³⁶ Walter L. Fleming, *The Sequel of Appomattox*, Yale University Press, New York, (1970), 8.

production it was forced to purchase over \$80M of food and agricultural supplies from Northern sources.³⁷ This represented Southern capital flowing into Northern pockets that should have been used to recover and develop a sustainable Southern economy.

In 1938 almost two million nomadic tenant families fed a constant stream of migrants moving across the South from one landowner's farm to another's—the cost of this constant moving was estimated to be \$25M annually.³⁸ Post Appomattox, poverty, malnutrition, and disease became epidemic across the South. Bound to his miserable existence of debt peonage the poor Southern sharecropper became gist for the mills of Northern propagandists eager to promote their leftist/progressive political agenda. These Northern wordsmiths interpreted the Southern sharecropper's existence using the Northerner's Marxist, socialist, and/or progressive mindset.³⁹ Northern ideologues were eager to use the sharecropper's pathetic existence to further their Northern ideological agenda while ignoring the North's responsibility for the very existence of debt peonage in the post War/Reconstruction South. Northern ideologues in the 1930s and thereafter treated sharecropping, and the South in general, with the same intellectual dishonesty as their abolitionist forefathers had treated slavery in the 1800s—both have had disastrous results for “we the people” of the once free, sovereign and prosperous states of Dixie.

³⁷ Clark & Kirwan, 97.

³⁸ *Ibid*, 104.

³⁹ For examples of Northern progressive/liberal/socialist frame of reference when viewing the economic condition foisted upon the South by the Northern invader, see, Agee, 13-26, 222.

Eight and a Half Million Homeless Southerners

The cultural distortion⁴⁰ foisted upon the South as a result of Yankee invasion and continuing occupation resulted in not only the establishment of sharecropping peonage but the destruction of many family and community ties that had supported and held Southerners together during the harrowing years of war. Prior to the War the Plain Folk of the Old South held to their clannish ways that stressed family and community (kith and kin) relations. These relations served as an insurance against “bad times,” sickness, or tragedies such as house fire or storm damage to homes. But sharecropping required millions of families to move each year—up-rooting communities and putting distance between kith and kin. The invader’s destruction of Southern resources during the War combined with the colonial exploitation of the South’s remaining resources by the occupying Yankee nation resulted in millions of homeless white and black Southerners in post War Dixie. Toward the end of the War there were approximately 200,000 homeless Southerners in the unconquered portions of the Confederacy.⁴¹ But Yankee imposed “peace” in post War Dixie *created* over eight million homeless Southerners! With respect to creating a population with no permanent home—that is a homeless population in the South—it could be argued that Yankee imposed peace was forty times worse (or more effective when viewed from the invader’s point of view) than Yankee invasion of the Confederate States of America. This nationally unlamented homelessness continued for almost a hundred years after Appomattox—glory, glory, hallelujah!

⁴⁰ For an explanation of cultural distortion see, Kennedy & Kennedy, **Our Re-United Country? The sad reality of reconciliation**, *Confederate Veteran*, Sept./Oct. 2014, Vol. 72, No. 5, 56-8.

⁴¹ Hummel, 279.

In addition to the social cost there was also a financial cost to moving large numbers of Southern families each year. As previously noted it has been estimated that the cost of sharecropper migration across the South as late as 1938 was \$25,000,000 annually and of course this cost had to be paid by individual sharecropping families. Under chattel slavery the cost of moving (which happened rarely) was paid by the plantation owner—but under sharecropping slavery the cost was born by black and white sharecroppers. This is yet again another example of how the system of sharecropping slavery prevented the accumulation of capital by millions of white and black Southern farmers. It represents millions of dollars that were wasted—not saved and invested but wasted in order for the family to merely survive in this “one nation with liberty and justice for all.” Of course “liberty and justice for all” excludes people of the defeated and occupied Confederate States of America.



A Southern sharecropping family saying grace. Lack of proper nutrition was never a factor pre-War for slaves or Plain Folk of the Old South.

