

The Marketing of History: The Case of the Southern "Lost Cause"

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Conventional wisdom concerning the writing of history is that the winners write the history. Conventional wisdom concerning the American Civil War is that the Confederate Army had better generals, more dedicated soldiers, and would have won the war if not overpowered by the much superior resources and manpower of the Union. This paper will show that both conventional wisdoms are incorrect. Moreover, it recounts in detail the extensive conscious and unconscious marketing efforts that originated and perpetuated this "Southern Myth of the 'Lost Cause.'"

Marketing and History are two disciplines that individuals do not typically associate with each other, mainly because when people hear the term history they begin to think of specific events, facts, or people of the past. History is usually thought of as being an accurate or accountable version of a story, thereby leaving its readers very little if any room to question or reject the facts. Marketing, on the other hand, is perceived to be a process used by individuals or businesses to persuade people to buy a product or service.

This distinction can often be attributed to the fact that we grow up learning history through books, movies, magazines, and documentaries which are generally perceived to be the socially accepted version of the story. Unfortunately, what many forget is the fact that the books and movies were created by individuals whose job it is to create a storyline that appeals to a target market. This leaves marketers no choice but to change, leave out, or glamorize the facts so that people will buy their product.

According to conventional wisdom, winners, not losers, write history (Taliaferro 2004). However, one can prove this theory wrong by studying and analyzing the legacy of the Civil War due to the fact that the losers, rather than the winners, wrote the history. The South accomplished this feat because it was able to develop an idea so powerful that it could manipulate not only its target market but also its toughest critics into believing a myth over reality. This conquest alone proves that marketing in

this case is the very essence of history, because many individuals find it hard to make a clear distinction between which statements are true and which ones are manufactured (Gallagher and Nolan 2000, 13-14).

This paper will show how the South marketed the "Myth of the 'Lost Cause,'" which was that the South had better generals and soldiers and a stronger reason to fight. It only lost the war because it faced overwhelming odds in terms of men and resources. The "Myth" was sold, even in the North, through many and various means, including books, magazines, films, churches, schools, theme parks, hero worship, and selective battlefield preservation.

THE MYTH

"A twentieth century philosopher of myth concluded that it is 'not by its history that the mythology of a nation is determined but, conversely its history is determined by its mythology'" (Osterweis 1973, 3). Myths are not developed solely because of the intellectual process, but arise due to deep human emotions. The Civil War myth, also known as the "Lost Cause," acquired a life of its own (Osterweis 1973, 3-15).

Southerners intentionally created this myth in the aftermath of the Civil War to ease the pain of losing and to soothe the psyche. The South had an overwhelming need and desire to restore and rebuild its regional identity as well as to bring honor back to the former Confederate states.

Three main reasons for perpetuating the myth stand out above all others which explain why there was such a high demand for restoration of the South to its antebellum status. First and foremost was to restore pride, respect and loyalty to the Southern States. The second reason was to educate future generations about the bravery and heroism their ancestors had in defending a cause they had deeply believed in (Wilson 1980, 139). Last but not least the third reason was to create a feeling of white supremacy (Blight 2001, 259).

The "Lost Cause" myth originated not long after the South's defeat. In 1866 Edward A. Pollard labeled the myth the "Lost Cause", and although he was not the first to

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come up with the title one could certainly credit him for its continued existence. Interestingly enough, during the heyday of the belief in the "Lost Cause" people often referred to him as the prophet of good news for Southern spirits.

Pollard wrote two books defining and explaining the myth: *The Lost Cause: A New Southern History of the War of the Confederates (1866)*, and *The Lost Cause Regained (1868)*. These two books concentrated on political, military, and religious issues in such a way as to popularize the Southern ideal of chivalry and pride that had been lost.

States Rights

The political aim of the "Lost Cause" was to publicize the idea that the war was not based on slavery but rather the domineering power of the central government, which wanted to control the Southern States. One of the major issues over which the South opposed the North was "states rights." But "states rights," one could argue, was just a southerner's polite way of saying that he had the right to own slaves. That would make slavery the underlying cause of the war. The North's aim at the beginning of the war, on the other hand, was to bring the South back into the Union (Owens 2003).