Malnutrition and Pellagra—an Exclusively Southern Disease

Malnutrition became endemic across the South post war. Sharecroppers suffered especially because they were homeless⁴² and were therefore forced to depend upon making a “good crop” to supply the cash necessary to pay off the landlord and hopefully

⁴² Homeless in the sense of not owning their home and being forced to rely on the good graces of the landlord to keep a roof over their heads.

have a little cash left to get them through the lean times after harvest and before the next planting season. “Making a crop” required the majority of the family’s labor in the cotton field with very little left to tend gardens or raising livestock—even if they were the lucky ones who had the money to purchase these animals. The vegetables harvested from their small garden would be “put-up” or canned but it would often spoil because many families could not afford the fifty cents needed to purchase new canning lids.⁴³The combination of malnutrition and exhausting working conditions post war gave rise to a disease that, in America, was almost exclusively a “Southern” disease—pellagra.⁴⁴

The dramatic decline in agricultural productivity under sharecropping slavery is another factor in sharecropper malnutrition. For example, in six counties, three in Mississippi and three in Alabama, all six had been self-sufficient in food production before the War but after the War all six counties became net importers of food. Prior to the War hog ownership was 2.1 per person but sixty-five years after the War (1930) it had fallen to 0.4 hog per person. In a similar manner corn production had fallen from a pre-War high of 48.5 bushels per person to 22.8 bushels per person in 1930. This represents an 80% and 50% reduction in two key Southern food products. Prior to the War farms in these counties were privately owned and operated but in 1930 71% were operating under the new form of slavery, sharecropping.⁴⁵

⁴³ Agee, 96.

⁴⁴ McWhiney & McDonald, 1117. Pellagra is an illness caused by a diet with severe deficiency in certain essential nutrients—specifically having too little niacin or tryptophan in the diet.

⁴⁵ Ibid, 1114.

The malnutrition of the South's post War sharecropper slaves is testimony supporting the allegation that post War sharecropping slavery⁴⁶ was harsher than antebellum chattel slavery. Slaves in antebellum Dixie were provided with a healthy diet drawn from the plantation storeroom and smokehouse. Whether out of humanity or plain good business sense, the plantation owner made sure his slaves were well fed. The caloric intake of pre-War slaves exceeded the caloric intake of the U.S. population in 1879!⁴⁷ The pre-War slave's diet even exceeded the U.S. recommended "daily levels of chief nutriments" for 1964.⁴⁸ A typical daily food allotment for pre-War slaves was "two pounds of corn and one-half pound of pork per adult."⁴⁹ Compare the pre-War slave's diet with the post-War sharecropper slave's diet: The midday meal consists of cornbread, peas, and molasses. The cornbread is made without milk or eggs as "appetizing and as heavy as wet concrete"⁵⁰ and typically no meat⁵¹ or if meat is available it is pork "fat almost untainted by any hint of pink fiber."⁵² A Northern observer noted that some sharecroppers have no midday meal and those who do their meal cannot compare with the "heartiness and variety to the proud enormous dinners cooked up for harvest hands in the wheat country."⁵³ All-in-all, the situation in Yankee occupied Dixie was not that dissimilar from the Irish in subjugated Ireland who were starving during the potato famine while their English colonial masters were enjoying hearty

⁴⁶ Bishop Anthony Durier specifically referred to sharecropping as "a new form of slavery" in his Pastoral Letter, Hair, 52.

⁴⁷ Fogel & Engerman, *Time on the Cross: The Economics of American Negro Slavery*, W. W. Norton & Company, New York, NY, (1974), 112.

⁴⁸ *Ibid*, 115

⁴⁹ *Ibid*, 110.

⁵⁰ Agee, 90.

⁵¹ *Ibid*, 91.

⁵² *Ibid*, 85.

⁵³ *Ibid*, 143.

meals three times a day. Whether looking at Old England or New England there is not that much difference—except the Irish kept their dream of self-government alive during their “lean times” and eventually became a free and prosperous people.

Exploitation and Destruction of the South’s Natural Resources

Perhaps the creation of post War slavery was the unintended consequence of Yankee invasion, conquest and occupation of the Confederate States of America. While the profit driven Yankee⁵⁴ may not have set out to recreate slavery in the South; he was, none-the-less, completely indifferent to its creation while he was busy profiting from War, Reconstruction, and his post War colonial exploitation of occupied Dixie. The profit driven character of the Yankee was noted in the 1830s by Alexis de Tocqueville thusly “the commercial fervor which seems to devour the whole of society, the thirst for gain, the respect for money, and the bad faith in business which appears on every side...[all have been] absorbed in just one: the love of wealth.”⁵⁵ Profit was and remains the Yankee’s only enduring principle—all else must bow to the supreme principle of profit regardless of the unethical methods employed in its gain.

Prior to the War the South had stood in the way of Northern politicians using the Federal government to enlarge Northern commercial profits but after the extermination of their mortal enemy down South they were free to place their hand in the Federal treasury for any purpose they could label as advancing the “general welfare.” In the ten years *prior* to the War they were able to extract only \$370,000 from the Federal treasury

⁵⁴ Admiral Raphael Semmes, *Memoirs of Service Afloat*, The Blue & Grey Press, Secaucus, NJ, (1987, reprint from original 1868), 481-2.

⁵⁵ Tocqueville as cited in Ludwell H. Johnson, **The Plundering Generation**, *Southern Partisan*, 1987-88, republished at <http://www.abbevilleinstitute.org/blog/the-plundering-generation/> Accessed June 14,2015

for “internal improvements.” But with the *extermination* of their Southern enemy the Republicans in Congress increased such expenditures in the ten years ending in 1870 to \$1,272,300.00 and in the ten years ending 1880 to \$8,080,000.00.⁵⁶ And of course today we speak not in billions but trillions of dollars!

Self-proclaimed Northern elites still have a burning desire to *exterminate* the South. Even 150 years after Appomattox there are still calls for the total destruction of the conservative, Bible Belt, South. Yankee cultural bigotry was openly displayed in a slanderous anti-South article published in the July 03, 2015 issue of Politico Magazine authored by staff writer Michael Lind. This secular humanist advocated the total removal of Southern influence in the United States because “Jesusland” has always held the United States back and with the conservative/Bible-Belt South removed “We’d be less violent, more mobile and in general more normal if not for Dixie.”⁵⁷ And of course, as a conquered nation “we the people” of Dixie have no defender and no way to appropriately respond to such slander.

In desperate situations men will invariably turn to short term solutions even if it means greater long term problems. When the choice is death today or death tomorrow men will invariably select whatever means are available to survive today. This was the situation that was foisted upon the people of the South by our conquering Northern masters post War. The circumstances during Reconstruction was described thusly “Perhaps you know that with us of the young generation of the South, since the war,

⁵⁶ Johnson, 111.

⁵⁷ Michael Lind, Politico Magazine, http://www.politico.com/magazine/story/2015/07/how-the-south-skews-america-119725_Page2.html#.VaKVN_IVhBd Accessed July 12, 2015

pretty much the whole of life has been merely not dying.”⁵⁸The situation had not improved for the sharecropper slave some sixty-five years later in the 1930s. One observer noted that the sharecropper’s “life so continuously and entirely consumed into the effort merely and barely to sustain itself; so profoundly deprived and harmed and atrophied in the courses of that effort, that it can be called life at all only by biological courtesy.”⁵⁹The struggle to survive not only destroyed human beings but it destroyed the very land of the South—a land that had been sanctified by the effusion of Southern patriots’ blood defending their people from a cruel and evil invader’s torch and shackles.⁶⁰

Each planting season the sharecropper’s primary concern was to bring in the best harvest possible. Plowing the fields in contour rows to prevent soil erosion and crop rotation to prevent soil depletion was part of modern agriculture that the sharecropper could not afford. His primary concern was to plant as much land as possible which meant plowing rows as straight as possible. While this method of cultivation was faster it encouraged soil erosion. In addition to needing to cultivate using the fastest method possible, the sharecropper had no permanent attachment to the soil. Unlike his pre-War predecessors his was a nomadic existence—if the land was “used up” he would move on to work other landowner’s farms. This disconnection to the soil

⁵⁸ Sidney Lanier as quoted in, Fleming, 279-80.

⁵⁹ Agee, 36.