White Supremacy

Strongly associated with states rights is another issue, the southern mindset of white supremacy. White supremacy stemmed from the poorer white man's fear of being overshadowed or replaced by African Americans socially and/or economically. The white man did not want an African American coexisting with him on the same social level, mainly because of the belief that whites were intellectually and emotionally superior to blacks. This attitude had been vital to the rationalization of the ownership of slaves. Therefore, many white southerners disapproved of the political reconstruction measures instituted after the war because they wanted to ensure that African Americans continued to have fewer rights than whites had (Gallagher and Nolan 2000, 15-16, 26-29).

The South creatively came up with two ways that were able to make the separation of the races a reality. The first was to form the Ku Klux Klan (KKK). This organization was established to discourage and intimidate any black male who had risen to power or forgotten his "right place in society" after the war. The KKK focused its intimidation efforts mainly on poorer black families because they were easy targets (Gallagher and Nolan 2000, 28).

Another effort through which the white man undertook to maintain his position was via the creation of sharecropping, the system in which freed blacks worked under the hand of their old masters in an effort to make ends meet. The white planters would offer them shelter, food, and clothing as well as a small piece of land. However, the black men would still have to do "slave

work" on their employers' fields leaving them at a loss and constantly in debt to their owners/employers (Matthews 1995).

Unfortunately, this division between the races is still very real in today's society mainly because many individuals cannot separate themselves from the old way of thinking. However, it is interesting to note that the segregation practices that existed during the Reconstruction Era just after the war were not nearly as strict as they were after the passage and implementation of segregation or "Jim Crow" laws in the latter part of the nineteenth century. Up until that time the blacks and whites had experienced more interaction with each other.

The Confederate Flag

Another issue stemming from states right is the controversial meaning of the symbolism of the confederate flag. This political debate is still going on today. To many Southerners the flag represents the positive aspects of their "Southern Heritage." These include images of a bucolic idyllic life in the glory days of the antebellum period as well as hatred toward the North for interfering with their state rights. On the other hand, African Americans and civil rights groups have a strong dislike for what in their eyes is the true meaning behind the confederate flag. To them the flag represents a white-supremacist and slave-owning society, which was abolished after the war concluded. Therefore, they believe all use of the flag should be ended as well (Osterweis 1973, 150).

Southern Soldiers and Generals

The focus of attention of the military part of the "Lost Cause" was on the heroism of the Southern soldier. One of the primary ideas of the "Lost Cause" was that the South was doomed from the outset because the North had a lot more industrialization. Because it had more industry, the North had more soldiers and more war materiel. Consequently, the South was the underdog right from the start, but its soldiers and generals were viewed as being far more skilled, competent, and heroic compared to those of the North. Conventional wisdom in the South was that it took three or four Yankee soldiers to equal one Confederate soldier (MacMillan 2003).

Robert E. Lee was held in such high esteem that one would believe that he was nothing less than a god-like powerful leader whose heroism and military ability gave the South a fighting chance against the North. Lee's death on October 12, 1870 was symbolic in the resurrection of the "Lost Cause" as it made the headlines in all major newspapers in Europe and America. People in the Southern states immediately began holding memorial services to honor the most highly esteemed of all of the war heroes of the South (Owens 2003; Osterweis 1973, 9-10).

Ironically enough, Lee's outstanding accomplishments and his incredible leadership skills fell second only to his

“perceived” character. People tended to identify Lee’s image with the admirable traits of prewar civilization. Lee’s death also helped in healing the southern “war” wound because the South received nothing but praise and respect for the accomplishments of the Southern general. For example, a popular story was that Lee was riding on his horse through the Northern states after the war and a girl looked up at him and said, “I wish he was ours” (Blight 2001).

One of the major fallacies of the military part of the myth is the fact that Lee was not the god that history has made him out to be. In fact, civil war “buffs” may even conclude that he had hindered the South because he lacked the ability to execute strategic planning. For example, one of Lee’s major downfalls was the fact that he focused all of his time creating an offense plan of attack and therefore failed to look at the defensive side. (Owens 2003). This aggressive strategy came at a high cost due to the large number of casualties the south incurred. Another major fault that Lee possessed was the fact that he had no grand strategy or vision to win the war. Instead, his main concern was only on securing a victory for his home state, Virginia (Davis 1996). Also, some historians are now starting to postulate that the south might have fared better if it had a different leading general (Gallagher and Nolan 2000, 26-29).