⁶⁰ “Our Generals have a sword in one hand and shackles in the other.” Republican Congressman Thaddeus Stevens January 22, 1862, https://books.google.com/books?id=eFIUAAAAIAAJ&pg=PA220&lpg=PA220&dq=%E2%80%9COur+Generals+have+a+sword+in+one+hand+and+shackles+in+the+other.%E2%80%9D&source=bl&ots=gF3_dk4tjT&sig=79wLpiOUYiVmx7NzPm2H3YqZ5pE&hl=en&sa=X&ei=dSGPVYq1H8HIsAXXryYQAQ&ved=0CC EQ6AEwAQ#v=onepage&q=%E2%80%9COur%20Generals%20have%20a%20sword%20in%20one%20hand%20and%20shackles%20in%20the%20other.%E2%80%9D&f=false accessed June 27, 2015.

was part of the cultural distortion that arose as a result of Yankee conquest and occupation. It resulted in a post War agriculture system that caused the destruction of billions of dollars' worth of Southern top soil.⁶¹ Erosion of Southern farming land became so bad that a Presidential committee declared in 1938 that "Sixty-one percent of all the Nation's land badly damaged by erosion in the Southern States...at least 22 million acres of once-fertile soil has been ruined beyond repair...And other area the size of Oklahoma and Alabama combined has been seriously damaged by erosion."⁶²In addition to erosion damage to the soil, millions of acres of land that had been productive pre-War had been farmed to exhaustion post-War. It was said that "Erosion and soil wastage were high crimes which robbed the region of more wealth than a half-dozen Yankee armies marching to the sea."⁶³ What happened to cause a people who pre-War were expert agriculturalists to suddenly become destructive farmers? The answer is simple but one politically correct historians avoid like the plague—the answer is: cultural distortion caused by Yankee invasion, conquest, and occupation of the once free and prosperous people of the Confederate States of America.

While the South's sharecropper slaves' short sighted agricultural methods were destroying much of the South's valuable top soil due to erosion and farming its soil to exhaustion, others were busy destroying the South's virgin forest. All of this was done in an effort to stave off poverty—poverty foisted upon the people of the South by a cruel and evil invader. Such short sighted methods in agriculture and industry were done out of economic necessity—an economic necessity imposed on the South via cultural

⁶¹ Clark & Kirwan, 100.

⁶² Ibid, 101.

⁶³ Ibid, 90.

distortion arising from invasion, conquest and occupation. This cultural distortion foisted upon the Southern people created and sustained sharecropping slavery for almost 100 years post Appomattox. In addition to sharecropping slavery, cultural distortion produced other negative results in post Appomattox Dixie.

By 1933 Mississippi's once vast virgin forest was gone⁶⁴ but Yankee imposed poverty remained. This was done all across the South with no thought of future needs⁶⁵ or with any thought of saving tracks of virgin forest for the admiration of future generations. In less than sixty-five years post War, Southerners had butchered their inheritance of vast tracks of virgin forest⁶⁶ all in an effort to stave off poverty. This vast natural resource was destroyed but Yankee imposed poverty remained.

Railroads and telegraphs were the 19th century's equivalent of twenty-first century interstate highways, jet travel and the internet. Railroad development in the South was initially slowed by two realities: (1) much of the South was undeveloped with low population density, especially the lower South; and (2) nature had supplied the South with a wealth of navigable rivers and stream that, unlike those in the North, would not freeze over during the winter months. But by 1860 Southern owned railroads were on the verge of completing construction of their main lines.⁶⁷ These Southern own railroads would have prevented Northern railroads from expanding into the South and would have become a major competitor of the Northern railroads—especially in the competition for the beginning point (Southern vs. Northern) for the much talked about

⁶⁴ Clark & Kirwan, 282.

⁶⁵ Ibid, 138; Hair, 48.

⁶⁶ Ibid, 139.

⁶⁷ Ibid, 269.

transcontinental railroad connecting the East coast with the West coast. The War ended the era of Southern owned railroads being constructed for the purpose of developing Southern commerce. As a result of Yankee invasion approximately 10,000 miles of Southern railroads were destroyed.⁶⁸ Unlike the Southern railroads built before Yankee invasion and occupation; Southern railroads built post war served an entirely different purpose. They were built by Northern investors to “haul heavy goods long distances, and away from the South; they were *not* thought of as adjuncts to a rising manufacturing industry in the region”.⁶⁹ These Northern own railroads have been criticized as being “The worst of all trusts.”⁷⁰

By 1860 the South had begun to develop its own cotton mills. These Southern textile mills had the advantage of location, being close to the source of cotton gins, and were therefore a source of real national competition to the cotton mills in New England. In 1860 it appeared that these mills would become a major part of the South’s industrial development. Northern industrialists had always faced foreign competition but had minimized it by forcing protective tariffs through Congress. But the rise of Southern mills would have put the New England mill owners (i.e. crony capitalists) at a distinct market disadvantage—meaning loss of profits. As we have already noted, profit is the only enduring principle for “those people.” The destruction of these emerging competitors became a major goal during Yankee invasion of the Confederate States of America. By 1880 New England had a virtual monopoly in the manufacture of textiles.⁷¹ Fighting to

⁶⁸ Ibid.

⁶⁹ Ibid, 270.

⁷⁰ Ibid, 61.

⁷¹ Ibid, 148.

survive economically the South by the 1920s had developed mills of its own. But a comparison between the wages of the Southern mill worker and the Northern mill worker demonstrates that the Southerner was working longer hours for much less wages than his Northern counterpart. The Southerner's yearly earnings were \$659.35, while the Northerner earned \$945.83.⁷² The South had become the North's colonial⁷³ possession—a source of raw natural resources and cheap labor to feed the Federal Empire's commercial and financial interests. While Northern and self-hating Southern historians refer to the period from 1861 to 1865 as the "Civil War" and the period from 1866 to 1876 as Reconstruction; it was actually a time of revolution⁷⁴ in which a former free, happy and prosperous people, living in a constitutionally limited republic of republics were turned into impoverished colonial subjects at best or at worst sharecropper slaves in Lincoln's newly created Federal Empire.

Northern Post War Prosperity vs. Southern Impoverishment

Empires do not invade, conquer, and occupy foreign nations to improve the lot of the conquered people. Empires act aggressively against other people to expand the territory from which the Empire can extract cheap resources and tribute—generally in the form of raw natural resources, cheap labor and taxes. If one understands this simple truth, then it is easy to understand why the North grew rich post war and the South became impoverished. It also explains why the United States of America invaded and occupied its smaller Southern neighbor—the Confederate States of America.

⁷² Ibid, 152.

⁷³ Ibid, 91.

⁷⁴ Ibid, 92.

In 1910, almost half a century after the War, the property value of land and buildings in the 46 states then in the Union equaled \$16,082,267,689 giving an average of approximately \$35 million per state. In the same period the property value of land and buildings in twelve Southern states equaled \$2,193,774,898⁷⁵ giving an average of approximately \$18 million per Southern state. After a half century of enjoying life in our “re-united” nation Southern property value was only 51% of the national average—“with liberty and justice for all?”

The impact of the South’s colonial existence within the United States can also be demonstrated by comparing the property value of Virginia and Ohio in 1860, 1870 and 1900. In 1860 Virginia’s property value (rounded) was \$793 million and Ohio’s was \$1 billion; 1870 Virginia’s was \$404 million and Ohio’s was \$2 billion; and in 1900 Virginia’s was \$707 million and Ohio’s was \$3 billion.⁷⁶ Over the same time period the victor’s state (Ohio) had increased its property value by a factor of three while the vanquished state (Virginia) had lost 11% of its pre-War property value. Remember, in an Empire, the function of colonial possessions is to feed resources and wealth to the Empire. Today the South remains the poorest section within our gloriously re-united country. And yet one can still hear deluded Southerners proudly proclaiming “You know we are so much better off as a result of losing the War!” This and similar declarations by Yankee educated Southerners is evidence of just how effective the invader’s propaganda system has been. If Herr Gobbles, the Nazi Party’s chief propagandists,

⁷⁵ Computed from data at, Ibid, 93, fn.

⁷⁶ Ibid, 176, fn.

had had an equally effective system of public indoctrination we all would be goose-stepping today!