On the other hand, according to new studies, Grant really was an excellent general, who had a keen sense of leadership and strategic planning. Unfortunately the perpetuation of the “Lost Cause” overshadowed Grant’s victories and accomplishments resulting by attacking his character and particularly his drinking and other personal affairs, things not related to his conduct and performance in the war. According to legend, Grant was a “butcher” who achieved victory not by strategic planning but because he overwhelmed and attacked his opponents with superior resources. In reality, Grant’s decisions and planning helped the North first to gain control of the Tennessee and Mississippi Rivers from the Confederacy. Then, after his transfer to the eastern theater of operations, he obtained for the Union its ultimate victory, surrender of the Army of Northern Virginia, at Appomattox Court House. However, to this day, eight of the Southern states continue to celebrate “Confederate Heroes Day” on January 19, the birthday of none other than its beloved General Robert E. Lee (Gallagher and Nolan 2000, 11, 18, 26-29).

Religion

The religious portion of the “Lost Cause” was extremely important because the people of the Southern States did not understand why God had answered the prayers of Northern people rather than their prayers. Both Northerners and Southerners agreed that the war was a punishment from God, represented by an image of the Old Testament in which God punished Israel for its sins. Horace Bushnell and Phillip Schaff, two of the most

popular clergy of the day, came to see the “Lost Cause” as a “Baptism of Blood” with a chance to receive national redemption and wash away sins (Wilson 1980, 4). Of course, like many other subjects involving the war, Northerners and Southerners had two differing views on the sins for which they needed forgiveness (Matthews 1995).

Northerners believed they were fighting against the sins of slavery. Southerners, on the other hand, believed they were not only defending their nation, but also engaging in a Holy Crusade on God’s behalf. Unfortunately, when the war ended, so did many individuals’ faith. Southerners quickly started questioning why God was not there for them and rationalized their loss as occurring as a result of the region’s collective sins of gambling, drinking, smoking, and cussing. Never once did they consider the social evils of slavery as being a factor. In other words, Southerners believed that God did not answer their prayers in an effort to get their attention and convince them to repent so as to ensure that the region would be forgiven for its sins (Wilson 1980).

PROMOTING THE MYTH

The “Lost Cause” was marketed much as many other products would be today; i.e. through the media and word of mouth advertising. The “product” for sale was an idea so powerful that it was able to romanticize a tragic defeat and turn it into a struggle of pride and principle. The concepts and theories of the myth were in great demand by Southerners because individuals needed their identities, faith, and loyalties to their states restored in order to look toward a better future. Writers took full advantage of this situation and sold people what they wanted to believe rather than the truth.

Southern Belles

In order to associate the “Lost Cause” with a perfect image, one of the things advertisers did was to turn to the southern belle, the image of which they believed would help people associate glamour, elegance, and desire with the “Cause.” Today this technique is commonly used because of the theory that sex sells products. Overall, the southern belle image not only targeted men, but also gained acceptance from women because many of them desired and wanted to be “ideal” southern girls themselves. This flamboyant image was specifically chosen in an effort to alter the attitudes of southerners by reminding them how wonderful the South was before the war.

Today, a good example demonstrating the success of the southern belle ideal is Cypress Gardens, a Florida theme park. The name Cypress Garden came from an antebellum estate in South Carolina that had a swamp garden known as Dean Hall. In 1909 the garden was rebuilt with exotic flowers and magnificent landscaping to fit the antebellum image. Cypress Gardens theme park resembled the original in South Carolina. The Florida park added a new

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dimension by having beautiful women dressed in antebellum costume stationed throughout (Gardenvisit.com).

An alternative image of southern women was provided by publications such as journals and diaries. These included the journals or diaries of Mary Boykin Chesnut of South Carolina that were published almost twenty years after her death (Muhlenfeld 1981). In the various editions of her journals Mary Chesnut describes the daily lives of the people around her wherever she was, Montgomery, Alabama; Richmond, Virginia; Columbia, South Carolina; or her family's plantation, Mulberry, outside Camden, South Carolina (Woodward, ed. 1981; Woodward and Muhlenfeld, eds. 1984). Because she and her husband, James, had no children she "borrowed" children of other family members and friends. Three daughters of Caroline and James Smith Preston, Mary Cantey, Sarah Buchanan nicknamed "Buck," and Susan Frances spent long periods of time with her in Richmond during the Civil War. Mary Chesnut's descriptions of their flirtations and romances in war time Richmond plus the glimpses she provides into her own life indicate she as well as the three sisters that she chaperoned were something other than the simpering, prim, beautiful, and proper women who were usually depicted as the idyllic southern belles of that day (Woodward, ed. 1981; Woodward and Muhlenfeld, eds. 1984). Instead, during the war they were shown to be strong, intelligent, and independent often chafing at the strictures imposed upon them by the society in which they lived. Also, after the conclusion of the war it was up to the women in many instances to bear more of the burden for providing for the family and thus to continue in a position of strength. Overall, the work of Mary Chesnut's journals yields a more realistic picture of southern women that in some cases might even compare to the image of northern women during the same time period. All of this ran counter to the myth of the "Cause" in which the images of southern belles were elevated to great heights. The myth proved to be more powerful than the reality.