Racial Hatred as Tool of Northern Control

The fact that supposedly abused, whipped and otherwise mistreated Southern slaves did *not* rise up and slaughter their white Southern masters as soon as Yankee troops invaded the Confederate States of America was no doubt a surprise to most

Northerners. Many Northern

“intellectuals” had supported the abolitionist terrorist John Brown⁷⁷ and eagerly looked forward to a Haiti type massacre of white Southerners—but it did not happen. Northern troops were not only surprised but were astonished to find black Southerners actively serving in the Confederate Army. A Yankee Lieutenant Colonel noted “There were quite a number of Negroes attached to the Texas and Georgia troops, who were armed and equipped,

Black and white sharecropper children circa 1938



Do these young Southerners have more in common with each other or with the ruling elite in Washington, D.C and crony capitalists on Wall St.? Who benefits from the racial divide created post War?

⁷⁷ Otto Scott, *The Secret Six*, (Uncommon Books, Murphys, CA: 1979), 3-4; Republican Thaddeus Stevens sought to encourage such uprisings claiming that it “was not so abhorrent as a rebellion” of Southerners. Annual Report of the American Historical Association for the Year 1906, Vol. I, 219.

and took part in the several engagements with my forces during the day.”⁷⁸Northerners could not comprehend the basic truth that although black Southern slaves prior to the War may have hated slavery, they did not hate white Southerners. Even in modern days of the 1960s Civil Rights movement in the South the same could be said of racial segregation—while black Southerners hated racial discrimination, they did not hate their white Southern neighbors. It is only when politics is mixed into the social setting that hatred begins to emerge—this was true during active Reconstruction and remains true today in passive Reconstruction.⁷⁹

Radical Northern politicians and abolitionists were leaders in the effort to portray all Southerners as evil and therefore worthy of extermination—via a South-wide slave uprising or via the point of massed Yankee bayonets.⁸⁰ William Lloyd Garrison, a leading Radical Abolitionist, was described by an associate thusly, “He is a Robespierre with ...the same absolute incapacity of tolerating those who differ from himself.”⁸¹ Robespierre is the French Revolutionary who callously declared “There are only two parties in France: the people and its enemies....We must exterminate all our enemies.”⁸² When black Southerners failed to rise up subsequent to Yankee invasion they (black Southerners) became an enemy that suffered the same fate as white Southerners. In

⁷⁸ Lieutenant Colonel John G. Parkhurst, as cited in, Lochlainn Seabrook, *A Rebel Born; A Defense of Nathan Bedford Forrest*, Sea Raven Press, Franklin, TN, (2010), 276-7, (citing *The Official Records; War of the Rebellion*, Ser. I, Vol. 16, Pt. 1, 805).

⁷⁹ For distinction between active and passive Reconstruction see, Kennedy & Kennedy, **Our Re-United Country? The Sad Reality of Reconciliation**, *Confederate Veteran*, Sept./Oct. 2014, Vol. 72, No. 5, 19.

⁸⁰ Republican Thaddeus Stevens, as cited in Fleming, p. 59, and urging Congress to adopt measures to “depopulate” the South and “plant a new race” in the South, Annual Report of the American Historical Association for the Year 1906, Vol. I, 218.

⁸¹ Howard R. Floan, *The South in Northern Eyes 1831-1861*, McGraw-Hill Book Company, Inc, New York, (1958), fn 18.

⁸² Robespierre as cited in, Jonah Goldberg, *Liberal Fascism*, Doubleday, New York (2007), 12.

many respects the fate of black Southerners during the War and post War has been worse than the fate of the white South.⁸³

By the end of the War Republicans in Congress understood that there was a high likelihood that the newly freed slaves would remain friendly with their white neighbors⁸⁴ and may even become politically associated with their former masters! The infamous three fifths rule had limited the South's power in Congress by only allowing each slave to count as three fifths of a person with respect to representation in Congress. Remember, the three-fifths rule had been inserted into the U.S. Constitution at the insistence of New England to *limit* Southern political power. Now that slavery had been abolished the three fifths rule no longer applied therefore, black Southerners now counted the same as white Southerners with respect to Congressional representation! The Republican Party had initiated a war that resulted in *increasing* Southern representation in a Congress that they had heretofore controlled! Something had to be done—Reconstruction and racial hatred was the Republican Party's answer.

Post Appomattox many former Confederate leaders were willing to work politically with the newly freed slaves. General Beauregard and business men in New Orleans formed the Unification movement to encourage mutual political efforts by black and white Southerners. Businessmen openly stated that they would cooperate with black Southerners, recognize their political rights and civil equality. The political

⁸³ For example; Governor Moore of Louisiana issued a statement in 1864 noting that more blacks had died as a result of Yankee invasion than the total of all deaths in both Union and Confederate armies.

⁸⁴ John D. Smith, ed, *A Just and Lasting Peace; A Documentary History of Reconstruction*, Signet Classics, Penguin Group, New York (2013), 140.

philosophy espoused by this group stressed political efforts to maintain low taxes⁸⁵ and thereby allow the Southern economy to recover. These men were not adversely concerned about allowing black Southerners the right to vote because as Beauregard declared “The Negro is Southern born; with a little education and some property qualifications he can be made to take sufficient interest in the affairs and prosperity of the South to insure an intelligent vote.”⁸⁶ General Beauregard understood this and make no mistake the Republicans in Congress understood it as well.

This willingness to work politically with black Southerners remained even after Republican imposed Reconstruction. In 1872 General Forrest was asked if he opposed allowing black Southerners to vote. The General replied “I do not think I would favor their disenfranchisement. We will stand by those who help us...I would sooner trust him than the white scalawag or carpet-bagger.”⁸⁷ And again in 1875 General Forrest addressing a gathering of black Southerners declared “I am here as the representative of the Southern people—one that has been more maligned than any other...We were born on the same soil, breathe the same air, live in the same land, and why should we not be brothers and sisters...I want you to do as I do—go to the polls and select the best men to vote for...Although we differ in color, we should not differ in sentiment...Do your duty as citizens, and if any are oppressed, I will be your friend.”⁸⁸The continued friendship between black and white Southerners posed a threat to continued Republican

⁸⁵ T. Harry Williams, *P. G. T. Beauregard: Napoleon in Gray*, Louisiana State University Press, Baton Rouge, LA, (1955), 269.

⁸⁶ *Ibid*, 266.

⁸⁷ Seabrook, 480-1.

⁸⁸ *Ibid*, 483-5

domination of Lincoln's newly created Federal Empire. It was a threat that had to be eliminated.

It has been noted by other authors, that race hatred arose more in Yankee freedom than in Southern slavery⁸⁹. Toqueville, in the late 1830s, noted that "The prejudice of the race appears to be stronger in the States which have abolished slavery, than in those where it still exists."⁹⁰ Fear and racial hatred were used by the Republican Congress via Reconstruction legislation to drive a wedge of bitterness, fear, and hatred between former friends and allow the Republicans to use black Southerners to maintain control of Congress.⁹¹ Black Southerners were unscrupulously used by Republicans to the point that a major black Mississippi Republican, Hiram Rhodes Revels, the first African American to serve in the United States Senate, abandoned the Republican Party and issued a scathing denunciation of the Republican Party's bad faith as it related to policies that would have benefitted black and white Southerners.⁹² It was well known that the Republicans had no particular love for black Southerners but were only using them to maintain control of Congress.⁹³ A number of New England investors etc. were concerned that if too many black Southerners gained title to the land it would drive down property values.⁹⁴ Toward the end of Reconstruction Republicans began to abandon their black Southern "friends" and attempted to gain more white participation in

⁸⁹ Johnson, 182.

⁹⁰ Alexis de Tocqueville, *Democracy in America*, Doubleday & Company, Inc, Garden City, NY, (1969, original publication circa 1839), 343.

⁹¹ Clark & Kirwan, 67.

⁹² Brion McClanahan, **Harmony, Friendship, and Mutual Confidence Would Have Taken the Place of the Bayonet**, January 2, 2015, <http://www.abbeyvilleinstitute.org/blog/harmony-friendship-and-mutual-confidence-would-have-taken-the-place-of-the-bayonet/> Accessed June 30, 2015.

⁹³ Clark & Kirwan, 67.