Heroes

Another technique advertisers used to create a positive brand image for the "Lost Cause" was touting Robert E. Lee as a god-like figure. Lee was portrayed as an individual whose heroic actions gave his troops a fighting chance to bring victory to the Confederacy. His character and accomplishments were idealized in a way that the people saw him as a role model and more importantly as a true leader of the "Lost Cause". This form of advertising is widely used in today's society because people like to identify with famous persons. For example, many businesses rely heavily on athletes and actors to endorse their products or services. So people have been led to envision General Lee in his military uniform sitting straight and tall on his horse, Traveler, ready to go to battle. This image is just what marketers of the "Lost Cause" want

people to think of when they think of Lee -- a strong determined general, ready for war. This idea is perpetuated on Stone Mountain, outside Atlanta, Georgia. The images of three Southern Civil War heroes, General Robert E. Lee and General Stonewall Jackson and Confederate President Jefferson Davis are carved larger than life in the side of the granite monadnock. Stone Mountain is considered to be a sacred Confederate shrine (Advertising Brochure).

Another excellent example of the phenomenon of the creation of heroes is the case of George Pickett, a Southern General. After he passed away in 1875, his wife, Sally, assumed the responsibility of remaking the negative or mediocre image he had acquired principally as a result of the failure of his troops on the Third Day at Gettysburg. His troops having failed to achieve their objective, the recast image instead focused on Pickett's accomplishments and perceived character and took his image to a new higher level instead of presenting the truth (Schultz 2002, 337; Trudeau 2002, 562). This example once again demonstrates the extent to which Southerners went in their efforts to obfuscate the facts and make the war and its key people more socially acceptable and/or heroic.

Churches and Historical Societies

Promotion for the "Cause" also came from Southern churches and local historical societies. Southern ministers took charge of making sure that the correct teaching of Southern history and values were being espoused in both church sermons and in the schools (Wilson 1980, 139).

Local historical societies assumed the responsibility for assembling and preserving artifacts and/or continuing to impress the younger generations of the importance of the Southern Cause. These groups included the Southern Historical Society, Historical Committee of the United Confederate Veterans, and the United Daughters and Children of The Confederacy (Wilson 1980, 140). Of all of these groups, the United Daughters of the Confederacy made the greatest impact on the growth of the "Lost Cause" because of its commitment, passion, and dedication to the cause (Osterweis 1973, 10).

Along with ideas and visions the "marketers" knew they needed tangible products and/or services that would constantly remind people of the "Cause." Therefore they created memorial observances, in which The Daughters of the Confederacy deified their "heroic troops." In addition to the memorial services, the Daughters of the Confederacy donated Tiffany windows for Blandford Church in Petersburg, Virginia. On all of the fifteen windows the heroism and godliness associated with the Southern Cause was represented through the images found in the stained glass (Advertising Brochure).

Still another product that was previously mentioned and was used to symbolize the Southern cause was the Confederate flag. The flag commemorated chivalry, pride, and loyalty to the Southern states. In today's society the Confederate flag has a very controversial meaning because

some individuals directly associate it with slavery while others still view it as a symbol of pride in their region.

Periodicals, Movies, and Books

A very popular way of selling the myth to the public was by southern writers publishing in periodicals in the late 1800's and early 1900's. These included *The Southern Literary Messenger*, and *The Southern Quarterly Review*. In addition, two other popular monthly magazines *The Century Illustrated* and *Scribner's*, "*Interpreter of the South to the Nation*" espoused the views of the South throughout the Northern states: In the beginning they published financial and other articles that were not war related. However, after a short period of time the magazines began to introduce the idea of the pride and beauty of the southern belle into the minds of the Northern readers. It was not long before the ideas and concepts of the "Cause" began to develop into a series called "The Great South." Throughout the publication of the series authors wrote about the happy lives of the carefree slaves, states rights, and the pride and honor both men and women of the South ascribed to their independence and their states. Not long after the series commenced, Northerners began to change their perception of the war. Some Northerners even went so far as to say that they could not help but support the Southern justification of the war and their quest for restoration (Osterweis 1973, 30-41).