⁹⁴ Johnson, 206.

the party down South—a clear demonstration of just how calloused Republicans were relative to black Southerners as well as white Southerners.⁹⁵But the wedge of racial bitterness between natural friends in the South remained and continues even today.

The Abolition of Sharecropping Slavery

Sharecropping slavery that was imposed upon a destroyed and occupied South died a natural though belated death. The abolition of sharecropping slavery did not require threats of Northern financed slave uprising nor did it require Northern invasion and the death of a million Southerners to rid the South of sharecropping slavery. It died the same way chattel slavery would have died even if there would have been no Southern efforts to abolish it. It died due to agricultural mechanization. This mechanization came to the South very slowly—much slower than the mechanization in the grain fields of the North and West. Why? Mechanization was slow in the South because, even in the 1930s, the South still had very little capital to invest in updated farming methods. Debt was still a major problem for Southern farmers even after the heyday of sharecropping.⁹⁶And when the Wall Street generated economic crash came in the late 1920s many Southern farmers could not repay their bank loans causing them to lose their land and return to sharecropping—glory, glory, hallelujah, Yankee justice just keeps running amuck through Dixie.

⁹⁵ Ibid.

⁹⁶ Clark & Kirwan, 106.

Summary

The inherent evil of slavery lies not only in the fact that it commands and exploits the fruits of another man's labor but also that it perverts and destroys the human spirit. Thus, the evil of sharecropping slavery extended into and destroyed the spirit of those black and white Southerners bound by its shackles. The spiritual vacuum created by Northern imposed cultural distortion was too often filled with racial bitterness and hatred by both black and white Southerners—to the benefit of the Republican Party that controlled Congress. Yankee invasion, conquest, and occupation were responsible for this cultural distortion. The Federal Empire's ruling elite and their crony capitalist allies benefited from this unnatural divide between black and white Southerners. In reality black and white Southerners had (and still have) far more in common with each other than they did with the ruling elite in Washington or crony capitalists on Wall Street.



"We were born on the same soil, breathe the same air, live in the same land, and why should we not be brothers and sisters," Gen. Nathan B. Forrest.

While the North grew wealthy and prosperous after the so called "Civil War;" the majority of black and white people of the impoverished and subjugated South struggled to merely survive. Meanwhile the nation demanded that Southerners joyfully join them in taking the modern equivalent of the loyalty oath by pledging allegiance to a nation that supposedly promised "liberty and justice for all" except, of course, for Southerners.

Southern author Frank L. Owsley noted the South was impoverished by war *and* peace and then assigned to our permanent position upon the “stools of everlasting repentance.”⁹⁷ Today, in the United States of America, the traditional Bible believing, conservative, constitution loving Southerner serves only one purpose—we are the nation’s scapegoat. Any time this politically correct nation feels a need to placate leftist pressure groups, p.c. America pulls out the Southern “redneck” and toughly and publicly flogs him for his supposed sin of treason, slavery, racism and hatred. The Southerner is then firmly replaced on his assigned position upon the stools of everlasting repentance. Even though New England was the first to institute slavery and became rich plying the nefarious slave trade—it is the South that must bear the nation’s burden of guilt. Even though it was the United States Supreme Court that legalized racial segregation in 1896; based on a 1849 Massachusetts (not Mississippi) law; the majority opinion was written by a Justice from Michigan (not Mississippi) and voted for by seven of the eight Northern judges (one Yankee Judge abstained from voting—brave fellow); & the one dissenting vote came from the only Southerner on the bench—whose family owned slaves prior to the War—it is, none-the-less, the South that must pay for the nation’s sin of racism. As a conquered and occupied province within the Federal Empire “we the people” of the once sovereign and prosperous states of Dixie have no advocate to defend our heritage, our honor, or desire to live in a constitutionally limited republic of republics as delivered to us by our Colonial ancestors. We are the only people in

⁹⁷ Frank L. Owsley in, *I’ll Take My Stand: The South and the Agrarian Tradition*, Louisiana State University Press, (1983 ed., reprint from original 1930), Baton Rouge, LA, 63.

America who are not allowed to celebrate our heritage or express our desire to be truly free! "With liberty and justice for all?" Not if you are Southern!

Sharecropping: Northern Imposed Post War Slavery ©

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