Periodicals were not the only means used by the South for promotion of the myth. Books and movies were also vehicles that put forth the ideas that evolved from the "Cause." However, many researchers state that, while movies and books were not directly marketing, they provided an added bonus because of the opportunity to promote the image. When reading or watching any of the story lines one could pick up on a common theme, the glory of life in the antebellum South.

One of the most powerful and pervasive 20th century pieces of propaganda was first a novel by Margaret Mitchell (1936), but later was made into a very famous movie about the war, *Gone with the Wind*. The book and the movie are romantic tear jerkers that coupled a love story and antebellum images to capture the minds and hearts of the audience. *Gone with the Wind* is considered to be a classic story of the war between the states and the reconstruction of the South. The story, which supports the idea of the "Lost Cause," places an interesting spin on the Civil War and the mentality of Southerners during that time. The viewer tends to see a beautiful southern belle who is physically and emotionally capable of handling the distress and heartaches of the war, but is unable to deal with losing the man she loved.

Another movie that furthered the "Lost Cause" was "Birth of a Nation," (1915) based on a novel, *The Clansman*, written by Thomas Dixon in 1905. The subject matter, the Ku Klux Klan, was glorified in the movie. Because this film was a milestone in the moviemaking

industry by taking the motion picture beyond the simple filming of a staged play and into the realm of a spectacle, it received wide acclaim and generated large audiences.

Another movie favoring the South was "The General" (1927) which tells the story of a Confederate train engineer who had his engine stolen by Union troops. In the movie, the Southern engineer used his bravery and wits to get it back. "A Southern Yankee" (1948) depicts a Yankee spy in the South who fouled up his mission as "only a Northern soldier could do." A Disney movie, "Song of the South," (1948) told a children's fable through the tales of Old Uncle Remus and his views of the glorious south before and after the war.

Southern books also portrayed the "Lost Cause" image, not only in biographies and documentaries about the war but also in glamorizing the culture and mind-set of the antebellum period. A work of non-fiction, *The Children of Pride: A True Story of Georgia and the Civil War* is noted as one of the best southern works to describe a typical slave-owning plantation family of coastal Georgia prior to, during, and after the Civil War through the compilation of letters family members sent to one another (Myers, ed. 1972). Many journals and diaries that were written during and after the war but were not edited and published until many years later helped to perpetuate the myth. Among the most famous journals are those written by: Sarah Morgan Dawson (1960), Sally Baxter Hampton (1994), Kate Stone (1955), and the aforementioned Mary Chesnut (1981, 1984).

It is also interesting to note that in the movies and books, one will rarely ever see slaves in chains, abused, or in inhumane settings because the "Cause" wanted to create the sense that there was camaraderie between the slaves and their owners while stressing the idea of white supremacy over the black race. These media also helped attribute honor and pride to southern soldiers rather than northern soldiers because no matter what the situation was, southern soldiers were always portrayed as heroes.

Books on the Military Aspects

The reporting of the Civil War was unlike that of any other war. Typically wars are remembered for the different military strategies and tactics that the army's commanders used leading up a specific battle. More often than not, this is the point when leaders fail to visualize major obstacles or problems that their troops may encounter along the way. However, like many other issues involving the "Lost Cause", this once again defies the rules of the usual accounts of wars because the Civil War is remembered mainly in terms of battles while rarely discussing where, who, and how the troops got from point A to point B. It is also interesting to note that not all the battles are given the same amount of attention that other battles are, especially in the South. The forgotten battles usually were those that were northern victories because it was usually authors with

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a southern heritage like Shelby Foote who wrote books about the war for a popular audience.

Declaring Stalemates

Even before Vicksburg fell in mid-1863, thereby splitting the Confederacy, Union troops were moving through Mississippi, Tennessee, and Alabama in various campaigns. Most of these largely unimpeded movements and their accompanying skirmishes have gone either unreported or skimmed over.

At the Battle of Murfreesboro or Stones River, near Nashville, Tennessee, for example, the Confederate forces met the Union forces in late 1862. Although the Southerners were not decisively defeated, on the other hand, they did not stop the Federals who continued on their way to Chattanooga. The general consensus has been that this battle was a stalemate, even though the Union troops accomplished their objective of continuing their march. The Battle of the Wilderness in May of 1864 in Virginia is another battle of similar outcome that is also designated as a stalemate. Again, the Union troops performed a flanking maneuver and continued toward their objective.

A third example of conventional wisdom favoring the Confederate view is the famed naval battle between the U.S.S. Monitor and the C.S.S. Virginia (often called the Merrimack because it was built from the hull of the sunken U.S.S. Merrimack). This battle is generally declared a stalemate because neither ship was sunk. However, it was the goal of the Virginia to sink the Union ships at the mouth of Chesapeake Bay, while the Monitor's goal was to prevent this. The Monitor succeeded in protecting the ships while the Virginia failed in its mission (Mills 1996, 114-20). Was it really a stalemate if the C.S.S. Virginia could not fulfill its mission while the USS Monitor did? After the battle the Monitor led the Union fleet up the James River to within seven miles of Richmond further showing its dominance over the Virginia (Mills 1996, 152-3).

Battlefield Preservation and Guide Books

In the South very little about the Civil War is preserved, except for those battles that can be claimed to be Confederate victories. In the Western Theater, taking the time period from after the fall of Vicksburg through the fall of Atlanta as an example, there is only one well-preserved battlefield, Chickamauga. This battle not coincidentally was the only Confederate victory. At Vicksburg, although there is a National Battlefield Park, it is a re-creation, because the original battlements were destroyed (Hicks and Schultz 1989, Kennedy 1990).

Likewise, in the Eastern Theater in Virginia many battlefields have been preserved, but the best developed of these were Confederate victories, even those in urban areas such as Manassas and Fredericksburg. At the sites of Union victories such as Cold Harbor little has been preserved (Hicks and Schultz 1989, Kennedy 1990).

When authors compile guidebooks on Civil War Battlefields (e.g. Gleason 1994, Hicks and Schultz 1989, Kennedy 1990, *Official Guidebook to the Civil War Discovery Trail* 1995, and Time-Life Books 1996) they can only list and give information on what is there. Because most of the battlefields are in the South, for the most part only those that were Southern victories were preserved. This adds to the conventional wisdom that the Confederate troops generally out-battled the Federal forces. People visiting Civil War sites and reading guidebooks can be excused for wondering how the Union won the war since it didn't seem to win any battles. Conventional history, even that written by Northerners, has dovetailed with the preservation to a large extent. Even, Ken Burns' acclaimed documentary for PBS, which made every effort to be even-handed, concentrated on the "major" battles (Ward 1990). This may be in large part because he relied on conventional accounts of the war, notably those of Shelby Foote (1986).

CONCLUSION: COSTS OF THE LOST CAUSE

Typically in marketing it is easy to determine what the price of a product or service is because it represents the value of a good or service for both the buyer and the seller, but the cost of the "Lost Cause" is far too great to grasp. The product that was created turned out to be an amazing success, because not only did the target market buy into it but so did others, even in the North. Unfortunately, the image that the South achieved was obtained at a very high cost resulting in a series of negative consequences that until quite recently hindered its development.

People learn history as reality and rarely question the "facts" they learned when young. The "Lost Cause" truly discouraged individuals from taking an objective view of the Civil War. This can be attributed to the fact that the myth and the legends were so powerful that they quickly replaced reality with a fictional account that before long became the standard for the entire nation. After a period of time, Southern and Northern writers and teachers had difficulty separating the facts from fiction.

Historians are able to directly pinpoint the mentality of the myth to be a cause of the Great Depression because they believe that the South used the war and the myth as an excuse for remaining an economically lagging region. One of the major weaknesses of the South after the Civil War was that southerners put so much effort into promoting the Myth they were unable to learn from their mistakes. One of the main myth-related arguments was that the South had a better military, which was offset, however, by the North which had a great advantage from the start in terms of a higher level of industrialization, and a much larger population to call upon for workers and soldiers. One might ponder then why the South fought the war if the result was a foregone conclusion, and why it did not emulate the North more after the war to make its region more competitive. It has only been in recent years that the

South has begun to accept and encourage industrial advancement in its once isolated society.

It is also important to remember that one of the main tenets on which the "Lost Cause" focuses is white supremacy. This focus has led to many problems in the South up until very recent times. Although race relations have certainly improved over the past 40 years, we, as a nation, had to go through a long fight and struggle to reach the point where they are today. This struggle can be traced in part to the mind-set instilled by the "Lost Cause" mentality. We have still not achieved total equality of the races. To this day eight former Confederate states refuse to recognize Martin Luther King's day as a holiday, even though it is a national holiday. In accepting the "Lost Cause" the nation has paid a large price.

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